

THE NATIONAL
JEWISH
COMMITTEE
ON SCOUTING

**Chanukah
Program
Helps for Cub
Scout
and Boy Scout
Leaders**



Compiled by:
Rabbi Rachmiel Tobesman
Baltimore Area Council



The National Jewish Committee on Scouting is pleased to present to all interested parties a series of basic religious services and resource guides. These resources are intended for use on campouts, in a Pack, Troop or Crew setting or as a Scout observance at a religious institution. They can be freely adapted to any specific situation.

This document was created by Rabbi Rachmiel Tobesman, of the Baltimore Area Council, and further developed through the National Jewish Committee on Scouting. It is intended for the use of Jewish Scouts and Scouters. Through the courtesy of Rabbi Tobesman, this pamphlet was modified to its final form. It is the property of the National Jewish Committee on Scouting. It may be downloaded, copied and modified as necessary for the purpose of learning about or conducting a public event to be held under the auspices of the Boy Scouts of America.

Background Information

The story of Chanukah dates back 2,200 years. The Jewish people in the Holy Land were ruled by the Syrians. Antiochus was the King of Syria and he wanted the Jewish people to accept the religion of the Greeks. Some members of the Jewish community, known as Hellenists, did indeed try to imitate the Greek way of life. Others rebelled.

The leader of the rebellion was Mattathias, the high priest. Mattathias had five sons, the bravest of whom was Judah, who became known as Judah Maccabee. Tradition has it that the name Maccabee was derived from the Biblical verse on Judah's banner: *Mi Kamocha Ba'eilim Adonai*, which means "Who is like You, Oh Lord, among the mighty." The first letters of these Hebrew words make up the term Maccabee. The term also may mean "Hammer."

Judah and his brothers rose up against Antiochus. After three years of guerrilla warfare, they captured the city of Jerusalem. They cleaned and repaired the Holy Temple and observed a rededication ceremony. (The word Chanukah means dedication.) The most important part of the ceremony was the kindling of the lights of the Menorah. According to Jewish tradition, the vial of pure oil used for the ceremony was supposed to burn for only one day, but it miraculously lasted eight days.

Chanukah is known by at least two other names: Chag Ha-Urim or Chag Ha *Ha-Neirot* (Festival of Lights), and Chag *Ha-Chashmonaim* (Festival of the Hasmoneans). This name is derived from the family name of the Maccabee warriors.

The Chanukah lights should be placed in a conspicuous place, such as a window-sill facing the street. This is done to publicize the Chanukah happenings. The candles are placed in the Chanukah lamp from right to left, facing the one who lights them. But they are kindled from left to right, so that the last candle put in is the first one lit every night.

On the first night of Chanukah, which occurs on the 25th day of the Jewish month of Kislev, one light is kindled; on the second night, two lights; on the third, three lights; and so on. The *shamash* (serving candle) is not included in the counting. On Friday evening, the Chanukah lights are kindled before the Shabbos candles. However, on Saturday night, Chanukah lights are lit after the Havdalah service at home.

In Israel, Chanukah has taken on new meaning. In addition to its being a school holiday, many Israelis celebrate the festival out-of-doors, with torch and lantern parades in the streets. Often these outdoor activities culminate in public kindling of Chanukah lights. The Maccabi Zionist sports organization was named after the Maccabees, as was the Maccabiad, the international sports meet that brings Jewish athletes to Israel from all parts of the world once every 4 years.

Chanukah has acquired special meaning for the Beta Yisrael (Ethiopian Jews) now living in Israel. Chanukah is practically a new holiday for them, because for thousands of years the Beta Yisrael were isolated from the rest of the Jewish people. They had not known many of the observances, such as Chanukah and Purim, which originated after they had been separated from the Jewish main-stream. (Chanukah is the only major Jewish festival not referred to in the Bible.) Recently, Israel dedicated the seventh night of Chanukah to the 7,000 to 10,000 Jews in Ethiopia who remain separated from members of their family.

The custom of giving gelt (money) to children on Chanukah may be very old. Some scholars believe that originally not only children, but teachers and the poor received gelt to commemorate the time when the Maccabees defeated the Greek Syrians, threw away the coins minted by the hated King Antiochus, and stamped their own coins. Others believe that the practice had its origin in the *tzedakah* (charity) given by the Jews of Eastern Europe (Poland, Russia, etc.) to needy students living away from home so that they could finish their studies at the yeshivot, the academies of Jewish learning.

Sephardic communities (in Asia Minor, North Africa, Mediterranean), developed their own unique Chanukah customs, including one called a school feast. During the first seven days of the holiday, teachers and students collected contributions—gifts of beans, oil, garlic, onions, rice, money, etc.—which were put to use on the eighth day, when a magnificent feast was prepared in the school. Other Sephardic customs were to set off fireworks and to burn effigies of Antiochus.

Where did the idea of the dreidel (the Chanukah top) come from? Some say that when King Antiochus banned the study of Torah, small groups of students continued to meet in secret to study Torah together. They brought small tops with them, so that if the King's soldiers were seen coming, the students could pretend, by playing with their tops, that they were merely at play. The letters on the dreidel were added at a later time.

In our day, some people tend to refer to Chanukah as the "Jewish Christmas." It is not. Its only relationship to the Christmas holiday is the general time of year in which it occurs. It was never meant to compete with Christmas. Historically, it was a minor holiday in the Jewish cycle of the year, older than Christmas and with an entirely different emphasis. In modern times, it has assumed a significance beyond its original proportions in Jewish life, essentially because of two major factors: The rise of the Zionist movement and the establishment of the State of Israel; and the apparent need to offset the increasing influence of Christmas, in part as a result of the media emphasis and the widespread commercialization of that holiday.

One of the stories associated with this holiday is that of Hannah and her seven sons, who gave up their lives rather than obey the King's command to give up their religion. Considering the circumstances that brought Chanukah into being, it should be a time to affirm the sense of Jewish identity and to savor Jewish uniqueness. It is a good time of the year to heighten the pleasure Jewish youth can derive from their Jewish associations and to deepen their interest in their people's way of life. At best, however, the most joyous and meaningful observance of Chanukah can be but a single link in forging a strong bond between Jewish youth and their Jewish heritage.

The History of Chanukah

Under Syrian Rule

It was in the time of the second Bais haMikdash (Holy Temple nearly twenty two centuries ago that the events took place which we celebrate each year at Chanukah time.

