

Shabbat Chanukah



Temple Beth Sholom
Santa Ana, CA

Mi Y'maleil ●○

*Mi y'maleil g'vurot Yisrael
otan mi yimneh?
Hein b'chol dor yakum hagibor,
go-eil haam.*

 *Sh'mal!*

*Bayamim haheim baz'man hazeh
Makabi moshi-a ufodeh.
Uv'yameinu kol am Yisrael
yitacheid yakum l'higa-eil.*



מי ימלל

מי ימלל גבורות ישראל
אותן מי ימנה?
הן בכל דור יקום הגבור,
גואל העם.

שמע!

בימים ההם בזמן הזה
מכבי מושיע ופודה.
ובימינו כל עם ישראל
יתאחד יקום להגאל.

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Tonight, we celebrate Shabbat and Chanukah together. We come from different traditions and places. Some of us are Ashkenazic (European) and some are Sephardic (Spanish/Middle Eastern). Some of us were born into Judaism and some claimed it as our faith. And some of us are connected to Judaism by our family. We all have our own ways to celebrate. However you celebrate it, we hope you find meaningful ways to enjoy the holiday with loved ones! Whether you borrow traditions from other countries, or create new traditions for your family, use this holiday season to reflect on the many miracles in all our lives. During this service we will share some different traditions. Enjoy!

Baruch Ata Adonai
Eloheinu Melech HaOlam
Asher Kidshanu B'mitzvotav
Viztivanu
L'Hadlik Ner Shel Chanukah

Baruch Ata Adonai
Eloheinu Melech HaOlam
She Asa Nisim L'Avoteinu
Baymim HaHem
Bazman HaZeh

ברוך אתה יי אלהינו
מלך העולם, אשר
קדשנו במצותיו, ואינו
להדליק נר של חנוכה.

ברוך אתה יי אלהינו
מלך העולם, שעשה
נסים לאבותינו
בהם בזמן הזה.

Did you know that in Alsace/France, Double-decker Chanukah menorahs were common with space for 16 lights. The two levels, each with spots for 8 lights, allowed fathers and sons (mothers and daughters) to join together as they each lit their own lights in one single menorah.

Maoz Tzur ●○

Maoz tzury'shuati,
l'cha na-eh l'shabei-ach
tikon beit t'filati,
v'sham todah n'zabei-ach
l'eit tachin matbei-ach,
mitzar ham'nabei-ach
az egmor b'shir mizmor
chanukat hamizbei-ach.

מעוז צור ישועתי,
לך נאה לשבח
תכון בית תפילתי,
ושם תודה נזבח
לעת תכין מטבח,
מצר המנבח
אז אגמור בשיר מזמור
חנכת המזבח.



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Candle Blessings

BLESSINGS FOR SHABBAT

The candles are lit before the blessing is recited.

BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav,
v'tzivanu l'hadlik
ner shel Shabbat.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל שַׁבָּת.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe,
who hallows us with mitzvot,
commanding us to kindle the light of Shabbat.



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<p>BARUCH atah, Adonai Eloheinu, Melech haolam, boei p'ri hagafen.</p> <p>Baruch atah, Adonai Eloheinu, Melech haolam, asber k'od'shanu b'mitzvotav v'atzah vanu, v'Shabbat kodesh b'havah uv'atzon hinchilanu, zikaron l'masseih v'reisite. Ki hu yom t'chilah l'mikra-ei kodesh, zecher litziat Mitzrayim. Ki vanu vacharta, v'otanu kidashta, mikul haamim. V'Shabbat kodesh'cha b'havah uv'atzon hinchilanu. Baruch atah, Adonai, m'kadeish HaShabbat.</p> <p>PRAISE TO YOU, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.</p> <p>Praise to You, Adonai our God, Sovereign of the universe who finding favor with us, sanctified us with mitzvot. In love and favor, You made the holy Shabbat our heritage as a reminder of the work of Creation. As first among our sacred days, it recalls the Exodus from Egypt. You chose us and set us apart from the peoples. In love and favor You have given us Your holy Shabbat as an inheritance.</p> <p>Praise to You, Adonai, who sanctifies Shabbat.</p> <p>ברוך אתה, יי, מקדש השבת. Baruch atah, Adonai, m'kadeish HaShabbat.</p>	<p>ברוך אתה, יי, אלהינו, מלך העולם, בורא פרי הגפן.</p> <p>ברוך אתה, יי, אלהינו, מלך העולם, אשר קדשנו במצותיו וצוהנו, ושבת קדש באהבה וברצון הנחילנו, זכרון למעשה בראשית. כי הוא יום תחלה למקראי קדש, זכר ליציאת מצרים. כי בנו בחרת, ואותנו קדשת, מכל העמים. ושבת קדשך באהבה וברצון הנחלתנו. ברוך אתה, יי, מקדש השבת.</p>	
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Reading 1: Chanukah began as a civil war between two groups of Jews, those attracted to the Greek way of life and those faithful to the ancient traditions of Israel, led by Judah Maccabee and his brothers. The traditionalists, in a surprising victory, triumphed over their Jewish assimilationists and the Syrian Greeks. They went on to rededicate the Temple. Judah Maccabee and his brothers had an eight-day victory celebration, probably a delayed celebration of the biblical festival of Sukkot. They had been unable to observe the eight days of Sukkot while the battles were taking place. According to the Torah, on Sukkot the number of offerings in the Temple is diminished day by day; similarly, the sage Shammai taught that the candles should be diminished day by day. Chanukah became a celebration of a military victory, with the Maccabees coming into power. They became both the high priests and the political leaders.

