

CELEBRATE OUR *Blue and White Light*



INSPIRE BLUE AND WHITE LIGHT IN YOUR CHILDREN THIS CHANUKAH

- Choose from our delicious Chanukah treats to cook - many are fun to do with kids in the kitchen.
- Choose an art activity that is appropriate for your kids or family.
- Decorate your space with blue and white streamers, balloons, Stars of David, Israeli flags, or whatever else you choose
- Play a Chanukah playlist to get in the mood!
- When night falls (after 3 stars are visible), light your chanukiah - don't forget your blue and white candles! Some families light one chanukiah for everyone, and others have each member of the family light their own. Say the blessings and sing your heart out.
- Don't forget to share your Blue and White pride - take video clips, photos, sing a song, and share with us or on your favorite social media platform, and tag Israel Forever as well as use our hashtags: #IsraelForever #BlueWhiteUnity and #SOSMOM.
You can share in one of our SOS MOM communities, or just with your family, but we invite you to Spread the Light of Blue and White!

Cooking Israel

Tastes of Israel
for Chanukah
...with kids!



Get started Cooking Israel with your kids!

Cooking Israel is a fun way to introduce your kids to tastes of Israel! Israel Forever's exclusive recipes will keep their hands and brains busy as you celebrate and strengthen their personal connection to the history, heritage and homeland of our Jewish people.

- Build their knowledge about Israeli cuisine and culture
- Develop basic home skills and food safety basics
- Help them explore with their senses
- Boost confidence
- Encourage an adventurous palate

Teach your kids to love different flavors, and to use their creativity in the kitchen by Cooking Israel for Chanukah and all year round!

Get more delicious recipes at CookingIsrael.org

FOOD FOR THOUGHT: CHANUKAH COOKING

- Discuss with your children the miracle of the oil: We had just come back to restore our home, to repair the Temple, and we wanted to light the menorah and bring light to Jerusalem. But the Maccabees found only one little jug with barely enough oil for one day. But a miracle happened, and the oil lasted all 8 days, until more oil could be made. This is why we specifically eat foods fried or dipped in oil.
What are some traditional foods we eat on Chanukah? What are other symbolic foods we eat to remember miracles that happened to the Jewish people?
- Some people have a tradition to eat dairy food on Chanukah as well. There is a famous legend of a beautiful and clever Jewish woman, Yael, who tricked one of the Greek generals, Holofernus, into eating a meal with her. She fed him lots of wine and cheese to make him drowsy, and then used that opportunity to kill him. She used his death to show the enemy that the Jews would not be defeated easily.
What other food groups are associated with different holidays? Why do you think food is so important to connect Jews to each other and to Judaism?

Israeli Levivot



INGREDIENTS

- 1 onion
- 1 tsp cumin
- 1 zucchini
- 1 tsp paprika
- 1 sweet potato
- 1/8 tsp. white pepper
- 4 potatoes
- Oil for frying
- 2 eggs
- 1/4 cup chick-pea flour
- 1-2 tsp. salt

DIRECTIONS

1. Shred potatoes, zucchini and onion.
2. Strain out excess liquid.
3. Add flour to coat all vegetables.
4. Add eggs and seasonings.
5. Mix well and let rest for 10-20 minutes in fridge.
6. Pour 1 inch of oil into a deep frying pan and heat on medium high flame.
7. Using two spoons, drop heaping tablespoons into the hot oil and press down with backside of the spoon.
8. Fry until golden brown on each side then rest on a plate/tray covered with paper towel to absorb the excess oil.
9. If cooking in large batches, lay on a wire rack and keep warm in the oven set at a low heat.



Sufganiyot



INGREDIENTS

- 1 Tbsp yeast
- 2 Tbsp + 1/4 cup sugar
- 1 1/2 cups warm water
- 4-5 cups flour
- 1 egg + 1 yolk
- 1/2 tsp salt
- 1 tsp baking powder
- 4 Tbsp butter at room temp
- 1/4 cup powdered sugar
- 1 cup jam, custard, caramel, chocolate, halva, marshmallow...

DIRECTIONS

1. In stand mixer or large bowl proof yeast by mixing with 2 tbsp sugar and water. Let sit for 10 minutes until frothy.
2. Add 3 cups flour, baking powder, egg, yolk, and remaining sugar and mix well.
3. Add 1 cup flour, salt, then add 1 tbsp of butter at a time until incorporated.
4. Knead for 5-7 minutes adding extra flour as needed for a smooth consistency.
5. Set in warm place to rise for 45-60 minutes.
6. Gently pull off handfuls of the dough and lightly form into balls. Rest on a baking sheet for second rising (they will double in size).
7. Heat oil in wide pot on medium high for 10 minutes. Test with a bit of dough - if it is the right temp, bubbles should form immediately around the dough.
8. Fry 2-3 doughnuts at a time. Be sure not to crowd in pot or they will not cook right.
9. Rest on wire rack lined with a paper towel to cool for 10-15 minutes.
10. Pipe your filling into the doughnut using a piping bag, or a nozzled bottle for filling to squeeze through.
11. Sprinkle top with powdered sugar.



Moroccan Sfinge



INGREDIENTS

- For sfinge:**
- 1 kilo flour
 - 60 grams dry yeast
 - 1/2 tsp. salt
 - 3 tbsp. powdered sugar
 - 3-4 cups luke-warm water
 - Oil for frying
- For syrup:**
- 1 liter water
 - 1 kilo white sugar
 - 1 tbsp. rose water *OR*
 - 1 tbsp. lemon zest
 - 1/4 tsp. ginger

DIRECTIONS

1. Mix together all dry ingredients and then add water. (Batter will be moist and sticky.)
2. Let batter rise for 1 1/2 hours.
3. Punch the air out of the dough and let rise again for 30 minutes.
4. Cover fingers with oil and take 1 handful of batter.
5. Shape it into a ring by rolling it into a ball and poking finger through to make the hole.
6. Drop it into hot oil and fry both sides until golden brown.
7. Remove and lay on paper towel to soak up excess oil.
8. Boil syrup ingredients together and drizzle over the top of the sfinge, or leave on side for dipping.



