

BETH TZEDEC CONGREGATION

HANUKKAH HOME SEDER A GUIDE FOR CELEBRATING THE FESTIVAL OF LIGHTS



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UNDER THE AUSPICES OF
THE RITUAL COMMITTEE OF
BETH TZEDEC CONGREGATION
CALGARY, ALBERTA**

BETH TZEDEC CONGREGATION

"HANUKKAH HOME SEDER"

A GUIDE FOR THE CELEBRATION OF THE FESTIVAL OF LIGHTS

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"HANUKKAH HOME SEDER"

INTRODUCTION

Hanukkah is a holiday whose beauty and meaning derives from the basic human desire for freedom. Although Hanukkah commemorates a unique historical event in 165 B.C.E., its theme of liberation transcends the specific war between the Maccabees and the Syrians. In every generation, the holiday of Hanukkah has served as a universal symbol representing the struggle to think, believe, and act freely. The Jewish *bayit* (home) has always been the setting for the Hanukkah celebration because it is within that context that freedom is most dearly cherished.

In contemporary society, the message of Hanukkah has been dimmed by the lights of commercialism and materialism. Some Jews have felt the need to compete with the Christian holiday of Christmas as a demonstration of their pride in Judaism. Many of our Jewish youth have come to view Hanukkah as a time to receive gifts rather than as an opportunity to join with their parents to enable others to enjoy the privilege of freedom.

How do we recapture the spirit of Hanukkah? How can we restore the primacy of the struggle for freedom as the hallmark of the holiday? Perhaps the development in each Jewish family of a more intense ritual for the celebration of Hanukkah would serve to emphasize its message. There are numerous educational games, stories, food, and *tzedakah* (charity) projects that reflect the Jewish commitment to freedom.

This "Hanukkah Home Seder" is intended to enrich each Jewish *bayit's* celebration of Hanukkah. The Hebrew word, "*sefer*," refers not to a meal as its more common association with Passover suggests. Rather, it connotes an order to the Hanukkah ritual that can supplement the lighting of the Hanukkah menorah. A theme has been offered for each night of Hanukkah along with related activities. The "Guide" on the next page provides information about how to use this "Hanukkah Home Seder."

May the message of freedom that echoed in the hearts and deeds of the Maccabees be rekindled in our own time.

Hag Sameach,

Rabbi Shaul Osadchey

"HANUKKAH HOME SEDER"

HOW TO USE THIS GUIDE

The "Hanukkah Home Seder" seeks to accentuate each night of Hanukkah by identifying it with a unique theme relating to the overall idea of freedom. The themes can then be explored through a variety of experiential and educational approaches. At the very beginning of this "Hanukkah Home Seder" are the appropriate Hanukkah blessings followed by some of the songs traditionally associated with the holiday.

Since no two Jewish *batim* (homes) are alike in as far as who comprises the household or in the level of Jewish knowledge and observance, you are encouraged to adapt this "Hanukkah Home Seder" to fit your particular needs and interests. A sample of different activities is included in the "Hanukkah Home Seder" with understanding that only one or two can be selected per night. Additional resources can be obtained from Beth Tzedec Congregation or from the Council for Jewish Education. In addition, a *tzedakah* (charity) project can be created for each night of Hanukkah by contacting the United Way or Rabbi Osadchey for suggestions.

Most importantly, this packet has been designed for insertion into a loose-leaf binder. Each *bayit* is invited to personalize the "Hanukkah Home Seder" with their own ideas and themes, projects, stories, activities and games, and customs so that it becomes their own unique expression of freedom. It is the intention of Rabbi Osadchey and the Ritual Practices Committee of Beth Tzedec Congregation to provide yearly updates of new activities and readings as a way of keeping the "Hanukkah Home Seder" a dynamic and personal expression of Hanukkah. We hope that you will share your additions with us so that we might in turn make them available to others.

Let it be reiterated once again that the enclosed materials are intended to stimulate you to shape a more meaningful Hanukkah ritual in your *bayit*. Please feel free to call upon Rabbi Osadchey and the Ritual Practices Committee for further assistance.

"HANUKKAH HOME SEDER"

RITUALS AND CUSTOMS

1. The menorah's light is holy and may not be used for any ordinary purposes (eg., for reading). Therefore, an extra oil light or candle, a *shamash*, is added every evening so that if the light is used inadvertently, there will also be non-holy light used as well. It is also a custom that men and women should refrain from doing work while the menorah is burning.
2. The menorah should stand in a special place where such oil lights or candles are not usually burned. It should be placed in a window facing the street or at the left of a doorway, at about table level but protected from the wind. This is called "*pirsumei nisa*- publicizing the miracle" because the legend of the oil burning for eight days was a miracle not visible to the masses who were not present at the rededication of the Temple.
3. The lights are to be kindled directly at nightfall (when the stars appear) with all those present in the home. They should burn for at least half an hour. If someone cannot light them at nightfall, then they may be lit later as long as one remains awake to watch them.
4. In putting the oil lights or candles in the menorah, one should begin from the right end. In lighting them one should begin from the left. The *shamash* (extra light) should be higher than the others while the Hanukkah candles should all be at the same height, none higher or lower and none too close to another.
5. The menorah is lit in the synagogue, too, before *ma'ariv* (evening) services to heighten the awareness of the miracle of Hanukkah. But this does not exempt anyone, including the one who lights the synagogue menorah, from kindling Hanukkah lights at home.
6. Women have the same obligations as men regarding the kindling of the Hanukkah lights. Therefore, if a woman cannot be present when a menorah is lit, she should light one herself.
7. Late Friday afternoon, the Hanukkah lights should be kindled before the Shabbat candles and they should be able to burn until at least half an hour after nightfall.
8. On Saturday night, the menorah is lit after havdallah has been recited.

