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Cover art by Zmira Stouber (University of Vermont).



~ **Judaism on Our Own Terms (JOOOT) Mission Statement** ~

The *Judaism on Our Own Terms* Network is a national movement of independent campus Jewish organizations committed to promoting student self-governance and radical inclusivity – both on our individual campuses and in the wider Jewish community.

We invite our fellow Jewish students to join with us by either building new student-run groups or committing existing organizations to this mission. Together, we can shape the future of American Jewish discourse and community; the independent Jewish communities of today will foster the independent Jewish leaders of tomorrow.



Please visit <https://joooot.org> for more information and resources, or check us out on Instagram @judaism_on_our_own_terms, and Facebook in the Judaism on Our Own Terms Group.

~ Introduction ~

This booklet was compiled by the Judaism on Our Own Terms 2020-21 Steering Committee Ritual & Resource Chairs, Hannah Gelman (Brown University '22) and Zmira Stouber (University of Vermont '20) and includes contributions from various members of the greater JOOOT community. We have created this resource in the hopes that it will guide us, and those we love, in a celebration of Hanukkah that honors the values and spirit of our Jewish network. Our booklet includes a variety of spiritual and educational content designed to invite readers to discover the variety of ways Hanukkah has been celebrated over space and time, and to inspire them to interact with Judaism in potentially new and meaningful ways.

As we spread across the globe, each trying our best to create sacred spaces in exceptionally restricting conditions, this booklet serves as a reminder that our community is still connected through ritual, art, food, and song. This Hanukkah, may we all invite a little JOOOT magic into our homes.

“Look at how a single candle can both defy and define the darkness.”

— Anne Frank



A Note on Gendered Language

Adapted from the Salty Femme Passover Haggadah

The Hebrew language requires one of two word forms, which are called ‘feminine’ or ‘masculine’; for many words, the ‘masculine’ also functions as the ‘neutral’ form. The authors of this text disagree with the fact that these two linguistic cases are referred to in gendered terms, but, as the ancient Kabbalists recognized, what is holy clearly transcends the binary gender system. Unless otherwise specified, this booklet uses the traditional ‘male,’ or ‘neutral,’ forms of the Hebrew prayers, but excludes gendered translations into English. We are doing the best we can with our current language options.

A Note on “G-d”

Adapted from the Salty Femme Passover Haggadah

The authors of this booklet have observed the cultural convention of replacing the “O” in the word “G-d” with a dash. This is intended to enable you to print this document if you wish, while still keeping the name of the divine holy.

Many of us find the words and concepts used to describe “G-d” to be alienating, oppressive or meaningless. Judaism, like Islam, has many different and ancient words to attempt to describe our

most personal experiences of awe and sacredness. We encourage you to use whatever words resonate for you to describe what is meaningful and holy in the universe.

What is Hanukkah?

The Hebrew word *hanukkah* (חנוכה) translates to “dedication,” for the yearly celebration of Hanukkah commemorates the rededication of the Second Temple in Jerusalem to the service of a Jewish G-d. When the Maccabees, the Jews responsible for this revival, sought to light the temple’s candelabra, they found only enough oil for one night, yet it miraculously lasted for eight. Today, Jews from across the Diaspora continue to honor this wondrous event during eight days of prayer, candle-lightings, playing the game of dreidel, and eating deep-fried foods.

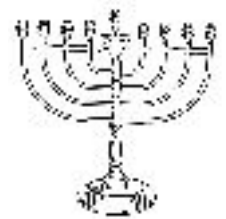


Occurring yearly on the 25th of Kislev of the Hebrew calendar, Hanukkah is actually not a major holiday in terms of Jewish religiosity. However, the celebration has become particularly relevant in American culture as a means for Jews to participate in the festivities that surround Christmas, such as gift-giving, seasonal decor, and jovial gatherings. This year, in the face of increased physical solitude and almost wholly virtual socialization, our holiday cheer looks quite different than it ever has. Perhaps, then, Hanukkah 5781 is a unique opportunity for us to more intentionally engage with the diverse historical and liturgical traditions embedded in the holiday.

~ Glossary of Terms ~

Menorah (מנורה): the Hebrew word for “lamp” used to describe the original candelabra in the ancient Jerusalem Temple that had seven candle-holders.

Hanukkiyah (חנוכיה): translated from Hebrew as “Hanukkah lamp,” the candelabra used today specifically to celebrate the festival of lights. Often called a *menorah*, the *hanukkiyah* has nine candle-holders, one for each night of Hanukkah and one for the *shammash*. Every evening of the festival of lights, Jews add one more candle to the *hanukkiyah* than the night before and recite the Hanukkah prayers as they light them from left to right.



Shammash (שמש): Hebrew for “servant” or “helper,” the centermost candle of the *hanukkiyah* used to light the other nightly candles.

Beit Hillel (בית הלל): Hebrew for “the House of Hillel,” *Beit Hillel* was a Jewish school of thought that dominated the Mishnaic, or *Tannaim*, period from 10-220 CE, and was named after its founder,

the sage Hillel. *Beit Hillel* had vigorous debates with its opposing school, *Beit Shammai* (בית שמאי), or “The House of Shammai,” on matters of ritual practice, ethics, and theology, which were critical for the shaping of the Oral Torah and Judaism as we know it today.

Dreidel (דריידל): in Hebrew called a *sevivon* (סביבון), *dreidel* is the Yiddish word for the four-sided top spun as a game during Hanukkah. Each side of the *dreidel* is marked with a different Hebrew letter,



nun (נ), *gimel* (ג), *hei* (ה), and *shin* (ש), an acronym for the sentence *nes gadol haya sham* (נס גדול היה שם), “a great miracle happened there,” which refers to the miracle in Jerusalem that began the holiday of Hanukkah. *Dreidels* made in Israel/Palestine have a *pe* (פ) instead of a *shin* (ש), which transforms the sentence into *nes gadol haya po*, (נס גדול היה פה), “a great miracle happened here.” When translated into Yiddish, the letters on the sides of the *dreidel* represent different quantities, and are used when it is spun as a gambling game.

