



JT
NEWS

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JEWISH

WASHINGTON

Hanukkah in America and Around the World

History, recipes
and more begin
on page 16.

DYING IN VAIN PAGE 4

SCHECHTER AT 60 PAGE 6

ARMY FATIGUE PAGE 11

Design by Andrea Rouleau

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ALL IN A WEEK'S NEWS

■ Terror at Chabad

A knife-wielding 49-year-old man entered the Chabad Lubavitch headquarters in New York Tuesday morning and stabbed a 22-year-old Israeli student, just weeks after four men were murdered during prayers in a Jerusalem synagogue. The assailant, who shouted "Kill the Jews!" was fatally shot by NYPD after a standoff and an attempt to pick up his knife. Chabad headquarters are open 24/7, and all types of people enter the building, usually for good reasons. Police say Jewish organizations should be on guard about an uptick in hate crimes. The victim, who suffered a knife wound to the head, is in the hospital.

-JTA

■ One thing everyone agrees on

On Dec. 4, the Senate unanimously approved a bill denying Nazi war criminals Social Security benefits. The Social Security Administration announced it supports the bill, called the No Social Security for Nazis Act. The vote came weeks after the Associated Press revealed that some Nazis, once citizens of the U.S., were still collecting benefits. The bill has been sent to the president for his signature.

-Newsweek

■ The books of the People of the Book

The New York Times Book Review on Dec. 2 published its "100 Notable Books of 2014" with many of them — both of the fiction and nonfiction variety — being of Jewish interest. Books that contributed to the strong showing include stories about immigration from Russia and Ukraine, tales about escaping the Holocaust, a profile of Jewish gangster Meyer Lansky, and yarns about caring for aging parents.

-The New York Times

■ iScroll

Now available on your iPhone and iPad are the Dead Sea Scrolls, which the Israel Antiquities Authority launched on Dec. 4. Named "Dig Quest: Israel," the app also includes archaeology games and puzzles for kids.

-The Jerusalem Post

REMEMBER WHEN

From the Jewish Transcript, December 6, 1979.

Local community leaders Jack Spitzer, flanking the sign on the left, and



his wife Charlotte, to the right of the sign, attended the opening of the Jack J. and Charlotte Spitzer Jewish National Fund forest, a 10,000-tree site located near Jerusalem. Joining the Spitzers were JNF and B'nai B'rith officials, as Jack Spitzer was B'nai B'rith's international president at the time.

JTNews is the Voice of Jewish Washington. Our mission is to meet the interests of our Jewish community through fair and accurate coverage of local, national and international news, opinion and information. We seek to expose our readers to diverse viewpoints and vibrant debate on many fronts, including the news and events in Israel. We strive to contribute to the continued growth of our local Jewish community as we carry out our mission.

2041 Third Avenue, Seattle, WA 98121
206-441-4553 • editor@jtnews.net
www.jewishsound.org

JTNews (ISSN0021-678X) is published biweekly by The Seattle Jewish Transcript, a nonprofit corporation owned by the Jewish Federation of Greater Seattle, 2041 3rd Ave., Seattle, WA 98121. Subscriptions are \$56.50 for one year, \$96.50 for two years. Periodicals postage paid at Seattle, WA. POSTMASTER: Send address changes to JTNews, 2041 Third Ave., Seattle, WA 98121.



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New York rabbi Ayelet Cohen has been the beneficiary of the broken windows policing that killed Eric Garner, who was African-American. She questions whether the feelings of safety she and her loved ones have are too high a price to pay.

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A Jewish attendee at a meeting in Berkeley that attempted to convince a graduate students' union to vote in favor of boycotting Israel left stunned — and in tears — when the organizer expressed her hatred for the attendee's beliefs.

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The camp that got its start on Whidbey Island six decades ago is today a thriving, interactive experience with its own lake and natural beauty.

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THE JEWISH COMMUNITY CALENDAR

For a complete listing of events, or to add you even to the JTNews calendar, visit jewishsound.org/calendar. Calendar events must be submitted no later than 10 days before publication.

Candlelighting times

December 12 3:59 p.m.

December 19 4:01 p.m.

December 26 4:05 p.m.

January 2 4:12 p.m.

SATURDAY 13 DECEMBER

6–8 p.m. — Letters to the Editor: Celebrating 90 Years of Writing Our Community's Story

jewishsound.org/90-years

A dramatic production of nine decades of headlines, community news, advertisements and opinion, as performed by Book-It Repertory Theatre. See 90 years of local and global Jewish news come to life over drinks and free kosher apps at Columbia City's jazz club. Doors open at 5:30. The Royal Room is family friendly. \$20. At The Royal Room, 5000 Rainier Ave. S, Seattle.

8–10 p.m. — Cong. Shaarei Tefilah Lubavitch Annual Dinner

Dr. Joseph Greenberg at 206-478-3800 or CSTL613@gmail.com or www.CSTLSeattle.org CSTL annual dinner and election. \$90. At Congregation Shaarei Tefilah, 6250 43rd Ave. NE, Seattle.

SUNDAY 14 DECEMBER

6–9 p.m. — StandWithUs Northwest's 7th Annual Community Reception

www.standwithus.com

Keynote speaker Dr. Einat Wilf. Honoring Rabbi James Mirel with the David B. Brumer Israel Advocate award. 6 p.m. reception featuring kosher Israeli hors d'oeuvres and wines. 7 p.m. formal program begins. \$36. At Town Hall Seattle, 1119 8th Ave., Seattle.

MONDAY 15 DECEMBER

10–11:30 a.m. — SJCC Early Childhood School Open House — Seattle

206-232-7115 or saraht@sjcc.org

www.sjcc.org

Tour the facility, experience a day in the life of a child in the classroom, meet staff and faculty, and ask questions. At the Stroum Jewish Community Center, 2618 NE 80th St., Seattle.

TUESDAY 16 DECEMBER

10 a.m.–11:30 a.m. and 4–5:30 p.m. — SJCC Early Childhood School Open House — Mercer Island

206-232-7115 or saraht@sjcc.org

www.sjcc.org

Tour the facility, experience a day in the life of a child in the classroom, meet staff and faculty, and ask questions. At the Stroum JCC, 3801 E Mercer Way, Mercer Island.

Eric Garner's death does not make me feel safer

RABBI AYELET COHEN JTA World News Service

NEW YORK (JTA) — The words of Leviticus (19:6) admonish us not to “stand idly by while the blood of your neighbor is shed.” These words should sting our ears and shock our conscience in the wake of a Staten Island grand jury’s decision not to indict a New York City police officer who killed Eric Garner after using a chokehold, a long-prohibited technique, in attempting to arrest him for a simple misdemeanor — selling single, untaxed cigarettes.

Garner’s fatal encounter with police, including his cries for help, were documented on video. The medical examiner ruled his death a homicide. Can we imagine the likelihood of a similar outcome had Eric Garner been white? If he had been Jewish?

As a New Yorker and a rabbi, I believe the unfolding of these tragic events should disturb us on three levels. First, for the failure of justice in the grand jury decision. Second, for the discriminatory application of the system of “broken windows” policing, which led to the altercation that ended Eric Garner’s life. Third, because as Jews, we know what it means to walk in fear because of who we are, and we must empathize with anyone who faces discrimination today.

Broken windows policing is based on a theory that punishing minor quality-of-life infractions may help prevent more serious crimes. But whatever its merits, the policy is enforced with dramatic inconsistency in white neighborhoods and neighborhoods of color.

“There shall be one law for all of you,” insists Leviticus (24:22). Yet as applied by the NYPD, broken windows policing endangers many New Yorkers of color in the name of protecting others.

Longtime residents of my gentrified Manhattan block like to reminisce about when drug sales happened frequently on our corner and their kids’ friends weren’t allowed to come over because the neighborhood was so dangerous. Broken windows policing is intended to protect people who look like me, so we can safely walk home from the subway at night and feel good about our neighborhoods. But the policy led to the death of Eric Garner, a father of six, and has not made safer the lives of the many New Yorkers of color who have been victims of police violence and discriminatory police policies.

I love raising my children in New York City. My kids ask big questions about the complexity of their city every day and play happily on the sidewalk in front of our building. I have never been stopped and questioned by police while simply walking down the street or taking the subway. But is our illusion of safety coming at the price of the lives of people like Eric Garner?

According to a Quinnipiac poll in August, 72 percent of all New Yorkers and 96 percent of black New Yorkers believe police brutality is a serious problem. Yet 56 percent support enforcement of quality-of-life crimes. This case should open our eyes to the reality that this enforcement comes at a high cost in human dignity and human life, mostly to African-American men. Will those of us who benefit from this system stand idly by? Will we tolerate a dual system of justice?

Most white American Jews know both privilege and oppression. We experience the societal benefits of skin color and class, but also the fear of historical and rising anti-Semitism. We must not be complicit in a system that criminalizes people of color like Eric Garner but not the police officer who killed him.

Broken windows policing is actually deeply broken policing. We have a moral responsibility to oppose this injustice in solidarity with those who are most harmed by this policy — people of color, transgendered women, homeless people — both within and without the Jewish community. Passing the Right to Know Act, which is currently before the New York City Council, will strengthen police accountability and transparency, an important step toward ending broken windows policing and police brutality.

As I teach my children to be proud Jewish New Yorkers, I do so with the words of Deuteronomy (4:9) in mind: “Do not forget the things that you saw with your own eyes and so that they do not fade from your mind as long as you live. And make them known to your children and to your children’s children.”

Rabbi Ayelet S. Cohen is the director of the Center for Jewish Living at JCC Manhattan; co-chair of T’ruah, the Rabbinic Call for Human Rights; and a member of the Rabbinic Cabinet of Jews for Racial and Economic Justice.



MERYL SCHENKER PHOTOGRAPHY

Molly FitzMorris, a Ph.D. student at the University of Washington who is writing her thesis about Ladino in Seattle, speaks while Prof. Devin Naar, chair of the UW Sephardic Studies Program, stands in the background at the second annual International Ladino Day celebration. Also onstage were Los Ladinos, Seattle’s Ladino conversation group, who read and performed for an audience of more than 400 at UW’s Kane Hall on Dec. 4.

Chanukah Greetings from your Family & Friends at Jewish Family Service



jfsseattle.org

'As long as you choose to be on that side, I'm going to continue to hate you'

TAMMI ROSSMAN-BENJAMIN *Special to JTNews*

"Bringing down Israel will really benefit everyone in the world and everyone in society, particularly workers."

These words were spoken by Lara Kiswani, executive director of the Arab Resource and Organizing Center, at a Nov. 12 panel discussion at U.C. Berkeley organized by the BDS Caucus of UAW 2865, the union for 13,000 University of California graduate student workers. Those grad student-teachers and other workers voted on a union resolution to boycott Israel on Dec. 4.

Throughout her talk, Kiswani made crystal clear that the goal of the boycott, divestment and sanctions movement against Israel is not to legitimately criticize Israeli policy, but rather to bring an end to the Jewish State, and she claimed that UAW 2865 members will be playing an important role in achieving that goal should they approve the BDS resolution, the votes of which had not been counted as of press time:

- "BDS is about isolating Zionism."
- "I think you should boycott any Zionist institution, academic, organization, whether it be from 1967 occupied Palestine or 1948 occupied Palestine, because BDS really should be about shifting the cultural framework and shifting how we see Israel and isolating it and making it feel unwelcome anywhere and everywhere."
- "We have demanded that the world take a stand in isolating Israel everywhere."
- "We're resisting colonialism in Palestine, and colonialism entails all of occupied Palestine from Haifa to Jerusalem to Ramallah."

Make no mistake: Calling for the elimination of the world's only Jewish state is anti-Semitic. Not only do the United States and Canada consider denying Jews the right to self-determination a prime example of anti-Semitism, but the vast majority of Jews around the world experience BDS and other attempts to "bring down Israel" as a deeply anti-Semitic assault on the entire Jewish people.

Not surprisingly, the UAW 2865's vote to boycott Israel and other campaigns to promote anti-Israel divest-

ment resolutions in University of California student senates have created a hostile, anti-Semitic environment for many Jewish students who support the Jewish State. One Jewish graduate student who attended the recent UAW 2865 BDS Caucus event had this to say during the Q&A period:

"I'm the voice of dissent in this room ...I am a rank-and-file member of the union. I'm Latina. I'm Jewish, and I'm pro-Israel, and I'm really disturbed because I want to dialogue with people on the other side, and I really just feel a strong sense of hatred coming from the voices and the language....I'm just worried that we're creating a microcosm on this, our very own campus, with the kind of hatred that exists in Palestine and in Israel....I also have to say, it is very, very hard to listen to this and not think this has something to do with Jewish identity... I feel extremely threatened as a Jew by what you guys are saying...the way that you are talking is so aggressive and so... anti-Semitic."

The graduate student's heartfelt remarks were met with the following hate-filled response from Kiswani:

"See, part of the problem with the Palestine question particularly on campus is it always gets framed as this two-sided thing and liberal democracy loves to make it seem like everyone has a right to speak, including the oppressor alongside the oppressed....I don't think that this form of liberal democracy really has a place in terms of real struggle....Maybe liberal Zionists here on this campus have a hard time understanding what that means....As long as you choose to be on that side, I'm going to continue to hate you."

After Kiswani's remarks, the Jewish graduate student left the room in tears.

This is the true face of BDS: It is the face of pure hatred.

Tammi Rossman-Benjamin is a lecturer at U.C. Santa Cruz and co-founder of the Amcha Initiative, a nonprofit that combats anti-Semitism on college campuses. To see a YouTube video of the panel, visit www.bit.ly/bds-caucus. This article originally appeared in the J.Weekly of the Bay Area.

LETTERS TO THE EDITOR

LET US RECONNECT

Federation CEO Keith Dvorchik echoed many of my feelings in his recent column ("As we mourn, let us stop the divisiveness about Israel," Nov. 21). We, the Jewish people, are 0.2 percent of the world's population. In today's world, however, it's easy to feel close only to those Jews who are like us, rather than the Jewish people as a whole, and the divisiveness of which Keith speaks is a product of that. We need to reconnect to Jewish peoplehood in spite of our differences, and fortunately, our tradition guides us in how to do that.

First, we start with love. There is a beautiful mitzvah called "ahavat Yisrael." It is the commandment by our Creator to behave lovingly toward our fellow Jews. That means all of them — not just the ones who vote like we do, pray like we do, or agree with us on Israeli policy. It may take hard work to love them, but we should do it anyway. The fact that it's a mitzvah means that the Creator of the world knows it's good for us.

Once there is love, we can still argue and disagree, but we will do it with respect. Our sages in Pirkei Avot guide us: "Any dispute which is for the sake of heaven will ultimately endure... what is a dispute for the sake of heaven? This is a debate between Hillel and Shammai."

The students of Hillel and Shammai argued vehemently, but their arguments were for "the sake of heaven" — that is, for a higher purpose of finding truth or arriving at the best logical conclusion. They disagreed, but they did it with respect, without maligning each other's intentions. That should be our model.

Debating Israel is an argument for the sake of heaven. As a community, we should discuss and argue these issues openly, and we should not hesitate to attend events, view films, or hear speakers that challenge our current viewpoints. If we can internalize the importance of loving our fellow Jew, particularly those with whom we disagree, we can go a long way toward mending the rifts in our community.

Randy Kessler
Mercer Island

To security officials, Chabad attack underscores importance of preparedness

RON KAMPEAS *JTA World News Service*

WASHINGTON (JTA) — The stabbing of a rabbinical student at Chabad-Lubavitch headquarters in New York underscores three things that Jewish security officials have been urging in recent years: Be alert for copycats, cooperate with law enforcement, and don't stay away from shul.

American Jewish community officials have been on the lookout for an attack on a synagogue ever since terrorists killed four worshippers and a policeman in Jerusalem last month, said Paul Goldenberg, the director of Secure Communities Network, which coordinates security for Jewish institutions.

It's not yet known if the Jerusalem killings inspired the suspected assailant in the Brooklyn attack in which a man entered the Chabad synagogue at 770 Eastern Parkway in the Crown Heights section and stabbed Levi Rosenblat, 22. In an encounter with police that was captured on video, officers shot and killed the suspect, identified as Calvin Peters, after he refused their order to drop his knife.

