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PUBLISHED BY CHABAD LUBAVITCH OF NORTHERN NEW ENGLAND  
REACHING OUT TO THE NORTH, SOUTH, EAST, AND WEST



VOLUME 17 NUMBER 4

CHANUKAH 5769

DECEMBER 2008



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## MENORAH AT CHABAD OF MUMBAI, INDIA THERE WILL YET BE LIGHT!!

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# From The Rabbi's Desk

With the recent horrific tragedy of the Mumbai terror attacks still on our minds, hearts and souls, and with the festive holiday of Chanukah approaching there is much to contemplate.

Our colleagues, Rabbi Gavriel and Rivkah Holtzberg of blessed memory, killed in Mumbai represented the very best of the values the Rebbe taught his Shluchim.

Selfless dedication, profound humility, true self sacrifice and an unconditional love of Israel and every single Jew were only some the qualities which they so effortlessly embodied during their too-short stay among us. They, along with the other valiant souls who lost their lives, by so brutally being cut down at the Chabad House in Mambai at the prime of their life -- will eternally be remembered by all of us.

They represent to me the pure cruise of oil found in the Temple untouched and undefiled by the evil Syrian Greeks during the time of the Chanukah events. So too, Gavi and Rivky Holtzberg, living in a country where idol-worship is still rampant brought the holiness and pureness of Judaism to all who were searching for meaning in their lives.

Moishele, their two year old orphan who miraculously survived, will with G-d's help grow and walk in their ways as he was infused by his parents for two short years and be a great source of pride and strength for Klal Yisrael.

The holiday of Chanukah - recalls the heroic battles and miraculous victories of the Hasmoneans in their struggle to retain Jewish identity and the sacred traditions of Torah. The Hasmoneans were not intimidated by their opposition. They took \*action\* - believing that, ultimately, right would prevail over might. Their faith and courage were richly rewarded by the Almighty in glorious fashion. The message of Chanukah is thus that any effort extended on behalf of holiness and goodness is destined to achieve a positive, if not miraculous, result.

We must take all of the sorrow, all of the pain, the hurt, of the last few weeks and transform it into a giant platform for action.

At Chabad Lubavitch we are certain of what our response should and will be. The doors of the Chabad center in Mumbai will not be closed. We find our solace in building. We will rebuild. As they got up from Shiva, Rabbi Rosenberg, Rivky's father announced that a special delegation of representatives from Chabad across the world will join the Holtzberg and Rosenberg families and the families of the others killed at the Chabad House for a special Chanukah parade that will go through the city of Mumbai from the Taj to the Chabad House, beginning with the public lighting of the eighth Chanukah candle.

We too - the extended families of our fallen brothers and sisters - should turn our grief into action. Do another Mitzvah. Find another vehicle for making the world a brighter and more peaceful place. The power of love is stronger, more durable and more eternal than any power of hate.

With best wishes for a happy and healthy Chanukah.

## The Jewish Journal is published quarterly by:

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Editor: Mrs. Shternie Krinsky  
We cannot take responsibility for the Kashrut of items advertised in this publication

# From Our Mailbox

## We would love to hear from you!

Comments, Ideas, Suggestions.

Send to: The Jewish Journal

7 Camelot Place,  
Manchester, NH 03104

Dear Rabbi and Rebbetzin Krinsky and family

Thank you so much for thinking of me and sending the calendar and Jewish Journal. My heart was deeply touched. You too, are often in my thoughts.

I wish all of you abundant blessings and continued success in all that you do.

D.E.

Dear Rabbi Krinsky,

Please accept our donation to the Chabad Center in memory of Stephan Ehrlich. You and your family and the Chabad of Manchester were very special to my uncle. It was comforting to hear from you during the service, mourning, honoring and celebrating Stephan's life.

Regards. A.J.

Dear Rabbi Krinsky

Thank you for the beautiful e-mail you wrote in honor and memory of the Holtzbergs - we just received it Sunday night.

This earth has lost two beautiful souls. We mourn with you. Please accept this donation in their memory.

With profound sadness. R.M.

Dear Rabbi and Chani Gray,

I don't know how to write these kind of e-mails but please know that my thoughts and prayers are with the family that has been subjected to such unspeakable evils.

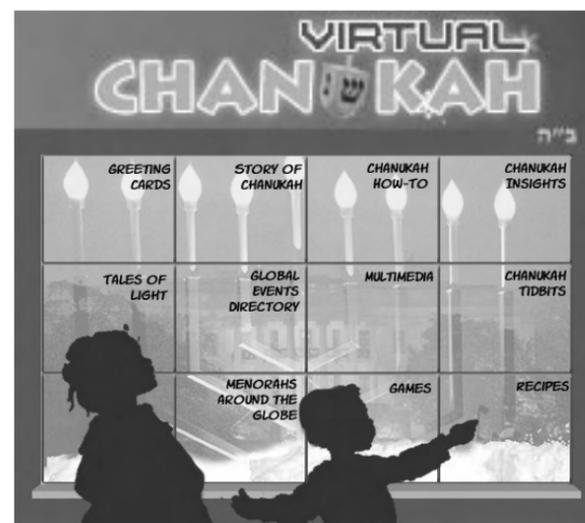
Chabad has been such a welcoming family since my first days at Dartmouth and to hear about these atrocities just makes me so upset.

Thank you for always having your door open and again I am so sorry for the loss to the chabad community. ACT

Dear Rabbi K,

The Mumbai events have saddened us all, this is another reminder to Bnei Israel where ever they are to stand tall and rise against evil.

I heard many times from Israelis visiting India about Rabbi Gavriel and his wife Rivki, Zichronam L'Bracha, and their warmth and love to any Jew swinging by. But not only Jews, they warmly accepted anybody coming their way. Israeli back -



packers touring India from all streams knew they have another home to come to when they needed. What a loss...

Please accept our condolences for Chabad and pass in on to their family.

Best regards,  
GL NH

Dear Rabbi,

Thank you so much for the Challah! We loved it. So wonderful to taste New York Challah. It was nice talking with you at Patriot Subaru last week. Thanks for all the wonderful things you do for our community. I hope the enclosure donation helps you to continue your Mitzvot.

M.L. Portland, ME

Dear Rabbi Wilansky,

Thank you for donating time to the JCA - Super Sunday. Your commitment to the community makes a huge difference! We greatly appreciate all you did to help us reach our campaign goal for 2008.

Thanks again,  
J.F. Portland, ME

Dear Rabbi Wilansky,

Thank you very much for the loan of the tallit and kippah, also for the Yom Kippur Machzor. I have been using them since the holiday and they have certainly enhanced my time spent in prayer daily. Looking forward to see you again.

Sincerely,  
J.R. Portland, ME

Dear Rabbi Krinsky,

S. L. and I were enlightened by the Yom Kippur Services.

Please use this donation as you see best ... for the services or perhaps for the start of the new shul which is very exciting.

Best wishes for a sweet and prosperous New Year.

C.S. Amherst, NH

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# A TORAH THOUGHT

ADAPTED FROM THE WORKS OF THE LUBAVITCHER REBBE  
RABBI MENACHEM M. SCHNEERSON



The Lubavitcher Rebbe  
Rabbi Menachem M. Schneerson

Courtesy of MeaningfulLife.com

*“What is Chanukah?”* asks the Talmud, and encapsulates the essence of the festival in the following lines:

When the Greeks entered the Sanctuary, they contaminated all of its oil. When the royal Hasmonean family overpowered and was victorious over them, they searched and found only a single cruse of pure oil that was sealed with the seal of the Kohen Gadol (High Priest), enough to light the menorah for a single day. A miracle occurred, and they lit the menorah with this oil for eight days. The following year, they established these [eight days] as days of festivity and praise and thanksgiving to G-d.

What is striking about the Talmud’s description is that there is only the merest passing reference to the miraculous military victories that preceded -- and enabled -- the Hasmonean’s liberation of the Holy Temple. While mentioning that the royal Hasmonean family “overpowered and was victorious over [the Greeks],” the Talmud says nothing of the fact that this was a battle in which a small band of Jews defeated one of the mightiest armies on earth. The focus is wholly on the miracle of the oil, as if this were the only significant event commemorated by the festival of Chanukah.

Contrast this with the Al HaNissim prayer, recited on Chanukah to recount “the miracles ... that You have done for our ancestors in those days, at this time”:

In the days of Matityahu... the Hasmonean and his sons, when the wicked Hellenic government rose up against Your people Israel to make them forget your Torah and to make them violate the decrees of Your will; You, in Your abounding mercies, stood by them in the time of their distress.... You delivered the mighty into the hands of the weak, the many into the hands of the few... the wicked into the hands of the righteous... and you effected a great deliverance and redemption for Your people Israel.... Then Your children entered the house of Your dwelling, cleansed Your Temple, purified Your sanctuary, kindled lights in Your holy courtyards, and instituted these eight days of Chanukah to give thanks and praise to Your great name.

Here, it is the miracle of the oil that is ignored. While the Al HaNissim speaks of “lights kindled in Your holy courtyards,” this is most probably not a reference to the lights of the menorah (whose appointed place was not in the courtyard of the Holy Temple, but inside the Sanctuary) but to lights kindled in celebration throughout the Temple compound and the city of Jerusalem (which explains why Al HaNissim speaks of courtyards, in the plural). In any case, even if the lights in question are those of the menorah, there is no mention of the miracles associated with its lighting.

In other words, there seems to be a complete separation between the physical and spiritual miracles of Chanukah, to the extent that the mention of one precludes any mention of the other. When the physical salvation of Israel is remembered and we thank G-d for delivering “the mighty into the hands of the weak, and the many into the hands of the few,” we make no reference to the miracle of the oil;

and when we relate to the spiritual significance of Chanukah -- the triumph of light over darkness -- it is free of any association with the physical victories that accompanied it.

## THE SPIRITUAL FESTIVAL

The struggles and triumphs chronicled by the Jewish calendar are always more than a struggle for physical survival. The Exodus, commemorated and reexperienced each Passover, is not merely a people’s liberation from slavery to freedom; it their extraction from pagan Egypt to receive Torah at Sinai and enter into covenant with G-d as His “nation of priests holy people.” On Purim we remember that Haman wished annihilate Jews because “they singular people... whose laws different those all other nations”; thus it celebrates not only the salvation of the existence of the Jew, but of the Jew’s and identity way life.

