

# Chanukah Celebration!

**Chabad's 4<sup>th</sup> Annual Public Menorah Lighting!**

**Sunday December 9 - 5:00 pm**

**CENTER ITHACA**

**The Commons**

**MENORAH LIGHTING WITH MAYOR ALAN COHEN - FUN FOR THE WHOLE FAMILY!**  
**LIVE KLEZMER BAND - DOUGHNUTS - POTATO LATKES**  
**FREE MENORAHS & CANDLES - SURPRISE CHANUKAH GIFT FOR KIDS!**

**CHABAD HOUSE**  
**The *Fane Chai* Center**  
902 Triphammer Rd  
Ithaca NY 14850

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***Looking to sell your car?***  
Donate your car to Chabad House  
and receive a tax deduction!  
Call 607-257-7379 or [es79@cornell.edu](mailto:es79@cornell.edu)

*wishing you & your family*  
**a happy chanukah!**

**MEET YOUR PROFESSOR SERIES**

*Dine with Professor*

**ROALD HOFFMANN**  
**NOBEL PRIZE WINNER – CHEMISTRY**

*DISCUSS:*

**OLD WINE NEW FLASKS**

*Reflections on Science  
and Jewish Tradition*

**FRIDAY MARCH 8**

**CHABAD HOUSE**

**102 Willard Way (Corner University & Lake)**

**Services 7:00**

**FREE Shabbat Dinner 7:30**

(Please RSVP: [es79@cornell.edu](mailto:es79@cornell.edu) or 257 7379)

**Talk 9:00**

**\*\*\*\* THIS SHABBAT \*\*\*\***  
***Friday Feb. 8***

Meet your Professor Series  
*Dine with Prof. Jeremy Rabkin & family*

**"Is RELIGION THE ROOT OF ALL EVIL?"**  
*(Well... Is it!?)*

**ON THE MENU: Chinese Cuisine**  
**TURN FRIDAY NIGHT INTO SHABBAT!**

**– CHABAD HOUSE –**  
**102 Willard Way (Corner University & Lake)**

**Services 6:15**

**FREE Dinner 7:00**

**(Please RSUP [es79@cornell.edu](mailto:es79@cornell.edu) or 257 7379)**

**Talk 9:00**

**\*\*\*\*\***

**Saturday Feb. 9 – 5:00 pm**

***SHMOOZE & BOOZE***

**Chabad House 102 Willard Way**

**Purim Food Gifts**  
**EAT HAMANTASHEN**  
**Face Painting**  
**DECORATE MASKS**  
**Marathon Megillah Reading**  
**MAKE GRAGGERS**  
**Hoop the Esther**  
**PAINT BALLOONS**

**P** **CHABAD**  
**PURIM**  
**FEST!**

**AT HO PLAZA / WSH**  
**MON FEB 25 . TUE FEB 26**  
**11:00 - 2:00 (Megillah on Tue.)**

**FREE Festive Purim Dinner. Tue Feb 26. 4:30pm**  
**902 Triphammer RSVP 257 7379 or es79.**

## Dedication Statement

I / We wish to be partners in the work of Chabad.

I / We are pleased to make a gift to the Chai Campaign in the amount of:

- |                                    |                                 |   |
|------------------------------------|---------------------------------|---|
| <input type="checkbox"/> \$250 000 | <input type="checkbox"/> \$5400 | <input type="checkbox"/> Other \$ _____ |
| <input type="checkbox"/> \$180 000 | <input type="checkbox"/> \$3600 |   |
| <input type="checkbox"/> \$75 000  | <input type="checkbox"/> \$1800 |   |
| <input type="checkbox"/> \$18 000  | <input type="checkbox"/> \$360  |   |
| <input type="checkbox"/> \$10 000  | <input type="checkbox"/> \$180  |   |

My / Our gift is dedicated to:

\_\_\_\_\_

\_\_\_\_\_

### PAYMENT INFORMATION:

Enclosed is a check for the amount of \$ \_\_\_\_\_.

Please remind me ☐ Monthly ☐ Quarterly ☐ Other: \_\_\_\_\_  
for further payment installments.

