

SHALOM



NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

DECEMBER 2005/JANUARY 2006

HESHVAN - KISLEV - TEVET 5766

UN Resolution creates Holocaust Remembrance Day

JCPA - On November 1 the United Nations General Assembly approved a resolution calling for the establishment of an "International Day of Commemoration in Memory of the Victims of the Holocaust" on January 27, the anniversary of the liberation of the Auschwitz-Birkenau concentration camp. This historic resolution:

- Rejects any form of Holocaust denial
- Calls to prevent violence based on religion or ethnicity
- Calls on UN to assist member nations to create programs that teach the lesson of the Holocaust to prevent future acts of genocide
- Calls on the Secretary General to launch a public relations program to advance the Holocaust Remembrance Day.

JCPA, the public affairs arm of the organized Jewish community, serves as the national coordinating and advisory body for the 13 national and 123 local agencies including CKJF, comprising the field of Jewish community relations. ☆

— CAMPAIGN NEWS —

Community campaign continues to grow

It's not too late to send your 2005 contribution

By Linda Ravvin

As 2005 and its Community Campaign wind down, keep in mind that you can still be included. Have you answered the call or letter? The needs are many for our local Bluegrass area, Israel, and throughout the world.

Each one of us can make a difference. Individual contributions add to one

another, creating a pool of generosity. As each donation is added to the pool, a ripple effect results, allowing us as a community to reach out. We reach out to help those in need, to support community events, and to provide Jewish opportunities for our youth and elderly. As the ripples spread wider, we touch Jews in Israel and other parts of the world. We provide nonpolitical programs and

see Campaign, page 6

Central Kentucky Jewish Federation
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Change Service Requested



The Central Kentucky Jewish Federation was presented with the Sapir Award for Campaign Excellence at the General Assembly of United Jewish Communities in Toronto, Canada in November. Seated are Barbara Barr, CKJF President Marty Barr, and Executive Director Daniel Cheffec. Israel's ambassador to Canada and the UJC Sapir Award Selection Committee are standing behind them. A story about the General Assembly will appear in the February Shalom.

Winter Dinner space filling up rapidly

Make your reservations now

♦ ♦ ♦

Reservations for the Winter Dinner are way beyond our expectations. As of this writing (Tuesday after Thanksgiving) we've already got 110 people signed up. If you haven't sent in your reservation, please don't delay; you don't want to be disappointed. See the ad on page 11 and mail the form with your check before any more time elapses. ☆

Blood and its giving: How and why to share

By David Marvail, MD

Those of you who have given blood know what to expect. You walk into the Central Kentucky Blood Center on Waller Avenue, register at the front desk, and then you sit in a waiting area until the phlebotomist calls you back. S/he checks your blood pressure, pulse, and temperature, and then pricks your finger for a blood count. Then follows a series of personal questions which, oddly enough, seem less embarrassing coming from a stranger: Have you ever tested

positive for HIV? For men: Have you ever had sex with a man? Have you ever used needles to take illicit drugs? Have you ever paid for sex?

A person cannot donate blood if s/he has taken certain drugs that can cause birth defects. These include finasteride (Proscar, Propecia) and dutasteride (Avodart), given for prostate enlargement; isotretinoin (Accutane), given for acne; and acitretin (Soriatane) and etretinate (Tegison), given for psoriasis. Once the medicine has been cleared from

see Blood, page 16

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SHALOM

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Community Classifieds

SELL IT NOW

Shalom accepting classified advertising

Want to get rid of that clutter in your attic? Garage? Have a second home you'd like to rent out for part of the season? How about that untrod-upon treadmill? Just sell it in *Shalom*.

Are you a qualified academic tutor? What about tennis coach? Can you teach someone how to knit or do needlepoint? Or speak Hebrew? Find your next student through *Shalom*.

We'll run your classified ad of up to 60 words for \$18. Each additional word is just ten cents. Email us at shalom@jewishlexington.org

EDITOR'S NOTE:

In last month's Spotlight on Edie Frankel we neglected to explain that William Leffler, who wrote the article, is a former Rabbi of Temple Adath Israel, now residing in Maine. He is a long-time friend of Edie Frankel.

Have a question? Ask a rabbi

The rabbis are now writing their columns in response to questions submitted by the community. We encourage you to submit your queries on theology, morality, ethics, religious observances, etc. for response by one of our rabbis.

If you have an issue you would like to see addressed, please email it to di-ifr@bardstown.com and put "Ask a Rabbi" in the subject line of your email. (It may take quite a while until your question is answered—or it may never be answered, if no rabbi selects it.) You will not be identified as the writer of the question to either rabbis or readers, nor will you be asked to specify which rabbi should answer.



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Shalom Deadline

Deadline for articles for the February *Shalom* is January 10

email articles to
di-ifr@bardstown.com

Articles submitted in hard copy should be double-spaced.

DON'T MISS OUT!

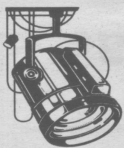
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Shalom Spotlight

Marcia Blacker

Judy and Stan Saxe: Community activists

♦ ♦ ♦

A girl from Wisconsin and a boy from Massachusetts take a circuitous route and arrive in Kentucky, and Lexington is the beneficiary of their formidable energy, talent, and commitment.

Judy and Stan Saxe met in 1957 when Judy was attending Brandeis University and Stan was a student of dentistry at Harvard. The two met at a Purim party jointly sponsored by the Student Zionist Organization and Hillel at Boston University. Judy, in charge of refreshments, was introduced to Stan. The two talked, and talked, and obviously discovered they had much in common. They were married a year later at Brandeis, with Judy's father, Rabbi David Shapiro, officiating.

Stan, now Stanley Saxe, DMD and MSD, was hired to treat children's teeth in Vinalhaven, an island off the coast of Maine. Shortly after the time in Vinalhaven, Stan was offered a postdoctoral fellowship in Seattle at the University of Washington. While in Seattle, Judy received a Master's degree in social work.

In 1962, Stan got an invitation to visit the new dental school at the University of Kentucky. Stan was impressed by the innovative quality of the school, and thought the move to Lexington would be beneficial for "two to three years." In 1971, Stan had an offer to go to Harvard, but the Saxe family decided to stay in Lexington. Stan says, "I wasn't lucky enough to be born in Kentucky, but I was smart enough to move here and stay here."

Judy and Stan have three children, all born in Lexington. Harriet, born in 1963, now lives in Seattle. She is married and the mother of two daughters; Natalie, born in 1965, has completed a massage therapy course, and lives and works in Boulder. Neal, born in 1967, is married and the father of one daughter. Neal and his family live in Burlington, Vermont where he is a resident in anesthesiology at the University of Vermont Medical School. Judy and Stan travel often to visit their children and their grandchildren.

A recounting of all the ways the Saxes contribute to the organizations they belong to and the community at large would require a much lengthier article. They simply do what is asked of them and more.

The humorist Sam Ewing said, "Hard work spotlights the character of people: some turn up their sleeves; some turn up their noses; and some don't turn up at all." The Saxes are prominent in the "turn up their sleeves" category. Both have been indefatigable contributors to the welfare of their community. When they moved to Lexington they joined Ohavay Zion Synagogue and have been members since then; in 1978, they joined the Havurah. Judy has served as principal of OZS Sunday School, she served on



the board of OZS, and she was a CKJF board member and Federation president. She was also the first paid employee of CKJF. Judy was instrumental in the development of Camp Shalom, as well. She has been a life member of Hadassah since 1962 and has served that organization in numerous capacities. She has served as a leadership-training director, and as such, has led a number of young people on trips to Israel. She has made "over 30" trips to Israel since she has been an active member, region president, and national vice-president of Hadassah. Judy currently serves Hadassah as the Mid-West Area Cooperative Coordinator.

Stan is retired from UK's dental school where he served as chair of the periodontic department. In the late 1980s he began a program in geriatric dentistry and worked with the Sanders-Brown Center on Aging

to determine why some older people kept their teeth and some didn't. In 1989 Stan and his colleagues received the American Dental Association's Geriatric Oral Health Award.

While Judy and Stan may be retired from specific employment, they are not retired from active participation in community activities. Stan, as a Donovan Scholar, has taken several classes and is a Master Gardener, having completed that class.

Both Stan and Judy continue to serve the Jewish community and have been an integral part of the Federation since its inception. Stan served as president of CKJF from 2001 to 2003. Judy says, "I am very

see Spotlight, page 15

WANTED

GROUP LEADERS FOR CAMP 2006



Camp Shalom and Camp Gesher are now accepting applications for Group Leader positions. Camp Shalom and Camp Gesher will be in session July 31 to August 11, 2006.

Group leaders are responsible for overseeing their group including the supervision of their staff of counselors and machon (counselors-in-training), and running programming for their campers.

We have four group leader positions open.

Camp Shalom:
Ofarim - campers ages 4-5
Tsofim - campers ages 6-7
Chalutzim - campers ages 8 - 10

Camp Gesher: campers ages 11 - 13



All applicants must be high school graduates entering or attending college or have graduated college.

To receive an application by mail please call Jana LaZur at 268-0672.

OR

To access an application online go to www.jewishlexington.org and follow the prompts.

Camp Shalom
2006

Jewish Federation
Central Kentucky

Gesher
גשר

Have a question?

Ask a rabbi

The rabbis are now writing their columns in response to questions submitted by the community. We encourage you to submit your queries on theology, morality, ethics, religious observances, etc. for response by one of our rabbis.

If you have an issue you would like to see addressed, please email it to di-ifr@bardstown.com and put "Ask a Rabbi" in the subject line of your email. (It may take quite a while until your question is answered—or it may never be answered, if no rabbi selects it.) You will not be identified as the writer of the question to either rabbis or readers, nor will you be asked to specify which rabbi should answer.

Did you know

that Section E-2 is for the perpetual and exclusive use of the Jewish community



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

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

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

An independent non-profit corporation administered by a board of directors from this community. Dedicated to preserving memories in a historic site of natural beauty, with room for the next 100 years.

The Lexington Cemetery
Established 1849

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www.lexcem.org

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Teens urged: Be a leader! Have fun!

