

FAMILY EDUCATION AT TEMPLE EMANUEL

CELEBRATING HANUKKAH AT COLLEGE (away from home)



I COULD USE A GOOD MIRACLE RIGHT NOW!

Chanukah often falls in the midst of final examinations. It provides you with a great study break opportunity if you set aside a few minutes each night to light the *chanukiyah*. If you did not bring one from home, your Hillel may be able to provide you with one. They may also sponsor a lighting of their own each night of the holiday. If your dormitory has a restriction on lighting candles for fire code reasons, don't be afraid to approach the hall director for an exemption or to propose a compromise like lighting one for the entire hall in a public space where it can be watched by dorm staff. Ask your Hillel staff or local rabbi for help with this negotiation if you feel uncomfortable proposing it yourself. Also, a Chanukah party is a great study break or end of term event. All you have to do is invite a group of friends over, buy the latke ingredients (premade boxed mixes are good too), provide some good music and your favorite beverages, and you are all set! If you live in a dormitory, reserve a kitchen space for the cooking and a lounge space for the party itself. Either way, have everyone help with the potato shredding and onion peeling, and fry up a great time.



TERRI SWARTZ RUSSELL, Family Educator

The Chanukah story is an apt metaphor for college life. In the second century B.C.E. in ancient Israel, the Greeks were in control. Their policy was to “hellenize” the areas under their control, which meant to change the social and cultural structure of the community to reflect Greek ideals, which they saw as more advanced than other cultures. This split the Jews in ancient Israel into two camps: the zealots, who wanted to resist the Greek culture being offered to them and remain traditionally Jewish; and the Hellenists, who wanted to accept and incorporate Greek culture into Jewish life. These two groups fought each other as to which group would control the Temple. The Greeks mistook this violent dispute as a rebellion, and they suppressed all Jewish practice, which then caused the revolt led by the Maccabees, originally part of the zealots. Because these two different approaches to Judaism could not cooperate, all of Judaism was almost lost. It is a good lesson to remember on campus.

Throughout Jewish history, Jews have fought over defining what it means to be Jewish, and this challenge is with us even today. On a college campus, such a judgmental approach to this challenge is divisive and dangerous. College is a time of intellectual challenge and exploration, learning mutual respect in the face of differences of opinion, and celebrating diversity while embracing particularity. Campus Jewish communities that judge and pigeonhole each other run the risk of imploding—and repeating the mistake of the Jews of the second century B.C.E. College is the best time to develop and explore your Judaism and to experiment with what you truly think and believe. Hillel’s function is what is thought of today as “cross-denominationalism.” This means that Hillel does not identify or support any one denomination over the other, but rather works with all of them and offers as many choices as possible to the students. Hillels often run multiple services for Shabbat and holidays, sponsor activities across the religious spectrum, set up Jewish learning experiences from all denominational angles, and equally support student religious life and choices. Students today have the opportunity to explore and sample Jewish thought and practices different than the ones in which they were raised, and they often are in a state of flux from year to year as they search for their own Jewish path. Here are a few things to consider as you begin to think about your personal definition of Judaism:

Patti Aaron, the author’s mom, has always made the best latkes. The author used this easy recipe for years at his campus Chanukah parties! This recipe will make around eighteen latkes—feel free to experiment with amounts and proportions if you want more or less. You’ll need 12 regular potatoes, 4 baseball-sized onions, 2 eggs, salt and pepper to taste, $\frac{1}{4}$ cup flour, $\frac{1}{2}$ cup corn oil, frying pan, food processor with grater disk or hand graters, paper towel, mixing bowl and spoon, serving pan and spatula, and sour cream and/or applesauce and/or cinnamon and brown sugar.

