Christmas tree? Hanukkah bush? Interfaith families on their “December dilemma”

By Penny Schwartz

BOSTON – Heady anticipation – and clouds of dust – are in the air at the Vilna Shul. One hundred years ago, nearly to the week, on Dec. 11, 1919, Lithuanian Jewish immigrants laid the cornerstone for Congregation Anshei Vilner at 18 Phillips Street, on the north slope of Beacon Hill. Designed by Max Kalman, at the time the only professional Jewish architect in Boston, the Vilna stood proudly among immigrants’ synagogues and families is because it is when visitors and allow more summertime use of the building.

The second phase, which is expected to begin around the end of next year, will complete the eagerly awaited restoration of the Vilna’s original, historically significant murals that were painted over by subsequent generations. Led by painting conservator Gianfranco Pocobene, head of art conservation at the Isabella Stewart Gardner Museum, the mural restoration will be funded by a $1.5 million campaign.

On a recent weekday, the Jewish Journal met up with Barnet Kessel, the organization’s executive director, for a behind-the-scenes look at the nearly complete renovation. Visitors will now enter the Vilna from an accessible entrance on the left side of the building that leads to a new welcome center. An elevator goes up to the second floor sanctuary.

The traditional front entrance, beneath a magnificent stained glass Star of David, will be used for special occasions.

The first floor social hall and chapel has been opened up into an expansive community room and will feature a reimagined public exhibit that will highlight the Vilna’s history and the history of the neighborhood, the once-thriving city’s downtown is again a construction site, this time nearing the end of an unlikely, transformative renovation that paves the way for its future.

By the mid 1980s, long after Jews left the neighborhood, the once-thriving congregation ceased holding services. In 1994, facing the prospect of being demolished, the building was acquired by a nonprofit determined to preserve the historic shul. Now known as the Vilna Shul/Boston’s Center for Jewish Culture, it operates as a cultural center and attracts some 10,000 annual visitors for programs and school trips, and is a go-to tourist destination.

Construction on the $4 million project began in October 2018, after the Vilna garnered $500,000 in competitive funds under the City’s Community Preservation Act. The building is on target to reopen with full programming at the beginning of January.

Key to this first phase of the renovation is making the building accessible and updating wiring and heating, installing safety and security systems and bringing in air conditioning – improvements that are expected to increase the number of annual visitors for programs and school trips.

The Martino family with their Christmas tree, which is topped by a Star of David.
We join together in saying we will not tolerate domestic abuse in the Jewish community.

Rabbi Susan Abramson
Temple Shalome Smith, Burlington
Rabbi Laura Abrasley
Temple Shalome of Newton
Rabbi Alison Adler
Temple E’zorah Abraham, Beverly
Rabbi Katy Allen
Michi’An Torah, Wayland
Rabbi Sharon Cohen Anisfeld
Hebrew College, Newton
Rabbi Marc Baker
Combined Jewish Philanthropies of Greater Boston
Rabbi Yisroel Baron
Tobin Bridge Chabad
Rabbi Jordana Schuster Batts
Temple Sh’u Tova, Wayland
Rabbi Laura Bellows
Hebrew College
Rav Hazanah Aliza Berger
Temple Emunah in Newton
Rabbi Audrey Marcus Berkman
Temple Ohabei Shalom, Brookline
Rabbi Daniel Berman
Temple Reem, Newton
Rabbi Allison Berry
Temple Shalome, Newton
Rabbi Joshua Bremidal
Congregation Beth El of the Sudbury River Valley, Sudbury
Rabbi Julie Bressler
Temple Beth Shalom, Amherst
Rabbi Caryn Broitman
Marthe’s Yeshiva Hebrew Center
Rabbi Danny Burkeman
Temple Sh’u Tova, Wayland
Rabbi Noah Chales
Young Israel of Sharon
Rabbi David Cohen-Henriquez
Temple Iona, Marblehead
Rabbi David Curiel
Aishah Jewish Community, Somerville
Rabbi Braham David
Temple Shalom, Medford
Rabbi Getzell Davis
Unorthodox Celebrations, Cambridge
Cantor Emeritus S. W. Dress
Temple Israel, Sharon
Rabbi Judi Ehrlich
Hebrew SeniorLife, Needham, Dedham
Rabbi Joe Eudelson
Congregation Sinai Shalom, Waltham
Cantor Roy Einhorn
Temple Israel, Boston
Rabbi Mark Elber
Temple Beth El, Fall River
Rabbi Aaron Fine
UNHIL Hebrew, Amherst
Rabbi David Finkelstein
Temple Beth Israel, Waltham
Rabbinical Student Hindy Finnman
Hebrew College
Rabbi Michelle Fisher
Molitat Cambridge
Rabbi Yisroel Freeman
Chabad Center of Sudbury
Rabbi Lev Friedman
Newton
Rabbi Shoshana Friedman
Rabbis West Gardenswartz Temple Emanuel in Newton
Rabbi Mark Glass
The Admans Street Shul, Newton
Rabbi Neal Gold
Massachusetts Board of Rabbis
Rabbi Debra E. Goldstein
Notarz
Rabbi Andrea M. Gouze
Temple Beth Emanuel, Easton
Rabbi Rachel Gurevitz
Congregation B’nai Shalom, Westborough
Rabbi David Hellman
Young Israel of Brookline
Rabbi Greg Hersh
Temple Emanuel of Wayland
Rabbi Sandi Intraub
Beth El Temple Center, Belmont
Rabbi Suzie Jacobson
Temple Israel, Boston
Rabbi Howard L. Jaffe
Temple Ha’av, Lexington
Rabbi Randy Kalfa
Temple Kol Tikvah, Sharon
Rabbi Amy Wallik Katz
Temple Beth El, Springfield
Cantor Becky Khitrik
Temple Shaarei Shalom
Rabbi Cherie Koller-Fox
Chaver Torah Newton
Rabbi Neil Kominsky
Brookline
Rabbi David Korf
Zeha Mesharim Synagogue, Boston
Grand Rabbi Y. A. Korf
Chairman of the City of Boston
Rabbi Irina Kornov
Temple Israel, Portmouth, NH
Rabbi Jamie Koudler
Rabbi Claudia Kreiman
Temple Beth Zede, Brookline
Rabbi Ben Lancet
Mass General Hospital
Rabbi Allan Lehmann
Rabbinical School of Hebrew College, Newton
Rabbi Elie Lehmann
Boston
Rabbi Darby J. Leigh
Keren Shalom, Concord
Rabbi David Lerner
Temple Emanuel, Lexington
Rabbi Devon Lerner
Central Reform Temple, Boston
Rabbi Navah Levine
Temple Amos, Waltham
Rabbi Steven A. Lewis
Temple Ahavat Achim, Gloucester
Rabbi Daniel Liben
Temple Israel of Newton
Rabbi Elias Lieberman
Foolish Faith Congregation, East Falmouth
Rabbi Yossi Lipshitz
Chabad of the North Shore
Rabbi Jessica Lowenthal
Temple Beth Shalom, Moline
Rabbi Claudia Marbach
Newton
Rabbi Todd Markley
Temple Beth Shalom, Needham
Cantor Michael McCluskey
Temple Emeth, Chestnut Hill
Rabbi Margot Meitner
Rabbi Joseph Messzler
Temple Sholom, Sharon
Rabbi David J. Meyer
Temple Emanuel, Marblehead
Rabbi Jim Morgan
Hebrew SeniorLife, Brookline
Rabbi Robert Orkand
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Temple B’nai Dor Tourette, West Roxbury
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Rabbi Leora Kling Perkin
Temple Emanuel, Lexington
Rabbi Jay Perlman
Temple Beth Shalom, Needham
Rabbi Richard Perlman
Temple Beth El, Needham
Rabbi Richard Perlman
Temple Beth El, Needham
Rabbi Louis Polisson
Congregation Or Koid, Wayland
Rabbi Elaine Pooleack
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Rabbi Victor Reinstein
Nehar Shalom Community Synagogue, Jamaica Plain
Cantor Ken Richmond
Temple Israel, Nahahak
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Temple Emanuel in Newton
Rabbi Michael Rothbaum
Congregation Beth El, Aaran
Rabbi Richard Rudnick
Jewish Health Care Center, Worcester
Rabbi Benjamin J. Samuel, PhD
Congregation Shaare Tefillah, Newton
Rabbi Maayan Sanders
Temple B’nai Shalom, Brookline
Rabbi Rachel Sapir
Temple Beth El, Wellesley
Cantor Halls Schachner
Temple Sh’u Tova, Wayland
Rabbi Daniel Schaefer
Temple Ohabei Shalom, Brookline
Rabbi Nechama Schurman
Chabad of Pembroke
Rabbi Gershon Segal
Congregation Beth El Amorah Israel, Newton
Cantor Leah Shafritz
Temple Emanuel of Newton
Rabbi Shira Shazeer
Metrowest Jewish Day School, Framingham
Rabbi Philip Sherman
Temple Beth El, Wellesley
Rabbi Rachel Silverman
Temple Ozen of Sharon
Rabbi Joel Sizerwine
Wellesley
Rabbi Dan Slippakoff
Temple Israel of Boston
Rabbi Mark Sokoll
JCS Greater Boston, Newton
Rabbi Robin Spark
Temple Emunah, Lowell
Rabbi Toba Splitzer
Congregation Dor Hadash, Newton
Rabbi Jason Strauss
Congregation Kadishah-Tones Moire, Brighton
Rabbi Mona Strick
Brookline
Cantor Jadi Sufrin
Temple Beth El, Wellesley
Rabbi Alan Turetz
Temple Emeth, Chestnut Hill
Rabbi Mendy Uminer
Chabad at Chestnut Hill
Rabbi Andrew Vogel
Temple Sinai, Brookline
Rabbi Seth Wax
Williamsburg
Rabbi Ora Weiss
Retraukhe Judasm
Rabbi David G. Winship
Temple Beth David of the South Shore, Canton
Rabbi Julie Wolkoff
Wellesley
Rabbi Elaine Zecher
Temple Israel of Boston
Cantor Shanna Zell
Temple Beth El, Wellesley
Rabbi Henry A. Zoob
Temple Beth David, Westwood

This project was partially supported by the Massachusetts Office for Victim Assistance through a Victims of Crime Act of 1984 (VOCA) grant from the Office for Victims of Crime, Office of Justice Programs, U.S. Department of Justice. We deeply appreciate this support.

We are grateful to the Miriam Fund, which supported the Safe Havens/JF&CS Journey to Safety partnership and our past research.
It’s a Hanukkah mitzvah! Jewish community performs tikun olam during the holidays

By Michael Wittner

JOURNAL STAFF

“Providing charity for poor and hungry people weighs as heavily as all the other commandments of the Torah combined,” the Babylonian Talmud instructs. The holiday season is traditionally a time for giving back to the community, and local synagogues have risen to the occasion.

Temple tikun olam initiatives generally fall into two categories: drives for items like food, clothing, and serving and delivering meals to the needy. Many synagogues perform some version of both throughout the year, and add additional projects for the holiday season.

Congregation Shirat Hayam in Swampscott always puts out a collection bin for Jewish Family & Children’s Service, collecting food that volunteers help prepare and deliver. For Hanukkah, they will be delivering potato pancake mix and vegetable oil so that their clients can celebrate the holiday, and their book club donated 30 boxes of candles. Shirat Hayam is also running a holiday drive to collect sweaters, sweatshirts, gloves, mittens, and thermal underwear for My Brother’s Table, a soup kitchen and shelter in Lynn.

Temple Tiferet Shalom in Peabody is also collecting items for the homeless population of Peabody, who are served by St. John the Baptist Parish. Their Social Action Committee is collecting a wide variety of items for the church and an initiative from the Peabody public schools to help hungry children, from backpacks to clothing to small disposable items like hand wipes and socks—small items that can be kept in the backpacks that are often a hunger person’s only form of storage. On the first Sunday of every month, temple volunteers prepare 50 sandwiches (often tuna sandwiches, which one client simply called “the Jewish sandwich”) along with fruit, a bottle of water, and cookies.

Temple Tiferet Shalom in Peabody is also working with JF&CS, running a drive to provide gift cards so that clients can buy their children gifts for the holidays. Temple Emanu-El in Marblehead is also working to collect holiday gifts for foster children. Emanu-El collaborates with the Department of Children and Families in Salem, who provided the names, age and gift requests of 75 foster children. The Emanu-El staff made tags with those details, and then hung each tag to a large menorah that they put in the entryway. Each of the tags were picked up by congregate members, who returned with the gifts requested, and volunteers recently delivered the gifts to a social worker at DFS.

Some temple programs also allow congregants to make deliveries themselves. Several Sundays each year, congregants from many synagogues gather at Temple Sinai in Marblehead to prepare the healthy, kosher food items that clients have requested, and then they deliver them. “We try to fill the orders as if it were our own home or family,” said Bette Shoreman, the Shirat Hayam site coordinator who has been delivering food for seven years, when she started it as a mitzvah project for a group adult bat mitzvah. Shirat Hayam also enlists people to deliver meals through Greater Lynn Senior Services on Christmas morning. Around 30 people show up to deliver pre-packaged meals of turkey with stuffing and gravy, a slice of pie or cake, and milk to around 50 people at the First Baptist Church soup kitchen in Beverly. Some of the food is donated to GLSS who normally delivers meals have the day off, so without the volunteer effort, many immobile seniors would spend Christmas without any food.