Would you like to learn how to be a good counselor or *machon* (counselor-in-training) and have fun at the same time? You think that's not possible? Think again. Working at camp is about having fun while helping the kids in your group have fun as well, and learning at the same time. We are offering an opportunity for ten local teenagers between the ages of 14 and 18 to learn how all of this is possible.

We are organizing a special professional training course that includes training in how to invent games, how to teach about our heritage enjoyably, and how to understand group dynamics. Those taking this training course will be recognized and given special consideration when group leaders and counselors are chosen for Camp Shalom 2006.

The course will include three sessions between January and April. Those interested can contact Jana at the Central Kentucky Jewish

Federation office: (859) 268-0672 or campshalom@jewishlexington.org. We are looking forward to having many of you join us in the fun. ✧



Camp Shalom counselors and staff 2005.

President's Message

Marty Barr

Moving mountains, one individual at a time



The Federation has decided to set some new and aggressive targets for the 2006 campaign. We will be backing this effort with a number of exciting changes in the events that support our campaign. These will be outlined in a future article.



Over the next five years, it is our intent to drive the campaign from its current level of nearly \$400,000 to \$550,000, an average of \$30,000 per year. The money raised will be used for two purposes, first, to increase our commitment to the United Jewish Communities for national and overseas needs from its current level of \$125,000 to \$200,000, an increase of 67 percent and second, to rebuild our reserves, which were effectively zeroed out during the years of low campaign results.

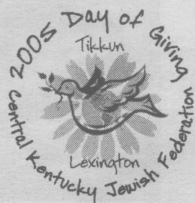
There are members who feel that we devote too much of our spending to local purposes and there are members who feel that CKJF has it just about right.

During this time, we will continue to maintain our funding for local activities such as Camp Shalom, community activities, volunteer projects, and community relation programs.

In support of this effort, we are working on an agreement with United Jewish Communities that will allow CKJF to take on an overseas project with \$40,000 of our total commitment of \$125,000. This project will be chosen after discussions with the organizations that normally handle the approval and funding of projects in Israel. This will enable us to see exactly where part of our overseas commitment goes, and to establish an ongoing relationship with the opportunity for face-to face interaction with the recipients.

In addition, donors will be allowed to designate up to 50 percent of any increase in their pledges in support of this project.

There are members who feel that we devote too much of our spending to local purposes and there are members who feel that CKJF has it just about right. Regardless of your position, I feel sure that the community will support this effort to use our resources more evenly and forge a closer connection with Israel. ✧



Name _____
Phone _____
Email _____

2005 Day of Giving Sign-Up

December 23rd, 2005

☐ **Yes, I am willing to volunteer my time.** (Please X a shift.)
Some volunteers will meet at the Giving Tent outside the CKJF office at the scheduled times to caravan to their locations. All volunteers will receive a confirmation letter in the mail.

- _____ A. Catholic Action Center
_____ 1. Serving meals _____ 11:00 a.m.
_____ 2. Working Christmas store _____ 8:30 a.m. _____ 11:30 a.m.
- _____ B. Meals on Wheels - delivering meals (2 locations) _____ 10:45 a.m.
OR _____ 11:00 a.m.
- _____ C. Lexington Humane Society - helping animals _____ 10:15 a.m.
Woodford Humane Society - helping animals _____ 10:30 a.m.
- _____ D. Florence Crittenden Home - serving lunch to residents on Dec. 11th. _____ 11:00 a.m.
- _____ E. Mayfair Village Retirement Home - share Hanukkah with Rabbi Cohen _____ 11:15 a.m.
- _____ F. Shriner's Hospital - facilitating activities with patients _____ 11:00 a.m.
- _____ G. Tanbark Nursing Home - facilitating activities with residents _____ 11:15 a.m.
- _____ H. MASH unit (group home for youth in crisis). Bringing dinner on Dec. 22. 6:00 p.m.

☐ **No, I am unable to work, but would like to help by donating the following items:** * Items will be collected at OZS, TAI, and CKJF during the entire month of December.

- _____ A. Baked goods for the Ronald McDonald House
- _____ B. New/Gently used toys for the Catholic Action Center and Ronald McDonald House
- _____ C. Pet supplies for the Woodford and Lexington Humane Societies (dry pet food, collars, bowls, leashes, chew toys, old towels, and blankets)
- _____ D. Baby supplies for the Florence Crittenden Home

**Please complete this form and return it
to Jana LaZur at the CKJF office:**

Central Kentucky Jewish Federation
1050 Chinoe Road Suite 203
Lexington, Kentucky 40502

email: tikkun@jewishlexington.org
phone: (859) 268-0672
fax: (859) 268-0775

Online registration for this event will begin on November 1, 2005.
Go to www.jewishlexington.org and click on the corresponding link.



Tikkun Lexington is a program of the Central Kentucky Jewish Federation

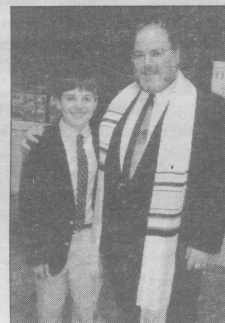
Day of Giving becomes mitzvah project for Lexington teen

Community Mitzvah Project

By Justin Graff

When Justin Graff volunteered at the Catholic Action Center at last year's Day of Giving, he was so enthusiastic about the experience that the activity became his project for his Bar Mitzvah this past fall. Following is a description of the experience in Justin's words.

On Tuesday evenings, I served food at the Catholic Action Center. I learned about the Catholic Action Center through the Central Kentucky Jewish Federation's Day of Giving, where I helped arrange donuts and serve food for the Christmas holiday. I enjoyed working there and asked if I could continue volunteering for my Bar Mitzvah project.



Justin Graff and Rabbi Marc Kline.

The Catholic Action Center, located downtown on Chestnut and Fifth Street, provides shelter as well as resources for homeless and low income individuals and their families. The Catholic Action Center provides food, a Laundromat, and an address, all of which are important for people who are looking for a job. They sponsor the Providence Way House where up to 26 men can receive temporary housing. They provide over 2,000 meals a week from donated food and volunteered time.

Every week I went to the Catholic Action Center after school and I helped serve food to the homeless people who came for dinner. The food was not fancy but it was appreciated by everybody. There were people from many different nationalities and I enjoyed meeting them and talking to them while I was serving food. It made me feel good to volunteer at the Catholic Action Center. The workers were happy to see me and greeted me with a

see Mitzvah, page 15



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From the Executive Director

Daniel Chejfec



Always wear your clothes in public

Did you ever have a dream where you walk into a room full of people you know, and they start laughing at you? And then you look at yourself and you realize you are completely naked?

There are Freudian explanations for this common phenomenon, but one image that comes to my mind is of the guy who starts running ahead and yelling, "Come on, let's go," only to find out that nobody is following. Both situations seem to refer to an inadequacy of some kind.

According to Israeli mythology, every officer in the IDF leads the soldiers by example, by saying "Follow me" rather than "Go." Whether this is true or not, it does indeed raise the issue of what it means to be a leader.

People can lead in many ways. You may be a leader who tells others what to do, and insofar as people are happy with the results of your leadership, they will likely follow. Nobody, however, is infallible. Sooner or later the results will not live up to the expectations of your

followers, and they will stop following. Then whatever they do after that will probably go in a different direction from yours. Sooner or later, your will say "Follow me," charge ahead, and find yourself all alone.

You may be a leader who cannot make up your mind on which direction to take, as in that old joke: "I am their leader - tell me where they went." In this case you are always political and will only press on in the direction your constituents are going anyway. You will never facilitate change, merely chase after it. Sooner or later, people will stop following, will think you are not really necessary, and will replace you. Probably the leader they choose next will have to catch up with changes that should have happened on your watch but didn't.

You may be a leader who attentively listens to your constituents and tries to create a stable consensus among them, so you can operate within their

expectations. As this kind of leader, you will lead a solid organization, but not one necessarily open to change. Eventually you will start stepping in to do more and more to make sure things work properly. Your followers will continue to support you, but they will become progressively more passive. When

According to Israeli mythology, every officer in the IDF leads the soldiers by example, by saying "Follow me" rather than "Go." Whether this is true or not, it does indeed raise the issue of what it means to be a leader.

you retire or move on, the followers will have to adjust their expectations, and probably to redefine where they want to go.

You may be a leader who attentively listens to your constituents and tries to articulate a common vision, using that common vision as a compass to define the direction for the organization. The vision belongs to both leader and followers, and is normally a negotiated vision rather than that of a specific group. To be

this kind of leader you must be a risk-taker, always negotiating choppy waters. This style is more demanding than the previous ones, and paradoxically is successful only when the followers adopt the direction as their own, making your leadership redundant to some extent. When you retire or move on as this kind of leader, chances are that the organization will keep on in the same general direction, with only the necessary steering to account for new situations.

Every one of these leadership types is effective in different situations and with different groups; also, different individuals will feel more comfortable with one type rather than another, and the same individual can use one form of leadership or another in different situations. Each one of us needs to find our own way. The important thing is that next time we feel like saying, "Follow me," we don't find ourselves on our own and naked in front of an audience.

Happy 2006. ☆



December 28, 2005

Natasha's Cafe

will be having a Hanukkah program, and will feature Israeli popular songs performed live.

Harold Sherman, and Aviva and Lew Bowling will be performing at this event.

Natasha's also will be offering a special alternate menu, including Israeli food, just for this evening.

An additional \$5 fee will be included for the Hanukkah program.

This fun-filled evening will begin with dinner at 7:30 p.m.; the entertainment will start at 8:30 p.m.



Natasha's Cafe is located in downtown Lexington at 112 Esplanade. To make reservations, call (859) 259-2754.

Campaign (from page 1)

assistance to Jews in need, helping education, social services, and absorption of Jews into Israel and the United States.

To date, we have received more than 300 pledges for a total of \$250,000 plus a bequest of \$15,000. This represents a campaign increase card-by-card of four percent over last year.