The Jewish people had returned to the land of Israel from the Babylonian Exile, and had rebuilt the Holy Temple. But they remained subject to the rule of main powers - first, the Persian Empire, then later, the conquering armies of Alexander the Great. Upon the death of Alexander, his vast kingdom was divided among his generals. After many wars were fought - the nations of the Middle East, the Jewish people found themselves under the Greek kings who ruled from Syria.

Over the years of Greek ruling, many Jews had begun to like the Greek culture and its way of life. The Holy Temple was robbed of all its treasures. Many numbers of innocent people were killed and survivors were heavily taxed. Antiochus placed an idol on the mizbeiach (alter) and forced the Jews to bow before it under punishment of death. And he forbade the Jewish people to keep their most holy mitzvot's, such as the resting and observing shabbos and the right to make bris milah (circumcision)

Antiochus went so far as to proclaim himself a god, taking the name "Antiochus Epiphanes" - the Divine.

In every city and town, altars were put up with statues of the Greek gods. Soldiers rounded up the Jews and forced them to make offerings, the Jews seemed unable to resist.

The Macabees

It was in the small village of Modiin, a few miles east of the holy city of Jerusalem, that a single act of heroism turned the tide of the Jewish people's struggle. Mattithias stepped forward to challenge the Greek soldiers. Backed by his five sons, he attacked the troops, and destroyed the idol. With a cry of "All who are with 'n, follow me!" he and a courageous circle of Jews retreated to the hills where they gathered forces to overthrow Antiochus.

The army of Mattathias now under the command of his son Judah, grew daily in numbers and in strength. With the cry - "Mi Kamocha B'elim Hashem" (the first letters of each word m Mem, k Kuff, b Bais, y Yod spell Macabee ybkm, on their shields, they would swoop down upon the Syrian troops under cover of darkness and scatter the enemy, then return to their camps in the hills. Only six thousand strong, they defeated a heavily armed battalion of forty seven thousand Syrians.

Enraged, Antiochus sent an even larger army against them, and in the miraculous decisive battle at Beit Zur, the Jewish forces emerged to victory. From there, they proceeded on to the holy city of Jerusalem, where they freed the city and reclaimed the Bais haMikdash (the Holy Temple). They cleared the Holy Temple of idols, rebuilt the alter and prepared to resume the daily service.

One Jug of Oil

A central part of the daily service, in the Holy Temple was the lighting of the menorah. Now, with the Holy Temple about to be rededicated, only one small jug of the pure, olive oil was found. It was only one day's supply - and they knew it would take more than a week for the special process needed to prepare more oil.

However, to show thanks to Hashem, the Macabbees lit the lamps of the menorah with the small amount of oil, and rededicated the Bais haMikdash. And miraculously, the oil did not burn out - and the flames shone brightly for eight full days. The following year, the great rabbis officially proclaimed the festival of Chanukah as a celebration lasting eight days, in commemoration of this vi over religious persecution.

Which Miracle?

The miracle of Chanukah was actually two fold. First, there was the military victory, as a small, ill-equipped and outnumbered Jewish army succeeded in destroying the forces of a mighty oppressor. Second, was the miracle of the day supply of oil, which burned in the menorah for eight days.

To the onlooker, it might seem that the first was the more important miracle. The military victory turned the tide in a life and death struggle for survival. Indeed, the Al haNissim which we recite in our prayers makes no mention whatsoever of the miracle of the oil, speaking instead of our gratitude to Hashem who "delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure..." Yet it is the miracle of the oil which the Gamorah cites as the reason for our yearly celebration.

Why?

Even in our own time, we have seen that it is possible for a small army to defy the odds and conquer a superpower. But with the miracle of the oil, in showed us an unmistakable sign of His Divine intervention. Only after the menorah burned miraculously for eight days could we be sure that it was not our own courage and determination, but the hand of in which defeated our enemy.

The Story of the Dreidel

The Syrians decreed that the teaching or studying of Torah was a crime punishable by death or imprisonment. But the children still studied in secret; and when Syrian patrols were spotted, they would pretend to be playing an innocent game of dreidel.

The dreidel is a four sided spinning tip - also called a sivon. On each side is a Hebrew letter: w,h,g,n (Nun, Gimel, Hay, Shin). The letters stand for the Hebrew phrase - lvdg sn Mw hyh (**Nais Gadol Haya Sham**) - a great miracle happened there.

Blessings and Prayers

The best-known custom of Chanukah is the lighting of the candles. At the candlelighting ceremony, the shamash (serving candle) is lit, taken in one's hand, and the following blessings recited or sung:

Baruch atah adonoy eloheinu melech haolam asher kidshanu b'mitzvosav v'tzivanu l'hadlik ner shel Chanukah

Blessed are You, Lord our God, ruler of the universe, who made us holy by giving us His commandments and has commanded us to light the Chanukah lights.

Baruch atah adonoy eloheinu melech haolam sheasah nisim laavoseinu bayamim ha-heim baz'man hazeh

Blessed are You, Lord our God, ruler of the universe, who performed miracles for our ancestors in long-ago days, at this season.

On the first night of Chanukah only, the following prayer also is said:

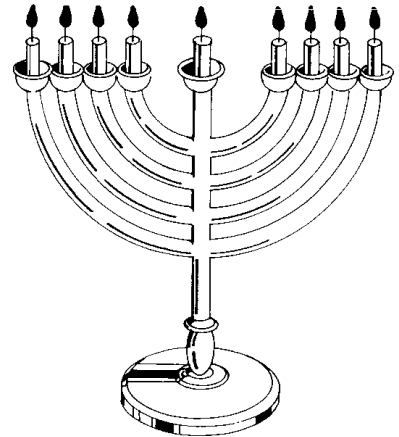
Baruch atah adonoyi eloheinu melech haolam shehecheyanu v'kiyemanu v'higianu laz'man hazeh

Blessed are You, Lord our God, ruler of the universe, who has given us life and health and made it possible for us to celebrate this day.

The candles are now lit. The last candle to be put in place is always lit first.

Other prayers of thanks to God recited or chanted as the candles burn are "Ha-nei-rot Ha-la-lu" and "Ma-oz Tzur" (Rock of Ages). Here is a simple rendition of the first:

We kindle these lights because of the miracles, the wonders, and the winning battles You carried out for our ancestors in those long-ago days, at this season, at the hands of Your holy priests. Throughout all these eight days of Chanukah, these lights are special, and we are not permitted to make use of them. We may only look at them in order to give thanks to Your great Name for Your miracles, Your wonders, and the marvelous things You have done.



