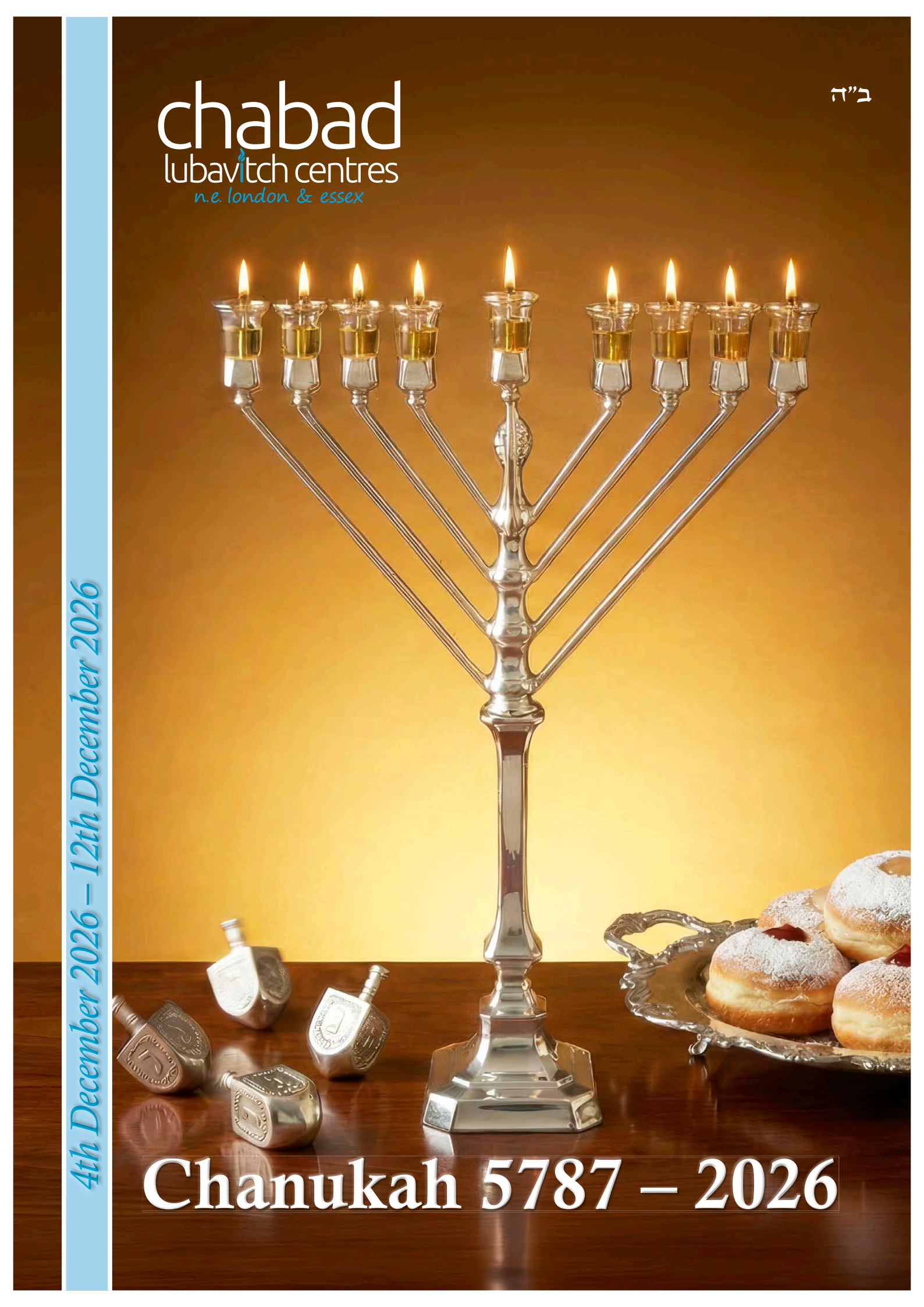
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Chanukah 5787 – 2026

4th December 2026 – 12th December 2026

A WORD OF WELCOME



Dear Friend,

A Light in the Darkness

This year, *Chanukah*, the eight-day "Festival of Lights", begins on the evening of Friday 4th December 2026, and ends on Saturday 12th December 2026.

