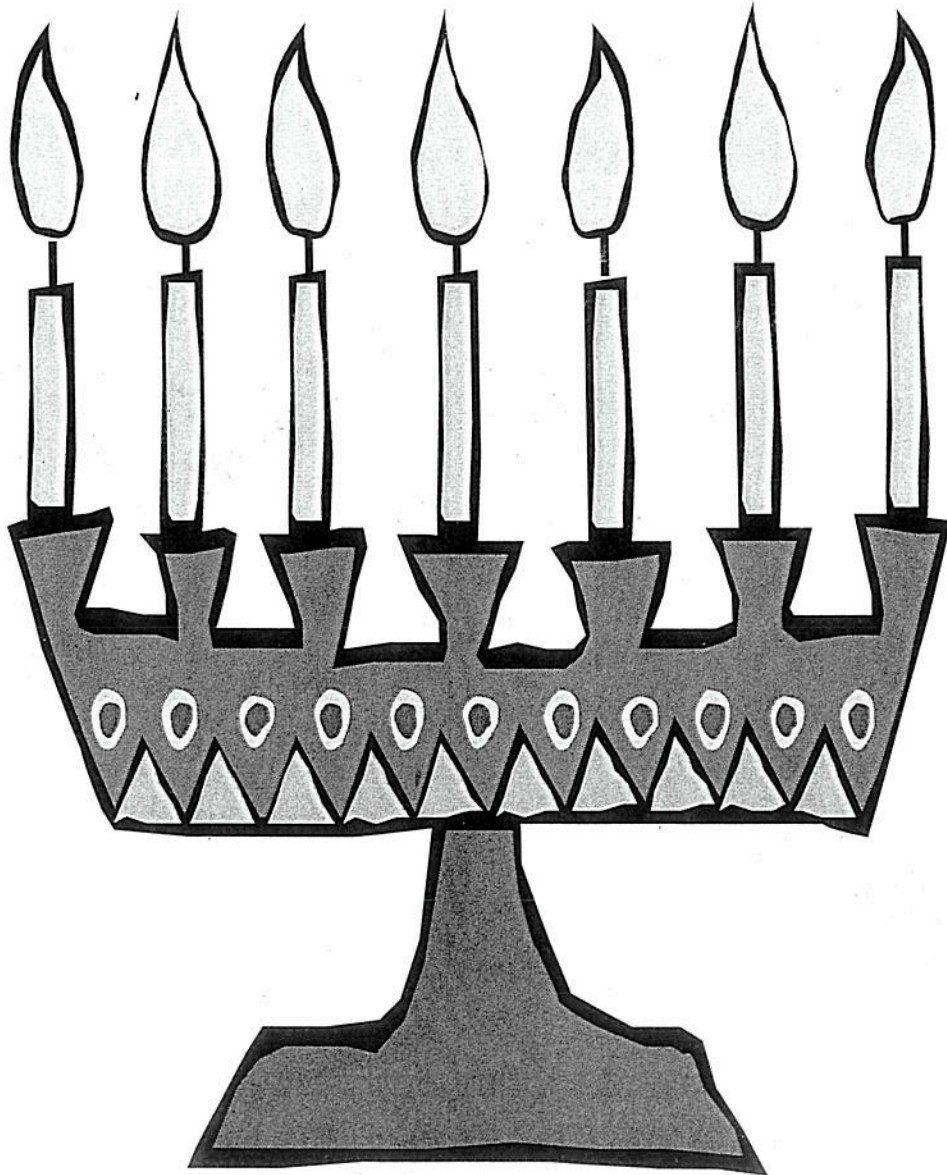


Our Hannukah Home Service



Congregation B'nai Israel
Spartanburg S.C.





Happy Hanukkah

Chanukah

The lights of Chanukah are a symbol of our joy. In time of darkness, our ancestors had the courage to struggle for freedom: freedom to be themselves, freedom to worship in their own way. Theirs was a victory of the weak over the strong, the few over the many, and the righteous over the arrogant. It was a victory for all ages and all peoples.

* *

אֲשֶׁרִי הִנְפָּרוֹר שְׁנֵשֶׁרף וְהָצִית לְהַבּוֹת.
אֲשֶׁרִי הִלְהָבָה שְׂפָעָהּ בְּסִתְּרִי לְבָבוֹת.
אֲשֶׁרִי הִלְבָּבוֹת שִׁידְעוּ לְחִדּוֹל בְּכָבוֹד.
אֲשֶׁרִי הִנְפָּרוֹר שְׁנֵשֶׁרף וְהָצִית לְהַבּוֹת.

