



Inside this issue:

Chanukah	1- 4
IFR Rabbis Meet Your New	5 - 8
Ravenous Ravs	9 -11
The Flame	12
Shoah Education - Chanukah before, during and after the Shoah	13

Chanukah in the time of COVID -19

Chanukah 2020 runs from December 10 through the 18 th, which means it's almost time to start thinking about how you'll celebrate those eight nights.

With a little creativity there's plenty of Chanukah fun to be had without increasing your family's risk of contracting coronavirus.

As you're planning your Chanukah celebration, keep in mind that the CDC recommends hosting any get-togethers with people outside your household virtually to help contain the spread of COVID-19.

Outdoor celebrations are considered a moderate risk, and indoor celebrations put you at high risk—as does traveling long distances to get together with friends and family. (Sorry!)

But that doesn't mean you can't still have fun this holiday season. You just need to embrace what's different about Chanukah this year and add a little more creativity to the mix—here's how to simply enjoy the season.

Look for little shortcuts (like our super-fast rugelach or our trick for speedy-yet-delicious latkes) that make it easier for you to relax and spend time with the people you love—whether they're across the table or across the country from you.

Continue to next page...



To new IFR members:
Rabbi Miriam Van Raalte
Rabbi Yakirah Yedidya

IFR Mission Statement



The IFR is a professional organization of rabbis united by a commitment to Jewish tradition and a desire to facilitate the Jewish spiritual growth and life cycle needs of all.

The IFR provides a progressive, pluralistic forum, linking member rabbis in a spirit of friendship and a sense of community.

The IFR provides support for members in their professional endeavors and offers continuing education.

The IFR encourages professional relationships with rabbis and other rabbinic organizations.

IFR News Editors

Rabbi Barbara Aiello
Rabbi Frank Tamburello
Layout/shosh

1

Limit the guest list

If you still plan to get together with loved ones, keep the Chanukah gatherings outdoors and brief. Rather than rotate in a different group of friends and loved ones each night, it's better to stick with the same crew throughout the holiday. (Of course, if you're going all-virtual with your holidays this year, the more, the merrier!)

2

Pick quarantine-friendly gifts

Opt for gifts that'll help make your time at home this winter more cozy and comfortable—fuzzy socks, a warm blanket, a good book, a fun game to play, or a clever mug.

3

Share goodies with friends

Even if you aren't able to get together this year, you can still enjoy the same treats and Chanukah recipes together. Drop over to share a sweet treat, like rugelach, sufganiyot (jelly doughnuts), or a little gelt to make their Chanukah celebration a little brighter.

4

Declare it pajamakah

Wardrobes have gotten a lot more casual in quarantine, so go ahead and break out the PJs every night. (This T-shirt may be the perfect gift to kick off this year's celebration on the first night.)

5

Light up the night

If you're planning an outdoor Chanukah celebration, you'll need a menorah that won't blow out in a gust of wind. Look for modern LED versions that will help keep the "flames" lit throughout the celebration.

6

Mix it up a little

You'll probably still want to serve all the classic Chanukah dishes like latkes, brisket, kugel, and matzo ball soup (a great way to help keep off the chill when you're gathering outdoors!). But go ahead and create a theme for each night—whether you do breakfast-for-dinner for one night (with PJ gifts and challah French toast on the menu) or an all-sweets day, with a sweet noodle kugel and melted-gelt hot chocolate to enjoy.

7

Be kind to yourself

The pandemic has been so hard on everyone this year, so give yourself room

1807



OK, So How Do You Spell the Jewish Festival of Lights?

Rabbi Barbara Aiello

Chanukah is an unusual Jewish holiday because it is the only one of our Jewish festivals that does not appear anywhere in the Jewish Bible and of all the holidays we Jews celebrate, Chanukah, with its eight days of festivity is the longest of them all. But that's not its only surprising fact. Chanukah is also the only Jewish holiday where more than 16 different spellings of the word exist worldwide. Starting with journalist Jeremy Blachman in 2004 who began studying the spelling phenomenon, to Journalists Joe Maller and Tim Newcomb (2017) who have continued the search for its definitive spelling, these stalwarts have assessed, through internet hits, the most popular spellings for the festival of lights.

