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Folder Title:
Hanukah Ceremony 12/2/91 [OA 8319][1]

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G	26	22	1	1

NOVEMBER 27, 1991

INFORMATION

MEMORANDUM TO THE PRESIDENT

THROUGH: DAVID DEMAREST
TONY SNOW

FROM: BETH HINCHLIFFE

SUBJECT: HANUKKAH CEREMONY

I. SUMMARY

11:30 a.m. Room 4505

On Monday, December 2, at X:XX p.m., in ~~the Indian Treaty Room~~, you will deliver remarks for a ceremony honoring the beginning of Hanukkah. The audience of approximately 200 people will include 50 children from two local Jewish day schools as well as Jewish community leaders, administration officials and White House staff. You will be introduced by XXXXXXX.

II. DISCUSSION

Your remarks (X minutes, on cards) honor the lighting of the menorah and focus on the significance of Mid East peace talks and recent airlifts of Ethiopian Jews.

*What time POTUS speaks?
~~Anyone introducing him?~~ off-stage
Anyone else talking?*

November 19, 1991

MEMORANDUM TO BETH HINCHLIFFE

FROM: MICHELE NIX
SUBJECT: HANUKKAH

Per Public Liaison: No details yet on the event -- probably nothing until Friday. To date we know the following:

- The format will be very much like last year's. Very light. Brief remarks. On cards.
- It will be held in Rm. 450 on December 2nd. No confirmation on time.
- The VPRES and Mrs. Quayle are invited and Mrs. Bush, as are members of the White House staff who are Jewish and representatives from the area's Jewish organizations.
- OPL is trying to get some kids from a Jewish Day School to come in to sing songs or read compositions about what it means to be Jewish.
- The kids might play dreidel with the Pres after his remarks.
- The Pres will be presented with a menorah. He will not light one.

Hanukkah begins on December 2 and ends December 9.

Regarding meaning behind lighting of the candles: one candle lights another -- it's light is not diminished. Re: human kindness.

HANUKKAH CEREMONY \ ROOM 450
DECEMBER 2, 1991 \ 11:30 A.M.

THANK YOU. BARBARA AND I, ALONG WITH THE VICE-PRESIDENT AND MARILYN, ARE HONORED TO WELCOME YOU TO THE WHITE HOUSE FOR THE THIRD YEAR TO CELEBRATE THE MIRACLE OF THIS HOLIDAY OF HOPE.

HANUKKAH REMINDS US OF THE POWER OF FAITH AND THE POWER OF PRAISE -- IN THE WORDS OF ONE OF ITS PRAYERS, "WE THANK [GOD] FOR THE MIRACLES, FOR THE REDEMPTION, FOR THE MIGHTY DEEDS AND TRIUMPH."

- 2 -

WE HEAR THE STORY OF THE "GREAT MIRACLE THAT HAPPENED THERE" -- THE SACRED OIL THAT LASTED EIGHT DAYS. SO WITH THIS COMMEMORATION WE CELEBRATE THE FACT THAT FAITH WILL TRIUMPH.

WITH ITS TALE OF THE VICTORY OF THE MACCABEES, HANUKKAH ALSO REMINDS US OF THE STRUGGLE THE JEWISH PEOPLE HAVE BORNE FOR CENTURIES. IN THIS RELIGIOUS HOLIDAY WE HEAR THE STORY OF COURAGE -- AND HEAR A CALL TO THE WORLD: "NEVER FORGET". //

NEVER FORGET THE MEMORY OF THE MILLIONS WHO HAVE DIED IN SO MANY BATTLES OF GOOD VERSUS EVIL. // NEVER FORGET THAT THE FREEDOM WE ENJOY CARRIES PROFOUND RESPONSIBILITY. // NEVER FORGET THAT WE MUST ACT TO COMBAT ANTI-SEMITISM, RACISM AND BIGOTRY.

YOU KNOW, A FEW MONTHS AGO I STOOD AT BABI YAR -- THAT PLACE WHERE NAZIS SET OUT TO DESTROY THE SOUL OF A PEOPLE.

WHAT I SAW STRENGTHENED MY RESOLVE NEVER TO LET FORCES OF HATRED EMERGE UNOPPOSED -- AND MY RESOLVE ALWAYS TO FIGHT FOR A FUTURE DEDICATED TO FREEDOM AND TO THE VALUE OF EVERY HUMAN LIFE. \\

ON HOLIDAYS LIKE THIS, WE ALSO REMEMBER SOMETHING MORE POWERFUL THAN PAIN -- THE STRENGTH OF FAITH, AND THE TRIUMPH OF THE INEXTINGUISHABLE HUMAN SPIRIT.

THAT'S WHAT WE THINK OF WHEN WE SEE THE MENORAH -- THIS REMINDER OF HISTORY'S FIRST RECORDED BATTLE FOR RELIGIOUS FREEDOM. AS A SYMBOL OF THE CENTURIES-LONG QUEST FOR LIBERTY AND TOLERANCE, IT PROUDLY SHINES WITH COURAGE AND WITH CONSTANCY, WITH CONSCIENCE AND WITH STRENGTH.

THIS YEAR THE LIGHT SHINES MORE BRIGHTLY THAN EVER -- FOR, JUST AS THE TEMPLE OF JERUSALEM WAS REDEDICATED ON HANUKKAH, SO ARE WE REDEDICATED TO FREEDOM OF FAITH AROUND THE WORLD.

LOOK AT THE LIGHTS SHINING FROM EASTERN EUROPE. LOOK AT THE BRILLIANT LIGHT GENERATED BY THE FREEING OF THE ETHIOPIAN JEWS -- ONE OF THE MOST INTENSIVE HUMANITARIAN AIRLIFTS IN HISTORY. AND LOOK AT WHAT WE'RE SEEKING RIGHT NOW IN THE MIDDLE EAST -- PEACE.\

HANUKKAH IS A HOLIDAY FOR FAMILIES -- CELEBRATING THE JOY OF BEING TOGETHER. IT'S ALSO A HOLIDAY FOR CHILDREN -- AND I'M LOOKING FORWARD TO HAVING SOME OF YOU HELP ME PLAY DREIDEL IN A FEW MINUTES.

YOU KNOW, I WON AT THIS TWO YEARS AGO, BUT LAST YEAR THE VICE-PRESIDENT BEAT ME -- SO I'LL NEED SOME EXTRA GOOD COACHES TODAY TO EVEN THE RECORD.

THANK YOU FOR BEING HERE TODAY -- AND IN THE WORDS INSCRIBED ON MANY HANUKKAH LAMPS: "BLESSED SHALL YOU BE IN YOUR COMING AND BLESSED SHALL YOU BE IN YOUR GOING." MAY GOD BLESS YOU ALL.

#

November 19, 1991

MEMORANDUM TO BETH HINCHLIFFE

FROM: MICHELE NIX
SUBJECT: HANUKKAH

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- It will be held in Rm. 450 on December 2nd. No confirmation on time.
- The VPres and Mrs. Quayle are invited and Mrs. Bush, as are members of the White House staff who are Jewish and representatives from the area's Jewish organizations.
- OPL is trying to get some kids from a Jewish Day School to come in to sing songs or read compositions about what it means to be Jewish.
- The kids might play dreidel with the Pres after his remarks.
- The Pres will be presented with a menorah. He will not light one.

Hanukkah begins on December 2 and ends December 9.

Regarding meaning behind lighting of the candles: one candle lights another -- its light is not diminished. Re: human kindness.

(Hinchliffe/Nix)
November 25, 1991 9:30 a.m.
HANUKKAH Draft Two

PRESIDENTIAL REMARKS: HANUKKAH CEREMONY
December 2, 1991 11:30 a.m.
Room 450

Thank you. Barbara and I, along with the Vice-President and Marilyn, are honored to welcome you to the White House for the third year to celebrate the miracle of this holiday of hope.

Hanukkah reminds us of the power of faith and the power of praise -- in the words of one of its prayers, "we thank [God] for the miracles, for the redemption, for the mighty deeds and triumph." We hear the story of the "great miracle that happened there" -- the sacred oil that lasted eight days. So with this commemoration we celebrate the fact that faith will triumph.

With its tale of the victory of the Maccabees, Hanukkah also reminds us of the struggle the Jewish people have borne for centuries. In this religious holiday we hear the story of courage -- and hear a call to the world: "Never forget".

Never forget the memory of the millions who have died in so many battles of good vs. evil. Never forget that the freedom we enjoy carries profound responsibility. Never forget that we must act to prevent the horrors of anti-semitism, racism and bigotry.

You know, a few months ago I stood at Babi Yar -- that place where Nazis set out to destroy the soul of a people. What I saw strengthened my resolve never to let forces of hatred emerge unopposed -- and my resolve always to fight for a future dedicated to freedom and to the value of every human life. \\

On holidays like this, we also remember something more

powerful than pain -- the strength of faith, and the triumph of the inextinguishable human spirit. That's what we think of when we see the menorah -- this reminder of history's first recorded battle for religious freedom. As a symbol of the centuries-long quest for liberty and tolerance, it proudly shines with courage and with constancy, with conscience and with strength.

Today, as we and millions of others across the world light the menorah's candles, we are joined together in that light. Hanukkah comes in the darkest time of the year as a hopeful beacon in a long and moonless night.

This year the light shines more brightly than ever -- for, just as the Temple of Jerusalem was rededicated on Hanukkah, so are we rededicated to freedom of faith around the world. Look at the lights shining from Eastern Europe. Look at the brilliant light generated by the freeing of the Ethiopian Jews -- one of the most intensive humanitarian airlifts in history. And look at the blazing hope we're approaching -- peace in the Middle East.\\

Hanukkah is a holiday for families -- celebrating the joy of being together. It's also a holiday for children -- and I'm looking forward to having some of you help me play dreidel in a few minutes. You know, I won at this two years ago, but last year the Vice-President beat me -- so I'll need some extra good coaches today to even the record.

Thank you for being here today -- and in the words inscribed on many Hanukkah lamps: "Blessed shall you be in your coming and blessed shall you be in your going." May God bless you all.

NOVEMBER 27, 1991

INFORMATION

MEMORANDUM TO THE PRESIDENT
THROUGH: DAVID DEMAREST
 TONY SNOW
FROM: BETH HINCHLIFFE
SUBJECT: HANUKKAH CEREMONY

I. SUMMARY

On Monday, December 2, at 11:30 a.m., in Room 450, you will deliver remarks for a ceremony honoring the beginning of Hanukkah. The audience of approximately 200 people will include 50 children from two local Jewish day schools as well as community leaders, administration officials and White House staff.

II. DISCUSSION

Your remarks (4 minutes, on cards) pay tribute to this holiday and highlight issues of particular interest to the Jewish community -- such as recent airlifts of Ethiopian Jews to Israel and the Middle East peace talks.

Fact Check Copy
Acknowledgements - Vice Pres & Marilyn, FLOTUS ✓

(Hinchliffe/Nix)
November 25, 1991 9:30 a.m.
HANUKKAH Draft Two

PRESIDENTIAL REMARKS: HANUKKAH CEREMONY
December 2, 1991 11:30 a.m. > OPL
Room 450

Thank you. Barbara and I, along with the Vice-President and Marilyn, are honored to welcome you to the White House for the third year to celebrate the miracle of this holiday of hope. > OPL

Hanukkah reminds us of the power of faith and the power of praise -- in the words of one of its prayers, "we thank [God] for the miracles, for the redemption, for the mighty deeds and triumph." We hear the story of the "great miracle that happened there" -- the sacred oil that lasted eight days. So with this commemoration we celebrate the fact that faith will triumph.

With its tale of the victory of the Maccabees, Hanukkah also reminds us of the struggle the Jewish people have borne for centuries. In this religious holiday we hear the story of courage -- and hear a call to the world: "Never forget".

Never forget the memory of the millions who have died in so many battles of good versus evil. Never forget that the freedom we enjoy carries profound responsibility. Never forget that we must act to prevent the horrors of anti-semitism, racism and bigotry.

You know, a few months ago I stood at Babi Yar -- that place where Nazis set out to destroy the soul of a people. What I saw strengthened my resolve never to let forces of hatred emerge unopposed -- and my resolve always to fight for a future dedicated to freedom and to the value of every human life. \\

Rabbi
Cooper
Simon
Weinstein
Center

File
Folder
Religious
info

Babi Yar
Speech

On holidays like this, we also remember something more powerful than pain -- the strength of faith, and the triumph of the inextinguishable human spirit. That's what we think of when we see the menorah -- this reminder of history's first recorded battle for religious freedom. As a symbol of the centuries-long quest for liberty and tolerance, it proudly shines with courage and with constancy, with conscience and with strength.

File folder Religious info

Today, as we and millions of others across the world light the menorah's candles, we are joined together in that light. Hanukkah comes in the darkest time of the year as a hopeful beacon in a long and moonless night.

This year the light shines more brightly than ever -- for, just as the Temple of Jerusalem was rededicated on Hanukkah, so are we rededicated to freedom of faith around the world. Look at the lights shining from Eastern Europe. Look at the brilliant light generated by the freeing of the Ethiopian Jews -- one of the most intensive humanitarian airlifts in history. And look at the blazing hope we're approaching -- peace in the Middle East.

Info Religious info File

Hanukkah is a holiday for families -- celebrating the joy of being together. It's also a holiday for children -- and I'm looking forward to having some of you help me play dreidel in a few minutes -- I'll need some good coaches.

SP Per Webster's Dictionary 1st used

Thank you for being here with us today -- and in the words inscribed on many Hanukkah lamps: "Blessed shall you be in your coming and blessed shall you be in your going." May God bless you all.

