

# CEREMONY & CELEBRATION

FAMILY EDITION

WITH RABBI LORD JONATHAN SACKS זצ"ל



CHANUKAH • CANDLE 1



Educational content provided by Dr. Daniel Rose together with The Rabbi Sacks Legacy Trust



## A Chanukah Message for the First Night

**INSPIRED BY FAITH, WE CAN CHANGE THE WORLD**

**TWENTY-TWO** centuries ago, when Israel was under the rule of the empire of Alexander the Great, one particular leader, Antiochus IV, decided to force the pace of Hellenisation. He forbade Jews from practising their religion and even set up a statue of Zeus Olympus in the Beit Hamikdash in Jerusalem.

This was too much to bear, and a group of Jews, the Maccabees, fought for their religious freedom, winning a stunning victory against the most powerful army of the ancient world. After three years of conflict, they reconquered Jerusalem, rededicated the Beit Hamikdash and relit the Menorah with the one cruse of undefiled oil they found among the wreckage.

It was one of the most spectacular military achievements of the ancient world. It was, as we say in our prayers, a victory of the few over the many, the weak over the strong. It is summed up in wonderful line from the Prophet Zechariah: "Not by might nor by strength but by my spirit says the Lord." (Zechariah, 4:6)

The Maccabees had neither might nor strength, neither weapons nor numbers. But they had a double portion of the Jewish spirit that longs for freedom and is prepared to fight for it.

Never believe that a handful of dedicated people can't change the world. Inspired by faith, they can. The Maccabees did then. So can we today.



## Points to Ponder

- 1 Why do you think the Greeks were against Jews keeping their religion?
- 2 What life lessons can you learn from the victory of the Maccabees over the ancient Greek army?
- 3 Can you give other examples from Jewish history of the "Jewish spirit"?



## From the Thought of Rabbi Sacks

**WHY DID** God choose this tiny people for so great a task, to be His witnesses in the world, the people who fought against the idols of the age in every age, the carriers of His message to humanity? Why are we so few? ... Where did Jewish strength lie if not in numbers?

The Torah gives an answer of surpassing beauty. God tells Moshe: Do not count Jews. Ask them to give, and then count the contributions.

In terms of numbers we are small. But in terms of our contributions, we are vast. In almost

every age, Jews have given something special to the world ...

When it comes to making a contribution, numbers do not count. What matters is commitment, passion, dedication to a cause. Precisely because we are so small as a people, every one of us counts. We each make a difference to the fate of Judaism and the Jewish people.

**Ten Paths to God, Unit 10: Responsibility**  
([www.RabbiSacks.org/TenPaths](http://www.RabbiSacks.org/TenPaths))

## Points to Ponder

- 1 Can you think of a reason why Hashem chose a small group of people for a great task?
- 2 What is the connection between this quote and *Inspired By Faith, We Can Change The World* (above)?

# Chanukah for the Young (and Young at Heart!)



## It Once Happened...

*The Chanukah story as told in the Al HaNissim prayer in the siddur:*

**“IN THE DAYS** of Mattityahu, son of Yo-  
chanan, the High Priest, the Hasmonean, and  
his sons, the wicked Greek kingdom rose up  
against Your people Israel to make them forget  
Your Torah and to force them to transgress  
the laws of Your will. It was then that You in  
Your great compassion stood by them in the  
time of their distress. You championed their  
cause, judged their claim, and avenged their  
wrong. You 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,  
the wicked into the hands of the righteous,  
and the arrogant into the hands of those who  
were engaged in the study of Your Torah. You  
made for Yourself a great and holy reputation  
in Your world, and for Your people Israel You  
performed a great salvation and redemption  
as of this very day. Your children then entered  
the holiest part of Your House, cleansed Your  
Temple, purified Your Sanctuary, kindled lights

in Your holy courts, and designated these eight  
days of Chanukah for giving thanks and praise  
to Your great name.”

*The Chanukah story continued, as told in the  
Talmud (Shabbat 21b):*

**“WHEN THE GREEKS** entered the Sanctuary  
they ruined all the cruses of oil that were in  
the Sanctuary by touching them, which made  
them unfit. When the Hasmoneans overcame  
them and emerged victorious over them, they  
searched everywhere for oil to relight the Me-  
norah in the Temple, but could only find one  
cruse of oil that had the seal of the High Priest  
unbroken, untouched by the Greeks.

This cruse of oil was only enough to light the  
Menorah for one day. A miracle occurred and  
the Menorah was lit by this oil for eight days.  
The next year the Sages instituted a festival to  
remember and celebrate those days, by singing  
Hallel and saying special prayers of thanksgiv-  
ing.”

## Point to Ponder

Which do you think is  
more impressive, the  
military victory or the  
miracle of the oil?

## Chanukah Challenge!

### Anagrams

Rearrange the letters used in each anagram  
to find the Chanukah-related word

1. At Elk
2. Ole Violi
3. Deer Lid
4. Became Sac
5. Yeah Duh
6. Mash Ash
7. That Yat Imu
8. Reclaims

### FUN FACT!

**In Judaism, the number 8  
represents miracles. Why?  
Because it is beyond 7, which  
represents nature – the  
7 days of creation.**



## Educational Companion to the Questions

### INSPIRED BY FAITH, WE CAN CHANGE THE WORLD

1. Throughout their history, the Jewish people have faced both physical and spiritual threats. The Purim story represents a physical existential attack on the Jewish people, and the Chanukah story portrays a spiritual existential threat. These are two parallel paths to achieve the same goal: the destruction of Judaism and the Jewish people. We can never be sure what the motivation for these attacks are, but we can speculate that there were those in Greek society who felt that the values of the Torah, Jewish culture and society, were perceived as a threat, as they were often diametrically opposed to the values of Greek culture.
2. Size and power are not what is important in life to achieve our goals. Might does not make right. Even a single individual can change the world. We have to put our faith in God that there is a plan for us as individuals and for the Jewish people.
3. Jewish history is brimming with examples of the Jewish spirit of triumph over adversity based on faith in God. Examples include the survival of Jews and Judaism after the expulsion from Spain; the influx of millions of Russian and Eastern European Jews to the United States of America in the late 19th / early 20th century, and how they established themselves there; and the significant contributions that Jews have made to wider society in areas such as science, culture, and economics. But perhaps the most powerful example is the return of Jewish sovereignty to the Land of Israel just three years after the Holocaust, despite its devastating destruction of the majority of European Jewry.

### FROM THE THOUGHT OF RABBI SACKS

1. Our very history as a people is a testament to the existence of God, who has protected us and ensured our survival against

all the odds through thousands of years of persecution and wandering. The very existence and survival of the Jewish people transmits core Jewish messages to the world, such as; might does not make right, the dignity of difference, and faith in God.

2. The quote refers to the size of the Jewish people in relation to the importance of their task and national mission, and Chanukah is an example of a small people achieving great things, demonstrating core Jewish values and the Jewish destiny.

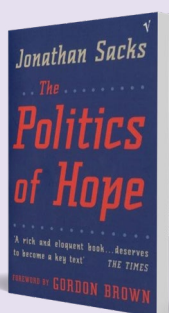
### IT ONCE HAPPENED...

God can perform miracles through supernatural means, and through nature. The military victory represents a natural miracle, as the Maccabees fought hard, but they achieved an unlikely triumph that must have benefitted from God's help. This is no less impressive than the supernatural miracle of the oil that burned for eight days, when it should only have burned for one day.

### CHANUKAH ANAGRAMS

1. Latke
2. Olive oil
3. Dreidel
4. Maccabees
5. Yehudah
6. Shamash
7. Mattityahu
8. Miracles

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Just as the Chanukah lights illuminate our homes, Rabbi Sacks זצ"ל lit up the world by inspiring us and others with his timely and timeless insights. Chanukah reminds each one of us to be a light in the wider world. Every night of Chanukah we will be highlighting one book where Rabbi Sacks articulated his deep insights into Judaism, morality, sociology, theology, and much much more, guiding us all to live a life of Judaism engaged with the world.

Tonight's book is **The Politics of Hope**, a brilliant analysis of the rise in the 'politics of anger' in the West today and how it might be possible to instead create a different kind of politics: the 'politics of hope'.

Jonathan Sacks  
THE RABBI SACKS LEGACY TRUST

[www.RabbiSacks.org](http://www.RabbiSacks.org)     @RabbiSacks

The Rabbi Sacks Legacy Trust, PO Box 72007, London, NW6 6RW • +44 (0)20 7286 6391 • [info@rabbisacks.org](mailto:info@rabbisacks.org)

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# CEREMONY & CELEBRATION

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CHANUKAH • CANDLE 2

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## A Chanukah Message for the Second Night

### THE LIGHT OF WAR AND THE LIGHT OF PEACE

**THERE IS** a law about Chanukah I find moving and profound. Rambam 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 money, so as to be able to fulfil the *mitzvah*.'