Maller says that where the spelling of the festival is concerned, "with the exception of a few wildcards, there are 16 different spellings, based on four phonetic variations: the "H" or the "Ch," the "nn" or the "n", the "kk" or the "k" and then ending of the word, with either the "ah" or the "a."

Still confused? Maller goes to report that at his daughter's "pre-school Chanukah party, there were three different spellings within 10 feet of one another!"

But, Dahling, not to worry. Here is Tim Newcomb's 2017 list of the most popular spellings for the festival of lights, And the winner is...

Hanukkah, followed by **Chanukah**, **Hanukah**, **Hannukah**, **Chanukah** and **finally Hanuka!**

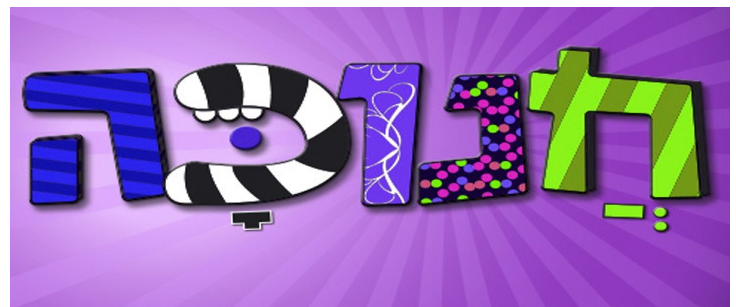
And statistically speaking:

CHANUKAH	12,700,000
CHANUKAH	2,440,000
HANUKAH	739,000
HANNUKAH	631, 000

Even though I've grown up with "Chanukah," I'm supporting Tim Newcomb who says, "I'm going forward with "Hanukkah" which is the preferred spelling used by the Library of Congress.

But, thankfully, at least in Hebrew, the holiday is always spelled the same.

But no matter how you spell it, enjoy what has become one of Judaism's most joyful and most popular of our Jewish celebrations!





In Sardinia a Chanukah Dreidel Hides in Plain Sight

Rabbi Barbara Aiello

On the Italian island of Sardinia it wouldn't be Natale (Christmas) without spinning the "*barrallicu*," ("bar-a-LEE-koo"), a wooden cube made to spin like...

well exactly like the dreidel used by Jews throughout the world as a favorite Chanukah game!

The similarities are stunning. Just like the Chanukah dreidel, the *barrallicu* is a holiday favorite with players winning or losing almonds or hazelnuts taken from a pile in the middle of the table.

In fact you can find several YouTube videos that demonstrate how to play the dreidel game.

What makes the *barrallicu* so "dreidel-ish?" Not only are the rules of the game incredibly similar, but so are the markings on the cube.

According to Blogger M. L. Meloni, the letter "T" stand for "tottu," where the player takes all, while the letter "N", for "nudda" means the player gets nothing.

The letter "M" for "mesu" means one half is taken, while the letter "P" for "poni" means that the player "ponies up" and places all his winnings back in the original pile.

Thanks to author "M. L. Meloni's post at SardiniaLink we are able to view the "*barrallicu*" up close. Yes, *si*," and *ken*, it looks exactly like a dreidel.

Could the *barrallicu* have originated from Jewish tradition? Elio Moncelsi, author of "Ebrei in Sardegna" ("The Jews in Sardinia"), believes the similarity is no accident.

In fact many historians report that ever since Rome expelled thousands of Jews in 19 CE and sent them to Sardinia, "*Noi sardi abbiamo tutti una goccia di sangue ebreo*,"

Every Sardinian has a drop of Jewish blood.



