

*We wish you and yours a
Happy Chanukah*



INSIDE

**Family Festival at the
Galleria Sunday,
December 21 at 4:30 PM**

**Chabad of Glendale and
the Foothill Communities**
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Event Information

Celebrate

ב'יה



Chanukah

Personalized Chanukah
Event Advertisement

Join us at our annual

Chanukah Festival

- ★ Live Music
- ★ Balloons
- ★ Dreidels
- ★ Doughnuts
- ★ Hot Latkes
- ★ Juggling Show

Sunday, December 21

4:30 PM

at the

Glendale Galleria

Banana Court

2148 Glendale Galleria Way

Friday, Dec. 19
Before Shabbat & Candle Lighting
Blessings No. 1, 2 & 3 - - - - -



Saturday, Dec. 20
After Shabbat & Havdallah
Blessings No. 1 & 2 - - - - -



Sunday, Dec. 21
After nightfall
Blessings No. 1 & 2 - - - - -



Monday, Dec. 22
After nightfall
Blessings No. 1 & 2 - - - - -



Tuesday, Dec. 23
After nightfall
Blessings No. 1 & 2 - - - - -



Wednesday, Dec. 24
After nightfall
Blessings No. 1 & 2 - - - - -



Thursday, Dec. 25
After nightfall
Blessings No. 1 & 2 - - - - -



Friday, Dec. 26
Before Shabbat
& Candle Lighting
Blessings No. 1 & 2 8 7 6 5 4 3 2 1



The Blessings

1 Bo-ruch A-toh Ado-
noi E-lo-hei-nu Me-
lech Ho-olom A-she-
Ki-de sha-nu Be-mitz-
vo-sov Vi-tzi-vo-no Le-
had-lik Ner Cha-nu-kah.

2 Bo-ruch A-toh Ado-
noi E-lo-hei-nu
Me-lech Ho-olom She-
o-so Ni sim La-avo-sei-
nu Ba yo-mim Ho-
heim Bi-z'man Ha-zeh.

3 Bo-ruch A-toh
Ado-noi E-lo-hei-
nu Me-lech Ho-olom
She-heche-yo-nu Ve-ki-
yi-mo-nu Ve-higi-o-nu
Liz-man Ha-zeh.

MELODIES

We kindle these lights (to commemorate) the saving acts, miracles and wonders which You have performed for our forefathers, in those days at this time, through Your holy Kohnim. Throughout the eight days of Chanukah, these lights are sacred, and we are not permitted to make use of them, but only to look at them, in order to offer thanks and praise to Your great Name for Your miracles, for Your wonders and for Your salvations.

Mighty Rock of my Salvation To praise You is a delight. Restore my House of Prayer, And there'll be a thanksgiving offering. When You prepare the elimination of the blaspheming foe, I'll complete with a hymn the Dedication of the Altar.

Ma'oz tzur yeshu'ati Lecha na'eh Ieshabe'ach Tikon bet tefilati Vesham todah nezabe'ach Le'et tachin matbe'ach Mitzar ham'nabe'ach Az egmor beshir mizmor Chanukat hamizbe'ach.



Chanukah In A New Light

Did Chanukah happen years ago or is it happening now? Looking at the events today, you start to wonder. The story of a little light pushing away an empire of darkness, human sensibility defying terror and brute force, life and growth overcoming destruction—the battle is very much alive within each of us, and in the world outside of us.

The victory of light over darkness is the cosmic megadrama—the ongoing story of all that is. This victory occurs at every winter solstice and at the dawn of each day. It is found in every decision to do good in the face of evil, to be kind where there is cruelty and to build where others destroy.

Chanukah is more than a holiday; it is an eight-day spiritual journey. Many people know the story of Chanukah, the triumph of a small group of Jews who challenged their Greek oppressors and a little oil that miraculously kindled the lights of the menorah for eight days. The spirit of Chanukah is experienced when we apply its joy, warmth and light to our lives—not only in our homes with our loved ones, but with the entire world.

CHANUKAH THROUGH THE AGES...