The question then arises: What if, on a Friday afternoon, you find yourself with only one candle? Should 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, surprisingly, that when faced with such a choice, you light your only candle as a Shabbat light. Why?

Listen to Rambam: '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 one of the greatest military victories in Jewish history. Yet Jewish law rules that 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.

Why did Judaism, alone among the civilisations of the ancient world, survive? Because it valued the home more than the battlefield, marriage more than military grandeur, and children more

than generals. Peace in the home mattered to our ancestors more than the greatest military victory.



So as we celebrate Chanukah, 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.



### Points to Ponder

**1** Does Judaism think war is wrong (i.e. is Judaism a pacifist religion)?

**2** How can *shalom bayit* (peace in the home) also help bring *shalom* (peace) into the wider world?

**3** How will you contribute to *shalom bayit* in your home this Chanukah?



## From the Thought of Rabbi Sacks



**THE FAMILY...** is the best means we have yet discovered for nurturing future generations and

enabling children to grow in a matrix of stability and love. It is where we learn the delicate choreography of relationship and how to handle the inevitable conflicts within any human group. It is where we first take the risk of giving and receiving love. It is where one generation passes on its values to the next, ensuring the continuity of a civilisation. For any society, the family is the crucible of its future, and for the sake of our children's future, we must be its defenders.

**Morality** (p. 74)

## Points to Ponder

**1** Why is the family unit so important according to Rabbi Sacks?

**2** What is the connection between this quote and the message from Rabbi Sacks on *The Light of War and the Light of Peace* (previous page)?

## Chanukah for the Young (and Young at Heart!)

### It Once Happened...

**GENERAL HOLOFERNES** commanded a huge Syrian-Greek army. As part of his campaign to stamp out the Jewish revolt, his forces besieged the town of Bethulia, in the land of Judea. The people of the town soon found themselves in a desperate situation, critically lacking in food and water, and facing a far superior military force.

Living in the town was a widow named Yehudit, who was the sister of Mattityahu and the aunt of Yehudah the Maccabee. She courageously hatched and executed a plan to save her town. She sneaked out of the city and requested an audience with Holofernes the enemy commander. She convinced him that she had intelligence that would help him conquer the town, in ex-

change for his guarantee to deal compassionately with the inhabitants. She brought food and wine to celebrate their arrangement, including very salty goat cheese and especially strong wine. The cheese made the general thirsty, and he drank so much wine that he became drunk and fell asleep. She seized her opportunity, and killed him with his own sword.

When she brought news back to the town of his death, the Jews were inspired by the daring heroism of Yehudit, and they attacked the Greek forces. Without their commander, the Greeks retreated, and the town was freed. This proved to be a key turning point in the Jewish revolt against the Greeks.



## Point to Ponder

How is Yehudit similar to her nephew Yehudah the Maccabee?

### Chanukah Challenge!

#### Riddles

1. I'm sweet and round, coming to a boil, in a pot of bubbling oil.
2. I'm a small town near Jerusalem. The Hasmoneans lived here. Mattityahu and his five sons, who fought the Greeks with no fear!
3. I have eight plus one, to remember the battle we won!
4. I'm made from olives. I come out when they are pressed. You can burn me for light. Who am I? Have you guessed?

5. I get dizzy as the children spin me. But it's only the Chanukah gelt they really see.
6. I'm here to serve others. Eight friends get light from me. You'll see me every night of Chanukah. Can you guess who I might be?
7. I'm fried in oil and very yummy. With sour cream or apple sauce I'll fill your tummy.
8. Brave soldiers we fought without glamour. Our fearless leader was nicknamed hammer!

**FUN FACT!**

**The Maccabees were a group of Jewish Hasmonean warriors from Modi'in who rebelled against the Seleucid Greeks and defeated them, rededicating the Temple. This miraculous victory is celebrated on the festival of Chanukah. The name Maccabee was the nickname of their leader, Yehudah, and means "Hammer" in Aramaic, in recognition of his strength as a warrior (although some say it was because he had a flat head like a hammer).**

## Educational Companion to the Questions

### THE LIGHT OF WAR AND THE LIGHT OF PEACE

1. Judaism is not a pacifist religion. It believes firmly in the moral justification for war under certain circumstances, such as self-defence, or in the name of God and the values of the Torah. However, peace is an ultimate value in Judaism, and whenever possible, the peaceful course should be taken.
2. When we are inevitably faced with challenging situations within the family structure, we learn skills such as negotiation, conflict-resolution and inter-personal skills which help ensure there is *shalom bayit*. All these skills are also essential for ensuring *shalom* in the wider world when we will undoubtedly face similar moment of tension.
3. Perhaps you can offer to help your parents with Chanukah preparations, or spend some time thinking about how you can show love to your siblings or other family members (e.g. buying or making presents, or preparing fun activities to do together.)

### FROM THE THOUGHT OF RABBI SACKS

1. The family unit is where we learn how to be good citizens and how to form relationships with others. It is where we learn to love and to be loved. This gives us the skills to love and be loved by others outside of our families. It is where our values are transmitted to the next generation, and represents the future of our civilisation. The family unit is the foundation for a healthy society.

2. The family is a core value in Judaism, and this is seen in the *halachah* that Rabbi Sacks shared in the first message, where if one only has enough money for one candle, and is faced with the dilemma of using it either for Chanukah or as a Shabbat candle, one must light it as a Shabbat candle, because this brings *shalom bayit* to the family home.

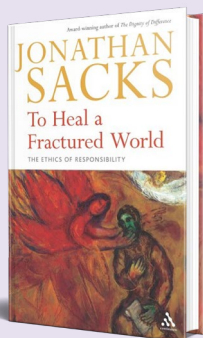
### IT ONCE HAPPENED...

They both demonstrated courage and self-sacrifice for their people. They put themselves in harm's way in order to triumph over the enemies of Israel. Yehudit is a particularly important character for us, as a strong female role-model whose dedication to her people ranks alongside her nephew and the other heroic leaders of Israel.

### CHANUKAH RIDDLES

1. Sufganiyot (doughnuts)
2. Modi'in
3. Chanukiah (menorah)
4. Shemen zayit (olive oil)
5. Sevivon (dreidel)
6. Shamash
7. Latkes
8. Maccabees

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Tonight's book is **To Heal A Fractured World: The Ethics of Responsibility**, a profound engagement with the human condition today and a clarion call beckoning the world to honour and enhance the freedom of others.

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[www.RabbiSacks.org](http://www.RabbiSacks.org)     @RabbiSacks

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# CEREMONY & CELEBRATION

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CHANUKAH • CANDLE 3

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## A Chanukah Message for the Third Night

### INSIDE / OUTSIDE

**THERE IS** more than one command in Judaism to light lights. There are three. There are the Shabbat candles. There is the havdallah candle. And there are the Chanukah candles.

The difference between them is that Shabbat candles represent *shalom bayit*, peace in the home. They are lit indoors. They are, if you like, Judaism's inner light, the light of the sanctity of marriage and the holiness of home.

The Chanukah candles used to be lit outside — outside the front door. It was only fear of persecution that took the Chanukah candles back inside, and in recent times the Lubavitcher Rebbe introduced the custom of lighting giant chanukiyot in public places to bring back the original spirit of the day.

Chanukah candles are the light Judaism brings to the world when we are unafraid to announce our identity in public, live by our principles, and fight, if necessary, for our freedom.

As for the havdallah candle, which is always made up of several wicks woven together, it represents the fusion of the two, the inner light of Shabbat, joined to the outer light we make during the six days of the week when we go out into the world and live our faith in public.

When we live as Jews in private, filling our homes with the light of the Shechinah, when we live as Jews in public, bringing the light of hope to others, and when we live both together, then we bring light to the world.

There always were two ways to live in a world that is often dark and full of tears. We can curse the darkness or we can light a light, and as the Chassidim say, a little light drives out much darkness. May we all help light up the world.



### Points to Ponder

- 1 What parts of Judaism bring light into our homes, represented by the Shabbat candles?
- 2 What parts of Judaism bring light to the outside world?
- 3 How can we be havdallah candles, and fuse the two, bringing the Judaism from our homes into the outside world?