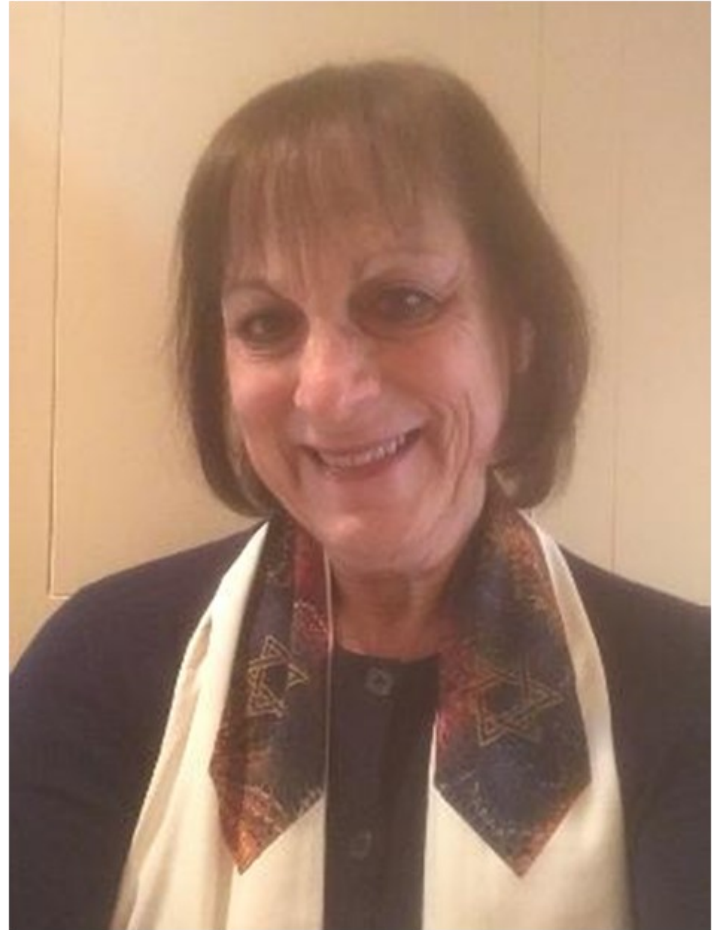
Meet your NEW IFR Colleagues - Rabbi Miriam Van Raalte

I was born in Chicago to two Shoah survivors who arrived in the US in 1949. Why Chicago? It's where the aunts and uncles had come in escaping from Germany before it was too late. When they decided that the Chicago winters & summers were intolerable, they headed for the warmer weather, to southern California. So my parents shlepped their two young children (I was 6 and my sister was 2) across country in a 6-day car trip (don't know how they survived that!). We all lived on the same block, and were one big happy family. Then the aunts and uncles moved to Los Angeles, and my parents/we kids stayed in Orange County (where I still live).

My first recollection of synagogue life was when I was enrolled in religious school, which I loved. Then I started learning Hebrew, and again loved that. But the synagogue was impersonal and far from what Dr. Ron Wolfson would describe as having a "spirituality of welcoming." When I was in seventh grade, we switched temples, and it became my lifetime home away from home.

At age 16 I started working in the religious school as a madricha, and then was "promoted" to the position of religious school secretary. Sitting in that office and observing the director, and feeling like I knew more about administration than he did, I decided to apply to the University of Judaism (now American Jewish University). I had already earned a double BA in Religion and Sociology, and this felt like a natural next step. One day a friend notified me that there was an opening at a neighboring synagogue for the educator position, and I applied.

I worked there for 7 years, then 3 years at another synagogue in the same position, all the while dreaming about returning to my home congregation as the educator. The position became available, and I spent the next 30 years until I retired as educator,



executive director, preschool administrator, and director of community engagement & communication.

My rabbi, Rabbi Haim Asa (z'l) was an incredible mentor. Very subtly he modeled what a rabbi could/should be, and I knew that I would be headed to the rabbinate after retirement. The school that fit best was the Jewish Spiritual Leaders Institute, from where I received s'micha in June 2020. Having worked in synagogue life my entire career, I wanted a different rabbinic role.

My mother-in-law had lived in a retirement home, and I found the senior population to be open to my approach of listening, embracing, and respecting their stage in life. It is where I focus my work, although I dabble in synagogue support here and there.

Continued on Page 8

Meet your NEW IFR Colleagues - Rabbi Yakira Yedidiah

Our sages said “Ein Hanachtom meid al isato’ One doesn’t like to blow one’s own trumpet. Is it even possible in our self-promoting era to remain modest and modestly talk about oneself?

When people talk about their vocation, you may hear them say “I always had a dream of becoming a teacher, a baker, a rabbi” well, I never dreamed of becoming a teacher or a rabbi. It never even crossed my mind. Somehow, with Hashem guidance it magically happened.