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Phone: \_\_\_\_\_ Email: \_\_\_\_\_

☐ I / We wish to know further details about dedication opportunities.

Please contact me at \_\_\_\_\_

Your gift is tax deductible. Please send it to:  
Chabad House, 902 Triphammer Rd., Ithaca, NY, 14850

Thank you for joining us!



## CHABAD HOUSE

FANE CHAI CENTER

### Directors

Rabbi Eli Silberstein  
Chana Silberstein Ph.D

### Advisory Board

Jason Fane, Chairman  
Michael J. Pichel, Vice President  
Mark Finkelstein, Treasurer  
B. Levine, Secretary  
Jake Geldwert  
Marilyn Edid  
Marcia Zax  
Iva Levsky

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Prof. Howard Feinstein, M.D.  
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Prof. David Zax  
Prof. Uri Possen  
Prof. Joe Regenstein  
Prof. John Rosenthal  
Prof. Jeremy Rabkin  
Prof. Fred Somkin

### Chabad Activities

ADULT EDUCATION:  
Ethics & Mysticism  
Talmud & Jewish Law  
Torah & Judaism Classes  
Felaful & Philosophy  
Group & Individual Study  
Hebrew & Yiddish

Shabbat & Holiday Services  
Judaic Library & Judaica  
Sunday Hebrew School  
Bar & Bat Mitzvah Classes  
Prayer Services  
Counseling  
Mikvah

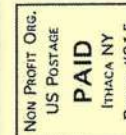
### Contact Information

SILBERSTEIN RESIDENCE  
902 Triphammer Rd.  
Ithaca, NY, 14850

Tel. 607 257 7379  
Fax. 607 257 2705

CHABAD HOUSE  
102 Willard Way  
Ithaca, NY, 14850

Tel. 607 277 2424 (CHAI)  
Email. es79@cornell.edu



**Chabad House**  
**The Fane Chai Center**  
902 Triphammer Rd  
Ithaca NY 14850

607-257-7379  
es79@cornell.edu

# CHAI

campaign



THE KEY TO THE FUTURE HAS ALWAYS BEEN OUR YOUTH.  
AND THE KEY TO OUR YOUTH IS CHABAD.

There is no future in our youth  
if they feel apathy and indifference.  
Chabad fires them with love  
for their Jewish heritage.

Other organizations provide lectures and classes.  
Chabad provides the space to question and  
explore, to hear and to be heard.

Others organizations provide  
Shabbat and holiday meals.  
Chabad always has room for the  
friend you want to bring along.

Other organizations provide counseling.  
But at Chabad, you don't need  
an appointment.

*Jewish students come to Chabad  
for warmth and friendship;  
they come for study and support.  
They come to Chabad  
because it feels like home.*



# CHAI

## campaign

Over the next year, we will expand the Fane Chai Center. Our dining room is currently filled to overflowing capacity, and we want to create a more extensive Jewish library. The addition of a student intern to our staff will help us involve more students; the incorporation of a beginner's minyan will help students to become more comfortable with the synagogue service. A new student lounge and recreation center will provide a place for Jewish students to meet and connect.

Ithaca is a transient community. The students who connect with Judaism while they are here go on to be the supporters of Jewish life all across the country. We invite you to be our partners in investing in our Jewish future.

### WAYS YOU CAN HELP...

#### Naming Opportunities

- \$250,000** SYNAGOGUE AND DINING ROOM  
*The nucleus of the Chabad House: the beginners' minyan, festive dinners, lectures and activities.*
- \$180,000** RESOURCE LIBRARY & MULTIMEDIA CENTER  
*Contemporary and classic Jewish books, computer workstation.*
- \$75,000** RECREATION ROOM  
*A place for students to socialize, play pool, eat pizza*
- \$18,000** TORAH SCROLL  
*Its cover will be embroidered with your dedication.*
- \$10,000** ARON HAKODESH - THE ARK  
*The parochet (curtain) will be embroidered with your dedication.*

