

MOONLIGHT

The UK's Quarterly Rosh Hodesh e-Newsletter

EDITORIAL

Chanukah is the Festival of Light, illuminating the darkness of the year. No matter how dark the period of our history or how deep the shadows of oppression; Chanukah has always celebrated the light of our Yiddishkeit.

Today, when we as a people need not hide our faith, how much greater is the challenge we face to keep Chanukah in its truest sense.

With commercialism rampant and other faith festivals of this season being secularised until their true meaning is at best obscure, and at worst totally lost, we must strive to keep the Chanukah lights burning.

But just as Chanukah brings light to us, we must remember that we are charged with being 'a light unto the Nations'.

Let us never forget that each and everyone of us has a mitzvah to light up the world in the name of Judaism just as the Hasmoneans in their struggle against the occupying Greeks. We all carry within us the Divine spark and the commandment to bring that small flame to the world in which we live.

Chanukah Sameach

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SEEING THE VALUE IN OURSELVES AND OTHERS By Rebbetzin Holly Pavlov

Our world is a world of value. In our world, this is usually expressed by what we pay – a price tag, a salary, etc. This is true in the physical world, but how do we express value when it is spiritual? If we know a person has intrinsic spiritual value, how should we view a person's value? The Kavod we give to a person is an expression of a person's "spiritual value."

What is Kavod? Kavod is often translated as honor or respect. But translations aren't always reflective of the true nature of the word. Kavod comes from the Hebrew word "kaved" which means heavy. Therefore, Kavod is treating a person as if he is heavy, weighty and significant.

The opposite of heavy is light. The Hebrew word for light is "Kal". A "klala", is a curse. When we treat a person lightly, this is the ultimate in cursing him. Dismissing his import is a denigration of his humanity.

Rav Nasan Tzvi Finkel zt"l taught that a person cannot live without feeling valued and if all value factors were removed, he could not survive. First he would die emotionally, but ultimately, he would die physically, because without a sense of his own value, he would have no reason or ability to survive.

Therefore, it is important that we value ourselves, and that we express value for others, as well. In valuing ourselves, we see the internal holiness we possess as someone created in the image of God. Witnessing such holiness obligates to us to treat ourselves as valuable. We dress, talk, walk and act like the honorable person that we are.

Likewise, when we witness the value of another person, we should express that value in our treatment of him. We should talk and act toward him like a person of import. We should take him seriously, and treat him as the valuable person that he is.

Treating someone with Kavod then is an external behavior that is obligated by the reality of witnessing an internal holiness.

How do we know that each person deserves kavod? "Holy, holy holy is the Lord of hosts, the whole world is filled with his Kavod/honor." (Yeshayahu 6:3) When we look at the physical world, when we see valleys and mountains and forests, we stand in awe of God, because the world gives us a sense of His majesty. The world is filled with His kavod.

Nowhere do we see this Kavod of God more intensely than when we look at a human being. This is true since each person is created in the image of God. Each person is a revelation of a tiny bit of the essence of God. Witnessing the spiritual value of a person, then means that we witness Godliness.

Rebbetzin Holly Pavlov is the Director of Shearim Women's Seminary in Jerusalem. She is an internationally renowned lecturer and author of 'Mirror of our Lives: Reflections of Women in Tanach'. And 'Water from the Well: Reflections on Being a Jew at the End of History'.

DESTINY, DEVOTION & DOUGHNUTS by Tammy Youngerwood

From a young age we have learned the stories and traditions of Chanukah: Why do we have to eat latkes, doughnuts and spin dreidels on this special day? It has

something to do with Macabees winning a war against Antiochus and some miracle with oil lasting longer than it should. And as for the doughnuts...well, apart from the fact that we got out of a 'jammy' situation, their role in the war has always been an ambiguous one. As we grow older- and hopefully a little wiser- it is our *duty* (I dare say) to search for a deeper meaning. We must make this holiday relevant in a new way each year so that we don't become dulled to its meaning.

The truth is, this holiday is so rich with symbolism and powerful themes that there are many reasons that it could have so much meaning for us today. For example, the struggle of Judaism against the 'threats' of culture and reason, the idea of keeping the flame of Judaism alive, and the absence of monarchy and a temple in our everyday Judaism and what that means to us. These are all key themes that Chanukah speaks to us about, but I wanted to focus on one aspect that this year had significance for me.

