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Thursday, April 2	In observance of Pesach
Friday, April 3	In observance of Pesach
Wednesday, April 8	In observance of Pesach
Thursday, April 9	In observance of Pesach
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What Do You Do With an Idea?



ORI AKRISH
Executive Director

PESACH POP-UP

Before coming to the Canton Jewish Federation a few years ago, I spent about ten years working with children's literacy organizations. During that time, I read a lot of children's books, often the same ones many times over. While those books are written for young readers, many of them contain lessons that resonate just as strongly with adults.

One of my favorites is the children's book *What Do You Do With an Idea?* by Kobi Yamada.

In the story, a child has an idea that appears in the form of a small golden egg wearing a crown. At first, the child is not quite sure what to do with it. The idea feels a little strange and maybe even a little embarrassing, and the child worries about what others

might think, so the instinct is to ignore it and hope it goes away.

But the idea keeps following and coming back.

Over time, the child begins to spend more time with it, learning to protect it and nurture it. Little by little, the idea grows bigger and brighter, until it eventually becomes something wonderful that changes the world around the child. The message is simple but powerful. Ideas often begin small and fragile, but when we give them attention and the courage to explore them, they can grow into

something meaningful.

The truth is that we all have ideas. Some are small and everyday, the kind that pop into your head during an ordinary moment, like wondering whether trying a new route to work might help you avoid the traffic. Others are bigger and more daring, the kind you can almost imagine actually achieving, like figuring out how to fly over the traffic yourself. After all, I came in third place in the state for the most aerodynamic airplane in my seventh grade Science Olympiad (technically I should have been second, but the judges allowed a helicopter design that should have been banned). I'm not still bitter at all... I digress.

And sometimes ideas arrive because of simple conversations.

For many years, Jewish Family Services has prepared Passover grocery bags for members of our community who need a little extra assistance. Each bag includes many of the holiday basics such as matzah, horseradish, gefilte fish, matzah ball soup mix, chocolate, and other essentials. It is a program that the Federation is proud to support and one that helps families celebrate the holiday with dignity.

Nearly every time I spoke with someone about the program, they would comment on how thoughtful it was and how much they appreciated that the Federation and JFS were making it happen. Then, almost inevitably, they would add something like, "I wish we had something like that for the general community."

And I would usually respond with something like, "Yeah, wouldn't that be nice?"

Then this year the idea came back to me, much like the idea in the book that refuses to be ignored, and I found myself asking a slightly different question.

Cont'd / See **IDEA** Page 6



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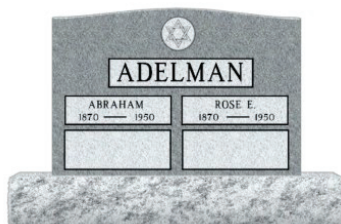
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We are creating programs for you that provide education, entertainment and overall bring our community together. If you have any suggestions or would like to present a topic, please let us know. We look forward to having you join us! All are welcomed. Email Leanne at llehn@jewishcanton.org or call (330) 445-2850.



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Compassionate Care for Those in Need: Client Success Story



HEATHER HERSHEY-TOMPKINS
JFS Director

Jewish Family Services (JFS) provides guardianship services to the Jewish community. Guardianship services help people who need extra support with important life decisions because of an illness or disability. A court appoints a guardian to look out for the person's safety, health, basic needs, making decisions with them or for them when needed, while still trying to respect their wishes and keep as much independence as possible.

JFS serves as guardian for several clients, and this is the story of one of them. The client spent most of her life in Stark County and has long been an active member of the Jewish community. JFS has held guardianship for her for more than 20 years. She has been diagnosed with paranoid schizophrenia, a mental health condition that can cause persistent fear, suspicion, and distressing experiences such as hallucinations or feelings of being threatened. These symptoms can feel very real and overwhelming. With appropriate treatment, structure, and support, many individuals with this diagnosis are able to manage their symp-

toms and lead meaningful lives.