Rosenblat was reported to be in an induced coma and was to undergo surgery at a Manhattan hospital where he was transferred.

Goldenberg urged communities to take several steps to address threats to Jewish facilities:

Be prepared

For several years, SCN has aimed to harden potential Jewish targets by running security seminars throughout the country, including attack simulations that test communal preparedness. At the seminars, Jewish community leaders meet with state and federal law enforcement officials and undergo training sessions that include instruction on how to secure a facility, evacuate a building and identify suspicious activity.

Such preparedness measures are credited with minimizing further carnage from an April attack on a Jewish community center in suburban Kansas City, Kan. In that incident, the assailant was discouraged from entering the center because of a locked back door and a front entrance staffed by a guard. Instead he opened fire in the parking lot and at a nearby Jewish home for the elderly, killing three people.

Name a police liaison

Goldenberg urged communities to name a liaison to the local police force, as is the case in New York, where cooperation between the NYPD and local Jewish groups is close.

Deena Saleenfreund, the New Jersey director with Community Security Service, which sends unarmed security

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Deadlines may be found online.

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"Crush an unflavored vitamin C tablet and mix it in with the potatoes as an anti-oxidant."

– Use this tip and others to keep your grated potatoes fresh and dry for the perfect latke. See Jewish and Veggie on page 21.

Sixty years in the wild: Camp Solomon Schechter celebrates a milestone

BORIS KURBANOV JTNews Correspondent

Sharing stories of its history, reuniting alumni, and looking to the future, Camp Solomon Schechter celebrated its 60th anniversary on Dec. 6 with a gala at the Hilton in Bellevue. The Tumwater-based independent children's overnight camp was founded in 1954 by Portland's Rabbi Joshua Stampfer, and has given approximately 12,000 children the time of their lives while offering them educational opportunities, independence, and deep connections with other young Jews, boosting their pride in their Judaism along the way.

Each summer, nearly 600 campers arrive on the camp's 170-acre wooded grounds, about an hour's drive south of Seattle, where they are taught valuable life skills. The forest environment provides the backdrop for the 2nd- through 7th-graders to cut loose and experience summer favorites such as swimming in the camp's lake and paddle boating.

"We are unique in a time where there are so many Jewish organizations that are splintering, and in our case we are uniting," said camp director Sam Perlin. "We have a pluralistic viewpoint in that we are trying to get kids to think on their own, to think independently."

Camp Solomon Schechter has operated in Tumwater since 1968, after starting out with roughly 20 campers on Whidbey Island. Most campers come from the greater Seattle area, but many have made their way to Schechter from all across the Northwest. Perlin and his team have

broadened their marketing outreach into Northern California, Las Vegas and even Israel, and regularly attract campers from the Holy Land.

The goal at Solomon Schechter, which is rooted in Conservative Judaism and whose motto is "Where Judaism and Joy Are One," is for campers, who come from different denominations to interact with and get to know one another to appreciate what they have in common.

"The camp is so special in the way that it's able to change lives and help kids learn how to grow as a person," said Perlin, who took over as director seven years ago at a time when the camp was struggling financially. "We are raising this new generation of thinkers for tomorrow. We have to be able to figure out a way for young people to develop a narrative so they can feel good about themselves."

Studies released in recent years have shown kids who attend overnight camps tend to benefit greatly from the experience. Dr. Michael Ungar, Ph.D., in the February 2012 issue of Psychology Today, noted that sleepaway camps "help children optimize their psychosocial development" and make for resilient, flourishing kids.

Perlin, whose experience includes working as an athletic director and basketball coach, and whose daughter attended Camp Schechter, agreed the experience impacts children's development.

"When you go to day camp, you still get on the bus, you still go home to Mom and Dad and sleep in your bed, and you still



COURTESY CAMP SOLOMON SCHECHTER

The campers of Camp Solomon Schechter at their old site, near Coupeville, Whidbey Island, in 1965.

get messaging primarily from your parents," he said. "It's very different when a 10-year-old girl is getting messaging from an 18-year-old woman, when that 18-year-old becomes your mother for three weeks."

While campers form new relationships and get plenty of activity and fresh air at Solomon Schechter, they also gain a sense of belonging and build their Jewish identity. They build relationships not just with peers, but with mentors other than their parents, Perlin said. Camp counselors, he said, are in a great position to educate campers informally.

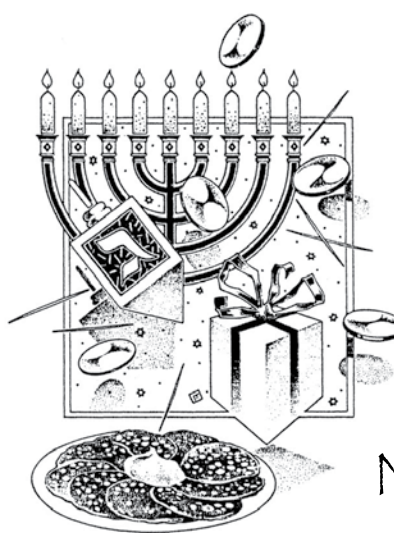
"Camp is more than just about the young people — it's also about the young adults that work here," Perlin said. "As a camp director, the staff members are like my campers. I see a lot of magic that occurs when a college-aged kid decides to give up

their summer to come and help out."

Perlin and his team recently won the "Impact in Technology" award during a conference in Agawam, Mass. for their success in community building and fundraising. That recognition was partly due to Solomon Schechter's ability to connect with campers via social media throughout the year. When it's time to go home at the end of the summer, the work isn't over, Perlin said, noting the camp communicates with campers year-round via Twitter, Instagram and the camp blog. The camp also has a podcast.

"This camp could be a great catalyst for our future coexistence as Jewish people," Perlin said. "I'm just the steward of this amazing community. This is like a jewel of

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Happy Hanukkah!

Zane & Celie Brown

Melissa, Zane,
Rebecca & Mira Brown

Keely, David,

Naava & Samuel Berkman

HANUKKAH
GREETINGS!



ROSALIE KOSHER

CARY & CATHY KOSHER
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LONNIE & MICHELE KOSHER
ZAKARY LOUIS & SABRINA ROSE



Happy Hanukkah!

John & Anna Lukas
David, Sara, and Judah Lukas
Katy Lukas & Tom Bowen



תג שמות

Esther & Al Lott

Jeff Lott

Susan & Robert Solomon
Bryan & Celina Solomon



Hanukkah Greetings!

Scott, Karen & Matan
Michelson

StandWithUs speaker comes to Seattle to 'tell the big story'

JANIS SIEGEL JTNews Correspondent

Make no mistake: Dr. Einat Wilf is on the forefront of an intellectual war to recapture the global zeitgeist of her home country, Israel, and wrench it back from those who've hijacked its image by using political epithets as their weapons, looking to ultimately destroy the Jewish State.

When the self-described Zionist and political liberal speaks to the 2014 StandWithUs Northwest community reception honoring Rabbi James Mirel at Town Hall on Dec. 14, Wilf, the senior fellow at the Jewish People Policy Institute in Jerusalem and adjunct fellow at the Washington Institute for Near East Policy will take aim at what she calls the "placard campaign" against Israel — those reliable phrases that appear at most anti-Israel events — Zionism equals colonialism, Zionism equals ethnic cleansing, Zionism equals apartheid, and Zionism equals genocide.

The former Knesset member for Israel's Labor and Independent parties and former foreign policy adviser to Shimon Peres told JTNews that it's a war the Jewish people must win.

"It is a nonviolent war waged for violent ends," said Wilf, "and that is ultimately



Einat Wilf

to turn Zionism and Israel into something that is so associated with the greatest evil in the world that it almost becomes imperative that it no longer exists."

Wilf is looking to enlist dedicated storytellers to recover the Israel's narrative, both its history and the role of Zionism in it.

"I try to bring it back to the issues, to tell the story," she said, "but I also talk about what I call the IIDF, the Israeli Intellectual Defense Forces. We will need those who will 'self-enlist' and turn themselves into intellectual warriors."

As she speaks around the world, Wilf is trying to wake up the Jewish community and set the record straight by stressing that the images and words that dominate the media are not just "bad Israeli P.R."

"The danger is real, and people are correct to be worried," said Wilf, "which is why we need to fight back and which is why we will win. We will win because we have no choice."

StandWithUs regional director Rob Jacobs told JTNews that Wilf is the right speaker at the right moment because her warning echoes the organization's mission.

"Dr. Wilf's message is that we cannot

just ignore these anti-Israel campaigns," wrote Jacobs in an email. "Whether they're protests downtown, bus and billboard ads, over-the-top anti-Israel speakers talking on campuses or at churches, or divestment campaigns at UW, a lie repeated often enough without a response becomes someone's truth."

Wilf's mission and her work's purpose are to expose the false narrative that she said now overlays the original Zionist history. According to Wilf, it goes like this:

"There was a Holocaust," she said, "the Europeans failed to annihilate all the Jews, so they took the leftover Jews and threw them in some random piece of land in the empires they controlled, and because it happened to be in an area where there happened to be an independent and prosperous state of Palestine, the Jews went from victims to perpetrators, occupied that state, drove the Arabs out and have been occupying it ever since for their own pleasure. That's the dominant story today."

At the same time, explained Wilf, Jews need to tell what she has coined "the big story."

"No one threw them there," she said. "It's not a random piece of land. How many

people know that Zionism is a secular movement of people who wanted to take fate into their own hands, who looked to finally liberate the Jewish people and have self-determination and sovereignty, and do it in their ancient homeland? It's a piece of land to which they have an historic connection which has shaped their identity."

The lack of knowledge about Israel's history, both ancient and modern, is a problem among young adults, said Wilf, but is not limited to them. People of all ages and even those who claim they know a lot about Israel, she said, need to review the basics.

"We've taken for granted that Jews will support Israel," said Jacobs, "and, too often, the only things they hear about Israel in our

broader community and within our Jewish community, including at our synagogues, is what we would like to 'fix' in Israel.

"Unless we provide the connection," he continued, "unless we put the anti-Israel

campaign's claims into context, and unless we work to show the next generation why they should be emotionally connected to Israel, they too often buy into the negative imagery and are embarrassed by their connection as Jews to Israel."

If you go:

The StandWithUs Northwest community reception takes place Sunday, December 14, at 6 p.m. at Town Hall, 1119 Eighth Ave., Seattle. Tickets and more information at www.standwithus.com. \$36.

Federation announces its 2015 Ignition grants

JOEL MAGALNICK Editor, JTNews

On Nov. 28, the Jewish Federation of Greater Seattle announced that 14 organizations would receive nearly \$64,000 to help build programs for our local Jewish community.

The Federation's Ignition grant program offers up to \$5,000 for pilot or one-time projects that help support the growth of the local Jewish community.

The 17 grants awarded this year range

from cultural to educational to historical to preparatory. Hebrew Hoops, a two-year-old Jewish sports camp in Bellevue, received \$1,300 to hold a Mini-Maccabee camp, for example. JTNews received \$2,375 to help produce its "Letters to the Editor" performance of its 90 years in print as another.

Others help to fill a void in our community that might not otherwise be supported. Several, like the Friendship Circle's

Cooking Circle, adaptive aquatics training at the Stroum Jewish Community Center, and emergency preparedness education for Jewish Family Service, work with community members with special needs.

The Holocaust Center for Humanity received \$4,000 to collect and archive personal histories from the Russian community of Holocaust survivors that exists in the area.

"This is a story that has not been told, has not been captured, especially in our community," Dee Simon, the Holocaust Center's executive director, told JTNews. "We thought this was a perfect opportunity to really do something different that hasn't been done before, and certainly there's an area of need."

► PAGE 14

Happy Hanukkah!

May this season bring light, joy,
and peace into our lives and to Israel.

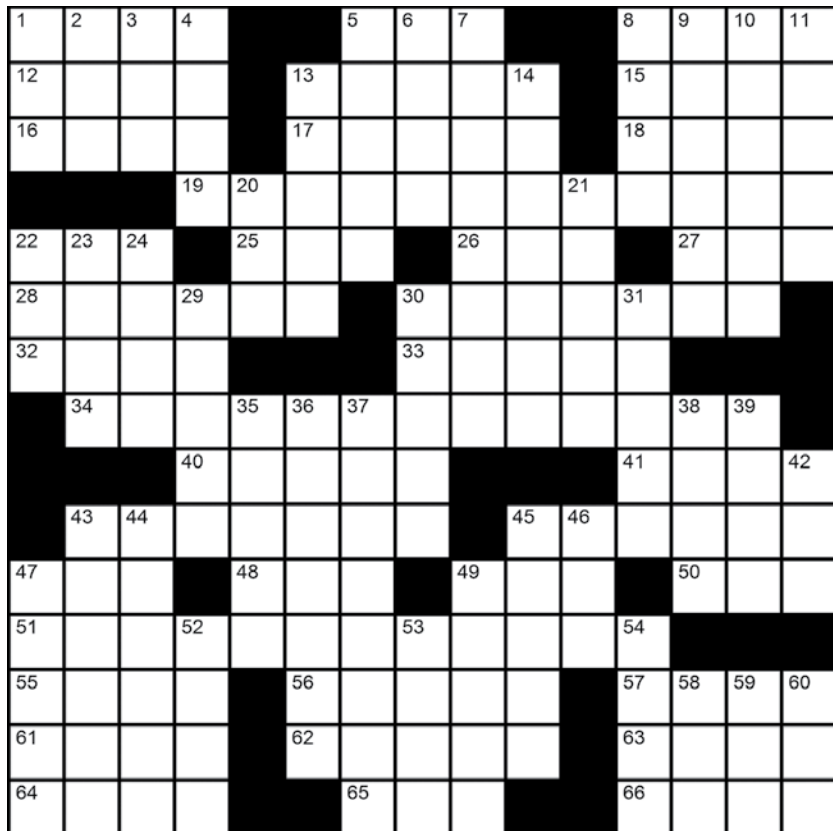


Pacific Northwest Region
www.hadassah.org/pnw



Seek the Treasure

by Mike Selinker



"Hidden wisdom and concealed treasure—of what use is either?" says the Wisdom of Sirach. That's definitely true, unless the treasure is decidedly of a less mercenary bent. In word search style, we've concealed eight of the same golden treasure, which is oft-sought in this Hanukkah season. Circle all eight and watch your mouth water.

ACROSS

- 1 Banner
5 Acronym used in the lead-up to the Iraq War
8 Thor wears one in the comics
12 ___ on (obsess over)
13 "My mom told me to pick the very best one and you ___"
15 Mother of 18-Across, in myth
16 *Beverly Hills Cop* cop
17 Singer Shore
18 See 15-Across
19 Hospital on *Grey's Anatomy*
22 Holiday worker
25 *Dragon* ___ (video game series)
26 Agcy. that gives out ID numbers
27 How-___
28 South Dakota capital
30 Run rum, perhaps
32 AK-47 supplies
33 ___ mask (Carnival of Venice ornamentation)
34 Salt, onion, poppy seeds, etc.
40 ___ board (nail scraper)
41 Son of 15-Across
43 "Moonlight," et al.
45 Most senior
47 Simpsons shopkeeper
48 Devilish one
49 Subject of a 1999 King Co. riot
50 "Healthier Skin. Healthier ___."
(7-Down slogan)
51 1994 pee-wee football film
55 As recently as
56 Iraq's main port
57 Singer Lovett
61 German negative
62 Sends forth
63 A billion years
64 Jane Lynch series
65 Ending for lion or count
66 With 66-Across, an island capital

DOWN

- 1 Medicine-approval agcy.
2 Sandwich salmon
3 Consumed
4 Toothpaste options
5 Pen
6 Suffix for banish or punish
7 See 50-Across
8 Prepare on a grill
9 Add bubbles
10 One who sees the future, in sci-fi speak
11 Lessens, as pressure
13 Memorable saying
14 E! series hosted by Joel McHale
20 Where hoops go
21 Boxer Arturo "Thunder" ___
22 U.S. govt. eco-regulation grp.
23 Tentacle, e.g.
24 Disaster-response grp.
29 *The Interview* star Seth
30 Breakdancers, in '80s slang
31 Like a highway or bowling alley
35 It may have a spam filter
36 "Back off"
37 Contest in which a heavily-favored team looks past its opponent
38 Color with fifty shades, give or take
39 Iffy
42 Dad on *Rugrats*
43 Gem like the Black Prince's Ruby, for example
44 Extend, as beyond a city
45 Laboratory gas burners, named for the volcano
46 Park place?
47 *Ride* ___ (Ice Cube film)
49 Imperfections
52 Actress Daly
53 Sunni extremist group in the news
54 Strike open-handedly
58 Positive vote
59 Forestry leftover
60 Electronic music performer Brian

Answers on page 15

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Edited by Mike Selinker and Gaby Weidling. Crosswords of Wisdom, 1538 12th Avenue, Seattle, WA 98122

Building professional relationships, Jewish style

JANIS SIEGEL JTNews Correspondent

Like a shidduch, an arranged match between single people, the Hadassah women's organization and Hillel at the University of Washington want to supercharge young Jews' professional lives — but without the attendant pressure and drama.