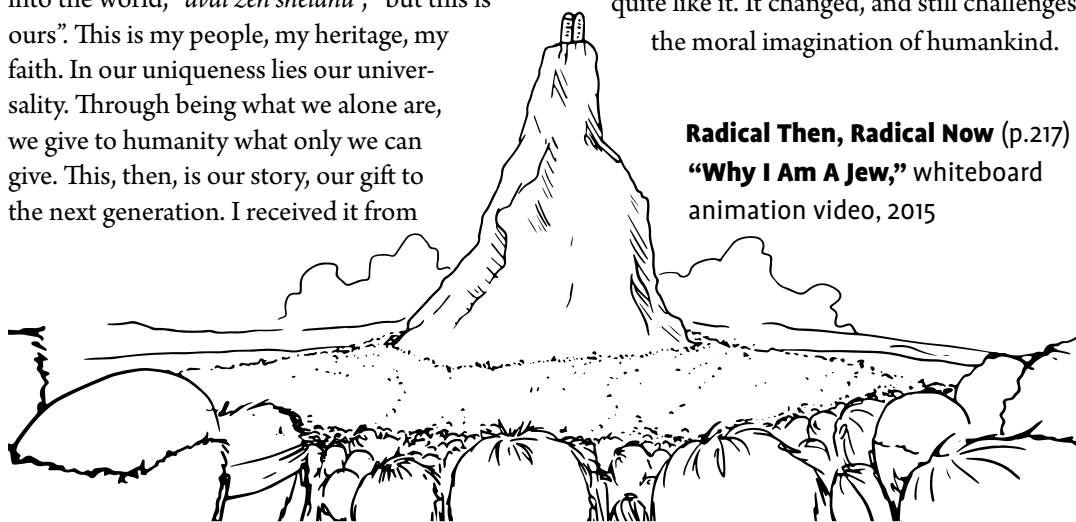


## From the Thought of Rabbi Sacks

**I ADMIRE** other civilisations and traditions, and believe each has brought something special into the world, “*aval zeh shelanu*”, “but this is ours”. This is my people, my heritage, my faith. In our uniqueness lies our universality. Through being what we alone are, we give to humanity what only we can give. This, then, is our story, our gift to the next generation. I received it from

my parents, and they from theirs, across great expanses of space and time. There is nothing quite like it. It changed, and still challenges, the moral imagination of humankind.

**Radical Then, Radical Now** (p.217)  
“**Why I Am A Jew,**” whiteboard animation video, 2015



### Points to Ponder

**1** What unique contribution can the Jewish people give to humanity?

**2** What is the connection between this quote and the *Inside/Outside* message from Rabbi Sacks on Chanukah (previous page)?

## Chanukah for the Young (and Young at Heart!)

### It Once Happened...

**IT WAS** a frigid Saturday night during Chanukah of 1974 when Rabbi Abraham Shemtov had the unusual idea of lighting a big chanukiah right in front of Independence Hall in Philadelphia, which houses the Liberty Bell, the icon of American freedom.

The chanukiah was crude and made of wood; he had fashioned it with the help of some visiting yeshivah students. Almost no one was on Independence Mall in Philadelphia that night to witness the actual lighting, but that simple four-foot chanukiah was the seed from which thousands of public chanukiyot have sprouted up in public and private places throughout the United States and around the world.

Over the next few years, chanukiyot began springing up in cities and towns all across America. The next major development was in 1979, when Shemtov collaborated with Stuart Eizenstat – President Jimmy Carter’s chief domestic-policy adviser and executive director of the White House domestic-policy staff – to arrange for a chanukiah to be placed on the White House Lawn. Despite the fact that Carter was awash in the opening weeks of the Iranian hostage crisis, he pointedly walked from the White House to the chanukiah, where he lit the shamash – the helper candle from which the

others are kindled – and shared greetings with the assembled crowd.

Throughout the following decades, the number of chanukiyot and scope of their reach has continued to blossom. It is estimated that as many as 15,000 Chabad-Lubavitch chanukiyot are publicly lit worldwide.

One of the largest lightings is the one near the Eiffel Tower in central Paris, which has attracted as many as 20,000 French Jews. And in 1991, in the presence of approximately 6,000 Jewish people, longtime Chabad underground activist Avraham Genin kindled a giant chanukiah inside the Kremlin Palace of Congresses.

In 2013 the tallest chanukiah in Europe (more than 30 feet tall!) was constructed and lit on the first night of Chanukah at the Brandenburg Gate in Berlin, Germany, once a symbol of Nazi Party racism and hatred. Thousands of people attended the public ceremony, including local dignitaries. “Bringing light to places of darkness is the message of Chanukah,” said Chabad-Lubavitch of Berlin’s director, Rabbi Yehuda Teichtal. “There is no greater contrast than lighting a menorah here – in the place that was once the epitome of darkness – and now flooding it with the essence of light.”

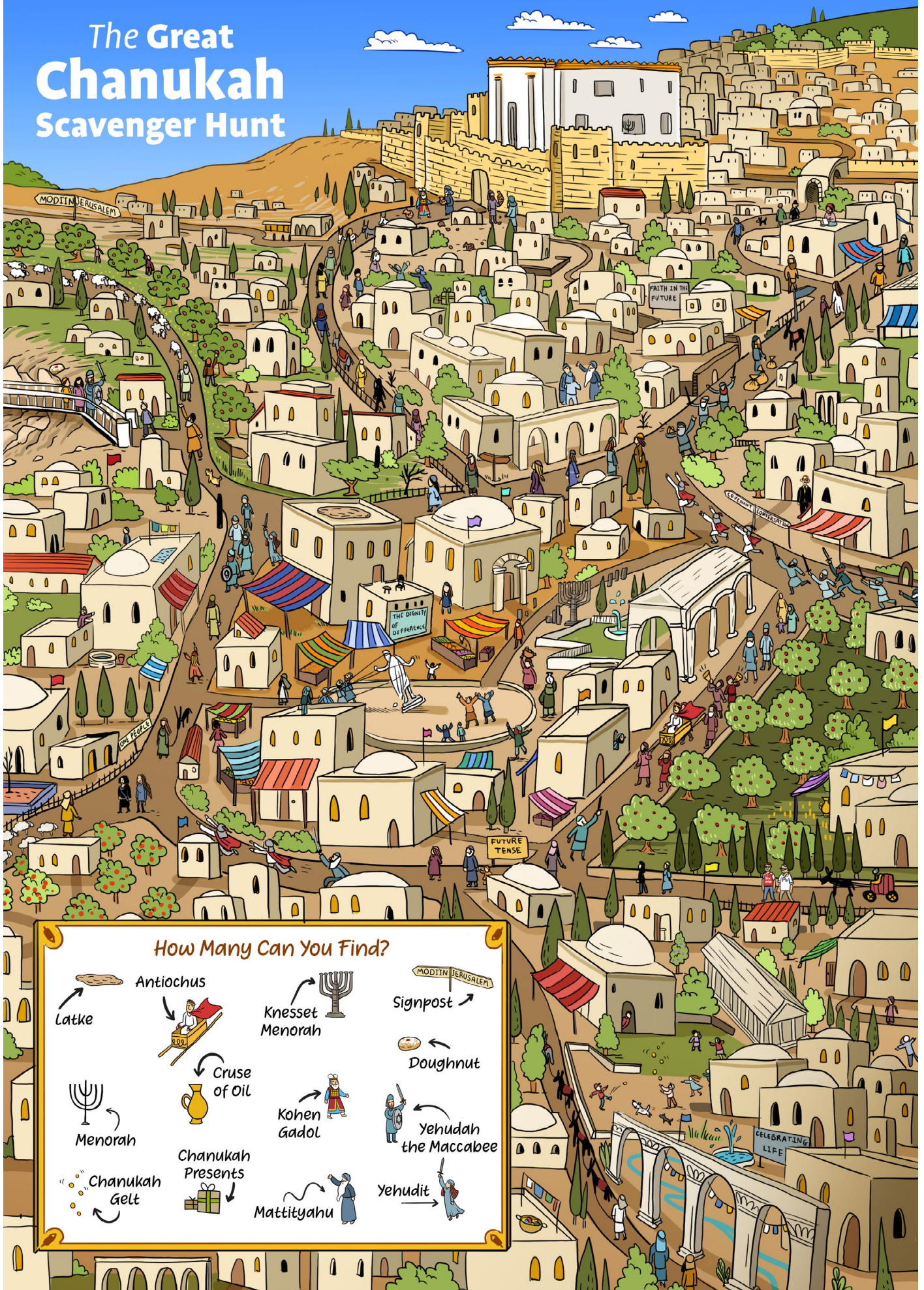


### Point to Ponder

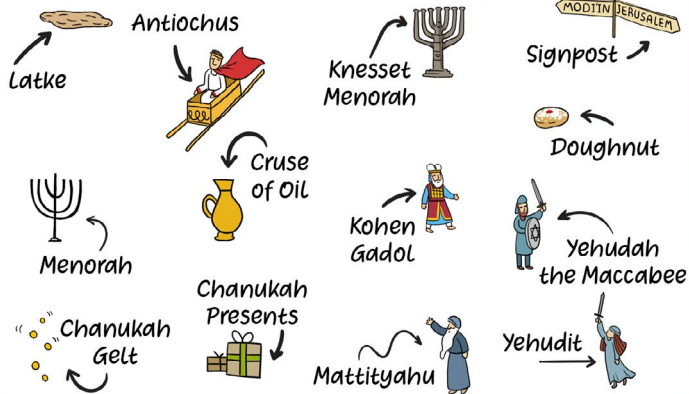
Does the lighting of giant chanukiyot throughout the world make you uncomfortable or proud?