We know that the story of Chanukah took place at the time of the Second temple. In the Greek efforts to Hellenise the ancient world, the Jews for the most part, resisted assimilation and did not accept the Greek ways. However, once the Greeks recognized our unwillingness to take part, they brought in their armies and they began their persecution. Many Jews fled and went into hiding, while others decided to adopt the Greek way of life, at risk of losing their own. But the key turning point in these all-too-familiar series of events is what we celebrate. We have a tradition that the women dramatically urged their husbands to begin a revolt against the oppressors. They suggested that should the Jews not take arms and fight,

they would be wiped away in any case at the hands of the Greeks. With that the change begins to happen.

In my opinion, it is this movement to reclaim our Jewish lives and our Judaism that is a strong and important Chanukah theme. The men, led by the Macabees, begin to revolt against the Greeks and G-d supports them by making the war a miraculous one. It was a successful battle where the minority won against the majority (see 'Al Hanissim' for more details!). We return to our temple to clean it of the Greek idols and impurity, and G-d supports our efforts by giving us the miracle of the oil. We initiate and G-d delivers. This is especially significant when seen in light of greater Jewish History. We know, for the most part, that we have not always initiated our relationship with G-d, we neglected the temple, and fail to do what is expected of us (see Book of Kings 1 & 2). That is why this turning point is all the more significant. It is reminiscent of the love story in the Song of Songs - an analogy for our relationship with G-d - where the Beloved returns finally with requited love. Chanukah is the story of us turning to G-d and reclaiming our relationship and reclaiming our temple.

Rav Ezra Bick, in one of his online Chanukah shiurim, notes how most of our holidays are about re-enacting events. We don't just celebrate the splitting of the Red Sea on Passover, but instead we celebrate the theme of being release from slavery into freedom. We go one step further and re-enact the event. The same can be said for Succot and Shavuot - we re-enact an event and remember the underlying messages that these events offer us. The same can be said of Chanukah. We re-enact the events by lighting

the candles in our own homes - by placing our candles in a street-facing window we publicize our holiday and display our Judaism. We are re-enacting how we had once reclaimed our identities as Jews. We are proud of our tradition and what it means to us. This is the message of the Macabees and of Chanukah.

Tammy Youngerwood is originally from Toronto and has been living in London for 3 years. She works as a part-time graphic designer when she is not spending time with her one year old son. Currently she is also a Suzie Bradfield student at LSJS.

A HAPPY HIPSTER HANUKKAH by Stephanie Rosenbloom

"HELLOOOOOOOO Jews!" the M.C. shouted to the 1,000 or so people sipping drinks and jostling elbows in the hazy purple light of Crobar, the New York club, on Sunday evening. Disco balls twinkled. Electric menorahs glowed. In the candlelighted V.I.P. area, people bit into chocolate Hanukkah gelt. From a stage on the dance floor Rachel Dratch of "Saturday Night Live" bemoaned being Jewish at Christmastime, and Triumph the Insult Comic Dog, the foul-mouthed puppet, belted out a joyous rendition of "Shalom Aleichem." It was not long before people were waving their arms above their heads and lobbing inflatable dreidels through the air like beach balls.

There was a name for this merriment: "A Jewcy Chanukah," a freewheeling celebration of the holiday produced by Jewcy, a group that brings together young Jews through celebrity-filled events. (Proceeds from Sunday night went to Natan, a philanthropic organization that supports projects that engage

young Jews in their religion and heritage.) At the end of the evening, which included performances by the rocker Perry Farrell and the cast of "The 25th Annual Putnam County Spelling Bee," Jon Steingart, a founder of Jewcy, peered down at the packed dance floor. "This," he said, "bodes very well."

"A Jewcy Chanukah" is but one of many kitschy celebrations that in the past few years have made comedy as much a part of Hanukkah as latkes and sour cream. The irreverent and sometimes R-rated Hanukkah productions, popping up during what many people have called a Jewish hipster moment, are largely a reaction to what many Jews say is an overwhelming amount of Christmas hoopla. Their humor-laden productions attract thousands of young Jews (some of whom have never gravitated toward their own culture before) and, perhaps inadvertently, raise the question of what it means to be Jewish.