“I am a latke”. How many of you can’t wait for the tasty latke treats that fill our tummies during Chanukah? It turns out we have Eastern European Jews to thank for that yummy treat! With an abundance of potatoes available in this region, Jews from Eastern Europe celebrated the holiday by eating oil-fried potato latkes. Lucky for us that Jewish immigrants, many of them our families, brought this custom over to North America!

Opening Song:

רח' (שלום) שלום עליכם
ش. شالوم עליخيم
SHALOM ALEICHEM ST.

<p>Shalom aleichem, malachei hashareit, malachei Elyon, miMelech mal'chei hamlachim, HaKadosh Baruch Hu.</p> <p>Bo-achem l'shalom, malachei hashalom, malachei Elyon, miMelech mal'chei hamlachim, HaKadosh Baruch Hu.</p> <p>Bar'chuni l'shalom, malachei hashalom, malachei Elyon, miMelech mal'chei hamlachim, HaKadosh Baruch Hu.</p> <p>Tzeit'chem l'shalom, malachei hashalom, malachei Elyon, miMelech mal'chei hamlachim, HaKadosh Baruch Hu.</p>	<p>שְׁלוֹם עֲלֵיכֶם, מַלְאָכֵי הַשָּׂרֵת, מַלְאָכֵי עֲלִיּוֹן, מִמֶּלֶךְ מַלְכֵי הַמַּלְאָכִים, הַקְדוֹשׁ בְּרוּךְ הוּא.</p> <p>בּוֹאֲכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן, מִמֶּלֶךְ מַלְכֵי הַמַּלְאָכִים, הַקְדוֹשׁ בְּרוּךְ הוּא.</p> <p>בְּרַכּוּנִי לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן, מִמֶּלֶךְ מַלְכֵי הַמַּלְאָכִים, הַקְדוֹשׁ בְּרוּךְ הוּא.</p> <p>צֵאתְכֶם לְשָׁלוֹם, מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי עֲלִיּוֹן, מִמֶּלֶךְ מַלְכֵי הַמַּלְאָכִים, הַקְדוֹשׁ בְּרוּךְ הוּא.</p>
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Reading 2: Nature often touches our hearts without our realization. A Masada sunrise, a blossoming flower, a refreshing summer breeze, a long-awaited drizzle. The world around us can be a soothing refuge from tension and stress of daily life. In your goodness, You have made us able to hear the music of our world. The raging winds, the whispering of the trees in the woods, and the precious voices of loved ones reveal to us that You are in our midst.

According to the story of Hanukah, the Temple of Jerusalem was destroyed by the Syrian king Antiochus Epiphanes and Jews were forbidden from worship. At last, the valiant Jews won the temple back, though upon entrance realized they only had enough oil to last for one day. Miraculously, that oil lasted a full eight days, allowing the Jews enough time to prepare more oil for use. To honor this miracle, Jews from India often opt to use wicks dipped in coconut oil rather than candles to light their menorahs, similar to their traditions for Diwali. Many of these Jews also substitute latkes, sufganiyot, and chocolate gelt for more native treats like burfi, puranpoli, modak laddus and sweet rice, halwa and samosas.