Yet the battle waged by the Hasmoneans against the Greeks was the most spiritual battle in Jewish history. The Greeks did not endeavor to physically destroy the Jewish people, or even to deprive them of their religion and way of life; they merely wished to Hellenize them -- to enlighten their lives with the culture and philosophy of Greece. Keep your books of wisdom, they said to the Jew, keep your laws and customs, but enrich them with our wisdom, adorn them with our art, blend them into our lifestyle. Worship your G-d in your temple, but also worship the human body in the adjoining sports stadium we’ll build for you. Study your Torah, but integrate it with the principles of our philosophy and the aesthetics of our literature.

The Hasmoneans fought for independence from Hellenic rule because the Greeks “sought to make them forget Your Torah and make them violate the decrees of Your will.” They did not fight for the Torah per se, but for Your Torah -- for the principle that the Torah is G-d’s law rather than a deposit of human wisdom which might be commingled with other deposits of human wisdom. They did not fight for the mitzvot as the Jewish way of life, but for the mitzvot as the decrees of Your will -- as the supra-rational will of G-d, which cannot be rationalized or tampered with. They fought not for any material or political end, not for the preservation of their identity and lifestyle, not even for the right to study the Torah and fulfill its commandments, but for the very soul of Judaism, for the purity of Torah as the divine word and its mitzvot as the divine will.

The spirituality of Chanukah is emphasized by the festival’s principal mitzvah, the kindling of the Chanukah lights. We are physical beings, enjoined to anchor our every experience to a physical deed: on Passover, we celebrate our freedom with matzah and wine; on Purim, we read the Megillah, give money to the poor, send gifts of food to our friends, and feast and drink. Chanukah, too, has its ritualistic element, in which a physical act and object embody the festival’s significance. But here the vehicle is the most spiritual of physical phenomena -- light. On Chanukah, the overriding emphasis is on the spiritual essence of our struggle, so that even its physical face is an ethereal flame dancing in the

night.

## SEPARATION OF MIRACLES

So when the Talmud replies to question, “What is Chanukah?” it defines festival solely in terms of its spiritual miracles -- the discovery of the pure, undefiled cruse oil and the rekindling of the divine light which emanated from Holy Temple. Since this commemorates our most spiritual battle, its spiritual content predominates to the extent that it completely eclipses its physical aspect. Although military miracles preceded and made possible the lighting of the menorah in the Temple, they are ignored we speak of the miracle which defines the essence of Chanukah.

This is also the reason that the prayer instituted by our sages to give thanks to G-d for the military victories omits all mention of the miracle of the oil. For only when they are regarded on their own can the military miracles be emphasized and appreciated. Were they to be discussed in relation to the miracle of the oil, they would fade to insignificance. Within the supra-spiritual context of Chanukah’s central miracle, they are reduced to a minor detail scarcely worthy of mention.

## THE LESSON

Man is comprised of a soul and body: a spiritual essence that the Chassidic masters call “literally part of G-d above,” and the physical vehicle via which it experiences and impacts the world.

The body was designed to serve the soul in its mission to develop the world in accordance with the divine will. Of course, man has been granted freedom of choice. The body might thus rebel against the dominion of the soul; it might even subject its rightful master to its own desires, making the pursuit of material things the focus of life and exploiting the soul’s spiritual prowess to this end. But in its natural, uncorrupted state, the body is the servant of the soul, channeling its energies and implementing its will.

There are, however, many levels to this submission, many degrees of servitude of matter to spirit. The body might recognize that the purpose of life on earth lies with the soul’s aspirations, yet also entertain an agenda of its own alongside the greater, spiritual agenda. Or it might selflessly serve the soul, acknowledging the spiritual as the only goal worthy of pursuit, yet its own needs remain a most visible and pronounced part of the person’s life, if only out of natural necessity.

Chanukah teaches us that there is a level of supremacy of soul over body that is so absolute that the body is virtually invisible. It continues to attend to its own needs, because a soul can only operate within a functioning body; but these are completely eclipsed by the spiritual essence of life. One sees not a material creature foraging for food, shelter and comfort, but a spiritual being whose spiritual endeavors consume his or her entire being.

For all but the most spiritual tzaddik, it is not possible, nor desirable, to perpetually maintain this state; indeed, it is Chanukah for only eight days of the year. But each and every one of us is capable of experiencing moments of such consummate spirituality. Moments in which we so completely lose ourselves in our commitment to our spiritual purpose that our material cares become utterly insignificant.



### MUMBAI MEMORIAL

A touching, sensitive--and well-attended--memorial service, coordinated by Rabbi Moshe Wilansky and MC'd by Professor Abe Peck was held at the Clarion Hotel in Portland, Maine, on Monday evening, December 8, 2008 to honor the memories of all the victims of the terrorist attack in Mumbai, India. There were several speakers from both the Jewish and non-Jewish communities in southern Maine who, while condemning the attacks, mostly talked about how our collective and individual response to such atrocities must be to work all the more diligently for peace, not revenge. One of the highlights of the event was the candlelighting ceremony in memory of the six Jewish victims of the attack--all of whom were tortured and then killed at the Chabad House in Mumbai--after being held hostage by the terrorists. Chazzan Paul Aranson chanted beautifully and the speakers--who included representatives of the Reform movement, the local diocese of the Catholic Church, and the national Hillel movement--whose remarks were read by Fae Silverman, University of Southern Maine (USM) Hillel director, all shared thoughts on how we can respond in solidarity with the victims and their families to acts of unspeakable horror such as those which occurred last month in Mumbai. Newly-elected State Senator Justin Alford added a personal touch by relating how his sister and brother-in-law had been the recipients of Chabad hospitality during their travels in India.

Another highlight of the evening was the showing of a video documentary--put together after the tragic events--which spotlighted the lives and work of Rabbi Gabi Holtzberg and his wife, Rivkie. President-Elect Barack Obama even sent his condolences to the Chabad Lubavitch community on the loss of these two exemplary young leaders. Everyone who attended on that frigid night left feeling a sense of warmth: from learning more about the lives of Rabbi & Mrs. Holtzberg and from sharing our grief as well as our resolve not to let their deaths be in vain. As we recited in one of the prayers on Monday evening, "their memories shall be for a blessing."

## CHANUKAH SCHEDULE:

Grand Chanukah Menorah Lighting at City Hall - Portland  
Sunday December 21st 5:00 pm

Chanukah Party in Poland Springs, ME  
Monday, December 22 12:00 pm

Chanukah event in Augusta, ME  
Tuesday, December 23 11:30 am  
in the Hall of Flags  
Maine State Capitol

Chanukah event in Bangor, ME  
Tuesday, December, 23 5:00 pm  
near JC Penny in the Bangor Mall

Chanukah Roller Skating event  
331 Warren Ave.  
Thursday, December 25  
3:30- 5:15pm

Chanukah event at Cedar's Nursing Home  
Friday, December 26 3:00 pm

Kabbalat Shabbat Services  
Friday night December 26 4:00pm

## COMMUNITY LIGHTING OF THE GRAND MENORAH

Come together in a community celebration of the lighting of the Grand Menorah at the City Hall Plaza in Portland, sponsored by the Chabad House of Maine. The annual lighting of the Grand Menorah will take place on the first night of Chanukah at Portland City Hall on Sunday, December 21, 2008 (25 Kislev 5769) at 5:00 P.M. Members of the Greater Portland Community will participate in the lighting of the Menorah. Paul Aranson, former Cumberland County District Attorney, will act as Master of Ceremony.

The lighting and the recitation of the traditional prayers will be conducted by Rabbi Moshe Wilansky, Executive Director of Chabad House of Maine. This is the twenty-third consecutive year that Rabbi Wilansky has sponsored the public lighting of the Grand Menorah in Maine. The Grand Menorah is so tall that Rabbi Wilansky is required to use a Portland Fire Department ladder to reach the oil to be lit.

Chanukah celebrates the victory over two-thousand years ago of the Jewish people, led by the Maccabees, against a military force of much greater numbers, and serves as a shining example for the on-going pursuit of religious freedom.

Special guests may include the Mayor of Portland, Portland Fire Chief and other local and state dignitaries, as well as greetings from elected officials.

After the lighting ceremony, all are invited to the State of Maine Room in City Hall, where special entertainment for the kids and musical entertainment by the Maine Mishagoyim will be provided. As always at any Chabad event, there will be a guaranteed delicious meal, highlighted by Chana Wilansky's famous, secret recipe for home-made Latkes. For information contact

### JEWISH WOMEN STUDY CIRCLE

The Parsha class is held every Tuesday 7:30-8:30pm. Discussions and insights on the Parsha are enjoyed by everyone.

If you would like to host a class, please call Chana at 871-8947 or email chabadofmaine@gmail.com

### TALMUD CLASS

The Talmud class is held every Monday at 7:30pm at Chabad.

If you would like to host a class, please call Rabbi Moshe Wilansky at 871-8947 or e-mail chabadofmaine@gmail.com

## JEWISH KIDS CLUB AROUND THE WORLD

upcoming dates:  
January 12- France  
January 26- Thailand  
February 9- Columbia  
February 23- Russia  
March 16- China  
March 30- Egypt  
April 27- Venice  
May 18- Hawaii  
June 8- Mexico

## MELAVEH MALKAH FRENCH STYLE

As the Shabbos Queen departs, we escort her royally and do our best to retain her presence by setting the table, and sitting down to another meal. By having the Melave Malka feast, we prolong the benefits and uplifted spirits that were ours on Shabbat. The Talmud relates many rewards and benefits we receive from partaking of a Melave Malka meal on Saturday night.

It is common practice to mention the name of Eliyahu Hanavi (Elijah the Prophet) on Saturday nights, since his coming will signal the advent of Moshiach

Saturday January 24 at 7:45pm  
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# NEW HAMPSHIRE

## CHANUKAH FIRST LIGHT

Sunday, December 21st, 2008 Rabbi Levi Krinsky Director of Chabad Lubavitch aided by a hydraulic lift will be hoisted some thirteen feet in the air in order to light the giant Chanukah menorah which stands at the State House in Concord, NH.. The program will commence at 3:30 p.m. on the eve of the eight-day festive holiday of Chanukah.

This year we will be honored by having Congressman Paul Hodes light the first Chanukah Candle.