"HANUKKAH HOME SEDER"

BLESSINGS FOR THE LIGHTING OF THE CANDLES

A Reading prior to the Lighting

*As we mark the days when, in ancient times, our people
Fought for freedom against the tyrant's rod, we know
That one great sky of time arches over us:
For yet again, before our own eyes, has our people
defended its freedom.*

*And we know that one sky of kinship arches over us
Here in the safety of our own homes
And over the children of Israel in their endangered homes.
Many, we know, are the children of Israel whose loved ones,
Fallen on the field, will not watch them light these candles.*

*So do we kindle them now
With a fire of love and one-ness:
So do we resolve to keep their flame lit
In the Hanukkah of our hearts
Through all the days and nights
Of our lives...*

FIRST NIGHT OF HANUKKAH

"FAITH"

*Lo, his spirit within him is puffed up, not upright,
But the righteous man is rewarded with life
For his fidelity
(Habakuk 2:4)*

Faith is represented in the first candle because the Maccabees would never have overcome the oppression of the Syrians with a strong faith in the God of Israel and in their own dignity. Every righteous deed of our ancestors reflected an expression of faith that God was just and compassionate. While the word "faith" may not occur frequently in the vocabulary of the modern Jew, it remains as an important guiding force for our actions. **One of the purposes of Beth Tzedec Congregation as a synagogue community is to foster the exploration and expression of faith.** In order to fully understand the meaning of freedom, we must appreciate its significance in the context of Jewish belief. Therefore, on the first night of Hanukkah an emphasis should be devoted to the tenets and building blocks of our religious tradition.

"Hanukkah Home Seder" Activities

Activity One

Use the following story as the basis for a discussion about personal belief. How important is religion for our lives? What are the most important things we believe about God and about human beings?

"The Bellows"

A sneering and disbelieving scoffer came before the famous storyteller, the Maggid of Dubnow, and he laughed at the idea that there is a God who watches over His children, the sons of Adam. And the man said, "If you convince me that there is a God, I will admit that you are a great teacher."

Thereupon, the Maggid said, "Let me tell you a little story: Once upon a time a merchant brought home a large bellows and he gave it to his servant and said to him, 'When you want to make a large fire, move the bellows back and forth, like an accordion, and the fire will get bigger and bigger, the more you use the bellows on it.' The next day, the servant came to the merchant and said to him, 'The bellows doesn't work. No matter how hard I worked it, there came no fire.' The merchant looked further into the matter. He looked at the stove and saw that the coals were all cold and extinguished. There was not even one spark in them. So the merchant said to his servant, 'How do you expect to make the fire grow larger if there is no fire, not even a spark to begin? When there is not even one spark, you cannot blow up a flame. If you had taken one spark of fire from anywhere-- from the woods, or borrowed it from a neighbour, or ignited a spark by striking a match, or by

pouring our a drop of kerosene, or even by lighting up an old page from some precious book--you would have been able to blow the spark into a flame. And so it is with an unbeliever,' said the Maggie, 'who has continually scoffed and mocked at the idea of God. If a person has at least one spark of belief in him, and if he comes to me, then I can blow up the spark as with a bellows. But you have quenched and extinguished in your soul every single spark of faith, hope or even of morality. Therefore, I will not waste my words on you.'"

Activity Two

Developing a personal understanding of and relationship to God is a most difficult yet necessary endeavour. The following series of Rabbinic stories provides a variety of approaches.

"The Midrash Speaks of God"

1. Why is it written in the *siddur* (prayerbook): "Blessed are You, Adonai our God and God of our ancestors"? And why is it written in the *siddur*, "God of Abraham, God of Isaac, and God of Jacob"? Is there more than one God?

Interpretation:

The first verse aims to show that the Jewish tradition allows for the differing views of God. Each generation and each individual is to understand who and what God is in his/her own way. And, as the second midrash illustrates, God is made known to different people in different ways and, at times, differently to even the same person. There is no "one" Jewish concept or idea of God!

2. Since the Lord was revealed to the children of Israel on the seas as a warrior doing battle, and was revealed to them on Sinai as a scribe teaching Torah, and was revealed to them in the days of King Solomon as a young lad, and was revealed to them in the days of the prophet Daniel as an aged person filled with compassion, therefore did God say to them, "Because you see me in different forms, do not think that there are many gods. I am the One who is everywhere. I am the Lord your God."

Interpretation:

Then is there a Jewish God at all? The Jewish tradition answers, "Yes." What is more, it is important that an individual have a Jewish concept of God to the extent that he/she is able.

3. In the Bible, it is written, "You are my witnesses, says the Lord, and I am God." And the Holy One explained, "When you are my witnesses, then I am God. But, when you are not my witnesses, then I am not God."

Interpretation:

This midrash suggests that God only means something if people are willing to acknowledge God's presence. The Jewish tradition believes that God does have an existence independent of the human mind or experience (i.e., that humans did not

"create" God in their own image and mind.) But, God's existence only matters if and when people are willing to respond to God. One may have a father or a mother or a sister or a friend who actually are alive. But a parent becomes significant and has an impact on life if and when that parent's child acknowledges that person as a parent.

4. Then Judaism does insist that there is a God. Do we have any proof? What proof does Judaism offer that God actually exists? Can we see or hear God? If God is not a person, is it possible to "see" that God exists?

Here is a dramatic rendition of a famous midrash that can be acted out:

NARRATOR: After Moses had destroyed the golden calf, God spoke to him from Mt. Sinai.

GOD: Moses, Moses.

MOSES: Yes. I am here.

GOD: Because you smashed the tablets of the Law when you first saw the children of Israel worshipping the idol of the golden calf, you must now return to the top of the mountain to write the Law a second time.

NARRATOR: But Moses was weary and frustrated. He had just about had enough of God and the children of Israel and the whole journey out of Egypt. And he said:

MOSES: No! I will not go up to Mt. Sinai for another forty days and nights-- unless you give me something in return.

GOD: And what would that be, Moses, my servant?

MOSES: O Lord, Your servant would like to see Your face.

GOD: My Face?!

MOSES: Yes, Lord, Your face.

GOD: But why? Why do you ask to see My face?

MOSES: Because I want proof that there really is a God-- that you really exist-- that I am not some crazy person hearing voices out here in the wilderness.

GOD: But what about all the miracles that I have performed for you-- your staff turning into a snake, and the ten plagues, and the splitting of the Red Sea, and the burning bush? Isn't that proof enough?

MOSES: It is not good enough proof. Accidents of nature, perhaps. No, I want real proof. I want to see...YOU!

GOD: But no one can see My face and live.

MOSES: Make an exception, Lord. After all, I've done everything that You've asked of me. I went to Pharaoh and said, 'Let My People Go.' And I led the Israelites out of Egypt, suffering with their nagging and complaining. And I have already spent forty days and nights alone on the top of the mountain while You wrote Your Law. I have a right, now, to see your face before I do anything more.

GOD: All right, Moses. I see that even you have a limited faith in Me. So I will strike a compromise. I will put you in a cleft in the rocks and I will pass before you. And though you may not see My face, I will show you My back.