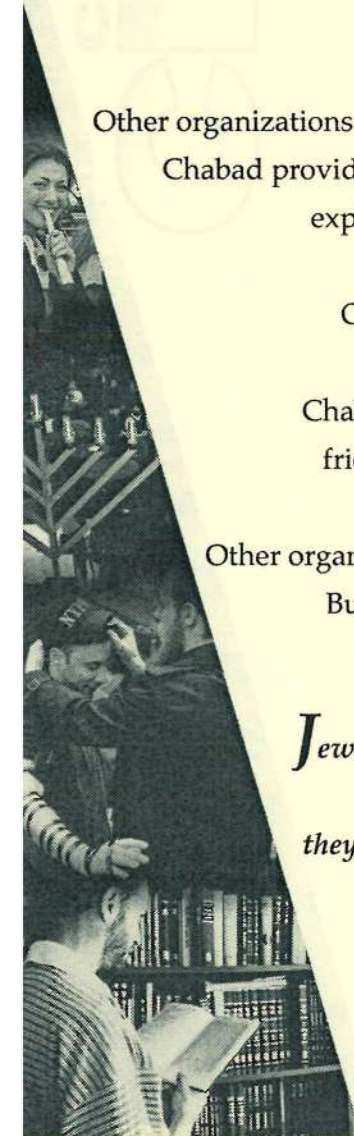
#### Annual Gifts

*Your sponsorship will be acknowledged in our advertising of these events*

- \$1800** SPONSOR A SHABBAT DINNER  
*What better way to mark a special shabbat - anniversary, Bar Mitzva, birthday - than by sharing it with others.*
- \$5400** SPONSOR PASSOVER  
*Includes the two seder nights, free matzah distribution on campus and Passover meals.*
- \$5400** SPONSOR SUKKOT  
*Includes over ten festive meals and our on-campus Sukkah.*
- \$3600** SPONSOR A FESTIVAL  
*Chanukah - Public menorah lighting, distribution of menorahs, dreidels.  
Rosh Hashanah - Four festive meals.  
Purim - Mishloach manot (food gifts), carnival activities on campus.*

#### Dedications

- \$360** DEDICATE MEZUZAH OR ARTWORK
- \$180** DEDICATE BOOKS OR VIDEOS TO LIBRARY



# This Passover CELEBRATE FREEDOM!

*A Miraculous Liberation... The Birth of a Nation  
Three thousand years later and the story is still unfolding*

*Join* us for the Passover Seders:

Wednesday March 27 & Thursday March 28 - 7:45 pm

Donation optional. RSVP by Mon. Mar 25: es79 or 257-7379

Location: 902 Triphammer Rd



*P*lace your orders now for traditional hand-baked  
Shmurah Matzah - \$10/lb. Call 257 7379

**STUDENTS!** Get your free Shmurah Matzah at the Chabad table,  
Willard Straight Hall - March 25 & 26

*S*ell your Chometz (leaven food) - see the form overleaf

*L*og onto [www.passover.net](http://www.passover.net) for more info.

**SALE OF CHOMETZ**  
**(LEAVEN FOODS)**

*To authorize the sale of your chometz, please  
fill out this form and make sure it is received  
no later than Monday, March 25 2002.*

*Return to Chabad House,  
902 Triphammer Rd., Ithaca,  
New York 14850.*

Please print neatly or type.

I (We)\* \_\_\_\_\_  
hereby authorize Rabbi Eli Silberstein to  
dispose of all chometz that may be in my  
(our) possession wherever it may be -- at  
home, place of business, or elsewhere --  
in accordance with the requirements of  
Jewish Law incorporated in the special  
contract for the sale of chometz.

Residence Address \_\_\_\_\_  
\_\_\_\_\_

Apt. No. \_\_\_\_\_ City \_\_\_\_\_

Business Address \_\_\_\_\_  
\_\_\_\_\_

Suite No. \_\_\_\_\_ City \_\_\_\_\_

Signatures \_\_\_\_\_

**Chabad House**  
**The Fane Chai Center**  
902 Triphammer Rd  
Ithaca NY 14850

607.257.7379  
es79@cornell.edu

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**Molly Resnick**, a charismatic publicist and activist, is a former producer at NBC. Her show *"Five Minutes With..."* brought her into contact with many of the world's rich and famous.