“The Chanukah lights remind us that illumination begins at home, by increasing the light of Torah and Mitzvos in the everyday experience, even as the Chanukah lights are kindled in growing numbers from day to day. But though it begins at home, it does not stop there. Such is the nature of light that when one kindles a light for one’s own benefit, it benefits those who are in the vicinity. Indeed, the Chanukah lights are expressly meant to illuminate the ‘outside’, alluding to the duty to bring light to those who, for one reason or another, still walk in darkness.”

-The Lubavitcher Rebbe

“The passage in Genesis 1:2, ‘And darkness upon the face of the deep’ refers to Greece, which darkened the face of Israel. Accordingly, G-d commanded [ibid. v.4], ‘Let there be light’ – the light of the Messianic Redemption.”

-The Zohar, - 2nd century

“During Chanukah, which also means education, a combined total of 36 lights are kindled. This is meant to educate and prepare us for the Ultimate Redemption, when the ‘hidden light’ which was prevalent during the first 36 hours of Adam’s creation will again be revealed in its full glory. It was this very light, the hidden light of Torah (‘for a Mitzvah is a lamp and the Torah is light’ [Proverbs 6:23]), that the Greeks sought to extinguish.”

-Rabbi Eliezer of Germoza, - 12th century

“The Festival of Chanukah was established to commemorate the victory over the Greeks, but the Hand of G-d was not as visible in the military victory. Therefore, on Chanukah, the miracle of the Menorah lights is highlighted so that it is obvious that all of the events surrounding this festival are truly miracles performed by G-d.”

-Rabbi Yehudah Loew of Prague, 16th century



THE RAMBAM MENORAH
A 12th century hand-drawing by Maimonides depicting the specifications of the Temple Menorah. In this manuscript, the Menorah’s seven branches extend diagonally, in straight lines, rather than in a semi-circular or oblong shape.



The festival of Chanukah is about light overcoming darkness. Our world is currently experiencing a particularly dark time. We have become apprehensive, even about opening the letters in our mailbox. Our sons, daughters, friends and neighbors are half way around the world, fighting an enemy that has no borders.

“The soul of man is a lamp of G-d” (Proverbs 23:27). Our challenge, whether we are on the front lines or fighting rush hour at home, is to bring light into the world. The reason the Chanukah candles are lit after nightfall is to remind us that even in our darkest moments, we have the potential to illuminate if we kindle a flame.

The Greeks were great philosophers. They acknowledged the mitzvot as part of a great culture, and the Torah as a great work of Jewish literature. What they would not tolerate was that “G-d, Creator of the Universe, ordained the practice of these mitzvot.” In the words of the prayer recited on Chanukah, the Greeks set out to have the Jews forget “[G-d’s] Torah,” and to cease observing “[G-d’s] commandments.”

Whenever we do a mitzvah, we become G-d’s autograph on His masterpiece, declaring for all that this is not a jungle where the strong devour the weak. It is a beautiful garden, filled with the light of its Creator.

King Solomon wrote, “Everything has its season ... A time to be born, a time to die ... A time for war, a time for peace” (Ecclesiastes). In Judaism, peace is the ultimate goal. Yet, if one is being attacked, Jewish law forbids a passive stance. Peace and the sanctity of human life requires, at times, that one must defend one’s self, one’s family and one’s country.



Despite the fact that the Maccabees were fewer in strength and in numbers, they stood up against the oppressor with complete faith in G-d’s mercy. One lesson of Chanukah is that when we resolve to introduce spirituality into our lives, G-d assists us well beyond our limitations. G-d tells His children, “Make for Me a small opening, like the eye of a needle, and I will open for you an opening through which caravans can enter” (Midrash). We simply need to begin the process for G-d to help us attain that which we perceived as unattainable.

Though a person might have a burning desire to be spiritual, a concrete action is needed to ignite a flame. Lacking the oil of genuine substance, one’s passion can quickly fade, failing to introduce any enduring light into the world. A life without mitzvot is like a wick without oil—it yields little or no light.