Another prayer recited during Chanukah is "Al Ha-Nisim," which might be translated as follows:

We thank You, God, for the miracles, the wonders, the mighty deeds and the winning battles You performed for our ancestors in those long-ago days, at this season.

In the days of Mattathias, the High Priest, member of the Hasmonean family and his sons, the Syrian Greeks persecuted Your people Israel, and tried to make them forget Your Torah and Your commandments. But You, O Lord, helped our people rise up against them. You delivered the strong into the hands of the weak, the many into the hands of the few, the wicked into the hands of the righteous. Your children then came into Your holy House, cleaned it, and kindled lights in it, and set aside these eight days of Chanukah as a time of thanksgiving to Your great Name.

Games

Dreidel Game

On Chanukah we play the Dreidel Game. A dreidel is a top with 4 sides. On each side is a Hebrew letter. The four letters stand for the Hebrew words *Nes Gadol Hayah Sham*. This means, "A great wonder happened there."

To play, each player needs some candies or pennies. Each player puts one into the "pot." Everyone takes turns spinning the dreidel. If the dreidel falls on:

- נ - **Nun** – don't take anything
- ג - **Gimmel** – take everything in the "pot"
- ה - **Hay** – take half the "pot"
- ש - **Shin** – put one back into the "pot"

The player with the most candies or pennies at the end wins.

Potatoes, Anyone?

Divide the group into subgroups of two or three Scouts. Have each subgroup list ways in which to eat potatoes other than in the form of latkes. The subgroup that comes up with eight ways (corresponding to the eight days of Chanukah) first is declared the winner.

Get the Latke in the Frying Pan

Use tape or chalk to draw a circle on the floor (representing the frying pan). Draw or tape a straight line several feet away from the circle. Each participant is given a paper "latke," which is to be placed on the floor behind the straight line. Using straws, the youngsters blow the latkes into the frying pan.

Chanukah Party

Give each group member a pencil and a piece of paper on which the words CHANUKAH PARTY have been written. Set a time limit during which the participants write on the paper all the words they can form with these letters. No letter may be used in one word more times than it appears in CHANUKAH PARTY.

Peanut Hunt

Use an adequate supply of peanuts (more than 32). On eight peanuts write in ink the letter H. On eight peanuts write in ink the letter A. On four write N. On four write U, and on eight write K. You now have four sets of peanuts that, when put in correct order, spell the word 'CHANUKAH.' Hide the peanuts, both those with and some without the letters, throughout the meeting place area. Set a time limit. Give the signal to begin the hunt. At the end of the allotted time, give five points to the one with the most peanuts and seven points for each set of peanuts that spells CHANUKAH. The one with the highest score wins.

Cut-up Story

Make two typewritten copies of a Chanukah story. Cut up one copy into as many parts as desired. Give one part to each player and keep a complete copy for yourself. The first part of the story is marked so that the participant holding that part begins to read aloud. The other players must listen carefully to determine when it is their turn to read. Since you have a copy of the complete story, you can check all mistakes.

Dreidel Endurance	A variation on the usual dreidel game is one in which a record is kept of the time in which the dreidel remains in motion when spun. The player who can spin it for the longest period in a predetermined number of tries is declared the winner. It may be required that the dreidel spin within a given area, say, a circle about 2 feet in diameter.
Twenty-Five	The first day of Chanukah is observed on the 25th day of the Hebrew month of Kislev. Find the 25th Hebrew word of the first book of the Bible (Genesis) and figure out how it relates to Chanukah.
Pass the Dreidel	The Scouts sit in a circle. When the music starts they begin to pass the dreidel. When the music stops, the Scout who has the dreidel drops out. This continues until one Scout is left. He is the winner.
Candle Tag	Eight candles are drawn on the floor. One person is "It." He chases the others. When a Scout is caught, he is "It." Scouts may stand on a candle and be "safe." How-ever, no one can stand on a candle for more than 30 seconds. Candles should be far away from one another.
A Chanukah Connection Game	A carton is filled with items that have a connection to Chanukah such as an olive, wick, a hammer. Each scout gets a chance to pull out an item and tell how it connects to Chanukah.
Chanukah Gelt Treasure Hunt	Pennies or nickels are hidden in various parts of the room, apartment, or building in which the treasure hunt takes place. The treasure may also include a cruse (small bottle) of oil, a dreidel, menorah, and box of candles. A limited time is allowed for the participants to search for the Hanukkah <i>gelt</i> . Each one keeps whatever treasure he finds.
Latke-eating Contest	<p>Teams of two players participate. Each team sits across an oblong table facing each other. Between them in the center of the table is a plate of four latkes. Each player is given a twenty-four-inch fork (a regular fork tied tightly to a stick). At a given signal, each player must pick up a latke with his fork and feed his teammate. Players are not permitted to rise from their seats. The pair that consumes the four latkes first is the winner.</p> <p>Another latke-eating- contest may be conducted in the following manner. A plate of two latkes is placed on a table in front of each contestant while he holds his hands behind his back. The latkes may be covered with applesauce or jam. The contestants must eat the latkes without using their hands.</p>
Mattathias and Antiochus Says	The leader issues orders to the participants standing in a row. He commands them to perform various acts, such as, "Kneel before me," "Follow me." "At ease," "Stand at attention." Each order is prefaced with either "Mattathias says" or "Antiochus says." The orders of Mattathias are to be obeyed while those of Antiochus are ignored. Whoever fails to respond correctly and promptly is eliminated from the game.
Put the Shammash on the Menorah	Prepare a large Chanukah menorah drawn on cardboard or shelving paper and hang it on a wall. Give each player a candle cut from construction paper and a straight pin. One at a time, blindfold the players, spin them around, and allow them to try to pin the candle on the <i>shammash</i> -holder. The one who inserts his candle on the shammash-holder or comes closest to it is the winner.

Activities

A Chanukah Party

A Chanukah party can be lots of fun. Light the candles. Sing Chanukah songs, play Chanukah games, stage a craft activity involving parents, exchange gifts, make a group contribution to a Jewish institution and, of course, have refreshments and tell a story.

Family Time

In addition to a group Chanukah party, encourage each Scout's family to have at least one home party during the eight days of Chanukah. The family festivity can consist of candlelighting, gift giving, games, home decorations, eating latkes, and singing songs.