Often, congregations assemble volunteers to prepare and serve food at homeless shelters. The third Monday of every month, volunteers from Temple B’nai Abraham in Beverly buy food and prepare dinner for 40 to 50 people at the First Baptist Church soup kitchen in Beverly. The third Monday of every month, volunteers from Temple B’nai Abraham in Beverly buy food and prepare dinner for 40 to 50 people at the First Baptist Church soup kitchen in Beverly. Some of the food is donated to GLSS who normally delivers meals have the day off, so without the volunteer effort, many immobile seniors would spend Christmas without any food.

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The Journal's mission is to provide a forum for the discussion of issues relevant to the Jewish community of greater Lynn. We strive to promote understanding and respect for diverse perspectives and to foster a sense of community through the exchange of ideas. We encourage the submission of letters to the editor, articles, and opinion pieces on a wide range of topics. Our goal is to create a platform for dialogue and to promote a vibrant and dynamic Jewish identity in our community.

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~ Phyllis Levin

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15 YEARS OF EXCELLENCE
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Marblehead High School juniors create Jewish Student Union

By Michael Wittner
JOURNAL STAFF

MARBLEHEAD – High school can be a stressful place, especially around finals time, but falafel, sufganiyot and stimulating conversation among friends always help.

These are now on weekly offer to Marblehead High School students thanks to juniors Abby Avin and Isabella London, who have recently started a Jewish Student Union at their school. Avin and London founded the MHS chapter of the national Jewish youth group, NCSY.

said London, who along with Avin has been involved with a local chapter of the B’nai B’rith Youth Organization, a Jewish teen youth group, the Jewish Teens Initiative (where London initially heard about JSU) and StandWithUs, an Israel advocacy organization.

The club kicked off in October with a celebration of Sukkot. Since then, their weekly Monday meetings have included an Israel event featuring discussion and falafel-making, meeting with Israeli “shinshinim” close to their age who are spending a gap year working with and teaching at local Jewish schools and community centers, and discussions about Jewish holidays, culture, and current Jewish events and politics. Though most of the approximately 20 regular attendees are Jewish, about five are not, and Avin and London stress that the club is open to everyone.

The meetings are run by Rabbi Yudi Riesel, the Boston area director of NCSY, an international Jewish youth group run by the Orthodox Union that sponsors Jewish Student Unions in high schools around the world. Riesel, along with his NCSY colleague Miriam Schwartz, travels to JSU clubs in high schools all over Greater Boston (which are mainly in Newton, Brookline, Sharon, and other suburbs south and west of the city) to facilitate activities and discussions. Avin and London have enjoyed working with Riesel and Schwartz, who keep conversations and stories educational, entertaining and laid-back.

“One of Rabbi Yudi’s biggest things is that he doesn’t want this to feel like a boring Hebrew school class – he wants it to be enjoyable for a high school student who just got out of classes for 6½ hours,” said Avin, who noted that Riesel and Schwartz are open to all their ideas for events and discussion topics.

In these fraught times, group discussions can sometimes turn to anti-Semitism. In recent years, numerous high schools around Greater Boston have confronted different anti-Semitic acts, from swastikas to Snapchat groups titled “Kill the Jews.” No events like these have yet been reported at MHS, but it’s still on everyone’s mind.

“We talked about what people would do if that happened at our school,” said London, who recalls when a swastika was drawn in a bathroom stall of Marblehead Veterans Middle School. “People are uneducated, and think they hear things about from their parents and their friends, and people they surround themselves with.”

London continued that she hopes that in the future, she and her classmates may be able to lead discussions on anti-Semitism and Israel during health class. They also want to book speakers from StandWithUs and other organizations pertaining to Israel and anti-Semitism.

But in the meantime, it’s Hanukkah, and that means a full celebration making sufganiyot, play dreidel, and listening to Rabbi Yudi’s Hanukkah stories. “We wanted this to be a space where people could make friends,” said Avin.

The newly-formed Jewish Student Union at Marblehead High School enjoys sufganiyot for Hanukkah.

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- Rabbi Alison Adler – Temple B’nai Abraham
- Jim Bauer – Clean Power & Light
- Scott Berkowitz – Legal Seafood

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For the 11th straight year, volunteers from the Jewish Teen Initiative of Greater Boston gathered at the JCCNS in Marblehead on the Sunday before Thanksgiving to prepare and deliver meals to shelters through the Lynn Shelter Association. "I remember the first Soup-er Sunday, which grew out of an idea to engage teens while their parents were participating in the Federation Super Sunday Fundraising event," said Gayle Rubin, co-chair of the JTI Board of Directors. "To see how the program has grown in every dimension over the past decade is overwhelm- ing and a testament to the goodwill of this community." Michele Cohen, also a co- chair of the JTI Board of Directors, added, "This is a dynamic event and every year we try to add things that make the day run smoothly and ulti- mately improve what we can provide for the individuals liv- ing at the shelters." Some of the more mean- ingful additions over the past few years include the addition of Stars of Hope, decorating pie boxes, in which pies are donated to shelters; and part- nering with Temple Emunah-EI of Marblehead on the Mitzvah Lounge, where children in grades 3-7 come together to make baked goods to donate to My Brother’s Table. As the program has grown, JTI has been fortunate to receive substantial sponsor- ships from local business and community leaders, includ- ing the Castraberti family of Prince Pizzeria on Route 1 in Saugus, Shubie’s Marketplace in Marblehead, Brooksby Farm in Peabody, and Leslie and Bob Ogan. Steve Castraberti, who has donated the sauce and cheese for the event for the past few years, commented, "So many people ask me to donate to causes. All of them provide some kind of service to people. I was immediately impressed and taken by the way your team is so hands-on. What the kids do is a lot of work!" This was the first Soup-er Sunday for Dana Roth, JTI’s new Senior Program Director. "Soup-er Sunday has always been a fantastic way for Jewish teen and adult volunteers to live our Jewish values in a con- crete way, by working together on tikkun olam (repairing the world) projects that enable us to serve those in need of our assis- tance," Roth said. “In my first year at JTI, I was thrilled to see all of our volunteers’ dedication come to fruition to benefit the Lynn Shelter Association. This year we have 160 teen and adult volunteers from 14 North Shore communities. We also had par- ticipants from partner agencies including CJP’s North Shore women's philanthropy group and Yachad." Perhaps most significantly is hearing teen perspectives on the day’s events. JTI Peer Leadership Fellow Lucy New remarked, "I am here to give back to my community because I am thankful for the food that I enjoy on Thanksgiving with my family. I hope to give more people that experience." Aviva Bornstein noted, “it feels good to help others,” while Molly Claire Dormer added that the event “impacts everyone involved.” Yachad Participant Jacob Yellin summed up the day when he said, "I like to give back because it’s fun.” “The teen and adult volun- teers who put on their aprons and make Soup-er Sunday hap- pens are carrying forward our tradition, l’dor v’dor – from generation to generation,” said Brett Lubarsky, JTI’s Associate Director. “We are taught to love the stranger as we love our- selves, and to all who are hungry, come eat,” Lubarsky said. “Jewish Teen Initiative, along with our incredible communal partners and passionate volun- teers, connects Jewish tradition with innovative and engaging community-building opportu- nities as we come together and help make our world a better place.” With Soup-er Sunday in the rear-view mirror, JTI has sev- eral events coming up in the next couple of months, includ- ing an overnight ski trip to Loon Mountain on January 11-12 and the MetroWest Martin Luther King Jr. Day of Service on January 20, in Weyland, Mass. JTI Boston will cap off its win- ter programming by traveling to Washington, D.C. for the RAC’s L’Taken Social Justice Seminar, February 21-24. For more information on upcoming JTI programs or to get involved, please visit jibos- ton.org or email dana@jibos- ton.org. For information about teen programming across the Greater Boston area, please visit JewishBostonTeens.com.


Jewish Teen Initiative

volunteers prepare and deliver meals to shelters

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I hope to give more people that experience.” Aviva Bornstein noted, “it feels good to help others,” while Molly Claire Dormer added that the event “impacts everyone involved.” Yachad Participant Jacob Yellin summed up the day when he said, “I like to give back because it’s fun.” “The teen and adult volunteers who put on their aprons and make Soup-er Sunday happen are carrying forward our tradition, l’dor v’dor – from generation to generation,” said Brett Lubarsky, JTI’s Associate Director. “We are taught to love the stranger as we love ourselves, and to all who are hungry, come eat,” Lubarsky said. “Jewish Teen Initiative, along with our incredible communal partners and passionate volunteers, connects Jewish tradition with innovative and engaging community-building opportunities as we come together and help make our world a better place.” With Soup-er Sunday in the rear-view mirror, JTI has several events coming up in the next couple of months, including an overnight ski trip to Loon Mountain on January 11-12 and the MetroWest Martin Luther King Jr. Day of Service on January 20, in Weyland, Mass. JTI Boston will cap off its winter programming by traveling to Washington, D.C. for the RAC’s L’Taken Social Justice Seminar, February 21-24. For more information on upcoming JTI programs or to get involved, please visit jiboston.org or email dana@jiboston.org. For information about teen programming across the Greater Boston area, please visit JewishBostonTeens.com. For the 11th straight year, volunteers from the Jewish Teen Initiative of Greater Boston gathered at the JCCNS in Marblehead on the Sunday before Thanksgiving to prepare and deliver meals to shelters through the Lynn Shelter Association. “I remember the first Soup-er Sunday, which grew out of an idea to engage teens while their parents were participating in the Federation Super Sunday Fundraising event,” said Gayle Rubin, co-chair of the JTI Board of Directors. “To see how the program has grown in every dimension over the past decade is overwhelming and a testament to the goodwill of this community.” Michele Cohen, also a co-chair of the JTI Board of Directors, added, “This is a dynamic event and every year we try to add things that make the day run smoothly and ultimately improve what we can provide for the individuals living at the shelters.” Some of the more meaningful additions over the past few years include the addition of Stars of Hope, decorating pie boxes, in which pies are donated to shelters; and partnering with Temple Emunah-EI of Marblehead on the Mitzvah Lounge, where children in grades 3-7 come together to make baked goods to donate to My Brother’s Table. As the program has grown, JTI has been fortunate to receive substantial sponsorships from local business and community leaders, including the Castraberti family of Prince Pizzeria on Route 1 in Saugus, Shubie’s Marketplace in Marblehead, Brooksby Farm in Peabody, and Leslie and Bob Ogan. Steve Castraberti, who has donated the sauce and cheese for the event for the past few years, commented, “So many people ask me to donate to causes. All of them provide some kind of service to people. I was immediately impressed and taken by the way your team is so hands-on. What the kids do is a lot of work!” This was the first Soup-er Sunday for Dana Roth, JTI’s new Senior Program Director. “Soup-er Sunday has always been a fantastic way for Jewish teen and adult volunteers to live our Jewish values in a concrete way, by working together on tikkun olam (repairing the world) projects that enable us to serve those in need of our assistance,” Roth said. “In my first year at JTI, I was thrilled to see all of our volunteers’ dedication come to fruition to benefit the Lynn Shelter Association. This year we have 160 teen and adult volunteers from 14 North Shore communities. We also had participants from partner agencies including CJP’s North Shore women’s philanthropy group and Yachad. Perhaps most significantly is hearing teen perspectives on the day’s events. JTI Peer Leadership Fellow Lucy New remarked, “I am here to give back to my community because I am thankful for the food that I enjoy on Thanksgiving with my family. 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**ARTS**

Leo Frank musical “Parade” is a story for an anti-Semitic age

*By Jules Becker*

**JOURNAL CORRESPONDENT**

A t a time when anti-Sem- itism and other forms of prejudice are spik- ing, Americans of all creeds and colors need to know about Leo Frank. The Jewish National Pencil Company factory super- intendent was scapegoated in 1913 for the murder of a Georgia factory worker named Mary Phagan, and was convicted on the basis of trumped up, cir- cumstantial evidence and even- tually lynched by an angry mob.

“Parade,” which won the 1999 Drama Desk Best Musical and a Tony Award for both its score and book, richly captures not only the disturbing details of the case, but also the remarkable love of Leo and Lucille Frank.

Twenty years later, Moonbox Productions in Cambridge is mounting a brilliant revival at the Calderwood Pavilion that captures the singular musical’s timely warning about the per- vasive nature of anti-Semitism in particular and hate in general. That pervasiveness finds an annual ocassion to celebrate in Confederate Memorial Day, which sets the tone for the pro- duction. While Lucille Frank sees herself as a Georgia girl, her husband Leo is a Yankee from Brooklyn who feels like an outsider jostled and bumped by outsiders. As Alford Uhry’s sharp script makes clear, the scapegoating for the Phagan murder was a large conspiracy between Georgia Governor Jack Sloan, unscrupulous district attorney and Georgia Governor Hugh Dorsey, and a number of false witnesses that Dorsey rounds up to bolster his flimsy case against Leo.

A telling, expressed ensemble sequence choreographed by Kira Trottei at the end of the first act shows the entire group danc- ing and chumming to celebrate Frank’s conviction. Chelsea Krei’s clever costumes serve as a kind of color code: reli- gious extremist Tom Watson and Governor Sloan wear shades of red to represent the “red hills of Georgia,” while Leo and African- Americans wear dark suits to represent their persecution and manipulation.

