

CHANUKKAH

A-239

- I.**
- A) Two pieces sacred furniture in Temple play major roles - not as props but as protagonists, as stars - in the great J. drama of Chanukah.
- B) They are: the Menorah and the Altar, candelabrum & altar.
- C) Briefly: when Maccabees returned to the desecrated Temple some 2,120 yrs. ago, rededicated Menorah and relit Menorah. The dramatic miracle, which is the climax of this historical episode, relates to the Menorah and the oil.
- D) Both were focal points of the Jewish victory.
- E) Now while Menorah has remained popular insignia of Chanukah, having starred in the more dramatic role because of the miracle, while the role of the Altar is subdued in our celebrations, it is a fact that the revolt began because of the Altar. The Greek-Syrians and the Jewish traitors known as Hellenists, chose not the Menorah as their target - but the Altar. It is that which they desecrated & sought to eliminate from J. life.

- II.**
- A) Now lest anyone think I am quibbling, let me explain difference.
- B) 2 powerful symbols in all J. literature from Bible to Talmud, & equally significant for us in modern world.
- C) Menorah: integral part Chanukah, paramount in daily service. But chiefly famous for its BEAUTY. It was designed by the master craftsmen artists of all Israel. Its parts - The Menorah, the button blossom - have become by word of mouth that is genuinely beautiful. It lent dignity to the Temple courtyard, was gorgeous to behold in its majesty. Symbol of all beautified in J. life.

D)

12 SN; on other hand, was unprepossessing. Nothing to look at. Mere slab of stone with a surface of an inclined plane, where sacrifices were offered up. Nothing partic. attractive, but devious or pretty about it. But in its simplicity - it was the most important part of the Temple, and it was upon 12 SN that J. showered his devotion and his willingness to sacrifice.

12 SN, thus, is symbol of that which is so important in life, that J. willing to give his life for it.

- E) So that while 12 SN is that which embellishes J. life & makes it attractive, 12 SN is that which ennoble life, & makes it J., makes it meaningful & worth living.
- F) That sounds like paradox - yet it's true: 12 SN, place of self-sacrifice, makes life worth living. Only that which man ready to lay his life down for is really worth living for.
- G) Test it upon yourselves, & you will find the 12 SN & the 12 SN in your lives.

1. comfortable homes, good clothing, fine car - things that if we want, we reasonably we shouldn't - but who is willing to die for a better house or finer coat or higher-priced car? It is imp., but not crucial. This is the 12 SN, not the 12 SN.

2. safety of children, wife, parents - who will not give his life for them? - even if they are not particularly attractive or good-looking? This is the 12 SN & i.e., since there with giving dying to, they are what we live for - far more than for the clothes, houses & cars.

3 - (continued) but Radio meant when King said: 12 SN is the 12 SN is just a man would live for

H) That same test holds true in J. life - There is the צדק,
 & there is the משינה. The משינה makes life pleasant,
 the צדק makes it worthy; the משינה gives it form,
 but the צדק is its substance. In a crisis, the משינה
 can be given up - but the צדק never.

I) And that is why our ancestors fought the Maccabean
 Revolution. They were denied משינה, צדק, שלום ... they
 were told to declare לשון הרע ... they
 were asked to give up their peoplehood. That is worth
 something giving your life for. That is the צדק.

III)

A) Has often been said that difference bet. Hellenism & Hebraism,
 bet. Greek way-life & J. way-life is esthetics vs ethics, beauty
 vs. g-dliness.....

B) But that is only partly true. For Greeks had ethical thinkers
 & religious people, & Jews had artists, estheticians and
 people who were great musicians, sculptors, painters....

C) Distance lies, rather, in relative values: which more important?
 To Greek, answers is dear.... and to Jew is equally dear:
 the צדק is paramount.

D) So that משינה is an integral part J. life, but צדק
 transcends it in importance. Judaism wants to illuminate
 its message with color, with attractiveness, w. pleasures.
 But the message itself - the צדק - the values of ג-א+טוב
 & Israel - these are far weightier.

IV. Many gentiles have never understood this
DRIFTMEIER ARTICLE
(the Oracle of Springfield Congregationalist Nostradamus)
False prophet

V. A) But alas, it seems that many Jews not understand this either.

B) The Difference bet. Orthodoxy say 20-30 yrs. ago, Orth. today,
+ other "movements" - can be explained in terms of אשכנז + א"י.

1) Early Am. Orth. had א"י - built yeshivos, synagogues, supported chev. inst. in Israel. But, bec. of being suddenly transplanted new environment, unacquainted its esthetic tastes, failed to polish up its אשכנז

2) Two results: Reform - threw out א"י, used only אשכנז. Sabbath, trad. prayer, practice J. law, Torah - all became secondary or non-existent, & instead, beauty, pageantry, museum and a surface-dignity took its place. Kaplan - nothing with martyrdom. i.e. no more א"י.

3) Orth. today has inherited א"י, still keeps it central, but has retinked, polished up אשכנז. We remain true to Trad. to Halacha, & it is as colorful, as beautiful, dignified, attractive as rest. We have attempted to keep א"י

c) J. women have always understood this -
1) Jewish - need not elaborate - risked life in independence Israel - its right to practice Torah.

2) even women who, traitor to people recognized this. : "א"י
"א"י who are אשכנז, warned
when Greeks captured temple - אשכנז אשכנז אשכנז אשכנז
why only א"י? Bec. purchased that א"י,
not אשכנז, is the guarantee of survival.

- VI. A) I am delighted to see how J. women of Kodunsh ~~are~~ in reporting to our invitations, are showing similar insight.
- B) You who are here, & you who would like to be here, show that ~~1121N~~ is central: that the synagogue is your haven. Pray your most cherished ~~revitation~~ ^{helpment} you have ~~always~~ shall be our aid & ~~assistance~~ ^{helpment} in combining 1121N with 1121N.
- C) Those who have been coming regularly know of Kod's steadfast loyalty to guiding principles of Torah, and know as well ~~our~~ the dignity & decorum of our service.
- D) To you who are only recently joined in this sacred sorority of J. women, we extend a sincere & heartfelt welcome. Here in Kodunsh you will find the spirit of the 1121N, the sacrificial loyalty to what is authentic & genuine in J. life, which will be as a 1121N, lovely, attractive & pleasant to you.
- E) we ask you to join all of us, Jews & Jewesses & children, in the new 1121N, the new rededication of heart & soul & spirit to the victory of the Maccabees wherein 1121N & 1121N were rejoined in sanctity, in purity and in for eternity.
- F) May your devotion this Sabbath & every Sabbath be pleasing to God almighty so that as 2311 1121N 1121N 1121N, so may you, your families & all Israel be blessed w. long & healthy lives, & from the 1121N of old may the light of happiness & beauty always illuminate our lives, here & there.