

MOONLIGHT

The UK's Quarterly e-Newsletter for Jewish Women

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Yosef And Yehudah- The Struggle To Be King

The *parshiot* of Chanukah, *vayeshev*, *mikketz*, *yayigash* are concerned with a rivalry between two brothers for the *bechora*, birthright. This seems a familiar theme; the sons of Abraham and Isaac struggled on this issue; so why not the sons of Jacob? However, there are many significant differences. Previously, the struggle had been between the only two sons. In one case, one had been the son of a non Jewish servant, Hagar. In the other, both were (twin) sons of the sole, Jewish

wife. In this case, both were sons of a Jewish wife, one not actually the first born of his father, the other the first born of neither his mother nor his father. In the previous cases, the brother not selected for the privilege of "First born" did not remain a part of the Jewish people. In this case, not only these two, but all of their brothers, remained faithful to the Jewish way of life and were Jewish fathers and grandfathers, the heads of the tribes of Israel. So what was the outcome of this particular leadership struggle, and was at stake?

This contest was not about the right to be Jewish, but about leadership of the nation. It encompassed

sibling rivalry, kingship and ultimately the messianic line. It concerned two sons of Jacob; Yehudah and Yosef. We know that even though there will be a "*Mashiach ben Yosef*" who will be the fore runner of the *mashiach*; it is from the tribe of Yehudah that King David and the *Mashiach* emerge. Why does Yosef, certainly the king over his brothers in his lifetime (and as the firstborn son of Jacob's favourite wife Rachel, rightly the firstborn of both mother and father had the trickery of Laban on the wedding night not occurred). lose this position to Yehudah, who only comes to the fore rather late in the lives of the brothers.

Yosef and Yehudah are two examples of kingly leadership, but even though Yosef is granted the *bechora*, the privileged double inheritance of the firstborn, with the establishment of both his sons, Ephraim and Menashe, as tribes, it is Yehudah which carries the sceptre. Even though kingship actually starts with Shaul of the Benjamin line, closely connected to Yosef, once it has transferred to Yehudah, authentic kingship does not leave his tribe. The characters of the two brothers, while clearly evolving over a lifetime, each have a formative moment in isolation from their family, which decide their status for the future. Yosef's encounter with the wife of Potifar, to whom he does not succumb, earns him the title "*Ha Tzaddik*", the righteous one.

Yehudah does not share this untarnished image. Having "gone down" from his brothers following the shameful episode of showing Yosef's coat, dyed with animal blood, to his father, Yehudah lives among the Canaanites. He marries and has three sons; Er, Onan and Shelah. He marries his first son to Tamar, but this son dies, so Tamar marries the next son. When Onan also dies, having spilt his seed on the ground in order to thwart any child being born in his brother's name, Yehudah delays giving his youngest son, Shelah to Tamar on the grounds that he is too young. Tamar

finds herself in a no man's land, promised in marriage yet not anticipating realisation of this promise. She seduces Yehudah in the disguise of a prostitute, taking as payment only Yehudah's signs of his identity, his staff and seal. When charged with immorality on the grounds of her pregnancy in spite of her relationship with Shelah not having been realised, Tamar sends Yehudah the evidence of his own paternity... Her question "*Haker na*, do you recognise these?" gives him a choice. No one else need know that he has been caught by this woman. He is the judge and could choose to conceal her evidence. However, the question resonates, it is the same one asked of his father when shown the coat of his precious son; "*Haker-na*", do you recognise this?

Yehudah's reply, "She is more righteous than I", moves him from the rank of leader to that of king. David *Hamelech* demonstrates clearly that the attribute of complete *teshuva*, repentance, for wrongdoing, is the ultimate example of kingly behaviour. Yet why should the pattern of Yosef, who did not sin, not take precedence?

There is a saying that a completely righteous person cannot reach the moral level of someone who has done *teshuvah*, true repentance for a transgression. It is human to be tempted and to

succumb. The leadership of a perfect *Tzaddik* who did not have this failing would be a difficult example for the people to follow. He might not appreciate the struggle which operates within most of his subjects regarding correct moral behaviour. Such a leader is certainly great in stature. However his leadership would be limited. Kingship is the quality of leadership of one who has recognised and corrected their flaws, in a way that others can aspire to. He can lift the people to a new moral level which is within their grasp. Perhaps this is the reason for the Messianic line flowing from the house of Yehudah, and not from the house of Yosef. Perfection is an incredible state, but redemption of imperfection, and its rededication to a holy purpose, is greater. Happy Chanukah!

