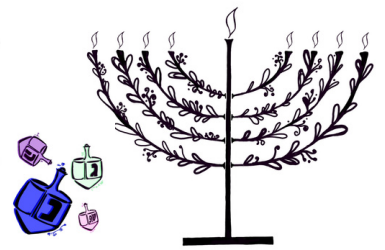


CHANUKAH



Chanukah, which means dedication in Hebrew, is a celebration of freedom for Jewish people to practice their faith and traditions in safety.

The story of the Maccabees and their victory over the Greeks in order to worship in the Temple in Jerusalem becomes a message of resilience and courage for Jews everywhere. The miracle of the oil lasting eight days contains a message of faith and hope, simply lighting the oil for one day was, in itself, an act of faith.

At this time of the longest nights of the year, in a world that seems to be forever darkened in the shadow of conflict, hatred and oppression, the lights of Chanukah are a sign of the possibility for dawn to break and new light to shine for all peoples everywhere – free and at peace. We are charged with taking that light into the world, to make it better for all.

Before lighting the Chanukiyah

We praise You, Eternal God, Sovereign of the universe: You sanctify us by Your commandments, and enjoin us to kindle the Chanukah lights.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו. וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה.

Baruch attah adonai eloheinu melech ha-olam, asher kidd'shanu b'mitsvotav, v'tsivvanu l'hadlik neir shel chanukah.

We praise You, Eternal God, Sovereign of the universe: You performed wonders for our ancestors in days of old, at this season.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׁעָשִׂה נִסִּים
לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם וּבְזִמְנֵהּ הַזֶּה

Baruch attah adonai eloheinu melech ha-olam, she'asah nissim la'avoteinu ba-yamim ha-heim uva-z'man ha-zeh.

When lighting the Chanukiyah for the first time

We praise You, Eternal God, Sovereign of the universe: You have kept us alive, sustained us and enabled us to reach this season.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שֶׁחַיֵּינוּ וְקִיַּמְנוּ
וְהִגִּיעֵנוּ לְזִמְנֵהּ הַזֶּה

Baruch attah adonai eloheinu melech ha-olam, shehecheyanu v'kiy'manu v'higgi'anu la-z'man ha-zeh.

After lighting the Chanukiyah

We kindle these lights in remembrance of the wonderful deliverance You performed for our ancestors in those days at this time through Your holy priests. During all the eight days of Chanukah these lights are sacred; we are enjoined not to use them but only to gaze upon them, so that their glow may move us to give thanks for Your wonderful acts of deliverance.

הַנִּרְוֹת הַלְלוּ אֱנוּ מַדְלִיקִים עַל הַנְּסִים וְעַל הַתְּשׁוּעוֹת וְעַל
הַנְּפִלְאוֹת וְעַל הַנְּחֻמּוֹת שְׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם וּבְזִמְנֵהּ
הַזֶּה עַל יְדֵי כַהֲנָיִךְ הַקְּדוֹשִׁים. וְכָל־שִׁמְנַת יָמֵי חֲנֻכַּת הַנִּרְוֹת הַלְלוּ
קֹדֶשׁ וְאִין לָנוּ רְשׁוֹת לְהִשְׁתַּמֵּשׁ בָּהֶם אֶלָּא לְרְאוֹתָם בַּלְבֵּד. כְּדִי
לְהוֹדוֹת לְשִׁמְךָ עַל־נִסְיֶיךָ וְעַל־יְשׁוּעֹתֶיךָ וְעַל־נְפִלְאוֹתֶיךָ

*Haneirot hallalu anu madlikim al ha-nissim v'al ha-t'shu'ot v'al ha-nifla'ot v'al ha-
nechamot she'asita la'avoteinu ba-yamim ha-heim uva-z'man ha-zeh, al y'dei kohanecha ha-k'doshim, v'chol sh'monat y'mei
chanukah ha-neirot hallalu kodesh, v'ain lanu r'shut l'hishtameish ba-hem, ella lir'otam bilvad, k'dei l'hodot l'shimcha al
nissecha v'al y-shu'atecha v'al nifl'otecha.*

Ma'oz Tsur

Ma'oz tsur y'shu'ati
l'cha na'eh l'shabei'ach,
Tikkon beit t'fillati
v'sham todah n'zabei'ach,



Refuge, Rock of my salvation, to You our
praise is due. Let Your house become a
house of prayer and thanksgiving
for all peoples.