Chanukah is celebrated by lighting the *Menorah* (candelabra) each night, and reciting special prayers each day. By lighting the *Menorah* at the doorway or window of our homes, we bring physical and spiritual light into the world.

The Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, encouraged world Jewry to publicise the miracle of *Chanukah* by lighting large outdoor *Menorahs* in public venues, spreading a message of light and peace even further.

Your Chanukah Guide

In the pages that follow, you can read about the upcoming Festival, and how to experience the joy of *Chanukah*, or visit **chabad.org/102911** for more information.

You will find guidance on how to light the *Menorah*, and which blessings to say, on page 8. You can also find the times of *Shabbat* on *Chanukah*, as well as the blessing for lighting *Shabbat* candles, on page 14. We've included times for cities across the United Kingdom, but if you don't see the times for your region, visit **chabad.org/6226** or scan the QR code to check the correct times for where you live.

Looking to the Future

Our greatest blessing is our unity with each other and with G-d, through our holy *Torah* and its laws, the *Mitzvot*. The ultimate goal of fulfilling the *Mitzvot* (commandments) of the *Torah* is to bring about an era of everlasting peace, goodness and unity for all humanity, with the coming of *Moshiach*, the Messiah, who descends from King David.

May we all light our *Chanukah Menorahs* with joy, and celebrate our roots and inheritance, our faith and—above all—our precious *Torah*.

On the back page are the details of our exciting *Chanukah* programme with ten public lighting ceremonies across Essex. We look forward to welcoming you with your family and friends at one or more of our public lightings.

With prayers for everlasting global peace and the ultimate Redemption of all mankind, Chabad N. E. London & Essex wishes you and your loved ones a very happy *Chanukah*.

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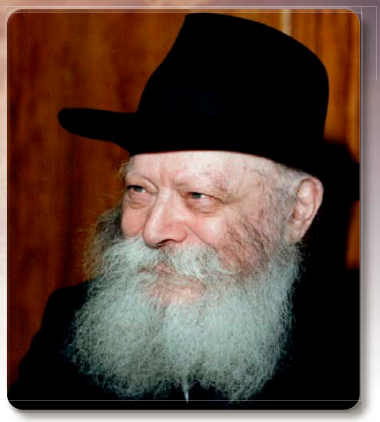
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Prayers & Torah Teachings are sacred – please treat this publication with care

A CHANUKAH MESSAGE

Illuminate

Based on a letter from the Lubavitcher Rebbe



A Miracle for the Ages

CHANUKAH, THE FESTIVAL OF Lights, recalls the victory, more than 2,200 years ago, of a militarily weak, yet spiritually strong, Jewish nation against the mighty forces of a ruthless enemy that had captured the Holy Land of Israel, and had threatened to engulf the land and its people in darkness.

This miraculous victory culminated in the rededication of the Sanctuary in Jerusalem, and the rekindling of the *Menorah*, which had been desecrated and extinguished by the enemy.

An Everlasting Light

Ever since, *Chanukah* has been celebrated annually during these eight days of *Chanukah*, in particular, by lighting the *Chanukah Menorah* as a symbol, and a message, of the triumph of freedom over oppression, spirit over matter, and light over darkness, no matter the odds.

It is a timely and reassuring message, because the forces of darkness are ever present. Moreover, the danger does not come exclusively from outside; it often lurks closer to home, with the erosion of time-honoured values or principles that are at the heart and foundation of society.

An Effective Response

Remember, though, that darkness is not chased away by weaponry, but rather by illumination. Our Sages said, "A little light expels a lot of darkness".

