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FEATURES:

- **The Fifth Night**
- **Living with Integrity**
- **Chanukah Guide**
- **Upcoming Events**
- **Holiday Recipe**

CHANUKAH BOWL!
GRAND MENORAH LIGHTING!

Happy Chanukah!



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 The National Menorah on the Ellipse

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A WORD FROM THE DIRECTORS



Dear Friend,

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

It reoccurs at every winter solstice, at every dawn of each day, with every photon of sunlight that breaks through the earth's atmosphere bringing it warmth and life-nurturing energy. With every breath of life, every cry of a newborn child, every blade of grass that breaks out from under the soil, every decision to do good in the face of evil, to be kind where there is cruelty, to build where others destroy, to move humanity forward when others pull us toward chaos. And that is Chanukah.

Chanukah is an eight-day spiritual journey. Many people know the story of Chanukah -- but only as a historical pretext to give gifts and eat latkes. We can call that the body of Chanukah. The soul of Chanukah is its meditation, joy, warmth and light. Not only in our homes with our loved ones, but with the entire world.

It is the continuous struggle and triumph as we build a better world, candle by candle and mitzvah by mitzvah.

Participating in the body of Chanukah is important. But it's the soul of Chanukah that we take with us long after the candles have burned out.

Sincerely yours,

Rabbi Mendel & Esther Lifshitz

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CHANUKAH vs. SHABBAT

by Chief Rabbi Lord Jonathan Sacks

There is a law about Chanukah that I find moving and profound. Maimonides writes that 'the command of Chanukah lights is very precious. One who lacks the money to buy lights should sell something, or if necessary borrow, so as to be able to fulfil the mitzvah.'



The question then arises, What if, on Friday afternoon, you find yourself with only one candle? What do you light it as – a Shabbat candle or a Chanukah one? It can't be both. Logic suggests that you should light it as a Chanukah candle. After all, there is no law that you have to sell or borrow to light lights for Shabbat. Yet the law is that, if faced with such a choice, you light it as a Shabbat light. Why?

Here is how Maimonides puts it: 'The Shabbat light takes priority because it symbolises shalom bayit, domestic peace. And great is peace because the entire Torah was given in order to make peace in the world.'

Consider: Chanukah commemorates the greatest military victory in Jewish history in ancient times. The battle of the Maccabees against the Greeks is recorded not only in Jewish sources but in ancient non-Jewish histories as well. It was an event of world changing significance. It marked the beginning of the end of the Alexandrian empire. It ceased to be the global superpower, and thereafter, world history would be dominated by the Romans, not the Greeks.

Yet Jewish law rules that if we are faced with a choice – if we can only light one candle – the Shabbat light takes precedence, because in Judaism the greatest military victory takes second place to peace in the home. And if we seek to understand the survival of Jews and Judaism from the days of Abraham to today, we should focus on this law.

The Greeks were intellectual and artistic giants. They excelled at art, architecture, drama, philosophy and poetry. The Athens of Plato and Aristotle, Aeschylus and Sophocles was a highpoint of civilization. The empire of Alexander, one of Aristotle's pupils, was vast. The entire constellation of Greek achievements must have seemed impregnable, immortal. Yet after only a few centuries it lost its power, and a few centuries later, lost its influence as well.


Why did Judaism, alone among the civilizations of the ancient world, survive? I believe it was because it valued the home more than the battlefield, marriage more than military grandeur, schools more than monumental architecture, and children more than generals. Peace in the home mattered to our ancestors more than the greatest military victory.

So as we celebrate Chanukah, the victory of the Jews against the Greeks, spare a thought for the real victory, which was not military but spiritual. Jews were the people who valued marriage, the home, and peace between husband and wife, above the highest glory on the battlefield. In Judaism, the light of peace takes precedence over the light of war.

More from Rabbi Sacks at www.chiefrabbi.org

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TANYA CLASS Wednesday Evenings 8:00 pm - 9:00 pm	<i>Coming Soon: Monthly Prayer Class</i>



CHANUKAH GUIDE

CHANUKAH

Chanukah is an eight-day festival that begins on the eve of the 25th of the Jewish month of Kislev.

The Chanukah festival commemorates the miraculous victory of light over dark when the Seleucids (Syrian-Greeks) sought to forcefully Hellenize the people of Israel. Read the Chanukah story on page 6.

At the heart of the holiday is the nightly menorah (candelabrum) lighting: a single flame on the first night, two on the second evening, and so on till the eighth night of Chanukah, when all eight lights are kindled.

KINDLING THE MENORAH

The Chanukah Lights are lit in the evenings preceding each of the eight days of Chanukah, beginning with Saturday evening, December 8, 2012.

WHO LIGHTS THE MENORAH?

Both men and women are obligated to light the Chanukah menorah, or to participate in the household menorah lighting. Children should be encouraged to light their own menorahs. Students and singles who live in dormitories or their own apartments should kindle menorahs in their own rooms.

WHERE TO PLACE THE MENORAH

Many have the custom to place the menorah in a doorway opposite the *mezuzah* (such is the custom of Chabad-Lubavitch), so that the two mitzvot of mezuzah and Chanukah surround the person. Others place it on a windowsill facing a public thoroughfare. (If placed on the windowsill, it

should be no higher than 20 cubits—about 29 feet—above street level).

SETTING UP YOUR MENORAH

The Chanukah lights should consist of lamps or candles—i.e., a flammable fuel that feeds a visible flame via a wick. The most ideal way to fulfill the mitzvah is with cotton wicks in olive oil, or beeswax candles; paraffin candles or other types of candles or lamps are also acceptable, but not gas lights or electric lights.

The lamps or candles must contain enough fuel, at the time of the lighting, to burn until half an hour after nightfall (about 40 minutes after sunset).

The lamps or candles should be arranged in a straight row, and should be of equal height. The *shamash*—the “servant” candle that kindles the other lights—should be placed apart from the rest (higher, outside the row, etc.).