Religious info Old JAG meme Old spec Hanukkah

(Hinchliffe/Nix)
November 22, 1991 2 p.m.
HANUKKAH Draft One

PRESIDENTIAL REMARKS: HANUKKAH CEREMONY
Monday, December 2, 1991
Room 450
11:30 a.m.

→ Thank you. I guess today you could call me "The Hanukkah Bush." \\ Barbara and I, along with the Vice-President and Marilyn, are honored to welcome you to the White House for the third year to celebrate the miracle of this holiday of hope.

Hanukkah is a reminder we sorely need today. It's a reminder that we must give thanks and praise -- in the words of the Hanukkah prayer "we thank [God] for the miracles, for the redemption, for the mighty deeds and triumph." This commemoration is a reminder that forces of faith will triumph.

Hanukkah also reminds us of the struggle the Jewish people have borne for centuries. In this religious holiday we find a theme of true national courage -- and we also hear a call to the world to never forget.

Never forget the memory of the millions who have died. Never forget that the freedom we enjoy carries profound responsibility. Never forget to use the pain of our past to forge a better future. Never forget that we must act to prevent horrors.

That was a lesson I felt so keenly 4 months ago as I stood at Babi Yar -- that place where Nazis set out to destroy the soul of a nation. I wish every person could stand there, for then they would join me in the solemn vows I made that day -- never to let forces of bigotry and hatred emerge unopposed -- and always

to fight for a future dedicated to freedom and the value of every human life. \\

As we take up the Hanukkah charge to "never forget," we must also remember something more powerful than the pain -- and that is the triumph of the inextinguishable human spirit. The ultimate lesson of the Jewish people's struggle across the centuries has been the transcendent glory of survival. Hope triumphed over horror. Life triumphed over death.

That's what we remember when we see the menorah -- this reminder of history's first recorded battle for religious freedom. As a symbol of the centuries-long struggle for liberty and tolerance, it proudly shines with courage and with constancy, with conscience and with strength.

Today, as we and millions of others across the world light the menorah's candles in reverent commemoration, we are joined together in its light. Hanukkah comes in the darkest time of the year as a hopeful beacon in a long and moonless night.

This year the light shines more brightly than ever -- for, just as the Temple of Jerusalem was rededicated on Hanukkah, so are we rededicated to freedom of faith around the world. Look at the lights shining from Eastern Europe. Look at the brilliant light generated by the emotional freeing of the Ethiopian Jews - - one of the most intensive humanitarian airlifts in history. \\

Now we'll start the eight sacred days of this Festival of Lights by playing dreidel, to celebrate that "A great miracle happened there." \\

Thank you all for coming -- in the words inscribed on many
Hanukkah lamps: "Blessed shall you be in your coming and blessed
shall you be in your going." May God bless you all.

#

Hannukah

456-7845 Kathy Jeavons Dec. 2

Where Rm 450

When

Who (audience & acts) How many?

Any suggested message this year?
i.e. Reference to Babi Yar

Jewish Day School - Sing songs

Dradle - Play game w/ Pres

White House Staff Jewish

Quayles

Mrs. B.

Will be presented

~~202 456-10218~~

(213) 553-9036 Rabbi Hier, Dean of
Center

Rabbi Cooper, SN Center

Rudlandⁱⁿ Hebrew Day

Salomon Schechter Day School

50 children ~~40-45~~

event ~~7 150-4~~ Rm 450

150 + 200

Jewish Communities

November 19, 1991

TO: MICHELLE ("ma belle, sont les mots qui vont tres bien ensemble ... ")

FROM: BETH (no-one ever wrote a song about me)

SUBJECT: DEM LIGHTS, DEM LIGHTS, DEM HANNUKAH LIGHTS

Hi. Thanks for the speeches. And a few thoughts on things that might be useful for the Hannukah speech:

1. BOBBI KILBERG (Project officer) x7140

Acknowledgements

--what will ceremony be? (where; what will events be; will the President actually light a menorrah; is this the first day of Hannukah; who in audience; etc.)

--will there be any special guests there (people who should be recognized in text of speech; or who have had significant experiences that could be incorporated)

--significant Hannukah stories or prayers

--any suggested special Hannukah message this year? (for intance, his trip to Babi Yar)

2. RABBIS

--special Hannukah stories, prayers that would be recognizable and moving

--any special concern or issue for the Jewish community this year that would be appropriate to address now?

*airlift of
Ethiopian
Jews to
Israel*

3. MICHELLE (that's you!)

--copy of Babi Yar speech (from trip to Soviet Union)

--story of Hannukah (including year)

Thanks!

• Hanukkah hymn
"Maaz Tzur"

• Prayers central to
Hanukkah holiday
or central to
Jewish religion

for it is made by fermenting grain. Before Passover, *hamets* in the home is gradually removed, and on the night before Passover, the head of the household searches for any remaining *hamets* (see LEAVEN, SEARCH FOR). Any *hamets* remaining in the home is burned on the morning before Passover. For those to whom the disposal of *hamets* would entail a considerable hardship, provisions are available whereby the *hamets* is sold to a non-Jew for the duration of the prohibited time. If any amount of *hamets* whatsoever falls into Passover food, the entire dish becomes forbidden on Passover. Leaven was also forbidden in meal-offerings in the Temple.

HA-MOTSI See BREAD; GRACE BEFORE MEALS

HANNAH AND HER SEVEN SONS See APOCRYPHA

HANUKKAH ("Dedication"). Festival celebrated for eight days commencing on 25 Kislev, commemorating the victory of the traditionalist Maccabees (see HASMONEANS) over the Hellenistic Syrians who attempted to eradicate the Jewish religion as part of their plan to hellenize their entire kingdom. The main events associated with Hanukkah took place between 165 and 163 BCE, although the Maccabees continued a military struggle with the Syrians for many years until the Jews of Erets Israel had gained *de facto* independence. Hanukkah is thus a post-biblical festival, and the historical events it commemorates are described in the apocryphal First Book of the Maccabees (see APOCRYPHA AND PSEUDEPIGRAPHA). It is not a full festival and there are no restrictions on work or other activities.

The Greeks took various steps to achieve their goal, among them the desecration of the Temple in Jerusalem. I Maccabees (4.36-59) reports that the altar had been defiled, the Syrian ruler, Antiochus Epiphanes, having commanded that sacrifices to pagan gods be offered on it. After a three-year struggle, the Maccabees under Judah Maccabee conquered Jerusalem, and demolished and rebuilt the defiled altar. They also produced new vessels for the Temple service, including a candelabrum, an altar for incense, a table, and curtains. According to a talmudic tradition, a small quantity of consecrated oil, for use in the candelabrum (MENORAH), was found within the Temple precincts (*Shab.* 21b). Although it was only enough to burn for one day, the oil lasted for eight days, and the festival was established for this length of time to commemorate the miracle. The Books of Maccabees do not record this tradition. In the Second Book of the Maccabees, it is noted that the eight-day festival was instituted by Judah upon his rededicating the Temple, according to the precedent of SOLOMON'S eight-day dedication of the First Temple. Some scholars have advanced the theory that the festival was established for eight days owing to the Jews' inability to observe the eight-day festival of SUKKOT during the fighting. With the Maccabean victory, this omission was rectified, and a celebration was held that



Kindling of Lights. *Painting by Moritz Oppenheim, showing a family lighting a Hanukkah lamp at the window of their home.*

combined Sukkot with thanksgiving for the victory and the rededication of the Temple.

The main observance of Hanukkah is the kindling of the festival lamp (*hanukkiyyah*) each night of the holiday. This practice gave the festival the additional name of *Hag ha-Urim*, "the festival of lights." The Talmud explains the lighting as publicizing the miracle (*pirsumé nissa; Shab.* 23b) and in ancient times the lamp was put in the doorway or even in the street outside the house for this purpose. The lighting takes place immediately after dark except on Friday evenings, when it must be done before the kindling of the Sabbath lights, i.e., approximately half an hour before sunset. The CANDLES are meant to burn for at least one half hour and must be kindled in a conspicuous place. They may be lit any time during the night as long as someone other than the lighter will see them. The practice of kindling the lights appears not to have been instituted until many years after the events which it commemorates.

The accepted procedure for kindling the Hanukkah lights is to light one candle (or oil lamp) on the first night and one additional candle each night (going from left to right), until the last night when eight candles are lit (kindling them from left to right). An alternate tradition is recorded whereby eight candles are lit on the first night, seven on the second, and so forth, until only one candle is lit on the eighth night. An additional candle called the *shammash* ("serving light")

is used to kindle the other lights. The practice is essentially a home ceremony, but candles are lit also in the synagogue. Children are usually given a gift of money (*hanukkah gelt*) for the festival.

Hanukkah is expressed in the liturgy in a number of ways, the most important being the introduction of the AL HA-NISSIM prayer in the AMIDAH and GRACE AFTER MEALS. HALLEL is recited at the Morning Service, and there is a special READING OF THE LAW each day of the festival. A Hanukkah hymn, MA'OTZ TUR, written in the 13th century, is very popular in the home and synagogue, and is sung in Ashkenazi communities after the kindling of the lights. The Sephardi practice is to read Psalm 30.

HANUKKAH FESTIVAL OF DEDICATION

Other Names: *Hag ha-Urim* (Festival of Lights)

Hebrew Dates: 25 Kislev — 3 Tevet

Torah & Prophetic Readings:

Weekday portions from: Num. 7:1-8:4

1st Sabbath: prescribed Torah reading and *Maftir*,
Zech. 2:14-4:7 (*Haftarah*)

2nd Sabbath (if relevant): prescribed Torah reading
and *Maftir*, I Kings 7:40-50 (*Haftarah*)

Hallel: recited daily (in full); Hanukkah lights
kindled each evening

Civil dates on which the festival occurs,
1990-2010:

1990/5751	12-19 December
1991/5752	2-9 December
1992/5753	20-27 December
1993/5754	9-16 December
1994/5755	28 November-5 December
1995/5756	18-25 December
1996/5757	6-13 December
1997/5758	24-31 December
1999/5759	14-21 December
1999/5760	4-11 December
2000/5761	22-29 December
2001/5762	10-17 December
2002/5763	30 November-7 December
2003/5764	20-27 December
2004/5765	8-15 December
2005/5766	26 December-1 January
2006/5767	16-23 December
2007/5768	5-12 December
2008/5769	22-29 December
2009/5770	12-19 December
2010/5771	2-9 December

It has become customary to hold Hanukkah parties with songs and games, especially for children. The best-known of the Hanukkah games is the *dreydel*, a spinning top used for a kind of "put and take" game. The *dreydel* is inscribed for this purpose on its four sides with the Hebrew letters, *nun, gimmel, hé, shin*, an acrostic for the words *nes gadol bayah sham* ("a great miracle happened there"). Presumably because of the association with oil, it has become popular to eat *latkes* (potato pancakes) and *sufganiyyot* (doughnuts).

In modern Israel Hanukkah has become an occasion when the theme of national courage is underlined, since it was this quality which gained the Jews of the Maccabean period their independence. In recognition of the heroism and battlefield prowess of the Maccabees, a torch is carried from their traditional burial site at Modi'in, located between Jerusalem and Tel Aviv, to various points throughout the country. In many Diaspora countries, especially the US, Hanukkah has received a previously unknown emphasis, largely to compensate the Jewish child for the overwhelming impact of Christmas in his surroundings.

HANUKKAH LAMP (*hanukkiyyah*, also known as the Hanukkah MENORAH). Eight-branched candelabrum ritually lit in celebration of HANUKKAH. According to the Talmud and artefacts from the Greco-Roman period, it originally took the form of either clay, ceramic, or metal oil lamps mounted on an elongated vertical base, or one circular lamp with eight apertures in the shape of a pointed star. The lights of the Hanukkah lamp are not permitted to burn into a single flame, but must be distinguishable one from the other (*Shab.* 23b). The Hanukkah lamp was originally placed outside the entrance of the house, to the left of the door, in order to proclaim publicly the miracle of the holiday (*Shab.* 23b, *Sof.* 20.3). Glass lanterns, in Mishnaic, talmudic and apostolic sources, protected the lamp from the winter winds and rains, in ancient Israel and Babylonia.

As a result of the prohibition against using old clay lamps for Hanukkah (*Sof.* 20.3), an Ashkenazi eight-spout metal Hanukkah lamp and a Sephardi glazed ceramic one developed during the Middle Ages (*Tur, OH* 673). In Spain, the tradition began of introducing a back-wall, from which the lamp was hung, sometimes with an extra one, the *shammash* or "server," standing in the middle or to the left. If danger was involved in placing the lamp outside, the rabbis permitted its lighting inside the home where it was hung at the entrance on the doorpost opposite the MEZUZAH. For this reason, many Hanukkah lamps have been found with the inscription "Blessed shall you be in your coming and blessed shall you be in your going" (Deut. 28:6). In Germany, the custom arose of constructing a lamp in the form of a star and hanging it near the door for Hanukkah and using it as a Sabbath lamp during the rest of the year. The German Jews were also the first to use an eight-branched standing candelabrum, especially in synagogues, inspired by the Temple

menorah; a ninth socket was added for the *shammash* from which the other lights were lit. The Polish custom was to place the lamp on the windowsill or on a table during the lighting ceremony. Throughout the Jewish world, the Hanukkah lamp became an object of rich embellishment, artistic creativity, and fine craftsmanship.

Since CANDLES have been used, they are put in from right to left — one on the first night, two on the second, etc. (following the view of the School of Hillel as against the followers of Shammai who put in eight on the first night and decreased by one every successive evening). The candles themselves are lit from left to right.

