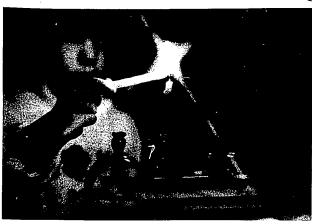
## Hanukah: The festival of lights—and personal freedoms



Lighting the Hanukah menorah is a special occasion for Jewish young people during this traditional

By SHIRLEE IDEN

The fight for freedom and survival The fight for freedom and survival was an old tradition for the Jewish people long before the Americans fought at Lexington in the 18th century. Two thousand years before that, the Jewish Maccabees played out their struggle at Modin in what is now modern day lead.

struggle at Modin in what is now modern day Israel.

It was the world's first record light for religious freedom and for liberty. Jewish people today remember that and call it Hanukah.

Beginning on Sunday evening at sundown, they will commenorate it by lighting the first of eight candles and gathering their families around them. Each night they will kindle an additional fiame in the eight-branch Menorah until all eight burn brightly in remembrance of a brave light for freedom.

remembrance of a brave fight for free-dom.

Hamukah, the Jewish Festival of Lights, is the story of the very first fight, not for land or material posses-sions, but for the ideals of religious freedom and liberty.

In 178 B.C., Antiochas IV became the King of Syria, the land to which Israel had been annexed. He wanted his subjects to conform to one set of ideals and tried to force the Jews to forsake their faith and renounce their traditional customs. He wanted them to worship Greek idols.

UNIFORMITY was the goal of Anti-ochus. He thought he could take his people and make them one, all uni-form, by his arbitrary acts. He decreed that any Jew caught observ-ing the Jewish sabbath, or having the Torah scroll in his possession, or who pernetuated Jewish erempies and did

In Modin, a little town northwest of Jerusalem, the banner of rebellion was raised by a man called Matthias and his five sons.

"Whoever is for God, follow me," he cried, and Jews from the entire country rallied to join the guerilla forces.

The torch of freedom lit at Modin was destined to burn through the centuries with its timeless message and its inspiration for oppressed peoples.

The fight for freedom continued after the death of Matthias under the leadership of Judah Maccabee. His name is Hebrew for "hammer" and symbolizes that Judah and his followers were the "hammer of the Lord" as they fought the Syrians.

The band won a series of victories against the well-armed Syrians with brilliant military tactics and the Syrians legions were rotted in 168 B.C. Finally, the road to Jerusalem itself was opened in 168 B.C. and the city was won. The Maccabees proceeded to clean and rededicate the temple which had been desecrated by the Syrians.

**TELESCOPES** 

For the ritual cleansing, purified oil was needed but none could be found. After searching, a small jar of oil was produced. It was enough for only one day, but it lasted for eight days.

THAT WAS the miracle of Hanukah, which is the Hebrew word for dedica-

Since that day, throughout the cen-turies, Hanukah lights have been kind-led in Jewish homes. They com, memorate the relighting of the eternal, light in the ancient temple by the Mac-cabees. They represent loyalty to tra-dition and the triumph of democracy over tyranny. over tyranny.

The fight of the Maccabees helped 60 maintain the identity of the Jewish people. They fought for freedom of worship, for the right of people to be different and to maintain their differences in what we call cultural pluralism

If the Maccabees had lost their war-and Judaism had disappeared in 168-B.C. Christianity and Islam would not have been born at all since a dead mother-faith could not have given birth to any spiritual offspring.

In a very real sense, the church and the mosque no less than the synagogue over their existence to the Maccabees. The Maccabees victory in 165 B.C. culminating in the rededication of the temple, assured the spiritual continuity of Judaism for the entire world.

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## Beth Achim marks 10th anniversary

Congregation Beth Achim in South-field will celebrate the 10th anniver-sary of the founding of the congrega-tion, the dedication of the Klein Daily Chapel and the observance of Hanuka at the Weckend of Festivities Dec. 24. The celebration will begin at 6 p.m. on Friday with Kabbalat Shabbat serv-ices and a dedication ceremony of the

Klein Daily Chapel, which was donated by Mr. and Mrs. Max Klein.

A traditional Friday evening dinner will be held in Wasserman Hall. There will be a charge of \$7.50 for adults and \$5 for children under 12.

On Saturday, Dec. 3 Sabbath morning services will be conducted by

Rabbi Milton Arm and Cantor Simon Bermanis assisted by the High Holiday Choir. Services will begin at 8:45 a.m. and a Kiddush will be served after-

Choir. Services with Experimental A Biddush will be served alterward.

The climax of the weekend activities will be a concert on Sunday at 7:35 pm. by two prominent New York Cantors. A candle-lighting ceremony will open the festivities.

Featured in the concert will be Cantors Joseph Malovany and David Leikowitz.

kowitz.

Cantor Malovany, a native of Israel.
is associated with the Fifth Avenue
Synagogue, an orthodox New York
congregation.

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Cantor Lefkowitz is associated with the Park Avenue Synagogue, has sung tenor roles in many operas and has appeared in concerts here and in Israel.

Cantor Bermanis will conduct the Sisterhood Choral Group in a cantata.

The concert is free, but tickets must













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