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Shalom

Magazine



EDITION 32

Chanukah/Winter 2017

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Happy Chanukah

Shalom Magazine 2017
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Gaby Weltman



It is with great honor that I present Shalom Magazine's Chanukah/Winter Edition. December is the time of the year that I most miss being in Israel, where there is Chanukah everywhere. It is when I feel that my faith is not the same as that of the majority of people around us. We celebrate Chanukah while the whole country is playing Christmas songs, and trees at City Hall are decorated in red and green.

Chanukah celebrates a miracle that happened inside the Temple in Jerusalem. But in this Jewish holiday the main *mitzvah* - to light the Chanukyah - is performed at home with our family, and not at a synagogue.

That got me thinking about the fact that so many people don't like to go regularly to a synagogue. Even the ones that like to pray are starting their own minyanim or independent groups outside of formal congregations. At the same time, synagogues are closing and merging on a regular basis in our state. We should be asking ourselves how can we make synagogues more attractive to people.

When I started Shalom Magazine, I wanted to make sure to reach Jews wherever they were. Therefore, most of the copies are placed at supermarkets such as Shaws and Roche Bros., as well as at non-Kosher delis and restaurants frequented by Jews. As for the younger generation, we reach them online.

For many years, I felt that Israelis in Massachusetts were not well integrated into the Jewish community. I myself have felt discrimination from American Jews who thought that I was Israeli, because of my accent. I still believe that Americans tend to look down on people who don't speak English as their first language. But in this edition, you'll find articles about Israelis who are making a mark in the Boston area.

In recent years, I have seen the topic of Israel become a cause for division among American Jews. Unfortunately, there are many solid reasons for why the Jewish Diaspora wants to distance itself from the Israeli government and its ties to the Orthodox leadership. Yet my only wish is that American Jews would spend more time in our land of Israel to experience the positive things that work there, instead of just focusing on the negative.

May the light of Chanukah brighten our views and warm our hearts to become one united Jewish people whatever our views may be.

Shirley Nigri Farber - Publisher

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MenorahFest/Dinner & XXI Artistic Hanukkah Festival

Please join Congregation Mishkan Tefila, Congregation Kehillath Israel, and Center Makor at our BIG Hanukkah happening on Sunday, December 17. Program includes *MenorahFest* Services, dinner, and concert. XXI Annual Artistic Hanukkah Festival is presenting a musical performance by our guests from Los Angeles: violinist virtuoso Yakov Kovinser and singer, coloratura soprano, Mariana Popzlateva.

Please bring your own menorah and candles to be lighted at *MenorahFest*. Full course kosher catered dinner will be served at \$20 per person including all evening activities. Please RSVP to info@centermakor.org or info@mishkantefila.org no later than Dec.12.

Chanukah for Seniors

Tuesday, December 19, 1-2:30 p.m., Annual Chanukah party featuring Steve Siagel, owner of Siagel Productions. L'CHAIM at Temple Emanuel, 385 Ward Street, Newton, in Reisman Hall. No charge. Sufganiyot. All seniors young and old are welcome. Please call Tracy Schneider, 617-959-4928, to RSVP.

Chanukah in Swampscott

Tuesday, Dec. 19, 5:30 p.m. at Congregation Shirat Hayam, 55 Atlantic Ave., Swampscott, Hanukiah lighting, make your own edible menorah, and light supper. Free and open to the public.

Chanukah in Andover

Friday, Dec. 15 - Chanukah Night of Music, 6 p.m. (Shabbat Eve Service) - 6:30 p.m. Music and Candle Lighting, 8 p.m. Oneg at Temple Emanuel, 7 Haggetts Pond Rd., Andover, 978-470-1356. Info: www.templemanuel.net.

Chanukah in Newton

Mark your calendars and be sure to attend the Adams Street Shul Chanukah Party on Sunday afternoon, December 17 from approximately 2-4:30 p.m. Music, games, refreshments, with Mincha (at 4 p.m.), menorah lighting, and Maariv. Adams Street Shul is located at 168 Adams St., Newton. For more information, please contact adamstreetshul.news@gmail.com.

Chanukah in Marshfield

Join us on Dec. 16 from 5:30-8 p.m. for a Chanukah Celebration at Shirat Hayam that will be fun for the whole family. We will begin with a short Havdalah service followed by lighting the menorah. The celebration will be held at the Sanctuary at 185 Plain St., Marshfield. Kids and kids at heart can enjoy a bouncy house, cookie decorating, games, dreidel fun, and a magic show. Join the teenagers in the coffee loft for donuts and hot chocolate, for a B'nai Mitzvah Reunion. There will be music, a game of Jewpardy, and a potluck dinner. This event is open to the community. All are welcome. Members attend free; nonmember tickets are \$18 for an individual and \$36 for a family. For information, please visit http://www.shirathayam.net/payments_donations.html.

Chanukah in West Newton

Sunday, December 17; 4:30-7 p.m. Come celebrate the Festival of Lights with Congregation Dorshei Tzedek, at 60 Highland St., West Newton. We will begin together with 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, and text study. We'll end with a latke dinner at 6 p.m. For more information, please call 617-965-0330, or email info@dorsheitzedek.org.



Happy Hanukah

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Jewish Heritage Center

2017 Ruderman Inclusion Summit



Brandeis Professor Jonathan Sarna, CJP's Barry Shrage, and Sosua75 Board Chairman Elihu Baver

On Nov. 15, a Launch Reception for the Jewish Heritage Center was held at the New England Historic Genealogical Society (NEGHS)'s Boston headquarters on Newbury Street. Moderated by acclaimed Brandeis Professor and author Jonathan Sarna, the event, entitled "The Future of Our Heritage: The Exponential Impact of Memory," featured a hearthside conversation with outgoing CJP president Barry Shrage, where he reviewed highlights of his 30-year prolific career as head of Boston's most prominent philanthropic organization.

The center is also the home base of the popular PBS "Finding Your Roots" series hosted by Henry Louis Gates Jr., which examines U.S. history through genealogy.

As head of the 2014 founded Mass.-based nonprofit Sosua75.org, Baver has been selected by the AJHS to present an educational program on the historical significance of the 1938 Evian Conference and consequent Sosua settlement refugee rescue stories in early 2018.

For more information on this upcoming 2018 program or other AJHS events, please contact the NEGHS at 888-296-3447.



Mandy Harvey surrounded by Jay and Shira Ruderman



Academy Award-winning actress Marlee Matlin

On Nov. 19 and 20, over 1,400 people gathered in Boston for the 2017 Ruderman Inclusion Summit. The Summit brought together people from a variety of sectors including tech, policy, human services, fashion, education, social justice, business, housing and advocacy to network and share best practices.

The goal was to inspire, motivate, and arm attendees with the know-how to keep up the work of advancing the full inclusion of people with disabilities in every aspect of life.

Plenary sessions and over 15 panels were held over the two days, which featured leaders from the four major Jewish denominations. Included were an interfaith panel and a synagogue inclusion professionals' workshop.

The summit was highlighted by Oscar-winning actress Marlee Matlin; Senator Maggie Hassan; America's Got Talent finalist Mandy Harvey; and former President of Malawi Dr. Joyce Banda.

The Ruderman Family Foundation believes that inclusion and understanding of all people are essential to a fair and flourishing community. Guided by our Jewish values, the foundation supports effective programs, innovative partnerships and a dynamic approach to philanthropy in core areas of interest that include advocating for and advancing the inclusion of people with disabilities throughout our society. *Photos by Noam Galai*

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ADL New England

The 11th Annual Women of Valor Luncheon honoring Ellen Clegg took place on November 3 at the Mandarin Hotel Boston. Clegg is the Boston Globe's editorial page editor. The *Women of Valor Award* is given to individuals who have demonstrated a commitment to fighting hate, building bridges of understanding and safeguarding liberties for all.



Women of Valor Co-Chair Esta Gordon Epstein, Ellen Zucker, Ellen Clegg, Woman of Valor Co-Chair Ginny MacDowell, Linda Pizzuti Henry



ADL Women of Valor honorees through the years, from left: Carol Fulp, Ellen Clegg, Linda Whitlock, Sandra Fenwick

The Anti Defamation League (ADL) New England was honored with The Florence Lesuener President's Award at the Boston NAACP Freedom Fund dinner on November 11.

The Florence Lesuener President's Award is presented in recognition of exceptional contributions to the greater Boston community for advancing issues of equity and opportunity, and for support of the work of the NAACP Boston Branch and the communities served.

Ayanna Pressley, Boston City Councilor, Robert Trestan, ADL New England Regional Director, Tanisha Sullivan, Boston NAACP President



ADL NE staff honored with NAACP award



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A Taste of Israeli food around Boston

By Shirley Farber

When I entered the beautiful Tatte Bakery and Café in Harvard Square for the first time in November, I was overwhelmed by the décor and the assortment of baked goods and sweets on display. I was also surprised to see some well-known Israeli items on the menu and in the cases. Among a variety of tempting croissants, there were pistachio tarts, and halva-infused baked goods.

The menu on the wall listed items such as *shakshuka*, a Sephardic dish made of poached eggs and tomatoes, as well as *sabich*, a dish made with eggplant, and *fattoush*, a salad made with pita bread. But it was only when I read an article on www.israel21c.org that I made the connection and contacted the owner to praise her delicious food.

Tzurit Or is the Israeli founder and pastry chef of what is now an empire of soon-to-be eight bakeries and cafes in the Boston area. It all started as a passion for baking of this former film producer, born in a kibbutz near the Kinneret (Sea of Galilee) in the North of Israel. Before Tatte became a café, Or would bake cookies and tarts that were made famous by, among other things, being featured on Oprah's "favorite things" list three times.

From baking cookies and cakes to providing catering to famous celebrities such as Donna Karan, Or went from selling her baked goods at a farmers' market to opening her first store in 2008 in Brookline.

Some of her signature products are nut-and-pastry boxes and fruit tarts. Two years ago, the 45-year-old signed a partnership with the Panera Bread company and its founder Ron Shaich that included plans for expansion. Today, she is the CEO of Tatte Bakery and Café, but she can still be seen with her hands full of dough at any of her bakeries.

Tatte Bakery and Cafés are located in Brookline, Cambridge and Boston, serving breakfast, lunch and brunch on Friday, Saturday and Sunday. To read the full article on Tzurit Or written by Abigail Klein Leichman, please visit www.ISRAEL21c.org.

Please note that this is not a kosher establishment, but offers vegetarian options.

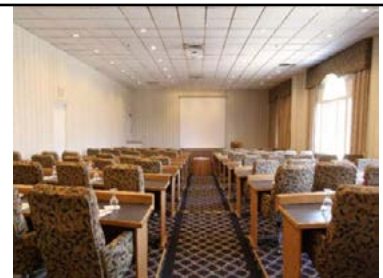


Tzurit Or



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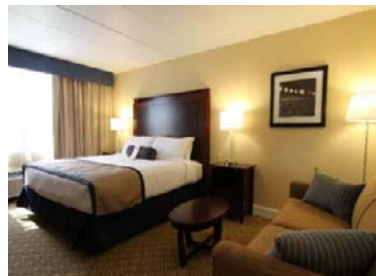
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12 Israelis making a mark on Boston's tech scene

About 250 Israeli-founded companies in the greater Boston area contribute significantly to the Massachusetts economy and innovation ecosystem

By Abigail Klein Leichman

published October 15, 2017 at www.israel21c.org

"The Boston Israeli community is very talented and accomplished," says Dan Trajman, president and CEO of the New England Israel Business Council. He estimates that roughly 25,000 Israelis live in the Boston area.

"Most Israelis who come to Boston are coming to study at the top universities in the area, to do research, to start a company or because they are being relocated by their company. It started in the 1960s and grew since then. There are several generations of successful Israelis, some already retired and some in their prime right now," Trajman tells ISRAEL21c.

Israelis are active in Boston-area academia, healthcare, retail and other fields. In high-tech alone, about 250 Israeli-founded companies have set up shop here.

An independent study commissioned by the NEIBC last year revealed that Israeli-founded businesses contribute more than \$9 billion of revenue to the Massachusetts economy and secured more than \$1.2 billion in venture capital from 2013-2015.

"A small country having such a huge impact half a world away is extraordinary," says OurCrowd global venture partner David Goodtree, a board member of NEIBC and MassChallenge Israel, which has an accelerator in Jerusalem.

"Cybersecurity is the hottest sector currently," Goodtree tells ISRAEL21c. "Digital health is coming on strong. Data storage has always been hot for Boston-Israel, and anything having to do with software, such as app development. The medical devices sector also hums along every year, and biotech is picking up."

ISRAEL21c presents 12 of the many movers and shakers on the Israeli high-tech scene in greater Boston, in no particular order.

1 - LIOR DIV, CEO, Cofounder at Cybereason

IDF Medal of Honor recipient Lior Div cofounded Cybereason in 2012 with Yossi Naar and Yonatan Striem-Amit, fellow veterans of Unit 8200, Israel's military cybersecurity corps. They turned their experience cracking and reverse-engineering complex hacking operations into the company's flagship product, the Cybereason Endpoint Detection and Response platform.



LIOR DIV

Div earned a degree in computer science at the Academic College of Tel Aviv-Yafo in 2004. He was a development group leader at Amdocs until January, when he cofounded AlfaTech, a cybersecurity services company for Israeli government agencies. He then cofounded Cybereason and moved to Massachusetts.