**Currently**, she is the founder and director of the grassroots organization **MATCHH**, Mothers Against Teaching Children to Kill and Hate. Using her expertise as a newswoman, Mrs. Resnick has mobilized children across the country in the MATCHH *"Kids for Peace"* quilt project which uses educational programs to inform the public and lobby officials to oppose groups teaching bigotry and hatred.

---

**SATURDAY APRIL 20**

**FEEDING THE MONSTER:  
WHY HATRED IN THE MIDDLE EAST  
HASN'T GONE AWAY**

**9:00PM CHABAD HOUSE  
102 Willard Way  
(Corner University & Lake)  
257 7379 . es79@cornell.edu**

**SHABBAT CO-SPONSORED BY SAFC**

**John Travolta Sophie Loren Yitzchak Rabin**

*You've heard of them -- She's interviewed them*

# **Molly Resnick**

**Former NBC Producer**

**FRIDAY APRIL 19**

Chabad House 102 Willard Way

**7:30 - Free Shabbat Dinner**  
**MEDITERRANEAN CUISINE (Rsvp: es79.)**

**9:00 - Talk: SATURDAY THE**  
**PRODUCER STAYED HOME**

B"H

# Dance with the Torah!

*Simchat Torah is a holiday of Joy, when Jews all over the world, sing and dance with the Torah.*

**Come on over to Chabad to sing, dance and celebrate**

**Shmooze and dance with the sensational Rabbi David and Dr. Dina Dick from Morristown, NJ**

*Free Dinner following the dancing*

Date: Friday night (9/27) at 7:00 PM

Saturday night (9/28) at 8:00 PM

*Location: The Fane Chabad House, 102 Willard Way (Corner University, Lake St. and Willard Way)*

For more Info: [es79@cornell.edu](mailto:es79@cornell.edu) or 257-7379

B"h

**JOIN US AT OUR**



**SUKKAH PARTY!**

**live music**

**dancing**

**food**

**Ho Plaza, Wednesday @ 10:00pm**

Brought to you by Chabad and CJL

Chabad of Ithaca cordially invites you to <sup>בס"ד</sup>

# Turn Friday Night into Shabbat

Experience the Spirit of Shabbat!



Every Friday night you're invited to experience an intimate Shabbat Dinner with Chabad of Ithaca's Rabbi Eli Silberstein and his family at The Fane Chai Center for Jewish Learning. Come and share in the warmth of Shabbat that has nourished and renewed the Jewish spirit each week for over 3000 years.

Free and open to all - regardless of your Jewish educational background.

Every Friday at sundown,  
following beginner's services.

Your hosts:

Rabbi Eli and Chana Silberstein

The Fane Chai Center for Jewish Learning - ★  
102 Willard Way

RSVP by phone: 607-257-7379 or by email: es79

<http://www.rso.cornell.edu/chabad>



# Free Shabbat Dinner Every Friday Night!

*Kosher food and engaging Jewish discussion offered weekly by Chabad of Ithaca*

# Monday: Pizza & Parsha

# Wednesday: Falafel & Philosophy



## Pizza & Parsha (Torah)

Every Monday, examine the celebrated stories of the weekly Torah reading through the lens of classical Jewish commentaries, including chasidic and kabbalistic sources, while feasting on fresh extra large slices of pizza.



**Only \$1 Per Slice**



## Falafel & Philosophy

Every Wednesday, explore fundamental concepts in Jewish thought from philosophical, Kabballistic and mystical perspectives of Judaism while delighting in falafel specially prepared by an expert Israeli cook. Topics to be touched upon will include the following:

- Existence of God
- Christianity and Judaism
- Reincarnation of the Soul
- Kabbalah's code of Creation
- The Holocaust and God
- The Mysticism of the Hebrew letters
- Is Jewishness Tied To Religiosity

**Only \$1 Per Pita**

**Starting Wednesday, September 6**

**Discussions are led by Rabbi Eli Silberstein and meet at 102 Willard Way –  
The Fane Chai Center for Jewish Learning from 7:30-8:30 PM.**

**★ - The Fane Chai Center**



*For more information contact Rabbi Eli at 257-7379 or email [es79@cornell.edu](mailto:es79@cornell.edu)*

THE COLUMNIST IS WILLIAM III  
response to several comments in  
an article on Hanukkah pub-  
lished Dec. 14, and a letter to  
the editor published Dec. 19.