Director Jason Modica keeps the Leo and Lucille-focused sec- ond act as tact and well-paced, as the case-centered first. Phil Taylor has all of Leo’s naiveté and early trust, while Haley K. Clay contrasts well with Lucille’s savvy and tenacity. Their time- together — especially during a romantic picnic, crackles with authentic chemistry. Their emotional duet “All the Wasted Time” is stunningly performed by Taylor delivers the seminal prayer “Sh’Ma” with great feel- ing. Look for that feeling from the actors portraying villains and conflicted characters. Jerry Bisantz captures Dorsey’s sleuthing as he puts pressure on a parade of witnesses. Dan Prior proves equally convincing as jaded journalist Britt Craig and sassy Governor Sloan.

Aaron Patterson has scene-steal- ing vocal force as complicated witness Jim Conley. Other stand- outs in a stellar cast include Caleb Kanzman as Frankie Epps, Elbert Joseph as Newt Lee, Todd Yad as Watson and big-voiced Yowande Odetoyinbo as Frank’s housekeeper Minnie McNight.

Last season Moonbox Productions brought chilling impact to “Cabaret.” Without exaggeration, its “Parade” is as good as the original at Lincoln Center and easily the best mid- size production of the year.


Phil Taylor and Haley Clay in “Parade.”

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**Israeli woman attacked on NY subway**

An Israeli woman was left bleeding following an anti- Semitic assault on the New York City subway last week. In video footage of the incident posted on social media, the suspect can be seen and heard hurling anti- Semitic slurs at her and a Jewish man.

The woman, Lihi Aharon, explains in the video that the incident began when she asked the suspect, an unidentified African-American woman, to move her bags off the seat next to her. The woman refused, prompting Aharon to sit down next to an unidentified Jewish man wearing a yarmulke.

The woman then started to prepare to leave and Aharon thanked her, prompting the Dec. 10 Jersey City kosher supermarket shooting, saying she wished more Jews had been killed, according to Aharon. At that point, Aharon took her phone to start recording the incident. The sus- pect knocked the phone out of Aharon’s hand, and when Aharon asked her friend to start recording, the suspect knocked her friend’s phone down as well, said Aharon.

“All of a sudden, she [the sus- pect] grabbed my face,” said Aharon. “It happened very, very fast, so I decided it’s not hap- pening, and I had to fight back.”

Other passengers on the sub- way told Aharon she was bleed- ing, prompting her to press the emergency button to stop the train. The suspect was later arrested.

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**JNS.org**
Darkness greets us at dawn in December. The morning winds begin, the trees sway, the leaves poke through the snow and ice and we carry on, adjusting—ignoring the chilly gusts that seem to whisper something new each morning. There is much to ponder in winter’s glare and shadows. We can’t do much without light, and the gray sky that appears in November and often lasts until April sometimes feels like a steel trap. Where is the light, we wonder? The question will linger through the winter, but is never quite answered.

But for eight nights in December—beginning Sunday evening—the light finds us after sunset. It’s in our homes, our souls, in public displays in malls, and stores, and even on City Hall lawns. The menorah, which is rarely discussed throughout the year, suddenly takes center stage during Hanukkah. We light the candles, say the blessings, and then stop and stare at the tiny flames. If we take a moment, and silence our electronics, the moment can be powerful. The light can seemingly transport us anywhere our soul desires.

In the quiet of the darkness, the light brings us hope. It is a modest set of flames. And sometimes when we stare, another miracle can occur. If we stop talking for a few minutes, and look at the light long enough, our thoughts can cease—at least for a second or two.

At that point, we’re left with an inexplicable, otherworldly feeling. If we hold onto it, perhaps the light can continue on the darkest winter days.

You have much to offer Am Yisrael, Mae-Lou

Mae-Lou Zaleski’s recent essay, “Am I Just a Jew of Color?” by Mae-Lou Zaleski in the Dec. 5 Jewish Journal touched many. I’m sure. But, Mae-Lou, please don’t jump ship so quickly. Just because a few Jewish fools spoke insensitively, you should not assume all Jews are like that. If you do draw that conclusion, you’re not being fair.

I would like to suggest that just as Abraham Avinu had to go through “tests” (which made him stronger in character and faith), so you—and L and all of us—have to do similarly. All conscientious Jews today face negativity, confusion, frustrations and temptations to quit the challenge of staying Jewish and defending Israel. Mae-Lou, I truly hope you don’t kill your lovely Jewish neshama by quitting, and that you go beyond the skin-color fixation rampant on campuses today. You have much to offer Am Yisrael. I have no doubt, even as you recognize, I’m sure, that you have much to learn from the vibrant history of Am Yisrael and Zionism. So please stay cool, and don’t jump ship.

May HaShem bless you—and may you enjoy Hanukkah to the fullest!

Pinchas Barak, Ph.D.
Brookline

Essay deals honestly with the complexities of race and being Jewish

I want to praise your publication of “Am I Just a Jew of Color?” by Mae-Lou Zaleski in the Dec. 5 edition of the Jewish Journal. It is a brilliant essay that deals deeply and honestly with the complexities of our deep assumptions about race and being Jewish. And we must respond as individuals and as a people. What is a Jew? How many ways can a Jew look? What are our presuppositions about people in general who do not look “white”? Do we want to expand and deepen our ways of seeing and of thinking?

How terrible that Mae-Lou Zaleski has to confront the racism and prejudices of her own people. What can we do about this?

Ellen Solomon
Gloucester

LETTERS TO THE EDITOR are welcome. Letters must be signed and include your name, address and telephone number for verification purposes. Letters are limited to 300 words. Submissions are subject to editing for accuracy. Email submissions to: editor@jewishjournal.org, subject “Letters.”

Happy Hanukkah from The Jewish Journal
Israeli misery loves company

By Michael Wiidtanski

JERUSALEM – Israel is going through the fourth week of unprecedented protests, full of insults and incivility. There is every sign that this might go on for a while, even as military dangers build. Every single day, the situation escalates and the sense that this might go on for a quite a while, even as military dangers build.

There are many questions with no clear answers:

Will Benjamin Netanyahu be re-elect- ed, cope a plea deal on corruption charg- es, or go to trial? Will a rival inside Likud, like Gideon Sa’ar, rise to unseat Netanyahu, present- ing a more moderate defense of Israel, but also a reputation more tainted by allegations of sticky fingers? Will a Left- Center alliance gain more votes and eke out a workable political coalition?

Islamic polls know not to be trusted, and even a small discrepancy makes a big differ- ence. Several parties just missed or barely crossed the 4% threshold of popular vote- cut off in the recent election, and opinion polls are even nar- rower than usual in their projections.

The difference between being defense minister or not even getting into the Knesset at all is too small to make the differ- ence between a winning or losing bloc: between the Right or Left having 60 or 61 seats or 50-52 seats. The difference is too small.

Israel’s labor Party, Israel’s Democrats (formerly Meretz), the religious par- ties Yamina (Naftali Bennett and Ayelet Shaked) as well as Bayit Yehudi (the former National Religious Party) are all in this category, on thin ice.

Israel has struck out on getting a new government in two elections this year, and the third election is likely to be a real strikeout, leaving us in constitutional limbo, political paralysis. A caretaker government cannot really make bud- getary decisions that affect the army or hospital care, and it cannot make major appointments.

The great comfort is that we are not alone: We are ripping ourselves apart, but not alone. If we fail, all wealth in this world, but America and Britain have been rip- ping themselves apart too.

But, misery loves company, and Israel’s suffering political classes love to dwell on how America cannot seem to get its act together, how Britain can’t decide if it is or is not part of Europe.

“Trump’s Objective: Dictatorship” screamed the lead op-ed article in the Sabbath edition of Ha’aretz, the journal that opposed Israeli independence in 1948, and has been critical about almost everything ever since.

Trump’s putative march towards dic- tatorship has been predicted by Professor Shlomo Avineri of Hebrew University who failed to provide a single piece of data, evidence or scholarly to back his words.

On the eve of the British election, Channel 10’s senior analyst Naday Eyal and two of his colleagues waxed on and on about how Labor Party lead- er Jeremy Corbyn was clearly the best candidate on Conservative Prime Minister Boris Johnson. The next day the Conservatives
destroyed Labor in its worst defeat in almost 100 years.

A day later, Channel 10 published a poll indicating the left would win the Israeli election on March 2, 2020, and that poll is likely to be as off the mark as the predictions Jeremy Corbyn would become Britain’s leader.

Israel’s right votes to draw parallels between all these failed predictions and, just for fun, some of the similar- ities between Netanyahu, Trump and Johnson – three public figures who go against the bad hair but perhaps with some good ideas in their head.

All three have challenged the politi- cal establishments in their countries – Trump and Johnson with economic policies and Netanyahu with mod- erate unapologetic capitalism. Trump and Netanyahu have strong econom- ic records, but both face unsettling opposition that has crystallized into a legal or quasi-legal opposition or resis- tance.

Johnson is as yet largely untarnished economically and politically, but like Trump and Netanyahu, he has man- aged to tap a grass-roots school of populist feeling opposed to the “we-know-what’s-best” arrogance. He has packed desks and chairs at media outlets and university departments.

Johnson, Trump and Netanyahu seem to be preaching common sense to the modern woman and man, often with a sharp face sense of humor but it seems to have disappeared on the left everywhere.

But the men and their cases are also quite different:

Trump has been delivering good economic news and excellent news bringing more good news on deals with China, Mexico and Canada, while the left’s claim that Netanyahu seems only to be making him more popu- lar.

Johnson is likely to achieve some kind of British exit from Europe whose Continental leaders – France’s Emmanuel Macron and Germany’s Angela Merkel – are beset by their own deep problems.

While the Israeli State Prosecutor’s threat of charges against Benjamin seems less than ironclad, the one case of gift-taking has enough substance that it has begun to tarnish some of Netanyahu’s personal popularity. His margins have slipped badly.

On few weeks ago, Mrs. Sara Netanuyah accepted a plea deal on charges of misuse of public funds, pay- ing $44,000 in fines, but the possibility that Netanyahu might do something similar leave office in return for a dropping of all charges.

A seasoned campaigner, Netanyahu is likely to win even making the best possible case for an election. Some- successful prime minister is being hounded from office. He may be right, but the opposition inside incumbent party shows he may hold fewer trump cards than he thinks.

Michael Wiidtanski is a Jerusalem- based journalist.
DECEMBER 22

LIGHTING UP COLEY WITH THE TALLEST MENORAH IN NEW ENGLAND

Everyone is invited for the first night of Hanukkah in Copley Square to take part in lighting the Grand Boston Menorah, the tallest menorah in New England. It’s a celebration of light, unity, and liberty.

4 – 5 p.m. For more info, visit: BostonChabad.org. Copley Square, 560 Boylston St., Boston.

ANNUAL MENORAH LIGHTING ON THE BOSTON COMMON

This annual celebration of light and liberty includes a lighting of New England’s tallest menorah at Brewer Fountain (next to the Park Street T stop on Tremont Street). The grand ceremony will include a live music ensemble, warm beverages, and Chanukah treats. All are welcome; no RSVP required. 4 p.m. Boston Common, Tremont St., Boston.

A MAGICAL CHANUKAH

Presented by Chabad of the North Shore. This event will take place before seeing the Run-a-Latkes runners off at 11 a.m. Full Breakfast bar, gift drop from a fire truck, Chanukah crafts; Grand Menorah lighting; live Klezmer music. Free and open to all. To register visit northshorechanukah.com. 10:45 a.m. – 12 p.m. 44 Burrill St., Swampscott.

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**December 27**

**Hanukkah Party at the Mall**
Presented by Chabad Hebrew School. Members of the community are invited to take some time out of a busy week to enjoy family and friends in celebration of Hanukkah! For ALL your Celebration needs.

5:30 – 7:30 p.m. Congregation Dorshei Tzedek 60 Highland St., Wakefield.
RSVP to Susan S at svitz9@DorsheiTzedek.org. 781-744-5469 | SalemTrolley.com.

**December 29**

**Chanukah Celebration Facilitated by Danvers**

December 29, 2023, 7:30 - 10:30 p.m.

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*Contact: Chabad Hebrew School,*
36 Page Pond Rd., Danvers

For information and reservations, please contact Chabad Hebrew School at 781-744-7136.

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**Calendar**

**HANUKKAH CELEBRATION AND CANDLE-LIGHTING**

Presented by Temple Emanuel-El.
Community is invited for the first night of Hanukkah, including candle-lighting, music, talkers, dinner and subway. Fun for all ages. Bring your menorah and candles. 5:30 - 7:30 p.m. Registration closes Dec. 18. Temple Emanuel-El, 393 Atlantic Ave., Marblehead.

**OUTDOOR HANUKKIAH LIGHTING**
Presented by Shirat Hayam. Community is invited for the first candle lighting on the first night of Hanukkah, 4:30 p.m. 781-599-0025, cash@ShiratHayam.org. 55 Atlantic Ave., Swampscott.

**LOBSTER TRAP HANUKKIAH LIGHTING CEREMONY**
Community is invited to Temple Ahavat Achim to celebrate the first night of Hanukkah with latkes, songs and world famous Lobster Trap Hanukkah. Everyone is welcome. 5:30 p.m. 86 Middle St., Gloucester.