Hanukkah Gelt (חנוכה געלט): Yiddish for “Hanukkah money,” monetary gifts given out on Hanukkah or gambled during a game of dreidel. The foil-wrapped chocolate coins common in America today began being manufactured in the 1900s in an effort to make the gift more fun and accessible.

Hallel (הלל): Hebrew for “praise,” the recitation of Psalms 113-118 during Jewish holidays, including Hanukkah, to show gratitude and reverence.

Beit Hamikdash (בית המקדש): Hebrew for “the Holy Temple,” *Beit Hamikdash* refers to the ancient temple in Jerusalem built by King Solomon, which was first destroyed by the Babylonians in 586 BCE, rebuilt in 516 BCE, and destroyed again by the Romans in 70 CE. The *Beit Hamikdash* is the site at which the miracle of Hanukkah is said to have taken place, and was located on the contemporary Temple Mount in the Old City of Jerusalem. Today, this location is the site of the Dome of the Rock and the Al-Aqsa Mosque.



Maccabees (מכבים): the Jewish army led by Judas Maccabeus that defeated the Syrian-Greek warriors and ended their occupation of Judea in 139 BCE. The Maccabees are responsible for restoring the territory as Jewish and re-dedicating the *Beit Hamikdash*. Hanukkah is both a celebration of the miracle of the oil as well as the Maccabean victory. The name *maccabees* is a Hebrew acronym of the Torah verse which functioned as the army’s battle cry, *Mi chamocha b’eileim yhv* (מי כמכה באילים יהוי), “Who is like you amongst all powers, Oh Lord!”

the story
of
HANUKKAH



Illustrated by SYLVIA ATWOOD

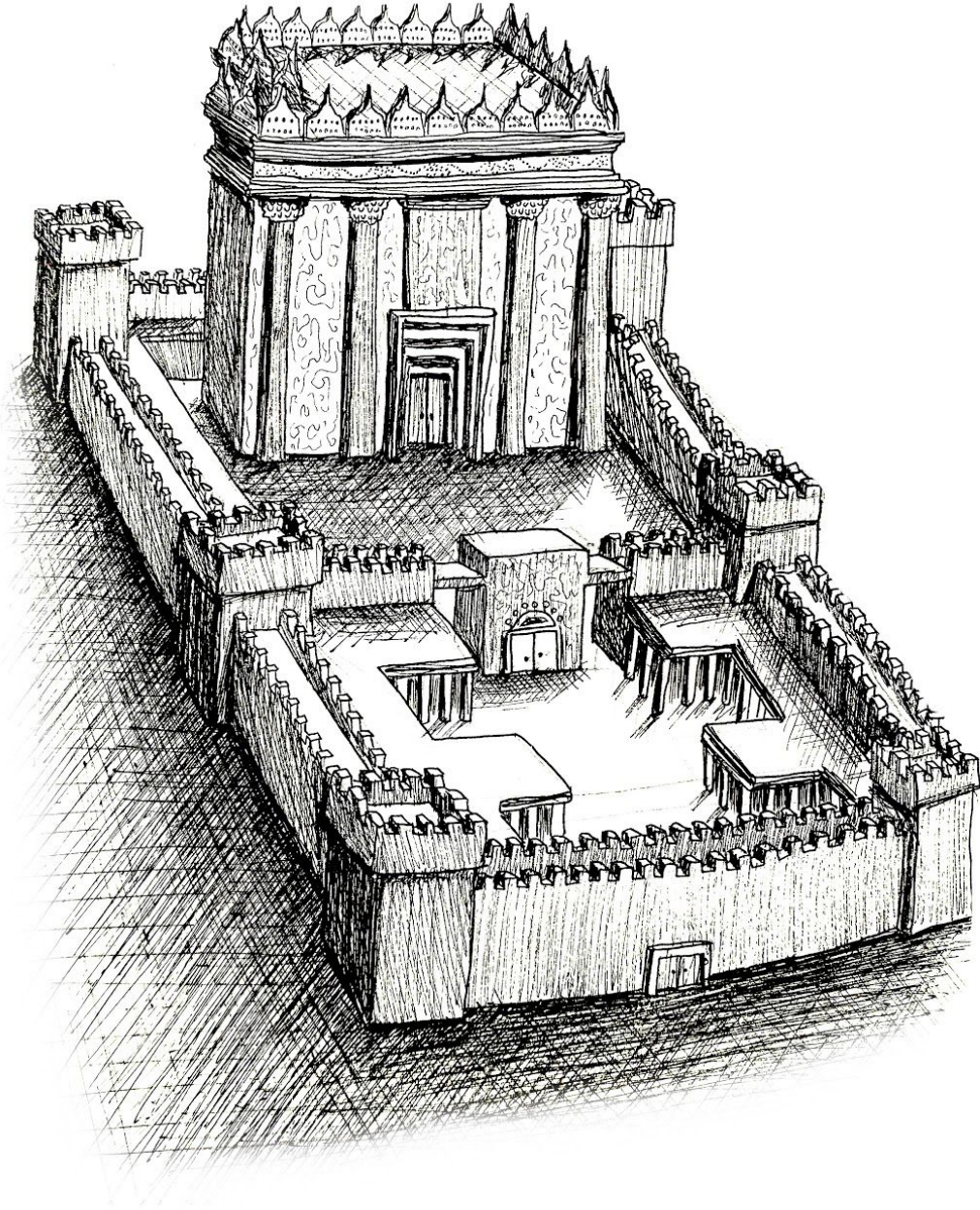
(BROWN UNIVERSITY)

Long ago, a wicked King
by the name of
**ANTIOCHUS
EPIPHANES**
ruled over the land of Israel.



He despised Judaism, outlawing
its practice and ordering Jewish
people to worship Greek Gods.