Blessed is the match consumed in kindling flame.

Blessed is the flame that burns in the heart's secret places.

Blessed is the heart with strength to stop its beating for
honor's sake.

Blessed is the match consumed in kindling flame..

* *

Zion hears and is glad;

the cities of Judah rejoice, O Lord,

because of Your judgments.

שָׁמְעָה וַתִּשְׂמַח צִיּוֹן;

וַתִּגְלֶנָּה בְּנוֹת יְהוּדָה,

לְמַעַן מִשְׁפָּטֶיךָ, יי.

* *

Within living memory, our people was plunged into deepest darkness. But we endured; the light of faith still burns brightly, and once again we see kindled the flame of freedom. Our people Israel has survived all who sought to destroy us. Now, through love and self-sacrifice, we labor to renew our life.

Let the lights we kindle shine forth for the world. May they illumine our lives even as they fill us with gratitude that our faith has been saved from extinction time and again.

* *



CHANUKAH

*The candles are placed in the Menorah from right to left,
and kindled from left to right*

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

Blessed is the Lord our God, Ruler of the universe, by whose Mitzvot
we are hallowed, who commands us to kindle the Chanukah lights.

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

Blessed is the Lord our God, Ruler of the universe, who performed
wondrous deeds for our ancestors in days of old, at this season.

On the first night only

ברוך אתה, יי אלהינו, מלך העולם, שהחיינו וקימנו והגיענו
לזמן הזה.

Blessed is the Lord our God, Ruler of the universe, for giving us
life, for sustaining us, and for enabling us to reach this season.

(See back page.)

The following verses might be recited after the lights are kindled

1. העם ההלכים בחשך ראו אור גדול.

The people who walked in darkness have seen a great light.

2. כי נפלתי, קמתי; כי אשב בחשך, יי אור לי.

Though I fall, I shall rise; though I sit in darkness, the Lord
shall be a light to me.

3. כי אתה תאיר נרי; יי אלהי יגיה חשבי.

For You light my lamp; the Lord God makes bright my
darkness.

4. זרח בחשך אור לישרים; חנון, ורחום, וצדיק.

Light dawns in the darkness for the upright; for the one who
is gracious, compassionate, and just.

CHANUKAH

5. יי אורי וישעי; ממי אירא?

The Lord is my light and my help; whom shall I fear?

6. כי נר מצוה, ותורה אור.

For the Mitzvah is a lamp, and the Torah is light.

7. קומי, אורי, כי בא אורך, וכבוד יי עליך זרח.

Arise, shine, for your light has come, and the splendor of the Lord shall dawn upon you.

8. לא-יהיה-לך עוד השמש לאור יומם, ולננה הירח לא-
יאיר לך; ויהיה-לך יי לאור עולם, ואלהיך לתפארתך.

No more shall the sun be your light by day, nor shall the moon give light to you by night; but the Lord will be your everlasting light, and your God your glory.

* *

הנרות הללו אנחנו מדליקין על הנסים ועל הנפלאות ועל
התשועות ועל המלחמות, שעשית לאבותינו בימים ההם
בזמן הזה.

וכל שמנת ימי חנכה הנרות הללו קדש הם, ואין לנו רשות
להשתמש בהם אלא לראותם בלבד, כדי להודות ולהלל
לשםך הגדול על-נסיך ועל-נפלאותיך ועל-ישועתך.

We kindle these lights because of the wondrous deliverance
You performed for our ancestors.

During these eight days of Chanukah these lights are sacred;
we are not to use them but only to behold them, so that their
glow may rouse us to give thanks for Your wondrous acts of
deliverance.



Chanukah Songs

MI YEMALEIL

Mi ye-ma-leil ge-vu-rot Yis-ra-eil,
o-tan mi yim-neh?
Hein be-chol dor ya-kum ha-gi-bor,
go-eil ha-am.

She-ma! Ba-ya-mim ha-heim
ba-ze-man ha-zeh,
Ma-ka-bi mo-shi-a u-fo-deh.
U-ve-ya-mei-nu kol am Yis-ra-eil
yit-a-cheid, ya-kum le-hi-ga-eil!