# The Great Chanukah Scavenger Hunt



## How Many Can You Find?





## FUN FACT!

Every year the US president and first lady host an annual Chanukah party for hundreds of American Jewish politicians and leaders of the Jewish community, but this wasn't always the case. Chanukah was first celebrated at the White House after Prime Minister of Israel David Ben-Gurion gave Harry Truman a chanukiah as a gift in 1951. George H.W. Bush attended a Chanukah party for staff in the Executive Office Building in 1991 and two years later, Bill Clinton hosted a candle-lighting ceremony in the White House for the first time with his staff. The first official White House Chanukah party was held on 10th December 2001. President George W. Bush borrowed a 100-year-old chanukiah from the Jewish Museum in New York for the event.

## Educational Companion to the Questions

### INSIDE / OUTSIDE

1. *Mitzvot* that regulate our relationships, especially relationships within families, such as a child's obligations to their parents, and a parent's obligations to their child. The *mitzvot* of Shabbat, and festivals, of learning and teaching Torah, are all *mitzvot* that bring light into a Jewish home.
2. The *mitzvot* that regulate society, that contribute to "*Tikkun Olam*" (the redeeming of the world) bring light to the outside world. These are the civil laws, such as *tzedakah*, environmental laws, and the laws of returning of lost articles.
3. There is an overriding principle in Judaism called "*Kiddush Hashem*" that expects a Jew to live their life so that it is a credit to God, and thus modelling the values of the Torah. This is both the way we keep to our religion, but more importantly in all areas of our life. When Jews live their lives as ambassadors of God, they bring light to the outside world.

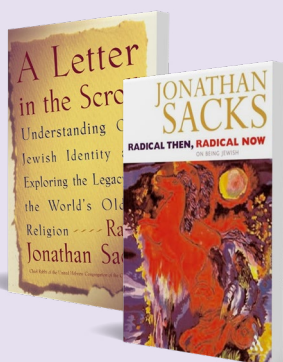
### FROM THE THOUGHT OF RABBI SACKS

1. Judaism has a unique message for humanity that it transmits by modelling as a nation how to build communities and societies based on the moral and ethical values found in the Torah. This is the national destiny of the Jewish people.
2. The Chanukah lights, which must face a window or be lit outside, illuminating the public square, represent the light that Judaism can and must shine on the outside world.

### IT ONCE HAPPENED...

Rabbi Sacks often said that non-Jews respect Jews who respect their Judaism, and non-Jews are embarrassed by Jews who are embarrassed by their Judaism. Chanukah is a time when we are proud to take our Judaism into the public sphere. We are not trying to impose our ideas on the non-Jewish world. Rather, we only hope to expose the world to the beauty of Judaism, so that everyone can benefit from its light.

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Tonight's book is **Radical Then, Radical Now** (published as **A Letter in the Scroll** in the United States), an inspiring gaze at our Jewish roots, and a challenge to each one of us to carry our legacy forward and help to build a better world.

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# CEREMONY & CELEBRATION

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CHANUKAH • CANDLE 4

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## A Chanukah Message for the Fourth Night

### THE FIRST CLASH OF CIVILISATIONS

**ONE OF** the key phrases of our time is “the clash of civilisations”. And Chanukah is about one of the first great clashes of civilisation, between the Greeks and Jews of antiquity, Athens and Jerusalem.

The ancient Greeks produced one of the most remarkable civilisations of all time: philosophers like Plato and Aristotle, historians like Herodotus and Thucydides, dramatists like Sophocles and Aeschylus. They produced art and architecture of a beauty that has never been surpassed. Yet in the 2nd century B.C.E they were defeated by the group of Jewish fighters known as the Maccabees, and from then on Greece as a world power went into rapid decline, while the tiny Jewish people survived every exile and persecution and are still alive and well today.

What was the key difference between the two groups? The Greeks, who did not believe in a single, loving God, gave the world the concept of tragedy: We strive, we struggle, at times we achieve greatness, but life has no ultimate purpose. The universe neither knows nor cares that we are here.

In stark contrast, Ancient Israel gave the world the idea of hope. We are here because God created us in love, and through love we discover the meaning and purpose of life.

Tragic cultures eventually disintegrate and die. Lacking any sense of ultimate meaning, they lose the moral beliefs and habits on which

continuity depends. They sacrifice happiness for pleasure. They sell the future for the present. They lose the passion and energy that brought them greatness in the first place. That’s what happened to Ancient Greece.

Judaism and its culture of hope survived, and



the Chanukah lights are the ultimate symbol of that survival, of Judaism’s refusal to abandon its values for the glamour and prestige of a secular culture, then or now.

A candle of hope may seem a small thing, but on it the very survival of a civilisation may depend.



### Points to Ponder

- 1** What were the values of Ancient Greek society, and how did they differ from Torah values?
- 2** Where do we see the Torah give us the idea of hope?
- 3** How is this hope represented in the Chanukah candles?





## From the Thought of Rabbi Sacks

**THE MILITARY** victory [of Chanukah] was short-lived. Within a century Israel was again under foreign rule, this time by the Romans. It was the spiritual victory that survived. Realising that the real battle was not against an empire but a culture, Jews set about constructing the world's first system of universal education. The effect was astonishing. Although they were later to suffer devastating defeats at the hands of the Romans, they had created an identity so strong that it was able to survive 2,000 years of exile and dispersion.

What history taught them was that to defend a country you need an army, but to defend a civilisation you need schools. In the short run battles are won by weapons, but in the long run they are won by ideas and the way they are handed on from generation to generation. Oddly but appropriately, Chanukah comes from the same Hebrew root as the word “chinuch”, meaning “education”.

**Credo, The Times** (7 December 2007)

### Points to Ponder

**1** What was the real triumph of the Chanukah story?

**2** What is the connection between this quote and the message from Rabbi Sacks on *The First Clash of Civilisations* (previous page)?

## Chanukah for the Young (and Young at Heart!)

### It Once Happened...

**WHEN RAV KOOK** was a young man he studied in yeshiva in a small town called Lutzen. At the end of the year he returned home with a present for his parents – a bundle of poems. But this did not please his father, who was concerned his son was being influenced by the secular world of the *haskalah*. The following year Rav Kook instead brought home a notebook full of original insights into complex halachic

topics. But the urge to read and write poetry was still strong in his heart. Later in his life, Rav Kook found a way to bring these two passions together, by writing a long poem that incorporated all the laws of Chanukah, utilising his mastery of the Hebrew language and halachah, while also fulfilling his desire to express himself poetically.



### Point to Ponder

Why was Rav Kook's father concerned about secular culture? How did Rav Kook respond to this?

## Chanukah Challenge!

### Quiz

1. In total, how many candles are lit over the 8 nights of Chanukah?
2. What does the word “Chanukah” mean?
3. What does the word “Maccabee” mean?
4. What is the name of the leader of the ancient Greeks who decreed laws against Judaism?
5. What is the name of the courageous Jewish woman who defied the Greeks and killed one of their generals?
6. What is another name for the festival of Chanukah?
7. What were the miracles of Chanukah?
8. What is the name of the town in Israel where the Maccabees lived?

### FUN FACT!

Many have the custom to give ‘Chanukah gelt’ (Yiddish for ‘Chanukah money’) to children on Chanukah. It is believed that the custom began in Poland in the 17th century, initially so that the children could then give coins to their teachers as a gift of gratitude for the festival, but later on, money was also given to the children to keep (and this may also be where the custom to give children Chanukah gifts came from). Chanukah gelt is connected to the festival of Chanukah, as the Hasmoneans minted national coins to celebrate the victory of the Maccabees over the Ancient Greeks. In the 20th century, chocolate Chanukah gelt coins became a popular gift on Chanukah, which were especially good for playing dreidel with.

## Educational Companion to the Questions

### THE FIRST CLASH OF CIVILISATIONS

1. The Greeks believed in the aesthetic – physical beauty and strength - rather than moral and spiritual beauty. They did not believe in a single, loving God, but rather in destiny, and they gave the world the concept of tragedy. It doesn't matter how hard we strive and work to achieve our own goals, destiny determines our end. Life has no ultimate purpose. The universe neither knows nor cares that we are here. In stark contrast, Judaism believes we are here because God created us in love, and He acts in history to our benefit, and through this love we discover the meaning and purpose of life.
2. Judaism tells us that the world can and will become better than it is today (and gives us the responsibility to partner God in making this a reality). The concept of *Tikkun Olam* (redeeming the world) and the anticipation of a messianic time that has not yet arrived gives humanity hope in the future.
3. The Chanukah lights are the symbol of the survival of the Jewish people and Jewish culture. They represent hope and faith in the future, because even when the situation looked impossibly bleak, the Maccabees refused to give up hope in the future, and fought to triumph over the darkness.

### FROM THE THOUGHT OF RABBI SACKS

1. The spiritual triumph. The real victory we celebrate is how the Jews refused to give in to the seduction of Greek culture, which was the antithesis of the Torah's values. They fought to hold on to these values, and today, thousands of years later, while the ancient Greeks are long gone, the Jewish people continue to thrive.