Latkes: The Real Food Version



EFRAT PETEL

INGREDIENTS

- 3 potatoes grated – use different types
- 1 onion grated
- 1 leek grated
- ½ cup chopped parsley
- ½ cup chopped green onions
- 2 TB thyme
- 1 TB oregano
- ½ - 1 cup flour – like: gluten free oat or mix of almond and sesame flour or any type you like
- 1 egg (optional)
- coconut/ olive oil

DIRECTIONS

- In a large bowl mix the ingredients without the flour.
- Add ½ a cup of the flour and mix, if the mixture does not stick together add some more. You don't want to have too much flour.
- On a medium heat, heat a pan with a little coconut or olive oil (covered with a thin layer depending on the pan and its non-stick level).
- Spread the mixture on the pan. Cover and simmer for about 5 minutes.
- Then, with a plate, turn it carefully and return to the frying pan so that the other side is cooked for about 5 minutes.
- Oven - on baking paper, brushed with olive oil and bake, spread the mixture in a round shape. Bake it for about 20-25 minutes, until golden brown.
- You can eat it with your favorite plain yogurt on the side



Cham Cham



INGREDIENTS

- 1 kg flour sifted
- 100g melted margarine
- 1/2 cup sugar
- 2 tablespoons dry yeast
- 2 eggs
- 1 tablespoon salt
- 500ml warm water

DIRECTIONS

- Throw all ingredients together in a bowl and mix, then knead till smooth (dough should be slightly sticky).
- Oil the bowl cover and let rise 30 minutes.
- Heat 3-4 cm deep oil on med-high.
- Make small balls then pinch the center and spread out to make a large O shape.
- Fry a minute or two on each side till golden brown.
- Serve as is, or sprinkle with powdered sugar (if you want to use granulated sugar

you can but dip them immediately from the pan otherwise the sugar won't stick) or make a simple syrup 1:1 sugar to water with a dash of lemon juice or vanilla and dip each in generously.



Fried Cheese Puffs



INGREDIENTS

- 2 cups soft white cheese (Israeli gvana levana, or farmer's cheese, cottage cheese, ricotta, or sour cream)
- 1 1/2 cup flour
- 1/2 tsp. cinnamon
- 6 eggs
- 1/2 cup sugar
- 1 tsp. vanilla extract
- 1/2 cup raisins (optional)
- 1/4 cup powdered sugar
- Oil for frying
- 1/2 cup powdered sugar for decoration

DIRECTIONS

- Whip together eggs, sugar and vanilla until light and fluffy.
- Add cheese and mix well.
- Fold in flour, cinnamon, and powdered sugar until just combined (Batter can be made up to 5 hours in advance and kept in refrigerator.)
- Drop spoonfuls into hot oil.
- Fry until brown on all sides.
- Remove from oil and sprinkle with powdered sugar.



Sufganiyot Gluten Free Gold



INGREDIENTS

- 350 ml soy, almond, milk
- 1 tbsp yeast
- 3 tbsp brown sugar
- 1 ½ cup all purpose GF flour of choice
- 1 cup almond flour
- 1 cup arrowroot flour
- ¼ cup coconut flour
- ½ cup buckwheat flour
- ½ cup cassava flour
- 1 tsp psyllium husk
- ½ cup powdered sugar
- 2 tbsp vanilla pudding mix
- 1 tsp vanilla extract
- ½ tsp cream of tartar
- ¼ tsp baking soda
- 1 egg, separated
- ½ tsp apple cider vinegar
- ¼ cup Israeli olive oil
- 1 tsp salt

DIRECTIONS

1. Warm the milk slightly and pour into mixing bowl. Add the yeast and sugar, mix gently with whisk, and allow to rest for 15 minutes in a warm environment covered with a cloth.
2. Add all the rest of the ingredients EXCEPT FOR the salt, oil and egg white. Beat on low for 5 minutes.
3. Add the oil and salt, then beat on high for another 5 minutes.
4. Bring the dough together into a ball shape formation and transfer to a well oiled bowl. Using oiled hands, turn the dough so that it is covered on all sides by the oil.
5. Let rest, covered with a cloth, for at least 2 hours.
6. Gently scoop out balls of dough with an oiled ice cream scoop, deep ladle, or your hands. Shape gently into a ball and rest on your baking pans.
7. This multipurpose dough can also be refrigerated for up to 2 days. While cold, you can scoop out balls and shape them, best with oiled hands. Lay on your baking pans (or small baking sheet squares if frying) to rise for 1-1 ½ hours.

TO BAKE

I personally like my gluten free donuts baked. Better consistency, better fluffiness, better taste.

8. Preheat oven to 200C/357F.

9. Baked gluten free sufganiyot often fall flat if just scooped onto a baking sheet, but I have found that baking into large muffin tins or these fantastic round silicone molds make for the perfect shape kids especially are hoping to get.
10. Place baking pans near center of the oven. Bake for 19-24 minutes or until golden brown on all sides.

TO FRY

If frying, you can cut the baking sheet into small squares the size of your preferred sufganiyot. This makes it easier to pick them up one at a time and drop them into the oil. (Although I've also learned that they plop perfectly right out of the round silicone molds, too!)

11. Heat up your oil to a steady heat, around 150. I use a medium flame and then reduce the heat to low ensure the outside won't burn before the inside is cooked through. Gluten free dough fries up to a burn very fast, so better to cook on a lower flame!
12. Drop only 2 or 3 sufganiyot into the oil at a time, being careful not to crowd, and not to splatter.
13. Using an open-slotted utensil, gently turn them until brown on all sides, then move to a paper towel covered platter to soak up the remaining oil.



FILLING

14. Let the sufganiyot cool for at least an hour.
15. Take a knife and gently slide into the sufganiyah, turning the knife so that it creates a cavity. Fill with your favorite ingredients - seedless jelly, vanilla cream, chocolate ganache, caramel. (Or just leave plain and give your guests the fun adventure of dipping their own sufganiyot into their topping of choice). Sprinkle the top with powdered sugar and voila - Chanukah deliciousness at your fingertips!
16. Using two spoons, drop heaping tablespoons into the hot oil and press down with backside of the spoon.
17. Fry until golden brown on each side then rest on a plate/tray covered with paper towel to absorb the excess oil.
18. If cooking in large batches, lay on a wire rack and keep warm in the oven set at a low heat.

See more recipes in the [Everlasting Oil Cookbook](#)



Chanukah Candle Lighting

Put the candles in your chanukiah from right to left, to show the growing miracle.
Light them from left to right to mark the newest night first.

*Baruch ata Adonai eloheinu melech ha-olam
asher kiddishanu b'mitzvotav v'tzivanu
l'hadlik ner shel chanukah.*

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר חֲנֻכָּה

Blessed are You, Lord our God, Ruler of the Universe, Who has sanctified us with His commandments and commanded us to light the Chanukah candles.