Dreidel Song
סביבון

*S'vivon sov, sov, sov,
Chanukah hu chag tov!
Chanukah hu chag tov!
S'vivon sov, sov, sov.*

 *Chag simchah hu laam,
Neis gadol hayah sham,
Neis gadol hayah sham,
Chag simchah hu laam!*



סביבון סב, סב, סב,
חנכה הוא חג טוב!
חנכה הוא חג טוב!
סביבון סב, סב, סב.

חג שמחה הוא לעם,
נס גדול היה שם,
נס גדול היה שם,
חג שמחה הוא לעם!

Dreidel, spin. Chanukah is a good holiday. A happy holiday for the people. A great miracle happened there!

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Reading 3: Jewish tradition teaches that war is sometimes a necessary evil. But we do not celebrate military victories. Even when we are victorious, it is God's children who were defeated. Even our enemies were created in the image of God. We remove wine from one of our cups on Passover to diminish our joy for each plague suffered by the Egyptians. According to the Midrash, God stopped the angels from singing hymns of praise while the Egyptians were drowning in the sea. For the rabbis, Chanukah as a military victory was unacceptable. Chanukah became, instead, the story of a miracle, of God's presence in the rededicated temple. Hundreds of years after the original events, a new story developed, the story of enough oil for one day that burned for eight days. Chanukah became a celebration of God's miracle, not military might. And to drive the idea home, synagogues around the world chant a verse from Zachariah, "not by might and not by power but by my spirit says the Lord."

Italy is known for delicious food, Chanukah is no exception for Italian Jews. Precipizi, originated in Turin, and involves a lightly sweetened, olive oil infused, honey-covered treat. Yum!

BAR'CHU et Adonai ham'vorach!
 Baruch Adonai ham'vorach
 l'olam va-ed!

בָּרְכוּ אֶת יְיָ הַמְבָרָךְ!
 בָּרַךְ יְיָ הַמְבָרָךְ
 לְעוֹלָם וָעֶד!

PRAISE ADONAI to whom praise is due forever!
 Praised be Adonai to whom praise is due,
 now and forever!

Barchu

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Reading 4: There is a Midrash regarding Adam. When the sun went down on the sixth night of creation, Adam started to fast and weep. "The world is darkening for me," he said. When the sun arose the next day, Adam gave offerings. "Such is the way of nature, and I did not even realize it." The idea is universal. On the darkest night of the year, people around the world kindle lights. When things look darkest, we humans need to light lights. Chanukah is the story of the light chasing away the darkness. The days will soon get longer and the nights shorter.

For the Jewish communities of Yemen and North African countries like Algeria, Libya, Tunisia and Morocco, the seventh day of Chanukah is all about celebrating the heroines of the story. These communities mark the 7th night of Chanukah as the beginning of Chag Ha'Banot, the Daughters Festival and celebrate the heroines of the story, Hannah and Judith, both of whom fought against oppression to maintain their Jewish culture and save the Jewish people from the Assyrians. The rich culinary traditions of the Moroccan Jewish community know not of potato latkes or jelly doughnuts. Rather they favor the citrusy flavors of the Sfenj doughnut, which was made with the juice, and zest of an orange. Notably, from the early days of nation building in Israel, the orange came to be associated with the holiday of Chanukah as the famed Jaffa oranges came into season in time for the holiday celebrations.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.

HEAR O ISRAEL, Adonai is our God, Adonai is One.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem k'vod malchuto l'olam va-ed.

Blessed is God's glorious majesty forever and ever.

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V'AHAVTA et Adonai Elohecha,
b'chol l'vav'cha uv'chol nafsh'cha uv'chol
m'odecha. V'hayu had'varim ha-eileh
asher anochi m'tzav'cha hayom al
l'vavecha. V'shinantam l'vanecha v'dibarta
bam b'shiv'cha b'veitecha uv'lecht'cha
vaderech uv'shochb'cha uv'kumecha.
Ukshartam l'ot al yadecha v'hayu
l'totafot bein einecha. Uch'tavtam
al m'zuzot beitecha uvisharecha.