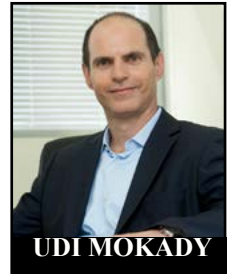
Cybereason is headquartered in Boston's Back Bay, maintains an R&D center in Tel Aviv and has offices in

London and Tokyo, and recently won \$100 million in new capital from SoftBank of Tokyo. Last April, Cybereason launched SecureBoston, a program to help local organizations and businesses fight ransomware attacks.

Div accompanied Massachusetts Governor Charlie Baker on a 2016 economic trade mission to Israel. He was named to Built in Boston's list of 35 tech people to watch in 2017.

2 - UDI MOKADY, Cofounder, Chairman & CEO at CyberArk Software

Udi Mokady established CyberArk's US headquarters in the Boston suburb of Newton in 1999 and grew the company to a market leadership position in "privileged account" security.



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12 Israelis making a mark on Boston's tech scene

CyberArk's thousands of global clients include about half of the Fortune 100 companies. The company has offices in Australia, France, Germany, Italy, Netherlands, Singapore, Turkey and the UK, in addition to a Petah Tikva R&D center in Israel.

Mokady earned a law degree at the Hebrew University of Jerusalem in 1994 and a master's degree in management from Boston University in 2003. Until founding CyberArk, he was vice president and general counsel for Israeli company Tadiran Spectralink, a producer of secure wireless communications systems.

3 - GIL ZIMMERMANN, Head of Cloud Security GTM, Cisco

Gil Zimmermann took up his current position after Cisco acquired CloudLock, the company he cofounded in January 2011 that enables enterprises to use the cloud securely as their primary business platform.

Zimmermann was a software programmer and system architect in the IDF's Mamram central computing system unit from 1992 to 1997. In 2000, he earned a computer science and mathematics degree at Tel Aviv University and then went to Boston to get his MBA at Northeastern University.

He had two previous positions in the Boston area, as entrepreneur-in-residence at the Cedar Fund and as CEO and cofounder of Aprigo, the forerunner of CloudLock.

Zimmermann organized the Boston branch of global Israeli startup community TechAviv. The other branches are in Tel Aviv, Silicon Valley and New York City.

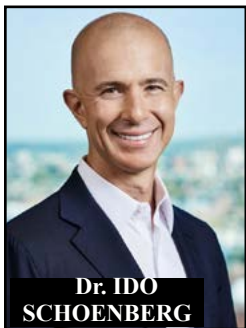


GIL ZIMMERMANN

4 - DRS. IDO and ROY SCHOENBERG of American Well

In 1996, together with Phyllis Gotlib, physician Ido Schoenberg cofounded iMDSoft in Tel Aviv, now a multinational provider of enterprise software for automating hospital critical-care units. In 2001, he became CEO of Boston-based CareKey – a healthcare software company founded by his brother Roy, also a physician – and took CareKey through its \$100 million acquisition by the TriZetto group in December 2005.

In 2006, the brothers founded American Well, which brokers on-demand telehealth visits between patients and providers in 46 states over secure video. Ido is chairman and



Dr. IDO SCHOENBERG

CEO while Roy is president and CEO.

These accomplished siblings went to different medical schools - Ido to Tel Aviv University and Roy to Hebrew University – but have worked together since childhood. According to an article in the Boston Globe, Ido (now 53) and Roy (now 50), once bought a blind mule near Jerusalem and traded it in for two donkeys.

Roy, who also has a master's in public health from Harvard, won the 2014 American Telemedicine Association Industry award for leadership and speaks widely about healthcare technology and health IT policy.

5 - SHARON KAN, Cofounder and CEO of Pepperlane

Serial entrepreneur Sharon Kan is the CEO of Pepperlane, an enterprise based in Lexington, Mass., which offers a web platform for mothers to build businesses that fit their lives and connect with other entrepreneurial moms.

Kan helped develop and lead companies from inception to acquisition including Tikatok (sold to Barnes & Noble), Zoomix (acquired by Microsoft), C-Ark (acquired by SSA Global, now Infor), and Demantra (acquired by Oracle).

She has served as entrepreneur-in-residence at Accomplice, chairwoman of Luminoso Technologies and of Orora Global, as well as cofounder of the WIN (Women Innovating Now) Lab at Babson College in Wellesley, Mass.

Kan earned an undergraduate degree from the College of Management in Israel and an executive MBA from the University of Bradford in the UK. She also studied in the French Culture program of the Sorbonne in Paris. She is an adviser and mentor to startups in the ed-tech and social enterprise space.



SHARON KAN

6 - IZHAR ARMONY, General Partner at CRV

For two decades, Izhari Armony has been general partner at Charles River Ventures (CRV), an American venture capital firm founded in 1970 in the Boston suburb of Cambridge. Its current focus is early-stage startups in information technology and other disruptive industries.

As general partner, Armony is a board member of many companies, including Israeli drone developer Airobotics and Cybereason (see above).

An avid off-road rally enthusiast, Armony served as an IDF officer for four years,



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12 Israelis making a mark on Boston's tech scene

studied cognitive psychology at Tel Aviv University, and served as vice president of marketing for Onyx Interactive, a computer-based training company in Israel. Armony earned master's degrees in international studies and business from the University of Pennsylvania before joining CRV in 1997.

7 - MOSHE YANAI, CEO of Infinidat

Infinidat computer data-storage company was founded in 2011 by inventor, entrepreneur, investor and philanthropist Moshe Yanai. He was trained in electrical engineering at the Technion-Israel Institute of Technology, graduating in 1975 and receiving an honorary doctorate in 2012.

Yanai began his career in data storage with Israel's Elbit Systems and then moved over to Nixdorf in the United States. He joined EMC in 1987, recruiting many former Israeli colleagues to join the company as it grew into a major multinational thanks in part to his invention of Symmetrix storage technology.

Two of Yanai's companies - Israeli storage startup XIV and Diligent Technologies - were acquired by IBM in 2008 and Yanai remained at IBM until 2010. He holds about 40 US patents in electronic data storage.

Infinidat, a "unicorn" that raised a further \$95 million in October 2017, is headquartered in Waltham and has offices in Herzliya Pituah, Sydney, San Jose, London, Stockholm, Amsterdam, Milan and Tokyo.

8 - YONATAN STERN, Founder, CEO & Chief Scientist at ZoomInfo

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MOSHE YANAI



YONATAN STERN

on businesspeople and companies is ZoomInfo, the Waltham-based firm founded in 2000 by Yonatan Stern and sold in August 2017 to Boston-based private equity firm Great Hill Partners for \$240 million. ZoomInfo appears on the 2017 Inc. 5000 list of the fastest-growing American private companies.

A Technion graduate in computer science, Stern founded Corex Technologies in 1993 in Cambridge, Mass., to collect and organize business-card information. Corex spun out ZoomInfo in 2000, changed its name to CardScan in 2005 and was acquired in 2006 by Newell Rubbermaid. Another CardScan spinoff, Bizo, was acquired by LinkedIn in 2014.

"We mastered the art of how you grow companies with very little money," Stern told the Boston Business Journal. "We focused all the time on delivering value to customers."

Stern served for five years in the IDF, reaching the rank of major and receiving a presidential award for his technical achievements and contribution to Israel's security. He was a three-time finalist for Ernst and Young's Young Entrepreneur of the Year award.

Stern moved back to Israel in 2004 but has continued to travel back and forth to lead ZoomInfo. He tells ISRAEL21c he'll stay on as CEO at least another year.

9 - YOEL FINK, CEO of Advanced Functional Fabrics of America



YOEL FINK

Prof. Yoel Fink heads the new Advanced Functional Fabrics of America (AFFOA), a \$10 million nonprofit public-private institute headquartered at MIT in Cambridge. AFFOA's mission is to transform traditional fibers, yarns and textiles into "smart" integrated and networked wearable devices and systems.

Fink has undergraduate degrees in chemical engineering and physics from the Technion



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12 Israelis making a mark on Boston's tech scene

(1994 and 1995) and a PhD from MIT in materials science. Since 2000, he has been a professor of materials science at MIT and also a joint professor of electrical engineering and computer science. His research group, fibers@mit, is extending the frontiers of fibers to encompass electronic, optoelectronic and acoustic properties.

Previously, Fink cofounded medical device company OmniGuide, also in Massachusetts. He received the Weizmann Institute Amos De-Shalit Foundation Scholarship in 1992, the Technology Review Award for the 100 Top Young Innovators in 1999 and the National Academy of Sciences Initiatives in Research Award in 2004.

10 - SHARON SHACHAM, Founder of Karyopharm Therapeutics

Sharon Shacham cofounded Karyopharm Therapeutics with Michael Kauffman in 2008 after nearly nine years as senior VP of drug development at Epix Pharmaceuticals and two years before that at Predix Pharmaceuticals in Israel (which merged into Epix) as director of algorithm and software development. She has an MBA and a doctorate in biochemistry computational biophysics from Tel Aviv University.

Karyopharm is focused on discovery and development of novel drugs for the treatment of cancer and other major diseases. It's headquartered in Newton, Mass., with an office in Germany.

11 - DANI GOLAN, Founder and CEO of Kaminario

Dani Golan was a fighter pilot and officer in the Israel Air Force from 1990 to 1996. He studied electrical engineering at the Technion and then went to Illinois to earn an MBA from Northwestern University's Kellogg School of Management in 2003. While there, he worked for Intel.



SHARON SHACHAM

Moshe Yanai (see No. 5) recruited Golan to work in new ventures, strategy and business development at EMC. Five years later, in 2008, Golan cofounded all-flash storage company Kaminario with Moshe Selfin and Ofir Dubovi in Yokneam, northern Israel. That location is now the R&D center. The company is headquartered in Needham, Mass., and has offices in San Francisco, the UK, Korea and France.

In 2016, Golan led a press trip to see the startup culture in Israel.

12 - DORON KEMPEL, Chairman & CEO of HPE SimpliVity

Doron Kempel got his foot in the American business door at EMC, heading its media solutions group from 1998 to 2001. He has a degree in law and philosophy from Tel Aviv University and an MBA from Harvard.

His instincts were honed as commander of a special-forces unit in the IDF, from which he emerged as a decorated major.

After EMC, Kempel cofounded Diligent Technologies with Moshe Yanai (see No. 5) and remained for a year following its buyout by IBM in 2008. His next step was founding SimpliVity, an IT service management company in Westborough, Mass., acquired



DORON KEMPEL

by Hewlett Packard Enterprise for \$650 million in January 2017.

Kempel was named Worcester Business Journal's 2015 Business Leader of the Year in the large business category.

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OUR PEOPLE

Rock and Roast - Roy Cohen



On Nov. 4, the Stoughton Chamber of Commerce hosted an evening of "Rock and Roast," honoring its chair Roy Cohen, at the Stoughton VFW Hall. Cohen is a former Stoughton Selectman and producer/host of the local TV show "Community Forum."

Following the Roast, which was filled with Jewish and political jokes, guests enjoyed music by

Cohen's band Political Asylum.

Attendees included Stoughton Chamber of Commerce Executive Director Terry Schneider, advertising executive Steve Fradkin, former state representative and event MC Marjorie Clapprod and husband Chris Spinazzola, and former Selectman Dick Levine.

South Area United Synagogue Youth (SAUSY)



USY'ers at Ahavath Torah Congregation "Pizza in the Sukkah" event.

SAUSY members comprise the youth of Ahavath Torah Congregation, Temple Beth Emunah, Temple Beth Am, and Temple Beth Abraham. SAUSY is a chapter of the New England region of USY (NERUSY), which includes Jewish youths in grades 3-12.

SAUSY is always open to South Shore neighboring communities and non-affiliated Jewish youth. There are fun activities, food, and friendship. For more information, please visit South Area USY on Facebook.



Yehuda Ben-David and Maria Gorea just opened a new flower shop in Norwood. Flower Power is located at Nahatan Place Shopping Center, at 111 Lenox St., Unit 106. Ben-David is the former owner of Flowers by Ami at Cobbs Corner, Canton. The owners are happy to assist you in making your selections, whether you are looking for one bouquet or creative bar mitzvah centerpieces.

Chanukah Fair on November 19 at Shaloh House Chabad of the South Shore



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Painting for a Purpose



CJP Young Women's Philanthropy hosted an event in November for women to gather, learn, and put their painting skills to work. After mingling and enjoying wine and snacks, the women heard from Combined Jewish Philanthropies (CJP) about our work caring for the elderly and most vulnerable. The women then heard from representatives from Jewish Community Housing for the Elderly (JCHE), a CJP partner agency, about their work to provide affordable housing and engaging programming for seniors in the Boston area, and about volunteer opportunities that exist for engagement. The women then broke into four groups and each group painted a portion of two Jerusalem-themed murals. The murals will be donated to JCHE campuses to provide color and cheer to their walls.

israel360 Moves Online

Combined Jewish Philanthropies's israel360 program expanded in cyberspace with a new, free iOS app, "israel360 Mobile" and a bi-weekly podcast series, "The israel360 Podcast." With the new app, users will be able to take part in live online "Ask Me Anything" chats with guests from Israel and beyond and listen to podcasts while on the go on their iPhones or iPads. Recent guests included Ambassador Dennis Ross on "U.S.-Israel Relations in the Trump Era;" Joe Hyams of Honest Reporting on "Spotting #FakeNews on Israel;" and Chef Einat Admony, on "Cooking Israeli Cuisine for 'Chopped, the IDF, and New York City." You can find the israel360 app in the Apple Apps Store and the podcast on SoundCloud for any device or at the iTunes store. To learn more, visit www.israel360.org.