HAROSET See SEDER

HASHKAVAH See MEMORIAL SERVICES

HASHKIVENU ("Cause us to lie down [in peace]"). Opening word of the second benediction after the *Shema* in the daily Evening Service. According to the Talmud (*Ber.* 4b), it serves to extend the preceding Redemption prayer, *EMET VE-EMUNAH*. However, whereas the previous blessing concentrates on the past and future salvation of Israel, *Hashkivenu* emphasizes man's helplessness (particularly while asleep) and begs for Divine protection to ward off physical or spiritual danger. Two versions of *Hashkivenu* found a place in the liturgy: a Babylonian text that concludes with the benediction "Who guards His people Israel forever," and a slightly longer Palestinian formula concluding "Who spreads the shelter of peace over us, over all His people Israel, and over Jerusalem" (*TJ Ber.* 4.5). Since geonic times, the first has been recited on weekdays and the second on Sabbaths and festivals. Minor differences, concerning both the text and the word order, have emerged in the various rites. There are several musical settings of *Hashkivenu*; the outstanding example is Louis Lewandowski's *Ve-Hagen ba'adenu* ("Be our shield"), a 19th-century composition for cantor and choir.

Enable us, O Lord our God, to lie down peacefully [in sleep] and awaken us again, our King, to life. Spread over us the shelter of Your peace; set us aright with Your good counsel; and save us for Your Name's sake...

HASIDÉ ASHKENAZ ("the pious men of Franco-Germany" or ASHKENAZI Ḥasidim"). The term "Ashkenazi Hasidism" denotes several groups of Jewish scholars who flourished in Germany in the second half of the 12th century and the first half of the 13th, and created new concepts in Jewish thought, mysticism, and ethics. This was not a movement, there was no organized effort, nor a clear concept of

spiritual leadership, and often one group was not aware of the existence of the others. Yet, together, they changed the character of Jewish culture in Germany and comprise one of the most important original contributions of Ashkenazi Jewry in these fields in the Middle Ages. They wrote their work under the traumatic impact of the repeated massacres of Ashkenazi Jewry by the Crusaders, which started in 1096 and continued throughout the 12th century. The reaction to these persecutions is recognizable in many of their ideas.

From a historical point of view, the most important contribution of the Ashkenazi Ḥasidim to Jewish culture was in the field of ETHICS, but THEOLOGY was their main concern and their efforts were directed at solving some of the most complex theosophical problems facing Judaism at that time. They were the first in the Jewish Middle Ages to present a concept of the Divine world in which several powers together comprise the Divine unity; separate Divine powers fulfill different functions, according to their various theological systems. Thus they preceded the kabbalists in presenting Judaism with a multi-faceted concept of the Divine realm.

Ashkenazi Ḥasidim saw themselves (like the KABBALAH) as continuing and commenting on ancient traditions, rather than as innovators. For several generations before the end of the 12th century, theological and mystical matters were discussed orally in the schools of Ashkenazi rabbis, secrets being transmitted from rabbi to disciple. Their main source of influence was the literature of the ancient Jewish mystics of the talmudic period, the HĒKHALOT AND MERKAVAH MYSTICISM, which they preserved, paraphrased, and commented upon. They also sought more direct sources, claiming, for instance, that many of their secrets were received from R. Aaron ben Samuel of Baghdad, also known as Abu Aharon, who visited the Kalonymus family in southern Italy probably in the eighth century, and brought Babylonian traditions to this school; when the Kalonymus family migrated to Mainz in the ninth century, the secrets continued to be transmitted from generation to generation.

The first writer of this school was R. Samuel ben Kalonymus he-Ḥasid (the Pious), in the mid-12th century, who was followed by his son, JUDAH HE-ḤASID. The most important writer of this group was the latter's disciple, ELIAZAR OF WORMS. These last two scholars were the first to write detailed commentaries on the Jewish prayer book.

Besides this central school of the Kalonymus family, other groups produced theological and mystical treatises. Around 1200 an anonymous writer composed *Sefer ha-Hayyim* ("The Book of Life"), an original theological work relying on the work of Abraham IBN EZRA, and combining mysticism, science, and a system of ethics. Another anonymous work unrelated to any school is the *Sefer ha-Navon*, a commentary on the SHEMA, which also includes a commentary on the *Shi'ur Komah*, the ancient work of mysticism describing the parts of the Divine supreme figure anthropomorphically. Another school which produced theological works for two or

Syria Refuses to Budge on Talks

■ **Mideast:** Assad remains at odds with Israel on key points for a peace conference. After rebuff, Baker meets with Soviet Foreign Minister Bessmertnykh in Cairo.

By NORMAN KEMPSTER, TIMES STAFF WRITER

140/174
CAIRO—Syrian President Hafez Assad refused to budge on two key procedural issues during almost six hours of talks Sunday with Secretary of State James A. Baker III, raising serious doubts that a proposed Middle East peace conference will ever get under way.

A senior U.S. official said the status of the negotiations after the Baker-Assad meeting in Damascus is "essentially the same that we came in with last night" when Baker arrived from Washington.

The official, who declined to be identified by name, said the negotiations are snagged on Syria's demand that the United Nations play an important role in the proposed conference and that the meeting must be able to reconvene from time to time to mediate disputes between Israel and the Arab parties. Israel rejects both points.

"On those two issues, I didn't see any particular progress [in Damascus], and I don't expect to see any progress on those two issues when we get to Jerusalem," the official said, adding somewhat wanly, "Maybe we will get lucky."

When the official was asked why Baker did not break off his fourth trip to the Middle East in two months and admit that differences between Israel and its Arab adversaries are irreconcilable, the official said the secretary of state has appointments in Cairo and Jerusalem and it would be "dishonorable" to break them. But he did not object when reporters suggested that Baker was "stiffed" in Damascus.

After his talk with Assad, Baker flew to Cairo for meetings with Egyptian officials and Soviet Foreign Minister Alexander A. Bessmertnykh, who is in Egypt on his own Middle East visit. Washington and Moscow have agreed to co-sponsor the proposed conference, and both Baker and Bessmertnykh are trying to encourage Arab and Israeli participation.

Baker goes to Jordan and Israel

on Tuesday. He is scheduled to return to Washington on Thursday.

Although the senior U.S. official stressed that both Syria and Israel have been intransigent, he offered an oblique hint that a limited conference could be held even if Syria refused to participate.

Asked if Syria could be left out, the official said, "That is very speculative and hypothetical, and I'm not in a position to answer that one right now."

As another possible fallback position, the same senior official said Saturday that the conference could begin with separate talks on water resources, arms control, environmental protection and other single-issue topics if no agreement can be reached on an overall Arab-Israeli peace conference. He said such an "outside-in" procedure is an option "if you can't do any better than that."

Nevertheless, Baker's initiative seems to hang by a thread despite the boost that it received Saturday when the six-nation Gulf Cooperation Council, led by Saudi Arabia, agreed to send its secretary general to the conference as an official observer. The six nations also said they would participate in separate talks on regional issues.

In Jerusalem, Israeli leaders showed little enthusiasm for the agreement by the six Persian Gulf states, the Associated Press reported. The Israelis said the step was not bold enough.

Foreign Minister David Levy said that while it was at least a sign of progress, Israel wants "not only part of the Arab states but all the Arab states" to enter direct negotiations.

Prime Minister Yitzhak Shamir's top adviser, Yossi Ben-Aharon, said the Gulf states' decision "contributes nothing to the peace process."

Baker had hoped to use the Gulf council announcement as a lever to

Jewish Settlers Wound 2 Arab Girls

JERUSALEM—Jewish settlers shot and wounded two Palestinian girls aged 4 and 5 near Jerusalem on Sunday as Israelis celebrated the 24th anniversary of the capture of the Arab half of the city.

The settlers, from the Jewish community of Shiloh in the occupied West Bank, told police they opened fire when an Arab minibus tried to force their bus off the road just north of Jerusalem near the Palestinian village of Arram.

The girls, riding in the minibus, were wounded in the legs. Police said they detained the settlers and their bus driver.

—Reuters

bring about Syrian participation. But that strategy appears to have fallen flat. Assad, who opposed Saudi participation in the first place, yielded nothing even after the Gulf council announcement.

The Syrian government newspaper Tishrin said in an editorial Sunday that Washington has more at stake in the current situation than Syria does.

"There is no doubt that wasting the current opportunity for implementing comprehensive peace in the region does not jeopardize . . . countries directly concerned with the Arab-Israeli conflict, but it jeopardizes American credibility and affects international security, peace and detente," the editorial said.

Nevertheless, Baker sought to put a positive gloss on the negotiations when he got to Cairo.

Talking to reporters after a two-hour meeting with Bessmertnykh

on Sunday night, Baker said, "I don't think we have reached an impasse that can't be bridged."

Asked to cite areas of agreement, Baker said that both Israel and the Arab parties have agreed to seek a comprehensive settlement under the terms of U.N. Security Council Resolutions 242 and 338.

"The parties will interpret those resolutions in different ways," he said. "The point of the negotiations is to determine the exact meaning of 242."

The resolution, adopted after the Arab-Israeli War of 1967, calls on Israel to return occupied territory. The Arab states maintain that the resolution requires the return of all territory, while Israel insists that it has already complied by returning the largest tract of land, the Sinai Peninsula, to Egypt.

Before going into his meeting with Bessmertnykh, Baker said that agreement has been reached on many procedural points while "one or two things—really only one or two—maybe three" remain in dispute.

Nevertheless, the conflicts over the role of the United Nations and the future of the conference are matters that Baker earlier had called "deal-breakers."

The senior official said that a controversy over the nature of the Palestinian delegation to the conference appears to be on the way to resolution, although it is not completely settled. He declined to provide any details of the possible deal.

Although the official said it is too early to decide if Baker will return to the region after his current trip ends, he implied that the secretary of state is becoming increasingly discouraged.

"At the end of this trip we will know exactly what separates the parties—exactly—and then we will determine what the next steps are—that's the name of the game," the official said.

(Hinchliffe/Blymire)
June 5, 1991 8 p.m.
SIMON -- OUTLINE (Draft One)

PRESIDENTIAL REMARKS: SIMON WIESENTHAL DINNER
Sunday, June 16, 1991
Los Angeles, California

(ROUGH PROPOSED WORKING OUTLINE)

1 I. INTRODUCTION

- A. Acknowledgements
--(Simon Wiesenthal) and center's board;
Gov. Wilson;
Jerry Weintraub (will introduce)
Arnold Schwarzenegger (award recipient)
- B. Jokes
--Playing on Arnold; Los Angeles; and Rabbi Hier
- C. Mention of award to Arnold

3 II. CUP OF ELIJAH

- (will be presented to him by center for human rights work)
- A. Meaning (personal and symbolic)
 - B. Accompanying Hebrew prayer -- "I lift up the cup of redemption in thanks and gratitude"
 - C. Expand from specific redemption of cup to redemption of world -- world ~~peace~~ values.

4 III. WORLD PEACE BEGINS WITH REMEMBRANCE

- VALUES*
- Always have to fight for values.*
- A. Education -- so don't forget (role of center)
 - B. Holocaust
 - 1. Affirm, as representative of WWII generation, we will never forget
 - 2. (Elie Wiesel: "I devoted my life to telling the story of the Holocaust dead because anyone who does not remember betrays them again.")
 - 3. Center's work -- education
 - C. Today --
 - 1. Remember Kurds (at time, Simon W.: "silence is admittance ... silence can never stand")
 - 2. Remember Gulf
 - 3. Ethiopian Jewry

5 IV. LESSONS TO REMEMBER

- A. American flag from concentration camp (presented at beginning)
 - 1. Reminds us of what America was to them
 - 2. Reminds us of what America should be to us and to all the world
- B. American values

2 V. SHARED VALUED WITH ISRAEL

- A. General shared values
- B. Democracy
- C. Tolerance
 - 1. Most important
 - 2. Means no bigotry
 - 3. Means individual rights and freedoms
 - a. no PC
 - b. no quotas
 - 4. Means no anti-semitism
 - a. reaffirm commitment to rooting it out
 - b. reaffirm commitment to working with emerging democracies in Eastern Europe, including making sure anti-semitism never happens again
 - c. reaffirm administration's pledge to seek out Nazis in U.S.
 - d. reaffirm administration will keep issue of Soviet Jewry on agenda with Gorbachev
- D. Re-state pledge of commitment to Israel, importance of U.S.-Israeli relations
- E. Middle East peace plan update

6 VI. CONCLUSION

- A. Re-state commitment to helping Jewish people everywhere
 - 1. Jewish people everywhere
 - 2. Peace in Middle East
 - 3. End story of Holocaust (Nazi captures, end of anti-Semitism, education and remembrance)
- B. Center -- perfect for all of these lessons -- "Museum of Tolerance"
- C. Conclusion -- quote from Simon W. -- "Freedom is not a gift from Heaven. One must fight for it every day."