The earliest and most  
authoritative record of the tradi-  
tions of Judaism, the Talmud, in  
describing the institution of the  
menorah, documents many laws  
that reflect the public nature of  
the Hanukkah celebration.

Thus, according to Talmudic  
law, Hanukkah candles must  
ideally be lit at sunset, when  
public traffic is at its highest, but  
may continue to be lit as long as  
there are people still roaming  
the streets (Tractate Shabbat  
21b). Furthermore, it is a Mitzva  
(tradition) to place the  
Hanukkah candles outdoors by  
the entrance of one's house,  
where others will see the light.

The Talmud also indicates  
that in times of religious perse-  
cution, when the public obser-  
vance of Hanukkah could be  
dangerous, one's obligation to  
light the menorah can be ful-  
filled by placing the candles on a  
table indoors, so that the mes-  
sage of the menorah is at the  
very least publicly shared within  
the household.

In modern times, when fear  
of persecution is less prevalent,  
the menorah persists in being  
commonly lit indoors because of  
weather conditions, but is most  
commonly placed near a win-

## RABBI ELI SILBERSTEIN/GUEST COLUMNIST

### The issue of Jews feeling uncomfortable with their religion in a larger society is one that has surfaced many times in our history.



dow or door so that those pass-  
ing by the house can see it. In  
Israel today, glass boxes are sold  
so that the menorah can be lit  
outdoors without fear that the  
wind will extinguish the candles.

The common practice of  
placing the lit menorah had  
legal implications as well. Rabbi  
Yehudah taught that if a camel  
loaded with flax led through the  
public thoroughfare during  
Hanukkah accidentally caught  
fire from a menorah standing  
outdoors, the owner of the  
camel, and not the owner of the  
menorah, was liable for any  
damage caused by the spread of  
the fire, for he should have been  
aware that menorahs would be  
outdoors during the holiday, and  
been more cautious as a conse-  
quence (Bava Kama 62b).

The medieval scholar Rashi,  
in his commentary on the Tal-  
mud, explains that in contrast to  
other Jewish holidays, "publiciz-

that one may walk proudly as an  
identified Jew even among the  
cultured Greeks.

The issue of Jews feeling  
uncomfortable with their reli-  
gion in larger society is one that  
has surfaced many times in our  
history. "A Jew at home; a gen-  
tile in the street" was Moses  
Mendelssohn's popular credo in  
18th century Germany. Unfortu-  
nately, this philosophy proved to  
be fatal to the survival and con-  
tinuation of Jewish life.

It didn't take long before  
Mendelson's own children  
assimilated out of the Jewish  
faith.

Though in America, we are  
fortunate in being able to prac-  
tice our faith freely, many peo-  
ple will continue to struggle with  
the conflict between public and  
private identity in larger society.

While each Jew individually  
must choose whether to identify  
with Hanukkah at all, to argue,  
as was argued recently in the  
pages of The Journal, that  
Hanukkah is meant to be  
observed within the family away  
from the public eye, is to be  
totally ignorant of why the  
menorah lighting was instituted  
at all.

The notion of "a private  
menorah" is an oxymoron.

*Rabbi Eli Silberstein is director of  
the Chabad House Jewish Educational  
Center.*

Scheduled Events--Fall Term

BAGEL BRUNCHES-- Sunday mornings,

10:00--1:00. Bring a friend for some

Jewish music, talk, and of course, bagels.

September 7 & 21, Nov. 16 and 30. Chabad House.

SHOFAR AND HONEYCAKE-- an annual favorite.

Afternoon shofar blowing for your con-

venience. 5:00, Sunday, Oct. 5.