2. Rabbi Sacks speaks of the clash of civilisations found in the Chanukah story. This quote demonstrates that the spiritual triumph of the Maccabees was everlasting. The Jewish people and Jewish civilisation has survived through the generations not by building armies, but by caring about the education of each generation.

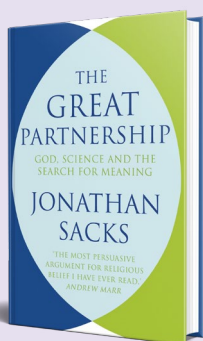
### IT ONCE HAPPENED...

Aspects of secular culture may have values that are antithetical to Jewish values contained in the Torah. Secular culture may also lead Jews astray from their own culture and the values of their religion. Rav Kook's response was to show how the good in secular culture can enrich Jewish culture and Jewish thought.

### CHANUKAH QUIZ

1. 44.
2. "Dedication". (Bonus answer: "They rested on the 25th".)
3. Hammer. This was the nickname of Yehudah, the leader of the revolt against the Greeks.
4. Antiochus Epiphanes.
5. Yehudit (Judith).
6. *Chag Urim* (Festival of Lights).
7. The military miracle, that the small Maccabee forces defeated the mighty Greek army, and the miracle of the oil that burned for eight days.
8. Modi'in.

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Tonight's book is **The Great Partnership: Science, Religion, and the Search for Meaning**, a compelling investigation into the predominance of science-oriented thinking which is embedded deeply even in our religious understanding. In a fast-moving world of new discoveries, Rabbi Sacks calls on us to recognise the centrality of science's relationship to true religion, and the essentiality of this relationship.

# CEREMONY & CELEBRATION

FAMILY EDITION

WITH RABBI LORD JONATHAN SACKS זצ"ל



CHANUKAH • CANDLE 5

Educational content provided by Dr. Daniel Rose together with The Rabbi Sacks Legacy Trust



## A Chanukah Message for the Fifth Night

### CHANUKAH IN OUR TIME

**BACK IN 1991**, I lit Chanukah candles with Mikhail Gorbachev, who had, until earlier that year, been President of the Soviet Union.

For seventy years, the practice of Judaism had been effectively banned in communist Russia. It was one of the two great assaults on our people and our faith in the 20th century. The Germans sought to kill Jews; the Russians tried to kill Judaism.

Under Stalin the assault became brutal. In 1967, after Israel's victory in the Six Day War, many Soviet Jews sought to leave Russia and go to Israel. Not only was permission refused, but often the Jews concerned lost their jobs and were imprisoned.

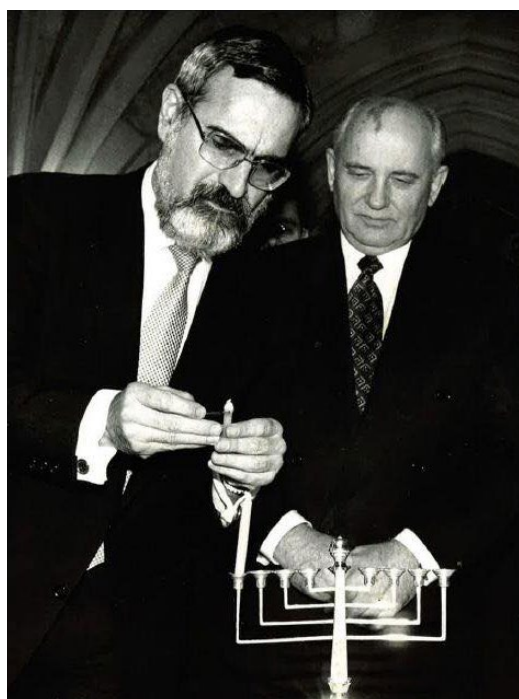
Around the world, Jews campaigned for the prisoners, *Refuseniks* they were called, to be released and permitted to leave the country.

Eventually Mikhail Gorbachev realised that the whole Soviet system was unworkable. Communism had brought repression, a police state, and a new hierarchy of power, not freedom and equality. In the end it collapsed, and Jews regained the freedom to practise Judaism and to go to Israel.

That day in 1991, after we had lit candles together, Mr Gorbachev asked me, through his interpreter, what we had just done. I told him that 22 centuries ago in Israel after the public practice of Judaism had been banned, Jews fought for and won their freedom, and these

lights were the symbol of that victory. And I continued: "Seventy years ago, Jews suffered the same loss of freedom in Russia, and you have now helped them to regain it. So you have become part of the Chanukah story."

And as the interpreter translated those words into Russian, Mikhail Gorbachev blushed.



The Chanukah story still lives, still inspires, telling not just us but the world that though tyranny exists, freedom, with God's help, will always win the final battle.



### Points to Ponder

- 1 What similarities are there between the Chanukah story and the story of Soviet Jewry under Communism?
- 2 How can we be sure we will always, ultimately, win the battle?
- 3 Rabbi Sacks here applies the messages of the Chanukah story to contemporary times. What can we learn from Chanukah to help us this year?





## From the Thought of Rabbi Sacks

**THE SYMBOL** of Chanukah is the chanukiah we light for eight days in memory of the Temple Menorah, purified and rededicated by the Maccabees all those centuries ago. Faith is



like a flame. Properly tended, it gives light and warmth, but let loose, it can burn and destroy. We need, in the 21st century, a global Chanukah: a festival of freedom for all the world's faiths. For though my faith is not yours and your faith is not mine, if we are each free to light our own flame, together we can banish some of the darkness of the world.

**Why Chanukah is the Perfect Festival for Religious Freedom, The Washington Post**  
(7 December 2015)

### Points to Ponder

**1** Why is Chanukah considered a festival of religious freedom?

**2** What is the connection between this quote and the message from Rabbi Sacks on *Chanukah in our Time* (previous page)?

## Chanukah for the Young (and Young at Heart!)

### It Once Happened...

**ON CHANUKAH 1932**, just one month before Hitler came to power, Rachel Posner, wife of Rabbi Dr. Akiva Posner, took this photo of the family chanukiah from the window-ledge of the family home looking out onto the building across the road decorated with Nazi flags.

On the back of the photograph, Rachel Posner wrote in German:

*Chanukah 5692 (1932)*

*"Death to Judah"*

*So the flag says*

*"Judah will live forever"*

*So the light answers*

Rabbi Dr. Akiva Posner, Doctor of Philosophy from Halle-Wittenberg University, served from 1924–1933 as the last Rabbi of the community of Kiel, Germany. After he wrote a protest letter in the local newspaper expressing indignation at the posters that had appeared in the city: "Entrance to Jews Forbidden", he was summoned by the chairman of the local branch of the Nazi party to participate in a public debate. The event took place under heavy police guard and was reported by the local press.

When the tension and violence in the city intensified, the Rabbi, his wife Rachel and their three children were forced to flee their home and make their way to Eretz Yisrael. Before their departure, Rabbi Posner was able to convince many of his congregants to leave as well and indeed most managed to leave for Eretz Yisrael

or the United States. The Posner family left Germany in 1933 and arrived in Eretz Yisrael in 1934.

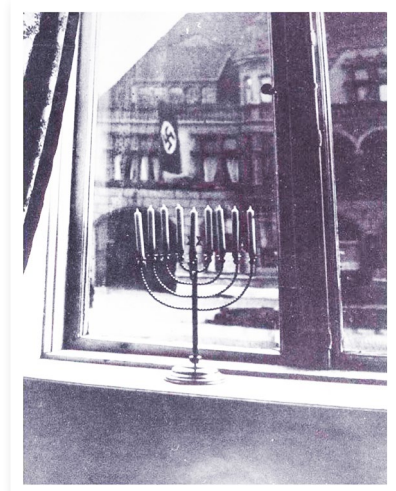
Some eighty years later, Akiva and Rachel Posner's descendants continue to light Chanukah candles using the same chanukiah that was brought to Israel from Kiel. On Chanukah 5770 (2009), Akiva Mansbach, dressed in the uniform of the Israel Defence Forces, saluted and read out a poem he had written in Hebrew, inspired by the poem written by his great-grandmother Rachel Posner in 1932.

Translated it reads:

*In 5692 the chanukiah is in exile, it stands in the window / It challenges the party flag that doesn't yet rule / "Judah die!" it says / And Grandma's rhyme responds / In its own tongue, without despair: So the flag says, but our candle answers and declares / "Judah will live forever".*

*In 5770 the chanukiah stands in the window once again / Facing the flag of the ruling State / The descendant Akiva, named for his great-grandfather / Salutes through the window and lights the chanukiah / Grandmother, give thanks above and say a prayer / That "the Redeemer will come to Zion" and not delay.*

**YadVashem.org**



*Chanukkah  
5692  
(1932)  
Juda verreckt  
die Fahne spricht –  
"Juda lebt ewig!"  
Erwidert das Licht*

### Point to Ponder

Why do you think this photograph has brought so many people comfort?