*Baruch ata Adonai eloheinu melech ha-olam
she-asah nisim la'voteinu bayamim ha-ahem
ba-zman ha-zeh.*

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם
בְּזִמַּן הַזֶּה

Blessed are You, Lord our God, Ruler of the Universe, Who performed miracles for our ancestors in those days at this time.

On the first night or first time you light only, say the following blessing

*Baruch ata Adonai eloheinu melech ha-olam
she-heh-kheh-yanu, v'kee-y'-manu,
v'he-ge-anu la-zman ha-zeh.*

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזִמַּן הַזֶּה

Blessed are You, Lord our God, Ruler of the Universe, Whose power enlivens us, sustains us, and enables us to reach this moment of joy.

It is traditional to recite or sing Hanerot Halalu and Maoz Tzur immediately after lighting.



HANEROT HALALU הנרות הללו

Transliteration

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

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

Translation

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

In the hands of Your holy priests
And all eight days of Chanukah
These lights are sacred
And we are not permitted
to make use of them
But to look at them only
In order to express thanks and praise
to Your great Name
For Your miracles, Your wonders
and Your salvations.

Hebrew

הנרות הללו אנו מדליקין
על הניסים ועל הנפלאות
ועל התשועות ועל המלחמות
שעשית לאבותינו
בימים ההם, בזמן הזה

על ידי כוהניך הקדושים
וכל שמונת ימי החנוכה
הנרות הללו קודש הן
ואין לנו רשות להשתמש בהם
אלא לראותם בלבד
כדי להודות ולהלל לשמך הגדול
על ניסוך ועל נפלאותיך ועל ישועותיך

MA'OZ TZUR מעוז צור

Transliteration

Ma'oz Tzur yeshu'ati, lekha na'eh leshabe'ach.
Tikon beit tefilati, v'sham toda nezabe'ach.
Le'et takhin matbe'ach mitzar hammabe'ach.
Az egmor beshir mizmor chanukat hamizbe'ach.

Ra'ot save'ah nafshi, b'yagon kochi kala.
Chayai mereru v'koshi, b'shi'abud malkhut egl.
Uvyado hagdola hotzi et hasgula.
Cheil par'o v'khol zar'o yaredu ke'even bimtzu'a.

D'vir kodsho hevi'ani, v'gam sham lo shakateti.
Uva noges v'higlani, ki zarim avadti.
V'yein ra'al masakhti, kim'at she'avarti.
Ketz bavel zerubavel, l'ketz shiv'im nosha'ati.

K'rot komat berosh bikesh, agagi ben hamdatah.
v'niheyata lo l'fach ulemokesh, v'ga'avato nishbata.
Rosh y'mini niseta, ve'oyev shmo machita.
Rov banav v'kinyanav al ha'etz talita.

Y'vanim nikbetzu alai, azai bimei Chashmanim.
Ufartzu chomot migdalai, v'tim'u kol hashmanim.
Uminotar kankanim na'asa nes lashoshanim.
B'nei vina y'mei shmona kav'u shir ur'nanim.

Chasof z'ro'a kodshekha, v'karev ketz hayeshu'a.
N'kom nikmat (dam) avadeikha me'uma haresha'a.
Ki arkha hash'a'a, v'ein ketz limei hara'a.
D'cheh admon betzel tzalmon, hakem
lanu ro'im shiv'a.

Translation

O my mighty Rock of Salvation! To praise You is a delight.
Let our house of prayer be restored, and there we will offer thanks.
When You will have prepared the destruction of the screaming foe.
Then we will celebrate with song and psalm the altar's dedication.

My soul was sated with misery, my strength was spent with grief.
They embittered my life with hardship, when enslaved
under the rule of Egypt.
But with His mighty hand He brought out His treasured people;
While Pharaoh's host and followers sank like a stone
into the deep.

He brought me to His holy abode. Even there, I found no rest.
The oppressor came and exiled me, because
I served strange gods.
And I drank poisonous wine, yet scarcely had I left,
When Babylon fell to Zerubabel, and at the end of seventy years
I was saved.

The Agagite, son of Hammedatha, plotted to cut down
the lofty cypress;
But it proved a snare to him, and his insolence was silenced.
You raised the Benjamite leader, but the enemy's name
You blotted out.
His numerous sons and his household
You hanged upon the gallows.

The Greeks gathered against me, in days of the Hasmoneans.
They broke down the walls of my towers, and defiled all the oils.
But from the last of the flasks a miracle was
wrought for the Jews.
[Therefore] the sages established eight days
for song and rejoicing.

Bare Your holy arm and hasten the end of salvation.
Avenge the vengeance of Your servants' blood from
the wicked nation.
For the triumph is too long delayed for us,
and there is no end to days of evil,
Repel the enemy in the nethermost shadow
and establish for us the seven shepherds.

Hebrew

מעוז צור ישועתי לך נאה לשבח
תכון בית תפילתי ושם תודה נזבה
לעת תכין מטבח מצר המנבח
אז אגמר בשיר מזמור סוכת המזבח

רעות שבעה נפשי ביגון כחי כלה
חיי מררו בקשי בשעבוד מלכות עגלה
ובידו הגדולה הוציא את הסגולה
חיל פרעה וכל זרעו ירדו כאבן במצולה

דביר קדשו הביאני וגם שם לא שקטתי
וכא נוגש והגלני כי זרים עבדתי
ויון רעל מסכתי כמעט שעברתי
קצ בכל זרובבל לקצ שבעים נושעתי

כרות קומת ברוש בקש אגגי בן המדתא
ונהיתת לו לפח ולמוקש וגאותו נשבתה
ראש ימיני נשאת ואויב שמו מחית
רב בני וקניניו על העץ תלית

יונים נקבצו עלי אזי בימי השמנים
ופרצו חומות מגדלי וטמאו כל השמנים
ומנוותר קנקנים נעשה נס לשושנים
בני בינה ימי שמונה קבעו שיר ורננים

חסוף זרוע קדשך וקרוב קצ הישועה
נקם וקמת עבדך מאמה הרשעה
כי ארכה השעה ואין קצ לימי הרעה
דחה אדמון בצל צלמון הקם לנו רועים שבעה

על הנסים AL HANISIM

Transliteration

Al hanissim,
v'al hapurkan,
v'al hag'vurot
v'al hat'tshuot
v'al hamilchamot
sh'asita lavoteinu
bayamim ha'em baz'man hazeh.