NARRATOR: And so God did as promised, showing Moses God's glory--from the back. But the rabbis explain that there was another meaning to God's words. In Hebrew, the word for "My face" also means "before Me." and the word for "My back" also means "after Me." So they understood God to be saying....

GOD: Alright, Moses. Here is the compromise. Though you may not see what comes before Me, I will show you what comes after Me. I will give you proof of My existence by showing you where I have been.

MOSES: But what proof is there? How shall I see where You have been?

GOD: Look at the footprints of righteous men and women, Moses, My servant. Look at the footprints of men and women for there God stands before you.

Interpretation:

The Jewish tradition tries to give an answer in dramatic dialogue that God is revealed--actually "seen"-- in the righteous deeds of men and women. Clearly, this is a highly humanistic view of God although it is not humanism. Humanism's statement of faith says, "Man is God." Judaism says that "Humanity reveals God."

5. Elijah the prophet said, "I bring heaven and earth to witness that whether a person is an Israelite or a pagan, a male servant or a female servant, according to one's deeds does the Divine spirit rest with that person.

Interpretation:

This midrash stresses the universality of the idea that righteousness reveals God.

6. A woman once approached a rabbi and asked, "What does God do these days?" To which the rabbi answered, "God tries to establish good marriages between men and women." "What!" exclaimed the woman, "Anyone can do that!" And the woman went out and became a matchmaker. She proceeded to arrange one hundred marriages. But in this one there was mistrust and jealousy; and in that one there was anger; and in another there was hatred; and in still another there was silence. And some ended in divorce. The woman returned to the rabbi and said, "Now I understand what difficult work God is engaged in." And the Holy One smiled and thought, "It is more difficult for me to match successfully a man and a woman in marriage than it was to split the Red Sea."

Interpretation:

This speaks to the question, "But what does God do?" The primary answer in Judaism is that God has already given us a general blueprint by which to live (the Torah) and also has given us God's presence (that sense that values and acts of righteousness do matter). God cares and out of that sense of caring we are challenged to work out the details of righteous living. This midrash also offers a whimsical answer to what God does-- stressing that God is often the presence that makes human relationships, which are so difficult to develop and maintain, possible.

Activity Three

Select a topic from the book, The Nine Questions People Ask About Judaism, by Dennis Prager and Joseph Telushkin (Simon and Schuster, 1986), and have a member of your *bayit* (home) prepare a discussion about it. The nine questions are:

1. Can one doubt God's existence and still be a good Jew?
2. Why do we need organized religion or Jewish law. Isn't it good enough to be a good person?
3. If Judaism is supposed to make people better, how do you account for unethical religious Jews and for ethical people who are not religious?
4. How does Judaism differ from Christianity, Marxism, Communism, and Humanism?
5. What is the Jewish role in the world?
6. Is there a difference between anti-Zionism and anti-Semitism?
7. Why are so many young Jews alienated from Judaism and the Jewish people?
8. Why shouldn't I intermarry-- doesn't Judaism believe in universal brotherhood?
9. How do I start practicing Judaism?

Activity Four

Write a prayer that might be used to precede or follow the lighting of the first candle.

HANUKKAH QUIZ #1

1. In which Hebrew month does Hanukkah fall?
2. What does the word Hanukkah mean?
3. Most Jewish holidays have more than one name. What is the other name for Hanukkah?

(You will find the answers in the back of the "Hanukkah Home Seder")

SECOND NIGHT OF HANUKKAH

"KNOWLEDGE"

*Happy is the person who finds wisdom,
The person who attains understanding.
Her value in trade is better than silver
Her yield, greater than gold.
(Proverbs 3:13-14)*

Knowledge is the tool by which the boundaries of freedom are comprehended and the course for our actions set. With knowledge we come to realize the true value of faith as well as the privileges and responsibilities derived from our covenant with God. Jewish learning is an essential ingredient to meaningful Jewish living. **It is a fundamental component to the vision of Beth Tzedec Congregation that each individual in the synagogue be encouraged to incorporate study as part of their everyday life.** Every Jewish *bayit* (home) must foster Jewish education as a life-long pursuit. Through study, our values and commitments become more clearly defined and our sense of purpose draws us closer to one another and to God.

The second night of Hanukkah, therefore, can be dedicated to any aspect of Jewish learning that is of interest to your Jewish home. One topic related to the holiday of Hanukkah itself would be to examine the history and events surrounding the Maccabean/Hasmonean Revolution in 165 B.C.E.

"Hanukkah Home Seder" Activities

Activity One

Discuss the significance of the following historical examination of the Hanukkah story:

Selection from "From Ezra to the Last of the Maccabees"
by Elias Bickerman

INTRODUCTION: Hanukkah and the Maccabees are a symbol of what was probably the most profound internal revolution within the Jewish tradition. During the Maccabean Era, Judaism developed along the lines which made it strong yet flexible enough to survive, and to meet the needs of a rapidly changing world. That which characterizes the Maccabean period is the vital force that has preserved Judaism and enabled it to be a vibrant and relevant tradition today.

His first victory on 25 Kislev had also been instituted as a holiday. (Now known as Hanukkah or Dedication, it was originally called Tabernacles or Sukkot of Kislev). By instituting this festival, Judah and his followers declared themselves to be the true Israel. Their act was one of far reaching

significance for all the previous festivals were prescribed by Scripture. Never had a festival in Israel been instituted by human hand. Even the restoration of the Temple after the return from Babylon had not been solemnized by the establishment of a day of commemoration. Judah's measure, was therefore, an innovation without precedent. On the other hand, it was in complete accord with the usage of the Gentiles. Among the Greeks, it was usual for a generation when it regarded an event in its own history as important, to believe it should be commemorated for all time. Thus, Judah imitated the path of his enemies but incorporated it into Judaism. This was the first step along the road that was to constitute the historic mission of the Hasmoneans-- making a sacrifice of Judaism. No one, any longer, celebrates the Greek festivals that served as Judah's example. But the eight branched candelabrum, a symbol again that imitates pagan usage, is lit on 25 Kislev the world over, in countries that Judah never knew about, in Sydney as in New York, in Berlin as in Capetown...

Here the character and significance of Maccabean Hellenism is plainly revealed. The reform party wished to assimilate the Torah to Hellenism; the Maccabees wished to incorporate Hellenic culture into the Torah.

Hellenism was a supranational culture based upon reason and faith in reason. Hence, its immediate effect upon all peoples whom it embraced was everywhere to disrupt tradition. If the Greek gymnasium in which naked youths indulged in sports was an abomination to the Maccabean Jew, in the same period the Elder Cato complains that the natural modesty of the Romans was being undermined by Greek athletic games.

