

SHALOM

NEWSPAPER OF THE CENTRAL KENTUCKY JEWISH FEDERATION

DECEMBER 2008/JANUARY 2009

KISLEV-TEVET-SHEVAT 5769

Popular CKJF winter events are here again

Winter Dinner and Annual Day of Giving offer opportunities to give and to enjoy

By Pat Shrager

December will be a busy month for the Central Kentucky Jewish Federation. Our annual Winter Dinner will take place on Sunday December 14 from 6:00 until 8:00 p.m. at Masala Restaurant off Nicholasville Road. You may have seen Masala's ad in *Shalom*. The restaurant specializes in Indian cuisine, and "special" is a great way to describe its dishes. The gracious co-owner met with our group of tasters, who have selected seven vegetarian dishes plus lentil soup and two desserts. And of course, we will have potato latkes. Eve Stern, a community member, is one of the co-owners; she will assist the chef with latke preparation. In keeping with past dinners, we will provide cheese pizza and ice cream sundaes for children who prefer them to ethnic foods. Babysitting for children under 6 will be provided free. Children 6 and older will have a supervised craft area to keep them busy. The price of the

dinner is \$20 per adult and \$8 for children ages 6 to 12, with no charge for children under 6. Of course, as always, we request that you bring two canned food items or a \$2 per person donation for the God's Pantry food bank. Please call CKJF or visit our web site to RSVP, as seating will be limited. We look forward to seeing everyone there!

Following that enjoyable event, CKJF will again provide volunteers with an opportunity to give to the community. This year we will again assist several service organizations and will visit three nursing homes on Christmas Day. The original mission of The Day of Giving was to give the Christian community Christmas day off to celebrate the holiday at home with family and friends. This is still a great way for us to teach our children about helping others and repairing the world.

The nursing home visits will include providing gift bags of comfort items and baked goods to the residents. Volunteers will be making cookies and stuffing bags at Temple Adath Israel on December 16 from 6:00 to 9:00 p.m. (see box on page 14)

This year's service venues will be Meals on Wheels, Moveable Feast, and the Catholic Action Center (which needs servers for lunch and dinner as well as those willing to play games in between). Anyone who would like to provide entertainment at one of the nursing homes is encouraged to do so. Please contact Jana at the Central Kentucky Jewish Federation office, (859) 268-0672 or jana@jewishlexington.org, or to sign up. ☆

— CAMPAIGN NEWS —

CKJF community enjoys evening of laughter



Joel Chasnoff electrifies audience at comedy night performance.

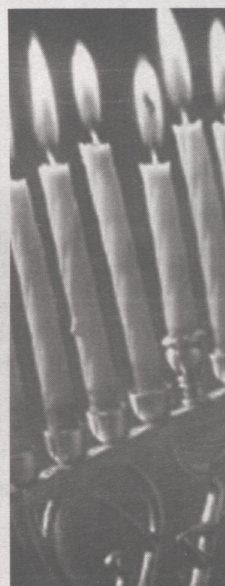
Using the common denominators of shared cultural and religious experiences, Joel Chasnoff entertained an audience of more than 200 at Temple Adath Israel on October 25.

The comedian now lives in New York with his Israeli wife and three children, but he grew up in Evanston, Illinois, where he attended a Jewish day school.

Joel kept the audience laughing as he poked gentle fun at the "special" qualities of Judaism—the operatic cantor whose melodramatic intonations lengthen the Yom Kippur service; the ultimate Jewish mother who worries

see Campaign, page 12

Volunteers are needed to make cookies and stuff gift bags Dec. 16, 6:00 - 9:00 p.m. at TAI for the annual Day of Giving. Please call (859) 268-0672 with your offer to help.



Happy
Hanukkah,
from the
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CONTRIBUTING WRITERS

Daniel Chejfec, Karen Kloosterman, Pat Shraberg, and Hanna B. Smith

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WRITERS WANTED

Shalom depends on the community for its material. If you are interested in writing an account of a meeting or interviewing a person of interest to the Jewish community, or have anything else to share with our readers, please email Mary at DI-IFR@Bardstown.com



HADASSAH WANTS YOU

Volunteer as much or as little as you can. Pick an area that fits your interests or talents. Hadassah will welcome you, whether you are young or older, a new or a long-time member.

Please contact Evalyn Block, President, at eblock3375@windstream.net, (859) 271-0127 or Lynn Furness, Vice President, Membership, at mamenews@yahoo.com, (859) 873-0328 to learn more about the opportunities in Hadassah. We'd love to hear from you as we start our new Hadassah year.



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Save the Date

Saturday, March 21, 2009

TAI Sisterhood Fund Raiser

If you liked The Bats,
you'll love this!

Watch for details in
future issues.

The CKJF Community wishes past executive director Daniel Chejfec all the best in his new position as executive director of the Jewish Federation of Dutchess County, New York.

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If you are not receiving Jewish weekly email and would like to, please send your name and email address to lexadmin@jewishlexington.org

Shalom Deadline

Deadline for articles for the February *Shalom* is January 9.

Email articles to di-ifr@bardstown.com.

Critically acclaimed play to be performed for TAI Sisterhood fundraiser

Visiting *Mr. Green*, a play by Jeff Baron, will be performed at TAI on Saturday evening, March 21, 2009. The play was originally produced on the New York stage and received excellent reviews. The Studio Players produced the play here in Lexington in 2001 and it was equally well received. Marcia Blacker, who directed for the Studio Players, will be directing this production as well. In addition, local actor Ed Desiato, who created the role of Mr. Green in 2001, will again perform the part.

Please save the date for what is sure to be an excellent performance and a delightful evening's entertainment. Watch for more details in next month's *Shalom*. ☆

Hanukkah

From Jewish History—the Big Picture, by Gila Gevitz. (Springfield, NJ: Behrman House, 2008). www.behrmanhouse.com

In the Jewish month of Kislev in 164 BCE, the Maccabees captured Jerusalem from the Seleucids and purified the Temple. The Temple was rededicated on the twenty-fifth day of Kislev, the third anniversary of the day on which it had been defiled.

FAMOUS FIGURES: Judah Maccabee

Judah Maccabee was a brilliant military leader who conducted an early form of guerilla warfare. Because the Seleucid forces were superior in both numbers and arms, Judah avoided battle. He and his band of rebels executed a successful series of daring night attacks that made use of their superior knowledge of the land.

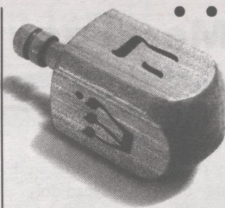
Judah died on the battlefield in 161 BCE. His brothers succeeded him, eventually securing the independence of Judea. The story of Judah Maccabee is told in the Book of Maccabees.

Judah and his men styled their dedication according to the eight-day autumn harvest festival of Sukkot, which they had not been able to celebrate a few months earlier. The new festival eventually became known as Hanukkah, which means "dedication." It is also called the Festival of Lights. To this day, Hanukkah begins on the twenty-fifth day of Kislev, which usually falls in December, and is celebrated for eight days.

The Oil Story

A legend recorded in the Talmud, the authoritative collection of Jewish law, suggests another reason why the Hasmoneans—the family that led the revolt against the Greeks—created an eight-day festival. When the Maccabees purified the Holy Temple, this story says, they found enough oil to light the Temple's candelabra for only one day, yet the oil miraculously lasted for eight days.

see Hanukkah, page 5



TAI Gift Shop is Open for all your Hanukkah needs. We have dreidels, decorations and gifts for the entire family.

Call 269-2979 for hours of operation.

Shabbat Alive! comes to Temple Adath Israel

On January 16 at 7:30 p.m. there will be a special Shabbat observance at Temple Adath Israel.

With the endorsement of the Interfaith Alliance of the Bluegrass, the Temple will host Rick Recht and his Shabbat Alive! service as part of the annual commemoration of the prophetic vision of two great Americans, Martin Luther King (on his birthday) and Rabbi Abraham Joshua Heschel (on the anniversary of his death).

Rick Recht is one of the most engaging talents in the world of Jewish music. He performs more than 150 times a year in the United States and abroad. His music transcends generations as he can play the hardest of rock, mellow folk, or the most formal of traditional Jewish music. The high energy at his concerts and services is infectious.

He is widely recognized for his appeal to youth and family audiences not only as an exceptional musician, singer/songwriter, and entertainer, but as a role model for involvement in Jewish life. He has become an icon for Jewish youth in the United States, elevating the medium of Jewish music as a powerful and effective tool for developing Jewish pride and identity.

In addition to his six top-selling Jewish albums, Recht has released *Knockin' Holes in The Darkness*, a CD recorded live at Hope Presbyterian Church in Memphis, Tennessee on April 19, 2007. Highlights over the past several years include performances at the NFTY National Convention, BBYO International Convention, URJ Biennial, USY International Convention, CAJE, Hillel Leaders' Assembly, NAA Conference, Central Conference of American Rabbis, and American Conference of Cantors.

Born and raised in St. Louis, Missouri, Rick developed a strong Jewish identity attending Traditional Congregation, a conservative synagogue, and later, in high school, joined NFTY, where he was deeply influenced by Jewish music. After graduating from the University of Southern California and the Music Institute in Los Angeles, Recht toured nationwide, playing at clubs, colleges, and amphitheaters. Recht has shared the stage with national acts such as the Guess Who, Chris Rock, Three Dog Night, and the Allman Brothers. He is Artist in Residence at United Hebrew Congregation in St. Louis, Missouri.

After releasing two critically acclaimed secular albums, *Good Thing* and *Reality*, Rick returned to his Jewish roots with his debut Jewish album, *Tov*, in the summer of 1999. His shift to Jewish music marks the birth of a unique blend of pop, radio-friendly music with Hebrew, Jewish text, and social responsibility. Rick's passion for social justice is woven throughout his music, much of which is intended for an interfaith and inter-cultural audience. This Shabbat Alive! service will be a unique, high-energy, and spiritually fulfilling experience involving members of our local Jewish community.

Rick Recht's appearance is underwritten by the Adolph A. & Celia F. Abraham Music Fund. Friends of Temple Adath Israel are invited to attend. ☆

Rick Recht

An extraordinary, inspirational, and moving service experience presented by Temple Adath Israel featuring one of the most celebrated artists in Jewish music!

For more information call the Temple Office at 859-269-2979

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President's Message

Linda Ravvin



What does your mailbox look like these days? If it is like mine, now that the election is over, it is stuffed with appeals from almost every organization asking for end-of-the-year donations. They each offer compelling reasons for their particular need and all of them are worthy causes. It seems that this year especially, in more difficult economic times, the appeals are more urgent in tone and even needier than ever.

There is a reason for this: this year, donations to charitable organizations are down across the board. People are living with tighter budgets, and those fortunate enough to have investments are facing diminished assets. The flip side of this coin is that in harder financial times, the needs of the community go up, not down. At CKJF, we expect increasing requests for emergency assistance and loans through Jewish Family Services—more families needing help with scholarships and camper-ships in order to send their children

to Jewish summer and Israel programs, including our own Camp Shalom. Community programs cost more, and the drop in the international value of the American dollar also means that it takes more dollars to accomplish what we need to do in Israel and around the world.