Translation

In honor of the miracles
and deliverance,
Heroic deeds
and salvation wrought
And wars You fought,
for our fathers,
In days of yore and in present time.

Hebrew

על הנסים
ועל הפורקן
ועל הגבורות
ועל התשועות
ועל הקלחות
שעשית לאבותינו
בנקים ההם בזמן הזה

LIGHT ONE CANDLE

Light one candle for the Maccabee
children
With thanks that their light didn't die
Light one candle for the pain they
endured
When their right to exist was denied
Light one candle for the terrible sacrifice
Justice and freedom demand
But light one candle for the wisdom
to know
When the peacemaker's time is at hand

Chorus (x2)

Don't let the light go out!
It's lasted for so many years!
Don't let the light go out!
Let it shine through our hope and our
tears.

Light one candle for the strength
that we need
To never become our own foe
And light one candle for those
who are suffering

Pain we learned so long ago
Light one candle for all we believe in
That anger not tear us apart
And light one candle to find us together
With peace as the song in our hearts

Chorus (x2)

Don't let the light go out!
It's lasted for so many years!
Don't let the light go out!
Let it shine through our hope and our
tears.

What is the memory that's valued
so highly
That we keep it alive in that flame?
What's the commitment to those
who have died
That we cry out they've not died in vain?
We have come this far always believing
That justice would somehow prevail
This is the burden, this is the promise
This is why we will not fail!

Chorus (x2)

Don't let the light go out!
It's lasted for so many years!
Don't let the light go out!
Let it shine through our hope and our
tears.

Don't let the light go out!
Don't let the light go out!
Don't let the light go out!

מי ימלא MI YIMALEL

Transliteration

Mi yimalel gvurot Yisrael,
Otan mi yimne?
Hen be'chol dor yakum ha'gibor
Goel ha'am!

Shma!

Ba'yamim ha'hem ba'zman ha'ze
Maccabi moshia u'fode
U'vyameinu kol am Yisrael
Yitachad yakum ve'yigael!

Translation

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

Hark!

In this time of year in days of Yore
Maccabees the Temple did restore
And tonight our people as we dream
Will arise, unite, and be redeemed.

Hebrew

מי ימלא גבורות ישראל
אותן מי ימנה
הן בכל דור יקום הגיבור
וואל העם

שמע

בימים ההם בזמן הזה
מכבי מושיע ופודה
ובימינו כל עם ישראל
יתאחד, יקום ויגאל

Here and There: **A Great Miracle That Happened**

by Miriam Spitz Kahan

"Miriam, the dreidel landed on Shin! You have to add one Chanukah Gelt to the pot!"

BASIC RULES OF DREIDEL

נ (Nun) – Take **N**othing

ג (Gimel) – **G**et it All

ה (Hey) – Take **H**alf

ש (Shin) – **S**hare/Add 1 to the pot

Every year as a child when Chanukah was approaching, my teachers brought out the Chanukah materials so that we could learn about the resistance and the triumph of the Maccabees. Trying to explain to children that one small vial of oil lasted 8 glorious days instead of just 1, seemed a miracle in itself!



But as kids, we just looked forward to the dreidel game that somehow, always had me landing on the Shin. When I complained to my mother about the Shin, my mother always responded with optimism. "Look at the greater picture. You could have landed on the Nun."

A few years later, I remember learning the exact meaning of these letters and the phrase:

Nes Gadol Haya Sham, A Great Miracle Happened There.

There, of course was the Land of Israel, the land of Yehuda HaMakabi, 'Judah the Hammer', the homeland of the Jewish people, my people, the land of miracles.

My teacher then explained that kids in Israel also play with dreidels, which in Hebrew is called Sivivon, סביבון. Only, their dreidels do not have a Shin (ש), but a Peh (פ).

Instead of what we know in the Diaspora, that '**A Great Miracle Happened There - Nes Gadol Haya SHAM**', in Israel the phrase is, '**A Great Miracle Happened Here - Nes Gadol Haya POH**'.

Many years later, after making Aliyah, I was ecstatic to throw my first Chanukah party as an Israeli citizen. In keeping with the Chanukah spirit, my friend brought Chanukah gelt, latkes and of course a dreidel.

We were just about to start spinning the dreidel so I could feel like a kid again and win some of the delicious chocolate gelt, when I looked down at the dreidel and I saw the Hebrew letter Peh (פ).

This one change meant more to me than I ever thought. This difference of one letter, one word – it strengthened the entire meaning of Chanukah for me. It was something so small, but so very meaningful.

I, Miriam, was finally living HERE in the Land of Israel, the land of Yehuda HaMakabi, 'Judah the Hammer', the homeland of the Jewish people, my people, the land of miracles. I have always felt connected, but this was something different. Something powerful. Something beautiful.

No matter where we are in the world, Chanukah gives us an incredible opportunity not only to gather together with our family and friends to celebrate this beautiful festival of lights, but also to appreciate all of the wondrous things that have happened to the Jewish people AND the Jewish land to which our ancestors were so intricately bound.

In our hearts and in our homes, Here and There are the same place - Israel.



*New York children meet Ethiopian children in Mevasseret Zion at Chanukah
Photo by Ilan Halperin, courtesy of UJA-Federation of New York.*