This client's stability and success are largely due to the consistent care and advocacy provided by JFS. Through ongoing guidance and support, JFS has helped ensure her safety, access essential resources, and focus on her overall health and well-being.

Over the years, JFS has assisted her with managing delusions and hallucinations, building and maintaining relationships, handling finances, and learning daily living skills. JFS arranged for home health aides so she could remain in her home as long as possible, hired contractors to complete necessary home repairs, and coordinated numerous other services. She has experienced multiple hospitalizations related to both mental health and medical needs. A few years ago, JFS successfully transitioned her from her family home into a nearby nursing facility. With no family members living locally, JFS staff assisted her in sorting through her belongings, ensuring items were distributed to family members, donated appropriately, and used to help furnish her new room. JFS also managed the sale of her home.

JFS continues to visit her at the nursing facility at least once a month. One such visit occurred in January. Before each visit, JFS stops at the grocery store to purchase special foods, snacks, and drinks that are not available to her at the facility. She is usually happy to see the visitor, as JFS is her only consistent visitor. This particular visit was especially meaningful—she was smiling, sharing jokes, and laughing, something she had not done in quite some time. Moments like these make the work deeply rewarding.

During the visit, JFS reviewed her mail with her. She expressed interest in reading the Stark Jewish News, but due to poor vision and ineffective glasses, she was unable to read it on her own. JFS took the time to read several articles aloud. In the back of the paper were some receipts, and the client commented, "I'm not sure about cheese and raisin latkes," prompting shared laughter. Before leaving, JFS asked her what her favorite item was from the grocery store. She responded, "You are my favorite thing." Hearing words like this from a client makes even the most challenging moments worthwhile.

Although JFS is a small private agency, it has a significant impact on the Jewish community. Its size allows staff the flexibility to think creatively and provide personalized care that larger agencies often cannot. It is not uncommon for JFS staff to pick up special treats for clients, spend extra time playing cards, reading aloud, or helping organize mail—small acts that make a meaningful difference.

Ultimately, guardianship within a mental health setting is not about control, but about advocacy and protection. It is about providing stability, continuity of care, and safeguards for vulnerable individuals, while honoring their personal values, preferences, and rights. The work is meaningful, impactful, and truly makes a difference.

ADULT PROGRAMS

RSVP to Leanne at llehn@jewishcanton.org, 330-445-2850 or online at www.jewishcanton.org/community-calendar

MAY

FLAVORS AND TRADITIONS: A SEPHARDIC JEWISH BRUNCH WITH EDNA AKRISH

Thursday, May 14 | 10:30 A.M. at Beit Ha'Ham

Join us for a Sephardic Jewish brunch with award-winning educator Edna Akrish, featuring a traditional Israeli breakfast and an engaging conversation about how Sephardic Jewish holidays and lifecycle traditions differ from the more familiar European Jewish customs. Come taste, learn, and celebrate the richness of Sephardic Jewish culture with us

RSVP by May 14



RABBI JOHN SPITZER

“I Don’t Believe in G-d”

Rabbi Herman Schaalman died in 2017, at the age of 100. Schaalman was born in Munich, Germany in 1916 and was rescued from Germany in 1935 by the Hebrew Union College which engineered the emigration of five rabbinic students (now known as the “Gang of Five”), each of whom had a profound impact on the American Reform Movement.

Schaalman spent half a century as a religious leader, pastor and teacher of Torah in Chicago at Emanuel Congregation in the Edgewater neighborhood. He was renowned for his ecumenical activities and especially in his congregation for his engaging Torah Sessions and teaching. So, how amazing, even shocking it was when he announced, well into his nineties, that he did not believe in God! How could this be? How could he continue to teach Torah, celebrate holidays and perform life cycle ceremonies on behalf of the Jewish people when he had made, publicly, the statement, “I don’t believe...?”