We all have to make choices. Now, I know there are always choices involved in what we as individuals and families select to support. But the choices are vitally more

are no needy Jews, especially in central Kentucky and the United States. I would love to be able to tell you that is the case. However, many in our local Jewish community struggle even in better economic times; they may be senior citizens living only on their pensions, single parent families trying to provide as much as possible for their children, or two-parent families working hard to make ends meet.

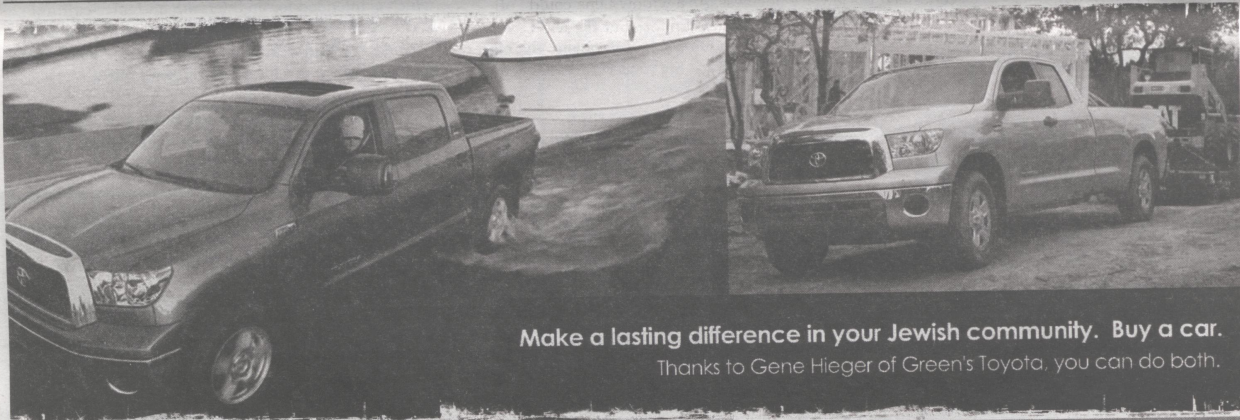
There is still the opportunity to participate in this year's CKJF Annual Campaign! If you have not yet made a gift—please make one; if you have made your gift—please consider increasing it. You may do so by contacting the CKJF office at (859) 268-0672 or by going to our website at www.jewishlexington.org.

It is part of our responsibility to help; it is my strong feeling that the help must start within our local community. We must help to sustain ourselves when times are harder; and that sustenance will ensure that when better times come again our community organizations will be strong and enduring. ✧

Where and why do we share our hard-earned money?

important in a period of fewer discretionary dollars. Where and why do we share our hard-earned money?

We may feel that *tikkun olam*, repairing of the world, must necessarily refer to the relationship between the Jewish and non-Jewish worlds, that it is vital for us as a Jewish community to focus our charitable efforts outside of the Jewish spectrum. Indeed, I often think that we almost believe the stereotype about ourselves, that the whole Jewish community is wealthy and that there



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Gene Hieger

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GREEN'S TOYOTA 

Profile: the Skuller-Cohen family

By Hanna B. Smith

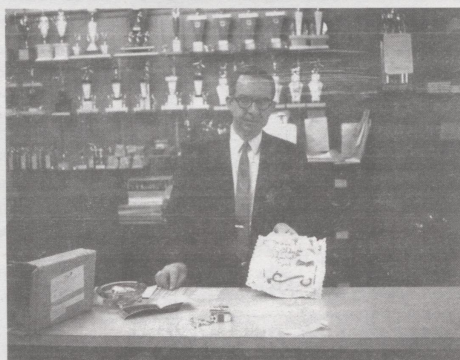
What does the clock on Main Street in front of Bellini's restaurant have in common with services at Temple Adath Israel? This question arose recently over lunch with siblings Jan Cerel and Harry Cohen, and Jan's daughter, Sylvia Cerel-Suhl. We were meeting in Harry Cohen's office to discuss the contribution of Jan's and Harry's parents and grandparents to the Jewish community in Central Kentucky. Harry's and Jan's love and respect for their parents and grandparents were apparent in their family stories. It was a heartwarming experience for the interviewer.

Both sets of Jan's and Harry's grandparents—Harry and Lena Skuller, and Harry and Esther Cohen—established businesses in the Lexington area. Their children, Robert Cohen and his wife Sylvia Skuller Cohen, Jan's and Harry's parents, continued the family's merchant tradition.

Jan's and Harry's maternal great-grandparents, Abraham and Silva Mickler, immigrated to Ottumwa, Iowa from Russia during the latter part of the 19th century, a time when very few Jews lived in Iowa. Concerned that their growing children would not find Jewish marriage partners, Abraham and Silva prudently relocated to Ohio, where there was a larger Jewish presence. The Mickler family settled in Piqua, in west-central Ohio. Their younger daughter, Lena, eventually met and married Harry Skuller, who hailed from Columbus, Ohio.

The young couple moved to Lexington, Kentucky sometime between 1904 and 1905. In Lexington Harry and Lena opened a jewelry store in the building at 115-119 West Main Street. The business did so well that in 1910 the Skullers could afford to erect a handsome double-faced clock in front of their store. The clock provided a service for the passengers of the newly established bus line in Lexington as well as for shoppers and passers-by.

The Skullers' clock has remained a landmark in the ever-changing downtown Lexington cityscape. In the 1970s the clock was repaired and modernized, and it is now on the Kentucky Register of Historic Landmarks. Achieving historic land-



Robert Cohen in his store at C.H. Rauch on Church Street in Lexington.

mark status for the clock was a gift for Lena Skuller from her family.

Temple Adath Israel was founded in 1907, and Harry and Lena Skuller were among the founding members. In its early days, Temple Adath Israel met on the upper floor of the building that housed Skuller's jewelry store. Jan Cerel reminisced about the Temple's religious and cultural influence upon the Lexington Jewish community. Because of its proximity to Hebrew Union College in Cincinnati, the Temple attracted top-grade rabbinic students and newly ordained rabbis to serve on its pulpit.

Harry Skuller died in 1936, at a relatively young age. Lena continued the jewelry business. As a widow Lena could have relied upon relatives for her support, but she was too independent for that. Besides, Lena wanted to offer her daughter Sylvia a college education.

By all accounts, Lena was a very successful businesswoman. Her store offered jewelry, silverware, and fine china to a discerning clientele. Lena's capacity for work was legendary. To be close to the store, Lena moved into the Lafayette Hotel and later into the Phoenix Hotel in downtown Lexington.

In spite of all her work, Lena was there for her family and for her community. According to an essay written by her great-great-granddaughter Sara Suhl, Lena Skuller had her grandchildren stay with her every weekend. Lena supported Temple Adath Israel, where she attended services, and she donated to causes in the larger community. Her daughter, Sylvia Skuller, attended Ohio State University and the University of Kentucky, from which she graduated with a degree in general studies.

see Profile, page 10



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Hanukkah (from page 3)

Independence and Division

The Hasmoneans' struggle to win independence from the Seleucids continued for another twenty-three years. In 141 BCE, the hated Seleucid fortress overlooking the Temple was finally destroyed. The Jews were free once again.

Mattathias's only surviving son, Simon, was proclaimed High Priest and Prince of the People. This proclamation signaled a change from the past—Simon was not a member of the traditional high priestly family. In the minds of some Jews, he was no more a legitimate High Priest than Menelaus had been. Simon's grandson would go one step farther and proclaim himself king of the Jews, a position many Jews believed could be held only by a descendant of King David.

Although Judea was independent, it was still in a region dominated by Hellenism. So the question Jews continued to confront was: Do you support resistance, adaptation, or assimilation? Ironically, the descendants of the Maccabees were in favor of adaptation. For example, they minted coins that used both Hebrew and Greek and some included symbols that were not uniquely Jewish, such as anchors, palm trees, and wheels.

North American Jews continue to face the issue of resisting, assimilating, or adapting to the Diaspora culture. Although the concern remains critical, it hasn't been as divisive as it was in Judea. Under the Hasmoneans the bitter divisions would have tragic consequences. ✧

Jewish History

The **BIG** Picture

by Gila Gevirtz



Adapted from
The History of the Jewish People
by Jonathan D. Sarna & Jonathan B. Krasner



Join us for the
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14th Annual
Winter Dinner
Sunday, December 14
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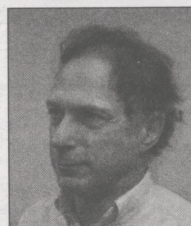
Dinner prices are:

Adults, \$20; Children 6-12, \$8; Children 5 and under, free.
(Price includes soft drinks and gratuity. Cash bar will be available.)

To make your reservations please contact Jana LaZur at the CKJF Office (859.268.0672 or jana@jewishlexington.org) or visit our website at www.jewishlexington.org. Credit cards are accepted only on-line.

Third Opinion

Stanley Ned Rosenbaum, PhD



Two Americas

♦ ♦ ♦

President-elect Obama to the contrary notwithstanding, there are two Americas. They are not the "red" states and "blue" states, though a friend in California sent me the information that the reds have 88 percent of the nation's obese people and 99 percent of its Southern Baptists, implying that wide bodies and narrow minds go together. This may be an exaggeration, but America is roughly divided into two classes, the educated and the uneducated. Okay, formally educated people can be under-informed or even ignorant, while high school dropouts may be both brilliant and insightful, but you know what I mean.

Until 1945 only about 5 percent of the population went to college and I'd bet the majority of them came from or settled in big cities. So most rural people lived among others very much like themselves. Now uneducated people are becoming increas-

ingly marginalized, even as they lose their jobs to hungry immigrants here and to the migration of their jobs to other countries. These are people who hunt and fish to put food on their tables.

It's a cliché that Jews are better educated than most other groups, but so we are. We seem to have been on the road to universal literacy, at least for males, as early as 3,000 years ago. And literacy is a prerequisite for clear thinking. I recall that in Talmudic times, students were

It's a cliché that Jews are better educated than most other groups, but so we are.

required to present six reasons why it was permissible to consume crocodiles.

When we were dating, my wife's Italian grandfather asked her how she'd feel when someone called her

children "Jew." She said, "Well, Ned is planning to become a college professor and we'll be living in a college community where there's less open anti-Semitism."

He beamed and said, "That's right! When your Nonna and I first came to America we argued about whether you put the fork on this side of the plate or that side. But you'll be educated. You'll know."

I wish it were that easy.

But education at least gives people the opportunity to learn. One of the most important college courses I took

was one in symbolic logic. There I learned about *petitio principii* (the real "begging the question"), the specious technique of assuming what you are trying to prove. I learned about *post hoc ergo propter hoc*, the fallacy of assuming that what comes before necessarily causes what comes after. I learned about *non sequitur*—the politician's favorite tool—responding to a question or statement with words that have nothing to do with what was just said. I read an essay by Arthur Schopenhauer that taught me fourteen ways to win an argument without actually being in the right.