Your Own Sevivon

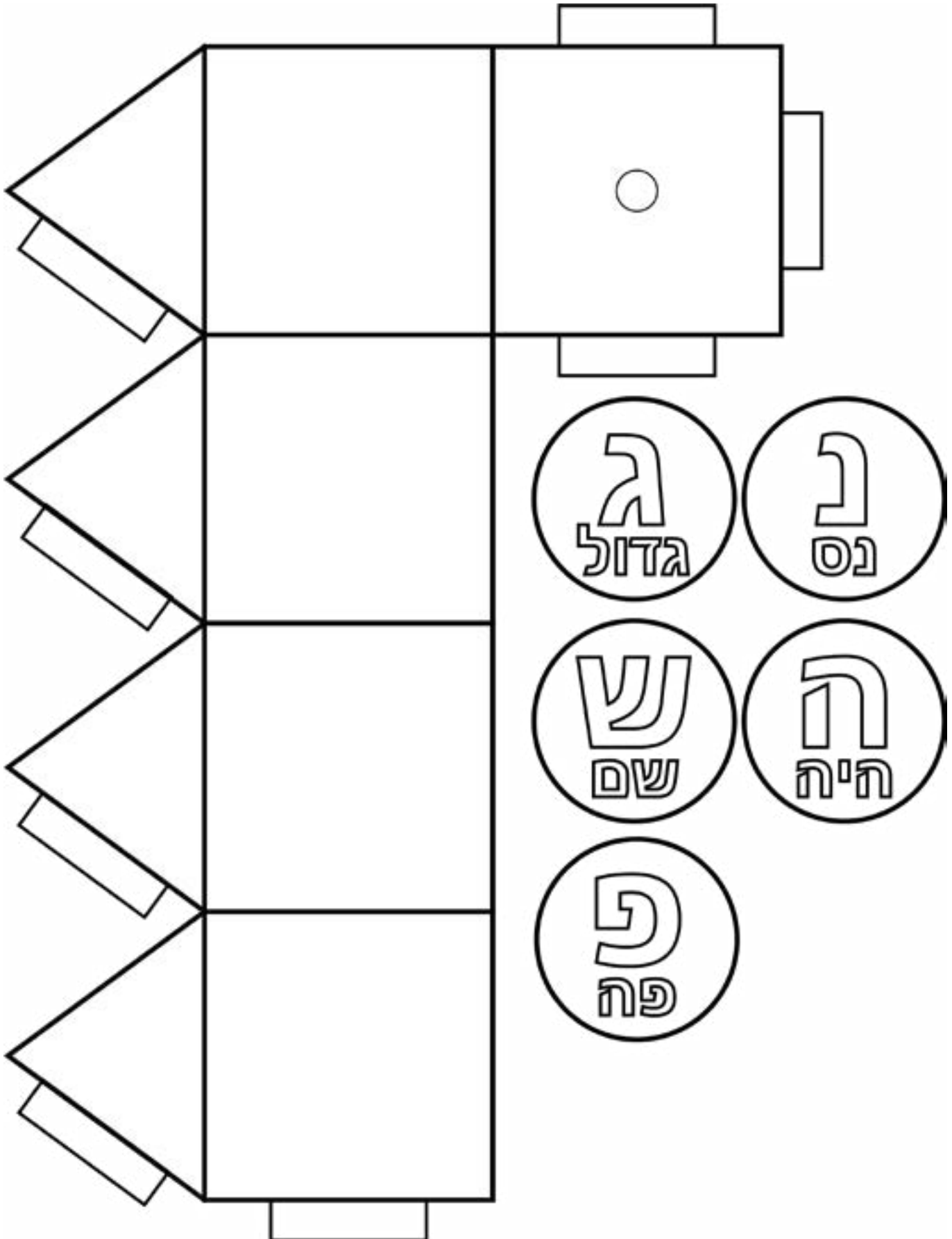
SUPPLIES NEEDED

- A brand-new (or almost-new) pencil
- Sevivon Worksheet (included in this kit)
- Thin cardboard or cardstock - the cardboard insert from a pair of stockings or shirt works great!
- Scissors
- Tape or glue
- Markers

STEPS TO CREATING YOUR OWN SEVIVON

1. Trace the sevivon onto the cardboard. You could also try printing the sevivon worksheet directly onto cardstock.
2. Cut out your sevivon. Make sure only to cut around the full edge and not to cut off any tabs.
3. Put the appropriate letters on your sevivon - we encourage you to make an Israeli one, and talk with your children about why an Israeli sevivon may be different from the one they are used to seeing.
4. But make sure you put on a nun, gimmel, hey, and then either a shin or a peh. You can either write these by hand or select them from your sevivon worksheet and tape or glue them on to the four sides.
5. Color and decorate your sevivon however you want with your markers.
6. Fold the sevivon carefully along each heavy line, and then tape or glue each tab in place to form the body of your sevivon (a cube with a pyramid bottom).
7. Sharpen your new pencil, and poke it through the circle at the center of the top of the sevivon, and make sure it pokes all the way through to the bottom. We recommend putting a bit of extra tape around the pencil above where it poked through to really hold it in place.
8. Give your sevivon a spin!

YOUR OWN SEVIVON WORKSHEET





SUPPLIES NEEDED

- 4x12 ceramic tile base, in any color of your liking
- Small glass vials, 9 per chanukiah
- Blue and white sand
- Small funnels
- White glue (such as Elmer's)
- Industrial glue (such as E6000) or rubber cement
- Candle bases, 9 per chanukiah
- Small square tiles to raise up the shamash candle
- Bowls and spoons for sand distribution
- Plastic tablecloth
- Glitter glue, Chanukah confetti, or stickers (optional)
- Mod Podge (optional)

STEPS TO CREATING YOUR SAND ART CHANUKIAH

1. Cover table with tablecloth.
2. Place sand into bowls and put in the center of the table. Place a few spoons in each bowl for easy access.
3. Place one 4x12 ceramic tile, 9 glass vials, and one funnel at each place an artist will sit.
4. A kosher chanukiah must have all 8 candles lined up in a straight line. Each artist should place 8 glass vials down on their ceramic tile, and make sure they are as straight as possible.
5. The shamash, the 9th candle, must be distinct in some way, so it is clearly not one of the 8 candles. We do this by placing it separately and/or making it higher than the others.

The shamash can be placed in the following places on your Chanukiah:

- At either end of the line of 8, raised up
- In the middle of the line of 8, raised up
- Centered, in front or behind the line of 8
- In one of the corners of the tile



6. Once you like the positioning of row of 8 and the shamash, use your industrial glue to glue down the vials into place, as well as the small tiles to raise up the shamash, if needed. (Younger children may need assistance with this step, especially if using industrial-strength glue.) You will have only a few minutes to reposition them before the glue sets, so you can fix it a bit but try your best to decide on placement before attaching.
7. Place a funnel into the first vial and begin layering your colored sand.
8. When the vial is full, carefully pour white glue on top of the sand so it keeps in in place.
9. Use your industrial glue to glue the candle base into the top of the vial.
10. Repeat until all vials are full.
11. Once finished, you may decorate the rest of your ceramic tile with glitter glue, Chanukah confetti, or stickers. Paint over these decorations with Mod Podge or watered-down white glue to seal them.
12. Let dry for 24-48 hours and use.

WE'D LOVE TO SEE YOUR BLUE AND WHITE LIGHTS!