The *Chanukah* lights remind us, in a most obvious way, that illumination begins at home, within oneself and one's family, by increasing and intensifying the light of the *Torah* and *Mitzvot* in the everyday experience, just as the *Chanukah* lights are kindled



in ever-increasing number each evening, from day to day.

Light Begins at Home

However, although illumination begins at home, it does not stop there. The nature of light is that when kindling a light for one's own benefit, it also benefits whoever else is in the vicinity.

Indeed, the *Chanukah* lights are expressly meant to illuminate the "outside", symbolically alluding to the duty to also bring light to those who, for one reason or another, might still be walking in a spiritual "darkness". It is surely our duty and privilege to promote all the forces of light, both at home and beyond, and in a steadily growing measure.

Let us pray that the message of the *Chanukah* lights will illuminate the everyday life of everyone personally, and of society at large, for a brighter life in every respect, both materially and spiritually.

The Power of Each Individual

The Rebbe taught that every person possesses inherent goodness and has a unique role in our world. Developing and utilising one's potential benefits not only that individual, but the wider world, Jews and non-Jews alike. In the service of G-d, there is no difference between a man and a woman; the only difference is in how that service is expressed.

Why not scan these QR codes to learn about the Mitzvot that every man and woman can fulfil?

Learn about Tefillin:



The Rebbe encouraged all men, and boys over the age of *Barmitzvah*, to put on *Tefillin* every weekday. The Sages tell us that wearing *Tefillin* aligns the heart and mind, our emotions and our intellect, to the service of G-d.

Learn about Shabbat:



The Rebbe also encouraged all women and girls (from around the age of three) to light candles before *Shabbat* and Festivals. The Sages tell us that lighting *Shabbat* candles brings peace and a spiritual light to the world.

THE FESTIVAL OF
Chanukah

Kislev 5787 – December 2026



A Brief Overview

CHANUKAH CELEBRATES THE miraculous victory of the small army of Jewish fighters, called Maccabees, who stood courageously against the mighty Syrian-Greek Empire.

In the second century BCE, the Greeks had damaged the holy Temple in Jerusalem and oppressed the Jews. Following their courageous struggle to liberate the city from the mighty Greek empire, the Maccabees returned to the Temple. When they searched for the vials of oil with which they lit the seven-branched Temple *Menorah* (candelabra) each day, they could only find a single vial of pure oil, with its seal intact. This was enough oil to light the Temple *Menorah* for one day. However, the *Menorah* miraculously remained alight for eight days, until new supplies of oil arrived.

On *Chanukah*, we commemorate three miracles:

1. the few winning a battle against the many,
2. finding a single vial of pure oil,
3. the seven-branched Temple *Menorah* that burned for eight days instead of one.

To commemorate the miracle of the Temple *Menorah*, we light an eight-branched *Chanukah Menorah* each night, starting with a single candle on the first night, and adding an extra candle each night, until the *Menorah* has a full complement of candles on the eighth night.



PREPARING AND LIGHTING THE

Menorah

A Step-by-Step Guide



THE CHANUKAH LIGHTS CAN be made of candles or oil. We light the *Chanukah* lights on a *Menorah*, an eight-branched candelabra, with an extra 'helper candle' called the *Shamash*. The eight lights of the *Menorah* must be in a straight line, not with some lights higher than others.

If using an oil *Menorah*, we make sure that the oil cups hold enough oil to burn for the required time. This is at least thirty minutes after nightfall.

On Fridays, the *Menorah* must be lit ***before*** *Shabbat* begins. Therefore, whether using candles or oil, the lights should be able to remain alight for approximately ninety minutes (about thirty minutes after nightfall).

The Shamash

We use a 'helper candle', *Shamash*, to light the other lights. It is placed higher, lower or further forward than the other candles, on a ninth branch of the *Menorah*. Many people like to use a beeswax candle for the *Shamash*.