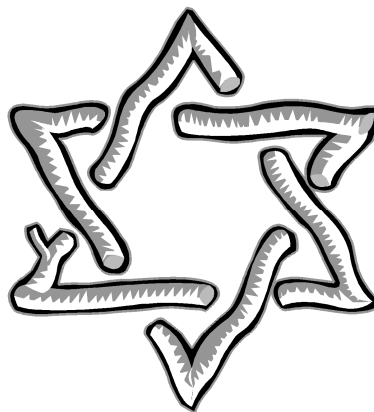
Decorations

The meeting place can be gaily decorated. Windows can be covered with dreidels made of construction paper, shields, swords, stars, and other fitting designs. A "Happy Chanukah" banner can be strung across a wall. These dreidels may be hung from the ceiling or the walls:

Construction paper is folded in four, with a dreidel pat-tern along the folds. The shape is then cut out, so there will be two dreidel patterns folded in the middle. These are placed so that the folds are back-to-back. The letters are crayoned in, the folds stapled together, and a hole punched in the top, through which string is inserted. A small piece of adhesive tape is attached to the end of the string, and the dreidel can be taped to the wall or ceiling.

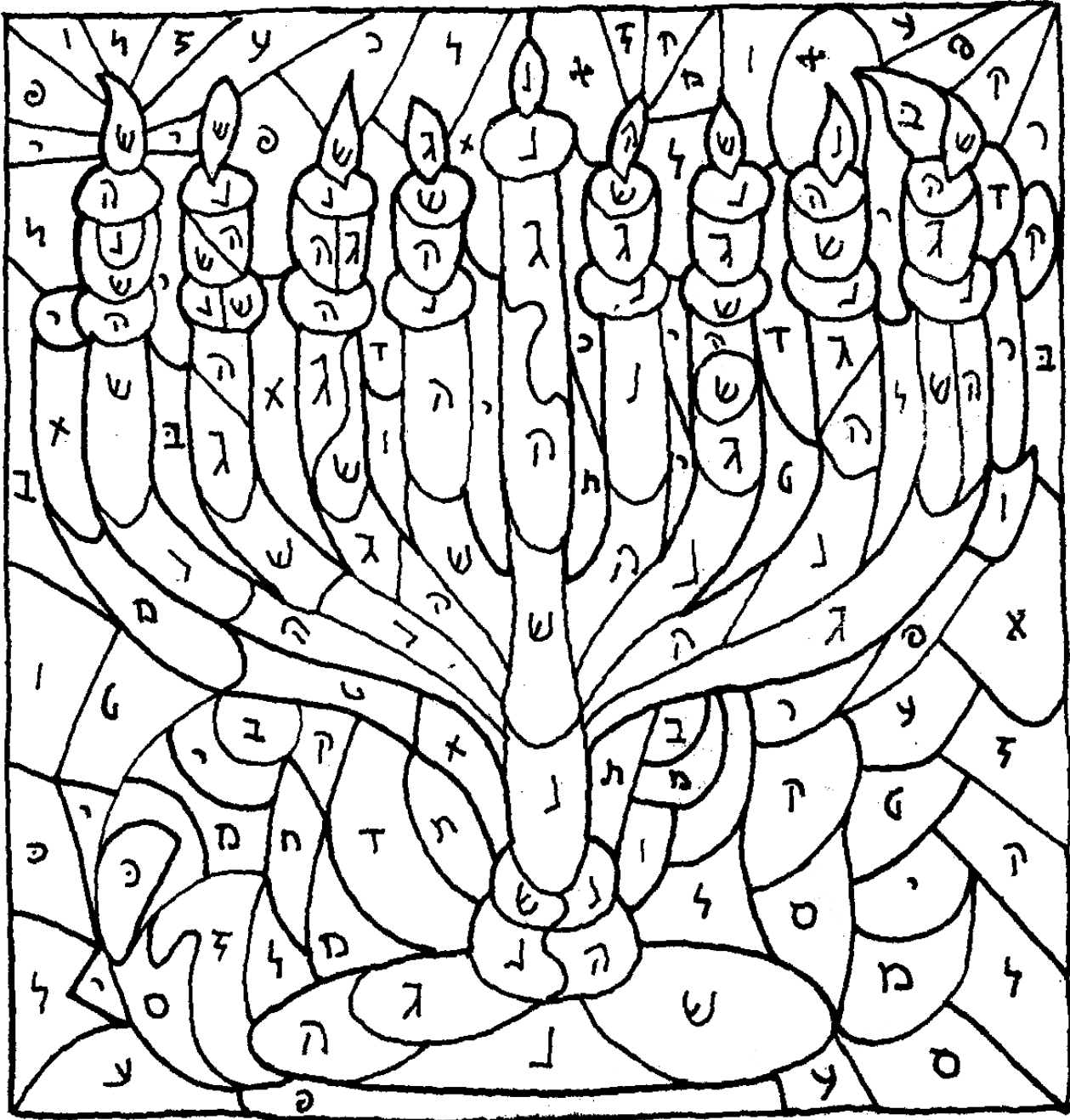
Giving One's Own Work or Effort as a Gift

A variation of the customary gift giving is to offer one-self as a gift. Within reason, the donor may be asked to do one of a series of chores or tasks that will benefit the group, his family, certain residents in the community, an institution (such as a hospital, home for the aging, or school), and so on. The gift giver may be required to tell the group how everything worked out.