I was born and raised in Israel in a Masorti-Secular household, my image of a rabbi was a common image of an orthodox male (Shtisel anyone?). Women in Israel don’t become (accepted) rabbis. Ever. My Dad grew up in a Chedder (Yeshivah), my late Grandfather was a co-founder of 3 Synagogues in Holon, Israel and served as a Cantor in one of them. In highschool my major was Tanach studies and English, I never could have imagined how greatly it will serve me in the future.

I’m a musician, Singer/songwriter, started performing at the age of 9. I served the IDF as a lead singer in the Israeli Army Band. Was sent by the Israeli Ministry of Foreign Affairs to represent Israel as a singer throughout Europe, performing for Jewish communities. Also performed as a lead singer in the 1994 ‘Shalom Band’ USA tour for Jewish communities. I also never planned to live in Los Angeles, California.

I came on a two weeks vacation with my uncle, ended up receiving a scholarship from the Mayor of Holon, and moved to LA in 1995 to study at The Lee Strasberg film and acting Institute. In addition, I studied classical piano with Matti Caspi, Israel’s most famous Singer-Songwriter, and to support myself, “temporarily” I started teaching. Who would have thought my “temporary job” will



end up being a 25 years teaching career, working at different synagogues, teaching Hebrew, Torah, Judaism, Cantillation and music. Life is a quest for knowledge, only the path is filled with traps and dangers along the way. Keeping up with the pace of modern society ensures that the time for spiritual learning and growth, left available to most people, is extremely limited.

So most people just don't go there. For those who do go there; who do start to see through the social haze and begin to gradually awaken to the fact that they have been played; that most of their life has been spent engaged in meaningless activity simply due to them being comfortably numb, brain-washed, living an external, material life without a real spiritual connection and purpose, it is then that they begin to ask why, and they begin to search for answers.

Continued on next page

Meet your NEW IFR Colleagues - Rabbi Yakira Yedidiah

My whole life I have been asking questions and actively seeking answers. I never wanted to be like the boy who wondered at what point in life he would become a grown up, only to then see his reflection in a pond and discover he was an old man. My entire life I've heard a guiding voice, not that I always listened, but regardless it led me to live a creative life.

Parallel to teaching I continued to create musically. Co-creator and lead singer of penguinandchick 12 Rock music CD's & DVD for babies. Writing, composing, producing & recording over 250 songs and melodies.

In 2017 I got the opportunity to interlace my love of Music and Judaism when both my husband and I started teaching at TRZ, the cantor asked me to compose a psalm for Shabbat, with an open invitation to play it on Kabbalat Shabbat.

Within 2 weeks, I composed a full album to the most beautiful poetry of Psalms. and along side my musician husband Aaron Yedidia & our 3 girls we started The YedidYah Family Band. In April of 2019 we released our debut CD. In October 2020 we released "Let There Be Light" CD, and currently working on our third CD.

BCE (Before Corona Era), I lead Shabbat services and Jewish events with my family band YedidYah, and now with my husband as a Due on Zoom.

The rabbinate is in a way, The most beautiful way for me to connect all the dots, my love for teaching, learning, and hopefully inspiring with uplifting Kavanot (intentions) using the wisdom of the Torah and the Talmud with and through songs.



It would be arrogant of me to state at this point that I know exactly what I'll do, I'm committed to studying, I will hopefully continue with my teaching Jobs at TRZ and Temple Aliyah, teaching privately B'nai mitzvah etc. and hopefully in engaging events. (Please invite us for an uplifting musical Shabbat service:)

The past year has been a humbling experience for me, excepting the fact that I don't know as much as I thought I did. Two things I know for sure: 1. I have so much to learn! 2. I have so much to give.

Even though, I'm a teacher at heart, to grow into becoming a master teacher, AKA a rabbi, is a huge undertaking. Deep in my heart I know how hard I'll have to keep learning to deserve being called a rabbi.

Such big shoes to fill and to grow into. I'm grateful to join the IFR and to walk in the rabbinic path of a thousand miles.