See Bobbie for anti-Semitism material

#

BACKGROUND NOTES FOR WIESENTHAL CENTER SPEECH

KEY THEMES: Tolerance
Shared values
Remembering history
Ethiopia Jewry

KEY MOOD: Audience extremely supportive --
wants to react emotionally
Representative of 600,000 L.A. Jews
many from entertainment field
Atmosphere expected to be
"electrically charged,"
"powerful"

**

*Soviet jewry
jackson vanndk
ethiopian jewry*

Ref:
BM50
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1989
WH

*The
Encyclopedia*
of
JUDAISM

EDITOR-IN-CHIEF *Geoffrey Wigoder*

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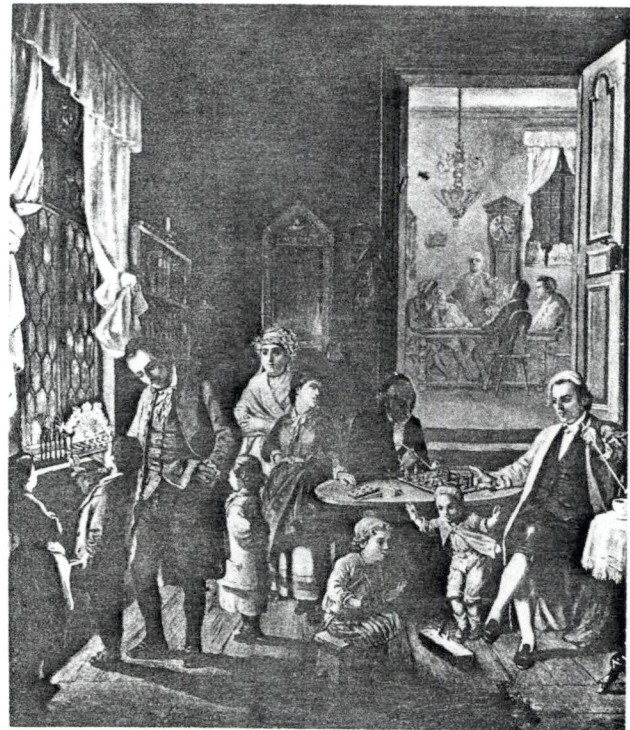
for it is made by fermenting grain. Before Passover, *ḥamets* in the home is gradually removed, and on the night before Passover, the head of the household searches for any remaining *ḥamets* (see LEAVEN, SEARCH FOR). Any *ḥamets* remaining in the home is burned on the morning before Passover. For those to whom the disposal of *ḥamets* would entail a considerable hardship, provisions are available whereby the *ḥamets* is sold to a non-Jew for the duration of the prohibited time. If any amount of *ḥamets* whatsoever falls into Passover food, the entire dish becomes forbidden on Passover. Leaven was also forbidden in meal-offerings in the Temple.

HA-MOTSI See BREAD; GRACE BEFORE MEALS

HANNAH AND HER ^{sisters} SEVEN SONS See APOCRYPHA

HANUKKAH ("Dedication"). Festival celebrated for eight days commencing on 25 Kislev, commemorating the victory of the traditionalist Maccabees (see HASMONEANS) over the Hellenistic Syrians who attempted to eradicate the Jewish religion as part of their plan to hellenize their entire kingdom. The main events associated with Hanukkah took place between 165 and 163 BCE, although the Maccabees continued a military struggle with the Syrians for many years until the Jews of Erets Israel had gained *de facto* independence. Hanukkah is thus a post-biblical festival, and the historical events it commemorates are described in the apocryphal First Book of the Maccabees (see APOCRYPHA AND PSEUDEPIGRAPHA). It is not a full festival and there are no restrictions on work or other activities.

The Greeks took various steps to achieve their goal, among them the desecration of the Temple in Jerusalem. I Maccabees (4.36-59) reports that the altar had been defiled, the Syrian ruler, Antiochus Epiphanes, having commanded that sacrifices to pagan gods be offered on it. After a three-year struggle, the Maccabees under Judah Maccabee conquered Jerusalem, and demolished and rebuilt the defiled altar. They also produced new vessels for the Temple service, including a candelabrum, an altar for incense, a table, and curtains. According to a talmudic tradition, a small quantity of consecrated oil, for use in the candelabrum (MENORAH), was found within the Temple precincts (*Shab.* 21b). Although it was only enough to burn for one day, the oil lasted for eight days, and the festival was established for this length of time to commemorate the miracle. The Books of Maccabees do not record this tradition. In the Second Book of the Maccabees, it is noted that the eight-day festival was instituted by Judah upon his rededicating the Temple, according to the precedent of SOLOMON's eight-day dedication of the First Temple. Some scholars have advanced the theory that the festival was established for eight days owing to the Jews' inability to observe the eight-day festival of SUKKOT during the fighting. With the Maccabean victory, this omission was rectified, and a celebration was held that



Kindling of Lights. Painting by Moritz Oppenheim, showing a family lighting a Hanukkah lamp at the window of their home.

combined Sukkot with thanksgiving for the victory and the rededication of the Temple.

The main observance of Hanukkah is the kindling of the festival lamp (*hanukkiyyah*) each night of the holiday. This practice gave the festival the additional name of *Hag ha-Urim*, "the festival of lights." The Talmud explains the lighting as publicizing the miracle (*pirsumé nissa*; *Shab.* 23b) and in ancient times the lamp was put in the doorway or even in the street outside the house for this purpose. The lighting takes place immediately after dark except on Friday evenings, when it must be done before the kindling of the Sabbath lights, i.e., approximately half an hour before sunset. The CANDLES are meant to burn for at least one half hour and must be kindled in a conspicuous place. They may be lit any time during the night as long as someone other than the lighter will see them. The practice of kindling the lights appears not to have been instituted until many years after the events which it commemorates.

The accepted procedure for kindling the Hanukkah lights is to light one candle (or oil lamp) on the first night and one additional candle each night (going from left to right), until the last night when eight candles are lit (kindling them from left to right). An alternate tradition is recorded whereby eight candles are lit on the first night, seven on the second, and so forth, until only one candle is lit on the eighth night. An additional candle called the *shammash* ("serving light")

is used to kindle the other lights. The practice is essentially a home ceremony, but candles are lit also in the synagogue. Children are usually given a gift of money (*hanukkah gelt*) for the festival.

Hanukkah is expressed in the liturgy in a number of ways, the most important being the introduction of the AL HA-NISSIM prayer in the AMIDAH and GRACE AFTER MEALS. HALLEL is recited at the Morning Service, and there is a special READING OF THE LAW each day of the festival. A Hanukkah hymn, MA'OTZ TSUR, written in the 13th century, is very popular in the home and synagogue, and is sung in Ashkenazi communities after the kindling of the lights. The Sephardi practice is to read Psalm 30.

HANUKKAH FESTIVAL OF DEDICATION

Other Names: *Hag ha-Urim* (Festival of Lights)

Hebrew Dates: 25 Kislev — 3 Tevet

Torah & Prophetical Readings:

Weekday portions from: Num. 7:1-8:4

1st Sabbath: prescribed Torah reading and *Maftir*, Zech. 2:14-4:7 (*Haftarah*)

2nd Sabbath (if relevant): prescribed Torah reading and *Maftir*, I Kings 7:40-50 (*Haftarah*)

Hallel: recited daily (in full); Hanukkah lights kindled each evening

Civil dates on which the festival occurs, 1990-2010:

1990/5751	12-19 December
1991/5752	2-9 December
1992/5753	20-27 December
1993/5754	9-16 December
1994/5755	28 November-5 December
1995/5756	18-25 December
1996/5757	6-13 December
1997/5758	24-31 December
1999/5759	14-21 December
1999/5760	4-11 December
2000/5761	22-29 December
2001/5762	10-17 December
2002/5763	30 November-7 December
2003/5764	20-27 December
2004/5765	8-15 December
2005/5766	26 December-1 January
2006/5767	16-23 December
2007/5768	5-12 December
2008/5769	22-29 December
2009/5770	12-19 December
2010/5771	2-9 December

It has become customary to hold Hanukkah parties with songs and games, especially for children. The best-known of the Hanukkah games is the *dreydel*, a spinning top used for a kind of "put and take" game. The *dreydel* is inscribed for this purpose on its four sides with the Hebrew letters, *nun, gimmel, hé, shin*, an acrostic for the words *nes gadol bayah sham* ("a great miracle happened there"). Presumably because of the association with oil, it has become popular to eat *latkes* (potato pancakes) and *sufganiyyot* (doughnuts).

In modern Israel Hanukkah has become an occasion when the theme of national courage is underlined, since it was this quality which gained the Jews of the Maccabean period their independence. In recognition of the heroism and battlefield prowess of the Maccabees, a torch is carried from their traditional burial site at Modi'in, located between Jerusalem and Tel Aviv, to various points throughout the country. In many Diaspora countries, especially the US, Hanukkah has received a previously unknown emphasis, largely to compensate the Jewish child for the overwhelming impact of Christmas in his surroundings.

HANUKKAH LAMP (*hanukkiyyah*, also known as the Hanukkah MENORAH). Eight-branched candelabrum ritually lit in celebration of HANUKKAH. According to the Talmud and artefacts from the Greco-Roman period, it originally took the form of either clay, ceramic, or metal oil lamps mounted on an elongated vertical base, or one circular lamp with eight apertures in the shape of a pointed star. The lights of the Hanukkah lamp are not permitted to burn into a single flame, but must be distinguishable one from the other (*Shab.* 23b). The Hanukkah lamp was originally placed outside the entrance of the house, to the left of the door, in order to proclaim publicly the miracle of the holiday (*Shab.* 23b, *Sof.* 20.3). Glass lanterns, in Mishnaic, talmudic and apostolic sources, protected the lamp from the winter winds and rains, in ancient Israel and Babylonia.

As a result of the prohibition against using old clay lamps for Hanukkah (*Sof.* 20.3), an Ashkenazi eight-spout metal Hanukkah lamp and a Sephardi glazed ceramic one developed during the Middle Ages (*Tur, OH* 673). In Spain, the tradition began of introducing a back-wall, from which the lamp was hung, sometimes with an extra one, the *shammash* or "server," standing in the middle or to the left. If danger was involved in placing the lamp outside, the rabbis permitted its lighting inside the home where it was hung at the entrance on the doorpost opposite the MEZUZAH. For this reason, many Hanukkah lamps have been found with the inscription "Blessed shall you be in your coming and blessed shall you be in your going" (Deut. 28:6). In Germany, the custom arose of constructing a lamp in the form of a star and hanging it near the door for Hanukkah and using it as a Sabbath lamp during the rest of the year. The German Jews were also the first to use an eight-branched standing candelabrum, especially in synagogues, inspired by the Temple

~~third year~~

~~holiday of hope~~

~~--struggle has continued for your people for centuries~~

~~--thank you for your inspiring words and deeds, and the hope that's symbolized by this, the Holiday of Lights.~~

~~--menorah stands proudly here as it stands around the world, as a powerful symbol of faith and freedom~~

~~--menorah, an eloquent statement of the Jewish people's struggle in history's first recorded battle for religious~~

~~freedom. Shines with courage and with constancy, with conscience and with strength in the centuries-long struggle for religious tolerance.~~

~~--Hannukah comes in the dearest time of the year as a hopeful beacon in a long and moonless night~~

~~--today, as candles are lit around the world, this joins us together in their light -- which is an affirmation of faith.~~

~~--this year shines more brightly than ever -- Eastern Europe, Ethiopian Jews~~

~~--just as Temple of Jerusalem was rededicated on Hannukah, so were we rededicated to freedom of faith around the world~~

~~--reminds us to keep the light of hope burning always before our eyes.~~

~~-- Babi Yar, 4 months ago, went there to remember the genocide against Jews, and others, where Nazis set out to destroy the soul of a nation -- 100,000 within 18 months; stood there and made solemn vows -- never to let the forces of bigotry and hatred assert themselves unopposed -- to ensure a future dedicated to freedom and the value of every human life.~~

~~--Hannukah reminds us -- Words of Simon Wiesenthal -- Never forget, an never again. Remembering makes us strong. Remembering makes us at.~~

~~--As we remember -- we must also remember something more powerful than horror -- the triumph of the inextinguishable human spirit. The ultimate lesson of the Jewish people's struggle across the centuries has been the transcendent glory of survival. Hope triumphed over horror. Life triumphed over death.~~

~~--the freedom we enjoy carries a profound responsibility (remember)~~

~~--in the memory of the millions who died, we must not forget. We must not close our hearts. We must not fail to act.~~

~~--the exciting and emotional freedom of the Ethiopian Jews, one of the most intensive humanitarian airlifts in history.~~

~~--we're here today in honor of a holiday that drives us to use the pain of our past to forge a better future. remember~~

~~--remember Rabbi Ephraim Auschwitz, led his clan to make a stand, make a sacrifice, their crumbs of margarine and threads for their clothes~~

~~--Hannukah, to publicize the miracle, for forces of faith will triumph~~

~~--"Maot Tzur" --~~

--Ak1 -

--Al Ha-Nissim prayer, "We thank You for the miracles, the redemption, the mighty deeds, and the saving acts You performed, as well as our wars which You did wage, for our fathers in days of old season" -- thanksgiving prayer

--Ma'oz Tsur, recited after lights have been kindled: "Rock of Ages, let our song Praise Your saving power; You amid the raging throu sheltering tower. Furious they assailed us; but Your help availed us; And Your word broke their sword when our own strength failed us."

--rabbi hannukah prayer: We thank thee for the miracles, for the redemption, for the mighty deeds and triumph, and for the battles which thou didst perform for our fathers in those days, at this season" (same as above, like this

--8 days to give thanks and praise to God (8 sacred days)

--victory over those who tried to eradicate Jewish religion

--oil enough only to burn one day, lasted 8 days, festival establish to commemorate miracle; kindling of festival lamp each night of holiday;

--festival of lights to publicize the miracle

--13th century Hanukkah hymn, Ma'oz Tsur

--dreidel, with letters Hebrew acrostic for words "A great miracle happened there"

--theme of national courages, this gained Jews independence

--holiday commemorates Jewish recapture of temple in Jerusalem

--consecrated oil; Feast of Lights; dreidl; mnemonic

--many Hannukah lamps have inscription: "Blessed shall you be in your coming and blessed shall you be in your going."

--Hasidic saying: "Let us be like the lines that lead to the center of a circle -- uniting there, and not like parallel lines, which never join."

a commandment
① thanksgiving

② struggle to freedom
having courage

③ remember
hope
effort with the

④ memory of miracle

⑤ light

⑥ cannot say

⑦ end

Dr. Henderson graduated from Oberlin College (A.B., 1950), University of Rochester School of Medicine (M.D., 1954), and Johns Hopkins University School of Hygiene and Public Health (M.P.H., 1960). He was born September 7, 1928, in Cleveland, OH. Dr. Henderson served as a commissioned officer for the U.S. Public Health Service, 1955–1977. Dr. Henderson is married, has three children, and resides in Baltimore, MD.