Send us your selfies and group pics for a shoutout throughout our global Jewish community who loves sharing the connection with their fellow Virtual Citizens of Israel around the world. Follow us on social media and you can post your pic online and tag us in your post as well as use our hastags, #IsraelForever #BlueWhite Unity

Find unique ways to incorporate the Israeli flag and the flag of the country in which you reside into your art and photos as well, so that the world can see the vast number of nationalities of our VCI artists!



SUPPLIES NEEDED

- Carving wood blocks - we recommend long ones, like in the picture, but you can also stack cubes. You will need to ensure that one is taller than the rest.
- Large wood plaque, plate or board to serve as the base
- Blue, white, black and gold acrylic paints.
- Mod Podge, watered white glue, or other shellac
- Wood or tacky glue
- Candle bases, either for wax candles or empty oil cups
- Pencils/Hebrew letter stencils (optional)

STEPS TO CREATING YOUR "WOODS OF STRENGTH" CHANUKIAH

FOR THE CANDLES

1. Paint the background design onto your wood blocks with acrylic paint. To get the gradient effect in the image, mix blue and white to make a lighter blue (or use 2 shades of blue paint), and paint from darkest to lightest (white). You could also do stripes, alternating white and blue blocks, or any other pattern that you prefer. However, if adding the words, we recommend nothing too busy or it will be hard to read.
2. Once the background layer dries, if desired (as shown in the image), recognize that the light of the Jewish people is eternal, and we will always keep it burning. On each of the blocks, carefully write with pencil (or stencil on) the names of some of the communities hit hardest by the October 7 Black Shabbat Massacre. In the image, they are very carefully aligned, but if you can't get the alignment perfect, what is important is the order. (You can also just do the key part - the letters of Am Yisrael Chai - עם ישראל חי - across your blocks, but the full effect of the image is so powerful!) *Note: if using cubes, to help with alignment, you can do one letter on each cube and then add blank ones where needed.*

NAMES OF FEATURED COMMUNITIES



photo credit: Eliyahu Regev via Sivan Rahav Meir on Facebook

- Re'im - רעים
This name means "Friends" in Hebrew
- Kerem Shalom - כרם שלום
This name means "Vineyard of Peace" in Hebrew
- Zikim - זיקים
This name means "Sparks" in Hebrew
- Sderot - שדרות
This name means "Boulevards" in Hebrew
- Kfar Aza - כפר עזה
This name means "Gaza Village" in Hebrew
- Be'eri - בארי
This name means "My Well" in Hebrew
- Nachal Oz - נחל עוז
This name means "River of Strength" in Hebrew
- Chulit - חולית
This name means "Sand Dune" in Hebrew
- Nirim - נירים
This name means "Plowed Furrows" in Hebrew

3. Once you are happy with your letters (if using them), paint them on in black, with your Am Yisrael Chai - עם ישראל חי - in gold, pulling one letter from each name (use the image for reference)

FOR THE CHANUKIAH

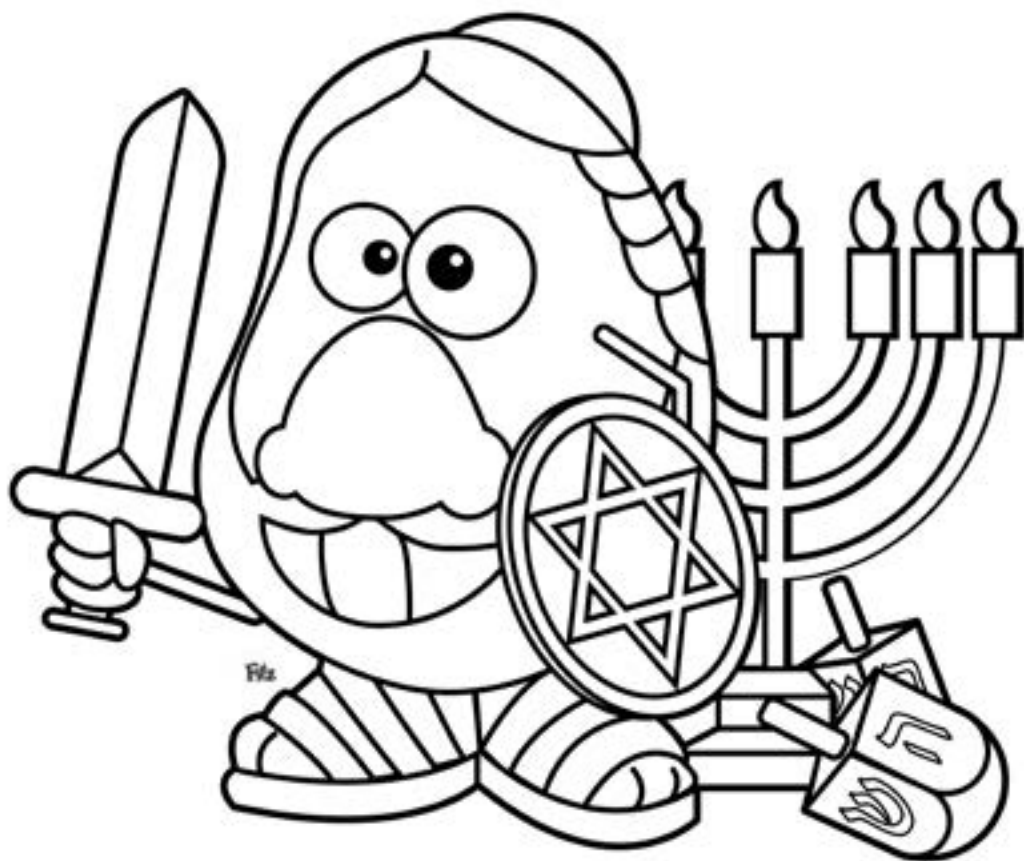
1. Prepare your base, especially if using unfinished wood; you can either paint it with your paints and some other inspiring message, or leave it blank. We recommend covering it at least with Mod Podge or shellac, to protect and seal it and make it shiny. (You can also do the same for your blocks, to give them that extra sheen.)
2. Using your wood or tacky craft glue, carefully glue one candle base or oil cup to the top of each block (or topmost cube).
3. Glue all blocks in a straight, with the shamash/tallest block in the middle, onto your base.
4. If using cubes, glue and stack the cubes to form your candle "towers". Be very careful to get them in the right order - design a schematic, if needed, to have on hand to avoid errors.
5. Once the glue dries, have fun and Light Blue and White!

WE'D LOVE TO SEE YOUR BLUE AND WHITE LIGHTS!

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Find unique ways to incorporate the Israeli flag and the flag of the country in which you reside into your art and photos as well, so that the world can see the vast number of nationalities of our VCI artists!