On the first night of Chanukah one light is kindled on the right side of the Menorah. On the following night add a second light to the left of the first and kindle the new light first, proceeding from left to right, and so on each night.

WHEN TO LIGHT YOUR MENORAH

The Chanukah lights are kindled in the evening preceding each of the eight days of Chanukah. The custom of many communities (and such is the

Chabad-Lubavitch custom) is to light the menorah shortly after sunset; other communities light it at nightfall. In either case, the menorah must contain enough fuel at the time of the lighting to burn until 30 minutes after nightfall. *Note: Many standard Chanukah candles last only approximately 30 minutes. If using those candles, then light after nightfall every night (aside for Friday—see below).*

If one did not kindle the Chanukah lights early in the evening, they can be kindled later, as long as there are people in the streets (or others awake in the house).

SPECIAL SHABBAT REQUIREMENTS

IMPORTANT: It is forbidden to light a fire on Shabbat, beginning at sunset on Friday evening until Saturday night. Therefore, on Friday evening, December 14, the Chanukah lights must be kindled, before the Shabbat lights, which are lit 18 minutes before sundown. Extra oil or larger candles should be used for the Chanukah lights to ensure they will burn a half-hour after nightfall—the standard 30-minute Chanukah candles cannot be used on Friday.

From the time the Shabbat candles are lit (Friday evening) until Shabbat ends (after nightfall Saturday night) and until the *Havdalah* prayer is recited, the Chanukah menorah should not be re-lit, moved or prepared.

Chanukah lights for Saturday night are kindled only **after** Shabbat ends.

BLESSINGS FOR THE MENORAH

On the first night of Chanukah, Saturday, December 8, recite all three blessings. On all subsequent nights, recite blessings number 1 and 2.

See page 5 for daily instructions and blessings.

After kindling the lights, the

Haneirot Halalu prayer is recited.

SACRED LIGHTS

One is not to benefit from the light of the candles, only from the *shamash* and other sources of light. For the first half-hour when the candles are burning, it is customary to sit by the candles, and tell stories relating to the holiday.

Work should not be done in the proximity of the burning candles. Women customarily refrain from household work during the half-hour that the lights are burning, to honor the brave Jewish women who played a significant role in the Chanukah story.

CHANUKAH PRAYERS

During the eight days of Chanukah, we add the *Al HaNissim* prayer to the *Amidah* and Grace After Meals.

The complete *Hallel* prayer is also said in the morning service.

A portion of the Torah relating to the dedication of the *Mishkan* (Tabernacle) is read daily in the Synagogue during morning prayers.

CHARITY

It is customary to increase one's daily giving to charity. On Friday we give double the amount, to account for Shabbat.

CHANUKAH GELT

It is traditional to give children Chanukah *gelt* (money).

Of course, this beautiful custom adds to the children's happiness and festive spirit.



CHANUKAH GUIDE

In addition, it gives adults an opportunity to give the children positive reinforcement for exemplary behavior, such as diligence in their studies and acts of charity.

Chanukah *gelt* is given to children after lighting the menorah. The children should be encouraged to give charity from a portion of their money.

CHANUKAH FOODS

Because of the great significance of oil in the story of the Chanukah miracle, it is traditional to serve foods cooked in oil. Among the most popular Chanukah dishes are potato *latkes* (pancakes) and *sufganiot* (doughnuts) (see recipe on page 8).

It is also customary to eat cheesy foods on Chanukah, in commemoration of the bravery of *Yehudit*.

DREIDEL

On Chanukah we play a game called *Dreidel*. The *dreidel* is a four-sided spinning top, called a "*sevivon*" in Hebrew. It has a Hebrew letter on each side that represent the first letter of the Hebrew words, "*Nes Gadol Hayah Sham*" - meaning, "A Great miracle Happened There."

See page 9 for the history of the *Dreidel* and instructions on how to play *Dreidel*.

Learn more about Chanukah at jewishidaho.com/chanukah.

Chanukah 5773/2012 CALENDAR



FIRST NIGHT OF CHANUKAH SHABBAT, DECEMBER 8—KISLEV 25

After night falls and Shabbat ends, recite the Havdalah (www.chabad.org/256963). Recite blessings 1, 2, and 3, and kindle one light on your menorah.



SECOND NIGHT OF CHANUKAH SUNDAY, DECEMBER 9—KISLEV 26

After sunset recite blessings 1 and 2, and kindle two lights on your menorah.



THIRD NIGHT OF CHANUKAH MONDAY, DECEMBER 10—KISLEV 27

After sunset recite blessings 1 and 2, and kindle three lights on your menorah.



FOURTH NIGHT OF CHANUKAH TUESDAY, DECEMBER 11—KISLEV 28

After sunset recite blessings 1 and 2, and kindle four lights on your menorah.



FIFTH NIGHT OF CHANUKAH WEDNESDAY, DECEMBER 12—KISLEV 29

After sunset recite blessings 1 and 2, and kindle five lights on your menorah.



SIXTH NIGHT OF CHANUKAH THURSDAY, DECEMBER 13—TEVET 1

After sunset, recite blessings 1 and 2, and kindle six lights on your menorah.



SEVENTH NIGHT OF CHANUKAH FRIDAY, DECEMBER 14—TEVET 2

Before sunset, recite blessings 1 and 2, and kindle seven lights on your menorah. The menorah must be lit **BEFORE** lighting the Shabbat candles (18 minutes before sunset).

Light Shabbat candles (see chabad.org for your local times.)



EIGHTH NIGHT OF CHANUKAH SATURDAY, DECEMBER 15—TEVET 3

After night falls and Shabbat ends, recite the Havdalah (www.chabad.org/256963). Recite blessings 1 and 2, and kindle eight lights on your menorah.



BLESSINGS

1 Baruch Atah Ado-noi, Elo-hei-nu Melech Ha-olam, Asher Ki-de-sha-nu Be-mitz-vo-sav, Ve-tzi-vanu Le-had-lik Ner Chanukah.

ברוך אתה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר חֲנֻכָּה.

Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the Chanukah light.

2 Baruch Atah Ado-noi, Elo-hei-nu Melech Ha-olam, She-asa Nisim La-a-vo-sai-nu, Ba-ya-mim Ha-haim Biz-man Ha-zeh.

ברוך אתה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ, בְּיָמֵים הָהֵם בְּזִמְנֵי הַיּוֹם.

Blessed are You, L-rd our G-d, King of the universe, who performed miracles for our forefathers in those days at this time.

3 Baruch Atah Ado-noi Elo-hei-nu Melech Ha-olam She-heh- chi-yah-nu Ve-ki-ye-mahnu Ve-hi-gi-ahnu Liz-man Ha-zeh.

ברוך אתה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיָּנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַיּוֹם.

Blessed are You, L-rd our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

AFTER LIGHTING, SAY OR SING:

הַנִּירוֹת הַלְלוּ אֱנוּ מִדְּלִיקוֹן, עַל הַתְּשׁוּעוֹת, וְעַל הַנְּסִים, וְעַל הַנִּפְלְאוֹת, שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בְּיָמֵים הָהֵם בְּזִמְנֵי הַיּוֹם, עַל יְדֵי בְּהִנְיָךְ הַקְּדוּשִׁים. וְכָל שְׂמוֹנֵת יָמֵי חֲנֻכָּה, הַנִּירוֹת הַלְלוּ קִדְּשֵׁנוּ, וְאִין לָנוּ רֵשׁוֹת לְהִשְׁתַּמֵּשׁ בָּהֶן, אֲלֵא לְרֵאוֹתֶיךָ בְּלִבְךָ, כְּדֵי לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל, עַל נִסְיֶיךָ וְעַל נִפְלְאוֹתֶיךָ וְעַל יְשׁוּעָתֶךָ:

THE CHANUKAH STORY

Under Syrian Rule

More than 2000 years ago there was a time when the land of Israel was part of the Syrian-Greek Empire, dominated by the Syrian dynasty of the Seleucids.

In order to relate the story that led up to Chanukah, we shall start with Antiochus III, the King of Syria, who reigned from 3538 to 3574 (222-186 B.C.E.). He had waged war with King Ptolemy of Egypt over the possession of the Land of Israel. Antiochus III was victorious and the Land of Israel was annexed to his empire. At the beginning of his reign he was favorably disposed toward the Jews and accorded them some privileges. Later on, however, when he was beaten by the Romans and compelled to pay heavy taxes, the burden fell upon the various peoples of his empire who were forced to furnish the heavy gold that was required of him by the Romans. When Antiochus died, his son Seleucus IV took over, and further oppressed the Jews. Added to the troubles from the outside were the grave perils that threatened Judaism from within. The influence of the Hellenists (people who accepted idol-worship and the Syrian way of life) was increasing. Yochanan, the High Priest, foresaw the danger to Judaism from the penetration of Syrian-Greek influence into the Holy Land. For, in contrast to the ideal of outward beauty held by the Greeks and Syrians, Judaism emphasizes truth and moral purity, as commanded by G-d in the holy Torah. The Jewish people could never give up their faith in G-d and accept the idol-worship of the Syrians.

Yochanan was therefore opposed to any attempt on the part of the Jewish Hellenists to introduce Greek and Syrian customs into the land. The Hellenists hated him. One of them told the King's commissioner that in the treasury of the Temple there was a great deal of wealth. The wealth in the treasury consisted of the contributions of "half a shekel" made by all adult Jews annually. That was given for the purpose of the sacrifices on the altar, as well as for fixing and improving the Temple building. Another part of the treasury consisted of orphans' funds which were deposited for them until they became of age. Seleucus needed money in order to pay the Romans. He sent his minister Helyodros to take the money from the treasury of the Temple. In vain did

Yochanan, the High Priest, beg him not to do it. Helyodros did not listen and entered the gate of the Temple. But suddenly, he became pale with fright. The next moment he fainted and fell to the ground. After Helyodros came to, he did not dare reenter.

The Madman: Antiochus

A short time later, Seleucus was killed and his brother Antiochus IV began to reign over Syria (in 3586 - 174 B.C.E.). He was a tyrant of a rash and impetuous nature, contemptuous of religion and of the feelings of others. He was called "Epiphanes," meaning "the gods' beloved." Several of the Syrian rulers received similar titles. But a historian of his time, Polebius, gave him the epithet Epimanes ("madman"), a title more suitable to the character of this harsh and cruel king. Desiring to unify his kingdom through the medium of a common religion and culture, Antiochus tried to root out the individualism of the Jews by suppressing all the Jewish Laws. He removed the righteous High Priest, Yochanan, from the Temple in Jerusalem, and in his place installed Yochanan's brother Joshua, who loved to call himself by the Greek name of Jason. For he was a member of the Hellenist party, and he used his high office to spread more and more of the Greek customs among the priesthood.

Joshua or Jason was later replaced by another man, Menelaus, who had promised the king that he would bring in more money than Jason did. When Yochanan, the former High Priest, protested against the spread of the Hellenists' influence in the Holy Temple, the ruling High Priest hired murderers to assassinate him.

Antiochus was at that time engaged in a successful war against Egypt. But messengers from Rome arrived and commanded him to stop the war, and he had to yield. Meanwhile, in Jerusalem, a rumor spread that a serious accident had befallen Antiochus. Thinking that he was dead, the people rebelled against Menelaus. The treacherous High Priest fled together with his friends.

The Martyrs

Antiochus returned from Egypt enraged by Roman interference with his ambitions. When he heard what had taken place in Jerusalem, he ordered his army to fall

upon the Jews. Thousands of Jews were killed. Antiochus then enacted a series of harsh decrees against the Jews. Jewish worship was forbidden; the scrolls of the Law were confiscated and burned. Sabbath rest, circumcision and the dietary laws were prohibited under penalty of death. Even one of the respected elders of that generation, Rabbi Eliezer, a man of 90, was ordered by the servants of Antiochus to eat pork so that others would do the same. When he refused they suggested to him that he pick up the meat to his lips to appear to be eating. But Rabbi Eliezer refused to do even that and was executed.