The two organizations have themselves partnered together to accept a total of 20 young men and women — college juniors, seniors, graduate students, and young professionals — to be part of their new Mentor Connect program. First, the mentees will meet their mentors for an introductory brunch, get to know them, and talk about work and life goals. They will then meet once a month, for six months, whenever it's convenient, whether by Skype, phone, or in person, whatever works best for both.

"I have someone in real estate, we have attorneys, we have people in the medical field, it's a really wide range," said Jessica Salo, a recruiter for Amazon.com and one of two 2013–2015 Hadassah Leadership Fellows from the Northwest who developed the program.

"You're not necessarily going to get a job at the end of this program, but you could get advice on résumé writing or interviewing, and each month the Mentor Connect will sponsor a lecture and panel discussion led by local professionals talking about aspects of leadership that can further your success."

Alyson Roush, who with Salo co-created Mentor Connect, is also a Hadassah Leadership Fellow and a staff attorney at Providence Health and Services. She said she can't stress the value of networking enough.

"Don't worry if you're confused," said Roush. "When you're young and you're starting out, you need to talk to as many people as you can and you need other voices besides your family. They'll have opportunities to talk to other students and other mentors, as well."

Salo and Roush were chosen from of 24 Hadassah candidates across the U.S for the two-year program, and came up with the idea for Mentor Connect for their second-year project.

Four leadership development events will feature business leaders such as Howard Behar, former president of Starbucks, and speakers from Amazon and other Seattle companies.

The sessions will be open to the public and cover subjects that include "How to be a Mensch," "Jewish Values in the Business World," "Modern Jewish Women: Can We

Have it All?" and "How to be a Leader: Are You an Introvert or Extrovert?" Both mentors and mentees are asked to attend three of the four presentations.

Overall, participants will be able to look at how they might shape their careers while also nurturing a full, balanced, and Jewish life.

"People are excited, because there hasn't been something in the Jewish community like this," Josh Furman, Hillel UW's director of programs and strategy told JTNews. "We've had interest from the [UW] business school, [Hillel] advisory board members have said they're really interested, and their friends are really interested. They're going to send it out at their work."

Applications are available on the Mentor Connect website and will remain open until Dec. 31, 2014.

The three program leaders vowed to make every effort to match mentors and mentees who have similar career interests and if each pair is not a perfect match, they will make every effort to make a "nearly perfect one."

Sixteen mentees have already signed up for the program, but at this point the mentors have been slower to grab the opportunity.

The organizers said mentoring really requires a desire to give back to young people. Some older professionals may have children who've gone away to college, and some may just want to pass down their wisdom and expertise to the next generation.

"Mainly," said Roush, "mentors should be passionate about the local community, someone who has the time, and mainly, someone who just enjoys what they do and wants to help young people."

Furman hopes that the low number of mentors who apply and join the group does not limit the group's goals and its reach. He believes that once the word about the opportunity spreads, a solid mentor cohort will take shape.

"The program wants to know a mentor's professional experience as much as their interest in mentoring, and that they are able to handle a one-hour-per-month time commitment, and are interested in guiding a young professional in their career goals," he said.

Visit the Mentor Connect Facebook page at www.facebook.com/seattlementorconnect to learn more.

PURCHASE YOUR TICKETS for the Dec 13, 6 P.M. PERFORMANCE!

LETTERS to the EDITOR · CELEBRATING 90 YEARS of WRITING OUR COMMUNITY'S STORY

A Book-It Repertory Theatre production highlighting nine decades of the

The Jewish Transcript

Tickets:
jewishsound.org/90-years

The Jewish Transcript's cast of characters (on and behind the stage)

DIANA BREMENT JTNews Correspondent

1 "It's an interesting lens of the 20th century, but through the eyes of one world," says **Laura Ferri**, director of "Letters to the Editor," Book-It Repertory Theatre's performance that brings our state's Jewish community to life on the stage — through the pages of this very newspaper.

"Letters to the Editor" came about because "In the Land of Rain and Salmon" happened," says playwright **Rachel Atkins**, who also adapted that production for the Washington State Jewish Historical Society, based on the book "Family of Strangers." For "Letters," JTNews associate editor **Emily K. Alhadeff** culled through 90 years of material, which she turned over to Rachel, who turned it into a script. At the Q and A following the first performance at the Stroum Jewish Community Center last month, Rachel admitted the first few drafts had been way too long. Just like the news business, something always has to be cut.

The partnership production, created with funding from King County's 4Culture arts organization and the Jewish Federation of Greater Seattle, is a whirlwind tour of our community's life as seen through our pages (and now our companion website, JewishSound.org). Four actors do a staged reading, taking on various roles of writers, editors, advertisers and — need we say it — complainants.

"You made a mistake," whines actor **Shellie Shulkin**, looking over the shoulder of the editor in one such bit. "There were 23 people at my son's Bar Mitzvah, not 22, as you said." (It still boggles my mind that people would regularly publish such personal details, such as when and where they were vacationing or dates and times of private functions.)

The production is "more of a staged reading, plus," observes Rachel. Four actors, two men and two women, move around the stage and use small props like hats or tallitot to emphasize character changes. Musician **Carl Shuttoff** provides musical embellishments representing eras and cultures.

All three of these women have long-term relationships with Book-It, which specializes in bringing literature to their stage at Seattle Center. They all cut their Jewish theater teeth with Nextbook, when that literary organization was active in Seattle and commissioned dramatizations



M.O.T.
Member of
the Tribe

of Jewish books. (Of the three, Laura was not born Jewish, but has a long-standing interest in Jewish culture going back to childhood.)

Rachel says her experience adapting both these works has been a great way to learn "the incredibly rich and interesting history" of the Jews of our state. Growing up in a fairly secular family in New Jersey, she says this work "has definitely got me thinking about what is my role and how am I a Seattle Jew?" A work-

ing playwright, Rachel is also involved in Living Voices, a theater company that brings performances and drama workshops into schools.

As the show's only native Seattleite, Shellie brought an extra depth to the rehearsals with her knowledge of the local Jewish community. "She knew about all the synagogues," says Laura.

Shellie, who won a Gregory Award last year for outstanding actress in a lead role as Violet Westin in Balagan Theatre's "August: Osage County," grew up at Temple Sinai in Bellevue, where her parents were both active members. She was in high school when Sinai merged with De Hirsch and remembers the change well, which is a scene in the production. A history major at the University of Washington, she pledged to Alpha Epsilon Phi, a Jewish sorority that had just reopened a house in 1976 when she was a first-year student.

Shellie met Laura through Nextbook and also performed in "Rain and Salmon." In addition to the trip down memory lane, Shellie says "Letters" gave her an appreciation for her aunt, **Doris Sty**, editor of Denver's Intermountain Jewish News for many years. "I never had an idea of what she was going through," says Shellie, who says she took that paper and our own "Jewish Transcript" for granted.

All three women commented on the more somber parts of 20th-century history that affected Jews locally and internationally.

It was "a very dark century, especially for the Jewish people," says Laura, who felt it was "important to get the weight" of significant events, but added "the humor to punctuate it." Much of that comes from dramatizations of Brenner Brothers bakery advertisements, a staple of entertainment and support of the paper for so many years.

Also illuminated is the history of our



Shellie Shulkin, left, chides Andrew Litsky in his guise as editor (for the moment) while David Bestock and Mollie Corcoran wait to chime in during the premiere performance of "Letters to the Editor."

JOEL MAGALNICK

Sephardic community, one of the three largest in the country, and its members' struggles to be accepted by the dominant and, frankly, prejudiced Ashkenazic community early in the last century.

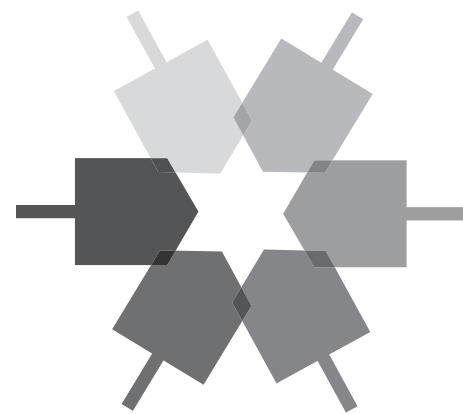
Also featured in the cast are **David Bestock**, **Mollie Corcoran** and **Andrew Litsky**.

2 **Short takes: David Lipper**, Temple B'nai Torah's interim rabbi, has completed the Central Conference of American Rabbis' year-long intensive Keter Torah program. The program involves in-depth study in Jewish text and Judaic studies; counseling and practical rabbinics; worship, spirituality and ritual; congregation dynamics and leadership; education and social action.

If you go:

"Letters to the Editor: Celebrating 90 Years of Writing our Community's Story" will be staged at the Royal Room, 5000 Rainier Ave. S, this Saturday evening, Dec. 13 at 6 p.m. Tickets \$18, \$20 at the door. Available online at jewishsound.org/90-years.

Happy Hanukkah



Wishing you light, love
and joy this holiday season



The doctor with the heart of gold

JANIS SIEGEL JTNews Correspondent

Each year, many heart disease patients in the U.S. and around the world die waiting for a heart transplant because there are just not enough organ donors to serve all of the patients on waiting lists.

Tissue engineering is now becoming a real option for patients and ongoing research is demonstrating that it can restore the heart's function after a heart attack.

To date, treatment with a manufactured tissue grid that replaces damaged heart tissue has been done mainly by replacing the damaged heart tissue with a collagen grid harvested from pig hearts.

But many patients' own immune cells often attack the foreign animal cells, which causes the fix to fail.

However, Dr. Tal Dvir is hoping that heart attack patients in the near future may actually have hearts of gold now that the Tel Aviv University researcher found that a mesh-like patch of heart tissue infused with gold nanoparticles, microscopic particles of common materials that take on different properties when formed at this size, can eliminate the risk of the patient's immune cell rejection. At the same time, the patch



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Health

also appears capable of generating its own electrical impulses that regulate the rhythm and beating function of a normal heart.

"Gold nanoparticles are promising candidates for tissue engineering, since they can be designed to minimize toxicity and have been used in drug delivery, imaging and cancer therapy," Dvir told TAU staff.

"Our goal was twofold," Dvir said. "To engineer tissue that would not trigger an immune response in the patient, and to fabricate a functional patch not beset by signaling or conductivity problems."

In his team's latest study, published in the journal *Nano Letters* in September 2014, Dvir, a member of the George S. Wise Faculty of Life Science in TAU's Department of Molecular Microbiology and Biotechnology and the Center for Nanoscience and Nanotechnology, also collaborated with TAU's Department of Materials Science and Engineering for the research.

Researchers found that this gold-laden collagen heart tissue grid can then be surgically implanted as a patch to replace damaged tissue and improve heart function in patients.

"We now have proof that these...cardiac patches improve heart function after heart attacks with minimal immune response," Dvir said. "We plan to move it to large animals and, after that, to clinical trials."

Dvir has been awarded fellowships from the American Heart Association, the Alon Fellowship for Young Investigators, the Israeli Ministry of Education, the Slezak Super Center Award for Cardiac Research, and the Marie Curie Award for Young Investigators.

In previous research with gold nanoparticles, they have been used in cancer therapies to promote drug delivery and to improve imaging tests.

In tissue engineering, gold nanoparticles can be designed to reduce toxicity, either from drugs that are used or a patient's reaction to the tissue grid.

After the gold nanoparticle mesh grid is placed into the damaged heart, its function could be restored to that of a healthy heart. However, Dvir wrote, the tissue will eventually break down and need to be repaired.

In Feb. 2014, Dvir also experimented with the omentum, a sheet of fat attached to the bottom edge of the stomach, as an underlying collagen grid for cardiac patches in heart patients.

"We envision that this approach...may open up new opportunities in the broader

field of tissue engineering and personalized regenerative medicine," wrote Dvir and the TAU team in the journal *IOP Science*.

Also in Feb. 2014, the group at TAU experimented with albumin, a simple protein found in egg whites, milk, and blood serum, by manipulating and fabricating electrically woven albumin fibers.

"For the first time, a three-dimensional cardiac patch was fabricated from albumin fibers," wrote Dvir's group. "We hypothesized that since albumin fibers' mechanical properties resemble those of cardiac tissue... they can support the assembly of cardiac tissues capable of generating strong contraction forces."

Simply put, simulated heart tissue from an albumin-based source conducted and improved electrical impulses in the heart and functioned well.

"Our measurements showed that the scaffolds have improved elasticity...and that they are capable of adsorbing serum proteins," he wrote, "leading to strong cell-matrix interactions."

Longtime JTNews correspondent and freelance journalist Janis Siegel has covered international health research for *SELF* magazine and campaigns for Fred Hutchinson Cancer Research Center.

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WISHING YOU A

Happy Hanukkah

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THE SUMMIT AT FIRST HILL
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Army fatigue

EMILY K. ALHADEFF Associate Editor, JTNews

Fresh out of Israel and already scooping up a first place award at the Tribeca Film Festival is “Zero Motivation,” a darkly delightful girl-buddy comedy about the banality of daily life in Israel’s defining institution, the army.

“M*A*S*H” meets “Orange is the New



ZEITGEIST FILMS

Shani Klein, left, as Rama and Nelly Tagar as Daffi in Talya Lavie’s “Zero Motivation.”

Black” meets “Office Space,” “Zero Motivation” follows best friends Daffi (Nelly Tagar) and Zohar (Dana Ivgy), who are resigned to menial secretarial work at a combat base in the southern Arava desert — as close to the middle of nowhere as you can get in the tiny country. Cynical and uncouth Zohar is content to play out her two years breaking Minesweeper records, but melodramatic Daffi, whose main task

is shredding paper, is desperate to be transferred to Tel Aviv. When Daffi finds a way out, the friendship hits the rocks. Meanwhile, the office — populated by a highly entertaining and talented cast of women — is constantly on the verge of falling apart and ruining the dreams of their boss,

Rama, who yearns to climb the ranks but can’t get a grip on her subordinates.

“Zero Motivation” opens in Seattle at the Varsity Theatre December 12. It will run for just one week.

Writer and director Talya Lavie based the script partially on her own experiences in the army in the late 1990s. In a twist on the classic, male-centric army experience on film, she turns the camera on the women.

Instead of lingering with the men in the situation room after the women (clumsily) bring them their morning Nescafe, the film follows the women back to the office, where they sing pop songs, shuffle piles of hopelessly disorganized papers, and bicker. “Zero Motivation” offers a refreshing cinematic gaze — nay, stare — at women’s lives independent of their relationships with boys. Imagine “Brides-

maids” actresses Kristen Wiig and Maya Rudolph 10 years earlier and stuck in a remote Israeli army base.

This is not to say the women are heroines — far from it. Neither are the men — who decorate the background as higher-ups, combat soldiers, eye candy, agents for virginity loss, and potential rapists — heroes. Lavie gives her characters an opportunity to show the ridiculousness that comes with being a young adult thrown into a grown-up establishment. Thankfully, she also gives them the opportunity to redeem themselves. Well, mostly.