Remarks on the Observance of Hanukkah

December 12, 1990

Thank you, rabbis, for those lovely words and for the gift of this lovely menorah. It's wonderful to see the students—the Gesher Jewish Day School. I'm so glad you could join us all here today to sing. You haven't sung yet, have you? [Laughter] Oh, good, because I didn't want to miss that.

Let me say that Barbara and I and Marilyn and Dan Quayle want to just welcome everybody here to the White House, for the second year of these Hanukkah celebrations. It's a holiday of hope, for it shows us the glory of God in our own lives and the power of miracles in the world. Last year at this ceremony, we spoke of our efforts to help Vladimir Raiz and other brave refuseniks—help them leave the Soviet Union. By Passover, Vladimir was a free man. But the story really doesn't stop there. In addition to Zev Raiz, more than 150,000 Soviet Jews emigrated this year to new homes, new lives of liberty and dignity.

In fact, I am told that one kid, one child with us today from the Gesher Jewish Day School, Lidia Shestopalova—where's Lidia? Here she is, right there. Now, Lidia, if that's—oh, I'm so glad you're here. But she recently arrived from the Soviet Union. And so, we welcome you to this country, and we continue to pray for all those who are seeking freedom. Thank you Lidia. Now, sit down and be relaxed here. We're so glad you're here. And you're so beautiful.

The ancient story of the first Hanukkah is one of victory over persecution, aggression, and intolerance. But the struggle has con-

tinued for your people through the centuries. In fact, the first wave of Jewish immigrants came to this country as early as 1654 to live a life free from intolerance and persecution.

Two hundred years ago, George Washington wrote a letter to a Jewish congregation in Newport, Rhode Island, in which he said, the United States Government would give “to bigotry no sanction, to persecution no assistance.” In this new country, Washington said, “Everyone shall sit in safety under his own vine and fig tree and there shall be none to make him afraid.” These words embody the American ideal of freedom of worship, an ideal that we reaffirm here today and that we pass on to the generations that follow us.

I understand that these kids—I guess you're next—are going to sing for us. I'm looking forward to it. I know Barbara is, and I know Marilyn and I know Dan are as well. I was pretty good last year at this game, reidel. Some said it was beginner's luck, but I'm ready for that. Also, I'm relying heavily on my partner here to prevail. [Laughter] He's a pro in this. So, why don't we just have a few songs, and then we'll have a little match here.

But the main thing is, thank you for coming. Thank you for coming here to the White House at this very special time of year. And thank you, rabbis, for your inspirational words, your prayers, and being with us here today, too. And Happy Hanukkah to everyone. Now, let the show begin.

Note: The President spoke at 11:45 a.m. in Room 450 of the Old Executive Office Building. A tape was not available for verification of the content of these remarks.

Executive Order 12736—Adjustments of Certain Rates of Pay and Allowances December 12, 1990

By the authority vested in me as President by the Constitution and laws of the



B'NAI B'RITH INTERNATIONAL

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(202) 857-6600
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October 3, 1990

Ms. Sarah De Camp
Office of Public Liaison
The White House

Dear Sarah:

I want to set down in writing the substance of our recent conversation concerning a unique celebration of Chanukah at which President Bush will be the central participant.

Chanukah marks the first time in human history that a people have chosen to celebrate the acquisition of religious liberty. Chanukah celebrates the victory of the Jews in securing the right to practice their Judaism in the Temple in Jerusalem in 165 B.C. President Bush himself noted this dimension of Chanukah in a message he issued as President elect on December 1988, a message which was drafted for him by a colleague of mine on the B'nai B'rith professional staff.

Two hundred years ago President George Washington addressed a letter to a Jewish congregation in Newport Rhode Island in which he reassured this community, and by inference all American Jews of their complete freedom of worship. In a sentence now famous he declared "For happily the Government of the United States which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection, should demean themselves as good citizens, in giving it on all occasions their effectual support." and in the letter he assures them that in this new country "every one shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid."

The original copy of this letter is on exhibit here in Washington in B'nai B'rith's Klutznick Museum. To mark this Chanukah which begins on Tuesday night December 11th, we propose an appropriate ceremony that would have President Bush read the Washington Letter, and reaffirm its principles for all Americans on the night the Chanukah festival begins.

2

If you believe this idea has merit we would like the B'nai B'rith Board of Governors which will be holding its semiannual meeting that afternoon to join the President and the Chairman and Founder of the B'nai B'rith Klutznick Museum in joyous celebration.

I look forward to hearing from you. Warm regards.

Sincerely,



Daniel S. Mariaschin *Mary ASH in*
Director
International and Public Affairs

cc: Kent E. Schiner
Thomas Neumann
Dr. Michael Neiditch

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3 Chanukah stories:

(A) Rabbi Efraim in Muschwitz

(B) Moshe Flinker in Holland

(C) Sharanovsky in Aulag

Please let me know if
we can see of further assistance.

TOTAL NUMBER OF PAGES INCLUDING COVER 21

SPARKS OF GLORY

by

MOSHE PRAGER

Translated by

MORDECAI SCHREIBER
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13

A HANUKKA CANDLE IN AUSCHWITZ

IT is said that everything depends on luck. Even for those who were taken to the gas chambers in the death camp of Auschwitz, everything depended on luck.

There were times when the executioner was in a great hurry and had no time to prolong the torture of the condemned. At such time the road from the "death cars" to the ovens was short. But on other occasions the road was unbearably long and wearisome. When the trainloads kept coming at a steady flow and the ovens could not accommodate them, the emissaries of the devil would take their time, endlessly tormenting the wretches Jews. Those emissaries were far worse than their master. Satan had invented a method of quick and efficient mass murder, while his underlings kept murdering the same people over and over again. . . .

On that snowy night the "death train" was unloaded as usual, and its new transports were led to the main entrance of Auschwitz, where the inscription could be seen above the gate, ARBEIT MACHT FREI (Work is Freedom). The chief Capo was in no rush. He did not prod the faltering marchers. He did not use his crop on their bowed heads. Nor did he use the familiar lie, "Move on, dirty Jews, move on to the big bath house. Move on!" That night the secret order from the camp commander was to direct the new arrivals to the cabins of the "labor squads" and arrange a "game" in honor of the Jewish festival, the "Festival of the Maccabees."

The brutish face of the chief Capo took on an air of anticipation, and he spoke in mock sympathy, "No rush, Jews, no rush! It's your holiday today. A good meal is waiting for you. Your bones are too dry and brittle. Can't use them to make a decent fire. In your honor we have kindled all four furnaces today, and all their chimneys will be letting out billows of smoke and tongues of fire. It is your festival of lights, *Yom Hanukka*, as you call it!"

"Hanukka!" . . . That word, spit out at the crowd by the villain, hovered in the air over the heads of the oppressed and desolate multitude, suspended like the spark that is suddenly released with a clap of thunder. Could that spark touch that extinguished clod of humanity and stir it up?

Fortunate spark!

For the greater part of the multitude the spark went unnoticed. "What is Hanukka?" But here and there someone *was* touched by it. "Hanukka? Was such a thing possible? Satan is ruling the world; there is no miracle of salvation." The spark reached them, but it died out. Only in one spot did the spark take hold and turn into a flame. "Hanukka! Hanukka in spite of it all! A single glimmer of light from the Divine Source can ultimately vanquish all darkness and evil!"

The sacred spot where the flame was kindled was in the heart of one Rabbi Efraim, the elder of the clan, the head of the court of one of the Jewish communities.

The throng moved on toward death and extinction. And in the terrible darkness the spark lit up the will to rebel. Satan was preparing for his show, intending to degrade those led to slaughter, but in the hearts of the doomed a note of dogged defiance was struck.

When the multitude was crowded into a narrow cabin too small for anyone to sit down, the old rabbi began to speak.

"My fellow Jews, it's Hanukka today! Satan himself told us so! Granted, this is an unholy place, but we mustn't neglect to kindle the Hanukka lights. We will kindle the holy Hanukka candles right here in this cabin!"

"You couldn't be serious!" someone yelled out in an anguished voice.

"Go ahead, go ahead! Light your candles. Pure olive oil and

ritually acceptable wicks," another person said, laughing derisively.

"Look over there," a third person cried out. "Those fires out there, they are ours, they are for us," and he pointed at the burning ovens outside the window.

"Nevertheless, today is Hanukka, my fellow Jews!" the old rabbi spoke again, raising his voice. "Who needs oil and wicks? Every Jew is a candle, even as it is written, 'The soul of man is the light of the Lord.' In the soul of every Jew there is a cruse of oil sealed with the Divine Word and reserved for a time of need. When the time comes the cruse opens, shaken by the Holy Command, and the treasured light is kindled in every Jewish soul, and the flame, the Divine Flame, begins to rise!"

The rabbi's face glowed, and sparks flew from his eyes. In his soul the cruse of oil was preserved in all its purity, and was now burning with a holy flame. It was obvious that in his great fervor the old rabbi had much more to say. But Satan in the guise of the chief Capo tore into the cabin.

"Filthy Jews, I promised you a good meal for your festival, and I am going to keep my promise! I will give you regular hotel and restaurant service—to fatten you up. But first I will teach you a lesson in the good manners we observe in this camp. Rule one: We have prepared boiling soup for you, and we will pour it into the palms of your hands. Rule two: A twenty gram slice of bread was allotted to each one of you. Every ten men will get a whole loaf and will divide it among themselves without using a knife. Rule three: Two grams of margarine will be given each one of you tonight. You will lick it off your fingers, at my order!"

The starved and degraded crowd seized upon the promise of food like a drowning man grabbing for a straw. The chief Capo and his assistants began to distribute the dabs of margarine.

"Each ration of margarine is 700 calories, enough for doing one week of work. Each pat is a day of life," the Capo expained in a methodical German tone. He was determined to squelch the last spark of humanity in the hearts of the starved inmates, and to instigate fights among them. "Every able bodied Jew will get a double portion," he added as an afterthought.

It was the turn of the old rabbi to get his portion.

"You, grandpa, I'll give you a double portion," the Capo laughed

loudly, and in his mirth he dropped bits of margarine on the floor and ordered the old man to pick them up.

"A miracle, a miracle!" the old rabbi whispered. He quickly went down on his knees, carefully picked up the crumbs of fat from the floor, and put them inside the flap of his long coat.

"Ha ha ha, you old glutton," the Capo railed at the degradation of the old rabbi. The crowd of humiliated Jews stood there, failing to understand the rabbi's intention.

"The bread and the boiling soup you will get in exactly one hour. In the meantime you can lick the fat which is melting on your fingers."

The Capo left the cabin. He went to get his friends and let them share his enjoyment of watching the Jews being degraded.

"My dear friends, this is truly a miracle!" the voice of the old rabbi was heard. "I picked up the crumbs for a holy purpose. We can now light Hanukka candles! For the sake of the Hanukka candles we should be willing to give up all our margarine. I will light my portion! A miracle from heaven!"

"A Hanukka candle! A Hanukka candle!" the words aroused shouts of joy.

"To fulfill the Commandment!" the old man responded, and as he spoke he pulled some threads out of his lapel from which to make wicks and held up the flap of his coat with the bits of fat inside.

"Where will we put the fat so we can light it up?" the old man mumbled to himself, thinking out loud.

"I have a small silver spoon which I had been hiding," someone called out from the crowd.

"I will give you the cover from my pocket watch," another person said.

"Perhaps you can use the buttons from my coat?" an elegant woman said as she pulled the buttons off her coat.

"Excellent idea! A true mitzvah!" The old rabbi smiled and took a few buttons. They were made of tin, and after the cloth lining was removed from them they became adequate containers for the melted fat.

All preparations for lighting the Hanukka candles were completed.

The old rabbi's face shone:

"The whole purpose of lighting the Hanukka candles is to publicize the miracle, for in the end the forces of holiness will overcome and triumph over the forces of evil and ungodliness! So, let us light the Hanukka candles on the window sill, so that the villainous enemy will know that his end is near . . ."

The old rabbi stood before the window through which he could see the smoke of the ovens rising up to heaven, and intoned the blessing over the miracle of the oil, kindling the holy flame in everyone's heart.

"These candles are holy--"

The old rabbi sang the Hanukka hymn, and many joined him in the singing.

"Rock of ages let our song--"

"*Kreuzdonnerwetter!*" the Capo came running in shouting at the top of his lungs. The light in the window had caused a general alarm.

"These are Hanukka candles. You yourself reminded us about Hanukka," the old rabbi spoke confidently, like one who had attained his goal and had nothing to fear.

"Hell and damnation! You will pay dearly for this, all of you. And you, impudent old man, you first!" the Capo screamed, his voice bristling with a disappointment, seeing that his plan had been foiled.

That night the residents of the camp tasted of the miracle of Hanukka. In their hearts, as well as in the heart of their tormentor who had vowed to take revenge, a feeling remained, a feeling that the small flickering lights on the window sill had scored a victory over the chimneys of the giant crematoria and even over death itself.