WE ARE ALL



MACCABEES!

ששעשה

WHO PERFORMED נסים

MIRACLES

FOR OUR ANCESTORS לאבותינו

בימים ההם

IN THOSE DAYS

בזמן הזה

AT THIS TIME

8 Short Thoughts for 8 Chanukah Nights

By Rabbi Lord Jonathan Sacks, zt"l

Rabbi Sacks, community leader and former Chief Rabbi of the United Kingdom, has become known for his sharing of wisdom for Jews around the world. He has written eight short thoughts, one for each night of Chanukah. Print and read one with your loved ones just before you light your own Chanukah lights this year, or go through all of them over the course of the holiday. Each one contains at least one powerful quote and question for discussion, to spark your own conversations.

Chanukah sameach!

1. INSPIRED BY FAITH, WE CAN CHANGE THE WORLD

Twenty-two centuries ago, when Israel was under the rule of the empire of Alexander the Great, one particular leader, Antiochus IV, decided to force the pace of Hellenisation, forbidding Jews to practice their religion and setting up in the Temple in Jerusalem a statue of Zeus Olympus. This was too much to bear, and a group of Jews, the Maccabees, fought for their religious freedom, winning a stunning victory against the most powerful army of the ancient world. After three years they reconquered Jerusalem, rededicated the Temple and relit the menorah with the one cruse of undefiled oil they found among the wreckage.

It was one of the most stunning military achievements of the ancient world. It was, as we say in our prayers, a victory of the few over the many, the weak over the strong. It's summed up in wonderful line from the prophet Zechariah: not by might nor by strength but by my spirit says the Lord. The Maccabees had neither might nor strength, neither weapons nor numbers. But they had a double portion of the Jewish spirit that longs for freedom and is prepared to fight for it.

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

FOOD FOR THOUGHT

What are some values we associate with the Maccabees? How can we carry the Maccabee spirit into our lives today?

2. THE LIGHT OF THE SPIRIT NEVER DIES

There's an interesting question the commentators ask about Chanukah. For eight days we light lights, and each night we make the blessing over miracles: she-asah nissim la-avotenu. But what was the miracle of the first night? The light that should have lasted one day lasted eight. But that means there was something miraculous about days 2 to 8; but nothing miraculous about the first day.

Perhaps the miracle was this, that the Maccabees found one cruse of oil with its seal intact, undefiled. There was no reason to suppose that anything would have survived the systematic desecration the Greeks and their supporters did to the Temple. **Yet the Maccabees searched and found that one jar. Why did they search? Because they had faith that from the worst tragedy something would survive. The miracle of the first night was that of faith itself, the faith that something would remain with which to begin again.**

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

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

FOOD FOR THOUGHT

What does being an Eternal Nation mean? What is the implication, positive or negative, of that title? What is a belief, faith, or hope that helps keep you going even during challenging times?

3. CHANUKAH IN TIMES OF GOOD AND BAD

Back in 1991 I lit Chanukah candles with Mikhail Gorbachev, who had, until earlier that year, been president of the Soviet Union. For seventy years the practice of Judaism had been effectively banned in communist Russia. It was one of the two great assaults on our people and faith in the twentieth century. The Germans sought to kill Jews; the Russians tried to kill Judaism.

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

Around the world Jews campaigned for the prisoners, Refuseniks they were called, to be released and allowed to leave. Eventually, Mikhail Gorbachev realized that the whole Soviet system was unworkable. Communism had brought, not freedom and equality, but repression, a police state, and a new hierarchy of power. In the end, it collapsed, and Jews regained the freedom to practice Judaism and to go to Israel.

That day in 1991 after we had lit candles together, Mr. Gorbachev asked me, through his interpreter,

what we had just done. I told him that **twenty-two centuries ago in Israel after the public practice of Judaism had been banned, Jews fought for and won their freedom, and these lights were the symbol of that victory.** And I continued: Seventy years ago, Jews suffered the same loss of freedom in Russia, and you have now helped them to regain it. So you have become part of the Chanukah story. And as the interpreter translated those words into Russian, Mikhail Gorbachev blushed.

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

FOOD FOR THOUGHT

While we light proudly today, Jews have lit Chanukah candles during some of the toughest periods of their history.

What is the significance of the Chanukah story to the story of the Jewish people? What difficulties are you facing, personally or communally, that you hope your candles will be a prayer towards overcoming?

4. THE FIRST CLASH OF CIVILISATIONS

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

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

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

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

Tragic cultures eventually disintegrate and die. Lacking any sense of ultimate meaning, they lose the moral beliefs and habits on which continuity depends. They sacrifice happiness for pleasure. They sell the future for the present. They lose the passion and energy that brought them greatness in the first place. That's what happened to Ancient Greece.

Judaism and its culture of hope survived, and the Chanukah lights are the symbol of that survival, of Judaism's refusal to jettison its values for the glamour and prestige of a secular culture, then or now.

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

FOOD FOR THOUGHT

One of the early names for the Jewish people is Ivri, translated as “the other”.

How are Jews the same or different from other nations, and how does that impact world history and culture? Have you ever felt personally that “being a Jew” made others view or treat you differently?

5. THE LIGHT OF WAR AND THE LIGHT OF PEACE

There is a law about Chanukah I find moving and profound. Maimonides writes that ‘the command of Chanukah lights is very precious. One who lacks the money to buy lights should sell something, or if necessary, borrow, so as to be able to fulfill the mitzvah.’

The question then arises, What if, on Friday afternoon, you find yourself with only one candle? What do you light it as — a Shabbat candle or a Chanukah one? It can't be both. Logic suggests that you should light it as a Chanukah candle. After all, there is no law that you have to sell or borrow to light lights for Shabbat. Yet the law is that, if faced with such a choice, you light it as a Shabbat light. Why?

Listen to Maimonides: ‘The Shabbat light takes priority because it symbolises shalom bayit, domestic peace. And great is peace because the entire Torah was given in order to make peace in the world.’

Consider: Chanukah commemorates one of the greatest military victories in Jewish history. Yet Jewish law rules that if we can only light one candle — the Shabbat light takes precedence, because in Judaism the greatest military victory takes second place to peace in the home.

Why did Judaism, alone among the civilizations of the ancient world, survive? Because it valued the home more than the battlefield, marriage more than military grandeur, and children more than generals. Peace in the home mattered to our ancestors more than the greatest military victory.

