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**CHANUKAH 5775
SPECIAL EDITION**

- 1** K.I.S.S. and Chanukah Party
- 2** Chanukah in 60 Minutes or Less
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- 4** Religious School Maccabiah Games and Chaverim



**SHOP LOCAL
AT THE SHUL**

Great selection of menorahs and candles; dreidels; gelt; toys; games; decorations; greeting cards; gift bags; table covers and paper plates; serving dishes; even a Hanukkah comforter! More goodies on the way, too. Reasonably priced gifts for all occasions. Stop and shop during office hours Mondays, Wednesdays, and Thursdays from 9:00am to 1:00pm.

B'nai Jacob Special Edition Bulletin 5775



**Start Shabbat and Chanukah
with a "K.I.S.S."
Friday, December 19
at 6:00pm**

Need a kiss? Why not join our Religious School students and their families as they kick off Shabbat and Chanukah with a special edition of "Kids in Shabbat Services" on Friday, December 19 at 6:00pm? What a great way to warm up together prior to celebrating Shabbat and Chanukah with Shabbat dinner after services. Let's gather with the kids for a K.I.S.S.! (In case you are wondering or just shivering looking at the above photo taken at the end of the school year last spring, the shul will be plenty warm and the children will be dressed for the winter season that evening.)



**Shabbat Chanukah Dinner
Friday, December 19
following 6:00pm K.I.S.S.
RESERVATIONS DUE BY FRIDAY, DECEMBER 12.**

Chanukah in 60 Minutes (or less)

by Rabbi Elazar Meisels (excerpts from Partners in Torah)

“During the period of the Second Temple, the Greek kings issued harsh decrees against Israel; they outlawed their religion, forbade them to engage in the study of Torah and prohibited the practice of *mitzvot*, laid hands upon their money and their daughters, entered the Sanctuary and ravaged it, and defiled all that had been ritually pure. They caused Israel great anguish, until the God of our Fathers granted them mercy and delivered them from the hands of their enemies. The *Chashmonai Kohanim Gedolim* (High Priests) prevailed, slew them, and saved Israel from their hands. They designated a king from among the *Kohanim*, and the Kingdom of Israel was restored for more than 200 years, until the Second Destruction. Israel prevailed against their enemies and vanquished them on the 25th day of the month of Kislev. They entered the Sanctuary and found only one jar of ritually pure oil that was sufficient to burn for only one day, but they lit the lights of the Menorah from it for eight days, until they could press olives and extract additional pure oil. The Sages of that generation therefore decreed, that eight days beginning with the 25th of Kislev should be days of rejoicing, *Hallel* should be recited, and lights lit at the entrance of the house, on each of the eight nights, in order to publicize the miracle.” *Rambam, Hilchot Chanukah, Chapter 3*

The Holiday’s name, “**Chanukah**,” is spelled *chet, nun, vav, kaf, hay*. The first three letters spell the Hebrew word “*Chanu*,” which means “They rested”; and the last two letters have a numerical equivalent [*Kaf*=20, *Hey*=5] of 25, the day upon which they rested. Hence, the name means that on the 25th of Kislev they rested from battling their enemies.

The Talmud writes that they established these days for “*Hallel*”[praise] and “*Hoda’ah*”[thanksgiving]; this is understood as follows: **Hallel:** The traditional song of praise known as *Hallel* [largely culled from the Book of Psalms] is recited on most holidays and *Rosh Chodesh*. However, on *Rosh Chodesh*, the complete version is not recited; some paragraphs are omitted, since *Rosh Chodesh* is only of rabbinic origin and therefore considered a more minor holiday. On Chanukah, although the holiday is certainly of rabbinic origin, the Sages decreed that the entire *Hallel* be recited each day of the eight days of the holiday. **Hodaah:** The insertion of the ritual text known as “*Al HaNissim*,” which describes the miracle in brief, in the daily *Amidah* and *Birchat HaMazon* [Grace After Meals].

From the Chassidic Masters— a total of thirty-six lights are lit over the eight days of Chanukah. The Talmud tells us that in every generation there are thirty-six righteous men in whose merit the universe is sustained yet their greatness is concealed from us. The thirty-six lights of Chanukah are symbolic of these hidden righteous men since they are lit during the darkest period of the year in the deep of winter, yet they illuminate the entire year.

THE OIL Just about any type of candle or oil may be used to perform the *mitzvah* of lighting the menorah. Our Sages stressed, however, that to recall the miracle in as precise a manner as possible, one should strive to recreate the original miracle by using specifically pure and clear olive oil along with cotton wicks. Of course, when this isn’t possible, any form of oil, paraffin, or wax may be used. Electric menorahs are not acceptable for use on Chanukah.