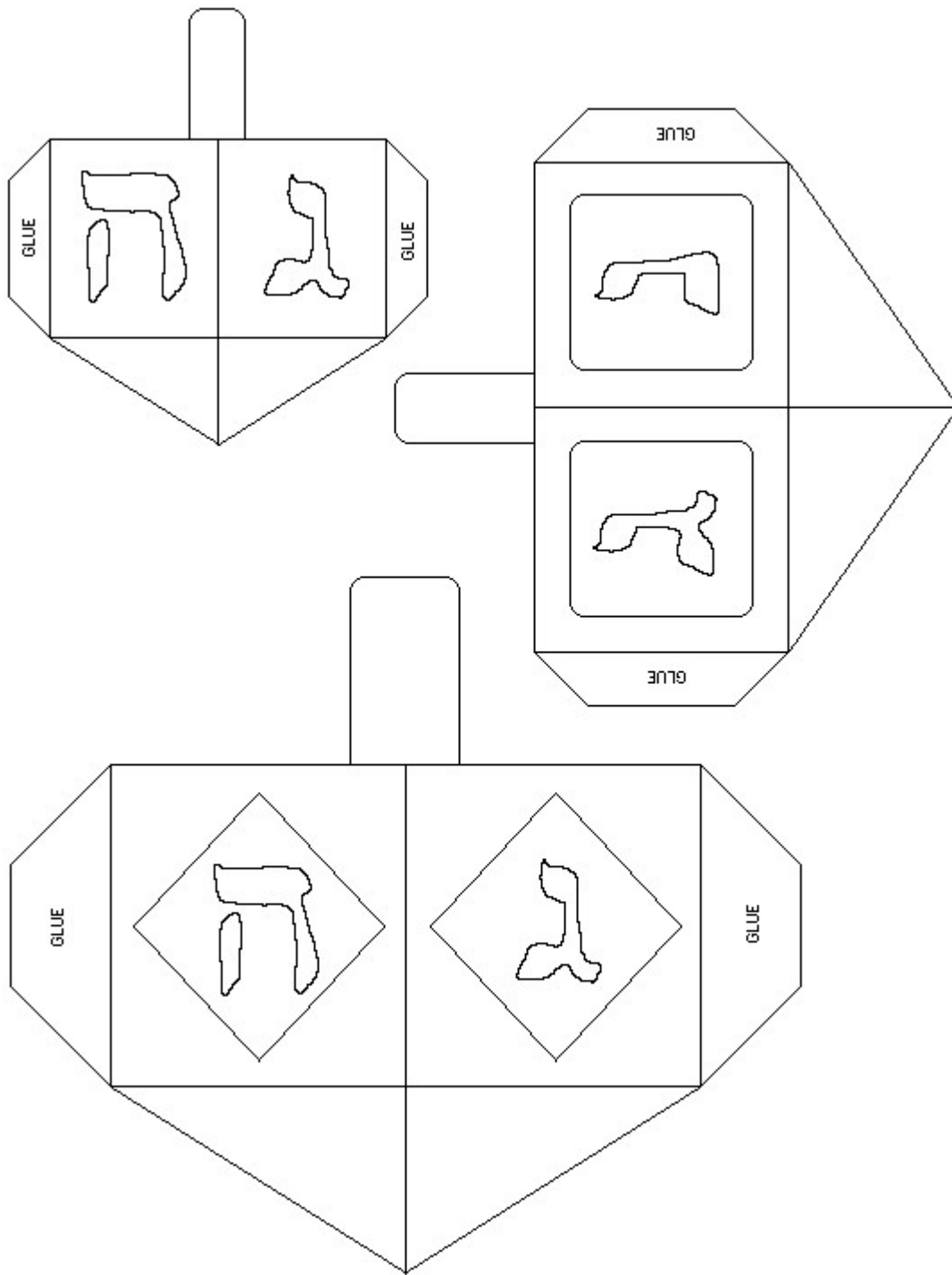


Hidden Chanukah Picture

Color in all the areas that have the letters ו, ל, ה, ש to find the hidden Chanukah picture.