Moshe Flinker
(1926-1944)

Biographical Information

Moshe Flinker — Anne Frank's "Double" with a Difference

Both were born under the same star, fated to spend the formative years of adolescence in the valley of the shadow of death. Both lived in Holland and both recorded their innermost thoughts in diaries which were brought to an abrupt end by the same baneful hand which condemned them both to deportation, to concentration camp, to a land of no return, for the same reason, that they were Jews. But there the resemblance ends. The one was a sensitive girl, Anne Frank, whose diary has made world history, whose relics have become a museum and a shrine and whose thoughts and observations have been serialized, dramatised, filmed and televised. The other is a comparatively unknown but equally sensitive Jewish lad, Moshe Flinker, whose diaries were made public in the summer of 1958. The one came from an assimilated Jewish environment, the other from a devout Orthodox one. The one wrote in the language of her birthplace and adopted home; the other in the age-old language of his people — Hebrew. The one recorded what man has made of man, the personal details of the cramped circumscribed human circle in which she moved, the other, the relations between Israel and its God. The one saw catastrophe, the other redemption.

Aryeh Newman

Moshe Flinker died in Auschwitz, but he left copy books describing his innermost thoughts during the fateful days prior to his deportation. His surviving sisters rescued his writings from the cellar of the house in which they had hid. Few have grappled more boldly with the eternal problems of suffering and divine justice, than this teen-ager. In his unnatural underground existence he did not fully realize the methodical extermination being perpetrated by the Nazis, but he came very near in a remarkable portrayal of the Jewish situation, which he recorded in January 1943.

Moshe was an observant and religious young Jew. Like Job, he wrestled with the problem of reconciling Jewish suffering with divine justice. "The sufferings are much greater than our iniquities warrant." The Jewish catastrophe was unprecedented — nothing in Jewish history could equal the present persecutions. The Nazis were successful because they did everything so systematically — crime and brutality were the official order of the day. With unusual insight he concluded that since the purpose of divine punishment and Israel's dispersion was to arouse Jews to repentance and ultimate redemption in their own homeland, the current upheaval in Jewish life would ensure its radical transformation.

author. Some writers are eternal—and so are their works. One of the eternal books—perhaps the only one—that I know is the Divine Bible, particularly the Pentateuch and Prophetic sections. I therefore intend to concentrate on reading the Bible because its importance matches and perhaps even exceeds that of these days. ♦

Thursday was the last night of *Hanukkah*. My father, young brother, and I lit the candles which we had obtained, though not without difficulty. While I was singing the last stanza of the *Hanukkah* hymn "*Maoz Tzur*" I was deeply struck by the topicality of the words:

*Reveal Thy sacred mighty arm
And draw redemption near
Take Thy revenge upon that
Wicked people (!) that has shed the blood
Of those who worship Thee
Our deliverance has been long overdue,
Evil days are endless,
Banish the foe, destroy the shadow of his image
Provide us with a guiding light.*

All our troubles, from the first to this most terrible one, are multiple and endless, and from all of them rises one gigantic scream. From wherever it emanates, the cry that rises is identical to the cries in other places or at other times. When I sang *Maoz Tzur* for the last time on *Hanukkah*, I sang with emphasis—especially the last verse. But later when I sat on my own I asked myself: "What was the point of that emphasis? What good are all the prayers I offer up with so much sincerity? I am sure that more righteous sages than I have prayed in their hour of

anguish for deliverance and salvation. What merit have I that I should pray for our much-needed redemption?" And then I thought about our first and best leader, Moses. He too was all alone and yet he rose to greatness. And there are many other similarities between his situation and mine. I often wonder how I can improve myself. I cannot travel anywhere. But then I think of Moses—he traveled extensively and did not try to do good to all men but just to his small circle. Nevertheless, he reached the status of Prophet of Prophets and Prince of Princes. He did not attain his stature easily as he had to work and enslave his spirit for eighty years, as our teachers have carefully pointed out. Only after eighty years was he worthy.

And so I must learn from his enlightening example. I am irritable by nature and lose my temper easily, but by the example of the man whose name was the same as mine, I must make an effort to overcome this side of my nature. But every time I have resolved to do this I have got into an argument or fight with one of my sisters and forgotten all my good resolutions. But now I am writing down in black and white that I will strive not to lose my temper easily or, better still, not to lose my temper at all.

Back in The Hague there was a boy named Jonah Yeret who was also an example to me. Never in my life have I met such a good-hearted person as he. He always was pleasant and never would do anything which might hurt anyone, the way the other boys did. And not because he didn't know how or was a fool. On the contrary he was very intelligent. He was an excellent pupil and was always getting good marks on his report cards. I have heard from the man who was our neighbour in The Hague that Jonah, along with many other people, was caught while trying to cross the Holland-Belgium border. A few months later his parents received word of their son's death. When I heard this, my heart stopped. I could not believe that

such a good boy, one who seemed to have the Divine Presence always hovering over him, had been killed by those fiends!

This is surely not a thing that the Lord would permit. But if, God forbid, he has been murdered by those evil Germans, then truly it is time for the following words to come true:

*Take Thy revenge upon that
Wicked German people*

Yes, the time has really come.

And that is not the only reason that we should be redeemed, if, God forbid, it is true. There is another reason—betrayals. Yes, betrayals. I have often heard of such a thing but could not believe it—but an instance has occurred where it is impossible to suspect a gentile. It happened to a Jew who was living with a gentile. His wife was in another place and his children elsewhere. One day they took him, his wife and his children from their various places and sent them to Malines (where Jews are concentrated before deportation to Russia). It is scarcely credible that a Jew should betray his fellow Jews. They still have not understood the verse, "Whose mouth speaketh falsehood and their right hand is a right hand of lying." So they really hope to escape by betraying their brethren to the Germans? If they have not learnt the meaning of this verse by now, they will never learn.

Yes, the time for redemption has indeed come.

This time I have underlined more words than usual, but all I have written is still nothing. Had I underlined every word I have written in these pages I wouldn't be able to express the magnitude of our troubles. If not now, when wilt Thou help Thy chosen people, O Lord? Wilt Thou let them die in the cold of Russia? Surely Thou dost not wish this to happen? And if Thou dost not save

us for Thy honour and the honour of Thy people, so defiled and soiled by the gentiles. Please, Lord:

*"Our deliverance is long overdue;
Evil days are endless;
Redeem us for Thy name's sake," I beseech Thee.*

December 14, Midnight

Yesterday I went to the movies with my sister. When I was still in The Hague, before it was occupied by the Germans, I didn't go to the cinema much. After the Germans had been in Holland for some time, they forbade the Jews to go to the cinema. Then they began showing anti-Semitic films. I wanted very much to see these movies, but I didn't dare, because my identity card was stamped "J" for Jew, and I could have been asked to show my papers at any time, and for such an offence I could have been sentenced to six months' imprisonment. But here, in Belgium, where I am not registered as a Jew, I can go to the movies. In any case, there is not the same strictness here. When we arrived, only the anti-Semitic cinema proprietors had notices posted in front denying entrance to Jews. Now, however, in front of every theatre is posted: "By order of the Germans, entrance to Jews is forbidden."

Even so I went to see the film "Jew Süß." What I saw there made my blood boil. I was red in the face when I came out. I realized there the wicked objectives of these evil people—how they want to inject the poison of anti-Semitism into the blood of the gentiles. While I was watching the film I suddenly remembered what the evil one* had said in one of his speeches: "Whichever side

* i.e. Hitler—translator's note.

Gilbert Martin, 1936 -

Shcharansky

HERO OF OUR TIME

Martin Gilbert



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Suffering and Punishment

While he was in labour camp at Perm, Shcharansky suffered as much as, if not more than, he had in prison. The steel workshop in which he worked as a welder was a place of noise and heat and blinding light. His dizziness, severe headaches and blurred vision persisted: his mother and brother had again been shocked by his appearance during their visit of 5 September 1980.

On 23 September 1980 Shcharansky collapsed in the steel workshop and was taken to the prison hospital. Three days later, while still feeling dizzy, and with his eyes still painful, he was sent back to his welding. Then, on 18 October 1980, without explanation, he was taken from the steel workshop to a place of work so dangerous that every prisoner tried to avoid it: to fix and strengthen the barbed wire around the camp. 'At any minute', a friend of his later commented, 'you can be shot and then it will be said you were "shot while attempting to escape"'. As it is well known beforehand that political prisoners will refuse such a task, it means that the Camp Commandant had received an order to organise a provocation against Tolya.'

Refusing to work on the wire, Shcharansky was sentenced to fifteen days' solitary confinement in the labour-camp prison.

On 18 November 1980, Shcharansky was ordered to report to a new job, cleaning toilets, a job which meant an improvement in his daily food rations. But he again refused to report to work, arguing, as was indeed the case, that an elderly prisoner, who relied on this job for the few extra rations it merited, would be dismissed.

Once more, his refusal to work led to a fifteen-day sentence in solitary confinement.

On 3 December 1980, at the beginning of the Jewish festival of Chanukkah, and just out of the punishment cell, Shcharansky lit the

348

SHCHARANSKY

first of the traditional Chanukkah candles, having made them himself out of little pieces of wax. This small act of memorial greatly agitated the guards who ordered him to put out the candles immediately. He refused, on the grounds that it was his duty and privilege as a Jew to perform the customs of his people. Again he was sent to the punishment cell. In addition, a book of Psalms, a present from Avital, and his Jewish calendar were confiscated. After repeated requests that these items be returned, he was promised that he would get them back. A short time later, he was informed that his case had been discussed with the KGB and orders had been issued not to return his belongings.

Following this incident, Shcharansky was characterised 'a disciplinary problem' and sentenced to six months in the camp prison, where conditions were considerably harder than in the camp. There, he had considerable trouble with his back, and also hurt his hand.

As details of Shcharansky's move to the camp prison reached Avital in Jerusalem, she redoubled her already substantial efforts to secure his release, travelling to Madrid for yet another review meeting of the Helsinki Agreement, and to the United States.

Shcharansky began his six-month sentence in the labour-camp prison on 13 January 1981, a week before his thirty-third birthday. Throughout his confinement in this inner prison, he continued to demand his book of Psalms, writing to the authorities to point out that there was no Soviet law laying down conditions for having prayer books. He was informed in reply that 'Soviet Russia is really at war against religion' and that his punishment was in line with this.

Replying, Shcharansky pointed out that according to Soviet law, each individual has freedom of religion and freedom of conviction. He began to strike in protest, and was sentenced to fifteen days in the punishment cell in addition to the six months in the inner prison. When he finished his fifteen days, he again demanded that his book of Psalms be returned to him, and refused to work until he received it. In reprisal, he was thrown into isolation for another fifteen days.

In all, Shcharansky spent 185 days in a punishment cell, 75 of them consecutively. During this period, he suffered from near starvation; in one incident, he was barely able to inform a fellow prisoner that he was on the verge of collapse before he lost consciousness. Since food was provided only every other day in the

364

SHCHARANSKY

enough for all those unique stories that Papa told us about his childhood and about Odessa in the early 1920s.

Now I have received from Books by Mail [the Soviet mail order house] a textbook on Arabic. It's extremely interesting to me to learn this language. Because of my sclerosis which I mentioned in a 1981 letter I'm not able to learn vocabulary by heart, and I'm just reading the book. Some Arabic words become engraved in my memory. The awareness of our common language roots, of Arabs and Jews, increases the feeling of sadness because of the difficult road to peace between our peoples.

I think of you, all my dear ones, of all our friends and relatives, distant and near. Best regards to everyone who doesn't forget me. Love to all of you, and to my beloved Avital.

Tolya

Shamai Sharon, Shcharansky's uncle, was a working man with few possessions. At the age of eighty, he had gone to Jerusalem from New York to be with Avital, who gave him what help she could. His 'will' was a touching tribute to his faith that Avital and her husband would one day be united.

On 20 February 1983 the official Soviet news agency Tass issued a statement concerning a possible review of Shcharansky's sentence based on two conditions: his 'behaviour' in prison and an end to 'noisy propaganda campaigns'. This statement was reported in the *Jewish Chronicle* under the headline 'Shcharansky release hint'. On the day after the Tass statement, a leading British Jew wrote to the Soviet Jewry activists who had planned a march on Shcharansky's behalf: 'I wonder whether, in view of the discussions that are going on at a high level, it would be worthwhile, for a period of perhaps three months, to put no public and publicised pressure for his release on the Soviet Government.' The march was cancelled.

On February 23 Shcharansky wrote his second letter since ending his hunger strike:

My dear ones,

I'd hoped that I'd receive at least one letter from you in exchange for the one from me. But the month and the February limit are coming to an end, your worries increase, and I can't wait any longer.

HUNGER STRIKE

365

There's no need to devote much time to my health in this letter. Although the process of recovery isn't as fast as I might have wished, still it's recovery. My heart works with more confidence, and there's less pain in my chest. I've started light exercises, but so far this kind of exercise compared to that broadcast over the radio is like a ride in a bus to Riza lake contrasted with reaching the peak of Everest. But still progress is noticeable.

I've undergone a one-month treatment, and now after a brief interval I've been prescribed an additional series of ATP shots for the strengthening of the myocardium. This is a good medicine; it helped me in 1981. My blood pressure is normal, and I don't have any dizziness. I'm in an optimistic mood. Mama, I don't understand your reproaches. I have never tried to conceal my physical condition from my doctors. I always describe my condition to them in detail. According to my friends, I look even a little thinner and younger than half a year ago. Maybe they just want to please me?

I feel much older now. During the past year, I've undergone several steps towards ageing. Here are the most noticeable ones: Step (1) I've stopped reading articles on politics. I spend about 5-10 minutes reading the political pages in *New Times* (in English), 15 minutes on *USA Magazine*, 20-30 minutes on economics, politics and ideology. Step (2) I've stopped reading the sixteenth page of *Literaturnaya Gazeta*; its humour isn't funny. Step (3) I've started reading the articles and listening to the radio programmes on health and ways of strengthening it.

The most pleasure I get is from reading about the harm of nicotine and alcohol. Once you begin finding out about those fond of liquor and nicotine shortening their lives, you begin to feel that your own life becomes longer. This has a better effect than any of the medicines.