There were thousands of others who likewise sacrificed their lives. The famous story of Hannah and her seven children happened at that time. Antiochus's men went from town to town and from village to village to force the inhabitants to worship pagan gods. Only one refuge area remained and that was the hills of Judea with their caves. But even there did the Syrians pursue the faithful Jews, and many a Jew died a martyr's death.

Mattityahu

One day the henchmen of Antiochus arrived in the village of Modin where Mattityahu, the old priest, lived. The Syrian officer built an altar in the marketplace of the village and demanded that Mattityahu offer sacrifices to the Greek gods. Mattityahu replied, "I, my sons and my brothers are determined to remain loyal to the covenant which our G-d made with our ancestors!"

Thereupon, a Hellenistic Jew approached the altar to offer a sacrifice. Mattityahu grabbed his sword and killed him, and his sons and friends fell upon the Syrian officers and men. They killed many of them and chased the rest away. They then destroyed the altar.

Mattityahu knew that Antiochus would be enraged when he heard what had happened. He would certainly send an expedition to punish him and his followers. Mattityahu, therefore, left the village of Modin and fled together with his sons and friends to the hills of Judea. All loyal and courageous Jews joined them. They formed legions and from time to time they left their hiding places to fall upon enemy detachments and outposts, and to destroy the pagan altars that were

built by order of Antiochus.

The Maccabees

Before his death, Mattityahu called his sons together and urged them to continue to fight in defense of G-d's Torah. He asked them to follow the counsel of their brother Shimon the Wise. In waging warfare, he

said, their leader should be Judah the Strong. Judah was called "Maccabee," a word composed of the initial letters of the four Hebrew words Mi Kamocho Ba'eilim Hashem, "Who is like You, O G-d."

Antiochus sent his General Apolonius to wipe out Yehuda and his followers, the Maccabees. Though greater in number and equipment than their adversaries, the Syrians were defeated by the Maccabees. Antiochus sent out another expedition which also was defeated. He realized that only by sending a powerful army could he hope to defeat Judah and his brave fighting men. An army consisting of more than 40,000 men swept the land under the leadership of two commanders, Nicanor and Gorgias. When Judah and his brothers heard of that, they exclaimed: "Let us fight unto death in defense of our souls and our Temple!" The people assembled in Mitzpah, where Samuel, the prophet of old, had offered prayers to G-d. After a series of battles the war was won.

The Dedication

Now the Maccabees returned to Jerusalem to liberate it. They entered the Temple and cleared it of the idols placed there by the Syrian vandals. Judah and his followers built a new altar, which he dedicated on the twenty-fifth of the month of Kislev, in the year 3622.

Since the golden Menorah had been stolen by the Syrians, the Maccabees now made one of cheaper metal. When they wanted to light it, they found only a small cruse of pure olive oil bearing the seal of the High Priest Yochanan. It was sufficient to light only for one day. By a miracle of G-d, it continued to burn for eight days, till new oil was made available. That miracle proved that G-d had again taken His people under His protection. In memory of this, our sages appointed these eight days for annual thanksgiving and for lighting candles.

More Chanukah story details at www.jewishidaho.com/102816.



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THE FIFTH NIGHT a story

Rabbi Asher Sossonkin, a soldier in the Lubavitcher Rebbe's army of teachers and activists who kept Judaism alive in Communist Russia in the darkest years of repression, spent many years in Soviet labor camps for his "counter-revolutionary" activities. In one of these camps he made the acquaintance of a Jew by the name of Nachman Rozman. In his youth, Nachman had abandoned the traditional Jewish life in which he was raised to join the communist party; he served in the Red Army, where he rose to a high rank; but then he was arrested for engaging in some illegal business and sentenced to a long term of hard labor in Siberia.

Rozman was drawn to the chassid who awakened in him memories of the home and life he had forsaken. With Reb Asher's aid and encouragement, he began a return to Jewish observance under conditions where keeping kosher, avoiding work on Shabbat, or grabbing a few moments for prayer meant subjecting oneself to near-starvation, repeated penalties and a daily jeopardy of life and limb.

One winter, as Chanukah approached, Reb Asher revealed his plan to his friend. "I'll get hold of a small, empty food can—the smaller the better, so it'll be easy to hide and escape notice. We'll save half of our daily ration of margarine over the next two weeks, for oil. We can make wicks from the loose threads at the edges of our coats. When everyone's asleep, we'll light our 'menorah' under my bunk...."

"Certainly not!" cried Nachman Rozman. "It's Chanukah, Reb Asher, the festival of miracles. We'll do the mitzvah the way it should be done. Not in some rusty can fished out from the garbage, but with a proper menorah, real oil, at the proper time and place. I have a few rubles hidden away that I can pay Igor at the metal-working shed; I also have a few 'debts' I can call in at the kitchen...."

A few days before Chanukah,

Nachman triumphantly showed Reb Asher the menorah he had procured—a somewhat crude vessel but unmistakably a "real" menorah, with eight oil-cups in a row and a raised cup for the shammash. On the first evening of Chanukah, he set the menorah on a stool in the doorway between the main room of their barracks and the small storage area at its rear, and filled the right-hand cup; together, the two Jews recited the blessings and

kindled the first light, as millions of their fellows did that night in their homes around the world.

On that first night the lighting went off without a hitch, as it did on the second, third and fourth nights of the festival. As a rule, the prisoners in the camp did not inform on each other, and their barrack-mates had already grown accustomed to the religious practices of the two Jews.

On the fifth night of Chanukah, just as Reb Asher and Nachman had lit five flames in their menorah, a sudden hush spread through the barracks. The prisoners all froze in their places and turned their eyes to the doorway, in which stood an officer from the camp's high command.