1. Preheat pan with oil in it on the stove at medium heat.
2. Grate the potatoes and onions into the bowl. Potatoes “leak” water when cut up raw, so drain the bowl just before the next step.
3. Quickly add the eggs, salt, and pepper, and mix well with the potatoes.
4. Drain again. Add the flour, and mix. The mixture should be sticky and heavy like thick oatmeal or chocolate chip cookie dough. If it is too watery, add more flour, and if it is not sticking together well, add another egg.
5. Using the mixing spoon, take a nicely mounded spoonful of the mixture and ease it into the hot oil. Push it flat in the oil, and let it fry. Using your spatula, check the bottom of the latke every 60 to 90 seconds to see if it is golden brown. When it is, flip it over until both sides are golden brown, and remove it to paper towels to let it drain and dry.
6. Repeat step 5 until all of your latke mixture is made, and serve with the sour cream and/or applesauce and/or cinnamon and brown sugar. Yum!

To learn more about Chanukah, take a look at these helpful resources:
Isaacs, Ronald H. *Every Person's Guide to Hanukkah*. Northvale, N.J.: Jason Aronson, 2000.
Wolfson, Ron. *Hanukkah: The Family Guide to Spiritual Celebration*. Woodstock, Vt.: Jewish Lights Publishing, 2001.

- As a college adult, you now have the opportunity to discover a wide variety of Jewish thought, practices, and beliefs through Hillel, other venues in your campus community, and traveling to Israel. Life dictates that we are destined to repeat many things that our parents did, but assuming their Jewish identity is not one of them. You are free to explore, challenge, critique, and modify Judaism to meet your own personal expectations and relationship with it. Feel comfortable experimenting with Jewish practice, knowing that it is adaptable within certain parameters. You should seek the advice of a trusted rabbi for a better understanding of those parameters. At the same time, be mindful that different rabbis understand those parameters in different ways, so you may want to seek the insight of more than one to add to your perspective. Also, be aware that there are outer limits that define those parameters, even in the most liberal branches of Judaism. As an extreme example, believing in Jesus is simply outside the parameters of Judaism, no matter what someone from Jews for Jesus might tell you.
- Finding your own Judaism can only be done through being informed. College offers you the opportunity to equip yourself for Jewish adulthood. Many universities offer Judaic studies courses that allow you to explore Judaism academically and for credit, as well as Hebrew courses. There are adult education courses offered through Hillel, the synagogue movements, and other Jewish venues that allow you to explore the vast areas of Jewish belief and wisdom and that are designed to help you learn at your own level and pace. There are Israel travel and study experiences and summer experiential learning opportunities that allow you to explore specific areas of interest to you and your future. You can even engage in Jewish study on-line! The point is that just as you are preparing yourself academically for an adult life, so should you prepare yourself Jewishly as well. Make educated decisions about your own Judaism. Whether or not you liked the religious school of your childhood, this is a whole different experience. Demand and expect better, and you will love what you learn and the person it helps you to become.
- Do not accept or reject the Jewish denomination you were raised in on the basis of your childhood experience. Often students will assume that the synagogue they grew up in represents an entire denomination of Judaism, and on that basis they generalize anything connected to that denomination. Usually that generalization is incorrect, as it is based not on the theological foundations of that denomination but rather on the quality

If you want to find out more about the various denominations in their own words, check out these websites:

- Reform—<http://www.uahc.org>
- Conservative—<http://www.uscj.org>
- Reconstructionist—<http://www.jrf.org>
- Orthodox—<http://www.ou.org>

of an individual experience with a particular synagogue. A lousy Reform religious school experience, for example, does not mean that Reform Judaism on the whole has nothing to offer you. Similarly, a wonderful relationship with a Conservative rabbi does not necessarily mean you have a Conservative belief system, and discomfort with a lot of tradition does not mean you cannot identify with Orthodoxy. You owe it to yourself to look beyond the outer trappings often used to judge a synagogue—how much Hebrew they use, use of a musical instrument on Shabbat, whether men and women sit apart—and start to explore what each denomination thinks about God, Torah, and the world at large. Engage rabbis and leaders from each denomination in these discussions, and challenge them with your own questions and concerns. If you are unsure what to ask, a good starter question is “What do you believe happened at Mount Sinai?” Since Mount Sinai is said to be the place where the Torah was given to Moses, this is really a question that gets to the core of one’s belief system. The wide range of possible answers reveal a great deal about someone’s stance on God, faith, Jewish history, interpretation of sacred texts, and how Judaism is to be lived today. You will be amazed at the breadth of thought that exists in the Jewish community on this one question alone. Feel secure in your exploration process, and do not feel rushed to identify with one particular stream of Jewish thought. Feel free to “hop” between various synagogues and minyans (prayer groups) to experience different ideas and practices and to experiment with a variety of customs and traditions. Time and life experience will help you to determine who you are theologically.