The short outdoor program open to the public will include the Menorah Lighting, holiday greetings, music, Chanukah latkes and donuts, and an Israeli Dreidel as a gift for the children.

The festival of Chanukah, specifically the mandate to kindle a menorah for eight days, each evening adding a flame, is rather unique in observance with the emphasis on public display. Some two thousand years ago, after years of oppression, the Jews victorious in battle, were ready to reintroduce Temple rituals. When all they found was a small jug of oil enough for one day it lasted for eight. It was a sign of Divine grace and today reminds us of G-d's watchful eye, then and now.

The thirteen-foot Menorah positioned at the State house in Concord is one of the many erected by the Chabad Lubavitch Organization throughout the USA. to promote an awareness and appreciation for the Chanukah holiday. Similar giant Menorah candelabras are on display in major cities all over the world. Chabad sponsors the "National Menorah" standing in front of the White House, and "The Largest Menorah in the World" (32 feet high) which stands in New York City on Fifth Ave near Central Park.

"We want by-passers, shoppers and business-people to see the Menorah because the significance of Chanukah's lies in publicizing G-d's miracles, then and now," explains Rabbi Levi Krinsky, "Thus it is customary for Jewish homes to conspicuously display their own candelabras during this festival." "In past years the large public Menorahs were greeted with a great deal of enthusiasm,"

## NEED TO KNEAD

In memory of Rivky Holtzberg ob"m who baked 80 loaves of bread and Challah each week enabling the Jews of Mumbai to partake in Kosher bread, woman are invited to join together and bake Challah on Thursday, January 8th at Chabad. Each of us will form at least two Challahs. One to enjoy with our family and one to share with someone else.

Please RSVP to Shternie at 647-0204 or email [shternie@lubavitchnh.com](mailto:shternie@lubavitchnh.com)

## CHANUKAH AT THE PALACE

On Sunday, December 28th, 2008 at 7:00pm Chabad Lubavitch of New Hampshire in conjunction with The Palace Theatre of Manchester, NH will be hosting the annual Chanukah at the Palace event. After a highly successful Chanukah at the Palace event in December 2007 with Mentalist, Marc Salem we are excited to once again host this exciting evening at the theater to celebrate the joyous "Festival of Lights" with the greater NH community.

This year we are pleased to host singing sensation YEHUDAH! of Cleveland, Ohio who will grace us with his presence, light the menorah while chanting the traditional prayers and blessings and then entertain us with a concert of his trademark singing in both English and Hebrew. Yehuda is not just a star, but a Yeshiva-educated young man with a mission. He brings together Jews of all kinds, in the spirit of unity. Whether at private parties or public concerts, Yehuda's fans respond to him with singing and swaying, dancing and laughing. His unique blend of fun, inspiration, and surprise impresses audiences all over the world.

Yehuda's concert is more than just a show. It is a genuine Jewish experience in today's ever changing world. It is a solid reminder of our mission and a strong encouragement to continue the destiny started generations ago. Yehuda! brings a unique experience that dazzles, excites, entertains and ultimately makes the audience ask for more.

In addition to featuring Yehuda!, Chanukah at the Palace will present the comic and mime, Avner the Eccentric. Avner's one-man show, Avner the Eccentric, was a hit on Broadway. He co-starred in Lincoln Center's production of Shakespeare's The Comedy of Errors, and returned to Broadway in 1989 in a principal role in Ghetto. In regional theatre Avner has played both Estragon and Vladimir in Waiting For Godot, played the title role in R. Crumb Comix, and co-starred with his wife, Julie Goell, in the world premier of Zoo of Tranquility.

Avner's new show, Exceptions to Gravity, defies the barriers of language and culture and has toured extensively all over the US and abroad. Avner has often played on subscription at regional theaters including Arena Stage, Trinity Rep, Actor's Theater of Louisville, The Empty Space, Indiana Rep, The Goodman Theater, Portland Stage, Merrimack Rep, Virginia Stage Company, Dallas Theater Center, Seacoast Rep, and San Jose Rep.

Chanukah at the Palace, featuring professional Broadway entertainment is a very unique event that will combine an exciting evening at the theater with the celebration of Chanukah. This concept of enjoying the arts and publicly celebrating a holiday tradition will be a win-win situation for all attendees. Tickets for the event are \$18 an adult \$12 a child, \$50 a family of four and \$50 for a VIP ticket that includes a Meet and Greet with the performers at a Chanukah Dessert buffet. Kosher Refreshments will be sold during intermission. Please call the Palace Theatre at 668-5588 to order tickets.



## THIRD ANNUAL DR. TZVI YEHUDA SAKS MEMORIAL LECTURE AT DARTMOUTH COLLEGE.

Chabad at Dartmouth was pleased to host a lecture by Dr. Miriam Grossman, a senior fellow at the Clare Boothe Luce Policy Institute, on November 10, 2008. The Institute is a non-profit organization that strives to advance America's women. Dr. Grossman discussed the dangers of the college hook up culture and suggested alternatives that can help keep students safe and healthy. She focused on ways that young women can protect themselves from not only potential physical problems resulting from sexual experiences, but also the emotional problems that may often result from certain activities. Moreover, her thoughts on the prevention of HPV were of particular interest to the audience, as this was a popular subject during the question and answer session. Approximately 70 students were in attendance, in addition to fifteen members of the community.

## MARRIED AND SEARCHING

In accordance with the year of Hakhel, the Year of Assembly we had a warm and entertaining first gathering of our Young Marrieds Group. We joined together with friendship and camaraderie on Saturday night following Shabbat. The evening included Havdalah, a delicious dinner, discussion, and a game of Priorities which brought lots of laughter while allowing us to contemplate our most important priorities in life.

Please join us for our monthly gathering for young Jewish married couples. Our next event will take place on Wednesday evening December 24th for what promises to be an enjoyable time for all.

Spread the word and invite your friends. Call Shternie at 647-0204 for info.

## NEW MENORAHS TO ILLUMINATE MALLS

New this year, 9 Foot Chanukah Menorahs will be placed in three major malls in New Hampshire. Rockingham Mall, Pheasant Lane Mall, and the Mall of New Hampshire will all take part in the celebration of Chanukah with Menorah's lit throughout the eight day holiday.

A special lighting ceremony with story time and song will take place at the Rockingham Mall in Salem on Tuesday, December 23 at 4:00pm and at the Pheasant Lane Mall on Tuesday, December 23 at 5:00pm indoors in front of the Macy's Department Store. Other celebrations will be taking place throughout Chanukah. Check our website at [www.lubavitchnh.com](http://www.lubavitchnh.com) for more information.

STATES LARGEST MENORAH LIGHTING

FIRST NIGHT OF CHANUKAH  
SUN, DEC 21, 3:30 PM  
LATKAS | MUSIC | DANCING

STATE HOUSE PLAZA, CONCORD, NH

### Ongoing@ Chabad Lubavitch

Shabbat Services  
Saturday - 9:30 am  
Followed by a Delicious Kiddush,  
Gefilte Fish, Salad, Cholent

Weekday Services  
Sunday - 9:00 am  
Followed by Bagels & Lox  
Torah Class on the Weekly Portion

Adult Education  
Tuesday - 7:30 pm  
Tanya - Chassidus / Kabbalah  
Wednesday - 7:30 pm  
Torah Studies

All Events take place at 7 Camelot Place Manchester, NH for information call 603-647-0204 or check out our website [www.LubavitchNH.com](http://www.LubavitchNH.com)

# TRAGEDY IN MUMBAI



## REFLECTIONS: THEY HAD NO “PERSONAL SPACE” OR “DOWN TIME”

Hillary Lewin

Many of you first heard of the Holtzberg family three days ago when news of the Mumbai hostage situation emerged. I feel compelled to write this letter, because I want the world to know who Rivky and Gabi Holtzberg were in life and to tell you what I witnessed of their accomplishments in their brief 27 and 29 years on earth. While I am devastated by their death, I am thankful that my life and so many others were touched by their purity, friendship and spirit.

Before I entered the Chabad house in Mumbai, I thought, “What kind of people would leave a comfortable and secure life in a religious community to live in the middle of Mumbai; a dirty, difficult, crowded city?” As I got to know Rivky and Gabi over the course of this past summer, I understood that G-d creates some truly special people willing to devote their lives to bettering the world.

I was first welcomed by Rivky, who had a big smile on her face and her baby Moishie in her arms. She ushered me and my fellow travelers into the Chabad house and immediately offered us something to eat and a sofa to rest on. We quickly became good friends. We bonded with the Holtzberg family and the staff at Chabad, including Sandra, the heroine who saved baby Moishie’s life.

Like his parents, Moishe is a sweet, loving, happy baby. He was so attached to Rivky and Gabi. He got so excited to sing Shabbat Z’mirot (songs) every Friday night with his father, and I could tell by the light on Gabi’s face when they were singing together, that he looked forward to it too. It breaks my heart that I can still hear Moishie’s voice calling, “Ima, Ima, Ima”, and she will no longer be able to hold him or rock him in her arms.

On my second Shabbat at Chabad, Rivky told me there were two Israeli men staying at the house who were just released from an Indian prison. When I saw these men sitting at the dinner table, I was startled. One man had only a front tooth and a raggedy pony tail, and the other looked like an Israeli version of Rambo. I observed the way that Gabi interacted with them and how they were welcomed at the Shabbat table the same way everyone else was, and my fears melted away. Over the course of the

night, I learned that these men were not the only prisoners or ex-convicts the Holtzberg’s helped. Gabi frequently brought Kosher meals to Israelis in prison, spent time with them, listened to their life stories, and took them in after their release.

I realized that Gabi and Rivky’s job was not only to run a Chabad house and provide warm meals and beds for weary Jewish travelers, it was much greater. The Holtzberg’s were running a remarkable operation.

They took their jobs as shlichim (emissaries) very seriously. Their lives never stopped. There was no such thing as “personal space” or “down time”. The phones rang constantly, people came in and out like a subway station, and all the while Rivky and Gabi were calm, smiling, warm, and welcomed everyone like family.

Rivky spent each day cooking dinner with the chefs for 20-40 people, while Gabi made sure to provide meat for everyone by going to the local markets and shechting (slaughtering) them himself. They also provided travelers with computers for internet access, so that they wouldn’t have to pay for internet cafes. They even took care of our laundry. Having spent much time abroad, it was clear to me that Rivky and Gabi were unusual tzadikim (righteous people).