One day at a time. One Torah portion at a time, as I'm completing all 54 D'var Torah and publishing it weekly on my Blog.

Continued on next page

Meet your NEW IFR Colleagues - Rabbi Yakira Yedidiah

One Daf Yomi at the time, as I joined thousands of Jews all over the world on January 5th 2020 learning my 1st. Daf Yomi.

The world is changing. People are changing. New normals are being accepted. Six years ago when I decided to start home schooling my 3 girls, people thought that I lost my mind.

A few months ago when everyone was forced into home schooling their kids due to Covid-19, the same people called to ask for my input. Now more than ever New normals are being embraced. While every one is at home, prestigious schools or locations don't seem to impress many as much as they used to.

I am aware of the fact that some rabbis don't feel comfortable sharing where they were ordained.

I am proud to share that I was ordained at the RSI, Rabbinical Seminary International (founded in 1993 by Dr. Joseph H. Gelberman, a Hassidic Rabbi in "The Way of Martin Buber")

On June 25th. 2020 Via Zoom. In rabbinic literature it says "G-d's eternal glory could not be described even if the heavens were parchment, and the forests quills; if all the seas were ink..."

It will take me a total of seven and a half years to complete learning the entire Talmud. I recently completed Masechet Eruvin.

In Ilana Kurshan's memoir "If All The Seas Were Ink" she writes about her Daf Yomi Journey: "What a healthy relationship to time, viewing it not as a mark of age but as an opportunity to grow in wisdom."

Looking forward to learn with and from you all! Stay healthy and safe.

You can contact Rabbi Yakira Yedidia @ 310-893-5554

rabbiyakira@yedidiah.net

<https://www.facebook.com/YedidYahMusic>

Continued from page 5 (Rabbi Van Raalte)

When not doing "Jewish" work, I am a coach for WW (formerly Weight Watchers) which transformed my life starting in 1973.



I conduct workshops and do member support via the "chat" platform.

I believe that physical and spiritual wellness are intertwined, and one can elevate the other.

I consider myself an expert in food (I love to eat!) and offered a project during my time at JSLI called "Ess, Ess Mein Kindt: A Culinary Tour Through the Jewish Year."

My free time is spent as an Omi (grandmother) to Maya and twins Hana & Jonah, and proud mom to Rachel & Eric. Family is EVERYTHING!

Thank you for the welcome to IFR - I am proud to represent the organization as a rabbi of our Jewish Peoplehood.

You can contact Rabbi Van Raalte @ rabbimiriam21@gmail.com



Ravenous Ravens

Rabbi Frank Tamburello's column

featuring Jewish Holiday Eats and Treats: Kislev 5781



BABOVKA - Czech Coffee Cake

1/2 lb butter (softened)
2 cups sugar
3 cups Presto cake flour, sifted 3 times
6 eggs, separated
2 tablespoons vanilla
3/4 cup milk
1/2 cup chopped nuts, optional
Beat egg whites until stiff. Cream butter, sugar, and egg yolks. Mix well. Add flour and milk alternatively. Add vanilla, and fold in egg whites. Add chopped nuts if desired. Grease and flour Bundt or tube pan. Bake at 350 degrees for 1 hour. Cool and remove from pan.



FENNEL SALAD

Insalata di finocchi

6 medium knobs of fennel
1/4 cup olive oil
1 teaspoon salt
1/4 teaspoon freshly ground black pepper
2 teaspoons wine vinegar

Remove and discard the bruised leaves from the fennel. Cut off and discard the long stems and most of the green. Wash under cold running water and pat dry. Cut into 1/3" small cubes, and place in salad bowl. Add the remaining ingredients and toss to combine.





Ravenous Ravens

Rabbi Frank Tamburello's column

featuring Jewish Holiday Eats and Treats: Kislev 5781



GIUGGIULENA - BISCOTTI REGINA SICILIAN SESAME SEED COOKIES

These holiday cookies reflect their Arabic origin. They were my family's favorite, and perfect with a cup of espresso!

