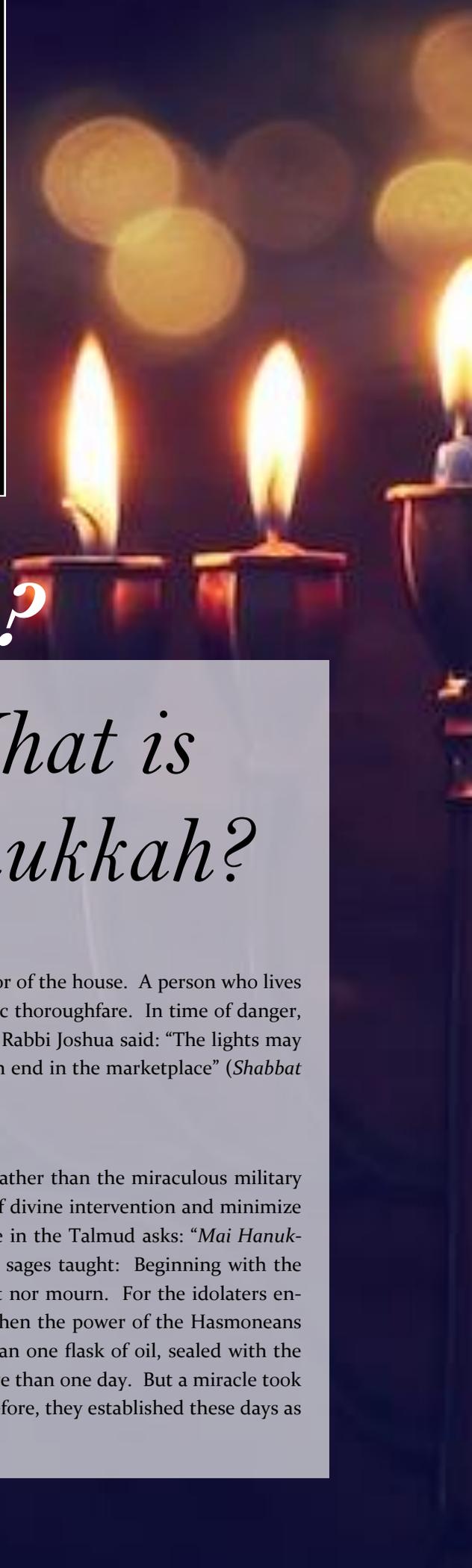


*Wishing you a
Happy Hanukkah*

from our family to yours



CONGREGATION
SHOMREI TORAH
שומרי תורה



Mai Hanukkah?

The *Hanukkah* lights are first mentioned by the Roman Jewish historian Josephus in his book *Antiquities* (12:7): “From that day to this we observe this festival and call it lights.” The *Talmud* speaks of the *mitzvah* of lighting the *Hanukkah* lights in a prominent place in order to proclaim the “miracle” of *Hanukkah* to the entire world.

What is Hanukkah?

“Our sages taught: The *Hanukkah* lights should be placed at the door of the house. A person who lives in an upper story should place it in the nearest window to the public thoroughfare. In time of danger, however, it may be placed on the table and that will be sufficient...” Rabbi Joshua said: “The lights may be kindled from sunset till the time when all movement comes to an end in the marketplace” (*Shabbat* 21b, 23b).

The Rabbis of the *Talmud* stressed the miracle of the cruse of oil, rather than the miraculous military victory of the Hasmoneans, for they wished to emphasize the role of divine intervention and minimize the military prowess of the Hasmonean dynasty. A famous passage in the *Talmud* asks: “*Mai Hanukkah?*” – What is *Hanukkah*? In response, the *Talmud* states: “Our sages taught: Beginning with the twenty-fifth of Kislev, during the days of *Hanukkah*, we neither fast nor mourn. For the idolaters entered the Sanctuary and defiled all the oils in the Sanctuary; and when the power of the Hasmoneans overcame and defeated them, they searched, but found no more than one flask of oil, sealed with the seal of the High Priest, and there was not enough oil in it to last more than one day. But a miracle took place, and they kindled with it for eight days. For future years, therefore, they established these days as days of feasting, praise, and thanksgiving” (*Shabbat* 21b).

