

בס"ד

HAPPY CHANUKAH

FROM LEYTONSTONE AND WANSTEAD SYNAGOGUE

18th - 26th DEC 2022

MUSIC

TALKS

HOT DRINKS &
DOUGHNUTS

MENORAH LIGHTING
18th DEC - 5:30pm



WWW.LAWSYNAGOGUE.ORG/CHANUKAH 07434 631948

ABOUT US

Leytonstone and Wanstead Synagogue was established in 1932 at 14 Drayton Road, Leytonstone E11 4AR and is affiliated to the Federation of Synagogues. The Synagogue stemmed from a Minyan started around 1924 in the home of Mr and Mrs Harris Schneider at 15 Preston Road. The current Synagogue building in Fillebrook Road was opened in 1954.

In 2019, as part of the London Borough of Culture, Leytonstone and Wanstead Synagogue was awarded a Make it Local grant from Waltham Forest to build and light Leytonstone's first ever public menorah. That year we celebrated Chanukah with over 250 people who, together with the Mayor of Waltham Forest and various local dignitaries, enjoyed doughnuts, hot chocolate and live music from Menasche and the Shulhoppers.



In 2020 we celebrated Chanukah mostly over Zoom with an eight-day programme of events, featuring talks from eminent speakers, rousing music from She'Koyokh and Menasche & the Shulhoppers, and a truly international online Havdalah from the Travelling Chassidim. Social distancing rules may have prevented us coming together in public, but still the Leytonstone Menorah shone brightly opposite the Leytonstone tube station.



Last year we gathered together again on the eighth night of Chanukah for a joyous public Menorah lighting. As well as the traditional food and drinks, the crowd of over 250 enjoyed instrumental music from Ilana Cravitz' Freylekh Klezmer Dance Band, Itzik Kohn's inspiring chazzanot, and stories and droshas from various guest speakers.

This year we will again be celebrating with a public Menorah lighting but this time on the first night of Chanukah. We look forward to the foot tapping groove of Yossi Davidovich's London Klezmer Band, some Chanukah Stories and, of course, more doughnuts, latkes and hot chocolate. We hope to see you there!

Images from top:

Mayor of Waltham Forest, the late Chris Robbins CBE, with Rev Menasche Scharf, 2019

The Leytonstone Menorah eighth night, 2021

Cllr Elizabeth Baptiste, Mayor of Waltham Forest 2021



A CHANUKAH MESSAGE FROM RABBI YITZCHOK AUSTIN



The Gemorah Shabbos (21b) asks - What is the miracle of Chanukah?

When the Greeks entered the Temple (c. 200 BCE) they defiled it, including the oil that was used for lighting the Menorah. When the Chashmonaim (Hasmoneans) defeated the Greek army, they entered the Temple to re-dedicate it. They found just one jug of oil that was intact with the seal of the High Priest. Instead of lasting for one day, this single jug of oil lasted for eight days. And so the following year the Rabbis fixed this date as the festival of Chanukah.

We see from this story that the miracle of Chanukah comes from finding this one jug of pure oil, and not the miraculous defeat of the Greek army. This is why we commemorate Chanukah every year by lighting the Menorah. The truth is, the battle against the Greeks was a necessary part of the story;

otherwise the Temple would not have needed to be re-dedicated. However, this miracle takes second place and is barely mentioned in comparison to the jug of oil and the kindling of the Menorah.

From this, we can see that Chanukah is a spiritual festival. Compared to sound and smell, light is by far the more sublime sense, and often less easily noticed. For this reason, spiritual matters tend to be compared to light. This is also why the spiritual salvation that happened on Chanukah is connected to the miraculous jug of oil. This is not coincidental, nor secondary, but the whole point of the festival.

Chanukah can give us a profound spiritual energy to illuminate ourselves and our environment. Although most of the mitzvahs which we do today involve material objects, these objects are simply a means by which to reach for a higher spiritual goal, and to reveal our true inner self.