SUKKAH PARTY--rejoice on the Festival of

Rejoicing! Monday Oct. 20. Watch for future

details. Also, watch out for our Sukkah-on-wheels in front of Willard Straight.

HOLIDAY MEALS--if you hanker for some

tzimmes and kreplach, kugel or challah,

call and come over. 273-8314. Vegetarians

and other special diets accommodated.

MICHAEL ABEHSERA-- the "father" of U.S.

macrobiotics will be our guest at a

campus Shabbaton. Watch for dates.

LECTURE SERIES-- Our annual pre-Rosh

Hashana guide to the high holidays.

Also, watch for our series on Jewish customs and our guest lectures.

כ"ה

# CHABAD HOUSE IS ON

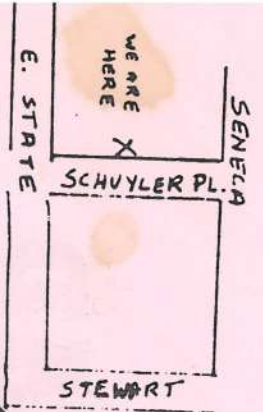
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CORNELL  
UNIVERSITY

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# FOR GOOD

CHABAD  
HOUSE

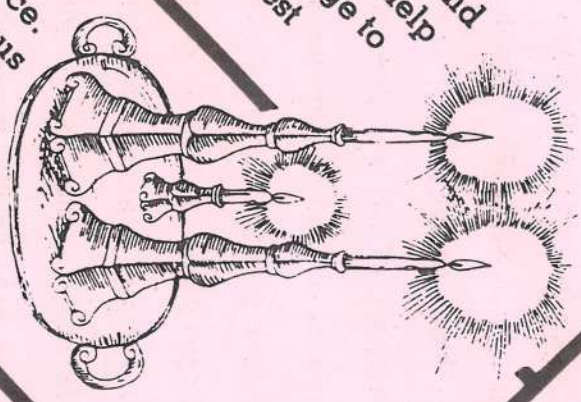


**GOOD FOR...** Social encounters with friends.

**GOOD FOR...** A well stocked library of Jewish books, and opportunities to learn more about your heritage.

**GOOD FOR...** A rap with the Rabbi.  
Call the Rabbi at Chabad House whose ears and mind will always be available. We want to help with your questions. You can also arrange to study any subject of Jewish interest at your convenience.

**GOOD FOR...** A warm Shabbat experience.  
Services followed by delicious Shabbat meal each week.  
Friday night at sundown.



**AFTER ALL...**

Isn't it **GOOD FOR** you?

So come and visit at  
**Chabad House**  
112 Schuyler Place

or call  
us at  
(607) 273-8314  
Your Hosts:  
Rabbi & Mrs. Elie Silberstein

Dear Eli & Chana,

י"ד

P.S. from the Holy Land. I've been in the country for just over two weeks now and am enjoying my stay very much. After spending Shavuos with Chana Zuckerman and her family in Jerusalem, I spent the following week studying at Yeshiva in Kfar Chabad. I enjoyed Kfar Chabad much more this year than I did one year ago, probably for many reasons.

I was surprised to learn that Chana Zuckerman is a convert to Judaism. She said her father was Jewish and that she only learned that she wasn't Jewish for the first time after she had brought a meat and cheese sandwich to school one day (after her family had moved to Israel). The other girls noticed this and told the teacher, who then called her parents to investigate.

She converted as an adult. You'll be happy to know that they have a nice picture of the Rebbe hanging on the wall of one of their rooms. It was given to them as a gift shortly after they moved to Israel.

The classes at Tel Aviv University are very interesting and the students are very friendly. Some are observant. Others have many questions which I attempt to answer. There's a Chabad Rabbi who comes here every Mon., Thurs. and Fri. named Fishel Jacobs.



1744A, 14850

902 ~~TRIPHAMMER~~ RD.