מי ימלל
מי ימלל גבורות ישראל,
אותן מי ימנה?
הן בכל דור יקום הגבור,
גואל העם.
שמע! בימים ההם בזמן הזה
מכבי משיע ופודה.
ובימינו כל עם ישראל
יתאחד יקום להגאל!

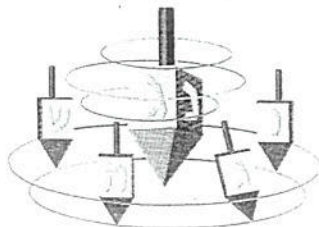
Who can retell the things that befell us,
Who can count them?
In every age a hero or sage
Came to our aid.

Hark! In days of yore, in Israel's ancient land,
Brave Maccabeus led his faithful band.
And now all Israel must as one arise,
Redeem itself through deed and sacrifice!

MA-OZ TSUR

Ma-oz tsur ye-shu-a-ti,
le-cha na-eh le-sha-bei-ach;
ti-kon beit te-fi-la-ti,
ve-sham to-da ne-za-bei-ach.
Le-eit ta-chin mat-bei-ach,
mi-tsar ha-me-na-bei-ach,
az eg-mor, be-shir miz-mor,
cha-nu-kat ha-miz-bei-ach.

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



CHANUKAH

ROCK OF AGES

Rock of ages, let our song
Praise Your saving power;
You, amid the raging foes,
Were our sheltering tower.
Furious, they assailed us,
But Your arm availed us,
And Your word
Broke their sword,
When our own strength failed us.

Kindling new the holy lamps,
Priests approved in suffering,
Purified the nation's shrines,
Brought to God their offering.
And His courts surrounding
Hear, in joy abounding,
Happy throngs,
Singing songs,
With a mighty sounding.

Children of the Maccabees,
Whether free or fettered,
Wake the echoes of the songs,
Where you may be scattered.
Yours the message cheering,
That the time is nearing,
Which will see
All men free,
Tyrants disappearing.



AL HANISIM

Al ha-ni-sim ve-al ha-pur-kan,
ve-al ha-ge-vu-rot, ve-al ha-te-shu-ot,
ve-al ha-mil-cha-mot,
she-a-si-ta la-a-vo-tei-nu,
ba-ya-mim ha-heim, ba-ze-man ha-zeh.

על הנסים

על הנסים, ועל הפרקן,
ועל הגבורות, ועל התשועות,
ועל המלחמות,
שעשית לאבותינו
במים קהם, בזמן הזה.

CHANUKAH

Bi·mei Ma·tit·ya·hu ben Yo·cha·nan

ko·hein ga·dol, Chash·mo·na·i

u·va·nav,

ke·she·a·me·da mal·chut Ya·van

al a·me·cha Yis·ra·eil,

le·hash·ki·cham To·ra·te·cha,

u·le·ha·a·vi·ram mei·chu·kei

re·tso·ne·cha.

Ve·a·ta be·ra·cha·me·cha ha·ra·bim,

a·mad·ta la·hem be·eit tsa·ra·tam.

בִּימֵי מַתִּיתְהוּ בֶן־יֹחָנָן

כֹּהֵן גָּדוֹל, חַשְׁמוֹנָאִי וּבְנָיו,

כְּשֶׁעָמְדָה מַלְכוּת יָוֶן

עַל עַמֶּךָ יִשְׂרָאֵל,

לְהַשְׁכִּיחַם תּוֹרָתְךָ,

וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ.

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים,

עָמַדְתָּ לָהֶם בַּעֵת צָרָתָם.

We give thanks for the redeeming wonders and the mighty deeds by which,
at this season, our people was saved in days of old.

In the days of the Hasmoneans, a tyrant arose against our ancestors, deter-
mined to make them forget Your Torah, and to turn them away from
obedience to Your will. But You were at their side in time of trouble.



Light One Candle

Light one candle for the Maccabee children with thanks 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;
And light one candle for the wisdom
To know that the peacemaker's time is at hand!

Chorus:

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!

Light one candle for the strength that we need: to never become our own foe;
Light one candle for those who are suffering a pain they learned so long ago;
Light one candle for all we believe in, that anger not tear us apart;
And light one candle to bind us together with peace as the song in our heart!
(Chorus)

What is the memory that's valued so highly that we keep it alive in that flame?