L'maan tizk'ru, vaasitem et
kol mitzvotai vih'yitem k'doshim
l'Eloheichem. Ani Adonai Eloheichem
asher hotzeiti et-chem mei-eretz
Mitzrayim lih'yot lachem l'Elohim
ani Adonai Eloheichem.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ
בְּכָל-לֵבְבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-
לֵבְבְךָ: וְשָׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֻתְךָ
בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:
וְקָשַׁרְתָּם לְאָזְנוֹת עַל-יָדְךָ וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם
עַל-מְזוֹזֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים
לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם
אֲשֶׁר הוֹצַאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים
אֲנִי יְיָ אֱלֹהֵיכֶם:

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Reading 5: The holiness of the candles derives from their being dedicated to recalling the divine miracle of rescue from the Greeks and the lighting of the Temple menorah at the original rededication of the Temple by the Maccabees. Unlike Shabbat candles, which are meant to light up the meal at the table and to create a peaceful, sociable atmosphere, Hanukkah candles are placed at the doorway or windowsill as symbols for passersby. Since this is their purpose, unlike other lamps in the house, their

light may not be used as room light. But they shine on brightly to guide our path towards holiness and peace.

Sufagniyot are one of the many delicious traditions we have Israel Jews to thank for. Sufganiyot are round jelly donuts, fried in oil similar to latkes, which symbolized the oil ancient Jews used to light their Temple.


MI CHAMOGAH ba-cilim, Adonai!
 Mi kamochah nedar bakodesh,
 nora t'hilot, oseh fele!

Malchut'cha ra-u vanecha,
 bokei-a yam lifnei Moshe uMiryam.
 Zeh Eli, anu v'amra,
 Adonai yimloch l'olam va-ed!

V'ne-emar: ki fadah Adonai et Yaakov,
 ug'alo miyad chazak mimenu.
 Baruch atah, Adonai, gaal Yisrael.

WHO IS LIKE YOU, O God,
 among the gods that are worshipped?
 Who is like You, majestic in holiness,
 awesome in splendor, working wonders?

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Reading 6: For our ancestors, Shabbat was a sign of God's covenant of peace with the universe. They kept it faithfully: when their lives were torn, Shabbat made them whole; when their lives were bitter, it brought them sweetness, when their lives were peaceful, it deepened their joy. Our ways are not like theirs. We have many idle days but few Sabbaths; we speak many words, but few prayers; we make the world yield to our purpose, but are unsure of the ground beneath us. But here, now we can begin again. Or having already begun, we can continue our quest for the wholeness we need.

Jews in Istanbul often sing a unique song in honor of the eight candles lit on the menorah titled, "Ocho Candelas." Additionally, to continue the trend of oil-fried foods, these Jews often indulge in fritters known as "bumuelos."

T'filah

ADONAI, s'fatai tiftach,
ufi yagid t'hilatecha.

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,
וּפִי יַגִּיד תְּהִלָּתֶךָ.

ADONAI, open up my lips,
that my mouth may declare Your praise.

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BARUCH atah, Adonai Eloheinu
v'Elohei avoteinu v'imoteinu, Elohei
Avraham, Elohei Yitzchak v'Elohei Yaakov,
Elohei Sarah, Elohei Rivkah, Elohei
Rachel v'Elohei Leah. Ha-El hagadol
hagibor v'hanora, El elyon, gomeil
chasadim tovim, v'koneih hakol, v'zocheir
chasdei avot v'imahot, umeivi g'ulah
liv'nei v'neiheim l'maan sh'mo b'ahavah.

*SHABBAT SHUVAH —

Zochreinu l'chayim,
Melech chafeitz bachayim,
v'choveinu b'sefer hachayim,
l'maancha Elohim chayim.

Melech ozeir umoshia umagen.

Baruch atah, Adonai,
magein Avraham v'ezrat Sarah.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי
אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי
רָחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל
חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסִדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא גְאֻלָּה
לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

— SHABBAT SHUVAH*

זְכֹרֵנוּ לְחַיִּים,
מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְחֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בָּרוּךְ אַתָּה, יְיָ,
מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

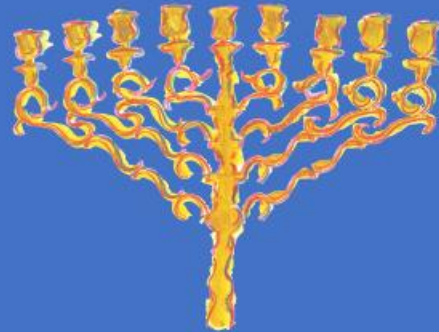


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In 1839, thousands of Jews fled Persia (Iran), where the Muslim authorities began forcibly converting them, and settled in Afghanistan. While some of them lived openly as Jews, others hid their Jewish identity. When Chanukah time came around, they would not light a special menorah, for fear it would attract the notice of Muslim neighbors. Instead, they would fill little plates with oil and set them near each other. If neighbors stopped by, they could simply make the menorah disappear by spreading the plates around the house.