Though surprise inspections such as these were quite routine occurrences, they always struck terror in the hearts of the prisoners. The officer would advance through the barracks meting out severe penalties for offenses such as a hidden cigarette or a hoarded crust of bread. "Quick, throw it out into the snow," whispered the prisoners, but the officer was already striding toward the back doorway, where the two Jews stood huddled over the still-burning flames of their candelabra.

For a very long minute the officer gazed at the menorah. Then he turned to Reb Asher. "P'yat? (Five?)" he asked.

"P'yat," replied the chassid.

The officer turned and exited without a word.

More Chanukah stories at www.jewishidaho.com/102817



Recipe for Delicious

Traditional Donuts

Donuts, an old-fashioned treat, are never quite as good when store-bought.

Try them homemade!

INGREDIENTS

- 1 ¾ ounces fresh yeast
 - 1 ½ cups warm water
 - 1 Tbsp. sugar
 - 3 eggs
 - ½ cup oil
 - ½ cup sugar
 - ½ cup non-dairy creamer
 - 1 tsp. vanilla extract
 - 1 tsp. grated lemon peel
 - 6 to 7 cups of flour
- Also:
- Oil for frying
 - Confectioners' sugar

Use: 2-quart pot
Yields: 5 to 6 dozen donuts

INSTRUCTIONS

In a small bowl, combine yeast, water, and sugar (first three ingredients). Set aside for 5 minutes.

In a large mixer bowl: place eggs, oil, sugar, non-dairy creamer, vanilla, and grated lemon peel. Add yeast mixture; add flour until soft dough is formed. (Dough need not be dry; it should be softer than challah dough.) Knead for a few minutes. Cover and allow to rise until doubled in bulk, about 1 to 1-½ hours.

Roll out dough ½-inch thick on floured surface. Cut out circles with a doughnut cutter.

Place 2 or 3 inches oil in a 2-quart saucepan and heat over a medium flame until hot. Place four donuts at a time in the oil. Brown on one side and then on the other. Remove with slotted spoon, drain and cool on paper towels. Dust with confectioners' sugar.

Note: To test if dough is ready for rolling, place a small piece in a glass of water—if the dough floats to the top, it is ready.

More Chanukah recipes at www.jewishidaho.com/454611

A BOUQUET OF ROSES relationships

by Chana Weisberg

Like most women, I love flowers.

My favorite is a dozen or more long-stemmed, freshly cut red roses. But a bouquet of any brilliant assortment -- whether orchids, petunias or birds of paradise, will always bring a smile to my face.

My husband knows of this weakness of mine. He uses it to his advantage whenever he wants to win my heart or gain forgiveness for any of the misdeeds that husbands are so well known for.

The other evening, as my husband was heading out the front door, I reminded him of his promise to be back promptly at 7:30. I was teaching a class at 8 o'clock and had some errands to take care of beforehand. I impressed upon him the need for me to leave on time as I urged him not to lose sight of his watch or become sidetracked.

At exactly 7:31, I was waiting impatiently by the front door, peering down the block for our gray van. By 7:45, I was pacing frantically up and down my front corridor nervously eyeing the clock, and by 7:53, when my husband finally sauntered up our front steps, I could barely contain myself.

Thrusting an exquisite bouquet into my arms, he announced that he had passed a stand selling especially beautiful flowers. Proudly he explained that, knowing how much I love flowers, he decided to stop and was "a little" delayed in the process.

Had I not been as rushed as I was, I would have found my tongue, and contrary to my husband's perception, would have expressed just how enraged I was. Instead, I wordlessly grabbed the keys, dumped the flowers and stormed out the door.

Shelving my plans for any errands, and running a few stop signs along the way, I arrived at my lecture, nerves ravaged, just in the nick of time.

After a few moments, I calmed down and could actually teach. The many participants were, as usual, women from a wide variety of backgrounds exploring their spirituality via the teachings of Torah and Chassidism.

As the class came to its conclusion, one student, Diane asked why organized religion was so vital. "Why not just feel G-d in our hearts? After all, what is the need for all the do's and don'ts of Judaism?"

I thought for a moment. Suddenly the analogy struck me.

I relayed to the women the evening's events, prior to my arrival at the class. I asked if they thought I was justified in being upset with my husband's purchase.

As sister women, I was certain of their response. Of course, they thought such behavior was completely uncalled for.

"But why?" I questioned. "What was wrong with him doing something he thought I would like?"

"You told him that you needed him home on time and he totally disregarded that. He was too self-absorbed to understand your perspective, your need to be on time. He just doesn't get it." Diane articulated what some of the others were thinking.

"Yes, but he came late in order to buy me a present. Doesn't that prove his love?" I was playing devil's advocate.

Diane was insistent. "True, he wanted to please you. But on his terms, not yours. He was disregarding your explicit wish and need in order to do something that he imagined you would enjoy."

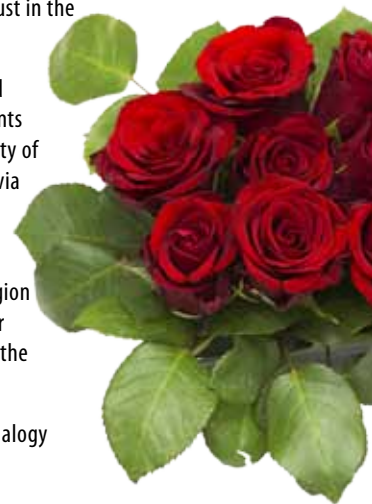
"I guess that is what Torah is all about," I said. "G-d tells us His terms -- what He needs from our relationship. Sure, we can then bypass His wishes -- and even do something wonderful and benevolent. We may even have Him in mind. But ultimately, isn't that acting on our own terms, disregarding His? We may not always understand His needs or wants. But Torah is G-d's explicit communication with us, telling us this is what I need, this is what is important for Me. This is what you can do to have a relationship with Me. Maybe it doesn't make sense to you. Maybe you understand, maybe you don't; but this is what I want you to do."

When I came home later that evening, the roses were adeptly arranged in a crystal vase on the kitchen table. By the foot of the vase, lay a small card.