On my last Shabbat in India, Their apartment was dilapidated and bare but the guest quarters were decorated exquisitely. I slept in Rivky and Gabi’s home, the 5th floor of the Chabad house. I noticed that their apartment was dilapidated and bare. They had only a sofa, a bookshelf, a bedroom for Moishie, and a bedroom to sleep in. The paint peeled from the walls, and there were hardly any decorations. Yet, the guest quarters on the two floors below were decorated exquisitely, with American-style beds, expansive bathrooms, air conditioning (a luxury in India) and marble floors. We called these rooms our “healing rooms” because life was so difficult in Mumbai during the week. We knew that when we came to Chabad, Rivky and Gabi would take care of us just like our parents, and their openness and kindness would rejuvenate us for the week to come.

**Rabbi Gavriel and Rivka Holtzberg OBM** were the beloved directors of Chabad-Lubavitch of Mumbai, they were killed during one of the worst terrorist attacks to strike India in recent memory.

Their toddler son, Moshe, managed to escape with his nanny some hours before Indian commandos stormed their building, known as the Nariman House, in the popular touristy neighborhood of Colaba.

The Holtzbergs arrived in Mumbai in 2003 to serve the small local Jewish community, visiting businesspeople and the throngs of tourists, many of them Israeli, who annually travel to the seaside city.

Gavriel(Gabi) Holtzberg, 29, was born in Israel and moved to the Crown Heights section of Brooklyn, N.Y., with his parents, when he was nine. A prodigious student, Holtzberg was a two-time champion in a competition of memorizing the Mishnah, a compendium of rabbinical laws and enactments redacted in the second century C.E.

He studied at yeshivas in New York and Argentina, and as a rabbinical student served communities in Thailand and China under the Summer Rabbinical Visitation Program run by Merkos L’Inyonei Chinuch, the educational arm of Chabad-Lubavitch.

His 28-year-old wife, born Rivkah Rosenberg, is a native of Afula, Israel. Chayki Rosenberg described her sister as dedicated to helping Jews.

Friends described her as always having a positive outlook and a kind word for everyone.

Two years ago, the Holtzbergs raised funds to purchase the current location of the Chabad House, a five-story building in Mumbai’s Colaba market area known as Narimon House. A trained ritual circumciser and slaughterer, the rabbi also conducted weddings for local Jewish couples in addition to teaching Torah classes and visiting with tourists.

Jewish communities around the world reacted with shock to the loss of the couple, who were killed at their Chabad House during an apparent standoff between Indian military forces and terrorists.

The juxtaposition of their home to the guest rooms was just another example of what selfless, humble people Rivky and Gabi were. They were more concerned about the comfort of their guests than their own.

The Holtzberg’s Shabbat table was a new experience each week. Backpackers, businessmen, diplomats and diamond dealers gathered together to connect with their heritage. We always knew we were in for a surprise where an amazing story would be told, either by Gabi or a guest at the table. For each meal, Gabi prepared about seven different divrei torah (words of torah) to share. Though most of them were delivered in Hebrew (and I caught about 25%), his wisdom, knowledge and ability to inspire amazed me. Rivky and Gabi were accepting of everyone who walked through their doors, and they had no hidden agendas. Rivky once told me that there was one holiday where they had no guests. It was just herself, Gabi and Moishie. I expected her to say how relieved she was not to have guests, but she told me it was, in fact, the only lonely holiday they ever spent in India.

I remember asking Gabi if he was afraid of potential terror threats. Although his demeanor was so sweet and gentle, Gabi was also very strong-minded and determined. He told me simply and sharply that if the terrorists were to come, “be my guest, because I’m not leaving this place.” Both he and Rivky believed that their mission in Mumbai was far greater than any potential terror threats.

Everything Rivky and Gabi did came from their dedication, love and commitment to the Jewish people and to G-d. I cannot portray in words how remarkable this couple was. If there is anything practical that I can suggest in order to elevate their souls, please try to light candles this Friday night for Shabbat, improve relationships with family members and friends, try to connect to others the way that Rivky and Gabi did: with love, acceptance and open arms. There is so much to learn from them. May their names and influence live on, and inspire us in acts of kindness and love.



**Yocheved Orpaz OBM**

On Thursday, Avi Orpaz was anxiously awaiting the return of his mother Yocheved, 62, from India, where she traveled to visit her daughter Ayala and her two grandchildren. They began understanding what was taking place in Mumbai, fearing the worst, trying frantically to get in touch with Yocheved. On Saturday night,

they received official notification, the bitter news that she was among the dead.

The mother of four, from Givatayim, Yocheved is described by friends as "someone with a big heart".

Avi is still unable to refer to his mother in past tense. Alon, another son, left before Shabbos for India in the hope of finding his mother. They used all their connections and contacted many Israelis with family and friends in India, hoping to track down their mother. She arrived at the Chabad House in Mumbai and sent Ayala an email, informing her she had arrived safely.



**Norma Rabinovitch-Shvarzblat OBM**

was planning to make aliyah to Israel on Monday Dec 1st. The 49-year-old member of the Mexico Jewish community was volunteering during recent months in the Mumbai Chabad House.

This week, Mrs. Rabinowitz was planning to move to Israel to join her son and his family, who lives in Bnei Brak. It was Norma who, under threat, phoned Israeli consular officials in Delhi on Thursday.

Norma is survived by her two sons and two daughters.

**Reb Bentzion Chroman OBM,**

Bentzi as he was known, was a popular figure, someone who friends explain "got along with everyone". Bentzi was a dedicated and pious member of his community, a man of deep integrity and honesty who worked as a kashrut inspector on behalf of the Volover Rebbe of Boro Park Shlita.

He was educated in his early years in Bobov Yeshiva in Bat Yam and from there to Yeshiva Kochav Yaakov. He was married in 5762 to the daughter of Rav Dovid Levin of Ganei Tikvah.



His last visit to India was delayed a number of times due to difficulties pertaining to his visa. Last Saturday night he finally left to Mumbai, and was scheduled to return to Israel on Wednesday. He packed his suitcases, left the hotel and headed to the Mumbai Chabad House to pray and to say goodbye to Gabi and Rivka, and to thank them for their hospitality. It appears the terrorists arrived shortly after him.

He is survived by a wife and three children, with the oldest being 3.5 and the youngest 3 months.

To donate to the family fund go to: [www.krumanfoundation.com](http://www.krumanfoundation.com)



**Rav Aryeh Leibish Teitlebaum OBM**

Born 37 years ago, on 23 Shvat 5731 he was the son of Rabbi Nachum Ephraim Teitlebaum Shlita, the Volover Rebbe of America. Rav Aryeh Leibish studied in Binyan Dovid Yeshiva in Williamsburg, under the direction of Rav Chanina Avraham Leitner of blessed memory. His keen abilities quickly became apparent to all.

A number of people who knew him from childhood testify to his unique character, abilities and his sensibilities to the troubles

of others. At age 16 he exhibited his total familiarity with laws of Shabbos. His knowledge was not superficial, but he would cite sources in depth, from the talmud as well from contemporary rabbinic responsa.

From Williamsburg he went to Yeshiva Toras Moshe D'Satmar in Montreal.

His adherence to honoring his parents was exceptional, and despite the geographical distance, he was known to be his father, the Rebbe's right hand man. Even this last trip, he decided at the last moment to travel to India to inspect a factory at his father's request, a trip that was logistically difficult for him at this time.

Rav Aryeh Leibish is survived by his wife, 8 children, the oldest of which celebrated his bar mitzvah about six months ago. The youngest is 10 months.

## CHABAD'S HAPPY WARRIORS DON'T SURRENDER

Someone wondered: What effect would the Mumbai attack by Islamic terrorists have upon Chabad's presence in dangerous places?

I never met Rabbi Gavriel Noach Holtzberg or Rebbetzin Rivkah Holtzberg, martyrs of the Mumbai massacre, but I met more than a thousand of their spiritual brothers and sisters, the shluchim and shluchot, the Rebbe's emissaries, and here's what they always told me when the situation was darkest.

Chabad doesn't quit. They stood their ground in Czarist Russia, and they didn't quit after the Holocaust, and they didn't abandon Crown Heights after the 1991 riot. Chabad doesn't quit even in Islamic countries that might blow up any minute, such as Morocco, where Chabad teachers still operate in a city called "Gazablanca."

The Chabad idea of activism is to enlist for a lifetime job in Siberia, or Beijing, or Mexico, or Mumbai. They were working in the spiritual and anti-Semitic ruins of East Berlin when religion was criminalized, before the wall fell, and they were working in the Jewish ruins of Dnepropetrovsk before that Ukrainian city was open to the West and their activity could have meant a trip to the gulag. Chabad is still in the Congo amidst Africa's "world war," and they're still working in inner city neighborhoods where experts say "there are no Jews there anymore," except there are.

They didn't sign up to be American "clergy" whose idea of activism is announcing how their partisan politics are — surprise! — identical to Torah values. No, the Chabad idea of activism was to enlist for a lifetime job in Siberia, or Beijing, or Mexico, or Mumbai, a life in the trenches, on the front lines—the first wave in G-d's infantry.

Even as I write this, Chabad is planning to re-

open the Chabad House at 5 Hormusji Street, the now-famous Nariman building in Mumbai.

Jews don't run. Chabad doesn't run. Tonight, in India, Rabbi Tzvi Rivkin and Rebbetzin Noa will be open for Friday night davening and hosting people for Shabbos meals on Brunton Cross Road in Bangalore; Rabbi Baruch Shanhev and Rebbetzin Rachel Tova will be open for davening and Shabbos meals on Club House Road in Manali; Rabbi Guy Efraim and Rebbetzin Maya will be open for davening and Shabbos meals in Anjuna Village; and tonight, you can bet on it, there will be Shabbos in Mumbai.

Jews lit candles in the Warsaw Ghetto until they ran out of wicks, and tonight Jewish women in Mumbai will be lighting Shabbos candles not a second after 5:42 p.m., India time. That's what Jews do. That's what Chabad does.

Maybe some Jews will be understandably less inclined to backpack in India, or to do business in India, but plenty of Jews will still pass through Mumbai and Chabad will be there when they do.