"We have 12 months of the year to assert our Jewish identity, so why now?" said Rob Tannenbaum, one half of the variety show "What I Like About Jew." "The time of year that I feel most like a minority group is Christmas."

Mr. Tannenbaum said he tries to convey his feelings to his Christian friends by asking them to imagine this: "Everywhere you go strangers say to you, 'Merry Ramadan.' Anywhere you go you can't get into a store because people are bowing to Mecca. You'd be an angry minority. You'd be like, 'Enough of this Ramadan all ready.'"

Christmas has gotten out of hand, said Jackie Hoffman, who is starring in "Chanukah at Joe's Pub," a one-woman show. "No one does 'The Sukkot Revue,'" she said,

referring to the autumnal Jewish holiday, "because then we're not being badgered."

Some Jews feel Hanukkah, which begins this year at sundown on Dec. 25, is the perfect time for comic relief because it is not a significant holiday. "We don't do this with Yom Kippur and Rosh Hashana," said Joshua Neuman, the editor in chief and publisher of Heeb magazine. "There's an added comedic value in that we know it is largely the result of American commodity culture."

Hanukkah is a minor, generally child-centered holiday that celebrates the victory of the Jews over the Syrian Greeks around 165 B.C. No classic Hanukkah films or ballets were inspired by it. There is no "Miracle on Hester Street," no "Radio City Hanukkah Spectacular." Jewish songwriters have been more inclined to compose Christmas songs, including many of the most beloved: "White Christmas" (Irving Berlin), "The Christmas Song: Chestnuts Roasting on an Open Fire" (Mel Tormé) and "We Need a Little Christmas" (Jerry Herman), to name but three. Adam Sandler's 1995 "Hanukkah Song," in which he enumerates Jewish (and semi-Jewish) celebrities, is the closest thing to a mainstream Hanukkah tune.

"I think Sandler was the catalyst for a lot of this," said Robert Smigel, the voice (and hand) behind Triumph, after his performance on Sunday. "A lot of that was him asserting himself as a Jew."

In 1997 the creators of "South Park" mined the potential agony of being a Jewish child during December with the lament, "It's Hard to be a Jew on Christmas." By 2003 T-shirts that read "Jewcy" were selling like potato hot cakes, and Jewish hip-hop went from

a simmer to a boil. On Monday VH1 will attempt to understand why Judaism is all the rage with a pop culture special called "So Jewtastic." An excerpt from the show's press material reads, "In an age when Madonna demands to be called 'Esther,' Jon Stewart is a sex symbol and seemingly everyone speaks a little Yiddish, it's never been hipper to be a Jew."

Chris Mazzilli, the owner of Gotham Comedy Club, said its annual "A Very Jewish Christmas" is one of its most successful shows. This year he expects about 800 people, up from about 400 last year.

"For us it was a lot easier six years ago," Mr. Tannenbaum said. "There was a lot less competition on Christmas Eve. It was us or the Matzo Ball. Our only competition was a bunch of pathetic Jewish singles trying to drink enough Manischewitz to forget that they were probably going to be alone on New Year's Eve."

This year "What I Like About Jew" will have its largest tour ever, a six-city romp around the East Coast. "Like most other trends," Mr. Tannenbaum said, "the Jewish holiday hipster started in New York and has spread outward."

The movement is likely to only go so far, said Rabbi Marc Gellman, part of "The God Squad," an interfaith cable television show, and a Newsweek.com columnist. "This revival is primarily a New York-L.A. thing, and it's the result of the fact that the only geographical region that has a majority of Jews outside Israel is Manhattan," he said. "If you live in Wichita, the new hip Jewish movement will never reach you."

That these Hanukkah shows tend to be the product of secular Jews also keeps the

mood light.

Over the last three years more and more young Jews have been flaunting their heritage, donning T-shirts that proclaim their Semitic roots, listening to the Hasidic reggae singer Matisyahu and climbing onto the celebrity-driven kabbalah bandwagon. And though many occupy the same Lower East Side walk-ups that their grandparents once did, they are not interested in quietly assimilating. They identify more with the cultural trappings of Judaism - the music, the cuisine, the humor - than with the teachings of the Torah.