The reception in Israel has been spectacular: “Zero Motivation” is 2014’s highest grossing Israeli film, and one of the most popular in years. This is likely because it relates to a huge segment of the country’s population, arguably equalized by the army experience, yet without venturing into Israel’s many recent war zones. While war looms in the background, it is removed from the plot and the furthest thing from the minds of the petulant and self-absorbed main characters.

Lavie believes her film is inevitably political for Israelis, but for outside audiences it will resonate as the universal story



ZEITGEIST FILMS

of feeling like a dispensable cog in a very large wheel.

Like prison and office work, there’s nothing outwardly funny about army service, and beneath the humor of “Zero Motivation” lurks the darkness of being stuck in a reality most would never choose. In this reality, staple guns become coveted weapons and you’re forced to share a bedroom with strangers who have no filter for their honesty. It’s a place you have to make the best of, either by rising to the challenge of the service or futilely attempting to undermine it. (Let’s just say the paper shredder plays an integral role.)

Even though the plotline plows through suicide, rape, and destructive antics that can only be wrought by women on their best friends, Lavie’s creation is fluid and light. There’s no hero, but there’s no antagonist, either: Just a loveable-hateable duo of frenemies struggling against the forces of growing up.

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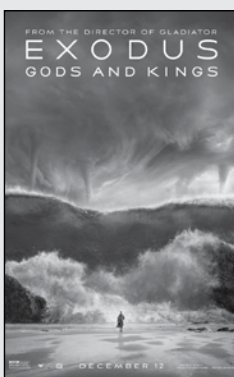
Great Jewish Composers of Cinema —
A Place in the Sun: The Film Scores of
Franz Waxman

Music talk

Dr. Theodore Deacon, musicologist, composer, producer, and opera critic, will give a multi-media presentation about Franz Waxman, composer for “Sunset Boulevard,” “Rebecca,” and “Rear Window.” Refreshments precede the talk at 7 p.m. Free. For more information contact Alexis Kort at 206-525-0915 or alexis@templebetham.org or www.templebetham.org. At Temple Beth Am, 2632 NE 80th St., Seattle.

Current
Exodus: Gods
and Kings
Film

Ridley Scott (“Gladiator”) takes on the Biblical tale of Moses and the Hebrews’ escape from Egyptian servitude. Wrenching the story from the celluloid grip of Cecil B. DeMille, Scott’s version has been praised for its visuals, but critiqued for a number of reasons, not least his Caucasian choice of cast. Because you always imagined Moses looking like Christian Bale, right? Like so many Biblical adaptations, this one probably won’t live up to its original version — the one in the book on your shelf. At various theaters, check local listings.



ALEXANDRA ZELLE RETTMAN

Hazzan Isaac Azose speaks with acclaimed Sephardic musician Flory Jagoda on Saturday night, December 6 after the world premiere of the documentary film “Flory’s Flame” at the Stroum Jewish Community Center. Following the well-received film, Jagoda, 91, performed a short concert with her daughters and granddaughter and three master musicians. Jagoda is a musical prodigy whose accordion talent helped save her life during WWII, and the composer of the beloved Sephardic Hanukkah tune “Ocho Kandelikas.” Her CDs sold out after the show.

◀ SCHECHTER ANNIVERSARY PAGE 6

the Northwest that so many people don’t know about, that so many people don’t talk about, that is raising the next generation. The camp has been here — and will continue to serve — as a response to

Jewish life in the Northwest.”

At the anniversary celebration, Perlin and his team announced the camp’s new campaign and its new phase to update camp facilities, including the dining hall, sports and arts center, and the health center. The campaign — titled

“M’Shisheem Ad Me’ah v’Esreem,” which means “from 60 to 120” — is based on the belief that Moses lived until he was 120 years old.

“It’s a Jewish tradition to say ‘may you live until 120,’” Perlin said, “and since the camp is 60, we are saying to the commu-

nity that it’s time to put our resources back into this very important place so that the kids in the future can enjoy what the camp has to offer, so that it’s here for another 60 years and can do its good, important work to help shape the next generation.”

IT’S BACK!

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Tell us your
favorites
on everything —
and everything
Jewish — for
2014.**
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ONLINE AT JEWISHSOUND.ORG/BEST

For the Frishmans, there was no place like Home

HILLEL KUTTLER JTA World News Service

The "Seeking Kin" column aims to help reunite long-lost relatives and friends.

BALTIMORE (JTA) — "Seeking information on Harry and Yetta Frishman, who lived in Paterson, N.J., and moved to Tacoma, Wash., and then Home," read the brief email to "Seeking Kin."

The emailer wasn't speaking metaphorically. Home is a real place, located 30 miles from Tacoma via roads that loop northwest and then south to the tiny, unincorporated town on the Key Peninsula.

But in a way, the correspondent, Daniel Frishman Jr., 68, of Shelton, Wash., was sending his grandparents home — to me.

Upon seeing his name, I knew immediately that Harry and Yetta were his grandparents and that about 100 years ago they had settled in Tacoma. Unbeknownst to Daniel Jr. when he sent the email was that we are second cousins, once removed: His grandparents were the brother and sister-in-law of my maternal great-grandmother, Fannie Eisen, who as a child I saw often because she had an apartment on the fourth floor of our Queens, N.Y., building.

Fannie's was the first funeral I attended, in 1972. She was the oldest of six siblings who had immigrated in 1905 with their

parents, Aaron-Leizer and Rebecca, from Pabianice, Poland, to Paterson. I'd met only one of Fannie's siblings, my Aunt Minnie, who lived in Paterson with her husband, Joe Brooks, until their deaths in the late 1970s. Three other Frishman siblings evidently remained in the New York metropolitan area the rest of their lives.

An old portrait I had been given by my late Grandma Rozzie shows Harry, Yetta and their son Daniel all formally dressed. The portrait and its cardboard cover were embossed with the name and address of the photography studio in Tacoma, so when researching them six years ago, I knew where those Frishmans had lived.

I'd wondered, like the question Daniel Jr. posed: Why there? Another branch of my family relocated in the early 1920s to Los Angeles after immigrating to New York — but Tacoma?

In 2008, I located Daniel Sr.'s son, David, through an online search and would have asked him, but he didn't wish to speak. Nor could I reach his brother or sister. So the email from Daniel Jr. offered a new opportunity.

Notes from the search relaunched my efforts. They related a conversation with a librarian from the Key Center Library who had said that Home was a short-lived collective settlement drawing anarchists



HILLEL KUTTLER

Harry and Yetta Frishman with son Daniel in Tacoma.

in the early 1900s. For many decades after, the U.S. government refused to grant Home its own post office, and even mail addressed to the town was summarily returned to sender, she said.

Then, earlier this year, the book "Trying Home: The Rise and Fall of an Anarchist Utopia on Puget Sound" was published. Its author, Justin Wadland, explained that he set off exploring the town's history after coming across The

Anarchist newspaper as a graduate student at the University of Washington.

"The types [drawn] to Home were urban people attracted to a slower, rural way of life," Wadland said from UW Tacoma, where he is a librarian. "There were a fair number of Jewish people there involved in radical politics at that time," including many "raised in a traditional Jewish family."

Among them was Emma Goldman, made famous anew in Warren Beatty's acclaimed 1981 film "Reds." Though she didn't live in Home, Goldman made several visits to friends there, Wadland said.

Jewish residents there, according to his research, included Louis Hyman, a barber, and Esther Abramowitz, the common-law wife of The Agitator's publisher, Jay Fox, an Irish-American who was not Jewish. A Christian sect originating in Russia, the Doukhobar, also had settled in Home.

Home was twice put on the map notoriously, Wadland said.

In the aftermath of President William McKinley's 1901 assassination by an anarchist, Home residents feared a raid from the Loyal League, a newly formed Tacoma group. And in 1911, Fox pub-

► PAGE 15

Happy Hanukkah & Holiday Happiness

Herb M. Bridge and Family

Happy Hanukkah!

Toby Franco

חנוכה שמחה

FROM
THE FELDHAMMERS
ALLAN & LYNN
MATTHEW & SARAH
DAVID & NICI

HAPPY HANUKKAH!

Peter & Peggy Horvitz

Hanukkah Greetings!
to our relatives and friends

**Dean, Gwenn,
Robert & Andrea
Polik
Joshua & Sam**

Hanukkah Greetings!

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JIMMY,
SABINA & ZOEY ROGERS
LINDA & MICHAEL MORGAN
TODD MORGAN & WENDY LAWRENCE
OLIVER & JACOB
MELISSA, MARTY,
ARIELLA & SASHA NELSON

Happy Chanukah
from
The Putermans

*Cheryl, Jeff,
Shira, Dalia & Farfel*

HAPPY HANUKKAH!

DICK & MARILYN BRODY

◀ IGNITION GRANTS PAGE 7

Those funds will cover a videographer, translators, digitizing, and research on these survivors.

"They're very diverse stories," Simon said.

"We're thrilled to support creative projects that will serve human needs, improve Jewish learning, and provide more opportunities to connect to Jewish life," said Keith Dvorchik, president and CEO of the Jewish Federation in a statement. "Ignition Grants are another way that we engage, innovate and advocate for our community."

The Ignition grantees, in order of funding, are:

Hillel Foundation for Jewish Life at the University of Washington: \$5,000

Hillel UW's Passover Food Truck will bring kosher-for-Passover meals throughout the Seattle area.

Strom Center for Jewish Studies at the University of Washington: \$5,000

The Community Learning Fellowship

will allow young community members to engage in discussion of Jewish issues.

The Vashon Havurah: \$5,000

The Vashon Havurah's B'nai Mitzvah Beginnings program will help families to prepare for their children's Bar and Bat Mitzvah and expand educational program opportunities.

The Kavana Cooperative: \$4,700

Over this school year and the next, Kavana's Exploring Jewish Adulthood program will work with middle school families, including community service projects, peer-to-peer learning, and family genealogy studies.

The Kavana Cooperative: \$4,500

Six new Israel education programs, open to the entire community, will focus on analyzing texts of Zionist thinkers and "My Life," Golda Meir's autobiography.

Strom Jewish Community Center: \$4,500

The Little Israel program offers weekly Hebrew immersion instruction for students in kindergarten through 5th grade.

The Friendship Circle of Washington: \$4,000

Cooking Circle teaches children with special needs the importance of healthy eating and instills life skills necessary to cook safely from start to finish.

Holocaust Center for Humanity: \$4,000

The Holocaust Center will interview Holocaust survivors from the former Soviet Union who wish to share their family stories for research and study.

Jewish Family Service: \$4,000

The JFS Emergency Improvement Program will give clients in the SAJD supported-living program resources, plans and procedures for surviving during a natural disaster or other emergency.

Seattle Hebrew Academy: \$4,000

SHA will host a Hanukkah concert featur-

ing Jewish rap artist Ari Lesser for about 300 Jewish day school students in the Seattle area.

Seattle Jewish Community School: \$4,000

The Responsive Classroom, a teaching approach integrating social and emotional learning into the school day, will provide professional development to faculty and staff.

Strom JCC: \$4,000

The Adaptive Aquatics program will train swim instructors to supervise children with special needs during pool sessions.

Strom JCC: \$3,000

"92nd | Y Live" is a live-streaming pilot series of lectures, interviews and conversations from the 92nd Street Y in New York City that will be open to the public.

Jewish Transcript Media (JTNews): \$2,375

"Letters to the Editor," a staged retrospective of Jewish news in Washington State, presents archives, engages the community, and shows the value of our community newspaper.

Seattle Jewish Choral: \$2,300

The chorale will produce a CD and digital downloads of traditional and contemporary Jewish music from its six years of performance recordings.

Temple De Hirsch Sinai: \$2,300

4th Shabbat with the Tribe hopes to creatively and innovatively attract young adults to monthly Shabbat services and activities.

Hebrew Hoops: \$1,300

Hebrew Hoops will hold three half-day summer Mini-Maccabee athletic camps for Jewish boys and, for the first time, girls in grades 2-5.

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It's Birthright Israel — for Jewish moms

BEN SALES JTA World News Service

JERUSALEM (JTA) — On the surface, the tour looked much like a standard Birthright Israel trip: Participants celebrated Shabbat in Jerusalem's Old City, swam in the Dead Sea and ascended the ancient mountain fortress at Masada. The trip was mostly free and organizers were prepared with follow-up programming after the participants returned home.

But the nearly 200 women who arrived in Jerusalem two weeks ago weren't there for one of the free 10-day Jewish identity-building trips that Birthright has operated for more than a decade. They were participants in what has been described as Birthright for Jewish moms, an eight-day tour of the Jewish state for mothers.

Run by the Jewish Women's Renaissance Project, or JWRP, the trip's goals are much the same as that of the regular Birthright: Strengthening Jewish identity and connection to Israel.

But the trip also has an explicitly religious component, with several events hosted by the Orthodox outreach organization Aish HaTorah. Some JWRP

staff members are former Aish employees and several board members are also Aish donors.

And unlike Birthright, which is open to all Jews aged 18 to 26, the JWRP trip is open only to women who are not traditional Sabbath observers — a sign that they already have strong connections to Judaism, JWRP's founding director Lori Palatnik said.

"If you impact a 22-year-old boy, you impact a 22-year-old boy," Palatnik said. "If you impact the mother, you can impact the whole family. If we want to have Jewish communities rise, a community lives and dies by where the women are."

Some 5,000 women from 19 countries have taken the trip since JWRP was founded seven years ago. The trips are free aside from airfare and are partially funded by the Israeli government. They have become so popular that JWRP began running men's trips last year.

"I thought I needed to find more balanced meaning and not be so wrapped up in life," said Debra Aronson, 42, a non-Orthodox mother of two from

Toronto. "For me it's more of the spiritual aspect and our relationship with each other. It's not for religion. I'm happy where I am religiously."

The trip caters specifically to women in everything from the cuisine to the programming. The meals are lighter — fish and wine rather than the meat and beer on the men's JWRP trip. The women visit a group children's home and attend a cooking workshop, while the men visit an army base and see high-tech start-ups in Tel Aviv. To avoid conflicts over egalitarianism, group prayer is avoided altogether on the women's trips.

Though most of the participants have been to Israel before, some said traveling with other women has allowed them to feel a sense of community and warmth. Ellie Bass, who led a delegation from Toronto, said she's enjoyed getting to know the other group members.

"The most fun has been hanging out in the hotel with a bottle of wine and snacks, and making each other laugh," said Bass, who last came to Israel to perform in a dance company in 1997. "It's

If you go:
 A JWRP trip in summer 2015 will have 10 spots available for women from the Seattle area.
 Contact amyhp@jewishinseattle.org for further information.

that feeling of family."

After the trip, participants must commit to attend follow-up seminars back home at least once a month either on Israel, relationships or community leadership. Palatnik hopes to build an infrastructure to guide the women into a more involved Jewish experience.

"We want this to be the springboard for their entry into their Jewish community, Jewish life and personal growth," Palatnik said. "Some have been in Israel before, [but] their last memory was the soldiers are so cute. Now the soldiers are their sons' age. At this age they're taking life more seriously than when they were in their 20s."

◀ **NO PLACE LIKE HOME PAGE 13**

lished an article headlined "The Nude and the Prudes" that criticized the arrest of nude bathers at Joe's Bay. Fox was arrested and convicted on a misdemeanor charge of inciting disrespect for the law. He appealed all the way to the U.S. Supreme Court, which in 1913 upheld the verdict.

Four years later, on May 1, 1917, the Frishmans reached Tacoma, although it's not known when they lived in Home. Some records found by Pat Vassilaros, an amateur genealogist who assists "Seeking Kin," also revealed that Harry and Yetta were naturalized in Tacoma District Court; their son was born in Paterson. By 1931 they had moved to Seattle.

Wadland said he had not encountered the Frishman name while researching

the town, which then as now numbered some 250 people. Daniel Jr. retains memories of his grandfather's barber shop in Home occupying a small building next to Tillman's gas station. While the latter remains a gas station under a different name, Daniel Jr. said after visiting Home in late October that the barber shop site is now a parking lot for a grocery store.

Without oral history, it's hard to know what drew the Frishmans to Home.

Daniel Jr., a retired actor and real-estate agent, wonders whether communist stirrings in Russia prompted them, although his grandparents were "pretty conventional people and not politically or socially engaged," he said. Perhaps they moved cross country on the recommendation of a friend living in Tacoma or Home.