There's a war on — a spiritual war as much as a shooting war — and Chabad knows it. The Lubavitcher Rebbe is their Churchill, even from the Other World. Good men and women will die, but Chabad will never surrender. They call their youth group Tzivos Hashem, the Army of God. The Holtzbergs were in it when they were young. Their two-year-old baby, Moishele, will be in it soon enough.

When the Lubavitcher Rebbe, Menachem Mendel Schneerson, died in 1994, all the experts wondered how soon would Chabad fold.

Good men and women will die, but Chabad will never surrender. This is what Chabad did. A Chabad carpenter sawed wood from the Rebbe's lectern to

build a casket; a Chabad burial society gently poured water over the Rebbe's body and wrapped him in a shroud; straw was placed on the floor and the Rebbe's body was placed on it; and then they drove to the cemetery and laid the Rebbe in the ground. That night they davened Maariv. The next morning they showed up for Shachris. Then, over the next 15 years, they sent out several hundred shluchim and shluchot — including the Holtzbergs — representing the Rebbe.

Chabad did what they had to do when the Rebbe died and they'll do the same now.

Almost every year I go to their international get-together of the Rebbe's emissaries — the most recent was held last Sunday, although Rabbi Holtzberg, perhaps by Providence, stayed in Mumbai for one last Shabbos with his wife and child.

At the annual gatherings, I'd meet some of the 3,500 emissaries from places that seem far from the front pages, except they all seemed to end up on the front pages: Chabadniks from Thailand, before the tsunami; from New Orleans, before Katrina; from the Congo and turbulent Africa, before their wars; and Chabadniks from India. They are the most heroic young people ordained in the last 20 years. I never met the Holtzbergs, but I never met any Chabad emissary who wasn't a happy warrior.

Back in the 1990s, many journalists thought it mattered that the Rebbe didn't have a successor. In fact, it never mattered at all. What happened was that each of the shluchim became de facto rebbes, emissaries of the Rebbe, in their corner of the world.

Chabad will not abandon Mumbai. The Holtzbergs, never to be forgotten, will be replaced in the trenches, as soldiers always will.

By Jonathan Mark

More than 2000 years ago, the death of Alexander the Great splintered the Greek Empire into three. The Seleucid King Antiochus III ruled Syria, taking the Land of Israel from King Ptolemy of Egypt. At first, he ruled the Jews kindly and gave them privileges; but when the Romans defeated him, Antiochus forced the peoples of his empire to provide the gold needed to pay the Roman taxes. His son and successor, Seleucus IV, continued the oppression.

But the worst conflict caused by Syrian occupation of Israel came from within, with the growth in power of the "Hellenist" Jews who adopted idolatrous Greek culture. For the Greeks, outward beauty was the ideal; in contrast, Judaism emphasizes the Divine truth and moral purity of the Torah as it comes down from Mount Sinai. The Hellenists forcefully promoted Greek culture, looking to uproot the holy path that had sustained the Jews for centuries.

The High Priest, Yochanan, foresaw the danger of this influence. Angered by his opposition, the Hellenists tried to foment conflict between King Seleucus and Yochanan.

Soon, Seleucus was killed and his brother Antiochus IV became king. A rash tyrant, Antiochus scorned religious freedom. He was called "Epiphanes" ("the gods' beloved") but a contemporary historian, Polebius, called this harsh and cruel king "Epimanes" ("madman").

Hoping to impose a common religion and culture, Antiochus denied the Jews' uniqueness by suppressing Torah Law. He installed Yochanan's brother in his place, the Hellenist "Jason" as he called himself in Greek – who now spread Greek customs in the priesthood.

However, fellow Hellenist Menelaus ousted Jason. When Yochanan protested the Greek influence in the Holy Temple, murderers were hired to assassinate him. Antiochus, meanwhile, waged a successful war against Egypt. Rome demanded that he stop, and he yielded. In Jerusalem, meanwhile, rumors spread of Antiochus' accidental death, and the people rebelled against Menelaus, who fled.

Antiochus heard of the rebellion in Jerusalem; already furious over his thwarted ambitions in Egypt, he sent his army to attack the Jews, killing thousands. He then enacted harsh decrees forbidding Jewish worship, confiscating and burning Torah scrolls. Observing Sabbath rest, circumcision and the dietary laws was now punishable by death. Holding fast to their faith, thousands of Jews sacrificed their lives.

Antiochus' legions forced pagan worship in every town. "Refuseniks" found refuge only in the caves of the Judean hills. But there was no safe haven – the Syrians pursued the faithful Jews, and martyred many. Eventually, Antiochus' troops arrived in the village of Modi'in. They built an altar in the marketplace and demanded that Mattisyahu, a senior priest and community leader, offer sacrifices to the Greek gods.

He refused, professing his people's loyalty to G-d's covenant with Israel. When a Hellenistic Jew approached to offer a sacrifice, Mattisyahu grabbed his sword and killed him. His sons and followers killed many of the invaders and chased the rest away, then destroyed the altar. Mattisyahu knew that Antiochus would certainly send troops; so he and a small band of followers fled for the Judean hills. Many loyal, courageous Jews gathered around them, descending from the caves to attack enemy camps and destroy Antiochus' pagan altars.

Nearing death, Mattisyahu called his sons to continue their fight in the Torah's defense. One brother, Shimon "the Wise," would guide them; another would lead in war, Yehudah "the Strong" – called "Maccabee," an acronym of the Hebrew, "Mi Kamocha Ba'ei-lim Hashem" – "Who is like unto You, O G-d."

Antiochus sent Apoloniou to wipe out the Maccabees. Though larger and better equipped, Apoloniou's army

fell to the Maccabees, who now defeated one Syrian troop after another. Antiochus decided to show his military power to overwhelm the Jews' brave little band. More than 40,000 Syrian soldiers swept through the land. Committed to the defense of their souls and the Holy Temple, Yehudah and his brothers assembled the Jews in Mitzpah, where the Prophet Shmuel had prayed to G-d. After a series of battles, the Maccabees won! Now, the Maccabees moved to liberate Jerusa-

doorway opposite the mezuzah (such is the custom of Chabad-Lubavitch) so that the two mitzvot of mezuzah and Chanukah surround the person. Others place it on a window sill facing a public thoroughfare. (If placed on the windowsill, it should be no higher than 20 cubits - about 29 feet - above street level).

# Your Complete Guide To CHANUKAH

lem. They cleared the Temple of the idols placed by the Syrians. They built a new altar, dedicated on 25 Kislev 3622 (138 B.C.E.).

The Syrians had stolen the Temple's golden Menorah, so the Maccabees immediately made a new one of cheaper metal. Even though impure oil could be used to light the Temple's lamp if necessary, they insisted on using only the one cruse of oil with the seal of the last righteous High Priest, Yochanan. That one little cruse – with only one day's oil – lasted a full eight days, as we commemorate each year: The eight days of Chanukah.

The battle waged by the Maccabees against the Greeks was the most spiritual battle in Jewish history. The Greeks did not endeavour to physically destroy the Jewish people, or even to deprive them of their religion and way of life; they merely wished to Hellenize them—to "enlighten" their lives with the culture and philosophy of Greece.

"Keep your books of wisdom," they said to the Jew, "keep your laws and customs, but enrich them with our wisdom, adorn them with our art, blend them into our lifestyle. Worship your G-d in your temple, but then worship the human body in the adjoining sports stadium we'll build for you. Study your Torah, but integrate it with the principles of our philosophy and the aesthetics of our literature." The Maccabees fought for independence from Hellenic rule not for any material or political end, not for the preservation of their identity and lifestyle, not even for the right to study the Torah and fulfil its commandments, but for the very soul of Judaism, for the purity of Torah as the divine word and its mitzvot as the divine will.

The spirituality of Chanukah is emphasized by the festival's principal mitzvah, the kindling of the Chanukah lights. We are physical beings, enjoined to anchor our every experience to a physical deed. Chanukah, too, has its "ritualistic" element, in which a physical act and object embody the festival's significance. But here the vehicle is the most spiritual of physical phenomena—light.

On Chanukah, the overriding emphasis is on the spiritual essence of our struggle, so that even its physical face is an ethereal flame dancing in the night.

The Chanukah Lights are lit in the evenings preceding each of the eight days of Chanukah, this year beginning with Sunday, December 21, 2008.

## WHO LIGHTS THE MENORAH

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

## WHERE TO PLACE THE MENORAH

Many have the custom to place the menorah in a

## SETTING UP THE MENORAH

The Chanukah lights should consist of lamps or candles - i.e., a flammable fuel that feeds a visible flame via a wick. The most ideal way to fulfill the mitzvah is with cotton wicks in olive oil or beeswax candles; paraffin candles or other types of candles or lamps are also acceptable, but not gas lights or electric lights. If circumstances do not allow the use of an open flame, a proper rabbinical authority should be consulted.

The lamps or candles must contain enough fuel, at the time of the lighting, to burn until half an hour after nightfall ("nightfall" is the point at which it grows dark enough for three average-sized stars to be visible - about 20-30 minutes after sunset, depending on the location).

The lamps or candles should be arranged in a straight row and should be of equal height. The shamash - the "servant" candle that kindles the other lights - should be placed apart from the rest (higher, outside the row, etc.). On the first night of Chanukah one light is kindled on the right side of the Menorah, on the following night add a second light to the left of the first and kindle the new light first, proceeding from left to right, and so on each night.

## WHEN TO LIGHT THE MENORAH

The Chanukah lights are kindled in the evening preceding each of the eight days of Chanukah. The custom of many communities (and such is the Chabad-Lubavitch custom) is to light the menorah shortly after sunset; other communities light it at nightfall. In either case, the menorah must contain enough fuel at the time of the lighting to burn until 30 minutes after nightfall. Note: The standard Chanukah candles only last approximately 30 minutes. If using those candles, then light after nightfall every night (aside for Friday — see below). If one did not kindle the Chanukah lights early in the evening, they can be kindled later, as long as there are people in the streets (or others awake in the house).

## SPECIAL SHABBOS REQUIREMENTS

It is forbidden to light a fire on Shabbos, which extends from sunset on Friday evening until nightfall on Saturday night. Therefore, on Friday evening, December 26, 2008, the Chanukah Lights should be kindled early, before the Shabbos Lights, which are lit 18 minutes before sundown.