I learned that religious texts are *ex parte* statements, that is, statements by and on behalf of an interested party and cannot, therefore, be probative. As I teach my students, O.J. Simpson was not simply dismissed

from court in 1995 because he asserted that he had not killed his ex-wife. That was an *ex parte* statement.

One can get something of an education in these same things by watching Jon Stewart, Stephen Colbert, and Bill Maher, my three favorite harpooners of hypocrisy, or by reading Garrison Keillor. Don't get me wrong. I'm a Joe Six-pack myself, if the six-pack is Sapporo (Japanese) or Warsteiner (German) beer. I suppose that to some folks this makes me an elitist.

I wish there were less anti-intellectualism in this country, but what was so obviously present during political campaigns does not disappear when there is no campaigning going on. The way forward, of course, is to make education affordable and attractive to as many Americans as possible in hopes that some day, maybe, there'll only be one America. ✪

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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Happy Chanukah
from Sonny, Janet, Rob and Eileen

*Just as the
Chanukah lights
burn brightly in
our windows;
the lights of the
memories of our
loved ones burn
brightly within us.*

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Ask a Rabbi

Rabbi Audrey Korotkin



Q: On Shabbat I want to use my nice dishes. The children love being trusted with "the pretty plates" as they set the table. Then we say prayers and eat, and dance and read stories and play until bedtime. However, the dishes are delicate, old china that needs to be washed immediately or the acids from the food will deteriorate them and the grease will stain them. But I am not supposed to work on Shabbat, so I shouldn't wash them up until the following night. An aside: they can't be soaked, either. How do I use my best dishes to honor the Shabbat holiday, without deteriorating them or violating the holiday's commandment to rest from the work of every day?

A: How wonderful to hear from a family that really celebrates Shabbat with joy, engaging the children in the beauty and sanctity of this special time. Unfortunately, our reader finds herself in a dilemma: On the one hand, she wishes to beautify the Sabbath by using her best dishes; on the other hand, Sabbath restrictions prohibit her from washing those dishes, which must be done by hand immediately after use. *Hiddur mitzvah* (beautifying the mitzvah of Shabbat) seems to be caught in a conflict with the restrictions of *melachah*, the work prohibited on Shabbat. Let's see if we can find a workable solution.

Jewish law generally prohibits washing dishes on the Sabbath. However, there is an exception to the rule. According to the Shulchan Aruch (Orach Chayim 323:6), "one may wash dishes that are needed for the day"—that is, if you're going to use them again for another Shabbat meal. So if you were to use your lovely old china on Friday night, you could wash them for Shabbat lunch or the third, late afternoon meal on Saturday. Then you'd have to leave off cleaning them again until Shabbat is over, but at least they wouldn't be sitting with sticky stuff on them overnight.

But what if you don't plan to use the china again for another Shabbat meal? Some halakhic authorities are more strict, some less so. Most who are stricter will allow you to soak the dirty dishes in a tub of water and liquid soap that's been prepared before Shabbat. In fact, in the summertime, when there is a risk of odor and bugs, some allow you to do this even if you have not prepared it ahead of time. Still other *poskim* are more lenient and would permit you to wash the dishes rather than to have your Shabbat ruined by the sight and smell of dirty dishes in the sink.

So you'll have to do some investigating to find out what is customary in your community or according to your rabbi.

The Shulchan Aruch is dealing, of course, with a pre-modern situation; modern conveniences make this situation even more confusing. The reason that you cannot use your hot water tap on Shabbat is that it falls under the prohibition of cooking: the hot water that you use is replaced in the water tank by cold water, which is then re-heated using a flame. I have heard of a Shabbat-proof hot-water heater that controls direct hot water use, and it has been approved by some halakhic authorities—but again, you'd have to see what your rabbi has to say about it.

What are the alternatives? Although you want to use your special china, maybe you could find other ways to beautify your Shabbat experience, ways that would still engage the

All of this, of course, presumes that you are in a traditional environment that puts much emphasis on the traditional 39 types of work restricted on Shabbat, categories first introduced in the Mishnah and deduced from the Bible's chapters on Tabernacle construction. Such is not the case in Reform Jewish households and congregations, where we put our emphasis on community celebration and *hiddur mitzvah*. By no means do we neglect the special nature of Shabbat; although we are not a halakhically bound movement, we respect and appreciate our ancestral traditions. But our joy and celebration is unencumbered by the restrictions on cooking, heating, lighting, and other *melachot* that can make such celebration difficult.

Israel Bettan, in a *teshuvah* published in 1952 in *American Reform Responsa*, reminded us, "The heart of the Sabbath is today what it has always been—rest from week-day labors. Our goal must ever be to help create those conditions which will make it possible for the Jew to observe the Sabbath day and keep it holy." For Bettan, as for so many Reform Jews of today, that means that on Shabbat, "We are to let go of the toil which occupied our energies during the week." Even the prohibition against using fire (the underlying issue in turning on the hot-water tap to do dishes) was, Bettan pointed out, directly connected to workaday labors in biblical and Mishnaic times, be the labor agricultural or industrial in nature. Such is not necessarily the case for us today. As Reform Jews, we continue to redefine that which makes Shabbat special and holy, separated from the demands of the work week, which may well not accord with a 2nd-century rabbinic understanding of the sacred versus the everyday.

Having said all of this, you will need to work out for yourself what is appropriate for you and your family, given your own needs and circumstances, as well as what is permitted and customary in your religious community. Good luck! ☆

"The heart of the Sabbath is today what it has always been—rest from week-day labors. Our goal must ever be to help create those conditions which will make it possible for the Jew to observe the Sabbath day and keep it holy."

children. They could create their own Shabbat placemats or colorful table decorations that would make a lovely table while allowing the use of less delicate tableware. They could help you with the cooking and baking, maybe making their own loaves of challah—or even rolling their own beeswax candles. Anything that allows them to create something fun and colorful helps them to appreciate the beauty and special nature of Shabbat.

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**Have
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Ask a rabbi

The rabbis write columns in response to questions submitted by the readers. We encourage you—whether you are a member of the Jewish community or not—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.

JFS: At Your Service

By Paula Clancy, MSW, CSW
Director, Jewish Family Services



JFS: At Your Service is a monthly column covering 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 JFS: At Your Service, c/o Jewish Family Services, 1050 Chinoe Road, Suite 302, Lexington, KY 40502. You can also call in your confidential questions at (859) 269-8244 or email them to us at JFS@jewishlexington.org.

Tidbits and resource updates

This month, instead of devoting our JFS column to one particular topic, I would like to update our readers on several items of interest to members of our community.

Important news about Medicare: November 15 through December 31 is the open enrollment period for Medicare Part D 2009. This is the part of Medicare that provides stand-alone assistance with prescriptions. There are 53 plans to choose from for Kentucky; some are different than last year's choices. Even if you are already enrolled in Part D, it is important to make sure your plan for 2009 is the best fit for you.

For those with private health insurance that includes drug coverage, it is important to call your insurance provider to make sure that your current coverage is better than Part D. It is also important to remember that there is a monthly penalty if you don't sign up for Part D during the enrollment period but do so later in the year.

Medicare Part C will begin to be offered for 2009. These are Medicare Advantage Plans which operate as HMOs, PPOs, and private fee-for-service plans. They are operated through private insurance companies and, depending upon the plan you choose, are specific about where you obtain care (doctors, specialists, or hospitals). Some of these plans include prescription benefits and some do not. If you choose one of these plans instead of traditional Medicare, you will no longer have a Medicare card.

Instead, you will have another card from the company managing your care. Further information is available at www.medicare.gov. As the social worker for Jewish Family Services, I would be happy to assist our community members with Medicare questions or guidance so please don't hesitate to call me at (859) 269-6244.

Leisure Club is active again. Our planning committee members are Barbara Barr, Annette Milch, Ruth Moser, Bob Orbach, and Sheila Orbach. The September meeting at the Ohavay Zion Synagogue was attended by 26 people who enjoyed guest speakers Rabbi Sharon Cohen and Mark Dodson, a physical therapist from Caretenders. Future meeting plans include a book lecture at Joseph-Beth Café and a Hanukkah party at Temple Adath Israel. If you or someone you know would like to be added to our monthly invitation list please give the JFS office a call. Also, please also let us know if you need a ride. The committee welcomes your ideas about things that would be fun for the Leisure Club to do.

ITN Bluegrass update: In September, this column provided information on this wonderful new service, which provides 24-hour, seven-day door-to-door transportation for seniors and those with visual impairment. Did you know that people who volunteer as drivers for this program receive a credit that can be used towards future rides for themselves or donated to others? To volunteer, call (859) 252-8665.

If there are topics or questions you would like covered in this column, please call the JFS office or email Paula Clancy at jfs@jewishlexington.org. ☆

Upcoming TAI Sisterhood programs promise fun and information

The entire Temple community is invited to attend the TAI Sisterhood December program on Wednesday, December 17. We'll have a pre-Hanukkah luncheon and party complete with latkes, games, door prizes, and the magical music medleys of David Shraberg. We encourage you to bring spouses, significant others, best friends, whom-ever. Reservations are required; please call Sandee at the Temple—(859) 269-2979—to reserve your place. The cost

for this luncheon is \$10 per person and we are asking for an additional donation of \$1.00 per person, which will be used for the Sisterhood YES fund to support the Leo Baeck Education Center's program in Israel. This program distributes food to needy families throughout Haifa.

On Wednesday, January 21, we will again meet for "Lunch and Learn with the Rabbi." Rabbi Kline will speak with us about "A Jewish Approach to Leadership." Reservations will be required for this luncheon as well.

Mark your calendars now and plan to attend both of these entertaining and interesting meetings. ☆

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Full Page 10" x 12.75" \$200 BW \$275 Color	1/2 Page Vertical 4.9" x 12.75" \$120 BW \$195 Color	1/2 Page Horiz 10" x 6.375" \$120 BW \$195 Color
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* All other ads are billed at \$12 per column inch.
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** A contract must be signed prior to insertion of the first ad. Prepaid contracts will be discounted 10% off the total. Discounts do not apply to charges for color printing.

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The Central Kentucky Jewish Federation will not be responsible for errors, except to cancel charge for such portion of advertisements as may be rendered valueless by error.

All material is subject to approval by CKJF. CKJF reserves the right to reject any material it deems objectionable for any reason.

Deadline

Deadline for camera-ready art is the 10th of the month prior to the month of publication.