It was a sincere apology note.

I guess even husbands sometimes do get it.

Chana Weisberg is a Toronto-based writer, editor and lecturer. She authored several books, including her latest, Tending the Garden: The Unique Gifts of the Jewish Woman. She has served as the dean of several women's educational institutes, and lectures internationally on issues relating to women, faith, relationships and the Jewish soul.



Playing
Dreidel

When the Greek Antiochus forbade Torah study, Jewish children studied together secretly in caves. When they heard a Greek officer approaching, they would hide their schoolbooks and pretend to be playing with tops.

We play dreidel (sevivon in Hebrew) on Chanukah as a reminder of these brave children and their courage. The word dreidel comes from the Yiddish word *drei*, which means "turn." Our dreidels have four sides, with a Hebrew letter imprinted on each: *Nun, Gimmel, Hay, and Shin*. These stand for the Hebrew words *Ness Gadol Haya Sham*, which means "a great miracle happened there, in reference to the Maccabees' miraculous victory. In Israel, the dreidels say *Nun, Gimmel, Hay, and Pay* which stand for "Ness Gadol Haya Poh - A great miracle happened here."

THE RULES

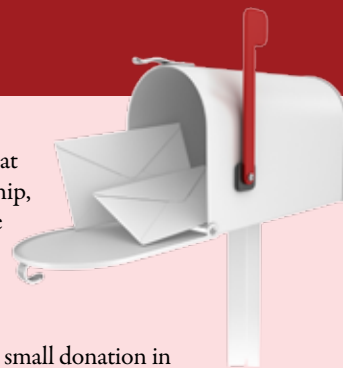
To play, you need a dreidel and some coins (or anything small but easily counted, like candy or cereal pieces). All players begin with an equal amount, and also establish the "pot" by contributing equally.

Take turns spinning the dreidel. If it lands on:

- ⚡ **Nun**—get nothing.
- ⚡ **Gimmel**—take the whole pot.
- ⚡ **Hay**—take half the pot.
- ⚡ **Shin**—pay two into the pot.

If the pot empties out, everyone contributes equally once again.

FROM OUR MAILBOX & INBOX



Dear Rabbi Mendel:

I want to thank you for the time you spend with J. on his Jewish studies and the way you have been exposing him to Judaism and the Holidays. It is very touching to see you at the school working with the boys and how obvious it is to me that you care very much!

J. is far away from Florida and, because of my limited time with him, I am not able to take him to services and expose him to the sort of things you are doing.

Please accept the enclosed check as a token of my appreciation.

All the best,

K.G.

Dear Rabbi Lifshitz,

Thank you for your kind words and well wishes for me and my family for the coming year. I appreciate your courtesy.

I also appreciate your sharing information about the work the Chabad Jewish Center has been doing to benefit Idaho communities. Thank you for your service to



our state.

It is essential for me to be informed of the concerns of all Idahoans. I appreciate your willingness to share your thoughts with me. Please rest assured I will keep your comments and ideas in mind as I continue to work to ensure Idaho's views are represented at the national level.

Sincerely,

Mike Crapo
United States Senator

Dear Rabbi Mendel,

The staff at CATCH would like to take a moment to say thank you. These words fall short in expressing fully our feelings of gratitude for your blessing upon our building and our mission. As CATCH, Inc. moves forward to carry out the good work we feel commissioned to continue, your prayers and support will continue to inspire and encourage us in our service to others. Again, thank you for your immeasurable contribution to our celebration!

Blessings to you!

Greg Morris,
CATCH, Inc.

Dear Rabbi,

Thank you for sending Rabbis Cohen and Kesselman to visit us in Pocatello, for the

wonderful Shabbat meal and fellowship, and especially the lessons. We were truly blessed by your kindness.

Please accept this small donation in appreciation.

May G-d really bless you.

R & R

Dear Rabbi & Esther,

Thank you for your support of my family on the East Coast during Hurricane Sandy. It's really amazing to see the network of Chabad pitching in and connecting Jews from all walks of life in good and tough times. It really gave me a sense of security to know that I always have someone to turn to - both when I travel and when friends or relatives are in need.

I hope to see you soon.

E. G.

Rabbi Mendel,

I really want to thank you for visiting us yesterday. As you know, we do not get out much and it's wonderful that you brought the children as well.

Best wishes,

B. P.

Letters to the Editor & Articles

We'd love to hear from you. Please submit your comments, articles, suggestions and letters to chabad@jewishidaho.com or send them via postal mail.

All submission are subject to editorial review.

Upon request anonymity will be honored.

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CHASSIDIC CORNER listening

Insights from the Chassidic Masters

There's an old chassidic saying which posits that there are three types of conversations. The first type is where everyone talks and nobody listens. The second is where one person talks and others listen. The third -- and highest -- form of conversation is when no one talks and everyone listens.



Quality listening occurs when participants silently listen not only to what is being said but also to what is not being said.

Learn more about Chassidic thought at www.jewishidaho.com/109853

Ask the Rabbi

I fear for the future of the Jewish people. When I look at my family and where they are headed, it is not very promising. My grandfather was a rabbi, but I am not sure my grandchildren will even be Jewish. What is the secret to keeping Judaism alive?

by Aaron Moss

I have yet to meet a Jew who doesn't proudly claim, "My grandfather was a rabbi." It seems that three generations ago everyone was a rabbi.

What they really mean is that their grandfather was an observant Jew. He probably had a beard, prayed every day, and was knowledgeable in Torah. He may have been a cobbler or merchant or baker, but he was a committed Jew.

Anyone who identifies as Jewish today only need go back three or four generations to find observant Jews in their family. And from there an unbroken chain of Jewish living that goes back more than three thousand years. Not that everyone has always been observant. There were plenty of unobservant Jews. But we don't know their grandchildren. They have been lost to the Jewish community.



Jewishness without Jewish observance cannot last more than a couple of generations. Unless they return to living Jewishly, the children of unobservant Jews will stop being Jewish altogether and assimilate. A family of unobservant Jews will lose one or the other - either the Jewishness, or the unobservance. You can't have both.