- Just as in politics, there are extremists in religion, and Judaism has its share. There are two particular stripes of extremism often found on campuses. One is the far right. These are Jews who believe that the only true path of Judaism is that of the ultra-Orthodox, and they reject any other viewpoint. It is their purpose on campuses to convince contemporary Jews that they need to embrace a more traditional lifestyle and to reject a contemporary approach to Judaism. These people often have buildings or offices on campuses similar to Hillels and may offer similar programming, but they offer it from only one Jewish perspective and expect a certain amount of conformity to that perspective. People representing these ultra-Orthodox groups are often warm, kind, and well-intentioned people doing what they think is God’s expectation of them by “saving” other Jews, but they are extremist in their theology and single-minded in their mission. Engaging

Here is a list of some study programs and their web addresses:

- Belt Midrash Liberal Yeshiva—www.huc.edu/bmaly/
- Kolel: The Adult Centre for Liberal Jewish Learning—www.kolel.org/pages/courses.html
- Institute for Informal Jewish Education—www.brandeis.edu/ige/
- The Brandeis Collegiate Institute—www.thebbi.org/bci
www.brandeis-brardin.org
- Pardes Institute of Jewish Studies—www.pardes.org.il
- Hornstein Program in Jewish Communal Service—www.brandeis.edu/jcs
- University of Michigan Program in Jewish Communal Leadership—www.ssw.umich.edu/drachler/
- Jewish Theological Seminary—www.learn.jtsa.edu

Here is a list of a few sites where it is possible to study Judaism on-line:

- UAHC Department of Adult Jewish Growth—www.uahc.org/growth
- Torahnet—www.torahnet.org
- Hillel Jewish Resources—www.hillel.org

For help on dealing with missionaries and cults, talk with your local campus Jewish professional, and hit these websites: Jews for Judaism—<http://www.jewsforjudaism.org>; and the JGRC Task Force on Missionaries and Cults—<http://www.force.org>. Also, a great book on cults is *A Jewish Response to Cults* by Rabbi Gary Bretton-Cranatoor (New York: UJHC Press, 1997).

with them can be difficult and deceptive, and exploring Judaism with them should be done with awareness and perspective. On the other end of the spectrum are Jewish-Christians. These groups go by various names such as Jews for Jesus, Messianic Jews, and Hebrew-Christians. The very idea of these groups is oxymoronic. One cannot be Jewish and Christian at the same time, as Judaism simply does not accept Jesus as the Messiah. The Jewish denominations differ on exactly what if any form a Messiah would take in this world, but all of them agree that a Jewish Messiah cannot be God or any part of God as taught by Christianity. These self-described Jewish-Christian groups can be found on many campuses, and their mission is to “save” Jews by convincing them to accept Jesus as the Messiah. These groups cannot be engaged Jewishly because, despite the Jewish trappings of their rituals, they are not practicing Judaism. Their mission is evangelical—they believe they have a divine requirement to convert Jews to Christianity, and you should be extremely wary of their attempts to dialogue with you “Jewishly.” Also keep in mind that despite appearances, the leadership and financing of these groups is generally not Jewish at all, but rather right-wing Christian.

THEY CALL THEM “FINALS”

BECAUSE WHEN YOU TURN THEM IN, IT’S FINALLY BREAK!