There are still more than 150 donors who gave to Campaign 2004 but have not yet made their 2005 commitment. All these people will get a friendly phone call or letter offering them the opportunity to perform a mitzvah—a charitable donation to assist the Jewish community as a whole.

The Campaign goal for 2005 is \$427,000; if each of our 3200 Bluegrass members shared equally in reaching this goal, each person would be making a donation of just over \$130.00 for the year, or 36 cents

per day. For just loose change each day we could help change our Jewish world for the better. Think of the possibilities if we then increased the amount to 50 cents per day (the cost of a local newspaper and less than the cost of a cup of non-gourmet coffee)!

Surely there is a wish list that you have put together over the years of things and activities you would like to have available in our Jewish community. Then there are the lives we could enhance elsewhere. When you are called or receive your letter, consider your gift carefully and give as generously as possible. If you have already made a commitment, consider increasing the amount. Together we should all take pride, because together we make a difference. ☆

Third Opinion

Stanley Ned Rosenbaum, PhD



The Jewish Doctor's Plot.... to save the world

♦ ♦ ♦

Roderigo Lopez, Queen Elizabeth I's physician, was executed in 1594 on the basis of a bogus accusation that he had conspired to poison her. Had Stalin not died in 1953, his government would have instituted a pogrom against Russia's Jewish doctors fed by trumped-up assassination conspiracy charges. More recently some people in the African-American community have suggested that AIDS is a Jewish doctors' plot to kill Africans. They got it exactly backwards. There is a long-running Jewish doctors' plot: to save the world.

Maybe we got a head start in medicine because it was just after being expelled from Egypt that, according to Scripture (Numbers 21:9ff.), Moses made the first caduceus. This is the symbol of twisted snakes that still adorns the bumpers of cars in every hospital parking lot in the world. (You'll have to take my word for this or take my Hebrew course at UK to learn the details of translation necessary here.) There has long been a disproportionate number of Jews in medicine—as we know from a quick look around our community—but the same thing could be said of violinists, actors, tailors, and stand-up comedians. This is partly because all of these were and are "portable" professions, skills that practitioners could take with them if host countries expelled their Jews.

But medical practice offered a certain immunity to practitioners, too. Dr. Jacob Lumbroso narrowly avoided a criminal trial in the Maryland colony on February 23, 1658, for denying the divinity of Jesus. If convicted, he might have been executed. Had that happened, the community might have discovered it needed live physicians more than it needed dead Jews, but fortunately he got off because of a general amnesty issued by Richard Cromwell in England.

Medicine wasn't much of a profession anywhere until the middle of the nineteenth century. Before it became professionalized, most healers were women. But after

Edward Jenner's discovery of a smallpox vaccine at the end of the eighteenth century, medical discoveries came thick and fast. In this country, the American Pediatric Association was founded by a Jewish political refugee. Abraham Jacobi (1830-1919) was born in Germany, but had to flee after the failed Revolution of 1848. Our gain. He also served as president of the American Medical Association and his name, along with a galaxy of other Jewish names in all medical specialties, can be found in the *Encyclopedia Judaica*.

The most famous of them is Sigmund Freud, of course. Another refugee—his last ten years were spent here—his pioneering work in psychology initially earned sneers from people

[s]ome people in the African-American community have suggested that AIDS is a Jewish doctors' plot to kill Africans. They got it exactly backwards. There is a long-running Jewish doctors' plot: to save the world.

both in and out of the medical community. A contemporary, Karl Kraus, who had converted to Catholicism on his way to becoming Austria's foremost satirist, quipped, "Neurosis is the latest Jewish disease; the older folks are still suffering from diabetes."

The "big four" of Jewish medicine are all known for work in disease control: Paul Ehrlich, Selman Waksman, Albert Sabin, and Jonas Salk. Sabin was born in Poland, Salk in the United States; both are justly famous for their development of vaccines to prevent polio. It was often fatal to children and those who survived, my father being one, were often physically twisted by the disease. How many lives were saved by these two Jews alone? In countries where medicine is not looked on as some sort of voodoo, the answer is many. Ehrlich lived and died in Germany (1854-1915). He got a Nobel Prize for his work in immunology and is best known for the earliest successful treatment of syphilis. Selman Waksman was born in Russia in 1888. He discovered streptomycin, the first effective "antibiotic"—a word he coined—and also won the Nobel Prize for his work. Add the results of Waksman's investigations, and those of the countless others whose work his research made

possible, and the number of people saved by Jewish doctors increases exponentially. Millions would be a conservative estimate.

As to the AIDS conspiracy claim, also adumbrated by some African leaders, it would be funny if it weren't so tragic. In fact, the Advocacy Liaison for the Essential Medicines Campaign of Doctors Without Borders, who delivered a briefing called "Solving the HIV/AIDS Drug Access Crisis in Africa: Meeting the Challenge to Save Millions of Lives and to Mitigate the Orphan Crisis," is one Rachel Cohen. She is merely among the more visible of the thousands of Jewish doctors here and abroad, working through this and other organizations, who have dedicated their lives to ending the virulent plague of HIV/AIDS.

Finally, if laughter really is the best medicine we could include Theodore S. Geisel to our list of benefactors and watch the total of those helped skyrocket, like those in Dr. Suess's *Sleep Book*. The world's beloved Dr. Suess—Geisel's mother's maiden name—continues to bring joy, comfort, and a sense of morality that I think Moses would have approved of to the entire world.

All of this—the Jewish care for our bodies, minds, and hearts—should come as no surprise. After all, saving lives is just a subset of *tikkun olam*, the mending of the world that all Jews are obliged to participate in. As the Talmud says, "One who saves a life, it is accounted to him as if he'd saved the whole world."

Stanley Ned Rosenbaum, PhD (Brandeis), is an adjunct professor of Hebrew at UK and professor emeritus of Judaic Studies at Dickinson College in Carlisle, Penn. The title of this recurring column is drawn from the old chestnut, "Two Jews, three opinions." ☆



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Ask a Rabbi

Rabbi H. D. Uriel Smith

"God took the man, placing him in the garden to work it and guard it"

♦ ♦ ♦

Question: Do we have a responsibility to actively preserve and protect our environment, or did God intend for us to make full use of all natural resources, without regard to sustainability?

There is no doubt that Jewish tradition supports environmental sustainability. We are forbidden to destroy a whole family of animals. "Whether it be a bullock or a sheep, you shall not kill it and its young both on the same day." (Leviticus 22:28) "If a bird's nest is found before you, whether in a tree or on the ground, whether with chicks or with eggs, with the mother sitting upon the young or upon the eggs, you shall not take the mother with the eggs. You must send off the mother if you take the young, so that it will go

well with you, and you live a long life." (Deuteronomy 22:6-7)

The only question is which emphasis Judaism makes: complete environmental protection or sustainable development. True to rabbinic tradition I would have to say, "Both."

Jewish tradition tends to work on the principle that if you have two choices, you take both. Thus, the two colleagues, Samuel and Rav, had differing views on how to teach the Exodus from Egypt. The rabbinic tradition authorized both views, and made the Passover Haggadah twice as long. Usually, however, the rabbinic tradition tries to harmonize the two views before combining them.

The combination is given right at the beginning of the Bible story. God did not place Adam in the Garden of Eden to laze about there. It states, "God, the Eternal, took the man and put him in the Garden of Eden to work it and to protect it." (Genesis 2:15) On the one hand we have

comments like that of Rabbi Shim'on ben El'azar: "Even the first man did not eat anything until after he worked for it, as is stated in Genesis [2:15]." (Avot d'R. Nathan 11) On the other hand we have the warning (Ecclesiastes Rabba 7:13),

When the Holy One, the Blessed, created the first man, He took him and showed him all the trees in the Garden of Eden, then told him: 'See how beautiful and praiseworthy are my creations. Pay attention not to harm or destroy my world, for if you impair it, there is no one else to repair your harm.'

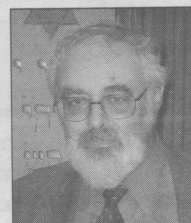
On the one hand we recognize the validity of using the available natural resources to sustain us and give us a good life. On the other hand we recognize the need to conserve and preserve the environmental resources. We see no contradiction between these goals. However, given that our world is finite, we recognize that we cannot have an unlimited support of either choice. We have to set priorities among the processes of utility and preservation.

There are certain constraints that we have to take into account. First, the constraints of physical reality given us by scientific research have to be acknowledged. The Second Law of Thermodynamics applies absolutely. We cannot maintain the order of our society and of our individual lives without using energy to maintain this order and to expel disorder (pollution) into our environment. The only question is the efficiency of the means we use to maintain order. At present too many of us are acting inefficiently, and thus are warming the atmosphere and polluting the environment unnecessarily. We need to understand that the Second Law teaches us that the effects are irreversible, given the resources available to us.

At present too many of us are acting inefficiently, and thus are warming the atmosphere and polluting the environment unnecessarily.

As an extreme example, many Christian fundamentalists, believing in the imminent advent of the "rapture," often dismiss the natural warnings because they believe that the Messianic tribulations will not affect them. They will be taken up out of this world. However, their belief is self-contradictory. Even if the "rapture" belief was valid, it should have been clear that people who disregard the welfare of others are not worthy of that redemption.

see Ask a Rabbi, page 15



W

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The rabbis are now writing their columns in response to questions submitted by the community. We encourage you to submit your queries on theology, morality, ethics, religious observances, etc. for response by one of our rabbis.

If you have an issue you would like to see addressed, please email it to di-ifr@bardstown.com and put "Ask a Rabbi" in the subject line of your email. (It may take quite a while until your question is answered—or it may never be answered, if no rabbi selects it.) You will not be identified as the writer of the question to either rabbis or readers, nor will you be asked to specify which rabbi should answer.