Unknown, too, is the Frishmans' resting place. (Yetta died in 1966, Harry in

1978.) The website of Home of Peace Cemetery, a Jewish burial ground in nearby Lakewood, in Pierce County, doesn't list the couple as being interred there.

It is hoped that somewhere they are at peace and at home.

Please email Hillel Kuttler at seekingkin@jta.org if you would like "Seeking Kin" to write about your search for long-lost relatives and friends.



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Beyond latkes: Hanukkah around the world

RUTH ABUSCH MAGDER MyJewishLearning.com

SAN FRANCISCO — Hanukkah is observed with joy and celebration in Jewish communities around the world. There are eight nights of lights and blessings the world over, but there are also many ways that different communities make the holiday uniquely their own.

Here are eight customs and ideas to



LINAMON/CREATIVE COMMONS

Patacones, fried plantains, from Colombia.

help you make your celebration just a little more global.

- In Alsace, a region of France, double-decker Hanukkah menorahs were common with space for 16 lights. The two levels, each with spots for eight lights, allowed fathers and sons to join together as they each lit their own lights in one single

menorah.

- There is a custom of placing your menorah in a place where people will be able to view the lights burning and appreciate the miracle of the holiday. In some Jerusalem neighborhoods, spaces are cut into the sides of buildings so people can display them outside. Historically, in countries like Morocco and Algeria, and even some communities in India, it was customary to hang a menorah on a hook on a wall near the doorway on the side of the door across from the mezuzah.

- In Yemenite and North African Jewish communities, the seventh night of Hanukkah is set aside as a particular women's holiday commemorating Hannah, who sacrificed seven sons rather than give in to the Greek pressure to abandon Jewish practice, and in honor of Judith, whose seduction and assassination of Holofernes, the Assyrian emperor Nebuchadnezzar's top general, led to Jewish military victory.

- Gift giving at Hanukkah time is primarily a North American custom, but it is easy to make it global by gifting Jewish items made around the world like handmade necklaces from Uganda, challah covers from Ghana or kipot from China.

A Hanukkah Past

(With apologies to "Twas the Night Before Christmas")

'Twas the first night of Hanukkah not long ago,
Only one candle was lit, but how it did glow.
We gathered around the menorah to say,
A prayer giving thanks for reaching this day.
The sounds and sights of our festive dinner
Made our hearts quicken and our eyes glimmer.
The brisket so tender, the latkes so great,
We couldn't keep track of how many we ate.
After our dinner, the dreidel we'd spin,
And hope on our turn that we would win.
These are the memories that still burn so bright,
So here's wishing a Happy Hanukkah to all, and to all a good night!

— Robert M. Malin

- In Santa Marta, Colombia, the new Jewish community Chavurah Shirat Hayyam has started its own traditional Hanukkah recipe: Instead of eating fried potato latkes, they eat patacones, or fried plantains.

- The Jewish communities in Ethiopia and parts of India split off from the larger Jewish community in ancient times before Hanukkah was established as a Jewish holiday. They only began celebrating Hanukkah in modern times, when their communities were reunited with other Jewish communities.

- In 1839, thousands of Jews fled Persia, where the Muslim authorities began forcibly converting them, and settled in Afghanistan. While some of them lived

openly as Jews, others hid their Jewish identity. When Hanukkah time came around, they would not light a special menorah for fear it would attract the notice of Muslim neighbors. Instead they would fill little plates with oil and set them near each other. If neighbors stopped by, they could simply make the menorah disappear by spreading the plates around the house.

- The rich culinary traditions of the Moroccan Jewish community know not of potato latkes or jelly donuts. Rather they favor the citrusy flavors of the Sfenj donut, which was made with the juice and zest of an orange. Notably, from the early days of nation building in Israel, the orange

► PAGE 17

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◀ BEYOND LATKES PAGE 17



BUGMUMY/WIKIMEDIA COMMONS

A plate of sfenj from Algeria.

came to be associated with the holiday of Hanukkah as the famed Jaffa oranges came into season in time for the holiday celebrations.

Rabbi Ruth Abusch-Magder, Ph.D. is the rabbi in residence at Be'chol Lashon and the editor of the blog Jewish&. A culinary historian and mother of two, she lives and meditates in San Francisco. Follow her on Twitter @rabbiruth.

What makes Hanukkah great in America

DIANNE ASHTON JTA World News Service

CHERRY HILL, N.J. — As Hanukkah nears, let the grousing begin.

Too much is made of a holiday that Judaism ranks as a minor festival — one whose rite takes no more than five minutes to complete each night — some American Jews will say. Some will complain about the season's excessive commercialism or materialism.

Yet most Jews will also participate in at least one of the many customs developed by American Jews to augment the holiday's simple rite and express the enhanced place of Hanukkah, which this year falls on the night of Dec. 16.

In addition to exchanging gifts (or giving them to children), they will decorate their homes, eat fried foods, sing songs, listen to holiday music and attend one or more of the many holiday festivities held at Jewish community centers, synagogues, Jewish-themed museums and Jewish schools.

At these and other venues, they will join in more elaborate versions of the domestic customs. They will light holiday candles or watch them be kindled, sing more songs than they do at home, snack on potato pancakes or jelly donuts, chat with their friends and neighbors, watch or participate in amateur theatricals on the holiday's theme — generally have a good time.

Beneath the lighthearted celebrat-

ing, however, more serious meanings are often conveyed through the holiday's songs.

The word Hanukkah means dedication, and the holiday has always highlighted occasions when Jews overcame challenges to their continued religious commitment. Hanukkah commemorates the rededicating of the Jerusalem Temple in 165 BCE after a band of Jews led by the Maccabees retook it from the Syrians, who had conquered Judea.

Generations of Jews retold that story at Hanukkah and thanked God for helping their ancestors to prevail. American Jews found additional reasons to reaffirm their dedication at Hanukkah and often voiced those reasons in original songs.

Since 1842, American Jews have been singing Hanukkah songs that expressed the complicated experience of being Jewish in the United States. That year, a new hymnal for Congregation Beth Elohim in Charleston, S.C., included a special hymn for Hanukkah that reassured congregants that the God to whom they prayed forgave their sins and continued to stand by them. The hymn countered the energetic effort by local Christian evangelicals to convince them to worship Jesus.

Yet because it reassured Jews living anywhere in a largely Protestant America, the song appeared in hymnals used by

both the Reform and Conservative movements as late as 1959.

In the 1890s, two American Reform rabbis, in New York City and Philadelphia, wrote a new English version of "Maoz Tsur," a song that Jews have sung at Hanukkah since the 13th century. Titled "Rock of Ages," the new song kept the melody of its predecessor, which thanked God for saving Jews in the past, but in its shortened version substituted a homey image of domesticity bright with lights and joy and promised a future that would see "tyrants disappearing."

"Rock of Ages" offered Jews an emotional link to past traditions through its melody while reminding them of the tyranny currently besetting their coreligionists in Eastern Europe. As 2.3 million new Jewish immigrants from Eastern Europe came to America over the next 30 years, the song grew popular. It became a fixture at American Hanukkah celebrations following the rise of Nazism in 1933, when the hope for a world free of tyranny seemed even more desperate.

Rewrites of older prayers or songs often appeared in the first half of the 20th century. One Hanukkah rewrite published during World War II offered a new version of an older prayer that described God's saving power. The rewrite, offered

▶ PAGE 22

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How can you celebrate a green Hanukkah?

Here's how David Krantz, president and chairperson of Aytzim: Ecological Judaism, suggests how you can take on a new environmental commitment for each day of Hanukkah:

1. Change incandescent light bulbs to compact fluorescent or, better yet, LED bulbs.
2. Commit to wearing sweaters in the winter instead of turning up the heat.
3. Plan a garden for the spring.
4. Make a donation to an environmental organization.

5. Disinvest your stock portfolio from fossil-fuel stocks and invest in renewable energy instead.

6. Contact your collegiate alma mater, your synagogue, your local Jewish Federation, and other institutions to ask them to follow your example of divestment and reinvestment.

7. Commit to eating less meat, which is the largest contributor of greenhouse gases.

8. Call your local member of Congress to advocate for climate-smart policies.

— JNS.org

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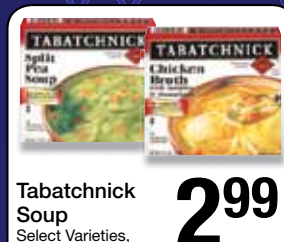
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A green Hanukkah: Oil-conservation miracle inspires environmentalism

ROBERT GLUCK JNS.org

The miracle of Hanukkah is an epic story of conservation, as one day's worth of oil lasted for eight days in the Jewish Temple. Now, in some circles, energy conservation and energy independence are increasing hallmarks of modern-day Hanukkah.

One of the first organizations to emphasize this concept was the Coalition on the Environment and Jewish Life (COEJL), a leading American Jewish environmental group and a program of the Jewish Council for Public Affairs. For Hanukkah in 2003, COEJL asked its members to consider ecological concerns alongside the role of enjoyment and aesthetics.

"We had a light-bulb campaign to get folks to change their bulbs to CFLs [compact fluorescent lights]," said Jared Feldman, COEJL's vice president and Washington, D.C. director. "We came up with the idea of Hanukkah as both a holiday of liberation, but also a holiday of resource scarcity. We built off the idea of the limited amount of oil for eight days and how conservation plays in."

Today, COEJL is working on more actively engaging Jewish community relations councils around the country on these

issues, according to Feldman.

"We're thinking about how to use some of the Jewish holidays as a platform to also discuss environmental issues," he said. "This has happened before and it is included in our long-term plans."

This Hanukkah, Feldman suggests buying more fuel-efficient cars like hybrids or electric vehicles, buying Energy Star-compliant appliances for homes, and thinking about energy usage at Jewish communal facilities.

"Make sure your communal facilities are built in a way that is energy efficient, because that not only reduces the amount of energy but lowers the energy bill," Feldman said. "We'd all rather put the money into Jewish community education or JCCs or having Shabbat dinners with our friends than huge energy bills. A lot of synagogues and Jewish communal institutions have set up environmental and sustainability committees to look at their facilities. They are now installing green roofs and solar power. This makes a big difference."

According to David Krantz, president and chairperson of Aytzim: Ecological Judaism, which runs the Green Zionist Alliance, Jewcology.org, and

Shomrei Breishit: Rabbis and Cantors for the Earth projects, Hanukkah is the original holiday of energy conservation.


"Think about it. One day's worth of oil lasted for eight days," Krantz said. "Imagine if we conserved energy like we did during the first Hanukkah and only used one eighth as much energy as we do today."

Like Passover, Hanukkah should remind us to challenge the status quo, Krantz said. "Today, we need to fight for what our ancestors took for granted: Clean air, clean water, and clean land. We need freedom from fossil fuels. Learning about the environmental lessons of Hanukkah can help light the way."

Krantz recommends unplugging appliances and chargers when they aren't in use; turning off lights when you leave the


room; using fans instead of air conditioning when possible; walking or taking public transit instead of driving when possible; and using timers rather than leaving lights on for the duration of Shabbat and Yom Tov.

Solar power pioneer Yosef Abramowitz, cofounder of the Arava Power Company and CEO of Energiya Global Capital, uses a Hanukkah menorah shaped like a bicycle. It was a gift from Nigel Savage, head of the environmentally focused Jewish non-profit Hazon, after Abramowitz's wife and daughter rode in Hazon's annual bike-a-thon. "This year the festival of lights is about trying to make Israel a renewable light unto the nations, especially as we get solar energy into underprivileged parts of the world," Abramowitz said.



Happy Hanukkah!

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The purest for the purist: Crispy, delicious latkes for Hanukkah

MICHAEL NATKIN JTNews Columnist

An all-out Hanukkah latke binge is something I look forward to every year, and I'm a purist. Please do not darken my doorstep with tales of pumpkin-chipotle latkes or Thai-spice latkes. For me, a latke should contain: Russet potato, onion, egg, and salt, and be fried in a decent amount of oil, and then be served with applesauce and sour cream, and more salt.

I know some cooks swear by adding flour, corn starch, potato starch, or even the natural starch that floats away from your grated potatoes to the latke mixture. I find this only tends to make them gummy, and isn't at all necessary to get them to bind. The potato and egg will easily bind into a beautiful latke with a crisp, golden brown surface.

We do want the latkes to be as crispy as possible, and preferably served fresh from the frying pan. The ideal way to do that is make them for, say, four people, or make them for a crowd but serve them standing up, spatulating direct to the diner's plate. If that isn't possible, the next best thing is to fry as many at a time as possible, keep them on a baking sheet, and quickly re-crisp at 400°.



Jewish and Veggie

I generally use the grating disc on the food processor to cut the potatoes, but you can also use a box grater and do it by hand if you don't mind a little workout. The texture of the food-processor-grated ones is a little different and I slightly prefer it. Either way, the grating must be done not long before frying or the potatoes will oxidize to an unappetizing black. If you must grate them early, try putting plastic wrap tightly down on the surface and refrigerating. You can also crush an unflavored vitamin C tablet and mix it in with the potatoes as an anti-oxidant.

Whatever else you have with a latke meal should be considered a mere formality, since inevitably everyone will stuff themselves on the cakes. I've provided the recipe in terms of ratio to a pound of potato. For my family, I need nearly one pound per person. Seriously.

A note about kosher salt: I always use Diamond Crystal brand. It is "fluffier" and therefore weighs less by volume than Morton's. The best option is always to measure by weight, but if you are going by volume and not using Diamond Crystal, reduce all amounts by around 40 percent.

Potato Latkes

Vegetarian and gluten-free

Multiply as needed to use 450 grams/1 lb. potato per person as a main course or half that as an appetizer (unimaginable, but just in case)

450 grams (1 lb.) Russet potato, peeled
115 grams (1/4 lb.) onion, preferably white but yellow is okay, peeled
Kosher salt

1 egg (60 grams), beaten
Freshly ground black pepper, to taste
Vegetable oil for frying (lots)
Maldon salt or fleur de sel

- In a food processor or on a box grater, grate the potato and onion and mix together. Mix in 5 grams (1-1/2 tsp.) of kosher salt for every 450 grams of potato you started with, cover, and let sit for 15 minutes.
- Uncover, squeeze down a bit and drain off excess water from the bowl. Now, working a handful or two at a time, use either a potato ricer to squeeze out the water, or wrap the potatoes in a double layer of cheesecloth or a clean dish towel and wring the liquid out of them. Hard. Go to town. Wrap the gathered ends of the cloth around the handle of a wooden spoon and twist for extra leverage. Get them as dry as possible. Really. This makes a huge difference.



- Mix in the eggs and pepper and another 1.75 grams (1/2 tsp.) of salt, since much of the original salt will have washed away. I find the best way to do this is with my hands.
- In a large skillet, heat at least 1/8 inch of oil over a medium-high flame. The easiest way to have sub-par latkes is to not use enough oil. (If you are feeling your oats, you can use two or more large skillets at once.) A bit of potato thrown in should immediately sizzle, but the oil shouldn't be smoking. You can use less oil, but they will be less delicious.
- Depending on what size you like your latkes, grab about 1/4 to 1/3 of a cup of potato, and add it to the oil. Immediately flatten to about 1/3 inch. You don't want much thickness because the inside has to

► PAGE 31

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◀ CHABAD PAGE 5

volunteers to synagogues in the metropolitan New York area, said alerting police to the first sign of suspicious activity was critical.

“The members of a facility know their facility really well, so they have a knowledge that others don’t have and are able to notice things before they happen,” she said.

News reports said a Chabad security guard had turned Peters away earlier in the day. In optimal circumstances, Saleenfreund said, the earlier incident

with Peters would have been reported to the police.

Get back to normal

Goldenberg said attackers consider themselves successful when they lead communities to alter their routines, so returning to normal as quickly as possible after an attack is an important component of preparedness.

He urged American Jews to resume their normal business this week — but with heightened awareness.

“We want folks to be vigilant in the days ahead,” Goldenberg said.