The message of Chanukah this year is more important than ever. We live in challenging times, when the news and media are generally full of gloom. Lighting the Menorah lifts us up and gives us hope for the future, for a time when things will again be bright.

With best wishes for a happy Chanukah.

Rabbi Yitzchok Austin

Bio: Rabbi Yitzchok Austin and his family have dedicated 25 years to Nelson Street, the last surviving synagogue in the old East End. Since Rosh Hashanah 2020/5781, Rabbi Austin has taken the position of Rabbi of Leytonstone and Wanstead Synagogue.

THE LONDON KLEZMER BAND

We are so excited to have the London Klezmer Band play at our Public Menorah lighting event this year on the first night of Chanukah. Yossi Davidovitch, the leader of the band, answers some of our questions:

Yossi, how did you get into playing music?

I grew up in North Israel in the countryside, mainly playing for myself as a keyboardist and guitarist, as well as other musical instruments. I always loved the flute and clarinet, as with these instruments that you have to blow, it feels like you're putting the soul into it. So, although I was quite a successful keyboardist in Israel, I changed to the clarinet.

How did the band get together?

I would often play the clarinet just for myself, for example in forests, and it would be a kind of meditation for me. So when I came to London in 2008, I would go to Hampstead Heath, where it is green with fields and forests and I could find a nice corner just to play for myself.

One time as I started playing, someone came towards me and presented himself as Josh Middleton, an accordionist who had just played a gig nearby and had come to Hampstead Heath to find some peace and a quiet atmosphere. So, we started chatting and playing together there, and that was the first click, the first birth of the London Klezmer Band. Later down the line we found the violinist Mr Piotr Jordan, an expert violin teacher who also enjoys playing Klezmer.

We really hope you get to enjoy the Wanstead Flats whilst you're in East London but why Klezmer music?

I would say that the special thing with Klezmer is the fact it was played in Eastern Europe by mainly Romani and Jewish people who suffered very similar experiences of exile. The basis of Klezmer music is the pronounced changes between minor and major keys, from sadness to happiness, symbolising the journeys which those people experienced, especially during that time. This is why I connect so strongly to this, because it is such a special area in Folk Music, such a pure, authentic and soulful kind of music. I particularly feel that violin, accordion and clarinet make a winning combination, but we do sometimes add drums, guitar and double bass.

“

*I would go to
Hampstead Heath,
where it is green
with fields and
forests*

”



You must have some good stories!

Let me tell you a story about a chuppah, where there was a band and a singer and many many guests. It was very crowded, and as is traditional it was outside with the chuppah under the sky. Suddenly the rain started pouring and everyone but everyone, including the keyboardist and the sound guy who managed to cover the sound system just in time, everyone just ran away.

Only the Chatan and Callah didn't know what to do and stayed standing there under the chuppah, where they were kind of under cover. We, a Klezmer band who mainly plays acoustically without amplification, went over to the Chatan and Callah and played for them in the rain for maybe ten minutes. We think we made their day as they waited there, and as people slowly returned to the area of the chuppah.

Have you ever thought of playing more contemporary styles?

From time to time we do get asked to combine some Klezmer and some pop, but my players simply refuse to even listen to this music in case it harms the authenticity of their Klezmer playing. We feel it is like a mission, to bring the value of Klezmer's authenticity into our present time. We feel that to play Klezmer with real instruments is to really play something pure, and that it is something that people can really appreciate by itself. You can see the smiles on people's faces. It makes us happy too.

You can contact the London Klezmer band on 07795 658858

Chanukah Cheesy Latkes

Did you know? Besides the oily food that we eat to remember the miracle of Chanukah, there is also a minhag (custom) to eat milky food because of the story of Yehudit. Using her wits, some goats cheese, bread, wine and lots of courage, Yehudit saved the people of Bethulia from starvation and slaughter by a ruthless army.