As you prepare for finals, you probably are also planning your winter break. For many students, especially freshmen, home is the first stop of the break. Unless you live fairly close to home or went home for the High Holy Days or Thanksgiving, winter break is your first chance to go home since you left for college at the beginning of the term. You have been on your own now for several months, determining your own schedule and lifestyle. Don’t be surprised if your parents notice little changes that you now take for granted, like your haircut, style of dress, makeup, or food preferences. After all, you have been on your own for a while, and your tastes may be starting to change. You may also interact with them differently, striking up a political science debate with them after the evening news or wondering if your mom’s nervous laughter indicates a deeper psychological issue. This of course is because you have been immersing yourself in new thoughts and ideas. Of course, you might also be more aware of things about your parents that you hadn’t thought about before, such as why your parents work where they do or how they can accept their lives the way they are now. While it doesn’t happen to everyone, and it is not as obvious in commuter student families,

this familial distortion is normal during the first visit home. You will all settle back into normalcy once you adjust to the changes. Some families adjust faster than others though, so it is a good idea to consider a few things before you head home for break.

- First and foremost, remember the Jewish concept of honoring your parents. If things get tense with them, keep a cool head. Sit down with them and talk rationally, maturely, and respectfully. Listen as much or more than you speak. Families have patterns in how they fight, and these are often based on events from your childhood or adolescence. Now that you are grown, you can choose not to follow those patterns. Honor your parents with your adult behavior, and ask them to honor you in the same way.
- You've been keeping your own schedule at school, but your parents may still assume you will be adhering to your old curfew while you are at home, especially if you have younger siblings there. Honor your parents by talking over any concerns like that with them before you get home to prevent uncomfortable scenes later. Usually with some advanced discussion, they will let you choose your own hours or be willing to strike an acceptable compromise.
- Don't surprise your family by bringing anyone home unexpectedly. While you may think your new friend or relationship is the greatest, your parents may resent not having any private time with you when they haven't seen you for a term. If the relationship is an intimate one, don't expect that the sleeping arrangements will be the same at your parents' house as they are at school. If there are younger siblings at home, your parents may be concerned about the example you would be setting for your siblings. Even beyond the issue of younger siblings, it may be hard for your parents to accept the fact that their child is in an intimate relationship, especially if you haven't spoken to them about your relationship beforehand. Honor your parents by asking permission first to bring anyone home, and do not be angry if they do not say yes. There will be other chances in the future.
- You may find a different relationship starting to develop with your friends from high school. They have probably been away at school having their own life experiences and are growing and changing just like you. This may be even more apparent with friends who did not leave home. They are having fewer new experiences and are undergoing less change. Some of your friendships will adapt and stay strong, but some of them, without the common bond of high school, will eventually dissipate. As you notice changes, discuss them with those friends with whom you want to stay

close and see if they feel the same tension. In Hebrew, a good friend is called a *chaver*. The word *chaver* comes from the root "connect," so literally a *chaver* is someone to whom you are deeply connected. *Chaverim* will talk through life changes and adapt to their new lives. Be sure to keep the friendship fresh by showing interest in their new lives too and learning about their new priorities. *Chaverim* are worth the effort!

- If you plan on traveling over the break, honor your parents by letting them know in advance so that they can plan accordingly. If they plan on your being home and schedule their lives to be with you, then a change in those plans on your part could not only disappoint them but inconvenience them as well. It is best to try and get home for at least part of the break to see them; after all, they are your family. This will make them happy and will make you feel less stressed and guilty. If you want to travel, just strike a compromise with them well in advance, and everyone will be happy.
- Among your travel options will most likely be several opportunities to go to Israel. If you have not been before, you should seriously consider the option. There are several all-expense-paid or heavily subsidized programs for you to go on during the winter break. Going to Israel is not like going to Europe or South America for vacation—this is your Jewish homeland! Even if your family has been in North America for generations, Israel is still the historic and religious homeland of the Jewish people. It is your birthright to visit Israel and to connect yourself with the land and its people. You can tour, go for an academic credit program, study Jewish texts, live on a kibbutz, or do many other things there. The main question from American students tends to be about whether travel to Israel is safe. All organized trips to Israel put safety first and foremost in the agenda. Of course there is an element of risk, but there is in every country in the world. The media has a voyeuristic habit of only showing the worst on television, so what we see of Israel is often an act of terrorism or a Palestinian riot. This is like showing the TV show *Cops* to people from another country and letting them think that is what all of America is like. That just would not be true, and neither is the media's portrayal of Israel. Israel is a beautiful country that is both ancient and modern, and every Jew has a connection to Israel whether he or she knows it or not. Israel will challenge and define you Jewishly, and accept you no matter what kind of Jew you have been or want to be. While you are in school go and discover Israel. If you have been before, go and rediscover it.