**Chanukah Party at the SHUL**
Presented by Walnut Street Synagogue. Community is invited to celebrate Chanukah. There will be the Shirim Klasmer Orchestra, food and a movie. Bring 3:30 - 5:30 p.m. Free and open to all. Walnut Street Synagogue, 145 Walnut St., Chelsea.

**Chanukah Celebration Facilitated by Danvers**
Presented by the Festival of Lights with Congregation Dorshrei Tzedek. Candle-lighting and chanukah songs at 4:30 p.m. bring your own menorah and candles for lighting, followed by workshops at 5 p.m., including cooking, crafts, activities for toddlers, and test study. Latke dinner at 6 p.m. For more information, call 617-965-0330 or email info@dorshreiokedek.org. 7:30 p.m. Congregation Dorshrei Tzedek 60 Highland St., West Newton.

**January 4**

**Havdallah Service for Pre-K/Kindergarten Families**
Presented by Congregation Dorshrei Tzedek. End Shabbat in your circle of enthusiastic dancers united by the love of music, dance and culture and the desire to learn Israeli folk dance. Beginners and more advanced dancers are welcome. Every Sunday at 7 p.m. $5 per class. Temple Sinai, 1 Community Road, Marblehead.

**January 6**

**Lunch and Learn with Rabbi Schusterman**
Presented by Chabad Center of Peabody. Members of the community are invited to take some time out of a busy workday to study a bit of Torah over a kosher lunch. On a select Tuesday of the month, over a delicious bagel lunch, we take one hour to explore topics using ancient wisdom to that which can guide us in a modern society. Please send any dietary restrictions. Kosher lunch will be served. 12 – 1 p.m. Chabad Center of Peabody.

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Hanukkah mitzvahs
from page 3

Christmas meal. B’nai Abraham is also collecting clothing, and in December they will lay out all the clothing for the clients and let them choose.

One of the largest meal serv-

ings takes place on Christmas at Breathe of Life, a faith-based ministry that aims to end hunger and homelessness. Ed Weiner, a member of the Burlington Board of Health and the former president of Temple Tiferet Shalom, helps organize the event – which regularly draws over 1,000 peo-

ple – with his son Jonathan. Members of Tiferet Shalom show up in Malden at one in the morning on Christmas to begin preparing the hundreds of pounds of donated potatoes, roast beef, green beans, and more. In addition to serving 1000 people, hundreds more

meals are donated to people who cannot leave their homes. Many people from Temple Sinai will be preparing and serving a Christmas meal at My Brother’s Table. For the past several years, the same group has served meals at the Lynn Emergency Shelter right next door, and spent three days prior preparing a massive Christmas feast with eight tur-

keys in the kitchen of Sinai con-
gregant Alison Brookes, who organized volunteer missions to the shelter throughout the year. The Sinai crew transported the food they’d spent days preparing over to the shelter, which they transformed into a nice restaurant. While some cooked, others interacted with clients. This year, Brookes is excited to be able to help and meet a much wider range of people at My Brother’s Table.

While volunteering during the holidays is a longstanding, noble tradition, Brookes thinks it’s important to volunteer dur-
ing random times in the year when shelters don’t receive nearly as much help. “What’s really appreciated by clients is when you show up when it’s not Christmas … these people are not just homeless on Christmas,” she said. And though the Jewish community shows up in full force to help during the holidays, they’re performing mitzvot all year long.

Editor’s note: Due to space limitations, this is but a small sampling of the good being done by the Jewish community around the holidays.

Serving up gratitude on Christmas
At My Brother’s Table, volunteers prepare to serve meals to over 350 people on Christmas.

“I am the mashed potato and ham guy,” jokes Irving Burday of Middleton who has spent sev-

eral years in the kitchen at My Brother’s Table preparing meals for over 350 people who have nowhere to go at Christmas. His wife Claire helps wraps presents which are given to the guests at the annual gathering. “It is such a worthy cause. Working with Barry makes it a great experience,” notes Burday, who sticks around with Barry to make the potatoes after the kitchen crew’s shift ends.

Barry is Barry Silverman from Peabody, who will be overseeing the Christmas Day event for the 25th year. “Barry is very organized,” notes Burday, who says that Silverman seamlessly orchestrates volunteers in the kitchen and dining areas with clear instruction and inspira-

tion. “Everybody’s heart is in the right place,” Silverman says of the cadre of volunteers. “Sometimes people who have been fed end up helping out when they are at a better place in their life,” says Silverman, who treats people as if they were at a five-star restaurant and makes sure they are enjoying the expe-

rience.

“Barry runs the whole show,” notes Diane Kuzia Hills, exec-

utive director of My Brother’s Table. “It is our busiest day of the year,” she says, noting that while many organizations dole out meals on Thanksgiving, My Brother’s Table is the only group that does on Christmas. “People really look forward to it,” says Kuzia Hills who is appreciative of all the volunteers who show up each year. “Volunteer’s send us notes and donations.”

To volunteer, contact Barry Silverman at bsilverman@comcast.net or call 978-332-5460.

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Barbara Adams, 77, of Wakefield, formerly of Lynnfield and Malden

Barbara (Sumberg), Adams, 77, of Wakefield, formerly of Lynnfield and Malden, passed away peacefully on December 13, 2019, at the age of 77.


Cheryl Nan Carver, 74, of Danvers and Marblehead

Cheryl Nan Carver, of Danvers and Marblehead, passed away peace falsely on December 13, 2019, at the age of 74.


George Aaron Kessler, 91, of Swampscott

George Aaron Kessler, of Swampscott, entered into rest on December 10, 2019, at the age of 91.

George was the dear son of the late Myer and Celia Kessler. Beloved husband of Michael Kessler and his wife Christine and Wendy Kessler. He was a Campfire Girl leader. He passed away on December 13, 2019, at the age of 91.

Barbara was the devoted wife of the late Daniel Weiner. She is survived by her loving daughter Lori and Rick Michaud and her cherished sister Diane Elefson and Loving sister of Barbara Epstein and Nana.
Revised Vilna Shul
from page 1

Boston's Jews. The historic kitchen is being recreated and will include the original sink, its early gas stove and other artifacts. Above the loud buzz of electric saws, Kessel could hardly contain his wide swing of emotions. “It's exciting. It's liberating. It's scary. It's about time,” Kessel said. “It's a dream of almost 30 years to modernize ... and still embrace the historic nature of the building.”

Off to the side of the community room is a new built-out area that includes office space and a small classroom. Before the renovation, Kessel revealed, the space, which was beneath the second-floor women’s balcony, had been inaccessible, hidden behind a brick wall and filled with a massive pile of soil that was carted away during construction.

Recapturing that 1,500-square-foot space was a significant development, according to Lynne Spencer, an architectural preservationist who has been involved in various roles with the Vilna going back some 30 years.

The Vilna "is a vestige of what was a robust community of immigrants," in the city’s West End neighborhood that was "largely obliterated by urban renewal," said Spencer, a principal with Spencer, Sullivan and Vogt, the architectural firm overseeing the renovation. The Vilna is now a place to explore "what it means to be an American and to become an American," issues that resonate today, she said.

Recovering a window into the past

The HVNC updates extend to the second-floor sanctuary with its handsome hand-carved wooden Torah ark dominating the front of the room.

The wooden pews, that date back to the 1840s, are being restored. A century ago, they were hauled over to the new Vilna from what was the nearby Twelfth Baptist Church. In Andrei Vilner’s early years, after growing too large to hold services in people's homes, the congregation bought the historic 19th-century African American house of worship and used it as their first religious home until building the Vilna.

To history buffs and scholars of Jewish art, this first phase of the renovation is the tantalizing entry point to the full restoration of the Vilna’s painted-over original murals, a rare surviving example of Lithuanian-Jewish liturgical and folk art in the U.S. that recalls the synagogues of the founders’ homeland.

A decade ago, the triple layer of paint was removed from the east wall of women's balcony, revealing a Holy Land mural depicting the Cave of Machpaleh and the tomb of Rachel. The next phase of the exacting restoration will remove all three later layers of paint – two layers with decorative motifs and the last monochromatic, beige coating. One section of all three layers will be preserved so visitors can see the evolution.

Vilna visitors and regulars will have the unusual treat of seeing the restoration as it unfolds, Kessel explained.

Some days, Kessel admitted, he imagines the voices of the Vilna's founders scrutinizing the changes at what was once their Orthodox shul. One crotchety man may kvetch that the old ways were better.

"Then, I hear all these other voices ... that say, 'In the old days, this place would be gone, like the others,'" he imagines.

"It's great that it's alive and that there's life back in the Vilna."
december dilemma
from page 1
days, and negotiating familial relationships around that and how those two holidays are celebrated, that’s often where tensions build.

It hasn’t always been smooth sailing, but by and large, interfaith families across the North Shore have been able to successfully navigate the potential minefield. Though there is variation, four families follow roughly the same model, one that InterfaithFamily user surveys have shown to be a common one: they are raising their children Jewish, which means they send them to many Jewish holidays, send them to Hebrew school, plan on having a bar or bat mitzvah, and teach their children to personally identify as Jewish. The non-Jewish parent, who was usually not very religious to begin with, is comfortable with this arrangement, regardless of whether they personally identify as Jewish or plan to convert. However, they find it hard to give up Christmas, but often for nostalgic rather than religious reasons. When December rolls around, the families celebrate both holidays, with Christmas trees and stockings sharing space with menorahs and dreidels.

“We agreed that we would raise the children Jewish, and his only request before we got married was ‘Can’t he that he didn’t want to give up Christmas,’ said Lauren Iozza, a benefits manager from Lynn but is now raising her daughters Jewish. She and her husband Jason, both teachers, have Kim’s mother living with them, and wanted their daughter to have the experience of celebrating Christmas with their grandmother.

“I’ve worked really hard with the kids to separate Christmas and Hanukkah, but when they do overlap, it becomes a challenge to keep those holidays separate on their own, because they each have their lovely charm,” Valkenaar said.

Gift-giving makes the overlap of the holidays more complicated still. Martino said resignedly that celebrating both holidays gets expensive. Others set quotas. Iozza gives her children small gifts each night of Hanukkah, a more substantial gift at the end and no Hanukkah gifts when it falls on Christmas. Miller gives gifts for each night of Hanukkah and participates in a non-denominational gift exchange with relatives. For her “secular Santa kids,” as she calls them, Valkenaar gives small gifts each night of Hanukkah, and on Christmas, she gives them “something you want, something you need, and something to read.”

“It’s not excessive, because for Hanukkah, they’re getting something every night,” she said.

Despite varying approaches, all these interfaith parents see the opportunity to honor two ancient holidays centered around light, family and giving as one of the ultimate gifts. “It’s a little bit confusing at times, but I feel like the more the merrier,” said Martino. “This is how we were both raised, and this is part of who we are.”

Still, other Jewish spouses struggled more. Hannah Miller, a therapist in Melrose who struggled more. Hannah Miller, holly, she’s gotten used to it, ing the halls with boughs of initial felt slightly uncomfortable. She didn’t feel comfortable with one in her home. Her husband Rannjev, though never religious, began to miss having a tree once they had children. “For a couple of years, he was like, ‘How about a tree? How about a tree?’ and I was like, ‘How about no – we’re Jewish!’ To me it was kind of a no-brainer – like, why would we have a tree? That’s weird,” said Miller. “He kept saying, I’m totally respectful of what you’re saying, Hannah, but I just want to understand why it feels very knee-jerk. I’m doing all these things important to you.” I said, ‘fine, we can have a tree, but not a real one, because I don’t want to deal with the mess.”

Indeed, Miller’s tree is not real – it’s a small, plug-in tree from Target that she doesn’t even call a “Christmas tree.” It’s decorated with winter ornaments and Stars of David, which Miller gives gifts for each night of Hanukkah and participates in a non-denominational gift exchange with relatives. For her “secular Santa kids,” as she calls them, Valkenaar gives small gifts each night of Hanukkah, and on Christmas, she gives them “something you want, something you need, and something to read.”

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Праздник света и тепла

В ночь 22 декабря этого года начинаются восемь дней Хануки — одного из самых любимых еврейских праздников. В эту ночь евреи зажигают первую из восьми свечей в ханукии.

Конкретное “восхождение” этого праздника началось в 175 году до н.э. Когда к власти пришел сирийский правитель Антиох Епифан, при котором бездействовали еврейские законы, серый с мятежник, повсюду были установлены идолы. Антиох дал свое имя Иерусалиму, изменив сокровища были конфискованы, а сам Иерусалим разграблен.

В ответ евреи создали восстание, под предводительством семьи Маккавеев. По сравнению с войском Антиоха, еврейская патриотическая армия была малочисленна, плохо вооружена и подготовлена. Однако их стратегия, введенная начальником Ханий на, а также глубокое понимание, как бы ни была трудной и бесплодной их попытка, но была оправдана, и оно имело решающее значение для дальнейшей судьбы праздника. В память об этом событии Иегуда Маккавей, возглавлявший армию Иудеев, освободила Иерусалим.

Вторая арабская война началась в 1948 году, когда к власти пришел Алим Хусейн, засемевший в Сирии, Ираке, Палестине и других странах арабский народ. В результате войны Иудеи пропали из Иерусалима. Освободившись от мусульманского владычества, они начали пожарить в ханукии.