There are nine branches on the Chanukah menorah, even though Chanukah is celebrated for eight days. The ninth branch is the shamash, the “servant” candle, which stands apart from the other candles. This candle is lit so that when we make use of the Chanukah light, we do so from the shamash, and not from the eight Chanukah flames. “ ... These [eight Chanukah] flames are kodesh (holy). We are not permitted to make use of them, only to gaze at them” (Chanukah liturgy).

The Hebrew word kodesh literally means separate and beyond. In Judaism, although we can appreciate holy objects and observances on many levels, they are essentially higher than our finite understanding and perception, since they are rooted in the Infinite. It was this “holiness” that the Greeks failed to destroy. And it is this holiness that is manifested in the lights of Chanukah.

On Chanukah we celebrate two miracles: the victory of the Maccabees over the forces of Antiochus IV in the battlefield, and the miracle of the oil, which burned for eight days. The victory in the battlefield was





miraculous, but it was physical, limited by time and space. The miracle of the oil, which enabled the Jewish people to resume the service in the holy Temple, was spiritual. Jews around the world emulate this miracle and spirituality today by observing Chanukah.

The Chanukah struggle is found within each of us. Chassidic teachings explain that we have two souls. One soul is drawn to the spiritual, the other to the material. We may reconcile this duality by being involved with the material world, but toward a spiritual end. This is one reason why there are so many mitzvot in the Torah, all of them involving physical action. When the physical is engaged for spiritual purposes, the conflict is transformed into peace and harmony. A world of peace begins with inner peace. When one makes peace within, it has an effect on his or her home, environment and eventually the entire world.

What does a soul look like? Look at the flame of a candle. A flame is bright, jumping, never resting; the natural desire of a soul is to “jump up” to G-d, to break free of physical limitations. The wick and candle anchor a flame; a physical body grounds the soul, forcing the soul to do its job, to give light and warmth. The human body, precious and holy, is likened to the holy Temple. The Baal Shem Tov, founder of Chassidism, always advised against asceticism, fasts and hurting the body. Better, he would say, to use your body to perform a deed of kindness.

Kindness is contagious. When our soul tells our body to do a kind deed, both the soul and body are affected. Even more, other souls around us awaken and influence their bodies to do the same. Before long, we can create an international epidemic of kindness. This is one reason why the Chanukah menorah is placed where it can be seen from the street, either in the doorway across from the mezuzah or in the window, reminding us of our duty to share the spiritual light of warmth and wisdom with our surroundings.



Chassidic teachings explain that despite any entity that tries to sever our connection to G-dliness, the essence of a soul can never be defiled. This spark of holiness continuously burns and longs to be fanned into a great flame. The universe was created to perpetuate light, and it is inherently good (Genesis). But there are times when darkness invades G-d's world. At such times, we search for the hidden “single jar of pure oil” (Chanukah liturgy), the pure and indestructible spark of Creation, which radiates goodness and holiness.

However miraculous their victory, some would attribute the Maccabean military success to their superior strategy. The last night of the holiday is called Zot Chanukah, “This is Chanukah.” Our Sages explain that “zot” refers to something when it is revealed and tangible, “when it can be pointed to with a finger.” When the Jewish people witnessed a scientific impossibility, the miracle of the oil, there was no denying G-d's Presence.

Why does G-d perform miracles? Without “miracles,” such as the oil found in the holy Temple, one might believe that the laws of physics define reality. However, once we see the inexplicable, we witness a transcendent reality and attain a higher consciousness. We can then look back at physics, point with our finger and realize, “This too is a miracle.”

The Kabbalah, Jewish mysticism, teaches that the ultimate miracle is the arrival of Moshiach. At that time, nature itself will uncover its miraculous essence. What is now perceived as a wall between the physical and spiritual will be revealed as a bridge. How can we bring about this miracle? With the light of our collective mitzvot.



Chanukah Cheat Sheet

Lights, Candles, Action.



A Chanukah menorah has eight candleholders in one straight row of equal height and provides a place. The shamash (servant candle), which is used to light the menorah, is placed higher or set aside from the others. A menorah which uses electric candles can be used as a Chanukah decoration, but does not achieve the mitzvah (connection to the Divine) of lighting the menorah.