So as we celebrate Chanukah, spare a thought for the real victory, which was not military but spiritual. Jews were the people who valued marriage, the home, and peace between husband and wife, above the highest glory on the battlefield. In Judaism, the light of peace takes precedence over the light of war.

FOOD FOR THOUGHT

What does it mean to be a “moral” army, like the IDF? Have you ever been forced to do something in conflict with your moral principles? How do you cope with that?

6. THE THIRD MIRACLE

We all know the miracles of Chanukah, the military victory of the Maccabees against the Greeks, and the miracle of the oil that should have lasted one day but stayed burning for eight. But there was a third miracle not many people know about. It took place several centuries later. After the destruction of the second Temple, many rabbis were convinced that Chanukah should be abolished. After all, it celebrated the rededication of the Temple. And the Temple was no more. It had been destroyed by the Romans under Titus. Without a Temple, what was there left to celebrate?

The Talmud tells us that in at least one town, Lod, Chanukah was abolished. Yet eventually the other view prevailed, which is why we celebrate Chanukah to this day.

Why? Because **though the Temple was destroyed, Jewish hope was not destroyed. We may have lost the building but we still had the story, and the memory, and the light. And what had happened once in the days of the Maccabees could happen again. And it was those words, od lo avdah tikvatenu, “our hope is not destroyed,” became part of the song, Hatikvah, that inspired Jews to return to Israel and rebuild their ancient state. So as you light the Chanukah candles remember this. The Jewish people kept hope alive, and hope kept the Jewish people alive. We are the voice of hope in the conversation of humankind.**

FOOD FOR THOUGHT

How can we celebrate even during dark times? How can we hold on to our hope and our faith even when it is challenged?

7. INSIDE / OUTSIDE

There is more than one command in Judaism to light lights. There are three. There are the Shabbat candles. There is the havdalah candle. And there are the Chanukah candles. The difference between them is that Shabbat candles represent shalom bayit, peace in the home. They are lit indoors. They are, if you like, Judaism’s inner light, the light of the sanctity of marriage and the holiness of home.

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

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

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

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

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

FOOD FOR THOUGHT

The Jews are called “a light unto the nations”.

How can we bring more light to the world? What can we do to combat the darkness and the hate? How do you actively bring light and hope into both public and private spheres?

8. TO LIGHT ANOTHER LIGHT

There’s a fascinating argument in the Talmud. Can you take one Chanukah light to light another? Usually, of course, we take an extra light, the shamash, and use it to light all the candles. But suppose we don’t have one. Can we light the first candle and then use it to light the others?

Two great sages of the third century, Rav and Shmuel, disagreed. Rav said No. Shmuel said Yes. Normally we have a rule that when Rav and Shmuel disagree, the law follows Rav. There are only three exceptions and this is one.

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

Because, says the Talmud, *ka mach-chish mitzvah*. You diminish the first candle. Inevitably you spill some of the wax or the oil. And Rav says: don’t do anything that would diminish the light of the first.

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

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

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

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

FOOD FOR THOUGHT

What does Judaism mean to you? What can you learn from other Jews who may relate differently? In what ways can you help spread your light, your faith, and your knowledge with those around you?

Lighting the Spark of Unity

By Dr. Elana Heideman

Mi Yimalel Gvurot Yisrael

Who can retell the things that befell us?

Who can count them?

In every age a hero or sage came to our aid.

Hark!

In days of yore, in Israel's ancient land

Brave Maccabees led the faithful band.

But now all Israel must as one arise,
Redeem itself through deed and sacrifice.

Every year people around the world sing this joyful song in celebration of the holiday of Chanukah. Our homes and hearts are filled with light, hope, and family.

As we set upon honoring this festive time, it is important that we consider the modern relevance of the historical events that took place.

Not only was this a triumph of the Jewish people in our commitment to the Jewish faith; it was a triumph of the Jewish nation in our struggle for independence in the one ancient homeland to which we are bound.

After nearly 600 years of subjugation, the Jews were again masters of their own fate.

Most people don't realize that during this whole time, the Temple stood in Jerusalem and Jews lived within its vicinity, continuing to practice the religion of our ancestors. But we were not independent. We did not have freedom.

We were continuously persecuted in our own land on the whim of every ruler who conquered Judea, as it was then called being named after the very Children of Israel from whom we descend.

What the Maccabees achieved was a small miracle in itself: a rebellion against a world set out to destroy us.

It is this miracle that we should also invoke as we light the Chanukah candles this year - the miracle of the Jewish People and our commitment to the Jewish land and the history that links us to it FOREVER.

Theodore Herzl once said, "The Maccabees will rise again - a wondrous generation of Jews will spring into existence. We shall live at last as free men on our own soil. The world will be liberated by our emancipation, enriched by our wealth, magnified by our greatness. Whatever we accomplish there for our own welfare will spread and rebound powerfully and beneficially for the good of all humanity."

Indeed these words have been fulfilled and we now live as free men on our soil.

Has the persecution of Jews ended? Sadly, no.

Are we still attacked from all sides by those who refuse to accept, understand, or respect us? Yes.

But the resounding echo of AM YISRAEL CHAI allows us to overcome these challenges to our existence.

The truth is that this connection has become for many, too hard to discover beneath the verbal and visual attacks that turn everything and anything connected to Israel into something political. Israel, above all else, is history, it is tradition, it is culture, it is a nation, it is memory. Without Israel, what is the future of the Jewish People? For what is a people without its past, without its land, and without its history?

Just as Chanukah encourages us to annually rekindle the lights of the Maccabees, so too shall we endeavor to continuously reignite our connection to Israel that has the power to unite Jews around the world.

If we were indeed to leave our politics at the door, we would agree that Israel is an integral part of the future of the Jewish People, wherever we may be in the world. It is the heart, it is the soul, and we must help each other find a way to take that personally.

We at The Israel Forever Foundation are proud to be a part of that movement, initiating a revival of Ahavat Yisrael that Jews have carried since the days of Abraham, the Maccabees, and for 2000+ years.

Let us not allow our enemies to divide us and strip us of this part of our ancestral legacy we have carried so proudly for generations. And let us kindle the Chanukah lights this year determined not only to recount the things that befell us, but to arise as one and be proud of our accomplishments we can admire, of our failures from which we learn, of our mistakes to which we seek to correct, and of the hope that shall forever bind us together with the homeland and history which connect us all.



BANISH THE DARKNESS



*Spread the Light
of Blue and White*



bluewhiteunity.com