A Recipe from Rebbetzin Yehudit Austin

3 eggs

1 cup of milk

1 cup cottage cheese, drained

1.5 cups of flour

1tsp.baking powder

Half tsp Salt

5tbsp. Sugar

1tsp vanilla extract

Half cup of oil for frying



Method

- Place all ingredients except oil together in a large bowl. Mix until smooth
- Heat half a cup of oil in a frying pan
- Using a large spoon, drop the batter into hot oil.
- Fry 2 to 3min on each side until lightly browned.
- Continue until the batter is used up, adding oil when necessary.
- The Latkes may be served topped with sour cream, applesauce or maple syrup
- Bon appetit!!
- Chanukah Sameach!!!!



When to Light Your Menorah

The Chanukah candles should be lit as soon as possible after nightfall, except on Friday night when they should be lit immediately before lighting the Shabbat candles.



1st Night
Sunday 18th
December



2nd Night
Monday 19th
December



3rd Night
Tuesday 20th
December



4th Night
Wednesday 21st
December



5th Night
Thursday 22nd
December



6th Night
Friday 23rd
December



7th Night
Saturday 24th
December



8th Night
Sunday 25th
December

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CHANUKAH BLESSINGS

First Blessing:

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה

Ba-ruch A-tah Hashem E-lo-ke-nu Me-lech ha-olam a-sher ki-de-sha-nu be-mitz-vo-tav ve-tzi-va-nu le-had-nik ner shel Cha-nu-kah.

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

Second Blessing:

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ
בַּיָּמִים הָהֵם בְּזֶמַן הַזֶּה

Ba-ruch A-tah Hashem E-lo-ke-nu Me-lech Ha-olam she-a-sa ni-sim la-avote-nu ba-ya-mim ha-hem bi-zman ha-zeh.

Blessed are You, Lord our G d, King of the universe, who performed miracles for our forefathers in those days, at this time.

Third blessing, recited on the first night (or the first time lighting this Chanukah):

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיָּמָנוּ
וְהַגִּיעָנוּ לְזֶמַן הַזֶּה

Ba-ruch A-tah Hashem E-lo-ke-nu Me-lech Ha-olam she-heche-ya-nu ve-ki-yi-ma-nu ve-higi-a-nu luz-man ha-zeh.

Blessed are You, Lord our G d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

HA'NEYROT HALALU

הַנֵּרוֹת הֵלְלוּ אֲנַחְנוּ מַדְלִיקִין, עַל הַנִּסִּים וְעַל הַתְּשׁוּעוֹת
וְעַל הַנִּפְלְאוֹת, שְׁעָשִׂיתָ לְאַבוֹתֵינוּ, עַל יְדֵי כֹהֲנֶיךָ
הַקְדוֹשִׁים. וְכָל שְׁמוֹנַת יָמֵי חֲנֻכָּה, הַנֵּרוֹת הֵלְלוּ קֹדֶשׁ,
וְאֵין לָנוּ רִשׁוּת לְהַשְׁתַּמֵּשׁ בָּהֶם, אֶלָּא לְרְאוֹתָם בְּלִבָּד,
כְּדֵי לְהוֹדוֹת לְשִׁמְךָ, עַל נִסֶּיךָ וְעַל יְשׁוּעָתְךָ וְעַל
נִפְלְאוֹתֶיךָ:

Hanairot Halau anachnu madlikin; al hanisim ve'al ha-teshuot ve'al ha-niflaot; sheh-asita la'avoteinu, al-y'day cohanecha ha-kedoshim. Ve-chol sheh-monat ye-may Chanukah; hanairot halalu kodesh; ve'ayn lah-nu reshut lehistamiash ba-hem el'ah lir-otam bil-vad; ke-day le-hodot le-shimcha al nis-eh-cha ve'al ye'shu'ateh-cha ve'al nif-lehot-echa.