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Getting Social with New England Yachad

At New England Yachad we are dedicated to enhancing the life opportunities of individuals with disabilities of all ages (children, teens and adults), ensuring their participation in the full spectrum of Jewish life. A major component of our programming is our social and recreational groups. Three of these groups are YAYA, Rayim, and North Shore Connections.

YAYA is our Yachad Young Adult social group, for ages 16-25. We focus on interactive activities such as game shows, scavenger hunts, and Pinterest-worthy art projects. At our November YAYA group, we made fall-themed "Thankful Jars," with lights inside representing everything for which we are thankful. After our activities we enjoy dinner together of pizza and salad.

Rayim is our older adult social group, for ages 26 and up. Our goal is to build relationships through our fun activities. At one recent group, in partnership with the Shabbat Project, we decorated challah covers and then braided our own mini challot. We also conclude our Rayim groups with a pizza dinner. Starting in January 2018, the Rayim group will be shifting from a mid-week group to meeting on Sundays in a lounge night format. We will also be launching a Self Advocacy group that will meet mid-week twice a month.

North Shore Connections is a monthly social group at the Jewish Community Center of the North Shore in Marblehead, for ages 16 and up. We have fun with seasonal activities such as crafts and Jewish holiday-themed projects. Activities have included creating Thanksgiving mobiles, watching movies,

making apple crafts for Rosh Hashanah, board games (Sorry! Is a favorite), and decorating mezuzahs for our doors. This group is a creative outlet and a place to share what is going on in our lives. We enjoy snacks together and make new North Shore friends.

At all of the social groups, our goal is to have fun while making lasting friendships. We try to tie our activities into the season or upcoming holidays. We are always excited to welcome new participants.

At Yachad, our motto is "Because Everyone Belongs," and these social groups truly give everyone a place to relax, feel safe and comfortable, and have some fun.

For more information contact: Ilana Kruger at krugeri@ou.org or 617-209-6799.

To support Yachad programs, donate at: www.yachad.org/newengland/donate/



Our YAYA group prepares to make Thankful Jars



Rayim friends enjoy dinner and games



Two of our North Shore friends crafting



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Zamir Chorale



Emma Stitcher, Devra Caspi, Sheri Olans, Zamir Chorale director Barbara Gaffin, and Frumie Burns

*Zamir Chorale event Masterworks of Majesty at Temple Beth Elohim, Wellesley, Nov. 2
Photos by Mickey Goldin*



Soloists Naomi Gurt Lind and Anne Levy

Challah Bake - Wellesley



On October 3, 31 women from the Wellesley-Weston Chabad joined together for an evening of challah baking and thoughtful talk about women in Judaism. The Challah Bake is part of a series of monthly women's events in Wellesley. To find out more about the class, please visit www.wwjewish.org.



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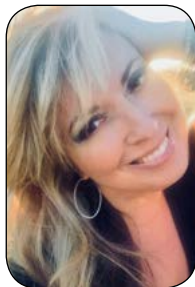
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Family Matters



By Dr. Rebecca Housel

The year was 167 BCE. Judah Maccabee successfully led his four brothers in the defeat of our oppressors in Judea, or, what is now the country of Israel. When Judah died in 160 BCE, his brother, Jonathan, took over. Leadership was kept amongst the original four brothers, handed down from one to the next, to the next. Keeping it all-in-the-family was why the Hasmonean Dynasty even started, allowing Jews religious freedom for more than

100 years. We celebrate this beacon of Jewish unity and achievement each year by commemorating the first act of Jewish agency by the Maccabees, lighting the menorah in the temple...a miracle, because that light lasted a week beyond the supply of oil that remained after the final battle to defeat Antiochus.

All Jews know the history behind Chanukah (sometimes spelled “Hanukkah”). But what we often take for granted is that the real reason for our season of light is all because of one thing, and one thing only: Family.

The Maccabees were only successful because they believed in family above all else. The original five brothers supported each other. They


were loyal. Family bonds were everything. That kind of family unity literally created a new world, one where the Jewish people were free. And, for a very long time. So long, in fact, that the coin given by the widow in the New Testament was a Maccabee coin; today, it’s called “widow’s mite.” THAT is a great example of how much of an impact the Maccabees made on not just Jewish history, but the history that has quite literally shaped our world.

Chanukah in the States has become “hellenized,” similar to holidays Jews were forced to celebrate under the rule of Antiochus. Today, American Jews use a variation of a Christmas tree - you can call it a “Hanukkah bush,” but it’s still a Christmas tree. Because, historically, the Maccabees lit a menorah. No trees were involved. Why? Evergreen trees and garland were actually used as decoration under Roman-rule for a celebration of the Winter Solstice called Saturnalia, in honor of the god, Saturn. The evergreens were a symbol of eternal life. Feasts, time off from work, sending greeting cards, gift-giving, tipping service people, and wearing special garb were all part of Saturnalia; those same traditions have been upheld for millennia today, but instead of Saturn, “Santa” is the new face of the holiday. Even Santa’s “ho-ho-ho” comes from Saturnalia. “Io” pronounced “ho” or “yo” was what people shouted to each other in festive greeting. “Ho-ho-ho” filled every city under Roman-rule in the month of December.

So, when American Jews decorate their Hanukkah bushes this season, you are not only undoing what the Maccabees fought hard to defeat, you’re also incorporating a holiday created to worship the god, Saturn. That irony seems to be lost in 2017. Along with its connection to anti-Semitism.

Jews are the originators of monotheism, a trend that caught on after about four thousand years and now, permeates the two most prevalent global theologies - Islam and Christianity. Remember, Rome was more than a city at that time. Rome was quite literally the world. What we know of as Europe, the Middle East, Northern Africa, and parts of Asia were all under the Roman Empire at one time. Constantine, the first Holy Roman Emperor, began legislating against Jews some 400 years

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Family Matters

after the end of Maccabee-rule in Israel. He celebrated Saturnalia as well, but called it Christmas. The first Christmas, actually. That was 336 AD. Constantine's justification for the persecution of Jews was their role in his new god's death.

Picking up what I'm putting down?

Even though the word "Maccabee" derives from "makebet" or the Hebrew word for "mallet" (also see "makkabah," the Aramaic word for "hammer"), the only thing Judah and his brothers smashed were their oppressors - not each other. Maintaining their family's honor, and the honor of their people, was more important than anything else. Of course, it's theorized that a lust for power was at the root of the rebellion, but that's really just more anti-Semitic rhetoric - the influence of Constantine. He quite literally created anti-Semitism, the foundation that the Holocaust was built on. History repeats, you see. Just never in the way we expect.

There's nothing wrong with celebrating Christmas; it's become an American holiday and a major player in global economics. Whether a Christmas tree or a Hanukkah bush, as long as you're bringing light into the world, it shouldn't really matter where the tradition came from. But, I would ask the American Jewish population to be more aware of what it is you are actually doing when incorporating Christmas into Chanukah. The very reason we celebrate our holiday was for Jewish religious freedom - freedom from having to integrate other cultural beliefs into our own. It was so important to the Maccabees, they actually went to war. And, won. The Maccabees weren't a giant army either; they were greatly outnumbered - like the Jews of today. It was only through the bonds of loyalty to family that Jews reclaimed our culture, and the freedom to celebrate who we really are.

Let us look to honoring ourselves, our families, and our family-traditions this Chanukah. The brightest light we can create in the world is through maintaining our global Jewish-family for future

generations, like the Maccabees. That means being loyal. It means choosing compassion over judgment, solutions over problems, and kindness over cruelty.

"Mi chamocha ba'alim Adonai!"

"Who is like you among the Heavens, Hashem!"

That was the battle cry of the Maccabees. It's even theorized that "Maccabee" is not a variation of the word for "hammer" in both Hebrew and Aramaic, but rather an acronym for that same battle cry. I ask that of you now - who is like us, whether on Earth or in Heaven?

There are none like the Jews. And, that's quite wonderful. Our culture, based on repairing the world through self-responsibility, has led to innovations in nearly every field of human-study - computer science, engineering, art, literature, and architecture. Something to remember as Jews light Chanukah candles around the world this holiday season.

Chanukah somehow....

Dr. Rebecca Housel, trademarked as the #PopCultureProfessor, is an international best-selling author, editor and blogger with books translated in nine languages and more than two-million readers from 118 countries. Please visit RebeccaHousel.com for more information.



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Your Menorah is Not in Your Window

By Tucker Lieberman

If you have a *shammash* burning bright this year, be grateful.

The great political change in this country has gnawed at many people and sapped their energy with shock, stress, confusion, fear, frustration, distraction, embarrassment, grief. Depending on who you are, the change affects you differently. Perhaps you do not feel it at all except through the altered behavior of those around you. We are all nonetheless affected.

A *shammash* is the “servant candle” of the menorah, the candle that lights the other eight, and, this year especially, not everyone can find theirs. Political anxiety brings back certain memories. Some tiny foundational lights tremble in the dark closets of Jews who had to keep themselves secret. Some lights, in confusion, wink in strange colors. Some burn so hot they consume themselves too fast. Some are snuffed inside the held breath of those waiting out the long night.

If you have the energy to lift your *shammash* this year, bottoms up. Here is an order in which to light eight candles.

Illuminate your own integrity. Light the first and only candle that remained when the Temple was taken back. It does not seem enough,

but have courage to use it. Get started and see what happens. Look at the week ahead. Do not give up before you begin. After a night of rest and a day of work, light the second candle. In your conduct, uphold decency, goodness, and the rule of law. Expect others, especially leaders, to be accountable to the same.

Be present to others and respond. Light the third candle for those who have less fortune and power yet who can be of importance to you if you are willing to see their light. Light the fourth candle for those in crisis, those who need refuge today, and remember to share your light.

Speak out. Light the fifth candle from your personal experience and what you learn from listening to the experience of others. Amplify less-heard voices. Light the sixth candle that faces hard questions with skepticism, rigor, an open mind, logic, research, and empathy. Have faith in opportunities to break through stalemates. Defend intellectual work from forces that would silence it.

Embrace life-giving systems. Light the seventh candle for the social safety net into which neighbors entrust their physical health, mental well-being, homes, family support, deep questions, and need for belonging. Light the eighth candle for behaving sustainably. Responsibly enjoy the soil, electricity, water, and air that affects all living beings on this planet that will be the home inherited by future generations.

The Temple was desecrated and misused, and there was a way to recover. The light started small, but it grew, although we could not see from where or how.

Your menorah is in your window, but your menorah is not in your window. Your menorah is in your heart, and your heart is a muscle the size of your fist.

Tucker Lieberman has published in Zeek, Jewish Mosaic, Ariga, and the Mayyim Hayyim and JVoices blogs. The phrase “Your heart is a muscle the size of your fist: Keep loving, keep fighting” comes from protest art by Dalia Shevin in 1999.



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Chanukah and Vegetarianism

By **Richard H. Schwartz, Ph.D.**

Many connections can be made between vegetarianism and the Jewish festival of Chanukah:

1. According to the Book of Maccabees, some Maccabees lived on plant foods to "avoid being polluted like the rest" when they hid in the mountains to avoid capture.

2. The foods associated with Chanukah, latkes (potato pancakes) and sufganiyot (fried donuts) are vegetarian foods, and the oils that are used in their preparation are a reminder of the oil used in the lighting of the Menorah in the rededication of the Temple.

3. Chanukah represents the triumph of non-conformity. The Maccabees fought for their inner beliefs, rather than conforming to external pressure. They were willing to say: This I believe, this I stand for, this I am willing to struggle for. Today, vegetarians and vegans represent non-conformity. At a time when most people in the wealthier countries think of animal products as the main part of their meals, when McDonald's and similar fast food establishments are expanding, vegetarians are resisting and insisting that there is a better, healthier, more humane diet.

4. Chanukah represents the victory of the few, who practiced God's teachings rather than the values of the surrounding society, over the many. Today vegetarians are a very small minority in most countries, but they believe that, consistent with God's original diet (Genesis 1:29), and religious mandates to preserve our health, treat animals with compassion, protect the environment, preserve natural resources, and share with hungry people, vegetarianism (and even mores, veganism) is the dietary approach most consistent with Jewish values.

5. Chanukah commemorates the miracle of the oil that was enough for only one day, but miraculously lasted for eight days. A switch to vegetarianism on the part of the world's people could result in an even greater miracle: the end of the scandal of world hunger which results in the death of an estimated 20 million people annually, while over a third of the world's grain is fed to animals destined for slaughter.

6. It is interesting that the ratio of eight days that the oil burned compared to the one day of burning capacity that the oil had is the same ratio (8 to 1) that is often given for the pounds of grain that are necessary to produce a pound of edible beef in a feed lot. The miracle of the oil brings the use of fuel and other resources into focus, and vegetarian diets make resources go much further, since far less water, fuel, land, pesticides, fertilizer, and other agricultural resources are required for plant-based diets than for animal-centered diets.

7. Chanukah also commemorates the rededication of the Temple in Jerusalem after it was defiled by the Syrian-Greeks. The Hebrew root of the word Chanukah means dedication. Today, a shift to vegetarianism can be a major factor in the rededication and renewal of Judaism, because it would show that Jewish values are relevant to everyday Jewish life and to addressing current problems, such as hunger, pollution, resource scarcity, and soaring health care expenditures.

8. Candles are lit during each night of Chanukah, symbolizing a turning from darkness to light, from despair to hope. According to the prophet Isaiah, the role of Jews is to be a "light unto the nations" (Isaiah 42:6). Vegetarianism can be a way of adding light to the darkness of a world with slaughterhouses, factory farms, and vivisection laboratories, as well as other symbols of oppression.