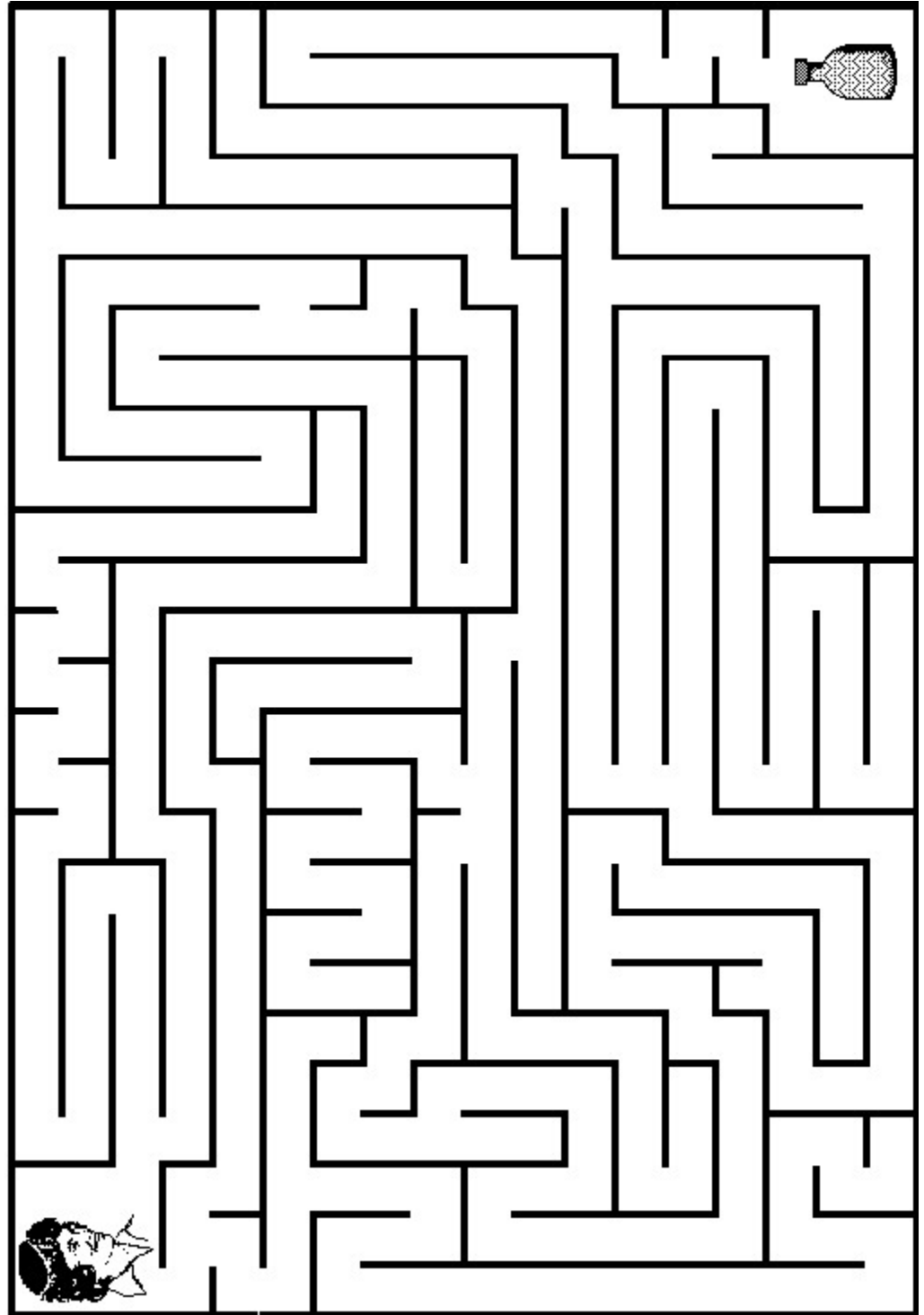
Paper Dreidel



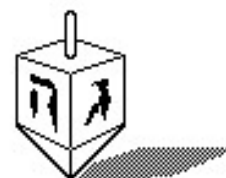
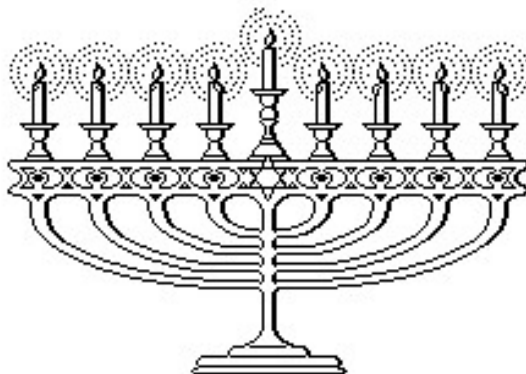
Winter Menorah Lighting



Find the Oil Maze



Chanukah Word Search



M I I N Z U F B O T D M A L N
 S H O A D X T V V H L A T K E
 T G S H N I H S N F A T D E S
 H K R A F T G O S K P T B O G
 G I K R M M I S S A N A H L A
 I A H O A A E O B Q C T P I D
 L C H N O C H R C C V H A V O
 F N A E N O M S A H R I G E L
 O I L M C T Y M N A U A I O H
 L D L J H R H I D N Z S M I A
 A O E E I A X E L U T R E L Y
 V M L A D Z K D E K Z W L L A
 I L N U N I G U Q I O H P C H
 T S J S S O E U N Y A N M T S
 S T Z L U A L R H A M M E R H
 E B E U W R T C D J H L T D A
 F V N Y I Z R K Z A F C D K M

AL HANASSIM
 ANTIOCHUS
 CANDLE
 CHANUKAH
 CHANUKIYA
 DREIDEL
 EIGHT
 FESTIVAL OF LIGHTS
 GELT
 GIMEL
 HALLEL
 HAMMER
 HASMONEAN
 HAY
 JUDAH MACCABEE
 KISLEV
 LATKE
 MAOZ TZUR
 MATTATHIAS
 MENORAH
 MODIN
 NES GADOL HAYAH SHAM
 NUN
 OLIVE OIL
 SHAMASH
 SHIN
 SYRIANS
 TEMPLE

Songs

Oh Chanukah

Oh Chanukah, Oh Chanukah, come light the Menorah,
Let's have a party, we'll all dance the hora.
Gather round the table, we'll give you a treat.
S'vivon to play with, 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;
One for each night, they shed a sweet light,
To remind us of days long ago;

I Have a Little Dreidel

I have a little dreidel
I made it out of clay
And when it's dry and ready
Then, dreidel I shall play.

Oh, dreidel, dreidel, dreidel
I made it out of clay
Oh, dreidel, dreidel, dreidel
Now dreidel we shall play.

It has a lovely body
With legs so short and thin
And when it gets all tired
It drops and then I win.

My dreidel is so playful
It loves to dance and spin
A happy game of dreidel
Come play now, let's begin.

I'm a Little Dreydl

I'm a Little Dreydl short and thin
Hold me in your fingers
Now the game can begin.
Then you give a twist and turn me around.
I spin and spin
'till I fall to the ground.

Mi Yemalel

Mi yemalel g'vurot Yisra-el,
Otan mi yimneh?
Hen b'khol dor yakum hagibor,
Go-el ha-am. (repeat)

Sh'ma! Bayamim hahem bazman hazeh,
Makabi moshiyah ufodeh -
Uv'yamenu kol am Yisra-el,
Yit'ahed, yakum veyiga-el.

Mi yemalel g'vurot Yisra-el,
Otan mi yimneh?
Hen b'khol dor yakum hagibor,
Go-el ha-am.(repeat)

Who can retell the things that befell us,

Who can count them?
In every age a hero or sage,
Came to our aid. (repeat)

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

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

Hanerot haLalu

Hanerot halalu anachnu madlikin
Al hanissim ve'al haniflaot
Al hatshu-ot ve'al hamilchamot
She-asita la'avoteynu
Bayamim hahem, bazman hazeh
Al yedey kohanecha hakdoshim.

Vechol shmonat yemey Chanukah
Hanerot halalu kodesh hem,
Ve-ein lanu reshut lehishtamesh bahem
Ela lirotam bilvad
Kedai lehodot leshimcha
Al nissecha veal nifleotecha ve-al yeshuotecha.

We light these lights
For the miracles and the wonders,
For the redemption and the battles
That you made for our forefathers
In those days at this season,
Through your holy priests.

During all eight days of Chanukah
These lights are sacred
And we are not permitted to make
Ordinary use of them,
But only to look at them;
In order to express thanks
And praise to Your great Name
For your miracles, Your wonders
And your salvations.

Sevivon, sov, sov, sov! Israel version

Sevivon, sov, sov, sov!
Chanukah, hu chag tov;
Chanukah, hu chag tov -
Sevivon, sov, sov, sov!

Sov na, sov; koh vakhoh,
Nes gadol hayah poh;
Nes gadol hayah poh -
Sov na, sov; koh vakhoh.

Diaspora version

Sevivon, sov, sov, sov!
Chanukah, hu chag tov;
Chanukah, hu chag tov -
Sevivon, sov, sov, sov!

Chag simchah hu la-am,
Nes gadol hayah sham;
Nes gadol hayah sham -
Chag simcha hu la-am.

Israel version

Dreidel, spin, spin, spin!
Chanukah is a good holiday;
Chanukah is a good holiday -
Dreidel, spin, spin, spin!

Spin, oh spin; here and there,
A great miracle happened here;
A great miracle happened here -
Spin, oh spin; here and there.

Diaspora version

Dreidel, spin, spin, spin!
Chanukah is a good holiday;
Chanukah is a good holiday -
Dreidel, spin, spin, spin!

It's a happy holiday for the people;
A great miracle happened there;
A great miracle happened there -
It's a happy holiday for the people.