Ask your local Hillel staff about winter break travel options to Israel, including programs that offer academic credit, or ask your parents to call your hometown congregation and Jewish federation to inquire about Israel trips. These websites also contain the latest information on travel to Israel, including free trips: <http://www.israelexperience.org> and <http://www.birthrightisrael.org>. Either way you will get the information you need for a life-changing experience!



THE HISTORY OF CHANUKAH



It was in the time of the Second Temple in Jerusalem, nearly twenty-two centuries ago, that the events took place which we commemorate each year at Chanukah time.

The Jewish people had returned to the land of Israel from the Babylonian Exile, and had rebuilt the Holy Temple. But they remained subject to the domination of Imperial powers- first, the Persian Empire, then later, the conquering armies of Alexander the Great. Upon the death of Alexander, his vast kingdom was divided among his generals. After a power struggle which engulfed all the nations of the Middle East, Israel found itself under the sway of the Seleucid Dynasty - Greek kings who reigned from Syria.

Though at first, the rule of the Seleucids was rather benign, there soon arose a new king, Antiochus IV, who was to wage a bloody war upon the Jews - a war which would threaten not just their physical lives, but their very spiritual existence.

Over the years of Greek domination, many Jews had begun to embrace the Greek culture and its hedonistic, pagan way of life. These Jewish Hellenists became willing pawns in Antiochus' scheme to obliterate every trace of the Jewish religion. The Holy Temple was invaded, desecrated, and robbed of all its treasures. Vast numbers of innocent people were massacred, and the survivors were heavily taxed. Antiochus placed an idol of Zeus on the holy altar, and forced the Jews to bow before it under penalty of death. And he forbade the Jewish people to observe their most sacred traditions, such as the Sabbath, and rite of circumcision.

Antiochus went so far as to proclaim himself a god, taking the name 'Antiochus Ephiphanes' - the Divine. But even his own followers mocked him as 'Antiochus Epimanes' - the madman.

In every city and town, altars were erected with statues of the Greek gods and goddesses. Soldiers rounded up the Jews and forcibly compelled them to make offerings, and to engage in other immoral acts customary to the Greeks. As Antiochus' troops tightened their grip on the nation, the Jews seemed incapable of resistance.

It was in the small village of Modin, a few miles east of Jerusalem, that a single act of heroism turned the tide of Israel's struggle, and altered her destiny for all time. Mattityahu, patriarch of the priestly Hasmonean clan, stepped forward to challenge the Greek soldiers and those who acquiesced to their demands. Backed by his five sons, he attacked the troops, slew the idolaters, and destroyed the idol. With a cry of "All who are with G-d, follow me!" he and a courageous circle of partisans retreated to the hills, where they gathered forces to overthrow the oppression of Antiochus and his collaborators.

The army of Mattityahu, now under the command of his son Yehuda Maccabee, grew daily in numbers and in strength. With the Biblical slogan, "Who is like unto Thee, O G-d" emblazoned on their shields, they would swoop under cover of darkness and scatter the oppressors, then return to their encampments in the hills. Only six thousand strong, they defeated a heavily armed battalion of forty-seven thousand Syrians.

Enraged, Antiochus sent an even larger army against them and in the miraculous, decisive battle at Bet Tzur, the Jewish forces emerged victorious. From there, they proceeded on to Jerusalem, where they liberated the city and reclaimed the Holy Temple. They cleared the Sanctuary of the idols, rebuilt the altar, and prepared to resume the Divine Service.

A central part of the daily service in the Temple was the kindling of the brilliant lights of the Menorah. Now, with the Temple about to be rededicated, the only small cruse of the pure, sacred olive oil was found. It was only one day's supply-and they knew it would take more than a week for the special process required to prepare more oil.