For more details about advertising please contact Tamara Ohayon at the CKJF office. (859) 268-0672 or shalom@jewishlexington.org

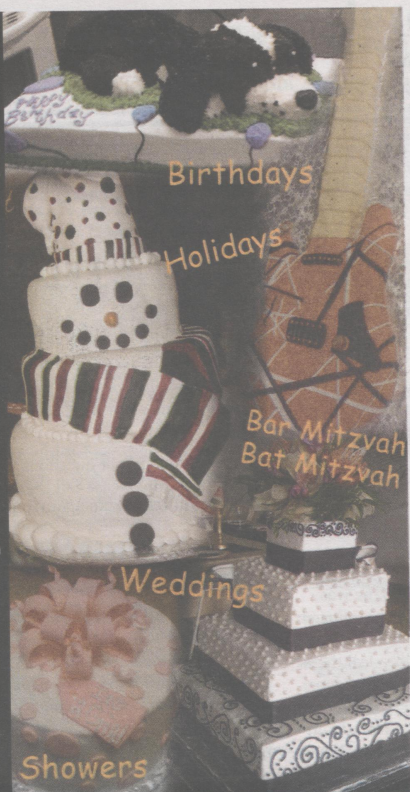


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Profile (from page 5)

Robert Cohen, Harry's and Jan's father, grew up in Winchester, Kentucky, where his parents operated a general store called The Fair Store. As a young man Robert joined his brother in the liquor business in Paris, Kentucky. After his marriage to Sylvia Skuller, Robert Cohen opened jewelry stores, first in Richmond and Winchester, and later in Lexington.

Robert's Lexington jewelry store was located at Main and Limestone streets, which brought him in direct competition with his mother-in-law. Lena and Robert were fond of each other, though, and they did not allow their business competition to spill over into family life.

Eventually Robert Cohen moved into real estate and became one of Lexington's most notable developers. Robert and his partners developed a large tract of southeastern Lexington. "I learned about city planning in my grandfather's office," says Robert's granddaughter, Sylvia Cerel-Suhl. Dr. Cerel-Suhl remembers, as a child, seeing plans of subdivisions and shopping centers hanging in her grandfather's office. "Grandpa made me understand the importance of the right mix of houses, the layout of streets, and the accessibility of shopping to make people comfortable," she says.

True to his family's tradition of generosity Robert Cohen donated land for the building of Henry Clay High school.

Sylvia Skuller Cohen, Robert's wife, always had an interest in fine furniture and china. Over the years she attended estate sales and learned about antiques through studying textbooks and attending expert-led meetings and seminars. Eventually, Mrs. Cohen became an expert herself in antique furniture and in American cut glass. In 1979 she opened her own antique store, the Sylvia Skuller Cohen Gallery.

Sylvia Cohen and her mother, Lena Skuller, are two examples of the intelligent and capable women who helped establish the Jewish community in Central Kentucky. These women worked alongside their husbands and took over or struck out on their own when necessary.

Other strengths of the founders were their willingness to work hard and their sense of community. With all the competition between merchants, there was also a sense of fairness and an acceptance of responsibility for the welfare of the larger community, according to Jan Cerel. Family members helped each other start new businesses, and sometimes this help was extended to others outside the family. In addition to supporting Jewish institutions, the founders also donated to causes in the wider community.

The greatest strength of the founders and their descendants, though, was the cohesiveness of the Jewish community. ☆



Last row from left to right: Harry Cohen and Jerry Cerel
Middle row from left to right: Sylvia Skuller Cohen, Lena Mickler Skuller holding Julie Cerel, Arlene Cohen
Front row from left to right: Sylvia Cerel, Jan Cohen Cerel

Memoir: That Year in Jerusalem—1968

By Mary Helène Rosenbaum

December 25

On Hanukkah we lit candles at home and ate jelly doughnuts (the Israeli custom) and potato pancakes (the European custom). Our Orthodox neighbors have special glass-fronted cases in which they put their Hanukkah menorahs outside their front doors; the candles shine and flicker all down the dark streets.

The highlight of the holiday for us was the recital at Sarah's *gan yeladim* (kindergarten, literally "garden children"). There were paper crowns and bags of candy for each child, the ubiquitous jelly doughnuts, plus much dancing and singing and lighting of candles (sometimes simultaneously, which made me a little nervous, since none of them is more than 4 years old). Our Sarah did a song and dance with tambourine in duet with another little girl, very spiritedly and unselfconsciously.

I realized for the first time what it must mean to be a Jew in America on, say, Rosh Hashanah.

The weather for Christmas was raw and wet, but well above freezing. Our house was filled with fresh flowers and hung with evergreen branches that our (non-Orthodox) neighbor Avi helped me cut. We all made an Advent wreath.

Because of my native indolence, procrastination, and ignorance, we failed to secure one of the government-supplied Christmas trees. (Not only are Christians a minority here, most of them are, of course, Arabs who don't have a tree tradition. For the few of us who do want one, the government imports beautiful trees from Holland one can buy at cost; it also puts an announcement in the paper that on a certain day the evergreen culls from the national forest will be dumped outside the Jaffa Gate of the Old City, free to all comers.)

But as I say, we didn't have one of those trees, so on Christmas Eve Ned and a friend dragged our landlords' eight-foot potted philodendron into the house from the courtyard. We decorated it with leftover colored

Hanukkah candles and colored pipe-cleaners twisted into fanciful designs. With a sheet draped around the pot and the olive-wood crèche set I'd bought in the Old City arranged under it, surrounded by presents, it looked nice in a funny sort of way, although as our German friend Felix said in Hebrew on walking in and seeing it, "It's not the same thing."

At any rate, we'd have something to gather around in the morning. We also hung the kids' stockings, choosing spots near the door after some debate, which Sarah decided by pointing out, "That way Santa Claus won't have to walk so far." (This house, with no fireplace and no central heating, of course has no chimney.)

All our friends dropped over on Christmas Eve, bearing liquor and trifles for the kids and appetites for the goodies I'd spent three days baking. I hadn't wanted to bother Bilhah for the use of her oven again, so I'd made cookies and small cakes in my American toaster oven with its monster transformer adapting the 220-volt electric plugs.

Around 11:30 that night I walked over to nearby St. Joseph student hostel with Jeff, a new friend. I'd never been to mass there before. Jeff had never been to a mass at all, and I had confidently promised to "explain" it to him. After wandering through the convent building for some time trying to find the chapel, we blundered into the tiny unadorned room, late. The priest, our acquaintance Abouna ("Father" in Arabic) Elias Chacour, saw us peering uncomfortably in from the door at the back, and signaled one of the hostel boys to ask some of the other students to double up in one pew so that we would have room to sit. Felix, who lives in the hostel and had come earlier, steadfastly didn't recognize us.

To my dismay, though Abouna is Roman Catholic, he is of the Melkite sect: the mass was Eastern Rite, and Greek to me. In addition, it was being sung in Arabic. Jeff kept whispering, "What's going on now?" and I kept answering helplessly, "I don't know!" without being able to embark right then and there on the complicated historical and liturgical reasons for my ignorance. Once we had settled

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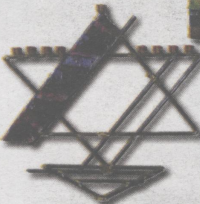


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in, though, I found I was able to follow surprisingly well. Abouna preached the homily first in Arabic, then all over again in English for us, while the students turned in their pews and stared and we tried to look responsive and receptive while being embarrassed to death.

Afterwards we went upstairs with Felix to have cognac with the students in their lounge—their cognac is a local product that tastes, alas, like lamp oil. Then we went to Abouna's room for a Remy Martin and a little chitchat. While Jeff and I walked home, Felix managed to talk Abouna into coming over in his car and joining our party, which was still going strong. We talked theology until what must have been at least 3:00 a.m. Eggnog long since depleted, we had a last cup of coffee and staggered to bed.

At some ungodly hour like 8:00 the next morning, I was awakened by Sarah's bright sweet voice querying, "Where's the rest of the presents?" I told her sleepily that there were more in her stocking than those she'd evidently seen under the "tree" and that we were tired and would get up soon so that we could all open them if she would just be patient. She hopped into our bed cheerfully and lay there with a quiet cooperation that should have tipped me off that something was amiss. When we finally got up, we found that she'd been up long before and opened all the packages—ours, Will's, everything!

We spent the day lounging and dozing. It was a strange Christmas, with the ordinary workaday Wednesday going on outside. I went for a walk in the afternoon and of course the neighborhood, with Hanukkah over, looked as it did on any other day: no one calling "Merry Christmas," no decorated shops, no school holiday. It was just as strange for Ned, whose family always celebrated a secular Christmas. Our neighbors are reasonably well disposed toward us, considering we're foreigners in more ways than one, and I imagine they would have wished me a happy holiday if they'd known it was one for me; they just didn't know. I realized for the first time what it must mean to be a Jew in America on, say, Rosh Hashanah.

Back at home, a transatlantic call from family during our fried-chicken-and-mashed-potato dinner helped serve as a sort of cultural anchor, but the click of the receiver at the end of the conversation snapped all the thousands of miles between us into reality. The spirit of Christmas seemed much nearer last night, among our (mostly Jewish) friends, than it does today amid the discarded wrappings. ✱

This continues a series drawn from letters written from 1968 to 1970, when the Rosenbaums lived in Israel while Ned was a graduate student in Judaic Studies at the Hebrew University. We invite other Shalom readers to submit reminiscences of interest to the community.

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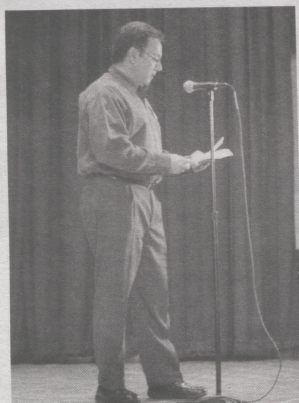
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Campaign (from page 1)

that the new football jersey will make him a target for kidnappers and thus won't let him wear it outside; the religion-oriented camp where the boys study Talmud, but not how to handle a canoe. One of the biggest laughs of the evening came at the beginning of his well-paced, well-delivered routine: he recounted how he tried to explain "kosher" to a non-Jew seated next

to him on an airplane. "Why," he lamented, "Why didn't I just tell her I was a vegetarian and that's why I didn't eat my bagel with cream cheese and salami!"

The evening was a gift to the community from the family of Elizabeth Rosenberg. Our thanks to the extended Rosenberg family for this treat and to Rob Rosenstein and Liquor Barn for their support and assistance. Written material was available at



Joe Rosenberg introducing Joel Chasoff.



Crowd enjoying social time before the show.

Veteran's Day visit to Stewart Home School provides opportunity for thanksgiving

New volunteers, large turnout of residents add to celebration

By Jana LaZur

On Veteran's Day, it is appropriate to reflect on those people who have fought to preserve our freedom. On November 11, Central Kentucky Jewish Federation's Tikkun Lexington volunteers visited the Stewart Home School in Frankfort, Kentucky. The visit not only commemorated Veteran's Day but also served as an early celebration of Thanksgiving.