This is not a new phenomenon. Throughout Jewish history there have been individuals and groups who tried to keep a Jewish identity without Jewish practice. It has never worked. A vague Jewish ethnic feeling, devoid of any spiritual purpose and with no compelling message that is relevant to life, cannot last long. Only proud and authentic Judaism, that offers

relevance and meaning, direction and inspiration, will stand the test of time.

In the times of the **Chanukah story**, a small band of faithful Jews stood up against the vast majority of Jews who subscribed to Hellenism, the Greek way of life. We celebrate Chanukah today because we descend from those faithful few.

The solution to Jewish continuity is no secret, it's obvious. Living breathing Judaism produces living breathing Jews. Do for your grandchildren what your grandfather did for you - be a living example of what it means to live a vibrant Jewish life. They don't need their grandfather to be a rabbi, but they need him to be a proud and practicing Jew.

More Ask the Rabbi at www.jewishidaho.com/asktherabbi

THE SHAMASH

The Elevated Shamash

From a 1963 letter of the Lubavitcher Rebbe

I would like to note, in reference to the sketch of the Chanuka menorah as it appears, that it is customary for the shamash to be higher than the line of the candles.

A simple explanation of this is related to the prohibition against making use of the Chanuka lights because they are holy; the shamash is therefore placed more prominently.

A deeper Chasidic explanation is that one who sets aglow the "soul of man which is the candle of G-d" attains an extraordinary merit, on an even higher plane than the person whose soul was illuminated.



E-TORAH

Sign up for our weekly e-mail!

Would you like to receive a weekly e-mail packed with timely and relevant Torah insights, upcoming events, candle lighting times, Jewish news, articles on current events and more?

It's easy!

Just e-mail chabad@jewishidaho.com and we'll add you to our list of happy subscribers!



Visit us at

www.jewishidaho.com — updated daily!



Sukkah Building



Sukkah Party



Sukkah Party



Sukkah Party



Hebrew School



Hebrew School



Subs in the Sukkah



Subs in the Sukkah



Subs in the Sukkah



Jewish Kids Club



Jewish Kids Club



Jewish Kids Club



Subs in the Sukkah



Subs in the Sukkah



Bar & Bat Mitzvah Club



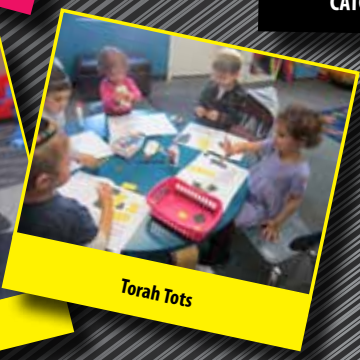
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MYTH: Chabad Lubavitch of Idaho is supported
by Chabad Lubavitch headquarters.

FACT: We are fully responsible to raise our own budget and are supported by individuals
that care. 100% of your contribution goes directly into the local Jewish community.



Merci

谢谢

GRAZIE

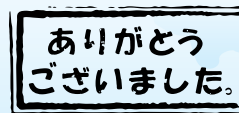
תודה
רבך



Спасибо



شكراً



MESSAGE FROM THE REBBE

ILLUMINATING THE WORLD

FROM A 1980 LETTER OF THE
LUBAVITCHER REBBE, RABBI
MENACHEM M. SCHNEERSOHN
OF RIGHTEOUS MEMORY

Chanukah, the Festival of Lights,
recalls the victory—more than
2100 years ago—of a militarily
weak but spiritually strong Jewish
people over the mighty forces of a
ruthless enemy that had overrun the
Holy Land and threatened to engulf
the land and its people in darkness.

The miraculous victory—
culminating with the dedication
of the Sanctuary in Jerusalem and
the rekindling of the Menorah
which had been desecrated and
extinguished by the enemy—has
been celebrated annually ever

since during these eight days of
Chanukah, especially by lighting
the Chanukah Menorah, also as a
symbol and message of the triumph
of freedom over oppression, of spirit
over matter, of light over darkness.

It is a timely and reassuring
message, for the forces of darkness
are ever present. Moreover, the
danger does not come exclusively
from outside; it often lurks close
to home, in the form of insidious
erosion of time-honored values
and principles that are at the
foundation of any decent human
society. Needless to say, darkness
is not chased away by brooms and
sticks, but by illumination. Our
sages said, "A little light expels a lot
of darkness."

The Chanukah Lights remind us in a
most obvious way that illumination
begins at home, within oneself
and one's family, by increasing and
intensifying 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 the Chanukah Lights are
expressly meant to illuminate the
"outside," symbolically alluding to
the duty to bring light also to those
who, for one reason or another, still
walk in darkness.

What is true of the individual is true
of a nation, especially this great
United States, united under G-d,
and generously blessed by G-d with

material as well as spiritual riches.
It is surely the duty and privilege of
this Nation to promote all the forces
of light both at home and abroad,
and in a steadily growing measure.

Let us pray that the message of the
Chanukah Lights will illuminate
the everyday life of everyone
personally, and of the society at
large, for a brighter life in every
respect, both materially and
spiritually.



More about the Rebbe at
www.jewishidaho.com/rebbe

CHANUKAH PROGRAMS

Thursday
December 13
7:00 PM

DOWNTOWN BOISE
Corner Capitol Blvd. & Myrtle St.

Dignitaries & Community Leaders
Kindle Idaho's Tallest Menorah

Refreshments • Dreidels • Music
Show your Chanukah Pride

GRAND MENORAH LIGHTING CEREMONY

more info at www.jewishidaho.com/giantmenorah

Check out the public Menorah display in downtown and at Boise Towne Square!

A Chanukah Celebration for Women

You are invited to join our annual

CHANUKAH GRAB BAG

Bring a wrapped gift between \$5 and \$10 (no food items please)
Chanukah game and gift exchange.