"We ourselves are less observant Jews, but we are still very culturally Jewish," Mr. Steingart of Jewcy said. The comedian Rebecca Drysdale is of like mind. "My connection with being Jewish is not a religious one," she said. "It's cultural."

Mr. Neuman explained: "There's this emerging sense of new Jewish culture that is self-consciously postdenominational and largely devoid of religious context."

But those who define themselves as "cultural" Jews may alter their definitions over time, Rabbi Gellman said. "When they have kids," he said, "they'll say: 'What do you mean? Of course my kid will have a bar mitzvah.'" He also pointed out that while some people call themselves "cultural" Jews, "Judaism defines identity by blood, not by belief." Translation: If your mother is Jewish, so are you.

"I think they know very little about Judaism, but they seem to be crying out for some identity," said Ms. Hoffman, who has nine years of yeshiva under her belt. "I don't know if this generation knows much about Sophie Tucker and Mort

Sahl and George Jessel. I think they're just grasping for something during such an unbelievable onslaught," she said, referring to the Christmas season. It is good that people are grasping, she explained, but added that taking a Judaism class can be worthwhile. "Investigate before you declare yourself a Jew in name only," she said. "It's not so bad."

Triumph the Insult Comic Dog riffed on that topic on Sunday night. "Jewcy is the bold new movement of cool Jews," Triumph said, his gravelly voice dripping with sarcasm. "Yeah, we want to be cool. We're Jews, like the Beasties! We don't want to be nerdy, like Einstein." Then he admonished: "Crack open a Torah. Learn something. That's right! I'm lecturing you!"

The lecture came lovingly gift wrapped in humor, but like many jokes it contained an element of truth. "It's not just a kitschy subject matter," Mr. Smigel said later. "It can be reduced to that, and that's a fear of the older generation. I feel very lucky that I got to get a real education in the religion."

Some people do not enjoy the new Hanukkah shows. "The older generation is often uncomfortable with our performances," Mr. Tannenbaum said. "There is a sense that was common in an older generation that you shouldn't do anything that could be bad for the Jews. Don't be loud. Don't be vulgar. Don't be proud. Blend in. Assimilate. Finish college."

During the first song in "What I Like About Jew" (one of the milder lyrics is "She puts the whore in hora"), Mr. Tannenbaum said he usually hears "a chair scraping and a pair of orthopedic shoes leaving the room." No such exit was made at "A

Jewcy Chanukah" on Sunday. After two hours of music and comedy, Perry Farrell mixed the sacred and secular by singing "Avenu Malkenu" and "Jane Says." Then he curled his string bean body over a microphone and cried, "Happy Hanukkah!" in a voice so joyful, he might as well have shouted, "Happy Christmas to all, and to all a good night."

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Stephanie Rosenbloom, is a journalist for The New York Times and The International Herald Tribune

ADOLESCENCE AGONY **By Jackie Samuel**

Adolescence is not easy for most children and parents. For some it can be a nightmare. Growing up in the Orthodox Jewish community can be painful, discovering who you are may conflict with who you want to be. Trying to assert your independence whilst living in the family home can cause conflict. Rabbi Abraham Twerski said on a recent visit to the UK that the Orthodox Jewish community is not exempt from any of the challenges that face the wider society in which we live.

When a new teacher enquired at a Jewish Secondary school whether there was a problem with drugs, the conscientious student assigned to show her around informed her there was no problem at all. They could get anything they wanted. No matter how religious the school the danger lurks. The problem is here, amongst us.

Kids have more free money today, and the urge to push back the barriers is a given in the current youth culture, so they are perfect targets for dealers. Orthodox Jewish

parents may not recognise the signs. Adolescence can mask many of the symptoms. What makes it even more terrifying an issue is that the cannabis and marijuana smoked in the 60s and 70s by those old enough to be parents bears no resemblance to the super strength drugs available today. The 60s and 70s may have been the time to sing 'Lucy in the Sky with Diamonds' and wear flowers in your hair but the cannabis and marijuana, speed and cocaine so freely available in 2005 are leaving a trail of emotional, physical, psychological and spiritual damage. Piercing and tattoos can be easily removed. Emotional and psychological damage is less easy to deal with. More and more medical studies show that there is often a real and significant price to pay for a chemical or alcoholic high.

