

event remains while that of time itself disappears. the traditional prayer ends with an ambiguous phrase: ba'yomim ha-hem, ba-z'man ha-zeh—in those days, at this time.

on hanukkah, we praise God for the miracle of redemption, for the spirit that was given us to rebel against the political and cultural subjugation of an oppressive power, and for the miracle of independence which we won for ourselves.

in our history, oppression, revolt, and freedom constitute a cycle that recurs again and again; it is a cycle which we have witnessed not only in the epic of hanukkah ba-yomim ha-hem, but also ba-z'man ha-zeh. it is at once a recurrence, an echoing reflection and a fusion of past and present. candles lit on hanukkah today commemorate both past and present independence and miracles and deeds accomplished by generations of men who refused oppression to preserve both physical and spiritual integrity. medin, where the flames of rebellion were kindled by mattathias the hasmonean is not only a memory, but a symbol of menara, dagania and negba which exist today. again, hannah and her seven sons killed by anti-

ochus are symbolic of the recurrent martyrdom in jewish history which rises like a wail over the prayers of the congregation sanctifying God's name. thus does the story of judith and holafernes adumbrate acts of heroism like those of the inhabitants of the warsaw ghetto. and thus are the words of the modern israeli who shouted to the enemy, "you shall not conquer us" an echo of the hasmonean battle-cry, "who is for the Lord, follow me!"

again, because the western world is a christian world and the jewish people live

as a minority in a culture that is not their own religiously or traditionally, the same characters in the historic drama often reappear: the hellenizer, for instance, is immediately recognized. today, of course, the technical name has been changed to assimilation, although the motives, characteristics, and actions of such "historic social climbers," as rabbi mordecai k. kaplan calls them, like the results of their work, remain the same. menelaus the high priest, who hastened to put up banners with images of greek gods in jerusalem because the other