How to light the *Hanukkah* lights

On the first night, one candle is placed in the *hanukkiah* (*menorah* in Yiddish, *candelabra* in English) on the far right and an additional candle, the *shamash* (“servant” candle), is placed in the space that is higher than the others.

Each night, we light the *shamash* and then use that candle to light the others. Each night, an additional candle is added to the left. On the eighth day, the last candle on the far left is added to the other seven. Although candles are added from right to left, they are lit from the left to the right. Each night, therefore, the newest candle is lit first by the *shamash*.

The first and second blessings are said every night. *Shehecheyanu* is said on the first night only. The *hanukkiah* is then placed in a window or in the doorway so that the lighted candles may be viewed from the street to publicize the miracle.

BLESSING 1

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה.

Baruch atah, Adonai Eloheinu, Melech haolam, asher kid'shanu b'mitzvotav v'tsivanu l'hadlik ner shel Hanukkah.

TRANSLATION

Blessed are You, *Adonai* our God, Sovereign of all, who hallows us with *mitzvot*, commanding us to kindle the *Hanukkah* lights.

BLESSING 2

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם,
שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ וְאִמּוֹתֵינוּ
בְּיָמֵים הָהֵם בְּזֶמֶן הַזֶּה.

Baruch atah, Adonai Eloheinu, Melech haolam, she-asah nisim laavoteinu v'imoteinu bayamim ha-haeim baz'man hazeh.

TRANSLATION

Blessed are You, *Adonai* our God, Sovereign of all, who performed wondrous deeds for our ancestors in days of old at this season.

Shehecheyanu, FIRST NIGHT

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם,
שֶׁהִחַיָּנוּ וְקִיַּמְנוּ וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה.

Baruch atah, Adonai Eloheinu, Melech haolam, shehecheyanu v'kiy'manu v'higiyanu laz'man hazeh.

TRANSLATION

Blessed are You, *Adonai* our God, Sovereign of all, who has kept us alive, sustained us, and brought us to this season.

Latkes

Latkes are an Ashkenazi (central and eastern European-Jewish) custom. Jews whose families come from other parts of the world eat other fried goodies on *Hanukkah*. According to Claudia Roden, author of *The Book of Jewish Food*, among Sephardim (Jews with Spanish roots) it was the custom to have fritters in syrup called *bimuelos* or *zalabia*.

In Israel, Ashkenazi and Sephardi traditions blended to form the custom of eating jelly doughnuts, *sufganiyot*, on *Hanukkah*. Kurdish Jews make Carrot Fritters; Moroccan Jews make a dish called *sfenj* – doughnuts with orange flavored dough; some Columbian Jews deep fry plantains to create *patacones*.

Latkes are traditional foods of *Hanukkah* because of the miracle of the oil; it's traditional to eat fried foods during *Hanukkah*. The most loved of these is the potato pancake, called a *latke* (pronounced "lot-kuh").

Your basic *latke* is made of grated potatoes, eggs and onions and fried in lots of oil. But variations are fun too, try these recipes with your family!

Traditional Latkes

Ingredients

- Salt
- 2 large eggs
- 2 lbs (1 kg) potatoes
- Oil for frying

Directions

1. Peel and finely grate the potatoes. Put them straight into cold water, then drain and squeeze them as dry as you can by pressing them with your hands in a colander. This is to remove the starchy liquid, which could make the latkes soggy.
2. Beat the eggs lightly with salt, add to the potatoes, and stir well.
3. Film the bottom of a frying pan with oil and heat.
4. Take serving-spoonfuls, or as much as 1/4 cup (50 ml), of the mixture and drop into the hot oil.
5. Flatten a little, and lower the heat so that the fritters cook through evenly.
6. When one side is brown, turn over and brown the other.
7. Lift out and serve very hot.