◀ HANUKKAH IN AMERICA PAGE 17

in Hebrew as “Mi Yimalel?” and in English as “Who Can Retell?” has a lively melody that fits its lyric, which aims to rouse Jews to act politically, militarily and philanthropically.

Although a “hero or sage” always came to the aid of needy Jews in the past, it says, the current problems facing Jewry require more. Now “all Israel must arise” and “redeem itself through deed and sacrifice.” The crises facing Jews during those years influenced the ideas and emotions that they expressed in this Hanukkah song.

The experience of unity and strength felt in group singing may have assuaged

Jews’ fears during those decades of disorientation and anguish. Hanukkah provided an occasion for singing songs that voiced old and new hopes while building new communal alliances and bonds.

And that, perhaps, helps explain the broad and continuing appeal of Hanukkah for American Jews. Hanukkah allows Jews to join in the national merrymaking occasioned by Christmas, but also to rededicate ourselves to Judaism.

Dianne Ashton is the author of “Hanukkah in America: A History,” published last year by NYU Press, and a professor of religion studies at Rowan University in Glassboro, N.J.

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Bellevue's genealogy sleuths share their family dramas

EMILY K. ALHADEFF Associate Editor, JTNews

The only thing missing was the campfire on December 8 when 30 people gathered with the Jewish Genealogical Society of Washington State to practice one of the oldest arts in the world: Storytelling.

The event, the first of its kind in many years, invited participants to share "Family Stories: Scandalous, Scintillating, or Sweet?" at the group's usual spot, the Latter Day Saints Factoria building.

With 10 minutes each, six presenters shared their most interesting family legends to a rapt audience, from a German father who escaped the Nazis by stealing a bicycle and pedaling over the Loire River moments before the bridge was blown up, to the forward-thinking 19th-century great-grandfather who found himself in the middle of a school-prayer controversy, to the first cousin who happened to be Stalin's henchman (that would be Alexander Orlov — not to be confused with Aleksandr Orlov, the anthropomorphic meerkat in British commercials).

The small organization meets

monthly at the LDS Factoria building to hear from local and national genealogy experts and to discuss and use ancestry research tools.

"People just want to know who they are and where they come from," said Mary Kozy, president of the JGSWS. "People get older, family gets more precious, they have more time, and I think for a lot of people, DNA is an interesting thing."

Now with affordable DNA kits on the market, genealogy enthusiasts are using DNA as a new tool in their heritage research.

"For people in the Jewish community and people who are adoptees, they really want to know who they are on a very fundamental level," Kozy continued.

With a cataclysmic breach in history due to the Holocaust, many Jews use DNA testing to try to break through family history brick walls, she added. Even if the DNA results don't yield any new information, a "DNA cousin" might show up with a paper trail you never knew about. At least one storyteller

landed on a surprise paper trail while researching his family on Ancestry.com.

"It's a huge thing for them to understand finally where they come from," she said. "It's very moving to watch that."

Kozy's own journey into Jewish genealogy is unique. As a member of the LDS church, she was always interested in ancestry — a popular topic in the church.

While researching her husband's Ukrainian ancestry, she discovered the ship manifest from his ancestors' journey to America. On it, they were listed as Jewish. Though her husband had never heard a thing about being Jewish, Kozy started investigating. She got involved with the JGSWS, eventually landing on the board and becoming president.

By the time the DNA kits came out and her husband could test for Jewish

ancestry, she was so heavily involved that it didn't matter when his results showed up negative.

"I'm the token non-Jew on the board," she said with a laugh.

The group used to meet at the Stroum Jewish Community Center until they lost their storage space during a recent renovation. Frantically, they explored all the options, and the LDS building was willing to lend space to the group at no charge.

Former president Nancy Adelson organizes the monthly speakers. The storytelling event filled a hole in the schedule, but it was met with positive reception.

"We just brainstormed and thought it would be fun," said Kozy. "We had a great response. People really enjoyed it."

If you go:

The next JGSWS event will take place Monday, Jan. 12 at 7:30 p.m. at the LDS Factoria building, 4200 124th St. SE, Bellevue. The meeting will feature Fred Blum, a private investigator who specializes in genealogical research. In August 2016, Seattle will host the International Association of Jewish Genealogical Societies' annual conference.

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The little fried donut with a sweet history

SHELLEY ADATTO BAUMGARTEN Special to JTNews

“What makes a fried donut a birmuelo?” I recall my then 9-year-old daughter asking me at the beginning of the eight-day festival of Hanukkah. A birmuelo, I explained to her, is not simply a donut made from flour, water, yeast, sugar and salt with honey or syrup drizzled over it. A birmuelo is a Sephardic desert delicacy that I learned to make from my grandmother, who came from the island of Marmara, Turkey.

Although made from modest ingredients, there is so much more to them: Tradition, history, community, cultural values and pride — lots of it. All of this is conjured up and symbolically represented in this sweet little puff ball we deep fry in vegetable oil.

Sometimes I think I make way too much of the Sephardic culinary tradition I dearly love and deeply respect. Perhaps. However, growing up in the Seattle Turkish-Jewish neighborhood located in Seward Park, I have distinct and fond memories of sampling truly extraordinary birmuelos made by so many great female cooks in my community.

In this community, women made birmuelos from the time they immigrated to Seattle in the early 20th century from Marmara and the cities of Tekirdag and Istanbul. While the men were out fishing, working as merchants, or studying, the women would produce food, glorious food. According to Claudia Roden, in her seminal work on Jewish cuisine “The Book of Jewish Food,” Jewish women were

considered “high priestesses because of their coveted role in the kitchen.”

They kept right in step with their ancestors, bringing the art of preparing and cooking birmuelos to their new life in Seattle. The ingredients they used were very much the same they used in Turkey: White flour, originating in 15th-century Spain; yeast, which goes back to the first century; and sugar, which widely appeared in the medieval Islamic world and was brought to Spain by traders in the 14th century. And oil, for deep-frying. A great deal of it.

The birmuelo reaches far back into history. Although I could not locate any 15th or 16th-century references to the birmuelo, I did discover that they were originally made for Passover (bimuellos de massa or bimuellos of matzoh) and for lifecycle events such as wedding receptions. In later centuries in Mediterranean countries such as Turkey and Greece, birmuelos became associated with Hanukkah, because of the use of oil in their preparation. History tells us that in 165 BCE, upon returning to Jerusalem, Judah Maccabee, after his victorious battle against the Syrian Hellenists and King Antiochus Epiphanes, discovered that pagans had polluted nearly all of the oil vessels in the Temple. However, he found one vessel with its seal left intact. Although it appeared to contain only enough oil to burn for one day, it miraculously burned for eight days.

Sephardic Jews celebrate this oil by using large amounts to deep fry their birmuelos. They are typically eaten with warm honey or syrup and dusted with powdered sugar. Many Sephardic sisterhoods and ladies’ auxiliaries across the U.S. and globally produce them every year on Hanukkah.

They thoroughly enjoy treating their families and friends to this scrumptious holiday treat. According to an article by David Gitlitz and Linda Davidson, in the words of a young girl in the 1470s attending a party in Valencia, “Ai, maestro! Gran festal que menjam galines e bunyois, e arras amb oli I me!” (“Oh master, what a great party! They served hens and fritters with oil and honey!”)

I hope your family loves them as much as mine does. As my Turkish-Jewish grandmother would say before we devoured them: Come con gana! (Eat and enjoy!)

Birmuelos

Adapted from “The Book of Jewish Food” by Claudia Roden

2 tsp. active dry yeast

1 tsp. sugar

About 3 cups warm water (1 cup boiling and 2 cups cold)

3-1/3 cups white all-purpose flour

1/2 tsp. salt

Light vegetable oil for deep frying

- Dissolve the yeast and sugar in 1/2 cup of the warm water and let sit 10-15 minutes until frothy. Put the flour in a large bowl, whisk in the salt, then mix in the yeast mixture with a wooden spoon. Gradually add the remaining 2-1/2 cups of warm water, mixing vigorously with a wooden spoon for about 10 minutes. You may not



need all the water, as you want the batter to be smooth and elastic. Cover with a damp, warm towel and leave in a warm place to rise for at least 1 hour, then beat the batter once more and let it rise for another hour.

- Make the fritters in batches, making certain that the oil is very hot. If not hot enough, the fritters will flatten during frying. Test the oil by dropping in a couple of drops of water. If hot enough, the oil will sizzle. You can also carefully drop in a tiny amount of batter and watch it fry until ready to turn.
- Using an ice-cream scoop or a tablespoon, scoop up enough batter to fill the scoop/spoon. Drop the batter into 1-1/2 inches of hot oil. Lower the heat a bit (medium-high is good) to allow the fritters to cook inside while crisping up on the outside. Turn over once to allow uniform golden browning. The shape of the fritters will be irregular rather than perfectly round.
- Lift out the fritters out a slotted spoon and drain on paper towels. Serve warm with your choice of syrup, honey, jam, and/or confectionary sugar. They are also good cold.

Serves 6-8.

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Three ways to eat Hanukkah sufganiyot without guilt

JAMIE GELLER JNS.org

The average Hanukkah sufganiya (jelly donut) has between 300 and 400 calories of nearly pure oil and fat. In honor of the miracle God bestowed upon the Maccabees, making oil meant for just a day last eight days, the delicious donut and other traditionally oily Hanukkah foods become annual killers for your diet. For those who are health conscious but do not want to be deprived of the annual treat, here are three healthier recipes selected from Joyofkosher.com. Consider substituting or reducing ingredients further as needed for your diet.



JOY OF KOSHER WITH JAMIE GELLER

Baked whole wheat cranberry-orange donuts, from Jamie Geller's "Joy of Kosher."

Baked Whole Wheat Cranberry Orange Donut

These baked donuts taste more like cake since they are not fried, but they are still very tasty. In addition, they use the healthier option of whole-wheat flour.

Prep Time: 15 minutes
Cook Time: 15 minutes
Ready Time: 30 minutes

1 cup white whole wheat flour
3 Tbs. corn meal
1 tsp. orange zest
1/4 cup + 3 Tbs. sugar
1 tsp. baking powder
1/2 tsp. salt

3 Tbs. liquid coconut oil
6 Tbs. coconut milk mixed with 1 tsp. lemon or vinegar
1 egg white
1/2 tsp. vanilla extract
1/2 cup chopped fresh cranberries
For the glaze:
1/4 cup fresh cranberries
1 Tbs. fresh-squeezed orange juice
1/4 tsp. vanilla
3/4 cup powdered sugar

- Preheat oven to 350°. Grease a nonstick mini donut pan with cooking spray and set aside.
- In a large bowl, whisk the flour, cornmeal, orange zest, sugar, baking powder, and salt together.
- In a small bowl whisk the coconut oil, the coconut milk mixture, egg white, and vanilla together. Add the wet and dry ingredients and fold in until just mixed, and add chopped cranberries. Stir until just mixed. Spoon into donut pan.
- Bake for 12-14 minutes.
- To make the glaze: While donuts cool, in a small saucepan heat the cranberries and orange juice until they burst, about 5 minutes. Remove from heat, mash berries with fork, add powdered sugar and vanilla, and stir well. Dip donut into glaze and serve.

Yield: 12 mini donuts

Apple Zeppole with Jelly Dipping Sauce

Try these apple zeppole as a change over donuts. The recipe itself is not low-fat, but the portions are bite-sized.

Prep Time: 8 minutes
Cook Time: 20 minutes
Ready Time: 28 minutes
1/2 cup unsalted butter
1/2 cup water
1/4 cup granulated sugar

1/2 tsp. cinnamon
1/4 tsp. kosher salt
1 cup all-purpose flour
4 large eggs
1 Granny Smith apple (about 1 cup), peeled and diced
Vegetable oil for frying
1/2 cup confectioner's sugar
1/2 cup seedless raspberry jam
1 Tbs. orange juice

- In a medium saucepan, heat butter, water, sugar, cinnamon, and salt, and bring to a boil. Remove from the heat and add flour. Return to low heat and stir with a wooden spoon until the dough comes together and forms a ball. Continue to cook for 1 minute.
- Transfer dough to the bowl of a stand mixer. Beat on low speed with a paddle attachment for 1 minute or until cooled slightly. Add eggs one at a time. Add apple and mix until just combined.
- In a heavy medium-sized pan, heat oil to 350° on a candy or deep-fry thermometer. Using a 1-tsp. scoop, carefully drop batter into hot oil and fry until



JOY OF KOSHER WITH JAMIE GELLER

Apple zeppole with jelly dipping sauce.

golden brown, about 5 minutes. Remove with a slotted spoon and drain on paper towels. Repeat with remaining dough and dust with powdered sugar.

- In a small bowl, whisk together jam and orange juice and serve with zeppole.

Yield: 12

Jamie Geller is the creative force behind Joyofkosher.com and "Joy of Kosher with Jamie Geller" magazine. Check out her new book, "Joy of Kosher: Fast, Fresh Family Recipes."



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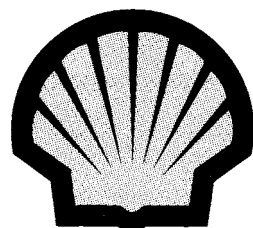
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Chag Sameach

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Hanukkah happenings

The following Hanukkah events are listed in addition to the events published in the Nov. 28 issue of JTNews. See all of our community's Hanukkah events online at jewishsound.org/calendar.

SUNDAY 14 DECEMBER 3:30–4:30 p.m. — Festival of Lights and Music

☎ Marilyn@klinegalland.org
Celebrate Kline Galland's 100th Hanukkah with a concert by the Seattle Jewish Chorale. At the Kline Galland Home, 7500 Seward Park Ave. S, Seattle.



TUESDAY 16 DECEMBER 3:30–4:30 p.m. — Festival of Lights and Music

☎ Marilyn@klinegalland.org
Celebrate Kline Galland's 100th Hanukkah with a candle lighting and a concert by the Sasson klezmer band. At the Kline Galland Home, 7500 Seward Park Ave. S, Seattle.

4–5 p.m. — Public Menorah Lighting

☎ info@chabadofseattle.org or www.chabadofseattle.org
Chabad of Seattle welcomes the entire community to join annual menorah lighting festivities. At Westlake Park, 400 Pine St., Seattle.

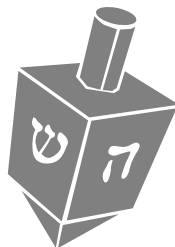


WEDNESDAY 17 DECEMBER 3:30–4:30 p.m. — Festival of Lights and Music

☎ Marilyn@klinegalland.org
Candle lighting and a concert by Chava Mirel. At the Kline Galland Home, 7500 Seward Park Ave. S, Seattle.

6–8 p.m. — Glow-in-the-Dark Hanukkah

☎ ChabadoftheCentralCascades@rabbifarkash@gmail.com
Building the glow-in-the-dark menorah begins at 6, lighting at 6:30. Laser show, arts and crafts, latkes, donuts, and a guest appearance by Mayor Fred Butler. At Blakely Hall, 2550 NE Park Dr., Issaquah.



6–7 p.m. — Public Menorah Lighting

☎ info@chabadofseattle.org or www.chabadofseattle.org
Chabad of Seattle welcomes the entire community for annual menorah lighting festivities. At 2623 University Village, Seattle.

6–9 p.m. — Beth Shalom's Got Talent

☎ [Congregation Beth Shalom at 206-524-0075](mailto:CongregationBethShalom@206-524-0075) or naomikramer@bethshalomseattle.org or www.bethshalomseattle.org
Everyone is welcome to perform their best shtick. Dinner includes latkes, noodles, soup and salad. Visual Midrash showcase, kids' activities,



candle lighting, sufganiyot. Winter goods collected for Mary's Place. \$8. At Congregation Beth Shalom, 6800 35th Ave. NE, Seattle.

THURSDAY 18 DECEMBER 3:30–4:30 p.m. — Festival of Lights and Music

☎ Marilyn@klinegalland.org
Candle lighting and a concert by Brian Morris. At the Kline Galland Home, 7500 Seward Park Ave. S, Seattle.