Sarah Robinson is a teacher on the "kolot" Mother and Daughter Bat Mitzvah programme at LSJS. She has written and broadcast on the subject of Judaism and the Jewish woman and is married to Rabbi Shaul Robinson of Barnet synagogue.

Tzedakah

In Jewish thought *Tzedakah* is not merely the performance of a charitable act but of *righteousness*. The word charity is derived from the Latin root *caritas* – love, dearness or fondness.

Tzedakah is derived from the Hebrew root *Tzedek* – justice, that which is right, and is related to the word *Tzaddik* – an upright and righteous person. Charitable and philanthropic acts originally indicated acts of love motivated by caring for others. *Tzedakah* included this feeling but goes further – transcending the mood of the individual and demanding that even if one does not feel like being charitable, one nevertheless has the obligation to give. *Tzedakah* demands a spontaneous positive response and overrides our own feelings.

So important is *Tzedakah* that the Torah dictates it in emphatic terms “righteousness, you shall pursue” and “If there be among you a needy person.....you must surely open your hand to him...”

When giving *Tzedakah* we must always treat the recipient with *Kavod* – respect that s/he deserves, and must avoid causing *Bushah* – a sense of shame. To this end Rambam’s eight degrees of giving charity/ *Tzedakah* teaches us the need for sensitivity, tact and graciousness. The highest rung of the ladder is to help a Jew to become self supporting. It was the Torah that lent the idea to an old Proverb: “If you give a person a fish he can eat today. If you teach a person to fish he can eat every day”.

The giving of *Tzedakah* should elevate mankind. It is a necessary part of our make up, so much so that the Talmud states – “even a poor man who subsists on *Tzedakah* should give from what he receives.” Perhaps the reason that the Torah warns us that “The poor will never cease from the land” is to inculcate in us a sense of responsibility and love towards others less fortunate; to allow them the same dignity that we have ourselves received from the Almighty. We should be ever mindful of “There but for the grace of G-d go I”.

The Rambam states that “no man has ever become impoverished by giving *Tzedakah*.” Yet there are guidelines. The *Shulhan Aruch* in *Hilchot Tzedakah* states that one-tenth of one’s possessions should be given for a standard fulfillment of the Mitzvah, and one fifth for ideal fulfillment. The Rambam warns “a person should never consecrate or dovetail all his possessions; such an act is not piety but folly since he makes himself dependent upon other people “(who may show no pity towards him).

“*Tzedakah* saves us from death”. During the Ten Days of Repentance when we are told that “Repentance, prayer and charity remove the evil of the decree”. The performance of these three mitzvot will lead us to such a heightened sense of the Almighty that

we will be able to accept whatever He metes out to us.

Gemilut Chassadim – Acts of Kindness – is a special category of mitzvot related to *Tzedakah*. *Tzedakah* can be concerned with money for the poor while *Gemilut Chassadim* goes beyond this in three ways; it applies to the rich as well as to the poor, to a person’s time and energy as well as money and extends to the dead as well as the living.

It is not surprising that the Zohar, a classic text of Jewish Mysticism, refers to *Tzedakah* as “A Tree of Life”.

Nine times grandmother Flora Frank is as well known for being a Jewish Educator as she is for having completed eleven marathons

Maoz Tzur

The author’s name Mordechai is known from the acrostic of the poem, he lived sometime between the 11th and 12th century. The melody is thought to be an old German folksong dating from the 11th century.