Contact with the "enlightened" and universal culture of Hellenism could only be salutary for one who, wrestling as Jacob did with the angel, did not allow himself to be overcome but extorted its blessing, not losing himself in Hellenism, but coming out safely away with enhanced strength. Only two peoples of antiquity succeeded in doing so, the Romans and the Jews. The Romans succeeded because they became the rulers even of the Hellenic world. To be sure, they lost much in the process, a good part of their national religion, for instance, whose gods Greek gods supplanted. The Jews succeeded because their knowledge of the oneness of God and His world rule-- in a word, the singular character of their faith-- set up an inner barrier against surrender and separated them from the rest of the world.

But separation alone could by its nature only preserve past gains; it could not enrich the spirit and the inner life. Many other Oriental peoples, as for example the Egyptians, shut themselves off from Hellenism; but this led only to their becoming backward; and their leading classes, seduced by Hellenism, were lost to the nation.

Jerusalem had been threatened with a similar fate. The leading men of Jewry went over to a foreign culture. The world of Hellenism offered hospitality and they joined it at the table. But, by its prescriptions concerning the sacred and the profane, the Torah interfered with this elegant love feast. The leading social class in Jerusalem therefore determined to abolish the separateness of the Jewish religion and its religious way of life and if necessary to employ force in order to transform Judaism into a "philosophic" form of paganism. This was the party of the "reformers."

The Maccabeans protested. They defended the God of their fathers against the deity fabricated by the reformers. By their uprising, they preserved the uniqueness and permanence of Judaism, and they preserved monotheism for the world. The victory and reign of the Maccabees (after 152 B.C.E.) put an end to anti-Jewish Hellenism forever.

But the question of a final settlement with Hellenism had not been resolved. Hellenism continued to be a universal spiritual power, like Western civilization in the modern world, no people could isolate itself from it if it wished to live and assert itself. Above all, isolation would have involved a break with the already numerous communities of the Diaspora, which were scattered throughout the Greek world and hence were constrained to accept Hellenism.

With the Maccabees, then, the internal Jewish reconciliation with Hellenism begins. Ideas and concepts of the new age and the new culture were taken over without thereby surrendering native spiritual values. This was managed in two ways. First, the inner strengthening of the people achieved by the Maccabees made it possible to adopt unaltered ideas and institutions which had previously seemed to offer a serious threat. John Hyrcanus was unwilling to admit a Seleucid garrison into Jerusalem because it was impossible for Jews and foreigners to live together. But he himself raised an army of foreign mercenaries. At the time of Epiphanes the gymnasium in Jerusalem was enormously dangerous to Judaism. At the time of Philo the Jews of Alexandria thronged the games without sacrificing any part of Judaism; and the theater, amphitheater, and hippodrome erected in Jerusalem by Herod were later visited even by orthodox Jews.

Secondly, Hellenistic notions were appropriated only after their poisons had been drawn. The recipe was simple: the new was fitted into the system of the Torah and was employed the better to serve the God of the fathers, not to elude Him the more adroitly. The sect of the Essenes, for example, which is mentioned as early as the turn of the second century B.C.E. and which was highly esteemed by the Jews, is a thoroughly Hellenistic growth upon Palestinian soil. In their organization, their moral practices, their usages, the Essenes imitated the Greek sect of the Pythagoreans. They even took it upon themselves to repudiate the sacrificial practices of the Temple. But all of this they subsumed under the Torah. They took the ancestral laws as their school-masters, zealously studied the Torah, honored Moses next to God, sent their offerings to the Temple, and in the Roman war accepted martyrdom rather than eat the forbidden food.

Thus, Judaism was able to enrich itself with new and foreign ideas and to be saved from the mummification that overtook the religion of the Egyptians, for example, which shut itself off from the Hellenism completely. If today the West and Islam believe in resurrection, the idea is one which Maccabean Judaism took over from Hellenism and then passed on the Christianity and Islam.

The Maccabees preserved the Judaism of the Greek period from both dissolution and ossification. It is through their deeds that the God of Abraham, Isaac, and Jacob could and did remain our God. "My help cometh from the Lord, who made heaven and earth." (Psalm 121:2)

Activity Two

Set aside a portion of your *bayit's* library as the "Judaica Collection." Categorize the books into the areas of Bible, History, Literature, Philosophy and Jewish Thought, Holidays and Customs, Israel, Holocaust, Ethics, Reference, etc. Make a commitment to purchase books in the various areas to expand your Jewish library. Use newly purchased books as a basis for discussions at the Shabbat table or at the holiday's festive meal. Ask each member of your *bayit* to be responsible at least once a year for reading one book selected from any subject area for presentation to your *bayit*.

Activity Three

Visit our synagogue gift shop or go to a book store such as Chapters and become familiar with currently available Judaic books. Go online and search for additional Jewish books that are age appropriate for each member of your *bayit*.

Activity Four

Renew your commitment to Jewish education by giving Jewish books as Hanukkah gifts.

Activity Five

Subscribe to any or all of the following Jewish magazines and newspapers:

Conservative Judaism
3080 Broadway
New York, NY 10027

The Forward
1-800-266-0773 ext. 436

The Jewish Free Press
8411 Elbow Dr.
Calgary, AB T2V 1K8
403-252-9423

Activity Six

For a *tzedakah* project donate a book to the synagogue library or another worthy institution. Consider a donation or involvement in the Jewish Braille Institute, 110 East 30th Street, New York, NY 10016

HANUKKAH QUIZ #2

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| <ol style="list-style-type: none"> 1. Who decreed the observance of Hanukkah? 2. By what name is the extra candle used to light the other candles on the menorah called? 3. To what unusual event does Jewish tradition trace the origin of the kindling of lights? |
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<p><i>(You will find the answers in the back of the "Hanukkah Home Seder")</i></p>
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THIRD NIGHT OF HANUKKAH

"COURAGE"

*Be strong and of good courage; be not afraid,
neither be dismayed, for the Lord your God
is with you, wherever you may go.
(Joshua 1:9)*

Courage, symbolized in the third candle, is a quality characteristic of Jews in every historical epoch. Courage is not something limited only to acts of bravery in war but applies equally to moral and religious convictions. Throughout Jewish history, there have been numerous examples of courage and heroism in defence of Torah and the Jewish people. The Bible is replete with heroes, young and old, large and small, male and female who either defeated our enemies or became martyrs rather than succumb to the will of those who defied God's covenant with the Jewish people. Diaspora Jewish experience is also filled with the stories of Jews who struggled against insurmountable forces to maintain their Judaism. In times of persecution, from the Crusades through the Holocaust, as well as in times of relative calm, Jews have been challenged by external threats and by assimilation. **Beth Tzedec Congregation is committed to teaching about the heroes of the past and to creating leaders among our youth who will become the heroes of the future.**

This night is dedicated to those Jews who throughout our history have exerted heroic efforts to preserve and promote Judaism.