This was exactly the question asked of him by an interviewer on a Chicago television station: “Rabbi Schaalman, is it indeed true that you don’t believe in God?” Schaalman’s reply was simple. “That depends on what you mean by God.” In this response, Rabbi didn’t dodge the question but invited dialogue and a more nuanced answer than just a “yes” or “no”. Now engaged, the interviewer queried

further about what Schaalman believed. In addition to the Rabbi’s profound belief that our jobs as Jews was to make the world in such a way as to give God the confidence that the existence of humans was not a fatal mistake, Schaalman declared that he now deeply believed in the “beautiful mystery of creation.” Today, in 2026, at the age of 80, I love these two teachings!

Passover and the time of miracles

Soon we will be sitting at seder tables and retelling the story of many miracles. We’ll speak of the miracles of the plagues, of the Redemption at the Red Sea when the splitting waters return to drown the Pharaoh’s pursuing chariots and allow our ancestors to escape. If we ask ourselves, “Do I believe in this story?” If our answer is a simple “yes” or “no” we miss such a pregnant opportunity to begin a serious conversation about what the seder and indeed all Jewish history and tradition might mean.

For me, these Torah stories and lessons are profoundly true. They are well thought out, wittingly crafted invitations to seriously consider what our Jewish tradition demands of us, inviting us to ponder what being Jewish means to us. Simply put, I agree with Rabbi Schaalman. We need to act in such a way to give God confidence that it wasn’t a fatal mistake to create humans and that the mysteries of creation are worthy of awe and protection.

May you have a Kosher Pesach, however you interpret “Kosher.”

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IDEA continued from Page 3

Why not do that?

As I write this, the Pesach Pop Up Market hasn't happened yet, but hopefully by the time you read this, it will have already brought the community together.

The idea was to give people the joy of picking exactly what they love instead of receiving pre packed boxes. Community members could wander through the "market," discover favorites and a few surprises, and take home whatever made them smile. Everything was priced at cost, and we even set up a small cash register to make it feel like a real shopping experience. More than anything, it was about connection, a relaxed, festive chance to stop by, see neighbors, say hello, and feel the Passover spirit together.

Of course, like any new idea, this one has come with its share of excitement mixed with a few nerves. It is easy to wonder what will happen. What if nobody comes? What if everyone comes and we run out of items? What if people do not like what we picked?

Those are the same kinds of worries the child in *What Do You Do With an Idea?* experiences, and the story gently reminds us that ideas rarely grow if we let those worries stop us before we even try.

Thankfully, this idea has been met with encouragement from our board, who were supportive of trying something new, and from community members who have already shared their excitement about it.

Whatever the outcome, it started the same way many good things do, with a small idea and someone willing to say, "Let's give it a try."

It also makes me wonder what ideas you might be holding onto. Perhaps it is a program, an event, a gathering, or simply a new way to bring people together. If you have an idea that could make our community a little warmer, a little stronger, or a little more fun, I hope you will share it with us.

After all, you never know what might grow from it. Sometimes all an idea needs is someone who believes it is worth trying, and sometimes that someone is you.

Flavors and Traditions: A Sephardic Jewish BRUNCH with Edna Akrish

THURSDAY, MAY 14 AT 10:30 A.M. AT BEIT HA'AM

Join us for a Sephardic Jewish brunch with award-winning educator Edna Akrish, featuring a traditional Israeli breakfast and an engaging conversation about how Sephardic Jewish holidays and lifecycle traditions differ from the more familiar European Jewish customs. Come taste, learn, and celebrate the richness of Sephardic Jewish culture with us.

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CHRIS LANGE

Jewish America Icons: Elie Wiesel (1928-2016)

"Silence encourages the tormentor, never the tormented. Sometimes we must interfere."

Paris, France 1955

Heavily wrought streetlamps stood as silent sentinels along the Rue du Vieille Temple, casting an anemic glow on the wet pavement below. The light rain that began around noon had transitioned a downpour by evening, forcing even the heartiest vendors to shutter their kiosks and newsstands early with a collective shrug, resigned to the prospect of putting in long hours the next day to recoup their losses.