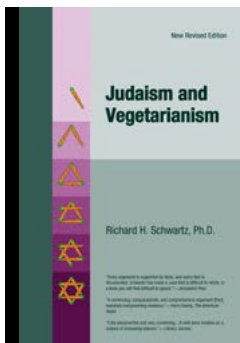
9. Chanukah commemorates the deliverance of the Jews from the Syrian Greeks. So, today, vegetarianism (and veganism) can be a step toward deliverance from modern problems such as hunger, pollution, and resource scarcities.

10. On the Sabbath during Chanukah, the prophetic portion indicates that difficulties can best be overcome "not by might and not by power, but by my spirit, says the Lord of hosts" (Zechariah 4:6). Today, Jewish vegetarians are arguing that the way to a better world is not by exercising our power over animals, but by applying the spirit of God, "whose tender mercies are over all of His works" (Psalm 145:9).

11. The Hebrew root of the word Chanukah also means education, Jewish vegetarians and vegans believe that if Jews were educated about the horrible realities of factory farming and the powerful Jewish mandates about taking care of our health, showing compassion to animals, protecting the environment, conserving resources, and helping hungry people, they would seriously consider switching to vegetarian diets.

12. At the morning services during each day of Chanukah, there is a recitation of Hallel, the psalms of praise from Psalm 113 to 118. During the Sabbath of Chanukah and every other Sabbath during the year, the morning service has a prayer that begins, "The soul of all living creatures shall praise God's name". Yet, it is hard for animals to join in the praise of God when annually in the United States alone over 9 billion animals are killed for their flesh after suffering from cruel treatment on factory farms.

Richard H. Schwartz, Ph.D. is the president emeritus of Jewish Vegetarians of North America (www.JewishVeg.org) and the author of *Judaism and Vegetarianism*, *Judaism and Global Survival*, and *Who Stole My Religion?* Visit www.facebook.org/JewishVeg



Origins of the Jewish Community of New York: The Brazilian Connection

Ann Helen Wainer

Jewish life in America began in 1654 in the colony of New Amsterdam, which is now known as New York City. Holland and its Dutch West India Company had a direct connection with the establishment of the first seeds of Jewish immigration in North America.

This extraordinary story involves my homeland of Brazil. In Brazil, as well as in North America, the Dutch were attempting to establish a foothold in the New World, and were competing with Portugal, Spain, and England. After the Spanish and Portuguese Inquisition, surviving Jews from Portugal and Spain found refuge in Holland.

In the 17th century, many Jews left Europe with the Dutch, to look for religious freedom in the New World, and its South American colony in the northeast of Brazil. These Jews arrived in the city of Recife, Brazil. The Dutch tolerated the practice of the Jewish religion, and during the Dutch occupation in Brazil, two synagogues were built.

The first synagogue of the New World, named Kahal Tzur Israel, is located in a street in Recife formerly known to be “The Street of the Jews.” The name Kahal Tzur Israel means Congregation of the Rock of Israel, which was an appropriate name, as the name of Recife means reef, a strong and solid rock.

However, after 24 years and an intense battle with the Portuguese, the Dutch lost their foothold in Brazil. They were expelled and a great number of them returned to Europe.

Others, including just 23 Jews, arrived in New Amsterdam, and founded the Spanish Portuguese Synagogue in New York. The majority of

the Jewish immigrants of New Amsterdam were Sephardic.

They arrived on September 7, 1654, just a few days before Rosh Hashanah, the Jewish New Year.

Scholars have different views of the details of the Brazilian exodus and arrival in New Amsterdam. But, it is known that a group of Jews left Recife on a ship together with other Dutch Calvinists.

The ship stopped for supplies in several ports, was driven by adverse winds, and captured by Spanish pirates. They were freed and then took another ship, which carried them to New Amsterdam.

The group of Jews was composed of four men, six women, and thirteen children. Upon their arrival, the Captain of the ship demanded payment for their trip, but the pirates had taken almost all the money the Jews had. Consequently, they were taken into court, and their remaining belongings went to public auction. Two of them were initially thrown in prison, until the Captain was persuaded to accept a grace period allowing for funds to arrive with ships from Holland.

Almost immediately after their arrival, the Jews faced an obstacle from Peter Stuyvesant,

the Lord Governor of New Amsterdam.

He officially requested, in a “friendly” manner, that they depart. Stuyvesant wrote to the Amsterdam Chamber of the Dutch West India Company just two weeks after the newcomers' arrival.

Stuyvesant was overruled and the Jewish pioneers were allowed to live in New Amsterdam.

Let me give you some perspective of the colony of New Amsterdam in 1652, and why the Governor might have felt so threatened by the arrival of only 23 Jews.

The population consisted of approximately 750 people who spoke



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Origins of the Jewish Community of New York: The Brazilian Connection

18 different languages. They were described by many accounts as sailors, smugglers and thieves. Therefore, the arrival of well-educated immigrants, but of an alien religion, would have been a threat to the religious establishment of the colony. Stuyvesant held the belief in a unified church and state.

According to Rabbi De Sola Pool, a former rabbi of the Spanish Portuguese Synagogue of New York City, the date when the Dutch West India Company gave the right to the Jews "to live and remain in New Amsterdam" marks the official settlement of Jews in North America. It also marks the beginning of the Spanish Portuguese Congregation, now named Congregation Shearith Israel. Many Jewish scholars consider Brazil to be the Mother of American Jewry.

However, the fight for Jewish equal rights continued as long as Stuyvesant was governor. Even though Jews had been assured the right to remain in New Amsterdam, Stuyvesant continued to cause difficulty for the Jewish people. Almost a year after the arrival of the first Jews, Stuyvesant excluded them from military service. The governor imposed a special discriminatory tax on the Jews to pay for others to do military duty. As a consequence, the Jews could no longer stand guard like any other of their neighbors.

Following this development, Jacob Barsimson and Asser Levy challenged the authorities. In November of 1655, they petitioned to the New Amsterdam Council requesting permission to keep guard with their neighbors, or be free from the collective tax imposed on their fellow Jews.

Although this petition was initially denied, the right to stand guard was won, after two years of court battle. In this case, Levy was demanding equal treatment, rights and obligations for him and his fellow Jews.

The Jewish struggle for equal rights in New Amsterdam continued, and still more was about to come. In February, 1656, the Jews finally obtained the right to purchase a Jewish cemetery, and in June of the same year, they were allowed to practice religion inside their homes. Consequently, worship was finally allowed, although not in public.

In April, 1657, only three years after their arrival, they finally won the right to become citizens of the colony.

In conclusion, one realizes that the Jews contributed immensely to the advancement of equal rights in the colony of New Amsterdam. Ten years after the early Jewish settlers' arrival, the English defeated the Dutch. The colony was then renamed New York in 1664, in honor of the Duke of York, brother of English King Charles the second.

As Miranda in *The Tempest* of Shakespeare said when she saw humankind for the first time: "O brave new world that has such people in it!"

Shakespeare's feelings might be transposed to the admiration we should all feel, pride in the tenacity and courage of the first Jewish settlers of New York, and all the generations of immigrants that followed. In an outstanding effort to maintain their identity, but also become Americans, the Jews helped obtain equal rights and liberty for Americans of all races and religions.

New York is now a place of enormous cultural and financial influence on the entire world, and remains a city embracing people of all races, religions and beliefs. That is what makes this story and the journey of the first Jewish pilgrims so fascinating.

This article is a short version of the essay published in the book "Jewish and Brazilian Connections to New York, India, and Ecology: A Collection of Essays" by Ann Helen Wainer. All rights reserved. Photos: Wikipedia.



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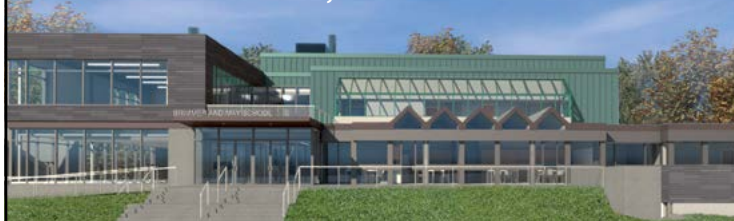
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Interview with social media star Meir Kay

Interview with Meir Kay (Kalmanson), a New York-based director born to a Chabad family who has gathered more than a million followers on social media with fun and heartwarming videos, especially those in which he interacts with homeless people. He has been featured on Good Morning America and on Dr. Oz, and in the Huffington Post and other media.

To start off, tell us a little bit about yourself.

I'm a curious, energized soul always up for an adventure somewhere new and exotic, in order to discover and learn new things about myself and the world I live in. I love bringing stories to life through films, and want to spread as much happiness and positivity as I can to as many people as I can.

Where did you grow up and what hobby did you have?

I was born in Crown Heights, Brooklyn, to two loving parents, and when I was three years old, moved to New Haven, where I experienced the rest of my childhood. I went through different phases when it came to hobbies. I loved track and sports as a kid and still try to keep an active lifestyle. Being a Bar Mitzvah motivator definitely makes it easy to stay active and healthy.

What do you do for a living?

Never put your *afikoman* in one bag, you know what I mean? I make a living by doing the things I love, which include making music, videos and commercials, and through Social Media (YouTube and Facebook), Speaking Engagements and Bar Mitzvah Motivation.

Why did you choose to do this?

This life chose me in a way. *Chassidus* says that one's name reflects their *neshama*, their soul. My name, Meir, means to illuminate, and it's something that I strive to do every day - to illuminate the people around me, to spread positive vibes, and create a brighter world than existed the day before. How I internalize it and express it comes out in different forms. A few ways are by making videos, giving talks, and even creating apparel, a/k/a: Meir Kay swag.

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Interview with social media star Meir Kay

What are your films about?

They cover a whole range of topics. I'll shamelessly plug and ask those who haven't yet visited my Facebook page to visit and check out the work I'm doing. I hope it brings a smile to your face, and inspires you to take action to better your life and the lives around you.

Many of your films involve interacting with strangers. Why?

Strangers are just friends you haven't met yet, as I like to say. There's a stigma about not talking or interacting with strangers, and of course one has to be vigilant, but I believe in the goodness of people, and want to break down the walls between our fellow human beings, because I believe we can all connect on the simple, fundamental things in our lives - we want to be happy, we want to be loved, and we want to smile and laugh.

Why do you feel that these themes/messages are important to share?

When we experience such emotions or moments with someone we didn't know, then we connect with that person, and by doing so we share this moment in time and this experience. Even if it's a small conversation on the subway, we come to learn about the other person and break down the walls between us, and I believe that's where peace is found.

What were some challenges that you overcame as a teenager?

I was bursting with energy in my early teens, I still am, B"H thank G-D, but now I think I have better control over it. But back when I was 14-16 years of age, I was bouncing off the walls, and it rubbed people the wrong way. I experienced bullying -- verbal and sometimes physical - and it's never fun to be on the receiving side of such negativity. I appreciate the experiences I had, however, as they helped me grow, and to somewhat understand when others go through, and to be there for them.



What do you think the biggest challenges are for teenagers today?

When it comes to social media today, we compare and assume other people's lives are more fulfilling or fun, but in many cases it is not the reality. One of the challenges of being a teen, I believe, is to stay connected to your beliefs, and to figure out what those values are. The world is rushing at a million likes and downloads a second, and anxiety could kick in pretty easily. So having strong roots, and working and nourishing them is important.

What does true happiness look like/how would you define simcha?

True happiness lies within kindness: that feeling when you help your fellow, selflessly - ahhh, what a feeling! When you give yourself over to another, when the "I" is removed from the equation and is replaced by selflessness, a deep sense of happiness settles in. For example, Camp Simcha is called "the happiness place in the world," and after attending four summers there, I believe that whole heartily. It is a place where there's no taking, only giving, and that's where true simcha is found. I also believe when one's physical, spiritual, emotional and spiritual beings are in line, a person is unstoppable and on top of the world.

Any closing remarks?

Don't take yourself too seriously. Have fun. Find time to play. Be curious and grow. Learning and personal growth doesn't have to be defined in a classroom. It's not a race - if you're working on being a better person than the day before, you're winning! Thanks for inviting me to take part in this publication - High Five!

Watch Meir Kay videos on www.meirkay.com or www.facebook.com/MeirKay, also on Instagram and youtube.

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Zionist Marketer and Music Maker

By Rivkah Lambert Adler for The Jerusalem Post

What would make one man travel from the [Boston] US to Israel over 60 times? For Steve Schuster, who has done exactly that, Zionism, PR for Israeli technology companies and music are “the pillars of my professional life.”

Schuster has been coming to Israel four times a year for more than a decade. His primary mission in Israel is to generate business for Rainier Communications, his [Westborough based] hi-tech PR company. But while he’s here, he also steals time from his business obligations to write and perform music, much of which is inspired by Israel.

Raised in an American Reform Zionist home, Schuster has a childhood memory of the Six Day War. In addition, he easily recalls the exact moment his father whispered to the rabbi of their synagogue in Washington State that Israel was at war on Yom Kippur of 1973.

“I remember the fear for Israel’s survival. I remember feeling it in my core. My family is very Zionist. My parents later revealed that they thought of making aliya as a family after the Six Day War.”

For family reasons, Schuster’s parents ultimately decided not to make aliya. That decision, to remain geographically close to extended family, echoes in Schuster’s own life story.

He spent his sophomore year of college at the Hebrew University. He arrived on a Friday and didn’t realize that all the stores would be closed for Shabbat.