He desecrated the Holy Second Temple,



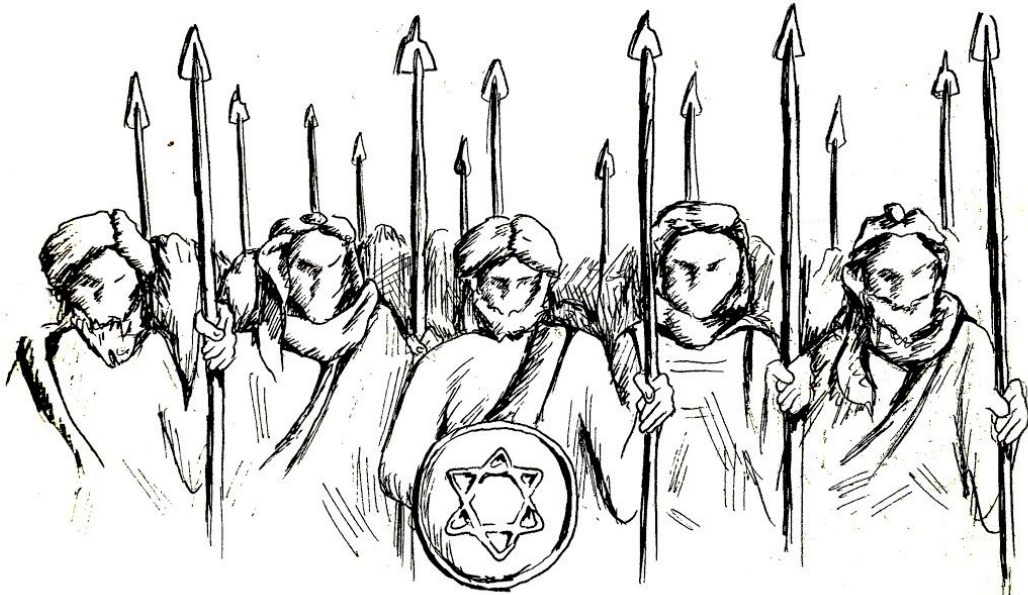
*erecting an altar to Zeus
and sacrificing pigs within its walls.*

The Jewish people did not accept this persecution.

Judah Maccabee and his four brothers
rallied resistance.

Judah cried out,

"ALL WHO ARE FOR G-D,



FOLLOW ME."

His followers were known as

★ ★ *The Maccabees* ★ ★

They revolted against Antiochus' vast Syrian army
and against all odds, they prevailed!

The Maccabees liberated Jerusalem
and cleansed the temple of
Greek idols.

However, Antiochus' army had destroyed
nearly all of the oil used to light the

✧ *Ner Tamid* ✧
eternal light



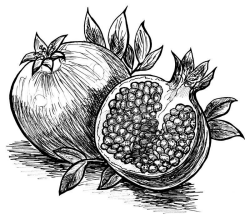
only enough remained to last
one night...

*But instead, the candles burned for
eight whole nights,
just enough time to prepare more oil
and prevent the flames from going out.*

*The sages declared this miracle worthy of a festival,
which we still celebrate every year.*



~ Ritual Guide ~



During Hanukkah, it is customary to light the *menorah* each night just after sunset. On each *menorah*, there are eight candleholders and an extra place for the *shammash* (center helper candle): place one candle in the far right holder of your *menorah*, light your *shammash*, and begin to recite the Hanukkah blessings (Listed below. Note that on the first night there is an additional blessing.). As you say the prayers, use your *shammash* to light the candles from left to right before returning the *shammash* to its holder. Following the tradition of *Beit Hillel*, you should place enough candles in your *menorah* to correspond to the number of nights of Hanukkah that have passed, including the present one (For example, on the first night you should only have one candle in addition to the *shammash*, on the second night two, the third three, etc.). Many people choose to display their *menorahs* in their windows as a public declaration of faith or as a reminder of the miracle of Hanukkah. Follow this tradition if you wish, or simply leave your candles to melt. Just make sure to keep an eye on them in order to avoid any disasters!

~ Hanukkah Blessings ~

In addition to the blessings traditionally recited on Hanukkah, we offer you alternative versions that replace *Melekh ha'Olam* (מלך העולם אשר), “King/Ruler of the Universe,” with *Mekor ha'Hayyim* (מקור החיים), “source of Life” and address G-d with the feminine form of the word “you,” *at* (את), as well as adjust the verbs accordingly. We invite you to recite the Hanukkah blessings using the feminine pronouns for G-d and meditate upon whether your sense of the Divine shifts. The following blessings come from *Hanukkah Blessings with Feminine G-d Language*, an online resource created by Kolot: The Center for Jewish Women's and Gender Studies.

* Traditional Hanukkah Blessings *

ברוך אתה אדני אלהינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של חנוכה.
Barukh atah adonai elohenu melekh ha'olam asher kideshanu b'mitzvotav v'tzivanu l'hadlik ner shel Hanukkah.

Blessed are you, Lord our G-d, Ruler of the Universe, who makes us holy through your commandments and commands us to light the Hanukkah candles.

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

Barukh atah adonai elobeinu melekh ha'olam she'asah nisim la'avoteynu bayamim habem bazman hazeh.

Blessed are you, Lord our G-d, Ruler of the Universe, who performed miracles for our forefathers in their day at this season.

On the first night:

ברוך אתה אדני אלהינו מלך העולם שהחיינו וקימנו והגיאנו לזמן הזה.

Barukh atah adonai elobeinu melekh ha'olam shehekbeyanu ve'kiyemanu vehigiyanu lazman hazeh.

Blessed are you, Lord our G-d, King of the Universe, who keeps us alive, sustains us, and brings us to this moment.

*** Alternative Hanukkah Blessings ***

ברוכה את יה מקור החיים אשר קדשתנו במצותיה וצותנו להדליק נר של הנכה.

Berakhah at yah mekor ha'hayyim asher kidashtanu bemitzvoteyha v'tzivotanu l'hadlik ner shel Hanukkah.

Praised are You G-d, Source of Life, who makes us holy through your commandments and commands us to light the Hanukkah candles.

ברוכה את יה מקור החיים שעשתה נסים לאמותינו ולאבותינו בימים ההם בזמן הזה.

Berukhah at yah mekor ha'hayyim she'astah nisim l'imoteynu v'la'avoteynu bayamim habem bazman hazeh.