So where does an Orthodox Jewish parent go for help? The Clubhouse provides services that meet the needs of young people, aged 11 – 23, from the Orthodox Jewish community who are exhibiting signs of behavioural difficulties and anti-social behaviour. Our mission is to prevent minor issues, faced by young people, from developing into long term problems. We also address, head on, the challenges that put, or can potentially put, young people at risk.

The Clubhouse aims to interrupt and / or prevent a downwards spiral that includes school exclusion, promiscuous and underage sex, drug abuse and crime, which in turn may lead to homelessness and isolation from the Orthodox community as a whole.

We further aim to:

- Prevent young people falling into risk situations and, should they do so, be accessible and responsive to their different

needs;

- Empower young people to participate in decision making processes that affect their lives and to equip them with the tools to make positive change;
- Help young people obtain the skills they need to live and work with others and to lead fulfilled and content lives.

Our objective is to reach young people whilst they remain accessible to help and to enable them to live a satisfying, fulfilling and independent life before their behaviour escalates to a level where they have lost all contact with family, the community or have come to severe harm. We provide therapeutic support to clients who may have suffered from neglect, abuse or maltreatment and suffer from the effects of bullying, where these factors may be precipitants of challenging behaviour and a host of mental health issues including depression, stress and mental breakdown.

Fortunately, many of the teenagers that we deal with have minor issues, which can be dealt with quickly and effectively, preventing them from moving into crisis. Some 25 per cent of our clients have serious issues, manifested prior to engagement with The Clubhouse, that require long-term, intensive treatment.

We offer young people client based services, creating individualized action plans that are realistic, concrete and time bound to bring him or her back into society. Our support mechanisms include confidential counseling, education, training and support needed to help them return to school, to their family or to enter into the world of work. The emphasis of our work is to help young people find out “who they are”, “who

they want to be” and how they will get there. We do not actively address a client’s level of religious belief or observance but do facilitate change for any client who so requires it.

If you feel that an Orthodox Jewish child you know could benefit from contact with The Clubhouse than please contact:

Ari Leaman, Director, Boys Clubhouse 07790021260

Jackie Samuel, Director Girls Clubhouse 07929006732

The Clubhouse is a registered charity, if you would like to make a donation to support this essential work please contact: The Clubhouse (Reg Charity No 1097081) depends upon the Community for support. For further information on its work, or to make a donation, contact

Harris Rosenberg (Tel: 020 8731 6613; E-mail: harris@theclubhouse.biz) or Write to him at 29 Woodstock Avenue, Golders Green, London, NW11 9RG

Jackie Samuel, Director of the Girl’s Clubhouse, has worked in the counseling field for 10 years. She is a graduate of Touro College USA, and the Ferkauf Graduate School of Psychology. She is now training in psychoanalytic psychotherapy with the Arbours Association.

SAREL-THE ULTIMATE KOSHER EXPERIENCE By Jennie Goldstone

Who would want to go abroad, work 5 days a week, 8 hours a day, endure basic accommodation and canteen food, and pay to do it? You would? Are you flexible, adaptable and have a sense of humour? You are?

Welcome to Sarel Volunteers for Israel.

Sarel is a work-cultural exchange programme, enabling people across the world to meet and work alongside each other and with Israelis, to get to know them and their culture, giving the Diaspora Jew the opportunity to be a civilian volunteer working on supplies and maintenance.

How did it all start? In the summer of 1982, in the midst of the Galilee War, Golan Heights settlements faced the disastrous prospect of losing their entire crop, as the majority of able-bodied settlers were called up for army reserve duty. Entire farms, with crops already ripened, were left unattended. Dr. Aharon Davidi (former head of the -I.D.F. Paratroopers and Infantry Corps) was then directing the Golan Heights community and cultural activities. Moved by the situation, he sent a number of friends as a recruitment team to the U.S.A. Within a few weeks 650 volunteers arrived in Israel to lend a hand. Realising the value of that enterprise, those first volunteers expressed the wish that the volunteer project be continued.