THESE LIGHTS WE KINDLE

These lights we kindle for the miracles and the wonders and the salvations and the victories that You performed for our ancestors in their day at this season, through Your holy priests and in every generation of Your people, through all who have kindled lights of inspiration, hope, and peace. All eight days of Chanukah, these candles are holy. We are not permitted to use their light, but only to look at them and to appreciate and to praise Your great name for Your miracles, Your wonders, and Your salvations.

MO'AZ TZUR

Ma-oz Tzur yesh-ooH-ati, le'cha
nah-eh le-shah-bay-ach; tikon
beit tefilati ve-sham todah ne-zah-
bay-ach; le-ait ta-chin mat-bay-
ach, mi-tzar ham-eh-nah-bay-
ach; az egmor be-shir mizmor,
chanu-kat ha-miz-bay-ach.

Ra-ot sahv-eh-ah naf-shi, be-
yagon ko-chi cha-lah; chay-ay
may-re-ru be-kooshi be-shibude
malchut eglah; uv-ya-do ha-ge-
dolah, ho-tzi et ha-seg-ula; chayl
par'o, ve-chol zah-ro, yar-eh-du
ke-even metz-ula.

Deh-vir kod-sho heh-vee-ah-nee;
ve-gam sham lo shah-ka-te-ti; u-
va noh-gais ve-hig-lah-nee ki zah-
rim ah-vad-eh-tee; ve'yayn rah-al
ma-sach-ti, ki-mat sheh-avarti;
kai-tz ba-vel Zeh-roo-ba-vel, le-
kaitz shiv'im noh-shah-tee.

Keh-rot koh-mat beh-rosh bi-kash
ah-ga-gi ben ha-meda-ah-ta; veh-
niy-ah-ta lo le-mok-aish
vega'av'ato nish-bah-tah; rosh ye-
mee-nee nih-say-tah ve'oh-yayv
sheh-moh ma-chee-tah; rov bah-
nav ve-kin-yah-nav al ha-aitz tah-
li-tah.

מְעוֹז צוּר יֵשׁ-וֹחַ-אֲתִי, לְךָ נִאֲחָה לְשִׁבְתִּי.
תִּכּוֹן בֵּית תְּפִלָּתִי, וְשָׁם תּוֹדָה נִזְבַּח.
לְעֵת תִּכְיִן מִטְבַּח מִצָּר הַמִּנְבַּח. אֲזִי
אֶגְמֹר, בְּשִׁיר מִזְמוֹר, חֲנֻכַּת הַמִּזְבֵּחַ.

רְעוֹת שְׂבָעָה נִפְשִׁי, בְּיָגוֹן כָּלָה.
חַיֵּי מָרְרוּ בְּקוֹשִׁי, בְּשִׁעְבוֹד מַלְכוּת
עֲגֻלָּה. וּבִידּוֹ הַגְּדוּלָּה, הוֹצִיא אֶת
הַסִּגְלָה. חֵיל פָּרְעָה, וְכָל זֹרְעוֹ
יָרְדוּ כְּאֶבֶן מִצִּוְלָה.

דְּבִיר קָדְשׁוֹ הִבִּיאֲנִי, וְגַם שָׁם לֹא
שָׁקַטְתִּי. וּבֹא נֹגֵשׁ וְהִגְלֵנִי, כִּי זָרִים
עֲבַדְתִּי. וַיֵּין רַעַל מִסִּכְתִּי, כְּמַעַט
שְׁעֲבַרְתִּי, קֶץ בָּבֶל, זִרְבָּבֶל, לְקֶץ
שְׂבָעִים נוֹשַׁעְתִּי.

כְּרוֹת קוֹמַת בְּרוֹשׁ בְּקֶשׁ, אֶגְגִּי בֶן
הַמֶּדְתָּא. וְנִהְיֵתָה לוֹ לְמוֹקֵשׁ, וְגִאֲוָתוֹ
נִשְׁבַּתָּה. רֹאשׁ יְמִינִי נִשְׂאָתָּ, וְאוֹיֵב
שְׁמוֹ מְחִיתָּ. רֹב בְּנָיו, וְקִנְיָנָיו, עַל הָעֵץ
תָּלִיתָ.