## Spot the Difference

## Chanukah Challenge!

**Spot the Difference**

Can you find eight differences between these two Chanukah pictures?

The illustration depicts a festive Chanukah scene. In the center is a large, orange menorah with nine branches, each holding a lit candle. To the left, a woman in a red shirt and blue skirt carries a tray of food, while a young girl in a yellow shirt and blue skirt walks beside her. A blue pitcher and a round cake with white frosting and brown sprinkles are also visible. In the middle, a man in a blue shirt and dark pants is handing a gift to a woman in a red dress. To the right, a man in a yellow shirt and blue pants stands on a ladder, lighting a candle on the menorah. A woman in a striped shirt and blue pants is holding a young girl in a yellow dress. In the foreground, there are two round cakes with white frosting and brown sprinkles, and a man in a blue shirt and yellow pants is handing a gift to a woman in a brown jacket and green pants. A large dreidel with the letter 'ה' (Hei) is on the left, and a smaller one with the letter 'ש' (Shin) is on the right. The background is a solid light blue.



**In December of 1993, Space Shuttle Endeavour was sent into space to service the Hubble Space Telescope. One of the astronauts to bravely perform a spacewalk to repair the telescope was Jeffrey Hoffman. Knowing that he would be stuck in space over Chanukah, Hoffman made sure to bring along a dreidel and a travel-sized chanukiah so that he'd be able to celebrate the chag (although, because of lack of gravity and safety concerns, there was no way to actually light candles). Then, via live satellite communication, he presented his Chanukah supplies, gave his dreidel a twirl in the air, and wished Jews everywhere a happy Chanukah.**

## Educational Companion to the Questions

### CHANUKAH IN OUR TIME

1. The Soviet regime also tried to destroy Judaism as a religion. Under Communist rule, the Soviet Union tried to limit the influence of all religions, believing them to be opposed to the political and social ideologies of communism. It was almost impossible to practise Judaism in Soviet Russia, and those Jews who expressed an interest in leaving Russia and making aliyah risked everything. Yet there were thousands of Jews determined that they would not allow these restrictions to stop them from being Jewish. Ultimately this was another case in Jewish history of a tiny but brave minority taking on a mighty empire and triumphing against all the odds.
2. We are only sure because of the faith we have in God to guide history, and the faith we have in ourselves to make this happen.
3. This year we will celebrate Chanukah in the shadow of a global pandemic that has taken many thousands of lives and limited all of humanity terribly. The Chanukah story shows us that with hope in our hearts that the future will be better, we can have faith that we will get through this together.

### FROM THE THOUGHT OF RABBI SACKS

1. On festivals such as Purim and Pesach, we celebrate deliverance from a physical threat to the Jewish people or the delivery of physical freedom, but Chanukah is about celebrating our delivery from a force that wished to destroy Judaism itself. The message of Chanukah is that all people deserve to be able to practise their religion in peace.

2. Soviet Russia was not a place and time in history where there was religious freedom. Chanukah's message is that freedom will always triumph.

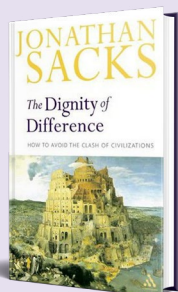
### IT ONCE HAPPENED...

The photo (and the poem written on the back), is a reminder that no matter how dark times get, and how much it looks like our survival is at risk, the Jewish people will always survive and persevere. Taking it one step further, we can also note that the uniform of the Israel Defence Forces worn by the great-grandson of the original owners of this chanukiah represent the modern-day Macabees and a strengthened faith that the Jewish people will survive.

### SPOT THE DIFFERENCE

1. Number of lit candles
2. A Hebrew letter on a dreidel has changed
3. A present has changed from yellow to green
4. The icing on the doughnut
5. The number of presents the man is holding
6. The t-shirt of the person lighting the candles
7. An oil jug has disappeared
8. The colour of the sprinkles on a doughnut

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Tonight's book is **The Dignity of Difference: How to Avoid the Clash of Civilizations**, an ethical critique of the politics and economics of globalisation, threaded with a profound sense of history.



# CEREMONY & CELEBRATION

FAMILY EDITION

WITH RABBI LORD JONATHAN SACKS זצ"ל



CHANUKAH • CANDLE 6

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## A Chanukah Message for the Sixth Night

### THE THIRD MIRACLE

**WE ALL** know the miracles of Chanukah; the military victory of the Maccabees against the Greeks, and the miracle of the oil that should have lasted one day but kept the Menorah lights burning for eight. But there was a third miracle not many people know about. It took place several centuries later.

After the destruction of the Second Beit Hamikdash, many Rabbis were convinced that the festival of Chanukah should be abolished. After all, it celebrated the rededication of the Beit Hamikdash. And the Beit Hamikdash was no more. It had been destroyed by the Romans under Titus. Without a Beit Hamikdash, what was there left to celebrate?

The Talmud tells us that in at least one town, Lod, Chanukah was abolished. Yet eventually

the other view prevailed, which is why we continue to celebrate Chanukah to this day.

Why? Because although the Beit Hamikdash was destroyed, Jewish hope was not destroyed. We may have lost the building but we still have the story, and the memory, and the light. And what had happened once in the days of the Maccabees could happen again. And it was those words, *od lo avdah tikvatenu*, "our hope is not destroyed," words that became part of the song, *Hatikvah*, that inspired Jews to return to Israel and rebuild their ancient state.

So as you light the Chanukah candles remember this: The Jewish people kept hope alive, and hope kept the Jewish people alive. We are the voice of hope in the conversation of humankind.



### Points to Ponder

- 1 Why do you think it is important to maintain festivals and remembrance days that commemorate historical events from generations ago?
- 2 How does Chanukah represent hope? Hope for what?
- 3 What connections are there between the Chanukah story and the modern State of Israel?





## From the Thought of Rabbi Sacks

**SOMETHING IN** the human spirit survives even the worst of tragedies, allowing us to rebuild shattered lives, broken institutions and injured nations.

That, to me, is the Jewish story. Jews survived all the defeats, expulsions, persecutions and pogroms, even the Holocaust itself, because they never gave up the faith that one day they would be free to live as Jews without fear.

Whenever I visit a Jewish school today, I see on the smiling faces of the children the ever-renewed power of that faith whose symbol is Chanukah and its light of inextinguishable hope.



**Credo, The Times** (8 December 2012)

## Points to Ponder

1 What do Jewish school-children represent to Rabbi Sacks in this quote?

2 What is the connection between this quote and the message from Rabbi Sacks on *The Third Miracle* (previous page)?

## Chanukah for the Young (and Young at Heart!)

### It Once Happened...

**IN THE DAYS** of the wicked kingdom of Greece, it was decreed upon the Jews that whoever had a bolt on his door must engrave upon it the words “I have no portion or heritage in the God of Israel.”

Immediately, all Jews went and pulled out all the bolts from their doors and discarded them.

It was also decreed that whoever had an ox must write on its horn the words “I have no portion or heritage in the God of Israel.”

Immediately, all the Jews went and sold all their oxen.

**Midrash LeChanukah**



## Point to Ponder

How do these acts of defiance compare to the heroism of the Maccabees?

## Chanukah Challenge!

### The Chanukah Story in Emojis

From the days of Alexander the 🏹 of 🌸, 🇮🇱 was under the 🇬🇷 of the Alexandrian Empire of 🇬🇷. During the 2nd century BCE, 🇬🇷 came 📩 the 🇬🇷 of the Seleucids who were based in 🇸🇪.

The Seleucid leader, Antiochus 4th, who modestly called himself Epiphanes, meaning “God made manifest”, decided to 🏃 up the pace of Hellenisation on the 🌟s of the land of 🇮🇱. He made it illegal to publicly practise 🌟, erected a 🏛 of Zeus in the 🏛, and offered a 🐷 before it as a sacrifice.

An 🙋 Priest called Mattityahu, and his 🧑🧑🧑🧑 and their supporters known to history as the 🏹, 🏹 back. 📈 the next 3 years they scored a 🏹 🙌 📈 the Seleucids, reconquering Jerusalem and bringing it 🔄 BACK 📉 🌟 sovereignty. They cleansed the 🏛 and rededicated it, 🔥 the 🏹 🕯 that stood in the 🏛, for a celebration lasting 8 days.

### FUN FACT!

There is a custom on Chanukah to play with special spinning tops called *dreidels* (in Yiddish) or *sevivonim* (in Hebrew). The Greeks forbade Jews to learn Torah and so Jews would meet in secret to learn, but if a Greek soldier walked past, they would pretend to be gambling with their *dreidels*. The words *dreidel* (Yiddish) and *sevivon* (Hebrew) both mean to turn or spin. The *dreidel* has four sides, which each feature a Hebrew letter. In Israel, the letters are *Nun, Gimel, Hay and Peh*. Outside Israel, they're *Nun, Gimel, Hay, Shin*. The letters stand for the Hebrew phrase, “*Ness Gadol Hayah Poh/Sham*”, meaning, “A great miracle happened here/there” (here for those in Israel, there for those outside of Israel).