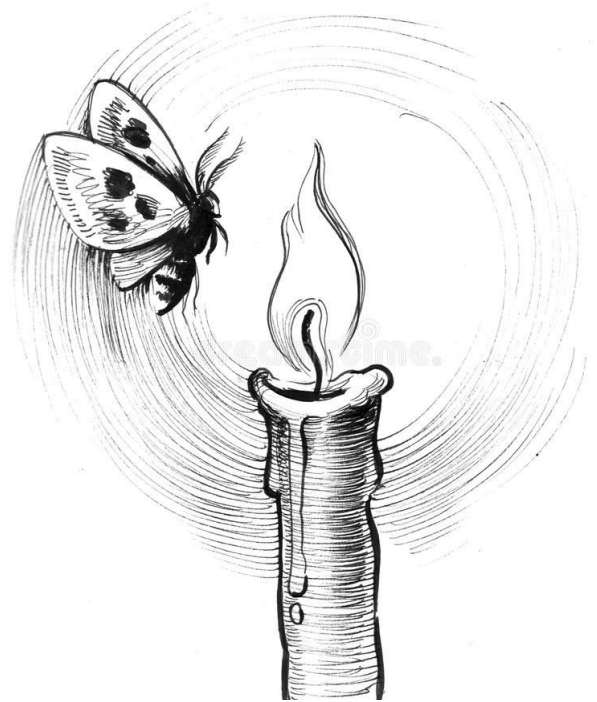
Praised are You G-d, Source of Life, who performed miracles for our forefathers in their day at this season.

On the first night:

ברוכה את יה מקור החיים שהחיתנו וקימתנו והגיעתנו לזמן הזה.

Berukhah at yah mekor ha'hayyim shehekbeyatnu vekiyematnu vehigi'atnu lazman hazeh.

Praised are You G-d, Source of Life, who keeps us alive, sustains us, and brings us to this moment.



Jewish Cemetery

Poem by Joseph Brodsky, 1958

Translated from Russian by Lucien (Brown University)

Jewish cemetery close to Leningrad.
Uneven fence of rotting woodwork.
Behind the fence, lying side by side: mere
lawyers, traders, musicians, revolutionaries.

For themselves they sang
For themselves they hoarded,
For others they died.
But first they paid taxes,
respected authority
and in this world of inescapable matter,
they read Talmud,
remaining idealists.

Maybe, they saw further.
And perhaps, they believed blindly.
But they taught their children to be patient
and they stood stubbornly.
And sowed no wheat.
They never sowed wheat.
They simply lay themselves
in the cold earth, like seeds.
And slept a century.
Then—the earth engulfed them,
they lit candles,
and on the day of memory
hungering elders with creaking voices,
gasping from want, cried for peace.
And it was created.
With the creeping decay of matter.

Remembering nothing.
Forgetting nothing.
Behind an uneven fence of rotting woodwork,
four kilometers from the tramway line.

Еврейское кладбище около Ленинграда.
Кривой забор из гнилой фанеры.
За кривым забором лежат рядом
юристы, торговцы, музыканты,
революционеры.

Для себя пели.
Для себя копили.
Для других умирали.
Но сначала платили налоги,
уважали пристава,
и в этом мире безвыходно материальном,
толковали Талмуд,
оставаясь идеалистами.

Может, видели больше.
А, возможно, верили слепо.
Но учили детей, чтобы были терпимы
и стали упорны.
И не сеяли хлеба.
Никогда не сеяли хлеба.
Просто сами ложились
в холодную землю, как зерна.
И навек засыпали.
А потом — их землей засыпали,
зажигали свечи,
и в день Поминовения
голодные старики высокими голосами,
задыхаясь от голода, кричали об
успокоении.
И они обретали его.
В виде распада материи.

Ничего не помня.
Ничего не забывая.
За кривым забором из гнилой фанеры,
в четырех километрах от кольца трамв.

~ Nightly Reflections ~

As we embark upon the eight-night ritual of Hanukkah, we are presented with an opportunity for prayer and reflection. The following section includes nightly meditations on wellness as well as prayers for various communities in need of liberation. These selections are adopted from the Minneapolis Temple Israel *Eight Nights of Wellness* guide and the Jewish Voices for Peace *People's Menorah* handout, with some adaptations, additions, and rearrangements on behalf of the authors.

* Night One *

Reflecting on Individual Wellness:

Pirkei Avot teaches, *Im eyn ani li, mi li? Uchshe'ani l'atzmi, ma ani? V'im lo achshav ematai?* (אם אין אני לי, מי לי? וכשאני לעצמי, מה אני? ואם לא עכשיו, אימתי?), "If I am not for myself, who will be for me? And if I am only for myself, what am I? And if not now, when?" Am I finding time to care for myself? Am I paying attention to my body and soul and their needs? Am I advocating for the support I need and deserve? How am I balancing my needs with those of my community?

Prayer for Feminist Movement:

Believe survivors and end all forms of sexual violence.

Reproductive justice for all.

Support the leadership of women, transgender, and gender non-conforming people of color.

* Night Two *

Reflecting on Emotional Wellness:

The commandment to love anchors the Jewish relationship with G-d: *V'ahavta et adonia elochecha* (וְאָהַבְתָּ אֶת יי אֱלֹהֶיךָ), "You shall love the Eternal your G-d"; and between human beings and our neighbors: *V'ahavta l'r'a'cha kamocho* (וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ), "You shall love your fellow human being as yourself." Am I giving and receiving love in a way that is satisfying? Am I checking in with myself about my mental health? Am I getting the support I need — from family, from friends, from a therapeutic relationship?

Prayer for Immigrant Justice:

Sanctuary for all immigrants and refugees.

No ban, no wall, freedom of movement for all.

End xenophobia and Islamophobia.



Watercolor by Sydney (JOOOT Board Member)

* Night Three *

Reflecting on Intellectual Wellness:

Baruch atah Adonai eloheinu melech ha'olam asher kidishanu b'mitzvotav v'tzivanu la'asok b'divrei Torah (ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו לעסוק בדברי תורה), “Blessed are You, Adonai our G-d, Sovereign of all, who hallows us with mitzvot, commanding us to engage with words of Torah,” is a blessing expressing thankfulness for the commandment to busy ourselves with Torah, which we are expected to do throughout each day. How do I honor my curiosity and nourish my mind? What is something new I learned today?

Prayer for Indigenous Movements:

Honor and respect indigenous cultures and knowledges.
Protect indigenous land, water, and communities.
Support indigenous visions of decolonization.