It is forbidden to make use of the *Chanukah* lights (even just to light *another* candle on the *Menorah*), so once we have lit the candles with the *Shamash*, we place it next to the other lights, in case a candle blows out and needs to be relit.

We cannot fulfil the Mitzvah with an electric Menorah.

Who Lights the Menorah

BOTH MEN AND WOMEN should take part in the *Menorah* lighting. In some families, only the head of the household lights the *Menorah*, while everyone else listens to the blessings and answers "*Amen*". In many families, all members of the household, including the children, light their own *Menorahs*.

It is important for everyone who is at home to be present and involved when the *Chanukah* miracle is celebrated.

Where to Light



We light the *Menorah* at home, or wherever we spend the night, if travelling out of town. We set up the *Menorah* in a central doorway, putting it on a small table near the doorpost, and opposite the *Mezuzah*. Ideally, the *Menorah* should be between 9½" and 31½" (24cm and 80cm) off the ground. Alternatively, if one's windows are less than 26¼' (8m) above street level, one can place the *Menorah* on the window ledge, facing outwards.

A Word on Safety

Ensure that the *Menorah* is on a sturdy, fireproof surface, out of reach of children or pets, and away from curtains and other flammable materials. Never leave a candle unattended, and make sure you have a working smoke alarm. Consider leaving a fire blanket or a portable fire extinguisher near the *Menorah*.

When to Light

We light the *Menorah* every night of *Chanukah*. Many communities light the *Menorah* shortly after sunset. Others wait to light until after nightfall. Either way, the *Menorah* should remain lit for at least thirty minutes after dark.

Enjoy the Menorah's Light

After lighting the *Menorah*, we put the *Shamash* "helper candle" in its place on the *Menorah*.

It is important to sit around the *Menorah* for about half an hour (except on Friday afternoons, when we must prepare for *Shabbat*).

During this special family time, we share *Chanukah* stories, perhaps play a game of *Dreidel*, and some people enjoy partaking in traditional *Chanukah* goodies, such as freshly fried *latkes* (potato pancakes) or doughnuts (see our recipe section on page 13).

Many families sing traditional *Chanukah* songs like *HaNeirot HaLalu* (see page 9) or *Maoz Tzur*.

Chanukah is also a time to give children "*Chanukah Gelt*" (pocket money), and many families also like to exchange gifts.





BLESSINGS WHEN LIGHTING THE Chanukah Menorah

1 FIRST BLESSING ON LIGHTING THE MENORAH

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר חֲנֻכָּה:

BARUCH ATAH A-DONAI E-LOHEINU MELECH HA-OLAM, ASHER KIDA-SHANU
BEMITZ-VOTAV VE-TZIVANU LE-HADLIK NER CHANUKAH.

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

2 SECOND BLESSING ON LIGHTING THE MENORAH

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ,
בַּיָּמִים הָהֵם בִּזְמַן הַזֶּה:

BARUCH ATAH A-DONAI E-LOHEINU MELECH HA-OLAM, SHE-ASSA NISSIM
LA-AVO-TEINU, BA-YAMIM HA-HEM, BIZMAN HA-ZEH.

Blessed are You, L-rd our G-d, King of the Universe, who performed miracles for our forefathers in those days, at this time.

3 EXTRA BLESSING ON THE FIRST DAY (OR OCCASION) THIS YEAR

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לִזְמַן הַזֶּה:

BARUCH ATAH A-DONAI E-LOHEINU MELECH HA-OLAM,
SHE-HEH-CHEH-YANU V-KEE-Y-MANU V-HI-GEE-ANU LIZMAN HA-ZEH.

Blessed are You, L-rd our G-d, King of the Universe, who has kept us alive, sustained us, and let us reach this time.