"Hanukkah Home Seder" Activities

Activity One

Ask each person present at the lighting of the Hanukkah candles to name one Jewish hero and explain why they admire that person.

Activity Two

Create a story or skit about an imaginary Jewish hero or heroine who saves the Jewish People in the 21st century.

HANUKKAH QUIZ #3

1. According to Jewish religious law, there is a basic difference between Shabbat candles and Hanukkah lights. It has nothing to do with size and color. What is the major difference?
2. Unscramble these Hebrew words: "*Gadol Sham Hayah Nes.*" What do they mean?
3. In connection with the story of Hanukkah: Who were the Hellenists? a) Jews who accepted Greek culture and imitated the Greek way of life, b) Jews who lived in Syria, c) Epimanes, d) Epiphanes?

(You will find the answers in the back of the "Hanukkah Home Seder")

FOURTH NIGHT OF HANUKKAH

"TZEDAKAH"

“If, however, there is a needy person among you ... do not harden your heart and shut your hand against your needy kinsman. Rather, you must open your hand and lend him sufficiently for whatever he needs.” (Deuteronomy 15:7-8)

There can be no freedom when people remain in the grip of hunger or when they have inadequate housing or healthcare. The United Synagogue of Conservative Judaism in cooperation with the Union of American Hebrew Congregations and the Jewish Council for Public Affairs is sponsoring an initiative to fight poverty. Currently, one in ten families lives in poverty. In order to alleviate the suffering of the poor this winter, designate the fourth night of Hanukkah to learning about the problem of poverty. **This reflects Beth Tzedec Congregation’s encouragement that each Jew performs acts of compassion.** As you light the “*Ner Shel Tzedakah*” (the candle of *tzedakah*), commit to donating the value of the gifts (or the gifts themselves) that you might otherwise exchange to organizations that assist the poor.

HANUKKAH QUIZ #4

1. What does this series of numbers mean: 3, 5, 50, 300?
2. By what special name was Antiochus IV, the king of the Syrian Greeks, called:
a) Euphrates, b) Elephantine, c) Epiphanes, d) Epicurean, e) Epimanes?
3. Who were among the first Jewish leaders to raise the flag of rebellion against Antiochus?

(You will find the answers in the back of the "Hanukkah Home Seder")

FIFTH NIGHT OF HANUKKAH

"INTEGRITY"

*Indeed, You desire truth about that which is hidden;
teach me wisdom about secret things.*

(Psalm 51:8)

Amid the religious, political, and corporate scandals that seem to dominate the headlines is a growing resurgence of interest in matters of personal ethics and moral conduct. The search for the meaning of "being good" has led people in many divergent directions. For some, "being good" is equivalent to "feeling good." This understanding of ethics has generally resulted in destructive encounters with cults and missionary groups. At best, this approach to ethics can be described as egocentric and narcissistic.

However, there are growing numbers of people who have come to realize that ethics and morality are vital for a democratic and free society. Such values seem to carry greater influence when they emanate from a religious tradition. To be sure, America has seen the re-emergence of fanatical and extremist religious groups that enslave the individual in the name of a religion that preaches freedom and human dignity. Notwithstanding such abuses, there is a sense that it is exceedingly difficult to be "just a good person" if one is unanchored to a coherent ethical/religious system. How often do we hear a Jewish teenager say, "Why do I have to be Jewish to be a good person?" It seems appropriate, therefore, to devote this evening to examining the connection between "being Jewish" and "being a good person." Judaism has had four millennia to develop an ethical and moral system that forms the foundation of Western morality. With a strong sense of ethical and moral integrity, freedom becomes an indispensable value, courage an automatic response to oppression, love and respect the characteristics of relationships, and *tzedakah* a way of life.

Beth Tzedec Congregation strives to foster a more profound attachment to Jewish tradition and to the conscious application of its ethical values and moral principles to everyday life.

"Hanukkah Home Seder" Activities

Activity One

The article that follows points to the stages in the development of the Jewish ideal of the good life. The questions after the article provide excellent discussion starters for your home.

HANUKKAH QUIZ #5

1. One of the following names does not belong: Which one is it and why? Simon, Judah, Eleazar, Jonathan, or Josephus.
2. In what town was the banner of revolt first unfurled?
3. What was Mattathias' inspiring call to the scattered forces of Israel?

(Answers can be found at the back of the "Hanukkah Home Seder")

SIXTH NIGHT OF HANUKKAH

"REMEMBRANCE"

*I am the Lord thy God, who brought thee out of the
Land of Egypt, out of the house of bondage.
(Exodus 20:2)*

From the moment in which Abraham professed the belief in the one God, Jewish distinctiveness has earned admiration but has also brought with it oppression. Although we are the bearers of Torah and are the mother religion to Christianity and Islam, history is replete with those whose envy turned to fear and hatred. These most powerful empires, including the Greeks, have sought to swallow us into their cultures. Yet, Jews have survived the desecration wrought by Antiochus IV, overcome the Roman destruction of the Second Temple, withstood the Crusades, Inquisition, pogroms, and the aim of Arab armies to push the Jews of Israel into the sea. In our own time, six million Jews perished in the gas chambers and concentration camps of Nazi Germany. The soul of the Jewish People flickered but did not extinguish. The endurance of Jews and the tenacity of their convictions were rekindled in the establishment of the State of Israel. It is therefore appropriate to dedicate this candle to the memory of the six million Jews murdered in the Holocaust.

"Hanukkah Home Seder" Activities

Activity One

The Diary of Anne Frank or poems from I Never Saw Another Butterfly can serve as good sources for this evening's theme. Reprinted below are excerpts from these books.

Selection from *The Diary of Anne Frank*

Monday, December 7, 1942

Dear Kitty,

Hanukkah and St. Nicholas Day came almost together this year - just one day's difference. We didn't make much fuss about Hanukkah: we just gave each other a few little presents and then we had the candles. Because of the shortage of candles we only had them alight for ten minutes, but it is all right as long as you have the song. Mr. Van Daan has made a wooden candlestick, so that too was all properly arranged.