Additional oil or larger candles should be used for the Chanukah Lights to make sure they will last a full half hour after nightfall — the standard 30-minute Chanukah candles cannot be used on Friday.

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

Chanukah lights for Saturday night are kindled only



*"For the Greeks, outward beauty was the ideal; in contrast, Judaism emphasizes the Divine truth and moral purity of the Torah."*



*"The Maccabees fought for independence from Hellenic rule...for the very soul of Judaism, for the purity of Torah"*



AFTER Shabbos ends after nightfall.

**SITTING BY THE LIGHTS**

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

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

**CHANUKAH PRAYERS**

During the eight days of Chanukah, we add the Al HaNissim liturgy to the Amidah (daily silent prayer) and the Grace After Meals.

The complete Hallel prayer (see your prayerbook) is also said in the morning service.

A portion of the Torah is read daily in the Synagogue during morning prayers.

**EXTRA CHARITY**

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

**CHANUKAH GELT**

It is traditional to give all children Chanukah gelt (money). Of course, this beautiful custom adds to the children's happiness and festive spirit. In addition, it gives adults an opportunity to give the children positive reinforcement for exemplary behavior, such as diligence in their studies, and acts of charity.

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

**HOLIDAY FOODS**

Because of the great significance of oil in the story of the Chanukah miracle, it is traditional to serve foods cooked in oil. Among the most popular Chanukah dishes are potato latkes (pancakes) and sufganiot (doughnuts). It is also customary to eat cheesy foods on Chanukah, in commemoration of the bravery of Yehudis. In 164 B.C.E., the Greek general Holofernes besieged the village of Bethulia. After intense fighting, Yehudis rebuked the town elders who were about to surrender. She then approached Holofernes to offer her services as a spy. She met Holofernes in his tent and offered him salty cheese, followed by wine to quench his thirst, causing him to fall asleep. Yehudis beheaded him and escaped. When the Greek soldiers found his corpse, they retreated in fear. Yehudis saved her village and countless lives, with the help of a little cheese.

**DREIDEL**

In the harshest days of the Syrian-Greek occupation of Israel, around 170 B.C.E., Torah study became a crime punishable by death. Nevertheless, children studied in secret - and as soon as patrols were spotted, they pretended to be playing an innocent game with a four-sided spinning top known to us today as a "dreidel."

This defiant little toy remains a staple in the celebration to this day, used to play a lively Chanukah game.

The dreidel (or sevivon in Hebrew) is a four-sided spinning top. A Hebrew letter is written on each side: Nun, Gimel, Hay and Shin, representing the phrase Nes Gadol Hayah Sham-A Great Miracle Happened There. In Israel, the Shin is replaced with a Peh, for the word Po, Here.

Each player begins with an equal amount of coins, candy or any kind of token. Each player puts a token into the pot. The youngest player (or you can spin for it) spins the dreidel first. The letter facing upward determines the pay-off.

- Nun = nothing
- Gimel = everything
- Hay = half
- Shin/Peh = add two tokens to the pot

# The Light That Never Burns Out

by Rabbi Moss

There is something about a candle that makes it more a spiritual element than physical. Physicality when spread becomes thin. Spirituality when spread expands and grows.

When you use something physical, it is diminished. The more money you spend, the less you have; the more gas you use, the more empty your tank becomes; the more food you eat the more you need to restock.

But spiritual things increase with use. If I use my wis-

dom to teach, the student learns, and I come out smarter for it; if I share my love with another, I become more loving, not less. When you give a spiritual gift, the recipient gains, and you lose nothing.

This is the spiritual property that candles share. When you use one candle to light another, the original candle remains bright. Its light is not diminished by being shared, on the contrary, the two candles together enhance each other's brightness and increase light.

## Menorah Lighting

Before kindling the lights, recite:

### BLESSING 1

ברוך אתה ה' אלקינו מלך העולם אשר קדשנו  
במצותיו וצונו להדליק נר חנוכה

Ba-ruch A-toh Ado-noi E-lohei-nu  
Me-lech Haolam A-she'r Ki-de-shanu Bemitzvo-  
sav Ve-tzi-  
Cha-nu-kah

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



### BLESSING 2

ברוך אתה ה' אלקינו מלך העולם שעשה נסים  
לאבותינו בימים ההם בזמן הזה

Ba-ruch A-toh Ado-noi E-lohei-nu  
Me-lech Haolam She-a-sa Ni-sim La-avosei-  
nu Ba-ya-mim Ha-heim Bi-z'man Hazeh.  
Blessed are You, L-rd our G-d, King of the universe, who performed miracles for our forefathers in those days, at this time.

### BLESSING 3

ברוך אתה ה' אלקינו מלך העולם שהחיינו

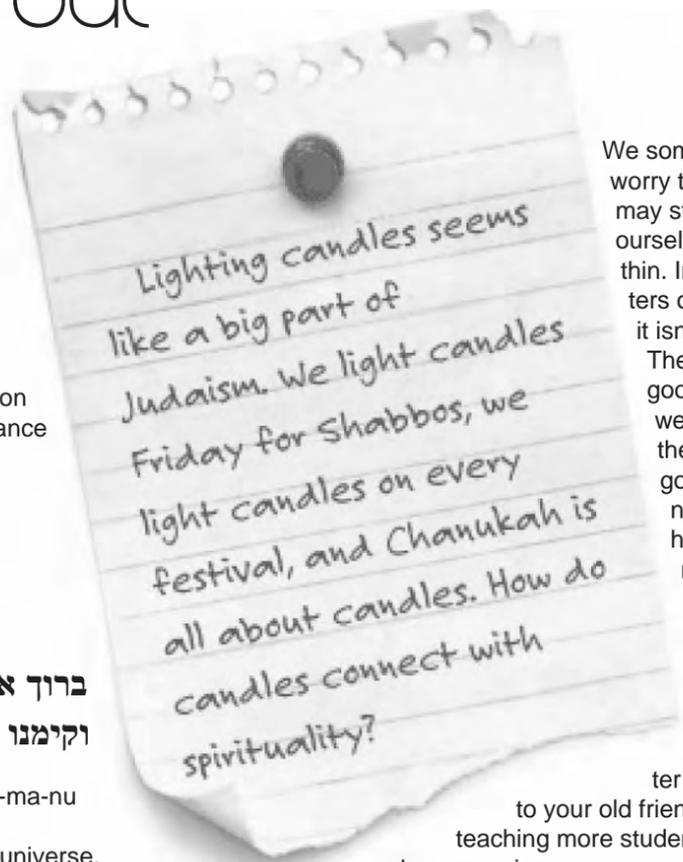
וקימנו והגענו לזמן הזה

Ba-ruch A-toh Ado-noi E-lohei-nu  
Me-lech Haolam She-he-che-ya-nu Ve-ki-ye-ma-nu  
Ve-higia-nu Liz-man Ha-zeh.  
Blessed are You, L-rd our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

After kindling the lights the following is recited:

הנרות הללו אנו מדליקין על  
התשועות ועל הנסים ועל הנפלאות  
שעשית לאבותינו בימים ההם בזמן  
הזה על ידי כהניך הקדושים וכל  
שמונת ימי חנוכה הנורות הללו  
קודש הם ואין לנו רשות להשתמש  
בהן אלא לראותן בלבד כדי להודות  
ולהלל לשמך הגדול על נסידך ועל  
נפלאותיך ועל ישועתיך

Haneiros Halalu anu madlikin, al hateshuos, v'al hanisim, v'al haniflaos, she'asisa la'avoseinu bayamim haheim bizman hazeh, al yedei kohanecha hakedoshim. V'chol sh'monas y'mei Chanukah, Haneiros Halalu kodesh heim, v'ain lanu reshus lehishtameish bahein, ela lirosan bilvad, k'dei l'hodos ulehalel l'shimecha hagadol, al nisecha v'al niflosecha, v'al yeshuosecha. We kindle these lights (to commemorate) the saving acts, miracles and wonders which You have performed for our forefathers, in those days at this time, through Your holy Kohanim. Throughout the eight days of Chanukah, these lights are sacred, and we are not permitted to make use of them, but only to look at them, in order to offer thanks and praise to Your great Name for Your miracles, for Your wonders and for Your salvations.



We sometimes worry that we may stretch ourselves too thin. In matters of spirit, it isn't true. The more goodness we spread the more goodness we have. By making a new friend you become a better friend to your old friends. By teaching more students you become wiser.

Keep lighting your candles. There is an endless supply of light in your soul. You will never run out of goodness.

## Recipe Corner

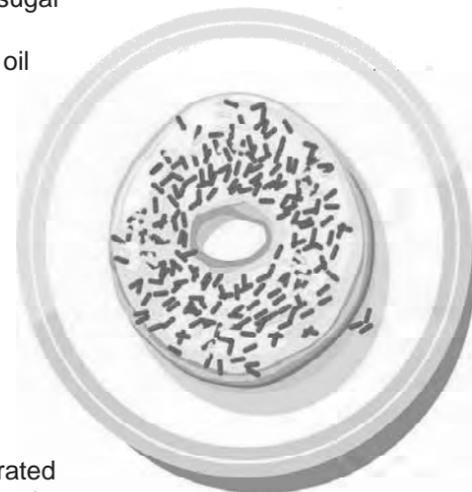
### Sufganiot - Traditional Chanukah Donuts

#### INGREDIENTS:

- 1 3/4 ounces fresh yeast
- 1 1/2 cups warm water
- 1 tbsp. sugar
- 3 eggs
- 1/2 cup oil
- 1/2 cup sugar
- 1/2 cup non-dairy

cream-

- er
- 1 tsp. vanilla extract
- 1 tsp. grated lemon peel
- 6 to 7 cups flour
- Oil for frying
- Confectioners' sugar



#### DIRECTIONS:

Place yeast, water and 1 tbsp. sugar in a small bowl. Allow to stand several minutes until bubbly. In a large mixer bowl, place eggs, oil, sugar, non-dairy creamer, vanilla and grated lemon peel. Add yeast mixture. Add flour until soft dough is formed. (Dough need not be dry, it should be softer than Challah dough). Knead for a few minutes. Cover and allow to rise until doubled in bulk, about 1 to 1 1/2 hours. Roll out dough 1/2 inch thick, on floured surface. Cut out circles with a doughnut cutter. Place 2 or 3 inches oil in a 2-quart saucepan and heat over medium flame until hot. Place four doughnuts at a time in the oil. Brown on one side and then on the other. Remove with slotted spoon. Drain and cool on paper towels. Dust with confectioners' sugar. NOTE: To test if dough is ready for rolling, place a small piece in a glass of water - if dough floats to the top, it is ready. YIELDS: 5 to 6 dozen doughnuts

## DATES & TIMES



**SUNDAY, DECEMBER 21**  
After Nightfall  
Blessings 1, 2 & 3



**MONDAY, DECEMBER 22**  
After Nightfall  
Blessings 1 & 2



**TUESDAY, DECEMBER 23**  
After Nightfall  
Blessings 1 & 2



**WEDNESDAY, DECEMBER 24**  
After Nightfall  
Blessings 1 & 2

**THURSDAY, DECEMBER 25**  
After Nightfall  
Blessings 1 & 2

**FRIDAY, DECEMBER 26**  
Before Shabbos  
Blessings 1 & 2

**SHABBAT, DECEMBER 27**  
After Shabbat ends and  
Havdala has been recited  
Blessings 1 & 2

**SUNDAY, DECEMBER 28**  
After Nightfall  
Blessings 1 & 2



# Pure Oil

By Chaya Shuchat

It looked the same, smelled the same, tasted the same. There was nothing in that little jar of oil to distinguish it from any other pure-grade, virgin olive oil. The only distinct thing about it was the seal of the high priest, signifying that it was ritually pure. But the Jews insisted on using only the ritually pure oil, and no other, to light the menorah in the Holy Temple, thus precipitating the renowned miracle of Chanukah.