Cream:

- 1 cup Crisco
- 1 1/2 cup sugar
- 4 eggs
- 2 teaspoons vanilla

Add:

- 3 1/2 cups flour
- 1/2 teaspoon salt
- 2 tablespoons baking powder

Have enough sesame seeds to coat cookies, at least a cup. Mix dough well. Dough will be soft. Roll out with floured hands into a walnut size balls. Flatten out into ovals, dip in water and roll in sesame seeds. Bake about 20 minutes at 350 degrees.



CHICKEN IN CAPER SAUCE

- 1 (3-4 lb.) frying chicken cut into serving pieces
- Olive oil
- 2 large chopped onions
- 4 stalks chopped celery
- 4 Tbs tomato paste
- 1 cup water
- 1/2 tsp salt
- 1/4 tsp black pepper
- 1/3 cup capers
- 2 Tbs vinegar
- 1 Tbs sugar
- 1/2 cup pitted green Sicilian olives

Brown chicken lightly in 2 tablespoons hot olive oil. Transfer to large sauce pan; brown onions and celery in 2 tablespoons hot oil until soft and lightly browned, 8 to 10 minutes. Add tomato paste, water, salt, pepper, capers, vinegar, and sugar and simmer for five minutes. Pour over chicken; cover saucepan and simmer until chicken is tender, about one hour. Add olives and simmer for 10 minutes longer. Take off heat and cool for 20 minutes before serving. Serves 4-6





Ravenous Ravens

Rabbi Frank Tamburello's column

featuring Jewish Holiday Eats and Treats: Kislev 5781



SLOW COOKER OLIVE OIL POACHED HALIBUT

6 cups extra-virgin olive oil
3 whole peeled garlic cloves
6 thyme sprigs
1 medium rosemary sprig
6 whole black peppercorns
6 skinless 6-oz halibut fillets

Preheat a slow cooker to LOW. Place the oil, garlic, thyme, rosemary, basil, peppercorns, and halibut fillets in the slow cooker insert. Keep the fish in a single layer; do not stack the fillets as they will stick together.

Cover and cook on LOW for 3 hours, until the fish is firm and cooked through. Gently remove the fish with a slotted spatula.

Strain the oil and store, covered in the refrigerator. The oil may be used up to 3 times for poaching fish.

Garnish with chopped herbs.



Traditional Chanukah Latkes

2 1/2 to 3 pounds potatoes
2 onions (peeled)
3 large eggs (lightly beaten)
1 teaspoon salt
1/4 teaspoon pepper
1/4 to 3/4 cups all-purpose flour
1 cup canola oil (for frying)
Garnish: applesauce or sour cream for serving

Peel the potatoes. Place them in a bowl and add enough cold water to cover them, so they won't turn brown. When ready to prepare the latkes, drain the potatoes.

Place potatoes and onions in a food processor fitted with a knife blade (also known as the S-blade). Pulse until smooth. Drain the mixture well.

Pour the potato mixture into a large bowl. Add the beaten eggs, salt, and pepper, and mix well. Add enough flour so that the mixture holds together.

Pour 1 inch of oil into a large, deep frying pan. Heat the oil over medium-high heat.

Carefully drop 1/4 cup of the potato mixture into the hot oil. Flatten the pancake slightly so the center will cook. Repeat with additional batter, taking care not to crowd the pan.

Fry for several minutes on each side until golden brown and cooked through.

Transfer to the paper towel-lined platter to drain, and continue frying the remaining latke batter in batches.

Serve immediately with applesauce or sour cream if desired.



THE FLAME

Rabbi Frank Tamburello

The Flame: We can sit and gaze at it for hours. It's luminous, it's warm, it's romantic; but most of all it's spiritual. (In what way spiritual? We can't really say but we know that it is.)

A yellow droplet of light, laced with red, bright-white at the edges, and blue at the core as if dirtied by its contact with the wick.

But we didn't see all those colors until we counted them - the flame itself is a perfect, integral whole, emanating calm and tranquility.

How, indeed, can something as agitated as the flame radiate such peace? For the flame is a clash of forces pulling in opposite directions.

Look closely; see how it strains upward, striving to tear away from the wick which tethers it to the candle or lamp and lose itself in the great expanses of energy that gird the universe.

But look again, and see how it clings to the length of braided cotton that spears its heart, and supplies it with the fuel that sustains its luminescence and life.