How to Light

1. On the first night, we set one candle to the far right of the *Menorah*. On the second night, we add a second light to the left of the first one, and add one light on each night of *Chanukah*, moving from right to left.
2. We gather everyone in the house next to the *Menorah*.
3. We light the *Shamash*, the helper candle, holding it in the right (or dominant) hand.
4. While standing, we recite the blessings (see page 8).
5. We light the candles, starting with the newest (furthest left) candle first, continuing from left to right. Candles are added from right-to-left when preparing the *Menorah*, but are lit from left-to-right.



HaNeirot HaLalu

HA'NEI'ROT HA'LA'LU A'NU MAD'LEE'KIN, AL HA'T'SHU'OT VE'AL HA'NISSIM VE'AL HA'NIF'LA'OT, SHEH'A'SEE'TA LA'A'VO'TEI'NU BA'YA'MIM HA'HEIM BIZ'MAN HA'ZEH, AL Y'DAY KO'HA'NE'CHA HA'K'DOSHIM, VE'CHOL SH'MONAT Y'MEI CHANUKAH HA'NEIROT HA'LA'LU KODESH HEIM, V'EIN LANU R'SHOOT L'HISHTA'MEISH BA'HEIN, EH'LA LIR'OTAN BIL'VAD, K'DAY L'HODOT U'L'HA'LEIL L'SHIMCHAH HA'GADOL, AL NI'SECHA V'AL NIF'L'OTECHA V'AL YE'SHU'O'TECHAH.



הַנֵּרוֹת הַלָּלוּ אֲנוּ מַדְלִיקִין, עַל הַתְּשׁוּעוֹת וְעַל הַנִּסִּים וְעַל הַנִּפְלָאוֹת, שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בִּזְמַן הַזֶּה, עַל־יְדֵי כֹּהֲנֶיךָ הַקְּדוֹשִׁים. וְכָל שְׁמֹנַת יְמֵי חֲנֻכָּה, הַנֵּרוֹת הַלָּלוּ קֹדֶשׁ הֵם. וְאֵין לָנוּ רְשׁוּת לְהִשְׁתַּמֵּשׁ בָּהֶן, אֶלָּא לִרְאוֹתָן בִּלְבָד, כְּדֵי לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל עַל־נִסֶּיךָ וְעַל־נִפְלְאוֹתֶיךָ וְעַל יְשׁוּעוֹתֶיךָ:

We kindle these lights for the salvation, miracles, and wonders that You performed for our forefathers, in those days at this time, through Your holy priests. For all eight days of *Chanukah*, these lights are sacred, and we may not make use of them; only look at them, in order to offer thanks and praise to Your great Name for Your miracles, Your wonders and for Your many acts of salvation.

THE STORY OF

Chanukah

Then & Now



ABOUT 2,200 YEARS AGO, Israel was under Syrian-Greek rule. Antiochus III, the King of Syria, went to war with Egypt over control of Israel, and annexed it to his empire. At first, he tolerated the Jews, but later taxed them heavily, to pay his own debts to the Romans. After he died, his son Seleucus IV oppressed the Jews even more.

At the same time, Judaism was facing a new enemy: the Hellenists, who had accepted idol-worship and Syrian values. They valued external beauty, while Judaism stressed truth and moral purity.

Yochanan, the High Priest, realised that Greek and Syrian influences would cause the erosion of authentic Judaism, and so he opposed any attempt to introduce new customs and practices.

Antiochus IV

Later, Seleucus was killed and his brother Antiochus IV reigned over Syria. He was a megalomaniac, who liked people to call him Epiphanes ("the gods' beloved one"), although the contemporary historian, Polybius, referred to him as Epimanes ("the madman").

Antiochus tried to instil a common faith and culture throughout his kingdom, and did not allow the Jews to have freedom of religious expression.

Antiochus deposed the High Priest, Yochanan, and replaced him with Yochanan's brother Joshua, who self-identified as Jason, a Greek name. Jason used his high office to erode Jewish practices by introducing Greek customs to the priesthood. Later, Menelaus replaced Jason and continued to spread the Hellenists' culture throughout the Land of Israel. Menelaus also murdered Yochanan, the former High Priest.