“Ritually pure.” What, exactly, is that? What properties does a ritually pure sample of olive oil have that the others don’t? What laboratory tests can be performed to measure degrees of ritual purity? There are none. Ritual purity is a state that has no parallel in the physical universe; it exists solely in the world of the spirit.

The Jewish tenacity in adhering to their rigorous rules of purity and impurity drove the rationalistic Greeks berserk. This was why, when plundering the Holy Temple, they defiled every jar of oil that they could get their hands on. The obstinacy of the Jews enraged them. Why did the Jews insist on living in a reality that no one else could see, one that was unverifiable by empirical evidence? Bring a proof, bring evidence that the “pure” olive oil was indeed more refined or superior to the “defiled” oil, and we’ll accept your religious ritual. But the Jews did not and could not offer any earthly evidence that this oil was any different than other oil. All they had was their faithfulness to a standard that existed purely in the realm of spirit.

Mind you, the Greeks were not strangers to the world of the spirit. They had their own finely developed culture with drama, art, philosophy and religions, rivaling anything in modern times. But their aesthetic had a certain logic to it; it appealed to human instincts. The Jews followed rules that did not conform to any

*“Being Jewish means having a connection with a reality that’s out of view of the physical senses”*

human system of thought. They unapologetically declared their allegiance to a Master who was above human logic and understanding.

Not much has changed in the 2,000 years of Jewish existence since the Chanukah story. As an observant Jewish woman, I often field questions about my lifestyle from curious, usually friendly outsiders. I don’t mind these questions at all; in fact, I enjoy the challenges they present to me. But in the questions I hear echoes of the ancient Greeks. “What’s the point of covering your hair with a wig, if it’s just as attractive as your own hair?” “The kosher laws may have made sense before modern refrigeration and sanitation. But in today’s world, what makes kosher meat different than non-kosher?” “I understand Shabbat is a special day of the week. But is turning on a light that big of a deal?”

I do the best I can to answer these questions truth-



What compels me to observe Shabbat, eat only kosher, or maintain the intricate laws of family purity? As I question myself, I realize that all the beautiful, eloquent explanations I find do not really express the core reason for why I keep the commandments. Not that those answers are not truthful; they are all absolutely sincere. Shabbat is truly a magnificent experience, a day that nurtures me and gives me strength to cope with the week to come. Keeping kosher helps me be more

mindful of the act of eating and elevates all my physical functions to a higher plane. Observing the laws of modesty enhances my relationship with my husband and brings us closer together. But none of these reasons really explain why I keep these laws. What is my real motivation, the “why” behind my observance?

It’s a sentiment that is not very easy to articulate, especially to a slightly mocking stranger. It sounds almost uncouth; too raw and unsophisticated to declare that I observe Jewish laws because I am a Jew, and G-d commanded me to do so. As a 21st century Jew, I am still battling an inner foe, a modern incarnation of the ancient Greek who derides open displays of faith. That inner Greek is comfortable with rational, cultural or psychological explanations for the commandments. Observance based on faith sounds scary and out of touch with modern-day reality.

But that’s the whole point -- as Jews we’ve never been in touch with everyone else’s reality, modern or otherwise. Being Jewish means having a connection with a reality that’s out of view of the physical senses; a reality in which the difference between pure and impure, kosher and non-kosher, Shabbat and weekday, is self-evident and intuitive. The miracle of Chanukah that we commemorate each year is a celebration of that essential connection we have with that which is beyond reason.

As I said, it’s not easy for me to express my faith in words. Words are for communicating thoughts, concepts, philosophies. Words are what we use to bridge the gap, when my reality is different from yours. But the faith that is in me, my soul-bond with G-d, is the same as

They need to be felt, experienced, through tangible physical acts. Like laying tefillin. Or placing a coin in a charity box.

Or lighting a candle. That’s another “why” question that Chanukah often invokes. It’s such a warm lit holiday, a nice alternative to all the commercialized glitz out there. We can celebrate at home, share latkes and jelly donuts, play a few rounds of dreidel and sing Maoz Tzur. But why all the publicity? Why the huge Menorahs and celebrations? Why does Jewish law stipulate that we must light the Menorah by either the window or the door, at a time of night when passersby are likely to see it? The answer is really the culmination of all of those “why” questions because it’s not enough to hold my faith hidden in my heart like a treasure. It can’t just remain “untouched,” in the spiritual realm. It needs to be expressed and articulated; it must find a home within the physical, commonplace world.

We kindle the Chanukah lights in public to make a proud statement to everyone, curious strangers and mocking Greeks alike: We are the Jewish nation, and we are here to stay. These lights will pierce through all worldly darkness, and will never be extinguished.



From our family to yours...

HAPPY Chanukah



**shaws**

# WHEN SHLUCHIM COME MARCHING IN: GALA BANQUET CONCLUDES CHABAD-LUBAVITCH CONFERENCE

NEW YORK CITY -- (November 24, 2008)  
Dvora Lakein

As temperatures in New York City dipped to unseasonably low digits Sunday night, the atmosphere inside Pier 94 heated up. Well over 4,000 Chabad-Lubavitch shluchim, lay leaders, and supporters filed into the 175,000 square ft. hall for the highlight of the International Conference of Shluchim: banquet night. Attendees have been participating in workshops, round-table discussions, and informal meetings all weekend, but it is the banquet that brings it all together for a dramatic finale.

Aerial views of the packed room evoked images of the ancient gatherings in Jerusalem during the year of hakhel. The entire nation, including men, women, and children, would convene in the courtyard of the holy temple to learn and be inspired. Though the commandment is not observed in this manner today, the Rebbe emphasized the power united Jews hold during each hakhel year.

This year's Conference, coming as it does in a hakhel year, captured both the essence and practicality of the Biblical enjoinder. Following the convention's Monday finish, the Shluchim will organize hakhel events in their posts in 73 countries around the world.

"Wherever Jews are, there we find you, the Shluchim," stated Yehuda Avner, the evening's guest speaker and former senior adviser to five Israeli prime ministers. Avner spoke about his personal connection with the Lubavitcher Rebbe, who he says, "sparked a torch of Jewish renewal across all continents."



Turning to the lay leaders, Avner implored them: "We cannot afford to allow Lubavitch to suffer because of the turbulent stock market."

"The more Lubavitch thrives, the more we are all enriched and we all thrive," he said.

There was no recession of passion in the banquet hall last night. Shluchim applauded their combined achievements, danced with a unique Chasidic fervor, and egged each other on to even greater heights. Between the speeches and sumptuous fare, guests table-hopped in an effort to see as many people as possible. For many emissaries, on lonely soil in Armenia or Azerbaijan, this conference and concluding banquet provide the year's only chance to schmooze with friends and family.

Rabbi Moshe Bryski spoke about his decades serving the community in Conejo, California during his keynote address. His compelling stories highlighted the idea that, "hakhel is not merely an historic event; hakhel is a very real phenomenon today." He charged his fellow Shluchim to "talk, bond, and inspire Jews, and to bring them together for something posi-

tive." That his colleagues are actively uniting Jews was apparent by the numbers of lay leaders who participated in a parallel conference and joined the Shluchim for the banquet. Together with these influential community leaders, the Shluchim had a chance to bask in their combined efforts during a stirring video presentation by Jewish Educational Media, JEM. The next generation of Shluchim, represented by an international group of 400 sons of Shluchim who enjoyed a convention of their own, sent a delegation to the banquet as well.

The venue for the banquet was striking as Rabbi Moshe Kotlarsky's reminded the thousands of Shluchim that it was at this harbor that Rabbi Yosef Y. Schneerson, the predecessor to Rabbi Menachem M. Schneerson, arrived after escaping Europe, to relocate and rebuild the movement's headquarters.

The pier, a massive warehouse on the Hudson River, had its steel beams and concrete flooring decked in full glory for the evening. The white walls, chairs and carpet were a visually-compelling background to the thousands of black suits and fedoras filling the hall. Beyond the glitz shone palpable goodness, the accumulated good from years in the trenches.

The goal of the entire weekend, say convention organizers, is to give these heroes the encouragement to continue their holy work. Until next year, when they meet again.

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# 10 PERFECT GIFTS FOR YOUR SOUL

By G-d

1. Listen up ladies, our hottest gift, **"The Friday Lights,"** was specially designed for women and girls (ages 3 and up), and will bring peace and harmony to any home. So grab a match and light candles every Friday afternoon, at least 18 minutes before sunset, and let your soul enjoy a Shabbat of total relaxation. Repeat weekly, and of course, before Jewish Festivals.

2. This gift comes perfectly wrapped and is already custom-made for any guy (ages 13 and up). All you'll need is a kosher pair of Tefillin (black leather boxes containing small parchment scrolls). Every morning, unwrap the gift and treat your soul to a moment of **"Tefillin Therapy."** You may notice that your soul will smile frequently during these sessions. This gift only comes in black and should not be used on Shabbat or Festivals.