Home of Mylynda Massart
3500 W. Scenic drive, Boise, ID 83703

CHANUKAH

Saturday
December 15
7:00 pm



CHANUKAH BOWL

Sunday, December 9
FREE

Details on back cover



UPCOMING PROGRAMS



JEWISH KIDS CLUB

CRAFTS & COOKING • AGES 5-12

UPCOMING EVENTS

Sunday, December 2

Design a Personal Netilat Yadayim Cup

Sunday, January 13

Craft Your Own Tzedakah Box

More info at www.jewishidaho.com/kidsclub

Jewish Women's Circle

UPCOMING EVENTS

December 15

CHANUKAH GRAB BAG

Details on Page 14

Sunday, January 6, 7:00 PM

SHABBAT CANDLE TRAY

Create a frosted mirror tray for your Shabbat candles

Hostess: Renee Hon

2541 W. Torana Dr., Meridian ID 83646

Cost: \$10

Sunday, February 10, 4-6 PM

SCRAPBOOKING

Bring 10 photos! Space is limited.

Venue: Michael's

8633 West Franklin Rd., Boise, ID 83709

Cost: \$10



More info at www.jewishidaho.com/jwc

SHABBATON

Friday, January 25

GUEST SPEAKER

More information at
www.jewishidaho.com

FARBRENGENS

YUD TES KISLEV

Monday, December 3

YUD SHEVAT

Sunday, January 20

More information at
www.jewishidaho.com



Monday, December 24

8:00 PM

More info at
www.jewishidaho.com

Join us for a Jewish Movie
and nosh.

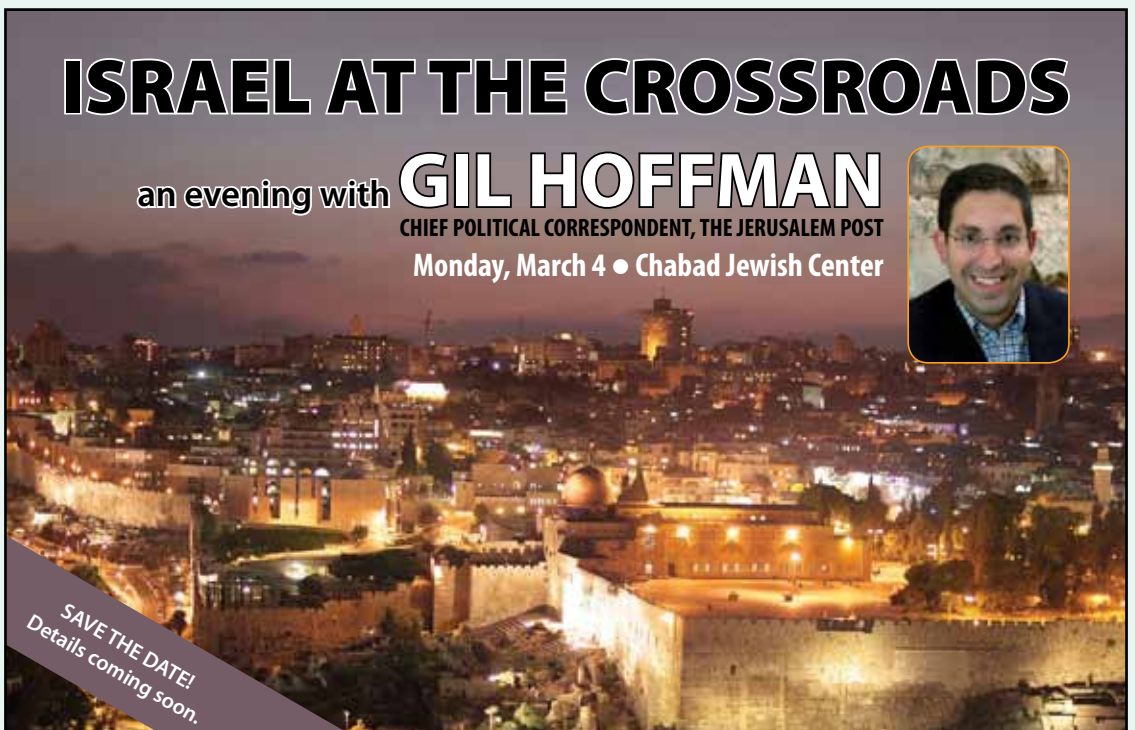


ISRAEL AT THE CROSSROADS

an evening with **GIL HOFFMAN**

CHIEF POLITICAL CORRESPONDENT, THE JERUSALEM POST

Monday, March 4 • Chabad Jewish Center



SAVE THE DATE!
Details coming soon.



Chabad Lubavitch of Idaho
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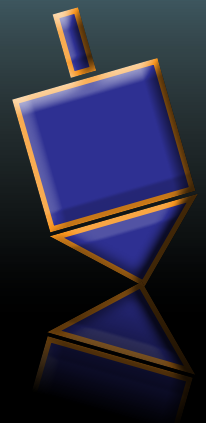
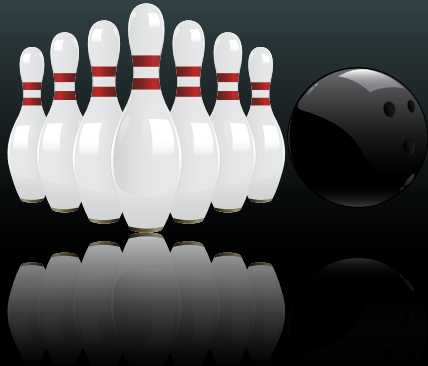
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**Grand Menorah
Lighting Ceremony**

*Downtown Boise
December 13
Details inside*

CHANUKAH BOWL



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LATKES • CHANUKAH GELT
DREIDELS • MENORAH LIGHTING
RAFFLES • JEWISH MUSIC
FREE**

TWENTIETH CENTURY LANES

**4712 W. State Street, Boise
Sunday, December 9
FREE BOWLING: 1-3pm
CHANUKAH PARTY: 3-4pm**



More info at www.jewishidaho.com