It was well past the witching hour when a light appeared in a second-story window of a row of 19th-century flats constructed of cream-colored Haussmann stone. Inside, a man sat down at an enormous mahogany desk – one of two indulgences

that he permitted himself. The second was a gleaming Olivetti Lettera 22 typewriter, upon which his gaze was now transfixed. He noticed that his trembled slightly as he rolled a thin white sheet of vellum into the platen. After a moment's hesitation, he began to type – awkwardly at first until he found his familiar rhythm. The sound of the typebar hammering the slip roared in his ears like crashing waves.

"Never shall I forget those flames which consumed my faith forever ... Never shall I forget those moments, which murdered my G-d and my soul and turned my dreams to dust."

Oświęcim, Poland 2006

Professor Elie Wiesel experienced a peculiar sensation of watching himself from a distance as he walked alongside a stretch of rusted razor wire fence – a man stooped with age with tufts of gray hair poking out from beneath an improbably large Cossack hat. He paused briefly in his tracks to catch his breath as he surveyed the height of a tall wooden structure. The watchtower.

The younger woman at his side suddenly slipped her arm through his, and he knew she felt it too – the horror of this place. Elie had once vehemently sworn that he would never come back, but then, he had made other promises to himself that he failed to keep. This is important, he reminded himself. This is necessary.

"Do you think the grounds speak?" his companion asked. "It carries its own energy here. It has the voices of the dead, do you think?"

"I think the souls are here," he replied. "I think that they listen, they cry, they warn. This is the largest cemetery in recorded history. And what do you see? Nothing. But the cemetery is in our heart."

"How did you survive?"

The question evinced a slight grimace from Elie as he thought of his father and recalled the deep sense of shame and powerlessness he felt when he heard him being beaten.

"I knew that if I died, he would die," he replied.

They walked on, hard snow crunching beneath their feet, until they stood before the Gate of Death.

The woman suddenly turned to face the camera crew that had been following closely behind them.

"It is right here, on this railroad track, leading into the camp that a young teenage boy arrived in a cattle car with his family, friends and neighbors," she said.

There was a woman among us, a certain Mrs. Schächter. ... I knew her well. ... Mrs. Schächter had lost her mind. On the first day of our journey, she had already begun to moan. ... Later, her sobs and screams became hysterical. ... 'Fire! I see a fire!' ... Some pressed against the bars to see. There was nothing. Only the darkness of night. ... "She is mad, poor woman..."

They crossed the threshold into the Auschwitz-Birkenau Museum.

"Where were you separated from your little sister and your mother?"

"There. There," Elie said, pointing. "And my sisters - with the two older sisters,

my grandmother and my little sister. I remember her because she had a red coat that she got for holiday."

"A little red coat."

"Yeah. And that's when I saw them—I saw them disappear all of a sudden. We went left; they went right. They went to the crematorium. That was the crematorium."

Elie Wiesel broke the first promise he made to himself nearly a decade after his liberation from Buchewald.

He was working as a journalist in Paris at the time and had just wrapped up an interview with Nobel Prize-winning French novelist François Mauriac. It was perhaps owing to the kindness Elie saw in Mauriac's eyes - this famous man who wrote about the helplessness of humankind without G-d's grace - that Elie suddenly found himself speaking of the past.

He told Mauriac that the beech tree across the street from his home had just come into bud when the Nazis came to Hungary with orders to exterminate hundreds of thousands of Jews within six weeks.



On the night of their arrival at Auschwitz-Birkenau, Elie's mother and youngest sister, Tzipora, were sent to the gas chambers. That was when Elie ceased to believe in G-d.

He and his father, Shlomo, were spared the same fate – selected, instead, to perform labor at the Buchenwald concentration camp.

The words that remained stuffed inside a tightly-locked compartment in his heart came pouring forth - the never-ending hunger, the stench of burning flesh, and the baffling co-existence of an intense desire for death and an intrinsic will to live. He spoke of his Zayde and their deep discussions about the mystical and esoteric elements of the Talmud and of his childhood faith in G-d that was shattered on the night of his arrival at Auschwitz. Elie recalled an argument he had with his father over a small piece of bread, each insisting that the other should have it. He also shared memories of others in the camp.