New volunteers brought new energy and a level of fun to the evening. The Worth family played music that the residents thoroughly enjoyed. Ricki Rosenberg, also making a first visit, took pictures. She and the other volunteers helped the residents make Thanksgiving cards to send to their family members, friends, and guardians. The Goldstein family—regular volunteers for more than six years—shared in this visit with the new volunteers. By the end of the night, our nine volunteers were satisfied that everyone had special attention and enough hugs to last until next month.

Before saying goodbye for the evening, the Stewart Home School residents listed what they were thankful

for. "Brenda Spencer" (the director of Jewish students who helps with their correspondence, often travels with them to visit family, and takes them to temple and synagogue) headed the list. Also mentioned: "Good Times, Good Friends, and Family"; "My Health"; "Music"; "Everything in the earth"; "Tikkun Lexington volunteers that come to see us"; "Traveling to fun places, like restaurants, games, movies, plays."

As Tikkun Lexington volunteers, our mission is to give back to the community. The funny thing about our Stewart Home School trips is that the more we give, the more we receive. Every conversation in the car on the way home has been about our being profoundly grateful for the experience. I give thanks, in addition to the obvious blessing of a happy and healthy family, for these six years with this amazing group of people. They teach me far more than I could ever teach them. If you like hugs and people who are happy to see you, this is the place for you! Call (859) 268-0672 or email jana@jewishlexington.org to be included in our Hanukkah visit on Tuesday, December 16. ☆

each table reminding the audience of the varied and often unique programs offered to the community and the importance of each year's fund-

raising campaign, not only to Israel but to the continuation of those local programs. ☆



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Israel 21c: Introducing America's best doctor: Israeli Uri Elkayam

By Karin Kloosterman

Pregnant women are at a greater risk of a heart attack. Although not common enough to worry most doctors—some may never see such a patient in their lifetime—Israeli Prof. Uri Elkayam, 64, has found the issue critical enough to have made it his specialty.

Doctors from across America, and the world, now turn to Elkayam whenever they see risks and concerns in their pregnant and post-partum patients.

Originally from Tel Aviv, where he studied medicine at Tel Aviv University, Elkayam has for the past 27 years been working in America. Today he is the director of the Heart Failure Program and professor of medicine and obstetrics and gynecology at the University of Southern California in Los Angeles, where he runs a successful clinic that specializes in both pregnancy and heart disease and congestive heart failure.

Although he comes back to Israel about four times a year to visit colleagues and family, Elkayam is firmly planted in the United States, where his patients and colleagues in the medical community appreciate him dearly. So much so in fact, that Elkayam has been voted as one of the "Best Doctors in America" eight years straight by the medical community.

The doctor's doctor

"It's a book where physicians are asked what doctors they would send a patient or their relatives to. It's a fairly legitimate list, since it's a peer-reviewed list," Prof. Elkayam tells ISRAEL21c modestly. And his clinical research has earned him similar acclaim, appearing in popular American newspapers like the Washington Post, and top medical journals where he is on the advisory and editorial boards.

One of his specialties is congestive heart failure, which he says, "affects about five million Americans. And this phenomenon is increasing by the minute. Correlated with age and the aging population, it is the number one discharge diagnosis in the US for the over 65 population," he tells ISRAEL21c.

His second specialty, the uncommon condition of heart disease in pregnancy, came to him when working on a book with a fellow Israeli and medical school graduate Dr.

Gleicher Nobert, who founded the Center for Human Reproduction in New York.

"The way it started is that I wanted to be an obstetrician... we started working on a book [Cardiac Problems in Pregnancy] and published the first book on heart disease and pregnancy."

Authority on pregnancy and heart disease

According to the book's publisher: "Recent medical advances have made pregnancy possible for women with heart disease and saved lives. Completely revised and expanded, the latest edition of this successful and authoritative clinical guide provides step-by-step treatment methods in a clear and organized manner."

Today, Elkayam runs one of the most prominent clinics of its kind in the world, where women with heart conditions come to him before they get pregnant, as do women who have heart disease induced by pregnancy: "Yes, I get phone calls and emails on a weekly basis from people all over the world," he says by phone while visiting Israel.

As for family life, Elkayam is married and has a grandchild and three children, one in Israel who works at Teva Pharmaceuticals and two others in the U.S., a musician and a jewelry designer. ☆



Uri Elkayam

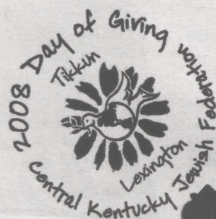
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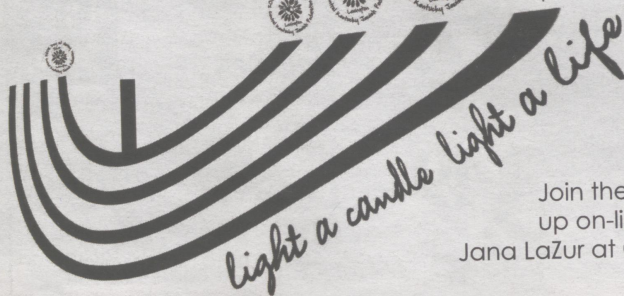


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History of the Israeli-Palestinian Conflict — Part XXXIII

The 1970s: Israel and the Jewish World

By Daniel Cheifec

Israel in the 1970s was a strange place. The decade started with a sense of euphoria, still riding high on the 1967 victory and what was then perceived as the defeat of the PLO by Hussein and its banishment to the Syrian-Lebanese border. All that sense of safety and contentment was shattered by the Yom Kippur War, dragging Israeli society into a well of despair and anger.

The average Israeli did not blame the army itself but the government, and within the government the main targets of popular discontent were Prime Minister Golda Meir and Defense Minister Moshe Dayan. The Meir government appointed Supreme Court Judge Shimon Agranat to chair a special inquiry commission on government and army responsibilities for the unpreparedness for the 1973 war. The commission included Justice Moshe Landau and State Comptroller Yitzhak Nebenzahl, as well as past IDF chiefs Yigal Yadin and Chaim Laskov.

Popular anger over what was believed to be government inadequacy during the Yom Kippur War was exacerbated by the growing terrorist activity of Arafat's Al-Fatah from Lebanon, and what was perceived as a growing control by Arafat of the area where he had been supposedly banished, an area that was beginning to be known as "Fatahland." Not only was Arafat gaining

control over the Bekaa Valley and the Fatahland, but he was increasingly attacking Lebanese civilians, mostly Christians, in southern Lebanon and slowly replacing the Lebanese government as the authority in that region, providing them with a unique platform for attacks into Israel. This growing control of southern Lebanon became impossible to deny after the

1974 Palestinian attack on a school in the Israeli village of Maalot, near the Lebanese border, on May 15 that resulted in the death of 22 high school students ages 14 to 16. While the group taking responsibility was the Democratic Front for the Liberation of Palestine, it was perceived as receiving clear support from the Palestinian umbrella led by Arafat. The attack fueled popular discontent in Israel and public demonstrations asked for the government's resignation. At the

same time, Syrian troops harassed the Israeli Army across the Golan Heights ceasefire lines.

The Maalot massacre and the Israeli reaction to it need to be seen in the context of the Israeli-Egyptian and Israeli-Syrian disengagement negotiations that followed the 1973 war. In January 1974, four months before the attack, Israel concluded a disengagement agreement with Egypt at the Kilometer 101 talks on the western bank of the Suez

Canal, on the ceasefire lines of October 1973. By that agreement, in addition to both sides committing to observe the ceasefire, Israel was to allow shipments of non-military nature to relieve the civil-

This eventful time in Israeli history of the 1970s also saw a shift in the relationship between Israel and the Diaspora, especially the American Jewish community.

ian population in the city of Suez as well as the besieged Third Army in the canal's eastern bank. Israel also agreed to hand over the checkpoints on the Suez-Cairo road to the UN. The Israeli population perceived the agreement as concessions without Israel's getting anything in return, creating more resentment against the government. To compound the situation, in early May 1974 a disengagement agreement was signed with Syria under which

see History part XXXIII, page 17

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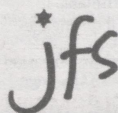


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Deadline for applications is April 1, 2008. Applications may be requested from JFS or downloaded from the JFS page at <http://www.jewishlexington.org>.



Contact Paula Clancy, JFS Director, for more information. 859.268.0672 or jfs@jewishlexington.org



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B'tayavon (Hearty Appetite)

By Ruth Poley



It's baaack! Hanukkah is almost upon us and, no, I'm not giving you any latke recipes this year. Since the latke tradition is all about the oil, other foods fried in oil will serve equally well to commemorate this holiday. As most of you know, *sufganiyot* (jelly doughnuts) are a large part of Hanukkah celebrations in Israel. The recipe below involves yeast and hence the dough must take some time to rise. There's also some rolling and shaping of dough involved. However, since the holiday falls during the winter school vacation this year, perhaps you will have the time to try this recipe; I'll bet your kids would love to help and will be more than enthusiastic about eating the result. This recipe comes from Joan Nathan's book, *The Jewish Holiday Baker*. ☆

Israeli Sufganiyot

- 2 packages (2 scant tablespoons) active dry yeast
- 4 tablespoons sugar, plus sugar for rolling
- 3/4 cup lukewarm water or milk
- 2 1/2 cups unbleached all-purpose flour, sifted
- 2 large egg yolks
- pinch of salt
- 1 teaspoon ground cinnamon
- 1 1/2 tablespoons unsalted butter or parve margarine, at room temperature
- vegetable oil for deep frying
- 1/2 cup plum, strawberry, or apricot jam

Sprinkle the yeast and 2 tablespoons of the sugar into the water or milk and stir to dissolve. Place the flour on a work surface and make a well in the center. Add the yeast mixture, egg yolks, salt, cinnamon, and the remaining 2 tablespoons sugar. Knead well, about 5 minutes, working the butter or margarine into the dough and kneading until the dough is elastic. You can also use a food processor fitted with the steel blade to do this, processing about 2 minutes.

Put the dough in a greased bowl, cover with plastic, and let it rise overnight in the refrigerator.

Sprinkle flour on the work surface. Roll out the dough to 1/8 inch in thickness. Using a 2-inch cookie cutter or floured drinking glass, cut out circles. Let the dough rise 15 minutes more. With your hands, gently form the dough circles into balls.

Pour 2 inches of oil into a heavy pot and heat until very hot, about 375 degrees. Slip the doughnuts into the oil, 4 or 5 at a time, using a slotted spoon. Turn them when brown, after a few minutes, to crisp on the other side. Drain on paper towels.

Using a turkey baster or an injector available at cooking stores, inject a teaspoon of jam into each doughnut. Then roll all of them in granulated sugar and serve immediately. You can make them larger if you like.

Makes 24 2-inch *sufganiyot*.

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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History part XXXIII (from page 15)

Israel withdrew from the territory occupied in 1973 and returned to Syria the city of Quneitra on the eastern slope of the Golan Heights, which had been occupied since 1967. Again, Israelis did not see this agreement as a quid pro quo but rather as a capitulation, further angering the masses. Shortly thereafter the Maalot massacre took place.