THE MENORAH The menorah too, may be constructed of virtually any material with the exception of earthenware, which, after being used once becomes irreparably soiled and unfit for use for a *mitzvah*. The ceramic menorahs available for purchase nowadays, are generally of a higher quality and may be reused if desired. Of course, wherever possible, one should invest in a fancier and more beautiful menorah as doing so

continued on next page

Chanukah in 60 Minutes (or less) *continued*

demonstrates his love for the *mitzvah* of lighting the menorah. We add a candle on each successive night, and it is very important to ensure that each individual candle is clearly visible as distinct from the others. Therefore, the menorah may not be constructed in a circular fashion with lights in front and behind, or on an uneven plane which gives the impression of candles front and back. Instead, a straight menorah which features a reasonable amount of space between each light is to be used.

If one has a standard menorah of eight lights, he begins the first night lighting from the right side [for all *mitzvos* begin with the right side which is more prominent,] and the following evening, he adds a light and lights the new one [to the left] first. This is in order to recall the fact that each night the oil continued to burn, the miracle was increased and even more impressive.....

Although technically speaking, a maximum of only eight lights need be lit, in practice; we light an additional light on each night of Chanukah. This extra light is known as the *shamash* and is located in the center of, or, sometimes, to the side of, the menorah. The reason for the *shamash* is to avoid the prohibition against benefiting from the lights of the menorah while the *mitzvah* is being fulfilled. This additional light is the one which should be used for all extraneous purposes instead of one of the primary eight lights. To show that it is distinct from the other lights, the *shamash* is raised above them. The menorah should be lit shortly after sundown but if one cannot light then, he may still light well into the night, so long as others will be around to see it. The lights should also burn for at least 30 minutes and they may even be extinguished once that time has passed.

WHERE SHOULD I PUT IT? Our Sages have taught: The lights of Chanukah, it is a *mitzvah* to place by them outside the entrance of his home. If he lived on an upper floor, they should be placed in a window that faces the public domain. During a time of danger, they should be placed on a table inside the home and that is sufficient." *Talmud, Tractate Shabbat 21b*

There is much discussion among the *halachic* authorities regarding why we don't currently light the menorah outside [it should be noted that in Israel, many people do light the menorah just outside the doorway,] and various explanations are offered. Some attribute it to anti-Semitism, some to the winter weather which would not allow it to remain lit for a long enough time, some to the possibility that the menorah will be pilfered etc. Regardless of the reason, while some still insist on lighting it adjacent to the doorway, most people nowadays light the menorah in a window that faces the public domain to ensure that the maximum amount of people will see it and recall the miraculous events of Chanukah.

THE BLESSINGS On the first night of Chanukah, three blessings are recited just prior to lighting the menorah:

1. *'Baruch ata Hashem, Elokenu melech ha'olam, asher kid shan b'mitzvotav v'tzivanu l'hadlik ner shel Chanukah.'* Blessed are You, Lord our G-d, King of the Universe, Who has sanctified us with His commandments, and has commanded us to light the Chanukah lamps.

2. *'Baruch ata Hashem, Elokenu melech ha'olam, she'asah nisim la'avotenu, bayamim hahem bazeman hazeh.'* Blessed are You, Lord our G-d, King of the Universe, Who has performed miracles for our fathers in bygone days, at this time.

3. *Baruch ata Hashem, Elokenu melech ha'olam, she hecheyanu, vekiyemanu vehigi'anu lazeman hazeh.'* Blessed are You, Lord our G-d, King of the Universe, Who has given us life, and has sustained us, and has brought us to this time.

On all subsequent nights, only the first two blessings are recited.

See the full article at: <http://www.partnersintorah.org/jewish-holidays/chanukah>



RELIGIOUS SCHOOL

December Classes

Regular classes on

December 3, 6, 10, 13, 17, 20.

No classes on December 24, 31 and January 3.

K.I.S.S.

Friday, December 19, 2014 @ 6:00pm

Shabbat Chanukah Dinner

Friday, December 19, 2014 following K.I.S.S. - RSVP by December 12.

2014 MACCABIAH GAMES

Sunday, December 14 @ Temple 9:45am-12:15pm

Spirited cheers, exciting new competitions, and medals.

Celebrating Shomrei Adamah (Keepers of the Earth)

Bring pasta to donate to Wellspring Interfaith Social Services

All Religious School students through high school are invited.

CHAVERIM

"Paint Your Dreidel"

Sunday, December 14 @ Temple 12:45pm-2:00pm

Event and lunch sponsored by Ft. Wayne Jewish Federation

All children in the Jewish Community are welcome!

RSVP to Rabbi Kornspan if your child will attend either or both of these events.



**Sunday, January 18,
2015 @ 2:00pm
at B'nai Jacob**

Award-winning Chicago journalist,
producer, sportscaster and storyteller

Mike Leiderman

will present

**"Take These Jokes, Please!"
the rise, demise and
rebirth of 'Borscht Belt'
humor**

sponsored by

Harry W. Salon Foundation.

See <http://www.bnaijacobfw.com>

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Chag Sameach!

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