Saturday, the evening of St. Nicholas Day, was much more fun. Miep and Elli had made us very inquisitive by whispering all the time with Daddy, so naturally we guessed something was on.

And so it was. At eight o'clock we all filed down the wooden staircase through the passage in pitch-darkness (it made me shudder and wish that I was safely upstairs again) into the little dark room. There, as there are no windows, we are able to turn on a light. When that was done, Daddy opened the big cupboard. "Oh! How lovely," we all cried. A large basket decorated with St. Nicholas paper stood in the corner and on top there was a mask of Black Peter.

We quickly took the basket upstairs with us. There was a nice little present for everyone, with a suitable poem attached. I got a doll, whose skirt is a bag for odds and ends; Daddy got book ends, and so on.. In any case it was a nice idea and as none of us had ever celebrated St. Nicholas, it was a good way of starting.

Yours, Anne

Poem from I Never Saw Another Butterfly

(I Never Saw Another Butterfly is a collection of poems and pictures from children who were Holocaust victims. Each poem and picture reflects the emotions, conditions and courage of innocent children between the ages of 7 to 12. As you read these poems try to imagine what these children were experiencing and what was on their minds as they attempted to communicate their thoughts and feelings through poetry and drawings.)

THE BUTTERFLY

*The last, the very last,
So richly, brightly, dazzlingly yellow.
Perhaps if the sun's tears would sing
against a white stone...*

*Such, such a yellow
It carries lightly 'way up high.
It went away I'm sure because it wished to
kiss the world goodbye.*

*For seven weeks I've lived in here,
Pinned up inside this ghetto
But I have found my people here.
The dandelions call to me
And the white chestnut candles in the court.
Only I never saw another butterfly.*

*That butterfly was the last one.
Butterflies don't live in here,
In the ghetto.*

Pavel Friedmann, June 4, 1942

Activity Two

Visit the Holocaust Memorial at the JCC and commit yourself to learn more about the destruction of European Jewry and the evils of hatred and intolerance.

Activity Three

Consider Yad Vashem in Israel as a possible recipient for *tzedakah*.

Yad Vashem is a memorial to the six million Holocaust victims in Jerusalem, Israel. Yad Vashem is not only a museum containing pictures, remnants, and replicas, but Yad Vashem as an organization works to provide educational materials; articles, books, films, etc., as a constant reminder and educational vehicle for the study of the World War II Holocaust. Your contribution will aid Yad Vashem in its efforts to educate the world's people about the Holocaust.

Address: Yad Vashem
P. O. Box 3477
Jerusalem, ISRAEL

HANUKKAH QUIZ #6

1. What is the origin of the words, "Mi Ladonai Elai," "whoever is on God's side, to me?"
2. "Mi Kamocha Baelim Adonai? ("who is like You, among the mighty, O Lord?") What do these words have to do with Hanukkah?
3. What do these two have in common: Hanukkah and Eleazar?

(You can find the answers in the back of the "Hanukkah Home Seder")

SEVENTH NIGHT OF HANUKKAH

"LOVE"

*You shall not take vengeance or bear a grudge against
your kinsfolk. Love your neighbor as yourself:*

I am the Lord.

(Leviticus 19:18)

The feeling of love is one of the most powerful of human emotions. When it is channeled toward enhancing a relationship, love serves to establish mutual concern and self-respect among individuals or groups. But when love represents only a unilateral expression of commitment, hurt and destruction of a person's dignity often results. The word *ahavah* in Hebrew is translated as "love," although in only a few instances in the Torah is it associated with marital love. More often *ahavah* refers to non-romantic friendships such as love of family, of goodness, of the neighbor and the stranger. These relationships are fundamentally characterized by reciprocity of caring expressed through commitment and action. In the *siddur* (prayerbook), *ahavah* conveys God's love for the people of Israel in the form of granting mercy, choosing the patriarchs and matriarchs, and through the revelation of Torah.

The holiday of Hanukkah reminds us of the struggle to attain freedom as the context in which love find its fullest expression. Families can be free to nurture and raise their children according to their values and perspectives about the meaning of Jewish tradition. Synagogues and Jewish communities can be organized out of a desire for spiritual, cultural, and intellectual fulfilment rather than in response to external threats to Jewish survival. In the midst of a free society, the Jew can widen the focus of love to encompass a love of the neighbour and stranger. Understandably, the nature of love between husband and wife, among relatives, and within the community can sustain and enhance our lives as we seek to balance reason and romance, idealism and pragmatism, independence and belonging.

Beth Tzedec Congregation places great significance on creating a warm and caring setting for the practice of Jewish customs and holidays. Our commitment to participatory worship, viewing each member as a student and a teacher, and our passion for compassion all reflect our goal of building a community of people who truly care about each other.

"Hanukkah Home Seder" Activities

Activity One

This is an ideal evening to invite members of your extended family (relatives or close friends) for a Hanukkah dinner and party. Ideas for Hanukkah songs and games to accompany the festivities can be obtained from Beth Tzedec Congregation or the Council for Jewish Education.

Activity Two

Begin a "family tree" and Jewish genealogy project. Complete the "family tree" by including Hebrew names, vital dates and statistics, countries of birth, personal histories, etc. For reference, consult Finding Our Fathers: A Guidebook to Jewish Genealogy, by Dan Rottenberg, Random House, 1977. There are also several good Jewish genealogy software programs that can make this project fun. Contact Rabbi Osadchey about them.

Activity Three

Select one of the following topics for a family discussion:

- a. What are the qualities that are essential for a loving relationship (e.g., trust, honesty, respect)?
- b. What are the strengths and weaknesses of the modern American family? Do these also hold true for Jewish families?
- c. Can love be sustained and marriage successfully built without a common religious and moral foundation? Will general humanistic values suffice (honesty, justice, goodness, etc.)?

Activity Four

For a *tzedakah* project, consider contributing to and/or volunteering your services to:

- a. The Beth Tzedec Caring Committee (Bobbie Osadchey at 403-719-5755)
- b. Jewish Family Services (Karen Greenberg at 403-287-3510)

HANUKKAH QUIZ #7

1. What other famous Jewish woman is connected with Hanukkah: (a) Judith, (b) Peninah, (c) Esther, (d) Deborah.
2. True or false: The Books of the Maccabees and the Book of Judith are found in the Hebrew Bible.
3. What is the name of the special prayer recited at Hanukkah?
4. What had the Syrian Greeks done to the Holy Temple in Jerusalem?
(You will find the answers in the back of the "Hanukkah Home Seder")

EIGHTH NIGHT OF HANUKKAH

"SHABBAT PEACE"

"The people Israel shall observe Shabbat, to maintain it as an everlasting covenant through all generations. It is a sign between Me and the people Israel for all time, that in six days the Lord made the heavens and the earth, and on the seventh day He ceased from work and rested."