Tikkun Lexington

November Stewart Home visit

♦ ♦ ♦

By Barbara Barr

I am a Tikkun volunteer. It doesn't take a lot of my time, but rewards me many times over in terms of personal satisfaction. The particular activity that I am talking about is the visits to the Stewart Home School in Frankfort. We visit with the more than 25 Jewish residents of various ages ranging from 15 to 78, usually one evening a month. Driving up as a group makes the trip a pleasant one. If it is a holiday, we celebrate it. We always have something good to eat and an activity. These activities include arts and crafts, music, storytelling, and dancing. A good time really is had by all. The residents look forward to these evenings both for the activities and for the friendship our presence provides.

Come join us and share in the satisfaction of this mitzvah. Our next visit to the Stewart Home will take place on Monday, December 12 and we leave Lexington by 5:15 p.m. Call Jana at the CKJF office, (859) 268-0672, or email her at tikkun@jewishlexington.org. It will give you a great feeling knowing that you have helped bring joy to others. ☆



Volunteers at Stewart Home work with residents on pre-Thanksgiving program.



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Ask JFS

Stacey Heisler

Ask JFS is a monthly advice column with questions from members of the community requiring assistance with a wide range of issues. If you have a problem or a concern that you would like addressed in this Shalom column, please send your queries to Ask JFS c/o Jewish Family Services, 1050 Chinese Road, Suite 203, Lexington, KY 40502. You can also call in your confidential questions at 269-8244 or email them to us at JFS@jewishlexington.org.

The winter holidays bring a chance to teach kids the difference between wants and needs

♦ ♦ ♦

With the winter season comes Hanukkah. In reaction to the overdone modern celebration of Christmas, this holiday has become more and more commercial over the years. Even here in Lexington you can find Hanukkah items at the Dollar Store. Since Hanukkah falls on the same day as Christmas this year, I'm sure that our children will have high hopes of getting as many presents as their non-Jewish friends.

When we buy children a pile of big, expensive gifts what does it really mean, does it teach them anything? According to Wendy Mogel, author of *The Blessing of a Skinned Knee*, we need to teach our children some self-control. This includes not buying them every little thing they want. She goes on to say that parents need to teach their children compassion and caring and how to be grateful for what they do have. "The Talmud teaches that if parents put limits on their children's whining and begging and require them to perform good deeds, the children will eventually become less greedy and more grateful—the feelings will follow the actions." (Mogel, 2001)

Teaching children the differences between wants and needs is an integral part of child development. When I worked for several years with the Department of Juvenile Justice, I ran into several instances of adolescents not knowing the difference between a want and a need. This inability to distinguish between them, often exacerbated by poor parenting, contributed to their crimes and thus to their getting committed to state custody.

By making your children aware of these differences, you will help promote Talmudic values. They might even feel the need to help those less fortunate than themselves. Take the time while the kids are out of school to do quality things together. Help your child become a mensch. This time of year there are many volunteer activities available in the Lexington area, several right here in the Jewish Community. We always welcome children to help out at the Day of Giving, so sign your family up today! ☆

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MAZON: A Jewish Response to Hunger gives to God's Pantry

\$9,000 granted for Kentucky hunger relief

Los Angeles, Ca. November 9, 2005 – MAZON: A Jewish Response to Hunger announced a \$9,000 grant to God's Pantry Food Bank in Lexington today. The grant helps establish food-purchasing accounts for the food bank's poorest rural agencies. God's Pantry distributes over eight million pounds of food annually. Approximately 11 percent of Kentucky households are food insecure, meaning that they have insufficient financial resources to meet basic nutritional needs. Hunger in American households has risen 43 percent over the past five years, based on recent figures released by

the U.S. Department of Agriculture. Over 38 million Americans, including nearly 14 million children, are hungry. In 1985, MAZON was founded as a national nonprofit organization that raises funds from the Jewish community and allocates them to organizations that alleviate and prevent hunger among people of all faiths and backgrounds. MAZON granted a total of \$1,460,000 to 149 hunger relief organizations in the United States, Israel and other countries this fall. "In recent months, our country has faced enormous challenges as it seeks to provide for people in need," said Dr. H. Eric Schockman, president of MAZON. "MAZON works at the forefront of this effort, offering hungry families and their children a hand up and a way out. Food is a basic human right, one that we are committed to fighting for until ours is a hunger-free society." Since 1986, MAZON has granted over \$36 million in support of anti-hunger programs and advocacy working to end hunger and supply aid to needy families throughout the United States, Israel and other countries. For further information on MAZON: A Jewish Response to Hunger, please visit www.mazon.org. ☆

Zantker lecturer counters common wisdom

Examines Christian relationship to Nazism

By Leah Bourne

On Monday, November 7, Richard Steigmann-Gall lectured at the Singletary Center on the topic, "Rethinking Nazism and Religion: The role of Christianity in the Third Reich." Dr. Steigmann-Gall is the director of the Judaic Studies Program at Kent State University and has written a well-received book on this topic.

My husband and I met Dr. Steigmann-Gall at the home of Dr. Oliver Leaman, who hosted a reception before the lecture. Dr. Steigmann-Gall earned his Ph.D. in Toronto and lived in Berlin while doing his research. His book was published in 2003 by Cambridge University Press and is still available. The lecture itself, sponsored by the Zantker Trust and UK's Judaic Studies program, was well attended.

Dr. Steigmann-Gall's lecture investigated the supposed position of the Nazi party against all religious affiliations: Catholic and Protestant as well as Jewish. It is generally assumed that the Nazis were against all expression of religion, but Dr. Steigmann-Gall proposed that this was not in fact the case. His research re-examined many private letters, most between or addressed to high ranking members of the Nazi party during Hitler's ascendancy and beyond. Steigmann-Gall's reading of the material reveals that many of these persons had a positive attitude toward Christianity, or even actually professed and practiced Christian religious rites and customs.

It is true, apparently, that Himmler and other Neo-Pagans in the party proposed a plan to transform the established parishes of Germany into a new, non-Christian, Nazi party-centered entity (a so-called *completion of the Reformation*), but apparently Hitler actually ridiculed Himmler for these efforts. Instead, the Nazi party

appropriated certain sayings and teachings of Martin Luther. Many of the leaders spoke of a "positive Christianity" that in their view kept all of the "good" social and economic justice aspects and jettisoned the bothersome parts, such as the annoying fact that the Christ of the New Testament was himself Jewish. In letters to subordinate party officials this fact was called a "lie" and a "slander" against their version of Christ. Their plan was to unite the Catholics and Protestants under an ecumenical wing—not to supplant Christianity.

Apparently, most party officials did not resign their church memberships and many continued to attend services or to read or recite liturgy in

their personal lives. And, of course, Dr. Steigmann-Gall noted, the famous church leaders of the time did not denounce Hitler or the Nazi party. The Catholic Church did, in one parish, give a stirring sermon against euthanasia, but never pressed this position. Some

Protestant denominations in Germany at that time were in fact actually in favor of eugenics – sterilization of "defectives" for the betterment of society.

Many of the leaders spoke of a "positive Christianity" that in their view kept all of the "good" social and economic justice aspects and jettisoned the bothersome parts, such as the annoying fact that the Christ of the New Testament was himself Jewish.

After the lecture, several audience members who had read books by other scholars questioned Dr. Steigmann-Gall on some of his points, and questioned the Nazis' supposed affinity for or affiliation with any brand of Christianity. The conversation was cordial and scholarly on all sides, and it appeared that Dr. Steigmann-Gall enjoyed his visit to Kentucky and will, we hope, return. ☆



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Online registration will be available starting November 1. Go to www.jewishlexington.org and click on the link.

History of the Israeli-Palestinian conflict – Part IV

World War I and the British promises

By Daniel Chejfec

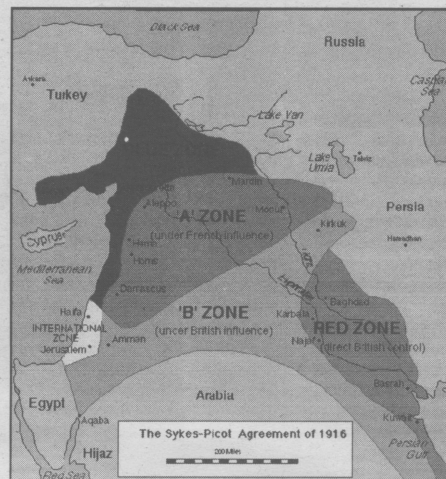
In the past three parts of this series, we saw how the seeds for the conflict were sown. It was not until World War I, however, and the collapse of the Ottoman Empire, that the tensions came to a head. First an overview of World War I:

The tensions between Germany, the Austro-Hungarian Empire, and the Ottoman Empire on one side, and Great Britain, France, and Russia on the other had been growing since the late 19th century. The killing of an Austrian archduke in Sarajevo sparked open conflict. Russia was to withdraw from the war in 1917 with the onset of the Bolshevik Revolution, and the United States, while officially neutral, strongly supported the British and French against the Central Powers. In this game of alliances and confrontations, both sides tried to gain additional allies. The British were eager to gain support from the Arabs in their attempt to defeat the Ottomans; they were also interested in Jewish support which, from their perspective, was going to help defeat Germany from the inside and bring America into the fight. Germany

even contacted the Zionist Organization at some point with a proposal not too dissimilar to what would be known as the Balfour Declaration. All these efforts to gain support crystallized in agreements and promises to the different players.

Correspondence between Sir Henry McMahon and Sharif Hussein from Mecca

At the onset of World War I it was apparent to the Allied powers that creating internal problems for the Ottoman, Austro-Hungarian, and German empires was to their advantage. To that end, the British increased their influence in the Arab lands controlled by the Turks and sought Arab support for the Allied cause. Aware of the potential benefit of allying with Britain and France in the conflict, Sharif Hussein sent a letter from Mecca to British Foreign Minister Henry McMahon on July 14, 1915. In that letter, Sharif Hussein pledged support to the Allied cause in exchange for British support for an "Arab Khalifat" to include the "traditional Arab heartland," referring to the territories of the modern states of Syria, Lebanon, Iraq, Jordan, Kuwait, and Israel as well as the West Bank and Gaza. In exchange, he offered not only military support in the fight against the Ottomans, but also a special economic status for Britain in those lands. McMahon's response to the establishment of the Khalifat was one of general agreement in principle, while refusing to be specific on the boundaries of such a Khalifat. After



The Sykes-Picot Agreement

On April 26, 1916, the British and French governments exchanged letters of ratification of a pre-agreement, originally including the Russian empire, as to how to divide the spheres of control and economic interest in the lands to be taken from the Ottoman Empire. (The Russians never became party to the agreement because of the onset of their civil war and subsequent Bolshevik Revolution of 1917.) The letter delineated the areas to be awarded to the British and French governments and the areas to be given to Arab allies in the Arabian Peninsula. The distribution was organized on three administrative models: one area was going to be under Arab rule, a second kind of area was going to remain under either French or British control, and a third area was set aside to be under the protection of either the French or British governments, with exclusive economic rights for the European powers. The area between the Jordan River and the Mediterranean would remain under international control. The agreement contradicted some of the promises made to Hussein by British Minister McMahon, by keeping under British and French sovereignty, areas promised for the Arab Khalifat.