Таким образом, евреи, живущие в Израиле, уже не могли наслаждаться основными политическими достижениями и новыми связями. После победы над греками евреи не только вернули себе религиозную свободу, но и впервые за великую вековую вновь стали суверенной нацией во главе с еврейским царем. С тех пор уже трудно сказать, что в те “изначальные” времена считалось значимым: чему война победы или чудо обучения священного огня Храмовой Меноры — но одно несомненно: если бы не восстановление, в котором евреи удалось одержать победу, то и в мировом обществе их пришлось бы только мечтать. Например, ханукия, которая является центральным элементом всего праздника, — один из кульминационных моментов.

А как Праздник Огней Ханука появляется в древних текстах только после 200 года, и он впервые вновь вспомнили в возрождении изгнания, и будучи восстановлен в изгнании, евреи вновь собрались в Израиле и объединились в одной церковной организации. Евреев то и дело приходилось отстаивать право на свою религиозную свободу. В качестве космического ядра, исходящего из Храма, праздники, подобно ханаукии, стали отражать своеобразие еврейского духа, “посохом на бесконечной дороге Израиля”, “посохом на бесконечной дороге Израиля”, “посохом на бесконечной дороге Израиля”, “посохом на бесконечной дороге Израиля”, “посохом на бесконечной дороге Израиля”.

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ADL honors Allie Shalom and Joseph Lavoie Jr. with the 2019 Krupp Leadership Award

Last weekend, Allie Shalom and Joseph Lavoie Jr. received the Krupp Leadership Award at the Anti-Defamation League’s 17th Annual Young Leadership Celebration. Over 200 attendees came together at City Winery in Boston to congratulate the honorees during a night full of dancing, socializing, raffles and silent auctions.

The Krupp Leadership Award is given to community members who demonstrate outstanding dedication and leadership on behalf of ADL. Award recipients display their commitment to ADL by undertaking positions of leadership and helping to spread ADL’s mission “to stop the defamation of the Jewish people and secure justice and fair treatment for all.” Allie and Joseph are active members of ADL’s young leadership community. They both graduated from ADL’s Glass Leadership Institute, a nationally recognized leadership development program, and joined ADL’s young leaders program.

Allie is an attorney at Foley & Lardner LLP, where her practice focuses on counseling clients in the health care and pharmacy industries. Joseph is a Biosciences Account Manager at ThermoFisher Scientific.

In her acceptance speech, Allie Shalom, urged attendees not to turn a blind eye and engage in tough conversations with “combat hate, change minds, and make a difference.” Joseph Lavoie Jr. discussed the importance of being an ally to the Jewish community and other marginalized communities. “In today’s climate it is incredibly important for all of us to stand up and speak up for those being targeted, even if we do not identify within that community ourselves. We need to be allies to women, to people of color, to the LGBTQ community, to members of different faiths, because if the tables were turned, you would want your friends to show up for you.”

“Allie and Joe represent Boston’s best and brightest future leaders,” said ADL New England Regional Director, Robert Trestan. “They are changing the world we live in today, and will continue to be ambassadors promoting equality and fair treatment for all the years to come.”

JF&CS Schechter Holocaust Services celebrates Hanukkah with Café Hakalah North Shore

JF&CS Schechter Holocaust Services celebrated its annual Café Hakalah Hanukkah party on Dec. 11 at the JCCNS in Marblehead. Café Hakalah participants enjoyed a delicious lunch, music, and dancing! A few participants spoke at the Hanukkah party including one participant who said, “Thank you from the bottom of my heart, we are so happy to celebrate Hanukkah together.”

Another participant shared that for the first time she felt like an American Jew where it is safe to celebrate holidays.

At the end of the Hanukkah party, participants left with Hanukkah gifts, generously donated by the Bernice and Joseph Samiljan Memorial Fund. The gift bags were beautifully decorated by kids in the JF&CS Schechter Holocaust Services celebrates Hanukkah with Café Hakalah North Shore

Café Hakalah’s Hanukkah party in Marblehead

Space IL co-founder feted at JNF breakfast

Space IL Co-Founder, Yonatan Winetraub, received a standing ovation from an audience of 500 support- ers at Jewish National Fund-USA’s (JNF) annual Breakfast for Israel in New England at Boston’s Newton Marriott on Dec. 9.

Attendees listened to Winetraub’s passionate address as he reflected on the “hard landing” of SpaceIL’s Beresheet lunar module in an optimistic light while celebrating many of the goals the mission achieved. Winetraub also described his desire to inspire school stu- dents by making them feel a part of the voyage – a mission he feels was achieved last Purim when he saw more chil- dren dressed as astronauts than movie characters.

Another highlight of the breakfast occurred when a group photograph of attendees was taken – with the photo set to be included in a SpaceIL time capsule being sent to the moon.

“Yonatan’s story is quint-essentially Israeli,” said JNF New England President, Steve London. “Israel is a country driven by innovation, creativ- ity, and a pioneering spirit – everything that Yonatan rep- resents. These qualities can also be seen in the projects JNF-USA supports, such as our planned $300 million JNF-Israel Education and Technology Center and the SpaceIL Co-Founder, Yonatan Winetraub and Spirit of Innovation. These projects will be seen in the future of the State of Israel, and compliments JNF’s efforts.”

The breakfast is JNF New England’s largest annual event that brings together support- ers of the land and people of Israel, and complements JNF’s smaller events held through- out the year by its donor soci- eties including: Women for Israel, Lawyers for Israel, and JNFFuture.

“Annual breakfast dem- onstrates how this community comes together each year as one – one family – demonstrating our support for Israel and celebrating the accomplish- ments and supporting the mission of Jewish National Fund. With the rising tide of anti-Semitism throughout the world, now more than ever, we must stand together as one family, committed to the future of the State of Israel,” said London.
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Ina Resnikoff is a Swampscott attorney who grew up in New London, Conn., and the Bronx. She chose a career in pursuit of social justice and equality, and has always been in social justice. She is a proud Jewish woman who worked in the JCC office warned me that I’d never meet a husband if I stayed in the more isolated North Shore. So, I rode my bike and began a long and privileged career in government, social service, law and education.

I also know about kindness and generosity of spirit in the wonderful people I’ve met over many decades. I am a believer that in the end, justice prevails. It may be slow and sometimes excruciating on every level … but we each have a responsibility to look out for others.

You’re a lawyer who chose a career in pursuit of social justice and equality. Why are you so passionate about social justice and equality?

Again, I think that when you experience deprivations and/or tragedy at a very young age, you grow with a tremendous sense of purpose to see things righted. It’s actually a choice and one that informs what makes our democracy better and better. To cherish what we have and do everything in our power to make a reasonable and often outstanding life. In my youth, there was a totally different orientation toward children and family dynamics. Children had very few rights. It’s actually a choice and one that informs what makes the current political situation so painful.

You seem to have dedicated your life to Tikvah Olam, or repairing the world. Why?

It’s a little presumptuous to think about repairing the world, but I am committed to making a difference. I chose child welfare work because the most vulnerable often need the loudest and most serious voice. I have met hundreds of children who have been adjudged for various reasons, like ‘emotional neglect,’ and have made a reasonable and often outstanding life. In my youth, there was a totally different orientation toward children and family dynamics. Children had very few civil rights and certainly no respect. We are a long way from where we need to be in prevention and whole-appropriate intervention, but it is better, and I am grateful that I could contribute.

How does Judaism influence your life?

Judaism has always made me aware that I am part of something much larger than my own life. I take comfort in knowing basic principles of community and society and the responsibility to look out for others. I am proud of scholarship in ordering the ancient cantor’s screaming admonitions. I also know about kindness and generosity of spirit in the wonderful people I’ve met over many decades. I am a believer that in the end, justice prevails. It may be slow and sometimes excruciating on every level … but we each have a responsibility to look out for others.

Ina Resnikoff

Ina, could you tell me about your upbringing?

I was born in New London, Conn., and I spent a great deal of my childhood in the Bronx. My grandparents were colorful people, immigrants from Russia, and we passed many a weekend in Bryant Park, where my grandfather espoused Mother Russia, dressed in tails and top hat, while my grandmother mimicked a bumper, boa and all, while she distributed meatloaf sandwiches! My father was a great Zionist. His father had immigrated in 1890, and was also a devout Zionist. My grandfather on that side was a very pious woman. My earliest memories of Judaism are from a very young age, in her modest space with the beehive of female gossip pinpointed by the ancient cantor’s screaming admonitions.

As a child, when did you first connect with Judaism?

My paternal grandmother raised us for the early years and we had an impression of Shabbat and how to daven from her. Like so many females of my generation, we were an “afterthought” of development as Jews. I did go to Hebrew school after school and I did have a bat mitzvah, but that was more pro forma than sincere in the Orthodox community. So I would say that my Judaism comes from a cultural bias and keen interest in learning. I always loved to go to shul and still love to attend services and stretch myself to think about a “Jewish perspective.” My identity as a Jew is baked-in and I have been privileged to not only be born Jewish, but to learn about my culture and to understand our history.

I always felt well-versed in the ancient cantor’s screaming admonitions. I also know about kindness and generosity of spirit in the wonderful people I’ve met over many decades. I am a believer that in the end, justice prevails. It may be slow and sometimes excruciating on every level … but we each have a responsibility to look out for others.

You’re a lawyer who chose a career in pursuit of social justice and equality. Why are you so passionate about social justice and equality?

Throughout college, I worked at nursing homes and hospitals near Cambridge and BU. I didn’t know that I’d be interested in the law when I was in college. I was taking a bike ride and blew a tire. I was changing it on a piece of random newspaper and there was an ad for the North Shore Jewish Community Center in Marblehead. I had just moved to the stun-
Happy Hanukkah
חנוכה שמח

Hanukkah begins on Sunday, December 22, 2019

JEWISH JOURNAL
December 19, 2019 – 21 Kislev, 5780
WARM WISHES FOR A HAPPY HANUKKAH

THE SWARTZ FAMILY
~ Allison, Matthew & Jesse ~

THE SHALOM FAMILY
~ Debbie & Neal ~

By Michael Wittner
JOURNAL STAFF

MARBLEHEAD – Hanukkah is the festival of lights, and Ellen and Larry Lodgen’s Marblehead home is a festival of menorahs. Actually, the entire Lodgen Lodging – with its Coca-Cola kitchen and guestroom filled to the brim with nothing but Red Sox swag – is a whimsical festival unto itself.

At the center of this mini-Smithsonian are four shelves so full of menorahs of varying shapes, sizes, and heights that from a distance it resembles the skyline of a major city. And what a city it is. On the top sit handsome, ancient menorahs in sterling silver and brass gold, the kind you see on crests and coins. In fact, all four shelves of Menorah City are shel zahav – there are gold Stars of David, lions, and little dreidels that play “Ma’oz Tzur” when wound up.

There is also glass – one menorah looks like a glass staircase, and another is a blue, blocky modernist “T” capped off with glass candleholders. There are blue and white tiles, pink ballet slippers, and Mickey and Minnie Mouse. There’s Larry’s childhood menorah from 60 years ago. Off to the side dangles a vertical string of nine glass tiles, some forest green, some royal blue, and it looks like jewelry. If you take it off the wall and lay it flat on a table, it becomes another of the Lodgens’ 90 menorahs.

“Why did this really happen?” Ellen mused about her flagship collection as the music box menorah chimed in the background. “I think it’s just because Hanukkah is something that’s important to us.” Ellen and Larry, both teachers who met while teaching at what is now the Epstein Hillel School, start large collections of meaningful items almost by accident.

As Ellen said about her kosher, Coca-Cola-themed kitchen: “As soon as you have any two of anything, it becomes a thing.”

The red and white kitchen as we now know it – with Coca-Cola glasses and plates sitting next to a full display case full of numerous clocks, bottles and posters – began when the Lodgens were moving into their current house 28 years ago and Ellen came upon three Coke bottles from Egypt, Israel, and America. Coincidentally, Larry had a Coke glass containing a candle and a straw. They decided to put all four of the branded items together in the kitchen, and one of their many collections was born.

The city of menorahs just outside the kitchen began in much the same way. Once they had a few, they started looking for more. When friends and family started giving them menorahs as gifts, the collection grew exponentially. (There are more expected this year and, in a Hanukkah miracle, there’s still a bit of room on the shelves full of decades worth of mementos.) They come from far and wide: from temple gift shops to California to Israel (where Ellen and Larry go every other year and make sure to stock up on a bunch of new ones), to Plaster Fun Time and the Epstein Hillel art room, where their now-adult daughter Sara crafted her own many years ago. (Sara’s favorite is the Disney menorah, featuring Mickey, Minnie, Goofy, and the rest of the crew holding up candles on their heads.) Some come from Pebble Beach resorts and others from Jerusalem souks. A life-size iron one in the living room from Ellen’s parents is rumored to be from Spain during the time of the Inquisition. However, many can also be found at Marshalls, T.J. Maxx and, ironically, the Christmas Tree Shops, which sells many smaller glass menorahs.

“T.J. Maxx has one Hanukkah table where they throw everything in the store that’s blue, but there are some Hanukkah menorahs,” said Larry.