O Chanukah, O Chanukah ●○

O Chanukah, O Chanukah,
 come light the menorah.
 Let's have a party, we'll all dance the *horah*.
 Gather round the table,
 we'll give you a treat,
 S'vivan to play with, and latkes to eat.
 And while we are playing,
 the candles are burning low.
 One for each night.
 They shed a sweet light
 to remind us of days long ago!



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Reading 7: "Our sages taught: Bet Shammai says: On the first day one lights eight and from then on one continues to decrease, and Bet Hillel says: On the first day one lights one and from then on one continues to increase." We follow Rabbi Hillel and increase the light each night. By increasing the light, we drive away darkness.

God of Goodness, we give thanks for the gift of life,
 wonder beyond words;
 For the awareness of soul, our light within;
 For the world around us, so filled with beauty;
 For the richness of the earth, which day by day sustains us;
 For all these and more, we offer thanks

In Santa Marta, Columbian Jews began their own traditional dish as an alternative to eating fried potato latkes called Patacones, which involves plantain slices fried in oil.

Not by might ...

Not by might and not by power,
But by spirit alone, (RUAH) 2X
Shall we all live in peace.



The children sing (La la de dah)
The children dream
And their tears may fall
But we'll hear them call
And another song will rise
Another song will rise
Another song will rise!

Reading 9: We kindle lights to commemorate the miracles and wonders the saving acts, and the wars (fought for us) which You have performed for our forefathers, in those days at this time. Through the hands of Your holy priests, And in all the eight days of Chanukah, these lights are sacred. We are also 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.

One almost universally practiced tradition involves displaying your menorah for people to see the lights burning. To beautifully accommodate this tradition, some neighborhoods even have spaces cut into the sides of buildings so Jews can proudly display their menorahs outside.

In 1993, Billings, MT was rocked by a year of racism and ethnic hatred. White supremacists moved in, spewing hate mail, death threats and vandalism against Native Americans, blacks and Jews. Anti-Jewish hate flyers appeared, and the Jewish cemetery was vandalized right before Rosh Hashanah. On Dec. 2 of that year, a brick was thrown through the bedroom window of a 5-year-old Jewish boy, Isaac Schnitzer, who was displaying a Chanukah menorah.

Horried, the town responded. The Billings Gazette printed a full-page menorah, which thousands of citizens pasted in their own windows in a show of solidarity that was trumpeted by the world media as an example of how one small community stood up to hate. The story inspired books, articles, a Life magazine photo spread and the 1995 documentary "Not In Our Town" by California filmmakers

Patrice O'Neill and Rhian Miller. That prize-winning film – and a follow-up documentary a year later – galvanized community-based tolerance campaigns based on the Billings model in hundreds of U.S. cities.



Mi Shebeirach – The One Who Blesses

Mi sh'beirach Avoteinu M'kor hab'rachah l'Imoteinu

May the Source of Strength Who blessed the ones before us
Help us find the courage to make our lives a blessing.

And let us say: Amen

Mi sh'beirach Imoteinu M'kor hab'rachah l'Avoteinu

Bless those in need of healing with *r'fua sh'leimah*:
The renewal of body, the renewal of spirit.

And let us say: Amen

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STORY TIME

Darkness cannot drive out the darkness
only light can drive that darkness away
Hate cannot drive out the hatred
Only love can bring the dawning of the day

There's a time when peace will be upon us
The time for which our prophets await
But the time to embrace one another
Is here and today

We can't turn our backs on the work that lies before us
Though we may not live to see fulfillment day
We can't wait for someone else to write the chorus
Only we can say the words we're meant to say

Chorus

The blackest night is pierced by a single candle
And silence is erased by just one voice
So in this time of ignorance and anger
Let us come together and rejoice