To forestall a toppling of the government, Golda Meir resigned in May 1974 and was replaced in June by Yitzhak Rabin, widely perceived as the hero of the Six Day War, thus lending credibility to the Labor-led government and postponing its fall.

Yet Israel was still in turmoil. When the Agranat commission issued its final report at the end of January 1975, it concluded that the responsibility for the misconduct of the war lay with IDF Chief of Staff David Elazar, Chief of Military Intelligence Eli Zeira, and Southern Command chief Shmuel Gonen. Conspicuously absent was any kind of censure of the political leadership, essentially exonerating Meir and Dayan of any responsibility. Israelis were enraged.

In September of 1975, an additional agreement was signed with the Egyptian government which called for Israeli withdrawal from the western bank of the canal, and the handover of a continuous strip along the eastern bank to Egypt, all the way to the Mittla and Giddi passes—a withdrawal including the oil fields developed under Israeli occupation at Abu Rodeis on the Gulf of Suez.

From the perspective of the average Israeli, many of whom had lost relatives during the Yom Kippur War and were angry at the government, it was impossible to understand why Israel was relinquishing all the hard-won strategic advantages in exchange for basically nothing.

What the average Israeli had difficulty understanding was that the concessions needed to be understood in the context of the broader American strategy to remake the Middle East. As we mentioned in a prior article, one of Sadat's main goals in 1973 was to position Egypt in such a way that it could switch sides, moving away from the USSR, gaining Western support and attracting American investments in the failing Egyptian economy. Kissinger understood that to prop up Sadat, it was necessary to extract concessions from Israel, not only in Sinai but also in the Golan to mollify Syrian opposition to the Egyptian agreements. Since Israel ended the war with almost depleted strategic reserves and needed American support to rebuild the IDF, Golda Meir and later Rabin were hardly in any position to resist American pressure.

On June 27, 1976 an Air France plane out of Tel-Aviv on its way to Paris was hijacked with 238 passengers on board. The operation was executed by a joint commando of the Popular Front for the Liberation of Palestine (Marxist) and the German Revolutionary Cells. They diverted the plane first to Libya and from Benghazi to Entebbe, in Idi Amin's Uganda. The passengers included 84 Israelis and a number of European Jews. The rescue operation of July 4 has been the material of numerous books and movies over the years, so for the details on the operation itself, I refer the readers to any of them. The success in thwarting the goals of the attackers gave Rabin a new lease on power that carried him over to the end of the term he was concluding for Golda Meir. The operation also provided Israelis a

measure of pride they had not known since 1967.

During the Israeli general elections of 1977, however, the Israeli public finally spoke, unseating the Labor party for the first time since Israel's independence and replacing it in April of 1977 with a Likud-led government with Menachem Begin as prime minister. Begin came to power on a platform of strength and a mandate to use a heavy hand in the repression of terrorism against Israelis. His coming to power also signaled significant changes in Israeli settlement policies in the West Bank and Gaza, but we will discuss these changes when reviewing the 1980s.

It was in 1977 that Sadat made his famous pronouncement that he was willing to go to Jerusalem if that was what it took to bring about peace with Israel and the return of the rest of the Sinai to Egypt. Begin publicly took him up on the offer and on November 19, 1977, Anwar Sadat became the first Arab leader to officially visit the State of Israel. On November 20 he addressed the Knesset and offered peace in exchange for Sinai and negotiations over the fate of the Palestinians. It was the culmination of the strategy initiated by Kissinger in 1973 to move Egypt into the Western orbit, diminish Soviet influence in the Middle East, and bring Egypt to the negotiating table with Israel. The contact thus initiated between Egypt and

see JFS, page 17

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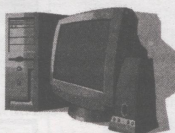
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From the Editor's Desk

Let Us Know...

Hey there! Has your family had a celebration? A party? A Bar/Bat Mitzvah? How about sharing with the community? We'd all love to see a couple of photos of your anniversary party, or your new grandchild, or your son's wedding, or any other *simcha*.

Shalom is **your** community newspaper and we'd like to publish more of the local news in it, but you need to tell us about it. Please help us to sharpen our local focus with your news. Send photos, information, stories, whatever to di-ifr@bardstown.com.

Inquiring minds want to know.

History part XXXIII (from page 17)

Israel would culminate almost two years later in the 1979 Camp David Peace Agreement between Israel and Egypt.

But before arriving at Camp David, Sadat's intentions were to be put to the test. As we mentioned in the prior article, Arafat's intervention in Southern Lebanon and his attacks on Christians contributed to the destabilization of Lebanon and triggered the Lebanese civil war. After the March 11, 1978 massacre on the Haifa-Tel Aviv road by PLO-supported terrorists based in southern Lebanon, Israel launched on March 15 Operation Litani and occupied southern Lebanon. As we mentioned in the prior article, the results of this intervention were the establishment of the security zone patrolled by the Southern Lebanon Army of Saad Haddad and a situation in which Israel became increasingly entangled in the Lebanese civil war. Yet during all this intervention, Egypt remained on the sidelines and made no aggressive move. Sadat's abstention from intervening in Lebanon was one of the reasons that the Israeli public was willing to accept the 1979 agreements of Camp David.

This eventful time in Israeli history of the 1970s also saw a shift in the relationship between Israel and the Diaspora, especially the American Jewish community. The pride over Israel's victory of 1967 felt by Jewish communities around the world gave way to anxiety during the 1973 war—but it was an anxiety paired with strong support for Israel politically and financially, a support key to ensuring American resupply of Israel during the Yom Kippur conflict. The growing identification of Jews around the world with Israel got an additional boost with the rescue operation in Entebbe in 1976. These positive feelings built up to hope for peace after Sadat's visit to Jerusalem in 1977. The Israeli intervention in Lebanon was seen,

rightly or wrongly, in the context of a broader fight against anti-Israeli terror and as a support for the besieged Christian community of Lebanon and the containment of Soviet influence.

It is also important to keep in perspective the fact that after the 1973 war the Arab League reinforced the use of oil as a weapon against the West, a policy that had been established in 1968 in Karthoum. The oil embargo affected western economies greatly, and was intended to force the West to undo what the Arabs perceived as "the injustice of 1948." One of the consequences of the oil embargo was the establishment of the Euro-Arab Council, with the goal of promoting knowledge of Arab culture in Europe as well as Arab immigration of manual workers from Northern Africa, an immigration that Europe welcomed for their own reasons. Another—unintended—consequence of the oil embargo was that the rise in oil prices made it economically profitable to exploit deep-sea oil fields, most notably the Northern Sea. The oil embargo and the concomitant Israel boycott promoted by the Arabs, who established "black lists" of countries and companies doing business with Israel, changed the nature of the international scene and Israel's diplomatic influence in Europe begun to suffer.

The 1970s would also close in a very active mode. In August 1978 Soviet forces invaded Afghanistan, and in 1979 the Ayatollah Khomeini established the Islamic Republic of Iran and Jimmy Carter presided over the Israeli-Egyptian Camp David Agreement. Because of the great importance of these three events in the development of the Israeli-Palestinian conflict, we will dedicate next article exclusively to the year 1979. ✧

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Miracles in every season



This is the season of Hanukkah, which commemorates the victory of a small band of Maccabees over the Syrian-Greeks who ruled the land of Israel in 167-164 BCE. Against all odds, the outnumbered Jewish freedom fighters prevailed. The festival celebrates the miracle of freedom for the Jewish people in that place and time and continues to represent victories won against great odds. It is also a celebration of the miracle of the oil that lasted for eight days. As we approach Hanukkah, the Festival of Lights, we are reminded of the many miracles in our own lives and in the life of Hadassah.

We celebrate the miracles of hope and healing performed every hour of each day by doctors and professionals at Hadassah Medical Organization, from treatment of high-risk pregnancies, to life-saving emergency room efforts, to serving the at-risk populations of Jerusalem. Every miracle comes from the strength, determination, and courage of Hadassah heroes.

We celebrate the miracles at the Hadassah College Jerusalem, where doors are opened for quality education and meaningful jobs and where students can become the entrepreneurs and leaders of Israel. Every student has a chance to experience the miracle of self-fulfillment.

We celebrate miracles both large and small with the children of Youth Aliyah. From war-torn Europe to the

streets of Ethiopia to Hadassah Neurim Youth Aliyah Village, youngsters are rescued and made safe in Israel.

We celebrate the miracle of our Young Judeans on a life long journey toward a fulfilling Jewish life. For 100 years, Young Judeans have provided continuity in helping shape and ensure a vibrant Jewish future.

A miracle happened there and so too, with the determination, passion, and commitment of 300,000 women in America, miracles continue to happen every day at Hadassah. It is no small miracle that Hadassah has grown and flourished. Where others saw darkness, we see the promise of a brighter future. Hanukkah renews our hope, faith and spiritual light. We see the flames of the menorah and are reminded of the miracles that come from that light.

December 16 - Hanukkah Party & Boutique ☆

The Lexington Havurah

David R. Wekstein, President

The Lexington Havurah, founded in 1978, is a network of diverse people dedicated to Jewish learning and renewal, community building, and Tikkun Olam (repairing the world). A havurah is defined as a gathering or community of friends. The Lexington Havurah is affiliated with the United Synagogue of Conservative Judaism and the National Havurah Committee. Members plan, conduct, and share responsibilities for all services. For additional information about services or membership in the Havurah, please contact me at (859) 269-4454, mwdrwk@insightbb.com, or the co-chairs of the Membership Committee, Evelyn Geller (859) 278-3609, evelynkadimah@aol.com, or David Feinberg (859) 223-1304, kdfjm@insightbb.com.

On Monday, December 22 at 6:30 p.m., the Havurah's annual Hanukkah party will take place at the home of Kathy and David Feinberg. Kathy and Mike Grossman will share hosting responsibilities with the Feinbergs.

Evelyn Geller and Phil Berger will lead Shabbat morning services on Saturday, January 10 at 10:00 at a member's home to be announced. The service will include a discussion of the parsha of the week.

The Tu b'Shevat seder will be held Sunday, February 8 at the Lexington Theological Seminary, beginning at 7:00 p.m. Hosts for the seder will be Eve Podet, Jeremy Popkin, and Gloria and Mike Rie.

Details of the Purim party on Tuesday, March 10 at the Fellowship Hall of the Lexington Theological Seminary will be announced later.

The Education Committee, co-chaired by Larry Bitensky and Judy Saxe, has arranged for Dr. Beth Glazier-MacDonald, professor of religion at Centre College, to present a program to the Havurah. The committee is also actively involved in planning the annual Havurah retreat to be held in the spring. Details of these programs will follow as they develop. ☆



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Outreach Win

Would you like to join our Mah Jongg group at Temple on Fridays at 10:00 a.m.? If so, contact Toni Reiss at coordinator@lextai.org or the Temple office at (859) 269-2979 with your contact information.