(Exodus 31:16-17)

The Shabbat is one of Judaism's most extraordinary contributions to civilization. It has profoundly influenced the concept of social justice and human dignity for more than 3,000 years. The Fourth Commandment of the Decalogue placed the observance of the Shabbat as an enduring act of our commitment to the Torah's covenant with God. Through the rich Shabbat lore of custom and ceremony, prayer and literature, story and song unfolds the essence of Judaism. The imperative to cease work and turn to prayer, study and communal involvement directs our attention toward the themes of Creation, Revelation, and Redemption. The recognition of God as Creator and Sovereign of all life, as Source of Torah wisdom, and as the Guide of our destiny, permeates Jewish life and Jewish institutions. Through the tranquility of Shabbat, each individual is offered a taste of that time when justice and freedom will reign upon the earth. As Hanukkah coincides with Shabbat, may the glow of Shabbat peace rekindle the hope of the oppressed that they receive the privilege of freedom speedily in our day.

The celebration of Shabbat is the highlight of Beth Tzedec Congregation's weekly calendar. It is a time for prayer and meditation, relaxation and family harmony, and to deepen our friendships with other members. It is a time to gather, to eat, and to socialize and thereby strengthen the bonds of community.

"Hanukkah Home Seder" Activities

Activity One

Use one of the three following selections as the basis of a dinner conversation about the significance of the Shabbat.

From The Meaning of God in the Jewish Religion, by Mordecai M. Kaplan

An artist cannot be continually wielding his brush; he must stop at times in his painting to freshen his vision of the object, the meaning of which he wished to express on his canvas. Living is also an art. We dare not become absorbed in the technical processes and lose our consciousness of its general plan. The Sabbath represents the moment when we pause in our brushwork to renew our vision of this object. Having done so we take ourselves to our painting with clarified vision and renewed energy.

This applies alike to the individual and to the community. For the individual, the Sabbath becomes thereby an instrument of personal salvation and, for the community, an instrument of social salvation.

From The Sabbath, by Abraham Joshua Heschel

The Bible is more concerned with time than with space. It sees the world in the dimension of time. It pays more attention to generations, to events, than to countries, to things; it is more concerned with history than with geography. To understand the teaching of the Bible, one must accept its premise that time has a meaning which is at least equal to that of space; that time has a significance and sovereignty of its own.

One of the most distinguished words in the Bible is the word "kadosh" or "holy," a word which more than any other is representative of the mystery and majesty of the divine. Now what was the first holy object in the history of the world? Was it a mountain? Was it an altar?

It is, indeed, a unique occasion at which the distinguished word kadosh is used for the first time: in the book of Genesis at the end of the story of creation. How extremely significant is the fact that it is applied to time: "And God blessed the seventh day and made it holy" (Genesis 2:3). There is no reference in the record of creation to any object in space that would be endowed with the quality of holiness.

This is a radical departure from accustomed religious thinking. The mythical mind would expect that, after heaven and earth have been established, God would create a holy place -- a holy mountain or holy spring -- whereupon a sanctuary is to be established. Yet it seems as if to the Bible it is holiness in time, the Sabbath which comes first.

The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things and space; on the Sabbath we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the world of creation to the creation of the world.

Six days a week we wrestle with the world, wringing profit from the earth; on the Sabbath, we especially care for the seed of eternity planted in the soul. The world has our hands, but the soul belongs to Someone Else. Six days a week we try to dominate the world, on the seventh day we try to dominate the self...

To set apart a day a week...a day on which we would not use the instrument, so easily turned into weapons of destruction, a day for being with ourselves...a day on which we stop worshipping the idols of technical civilization, a day on which we use no money, a day of armistice in the economic struggle with our fellow man and the forces of nature...is there any institution that holds out a greater hope for man's progress than the Sabbath?

From Shabbat as Protest, by Rabbi W. Gunther Plaut

If the day is to have any dignity and significance, it must confront one of modern man's greatest curses, which is his internal and external unrest. This unrest arises from two principal sources: one, that he leads a life without goals and second, that he is involved in competition without end.

Shabbat is potentially an enormous relief from, and a protest against, these basic causes of unrest. Once a week it provides us with an opportunity to think about who we are; to deal not with the whatness of life, but the who-ness; not with things, but with persons; with creation and our part in it; with society and its needs; with ourselves as individuals and yet as social beings. If nothing happens to us during the Shabbat experience except an enlarging of our vision, we will have gained a new perspective of life's meaning and will have diminished our sense of unrest. That will be Shabbat rest in the sense required in our times: a protest against a life lived without goals.

Shabbat should be a surcease from and a protest against all forms of competition, even when they come in attractive packages marked self-advancement or self-improvement. I view the Sabbath in this respect as a "useless" day. We must once again understand that doing nothing, being silent and open to the world, letting things happen inside, can be as important than, at we commonly call useful. Let there be some special time during the week when we do for the sake of doing, when we love the trivia and, in fact, simply love; when we do for others rather than ourselves and thus provide a counter-balance for the weight of endless competition that burdens our every day.

Activity Two

Involve the entire family in Shabbat preparation activities. Consult the Jewish Catalogue for suggestions.

Activity Three

Initiate the custom of having a D'var Torah prior to or during the Shabbat meal. The purpose of a D'var Torah is to present an overview of the Shabbat Torah reading (the specific book, chapter and verses are listed on most Jewish calendars) as well as to stimulate discussion of some of its teachings.

Activity Four

Plan for the entire family to attend Shabbat services at the synagogue in celebration of Hanukkah.

Activity Five

Shabbat afternoon is the appropriate time to engage in the study of "Pirkei Avot" (Chapters of the Fathers), a collection of ethical maxims from the rabbis of the Mishnaic period (2nd century). It can be found in back of the *siddur*

HANUKKAH PUZZLERS

Just before the first night of Hanukkah, Mrs. Fine asked her neighbor, "How old are all your children?"