FRIDAY 19 DECEMBER 5:30–9 p.m. — Shabbat Hanukkah Services, Dinner and Celebration

☎ [253-564-7101](tel:253-564-7101) or rebecca@tбетacomа.org or www.tbechanukah2014.eventbrite.com
Pre-oneg at 5:30, stay for Shabbat Services at 6 and continue celebrating at 7 with a parve dinner hosted by the Temple Beth El Board of Trustees. Music, menorah lighting, suganiyot and more. \$6 per person, 3 and under are free. RSVP by December 15. At Temple Beth El, 5975 S 12th St., Tacoma.



SUNDAY 21 DECEMBER 3:30–4:30 p.m. — Festival of Lights and Music at Kline Galland

☎ Marilyn@klinegalland.org
Candle lighting and a concert by the Shalom Ensemble. At the Kline Galland Home, 7500 Seward Park Ave. S, Seattle.

4–5 p.m. — Public Menorah Lighting

☎ info@chabadofseattle.org or www.chabadofseattle.org
Chabad of Seattle welcomes the entire community for annual menorah lighting festivities. At Northgate Mall, 401 NE Northgate Way, Seattle.



6–8 p.m. — Public Menorah Lighting

☎ info@chabadofseattle.org or www.chabadofseattle.org
Chabad of Seattle welcomes the entire community to annual menorah-lighting festivities. At Seattle City Center, 305 Harrison St., Seattle.

MONDAY 22 DECEMBER 3:30–4:30 p.m. — Festival of Lights and Music at Kline Galland

☎ Marilyn@klinegalland.org
Candle lighting and a concert by Shofar So Good. At the Kline Galland Home, 7500 Seward Park Ave. S, Seattle.



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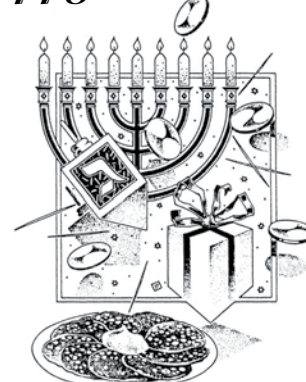


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Joel, Jennifer, Ben and
Oscar Magalnick

Chocolatiers raising the bar when it comes to Hanukkah gelt

DEBORAH R. PRINZ JTA World News Service

NEW YORK (JTA) — Sharing their favorite Jewish chocolate experiences recently, a group of about 60 chocolate lovers didn't even mention Hanukkah gelt.

That is, until one woman at the New Jersey get-together shared her thoughts on the subject.

"It is sucky," she said, meaning that the chocolate is waxy, flavorless and should remain wrapped in its foil on the holiday table.

Francine Segan, an author and chocolate maven, echoed the feeling when she told me recently that her children, who were accustomed to high-quality chocolate, suggested that the Hanukkah gelt they sampled be recycled or given to younger children.

Several chocolate makers, however, are bringing finer, tastier and richer dark chocolate to gelt.

Cookbook author Leah Koenig, who has done several gelt tastings, wrote in *Saveur* that artisan chocolatiers from all over the world have started creating top-notch chocolate coins.

Segan explains that "good chocolate needs to contain 100 percent cocoa product, without cheap substitutes or additives, along with quality sugar and flavorings. Just as we want to be feeding our children real food, we should be giving them real chocolate."

Koenig also looks for a high ratio of cocoa solids to the other products. For her, that means "more flavor than sweet."

Heather Johnston started making her "Kosher Gelt for Grown-Ups" just two years ago at her Chicago-based Veruca Chocolates when she and some friends bemoaned the horrible quality of gelt. She felt called to remedy that by using a great tasting chocolate made by the California-based Guittard, which sources and selects its own beans to create an artisanal, luxury chocolate.

For sophisticated palates, she offers two dark chocolate versions: With sea salt or with cocoa nibs.

Johnston also searched for the right design for her mold.

"I wanted the coins to look old, so I explored ancient coinage," she said in a recent phone conversation.

Johnston selected an ancient Maccabean coin embossed with the Jerusalem Temple menorah similar to that issued by Mattathias Antigonus, a descendant of the Maccabees. Her coins are elegantly airbrushed with gold or silver.

Lake Champlain Chocolates in Burlington, Vt., packages its fine milk chocolate coins in festive Hanukkah boxes. Rich and enticing squares of chocolate-covered



JOSHBOUSEL/CREATIVE COMMONS

toffee and almonds or almonds with sea salt nestle in its "Be Kind, Be Fair, Be Conscious, Be Well" A Gift of Goodness box. They are fair trade, organic and kosher.

Divine Chocolate's online store offers dark chocolate and milk chocolate coins produced through the farmer cooperative Kuapa Kokoo in Ghana. The phrase "Freedom and Justice" encircles the foil-embossed cocoa tree.

A collaboration among Fair Trade Judaica, T'ruah and Divine offers easy ordering and supports the two nonprofits.

"The gelt we eat on Hanukkah is a reminder of the freedom our people won many years ago," Ilana Schatz wrote at the Fair Trade Judaica website. "Young children are trafficked and forced into working on cocoa farms with no pay and in unsafe conditions in the Ivory Coast."

Fair trade standards prohibit the use of child and slave labor, a problem particularly in West Africa.

Several resources offer discussion prompts for Hanukkah experiences. Lesson plans for adults and children (downloadable for free at Jews-onthechocolatetrail.org).

org) assist educators in framing the issues of good Hanukkah gelt through conversations about Jewish values. Hazon and partners have developed brief learning materials, titled "Spinning the Dreidel for Chocolate Gelt," to encourage purchases of fair trade and kosher chocolate gelt.

Selecting fair trade chocolate meshes with Hanukkah's spiritual messages about freedom and fairness.

A prayer, "Eating [Fair Trade] Hanukkah Gelt," by Rabbi Menachem Creditor, recognizes the potency of chocolate with Hanukkah's theme of enlightening the world's dark places, an important spin on good gelt for Hanukkah, especially for children.

So say a prayer, then enjoy the improved chocolate gelt choices — they may not stay under wraps for long.

Rabbi Deborah R. Prinz is the author of "On the Chocolate Trail: A Delicious Adventure Connecting Jews, Religions, History, Travel, Rituals and Recipes to the Magic of Cacao," which was published in 2013 by Jewish Lights and is in its second printing. She lectures about chocolate and Jews around the world.

*Wishing the community
a Happy Hanukkah!*

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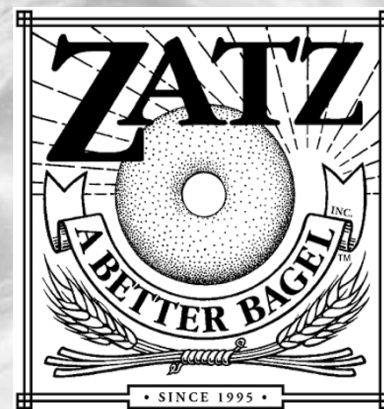
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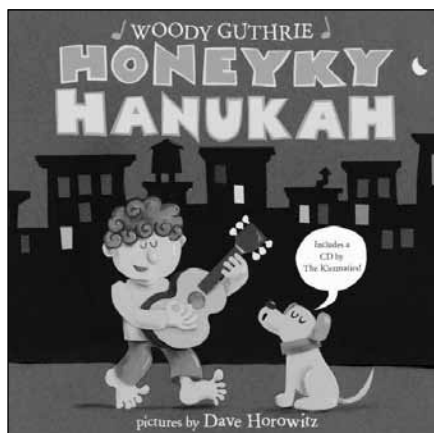
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Tales of song and wisdom: Woody goes Hanukkah and other stories

RITA BERMAN FRISCHER Special to JTNews

Whenever I think I've seen every possible spin on a Hanukkah book for kids, something new comes along. Just this morning I was singing "This Land is My Land" with a chorus of ex-hippie contemporaries, so you may understand why I was taken aback this afternoon to receive a copy of illustrator Dave Horowitz's new picture book, **Honeyky Hanukkah** (Doubleday Books). It's based on a little-known Hanukkah song by — you guessed it — Woody Guthrie.



Who knew that Woody, the consummate Okie, lived for seven years in Coney Island, down the street from his

mother-in-law, noted Yiddish poet Aliza Greenblatt? Whether inspired by family love, Friday night suppers at Bubbe's house, World War II and/or his Brooklyn neighborhood, Guthrie wrote songs celebrating Jewish culture, history, politics, and spiritual life. He even performed Hanukkah songs at local Jewish community centers.

Horowitz, who also illustrated "Five Little Gefiltes" (named an Association of Jewish Libraries Sydney Taylor Notable Book), uses construction paper, charcoal and colored pencils to expand the book's brief, breezy text with bright, whimsical, almost Muppet-like pictures. You'll appreciate the back material, which includes a terrific 1944 picture of Woody and his dancer wife. Kids of any age will enjoy listening to the title song, as performed by the Klezmatics on the attached CD.

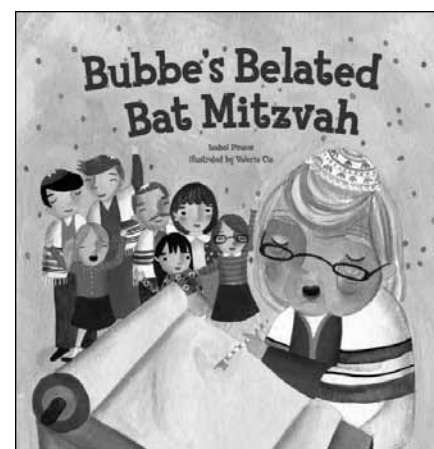
Holiday books featuring lost animals in need of nurturing and shelter are not so unusual. However, author Daniel Pinkwater and illustrator Jill Pinkwater are very unusual, and so is their delightful tri-lingual Hanukkah tribute to one of the world's most motherly chickens, Yetta. In **Beautiful Yetta's Hanukkah**

Kitten (Feiwei and Friends), Yetta has escaped her fate in the poultry market and joined up with a flock of wild parrots, once pets, who now fly free in Brooklyn. They come to love Yetta, who tells them stories and speaks to them in the Mamaloshen; her speech balloons hold English, Hebrew characters spelling out Yiddish words, and transliterated Yiddish. But, of course, the parrots have their own Mamaloshen: Spanish. They proudly assert, "We love this chicken! She is like our mother. ¡Nos encanta esta gallina! Ella es como nuestra madre."

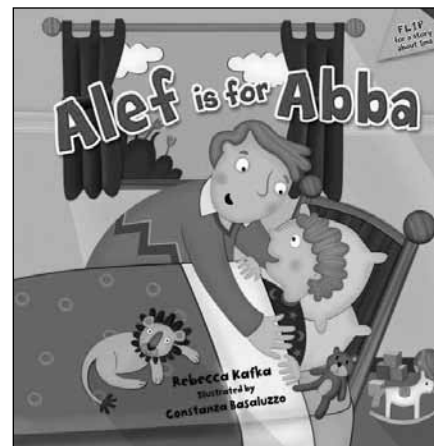


The cold winter comes, the birds and Yetta cuddle together, fluffing their feathers for warmth. Then, one night, Yetta hears a tiny meow and cannot ignore the cold, hungry "ksetseleh." When she wraps it in her wings to warm it, the parrots are confused. Isn't that thing a cat and dangerous? Lots of discussion, both in Yiddish and Spanish, ensue until Yetta spots candles burning in a hanukkiah in the old grandmother's window. Both she and the parrots decide the "alte boben" — who likes and feeds birds — deserves a lovable gift for Hanukkah. They don't anticipate the grandmother will be so delighted to have the smart little ksetseleh that she will make them all a latke feast. Yum, yum.

Speaking of bubbes and language, Kar-Ben Publishing has two paperback releases that will make nice gifts. Preceded by both of my grandchildren before being called to the Torah myself, I can recommend Isabel Pinson's **Bubbe's Belated Bat Mitzvah**. Illustrations by Valeria Cis, an Argentinian artist,



warmly transmit what a special event this is for the whole family. Helped and encouraged by her great-granddaughter, the bubbe in the illustrations was modeled on the author's mother, who became a Bat Mitzvah in 2012 at age 95! A nice way for girls to learn how things have changed for females since their grandmothers were their age.



Alef is for Abba/Alef is for Imma is a flip Alef/Bet book you can open two ways, changing topic and direction as you follow a father and mother and child through ordinary events. Conceived by Rebecca Kafka and playfully illustrated by Constanza Basaluzzo, each page has a single pertinent word or brief phrase in Hebrew, transliteration and English.

The Dreidel That Wouldn't Spin: A Toyshop Tale of Hanukkah by Martha Seif Simpson, illustrated by Durga Yael Bernhard, our final Hanukkah title, is from an interesting new pub-

► PAGE 29

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TEEN CALENDAR

TUESDAY, DECEMBER 16

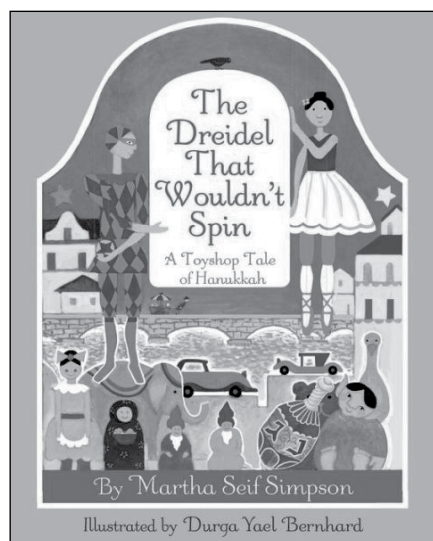
6-8:30 p.m. — Livnot Chai Eastside

Livnot Chai's supplementary high school program is an unprecedented multi-denominational partnership that provides experiential learning and offers a creative, flexible and innovative approach to Jewish education. Over 15 classes with titles such as: "Survival Hebrew"; "Let's Talk About Jewish Sex"; and "Shal-OM: Jewish Spirituality" are open to all Jewish teens in the Puget Sound region. Students in the "Leadership" and "Jews of the World" classes will teach a citizenship class at the JFS Refugee and Immigrant Service Center in Bellevue. For more information contact info@livnotchai.org or visit www.livnotchai.org. At Temple de Hirsch Sinai, 3850 156th Ave. SE, Bellevue.

◀ **KIDS' BOOKS PAGE 28**

lishing house. An offshoot of World Wisdom Publishing, Wisdom Tales was founded to bring high-quality books about other cultures, traditions and religions to young readers and their families. It appears to have special emphasis on Native American cultures, natural science, ethics, world music and education. For the teachers among you, their website offers activity options for many of their titles.

"The Dreidel That Wouldn't Spin" is indeed a beautiful thing. The toyshop owner has sold it twice, at a good price, but both times it was angrily returned the following day, with complaints that the child for whom it was intended could not make it spin. When an obvi-



ously penniless man and his son ask to enter the shop, just to look and delight in the wonderful toys, with no expectations or demands, the shopkeeper is touched. Impulsively, he gives the boy the "broken" dreidel. The child tries the dreidel, it spins wonderfully, and the letters on it mysteriously change: gimmel becomes koof and shin becomes pay. In line with the imprint's emphasis on character building, Simpson's book, without being didactic, has shown that the miracle of Hanukkah cannot be bought and that small miracles can happen anywhere.

May they happen this Hanukkah at your house.



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Mimosas without menorahs: Brunch jazzes up ho-hum Hanukkah

SHANNON SARNA MyJewishLearning.com

NEW YORK (JTA) — One of my favorite ways to celebrate Hanukkah is over brunch. Yes, it's non-traditional — and you can't enjoy the experience of lighting the menorah together or singing.

But it's a great way to change up the routine, especially if you have young kids and want to work around nap and bedtime schedules.

Serve dill potato latkes with caper and lemon crème fraiche and a seasonal winter blood orange and goat cheese salad, and add tradition with sufganiyot.

Sufganiyot are much more popular in Israel, where an array of flavors is featured at bakeries beginning as early as October. In the United States, the flavors are more limited to jam and perhaps chocolate. But



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these round, fried donuts aren't so difficult to make and lend themselves to any combination of flavors that you fancy.

I love peanut butter and jelly with baked goods, and so I decided to combine an Israeli-style sufganiya with the classic American pairing of PB&J. Whether it's Hanukkah or not, donuts really are a perfect brunch food. So are the latkes when they are topped with lox.