Finding a Jewish Path continues

Larry Kant will continue his classes. All are invited to join and discuss the important issues to Jewish people today. The next class will meet December 14 in the Sisterhood lounge. Please join us!

Chavurat-Chochma (A Friendly Gathering of Wisdom)

We will meet again on December 5 and January 30 for an interesting

and informative program. Watch your mail for more info on the guest speaker. While invitations are sent to members of the congregation 60 years old and *better*—all are welcome! We meet most months to schmooze, nosh (lunch), and share our wisdom.

Outreach Winter Pot Luck

Outreach will host a Winter Pot Luck dinner following the Family Shabbat Service on December 12. Plan to attend service at 6:30 p.m. with your family and join us in the auditorium following services at 7:15 p.m. Please bring a main dish and a salad or dessert (enough for six people) to share. Outreach will supply juice, coffee, and tea. **Please RSVP to the Temple office by December 9.** Volunteers are needed to help set up tables and clean up after the dinner. If you can help the Outreach

Committee, please contact the Temple office at (859) 269-2979.

TAI Mini University Courses, Winter 2009

Temple Adath Israel's "Mini University" is now enrolling for classes beginning January 2009. Classes emphasize discussion or hands-on activity, with short readings to be done in class. No prior knowledge of the subject matter is necessary—just a willingness to participate in a subject that interests you. You may take as many Mini U. courses as you like. The one-time registration fee of \$18.00 covers all courses offered in the 2008-2009 academic year (though some courses may charge additional fees for class materials). Enrollment is open to the entire Jewish community. Here are the courses for the winter 2009 term:

"Environmental Issues in Kentucky and Beyond" with Diana Clewett, (Wednesdays, 7:00 p.m., Jan 28, Feb 4, 11, 18)

This course will examine environmental issues in Kentucky and beyond, with a special emphasis on how we can join with other Jewish organizations to protect the environment.

The Friday Night Service: Finding Your Way Around the Prayer Book" with Greg Davis and Stephanie Barrett (Mondays, 7:00 p.m., February 16, 23, March 2)

We will explore the structure and basic order of the Friday night service, delving into its poetry, theology, and background, together gaining a deeper appreciation of this distinctly Jewish vehicle for "everyday mysticism" and daily acknowledgment of the miracles in front of us. Enrollment limit 18.

"The Story of Masada" with Sam Kad (Wednesdays, 7:00 p.m., April 16, 23, 30, May 7, 14)

This course will examine the history of Masada and Masada's continuing presence in Jewish lives today. Themes we will explore include Herod's plans and dreams, the Zealots retreat to the fortress, the Roman siege, the mass suicide of the defenders, the purpose and significance of Masada in modern Israel, and a visit to Masada today. Enrollment limit 12.

To enroll for winter courses, or if you have any questions, please contact Ken Slepian at kslepian@transy.edu or (859) 226-9145. You may enroll at any time, but the sooner the better to guarantee your place. Please make checks out to "Temple Adath Israel" and write on the memo line "Mini U." Views expressed by Mini U instructors are their own and do not necessarily reflect those of Temple Adath Israel.

Torah Study

Rabbi Kline conducts the study of the Tanakh (the Bible) from the Book of Joshua and beyond using the new Jewish Study Bible on alternate Saturdays at 9:00 a.m. in the Library. **December 6 & 20 and January 3, 17, & 31.**

Kollel Study Group

Joe Engelberg leads this study of fundamental ideas of Jewish life and thought. Among these are spirituality, the nature of God, biblical and traditional injunctions and laws, Jewish history, principles of the Reform movement, and the relation of Judaism to Christianity, Islam, and Buddhism. Drop by the library on alternate Saturdays at 9:00 a.m. and join in the provocative and friendly discussion. **December 13 & 27 and January 10 & 24.**

Attention: TAI

From December 1 through December 24, patrons who purchase gift certificates at any Bluegrass Hospitality Group Restaurant will be able to designate 20 percent of the certificates total amount to Temple Adath Israel. In addition, patrons who purchase at least \$100 in gift certificates will receive a certificate for a free prime sirloin dinner. To participate in the holiday fundraiser, simply present this letter at any Malone's location or Sal's Chophouse and purchase your holiday gift certificates, or mention this letter on the phone. Or purchase gift certificates online at www.salsrestaurant.com, noting that you want to support Temple Adath Israel. We'll take care of the rest.

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Jewish Family Services Upcoming Programs

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with guest speaker Rabbi Marc Kline
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For more information about these events, to RSVP, or to arrange transportation to the event location, please contact Paula Clancy at (859) 269-8244 or jfs@jewishlexington.org.

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Around the Community

Please note: Information for Around the Community comes to us from a variety of individuals and Jewish institutions. It's a pretty haphazard arrangement as, except for b'nai mitzvot, we do not have the resources or staff to collect information or research each item. If you would like to see an event or life passage in your family acknowledged here, please be sure we get the full and correct information as you would like to see it printed. Send notices to DI-IFR@Bardstow.com. Remember, we welcome photos, too!

Mazel Tov to...

Rabbi Marc Aaron Kline, on receiving the 2008 IDEA (Interfaith Dialogue Excellence Award) from the Interfaith Dialogue Organization presented to "those who contributed to religious and cultural diversity in the community and university" at the 3rd Annual Dialogue Dinner on November 17. The organization told Rabbi Kline, "Your dedication for bringing people together and promoting peace and justice in Lexington over the years is an indication how determined you are as a religious leader in Lexington to reach out to the community in all its inclusiveness."

Angie and Jonathan Smith on the birth of their daughter, **Taylor Kaye**, on November 3, 2008. **Hunter Smith**, 3, is the big brother and **Janice and Larry Newman** are the proud grandparents.

Joe and Connie Grobstein on the birth of their niece, **Tierney Orien McDowell**, on October 16, 2008. The proud parents are **Bud and Stacy McDowell**.

Marilyn Cherson and Carol, Jeff, Robyn and Samantha Kaplan on the engagement of Marilyn's granddaughter and the Kaplans' niece and cousin **Marissa Cherson** of Atlanta, Georgia to **Jonathan Kandel** of Winston-Salem, North Carolina.

Scott and Ari Rothschild, grandsons of **Ted Friedman**, who were recently awarded athletic honors for Boys Cross Country at Highland Park High School in Highland Park, Illinois.



Scott (center left) and Ari (center right) Rothschild.

B'nai Mitzvah...

Lily Jennifer Hansel Wolken
Lily Wolken, daughter of **Michael and Jennifer Wolken**, will become responsible for her Jewish life when she is called to the Torah as a bat mitzvah on December 20, 2008 at Temple Adath Israel. She will be joined in this celebration by her older sister, **Carly**.

Lily is a freshman at Dunbar Senior High School where her favorite subject is English. "I like to write and English gives you a chance to be creative in your writing. It is a great learning opportunity." She also likes to read. Her recent favorites are *The Secret Life of Bees* and *Eli Wiesel's Night*.

Last year Lily was active in theater. She had a role in *Grease* and portrayed Dorothy in *The Wizard of Oz*. Summers she goes to GUCI. Lily also loves to sing. For her Mitzvah Project, Lily leads the kiddie choir at Temple Adath Israel.

Lily converted to Judaism about two years ago, but was not active for some time. Now she wants to thank her community for being "helpful, supportive, and welcoming."

Adira Jarman

Adira Jarman, daughter of **Darcie and James Jarman**, will enter the ranks of Jews responsible for their own Jewish observance when she is called to the Torah as a bat mitzvah at Ohavay Zion Synagogue on January 17, 2009. She will be joined in this celebration by her older brothers, **Jacob and Cullen**.

Adira is a seventh grade student in Woodford County Middle School. She takes pride in the fact that she recently was able to assist her Social Studies teacher to give the other students correct information in their unit on Judaism. However, Adira's favorite subject is math because "Our math teacher makes math really fun." At school, Adira participates in cross country racing and runs track.

During the summer, she is on the local swim team at Falling Springs.

Her Mitzvah Project takes two directions. First, Adira collected clothes and took them to the Women's Hope Center. There, she is helping to clean and repair them so they are fit to wear. Then, in the true spirit of tzedakah, she has pledged to donate one third of her bat mitzvah money to the Special Olympics.

Condolences to...

David Levy, Amy Jacobs, Laura Rosenberg, and Ben Levy on the death of their mother, **Evelyn Greenberg Levy**, widow of **Irvin G. Levy**, on November 15, 2008. Evelyn, a member of TAI and Lexington Hadassah, had been a social worker with the Fayette County Children's Bureau. She is also survived by five

grandchildren and four great-grandchildren.

Harry Morris and Max Morris on the death of their mother, **Doris Morris**, widow of **S.I. Morris** on November 17, 2008. Doris is also survived by three grandchildren and two great-grandchildren.

Let Us Know...

What's going on with you? Send announcements and pictures of special birthdays, weddings, honors, celebrations, happy and sorrowful occasions to di-ifr@bardstow.com.



COOL
FACTS ABOUT
ISRAELIS

YAACOV AGAM
SCULPTOR &
EXPERIMENTAL ARTIST

Yaacov Agam is best known for his contributions to optical and kinetic art. Born in Rishon LeZion, Israel (Palestine at the time) to a religious family, Agam trained at the Bezalel Academy of Art and Design in Jerusalem, before moving to Zürich and then to Paris, where he settled. His first solo exhibition was at the Galerie Craven in 1953, and in 1955 he established himself as one of the leading pioneers of kinetic art at the Le Mouvement exhibition at the Galerie Denise René, alongside such artists as Jesús Rafael Soto, Carlos Cruz-Díez, Pol Bury, Alexander Calder and Jean Tinguely.

Agam's work is usually abstract, kinetic art, with movement, viewer participation and frequent use of light and sound. His best known pieces include "Double Metamorphosis III" (1965), "Visual Music Orchestration" (1989) and fountains at the La Défense district in Paris (1975) and in Dizengoff Square in Tel Aviv (1986). He is also known for a type of print known as an Agamograph, which uses lenticular printing to present radically different images, depending on the angle from which it is viewed. The lenticular technique was executed in large scale in the 30' x 30' (9.14 M x 9.14 M) "Complex Vision" (1969) which adorns the facade of the Callahan Eye Foundation Hospital in Birmingham, Alabama.

In 1996 Agam was awarded the Jan Amos Comenius Medal by UNESCO for the "Agam Method" for visual education of young children.

[[HTTP://EN.WIKIPEDIA.ORG/WIKI/YAACOV_AGAM](http://en.wikipedia.org/wiki/Yaacov_Agam)]

Ohavay Zion Synagogue

2048 Edgewater Court • President, Art Shechet • (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 2009.*

D'Vine Minyan on Tuesdays

Tuesday is d'Vine Minyan Day at OZS. Join your friends for a relaxing glass of wine and socializing each Tuesday afternoon beginning at 5:00 p.m. in the OZS Social Hall. The brief evening minyan follows in the sanctuary from 5:45 p.m. to 6:05 p.m. A great way to end your day!