“I remember being very hungry for 24 hours,” Schuster laughingly recalled. “It was a fantastic year!” he enthused. To make money on the side, the budding musician “played solo gigs three nights a week” at what is now the First Station in Jerusalem.

Despite his initial, positive experiences in Israel, he never considered making *aliya*; the call of his family and his music was too strong. At age 19, “I was so into music. My plan was to return to America to become a rock star.”

Instead, this multitalented musician earned an electrical engineering

degree. It all came together when, as a self-described “long haired, bearded engineer,” he gave a demonstration to potential investors of a speech-recognition system on which he was working. “That day, they invested in the company,” and a new, blended career was born.

Schuster went on to earn an MBA, studying nights and weekends. He worked his way up to managing a technology company worth \$30 million. But he found that the marketing experts he hired didn’t understand the technology or the people who would ultimately adopt it, so he found himself constantly translating one field for the other.

By 1993, he realized that his professional niche was marketing technology, and he founded Rainier Communications, named for Mount Rainier southeast of Seattle.

Ten years later, he began spending increasingly intensive amounts of time in Israel. “I had fallen hook, line and sinker back in love with Israel. I saw there was great innovation happening here and not much marketing. So I began to get clients in Israel. My company acts as PR agency for Israeli technology companies.”

Since opening an office in Israel in 2007, half his business has been with Israeli technology companies. “My staff was in shock when we started to work with Israeli clients. They hadn’t dealt with *tachlis* before. America is a non-confrontational society. Israelis are open, so we can fix things and move on to success. It was some culture shock!

“But within two years, my staff started to say, ‘My Israeli clients are the ones who know if my kid is sick or I have an issue with an aging parent and seem to know about and care about me as a person.’ They are very focused on business but also that human side.

“The expectations of Israeli clients are very high for what’s going to happen in the American market. It’s easy to get PR in Israel because there are so few media outlets. The ocean in America is much bigger to make some noise in. It takes longer. However, if you have great technology and tell the story right, it turns into business success. And we’re good at telling stories at Rainier.”

He’s on the phone with Israeli companies every day, conducting



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Zionist Marketer and Music Maker

business in English. Schuster's been trying to master Hebrew for five years. "I have functional Hebrew at this stage. I'd have to move to Israel to become fluent. In any case, my clients' English is better than my Hebrew.

"Hebrew is such a connection to Israel. I switched to a Conservative shul to hear more Hebrew."

Interestingly, Schuster's mother is a rabbi in the Jewish Renewal movement; she was ordained in her 50s. His brother is a Reform rabbi. All three are doing *Daf Yomi*, studying a page of Talmud a day.

Schuster explains that, in his marketing activities, he wants to make people feel something so they act in a certain way. With his music, he just wants people to feel something emotionally.

Speaking about the song "Florentin" from his newly released album *Sweet Gems*, Schuster said, "I have a feeling when I land in Israel. It seeps into my bones. When I'm in Florentin [a neighborhood in Tel Aviv], I feel something different than I feel when I'm in Jerusalem. I wrote the song, the words and the beat to feel that bohemian, hippie feel that's only in Florentin, to see the graffiti. There's a part in the middle that sounds like a street parade. The cafés are full and you're smelling all the smells and hearing the sounds."

Schuster wrote nearly all the songs while traveling in Israel for business. Many of them were written while on weekend getaways at Kibbutz Ein Gedi, in Tel Aviv Airbnb apartments or at the King Solomon Hotel in Netanya.

"The songs on *Sweet Gems* have varied themes, but many are

influenced by Israel or my Jewish background," Schuster related.

For example, he describes the song "The Angels' Share" as "a thematic mash-up of a by-product of whiskey distillation and the Torah parasha Vayetze. Evaporate from a whiskey distillery has gone to the angels in Ya'acov's dream. I put these two stories together in an attempt to feel what Yaacov [Jacob] felt that inspired him to name the place Beit El. I want it to be a pub song – raise a glass and *L'haim* to the wonder of what Yaacov felt."

Schuster's song "No End to the Infinite" is "heavily influenced by Kabbala's concept" of the infinity of God. "It includes a bridge that depicts the violence and wonder of the first verses of Bereshit [Genesis]." His song "Wisdom of Solomon" (with its refrain "With the wisdom of Solomon, patience of Job") was "inspired by biblical sources." Schuster took five years to make this album, a few hours at a time. "All I wanted was to make an album I could be proud of and hope people would enjoy."

Sweet Gems, which Schuster likens to the Beatles' Rubber Soul sound, is widely available in online music stores.

"I'm already working on another album, as long as my creative juices are flowing. I need to write these songs. I need this to be part of the

way I embrace life.

"I love marketing. I love having a front-row seat to innovation, but for me, I need to have my left brain and my right brain stimulated at all times to be a happy person. It's part of living a sacred, spiritual life."

This article was originally printed in the In Jerusalem section of The Jerusalem Post, November 10, 2017.

Photo: Steve at Beit Guvrin-Maresha National Park, Israel



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Everything you need to know about Chanukah

By Rabbi Moshe Bleich

1. Eight Nights = Miracle Light

Why is Chanukah eight nights long? The Talmud asks and answers:

The sages taught: On the 25th of Kislev, the days of Chanukah are eight. One may not eulogize on them, and one may not fast on them. This is because when the Greeks entered the Sanctuary, they defiled all the oils that were there. And when the Chashmonean monarchy overcame and emerged victorious over them, they searched and found only one cruse of oil that remained with the seal of the High Priest. And there was sufficient oil there to light the candelabrum for only one day. A miracle occurred, and they lit the candelabrum from it for eight days. The next year, the sages instituted those days and made them holidays, with the recitation of Hallel and prayers of thanksgiving.

But there's more. Seven represents all that is found within this world. There are seven days of the week, seven classical planets, and seven musical notes. In fact, the world itself was created in seven days.

Then there is the number eight, which represents that which is above, that which does not fit into the neat slots that hold the bits and pieces of our lives. The number eight evokes the transcendent and the G-dly. Eight is the number of miracles.

2. Light After Dark

The Chanukah candles must burn after night falls, since their purpose is to bring light into darkness. But they need to be lit early enough that someone will see them. The lights need to be seen so they can serve their function of reminding others of the great miracle G-d wrought.

3. The Silent Holiday

Chanukah is the only Jewish holiday not mentioned in the 24 books of the Bible. That's because the canon was sealed by the Men of the Great Assembly, who flourished two centuries before the Chanukah miracle. Nor does it have a tractate in the Talmud that discusses its observances. Instead, it gets a by-the-way mention in Tractate Shabbat. In the context of discussing Shabbat candles, the Chanukah candles (and by extension, the Chanukah holiday) get their time in the Talmudic sun.

4. Before There Were Potatoes There Was ... Cheese!

Today, there is a widespread custom to enjoy potato latkes on Chanukah, since the oil they are fried in reminds us of the miracle of the flames on the Temple menorah burning for eight days. But there is an older custom to eat cheese pancakes on Chanukah, which is reminiscent of the dairy (and intoxicating) meal that the brave Judith fed the Greek general before she decapitated him in his sleep, saving her village. Apparently cheese latkes morphed into potato latkes (potatoes were unknown in the Old World until the late 16th century), and a new custom was born.

5. You Light a Hillel Menorah

In the days of the Talmud, there were two major academies of learning: Hillel and Shammai. The House of Hillel taught that every night of Chanukah we add another candle - as we do today. The House of Shammai, however, maintained that we begin with eight lights on the first night and light one less flame every night, ending Chanukah with a single flame.

Tempted to try the Shammai template? The time to do that is yet come. Tradition tells us that when Moshiach comes, we will follow the rulings of the House of Shammai. But until then, there is a beautiful lesson to be learned from the Hillel model. Add more light every night. Every

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Everything you need to know about Chanukah

little bit of lights adds up to create something brilliant.

6. Syrians, Greeks, Hellenists or Yevanim?

We sometimes hear of Greeks, Syrians or even Hellenists in the Chanukah story. So who exactly were the interlopers who were expelled by the Maccabees? All of the above! After the death of Alexander the Great, his empire was broken up: the Seleucid Greek Empire was based in Syria, and the Ptolemaic Empire had its base in Alexandria, Egypt. The soldiers stationed in Judea belonged to the Syrian Greeks. And who are the Hellenists and the Yevanim? The very same people: Hella is the Greek word for Greece, and Yavan is how we say it in Hebrew.

7. Menorahs Everywhere

On the first Chanukah, candles were lit all over the courtyard of the Holy Temple in Jerusalem. This brought the Chanukah light from the inner sanctum of the Temple, the holiest spot on earth, out into the open. As Jews continue to observe Chanukah all over the globe, the ripples of holiness continue to widen and expand.

8. Lots of Choices

Most Jewish holidays begin on only four out of seven days of the week. For example, the first day of Rosh Hashanah can be Monday, Tuesday, Thursday or Shabbat, but never Sunday, Wednesday or Friday. However since the month preceding Chanukah (*Cheshvan*) can have 29 or 30 days, Chanukah can actually begin on any day of the week besides Tuesday.

9. Were the Maccabees Really So Great?

Any kid who attends Chabad preschool can tell you that the heroes of the Chanukah story are the Maccabees, the clan who led the brave insurgency against the Greek invaders. But it was not all good. Judah Maccabee and his family were Kohanim, members of the priestly tribe chosen by G-d to minister in the Holy Temple. Judah Maccabee's successors took the kingship for themselves, something that rightfully belonged to the descendants of King David. Indeed, it did not take long until the monarchy of Judea was dragged down into a series of unending power grabs and bloody intrigue, with king after king trying to

imitate the very same Greeks their ancestors had ousted from the land.

10. Is Your Menorah in the Doorway or at a Window?

The most common custom (outside of Israel) is to light the menorah at a window. In Mishnaic times, however, the menorah would be placed outside, on the left side of the door leading in from the street.

This led to a fascinating law. Normally if a person placed a candle in the street, and a straw-bearing donkey brushed by too close, the owner of the candle would be responsible for the ensuing conflagration. On Chanukah, however, he would be exempt because he was doing a *mitzvah*.

Why was the menorah placed to the left of the door? Because the *mezuzah* is placed on the right side. With the *mezuzah* on one side and the menorah on the other, you are literally surrounded by holiness.

The harsh realities of the diaspora, both sociopolitical and meteorological, forced the menorah to an indoor doorway, and some communities developed the custom to put it on the windowsill instead. Even today, many people (including Chabad) prefer to light in a doorway, surrounding ourselves with the *mitzvahs* of *mezuzah* and the menorah, just as in ancient times.

Rabbi Moshe Bleich and his wife Geni direct the Wellesley-Weston Chabad and invite everyone to check out and join their Chanukah events, which are open for all to attend, by visiting www.wwjewish.org.

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Our Crime Was Being Jewish

By Anthony S. Pitch

Jews have always defied the odds, bequeathing a triumphant heritage of endurance. The stories of Holocaust survivors in my book, *Our Crime Was Being Jewish*, testify to this everlasting resilience.

Many anti-Semites deny the Holocaust took place. But none can answer a survivor who said to me, "If the Holocaust never happened then where is my family?"

As a Lutheran soldier said after taking part in the liberation of Buchenwald and seeing the crematoria, the bloodstained walls, and piles of corpses, "I was there. I saw it with my own eyes. I can testify."

In 1938, just before they fled Vienna, a mother took her children to Schönbrunn Park and told them never to forget the sign at the gate that read, Jews and dogs are not allowed in the park.

The hatred of Jews was open and displayed without any shame. A distinguished Jewish lawyer had been served by the same waiter for decades at the same Viennese coffee house, but immediately after the Anschluss, the country's union with Nazi Germany in 1938, the waiter

told him, "I don't wait on dirty Jews!"

Many will ask why Jews did not bolt when time was still on their side. Perhaps they were too firmly ensconced in the culture, and did not believe in their peril.

A doctor in Berlin turned down a job offer at a hospital in Brazil, telling his son that the Nazis would not last long, because the German people would not stand for it.

Persecution intensified after war broke out. That was when Jews were shoved into cattle-cars like cargo, for the tortuous ride to concentration camps. In journeys lasting days, without food and only a pail of water to drink from, men, women, and children had no room to sit, no space to feed babies, no medication to take, and not much air to breathe. They had to make do with a single bucket in each railroad car to defecate and urinate in, and it soon overflowed.

A teenage boy exulted when elderly people died, giving him room to move. Another thought he was atop a pile of sleeping people, only to realize when ordered to get out that they were dead.

They were tired and hungry on arrival, and gasping for anything to drink. No one was there to rid them of the smell of their bowels, or the stench of the rotting dead. Instead they were lashed by booted Nazis shouting at them to line up for selections, to be gassed or forced into slavery. Laggards were shot on the spot, and ferocious dogs bit those too dazed to understand what was going on.

And in a French cattle-car headed for Auschwitz, two men prepared to escape by soaking their sweaters in human waste, rinsing them, then using them as tourniquets to pry open the bars of the window. Other captives pleaded with them to stay put or the Nazis would kill them as a reprisal. But an elderly woman on crutches yelled out, "You must do it! If you get out maybe you can tell the story. Who else will tell it?"

It is a theme that sounds time and again, from men and women in the death camps – the urge to survive and recall it, for a world too naïve to believe them. They had to survive, if only to tell of the atrocities.

One of the main reasons most couldn't fight back was because they didn't have any weapons. They faced well-armed fanatics who thought nothing of exacting reprisals. And nothing tamed the Jews as much as the fear of reprisals, against family, friends and fellow Jews. Others about to be slaughtered reacted like human beings, hoping that something would turn up in their favor, even when all seemed lost.