At the time, Antiochus was at war with Egypt. Bowing to pressure from the Romans, Antiochus retreated. This led to speculation in Israel that he had been killed, so the people rebelled against Menelaus and forced him to flee.

The Martyrs

In response, Antiochus ordered his army to attack the Jews, killing thousands. Then, he issued harsh decrees against them, banning *Brit Milah* (circumcision), religious



worship, eating *Kosher* food and keeping *Shabbat* (the Sabbath). He sent his soldiers throughout the land to force pagan worship on the local inhabitants and kill anyone who did not comply. Many Jews died as true holy martyrs during this period.

The Maccabees

When Antiochus' soldiers came to the village of Modi'in, where Mattityahu the old priest lived, they built an altar in the marketplace. They commanded Mattityahu to offer sacrifices to the Greek gods. Mattityahu refused, but a Hellenistic Jew agreed. As the Hellenist approached the altar, Mattityahu grabbed a sword and killed him. Then, Mattityahu and his sons and friends killed the Syrian soldiers and destroyed the altar.

Knowing that Antiochus would try to punish him, Mattityahu and his sons left the village and fled to the hills of Judea. Together with the brave Jews who joined them, they destroyed Antiochus' pagan altars.

Before he died, Mattityahu told his sons to continue defending *Torah* and Jewish practice. He asked them to follow the guidance of their brother, *Shimon the Wise*, and to obey their leader, *Judah the Strong*. Judah was also called "**Maccabee**". Maccabee is an acronym for the words ***"Mi Kamocha ba'eilim, Hashem" – "Who is like You, G-d?"***

Antiochus sent an army of more than 40,000 to kill Judah and his men, but the Jews were determined to fight to the death. They gathered together in Mitzpah, and offered prayers to G-d. After a series of battles, they won the war.

The Dedication



The victorious Maccabees returned to Jerusalem to liberate it. They went into the Temple and removed the Syrian idols. Judah and his followers built a new High Altar, which he dedicated on the twenty-fifth day of the Hebrew month, *Kislev*.

Part of the daily Service in the Temple was lighting the *Menorah*, the seven-branched candelabra, with olive oil. However, when they went to light it, they found only one vial of pure olive oil with the seal of Yochanan, the High Priest, intact. Each vial only held enough oil to light the *Menorah* for one day. G-d performed a miracle and the *Menorah* continued to burn for eight days, until new supplies of oil arrived.



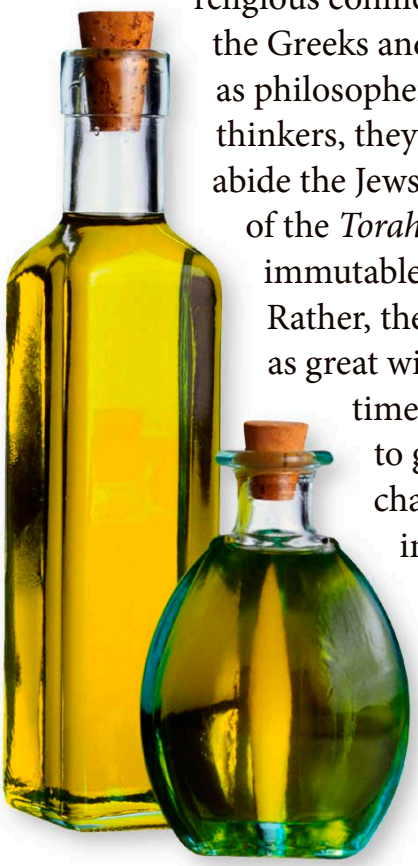
To recall this miracle, the Rabbis made these eight days an annual celebration for lighting candles and giving thanks to G-d for restoring liberty to Israel, the eternal homeland of the Jews.