CHABAD HOUSE OF 17HAKA

SILVERSTEIN



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7911 N 57th Ave  
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אין אירענדיגן פארשטערקונגען ווערן דורכדעם שטייב און  
פלאסט איבערגעדריקט. אויסוואל נישט צוגעהוינגענע

AN AEROGAMME CONTAINING ANY ENCLOSURE WILL BE SENT BY SURFACE MAIL  
אז עס זאל נישט אלץ גלייך אנגייען.

SENDER	E: GENWIK72	إرسال الرسائل
ADDRESS	% PROF BURTON CAINE	عنوان البريد الإلكتروني
	TEL AVIV UNIVERSITY FACULTY OF LAW	
	RAMAT AVIV	
CODE	69978	رمز البريد الإلكتروني
	TEL AVIV	إرسال الرسائل في

מקראות פשוטות FIRST FOLD 797

An Egyptian Law Professor is supposed to deliver 4 lectures to our group starting Sunday. This is supposed to be the first ever scholarly exchange between Israel and Egypt, so I'm writing to see if it ever happens.

I hope your summer is going well. I  
put in a "good word" for you at the Western Wall in  
Jerusalem on Shavuot. "Elihu ben Bas Sheva" I believe you said.  
With Best Wishes,  
E. D. Lee

With Best Wishes,

Elli

מלך נחמן

THE CORNELL LAW SCHOOL

MILTON R. KONVITZ  
PROFESSOR OF LAW  
AND  
PROFESSOR OF INDUSTRIAL  
AND LABOR RELATIONS  
EMERITUS

RESIDENCE:  
16 THE BYWAY  
FOREST HOME  
ITHACA, N. Y. 14850

12 July 1985

7"?

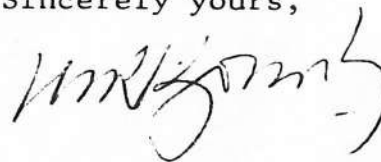
Dear Rabbi Silberstein,

I want to thank you warmly for the copy of the bi-lingual edition of the TANYA. It is a beautiful sefer, and I am very happy to have it and look forward to my study of the great classic.

I know that you meant the sefer to be a gift, and I accept it as such, with my warm thanks. But now I wish to make a very small gift to Habad, and I beg you to accept the enclosed check as a small token of my regArD for the work of Habad.

Hoping to see you soon and with kind regards, I am

Sincerely yours,





*ALPHA EPSILON PI*

CORNELL UNIVERSITY  
BETA CHAPTER

140 THURSTON AVENUE  
ITHACA, NEW YORK 14850  
(607) 257-4583

November 10, 1986

Rabbi Eli Silberstein  
112 Schuyler Place  
Ithaca, NY 14850

Dear Rabbi Silberstein:

I would like to thank you on behalf of the Alpha Epsilon Pi Fraternity for the time you took to talk to us about Soviet Jewry on Monday November 3rd. Your discussion was very interesting and informative. We hope that you will come again in the near future.

Furthermore, we look forward to having you lead a Shabbat Dinner on Friday November 14th, here at our house. If there is anything we can do to help, please let us know.

Thank you.

Sincerely Yours,

Jay E. Rivlin

Master

JER/ae

# OPINION

The Ithaca Journal  
Friday, January 1, 1999

## A defense of public menorahs

RABBI ELI SILBERSTEIN/GUEST COLUMNIST



The issue of Jews feeling uncomfortable with their religion in a larger society is one that has surfaced many times in our history.

dow or door so that those passing by the house can see it. In Israel today, glass boxes are sold so that the menorah can be lit outdoors without fear that the wind will extinguish the candles.

The common practice of placing the lit menorah had legal implications as well. Rabbi Yehudah taught that if a camel loaded with flax led through the public thoroughfare during Hanukkah accidentally caught fire from a menorah standing outdoors, the owner of the camel, and not the owner of the menorah, was liable for any damage caused by the spread of the fire, for he should have been aware that menorahs would be outdoors during the holiday, and been more cautious as a consequence (Bava Kama 62b).

The medieval scholar Rashi, in his commentary on the Talmud, explains that in contrast to other Jewish holidays, "publiciz-

ing the miracle" has been a central theme of the celebration of Hanukkah since its inception. Why should this be so?