And so Sarel was born. In the spring of 1983, ‘The National Project for Volunteers for Israel’ was founded as a non-profit non-political organisation (‘Sar-El’ is the Hebrew acronym meaning ‘Service for Israel’) and is now represented in some 30 countries worldwide. Great Britain sends volunteers throughout the year, either individually, to join other English speakers, or in groups, on special ‘one weekers’-first initiated in 2003, as a response to the emergency call for volunteers to help with the recycling of gas masks, pre the gulf War.

Most volunteers are between 18-70, and live and work on I.D.F. service bases, working alongside and under the direction of soldiers and other Israelis, performing such duties as packing food rations, assembling, packing and checking medical supplies, changing spare parts, simple mechanical repairs, warehouse work or kitchen duties. Whether for 1, 2, or 3 weeks, the Sarel volunteer, unlike the casual tourist, becomes an Israeli, developing a strong sense of lasting connection with Israelis and other volunteers. Some volunteers choose to work in the hospital programme, to which there is a minimum 4 weeks commitment.

My first trip was in May 2002. I spent 3 inspiring weeks with a mainly American group, some of whom had been volunteering at the same time each year since the project began. There were also a few Norwegians, a Mexican and a German. For the Yom Haatzmaut celebrations in Ashkelon, I was surprised to find we were not the only group. In fact there were 400 people 'doing Sarel' that month, all around the country. I was further amazed that a small percentage were not Jewish, who wished to show their accord and friendship with Israel.

During my 3 weeks, we had interesting evening lectures and activities on a variety of topics relevant to life in Israel, and also enjoyed guided tours to sites, some not usually visited on the 'tourist route'. My new friends came from every conceivable background of vocational talent, religious affiliation, political bent and lifestyle, all with the purpose of demonstrating their solidarity with Israel. We felt we were celebrating a special bond, surmounting any social, economic, and educational or language barriers, as we lived

out the opportunity for a personal way to help Israel. Some of those volunteers have become good friends - thanks to the power of email - and I have worked with some of them again, on other trips.

Oh yes, the work? Well most days we fitted 8 hours of that into our otherwise busy schedule. The siege of Bethlehem was at its height, and I was assigned, with Jerry from California and 'Hilda the Viking' (her description of being Norwegian) in packing reservists kitbags, which were needed because of the ongoing situation. Pamela, a radiologist from South Carolina, found her forte in helping in the kitchen, her afternoon rugelach being the talk of the base. She and I spent our free weekends together, one in Tel Aviv, lured by sun and sand, the other in Jerusalem to follow more spiritual pursuits.

Whilst creating ambassadors of goodwill for Israel, the programme offers year-round opportunities to be involved in supporting and strengthening Israel in a variety of ways, not least in the many volunteers who have made Aliya, or extended their stay in Israel for studies. The more volunteers who come through the programme, the greater the intensity of this cultural exchange and the deeper the personal impact of the Sarel experience. Even considering its short duration, the Sarel Programme offers the volunteer a unique opportunity for intensive, realistic exposure to contemporary Israel, and personal contribution to the continuity of Jewish heritage.

If you want to give of yourself to help Israel, this could be one of the most meaningful experiences of your life.

To find out more visit us at: www.sar-el.org

or contact us at:
Jennie Goldstone, UK
Coordinator, Sarel Volunteers,
PO Box 329, Whitefield,
Manchester M45 7US
Tel 0161 796 6014 or email
sarelvolunteers@btinternet.com

POETRY CORNER

COMMUNICATION by Marilyn Katanka

She closes her eyes tight
And she thinks hard and long
Her tiny hand covers her eyes
Her mother sits with her to
help her along
But it's something she can
memorize

Shema Yisrael, slow and
exact
EchaD – to show He is but
one.
She knows Who she's talking
to
That is a fact
Her Carer who's second to
none.

Although tired and sleepy
She feels safe and secure
When she's spoken to Him up
above
Snuggles down in her duvet
Her mother's soft kiss
And a heart filled with warmth
of His love

Rebbetzin Marilyn Katanka
from the London School of
Jewish Studies is the
Rebbetzin at Portsmouth
Synagogue

MY SPECIAL CHILDREN By Aliza Pavlov

I was asked to write
something,
About my "Special Child"
A song, a poem, an article,
Something touching, while
inspired.

I sat down and considered,
This small work, that I was to
create,
Did I really have to do this?

Must I really co-operate?