The Message of Chanukah

According to Chassidic teachings, the reason the Greeks were so focused on defiling the oil was because of its spiritual significance.

The Hellenists worshipped all that was great about the human body. For this reason, they pioneered the Olympics and considered the human form a focal point of art. Above all, they cherished mankind's greatest ability: the mind.

This was the true source of the religious conflict between the Greeks and the Jews: as philosophers and great thinkers, they could not abide the Jews' reverence of the *Torah* as the immutable word of G-d. Rather, they viewed it as great wisdom of its time, which ought to give way to changing values in wider society over time. They viewed the *Torah* as a historical narrative, and they considered its study to be an intellectual pursuit. The Greeks simply could not accept the 'unexplained' *Mitzvot*: those commandments that have no logical imperative, and offer no rationale, but instead mandate compliance "because G-d said so". They revelled in the ***logic*** of the *Torah* but despised the sacred ***holiness*** that Jews attributed to it.



According to the sacred teachings of the *Torah* (known as the *Kabbalah*), olive oil represents wisdom, because oil rises to the top of other fluids, just as wisdom is the most lofty of all human qualities.

Thus, if wisdom is 'oil', then only the *Torah* is pure and holy oil. Therefore, the Greeks were not concerned with ***destroying*** the oil in the Temple; to rise against 'holiness', they sought merely to ***defile*** it by opening each vial.

Using oil in the *Menorah*, and eating foods made with oil, demonstrate that one recognises the significance of holiness and purity.

It shows that one does not simply worship the aesthetic or follow current societal trends, but rather, that which lies within: the human ability to aspire to be faithful to G-d's teachings. Above all, it means being authentic in our observance of His commandments, the *Mitzvot*.



Chanukah Recipe

Super-Easy Chanukah Doughnuts



INGREDIENTS

1 lb flour
1 oz yeast
3 egg yolks
2 tbsp sugar
1 pinch of salt
3 oz margarine
14 fl oz water / fruit juice
Oil for frying



METHOD

Dissolve the yeast in water or fruit juice, and combine with the rest of the ingredients to form a dough.
Knead the dough until smooth and allow to rise for 30 minutes.
Place the dough on a well-floured board, form into one-and-a-half-inch balls and allow to rise another 15 minutes.
Heat the oil in a deep pan. Deep-fry in hot oil, turning once, until golden in colour. Drain and dust with icing sugar.





LIGHTING CANDLES FOR

Shabbat on Chanukah

Kislev 5787 – December 2026

ON FRIDAY EVENINGS, WE LIGHT CANDLES before *Shabbat* (the Sabbath). The candles should be lit at the time listed locally. This is usually eighteen minutes before sunset.

Shabbat on Chanukah

- It is forbidden to kindle a flame once *Shabbat* begins. Therefore, on a Friday during *Chanukah*, one must be sure to light the *Menorah* **before** lighting *Shabbat* candles.
- One uses extra oil (or much larger candles) for the *Menorah* on a Friday night, so that the *Menorah* remains lit for at least thirty minutes after nightfall.
- On *Shabbat*, one may not move the *Menorah*, nor relight any flames that have gone out.
- On *Shabbat*, one may not prepare the candles or oil and wicks for the forthcoming *Menorah* lighting on Saturday night until *Shabbat* ends, (see the table of local times on page 15).

Customs Before Lighting Shabbat Candles

It is customary to give some coins to *Tzedakah* (charity) before we light the *Shabbat* candles.

A single girl, from the age of three, lights one candle and recites the blessing. It is customary for her to light before her mother, so that her mother can assist her if necessary.

How to Light Shabbat Candles

One lights all the *Shabbat* candles together. After lighting the candles, the match is then placed on a fireproof surface and allowed to go out on its own. Then, all those lighting candles cover their eyes with their hands while reciting the blessings.

For the *Shabbat* and *Yom Tov* times in other regions, scan this QR Code or visit **chabad.org/6226**.