Wonders Of Miracles

Wonder of Miracles is inserted after modim in the amidah and after nodeh in benching, al hanisim and the appropriate conclusion is said on Chanukah and Purim respectively. This common introduction

draws our attention to similarities in what appear to be two completely different festivals. Both express thanksgiving for and tell of the deliverance of the Jewish people from eradication. Albeit on Purim the threat was physical, whereas Chanukah relives our salvation from a threat to our existence as Jews. The word “nes” means a banner and it is thought provoking that the events of Purim and Chanukah are so described. A banner is a striking obvious statement, deliberately designed to draw our attention to its message. A miracle is the spiritual equivalent, with the interruption of the normal principles of nature a clear reminder that the Creator controls and supersedes the “immutable natural order”, in the cases of Chanukah and Purim, to defy the rational conclusion that the Jewish people would have been defeated and decimated by their more powerful enemies. Yet the Purim megilla records the story with no direct mention of G-d’s name and the Chanukah saga could be lost in the detail of many mini rebellions chipping away at the might of the then ruling power at one of its outposts. The word “nes” comes to remind us that when the Jewish nation is threatened, but overcomes and survives and endures, irrespective of the mode of deliverance, it is a loud banner like pronouncement that the one G-d who created and

controls the world and its inhabitants has deliberately intervened to save His people. The fact of Jewish survival is by definition a “nes”, against the odds of the laws of nature, against the will of often hostile surrounding powers. So to celebrate the “nes” of the spiritual salvation from a military threat it is most appropriate that we light candles.

“ki ner mitzvah ve Torah ohr” – for the mitzvah is like a candle and the Torah a flame. Small, quiet, private statements that spread their light outside as well, not flashy military parades or firework displays that feature in many independence ceremonies. The fact that we may not benefit from the Chanukah lights underscores the need for a spiritual source at its essence unconnected with physical or utilitarian concepts. The lights that we kindle in the year 5765 remind us that we survive by the light of Torah. We are proud not because of our military prowess, but because our idea of a celebration brings light into the world. And we remind ourselves, by thinking each night of Chanukah as we add one more light, of yet another reason why we are proud to be Jewish. Proud to belong to a nation where the sword may be a necessity, but not a solution, and where lights that shine from the inside out tell a dark world outside that

everyone can benefit from a share in our victory.

Alan Nevies - LSJS

Chanukah – the Poor Man’s Christmas?

So winter has set in. Night seems to fall just as your body clock finally gets moving in the morning. SAD syndrome rears its ugly head, the weather closes in and the kids break up from school! But suddenly into this picture of doom springs a little flicker of light, of candlelight. Tiny flames that warm the heart and bring cheer to us, wherever we may be scattered throughout the world. Chanukah, that festival of survival over oppression, when the little people rose up and took on the bad guys of the mighty Hellenistic Syrian Empire.

Chanukah is one of the rabbinic festivals. Occurring during the period of the Second Temple, little reference is made to it in the Talmud, and the name of Judas Maccabaeus is never mentioned. It is Macabees I & II and the writings of Josephus which relate the struggles of this tiny band of Jews.

I have to admit to a certain affinity to this Festival, firstly that I was born during Chanukah and secondly my Hebrew name is Hannah. To me the miracle of Chanukah is that people power

triumphed and that two thousand years on we still light our small flames to remember, to be inspired. It only takes one person to begin a revolution, it only takes one idea to catch the imagination of the people but it takes true faith to overcome. That little bottle of oil burning for eight days was a reflection of that true faith and whatever happens in the years ahead we must never lose sight of this small but poignant symbol.

And yet this most inspirational of Festivals is becoming commercialized and is being transformed from a Jewish Festival in its own right. Chanukah Sameach, is becoming Happy Chanukah, is becoming Seasons Greetings and is beginning to take on many of the characteristics of that other similarly timed festival Christmas.

Suddenly Chanukah Gelt, which was originally given to students at this festival to allow them to continue studying, seems to have taken on a new meaning and I am not talking chocolate buttons here. Are we embarrassed about the spirituality of our festival of light being a poor relation to Christmas, do we feel we need to fit in more with the society in which we live, or is it that the marketing people have latched on to another means of making money.