* Night Four *

Reflecting on Physical Wellness:

Every morning, the words of the prayer book praise G-d as *rofei kol basar u'mafli la'asot* (רופא כל בשר, ומפליא לעשות), “the Healer of every living thing and the One who does wonders.” Stories of Hanukkah are connected to images of health and physicality from the gymnasiums of ancient Greece to the military stories of Maccabee warriors. Amidst a pandemic, when everyone’s health is at an increasingly high risk and our lives are governed by precautions to keep us and our loved ones safe, how am I ensuring that I nourish and care for my own body? How can I contribute to bringing about a world in which everyone has what they need to take care of their physical selves, particularly in the face of a global health crisis?



Prayer for Palestine Liberation:

End the occupation.
Freedom, equality, and right of return for all Palestinians.

* Night Five *

Reflecting on Social Wellness:

The biblical book of *Kohelet* (Ecclesiastes) teaches, *Tovim hashnayim min ha'echad* (טובים השניים מן האחד), “Two are better than one.” Who are the family members and friends to whom I can turn both inside and outside of my household? If I have a partner, how are we doing in our relationship? Am I

making an effort to interact with others? How am I nourishing these connections despite the challenges posed by the pandemic? How am I being nourished by them?

Prayer for Queer & Trans Liberation:

Abolish institutionalized coercive gender norms.
Support gender & sexual self-determination.

*** Night Six ***

Reflecting on Community Wellness:

Jewish scripture speaks of the importance of *kebila kedosha* (קהילה קדושה), “holy community.” In which spaces do I feel that I belong? Are there groups I would like to become more familiar with, and how can I be proactive about my involvement? How am I contributing to cultivating a culture of care within the community/ies important to me? How can I work to be more respectful and compassionate towards communities who are in need of support?

Prayer for Movements for Black Lives:

End the criminalization, incarceration, & killing of Black people.
Reparations for past & continuing harms.
Invest in the education, health, safety, & political power of Black people.



As we kindle
The lights of Chanukah
We recommit as a community
To build safety through solidarity
We can only be free
When everybody is free
We lift up the movements
That inspire us
To live, to breathe,
To hope, to dream.

*** Night Seven ***

Reflecting on Environmental Wellness:

Long before the reality of global warming, the prayer book read, *Hanerot halelu kodesh hem* (הנרות ההללו קודש הן), “These Hanukkah lamps — they are holy.” The Hanukkah *menorah*, the holiday’s central symbol, is a reminder of conservation itself. Can the story of just one small container of pure

oil inspire me to declutter, to simplify? From serving leftovers to reusable coffee cups, what can I do in my life to make things last eight times longer? How can I work to maintain a meaningful relationship with the natural world around me?

Prayer for Climate Justice

End dependence on fossil fuels.

Repair the harms of environmental racism.

Shift to a regenerative economy that centers just relationships with each other and the earth.



* Night Eight *

Reflecting on Spiritual Wellness:

V'ani tefilati (ואני תפילתי). These words that are part of the *Ma Tovu*, or “How Goodly,” prayer are sometimes playfully translated out of context as “I am my prayer.” Where do I experience meaning? Transcendence? When do I feel transformed? Is there a spiritual practice such as prayer, study, meditation, or personal reflection that I have been curious about and wish to explore on my own, with a peer, as a family, with a teacher or clergy person, or in my community? How can I take the next step to explore it?

Prayer for Disability Justice:

Honor the wholeness and self-determination of all people with disabilities.

Build systems of care, interdependence, and collective access.

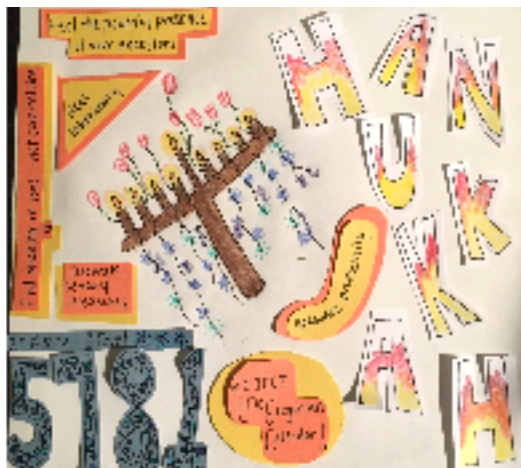
* Bonus: Night Nine *

From Rabbi Susan Elkodski

When we kindle lights, we bring that light not only into our own physical spaces, but into our hearts and souls as well. It’s then our task to take that light, that Divine spark, and send it out into the world.

Unlike the endings of Shabbat and festivals — when Havdalah marks the separation between the holy and the mundane — there’s no ritual to mark this ending, and I’d like to propose one.

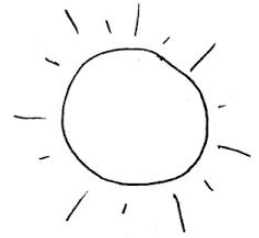
The traditional Havdalah blessing invokes the One who separates “the holy from the mundane,” “Shabbat or the Festival from the regular days,” and “the light from the darkness.” The spices that we smell during the Havdalah ceremony acknowledge a desire to linger



Collage by Sally (Barnard College)

just a little longer in the sweetness of the day before returning to the world.

The ritual below helps us bring the light of Hanukkah into the rest of the year, to move from "light to light." We do this by lighting the full *hanukkiyah* the day after Hanukkah, essentially adding a ninth night (after sunset, when the holiday officially ends). This is a wonderful time to also acknowledge the role of the *shammash*, the "helper" candle, without which we wouldn't be able to kindle the rest of the lights.



Ritual to End Hanukkah:

On the ninth night, the day after Hanukkah ends, light the *shammash*, and pause before lighting the other candles. Take a moment to acknowledge the *shammashim*, the helpers, in our lives. Recite the following blessing, and then light the eight candles of the *hanukkiyah*.

מודים אנחנו לך.

Modim anachnu lach.

We give thanks to You.

נברך את רוח העולם,

N'vareikh et ruakh ha-Olam,

We bless the Eternal Spirit,

המיבאי אותנו מאור לאור ונותן לנו כוח להביע את האור לעולם כולו.

Ha miyavi otanu mei-or la or, v'notein lanu koach l'havi et ha-or la-olam kulo.