The story of Hanukkah is not only the story of the triumph of the Jews over the Syrian domination without, but the triumph over Hellenist assimilation within.

Like all minorities within larger cultures, many Jews vacillated over whether to maintain a public Jewish identity in a society where the ruling society practiced Greek culture. Thus many Jews, while maintaining a tenuous private "Jewishness," were totally Hellenized in terms of their public demeanor.

The public lighting of the menorah celebrated the fact that the flames of faith and conscience could once again shine in the public arena; they symbolize that one need not be ashamed of one's difference, but

that one may walk proudly as an identified Jew even among the cultured Greeks.

The issue of Jews feeling uncomfortable with their religion in larger society is one that has surfaced many times in our history. "A Jew at home; a gentile in the street" was Moses Mendelssohn's popular credo in 18th century Germany. Unfortunately, this philosophy proved to be fatal to the survival and continuation of Jewish life.

It didn't take long before Mendelson's own children assimilated out of the Jewish faith.

Though in America, we are fortunate in being able to practice our faith freely, many people will continue to struggle with the conflict between public and private identity in larger society.

While each Jew individually must choose whether to identify with Hanukkah at all, to argue, as was argued recently in the pages of The Journal, that Hanukkah is meant to be observed within the family away from the public eye, is to be totally ignorant of why the menorah lighting was instituted at all.

The notion of "a private menorah" is an oxymoron.

*Rabbi Eli Silberstein is director of the Chabad House Jewish Educational Center.*

following is written in response to several comments in the article on Hanukkah published Dec. 14, and a letter to the editor published Dec. 19.

The earliest and most authoritative record of the tradition of Judaism, the Talmud, in discussing the institution of the menorah, documents many laws which reflect the public nature of the Hanukkah celebration.

According to Talmudic law, Hanukkah candles must be lit at sunset, when the moon is at its highest, but must continue to be lit as long as there are people still roaming the streets (Tractate Shabbat 21b). Furthermore, it is a Mitzva (commandment) to place the menorah candles outdoors by the entrance of one's house, so that others will see the light.

The Talmud also indicates that in times of religious persecution when the public observance of Hanukkah could be dangerous, one's obligation to light the menorah can be fulfilled by placing the candles on a windowsill, so that the menorah is at least partially publicly shared within the household.

In modern times, when fear of persecution is less prevalent, the menorah persists in being lit indoors because of practical conditions, but is most properly placed near a win-

# OPINION

The Ithaca Journal  
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## In defense of public menorahs

The following is written in response to several comments in an article on Hanukkah published Dec. 14, and a letter to the editor published Dec. 19.

The earliest and most authoritative record of the traditions of Judaism, the Talmud, in describing the institution of the menorah, documents many laws that reflect the public nature of the Hanukkah celebration.

Thus, according to Talmudic law, Hanukkah candles must ideally be lit at sunset, when public traffic is at its highest, but may continue to be lit as long as there are people still roaming the streets (Tractate Shabbat 21b). Furthermore, it is a Mitzva (tradition) to place the Hanukkah candles outdoors by the entrance of one's house, where others will see the light.

The Talmud also indicates that in times of religious persecution, when the public observance of Hanukkah could be dangerous, one's obligation to light the menorah can be fulfilled by placing the candles on a table indoors, so that the message of the menorah is at the very least publicly shared within the household.

In modern times, when fear of persecution is less prevalent, the menorah persists in being commonly lit indoors because of

RABBI ELI SILBERSTEIN/GUEST COLUMNIST



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dow or door so that those passing by the house can see it. In Israel today, glass boxes are sold so that the menorah can be lit outdoors without fear that the wind will extinguish the candles.

The common practice of placing the lit menorah had legal implications as well. Rabbi Yehudah taught that if a camel loaded with flax led through the public thoroughfare during Hanukkah accidentally caught fire from a menorah standing outdoors, the owner of the camel, and not the owner of the menorah, was liable for any damage caused by the spread of the fire, for he should have been aware that menorahs would be outdoors during the holiday, and been more cautious as a consequence (Bava Kama 62b).

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