Undaunted, in joy and thanksgiving, the Maccabees lit the lamps of the Menorah with the small amount of oil, and dedicated the Holy Temple anew. And miraculously, as if in confirmation of the power of their faith, the oil did not burn out- and the flames shone brightly for eight full days. The following year, our Sages officially proclaimed the festival of Chanukah, as a celebration lasting eight days, in perpetual commemoration of this victory over religious persecution.

WHEN ARE HANUKKAH CANDLES LIT?

The Hanukkah candles should ideally be kindled right after sundown, when people are still likely to be walking around outside. If this is not possible, the candles may be lit at any time during the night, preferable as soon as possible. They should burn for at least 30 minutes after sunset.

On Friday night the Hanukkah candles are kindled before sunset and before the Shabbat candles are lit. Since Shabbat is ushered in before nightfall, it is customary to use large candles (such as Shabbat candles) so that the Hanukkah lights can burn for half an hour into the night.

On Saturday night, the Hanukkah candles are kindled after the conclusion of the Shabbat, and after the recitation of Havdalah.

LIGHTING THE HANUKKAH CANDLES



As you face the Hanukkah Menorah, place the first candle on your right. Subsequent candles are added to the left.

Light the shamash, take it in your hand and say:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה.

*Baruch atah adonai elohenu melech ha-olam asher kidshanu
b'mitzvotav v'tzivanu l'hadlik ner shel hanukkah.*

Blessed are You, Lord our God, Ruler of the universe, who has made us holy with His commandments and has commanded us to kindle the Hanukkah lights.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמַן הַזֶּה.

*Baruch atah adonai elohenu melech ha-olam she'asah nisim
la-avotaynu ha-yamim ha-hem bazman ha-zeh.*

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

On the first night of Hanukkah, Shehecheyanu is also said:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁחַיָּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

*Baruch atah adonai elohenu melech ha-olam shehecheyanu v'kiye-
manu v'hi-gi-anu lazman ha-zeh.*

Blessed are You, Lord our God, Ruler of the Universe, who has kept us alive and strong and brought us to this season.

Light the candles. The new candle is always kindled first.

Following the lighting of the candles, it is customary to sing or recite "Hanerot Hallalu." Following "Hanerot Hallalu" it is customary to sing "Ma'oz Tzur."

HAVE A HANUKKAH PARTY!

[Yes, college-age kids still like to play dreidel games!]

Dreidels are very much a tradition on Hanukkah. However, after playing the traditional dreidel game on one night of Hanukkah people are usually 'done for another year'. Here are some very 'untraditional' dreidel games, one for each of the 7 other nights of the holiday.

These games come from a new book for Hanukkah entitled "A Different Light: the Hanukkah Book of Celebration" edited by Noam Zion and Barbara Spectre. This is a great gift for the holiday that will help enhance family Hanukkah celebrations for many years.

Best wishes for a Chag Hanukkah Sameach – a happy Hanukkah full of light, joy and dreidels!

Terri Swartz Russell, Family Educator

(1) Dreidel Gamble Race

This game is appropriate for 2-4 players. Draw a scoreboard — a table with the 4 letters of the dreidel (at the top of each column), each with 5 empty spaces (in a row beneath the letter), one per spin in a round. Each player chooses a different letter of the dreidel. Every time the dreidel is spun, whoever bet on the correct letter, advances on the scoreboard. After 5 spins — the end of the round, check which player advanced the furthest in the race! If you'd like, new bets can be taken at the end of every round, so that a player may choose to switch the gamble to a different letter, hoping for better luck! (*If there are less than 4 players, players can choose two letters to bet on rather than one, or certain letter outcomes can be meaningless.)



(2) The Perfect Score

In this game, as in "blackjack," every player's aim is to reach 21 or as close as possible to that sum without scoring more than 21. To each of the 4 letters of the dreidel, assign a new value which is a number of Jewish importance — such as 1 (one God), 5 (five books of Moses), 4 (matriarchs), 8 (eight nights of Hanukkah), 10 (ten commandments). Every player is required to spin the dreidel twice and add the sum of the score received. After that first round, each player may decide if they wish to spin again, an unlimited number of times, trying to reach the sum of 21 without surpassing that score. In case of a tie, play till the score of 36 or 44 (the number of candles used on Hanukkah — with or without the shamash).