Who brings us from light to light, gives us strength to bring that light to the entire world.

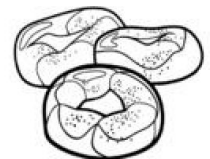
May our light continue to shine out into the world during Hanukkah and all year.

~ Recipe Collection ~



Jews customarily enjoy deep-fried foods during Hanukkah to commemorate the miracle of the oil that kept the *Beit Hamikdash* illuminated for eight nights. These tasty, greasy treats come in a variety of flavors, shapes, and sizes all across the Diaspora. Below is a collection of various traditional

Sephardic, Mizrahi, and Ashkenazi recipes compiled from the Internet. Take a peek and see what you and your loved ones might like to make this holiday season!



SFENJ

Recipe by Zoe Kanan at BonAppetit.com

Sfenj is a Moroccan donut made from a sticky leavened dough, deep fried, and coated in sweet toppings like sugar, orange zest, or syrup (the following recipe chooses to dunk the donuts in honey). Golden on the outside and fluffy on the inside, *sfenj* is typically eaten by Sephardic Jews in Morocco and around the Maghreb during Hanukkah.

INGREDIENTS

2½ cups plus 2 Tbsp. all-purpose flour
1 Tbsp. sugar
1 tsp. cornstarch
¾ tsp. Diamond Crystal or 2½ tsp. Morton kosher salt, divided
1 tsp. instant yeast

½ cup plain whole-milk yogurt
Nonstick vegetable oil spray
Vegetable oil (for frying; 6-8 cups)
1 cup honey
1½ tsp. ground cinnamon

INSTRUCTIONS

1. Sift flour, sugar, cornstarch, and 2 tsp. Diamond Crystal or 1½ tsp. Morton kosher salt into a large bowl; mix in yeast.
2. Heat yogurt and ¾ cup water in a small saucepan over low until just above body temperature (or you can heat in a microwave in 20-second bursts). Pour into dry ingredients and stir with a wooden spoon until absorbed. Work together with your hands until a wet and sticky dough forms. It will be soft to the touch and look shaggy.
3. Lightly coat another large bowl with nonstick spray and, using a bowl scraper or rubber spatula, transfer dough to oiled bowl, keeping intact as much as possible. Cover with a silicone lid or plastic wrap and let sit in a warm spot until doubled in size, about 1 hour.
4. Slip your fingers under one side of dough and pull it up and over to cover three fourths of surface. Turn bowl 90° and repeat folding process. Turn bowl and fold dough 2 more times. Cover and let sit until puffy and nearly doubled in volume again, about 30 minutes.
5. Pour oil into a large skillet to come 1½" up sides; heat over medium until an instant-read thermometer registers 350°.
6. Meanwhile, warm honey, cinnamon, and remaining 1½ tsp. Diamond Crystal or 1 tsp. Morton kosher salt in a small saucepan until just bubbling. Remove from heat.
7. Pinch off a piece of dough slightly larger than a golf ball and hold between your index finger and thumb on your dominant hand, punching your thumb through the center of the dough to create a hole, then gently rotate and stretch with your fingers until you've created a ring as wide as your palm. (The ring will puff up significantly when fried.) Repeat process to make 2 more doughnuts, dipping your hands in cool water before making each one to help prevent dough from sticking.
8. Adjusting heat as needed to maintain oil temperature, carefully slide doughnuts into pan and fry until golden on bottom and puffed on top, about 2 minutes. Turn and fry until golden on the other side, about 2 minutes. Remove from oil with a spider or slotted spoon and immediately dunk in cinnamon honey, turning several times to coat thoroughly. Transfer to a wire rack. Working in batches of 3 or fewer, repeat forming, frying, and coating doughnuts until you've used up all of the remaining dough. To serve, pile doughnuts on a platter and drizzle any remaining cinnamon honey over. (Eat immediately!)

SAMBUSAK

Recipe by Vered Gutman at Haaretz.com

Sambusak are savory, stuffed fritters traditionally enjoyed by Iraqi Jews during Hanukkah. The following recipe is for a chickpea-filled *sambusak*, but feel free experimenting with other traditional stuffings, such as ground lamb, chicken, cheese, or spinach. Fun fact: *sambusak* are the ancestors of Indian *samosas*, Israeli *bourekas*, and Italian *calzones*.

INGREDIENTS

For the dough:

1/2 lb. flour
1 teaspoon instant yeast
1 teaspoon sugar
2/3 cups warm water
1/4 teaspoon kosher salt
Olive oil

For the filling:

2 tablespoons olive oil
1 medium yellow onion, chopped
1 teaspoons sugar
1 teaspoon turmeric
1 teaspoon kosher salt
1 can (15 oz.) cooked chickpeas

INSTRUCTIONS

1. Put flour, yeast and sugar in a bowl of a stand mixer fitted with dough hook. Mix for 1 minute on medium speed, then add water, and mix for 2 minutes. Add oil and salt and knead on medium speed for 5 minutes. Remove from mixer, gather dough to the center of the bowl, cover bowl with towel and let stand in a warm spot in the kitchen for about 1 hour until it doubles in volume.

2. To prepare the filling, sauté onion with oil in a pan over medium-high heat until golden-brown, about 8 minutes, stirring frequently (you may want to reduce the heat to medium if onions brown too quickly). Add sugar, turmeric and salt and cook for another minute. Add strained chickpeas from can and remove from heat. Put chickpea mixture in the food processor and pulse to create a chunky mixture. Set aside..

3. When dough is ready, divide it to sixteen 1 1/2-inch balls and cover them with a towel. Using a rolling pin roll each ball to a thin 4-inch circle, put a generous tablespoon of the mixture in the center and use your fingers to close the turnover to a half-circle shape. Transfer to a tray and repeat with the rest of the dough.

4. Layer a baking sheet with two layers of paper towel. Heat 1/4 inch oil in a frying pan over medium heat. When oil is hot, fry 5-6 *sambusaks* at a time for about 1 minute on each side until golden-brown. Transfer to baking sheet and repeat with the rest of the *sambusaks*. Serve immediately.