With so many to choose from, the Lodgens pick a different one to light each night of Hanukkah. They choose at random, but continued on page 23B
I wrote this piece for The Jewish Journal. It discusses the Hanukkah story in a modern context and reflects on the importance of Jewish self-preservation and self-determination.

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Chag Sameach

Warm Wishes for a Happy Hanukkah

Karen & David Rosenberg
Shelby, Amanda, Whitney & Andrew
The name “Hanukkah” refers to the rededication of the Temple in Jerusalem—the center of Jewish spiritual practice and symbol of our national independence and identity, after having being occupied and totally desecrated by the Greco-Assyrian Empire in the year 165 BCE.

After three years the Jews reclaimed Jerusalem and the Temple. It is here when we shift the political and military origins of the holiday to its miraculous element: Among the destruction and defilement of the holy objects and utensils of the temple, the returning Jews found a single remaining jar of pure and undefiled olive oil, consecrated and for the exclusive purpose of lighting the Holy Candelabra.

We talk about the miracle of Hanukkah as the supernatural ability of this jar of oil to last for eight days. However, sharp Jewish observers, including our own sages, have noticed we are, technically, talking about seven days of miracles. The first day is not really a miracle—it was the natural expected span of the oil and the lights. What is the miracle we celebrate on the first day?

The first day miracle was the initiative of the returnees, of those Jews who still kept the faith of finding something meaningful remaining after everything had been destroyed. To have that faith to keep looking for some remains of the holy among the defiled world, that is perhaps the most miraculous of miracles. God can make the sun shine for billions of years; seven days of a kindled bronze menorah was an “easy” miracle.

That faith and human desire to keep looking for the holy, even when all we find or remains seems as insignificant as a flask of oil, is the essential message of Hanukkah. That is why the menorah and lighting the candles became the holiday’s symbol and main ritual object. They are here to remind us of the faith and courage that it takes to reclaim our Judaism and our Jewish communities worldwide after having been voraciously destroyed by our oppressors and our enemies over and over again for millennia.

When the light of the candles is reflected in your eyes, you are simultaneously witnessing and becoming an embodiment of the miracle of Hanukkah: the miracle that it is to continue being Jewish, to continue trying to bring light into a dark world, even when all you are is an impossibly small chance against the odds.

Rabbi David Cohen-Henriquez is the spiritual leader of Temple Sinai in Marblehead.
Sit with the light
By Rabbi Alison Adler

In our house, each of us has our own Hanukkah menorah, so the increas-
ing light each night of the holiday is really powerful. (We may even add one this year for our new puppy!) Hanukkah is about the redemptive power of light—light that we can see, and light that we can feel. Think about how you feel when you light your Hanukkah lights each night, especially on the eighth night.

It seems to me that the physical flames connect to some things that reside deep within us: memory, courage, hope. The memory of how we celebrated holidays over generations, and the meaning that light has had in every generation, can inspire us today and help us build memories for our families. The courage of the Maccabees who fought against a powerful oppressor connects to our own courage; that we can stand up for what is good and right. The hope of those who kindled the menorah after reclaiming their sacred Temple inspires our own hope, that we can overcome the things that frighten us to create a better world – that there can indeed be a bet-
ter world.

I invite you this year when you light your candles to try to be still (or at least stay in the same room) and bask in their light. Maybe you play dreidel or eat latkes or dinner. Maybe you turn off your cell phone and television and every other device. Enjoy the light. Sit with the light. Be as present as you can be while the candles burn.

In this dark season, may the Hanukkah lights comfort and inspire all of us. Hag sameach, wishing a joyous and meaningful Hanukkah to you and your families.

Rabbi Alison Adler is the spiritual leader of Temple B’nai Abraham in Beverly.
The eighth Hanukkah

By Rabbi David J. Meyer

When we think about the Festival of Hanukkah, of course, what we recall is the victory of the Maccabees over the Assyrian Hellenists, and the rededication of the Temple in Jerusalem. But for our sages of old, living in the generations following that historical moment, it was only one in a series of “Dedications” – of Hanukkahs – in our people’s history. Some of these occasions were already in the past, while others were to happen in the future. Although the specifics differ slightly among and even within the text sources, in general, the sages agreed that there are seven Hanukkahs for the Jewish people. (See Pesukim Rabba 2)

The key verse that stimulated the discussion of the Seven Hanukkot comes from the Book of Psalms (30:1), where we find a song linked to the completion and consecration (i.e., “dedication”) of the First Temple in Jerusalem: “A psalm of David: A song for the dedication of the Temple.” The midrash enumerates the earlier dedications (or completions) beginning with God’s own completion of the works of creation as described in Genesis 2:1: “Now the heavens and the earth were completed...”

The second Hanukkah is recalled as Moses’ completion of the work of the Mishkan, the Tabernacle in the wilderness, which served as the Israelites’ first communal structure for both worship and gathering (see Exodus 39:32).

The third Hanukkah is identified as the one which the verse from Psalms recalls, the dedication of the First Temple in Jerusalem. The fourth such dedication was for the Second Temple following the return from Babylonian captivity as recalled in Ezra 6:17. The next was the completion of the wall surrounding the Temple (Nehemiah 12:27), and the sixth was the re-dedication of the Hasmonaeans as celebrated in our Hanukkah festival.

The seventh and final Hanukkah, according to our Midrash, will come about in the Messianic Era – because “even that will have lights,” citing the prophecy of Isaiah: “And the light of the moon shall be like the light of the sun, and the light of the sun shall be seven-fold as the light of the seven days...” (Isaiah 35:26).

My colleague and friend, Rabbi Judith Z. Abrams (of blessed memory), notes how surprising it is that there isn’t an eighth Hanukkah described by our sages! After all, our Hanukkah celebration lasts for eight days, and finding yet another “completion” or “dedication” in Jewish history would not have been a difficult conclusion to the discussion. Perhaps, Rabbi Abrams suggests, that Eighth Hanukkah, the final candle on our menorah of history, is left to us for create, recognize and consecrate. Understood in this way, our own Hanukkah celebration might inspire us to take on a significant project for the coming year and mark its completion as that “Eighth Hanukkah.”

This past year at Temple Emanuel-El, our “Eighth Hanukkah” was the consecration of our newly renovated sanctuary and adjacent social and office spaces. Certainly, all our communal institutions might look towards some upcoming completion of significant projects, initiatives or other special efforts. And so, too, in our own homes and lives, we might take on a larger than normal project to pursue over the coming year, or even dedicate ourselves personally to an enriched practice of Judaism, to healthier lifestyles, to paying off a debt, or finally getting to some of our bedside books. In so doing, we might become our own Hanukkah. In our own Eighth Light of Hanukkah, which will complete our personal Hanukkah menorah next year with the fullness of light and joy.

Rabbi David J. Meyer leads at Temple Emanuel-El in Marblehead.

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HAPPY HANUKKAH!

May this holiday season bring us all light through love, friendship and acts of kindness.

Happy Hanukkah

From The Jewish Journal

Hag Sameach

The entire Temple Sinai Family wishes you a Happy Hanukkah. May you and your family find peace & hope in the rich traditions of this season.

Rabbi David Cohen - Henriquez | Cantor David Aronson
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Deborah Schutzman Executive Director
MatzoBall singles can make miracles

By Rich Tenorio
JOURNAL CORRESPONDENT

This year, Jewish singles will have the opportunity to make a miracle when they go to the MatzoBall at Royale in Boston on Christmas Eve.

The famed Boston event is taking place for the 33rd consecutive year, and the 2019 edition is featuring an inaugural partnership with Gift of Life Marrow Registry to increase chances of matching blood cancer patients in need of a life-saving marrow or blood stem-cell transplant with individuals who can provide it. All it takes, event planners say, is a cheek swab that will add the donor to the marrow registry and allow them to say “Swab Sameach” on a day that, in addition to being Christmas Eve, is also the second full day of Chanukah.

Valerie Janovic, Jewish Community Engagement Coordinator for Gift of Life, said that the “Swab Sameach” Chanukah campaign arose out of a decision to “associate the holiday of miracles with the miracle of saving a life.” She called the MatzoBall, which occurs in eight cities nationwide, a “perfect opportunity to reach young people across the country, educate them about Gift of Life and the miracle of saving a life, and encourage them to join the registry,” which today numbers over a quarter-million people in the US and has made more than 17,000 matches, facilitating 3,500-plus life-saving transplants.

“Blood cancer is not a very rare form,” Janovic said, but added, “This campaign is aiming to increase awareness of blood cancer and bone marrow research. I believe there is widespread awareness about blood cancer, but not as many people know about the opportunity to cure it by donating bone marrow or stem cells.”

At the Boston MatzoBall, a volunteer at a table will ask attendees if they are already on the Gift of Life registry, and if not, whether they would like to join. Janovic estimated that the process takes three to five minutes.

continued on page 10B
Happy Hanukkah!

From Bob and Martha Rose

What is Hanukkah?
Info you need about Hanukkah

Hanukkah is the Jewish eight-day, wintertime “festival of lights,” celebrated with a nightly menorah lighting, special prayers and fried foods. The Hebrew word Hanukkah means “dedication,” and is thus named because it celebrates the rededication of the Holy Temple.

When is Hanukkah?
Hanukkah begins on the eve of Kislev 25 and continues for eight days. On the civil calendar, it generally coincides with the month of December. This year, Hanukkah runs from Sunday, Dec. 22 through Monday, Dec. 30.

What Hanukkah commemorates
In the second century BCE, the Holy Land was ruled by the Seleucids (Syrian-Greeks), who tried to force the people of Israel to accept Greek culture and beliefs instead of mitzvah observance and belief in G-d. Against all odds, a small band of faithful but poorly-armed Jews, led by Judah the Maccabee, defeated one of the mightiest armies on earth, drove the Greeks from the land, reclaimed the Holy Temple in Jerusalem and rededicated it to the service of G-d.

When they sought to light the Temple’s Menorah (the seven-branched candelabrum), they found only a single cruse of olive oil that had escaped contamination by the Greeks. Miraculously, they lit the menorah and the one-day supply of oil lasted for eight days, until new oil could be prepared under conditions of ritual purity.

To commemorate and publicize these miracles, the sages instituted the festival of Hanukkah.

How Hanukkah is observed
At the heart of the festival is the nightly menorah lighting. The menorah holds nine flames, one of which is the shamash (“attendant”), which is used to kindle the other eight lights. On the first night, we light just one flame. On the second night, an additional flame is lit. By the eighth night of Hanukkah, all eight lights are kindled.

Special blessings are recited, often to a traditional melody, before the menorah is lit, and traditional songs are sung afterward.

A menorah is lit in every household (or even by each individual within the household) and placed in a doorway or window. The menorah is also lit in synagogues and other public places.

We recite the special Hallel prayer daily, and add V’Al HaNissim in our daily prayers and in the Grace After Meals, to offer praise and thanksgiving to G-d for “delivering the strong into the hands of the weak, the many into the hands of the few... the wicked into the hands of the righteous.”

~ Chabad.org
By Rabbi Yossi Lipsker

According to the Kabalistic creation narrative, G-d shares a deep infinite light with the world at the very beginning of creation. An adjustment is made by means of a major cosmic energy “recalibration” that withdraws most of the light. That light is “stored” in the celestial warehouse to be enjoyed exclusively by the metaphysical residents of all the upper realms, including a full assortment of angels, souls, and the occasional “seraph” here and there.

What of the rest of the light though? According to this same mystical tradition, Hashem gathered the remainder of the light and buried it in the Hebrew letters and words of Torah!

The war that the Greeks waged on the Jews was not on the culture of Judaism: they were actually OK with that. It was an assault on the very soul of Judaism, what we might call “Yiddishkeit.” They said, “Keep your bagels and lox,” and we’ll even incorporate ‘oy vey’ and ‘kvetch’ into our Greek language, but forget about G-d and spiritual light!” The miracle of Hanukkah on the books: is that we won the war and the oil lasted for eight days. But the Kabbalah/inner miracle of Hanukkah is much deeper. The Jewish people finding the fortitude to lean into an unpopular truth, embracing it with passion and pride – that was an equally powerful statement, and another great reason to celebrate. When we light our menorahs for the first time this year, we are remembering a great moment in our history, but in doing so we are also signaling our desire for a deeper awareness and a more meaningful and spiritually authentic Jewish experience.

The renaissance of Jewish life and awareness that we celebrate here on the North Shore, and throughout the Jewish world, is our modern-day Hanukkah miracle. As we gaze into the lights, surrounded by the people we love, we realize that G-d had yet another hiding place for his light; nestled cozily, inside each and every one of us.

Rabbi Yossi Lipsker is the director of Chabad of the North Shore.

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Happy Hanukkah from Feldman Orthodontics

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Happy Hanukkah from Michael Romanovsky, CIPS, CBA, RMM

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The timeless message of Hanukkah

By Rabbi Robert S. Goldstein

The proximity of Hanukkah to Christmas (this year, they actually intersect!) along with our American propensity for transforming every religious and secular observance into an opportunity to buy things, has elevated Hanukkah to a new level. While certainly not on par with Sukkot, Passover, Shavuot, the High Holy Days, or of course Shabbat, still Hanukkah’s message is perhaps more relevant today than ever before, particularly given the very diverse society in which we live.

The genius of Jewish survival, some might call it the miracle of our endurance, is our ability to steadfastly adhere to a set of core values, rituals and traditions, while recognizing that we live in an ever-changing world.