3. Let your soul feel safe and secure with the perfect housewarming gift, the **"mezuzah."** The gift should be installed on the doorposts of every Jewish home and office. The "mezuzah" is a sign that the area is Heaven-Conscious and enjoys His protection. Don't be surprised if your soul kisses this gift, that's totally normal. The "mezuzah" is hand-made from all natural materials. Please note: installation is not included.

4. This thoughtful gift was designed to really get your soul thinking, so why not surprise her with the "Study of Torah Daily?" Even just a few lines of Torah contain the infinite wisdom of G-d. Make it a habit and see what you'll learn about yourself.

5. Make your soul feel like a million-bucks, and give her the gift of "Tzedakah." This simple yet useful gift brings happiness to your soul and, more important, a poor family living nearby. The best way to give this gift is to make it a daily surprise. So keep a "pushkah" (charity box) handy in your home and

6. What lan-

guage does your soul read? English? Hebrew? Spanish? It doesn't matter; our gift of "Jewish Books in Your Home" comes in all languages. Why not be good to your soul and furnish its living space with as many holy books as possible? At the very least, we suggest you get a hold of a Chumash (Bible), Psalms, and a Prayer Book. (Leather bound set optional.)

7. Keep your soul happy and healthy with our gourmet "Kosher Diet." Once you eat differently, you'll notice that your soul won't seem so metaphysical anymore, but part and parcel of your very being. The "Kosher Diet" will give your soul spiritual results within minutes, and there's no surgery necessary.

8. All our customers say that they love this next one the most: It's our most basic gift of "Love Your Fellow as Yourself." This gift can, and should, be used at any time or place. Reaching out to your fellow man with patience and love is among the greatest gifts you can give any soul.

9. Every soul should receive the gift of "A Jewish Education." Ideal for the young souls, the gift will teach them everything about their heritage, and provide them with quality learning. You'll be thrilled to know that your gift will be ensuring Jewish integrity, Jewish identity and a Jewish future.

10. Make a splash with our timeless "Family Purity Gift for the Married Soul." This Divinely inspired gift allows you to make the most of your marriage, bringing you and your spouse to new, undiscovered depths of intimacy. It brings a cherished sacredness into your personal, and soulful, relationship.

The Ten Perfect Gifts for Your Soul are available at over 3500 Chabad Center worldwide.



## CONDOLENCES

Alaine Sabel and family of Manchester, NH. upon the loss of her father Sol Mazur.

Andy Kushner of Manchester, NH upon the loss of her mother

Pam Slinger of Dunbarton NH upon the loss of her sister Debbie Flood.

Mr. Bob Willis & Family of Maine upon the passing of their dear mother and grandmother, Mrs. Rita Willis

Mrs. Genya Litvin of Maine upon the passing of her mother

## MAZEL TOV

Mazel Tov to Jessica Mocle and Kenneth Levine of Nashua NH upon their marriage. A special Mazel Tov to both sets of parents, Virgil and Nina Mocle of Merrimack, NH and Mark and Lynda Levine of Nashua NH.

Mazel Tov to Roi and Miri Shpindler and grandparents Moshe and Eti Shpindler of Nashua, NH upon the birth of a baby boy, Ronen Aharon. Mazel Tov to big sister Ella.

Mazel Tov to Arik and Lilian Dvinsky of Hanover NH upon the marriage of their son Boris to Elana Bergman/Goldner

Mazel Tov to Mrs. Susan Moss of Maine on the birth of her granddaughter Aidy

**Mazel Tov to Rabbi Moshe and Chana Wilansky, Directors of Chabad Lubavitch of Maine upon the Bar Mitzvah of their son Mendel.**

## SPEEDY RECOVERY

Mrs. Fraidel Geller of Maine

## FIND YOUR INNER PEACE

Welcome to FridayLight, a campaign encouraging Jewish women and girls to illuminate the world with the light of Shabbat. By observing this special tradition each and every Friday night, you will not only bask in a personal moment of inner peace, but also connect to a global community of Jewish women who together hold the power to bring light to the world.

Join us, won't you?



Visit FridayLight.org to get candle lighting times for your location, share your feelings, invite a friend to join, and more.



# Making Dough: What We Can Learn from the Financial Crisis

By Sara Esther Crispe

It's up. It's down. It's really, really, really down. Wait, it's going up. So it was with the financial markets over the past few weeks. Devastating, destructive, overwhelming, historic. Move over Ike, this has been the hurricane of the dollar. And in its path it has left people uprooted and fearing the unknown.

In everything that happens, a Jew looks for a lesson, something to be learned and gained from every situation.

We are taught that every year, before Rosh Hashanah, our Creator determines the sustenance and material resources each and every one of us will receive during the year. So now, with that perspective, this whole situation is pretty interesting. Let's say it was determined that you will have one million dollars this year. During the year you worked really hard, and you saved and you were so careful with how you spent your money. But no matter what you did, your total earnings were \$500,000. Then one day, you receive a bonus at work, or an investment comes through, or you win the lottery, and suddenly you have another \$500,000. You feel like the richest person in the world. You cannot believe how fortunate you are, how blessed. You have experienced a real miracle.

Yet, if during the year you had two million dollars in your bank account. You had become accustomed to having two million dollars at your fingertips. And then, one day, the market crashes and now you only have one million dollars. You feel devastated, cheated,



robbed. How can life be so unfairly cruel? Why were you punished?

If you were intended to have one million dollars, then no matter how you get there, by gaining or by losing, that is what you were intended to have. Granted, it is a lot easier to appreciate that money when you had less to start with, but, in truth, viewing it as a gift is the only way to see things in the proper light.

The other night I was teaching a class on the mitzvah, the special divine commandment entrusted to women, of "challah." Challah is a mitzvah associated with bread, the most fundamental and foundational food. All food is referred to as "bread." Though we think of the poor man's food of consisting of only bread and water, in Judaism, bread has a special, elevated status. It is the food we bless on our Shabbat table, and it is the food that has a commandment in the process of its making.

In the Ethics of Our Fathers (3:21) it states, "If there is no flour, there is no Torah, if there is no Torah, there is no flour." "Flour," in this context, refers to food in general, and by extension, to all our material needs (also in English, "dough" or "bread" is slang for money). Clearly, without the ability to pay for our basic necessities, one would not be able to learn Torah or keep its commandments. Simultane-

ously, if you leave the Torah out – if one's entire focus is on financial success and making money, and one fails to recognize that all we have is a gift from Above – then the "flour" won't stick either.

The mitzvah of challah is not making the bread or eating the bread. The commandment is separating a portion of the dough, before it is formed, that is given as a gift to our Creator. It is a small piece, but it is an essential piece. Without removing that piece, the commandment has not been fulfilled, a blessing cannot be made, and the bread is not to be eaten. This act of separation is recognizing that even though I made that bread, even though I mixed all the ingredients and kneaded it and worked with it, and even though the outcome will be something delicious and satiating for those who eat it, I recognize that it is all a gift. I was a part of the process, but I was only a vessel. I am not the ultimate Creator.

So looking back at the financial crisis, I see it also as a lesson, a wake up call, a big reminder that everything we have in this physical world is temporary. If we are given it, it is for us to use, and to use properly. When we make money, we are obligated to give a minimum of 10% to those less fortunate than ourselves. This is not "charity," for charity implies that we have given something beyond what is required of us. This 10% is given, not as a gift, but as a requirement, for it is not considered our money to begin with.

How much more so if we could view the other 90% as a gift that we have been given. Of course we want to enjoy our lives and live well. And we should. But we must always remember that we are vessels into which the Almighty has entrusted whatever resources we have. We are not the creator of those resources.

The financial market will most likely go back up. It could even skyrocket. And it would be wonderful if those who lost their money could regain it. But I very much hope that along with a financial spike will come a spike in our awareness and our sensitivity. If we realize that the same way it can be taken away from us in an instant, it can also be restored, then we will realize that we need to be grateful for everything we have at every moment. And when we are appreciative, we are giving.

So we should beg and plead and cry that this be a year of revealed blessings, physically and spiritually. We should ask for health and happiness and success. And we should make it clear, that if we are to be granted the financial resources that we so desperately need and want, that we will use them wisely, that we will help others, and that we will never forget where they came from in the first place.

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# Happy Chanukah

## Sweet Potato Latkes

### *Ingredients*

3/4 pound sweet potatoes  
1 1/2 cups all-purpose flour  
3 1/2 teaspoons baking powder  
1 teaspoon salt  
1/2 teaspoon ground nutmeg  
2 eggs, beaten  
1 1/2 cups milk  
1/4 cup butter, melted

### *Directions*

1. Place sweet potatoes in a medium saucepan of boiling water, and cook until tender but firm, about 15 minutes. Drain, and immediately immerse in cold water to loosen skins.
2. Drain, remove skins, chop, and mash.
3. In a medium bowl, sift together flour, baking powder, salt, and nutmeg.
4. Mix mashed sweet potatoes, eggs, milk and butter in a separate medium bowl.
5. Blend sweet potato mixture into the flour mixture to form a batter.
6. Preheat a lightly greased griddle over medium-high heat. Drop batter mixture onto the prepared griddle by heaping tablespoonfuls, and cook until golden brown, turning once with a spatula when the surface begins to bubble.



# Lubavitch in Action



04341077087-8

Student at Dartmouth has the opportunity to put on Tefillin



Shaking the Lulav & Esrog at the Soup in the Sukkah Party at Chabad of New Hampshire



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Lighting candles at a Memorial for Mumbai victims at Chabad at Dartmouth



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Kaiya and Yoni at Jewish Kids Club working hard on decorating their Shalom signs



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Crowd gathered in Memory of Victims of the Mumbai attack in Portland, ME



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Candles for the victims killed at Chabad of Mumbai are lit at a Memorial in New Hampshire



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Sinai Scholars Group of Dartmouth on a trip to Montreal



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Melissa Sydney and Adam Marshak speak of their recollections of Shabbat at Chabad of Mumbai



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Chef Ellie Krigman at Jewish Kids Club making belafel's at an "israeli restaurant"



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Eric Herwitz enjoying Pizza at Sukkos Party, Chabad of ME



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Preparing Chanukah gifts for the less fortunate in New Hampshire