This recipe comes from: myjewishlearning.com



Apple-Cinnamon Dessert *Latkes*

Ingredients

- 5 apples, peeled, cored & grated or spiral cut
- 2 eggs, lightly beaten
- 1/2 cup all purpose flour
- 2 tbsp arrowroot flour (substitute with cornstarch if needed)
- 1 tbsp sugar
- 1 tbsp cinnamon
- vegetable or canola oil for frying

Directions

1. Peel and core apples. Process in food processor with grating blade, grate by hand with box grater or make thin spirals with a spiralizer.
2. In large mixing bowl, beat eggs and add all purpose flour, arrowroot flour, sugar and cinnamon. Add more arrowroot flour if mixture seems too wet. Stir in grated apples.
3. Form 3" patties with your hands, squeezing out extra moisture.
4. Heat 2-3 tbsp of oil on medium heat in sauté pan.
5. Place patties down directly from your spatula carefully in hot oil and let cook for 3-4 minutes on one side until you can see a little brown peeking out from underneath. It might seem like they are not going to hold together but they will. You may need to just nudge them with your spatula a little.
6. Carefully flip latkes away from your face and cook for another 3-4 minutes.
7. Remove latkes from pan and place on a paper towel lined plate to remove excess oil. Keep warm in oven on lowest setting until all latkes cooked.

Serve with sour cream and apple sauce. Sprinkle confectioners sugar.



This recipe comes from: breakingmatzo.com



Good times!



Yummy!

Hanukkah Activities



Make a marshmallow dreidel.

Shape a marshmallow into a square. Cover with frosting all over and put a candy kiss into one end to make a point.

Use food coloring to color some of the frosting and for the Hebrew letters. Use pretzels for the handle.

recipe

Hanukkah Jelly Doughnuts (*Sufganiyot*)

Ingredients

- 1 packet (2 1/4 teaspoons) active dry yeast
- 3 cups, plus 1 tbsp all-purpose flour
- 1/4 cup sugar (divided)
- 1 1/4 cups water (room temperature)
- 1/4 cup margarine (melted)
- Dash of kosher salt
- 2 large egg yolks
- Strawberry jelly or jam
- Canola oil (for frying)

Directions

1. In a small bowl, combine the yeast, 1 tbsp flour, 1 tbsp sugar, and water. Mix well, cover, rest until mixture is foamy.
2. In a separate bowl, mix remaining flour with the margarine, salt, remaining sugar, and the egg yolks.
3. Add the yeast mixture to the flour mixture, stirring slowly. Cover and rise for 2 hours.
4. Punch down dough and transfer it to a floured surface. Roll to 3/4-inch thickness. Use a 3 inch round cookie cutter to cut the dough.
5. Place a drop of jelly in the middle of each circle. Cover with another circle of dough, making sure that the 2 circles attach well.
6. Cover with a slightly damp towel and rise for 1 hour.
7. Heat 2 inches of oil to 350 degrees in a heavy-bottomed pot.
8. Fry the doughnuts about 2-3 minutes per side. Transfer to a paper towel-lined plate.
9. Cool slightly, sprinkle with powdered sugar. Serve immediately and enjoy!

This recipe comes from thespruceeats.com



Playing *Dreidel*

The *dreidel* is a four-sided top with the Hebrew letters *nun*, *gimel*, *hay* and *shin* on it, one letter to a side. Though there is folklore about how the Maccabees played *dreidel*, the custom probably stems from a medieval German and Irish gambling game popular in parts of Europe.

Dreidel is one of many historical examples of a different culture's customs getting integrated and modified to fit Jewish beliefs and practices. So how do you play *dreidel*?

Well, it's a simple gambling game. Everyone starts with a bunch of coins (often chocolate in gold foil). Then, the first player spins the *dreidel*, just like one would spin a top. The Hebrew letter that the *dreidel* lands on determines what happens next.

The four Hebrew letters form an acronym of a Hebrew sentence that translates to "A great miracle happened there." In Hebrew that sentence goes like this: *nes gadol hayah sham*. In Israel *dreidels* have a different final letter. A *pey*, with changes the meaning to, "A great miracle happened here."