Two thousand years ago, the Jews faced two challenges. The first was the Greco-Syrian overlords who defiled the sacred Temple and sought to deny the Jews their faith and traditions. After three years, Judah Maccabee and his ragtag band of rebels managed to defeat the enemy, and the Temple was rededicated. A small cruse of sacred oil, expected to last for only a day or two was discovered and the eternal light was rekindled. Miraculously, the oil lasted for eight days, enough time for more of the sacred oil to be found.

The second test was the desire of many of the Jews themselves to willingly surrender their unique culture and faith. For the first time, Jews were introduced to Greek philosophy and culture. Many in the Jewish community were enticed by these new ideas and more than eager to abandon the practices of their ancestors. The contemporary message of Hanukkah is also two-fold.

First, no one has the right to tell another what to believe or how to practice his or her faith, so long as it does not impinge on the rights of others. And secondly, the genius of Jewish survival, some might call it the miracle of our endurance, is our ability to steadfastly adhere to a set of core values, rituals and traditions, while recognizing that we live in an ever-changing world. Modernity is not always the enemy. Judaism has always been able to adapt to the times, while relating to the world through the lens of our own unwavering principles.

The timeless message of Hanukkah is that Judaism will remain vibrant and relevant so long as we are loyal to our core values, while boldly and confidently confronting the changing world in which we live.

Rabbi Robert S. Goldstein leads Temple Emanuel of Andover.

Wishing you and your family a joyous Hanukkah

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HANUKKAH GREETINGS
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PARK & SPRING STREETS
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HAPPY HANUKKAH

The JEWISH JOURNAL – JEWISHJOURNAL.ORG – DECEMBER 19, 2019

HANUKKAH GREETINGS
FROM
Congregation Sons of Israel, Peabody
PARK & SPRING STREETS
NOW IN OUR 110TH YEAR

HAPPY HANUKKAH
A time of rededication

By Cantor Vera Broekhuysen

Beneath torches on an autumn night, the Maccabean fighters tramped through the courtyard on the Temple Mount, up the stairs, and finally crossed the lintel of the Holy Temple. It was dark as a tomb inside, darker than ever they’d known it, and unguessing items crunched and rolled beneath their feet. As their eyes adjusted, the wreckage left by the Greeks came into focus. Men cursed, softly. A few wept. The golden menorah lay on its side, its seven branches twisted with looters’ efforts. Grain for the sacred showbread was scattered like dust across the floor. The sacred oil dripped across the stones to a heap of slaughtered hogs whose bodies, glistening with it, blocked the doorway to the Holy of Holies. Judah looked around at his men’s stricken faces. He took a great breath in, began to speak, and stopped. In that moment, the war they’d fought to reach this threshold seemed a mere prelude. How could one begin to clean the desecration? How could the Temple be made holy, and theirs, once more?"

In that moment, the war they’d fought to reach this threshold seemed a mere prelude. How could one begin to clean the desecration? How could the Temple be made holy, and theirs, once more?

We know how this story ends. The Maccabees cleaned up the sanctuary, destroyed the statues and images of the Greeks, and showered the sacred stones with the ashes of the slaughtered hogs. They rededicated the Holy Temple, and burned the oil for eight days until more could be prepared (Talmud Bavli Shabbat 21b). The Maccabees cleaned house, physically and spiritually. As their eyes adjusted, the wreckage left by the Greeks came into focus. Men cursed, softly. A few wept. The golden menorah lay on its side, its seven branches twisted with looters’ efforts. Grain for the sacred showbread was scattered like dust across the floor. The sacred oil dripped across the stones to a heap of slaughtered hogs whose bodies, glistening with it, blocked the doorway to the Holy of Holies. Judah looked around at his men’s stricken faces. He took a great breath in, began to speak, and stopped.

As the Maccabees cleaned up the sanctuary, destroyed the statues and images of the Greeks, and showered the sacred stones with the ashes of the slaughtered hogs, they rededicated the Holy Temple, and burned the oil for eight days until more could be prepared (Talmud Bavli Shabbat 21b). The Maccabees cleaned house, physically and spiritually. As their eyes adjusted, the wreckage left by the Greeks came into focus.

I believe we are still called by that voice, quiet but indomitable, to cultivate the holiness of our inner selves. What do we need to burn brightly, to offer our best to our world, to celebrate? And I believe we are called by the same voice to be aware: what violates our sense of inner holiness, our spiritual equilibrium? What desecrations are ours to fight?

Perhaps this “minor holiday” of Hanukkah – absent from Tanakh – has become so firmly entrenched in our Jewish year, because we all have times when our own inner sense of what is sacred is profaned. Hanukkah gives us a blueprint for response: fight that desecration, for as long as you have to, and then rekindle your flame.

For me, the tenet of welcome and value for the immigrant is sacred. It lives, on our forearms and foreheads and lips, doesn’t require a Temple’s apparatus or an altar or even the inside of an Ark. Its battles play out on the national stage, in the land of Egypt” (Leviticus 19:34 and elsewhere in Torah). The fight to rededicate the welcome America offers to migrants, is a large fight and a long one. It’s battles play out on the national stage, the local, and the personal. I do not know what the outcome will be. But I know that if I turn away from this struggle, if I accept historically low refugee caps and the caging of human beings and the separation of families, if I accept the doors of America slamming shut, then I allow my own inner sanctum to remain breached and violated. If I stay silent, I leave my lamps unlit.

Each person’s own lamps are particular to them – each household, master of their own menorah, knows its needs and strengths best. Personal holiness comes from personal dedication.

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Happy Hanukkah

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From our entire staff

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Happy, Healthy Hanukkah
To all our patients & friends
From our entire staff

The Jewish Journal – JewishJournal.org – December 19, 2019
Dear Friends,

At this Hanukkah season, we honor the memories of the Maccabees, holding them up as inspiring examples of leaders who fought religious intolerance and the domination of the Jewish people by a foreign and oppressive regime.

The message of Hanukkah is not for Jews alone, but offers inspiration to all peoples who have suffered from bigotry, and the many who, even today, find that their rights as human beings are trampled upon, whether in this country or abroad.

Not only is the message of Hanukkah not only for the Jewish people, but the heroes of Hanukkah include many other “honorary” Maccabees whose words and deeds inspire others to remake the world with a foundation of freedom, respect, tolerance, and kindness.

Among those whose memory we should honor and follow is the late Vaclav Havel who died at this season eight years ago. He was dubbed a “Modern Day Maccabee” by those who recognized his accomplishments at promoting respect for human rights and for freeing his country from the oppression of a much larger military force. He was a playwright and poet, an activist and politician. He became the first president of the Czech Republic after the fall of communism. Among his greatest accomplishments was to co-author the United Nations Human Rights Charter, still a startling document, steeped in the most exalted values of our Bible, the Enlightenment, and in the ethical traditions of the world’s greatest philosophical and religious thinkers.

As the darkness in our world threatens to engulf and overwhelm us, as peoples around the globe languish under the weight of oppression, loss of home and livelihood, dislocation, political and religious intolerance we need to be inspired to seek to bring more Shalom, fairness, and justice to our world. We need reminders of our power to bring light to even the darkest corners of the globe. Here are some of Havel’s most famous quotes – may they bring light and inspiration to us as we seek to cast away the darkness around us.

Quotes from a Modern Day Maccabee – Vaclav Havel. I suggest that one be read on each of the eight nights of Hanukkah.

1. Work for something because it is good, not just because it stands a chance to succeed.

2. Hope is a feeling that life and work have meaning. You either have it or you don’t, regardless of the state of the world that surrounds you.

3. Hope is a state of mind, not of the world. Hope, in this deep and powerful sense, is not the same as joy that things are going well, or willingness to invest in enterprises that are obviously heading for failure, but rather an ability to work for something because it is good.

4. I [We] really do inhabit a system in which words are capable of shaking the entire structure of government, where words can prove mightier than ten military divisions.

5. Anyone who takes himself too seriously always runs the risk of looking ridiculous; anyone who can consistently laugh at himself does not.

6. As soon as man began considering himself the source of the highest meaning in the world and the measure of everything, the world began to lose its human dimension, and man began to lose control of it.

7. The salvation of this human world lies nowhere else than in the human heart, in the human power to reflect, in human meekness and human responsibility.

8. There are times when we must sink to the bottom of our misery to understand truth, just as we must descend to the bottom of a well to see the stars in broad daylight.

Wishing you and yours a Happy Hanukkah, and may you be among those who bring more light and joy to our world.

Rabbi David Kudan

Rabbi David Kudan leads Temple Tiferet
Shalom in Peabody.

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A Havel Hanukkah

By Rabbi David Kudan

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THE JEWISH JOURNAL – JEWISHJOURNAL.ORG – DECEMBER 19, 2019

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Solstice sunrise is 7:10 on 12/21. Come celebrate at the Sun Circle at Beach Bluff Park!

Lynn Nadeau, President CIA

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HAPPY HANNUKAH

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WISHING YOU AND YOUR FAMILY A Happy Chanukah

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A Havel Hanukkah

By Rabbi David Kudan
Happy Hanukkah

By Rabbi Steven Lewis

Judaism has two kinds of extraordinary light.

The first is the primordial, supernal first light of creation, day one: “Let there be light!”

Light, according to the biblical account, is the very first thing created. That first light, however, is not what we think of as “light.” After this first act of creation, it is three days before the sources of light we know—sun and stars—are created (and what exactly is a “day” before the creation of the sun)? How then do we understand the nature of the extraordinary light of the first day, a light that is not like the light of the sun? Those differences between the first-moment-of-creation light, and the light that we know, is the source of much Jewish speculation and creativity. That original light is called or hagana: “the hidden light,” because after the sin in the Garden of Eden, that supernal light was hidden away, in order to be sought after and discovered by future righteous people. How do we think of something unfamiliar, elusive experience of light different than the one we know? Perhaps it is akin to the shared, universal, unrecallable experience of light in our own personal creation process.

According to midrash, the human being was created, placed in the garden, sinned and condemned to exile from the garden, all on the sixth day of creation. The Holy Blessed One however, despite the gravity of the offense, did not evict the humans on Friday afternoon, but rather let them remain in the garden until the end of Shabbat. Similarly, the supernal light-of-creation shone throughout the first Shabbat. In this reading, the exile from the Garden of Eden is accompanied by a unique and profound darkness in which we all still live and against which the righteous parts of ourselves, seek light. The Ederic human experience of the extraordinary light-of-creation lasted a total of 36 hours: from the creation of human beings on the sixth day until the end of Shabbat. That’s the first extraordinary kind of light.

The other extraordinary light is the light emanating from any and all of the candles or lamps representing the days of Hanukkah. This light is supposed to be used solely to publicize the miracle of Hanukkah and enjoyed for its own sake. In contrast, the light of the shamash has a different status and can be put to practical use. The shamash is not one of the lights of Hanukkah, which is why it is lit before the blessing.

We can understand the light of the lamps of Hanukkah as a human attempt to approximate that supernal light of creation. Our tradition connects the 36 hours that the first humans experienced the supernal light to the 36 lamps (or candles) of the days of Hanukkah: 1+2+3+4+5+6+7+8=36 (and you’ll need a shamash for each night). Hanukkah is the “Festival of Lights” in two senses. First, it is a holiday when we light multiple lights. It is also a holiday with different types of light: the practical light of the shamash and the extraordinary non-utilitarian light from the flames for each day. Shimmering behind all of it is the hidden supernal light of creation we seek. May we have the time each night to enjoy the simple beauty of these lights, and imagine back to when light first touched us.

Rabbi Steven Lewis leads Temple Ahavat Achim in Gloucester.

Festival of light

By Rabbi Steven Lewis

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City of Lynn, Ward 4

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Happy Hanukkah

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Happy Hanukkah!

HAPPY HANUKKAH
The Hanukkah stamp artwork features a menorah created using the techniques of the traditional Jewish folk art of papercutting. Artist Tamar Fishman made a pencil sketch of the design and then with a fine blade, cut the two-dimensional image on white paper. She chose blue-purple and green papers for the back, ground to highlight the central design. Behind the menorah is a shape reminiscent of an ancient oil jug that represents the heart of Hanukkah. Additional design elements include dreidels – spinning tops used to play a children’s game during the holiday – and a pomegranate plant with fruit and flowers.

Art director Ethel Kessler designed the stamp. As a Forever stamp, Hanukkah will always be equal in value to the current First-Class Mail 1-ounce price.
A picture is worth a thousand words

By Rabbi Michael Ragozin

Hanukkah, despite its non-biblical origins, is one of the foundational stories of the Jewish people. In a few short pages, it presents a conflict, introduces the hero, and resolves the conflict with the good guys vanquishing the bad guys and a miracle of light. Masterfully, the Hanukkah story remains intriguing on many levels, regardless of age. It’s a story of a human-led military victory and a story of divine miracle. It’s a story of near annihilation and a story of continuity. It’s a particularistic story of fealty to one’s heritage and a universal story of bringing light to darkness.

And, perhaps, most importantly, it’s a story that can be told in pictures. For children, images make the words come alive and can leave a lasting impression.

As a child, my Hanukkah education came from “The First Book of Hanukkah” by Robert Sol with illustrations by Laszlo Matulay. Throughout my life, I always remembered one picture. It depicts a tiny Judah Maccabee courageously attacking the massive war elephants of the enemy.