Yeh-vah-nim nik-betz-oo ah-ly az-
 aye bee-may chash-mah-nim; oo-
 fah-rehtzu choh-mot mig-dah-ly veh-
 ti-me-oo kol chash-mah-nim; oo-
 mee-noh-tar kan-kan-nim nah-ah-
 sah nais leh-shoh-shah-nim; beh-
 nay vee-na yeh-may sheh-monah,
 kah-veh-oo shir ur-nah-ah-nim.

יְהוָה נִקְבְּצוּ עָלַי, אֲזִי בִימֵי חַשְׁמָנִים
 וּפָרְצוּ חוֹמוֹת מִגְדָּלִי, וְטָמְאוּ כָּל
 הַשְּׂמָנִים. וּמְנוֹתַר קַנְקָנִים, נַעֲשֶׂה גַם
 לְשׂוֹשָׁנִים. בְּנֵי בִינָה, יְמֵי שְׂמוֹנָה,
 קָבְעוּ שִׁיר וּרְנָנִים.

ROCK OF AGES

Refuge, Rock of my salvation: to You it is a delight to give praise. Restore my House of prayer, so that there I may offer You thanksgiving. When You silence the loud-mouthed foe, then will I complete, with song and psalm, the altar's dedication.

Troubles sated my soul; my strength was spent with sorrow. They embittered my life with hardship, when I was enslaved under Egyptian rule. But God with His great power 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, but even there I found no rest. The oppressor came and exiled me, because I had served strange gods. I had drunk poisoned wine. I almost perished. Then Babylon fell, Zerubbabel came: within seventy years I was saved.

The Agagite, son of Hammedatha, sought to cut down the tall fir tree, But it became a trap to him, and his arrogance was brought to an end. You raised the head of the Benjaminite, and the enemy's name. You blotted out his many sons and his household You hanged on the gallows.

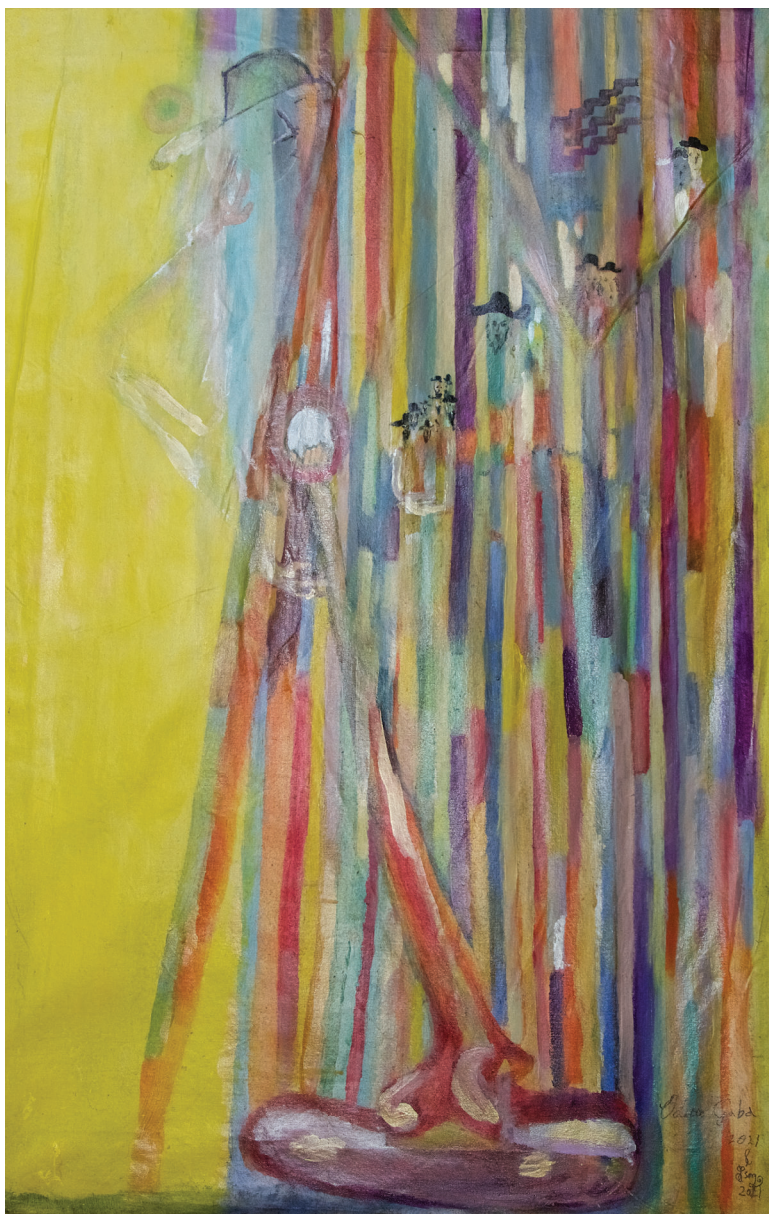
Then the Greeks gathered against me, in the days of Hasmoneans. They broke down the walls of my towers, and defiled all the oils. But from the last remaining flask, a miracle was wrought for Your beloved. Therefore the Sages ordained these eight days for song and praise.