Part of the Chanukah mitzvah is publicizing the miracle of Chanukah, so we place the menorah in the doorway, opposite the mezuzah, or by a window, clearly visible to the outside.

Candles may be used, but because of its role in the Chanukah miracle, a menorah of oil is especially significant.

On the first night of Chanukah, gather the family for the lighting of the menorah. Before lighting, say the appropriate blessings (see last page). Use the shamash to light the first candle on your far

right of the menorah.

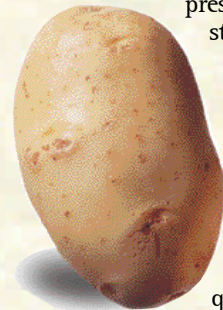
On the second night, light an additional candle to the left of the candle lit the night before. Light the “new” candle first, followed by the one directly to its right. Repeat this pattern each night of Chanukah. The candles must burn for at least half an hour. After lighting the candles, recite the Hanairois Hallolu (see last page).

On Friday afternoon, we light the Chanukah candles just before the Shabbat candles. (On Shabbat, the holy day of rest, it is prohibited to ignite a flame.) On Saturday, the Chanukah candles are not lit until the end of Shabbat, after the Havdalah prayer is recited.

Thought for Food

To celebrate the miracle of the oil, it is traditional to eat fried foods, such as potato latkes (pancakes) and sufganiot (Israeli-style doughnuts).

To produce oil, intense pressure is put on the olive. Chassidus explains that many times people experience pressures in life. Yet, “G-d does not overburden His creations.” The purpose of this pressure is to unleash one’s potential and hidden strength.



We also eat dairy products on Chanukah, to commemorate the Jewish heroine, Yehudis. In 164 B.C.E., the Greek general Holofernes besieged the village of Bethulia. After intense fighting, Yehudis rebuked the town elders who were about to surrender. She then approached Holofernes to offer her services as a spy. She met Holofernes in his tent and offered him salty cheese, followed by wine to quench his thirst, causing him to fall asleep. Yehudis

beheaded him and escaped. When the Greek soldiers found his corpse, they retreated in fear. Yehudis saved her village and countless lives, with the help of a little cheese.

Latkes for Dummies

- 5 large potatoes, peeled
- 1 large onion
- 4 eggs
- 1/3 cup of matzo meal
- 1 teaspoon of salt
- 1/4 teaspoon black pepper
- 1/3 cup vegetable oil for frying

Grate potatoes and onion in your food processor, or on the fine side of a hand grater. Add eggs, matzo meal and seasoning. Mix well in a large bowl. Heat oil on a high flame in a frying pan. Add mixture, one tablespoon at a time, to the pan. When golden brown, flip, and brown the other side. Enjoy with apple sauce, fruit jam or sour cream.

The Big Spin

The game of dreidel is one of the oldest recorded games in history. Around 170 B.C.E., the Greeks, who occupied Israel, deemed Jewish rituals punishable by death. Teachers and their students defiantly studied in secret and, when patrols came by, would pretend to be playing an innocent game.

The dreidel (or sevivon in Hebrew) is a four-sided



spinning top. A Hebrew letter is written on each side: Nun, Gimel, Hay and Shin, representing the phrase Nes Gadol Hayah Sham—A Great Miracle Happened There. In Israel, the Shin is replaced with a Peh, for the word Po, Here.

Each player begins with a certain amount of coins, candy or any kind of token. Each player puts a token into the pot. The youngest player (or you can spin for it) spins the dreidel first. The letter facing upward determines the pay-off.

Nun = nothing

Gimel = everything

Hay = half

Shin/Peh = add two tokens to the pot

A Gelt Trip

On Chanukah, it is traditional to give gelt (money) to children. Maimonides explains that the Greeks attempted to defile not only Jewish rituals, but also their property. The triumph of Chanukah is celebrated by giving gelt, often designated for charity.

Charity is one of the greatest mitzvot because a person uses time, energy, body and mind to work. When he or she gives to the needy, all his or her work is elevated beyond the physical.