In England we have the odd pack of cards and boxes of rather expensive Chanukah crackers in the

shops but in the USA things are out of control. Last year I spent a few days in New York just as the seasonal buying was reaching a crescendo. I found a small selection of menorot, they were all most decorative, but few met our religious requirements. However, I discovered wall-to-wall electric Chanukah lights in the shape of driedels to drape across your window or over the tree in your garden, Chanukah potholders and hand & tea towels, ornaments of every kind, shape and form. But my favourite was the Chanukah bear, adorned with a little kippah and talet, with a box of treife sweets clutched between its little paws. I admit it - I gave way - I bought the bear, went back to the hotel dumped the sweets and filled the box with chocolate coins stamped with the OU symbol. So where did I find this selection of goodies in Brooklyn, Crown Heights or Queens, No - in a household supply shop in down town Manhattan.

Why is it that people feel such a need to mimic Christmas? Like Easter it was a time of year when Pogroms or oppression of the Jewish people tended to plumb new depths and yet the Victorian image of Christmas lives on.

I would suggest for the majority of non-Jewish people within this country the only spiritual sustenance they are likely to receive at this time of year is 40% proof. I am

dumfounded at the preparations that go on up and down the nation for one day in December.

The timetable seems to read: August - Journalists start practicing for the Christmas party, End of September Christmas cards start to appear in the shops. October those Freudian excuses for ladies party dresses go on display. By the beginning of December women's magazines are full of Christmas planning lists and countdown to Christmas cookery tips. From the end of November until the New Year, Christmas lunches and parties get into full swing.

I can tell you from working at ACAS, that more people are dismissed for gross misconduct at that moment in time than any other single time of the year. Office parties bring out the worst in people and when alcohol affects peoples' inhibitions they will say or do things which can have major repercussions in the clear light of day.

Then Christmas day itself arrives. Women are getting up at 5.00 in the morning to find that the turkey has not properly defrosted; kids are running wild with whistles and tin drums donated by a next door neighbour who is seeking revenge for that little incident with the cat, the blow torch and the privet hedge. And great aunt Hyacinth is demanding to be picked up early. Presents from

relatives that visit only once a year are taken out and put on display sometimes along with the relatives themselves. Pots steam, mothers get more hysterical and visitors arrive clutching the one thing in the entire world that no one wants to give houseroom too.

By the time the Queen's speech begins more turkeys have laid down their lives for the nation than the margin of error in the Chinese Census. By the time the Ten O'clock News broadcasts go out more murderous thoughts have passed through the minds of husbands and wives than there are stars in the firmament. At that moment in time a life sentence in Wormwood Scrubs or Holloway seems a picnic in comparison. And how do I know this, because the Samaritans, Relate and all the other organisations, which do such excellent work, will tell you that martial strife and family breakdowns peak at Christmas, case studies abound.

So why is it that we the Jewish people survive 8 days of Chanukah, 8 days of Pesach, 8 days of Succoth, 2 days of Rosh Hashanah and Shavuot, and Shabbat every single week without falling apart at the seams. I say this knowing that the root of Christmas had a Jewish mother.

I think it is because we have entertaining and family down to a fine art. Our Festivals come in

two's to allow one night with her family and the next with his. Shabbat occurs every week. In addition we know our relatives, we see them, talk to them, care for them. Our relationships with our families are sacrosanct. Great grandparents are not there to be taken out and dusted from time to time by their great grandchildren. They are there to play and for the oral family history to be passed to the next generation. Yes, couples do go through difficult times but there isn't usually a turkey involved.

So in the depths of winter for eight days we exist in the warm microcosm of our Jewish faith whilst many around us behave in a way more akin to a Bacchanalian right than the birth of their Messiah. Is it that Christmas has become a mass marketing exercise where the only God worshipped is Mammon? People, ordinary intelligent people seem to have simply lost the plot! Spirituality has been left out of the equation and it all becomes a meaningless bun fight. Somewhere and at some point people will wise up to frenzy of consumerism and we will all be better for it.

What is clear is that if we Jews want to ensure the survival of Chanukah we need to think seriously about where Chanukah ends and Christmas begins and where Christmas customs are encroaching. We need to

go back to basics and understand what the festival really means. Large and garish gifts are not part of the Chanukah story, nor are six pointed stars on top of Chanukah bushes or good old Father Chanukah in his blue and white suit. Chanukah is not the poor man's Christmas. Today Christmas bares little resemblance to the core belief of its message to Christians. Our children and grandchildren should not feel outsiders at Christmas; rather they should feel pride at the celebration of Chanukah. All we need to do is look at the joy that lighting a simple candle brings to the faces of our children and grandchildren. They understand what Chanukah truly means – we need to learn from them.