CHANUKAH - THEN AND NOW

A Poem by Yakov Korner

Reds, greens, blues and whites
Candles burning for eight winter nights
My sister thought it was all for nerds
She sometimes liked to change the words:
“Mah-ohz tzoor yeh-shoo-ah-see
The cat’s in the cupboard but he can’t catch me”
To be truthful the donuts were not a real treat
Too much jam, too runny, too sticky, too sweet
I think only once grandma joined in with us
She gave me a red wind-up clockwork tin bus
The latkes so delicious I always wanted more
Those fleeting memories and so few I recall

I no longer use candles – it’s oil that I light
In small glass pots all at the same height
I’m careful to kindle from left towards right
I’m careful the flame burns half an hour at night
I think of the miracles that took place ‘in those days’
The few against many, our freedom to praise
The drop of pure oil within all our souls
One small little light can conquer all foes
And try to rekindle the excitement and joy
That I felt when I was such a young boy



Light at the End of the Tunnel by Odette Rosmarin Gaba



String Art - Chanukiah by Dovid Shaw

The Leytonstone Ko-op banner. The background is a rustic wooden texture. On the left is a red delivery van. In the center, there is a knotted challah, a bowl of soup with steam rising from it, and a menorah with lit candles. To the right of the menorah is a red seal that says "Supplying Kosher Groceries Locally". On the far right are three bottles of wine. The text "The Leytonstone Ko-op" is prominently displayed in the center, with the website "WWW.LAWSYNAGOGUE.ORG/KO-OP" below it. The Hebrew word "בס" is in the top right corner.

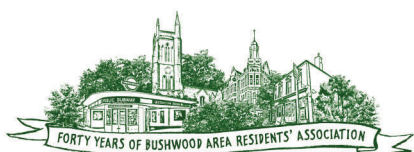
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Photo courtesy of Bernard Stern.

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We would like to thank the following people and organisations for their support in developing this year's Chanukah programme:

London Borough of Waltham Forest, with special thanks to Cllrs Clyde Loakes, Jenny Gray, Marie Pye and Rosalind Doré and Leader of the Council, Cllr Grace Williams.

Rabbi Yitzchock Austin and Yakov Korner of Chabad Lubavitch Stamford Hill. Rev Menasche Scharf and Chazzan Itzik Kohn of the Belz Community Stamford Hill

The Community Security Trust, BARA Residents Association, Woodberry Down and the London Klezmer Band

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