The cruelest part of all is that the victims had done nothing wrong. They were degraded, beaten, starved and murdered, only because they were Jews. A people was being annihilated simply because they were Jewish.

Remember the heartache of a survivor who saw his mother, sister and a brother taken away to be gassed. "There was no time to say anything. Nothing. Nothing. Nothing. Nothing. We were in hell."

A young girl watched helplessly as her mother, with a frail heart, walked away to the gas chamber. "From that moment I lost my emotions. I did not know how to cry."

A teenage boy avoided the selection by hiding in a latrine, up to his mouth in excrement. Nazis selecting those who would live or die were so pitiless that two girls hid between piles of corpses.

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NORTH OF THE CHARLES - SOUTH OF THE BORDER

Our Crime Was Being Jewish

They were dehumanized in every possible way. No one had a name anymore. Instead, they were known by the numbers tattooed on their forearms. They thought they were lucky, thankful that they had not been tattooed on their cheeks or foreheads.

When four women realized they had only one bowl between them, each defecated in it, threw out the contents, and half an hour later drank soup from the very same bowl.

If they went to the latrines they expected to be brushed by someone dead hanging above them, much as one expected to get wet while swimming.

A man who looked at footwear, given to the ghetto by a Nazi known as “the butcher,” recognized his own mother’s shoes.

One man was forced to kneel before a dog and call him Herr, then apologize for stealing food from his bowl.

And then there were witnesses to murder, on a scale too colossal to comprehend. No one was better positioned than those who saw it up close. They were the Sondercommandos, forced to supervise the gassing, then convey the bodies to the ovens. Only a few survived, because every six months they were killed, and new men brought in as replacements. That way it was hoped no one would live to tell the world of the horrors. But a few survived in the confusion of liberation and they put paid to the fantasies of some deniers.

Shlomo Venezia was a Sondercommando who escaped and told of a baby girl, just two months old, who survived the gas while suckling her mother’s breast, only to be shot by a guard without any feeling. Another mother injected her baby with morphine supplied by a doctor, to save her from being gassed.

And why did the SS mark the foreheads or hands of those about to be gassed? So they could identify them afterwards and cut open their stomachs for valuables they had swallowed.

There were those who refused to yield, and died with courage and defiance. A girl who escaped was caught. As she stood under the noose to be hanged, the camp commandant asked what she would do if he forgave her and let her go. She spat in his face and said she’d run away again. So he hanged her, and left her to dangle for three more days.

But in spite of all this they were wise, and smart. The Nazis gave one man 30 minutes to offload a truck or be shot. Fortunately, he was a concert cellist, and knew that Saint-Saens cello concerto took 23 minutes to play. So he hummed it to himself and finished offloading with seven minutes to spare. It saved his life.

They were not uniform in their relations with God. A rabbi returned to his burning synagogue, stood before the Ark, and, addressing God, said he’d always prayed for forgiveness for the sins of his community. “But today I stand in front of You and say, I don’t know if we will

forgive You Your sins.”

A bewildered inmate looked at a friend praying and asked how he could thank anybody for their miserable situation, and their abandonment by God. The devout man told him he didn’t understand. He was thanking God for not making him like the murderers around him.

But others showed dignity and defiant spirits. An old rabbi told others waiting to be gassed, that they would die as martyrs, and shouldn’t be afraid of death. So they sang and they danced as they went through the door to their deaths.

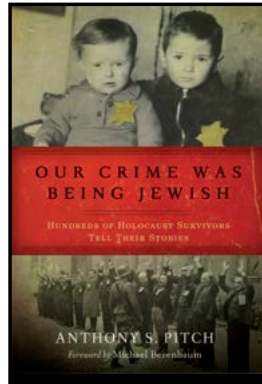
And then there was a woman who had survived the worst of Auschwitz. She had just given a speech to students when one of them asked why she brought children into this world, after telling of the horrors of Auschwitz. She told him that Hitler had wanted to eliminate the Jews, but her revenge was in saying, “Look,

we are here.”

Then there were ghastly encounters with some Jews who had pretended they were Christians. In one case a survivor returned to her sister in Poland. She had hidden with a Catholic family after being baptized. She claimed to have been saved because she had become a Christian. She even went to Mass to atone for the sins of her parents, who, she said, had killed Jesus. That’s when the survivor said to herself, she had lived as a Jew, suffered as a Jew, and would die as a Jew.

And a man who had witnessed Jews hanging upside down by their feet at Birkenau, said he only did one thing for those who were murdered. Every day he recited the memorial prayer for them, just like they would have done for his mother, father, sister and brother. Here’s the warning he gave to future generations. “Unless we know about it, and tell it to others, it’s bound to happen again.”

Anthony S. Pitch is a former journalist in America, England, Israel, and Africa, and the author of non-fiction history books, with 17 appearances on national television.



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Museum of the Bible Opens in Washington, D.C.

On November 17, one day before Museum of the Bible opened to the public, a diverse group of faith and secular leaders from around the world gathered at the eight-story, 430,000-square-foot museum in Washington to dedicate the newest museum in the nation's capital. Those joining in the celebration in the museum's 472-seat, World Stage Theater included Cardinal Donald Wuerl, archbishop of Washington; Rear Admiral Margaret Kibben, chief of chaplains of the U.S. Navy; Rabbi Stuart Weinblatt, president of the Rabbinic Cabinet of the Jewish Federations of North America; U.S. Senate Chaplain Barry Black; and Ron Dermer, Israel's ambassador to the U.S. Museum of the Bible President Cary Summers, Executive Director Tony Zeiss, Ed.D., and Chairman of the Board Steve Green welcomed guests and spoke about the vision of the museum.



"We want to take a moment to set our differences aside and say, here's a book that

has changed our world...impacted lives; and we want to celebrate it in this facility today. And when guests leave hopefully they will be inspired to get engaged with it," Co-founder and Chairman of the Board Steve Green said.

The Israeli Minister of Tourism, Yariv Levin, shared a message from Prime Minister Benjamin Netanyahu. "This impressive building and the fascinating educational exhibits it contains is a fitting home for the thousands of religious texts and artifacts in your remarkable collection. By featuring Jewish, Protestant, Catholic and other faith traditions, the museum highlights our shared values and beliefs."



Israeli Ambassador to the United States Ron Dermer said, "Today, nearly two and a half centuries after America's founding, we are gathered to celebrate the arrival of the Bible in your capital. ... Just as the Bible has always been the most prized possession of the Jewish people, the Bible has always been cherished by the American people."

"Equinox" owners and "The Jewish Table" authors Todd and Ellen Gray will operate two establishments in the museum. "Manna" will be an Israeli-Mediterranean street food cafe featuring such biblical foods as flatbread and date honey as well as traditional Jewish foods such as falafel and hummus. "Milk and Honey" will be a 70-seat coffee shop offering cappuccinos, lattes, and teas as well as snacks and sandwiches. The Grays will also provide catering for events at the museum. Many of the food offerings will be certified as kosher.

Timed-entry tickets to the museum may be reserved at www.museumofthebible.org. Photos: Museum of the Bible and Alan Karchmer.

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Chanukah and Women

By Rabbi David Grossman

Shalom! We at the combined temples of Beth Am and Beth Abraham wish everyone a joyous Chanukah! We are together at 1301 Washington St., Canton, and would welcome your attendance at any and all of our programs and services!

As we prepare for the joyous celebration of Chanukah, we should take note of the prominent role that women played in this event. Rabbi Joshua Ben Levi stated, "Women are obligated to light the Chanukah menorah, for they took part in the miracle".

How is this so? Two stories are told:

- The Syrian governor demanded that Jewish brides be first given to him on their wedding nights. When the daughter of the Kohen Gadol, the High Priest, finished her wedding ceremony, she tore off all of her clothes and stood naked before all of her guests. Her brothers became enraged with her and wanted to kill her. She said, "Over my nakedness you become angry, but over what the governor will do to me you remain silent."

Roused to fury, her brothers went to the governor and killed him. Thus began the revolt.

- The Syrians were besieging a city and the Jews had no hope. Then a woman named Judith left the city and entered the Syrian camp, the enemy. The Syrian general desired her, and that night Judith prepared a feast for him, including many cheeses to enhance his thirst. He drank wine until he fell asleep, and Judith then beheaded him.

When the Syrians discovered their leader dead and saw the Jews bearing his head aloft while advancing to the attack, they fled. This is a basis for eating cheese on Chanukah, not just latkes.

There is a custom that women should not have to do any work while the candles are burning. Some carry this honor further, saying that women should not work during the entire festival of Chanukah. That would probably be the greatest gift of all!

Whether you are a woman or otherwise, have a Happy Chanukah!

Happy Chanukah

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Ready To Fall By Marcella Fleischman Pixley

Westford resident and Newton native Marcella Fleischman Pixley is embarking on a local book tour beginning later this month that will promote her new YA novel *Ready To Fall* (Farrar, Straus and Giroux).

It is the third YA novel for Fleischman Pixley, an eighth-grade teacher of Language Arts at the Carlisle Public Schools. Her 2013 novel *Freak* received four starred reviews on Kirkus, where it was named a Kirkus Best Book of the Year. *Without Tess* (2011) was a School Library Journal selection.

Her poetry has been published in *Prairie Schooner*, *Feminist Studies*, *Sow's Ear Poetry Review*, *Poet Lore* and other literary journals, and she has been nominated for a Pushcart Prize.

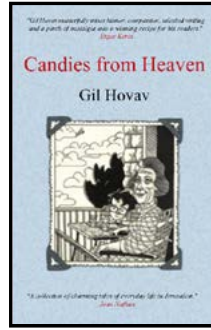


Ready to Fall follows young Max Friedman, who is overcome by grief following a family tragedy, and how engagement in a community helps him - and us - to heal.

Fleischman Pixley is the daughter of Stan Fleischman, who is on the J Street steering committee. In the past weeks, she has given book readings at Newtonville Books, the Concord Bookshop, the Gleason Public Library in Carlisle, and the Wellfleet Public Library.

Upcoming readings are:

Feb. 13 at Porter Square Books, 25 White St. Cambridge, at 7 p.m., and on March 25 at the MSLA Conference in Worcester. *Photo: Jill Goldman*



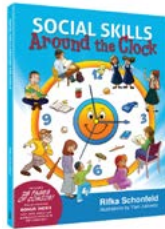
**Candies from Heaven
By Gil Hovav
(Toad Publishing)**

Gil Hovav, who appears in Netflix's new 'In Search of Israeli Cuisine' is Israel's leading culinary journalist and television personality and just released the English translation of his bestseller *Candies from Heaven*. The great grandson of Eliezer Ben Yehuda, the reviver of the Hebrew language, Gil shares his family's history, exposing with humor and emotion a Jerusalem of his childhood that no longer exists.

An unforgettable gallery of uncles, aunts, and other family member - with food woven through as a leitmotif - makes these autobiographical accounts of growing up in Jerusalem in the 60s and 70s read like short stories in the great tradition of Sholem Aleichem: tales told with great wisdom, tenderness, insight, and wit as tart as a bowl of Yemenite pickles. And who wouldn't salivate over Hovav's family recipes for sweet sour *chorba* tomato soup or his Aunt Levana's eggplant and feta bourekas?



**Social Skills Around the Clock
By Rifka Schonfeld**



This book is about the different social skills children and teenagers need throughout the day. The book is organized by two page spreads; the left side portrays a child who lacks the social skill and the right side portrays the same child after he or she has gained the skill. The illustrated section of the book has minimal text in order to keep the messages clear and simple. Children, teens and even parents can learn from this new book! (Feldheim Publishers)

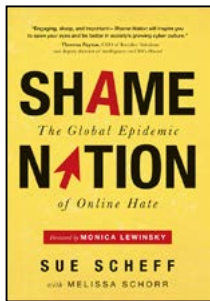
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**Shame Nation:
The Global Epidemic of
Online Hate (Sourcebook)**
www.ShameNationBook.com
Sue Scheff and Melissa Schorr

From today's sexting scandals to career-killing tweets, it's clear we are all just one click away from digital disaster. Journalist

Melissa Schorr, a Hadassah lifetime member and author of the YA interfaith comedy GOY CRAZY (Hyperion, 2006), and internet safety advocate Sue Scheff set out to examine the cultural pervasiveness of online shaming, with case after case documenting the damage being wrought on professional reputations and personal lives.

The book documents several cases of online hate involving anti-Semitism, such as the young Jewish woman whose tweet garnered her a prolonged attack by a group of trolls, and the author whose book was deliberately trashed on Goodreads.



This timely book, with a thoughtful foreword by Jewish anti-bullying advocate Monica Lewinsky, offers preventative strategies as well as a guide for what to do should readers ever become targets themselves, and what we as a community can do to push back against online hate.



**"Abi Gezunt!" Arnold Fine's Classic
Jewish Jokes from The Jewish Press**

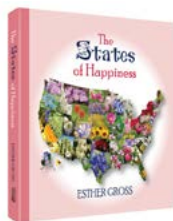
In time for this year's Chanukah gift-giving season, *Abi Gezunt! Arnold Fine's Classic Jewish Jokes from The Jewish Press*, an uproarious family-friendly Jewish joke book, promises gales of laughter at home, work, and everywhere in between. The beautifully-designed commemorative book celebrating 50 years of laughter gathers more than 300 side-splitting jokes from the legendary Jewish Press editor and

writer Arnold Fine. Funny and generous by nature, Fine wouldn't let a week go by without sharing a joke or story that he recently heard or made up, under the heading *Abi Gezunt!* (Yiddish for, "At least we are healthy!") which appeared weekly on the last page of The Jewish Press for more than 50 years.