Chorus



Todd Herzog

Here and Today

Reading 10: "We thank You also for the miraculous deeds and for the redemption and for the mighty deeds and the saving acts wrought by You, as well as for the wars which You waged for our ancestors in ancient days at this season. In the days of the Hasmonean, Mattathias son of Johanan the high priest, and his sons, when the iniquitous Greco-Syrian kingdom rose up against Your people Israel, to make them forget Your Torah and to turn them away from the ordinances of Your will, then You in your abundant mercy rose up for them in the time of their trouble, pled their cause, executed judgment, avenged their wrong, and delivered the strong into the hands of the weak, the many into the hands of few, the impure into the hands of the pure, the wicked into the hands of the righteous, and insolent ones into the hands of those occupied with Your Torah. Both unto Yourself did you make a great and holy name in Thy world, and unto Your people did You achieve a great deliverance and redemption. Whereupon your children entered the sanctuary of Your house, cleansed Your temple, purified Your sanctuary, kindled lights in Your holy courts, and appointed these eight days of Hanukkah in order to give thanks and praises unto Your holy name."

Al Hanisim

על הנסים

*Al hanisim, v'al hapurkan,
v'al hag'vurot, v'al hat'shu-ot,
v'al hamilchamot,
she-asita laavoteinu v'imoteinu,
bayamim haheim baz'man hazeh.*

על הנסים, ועל הפרקו,
ועל הגבורות, ועל התשועות,
ועל המלחמות,
שעשית לאבותינו ואמותינו,
בימים ההם בזמן הזה.



We thank You for the miracles, for the redemption, for the mighty deeds and saving acts, brought about by You, and for the wars which You waged for our ancestors in the days of old, at this season.


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ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shehu sam chelkeinu
l'yacheid et sh'mo
v'goraleinu l'hamlich malchuto.
Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech malchei ham'lachim
haKadosh Baruch Hu.

עלינו לשבח לאדון הכל,
לתת גדלה ליוצר בראשית,
שהוא שם חלקנו
ליחד את שמו
וגרלנו להמליך מלכותו.
ואנחנו כורעים
ומשתחווים ומוזדים,
לפני מלך מלכי המלכים
הקדוש ברוך הוא.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator whose unity we are charged to declare; whose realm it is our purpose to uphold. Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

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Kaddish

YITGADAL v'yitkadesh sh'mei raba.

B'alma di v'ra chirutei,
v'yamlich malchutei,
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
baagala uviz'man kariv. V'imru: Amen.
Y'hei sh'mei raba m'varach
l'alam ul'almei almaya.
Yitbarach v'yishtabach v'yitpaar
v'yitromam v'yitnasei,
v'yit'hadar v'yitaleh v'yit'halal
sh'mei d'Kud'sha B'rach Hu,
l'eila min kol birchata v'shirata,
tushb'chata v'nechemata,
daamiran b'alma. V'imru: Amen.
Y'hei sh'lama raba min sh'maya,
v'chayim aleinu v'al kol Yisrael.
V'imru: Amen.
Oseh shalom bimromav,
Hu yaaseh shalom aleinu,
v'al kol Yisrael. V'imru: Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְּרָא כְּרֵעֻתָּהּ,
וּמְלִיק מְלָכֻתָּהּ,
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזֶמַן קָרִיב. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרֹמֵם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא,
לְעֵילָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,
תְּשֻׁבָּתָא וְנִחְמָתָא,
דְּאָמְרִין בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ: אָמֵן.
עֹשֶׂה שְׁלוֹם בְּמִרְמָיו,
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

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Closing Song: Light One Candle (Yarrow)

Light one candle for the Maccabee children.
Give thanks that their light didn't die.
Light one candle for the pain they endured
when their right to exist was denied.
Light one candle for the terrible sacrifice
justice and freedom demand.
Light one candle for the wisdom to know
when the peacemakers' time is at hand.

Refrain:

Don't let the light go out!
It's lasted for so many years.
Don't let the light go out!
Let it shine through our love and our tears.(2x)

Light one candle for the strength that we need to never become our own foe.
Light one candle for those who are suffering
the pain we learned so long ago.
Light one candle for all we believe in.

Let anger not tear us apart.
Light one candle to bind us together
with peace as the song in our heart.

Refrain

What is the memory that's valued so highly
that we keep alive in that flame?
What's the commitment to those who have died
when we cry out, "They've not died in vain?"
We have come this far always believing
that justice will somehow prevail.
This is the burden and this is the promise
and this is why we will not fail.

Refrain

Don't let the light go out!
Don't let the light go out!
Don't let the light go out!

**Shabbat Shalom
and
Happy Chanukah!!**