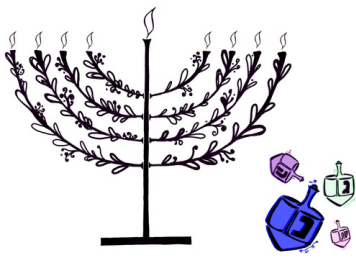


מְעוֹז צוּר יְשׁוּעָתִי
לְךָ נִאֶה לְשַׁבַּח,
תִּכּוֹן בֵּית תְּפִלָּתִי
וְשֵׁם תוֹדָה נִזְבַּח,

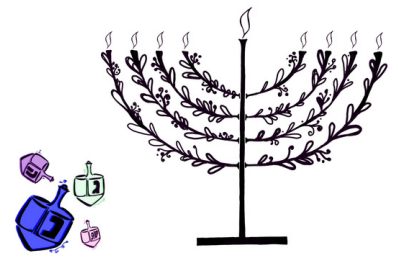
L'eit tashbit matbei'ach
vetsar ha-m'nabei'ach,
Az egmor b'shir mizmor
Chanukat ha-mizbei'ach.

When by Your will all bloodshed ends
and enemies cease to scream hate:
Then we shall celebrate
with joyful song the true dedication of
Your altar.

לְעַת תִּשְׁבֵּית מַטְבַּח
וְצַר הַמִּנְבַּח,
אֲז אֶגְמֹר בְּשִׁיר מִזְמוֹר
חֲנֻכַּת הַמִּזְבֵּחַ.



CHANUKAH



We wanted to take this opportunity to encourage conversations to take place around the table with friends, family, invited guests.

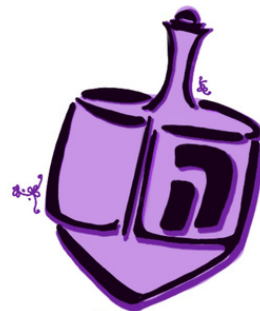
The Hebrew letters on the dreidel stand for 'Nes Gadol Hayah Sham' – 'a great miracle happened there', or 'here' if you're in Israel. This year, we're inspired by the message of hope that the lights bring—the story of Chanukah inspires us to reflect on the importance of our heritage as Jews, the freedom of religion, prayers for those held captive and the peace we yearn for in Israel, between the Palestinians and Israelis and in the whole world.

נ ג ה שׁ פ

We want to model how to see the humanity in one another and to hear the complexity of our experiences at this moment after 7th October 2023 and our pain and grief. The temporary shelter of the Sukkah, with its protection, never felt more fragile than when we woke on Simchat Torah morning. Since then, we have grappled with many questions and, reaching Chanukah, we are reminded again that dedication to our Judaism and humanity is key to our hope for the future. Please use your game of sevivon (dreidel) to also allow yourself to ask the following questions when your sevivon lands on each letter—whilst you play and eat sufganiyot (doughnuts)!



נצחון
What does your 'win' look like?



הבדלה
What separates you or divides you
-what parts of your identity or views are in conflict?



גדלות נפש
What are the acts that grow your soul?



פהלשם
What's your relationship with Israel
-does it feel close or distant?



Rabbi Miriam Berger, Senior Rabbi
Finchley Reform Synagogue
frs.org.uk

An Initiative of:



Rabbi Neil Janes
SBJC
sbjc.org.uk