The Balfour Declaration

Since the 19th century, there had been a movement in Great Britain sympathetic to the restoration of Jewish sovereignty in the land of Israel, but its reasons were tied more to Christian theology than to the ideals of the Zionism. At the outbreak of World War I, the Germans, for their own political reasons and influenced by their anti-Semitism, became convinced that bringing the Jews to their side would either prevent the Americans from entering the European War or would even bring America in on their side. The British were aware of these contacts between the Kaiser and the Zionists, so they made their own move. A number of British officials, already sympathetic to the Zionist cause for their own reasons, saw this as an opportunity and thus supported the idea of a British commitment to a Jewish National Home. Negotiations between the Zionist organization, represented by

The British were eager to gain support from the Arabs in their attempt to defeat the Ottomans; they were also interested

in Jewish support which, from their perspective, was going to help defeat Germany from the inside and bring America into the fight.

several exchanges, Hussein openly asked for McMahon to be more concrete; a series of negotiations followed. The agreement in principle was for the "establishment of Arab sovereignty in Arab lands," and the definition of Arab lands was fashioned so as to exclude the Beirut (Lebanon) region and the area between the Jordan and the Mediterranean. If you are interested, you can read the complete correspondence at <http://www.jewishvirtuallibrary.org/jsource/History/hussmac1.html>.

outbreak of World War I, the Germans, for their own political reasons and influenced by their anti-Semitism, became convinced that bringing the Jews to their side would either prevent the Americans from entering the European War or would even bring America in on their side. The British were aware of these contacts between the Kaiser and the Zionists, so they made their own move. A number of British officials, already sympathetic to the Zionist cause for their own reasons, saw this as an opportunity and thus supported the idea of a British commitment to a Jewish National Home. Negotiations between the Zionist organization, represented by

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Breast Cancer Awareness Month observed

Hadassah and Alpha Delta Pi donate time

By Rebecca Craft

In honor of October's Breast Cancer Awareness month, members from the Lexington chapter of Hadassah and Alpha Delta Pi sorority donated their time on October 15 and 16 to raise money for breast cancer research and awareness. By selling bags of pink-ribbon cookies and breast cancer self-examination cards at Joseph-Beth Booksellers for \$2.00, Hadassah raised \$1,000 to support the organization's Healthy Women Healthy Lives program.

Healthy Women, Healthy Lives serves as the umbrella for Hadassah's entire Women's Health program. This comprehensive program brings a focus on wellness to the community. It provides substantive educational information

on exercise, nutrition, prevention and early detection of diseases that affect women (lung, colon, ovarian, and breast cancers, heart disease, inflammatory bowel disease, and osteoporosis), and patient/doctor communication. This program empowers women by providing them with the knowledge necessary to make appropriate and informed medical decisions for themselves and their families. It teaches them how to partner with their physicians, thus resulting in improved health care.

For more information about Healthy Women, Healthy Lives or how you can contribute to Hadassah, contact Rebecca Craft at (859) 230-6521 or rebecca.craft@uky.edu. ☆

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Working side by side, Israeli, Palestinian doctors save lives

By Dina Kraft

JERUSALEM, March 27 (JTA) — The pair of surgeons — one Israeli, one Palestinian — examine the maze of tubes taped to 10-year-old Mohammed Saleme's chest. They methodically check his heart rate, oxygen levels and breathing. The young patient's mother, Mariam, stands behind them, next to the heart monitor. Her eyes grow wide as she watches her son's chest slowly rise and fall.

Mohammed is unconscious after some six hours of surgery at Hadassah Hospital in Ein Kerem, but he is in "excellent condition," the doctors assure Mariam.

The doctors operated together on Mohammed, fixing the damaged aortic valve with which he was born. A narrowing of the aortic valve opening made it difficult for blood to flow from the left ventricle to the aorta, which supplies the body with oxygenated blood.

On a piece of notebook paper, Dr. Bisher Marzouqa sketches out a diagram of the procedure for Mariam, a Palestinian Muslim



Surgeons Dr. Bisher Marzouqa, left, and Dr. Eli Milgalter check on their patient Mohammed Saleme at the Hadassah Hospital in Jerusalem, March 24.

who has brought her son for treatment from the West Bank city of Bethlehem. For her, the surgeons' nationalities don't matter.

"It makes no difference to me if they are Israeli or Palestinian. I'm just thankful to them for all their help," she said, wearing a long embroidered gown, her head covered in a beige headscarf.

Marzouqa, a Palestinian from Bethlehem, and Dr. Eli Milgalter, an Israeli from Jerusalem, have operated on 110 Palestinian children from the West Bank and Gaza Strip who need heart surgery. Their work is funded by a Peres Center for Peace program that is supported by Italian donors.

see **Doctors**, page 14

B'tayavon (Hearty Appetite)

Ruth Poley



Well, it's that time of year again. Hanukkah is almost here, parties are everywhere, and families are busy with holiday plans. Mary Rosenbaum, our esteemed *Shalom* editor, has generously sent me her Hanukkah cookie recipe to share with you. Mary says, "These are perfect for Hanukkah: they're delicious, they keep for at least a week, [and] they're made with oil."

Although the directions say to sprinkle the cookies with cinnamon sugar, you can also decorate the cookies with chocolate sprinkles, chopped nuts, chocolate chips, colored sugar, and the like.

To make colored sugar, put about 1/4 cup of white sugar in a small jar, about the size of a baby food jar. Add several drops of food coloring (I always used blue and yellow for Hanukkah cookies) and shake vigorously until the color is evenly distributed through the sugar (kids love to do this part). If you don't use all the sugar, just cover the jar and keep it on a shelf in your pantry. It will last for years.

Hanukkah Cookies

1 cup poppy seeds
4 eggs
1 cup cooking oil
1 cup sugar
2 tsp. baking powder
1 tsp. salt
4-5 cups all-purpose flour
cinnamon & sugar

Combine first four ingredients and beat well. Sift together next three ingredients, blend with poppy seed mixture; add more flour if needed to form stiff but pliable dough. Roll out to 1/4" thickness (I sometimes use pecan meal or whole wheat flour on the board and rolling pin to vary the flavor), cut in shapes. Transfer to oiled cookie sheet, sprinkle with cinnamon sugar, and bake at 350° for about 12 minutes, until light gold. Remove from cookie sheet and cool on rack; store in sealed tin for softer cookies, or on plates covered with paper towels for crisper ones.

Makes about 5 dozen.

NOTE: If you have an appropriate food story you'd like to share, or a recipe you think others in the Jewish community might enjoy, please email me at rgp@insightbb.com.

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Doctors (from page 13)

During surgery, the pair work together in studied concentration and partnership. Outside the operating room, they joke and tease each other like old friends.

Hadassah recently was nominated for the Nobel Peace Prize, in part because of the cooperation and coexistence demonstrated by a staff that is both Jewish and Arab.

"Once you enter the borders of the hospital you feel you have entered a different world, far from the struggles and contradictions of the outside. Everyone here works for human life independent of anything else," said Marzouqa, still wearing blue hospital scrubs after Mohammed's surgery.

Marzouqa has to drive through an Israeli checkpoint every day to reach his job at the hospital. Most days he can pass through within minutes, but there are times, especially when tensions run high because of Israeli military activity in Bethlehem or because of warnings of a terrorist attack, when it can take up to two hours.

Hadassah's two hospital campuses have treated more terror victims than any other medical center in the world in the four and a half years since the Palestinian intifada began, even when it has meant treating terrorists and their victims in the same room.

Hadassah also has reached out to the Palestinian community by training Palestinian doctors to open their own pediatric oncology ward in a hospital in eastern Jerusalem, training another doctor with an eye toward creating the first pediatric intensive care unit in the West Bank city of Hebron and hosting a support group for

Palestinian and Israeli parents whose children have diabetes.

On March 24, Hadassah dedicated a state-of-the-art center for emergency medicine. The staff drew on its experience to create what is considered one of the world's most advanced centers for treating victims of terror attacks.

On another side of the hospital, in the pediatric intensive care unit, stuffed animals dangle from the ceiling and Mariam Salemeleh sits next to her son, a few beds away from a fervently Orthodox couple hovering over the bed of their child.

Abdel Razzaq Abu Mayaleh is one of the recent additions to the pediatric ICU. He has taken a one-year leave of absence from his position as head of pediatrics at a Hebron hospital to train with Ido Yatziv, head of Hadassah's pediatric ICU.

When he began working at Hadassah, Abu Mayaleh sometimes had to switch taxis several times and climb over hills outside Hebron because of security closures imposed on the West Bank. He persevered because he was determined to learn how to set up a pediatric ICU in his hometown.

Hebron is one of the main flashpoints of the Israeli-Palestinian conflict. About 500 Jewish settlers live in the middle of the town in uneasy proximity to their Palestinian neighbors. It is the only West Bank city with both Israeli- and Palestinian-controlled zones.