So this year let us all return to essence of the Chanukah message and ban the tinsel and tawdry from our homes. May I wish you a Chanukah Sameach and pray that as the days lighten, we know only peace in the land of the Hasmoneans.

Anna van den Bergh is the wife of Rabbi Martin van den Bergh, Wembley United Synagogue. She is the editor of Moonlight.

Women have a special obligation at this festival, despite the fact that the lighting must take place at a certain time.

Women are obligated to light the Chanukah

candles because women as well as the men witnessed the miracle of Chanukah

Chanukah Customs Around The World

Different communities have so many different traditions at this time of year.

In Turkey

There is the custom of making the wicks for oil lamps and candles from the fibres that cocooned the etrog during Succot. They also follow this tradition by taking any left over candle pieces and forming it into another candle to use for the searching of the leaven at Pesach.

In Kurdistan

"Penny for the guy" is not related to the British bonfire night. Dolls or effigies are made of Antiochus and, after being carried around by the children who ask for Chanukah Gelt, the effigies are set alight.

In Yemen:

The children went from house to house, tins in hand, to collect wicks for the Chanukah Menorah. They would chant (in Yemenite): "O father Salim, give us a present." If they received wick-ends along with fruits, candies and coins, they would respond in Hebrew - "sleep well."

But if they didn't get anything, neither wicks nor goodies, they would shout in Yemenite: You miser, may your wicks be as dry as your bones!"

In Aden

The children wore blue clothing on Chanukah: blue for the color of the heavens, the abode of the Holy One who sent forth the miracles of Chanukah.

In Germany:

The eighth and last night of Chanukah used to be very special. All the left-over wicks and oil were lit in giant bonfires... People sang songs and danced around the fire, often until the small hours of the night.

In Southern France:

On the evening following the Shabbat of Chanukah, the Jews of Avignon opened casks of new wine. Parties would roam from place to place tasting the new wine and toasting the holiday.

In Israel:

The fifth night of Chanukah has been called "The Black Fifth Night", after that fateful night during World War I when the Turks expelled all Jewish residents from Tel Aviv and Jaffa.

In Tunis:

Women would specially commemorate the seventh day of Chanukah on which day the widow Judith is said to have killed General Holofernes during the period of Syrian Greek dominance. In Tunis, the women would come to the

synagogue and file past the Torah and kiss it as they passed; concurrently the men would complete the Talmudic study of Tractate Shabbat, containing the story of Chanukah

Women are forbidden to perform any work in the home during the time that the Menorah is alight. This is to remember Judith's brave act and is a means of emphasising the importance of women's role in the Chanukah story

Continuity

The dingy, wooden hut is a classroom. The teacher and her thirty-four children are Jewish. It is bitterly cold yet the windows are closed, locked. They were not made to be opened. The door is without a handle. Outside the sky is leaden and threatening, heavy clouds harbour frost and stabbbing icicles. There are no desks, just tables and chairs. The walls are bare. No books or blackboard. Blank paper torn from an exercise book and some coloured pencils lie on the tables. The children, shabbily dressed, huddle together. They are strangely quiet; fear fills their dark brown eyes. They share the pencils, pressing lightly on the paper so as not to use up the colours. Pictures, as pale as their faces. Undernourished and starved, they do not look their true ages. The youngest, twin girls, are

just seven, the eldest, a boy, is fourteen.
 'Tell me children, what do you see in this year 1943?'
 'I see,' said Rochel, 'a tree with silver branches bowing, flowers, blue and purple nodding in warm gentle winds.'
 'What do you see Yossele?' 'The Shabbat table laid with bread, cakes and candlesticks/ 'And Mendle?' 'Me, strolling through the golden gates of Jerusalem.'
 'Anna, what do you see?' 'Soldiers, beating a white-bearded man; he stumbles and falls. Sprawled upon the snow, blood pours from his cracked skull.'
 'And Dovid?' 'Smashed windows of shuts, shops and homes, glass fragments everywhere; fire and smoke.
 The sound of rapid gunfire sends shivers of fear reverberating around the room. Some of the children begin to cry.
 'Joshua? Joshua? Did you hear my question?'
 'Yes, Miss. They shot my Mummy and Daddy'
 The teacher holds the weeping child close and kisses his shorn head. He is nine years old.
 'What do you see Frieda?'
 'I see them hang my grandpa on the gallows.'
 'What does Petr Ginz see?' 'I see the earth, green and blue, a fragile sphere, spinning in the vast blackness of space.'
 'Children, now draw what you see. What you draw is for other children of the world when you are gone from Thereizenstat.'
No child survived.