He was playing his life. His whole being was gliding over the strings. His unfulfilled hopes. His charred past, his extinguished future. He played that which he would never play again. I shall never forget Juliek. How could I forget this concert given before an audience of the dead and dying? Even today, when I hear that particular piece by Beethoven, my eyes close and out of the darkness emerges the pale and melancholy face of my Polish comrade bidding farewell to an audience of dying men.

"You must tell the word," Mauriac said with feeling.

WIESEL continued from Page 7

Elie was taken aback by the exhortation.

"I vowed a long time ago never to write about that time."

"You must bear witness for the millions of people who had been silenced," Mauriac insisted.

Night was the result - the intense, first-hand account of Elie's experiences at Auschwitz-Birkenau and, later, Buchenwald that was written in his Paris flat as rain sluiced down the windowpanes in sheets.

NEVER SHALL I FORGET that night, the first night in camp, that turned my life into one long night seven times sealed. Never shall I forget that smoke. Never shall I forget the small faces of the children whose bodies I saw transformed into smoke under a silent sky. Never shall I forget those flames that consumed my faith forever.

The book was described by The Nation's Daniel Stern as "undoubtedly the single most powerful literary relic of the Holocaust."

With *Night*, the 15 year-old boy rendered mute by fear as his father cried out in pain had suddenly found his voice.

Following its publication, Elie went on to write 56 more books. He became a political activist, using his fame to defend human rights and advocate for justice in multiple causes around the world, railing against "sin of indifference" throughout his life.

"To me, Indifference is the epitome of evil."

The Professor and the Broadcast Journalist

Elie's interview with Oprah Winfrey at the site of the Auschwitz concentration camp in 2006, where he spoke of little Tziporah's scarlet coat, was followed by several more, resulting in a friendship between the professor and the broadcast journalist that lasted until Elie's death in 2016.

"You know, I have in my pocket a picture of my little sister, which I've never spoken about, not even with you," he told her the second time they met.

"The only time I cry—it's not when I speak about my parents, but when I speak about my little sister."

"How old was she?"

"Seven."

Shlomo succumbed to dysentery months before Buchenwald was liberated. It was only after the war that Elie learned that his older sisters, Hilda and Beatrice, had survived.

Despite his immense suffering and loss, Elie's discussions with Oprah often centered around themes of reconciliation and the belief that there is still good in the world.

... We must choose between the violence of adults and the smiles of children. Between the ugliness of hate and the will to oppose it. Between inflicting suffering and humiliation on our fellow man and offering him the solidarity and hope he deserves. Or not. I know—I speak from experience—that even in darkness it is possible to create light and encourage compassion. ... There it is. I still believe in man in spite of man.

Oprah questioned how Elie managed to retain any belief in humankind's capacity for good after such immense suffering and loss.

"I must believe in the other person," he said simply.

A 'Messenger to Mankind'

In 1986, Elie was awarded The Nobel Peace Prize in 1986 "for being a messenger to mankind: his message is one of peace, atonement and dignity."

Egil Aarvik, chair of the Nobel Committee at the time, said of Elie:

"His mission is not to gain the world's sympathy for victims or the survivors. His aim is to awaken our conscience. Our indifference to evil makes us partners in the crime. This is the reason for his attack on indifference and his insistence on measures aimed at preventing a new Holocaust. We know that the unimaginable has happened. What are we doing now to prevent its happening again?"

Elie famously stated in his acceptance speech that "Silence encourages the tormentor, never the tormented. Sometimes we must interfere."

'A Prayer for The Days of Awe'

When he was nearly 70 years old, Elie appeared to extend his desire for reconciliation with humankind to G-d. In October 1997, The New York Times published a column he penned titled "A Prayer for the Days of Awe."

"Let us make up," he wrote, "for the child in me, it is unbearable to be divorced from you so long."