Mohtaseb Hospital, where Abu Mayaleh works in Hebron, often is flooded with pediatric patients, but he felt he lacked the knowledge to deal with the most critical cases. He plans to take what he learns at Hadassah to the pediatric hospital

see **Doctors**, page 15



On December 14, 2005, Jewish Family Services will be hosting a presentation by **David Godfrey**, from the University of Kentucky cooperative extension program. David will explain how to sign up for **Medicare Prescription Drug Benefit, Part D**

The presentation will begin at 6:30 p.m. in the library at Temple Adath Israel.

Please call Stacey Heisler, JFS Director, to RSVP or for more information. 859.269.8244



Book Review

Daniel Chejfec

Two books teach of the strength of Jewish heritage

♦ ♦ ♦

Most of the time, we think of Judaism and of the continuity of Jewish life in terms of Jews having children or Jews not abandoning the community. But it was not always like that. I recently read two books which present a different picture of Judaism and its appeal to non-Israelite people throughout the ages.

I read these books recently, but they are not new. *The Jews of Khazaria*, by Kevin Alan Brook, was published by Rowman & Littlefield in 2004. The author makes a real effort—and in my humble opinion he succeeds—to present a scholarly study on what is known about the origins of the Khazar people, their conversion to Judaism, the influence of Jewish immigration from the Middle East into the Empire, and the integration of the descendants of the Khazars into the Jewish people. He also presents an interesting picture of the geopolitics of the Russian steppes during the early Middle Ages as well as the connection between the Jews of Khazaria and other Jewish communities. It is a rich analysis including linguistic connections, traditions, and legends which have survived to this day. Reading this book is to take pride in the strength and appeal of our heritage.

The second book I read was the 1996 edition of *The Falashas, a Short History of the Ethiopian Jews*, by David Kessler, published by the British press Frank Cass & Co. In this book, as in the other one, the author successfully demystifies his subject. He does not dwell on the usual questions as to whether the Beta Israel (Falashas) are or are not descendant of Jews, or whether they came from Egypt or Yemen, but he focuses on the history of their self-definition as Jews, the consolidation of their culture, and their relationship with and influence on the Christian Ethiopian society. He presents a picture of a very dynamic community with a rich heritage and a historical experience which presents clear parallels with European and North African Jewry. For anybody interested in Ethiopian Jewry, Jewish history or Judaism, this is a book worth reading. ☆

Doctors (from page 14)

the Red Crescent Society is building in Hebron.

Hadassah has shown Abu Mayalah an entirely different side of Israel from the one he knew from interactions with soldiers and settlers in Hebron, he said.

"All of us really feel that we are like brothers, like one family, in saving the children without feeling any difference between any race or religion," he said.

Marzouqa said Palestinian patients and their families often approach him to say they have been taken aback by the kindness and professionalism of Hadassah's Israeli medical staff. When they return home, those families bear the message that there is hope for cooperation between the two sides, doctors say.

Late one Thursday afternoon in the pediatric ICU, Milgalter is again by Mohammed Saleme's bedside, telling a nurse to increase Mohammed's morphine intake. As the boy's eyelids begin to flutter, Milgalter tells him in basic Arabic, "Everything will be fine."

Milgalter wears rimless glasses, his silver hair is receding and he has a reassuring presence. He studied, trained and has spent his entire 25-year career at Hadassah.

Before the intifada broke out in September 2000 he had begun consulting on some cases with Marzouqa, who then worked at Mukassa Hospital in eastern Jerusalem.

In 2003 Marzouqa started working as a member of Hadassah's general surgical team while also performing as many as three or four pediatric cardiac surgeries a week with Milgalter.

Instead of despairing at the political situation, the two doctors laugh about the absurdity of it all.

"Here we are about everything connected to doctors, humanity and, most importantly, patient care," Milgalter said. "In this way, everything else falls into place. If politics came into the picture everything would be ruined. We are apolitical, and because of this the hospital is an island of sanity." ☆

Spotlight (from page 3)

positive about the efforts of CKJF to work together for the identity of Israel and for our own Jewish community."

The Saxs are a shining example of the kind of people whose character is, indeed, of the "roll up their sleeves" kind, and the Lexington Jewish community is fortunate that they decided Lexington, Kentucky would remain home, and didn't leave us for the lure of that other city near Lexington, Massachusetts. ☆

Ask a Rabbi (from page 8)

Jewish traditional views are much more consistent. Scientific views clarify the religious rules, and religious ethics set limits to our indulgence. More information on Jewish moral and cultural restraints can be discovered at the web site of the Coalition on the Environment and Jewish Life (COEJL), <http://www.coejl.org>. ☆

Mitzvah (from page 5)

warm smile each week. I felt good about helping other people and I am looking forward to volunteering again for this year's Day of Giving and probably many more to follow. I also plan to donate a portion of my Bar Mitzvah gift money to help people served by the Catholic Action Center. ☆



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History (from page 12)

Chaim Weizmann and Louis Brandeis, and the British government in the persons of Lord Balfour and Lord Sykes (the same who negotiated the Sykes-Picot agreement), went back and forth. According to the memoirs of Chaim Weizmann, most of the opposition to such a declaration of support came not from Christian officials but from anti-Zionist British Jews, chief among them Mr. Edwin Montagu, British Secretary of State for India. Montagu would be responsible for significant changes in the original proposal for what was going to be known as the Balfour Declaration.

When Weizmann telegraphed the original text to Justice Brandeis, that text included two phrases that were substantially altered in the final version:

- His Majesty's Government accepts the principle that Palestine should be reconstituted as the National Home of the Jewish People
- His Majesty's government will use its best endeavors to secure the achievement of this object and will discuss the necessary methods with the Zionist Organization

In the final version of the document, these phrases were replaced by:

- His Majesty's Government views with favor the establishment in Palestine of a national home for the Jewish people.
- ...and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which might prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country

With these two changes, the British government managed, thanks to Montagu and his allies, to limit their commitment to one of supporting the Zionist endeavor without taking an active role, and to make sure that there was room for negotiation as to where and how in Palestine that National Home was going to come into being. The latter actually allowed the British to separate the eastern bank of Palestine and give it to the Hashemite Emir Abdullah in 1923 without contradicting the spirit of the Mandate given by the League of Nations based on the Balfour Declaration. The final version was made public on November 2, 1917. ☆ *To be continued.*

Have a question?

Ask a rabbi

The rabbis are now writing their columns in response to questions submitted by the community. We encourage you to submit your queries on theology, morality, ethics, religious observances, etc. for response by one of our rabbis.

If you have an issue you would like to see addressed, please email it to dl-ifr@bardstown.com and put "Ask a Rabbi" in the subject line of your email. (It may take quite a while until your question is answered—or it may never be answered, if no rabbi selects it.) You will not be identified as the writer of the question to either rabbis or readers, nor will you be asked to specify which rabbi should answer.

LOCALLY, FEDERATION PARTNERS WITH OTHER ORGANIZATIONS TO HELP MAKE LEXINGTON A BETTER PLACE TO LIVE.

CATHOLIC ACTION CENTER

GOD'S PANTRY

FAITH IN ACTION

HABITAT FOR HUMANITY

HOSPITAL HOSPITALITY HOUSE

KEEP THE HEAT ON

LEXINGTON HUMANE SOCIETY



MEALS ON WHEELS

MLK DAY MARCH

MOVEABLE FEAST

RONALD MCDONALD HOUSE

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THE STEWART HOME

WOODFORD HUMANE SOCIETY

TAKE PRIDE.

YOU ARE THE FEDERATION.



SUPPORT THE 2005 CKJF/UJC COMMUNITY CAMPAIGN

Blood (from page 1)

your blood, you may donate again. Following the last dose, the deferral period is one month for Proscar, Propecia, and Accutane, six months for Avodart, and three years for Soriatane. Tegison is a permanent deferral. Also, if a person takes or has taken beef insulin for diabetes, there is a risk of transmission of Mad Cow Disease.

A person cannot donate blood if s/he has certain diseases, such as HIV/AIDS, hepatitis B, hepatitis C, certain other viruses, and syphilis. Some people have diseases that cause too much blood to form in their bodies, such as polycythemia, or diseases that cause excess iron accumulation,

The blood is like crude oil, in that it can be refined into all sorts of useful products.

such as hemochromatosis or porphyria. They are required to have "therapeutic" phlebotomies on a regular basis. Only in the case of hemochromatosis can the blood be donated—otherwise it is discarded.

Once you've passed the screening process, you are taken back into a large room full of comfortable recliners and laid down in one of them. They place a tourniquet around your arm, and once they find the best vein, they pierce it with a needle that looks too large for it. For those of you who are getting queasy at this point, let me assure you that these phlebotomists at the blood

center are top flight. Even with my small veins, they get in the first time every time.

Once the blood is drawn, you are encouraged to recuperate on the recliner for five to ten minutes before arising and then spend another ten minutes or so in the waiting area, where snacks and drinks are provided. You are encouraged to drink plenty of fluids over the next twelve hours as your blood volume returns to normal. However, it takes three to six weeks for your red blood cells to regenerate, so you are asked to wait 56 days until you donate again or 112 days if you are a double red cell donor.

The blood is like crude oil, in that it can be refined into all sorts of useful products. The liquid component of the blood (plasma) can be siphoned off to produce packed red blood cells. These can be transfused to patients who have lost a significant amount of blood, as from trauma, internal bleeding, or during surgery. For instance, a liver transplant requires at least twenty units of packed red blood cells. Other products include fresh frozen plasma, cryoprecipitate (a source of fibrinogen, a blood clotting protein), and platelets. It takes six pints of blood to make one unit of platelets.

Since most people have type O blood, that is the blood type most in demand. If you go in for the first time to donate blood, and you are type O, you will suddenly become very popular at the blood center. They will send you nice letters every 56 days encouraging you to come back and visit them. I suggest you do.

In the Torah there is a proscription against eating the blood of a slaughtered animal, as it states: "For the life (nefesh) of the flesh is in the blood, and I have assigned it to you for making expiation for your lives upon the altar; it is the blood, as life, that effects expiation." (Leviticus 17:11) But there is no proscription against donating blood. In fact, borrowing from the foregoing passage, the giving of our blood to save the life of another human being is like dashing it upon the altar, as in days of old. It is a sacrifice of part of ourselves to God in a most deep and palpable way.