While many of Arnold Fine's yarns echoed current events, they also drew from daily life in the big city. For tens of thousands of his loyal readers who returned weekly for his serial columns such as *The Silly World of Chelm*, which offered hilarious tales from the legendary town of Chelm, and *I Remember When!* a charmingly written and highly-entertaining column recalling his memories of growing up in New York City, it was his outrageously humorous anecdotes and witticisms that he dispensed in *Abi Gezunt!* that topped them all. Fine's warm, funny, and engaging writing style spoke to generations of Jewish and non-Jewish readers alike. Following the success of last year's most-gifted Jewish book *The Silly World of Chelm*, the new *Abi Gezunt!* is packed with carefully curated and appropriate-for-all-ages jokes on themes such as City Life, Jewish Wit, Politics, Doctors, Medicine, Old Age, and much more.

ABI GEZUNT! is published by Two Lights Publishing and distributed by Feldheim. Available also at www.AbiGezuntJokes.com.

**The States of Happiness
By Esther Gross**



No matter what we may be going through, there is always something blossoming. The States of Happiness is rich with lively, colorful photographs of the 50 Flowers of the United States. Readers will take pleasure in learning the significance behind each selection.

Be inspired by truisms and elevating Torah tools for personal growth. You'll discover that happiness isn't just a state of well-being, it's essentially a state of mind. There is something for everyone in this book; it makes for a prized keepsake and a treasured companion to help find meaning and happiness along the way. (Feldheim Publishers)



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When life turns upside down

By Julia Zis

In July of 2015, my life as I knew it changed forever. I woke up on a beautiful Monday morning with a swollen lymph node in my neck. It seems as if it were yesterday when I looked at my swollen neck in the mirror, and my mother had told me to get it checked out.

What I thought was going to be a normal procedure ended up changing the lives of my family and friends, and definitely, of my own.

I came to the United States in May of 2000 with my mother. We arrived from Dnepropetrovsk, Ukraine. I was nine years old. My mother and I moved around a little bit due to some unfortunate circumstances. In 2002, we moved to Newton and since then, I have called the city my home. I graduated high school in 2010 and began my freshman year at Simmons College. I graduated in 2014 with a degree in sociology.

I began to work at an educational store called Lakeshore Learning, where I still work to this day. In 2015, I began my first full-time job at a daycare in Needham, which I was really

excited about. But seven months after beginning my first full-time job, everything turned upside down.

After a few lab tests and a biopsy, in August of 2015 I was diagnosed with Hodgkin's Lymphoma. It came as a shock to me, especially since I have always considered myself to be a healthy person. The first reaction that I had was how will I pay for all of the lab tests, surgeries and treatments. Just that year I had begun working at a daycare full-time. I knew that I had to leave my job because of the many health risks that I might cause for myself. That meant that the only person in my family who would be employed was my single mother. There was no way that my mother or I would be able to pay for all the hospital visits. The hospital bills already began to pile up, and we were stuck.

I used to be involved with Jewish Big Brother Big Sister, and so they were my first call for help. After much-needed help, I knew that I still had bills to pay. They told me to reach out to CJP, and they told me to contact Yad Chessed.

I was in contact with some incredible people and social workers who were willing to help me in every way. Deborah Freed and the people at Yad Chessed were my lifesavers. After my initial visit with her, I knew that help was on the way. They helped me to pay the rest of my hospital bills, and for my phone bill.

To this day, after finding a job and coming up on two years in remission, they still help out my mother and I with gift cards to grocery stores. Yad Chessed does a tremendous job for people in need. I hope that I can in any way get my word out about this incredibly generous organization to which I will forever be grateful.

Julia is 26 years old. She lives with her mother in Newton and works as a paraprofessional in a Brookline Early Childhood Program.



Julia Zis between her mother and grandmother

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Jewish Federations General Assembly

By Steven Schimmel

The Jewish Federations of North America General Assembly is one of the most important gatherings for Jewish communities in North America. The conference brings together thousands of participants to hear briefings from leading voices in the Jewish world, and to discuss the newest and most important priorities in the Jewish Federation network.

The 2017 General Assembly took place last month in Los Angeles. I attended along with Ben Lyons, Vice-President of the Campaign for the Jewish Federation of Central Massachusetts.

Among this year's diverse group of presenters were Israeli President Ruben Rivlin, Tinder founder Sean Rad and *Friends* creator Marta Kauffman, a number of prominent Jewish leaders from around the country, and Prime Minister Benjamin Netanyahu (via satellite from Israel). We learned about new initiatives in the Federation system, including the Honeymoon Israel program. Its mission, similar to Birthright, aims to bring newlywed couples to Israel for their honeymoons.

There were sessions on millennial giving, the Iran nuclear deal, emergency relief efforts in Houston and the Caribbean, MASA Israel, the PJ Library, and Hillel.

The Federation system is doing impactful work across the board. Federation-funded programs continue to be at the forefront of the Jewish world. The GA is also a forum for difficult but important conversations. For example, the issue of religious plurality in Israel in the wake of recent decisions in Israel regarding the Western Wall and religious conversions has highlighted Israel's relationship with North American Jewry.

Many GA speakers urged the Israeli government to be mindful that North American Jewish community supports pluralism in Israel, and wants Israel to be a more welcoming place for Reform, Conservative and other non-Orthodox denominations. Two major concerns are the egalitarian prayer section at the Western Wall, and a proposed bill that would permit conversions in Israel to be overseen by non-Orthodox rabbis.

JFNA CEO Jerry Silverman noted that these points are among the most important contemporary issues in our communities. I felt that Silverman was correct. Israel is the homeland of the Jewish people, and that means all Jewish

people. While the Orthodox hold a great degree of influence, the non-Orthodox community should be recognized, both in Israel and in North America, where the non-Orthodox Jewish community has strongly supported Israel.

I came away from the conference with impressions about the future. Among them: I believe that we will see more initiatives to promote Jewish identity in young people. I feel that we will continue to aid all those affected by disasters. And I am certain that we will see more efforts to increase religious plurality in Israel.

Steven Schimmel is Executive Director of the Jewish Federation of Central Massachusetts. The views expressed here do not necessarily reflect the views of the Jewish Federation of Central Massachusetts.

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**Happy
Chanukah**

Want to get back to work?

By Miki Feldman Simon

You are not alone! It is estimated that approximately 1.5 million women who hold a degree want to return to the workforce. Many women take a break, and some take time off to care for their children, an elderly parent or other family members, or for personal health reasons. Some stay out for a couple of years and many for more.

I have taken multiple career breaks: to move across continents, including Israel, Australia and the U.S., to take care of my children when they were younger, and take care of my aging parents. I have successfully re-launched my career after each hiatus. I started *IamBackatWork*, in Lexington to help other women return to the workforce, help them regain their confidence and independence, and to reach their full potential. Having been there myself, I get it, I get the lack of confidence, the frustration, and the need for guidance and camaraderie in the process.

Most women are very good at doubting themselves. We quickly lose our professional assurance once we take a break from working. We may be comfortable as mothers or partners, but when wanting to return to employment, we don't usually do a great job in transferring that assertiveness to our professional life. We are quick to think that we are not professional enough, not skilled enough, that others are more qualified than us, etc.

Get your confidence back and return to the workforce

People's core competencies don't really change. You still have the skills you had before you stepped out of the workforce. Being there is like riding a bike, and you can get back to it. You may need to update some skills, but you have also gained other skills as a parent/caregiver or volunteer.

Embrace the experience you have gained outside of the workplace

As mothers, we intuitively learn to put other's needs before ours,

and how to negotiate with very unreasonable people, two-year-olds or teens, about resourcefulness and more. These are not skills that can easily be taught in the workplace, but rather, are acquired from life experiences, and they are easily transferable from motherhood to the

work setting. Often mothers volunteer for PTA, manage events, develop community relations, fundraise, and promote ideas and public awareness. This is work and experience that others get paid for, and are valuable skills to have. If you have relevant volunteer experience you should add it to your resume. It is a good way to fill in gaps in paid work experience.

Addressing the career gap

Recruiters and hiring managers usually red flag a work experience gap. Do not make the mistake of ignoring a gap in your work experience when communicating with potential employers. Not explaining a lapse will leave them wondering why you didn't work at the time. Unless you are an otherwise stellar candidate, if

there is no explanation for this pause in employment, your resume just gets moved to the bottom of the pile.

Whether in an interview or on your resume, you don't want the employment gap to be the focus. You do want to ensure that it is not an obstacle. You want to address the gap with confidence. Do not make excuses for it. Own it. A mother explaining confidently that she took time off to take care of her kids comes across a lot stronger than one making excuses for it. You made a choice that you are hopefully proud of, show it.

You want to provide a very brief explanation of what you did at the time, the briefer the better. Then you want to emphasize your readiness and eagerness to return to work.

In a resume you could address the gap in a section like the one below:

Stay-at-home Partner:

- Developed and managed budget
- Managed complex scheduling
- Provided nurturing programming
- Facilitated conflict resolution

In a conversation, you could say: I took time off to care for my kids, and now I am looking forward to returning to work and resuming my career. That's all you have to say about it. Now move on to enthusiastically explain how your experience matches the job requirements.

The opportunity

In a very competitive market with only 4.5 percent unemployment, it is hard to find qualified applicants to fill open positions. More and more businesses are realizing that women who have taken a career break provide an untapped market for talent with professional and life experience.

Adding 1.5 million professionals to the workforce is an opportunity to both our economy and the women who are eager to be challenged and fulfill their potential.

Miki Feldman Simon is the founder and CEO of IamBackatWork, a community of women dedicated to help others re-enter the workforce. IamBackatWork provides free resources, including coaching webinars on practical advice, tools and skills to guide women re-enter the workforce.

Miki has a B.A in Psychology and Educational Counseling, an M.Sc. in Organizational Behavior from the Tel Aviv University and holds an SPHR (Senior Professional in Human Resources certificate).



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The Women were the Winners



By *Tamar Lilienthal*

We learn the traditional story of Chanukah as being entirely male-based. The small brigade of Maccabees overcame the entire Syrian-Greek army. The kohanim, the priests who served in the Holy Temple, found a tiny jug of oil that miraculously allowed the menorah's light to last for eight days straight.

But where were the women at this pivotal point of struggle? What was their contribution to the Chanukah miracle?

Judith

The first woman worth noting is Judith, who played an important part in the Chanukah story. At that point, the Syrian-Greek army had laid siege over her town of Bethulia, and the general, Holofernes, was starving the town's people into submission. The leaders of Bethulia tried everything to fight against Holofernes, but to no avail. Finally, they sent a message to the general saying that if they could not defeat him in five days, they would surrender.

Judith was not ready to let that happen.

She spoke up to the town's leaders, urging them to let her go on a mission to kill him. They were hesitant, but after much debate, they finally agreed. Judith had a noticeable beauty and charm, and when Holofernes saw her, he invited her into his tent for a banquet.

Once in his tent, Judith lured the general into eating cheese, which made him thirsty. To quench his thirst she gave him wine, which eventually caused him to fall asleep. Once he was asleep, Judith took his sword and decapitated him.

Struck with the death of their powerful general, the Syrian-Greek army was confused. At that moment, Judith encouraged the Jewish army to launch a surprise attack, and they won.

Hannah

A lesser-known, but still important female figure of Chanukah is Hannah. At the start of Syrian-Greek control over the Jews, the king, Antiochus, ordered an end to all religious observance and any practice that was done solely for the purpose of connecting to G-d. A Jew could no longer do things like keep Shabbat, eat Kosher, or circumcise his or her son.

Seeing that his plan was not being effective, Antiochus began bringing Jews to his palace and forcing them to abandon G-d. The king's officers brought before him a woman named Hannah, along with her seven sons. Antiochus began with the first son and told him to eat pork.

He refused.

After much torture, Antiochus sent the boy to be executed before his family's eyes. He then tried getting the second son to eat it.

He too refused.

One by one, six of Hannah's sons stood firm in their faith and were executed in front of their mother and remaining brothers.

When the youngest boy, just seven years old, stood before the king, Antiochus gave Hannah a chance to speak with him privately. "See if you can convince your only remaining son to listen to me," he said.

Instead of telling her son to succumb to the king's wishes, Hannah reminded him that G-d ultimately has control over the world and gives reward to the righteous and punishment to the wicked. She encouraged him to stand firm in his faith.

And that's exactly what he did.

Now, Hannah found herself surrounded by the bodies of her seven children. While her exact course of action differs depending on the source it is taken from, the Talmud relates that she went up onto the roof and jumped, joining her sons in heaven before having to face the wrath of the king herself.

By learning the stories of these women, we realize that Chanukah is a holiday that commemorates so much more than oil and a war. There were women who, behind the scenes, made their mark on the Jewish people and on the Chanukah story. The effects of Judith's actions were more noticeable, but Hannah's story has served as inspiration for multitudes of generations after her.

This Chanukah, try to notice the people who often act "behind the scenes" in your life. They may not be clergy, lay leaders, or serve on the synagogue board, but it is often the people who go unnoticed that are shining the brightest light.

Tamar is currently a high school senior at Rohr Bais Chaya Academy in Tamarac, Florida. She is an avid reader and writer, and hopes to study in Israel for a year after high school.



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Sunday, March 11 (Snow Date- March 18) at 10 a.m. Op-Ed Columnist for the Boston Globe and conservative writer Jeff Jacoby will speak. Free event.