What's the commitment to those who have died?

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, this is the promise; this is why we will not fail!

(Chorus)

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

Hanukkah

The Hanukkah Story

Hanukkah (sometimes transliterated Chanukah) is a Jewish holiday celebrated for eight days and nights. It starts on the 25th of the Jewish month of Kislev, which coincides with late November-late December on the secular calendar.

In Hebrew, the word "Hanukkah" means "dedication." The name reminds us that this holiday commemorates the re-dedication of the holy Temple in Jerusalem following the Jewish victory over the Syrian-Greeks in 165 B.C.E.

In 168 B.C.E. the Jewish Temple was seized by Syrian-Greek soldiers and dedicated to the worship of the god Zeus. This upset the Jewish people, but many were afraid to fight back for fear of reprisals. Then in 167 B.C.E. the Syrian-Greek emperor Antiochus made the observance of Judaism an offense punishable by death. He also ordered all Jews to worship Greek gods.

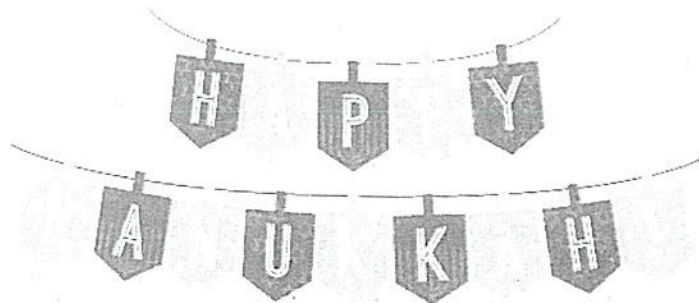
Jewish resistance began in the village of Modlin, near Jerusalem. Greek soldiers forcibly gathered the Jewish villages and told them to bow down to an idol, and then eat the flesh of a pig – both practices that are forbidden to Jews.

A Greek officer ordered Mattathias, a High Priest, to acquiesce to their demands, but Mattathias refused. When another villager stepped forward and offered to cooperate on Mattathias' behalf, the High Priest became outraged. He drew his sword and killed the villager, then turned on the Greek officer and killed him too. His five sons and the other villagers then attacked the remaining soldiers, killing all of them.

Mattathias and his family went into hiding in the mountains, where other Jews wishing to fight against the Greeks joined them. Eventually they succeeded in retaking their land from the Greeks. These rebels became known as the Maccabees, or Hasmoneans.

Once the Maccabees had regained control they returned to the Temple in Jerusalem. By this time it had been spiritually defiled by being used for the worship of foreign gods and also by practices such as sacrificing swine. Jewish troops were determined to purify the Temple by burning ritual oil in the Temple's menorah for eight days. But to their dismay, they discovered that there was only one day's worth of oil left in the Temple.

They lit the menorah anyway and to their surprise the small amount of oil lasted the full eight days. This is the miracle of the Hanukkah oil that is celebrated every year when Jews light a special menorah known as a Chanukkiyah for eight days.



Lighting the Menorah

On the first night of Hanukkah and on all other nights during the holiday, the middle candle (called a Shamash) is lit first. The Shamash does not count as one of the Hanukkah candles, but is used to light all the other candles.

Families usually light their Hanukkah menorah directly or soon after nightfall. If Hanukkah begins on Shabbat, the Hanukkiyah should be lit just before sundown.

Place a candle in the rightmost position on your menorah.

Now hold the Shamash and recite the following blessings:

Baruch Atah Adonai Eloheinu Melech Ha-Olam, asher kidshanu b'mitzvotav v'tzivanu l'hadlik ner shel Hanukkah.

Blessed are You, O Lord Our God, Ruler of the Universe, Who has sanctified us with Your commandments and commanded us to kindle the lights of Hanukkah.

Baruch Atah Adonai Eloheinu Melech Ha-Olam, she'asah nisim l'avoteinu, b'yamim haheim bazman hazeh.

Blessed are You, O Lord our God, Ruler of the Universe, Who made miracles for our forefathers in those days at this time.

Baruch Atah Adonai Eloheinu Melech Ha-Olam, she-he-khe-yanu, v'kiyamanu vehegianu lazman hazeh.

Blessed are You, O Lord Our God, Ruler of the Universe, Who has kept us alive, sustained us and brought us to this season.