Back and forth, up and down it strives, vacillating between being and nothingness, between presence and oblivion.

It is this perpetual up and down, this incessant vacillation between selfhood and selflessness and back again that we call life.

It is this eternal tension between our eternal desire to escape the physical and our commitment to inhabit it, develop it and sanctify it that makes us spiritual beings in our own very human way.

We can gaze at the flame four hours, because we are gazing at ourselves.



Shoah Education - Chanukah before, during and after the Shoah

By Natasha Frost

<https://www.history.com/news/holocaust-hanukkah-concentration-camps-jews>

There was little room for light in Theresienstadt—especially in the darkness of early December.

Some 140,000 Czech Jews came through the Nazi camp-ghetto and holding pen, with almost one in four eventually submitting to disease or starvation.

Those who survived were almost always brought on to other, still more terrible places.

But even in Theresienstadt, surrounded by despair, the camp's inhabitants found ways to extract joy.

In late 1942, someone stole a large block of wood from the Nazis running the camp. Into it, they carved an ornate Chanukkiah—the special kind of menorah lit at Chanukah—with nine candle holders and a Star of David.

A Hebrew inscription curves over the top: “Who is like you, O Lord, among the celestials?”

While few other Jews had a physical hanukkah in the camps, many found ways to kindle a flame and celebrate the holiday.

In 1943, amid the horrors of Bergen-Belsen, 11 survivors saved scraps of fat from their food and used loose threads to form makeshift wicks.

A carved raw potato served as the candle-holder, while a wooden shoe was repurposed into a children's dreidel.

In her book, *Hassidic Tales of the Holocaust*, Yaffa Eliach describes how Rabbi Israel Shapiro chanted the blessings to the assembled inmates:

“On the third blessing, in which God is thanked for having ‘kept us in life and preserved us and enabled us to reach this time,’ the Rebbe’s voice broke into sobs, for he had already lost his wife, his only daughter, his son-in-law, and his only grandchild.”

All over Europe Jews found ways to celebrate the holiday. After arriving at Westerbork, a transit camp in the Netherlands, in late 1943, the Elchanan family used recycled battery parts to make a menorah out of wood and aluminum foil. Grease and cotton wicks served as candles.



Shoah Education - Chanukah in the Camps

Holocaust survivor Yechezkel Hershtik, then a boy of about 12, remembers stopping on a bridge as they were transported on foot between the Romanian camps of Sacel and Iliora.

They lit candles along the wall of the bridge, said the Chanukah prayers, and then continued on their way.

After the Jews were liberated, many spent months or years in camps for displaced persons, before being rerouted to Israel or the United States, among other countries. Here, Chanukah could be celebrated openly, with real candles replacing the makeshift grease or engine oil.

In the German Landsberg/Lech displaced persons camp, Jews fashioned a Chanukah lamp out of cartridge scraps and shell casings, and dedicated it to U.S. commander-in-chief General Joseph T. McNarney.

On this Chanukkiah, a Hebrew inscription is hammered into the brass: "A great miracle happened there."



VIDEO LINK:

<https://www.yadvashem.org/yv/en/exhibitions/hanukkah/video.asp>

This video contains excerpts from the Holocaust survivor testimonies of Yechezkel Hershtik, Edith Rotschild (Weiss) and Zissel (Zissi)-Charlotte Baum (Fleishman) about observing the festival of Chanukah during the Holocaust.

Yechezkel Hershtik

Yechezkel Hershtik was born in Ani-noasa, Romania in 1931. In this clip he describes pausing to light Chanukah candles while they were being transferred, on foot, between the camps of Sacel and Iliora in Romania.

Edith Rotschild (Weiss)

Edith Rotschild (Weiss) was born in Balassagyarmat, Hungary in 1923. In this clip she describes lighting Chanukah candles in the camp of Oberhohenelbe in the Sudetenland.

Zissel (Zissi)-Charlotte Baum (Fleishman)

Zissel (Zissi)-Charlotte Baum (Fleishman) was born in Dunajska Streda, Czechoslovakia in 1925. In this clip she describes how they used threads taken from their blankets to make Chanukah candles in the Augsburg labor camp in Germany.