Saturday, March 17, 6-10 p.m. TBD Night at the Movies and Pizza. Pizza from 6-7 p.m.; movie begins at 7 p.m. Dinner will cost \$5 each, and refreshments along with the movie are \$5. Nonmembers need to pay in advance. We will be featuring the Movie Above and Beyond, which is a documentary that takes place in 1948 when a group of World War II pilots volunteered to fight for Israel in the War of Independence. As members of the "Machal" -- Volunteers from Abroad -- this ragtag band of brothers not only turned the tide of the war, preventing the possible annihilation of Israel at the very moment of its birth, but they also laid the groundwork for the Israeli Air Force.

Saturday, April 21, 7 p.m. Cabaret, a night of musical entertainment. Hors D'oeuvres. Paid event. Please check website for more details closer to the event date.

Temple Beth David of the South Shore Rabbi David Winship & Cantor Howard Worona



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Bourekas

Ingredients:

- 4 cups flour
- 200 g margarine
- 2 tsp vinegar
- 1 yogurt
- 1 tbsp salt

Filling

- 2 large eggplants
- 8 oz crumbled feta cheese
- 1 egg
- salt and pepper

Brushing

- beaten egg yolk with 2 tbsp water
- sesame



1. Prepare the dough a day earlier: Place all the ingredients in food processor and mix to a uniform dough. Roll into a big ball, place on a flat dish, cover with plastic wrap and leave in the refrigerator overnight.

2. The next day, remove from the refrigerator and let the dough reach room temperature (otherwise, it will be impossible to roll).

3. Meanwhile, roast the eggplants on the stove or in an oven until their peel blackens. Peel and crush with a fork (woe be to anyone who crushes in a food processor!) together with the cheese. Beat the egg and add it to the filling, together with salt and pepper. Mix.

4. Divide the dough into three balls. Roll each ball into a thin sheet, and use a glass to cut circles in the dough. Collect what remains of the dough, roll it again and cut additional circles. Repeat until all the dough is used.

5. Take a circle of dough and place a heaping teaspoon of filling in the center. Dip a finger in a cup of water and wet the edges of the circle. Fold into the shape of a crescent and pinch to close well. Place on a baking sheet lined with baking paper. Do the same for the rest of the circles. (One baking pan will not be enough.)

6. Brush the bourekas with egg wash and sprinkle a bit of sesame. Bake at 350 degrees for about half an hour, until the bourekas are golden.

Chorva (Butterfly Soup)

Chorva is a general name for soup – *ciorbă* in Romanian, *shurba* in Arabic and so on. In our home, it was the name of a sweet-and-sour tomato soup, enriched with rice. The rice plays a twofold role: It adds substance to the soup and also releases starch, thus thickening the soup. It's important to use only long-grained rice, whose granules open into the shape of butterflies if cooked properly.

Ingredients:

- 2 finely diced onions
- ¼ cup olive oil
- 2 pounds very ripe tomatoes (or 1 big can crushed tomatoes)
- 1 small container tomato paste (2 tbsp)
- salt and ground black pepper
- 10 cups water
- 1 peeled carrot, coarsely shredded
- 1/3 cup long-grained white rice
- ½ cup chopped parsley



1. Heat the oil in a pot and sauté the onions.

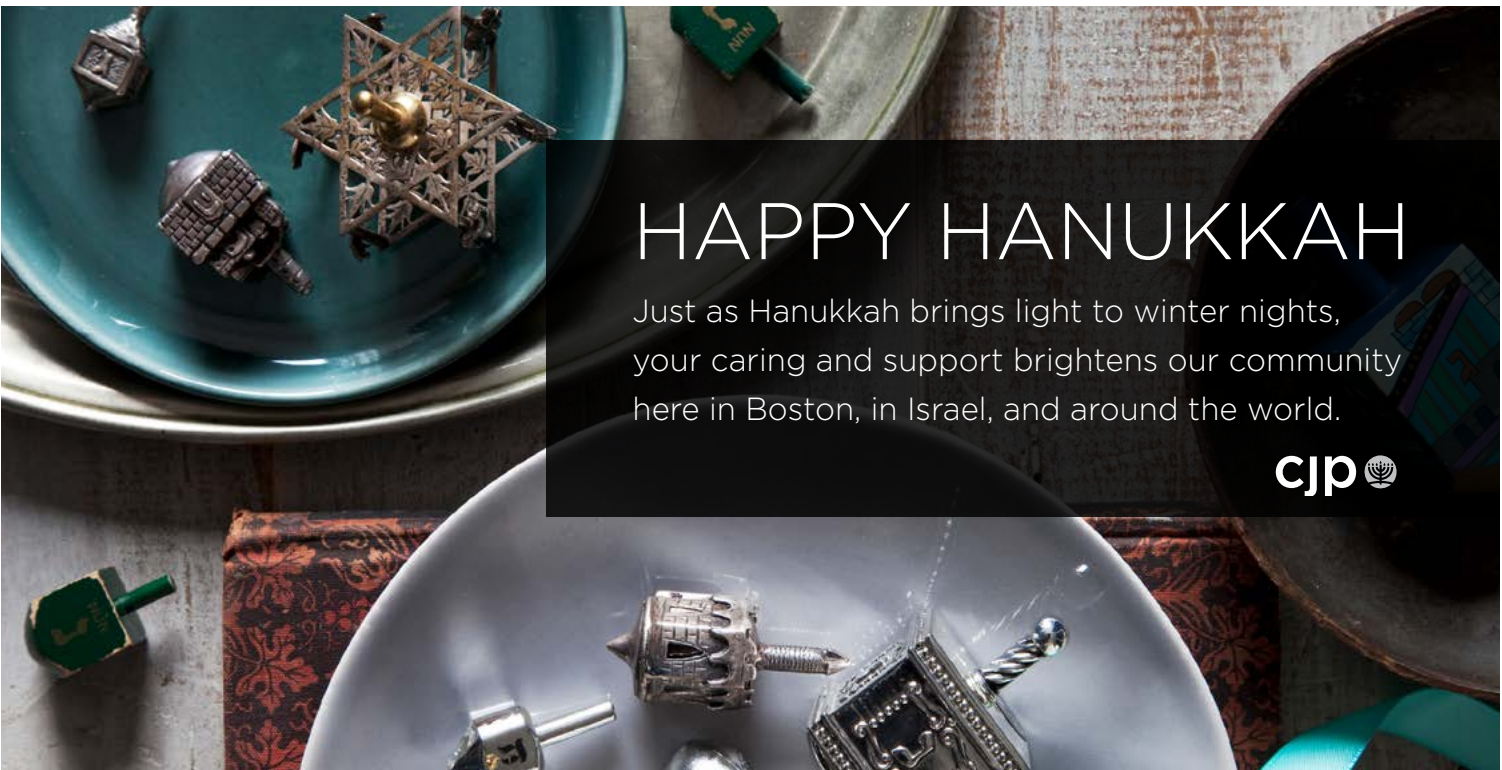
2. If using fresh tomatoes, cut in half and shred on a coarse grater (and throw away the peel). Add the shredded tomatoes (or crushed tomatoes) to the pot. Add the tomato paste, salt, pepper and water. Mix and bring to a boil.

3. Add the rice, carrots and parsley to the pot and stir. Lower the heat and cook covered, only until the grains of rice open to the shape of butterflies.

4. Remove from the heat and taste. Season with lemon juice or a little sugar, according to the sourness of the tomatoes.

Note: It's important not to put more than 1/3 cup of rice into the pot. At first, it seems like just a little, but the rice later expands and if you put too much, you'll end up with porridge.

*Recipes excerpted from Candies from Heaven
By Gil Hovav, Toad Publishing (2017)*



HAPPY HANUKKAH

Just as Hanukkah brings light to winter nights, your caring and support brightens our community here in Boston, in Israel, and around the world.



UMass Amherst Hillel



UMass Amherst Hillel Council for Fall 2017:
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Jewish Women's Endowment Fund Awards Grants

Each year, a team of dedicated members of the Jewish Women's Endowment Fund of the North Shore meets to review proposals that address issues affecting Jewish women and girls - education, health, leadership development, self-esteem and self-sufficiency.

A meeting was recently held to review grant proposals and fill grant requests. In addition, dates for future meetings were established, and planning began to hold a brunch for JWEF members and potential members in the spring.

At the meeting, grants were awarded to the Epstein Hillel School, the Jewish Women's Organizations of the North Shore, North Suburban JCC, JCC of the North Shore, Peabody Chabad, Temple B'nai Abraham, and Safe Haven.



The Fund began as outreach to the community in 2001, when representatives of the Jewish Women's Endowment Fund created a partnership between the American Cancer Society and the Jewish Federation of the North Shore. This collaboration developed a program to educate the Russian population on the North Shore about early detection of breast cancer. Since then, the Fund has branched out to other areas of interest to women and girls.

Today the Jewish Women's Endowment Fund of the North Shore is a Donor-Advised Fund of the Combined Jewish Philanthropies.

The JWEF would love for you to join us as we create new opportunities for girls and women that promote real change. For more information, please contact us at JLipson@aol.com.

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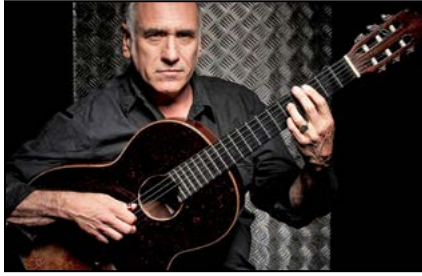
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Baba Sali Hilula in Boston

Dr. Shalom Saada Saar (right), son of Rav Chai Saada, Head of the Bet Din in Lybia, with brother Ben, at the time of the writing of the new Sefer Torah



Rabbi Israel Abuchatzera, “The Baba Sali,” (“Praying Father”) was originally from Morocco. He became one of Israel’s leading rabbis while living in Netivot, in the south of Israel. More than anyone, the Baba Sali was considered southern Israel’s undisputed spiritual master. To this day, his holy grave is a pilgrimage site, attracting countless visitors.

Here in Massachusetts the Hilula (yartzeit - anniversary of a person's death) of Baba Sali is celebrated every year by the Sephardic and Israeli communities. The next Hilula is set to take place on January 21, 2018, at a location to be announced.

Last February, more than 200 people celebrated the Hilula with a Torah dedication and dinner at Beth Menachem Chabad in Newton. The Baba Sali’s rebbetzin (wife), Simi Abuchatzera, came from Israel to participate in the event.

Baba Sali had a profound impact on Netivot and its surrounding communities. Many residents of these communities changed their entire lifestyles due to his influence. From a spiritual standpoint, Baba Sali brought the Negev desert into full spiritual bloom. Newton resident Ami Avinoam, whose father Yosef was the Baba Sali’s driver, shared stories of wisdom imparted by the Baba Sali and his family members.

For more information or to contribute, be a partner or support, please email Ami Avinoam at amihud@yahoo.com.



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Zionist Organization of America's *Fuel For Truth*, known as FFT, works to strengthen Israel's image around the world by equipping young leaders with facts and historical analysis about Israel and the Middle East, as well as with the skills needed to have meaningful conversations about these topics within their social and professional networks.

FFT is more than just an organization. It is a tight-knit community of young professionals whose love of Israel and desire for knowledge has resulted in lifelong friendships and even marriages. Our members independently come together for Shabbat dinners, birthday celebrations and picnics in the park because of the bonds created within FFT.

FFT's signature Israel advocacy training program, *Boot Camp*, is unlike anything that has come before it. Recognized by the United States Congress for Excellence in Public Diplomacy in Support of Israel, *Boot Camp* equips participants with the facts, tools and confidence to articulate their opinions in any environment, while providing a fun and dynamic atmosphere where participants become part of a community and something bigger than themselves.

The 5-week program will take place Tuesday evenings, January 30-February 27, 6:30-9 p.m. Location will be provided upon acceptance to the program. Visit www.fuelfortruth.org/bootcamp to learn more.



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Erev Shabbat and Chanukah Service, Friday, Dec. 15, 7-9 p.m.

Celebrate Shabbat and the 4th night of Chanukah with the Shir David choir and our warm community. A festive Oneg will follow.

Mazel Tots, Dec. 17, 9:30-10 a.m.

A special learning and engagement program. Young children ages 2-5 and parents or caregivers are welcome to pray, sing, and shake instruments during this brief Shabbat service. RSVP is recommended.

Chanukah Happening, Dec. 17, 10:30-11:30 a.m.

Fun hands-on Chanukah activities for families with young children, followed by a Chanukah sing-a-long. No reservation necessary.

Erev Shabbat Service Friday Night Live, Jan. 5, 2018, 6:30-8:30 p.m.

An uplifting, musical, participatory service for all ages with the Beth David band. Oneg to follow with pizza and sweets.

For more information or to RSVP, please see website.

Chanukah Soiree on Ice

Thursday, Dec. 14, 8 p.m.-11 p.m.

Young Jewish Professionals will be hosting their annual Chanukah Soiree at the ice skating rink at "Boston Winter presented by Berkshire Bank" at City Hall Plaza. The rink will be privately reserved for the event guests. This is a great opportunity to mingle and skate with fellow young professionals while celebrating Chanukah. At 8 p.m. there will be a mingle and mix in a warm tent with hot drinks, doughnuts and other Chanukah treats. At 9 p.m., there will be ice skating, a menorah lighting, and socializing.

RSVP at <http://www.bostonchabad.org/chanukah-soiree-on-ice>

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