How to play the *Dreidel* Game

- Each player puts one piece of *gelt* in the center or in the "pot".
- Players take turns spinning the *dreidel*.
- Players do what the letter on the *dreidel* indicates. See chart. For example, if the player lands on *gimel*, they take everything from the pot.
- If the pot becomes empty, all players add one piece of *gelt* to the pot.
- If a player runs out of *gelt*, they lose.
- If a player ends up with all the *gelt*, they win!



נ	nun none	do nothing
ג	gimel all	take everything from the middle
ה	hay half	take half of everything in the middle
ש	shin put in	put some in the middle

In the Community



Hanukkah is the perfect opportunity to connect to those who may be struggling. Reach out and wish them well by making a greeting card!

Vocabulary

Gelt A Yiddish term meaning *Hanukkah* money; it is called *D'mai Hanukkah* in Hebrew. It is customary to give children foil covered chocolates or some small trinket on each night of *Hanukkah*.

Ma'oz Tzur "Rock of Ages" is a *Hanukkah* hymn sung in the synagogue and at home after the kindling of the *Hanukkah* candles. It originated in Germany in the thirteenth century.

Hanukkiah A special menorah or candelabra with nine branches, one for each day along with one servant candle, the *shamash*. It is used only on *Hanukkah*.

Maccabee A name given to Judah, first leader of the Hasmoneans, and later applied to the entire Hasmonean dynasty. This Hebrew word is usually translated as "hammer," but can also be understood as an acronym of the first letters of "*Mi Kamocha BaAyilim Adonai*," meaning "Who among the mighty is like You, O God?" It may have served as a rallying cry for the Jews in their battle against Antiochus.

Latkes The Yiddish word for potato pancakes. The Hebrew equivalent is *levivot*. Originally cheese dishes were eaten on *Hanukkah* to commemorate the actions of Judith, a daughter of the Hasmoneans. From the custom of eating cheese dishes grew the custom of eating pancakes of all kinds. *Latkes* are also eaten because they are fried in oil symbolizing the miracle of the cruse of oil which burned for eight days when the Temple was rededicated.

Hanukkah "Dedication." This holiday commences on the 25th of *Kislev* and ends on the 1st or 2nd of *Tevet* – the only Jewish holiday that occurs in two months. It commemorates the rededication of the Temple in Jerusalem in 165 B.C.E. by the Hasmoneans/Maccabees three years after it had been desecrated by Antiochus IV, Epiphanes.

Shamash "Servant." This refers to the ninth – or servant – candle used to light all of the other *Hanukkah* candles each night.

Sufganiyot
An Israeli jelly-filled doughnut. It is eaten on *Hanukkah* because, like the *latke*, it is fried in oil, which is symbolic of the miracle of *Hanukkah*.

Antiochus The name of several Seleucid rulers of Syria during the second and third centuries B.C.E. Antiochus IV, Epiphanes, reigned from 175-163 B.C.E. His repressive, brutal policies and his attempt to impose Hellenism upon the Jews of Judea led to the Hasmonean revolt of 168-165 B.C.E.

Judah Maccabee One of the five sons of Mattathias who, along with his brothers Jonathan, Simon, John, and Eleazar, led the revolt against Antiochus Epiphanes. The third but best known of the brothers, he was the leader of the uprising and remained at the helm until his death in 160 B.C.E., five years after the rededication of the Temple.

Sevivon A four-sided top with different Hebrew letters on each side. The Hebrew word *sevivon* is derived from the Hebrew root meaning "to turn." In Yiddish, such a top is called a *dreidel*, which is derived from the German word *drehen*, to turn. In the Middle ages, there were German tops known as *trendels*. The letters on the sides of the *dreidel* represent Hebrew words meaning "A Great Miracle Happened There". Each of the letters on the sides of the *dreidel* also corresponds to a Yiddish word linked to the *dreidel* game: *Nun* for "*nichts*," meaning to take nothing and put in nothing; *Gimel* for "*ganz*," meaning to take everything; *Hay* for "*halb*," meaning to take half of the pot; and *Shin* for "*shtellen*," meaning to put into the pot.