January is Volunteer Blood Donor Month. (See page 19 for information about the joint OZS/TAI blood drive on December 18.) ☆

Around the Community

Mazel Tov to...

Matthew Waldman, who was named this past summer to the High School All City Baseball Team as a sophomore pitcher/shortstop for Sayre High School. As such he was one of only four sophomores named to the team and the first sophomore in Sayre High School history to gain this honor.

Andrea Waldman, who was one of only 30 new students accepted into the highly prestigious honors program for the Kelley School of Business at Indiana University. Matthew and Andrea are the son and daughter of Dr. S. Randolph and Marianne Waldman and the grandchildren of Larry and Ida Waldman.

Suzanne and Joe Miller on the marriage of their daughter, **Deborah Barron**, to **Christopher Froh**, son of **Fay and Richard Froh**, Falls Church,

Virginia, on August 7, 2005. Deborah and Chris live in San Francisco.

To **Ira and Anita Mersack and Rebecca and Joe Young**, on the birth of Ira and Anita's granddaughter and Rebecca and Joe's niece, **Camille Finley Brody**, on September 26, 2005. The proud parents are **Beth and Raymond Brody**.

To **Rabbi Michael & Rabbi Phyllis Sommer**, on the birth of their son, **Samuel Asher**, on November 8, 2005.

Bar Mitzvah...

Cameron Evan Miller, son of **Craig and Sherry Miller** and older brother of **Sam**, will be called to the Torah as a Bar Mitzvah on December 10 at TAI.



Cameron Evan Miller

Cameron is a seventh grade student at East Jessamine Middle School where his favorite subject is social studies, because he likes the fact that "an event can happen at any moment." He works with the Student Technology Learning Program, a group that teaches younger students in other schools about technologies such as computers while learning more themselves.

Outside of school, Cameron plays soccer on a travel team at the state level. For his mitzvah project Cameron helped an organization called "Pass It Back" get soccer gear for kids in other countries. On hearing a comment about how unique this project was, he replied, "I like to be an original."

Condolences to...

Robyn Angel and Dan Sutch, on the death of Robyn's stepmother, **Ann Angel**, on October 25, 2005.

David Cantor on the death of his friend **Jeremy Miller** on October 30, 2005.

Oscar Haber and family on the death of their beloved wife and mother, **Fryda**, on October 30, 2005.

Steve Kraman on the death of his mother, **Ruth Kraman**.

Refuah Shlema to...

- Bill Bloom
- Robert Courant
- Jeremy Crystal
- Steven Edelstein
- Karen Edelstein
- Alice Frankel
- Dorothy Halleck
- Evelyn Hymson
- Max Kavinow
- Ann Levenson
- Jim Levenson, Sr
- Abe Levine
- Ada Lee Michalove
- Jack Nigoff
- Rachel Plavin

THE LEXINGTON HAVURAH

President, Gail Cohen • (859) 272-1459

The Lexington Havurah, founded in 1978, is a diverse network of people dedicated to Jewish learning and renewal, community building and Tikkun Olam (repairing the world). It is affiliated with the United Synagogue of Conservative Judaism and the National Havurah Committee. Members plan, conduct, and share responsibilities for all services. For more information, please call Gail Cohen, President, at (859) 272-1459.

November service and potluck

The Lexington Havurah held a Kabbalat Shabbat service on Friday, November 18 at the Lexington Theological Seminary. The service was preceded by a potluck supper. The evening involved, as usual with the Havurah, an abundance of good food and good spirits.

Shabbat morning service to be held in December

A Shabbat morning service will be held on Saturday, December 17 at 10 a.m. at the Lexington Theological Seminary. Religious Committee Co-Chair Larry Bitensky is in charge of the service. Torah will be read. The parsha for the week is *Vayishlach* (Genesis 32:4 - 36:4), in which Jacob becomes Israel. An educational segment is scheduled.

Hanukkah party on tap

A joyous celebration of Hanukkah will take place on Sunday, January 1, 2006, at 6:00 p.m. As this is the last night of Hanukkah, and each family lights its own *hanukiah*, the multi-colored display will provide a dazzling finish to the holiday. The warmth of the glowing candles will be matched only by the warmth of feeling of the assembled group.

Each family will bring latkes made with their own favorite recipe. The variety of the pancakes always provides a wonderful series of taste treats. These will be

accompanied by salads and desserts, including the traditional *sufganiot*.

The event will take place at the home of a Havurah member. For more information, please contact Gail Cohen, 272-1459, gernieco@prodigy.net.

January brings Havdalah and potluck

In the cold of winter, the Havurah will bring warmth to its bodies, as well as its souls, with a potluck supper before a Havdalah service. On the evening of Saturday, January 14, the Havurah will gather at 6:30 p.m. to shake off the winter chill. An educational program is planned. For more information, please contact Gail Cohen.



A Havurah Sukkot.

TEMPLE ADATH ISRAEL

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Torah study

Rabbi Kline conducts Torah Study in the TAI library, Saturdays at 9:00 a.m. on alternate weeks. He is joined by a congenial group that brings together members of TAI and others, who, following the ancient tradition of Judaism, love study and matters of the mind. If you enjoy wrestling with problems of life and faith, join this friendly group. **December schedule is 12/10 & 12/24. January schedule is 1/7 & 1/21.**

Kollel study group

Joe Engelberg leads this study of fundamental ideas of Jewish life and thought. Among these are spirituality, the nature of God, a critique of Biblical and traditional injunctions and laws, Jewish history, principles of the Reform movement, the relation of Judaism to Christianity, Islam, and Buddhism. The purpose of the Kollel group's study is not to assert these principles as eternal truths, nor to refute them, but to discover the wisdom there is in them and to expand upon them. Drop in any time and join in the provocative and friendly discussion. **December schedule is 12/3, 12/17 & 12/31. January schedule is 1/14 & 1/28**

Adult Education for 2005-2006 - Larry Kant's class

This year, "Finding a Jewish Path While the Ground Shifts Beneath Us"

will once again meet monthly on Sundays in the TAI Sisterhood Lounge from 10.00 a.m. to 12 noon. For 2005-2006, we have the following dates: 12/11, 1/22, 2/26, 3/26, 4/23, & 5/21. We will concentrate our efforts on the traditional Jewish prayer book (*siddur*) so clearly presented in the wonderful series, *My People's Prayer Book*, published by Jewish Lights Publishing. This should help us in our Shabbat preparation. We are very excited about continuing our learning and thinking about what it now means to be Jewish.

Book Discussion Group open to all

The Book Discussion Group will break for December and regroup on January 25 to discuss *Inside, Outside* by Herman Wouk. We'll meet in the Temple library on Wednesday, January 25 at 7:30 p.m. Everyone is welcome.

Israeli folk music and dancing Sundays at TAI 4:30-5:30 p.m.

Folk music enthusiasts, learn Israeli folk dances and songs for adults and teens 13 years and older. Instructor: Aviva Bowling Fee: \$7.50/lesson (\$30/a month).

Next God's Pantry night: Tuesday, December 20

There is no volunteer night in November because of a scheduling conflict. Please join representatives from the entire Jewish community at God's Pantry on **Tuesday, December 20** from 6:00 to 7:30 p.m. We will sort food to be distributed to the homeless and assist God's Pantry in fulfilling the needs of the hungry in Kentucky. Many thanks to the volunteers who made the October volunteer night such a big success! For more information and directions, please contact Karen Petrone at (859) 226-9145 or email petrone@uky.edu.

Temple Adath Israel Bottled Water

The Temple now has its own label for bottled water. The water H2Oy has been blessed by the rabbi and you can get your bottle(s) at the Temple. The cost is \$1 per bottle or 6 bottles for \$5 or \$18 per case (24 bottles to a case). All proceeds benefit the Temple. This is a wonderful refreshing way to support the Temple. Get your bottled water today! Stock up your fridge, your boat, your summer home, and your RV. It can also be personalized and decorated to reflect a theme for bar or bat mitzvahs, weddings, or any simcha at which you may serve refreshments.

Om Shalom

Our next yoga and meditation sessions will be at 11:00 a.m. and 5:30 p.m. on December 21. In keeping with the season, the theme for our session will be "light and miracles." Feel free to bring any quotations or readings that you would like to share on this subject.

We will meet again on February 15 at 11:00 a.m. and 5:30 p.m., around the time of Tu B'Shevat, to explore our connection and responsibilities to the earth. Everyone is welcome and no prior experience is necessary. Bring a mat and/or a large towel for your comfort.

TRYB

TRYB, our high school youth group, held a very successful program in October. Along with teens from OZS, our teens spent the night practicing their skill at poker. Our top players' names were entered into a lottery for gift certificates to Graeter's Ice Cream, Regal Theaters, and Best Buy. Our top winner of the evening was honored with a gift of \$50 to be given by TRYB to the charity of his choice. On December 2, TRYB will lead our Friday night Worship service. It promises to be a creative, inspiring, and spiritually uplifting service for our congregation.

THE LEXINGTON CHAPTER OF HADASSAH

President, Odette Kaplan

For some, it begins with the personal: "I joined for friends, I stayed because I became impassioned." For others, it's political: "I joined for advocacy. I stayed to 'repair the world.'" For some, it starts with the past: "I joined for my mother. I stayed for myself." For others, it's always about tomorrow: "I joined because I care about Israel. I stayed because Hadassah is a bridge to peace."

Maybe your reasons for joining Hadassah were the same; maybe they were different. But you joined, and we thank you for doing so. And because of you, we have made such incredible difference and touched so many lives in Israel, in the U.S., and around the world.

Hadassah is world-renowned for its vital medical, educational, and social services in Israel, as well as youth programs, health care, and advocacy in the U.S. We share our values, such as *tzedakah*, peoplehood, Israel, heritage, empowerment, and friendship. Hadassah Hospital is conducting research using stem cells that might just find a cure for Parkinson's, diabetes, and many other diseases. We are still rescuing destitute children who are recent

immigrants by placing them in our expanded Youth Aliyah Villages.