Maoz Tzur



Maoz Tzur yishuati, lecha na'eh l'shabay'ach, Tikon bait tefilati, v'sham
todah nezabayach,
L'ait tachin matbayach, mitzar hamnatbayach,
Az negmor b'shiur mizmor, Chanukaht hamizbayach.
Az negmor b'shiur mizmor, Chanukaht hamizbayach.

Ra'ot sav'ah nafshi, b'yagon kochi chalah, Chai'yai meraru b'kushi
b'shibud malchut eglah,
Uv'yado hagdolah hotsi et-hasgulah,
Chayl Paroh v'chol zaro-yordu k'even m'tsulah.

D'vir kodsho hevi'ani, v'gam sham lo shakat'ti,
Uva Nogess v'higlani, ki zarim avad'ti,
V'yeyn ra'al masachti, kim'at she'a'varti,
Kets bavel, Z'rubavel l'kets shivim no'shati.

Krot komat b'rosh bikesh aga'gi ben-ham'data,
V'nih'yatah lo l'mokesh, v'ga'avato nishbatah,
Rosh y'mini niseta, v'oyev sh'mo machita,
Rov banav, v'kinyanav, al ha'ets talita.

Y'vanim nik'b'tsu alai, azai bimey Chashmanim,
Ufartsu chomot migdalai, v'timu kol-hashmanim,
Uminotar kankanim, na'asah ness l'shoshanim,
B'nei vinah, y'mei sh'monah, kav'u shir ur'nanim.

Rock of Ages

(first verse only)

In the US, the following

Maoz Tzur paraphrase by

Marcus Jastrow (1829-1903)

and

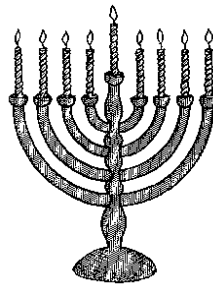
Gustav Gottheil (1827-1903)

became very popular:

Rock of Ages, let our song
Praise Thy saving power;
Thou, amidst the raging foes,
Wast our sheltering tower.
Furious they assailed us,
But Thine arm availed us,
And Thy Word
Broke their sword
When our own strength failed us.

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

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



Dramatizations

"Over the Chanukah Lights" by Miriam Myers

- A dialogue for eight boys, each of whom lights his candle before beginning his first line.)
- First boy 2,000 years and more ago
- Second boy Oh pshaw, you must be fooling—2,000 years
- First boy That's what I said, I guess I've had some schooling. Now listen, please don't talk so much And you will hear the story of how the Jewish people fought, long ago for Israel's faith and glory.
- Second boy Well, go ahead
- Third boy On Chanukah, our Feast of Dedication Sometimes it's called the Feast of Lights, This time of celebration.
- Fourth boy The wicked king, Antiochus (*Steps forward to face him.*)
- Second boy The Syrian king! I know him.
- Fourth boy You silly boy! How to be quiet I wish you all would show him.
(*Others put fingers on their closed lips.*)
- Fifth boy This dreadful king forbade the Jews To keep the law of Moses. Said he, "Each one shall surely die If he my wish opposes."
- Sixth boy Some said they'd pray to G-ds of stone, Of course, they just pretended. But some were brave, although they knew Their lives might soon be ended.
- Second boy He'd not scare me, that crazy king, I'd shake this in his face, sir!
(*Shakes his fist.*)
And say, "How dare you interfere with me And with the Jewish people, sir?"
- Seventh boy A family called the Maccabees A father and five brothers, all said to G-d they would be true And soon were joined by others.
- Eighth boy Three years they fought the Syrians At last their foes defeating. They killed or chased them all away their victory completing.
- Third boy Jerusalem was all lit up In grand illumination. The people all were joining in this happy celebration.
- First boy Now let us celebrate today And sing in happy chorus. But first I'll bless the festival lights As our fathers did before us.
- (*Others stand while he recites the "Blessing over the Chanukah Lights. "*)

**Dramatic Reading for
Chanukah**

**“Kol z’man she’haner dolek, efshar l’takain”
“As long as the candle is still lit, it is possible to fix...”**

*(This story should be recited in a darkened room, with the storyteller holding a candle. The lines should be recited slowly and rhythmically, accompanied by hand motions for “push and pull it tight.”) *Note: This was originally written as the opening for a Chanukah Chagiga whose theme was the same as the title.*

It was a cold, dark evening. Not a star glittered in the sky, nor did the moon illuminate with even the tiniest flicker. Clouds hung over the dusky sky, and a chill wind sliced through the thin walls of the simple houses. Men hurried home from Ma’ariv, their coats clutched about them.

The Rebbe walked alone. He had bypassed his usual entourage by hurrying out of shul through a side door before they realized it. He was lost in deep thought, and did not wish to be distracted.

“Ribono Shel Olam,” he sighed to himself. “I am getting older, yet there is still so much I have yet to accomplish. People come to me for chizuk, considering me a Tzaddik shaleim, but only You, Bochain Libos can clearly see my lackings – I am far from shaleim. What will be? There is so little time. So little time. It is said that it can take a lifetime to change a middah, and it is late. Oh, Ribono shel Olam, it is so late!”

Suddenly, a small flicker of light captured his attention. As if in a trance, he walked slowly toward the glow. He found himself before the shop of Yossele the tailor. The Rebbe entered slowly, not quite sure why he was driven to pursue the tiny ray of light that had penetrated his introspection.

He stood in the doorway, mesmerized. Yossele sat hunched over a tiny candle; a half finished garment in one hand and an almost invisible threaded needle in the other. In a gentle, rhythmic motion, he pushed the needle through the garment, and pulled it, drawing the thread tight. The small flame flickered to and fro as Yossele pushed the needle, and pulled it tight.

Push the needle and pull it tight...

The Rebbe stood silently for a moment, watching Yossele’s eyes squinting in concentration by the light of the candle stub.

Pushing, and pulling tight...

Yossele,” the Rebbe spoke hoarsely. “Yossele, why don’t you stop now? It is dark, and the night is cold.”

Yossele looked up at the Rebbe. His eyes seemed to glow with a gentle intensity that surpassed the glow of the candle.

“But Rebbe,” he almost whispered, his fluid hands never ceasing to push the needle through and pull it tight, “There is much to fix...”

The Rebbe’s eyes swept over the room, taking in the piles of clothing waiting to be mended.

“Rebbe,” the tailor repeated almost reproachfully, “As long as the candle is burning, one can still fix . . .”