In the year 2003, Israel's first Astronaut, son of a survivor of the Shoah, orbited the earth. He carried with him Petr Ginz's vision and a Sefer Torah found at Auschwitz. Ilan Ramon proclaimed, 'I carry on the suffering of the Holocaust generation'.
He too never returned.

"Grandpa, this is the best Barmitzvah present ever.'
 Grandpa laughed a delighted chuckle. He was enjoying this once in a lifetime trip, his dream, from when he was thirteen, was to orbit the earth. 'Look, you're missing the view, see that meteor, there's the moon, the side we never see from earth." David's nose was flattened against the huge, round window that opened on a vista of twinkling stars, darting comets and the flashing lights of distant galaxies.

"The earth", shouted David excitedly, 'I see the earth, green and blue, a fragile sphere spinning in the vast blackness of space.'
 'It's so beautiful, so small from up here. I can make out the coast of Africa, see that's the River Nile and ' He paused, 'what's that tiny green bit in the middle of all the brown.'
 'That, David, is Israel.'
 'How come it is so green?'
 'The green is a forest of trees planted in memory of Ilan Ramon.'
 'Who was he?' enquired David.
 'Israel's first astronaut. He died when his space ship crashed just minutes before landing.'
 'How long ago was that?'

'Well,' replied Grandpa, 'I was your age then, so that would be exactly 50 years ago.'

Grandpa paused, then in a quiet, reflective tone, added, 'I carry on the suffering of the Holocaust generation. That's what Ramon told all the peoples of the world.'

'The Holocaust generation?' queried David, 'I have never heard of them'.

'It is the long and tragic story of what befell the Jewish people over 100 years ago. Just as my father told me, and I told your father, the story of the Exodus from Egypt, I shall tell you about that terrible event, the Shoah. You must tell it to your children, and to your children's children.'

'Look, Grandpa, there's a Hippo.' The Hippo, one of several space debris devourers, was a gigantic machine which hoovered the skies for old and non-functional debris, communication satellites, broken space vehicles and other metal objects orbiting the earth's ionosphere.

Grandpa looked out of the window and blinked. Was he seeing things or was old age catching up on him? His heart missed a beat. He could have sworn that he saw a Sefer Torah floating by. Instinctively he put out his hand to grab it and smashed his fist against the thick window. 'Ouch' he cried out in pain. 'Grandpa, are you alright? What made you do that?'

'I thought I saw something, that's all. I was mistaken.' David looked at him with disbelief. The telecommunication pod activated. 'Thirty minutes to touch down. Automatic seat belts locked in one minute.'

But David too had seen the strange object. A Sefer Torah and it was spinning around the earth. He would ask the Rabbi when they got back. What did it all mean?

Grandpa and David returned safely.

Esther Lipton is a member of Kenton Shul and, though originally from Sunderland, has lived in London since 1965. Since retiring from the Legal Civil Service she has enjoyed writing and painting as well as voluntary work. Her husband is a Maths teacher and they have two children

Rosh Hodesh Kislev - Food For Thought

Diary Dishes for Chanukah

Although many of us associate Chanukah with latkes, doughnuts and foods fried in oil in fact dairy products are closely associated with Chanukah. The origin of this tradition can be traced to the story of Judith. According to legend she was a daughter of the Hasmoneans who fed a meal of cheese to Holofernes, the general of Nebuchadnezzar's army an arch enemy of the

Jewish people. As a result he became very thirsty and consumed vast amounts of wine, became drunk and literally lost his head to Judith. To commemorate this event and the resulting Jewish victory, some Jews have the tradition of eating dairy on Chanukah.