In my last letter and note to Mama, I was talking about the losses which I experienced during the past months, but I didn't say anything about my gains. No matter how strange it sounds I had some acquisitions, too. First, during the hunger strike, I had few headache attacks, three times in 110 days, while before I had them once in seven to ten days. Secondly, I feel less pain in my eyes, and most amazingly, for the first time in the past years my memory has improved. Two years ago I complained about having progressive sclerosis. There was a time when I'd look up

the same word in a dictionary (English or Hebrew) several times a day, and still forget it in two or three hours. Last autumn, when I started to read much more than before, I noticed that I could retain in my memory a greater amount.

Still, my memory now is far from what it was in 1977-8 [in Lefortovo prison before his trial]. Maybe this wonderful improvement in my memory can be explained by the fact that I've had a chance to read wonderful books during the past months, such as a collection of poems by Anna Akhmatova. I haven't read so many beautiful poems for quite a while. Of course, I didn't try to memorize anything. I'm not used to this, besides, I wasn't in the right condition. But I was amazed when I found out that several months later I could suddenly recall some of the lines.

There is, for example, a poem, not the most noticeable and profound, from this collection, 'May Snow'. There's reference to the Psalms of King David in its epigraph -

Transparent shroud falls upon the fresh turf
And melts unnoticeably.
The cruel cold spring kills the full buds
And the sight of early death is so appalling
That I cannot look at God's world.
I feel in me the sadness which
King David has bestowed upon
The millennia in a truly royal way.

Why did these lines charm me so much? The description of spring and late snow? Is it because of the fact that at the time I read it a postcard with a picture of Jerusalem under snow, sent by Rimma was lying here in the cell? Or was it because it reminded me of the snowy winter of 1973-4 when Natulya and I went to Tallinn, Istra and Volokolamsk? Or was it because of the two last lines?

I had a chance to experience that lavishness of King David's gift myself, as you remember. But please don't get the wrong idea that I'm sad because of this quote from Akhmatova. A white light which passes through multicoloured glass and afterwards still retains different parts of its spectrum - so are the good books which single out now the sweet sadness of recollection, now the joy of recognition, now disturbing hope.

Today is Purim, and of course I celebrate this holiday in my own way. On such days it seems easier to take trips in time and

HUNGER STRIKE

367

space. By a journey in space I mean a kind of imagining what my dear ones in Moscow, Jerusalem and other places are doing that very moment. By a journey in time I mean establishing a link between the present and ancient times when Purim came into existence.

I remember how Natulya and I celebrated Purim, and I also think of Purim 1977, the last one before my arrest.

My best wishes for Passover to Natulya, you and to all my friends and relatives. I'd like to quote those words which I wrote to Natashenka in connection with another holiday. Last Chanukkah, I lit candles all eight nights. It was a real Chanukkah light produced by a tiny piece of paraffin. Every night I had to cut it even into smaller pieces. I was afraid it wouldn't last for eight nights. But when the eighth night came, all eight tiny candles were burning, burning as bright as on the first night. These eight candles are like the past eight years of our lives. They symbolise such a dear and difficult happiness and an extraordinary experience. For those eight years I am infinitely grateful to He who 'set us in the land of the living; He keeps our feet from stumbling. For Thou hast put us to the proof and refined us like silver' (Psalms 66:9-10). That's what I wanted to express. [This is known as the Psalm of Deliverance.]

This letter has become unusual, but perhaps it's for the better. The lighter the load, the greater the speed.

I'm still worried about Mama's health, since I haven't received any news from you. I'm anxious to hear about Natulya, Lyonya, Raya, Sashka, Liuda and all our friends and relatives.

On Friday, I received a parcel. Thank you so much, but there were five or six times fewer stamps than I'd asked for to enable me to order books by mail. They won't suffice for more than four to six weeks. But that's, of course, a trifle. It was a correct decision of yours not to replace the sweets with warm clothes; I wouldn't need them now.

I embrace and kiss my dear Avital and all of you. Best regards to all our friends, near and far.

Tolya

PS It's already evening. Tomorrow morning I have to hand over this letter for postal delivery [and censorship]. But just now I received an unexpected Purim gift - a postcard from Lyonya and two postcards and a letter from Mama. It was your

Legal Decisions," also known as "Alfas"), written partly in Arabic. An abridgment of the talmudic literature, it was described by ABRAHAM BEN DAVID OF POSQUIÈRES as "the little Talmud" (*Talmud Katan*). In this work, first printed in 1509, Alfasi omits all aggadic comments, condenses the halakhic discussion, and deals only with practical *halakhot* applicable to his time. Relevant laws, such as those covering *tefillin*, *mezuzah*, and *sefer Torah*, which are not dealt with in separate talmudic tractates but scattered throughout a number of them, are grouped in their respective categories under the title *Halakhot Ketannot* ("Minor Legal Decisions"). Alfasi always gives the final decision of the Babylonian Talmud according to his understanding of that legal code. His work is superior to earlier collections, such as the *Halakhot Pesukot* of Yehudai Gaon and the *She'iltot* of AHAI BEN SHABHA, which are among his sources. It incorporates most of the body of *halakhot* developed by the *ge'onim*. Later scholars were lavish in their praise of the *Sefer ha-Halakhot*. MAIMONIDES declared that Alfasi had surpassed all his predecessors in this great work, while Menahem Meiri regarded him as the greatest of the halakhic authorities.

Alfasi represents a new and different type of Sephardi scholar. Those before him had devoted their attention to wider Jewish and secular studies, whereas Alfasi immersed himself in study of the Talmud. He was the outstanding codifier up to the period of Maimonides and his influence on the subsequent development of the *halakhah* was considerable. He also wrote hundreds of responsa, mainly in Arabic, answering halakhic queries sent to him from many Jewish communities.

AL HA-NISSIM ("For the Miracles"). Prayer of thanksgiving, composed in the talmudic era, recited during the *Amidah* and Grace after Meals on the festivals of HANUKKAH and PURIM. On both these holidays it is followed by an appropriate brief historical account of the reasons for the festival. It thanks God for a miraculous deliverance, whether "in the days of Mattathias the Hasmonean" (Hanukkah) or "in the days of Mordecai and Esther" (Purim). Some modern Orthodox Jews believe that *Al ha-Nissim* and a new paragraph should be recited (in Grace after Meals at least) on Israel's INDEPENDENCE DAY. The Conservative prayer book's introductory formula gives thanks for miracles performed "in other days and in our time," also supplying an Independence Day passage that combines phrases from the Hanukkah text with allusions to Israel's 1948-49 War of Independence.

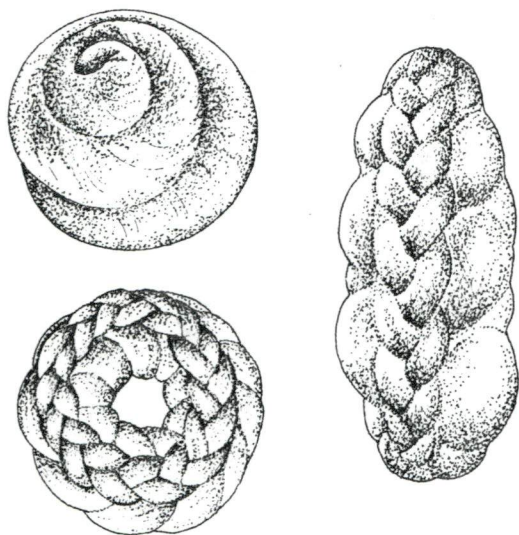
AL HA-NISSIM

We thank You for the miracles, the redemption, the mighty deeds, and the saving acts You performed, as well as for the wars which You did wage, for our fathers in days of old at this season.



Illustration of Al-ha-Nissim, the thanksgiving prayer recited on the occasion of the festivals of Hanukkah and Purim. Hebrew manuscript, Italy, c. 1470.

AL HET ("For the Sin"). Opening words of the "Great Confession of Sins" recited nine times on the DAY OF ATONEMENT. Each line starts with the words *Al Het*. This liturgical formula — more fully *al het she-hatanu le-fanekha*, "for the sin we have committed before You..." — is of uncertain authorship and was first mentioned in the second century CE. Written in alphabetical acrostics and using the first person plural form, *Al Het* covers a multitude of transgressions between man and man. It is initially recited during the Afternoon Service preceding the Day of Atonement, then in both the silent *Amidah* and the reader's repetition during the KOL NIDRE, Morning, Additional, and Afternoon services of Atonement Day, but not in the Concluding (NEILAH) Service. Textual variations occur in different prayer rites: Sephardim match one sin to each letter of the Hebrew alphabet, Ashkenazim list two sins for each letter while both



Special loaves of bread (hallot), for Sabbaths and festivals.

one of the FIVE SPECIES of grain — wheat, barley, spelt, oats, or rye; other grains (e.g., maize) and rice or potato flour are therefore exempt from this law. Separation of the dough should take place immediately after it is kneaded, failing which it may be taken from the newly baked bread. The precise volume of dough subject to the laws of *hallah* cannot be determined from the Bible and was only indicated by the rabbis. They laid down that a baker must set aside 1/48th part of his dough, while the housewife (who prepares a smaller amount) must separate 1/24th. From the calculations made by later authorities it appears that dough weighing 1.25 kg. (about 2 lb 12 oz) and upward requires the *hallah* separation.

For reasons connected with the laws of PURITY AND IMPURITY, *hallah* is no longer given to Jews of priestly descent. Instead, a piece the size of an olive is separated from any portion of dough to be baked, boiled, or fried, and that small piece is then thrown into the fire. "Taking the *hallah*" has long been a prerogative of the Jewish housewife. Should the quantity of dough for baking only amount to 1.75 kg (about 3 lb 12 oz), a prescribed benediction must also be recited: "Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments and commanded us to separate *hallah* from the dough." Before burning it, some add: "Behold, this is *hallah*." All applicable laws are contained in tractate HALLAH.

HALLAH ("Portion of dough"). Ninth tractate of Order ZERA'IM in the Mishnah (cf. Num. 15:17-21). Its four chapters deal with the laws of separating the priest's share from one's dough, whether bread is baked privately or commercially (see HALLEL above). The Mishnah discusses the FIVE SPE-

CIES of grain which are subject to *hallel*, the minimum quantity of dough from which the priest's share must be separated, the use of imported grain, and the consumption of *hallel* by the priest in a state of ritual purity. The subject matter is amplified in the Jerusalem Talmud and in the *Tosefta*.

HALLEL ("Praise"). Term denoting those hymns of thanksgiving and praise to God, taken from the Book of PSALMS, which form part of the liturgy on festive occasions. Three varieties of *Hallel* have been recited since ancient times:

1. **Hallel ha-Gadol** ("The Great *Hallel*"), which according to the Talmud (*Pes.* 118a) comprises the 136th chapter of Psalms. Its 26 verses are said to parallel the 26 generations of mankind from the Creation to the Giving of the Law on Mount Sinai, and each verse ends with the refrain, "His steadfast love is eternal" (*ki le-olam hasdo*; see below). This "Great *Hallel*" is recited in the "Passages of Song" (PESUKÉ DE-ZIMRA), at the beginning of Morning Service, on Sabbaths and festivals; as an additional psalm for the last day of Passover; and as part of the *Haggadah* on the first "Seder" night(s) of Passover. In Mishnaic times, it was also recited when supplicatory prayers for rain had been answered.

2. **Hallel proper**, also known as "full *Hallel*" and on Passover eve as *Hallel ha-Mitsri* ("The Egyptian *Hallel*," since Ps. 114 refers to the Exodus), consisting of Ps. 113-118. From early rabbinic times, this has been the standard version of *Hallel*.

3. **Hatsi Hallel** ("Half-*Hallel*"), a shortened form of the above, omitting the first 11 verses of Ps. 115 and 116. The Yemenite "half-*Hallel*" also omits the two verses of Ps. 117, a practice based on Maimonides (*Yad, Hanukkah* 3.8).

Religious Significance: Although there is no certainty as to why tradition chose these particular psalms for *Hallel*, their theological content as well as their literary structure make them especially appropriate for recitation on festive occasions and at times of deliverance from crisis. The major ideas contained in the sequence are as follows:

Psalm 113: God's Name should be praised forever and everywhere. While enthroned on high, God displays His concern for the lowly, the childless, for each individual.

Psalm 114: God acts for His people and nature responds. The (Reed) Sea parted at the Exodus from Egypt and the Jordan also responded at the entrance into Canaan. Mountains "skipped" and trembled at His presence. It was He who turned solid rock into pools of water.

Psalm 115: Our God is all-powerful, whereas the gods of the nations are lifeless idols. All Israel should trust in the Lord; He, in turn, will bless them. The

dead cannot praise the Lord, but we the living can.

Psalm 116: God is compassionate, hearing the prayers of the simple and lowly, delivering those afflicted by death, trouble, and sorrow. How can individuals respond to God's goodness? — By invoking His Name, by bringing sacrificial offerings, by doing so in the presence of all His people, in Jerusalem.

Psalm 117: The steadfast love of God for His people should motivate all nations to praise and extol Him.

Psalm 118: All Israel should proclaim God's steadfast love. When the Lord is with me, I have nothing to fear. My enemies test me, so does God, but my faith does not waver. Open the Temple gates for me, since this is the day that the Lord has made. I will enter and praise the Lord for He is good, and His steadfast love is eternal.

Origin of Hallel: Rabbinic tradition credits King David with having written almost all of the Psalms, including those which now make up *Hallel*. R. Eleazar ben Yosé, however, ascribed *Hallel* to Moses and the Israelites; while R. Judah taught that the prophets had decreed that these psalms be recited to mark national events and deliverance from peril. Other sages maintained that *Hallel* was recited by various leaders of Israel throughout the biblical period — by Joshua, Deborah, and Hezekiah, by Hananiah, Mishael, and Azariah, by Mordecai and Esther (*Pes.* 117a-118a).