Push and pull...

Push and pull...

The Rebbe’s eyes widened, He felt an all-encompassing lightness overtake him. He was free of his burden.

“Ribono shel Olam! Now I understand! As long as the candle is still burning, one can fix . . . and mend . . . his soul . . .

one . . .

stitch . . .

at a time...”

Push, and pull it tight...

Push, and pull it tight...

Kol z’man she’haner dolek, efshar l’takain.

Cub Scout Pre-New Year Closing Ceremony

With all lights out except for a Chanukah menorah and your candle investiture board or Arrow of Light, the setting is ready for your final ceremony for the year. There are eight small candles and one tall one (the latter representing the spirit of Cub Scouting).

Light candles. The Cubmaster says, "This last ceremony for 20__ is one of rededication. Tonight four candles represent the Cub Scout ranks—Bobcat, Wolf, Bear, and Webelos."

First, ask all Bobcat Cub Scouts and parents to stand. Challenge them by saying, "Bobcats, do you promise in 20__ to do your best to be square and obey the Law of the Pack and to advance one rank?"

They respond, "We'll do our best." Extinguish one candle for their promise, then put out the Wolf, Bear, and Webelos candles after asking each group the same question.

Three candles and the spirit of Cub Scouting candle remain burning. These three candles stand for Follow, Helps, and Gives, which means "We'll be loyal." "Will you be loyal Cub Scouts in 20__ ?" asks the Cubmaster.

Cub Scouts respond, "We'll be loyal," and the candles are extinguished.

Cubmaster then says, "The spirit of Cub Scouting still burns as it does in the hearts of Cub Scouts everywhere. May it continue to burn brightly in your heart during the year 20__ as we go upward and forward in Pack

Crafts

Dreidel

Dreidels can be made out of clay, wood, metal, styrofoam, cardboard, and other materials. A simple procedure is to use a half-pint dairy container, construction or tissue paper, tape, and a pencil or dowel.

Decorate the container with construction or tissue paper. Turn the container upside down, and poke the pencil or dowel through it. Tape probably will have to be used to keep the pencil or dowel from slipping out. The sides should have the letters

נ, ג, ה, ש

Another way is to use a marshmallow, a table tennis ball or a button. Food coloring can be used to draw on the Hebrew letters if a marshmallow is used.

Chanukah Menorah (Chanukiah)

This also may be constructed out of a host of materials. Here are several easy-to-make Chanukiot:

1. Make the base from a piece of plywood; glue on soda pop bottle caps to hold the candles. Stack two caps to mark the place for the *shamash*.
2. Use eight small clay flower pots, with one larger pot for the shamash.
3. Mold clay into the desired shape. When dry, it can be sandpapered, painted and shellacked.
4. Carve the menorah out of apples or potatoes. Cut a slice off the bottom of each so they will stand flat.

Chanukah Mobile

Cut Chanukah symbols (dreidel, Chanukiah, Star of David, etc.) out of construction paper of different colors. Color or decorate with glitter. Punch a hole at the top of each symbol and tie one end of a 12" piece of yarn through the hole. Tie the other end to a wire clothes hanger bent into any shape desired.

A paper plate or tagboard may be used instead of a clothes hanger. Three-dimensional figures may be made by cutting the symbols out of sponges or styrofoam.

Maccabee Hats

Cut construction paper as follows:



Punch the ends and draw strings through the eyelets. The string is tied at the back of the Scout's head. Symbols of the holiday are drawn, painted or pasted on the paper.

Electric Menorah

Needed are fiber board, a piece of 2 x 4 lumber, a string of electric lights, a coping saw or sharp knife, a hammer, and nails. A Chanukiah design is traced on the fiber board, which is then cut out. The 2 x 4 is nailed on the back. Paint any desired color. Attach the electric bulbs to the Chanukiah by means of rubber bands, tape, etc. Paste a Star of David upon the Chanukiah. The lights can be connected in such a manner that all light at once. If your group prefers to be symbolically correct, however, have the lights connected so that one plus the shamash will burn the first night of Chanukah, two plus the shamash the second night, etc.

Special Foods

- Menorah Sandwich** Spread peanut butter on bread. Make "menorah branches" using thin carrot sticks. Place a raisin above each carrot stick to "light the menorah."
- Chanukah Butter Cookies** ½ lb. Butter
1 c. sugar
2 whole eggs
1 tbl. Cold water
1 tsp. Vanilla
1 tsp. Baking powder
1 c. flour
½ tsp. Salt
2 c. flour
- Cream butter, add sugar, cream together. Add eggs, water and vanilla. Sift together baking powder, one cup flour and salt. Combine with first ingredients and beat. (Electric mixer can be used.) Then add two cups flour and beat with wooden spoon. Refrigerate overnight. Roll out, cut in desired forms and bake 10-12 minutes at 400 degrees. These cookies can keep for several weeks.
- Crisp Potato Latkes** 3 large potatoes
1 sm. Onion
2 tbl. Flour
3 eggs
1 tsp. Salt
- Grate potatoes and onion. Beat eggs well, add to potatoes. Add salt and flour. Mix well. Fry in frying pan in deep fat, dropping from tablespoon. Turn only when underside is golden brown. Fry on second side. Makes about 18 pancakes.
- Delicious with apple sauce or sour cream!
- Potato Latkes From Mix** Several potato latkes or pancake mixes are on the market. Add to their flavor by grating one potato into the mix and following the directions on the package.
- Chocolate Dreidels** Push a colored toothpick into the top of a chocolate candy kiss.
- Menorah Fruit Salad** Cover an oval platter with a thin layer of cream cheese. On this arrange canned pineapple spears to represent a menorah for Chanukah. On top of each spear, place a red cherry for a flame. The edge of the platter can be trimmed with walnut halves.
- Dreidel Sandwich** Use a piece of green pepper for the stem. Cut the sandwich (any sandwich) the shape of a dreidel. Make one of the four Hebrew letters out of pimento.
- Menorah Vegetable Salad** Pieces of red pepper can be used as flames, carrot sticks as candles, celery as the Menorah, and egg salad or cream cheese as filler. Place on a lettuce bed.

Foods Made With Oil

Because oil played a central role in the Chanukah story, it is customary to eat foods made with oil. Latkes are traditional. In Israel, however, many people eat jelly-filled doughnuts, which are called *sufganiot*. They are fried in oil. So, why not jelly-filled doughnuts and any other delicacies made with oil?