(3) Two Spinning Contests

This contest demands skill in the art of dreidel spinning. It's all in the wrist!

What do I need? A dreidel, a stop-watch or digital wrist-watch. Each player spins the dreidel once, and the length of the spinning-time is recorded. Since it takes a little practice and "warming up," each player has three chances to spin the dreidel and may choose the best score of three. The winner of the contest is the player with the longest spinning record.



Beat the dreidel: your dreidel may know how to spin, but do you? Each player competes against their own dreidel spin. As soon as you've spun the dreidel you begin spinning yourself — whoever falls first has lost. Remember — the more rounds you play, the tougher it becomes to keep your balance and win!

(4) Stack the Latkas

This is the Hanukkah version of musical chairs. Set out a row of chairs, one less than the total number of players. One person does not play the game but is responsible for the important, skillful task of spinning the dreidel. Players must move and circle the chairs as long as the dreidel spins. When the dreidel stops, everyone must find a seat (in a chair or someone's lap). After each round, one chair is removed. No one is ever "out" since you may always sit on someone's lap. The game continues until everyone is piled up like a stack of latkas!

(5) Hot Latka

Players sit in a circle passing the dreidel from hand to hand. One player sits in the middle of the circle spinning another dreidel or singing a Hanukkah song. The passing stops when the song/spin ends and whomever was caught holding the dreidel, replaces the player in the center.

(6) Dreidel Thief

Players (at least two on each team) sit side by side across from the opposing team. The teams take turns being team "A" or "B." Team A passes the dreidel behind their backs back and forth until team B says "stop." Team A pulls out their hands from behind their backs, all clenched in a fist. Team B proceeds to guess in which hand the dreidel is hiding, and whatever hand they point to must be opened. If they find the dreidel, they win a point. Whoever has eight points, wins the round.



(7) Dreidel Baseball

Call a letter out loud, then take three "swings" (spins). If the letter appears once out of three, it's a single! Twice — double! All three times — triple! After a triple or a double, you receive an extra turn to spin one more time. Guess the outcome exactly and get a home run!

Hanukkah Puzzles

Try to answer these Hanukkah puzzles! Answers are on the bottom of the page.

CANDLE PUZZLES

You have four Hanukkah candles. Can you add six more and just have five?

Which burns longer, the tall thin candle, or the sort fat one?



HANUKKAH GELT

For Hanukkah Dina got \$11, all in U.S. paper bills, and none of them were \$1 bills. What were they?



HANUKKAH ANAGRAMS

Rearrange the letters in each group, using all the letters, and form a Hanukkah word or name.

1. RIDDLE E
2. HERMAN O
3. AA HUNH KK
4. LAND EC
5. FIG T

HANUKKAH RIDDLES

1. What time is it when you sit in a burning candle?
2. How can you light a Hanukkah candle without a match?
3. Why did the foolish cook run out of the house when he was making latkes?
4. What has four sides, spins and hops?
5. Why won't the candle maker make candles any longer?
6. If a candle and a half need a wick and a half, how long would it take a candle maker to make a candle using noodles and soup?

CAN I MAKE SURSANIYOT
IN MY PAJAMAS?

NO. YOU NEED AN
OVEN!



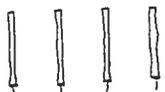
Taken from The Kids' Catalog of Jewish Holidays by David A. Adler



HANUKKAH RIDDLE ANSWERS
1. Springtime. 2. Take one candle out of the box and the box will become a candle lighter. 3. Because the recipe said, "Take one egg and beat it." 4. A dreidel with hiccups. 5. Because the candles are long enough. 6. DO YOU give up? So did the candlemaker.

FINE

HANUKKAH ANAGRAMS
1. DREIDEL 2. MENORAH 3. HANUKKAH 4. CANDLE 5. GIFT



CANDLE PUZZLE

HANUKKAH GELT
Dina was given 3 two-dollar bills and 1 five-dollar bill.

HANUKKAH CANDLES
Neither. All candles burn shorter, not longer.

Hanukkah Puzzle Answers