## Educational Companion to the Questions

### THE THIRD MIRACLE

1. The festivals that commemorate historical events are the way that we transmit our heritage and our history. They are the most effective way to build our values and our identity in future generations, creating a national DNA that is passed from one generation to the next.
2. Hope is a recurring theme in the Chanukah story. The Maccabees had hope that despite overwhelming odds, they could defeat the mightiest and largest army in the world. They had hope that they could find oil to light the Menorah. And despite the later destruction of the Beit Hamikdash, we still celebrate Chanukah because we have hope that one day it will be rebuilt.
3. The story of the establishment of the modern State of Israel is also a story of hope and miracles, and the overcoming of immense odds. Just three years after the Jewish people experienced the greatest tragedy in human history, they re-established sovereignty in their ancestral homeland, and thereafter had to fight several wars against numerous enemies, triumphing, despite the odds, again and again.

### FROM THE THOUGHT OF RABBI SACKS

1. Children represent the future, and a society or community that invests in its children has hope for the future. Jewish children in Jewish schools prove that the Jewish people have overcome thousands of years of adversity and persecution, and today we continue to invest in our future, a hopeful future.
2. This message is the message of Chanukah. The story of inextinguishable hope.

### IT ONCE HAPPENED...

Heroism comes in small and large acts. The Maccabees were brave military fighters, but these acts from the wider populace were equally heroic and courageous. They were an act of defiance in the face of persecution, making a clear statement that their will and spirit could not be broken.

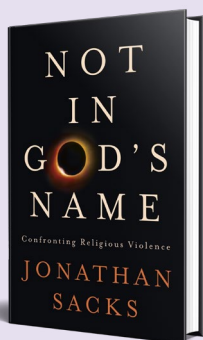
### THE CHANUKAH STORY IN EMOJIS

From the days of Alexander the **Great** of **Macedonia**, **Israel** was under the **control** of the Alexandrian Empire of **Greece**. During the **second** century BCE, **Israel** came **under** the **control** of the Seleucids who were based in **Egypt**.

The Seleucid leader, Antiochus the **Fourth**, who modestly called himself Epiphanes, meaning "God made manifest", decided to **speed** up the pace of Hellenisation on the **Jews** of the land of **Israel**. He made it illegal to publicly practise **Judaism**, erected a **statue** of Zeus in the **Temple**, and offered a **pig** before it as a sacrifice.

An **elderly** Priest called Mattityahu, and his **sons** and their supporters known to history as the **Hammers (Maccabees)**, **fought** back. **Over** the next **three** years they scored a **great victory** over the Seleucids, reconquering Jerusalem and bringing it **back under Jewish** sovereignty. They cleansed the **Temple** and rededicated it, **lighting** the **great Menorah** that stood in the **Temple**, for a celebration lasting **eight** days.

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# CEREMONY & CELEBRATION

FAMILY EDITION

WITH RABBI LORD JONATHAN SACKS ל"צ



CHANUKAH • CANDLE 7

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## A Chanukah Message for the Seventh Night

### THE LIGHT OF THE SPIRIT NEVER DIES

**THERE IS** an interesting question the commentators ask about Chanukah.

For eight days we light lights, and each night we make the blessing over miracles: *she-asah nissim la-avotenu*. But what was the miracle of the first night? The light that should have lasted one day lasted eight. But that means there was something miraculous about days two to eight; nothing miraculous about the first day.

Perhaps the miracle was this: That the Maccabees found one cruse of oil with its seal intact, undefiled. There was no reason to suppose that anything would have survived the systematic desecration the Greeks and their supporters did to the Beit Hamikdash. Yet the Maccabees searched and found that one cruse.

Why did they search? Because they had faith that from the worst tragedy, something would

survive. The miracle of the first night was that of faith itself, the faith that something would remain with which to begin again.

So it has always been in Jewish history. There were times when any other people would have given up in despair: after the destruction of the Beit Hamikdash, or the massacres of the Crusades, or the Spanish Expulsion, or the pogroms, or the Shoah. But somehow, Jews did not merely sit and weep. They gathered what remained, rebuilt our people, and lit a light like no other in history, a light that tells us, and the world, of the power of the human spirit to overcome every tragedy and refuse to accept defeat.

From the days of Moshe and the bush that burned and was not consumed, to the days of the Maccabees and the single cruse of oil, Judaism has been humanity's *ner tamid*, the everlasting light that no power on earth can extinguish.



### Points to Ponder

- 1 What did the Maccabees have faith in?
- 2 Why do you think Rabbi Sacks describes faith itself as a miracle?
- 3 Do you think having faith today is also a miracle?





## From the Thought of Rabbi Sacks



**WHEN I** stand today in Jerusalem, or in a Jewish school, or see a Jewish couple under the wedding canopy, or see parents at the Shabbat table blessing their children, there are times when I am overcome with tears, not in sadness nor in joy, but in awe at this people who came face to face with the Angel of Death and refused to give it a final victory.

The Jewish people lives, and still bears witness to the living God.

**Radical Then, Radical Now** (p. 184)

## Points to Ponder

**1** What is it about Jerusalem, a Jewish school, a Jewish wedding or a Jewish family around their Shabbat table that caused Rabbi Sacks to feel awe?

**2** How does this quote expand on the ideas found in *The Light of the Spirit Never Dies* (previous page)?

## Chanukah for the Young (and Young at Heart!)

### It Once Happened...

**IN THE DAYS** when the Greeks had defiled the Holy Temple in Jerusalem, an elderly and respected Kohen by the name of Mattityahu lived with his five sons in a town called Modi'in, near Jerusalem.

One day, the officers of Antiochus arrived in Modi'in and built an altar in the marketplace, demanding that Mattityahu offer sacrifices to the Greek gods.

Mattityahu replied to them, "I, my sons and my brothers will always remain loyal to the covenant that our God made with our ancestors! We will not obey the king's orders, or stray from our religion one inch!"

At this moment, a Hellenised Jew approached the altar to sacrifice to the Greek gods. Mattityahu was filled with righteous outrage, so he reached for his sword and killed him. Then, together with his sons, he also killed the King's officers, and destroyed the altar which they had built.

Knowing that Antiochus would be furious when he heard, and would send troops to kill them all, he fled to the hills of Judaea, followed by his sons, and calling out: "Whoever is for God and His Torah follow me!" And so began the Hasmonean revolt against Antiochus and the Greeks.



## Point to Ponder

Do you think Mattityahu's response was extreme? Is there a precedent for it in the Torah?

## Chanukah Challenge!

### Wordsearch

1. Latkes
2. Sevivon
3. Mattityahu
4. Yehudah
5. Modi'in
6. Maccabees
7. Oil
8. Antiochus

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

### FUN FACT!

**We eat oily (and yummy!) food like potato latkes and sufganiyot (doughnuts) to remember the miracle of the cruse of oil that should have only lasted one night but burned for 8 whole days and nights!**

## Educational Companion to the Questions

### THE LIGHT OF THE SPIRIT NEVER DIES

1. The Maccabees had faith in God, and in their mission. They had hope that they would be able to defeat the Greeks, and re-institute the Temple service and sovereignty in Jerusalem. They demonstrated this by searching for the purified oil despite the improbability of finding any. The very act of searching for the oil amongst the destruction in the Beit Hamikdash demonstrated their faith in the future.
2. Despair is a natural response to tragedy and adversity. The Maccabees had every reason to despair. Their deep faith in themselves, in the future, and in God, was heroic and inspiring, and according to Rabbi Sacks it was miraculous because it was also so unlikely and took deep courage.
3. There are many reasons to despair in the face of the adversity we are facing today. Having faith in the future is always miraculous, but at the same time, it is something we can aspire to.

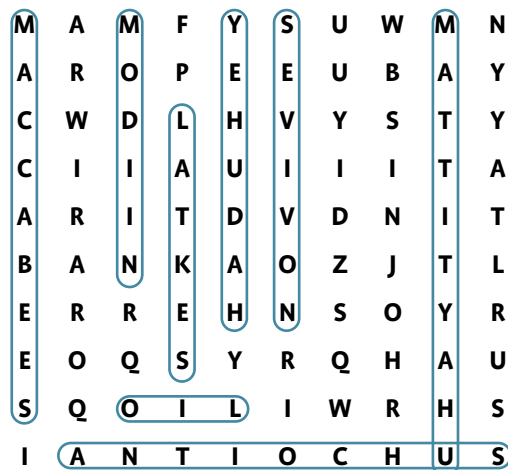
### FROM THE THOUGHT OF RABBI SACKS

1. These things represent the courage of Jewish faith in the future. That we have returned to Jerusalem and it is now thriving, after thousands of years of exile and desolation, is reason to be in awe of the Jewish people. Jews building a brighter future by getting married, and educating their children in their homes and in schools, left Rabbi Sacks feeling in awe of their Jewish courage and faith.
2. The faith in the future represented by these things is the same faith and courage seen in the Chanukah story, both when the Maccabees, against the odds, fought against a far superior army, and when they searched for pure oil in Jerusalem. They, too, demonstrated courage and faith in the future.