When asked what brought about this change, Wiesel responded by recounting an interaction he had with Rabbi Menachem Schneerson (z"l):

"Rebbe," I asked, "how can you believe in G-d after Auschwitz?" He looked at me in silence for a long moment, his hands resting on the table. Then he replied, "How can you not believe in G-d after Auschwitz?"

More on Elie Wiesel

Elie was a professor of the humanities at Boston University, which, in 2005, established the Elie Wiesel Center for Jewish Studies in his honor. He spearheaded the establishment of the United States Holocaust Memorial Museum in 1993.

He was bestowed with more than 100 honorary degrees from institutes of higher learning for his significant contributions to human rights, literature, and education and highly respected his efforts as a writer, educator, and activist. He married Marion Rose, an Austrian Holocaust survivor, in 1969. They later welcomed a son whom they named Shlomo Elisha in honor of Elie's father.

For more information about Elie Wiesel's life and legacy, visit eliewiesel.org.

Days of Remembrance remarks, April 23, 2009, Elie Wiesel:

"I know and I speak from experience, that even in the midst of darkness, it is possible to create light and share warmth with one another; that even on the edge of the abyss, it is possible to dream exalted dreams of compassion; that it is possible to be free and strengthen the ideals of freedom, even within prison walls; that even in exile, friendship becomes an anchor."



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G-d, a Teen, and a Fish

ORI AKRISH

"Name the three things G d does every day."

That's what my high school son asked me out of nowhere on the car ride home from New York City a few weeks ago, just after a weekend at the annual CTeen gathering. Up until that moment, getting him to share anything about the trip had been like pulling teeth. He wasn't exactly volunteering details, and I found myself asking one question after another just to get him talking. "How was the massive concert in Times Square?" I asked. "Good," he replied. "What was it like staying in Crown Heights?" "The apartments are tiny." "And the food?" "Honestly? Kosher food in New York is actually solid," he admitted, which from him, really counts as high praise.

Even though I had to do a little interrogating, I couldn't help smiling. I could hear the excitement underneath the short answers, the kind of energy that only comes from spending a weekend surrounded by thousands of other Jewish teens who are there to celebrate who they are.

For those unfamiliar, CTeen is a global program run by the Chabad movement that brings Jewish teens together to celebrate Jewish life and identity. And when I say gathering, I mean gathering: about 5,000 teens from around the world descend on Manhattan for a weekend of concerts, programs, Shabbat, and nonstop energy. One of the most impressive parts of the weekend is that it

does not matter what stream of Judaism you come from. Reform, Conservative, Orthodox, traditional, not-so-traditional, or somewhere in between, the point is not labels, but connection. At a time when openly celebrating Jewish identity can sometimes feel uncomfortable or even unpopular, the weekend's message is simple: being Jewish is something to be proud of. Credit is due to the rabbis and rebbetzins of Chabad, whose dedication and tireless work make an event of this scale run so smoothly and meaningfully.

As we drove home, I tried to imagine everything he had experienced: the music, the Shabbat prayers, the new friends with their many different accents. Then, with perfect timing, he asked me a question about G d. I hesitated, searching for something thoughtful or philosophical, maybe a line from the Bible or Hebrew school, but my mind went blank. G d does everything every day, right? Or maybe nothing, just lets us handle things? No, he said firmly, it's actually three specific things. "G d watches over us," he said. "He helps build the world. And... he plays with a fish." I laughed, but his expression didn't change. "No, seriously," he insisted. "He really does."

Apparently, one of the sessions at CTeen had included a story from the Talmud about the Leviathan, a gigantic sea creature mentioned in ancient Jewish texts. According to the story, G d originally created two Leviathans, a male and a female, but then realized that if these enormous creatures reproduced, they

Cont'd / See **AKRISH** Page 13



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Bal Tashchit - Do Not Destroy



ALYSSA TAYLOR
Chadash kindergarten teacher

Last month in Chadash Torah Tots, we explored the Jewish value of Bal Tashchit.