Your membership plays a great part in contributing to all the programs Hadassah provides. Did you know that of the 300,000 women who make up the strength of Hadassah, more than 200,000 are life members? Whether or not you actively participate in our chapter, your membership strengthens and empowers the organization.

Now I'm inviting you, if you are not a member, to join us and make a commitment to Hadassah. You can reach me with any questions at (859) 271-8332 or email Membership Vice President Fran Morris Mandel at franvmmorris@yahoo.com

Ode to Hadassah Donors

*Thanks to all who gave this year
To rally around our causes dear.
While we're still going for a bigger count
The dollars exceed \$11,000 in amount.
Please call or write to pledge or pay,
Hadassah dollars improve lives each day!*

If you have already pledged, but not yet paid, remember we need to receive the payment before April 15, 2006. Please mail payment to Carole Wilson, 3405 Malabu Circle, Lexington, KY 40502.

Thank you again for your generous support of Hadassah.

Lynn Furness and Carole Wilson, Donor Co-Chairs
Telephones: Lynn: 873-0328 and Carole: 277-0979

OHAVAY ZION SYNAGOGUE

2048 Edgewater Court • President, Sanford Goldberg • (859) 266-8050

*We look to December and January with a sense of anticipation and joy as we celebrate Hanukkah, and the New Year.
We wish everyone a very happy Hanukkah and a very happy 2006.*

Give blood, get bagels

Help the Central Kentucky Blood Center increase their much needed blood supply by joining the OZS/TAI Blood Drive. The Annual Blood Drive will be held at OZS on Sunday, December 18 from 9:00 a.m. to 1:00 p.m. Call the OZS office for more information.

God's Pantry

The OZS Social Action committee invites you to join us on the third Tuesday of each month from 6:00 to 7:30 p.m. as we sort food donations at God's Pantry. Contact Molly Schwab at (859) 881-1686 if you are interested in participating on this kid- and adult-friendly mitzvah.

Adult Education

"Modern Ethical and Social Issues from a Jewish Perspective," taught by Bennett Bayer and Rabbi Sharon Cohen, examines some of the most pressing social and ethical dilemmas and issues facing us as Americans and Jews. In December, the class is scheduled to meet on Sunday, December 24 from 7:00 p.m. till 8:30 p.m. January: TBA. All are welcome. Please call the OZS office for more information.

Last winter, in honor of the 350th anniversary of the arrival of Jews in America, we began an adult course examining the literature and history of the Jews in America. Affectionately known now as the **"350 Book Group,"** the class continues to read and discuss modern Jewish literature containing the themes of Jewish identity, immigration, and culture. Last year's selections included books by Bellow, Roth, Ozick, and Goldsmith. After a short hiatus the past couple of months, (Sandy Goldberg is in Israel!) the book group will once again meet in late January and continue each month on a Sunday through the year. If you are interested in joining this discussion group contact Sandy Goldberg by e-mail, at sgold@uky.edu

Gift Shop

*Hanukkah's near, but do not fear
The stock we have, will make you cheer.
Come by on Sunday (10 a.m. - 12 p.m.), or give us a call.
Do your shopping here, not at the mall!*
The OZS Sisterhood Gift Shop is well stocked with some fantastic and unique Judaica items, including Hanukkah candles, menorot, and other related gifts. Why shop online or in other cities for Jewish gifts? Call Harriet Cooper, Susan Caller, or the OZS office for more information.

Shabbat at OZS

We welcome in Shabbat during the Kabbalat Shabbat service on Friday evenings at 5:45 p.m. Feel free to come "as is" from work or other activities and join us for the spirited evening service before heading home for your Shabbat Dinner. On the last Friday in January, the service will be at 7:30 p.m. with a special program and Oneg. Stewart Home will be here for their monthly Shabbat at OZS on December 9 and January 13. Join us for our Shabbat morning service each Saturday morning at 9:45 a.m. Kiddush lunch follows each week.

Daily minyan

Our daily minyan continues to meet each evening Monday through Thursday at 5:45 p.m. in the Sanctuary. Please come and help make a minyan!

OZS Religious School

The Religious School had a busy fall with a fantastic scholar-in-residence, Eva Grayzel, who shared her magical tales and her own story of hope and healing. Kudos to Simone Salomon who organized this delightful weekend of fun and learning! In addition to their regular studies and focusing on Hanukkah, in December and January the students will continue to learn their *t'filot* (prayers) using both Traditional melodies and new ones taught by Sharon Katz in preparation for a special all-singing "Friday Night Live" Religious School Shabbat service in February.

Our **Junior Congregation** program continues on December 10 and again

on January 21 at 10:45 a.m. in the Music Room. The program is coordinated by Steve Davis-Rosenbaum and led by Heidi Zimmerman and Asher Finkel. We encourage parents to attend with their kids!

Youth Group

As part of their responsibility to do mitzvot that give back to the community, **USY** will be visiting Shriner's Children's Hospital on December 4. An OZS delegation will be heading to the USY International Convention in Philadelphia from December 22 to 29. In January, once again, USY will participate in a special MLK lock-in and march. The month will conclude with our USYers attending a Specialty Kinnus, Jan 26 to 29 in Louisville. Kadima had a very active fall as they prepared apples-and-honey baskets, hiked at Raven's Run, sponsored a congregational hot dog lunch, and hosted the Shabbat Kiddush lunch on November 12. A night at God's Pantry is planned for December. As they do each year, **Kadima** will once again be joining other Jewish organizations and the greater Lexington community in the annual Martin Luther King March downtown, following a special lock-in the night before. If you are interested in participating with our young teens as they demonstrate their understanding of the importance of social justice and equality through this special march, please call the OZS office.

TAI & OZS Winter Blood Drive at OZS

Sunday - December 18, 2005

9:00 a.m. to 1:00 p.m.

Stop by to Give Blood

Nosh on Bagels,

Save a Life

(Spring Blood Drive to follow at TAI)



DONATE THAT CAR to OZS!

Help OZS with your donation.

All donations are tax deductible.

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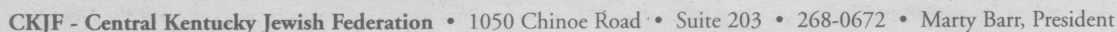


Contact:

Larry Herman 859.269.5229

Jimmy Mischner 859.269.3783





OZS - Ohavay Zion Synagogue • 2048 Edgewater Court • 266-8050 • Sanford Goldberg, President
Daily Minyan Mon.-Thurs. at 5:45 p.m.; Kabbalat Services on the 1st and 3rd Friday evenings at 6:00 p.m.,
on the 2nd and 4th Friday evenings at 7:30 p.m. • Shabbat Services Saturday at 9:45 a.m.

TAI - Temple Adath Israel • 124 N. Ashland Avenue • 269-2979 • Starr Gantz, President
Shabbat Services Friday 7:30 p.m.; Worship Service Saturday 10:30 a.m.

HAD - The Lexington Chapter of Hadassah • Odette Kaplan, President

HAV - The Lexington Havurah • 272-1459 • Gail Cohen, President • Shabbat Services monthly. Call for schedule.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
FREE Yiddish Class - CKJF 10:30 a.m. 27	28	29	30	December 1	2	3
• FREE Yiddish Class - CKJF 10:30 a.m. • Gan Shalom's Gifts Galore 12:00 p.m. OZS • USY at Shriner's Hospital 12:00 p.m. • OZS Ethics Class 7:00 p.m. 4	JFS Grief Support - CKJF 5	• OZS Board Meeting • TAI Board Meeting • Noontimers Hanukkah Party at TAI - 12:00 p.m. 6	Medicare Part D Talk 6:30 p.m. - TAI 7	 8	TAI - Bar Mitzvah Cameron Miller 9	TAI - Bar Mitzvah Cameron Miller 10
• FREE Yiddish Class - CKJF 10:30 a.m. • Larry Kant's "Finding A Jewish Path..." TAI 10:00 a.m. • TAI Hanukkah Carnival 11:30 a.m. • CKJF Day of Giving Lunch at Florence Crittenden Home 11:00 a.m. 11	Tikkun Stewart Home Visit 12	• Chabad-Rabbi Litvin visits • Community Campaign Wrap-up 13	 14	 15	 16	• Havurah Service LTS - 10:00 a.m. • JewLS Hanukkah Party 7:00 p.m. 17
• OZS / TAI Blood Drive - 9:00 a.m. • Gan Shalom's Hanukkah Party - OZS 3:00 p.m. • FREE Yiddish Class - CKJF 10:30 a.m. • CKJF Winter Dinner - Rossi's 6:00 p.m. • Challah Baking w/Laura Szekely- OZS 9:00 a.m. 18	JFS Grief Support at CKJF 19	God's Pantry Night - 6:00 p.m. 20	• CKJF Executive Committee Meeting - 6:00 p.m. • CKJF Board Meeting - 7:30 p.m. 21	Day of Giving MASH Unit Dinner - 6:00 p.m. 22	• CKJF Day of Giving • USY Convention 23	USY Convention 24
USY Convention 25	USY Convention 26	USY Convention 27	USY Convention 28	USY Convention 29	30	31
January 1	2	• OZS Board Meeting • TAI Board Meeting 3	4	Rosh Chodesh Tammuz 5	Rosh Chodesh Tammuz 6	Torah Study - TAI 7
FREE Yiddish Class - CKJF 10:30 a.m. 8	9	• Shalom Deadline • Chabad-Rabbi Litvin visits • Noontimers Bella Notte @ noon 10	11	12	13	14
FREE Yiddish Class - CKJF 10:30 a.m. 15	16	God's Pantry Night - 6:00 p.m. 17	18	19	Adult Game Night - OZS 20	21
• Larry Kant's "Finding A Jewish Path..." - TAI 10:00 a.m. • FREE Yiddish Class - CKJF 10:30 a.m. 22	23	24	• CKJF Executive Committee Meeting - 6:00 p.m. • CKJF Board Meeting - 7:30 p.m. 25	26	27	28
FREE Yiddish Class - CKJF 10:30 a.m. 29	30	31	February 1	2	3	4