In Second Temple times, *Hallel* was recited while the paschal sacrifices were taking place and during the Passover *Seder* ritual (*Pes.* 5.7, 10.5-7).

Prescribed Occasions: Neither "full *Hallel*" nor "half-*Hallel*" is recited on:

- a. A regular Sabbath: the Sabbath is not considered a festival.
- b. Rosh ha-Shanah and the Day of Atonement: "When the King sits on His throne on the Day of Judgment, and the Books of Life and Death are open before Him, is it appropriate for Israel to sing joyous songs?" (*Ar.* 10b).
- c. Purim: (1) The Scroll of Esther replaces *Hallel*; (2) The Jewish people, though saved from immediate danger, remained in subjugation to Persia; (3) The miraculous deliverance took place outside of Erets Israel (*Meg.* 14a).
- d. New Moon or during *Hanukkah* in a house of mourning: Hymns of praise and thanksgiving are inappropriate on such occasions.

"Full *Hallel*" is recited, according to the Babylonian Talmud (*Ta'an.* 28b), on 18 days each year in the Land of Israel: on the eight days of Sukkot (including Shemini Atseret), the eight days of *Hanukkah*, on Shavu'ot, and on the first day of Passover. It is recited on 21 days each year in the Diaspora: on the nine days of Sukkot (including Shemini Atseret-Simḥat Torah), on the eight days of

Hanukkah, on both days of Shavu'ot, and on the first two days of Passover. "Full *Hallel*" is also recited during the *Seder* on Passover and (according to Sephardi and Israeli Ashkenazi practice) at the conclusion of the Evening Service preceding the *Seder*. The biblical verse, "For you, there shall be singing as on a night when a festival is hallowed" (*Isa.* 30:29), is applied to Passover eve, the only "night when a festival is hallowed" in the religious calendar.

"Half-*Hallel*" is recited, in accordance with a Babylonian practice that was later generally accepted (*Ta'an.* 28b), on days when the New Moon is celebrated. "Half-*Hallel*" is also said on the latter days of Passover, even though "full *Hallel*" is recited on the latter days of Sukkot-Shemini Atseret. Two reasons are given: (1) The Torah prescribes a different sacrifice for each day of Sukkot; each day therefore merits its own *Hallel*. Each day of Passover has the same sacrifice, however, so one *Hallel* is sufficient (*Ar.* 10b). (2) After the Exodus, when the Egyptians were perishing in the Reed Sea, God prevented the angels from rejoicing with words of rebuke (*Meg.* 10b); also, "if your enemy falls, do not exult" (*Prov.* 24:17).

Briefly stated, the general rule is as follows:

No *Hallel* is recited on days when there is no pilgrimage to Jerusalem: Sabbath, Rosh ha-Shanah, Day of Atonement, and Purim.

"Full *Hallel*" is recited on festivals associated with a pilgrimage to Jerusalem and/or dedication of the Temple: the first day(s) of Passover and all the days of Sukkot, Shavu'ot, and *Hanukkah*.

"Half-*Hallel*" is recited on the latter days of Passover, because the people left Jerusalem after the first day and observed the last days at home (see *Deut.* 16:7). It is also recited on the New Moon in accordance with Babylonian practice.

Israel's Chief Rabbinate has ruled that "full *Hallel*," with the appropriate benedictions, should be recited on Israel's Independence Day (5 Iyyar) and on the anniversary of the Reunification of Jerusalem (28 Iyyar). This practice is followed by most Orthodox, as well as Conservative and Reform congregations. Some Orthodox congregations (both Ashkenazi and Sephardi-Eastern) recite *Hallel*, but omit the benedictions; anti-Zionist congregations do not recite *Hallel* on either date.

Hallel, whether "full" or abbreviated, may be said at any time during the festive day, but the general custom is to recite it between the Morning Service *Amidah* and the Reading of the Law. One may do so, however, without attending a *minyán* for public worship. Those Ashkenazim who wear *tefillin* on the intermediate days of Passover and Sukkot (chiefly in the Diaspora) remove them before reciting *Hallel*. According to Orthodox practice, women are obligated to say *Hallel* at the Passover *Seder*, but not otherwise. Most authorities agree, however, that a woman who accepts the obligation of this *mitsvah* can recite *Hallel* with its prescribed



The word Hallel decorated with stylized foliage. From the Saul Raskin Haggadah.

benedictions. This is also the position of the Conservative movement. Reform Judaism makes no distinction between men and women in regard to saying *Hallel*.

Mode of Recitation: There is good reason to believe that, in Temple times, a levitical choir sang *Hallel* responsively (*Tosef. Sot.* 6.2; cf. *Tos. to Pes.* 95b). Later traditions differed, Yemenite Jews having retained the ancient practice whereby the congregation repeats each verse after the reader and then responds "Hallelujah" (*Suk.* 3.10). In other (Sephardi and Ashkenazi) congregations, verse sequences from Ps. 118 are repeated by the worshipers. Many Ashkenazi synagogues throughout the world favor congregational singing of various passages, as well as solo renditions by the cantor or set pieces by the choir. Psalm 118:1 traditionally serves as a congregational response to each of the following three verses, and Ps. 118:25 is extended to four lines chanted responsively. On Sukkot, the *lulav* and *etrog* (FOUR SPECIES) are waved when Ps. 118:1-4, 25, and 29 are recited.

It is customary to stand during *Hallel*, except when it forms part of the *Seder* home service. Ashkenazi Jews pronounce a benediction before and after *Hallel* whenever it is recited, the first benediction concluding with the words *li-kro et ha-Hallel* ("to read the *Hallel*"). According to general Sephardi-Eastern practice, however, this wording is changed to *li-gmor et ha-Hallel* ("to complete the *Hallel*") and neither benediction may be recited when "half-*Hallel*" only is read.

HALLELUJAH Biblical expression found only in the Book of PSALMS and meaning "Praise the Lord!" (*halelu-Yah*). An exclamation of joy, praise, or thanksgiving, it occurs in 13 psalms either as the opening word (111, 112), or the closing word (104, 105, 115-117), or both (106, 113, 135, 146-150). Its original purpose, in Temple times, was to signal that a congregational response should be given to the levitical choir. Each verse of the HALLEL psalms was likewise answered by *halelu-Yah* (*Suk.* 3.10), and this may also have characterized the sequence culminating in the "Grand Hallelujah" (Ps. 150). Like AMEN, the Hebrew term entered the Jewish prayer book and also became part of the Christian tradition, finding its way into many languages.

HALUKKAH ("distribution"). Financial assistance given to Jews in the Holy Land by their fellow-Jews in the Diaspora, especially from the end of the 18th century following the Hasidic immigration.

The practise of sending support to Jews in Erets Israel dates back to the early Second Temple period (Ezra 1:6, 8:33), and continued through all periods of Jewish settlement in the Land. Leading rabbis left their homes in Erets Israel to travel all over the Jewish world to seek support for the Torah scholars in the Holy Land. Thus *halukkah* played a major role in the maintenance of a living relationship between Erets Israel and the Diaspora.

From the 16th century, organized methods were instituted to collect contributions from various communities in central Europe which were transferred to Erets Israel through major commercial centers. Money was often collected by means of charity boxes named for R. MEIR BA'AL HA-NES ("Meir the Miracle Worker").

From the late 18th century *halukkah* was a major factor in maintaining the new Hasidic immigrants as well as the *Perushim* settlers (followers of R. ELIJAH GAON OF VILNA) from the early 19th century. The donations were distributed in the four HOLY CITIES of Jerusalem, Tiberias, Safed, and Hebron. The Ashkenazi community divided itself into small organizations, or *kolelim*, based on places of origin, primarily out of economic considerations. By 1913 there were 26 *kolelim* in Jerusalem.

The importance of *halukkah* diminished with the growth of the modern Zionist movement and support became limited to the circles of the old-time settlers. Today Orthodox Jews still send considerable funds to *kolelim* to maintain rabbinical scholars and academies, especially among the non-Zionist elements.

HA-MAVDIL See HAVDALAH

HAMETS Leaven, which Jews are forbidden to have in their homes or possession from the end of the first third of the day preceding PASSOVER until the conclusion of the festival. The prohibition is explained as a commemoration of the night of the EXODUS from Egypt when the Children of Israel left in haste and no time remained for the dough they were baking to rise (Ex. 12:39). The Bible establishes that any person eating leaven during the period of the Passover festival "shall be cut off from his people" (Ex. 12:15). Technically speaking, there are two separate substances which are forbidden: *se'or* — leavening agents (sour dough starter); and *hamets* — any product containing flour which has been permitted to ferment. *Hamets* includes not only bread but cakes and other baked goods, as well as pasta in all its forms. The prohibition also includes products which contain any of the above as ingredients. The ban refers to all dough made from the FIVE SPECIES of grain: wheat, barley, rye, spelt and oats. According to most views, whiskey is also regarded as *hamets*,

the death of another (see MURDER), the second referring to cases in which a person caused death, but without any negligence on his part. In the latter situation, the person is absolved from any crime and is not punished. The rabbis still require him to do penance for the rest of his life, for he was the cause of another human being's loss of life.

When a person killed someone through negligence (the example in the Bible is of a man who was chopping wood and the head of the ax flew off and killed someone, the implication being that he was negligent in chopping when there were other people in the vicinity) he was forced to take ASYLUM in one of the cities of refuge set up throughout Canaan, and had to remain there until the death of the HIGH PRIEST, at which time he became free. If he ventured outside the city of refuge before that time, the immediate relatives of the person he killed had the right to kill him (see BLOOD AVENGER).

Where the killing was an act of criminal negligence or homicide, the culprit was denied entry to the cities of refuge, and would thus effectively have to remain a fugitive from the immediate relatives of the person whom he had killed.

The rabbis of the Talmud debated on how to distinguish between manslaughter and homicide, and offered two basic guidelines: a) the instrument which caused the death should be examined to ascertain if it was liable to cause death; and b) the relations between the victim and the one who killed him should be investigated. Should the instrument be one that could reasonably be assumed to cause death, as, for example, a knife, this would indicate that there was premeditation rather than manslaughter, especially if the victim had been hit in a vital organ. Similarly, if there was known enmity between the two, the presumption would be that it was a case of homicide rather than manslaughter (Maim., *Hilkhot Rotse'ah*, 3).

In the past few centuries, various responsa have discussed the question of how a person who has committed manslaughter must atone. It is suggested that the person must do penance, give charity, and attempt to help the family of the victim.

MA'OT HITTIM (lit. "funds for grain"). The annual collection of money to supply those in need with the means to purchase their PASSOVER supplies. The practice of donations to the poor for their Passover needs is mentioned in the Talmud, where it is referred to as *kimba de-piskeba* ("flour for Passover"). The Jerusalem Talmud (*BB* 1:6) rules that anyone who has lived in a city for 12 months is both obligated to pay this tax and entitled to receive his needs from it if necessary. In the Middle Ages, where the Jewish community was highly organized, the payment of the *ma'ot hittim* tax was compulsory for all. Various *ma'ot hittim* funds exist to this day. Most donate money to the poor to enable them to buy their Passover needs, while some give them the various Passover foods.

MA'OZ TSUR ("O Fortress, Rock [of my salvation]"; cf. Isa. 17:10). Opening words and popular title of a hymn sung by Ashkenazim on the HANUKKAH festival, both at home and in synagogue, after the lights have been kindled and the prescribed benedictions recited. Written in 13th-century Germany, this hymn comprises six stanzas, the initial letters of the first five being an acrostic of the author's name, Mordecai, who is otherwise unknown. Stanza 1 is a prayer for the Temple's restoration and for the deliverance of Israel; stanzas 2-4 gratefully recall successive rescues from Egyptian bondage, exile in Babylonia, and Haman's bid to annihilate Persian Jewry; stanza 5 then concludes with a summary of the events that are celebrated on Hanukkah. A sixth stanza, rarely sung, alludes either to the Holy Roman Emperor Frederick I (Barbarossa), who protected the Jews to some extent, or to the armies of the Crusaders who massacred Jewish communities. Other stanzas were written subsequently in the course of time, but have been forgotten.

Of the traditional tunes to which *Ma'oz Tsur* is sung, one current among the Ashkenazi communities of northern Italy has spread to Israel and the USA. Though less Jewishly authentic, another and older melody (15th cent., Germany) has become popular throughout the world and is now regarded as the standard motif. Several versified English translations of *Ma'oz Tsur* have been written, notably the *Rock of Ages* paraphrase by two American Zionist rabbis, Gustav Gottheil and Marcus Jastrow. This often replaces the Hebrew text in US Reform worship. *Ma'oz Tsur* never entered the Sephardi, Yemenite, and other non-Ashkenazi rituals, but, in Israel especially, the practice of singing this hymn on Hanukkah has been adopted by many Sephardi-Eastern communities.

MA'OZ TSUR

Rock of Ages, let our song Praise Your saving power;
You amid the raging throng, were our sheltering tower.

Furious they assailed us; but Your help availed us;
And Your word broke their sword when our own strength failed us.

MARHESHVAN See HESHVAN

MAROR The "bitter herb" eaten with unleavened bread (MATSAH) and the paschal sacrifice (*pesah*) as part of the original meal prior to the Children of Israel's exodus from Egypt (Ex. 12:8). The commandment was expanded to be observed by Jews "throughout the ages" (Ex. 12:7; Num. 9:10-11) and thus became a part of the PASSOVER eve SEDER ritual. In the Bible the word appears only in the plural form,