Chinese Dinner on the fifth night of Hanukkah

Have nothing to do on the fifth night of Hanukkah (which happens to fall on Christmas Day evening)? Join us on Thursday, December 25 for the brief Evening Minyan at 5:45 p.m. at OZS before enjoying dinner at a local Chinese restaurant with other friends. You buy your own dinner, we'll make the reservation for the group. Since it is the fifth night of Hanukkah, you can even

bring your menorah to light. We will need to contact the restaurant before the holiday to make sure there will be room for everyone. Call the OZS office for more information.

Gift Shop

*Hanukkah's near, but do not fear
The stock we have will make you cheer. Come by on Sunday
(10:00 a.m. - 12:00 p.m.),
or give us a call. Do your shopping here, not at the mall!*

The OZS Sisterhood Gift Shop is well stocked with fantastic and unique Judaica items, including Hanukkah candles, menorot, and other related gifts. Why shop on-line or in other cities for Jewish gifts? Call Harriet Cooper or the OZS office for more information.

OZS Religious School

In November, students in the

Hebrew School participated in a pre-Thanksgiving mitzvah project by joining other Jewish community members at God's Pantry. After a quick pizza snack, students and parents carpooled to God's Pantry and sorted and packed boxes of food. The Religious School will be ending the semester and celebrating Hanukkah early on December 14 during a special pre-Hanukkah Latke Party. Fun, food, and some special Hanukkah activities will be the order of the day. Plans are in the works for another Pajama Havdalah for the entire school following winter break, in January. For more information, contact Ilona at OZS.

Junior Congregation

Led by Miriam Davis-Rosenbaum and Kayla Bryan, Junior Congregation will meet on December 13 and again on January 10 at 10:45 a.m. in the Music Room. Parents are encouraged to join their kids for this family education experience.

USY Youth Group

We welcome Rachel Meltzer who will be serving as Youth Advisor for USY and Kadima this year. Rachel brings her knowledge, *ruach*, and Camp Ramah experience with her. We are so glad that she will now be leading our youth in addition to her duties as a teacher in our Religious School.

December will be a busy month for our USYers. On December 12 they will lead a special Friday night service at 5:45 p.m. at OZS with students and parents from Montgomery County High School.

In addition, to the service, our teens will spend some time answering questions from students and parents about Judaism and being Jewish in Kentucky. Also this month, several USYers will be attending the USY International Convention in Washington, DC. Plans are in the works for MLK Day youth group activities.

Friday Evening with Montgomery County High School

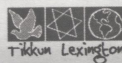
On Friday, December 12, students, parents, and teachers from Montgomery County High School will join OZS for a special Kabbalat Shabbat Service and Oneg, beginning at 5:45 p.m. and led by our USY Montgomery County teacher Risha Mullins, who attended the National Holocaust Educators Conference and received a special grant for programming related to Judaism and Jewish culture. This special Shabbat service at OZS will serve as the conclusion to their project on Judaism. Also in attendance will be a Holocaust survivor from New York who will be spending time in Montgomery County discussing his experiences with students. The community is welcome to join us for this special service.

Membership Committee

If you know someone new to the Lexington area interested in learning more about Ohavay Zion please call Simone Salomon, membership chair, at (859) 269-1585. ☺



STEWART HOME SCHOOL VISITATION SCHEDULE: Hanukkah party on December 16th



The Stewart Home, located in Frankfort, Kentucky, is a residential school for individuals with disabilities. It is renowned throughout the country for the high quality of care given to the students, and attracts people from all across the country. Tikkun Lexington brings celebration to the Stewart Home's Jewish students by honoring Shabbat and Jewish holidays. It is a very special evening for all who participate, volunteers and students alike.

Please call Jana at (859) 268-0672
or email jana@jewishlexington.org for more information

*CKJF's Tikkun
Lexington, carrying
forward a tradition
of Giving...*



Volunteers from the local Jewish community come together each Christmas season, on our annual Day of Giving, to provide services for local non-profit organizations in the Lexington area. Help us do the work of *tikkun olam*; contact Jana LaZur at the CKJF office to join this year's team.

*Keep the flame alive.
Celebrate our Jewish future.*



Support the 2008 CKJF/UJC Community Campaign.

CKJF seeks Executive Director

Federation leadership is seeking an executive who can rise to the challenges of small Jewish community life while bringing sophisticated management, community building and financial resource development skills to the table. Energy, Jewish passion and commitment to building bridges within and outside of the Jewish community are as important as the business and organization management skills. Reporting to the president and board of the federation, the executive will work with a talented and committed corps of volunteers and a very small but dedicated staff team.

Send résumé and cover letter to ricki.wasserman@ujc.org.
For a complete position description visit www.ujc.org/jobs.



Community Calendar

CKJF - Central Kentucky Jewish Federation - www.jewishlexington.org
1050 Chinoe Road • Suite 302 • 268-0672 • Linda Ravvin, President

OZS - Ohavay Zion Synagogue - www.ozs.org
2048 Edgewater Court • 266-8050 • Art Shechet, President
Daily Minyan Mon.-Thurs. at 5:45 p.m.; Kabbalat Shabbat Service, Friday Evenings at 5:45 p.m.; on the last Friday of the month at 7:30 p.m. with Oneg and program following • Shabbat Services Saturday at 9:45 a.m.

TAI - Temple Adath Israel - www.lextai.org
124 N. Ashland Avenue • 269-2979 • Samye Miller Stith, President
Shabbat Services Friday 7:30 p.m.; Worship Service Saturday 10:30 a.m.

HAD - The Lexington Chapter of Hadassah - www.centralstates.hadassah.org
Evalyn Block, President • eblock3375@windstream.net

HAV - The Lexington Havurah - www.lexhavurah.uscjhst.net
269-4454 • David Wekstein, President • mwdrwek@insightbb.com • Shabbat Services monthly, call for schedule

BB - B'nai B'rith Mid-America Region, Stanley Rose Lodge #0289
1050 Chinoe Road, Suite 302 • Bruce Broudy, President • bbrou@lexclin.com

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		TAI Board Meeting 6:30 p.m.			Mah Jongg at TAI	
30	December 1	OZS Board Meeting 7:30 p.m.	3	4	5	6
Hadassah Board Meeting		CRC Meeting			Mah Jongg at TAI	
7	8	9	10	11	12	13
OZS Blood Drive	Shalom Deadline	Stewart Home visit	TAI Sisterhood luncheon and pre-Hanukkah party	JFS Leisure Club	TAI Bat Mitzvah Lily Wolken	TAI Bat Mitzvah Lily Wolken
OZS Sisterhood Meeting		Hadassah Hanukkah Event	CKJF Executive Committee Meeting 6:45 p.m.		Mah Jongg at TAI	
CKJF Winter Dinner at Masala			CKJF Board Meeting 7:30 p.m.			
14	15	16	17	18	19	20
	Hanukkah	Hanukkah	Hanukkah	Hanukkah	Hanukkah	Hanukkah
		Chabad-Rabbi Litvin visits		CKJF Annual Day of Giving		
				OZS Chinese Dinner		
				CKJF Office Closed	25	26
21	22	23	24	New Year's Day		27
Rosh Chodesh Tovet	Hanukkah			CKJF Office Closed		
28	29	30	31	January 1	2	3
	TAI Board Meeting 6:30 p.m.				Shalom Deadline	
	OZS Board Meeting 7:30 p.m.					
4	5	6	7	8	9	10
Hadassah Board Meeting		Chabad-Rabbi Litvin visits		JFS Leisure Club	OZS Bat Mitzva Adira Jarman	OZS Bat Mitzva Adira Jarman
		CRC Meeting				
11	12	13	14	15	16	17
	Martin Luther King Day		TAI Sisterhood Program			
	MLK Celebration & Commemorative March					
18	19	20	21	22	23	24
CKJF Office Closed						
Rosh Chodesh Shevat			CKJF Executive Committee Meeting 6:45 p.m.			
			CKJF Board Meeting 7:30 p.m.			
25	26	27	28	29	30	31

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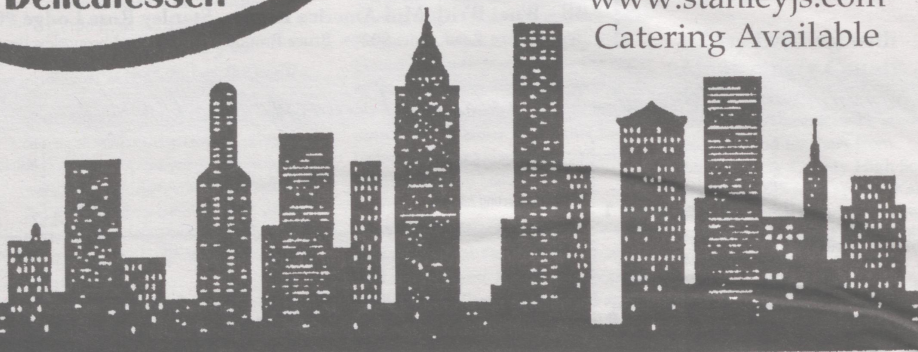
Stanley J's

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M - F 10:30 a.m. to 6:00 p.m.
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www.stanleyjs.com
Catering Available



Most of our food is available in larger amounts. Deli meats, cheeses, dips, sauerkraut, and salads may be purchased by the pound. Other hot meal items such as pot pies, quiches, and casseroles are frozen and ready to go. Desserts and other extras are also available. Please call 72 hours in advance for whole desserts.

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products are from

BEST'S KOSHER
The difference is in the taste.®



Classic Deli Sandwiches

Kosher Corned Beef
Kosher Romanian Pastrami
Rabbi's Knosh
Stanley J's Baked Turkey Breast
Eye of Round Roast Beef
Chopped Chicken Liver
Kosher Salami

Reubens and Rachels
with corned beef, pastrami,
or turkey

Special Sandwiches

The Wayne, Deli Franks,
The Manhattan, or The Sailor

Kosher All Beef Hot Dogs

Vegetarian Sandwiches
Veggie Delight, Pimiento Cheese,
or Cool Cucumber

Homemade Salad Sandwiches
Chicken Salad, Tuna Salad, Egg Salad,
Turkey Salad, and Olive Nut.

Homemade Soups

Our Famous Chicken Noodle (served daily)
Soup of the Day
Matzo Ball with Chicken Noodle (Fridays)

Salads

Tossed Salad, Mrs. Wilson Salad, Julienne
Salad, Tuna Salad Plate, Chicken Salad Plate,
Turkey Salad Plate, or Pimento Cheese Plate.

Sides

Redskin Potato Salad, Creamy Cole Slaw,
Artichoke Pasta Salad, Apple Fruit, Special
Veggie Salad, Tabouli, Basil Potato Salad,
Macaroni Salad, Chunky Applesauce.

Desserts

Stanley J's NY Cheese Cake
Cream Cheese Brownie Plate
Carrot Cake
Death by Chocolate Pie
Seasonal Dessert