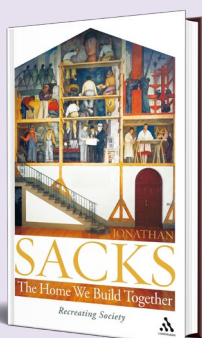
### IT ONCE HAPPENED...

When the core values of your very existence are threatened, extreme measures are called for. Mattityahu was a spiritual leader at this time, and had to make a stand to save Judaism and the Jewish people. His role-model in the Torah was Pinchas who made a similar stand in the face of immorality.

### CHANUKAH WORDSEARCH



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Tonight's book is **The Home We Build Together: Recreating Society**, a sage warning of the dangers of multiculturalism which offers of an unusual religious defence of liberal democracy and the nation state, making the the case for 'integrated diversity' within a framework of shared political values.

Jonathan Sacks  
THE RABBI SACKS LEGACY TRUST

[www.RabbiSacks.org](http://www.RabbiSacks.org)     @RabbiSacks

The Rabbi Sacks Legacy Trust, PO Box 72007, London, NW6 6RW • +44 (0)20 7286 6391 • [info@rabbisacks.org](mailto:info@rabbisacks.org)

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# CEREMONY & CELEBRATION

FAMILY EDITION

WITH RABBI LORD JONATHAN SACKS זצ"ל



CHANUKAH • CANDLE 8

Educational content provided by Dr. Daniel Rose together with The Rabbi Sacks Legacy Trust



## A Chanukah Message for the Eighth Night

### TO LIGHT ANOTHER LIGHT

**THERE'S A** fascinating argument in the Talmud which debates the following question: Can you take one Chanukah light to light another? Usually, of course, we take an extra light, the shamash, and use it to light all the candles. But suppose we don't have one. Can we light the first candle and then use it to light the others?

Two great Sages of the third century, Rav and Shmuel, disagreed. Rav said 'No'. Shmuel said 'Yes'. Normally we have a rule that when Rav and Shmuel disagree, the law follows Rav. There

are only three exceptions, and this is one of them.

Why did Rav say you may not take one Chanukah candle to light the others?

Because, says the Talmud, *ka mach-chish mitzvah*. You will diminish the first candle.

Inevitably you will spill some of the wax or the oil. And Rav says: don't do anything that would diminish the light of the first.

But Shmuel disagrees, and the law follows Shmuel. Why?

The best way of answering that is to think of two Jews: both religious, both committed, both living Jewish lives. One says: I must not get involved with Jews who are less religious than me, because if I do, my own standards will fall. I'll keep less. My light will be diminished. That's the view of Rav.

The other says: No. When I use the flame of my faith to light a candle in someone else's life, my Jewishness is not diminished. It grows, because there is now more Jewish light in the world. When it comes to spiritual goods as opposed to material goods, the more I share, the more I have. If I share my knowledge, or faith, or love with others, I won't have less; I may even have more. That's the view of Shmuel, and that is how the law was eventually decided.

So share your Judaism with others. Take the flame of your faith and help set other souls on fire.



### Points to Ponder

**1** How is sharing material goods similar to the position of Rav?

**2** How is sharing spiritual or moral goods similar to the position of Shmuel?

**3** How will you be like Shmuel today?



## From the Thought of Rabbi Sacks

**YOU CAN** see religion as a battle, a holy war, in which you win a victory for your faith by force or fear. Or you can see it as a candle you light to drive away some of the darkness of the world.

The difference is that the first sees other religions as the enemy. The second sees them as other candles, not threatening mine, but adding to the light we share.



What Jews remembered from that victory over the Greeks twenty-two centuries ago was not a God of war but the God of light. And it's only the God of light who can defeat the darkness in the human soul.

**From Optimism to Hope** (p.96)

## Points to Ponder

**1** Does Judaism see religion as a battle or as a candle?

**2** What is the connection between this quote and the message from Rabbi Sacks in *To Light Another Light* (previous page)?

## Chanukah for the Young (and Young at Heart!)

### It Once Happened...

**THE WINTER** of 1777 was harsh, almost unbearable. The soldiers stationed in Valley Forge, Pennsylvania had no inkling of why they were there. In their midst was a lone Jewish soldier and it was the first night of Chanukah. When all of the soldiers in the tent were fast asleep, he took out his chanukiah. He lit the first candle, recited the blessings, and sat down to watch the small flame dancing merrily.

It fired his imagination and brought back a host of memories. The General appeared by his side. He looked at him and said gently, "Why are you weeping? Are you cold, my friend?" The soldier jumped to his feet and saluted.

Then he answered quietly, "I am weeping before my Father in Heaven, sir. Everyone's fate lies in His hands; He controls the fate of millions, the world over. I was praying for your success, General Washington. I came to this country because I was fleeing the persecution of tyrants who have forever oppressed my family, my townspeople and my nation. The despots will fall, sir, but you will be victorious!"

"Thank you, soldier!" The General replied heartily and sat himself on the ground before the chanukiah. "And what have we here?" he asked, full of curiosity. "This is a Candelabra. Jews all over the world are lighting the first candle of our festival, Chanukah, tonight. This serves to commemorate a great miracle that occurred to our ancestors. They were only a handful compared to the massive armies, but they held out, thanks to their faith in God, and were granted a miracle."

The bright flame ignited a flame of hope in the weary General's eyes and he cried out joyfully, "You are a Jew? Then you are descended from a people of Prophets! And you say that we will win the war?" "Yes, sir!" he replied confidently. The General rose, his face glowing with renewed hope. They shook hands heartily. Washington asked the soldier for his name and address and disappeared into the night.

On the first night of Chanukah, in 1778, one year later, our Jewish veteran was sitting in his home on Broome Street in New York. The first Chanukah light was burning brightly on his windowsill. Suddenly, there was a knock on the door. His wife rose to open it wide. To her astonishment, there stood President Washington.

"There is that fabulous light, the Chanukah light," he cried out happily, spotting the candle by the window. "That flame, and your remarkable words, kindled a light in my heart on that dark and bitter night," he reminisced. "We were in a tight situation then, and your words encouraged me so! They spurred me on with new hope.

"You will soon be awarded a Medal of Honor from the United States of America for your bravery in Valley Forge, but tonight you will receive a personal memento from me." With these words he placed on the table a gold medal upon which was engraved a Chanukah menorah with one light burning. Upon this medal was inscribed: "As a sign of thanks for the light of your candle. George Washington."




































## Point to Ponder

What did the Chanukah flames represent to Washington? What do they represent to you?

## Chanukah Challenge!

### Dingbats

1.     
2.    
3.  
4.   
5.      
6.    
7.   
8.      



## FUN FACT!

The Chanukah lights need to be lit at night, facing the outside world, at a time when people are around, so that they bring light and tell the world the story of the miracle.

## Educational Companion to the Questions

### TO LIGHT ANOTHER LIGHT

1. When material goods such as money, food, clothes, are shared, they are diminished for the giver. They now have less. This is called a zero-sum game. It is you or me. We cannot share the entirety of material goods equally.
2. Spiritual goods are increased when they are shared. Love, laughter, kindness, knowledge, are all spiritual goods, and when they are shared, they are not diminished for the giver. Rather they are increased for the giver.
3. Think about what spiritual goods you can share today, in the spirit of Shmuel's approach to Chanukah light.

### FROM THE THOUGHT OF RABBI SACKS

1. According to Rabbi Sacks, Judaism is not a battle but a candle that does not wish to impose itself negatively on other peoples. Rather, it wishes to shine its light on humanity, and allow room for receiving the light of other cultures and civilisations.
2. The sharing of light between Chanukah candles, as a metaphor for the sharing of Judaism's light with the world, is expressed in

this quote about the God of light, and Judaism as a candle that brightens the world, not a religion of war that causes destruction.

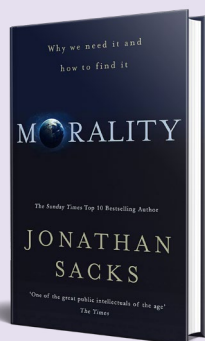
### IT ONCE HAPPENED...

Several possible answers are: Hope. Faith. Triumph over adversity. God's protection. History. Destiny. Freedom.

### CHANUKAH DINGBATS

1. Antiochus
2. Candle wax
3. Kislev
4. Dreidial
5. Sufganiyot
6. Maccabees
7. Chanukiah
8. Chag Sameach

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Tonight's book is **Morality: Restoring the Common Good in Divided Times**, Rabbi Sacks' most recent book, which urges us to evolve from a society focused on 'I' and the individual to one focused on 'We' and the common good. It contains a moving vision of a world in which we can all find our place and face the future without fear.

Jonathan Sacks  
THE RABBI SACKS LEGACY TRUST

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