SUFGANIYAH

Recipe from *MarthaStewart.com*

Sufganiyot are round, pillowy donuts filled with jam or custard and sprinkled with sugar. A traditional Ashkenazi Hanukkah sweet, *sufganiyot* originated in Poland, where they were called *ponchik*. Polish Jewish immigrants brought the recipe with them to Israel/Palestine, where it was renamed *sufganiyah* based on a description of dough in the Talmud. This recipe calls for raspberry jam, but don't be afraid to fill your *sufganiyot* with your own favorite flavor!

INGREDIENTS

2 tablespoons active dry yeast	2 tablespoons unsalted butter, room temperature
1/2 cup warm water (100 degrees to 110 degrees)	1/2 teaspoon freshly grated nutmeg
1/4 cup plus 1 teaspoon sugar, plus more for rolling	2 teaspoons salt
2 1/2 cups all-purpose flour, plus more for dusting	3 cups vegetable oil, plus more for bowl
2 large eggs	1 cup seedless raspberry jam

INSTRUCTIONS

1. In a small bowl, combine yeast, warm water, and 1 teaspoon sugar. Set aside until foamy, about 10 minutes.
 2. Place flour in a large bowl. Make a well in the center; add eggs, yeast mixture, 1/4 cup sugar, butter, nutmeg, and salt. Using a wooden spoon, stir until a sticky dough forms. On a well-floured work surface, knead until dough is smooth, soft, and bounces back when poked with a finger, about 8 minutes (add more flour, if necessary). Place in an oiled bowl; cover with plastic wrap. Set in a warm place to rise until doubled, 1 to 1 1/2 hours.
 3. On a lightly floured work surface, roll dough to 1/4-inch thickness. Using a 2 1/2-inch-round cutter or drinking glass, cut 20 rounds. Cover with plastic wrap; let rise 15 minutes.
 4. In medium saucepan over medium heat, heat oil until a deep-frying thermometer registers 370 degrees. Using a slotted spoon, carefully slip 4 rounds into oil. Fry until golden, about 40 seconds. Turn doughnuts over; fry until golden on other side, another 40 seconds. Using a slotted spoon, transfer to a paper-towel-lined baking sheet. Roll in sugar while warm. Fry all dough, and roll in sugar.
 5. Fill a pastry bag fitted with a #4 tip with jam. Using a wooden skewer or toothpick, make a hole in the side of each doughnut. Fit the pastry tip into a hole, pipe about 2 teaspoons jam into doughnut. Repeat with remaining doughnuts.
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ATAYEF

Recipe by Jennifer Felicia Abadi at MyJewishLearning.com

Jews in Syria have historically enjoyed *atayef*, pancakes filled with cheese and soaked in syrup, during Hanukkah. The dish honors the apocryphal heroine, Judith, who saved her hometown by seducing Holofernes, an invading Assyrian warrior, by offering him cheese and wine, and consequently beheading him. Disclaimer: by providing this recipe, JOOOT does not endorse any *atayef*-inspired solicitation or beheading.

INGREDIENTS

For the rosewater syrup:

3/4 cup cold water
2 cups sugar
1 tablespoon plus 2 teaspoons rose water
1 tablespoon fresh lemon juice

For the filling:

1/2 cup cold water
1/2 cup whole milk
3 heaping tablespoons dried cream of rice cereal
1 1/2 tablespoons sugar

1 teaspoon rose water (optional)
1 cup whole-milk ricotta cheese

For the pancakes:

2 cups unbleached all-purpose flour
1 teaspoon baking soda
1/2 teaspoon baking powder
1/2 teaspoon salt
1 tablespoon sugar
1 egg, lightly beaten
2 cups plus 1 1/2 tablespoons lukewarm water
2 cups vegetable oil

INSTRUCTIONS

1. To make the syrup, bring the water and sugar to a boil in a medium saucepan. Reduce heat and simmer, stirring occasionally, for 12-15 minutes, until liquid thickens slightly. Remove from heat and immediately stir in rosewater and lemon juice. Cool, then transfer to an airtight container. Refrigerate until very cold, for 5-6 hours or overnight. Keeps for up to 1 month in the refrigerator.
2. To make the filling, combine the water and milk in a saucepan and bring to a boil. Add the cereal, lower heat and stir for 30 seconds. Remove from heat, cover and let stand for 3 minutes. Transfer to a medium-sized bowl and add the sugar, rose water, and ricotta. Mix well to combine and reserve.
3. To make the pancakes, combine the flour, baking soda, baking powder, salt, and sugar in a large bowl. Add the egg and blend well.
3. Grease a large skillet or griddle with oil and heat until very hot.

- Pour batter, about 1 1/2 tablespoons at a time, onto the skillet to form 3-inch round pancakes. When undersides are browned and pancakes appear dry, remove to a platter and reserve.
4. While pancakes are still warm, place a heaping tablespoonful of cheese filling in the center of each pancake. Fold pancake in half and pinch edges with fingers until well-sealed (do six pancakes at a time, then fry, to ensure that the pancakes are warm enough to make the edges seal together). Heat 1 cup oil over medium-high heat in a medium saucepan. Using a slotted spoon gently lower the pancakes into the hot oil 2-3 at a time and fry until dark brown, being careful not to burn, 1 1/2 to 2 minutes.
5. Remove the pancakes from the oil and immediately submerge in the syrup, turning to coat and soaking for 1 minute, adding additional syrup as necessary.
6. Drain pancakes in a colander and serve warm or at room temperature.

LATKES

Recipe by Melissa Clark at Cooking.NYTimes.com

Latkes, patties of shredded potatoes fried in oil or schmaltz, are perhaps the most popular Ashkenazi Hanukkah delicacy. The word *latke* is Yiddish *latke*, and originates from the Ancient Greek word for oil. There is strong debate over whether applesauce, sour cream, or a combination of the two is the superior accompaniment to *latkes*... you will have to make that decision for yourself, but, just so you know, there is a correct one.

INGREDIENTS

2 large Russet potatoes (about 1 pound), scrubbed and cut lengthwise into quarters

1 large onion (8 ounces), peeled and cut into quarters

2 large eggs

½ cup all-purpose flour

2 teaspoons coarse kosher salt (or 1 teaspoon fine sea salt), plus more for sprinkling

1 teaspoon baking powder

½ teaspoon freshly ground black pepper

Safflower or other oil, for frying

INSTRUCTIONS

1. Using a food processor with a coarse grating disc, grate the potatoes and onion. Transfer the mixture to a clean dish towel and squeeze and wring out as much of the liquid as possible.