Cooking in Oil at Chanukah

It is said that oil is like studying Torah in two ways.

Oil is not a food we eat by itself and it is not necessary for our daily existence. It simply adds pleasure to our food and life, as does the study of Torah.

Oil has the potential to illuminate. If you stand in a dark room you can light oil to see the room around you. Study of Torah can also illuminate our world for us.

Celebrity Cookery Demonstration

Denise Phillips is an internationally recognised chef and cookery writer. Her "Modern Jewish Cooking with Style" proved highly successful and she is the Food Columnist for London Jewish News and Jewish Telegraph.

These are some of her favourite recipes that she demonstrated at the Rosh Hodesh Kislev Celebration which Moonlight held with Noam Jewish Primary School

GOAT'S CHEESE, MIXED LEAF AND NUT SALAD

For this recipe I tend to use a goat's cheese that is

already rolled in black pepper, which adds a little spice to the dish, but it works just as well with plain. I also used my favourite nuts – almonds- but shelled hazelnuts, walnuts, or even macadamia nuts would work well. This salad is particularly quick and easy to make and can be served as either a starter or increase the quantities and make it for lunch. It is also perfect for a large crowd as it can be plated up in advance and the dressing and nuts added at the last minute.

Preparation Time: 10 minutes
Serves: 6 people
Cooking Time: 10 minutes
Pesach friendly

Ingredients for the salad
250g (8 oz) Goats cheese – sliced
250g (8 oz) mixed salad leaves e.g. lollo rosso, lamb's leaves, baby spinach, frisee, rocket, or red oak leaves

For the dressing
Juice and zest of 1 lime
6 tablespoons olive oil
2 teaspoons honey
Salt and freshly ground black pepper

For the nuts
30g (1 oz) butter/ margarine
55g (2 oz) blanched almonds
55g (2oz) pecan nuts
2 tablespoons pine nuts
1 teaspoon cumin
1 teaspoon cinnamon
Pinch of salt

Method

1. For the nuts, melt the butter in a saucepan. Add the cumin,

- cinnamon and salt and cook for 1 minute.
2. Add the nuts and continue to cook stirring from time to time until the nuts are nicely toasted. Remove, drain away the oil and set aside to cool on absorbent kitchen paper. Be careful not to let the butter burn as the nuts will have a bitter taste!
 3. For the dressing, mix all the ingredients together. Refrigerate until ready to use.
 4. Mix the salad leaves and cheese in a large bowl.
 5. To serve the stylish way: Spoon over the dressing, toss to coat the leaves, then scatter the spiced nuts over the top.

OVEN BAKED SALMON STACKED WITH POTATO AND COURGETTE LATKES

This Chanukah recipe includes a unique new latke served with a succulent piece of fish. Potato and courgette latkes go wonderfully with salmon – or use Seabass or fresh tuna for a change. Using your food processor to grate the vegetables will speed up your preparation.

Preparation Time: 20 minutes Serves 4
Cooking Time: 35 minutes

Can be made in advance

Pesach Friendly
Ingredients

For the salmon

4 Salmon fillets 170g (6oz) each, skinned and pin – boned
150 ml (1/4 pt) dry white wine
Salt and freshly ground black pepper

For the Latkes
450g (1b) courgette grated
450g (1b) potato grated
4 eggs – beaten
4 tablespoons plain flour
3 garlic cloves – peeled and finely chopped
2 tablespoons fresh coriander – finely chopped
2 teaspoons dried coriander
150g (5 oz) cheddar cheese – grated
Salt and freshly ground black pepper
8 tablespoons vegetable oil

Garnish

4 tablespoons Extra virgin olive oil – for drizzling
15g (1/2 oz) fresh coriander
4 tablespoons of sesame oil – Use olive oil for Pesach
4 heads of pak choi (Chinese cabbage) shredded

Method

For the Latkes

1. Pre-heat the oven to 180°C/350°F/Gas mark 4.
2. Remove the excess water from the grated potato and courgettes by squeezing dry in a clean tea towel or kitchen paper. This is best done in batches.
3. Add the remaining ingredients; the eggs, flour, garlic, fresh and dried coriander, salt and black pepper and

cheese and mix very well.