BLESSING FOR SHABBAT CANDLES

בָּרוּךְ אַתָּה יְיָ אֱ־לֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ, לְהַדְלִיק נֵר שֶׁל שַׁבָּת קֹדֶשׁ:

BARUCH ATAH A-DONAI E-LOHEINU MELECH HA-OLAM, ASHER KIDA-SHANU
BEMITZ-VOTAV VE-TZIVANU LE-HADLIK NER SHEL SHABBAT KODESH.

Blessed are You, L-rd our G-d, King of the Universe, who has sanctified us with His commandments, and has commanded us to kindle the light of the holy Shabbat.

	Erev Shabbat Chanukah	Shabbat Chanukah	Erev Shabbat Chanukah	Shabbat Chanukah
	Friday 4th December *Light Candles at*	Saturday 5th December *Shabbat ends at*	Friday 11th December *Light Candles at*	Saturday 12th December *Shabbat ends at*
Birmingham	3:37pm	4:54pm	3:35pm	4:53pm
Bournemouth	3:46pm	5:00pm	3:44pm	4:59pm
Brighton	3:39pm	4:53pm	3:37pm	4:52pm
Cardiff	3:48pm	5:03pm	3:46pm	5:02pm
Edinburgh	3:24pm	4:48pm	3:20pm	4:46pm
Glasgow	3:29pm	4:53pm	3:26pm	4:51pm
Leeds	3:29pm	4:44pm	3:27pm	4:43pm
Liverpool	3:37pm	4:56pm	3:35pm	4:55pm
London	3:35pm	4:50pm	3:33pm	4:49pm
Manchester	3:34pm	4:53pm	3:32pm	4:51pm
Newcastle	3:23pm	4:45pm	3:20pm	4:44pm
Nottingham	3:32pm	4:50pm	3:30pm	4:49pm
Oxford	3:39pm	4:54pm	3:37pm	4:53pm
Sheffield	3:31pm	4:50pm	3:29pm	4:49pm
Southend	3:32pm	4:47pm	3:30pm	4:46pm

בס״ד

Public MENORAH LIGHTINGS ACROSS ESSEX

Chanukah 5787 - 2026



1ST NIGHT 1	4th Dec, light before 3.35pm **LIGHT AT HOME BEFORE SHABBAT CANDLES**
2ND NIGHT 1 2	5th Dec M'Shabbos @ 7.30pm **GANTS HILL** followed by party at Ilford Federation Synagogue
3RD NIGHT 1 2 3	Sunday 6th Dec **BUCKHURST HILL** @ 5.00pm followed by party at Chabad Centre. **EPPING** party 3.30pm @ Epping Hall followed by High St. lighting @ 5.30pm.
4TH NIGHT 1 2 3 4	Monday 7th Dec @ 3.45pm **BARKINGSIDE** followed by party at RR Hall, Craven Gardens, IG6 1PF
5TH NIGHT 1 2 3 4 5	Tuesday 8th Dec @ 6.00pm **LOUGHTON & HAVERING.** **ONGAR** party 4pm @ Krazy Kids Cafe followed by lighting @ 5.30pm
6TH NIGHT 1 2 3 4 5	Wednesday 9th Dec @ 6.00pm **WOODFORD** followed by party at Woodford Forest Shul
7TH NIGHT 1 2 3 4 5 6 7	Thursday 10th Dec @ 6.00pm **CHIGWELL** followed by Maariv & Menorah Lighting at C&H Shul with Doughnuts
8TH NIGHT 1 2 3 4 5 6 7 8	11th Dec, light before 3.33pm **LIGHT AT HOME BEFORE SHABBAT CANDLES**

3RD NIGHT 1 2 3

Sunday 6th Dec
SOUTHEND

4.30pm Chanukah Party followed at 7pm
Southend's Menorathon: Chanukah Car Parade.

www.chabadsouthend.co.uk for details.