It may hurt, I reasoned,
I won't like this at all.
Yet, you'll never walk upright,
If you're too scared to fall.

So, I turned on my computer,
And sat right down to type.
*Im lo achsav eimasai?*¹
I hoped the time was ripe.

I sat down and considered,
My little children, three.
Each one special, each one
sweet,
In short, my family.

Each one of them is different,
From the other ones.
And though this may sound
fluffy,
I am not making fun.

The Torah does teach us,
That we are each unique.
*Bishvili nivrah ha'olam,*²
Of each of us does speak.

We do not get to choose,
Whether we'll be strong or weak
Nor if we will be lecturers,
Or never learn to speak.

We, of many faces,
Have many different traits
They were not of our
choosing,
But, largely up to fate.

We live here in a world
That removes the weakest
links,
Yet, when we create a tiny
hole,
Everybody sinks.

We all are "special children"
To our Father up above.
Each one with a special task,
Through which we serve with
love.

Not one of us is asked,
To do something we can't do,
And none of us is asked,
To be *Moshe Rabeinu*.³

To compare our talents to
another's,
Is a waste of time,
For you need yours for your
own task
And I need mine for mine.

So when I sit down to
consider,
My little children, three
They all are special and
unique,
They are my family.

**Aviva Pavlov is the mother of
three young, loving and active
children. Her three year child
has special needs.**

CHANUKAH COOKING By Denise Phillips

When I think of Chanukah, the
two favourite foods that come
to mind are hot doughnuts and
latkes. The story dates back to
the times when the Syrian
King Antiochus was beaten by
the Maccabees and on
reclaiming the Temple, the oil
miraculously lasted for eight
days instead of one. Fried
foods are not necessarily the
top of the list for healthy
eating, but the use of olive oil
in our daily diet has been
researched with positive
effects.

*Olive oil has a protective effect
against some types of
malignant tumors: prostate,
breast, colon, squamous cell,
and oesophageal."*

Dr. Dimitrios Trichopoulos,
chairman of the Department of
Epidemiology,
Harvard University School of
Public Health

*"An olive-oil-rich diet is more
effective than a low-fat diet in
controlling and treating
obesity. Moreover, it leads to
longer-lasting weight loss and
it is easier to keep to because
it tastes good."*

Frank Sacks
Harvard School of Public Health
Harvard University School of
Public Health

On the basis of these quotes
and there are numerous more
positive studies perhaps the
frying for Chanukah does have
to be perceived as the
'unhealthy' festival!

This year I have written this
traditional recipe with a slight
twist and have added a
teaspoon of cinnamon.

Cinnamon Chanukah Doughnuts

These should be made and
eaten fresh.
Makes: 25

Ingredients
1 sachet / 1 tablespoon sachet
dried yeast
550g / 4 cups strong white
flour
1 teaspoon ground cinnamon
350ml / 1 1/2 cups warm water
125g / 1/2 cup sugar
1 teaspoon salt

Dusting: 125g / 1/2 cup
granulated sugar with 1
teaspoon cinnamon

4 tablespoons strawberry jam
- optional

1 litre / 4 cups Vegetable oil –
for frying

Method

1. Dissolve the yeast in
the warm water and leave for
5 minutes.
2. Using a mixer, add the
salt, sugar, cinnamon and
gradually add the flour until
you have a non-sticky dough.
3. Put in a lightly oiled
bowl, cover with cling film and
leave to rise in a warm place
until doubled in size –
approximately 2 hours.
4. Turn dough out onto a
floured work surface. Cut
dough into 25 pieces. Shape
with floured hands and place
on a lightly floured plate.
5. Leave to rise for 20
minutes.
6. Heat the oil in a deep
-fat fryer to 190C/375F or a
large deep saucepan.

¹ If not now-when? (Avos)

² The whole world was created for me.
(Genesis –Rashi)

³ Moses

7. Carefully drop several doughnuts at a time into the hot oil. Cook for 3 minutes per side. Turn and brown on the other side.
8. Remove with a slotted spoon, place on a paper towel. Cool slightly
9. If filling the doughnuts with jam, insert the point of a knife into one side of the donut. Put the jam in a piping bag and fill the donut.
10. To finish roll in sugar.

To serve the stylish way:
Stack them up high on a plate and dust with some cinnamon sugar.

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