"Well, the neighbor answered, "since Jonathan was born, we have celebrated 8 days of Hanukkah. Since Susan was born, we have celebrated 32 days of Hanukkah. Since Hillel was born, we have celebrated 50 days of Hanukkah."

How old are all the children? Which child will have a birthday soon? When? How many days of Hanukkah have been celebrated since you were born?

Noam spun the *dreidel*. It stopped. But before he could see what letter was showing, Debbie picked it up.

"Wait," Noam yelled. "What did I get?"

"It was either a *shin* or a *nun* or a *gimmel*," Jay told him.

"I didn't see," Karen said.

"Well," Hillel said, "It was either a *gimmel*, or a *heh* or a *nun*."

"Don't get so excited," Debbie told him. "It was a *gimmel*."

What was it?

If a *shammes* and the right number of candles are lit each night of Hanukkah and allowed to burn down completely, how many candles are needed for the menorah for the full Hanukkah celebration?

Father, Mother, Sam and Sara fried 1-1/2 dozen potato latkes. Sam ate 1/3 of the latkes; Father, Mother and Sara equally divided the rest. How many latkes did each person eat?

The Maccabee Family made one potato latke on the first night of Hanukkah. On the second night they made twice as many. On each succeeding night they doubled the number of latkes they had made the night before. How many latkes did the Maccabee Family make on the last night of Hanukkah?

ANSWERS TO THE HANUKKAH QUIZZES

QUIZ #1

1. Kislev (the exact date is 25 Kislev)
2. Dedication. Since however, the Holy Temple in Jerusalem had been dedicated many years before the time of the Maccabees, they are said to have rededicated it. Hence, Hanukkah is often referred to as the Holiday of Benediction. Hanukkah is also used in the Hebrew phrase equivalent of our English "housewarming". Hanukkat Habayit, literally, is a dedication of the home.
3. Hag HaOrot or Hag Urin- the Feast of Lights (or illumination).

QUIZ #2

1. Judah Maccabee and the Elders of Israel
2. The Shamash
3. To a miracle that occurred during the rededication of the Temple by Judah Maccabee and his warriors. When the Eternal Lamp (Ner Tamid) was to be lit, there was only one cruse of oil sufficient for only one day. A miracle occurred as the oil lasted for eight days- long enough for fresh oil to be prepared.

QUIZ #3

1. Shabbat candles are for enjoyment, for light, for our benefit and use. Hanukkah candles are only for publicizing the miracle. In "Ha Nerot Hallalu" we say, "...we are not permitted to make any use of them."
2. Nes Gadol Hayah Sham- A great miracle happened there.
3. a) Jews who accepted Greek culture and imitated the Greek way of life

QUIZ #4

1. The numbers of the driedel: Gimmel=3; Hay=5; Nun=50; Shin=300
2. c) Epiphanes, "the illustrious." Jewish punsters called him Epimanes, the "madman."
3. Mattathias and his five sons.

QUIZ #5

1. Josephus does not belong. He was a Jewish historian for the Romans. The others were the four sons of Mattathias.
2. Modin, a village northwest of Jerusalem in the foothills of Judea.
3. "Mi L'Adonai Elai"-- Whoever is on the side of God, follow me!

QUIZ #6

1. Moses used them to rally those faithful to the Lord against the Golden Calf (Exodus 32:26)
2. Moses first uttered them after the miracle at the Red Sea. They were used as the inscription on Judah Maccabee's banner. The initial letters in this Hebrew verse make up the words, MKBI-Maccabee. Some, however, derive the name "Maccabee" from the Hebrew word for "hammer."
3. They were both martyrs for their religion. Hannah was the heroic woman who was willing to see her seven sons killed rather than worship idols. Eleazar was an old man who would not heed the tyrant king's demand and was therefore put to death.

QUIZ #7

1. a) Judith
2. False. They are found in the literary collection known as the Apocrypha--books written by Jews during the days of the Second Temple. They were not accepted as Sacred Scripture (the Tanach) by the Jews but were considered to be holy by many Christians.
3. "Al HaNissim." Hallel is also recited.
4. It was converted into a sanctuary of Jupiter the Olympian, and a statue of the god was set up on the altar. Heathen sacrifices were offered on the altar; the Temple was filled with riots and reveling; swine's blood was poured on the altar.

RECIPES FROM “OUTRAGEOUS LATKES”

CAJUN SWEET POTATO LATKES

Yield: 14-18 latkes

Ingredients

- 2 pounds (about 3 large) sweet potatoes, peeled
- 3 large eggs
- 2 tblsp plus 1 tsp of Cajun spice blend
- 1/3 cup chopped cilantro
- peanut oil
- sour cream

GUACAMOLE LATKES

Yield: 14-18 latkes

Ingredients

2 pounds Yukon Gold potatoes, unpeeled
 2 large eggs
 2 tsp sea salt
 3 avocados, peeled, pit removed
 1/2 large red onion, minced
 2 small jalapeno peppers, seeded, and finely chopped
 1 1/2 cans black beans, drained and rinsed
 Peanut oil
 salsa

APPLE SALSA

Yield: 2 3/4 cups

Ingredients:

2 8oz	Fuji apples, peeled, cored, and diced
1 8oz	Granny Smith apple, peeled, cored, and diced
1/2 cup	very coarsely chopped fresh cilantro
3 tblsp	honey
2 tblsp	fresh lime juice
1/2 tsp	ground cinnamon

Tex-Mex Latkes

Yield: 24 mini-latkes

Ingredients:

	vegetable oil for frying
2 large	eggs separated
½ cup	finely chopped onions
2	garlic cloves, minced
1 cup	Corn
2	green onions chopped
1 tsp	ground cumin
1 tsp	finely chopped dill

3 tbl	finely chopped red pepper
3 tbl	finely chopped green pepper
1 tbl	grated fresh ginger
1 tsp	fresh cilantro
½ tsp	baking powder
½ cup	Flour
½ tsp	Pepper to taste
1 tsp	Salt to taste

Directions:

1. Mix together all ingredients except egg whites and oil.
2. Beat whites at high speed with electric mixer until stiff and fold into corn mixture
3. Heat oil in large skillet and spoon batter by tablespoons into oil.
4. Fry until golden brown on each side and drain on paper towels.
5. Serve with Caliente Sour Cream.

Recipe for Caliente Sour Cream

Ingredients:

1 cup	sour cream
½ tsp	garlic powder
½ tsp	chile powder
¼ tsp	ground cumin
¼ tsp	white pepper to taste
¼ tsp	salt to taste

Combine all ingredients.