2. Working quickly, transfer the mixture to a large bowl. Add the eggs, flour, salt, baking powder and pepper, and mix until the flour is absorbed.

3. In a medium heavy-bottomed pan over medium-high heat, pour in about 1/4 inch of the oil. Once the oil is hot (a drop of batter placed in the pan should sizzle), use a heaping tablespoon to drop the batter into the hot pan, cooking in batches. Use a spatula to flatten and shape the drops into discs. When the edges of the latkes are brown and crispy, about 5 minutes, flip. Cook until the second side is deeply browned, about another 5 minutes. Transfer the latkes to a paper towel-lined plate to drain and sprinkle with salt while still warm. Repeat with the remaining batter.

LOUDNIN EL KADHI

Recipe by Sarah-Eden Dadoun at 196Flavors.com

Oudnin el kadhi is a Tunisian treat that consists of strips of crispy dough shaped into a rose, coated in orange blossom water or rosewater syrup, and sprinkled with sesame seeds or crushed nuts. North African Jews often savor this festive delicacy on Hanukkah with a cup of mint tea.

INGREDIENTS

For the dough:

4 cups flour
4 eggs, lightly beaten
4 tablespoons vegetable oil
3 tablespoons water
4 tablespoons lemon juice
2 pinches salt
4 tablespoons orange blossom water
(or rose water)

Vegetable oil (for frying)

Cornstarch (for the countertop)

For the syrup:

8 oz. honey
2 tablespoons orange blossom water
(or rose water)
Juice of a lemon

For the decor:

2 oz. sesame seeds (or coarsely
ground roasted pistachios)

INSTRUCTIONS

1. Mix the flour, water, eggs, oil, lemon juice, orange or rose blossom water, and salt and knead until obtaining a smooth and homogeneous dough. If the dough is sticky, add a little flour and if, on the contrary, it is hard, add a little water (or orange blossom water or rose water).
 2. Divide the dough into 3 pieces of equal size. Cover each piece with plastic wrap and let them rest for 45 minutes in a cool place (not in the fridge). This stage allows the dough to become less elastic so it will be easier to roll.
 3. Sprinkle the work surface with cornstarch and, using a rolling pin, roll the first dough to about 1/16 inch (1mm) thickness.
 4. Using a serrated cutter, cut strips of dough, about 2 inches wide and 10 inches long (5x25cm). Repeat the operation with the remaining 3 pieces of dough. Place the strips of dough as you make them, on a dry cloth sprinkled with cornstarch and cover them so that they do not dry.
 5. Take a strip of dough and shake it gently to get rid of the cornstarch.
 6. Heat a large pot with vegetable oil over medium heat.
 7. Using a fork, prick the end of the dough strip while holding the other end with the other hand. Dip the part held by the fork for a few seconds in the oil then roll the dough quickly around the fork. Carefully remove the fork, and flip with a slotted spoon. When it is golden brown, take the strip out of the oil and place in a colander.
 8. To make the syrup, in a non-stick saucepan, combine the honey, lemon juice, orange blossom water (or rose water) and bring to a boil. Turn off the heat and soak the oudnin el kadhi (still hot) in the hot syrup.
 9. Sprinkle with sesame seeds or ground pistachios.
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~ Song Selection ~

Luz i Paz

Bosnian Ladino song by Flory Jagoda and her family
From Shana (Cabrillo College)

Luz i paz, luz i paz, luz i paz, luz i paz
Festival de luz es Hanukkah esta aki
Kandeles briyantes, ochos dias para mi
Festivales mirikales, festivales mirikales
Kandelikas, borekitas, latkes, fritas, alegrias
Toda la familia vamos celebrar
Kon musika i dulses, muchas fiestas kon bailar
Festivales mirikales, festivales mirikales
Kandelikas, borekitas, latkes, fritas, alegrias
Festival de luz es Hanukkah esta aki
Kandeles briyantes, ochos dias para mi
Festivales mirikales, festivales mirikales
Kandelikas, borekitas, latkes, fritas, alegrias
Luz i paz, luz i paz, luz i paz, luz i paz
Luz i paz, luz i paz, luz i paz, luz i paz! Hey!

Light and peace, light and peace, light and peace,
light and peace
Festival of lights means Hanukkah is here
Shining candles, eight days for me
Festival of miracles, festival of miracles
Candles, borekitas, latkes, fritas, it's joyful
The whole family celebrates
With music and sweets, many parties with dancing
Festival of miracles, festival of miracles
Candles, borekitas latkes, fritas, it's joyful
Festival of lights means Hanukkah is here
Shining candles, eight days for me
Candles, borekitas, latkes, fritas, it's joyful
Light and peace, light and peace, light and peace,
light and peace
Light and peace, light and peace! Hey!

Hanukkah is Here

Song by unknown author
From Shana (Cabrillo College)

Chanukah is here, it's a happy time of year
Bidi bum bidi bidi bidi bum
Once more the time sung in melody and rhyme
Bidi bum bidi bidi bidi bum
Candles a'light and the flame is so bright
reflecting in the little children's eyes
Come and dance to the tune 'neath the holidaying moon
Bidi bum bidi bidi bidi bum



I Have a Little Dreidel

Song by unknown author

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

Oh, dreidel, dreidel, dreidel
I made it out of clay
And when it's dry and ready
Then, dreidel I will play.

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

Oh, dreidel, dreidel, dreidel
I made it out of clay
And when it's dry and ready
Then, dreidel I will play.

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

Oh, dreidel, dreidel, dreidel
I made it out of clay
And when it's dry and ready
Then, dreidel I will play

~ Closing Remarks ~

From the JVP People's Menorah
As we kindle the lights of Chanukah
we remember those killed at the
Tree of Life Synagogue in Pittsburgh.
Inspired by our ancient tradition
we recommit as a community
to cast off the arms of war
and instead seek safety
through interlocking our arms
with our neighbors
and working for justice for all.

May you both embody and encounter sparks of light in times of darkness.