4. Heat the vegetable oil in a large frying pan. Place heaped tablespoons of the mixture into the pan, flatten with a palate knife and cook for 4 – 5 minutes. Turn over and cook for a further 4 minutes. Try not to disturb them whilst cooking so that a good crust forms.
5. NB . Change the oil and clean the pan out if it starts to burn and leaves black crumbs.
6. Remove the latke once cooked and place onto kitchen absorbent paper before completing the cooking in the oven on a baking tray lined with baking parchment.
7. Complete by finishing in the pre-heated oven for a final 10 minutes to crisp up.

For the Salmon

8. Place the salmon into a deep casserole dish. Season with salt and freshly ground black pepper. Pour over the wine and cook covered for approximately 20 minutes or until cooked – the flesh is no longer bright pink and is firm to touch.
9. Heat the sesame oil in a wok or frying pan and stir fry the pak choi for 3 minutes.

To serve the stylish way : Place some pak choi onto a warmed plate, followed by one latke, then sit the salmon fillet on it and topped with another latke.

Drizzle some extra virgin olive oil over the salmon and plate. Garnish with some coriander leaves.

THIN PEAR PASTRIES

These versatile, elegant pastries will be just as much at home on the afternoon tea table as they will on your dinner party table

Prep time: 25 minutes

Serves: 6

Cooking time: 30 minutes

Can be made in advance

Ingredients

30g skinned hazelnuts

375g ready rolled puff pastry

2 egg yolks (beaten – for glazing)

100g marzipan

1 tsp water

2-3 ripe dessert pears

3 tbs pf icing sugar (for dusting the tart)

Apricot jam (for glazing)

To toast the Hazelnuts

1. Pre-heat the oven to 200°C (400°F/gas mark 6).
2. Roast the whole hazelnuts in the oven, for about 10-15 minutes until toasted.
3. Leave to cool.

To make the Pastry

Rounds

1. Line a baking tray with baking parchment.
2. Using an 11cm (4½ inch) cutter, cut 6 individual rounds from the ready rolled pastry.
3. Place the pastry rounds onto the lined baking tray.
4. Glaze each round with beaten egg yolk.

To make the Filling

1. Put the cooled hazelnuts into a food processor and whizz until ground.
2. Add the marzipan to the ground hazelnuts in the food processor and whizz to combine.
3. Add the water drop by drop until a soft paste is formed.
4. Roll out 6 equal balls of the mixture.
5. Place a ball in the centre of each glazed puff pastry round.
6. Flatten the ball with the palm of your hand to fill the centre.

To make the Pears

1. Peel, core, quarter and thinly slice the pears.
2. Position the slices carefully on the marzipan pastry rounds, leaving a 1cm (½ inch) pastry border all round.
3. Sieve the icing sugar over the pastries.
4. Bake for approximately 15-20 minutes until golden brown.
5. Remove from the oven and cool.
6. Melt and sieve the apricot jam to make a glaze.
7. Brush each pastry with the glaze.

To Serve the stylish way:

Serve with custard, Greek yogurt, cream or ice cream.

INTREPID EXPLORING JEWISH STYLE

STOCKHOLM

Stockholm is probably one of the most beautiful of the Scandinavian capital cities. Jews were permitted to settle in Sweden in 1774. Today there 18,000 Jews in Sweden most of whom reside in Stockholm.

The Stockholm Jewish Community is known as an "Einheitsgemeinde", a uniform community meaning that all synagogues Conservative and Orthodox belong to the same organization.

Jewish Community Centre (JCC) is situated in the centre of town at 19, Nybrogatan, which has an Orthodox minyan and a kosher snackbar/deli – opened during day only +46 8 662 39 48 – closed mid June-mid August. The Orthodox Rabbi also checks the ingredients of two vegan/vegetarian restaurants in the centre of Stockholm.

- Lao Wai, Asian vegetarian, Luntmakargatan 74, is open 6-10pm closed Sunday and Monday, booking required +46 8 673 7800.

- Halsokost Lemuria Vegan Food, Nybrogatan 26 open Monday – Friday 10am – 6pm phone +46 8 660 0221

The Great Synagogue in the centre of Stockholm is Masorti. Orthodox Synagogues are situated in the suburbs.