Serve these dishes with mimosas and a strong pot of coffee. You might miss the sparkling lights of the menorah, but you won't think twice about that applesauce or sour cream.

Blood Orange and Goat Cheese Salad

3 blood oranges, peel removed and cut into sections

1 navel orange, peel removed and cut into sections

1/4 cup chopped pecans or walnuts

2 oz. crumbled goat cheese

2 Tbs. olive oil

1 Tbs. honey

1/2 lemon, zest and juice

Salt and pepper to taste

- Alternate the blood orange and navel orange slices decoratively on a platter. Sprinkle chopped pecans or walnuts and goat cheese on top.

- In a small bowl whisk together olive oil, honey, lemon zest and juice, salt and pepper. Drizzle over salad and serve. Makes 4 to 6 servings.

Dill Potato Latkes with Caper and Lemon Crème Fraiche

Can't find crème fraiche? Substitute sour cream or Greek yogurt for an easy fix.

6 medium-large Yukon gold potatoes,

peeled and cut into large chunks

2 small onions, or 1 medium-large onion, cut into large chunks

2 garlic cloves, peeled and left whole

1/4 to 1/2 cup flour

2 eggs, lightly beaten

2 Tbs. chopped fresh dill

2 tsp. salt

1 tsp. pepper

Vegetable oil for frying

8 to 10 oz. fresh smoked salmon

1 cup crème fraiche

1 to 2 Tbs. chopped capers

1/2 lemon, juice and zest

Pinch salt

- Using the shredding attachment of a food processor or a hand grater, coarsely grate potatoes, onions and garlic. Place in a large bowl.

- Add flour, eggs, dill, salt and pepper. Mix thoroughly until completely combined. Allow to sit 5 to 10 minutes. Drain excess liquid.

- Heat vegetable oil in a large skillet over medium heat. Using your hands, make a small latke patty and squeeze out excess liquid. Fry for 3 to 4 minutes on each side, until golden brown. Remove

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from pan and put on a wire cooling rack placed on a baking sheet, which you can keep in a warm oven until ready to serve.

- Mix together the crème fraiche, capers, lemon juice, lemon zest and a pinch of salt.
- Place piece of smoked salmon on each latke. Add approximately 1 tsp. of crème fraiche mixture on top of salmon. Garnish with more dill, if desired.
- Makes 2 dozen latkes.

Peanut Butter and Jelly Sufganiyot

Have a peanut allergy? Swap out the peanut butter in the glaze for cashew or almond butter. Substitute the peanuts for the corresponding nuts, or exclude them completely if you prefer.

For the sufganiyot:

- 1-1/2 Tbs. dry yeast
- 1 tsp. sugar
- 1/2 cup lukewarm water
- 2-1/2 cups all-purpose flour
- 1/4 cup sugar
- 2 large eggs
- 2 Tbs. unsalted butter, room temperature
- 1/2 tsp. ground nutmeg
- 2 tsp. salt

Vegetable oil for frying

For the glaze:

- 2 Tbs. milk
- 2 Tbs. creamy peanut butter
- 1 cup powdered sugar
- 1/4 cup chopped, salted peanuts

For the filling:

- 1-1/2 cups raspberry jam
- Combine yeast, 1 tsp. sugar and water in a small bowl. Mix gently and allow to sit until top gets foamy, around 5 to 10 minutes.
- In a stand mixer fitted with a dough hook, add flour, sugar, eggs, butter, nutmeg and salt. Add yeast mixture and mix on low for 2 minutes. Increase speed and mix another 5 minutes. You can also do this by hand with a wooden spoon, which will take slightly longer.
- Place dough in a greased bowl. Cover with a damp towel and allow to rise 2-1/2 to 3 hours.
- Roll out dough on a lightly floured surface. Using a round biscuit cutter or drinking glass, cut rounds. Place on a large plate, cover with plastic wrap and

allow to rise another 20 minutes.

- While donuts are rising again, whisk the milk, peanut butter, powdered sugar and chopped peanuts together to make the glaze.
- In a large skillet, heat vegetable oil over medium heat until a thermometer reads about 370°. Fry each round for 30 to 40 seconds on each side. Using a slotted spoon, transfer to a paper towel-lined baking sheet. Immediately spoon peanut butter glaze over the top.
- Fill a pastry bag with jam and cut tip. Using a wooden skewer or toothpick, make a hole in the side of each donut. Wiggle the toothpick around a bit to open up the inside of the donut. Fit the pastry bag into the hole, pipe about 2 tsp. jam into donut. Repeat with remaining donuts.
- Add an extra dot of jam on top if desired. Makes 10-12 sufganiyot.

Shannon Sarna is editor of The Nosh blog on MyJewishLearning.com.

◀ JEWISH AND VEGGIE PAGE 21

cook before the outside burns. Form the rest of the latkes the same way.

- When the first side is a dark, deep brown (see picture above), flip and continue cooking. When both sides are done, remove to a plate lined with paper towel. Sprinkle on a bit of the Maldon salt or fleur de sel.
- Be sure and taste one of the first ones to make sure it is cooked through. If not, reduce the heat a bit or make the next batch thinner. Try not to eat all of them yourself.
- Serve with applesauce, sour cream and more salt on the side.


Local food writer and chef Michael Natkin's cookbook "Herbivorous, A Flavor Revolution with 150 Vibrant and Original Vegetarian Recipes," was a finalist in 2013 for a James Beard award. The recipes are based on his food blog, herbivorous.com.



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Joel Erlitz & Andrea Selig

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**Marilyn Corets,
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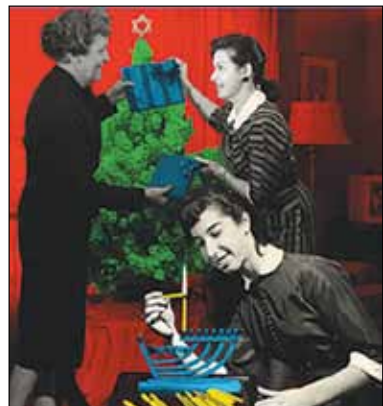




Music hath charms to soothe December Dilemma

By Hillel Kuttler

PHILADELPHIA (JTA) — In text accompanying a new exhibition at this city's National Museum of American Jewish History, Sammy Davis Jr. is quoted on why he converted to Judaism.



COURTESY IDELSOHN SOCIETY FOR MUSICAL PRESERVATION
The cover of the Idelsohn Society for Musical Preservation's two-CD set, "Twas the Night Before Hanukkah."

"I became a Jew because I was ready and willing to understand the plight of a people who fought for thousands of years for a homeland," the late entertainer said.

What immediately follows is a curator's observation: "Davis knew that becoming a Jew also meant recording Christmas songs."

The comment, while somewhat facetious, has a ring of truth to it: Some of the most popular Christmas tunes were written and/or sung by American Jews — notably the children of immigrants, like Irving Berlin, who composed the iconic "White Christmas," or in Davis's case, new to Judaism.

It also encapsulates the theme of the exhibition, which carries the provocative title of "Twas the Night Before Hanukkah."

The exhibition, which highlights the music of Hanukkah and Christmas, and the people behind some of the holidays' songs, is auditory rather than visual, homey rather than museumy. No documents or objects are displayed. Words are mostly absent from the walls. Standing is implicitly discouraged.

The atmosphere in the small exhibition area better resembles one's family room: Comfy couches, upholstered chairs, carpeting and floor-to-ceiling windows; shelves containing books about the holidays (like on how Jewish teenagers can cope with Christmas pressures); record players for adults and children along with holiday albums; Legos from a hanukkiyah kit.

"It's more of an experience than a traditional museum exhibit that's artifact-heavy," co-curator Ivy Weingram said. "I like to think of the songs as the artifacts."

Indeed, the main attractions are the iPads resting on the blue plastic-block end tables. Visitors can get cozy on the sofas and select a song to lose themselves in through the provided earphones.

Enjoying the music while watching snow fall on Independence Hall this winter — all a visitor would seem to lack to complete the indoor Americana ideal is a mug of hot cocoa.

The iPads offer the Jewishly numerically significant 18 Hanukkah songs and 18 Christmas songs; nearly all the singers and songwriters featured were Jews.

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◀ CHRISTMAS MUSIC PAGE 33

Debbie Friedman's "The Latke Song" and Sol Zim's "Maoz Tsur" are among the 36, but far more fascinating are the crossovers.

Eddie Cantor (born Edward Israel Iskowitz) sings "The Only Thing I Want for Christmas." Benny Goodman performs "Santa Claus Came in the Spring." Opera great Richard Tucker, trained as a cantor at a Brooklyn synagogue, has "O Little Town of Bethlehem."

And the non-Jews doing Hanukkah? Try Woody Guthrie ("Hanukkah Dance"), The Indigo Girls ("Happy Joyous Hanukkah"), and Don McLean ("Dreidel").

What in the name of assimilation is going on here?

"All holidays, in many ways, are cultural constructions," explained Josh Kun, a University of Southern California professor and co-curator of the exhibition with Weingram.

The exhibition grew out of the 2012 release by the Jewish organization Kun

cofounded, the Idelsohn Society for Musical Preservation, of a two-CD set from which the museum exhibition takes its name. The CD is subtitled "The Musical Battle Between Christmas and the Festival of Lights."

The CD's cover, also displayed on an exhibition wall, shows a circa-1940s photograph of a teenage girl lighting a hanukkiyah while her presumed sister and mother exchange wrapped gifts beside a Christmas tree topped by a star — a Star of David.

The exhibition's goal is "to raise the big questions of Jewish American pop culture: Questions of identity and of assimilation," Kun said. "Hanukkah grew in power alongside the dominance of Christmas."

To Kun, the Jews putting their musical talents to work in this manner were neither surrendering to nor fighting America's overwhelming Christmas tide, but riding it. In so doing, he said, they were embracing their new American identities. To them, Christmas was a national holiday, not a Christian one.

That's why, Kun said, their songs tended to celebrate the seasonal nature of Christmas: The chestnuts, reindeer and snow, but not the manger. That approach echoed Hollywood's Jewish moguls churning out films high on mainstream and not ethnic — and certainly not Jewish — America.

"One of the great Jewish tactics in American life," Kun said, "is that Jews do America better than anyone: 'You want Christmas? We'll give you Christmas.'"



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Iranian speaker shares the recipe to her 'moral soup'

EMILY K. ALHADEFF Associate Editor, JTNews

Roya Hakakian was 12 when her country erupted in revolution. The daughter of intellectual Jewish parents in Tehran, she did what comes naturally to frustrated youth: She began writing poetry.

Poetry, she told me in the restaurant of her downtown Seattle hotel, was her way of coping with the tumultuous changes around her.

A Middle East fellow at the Woodrow Wilson Center and the author of two Persian poetry books, a memoir, nonfiction and numerous articles in The New York Times, Wall Street Journal, and elsewhere, Hakakian is a needed voice and widely sought speaker regarding the Iranian Jewish experience. She spoke at the AJC dinner December 3 at Temple De Hirsch Sinai in Seattle.

Elegant and eloquent, she began her talk with a confession: She knew she was not the first choice for AJC's keynote speaker.

AJC regional director Lila Pinksfeld had Hakakian on her radar, and when the original speaker, R. Gil Kerlikowske, Commissioner of U.S. Customs and Border Protection and a former Seattle police chief, had to be out of the country on business, Pinksfeld reached out to her.

For Pinksfeld, Hakakian's presence complemented the evening's honorees, Carol and Allen Gown.

"We're honoring a couple with a strong record of community service," she said.

Bringing Carol Gown, who also volun-

teers for AJC nationally, and Hakakian to the stage highlighted two very strong women, she added.

"Having a speaker like Roya would be a nice way to showcase things AJC is currently working to combat, like anti-Semitism," said Pinksfeld.

Hakakian unwillingly fled Iran for America in 1985. Her life stories are peppered with incidences of anti-Semitism and anti-Zionism, both from Iranians back home and the activist crowd with whom she sought refuge.

Yet anyone expecting a run-of-the-mill speech about the dangers of an anti-Israel, nuclear Iran had another think coming. No poet can escape from her inclination to look below the surface, especially when everyone else seems to be looking up at the sky.

"In the mind of every conscientious individual, every citizen who thinks it's his or her business to leave the world a little better than he or she came into it, there's always a mix," Hakakian began her speech. "The mix is made up of intellectual concerns and formative personal narratives swirling together, in the pot of the mind. I call this mix of questions, concerns, and narratives our personal moral soups."

Everyone collects the stories that "will ultimately determine the recipe of the lives that we will lead," she said.

To that end, she shares the remarkable story of her father, as a child in a predominantly Muslim region, who was not allowed

to go to school on rainy days for fear that as a Jew he would pollute the Muslim children through the water. During a long rainy spell, his mother grew frustrated with the policy and marched him to the school while the superintendent was visiting. After throwing herself before him to plead that the school allow her son to receive his education, the superintendent burst into his classroom and demanded a glass of water. He instructed the boy to take a sip.

"Then, the superintendent grabbed the glass and drank the rest, slammed the empty glass on the bench and roared: 'If that water was good enough for me, it's good enough for all of you. From now on, this boy will be in class every day, rain or shine.'"

From then on, the story goes that Hakakian's father never again missed a day of school when it rained.

Despite the Iranian regime's religious restrictions and focused hatred on Israel, Hakakian emphasizes the Iranian people's general openness, and the Jews' peaceful existence in Iran going back five centuries before the Common Era.

Even more in danger than Jews are the secular Muslims and dissidents of Iran, she argues. Those are the Iranians in whom we should place our hope. This is the flavor of Hakakian's moral soup:

"That while Iran's nukes may be greatly alarming, Iran's youth are greatly promising. And to try to avert one without invest-

ing in the other would be immoral but more importantly unwise."

The youngest generation of activists is growing extremely weary of the current regime (a recent article of Hakakian's cites numerous instances of satirical mockery of the ayatollah), and the oft-cited Pew study found that of all Middle Eastern countries, Iran had the lowest levels of anti-Semitism — and dropping. As disillusionment with the regime increases, so does friendly curiosity about Jews and Israel, she said.

"The world is fast moving toward a place where alliances will be increasingly formed less by common religious and ethnic identities and more by common beliefs and shared values," Hakakian concluded. "As Jews, I consider us the guardians of some of the most enduring and honorable values of history."

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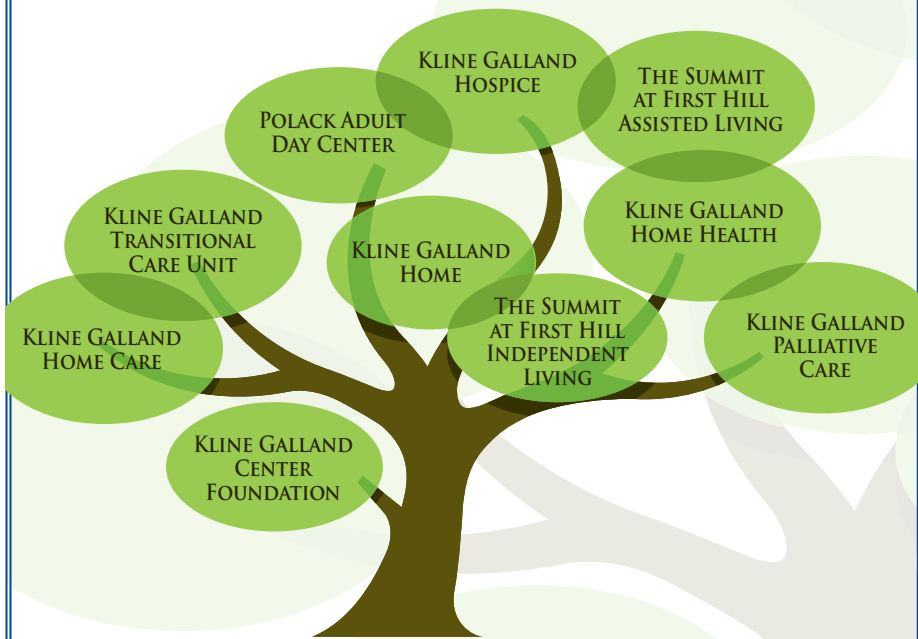


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