This picture taught me at a young age that we are a tiny people, few in number, a minority. But, rather than cowering and being fearful of the mighty opponent, being Jewish is to have courage, bravery, and hope. We stand up for the little guy, for justice, for ourselves and, by extension, for others. This picture gave me a hero; it made me proud to be Jewish.

A childhood story may be simple, while reality may be complex. But, in the simplistic picture, there is also truth. There are core values. There are messages that shape our lives. This year, light a candle for courage, bravery, and the little people who stand up to an overwhelming enemy. It just may be that these actions are the miracle that will bring light to our world today.

Happy Hanukkah and Hag Urim Sameach, Rabbi Michael

Rabbi Michael Ragozin leads Congregation Shirat Hayam in Swampscott.
What is light?

Rabbi Nechemia Schusterman

Oh Hanukkah, oh Hanukkah, come light the menorah...

As Hanukkah approaches, we light those lights, doing our best to make each night just a bit brighter. We’ve heard all the expressions: “A little light pushes away a lot of darkness.” Or: “In these dark times, we need to show the world how to be bright.” My favorite one is, “In these dark times, we push away a lot of darkness.”

There are many definitions: “A little light...”

“The light you want to see.”

“Be the light you want to see.”

“Be the light.”

“Be...”

“Light is...”

“Light...”

“Light...”

“Light...”

“Light...”

They all ring true. “Light” does not mean being bright. We’ve heard all the expressions: “A little light pushes away a lot of darkness.”

“Light” means being good, warm/hot, can also the source of great destruction and devastation. Perhaps “being the light” means being good light or flames. Flames that heal and help, not flames that destroy and hurt?

Fire is a mixed bag in that way. We thank G-d for the fire that He gifted us when we bless the Creator of flames during Havdalah on Saturday night. Yet in California or Israel and other places, those same flames, when misused wreak total havoc on land and lives. (I just read somewhere that ISIS is encouraging their followers to light forest fires wherever possible.)

Some people, like some fires, are loud and bombastic. They do create light and noise, but even though they are generating heat and illumination (or sometimes its elimination that they generating) they are not necessarily creating healthy light. It is often the blending destructive kind and not the healthy kind. They are not being the candle; they are not being the light.

Sometimes, you can create a lot more light, quietly and efficiently. Sometimes bigger is just not better. There is an ongoing debate of power vs. influence. Which is more valuable and important: Power typically meaning “might” and “strength” can be used for both positive and negative. A powerful person can affect change in a way that a weaker person cannot. However, a powerful person can also misuse that strength to force their will on others. A powerful person can use their strength to crush and destroy others.

Everyone has the ability to be powerful and influential. We all have light and warmth to share.

So too with influence. To have the ability to influence another is a great gift, which can be used and misused. To be an influencer for good makes you both great and powerful, and if used to lead others astray, is, well strong but bad. Perhaps this may be what it means to be the light. The Shehecheyanu blessing we say on the first night when we light the candle, “Shehecheyanu blessing we say on the first night when we light the candle, ...”

Boruch Ata...”

“Blessed are You, L-rd of all creation...”

“Blessing we say on the first night when we light the candle, ...”

“...Shehecheyanu blessing we say on the first night when we light the candle, ...”

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Happy Hanukkah!

As we head into the upcoming holidays, we want to wish everyone a happy and safe season with friends and relatives. May the miracles of the season bring great joy to each and every home across the North Shore.

Shalom!

From all at the Salem Police Department
HANUKKAH RECIPE

Spice up Hanukkah with new latke toppings

By Mollie Katzen

Mollie Katzen, an award-winning illustrator and designer, as well as bestselling cookbook author and popular public speaker – is back with a new round of recipes for Hanukkah. With over six million books in print, Katzen is listed by the New York Times as one of the best-selling cookbook authors of all time and has been named by Health Magazine as one of “The Five Women Who Changed the Way We Eat.”

Below are some of her ideas for how to freshen up your Hanukkah table, without intruding on your latke loyalties. How about switching the toppings? You can always have the usual applesauce and sour cream on hand, but consider adding some intrigue and savory twists – in addition to sneaking in vegetables, herbs, nuts, and olive oil – to the options on the menu. Add some lentil soup and a green salad, and your Hanukkah celebration will be colorful and compelling.

Chimichurri

Chimichurri is the “national sauce” of Argentina, and is also common in Honduras and other Latin American countries. It’s a complex green paste, similar to a pesto, but containing a greater variety of herbs, and a tart taste from the presence of vinegar. Chimichurri is normally served with roasted or grilled meat or fish, but it’s also delicious on roasted potatoes and vegetables, pasta, grains, and sandwiches.

It’s also a terrific dab of flavor for latkes – either directly on top, or as a green dollop on the sour cream.

This keeps for a week or two if stored in a tightly lidded container in the refrigerator. Just use as needed, as you would any condiment.

Place the cilantro, parsley, scallions, and oregano in a food processor, and mince very finely. Add the garlic, cayenne, vinegar, salt, and process to a paste, with the food processor running until everything is fully incorporated. Drizzle in the oil at the very end. Transfer to a tightly lidded container and refrigerate until use.

Yield: About ⅔ cup
Preparation time: 10 minutes

Chipotle Cream

Chipotle chilies are smoked dried jalapeños. They most commonly come in cans, packed in a vinegar preparation called adobo sauce. A little bit of canned chipotles-in-adobo goes a very long way, both in terms of its heat and its powerful smoky essence. In this sauce, sour cream and/or yogurt create a soothing, luxurious vehicle for the chipotle flavor.

Serve this wherever it seems
HAPPY HANUKKAH

Cardamom-Scented Hanukkah Cookies

From Elaine & Roger Volk

Kosher status: Dairy
Prep: 10 minutes
Chill: 30 minutes
Bake: 12 minutes
Cool: 10 minutes
Total: 1 hour, 2 minutes
Yield: About twenty-four 2-inch cookies

1 ½ cups all-purpose flour, plus more for rolling
½ teaspoon baking powder
½ teaspoon kosher salt
½ teaspoon ground cardamom
¼ teaspoon ground ginger
¼ cup granulated sugar
¼ cup packed light brown sugar
8 tablespoons (1 stick) unsalted butter at room temperature
1 large egg
1 tablespoon fresh orange juice
1 cup confectioner’s sugar
Blue sugar or sprinkles, for decorating

Hanukkah cookies can be a lot of fun to make, but they’re usually so bland and one-dimensional that no one really craves them. With just one touch of cardamom, this recipe immediately transforms those bland little cookies into something super special. You don’t even need to decorate them, just pile them on your party tray and watch them go!

1 ½ cups all-purpose flour, plus more for rolling
½ teaspoon baking powder
½ teaspoon kosher salt
¼ teaspoon ground cardamom
¼ teaspoon ground ginger
¼ cup granulated sugar
¼ cup packed light brown sugar
8 tablespoons (1 stick) unsalted butter at room temperature
1 large egg
1 tablespoon fresh orange juice
1 cup confectioner’s sugar
Blue sugar or sprinkles, for decorating

Combine the flour, baking powder, salt, cardamom, and ginger in a small bowl. Beat together the butter, granulated sugar, and brown sugar with an electric mixer until light and fluffy. Add the egg and orange juice and beat until combined. Add the flour mixture and mix just until incorporated.

Wrap the dough in plastic wrap and chill in the refrigerator for 15 to 30 minutes. Meanwhile, preheat the oven to 350°F. Line two baking sheets with parchment paper. Lightly flour your work surface.

Flour your rolling pin and cookie cutters. Roll out the dough to ⅛-inch thick on the work surface. Cut into desired shapes and place them on the prepared baking sheets. Roll the scraps and continue until all the dough has been used. Bake until the edges are just golden, 10 to 12 minutes. Cool two minutes on the baking sheet, then move to a wire rack to cool completely.

Place the confectioners’ sugar in a small bowl. Add water, 1 tablespoon at a time, and whisk until a smooth, thick but pourable consistency is reached. Drizzle the frosting on the cookies and decorate them with blue sugar or sprinkles.

—from Elaine & Roger Volk

Happy Hanukkah

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enduring favorites are a simple, flat silver one capped off with a Jewish star from Larry’s Revere childhood, the Disney characters that remind them of Sara’s childhood, and the black and gold music box – the one Sara usually chose when she was young – that Larry once had to smuggle and schlep to keep a surprise.

“We were in California, I think at Pebble Beach, and I found this, and it’s really heavy,” said Larry. “And [Ellen] was off shopping on one street, and I was off on another. We were gonna meet in an hour, and I thought ‘I can’t believe I’ve gotta carry this thing all the way through,’ but I carried it and snuck it into my suitcase and she got it for Hanukkah.”

For Hanukkah gifts, Ellen and Larry sometimes receive meno-

rahs, but they also get items to supplement their many other collections. Larry’s students at Washington Elementary School in Lynn buy him Red Sox gear for his shrine down the hall. Some friends buy them globes and maps for their collection in the den, and others buy them salt and pepper shakers, which they make sure to get on every trip to somewhere new. Others buy them shot glasses, which they make sure to get on every trip to somewhere new. Others buy them salt and pepper shakers, which they make sure to get on every trip to somewhere new. Others buy them shot glasses, which they make sure to get on every trip to somewhere new. Others buy them salt and pepper shakers, which they make sure to get on every trip to somewhere new. Others buy them shot glasses, which they make sure to get on every trip to somewhere new.

Larry Lodgen holds a menorah from his Revere childhood.
Is Hanukkah only about food?

By Myrna Fearer

Growing up in Matta­
han, we never thought about Hanukkah as a major holi­
day. Traditionally we always lit the Hanukkah candles with pride, know­
ing that the holi­
day represented a victory for a small band of
fully armed Greco­Syrian fight­ing machine.

Of course we were victori­
ous. We had God on our side,
at least that’s what we learned in Hebrew School. To me, that was the first miracle of the Hanukkah story, although we didn’t seem to recognize it as a miracle. I don’t know why not; the odds were certainly against us. But who am I to buck tradi­
tion?

After the Jews cleansed the temple of all things that had defiled this sacred edifice, the other miracle, the one we really focus on, is that a small cruse of holy oil supposed to last for one
day burned for eight days until a
new supply showed up.

I have to admit, we never had sufganiyot, hearty doughnuts
fried in oil and topped with jelly, growing up. In fact, most of us
never even heard of them.

Although I’ve read about those confections in more
recent publica­tions, especially
cookbooks, I
finally ate my
first sufganiyah
when Chabad
folks came to
Davners to light
the candles on
our first very
large Hanukkah
menorah on
the grounds of
the Peabody
Institute Library.

It was very dramatic and all of
us, Christians and Jews, were
impressed with that menorah,
with little light-up tinkers for
the kids and prayers and songs—but most of all, for our first
taste of that delicious confection
from Israel. They were a hit.

Rather than go for the real
thing, I know one mom tried to
substitute Dunkin’ Donuts jelly
donuts. She and her children
immediately realized there’s no
comparison.

Doing some research on suf­
ganiyot I discovered that Polish
Jews have been making these
confections for centuries. Of
course we didn’t know about
these delicious (and very filling)
treats. Most of the people I grew
up with came from Russia.

I did discover, however, that we
actually have to thank the
Israelis for sharing this wonder­
ful addition to the fun holiday.

Sufganiyot became specifi­
cally tied to Hanukkah in Israel
in the 1920s when the Israel­
ian Labor Federation declared them
the official food of
Hanukkah.

That was a very
smart move. In
doing so, a new
industry began.
Most of us know
that latkes take
time to make but
certainly they’re
double at home.
Making sufganiyot
is a real patchke.
In other words,
latkes you make,
sufganiyot you buy.

At one time, I recall young
Jewish room mothers schlepping
an electric frying pan, oil, pota­
toes and all other ingredients
used to make the potato pan­
cake treat at school. Then that
activity stopped. It wasn’t politi-
cally correct to bring anything
connected to religion into the
school, not even a potato latke.
Too bad; they all lost out.

I have to say that my moth­
er made the best latkes. They
were delicious. She tore up a paper bag and laid it on the
counter top with paper towels
for the fried latkes to drain. We
could hardly wait to grab a latke
to sample even if we had to blow
on each piece before scarifying
it down.

My mom worked hard to
make those latkes—they were
fried to a golden brown while
the insides were always white.
She drained the liquid from the
hand-grated potatoes before
adding a small amount of flour,
egg and a bissel onion to the
potato batter. Mom’s latkes were
never blue; she made sure all
the liquid was gone before fry­
ing.

My mother got a kick out of
telling this cute family story.
It was the first time her new
sister-in-law made latkes for her
husband. She was quite proud
of them. Prepared to take the
first bite, my uncle looked down
at the latkes on his plate, some­
what confused.

“Why aren’t they blue like
the kind my mother makes?” he
asked his wife.

Wishing you all a Happy
Hanukkah. May your latkes be
golden brown on the outside
and white on the inside and
counterpart to religion into the
school, not even a potato latke.
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Wishing you all a Happy
Hanukkah. May your latkes be
golden brown on the outside
and white on the inside and
may your sufganiyot be the real
thing.

Myrna Fearer writes from
Davners. She can be reached
at mfsfeer@gmail.com.