I am Morah Ahava, and one of my favorite parts of teaching at Temple Israel is watching big Jewish ideas come alive through hands on experiences. Bal Tashchit teaches us to care for what we have and not waste things that can still be used. In Jewish life today, it guides us to be thoughtful about consumption, to reuse and repurpose when possible, and to treat the world around us with respect and gratitude. It reminds us that the earth is a gift and that even small daily choices can help protect and honor it.

Rather than simply talking about Bal Tashchit, we decided to live it together. The children became our Earth Helper Team, each with an important role. We had a Greeter who welcomed everyone we encountered and explained our mission as we went into offices and classrooms around the building, reminding grownups why we were helping the earth.

Our Finder carefully looked for reusable items, while the Checker made sure everything was clean and safe to use. The Carrier proudly held the bag filled with our rescued treasures, and the Reporter shared with the class what we found and later what we created.

Together, we walked through the building collecting clean items that would have otherwise been thrown away. Things like cardboard pieces, paper scraps, tubes, boxes, and containers that still had so much life left in them. When we returned to the classroom, we spread everything out on the rug and began talking about what we could build.

The children shared ideas, listened to one another, and worked together until we landed on a wonderfully creative plan. We decided to make a funny robot on skis. As we built, the room was filled with excitement, teamwork, and thoughtful conversation. We talked about how reusing things helps keep the earth clean and healthy, and how Bal Tashchit shows us that even small choices can make a big difference. The children were so proud of what they created and of the role they played in helping the world.

This lesson connected naturally to broader Jewish life. Bal Tashchit teaches us to be mindful not only with materials, but with food, energy, time, and the many blessings we are given. It encourages gratitude, responsibility, and creativity instead of waste. It reminds us that caring for the earth is part of caring for one another and honoring creation.

In our classroom at Temple Israel, five young children learned that they are capable of being helpers and protectors of the world around them. They saw that what might look like trash can become something beautiful, useful, and joyful. Our robot on skis now sits proudly in Temple Israel, but more importantly, it represents a Jewish value taking root in young hearts.

Through movement, teamwork, imagination, and meaningful conversation, our children experienced Bal Tashchit in a way they will carry with them far beyond this one project.



A Heroes' Welcome

Chadash students honored the Canton police officers who protect our community at Beit Ha'am on March 6. The officers were presented with plaques of appreciation during this special Shabbat service.



TEMPLE ISRAEL BROTHERHOOD **REVERSE ★ RAFFLE ★**

SATURDAY, MAY 2, 2026

★ **COCKTAIL HOUR: 6:00 P.M.** ★
DINNER: 7:00 P.M.

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Temple Israel Programming

WHEN TIME CHANGES: JEWISH WISDOM FOR GRIEF AND HEALING

This is a four-week conversation for anyone navigating loss, offered by Rabbi David Komerofsky in May 2026.

When: Wednesdays May 6, 13, 20 & 27 – 5:00 – 6:00 p.m.

Where: In person at Beit Ha'am.

When we lose someone we love, time changes. Days can stretch, holidays can ache, birthdays and anniversaries arrive differently. Jewish tradition does not rush grief or try to erase it. Instead, it gives us rhythms that help us live with loss while still choosing life. This four-week series offers gentle Jewish wisdom for those who are grieving, those supporting someone who is grieving, and anyone curious how tradition holds sorrow with dignity and hope. Open to all. Register at templeisraelcanton.org/grief



When Time Changes Jewish Wisdom for Grief and Healing

A Four-Week Support Series for Those Navigating Loss

Wednesdays at 5:00 p.m. at Beit Ha'am
May 6 • May 13 • May 20 • May 27

Register at www.templeisraelcanton.org/grief

How Much to Give? The Dilemma of Charitable Giving

Jewish Federation... Hillel...Birthright...HIAS... American Jewish World Service... The list is endless! How much to give to each? How do I split up my charitable donations fairly? How much to Jewish charities vs. secular charities? How much do others give?

With everyone's financial circumstances and giving priorities being different and unique, these are challenging questions that each of us face, and there is often no one you feel comfortable discussing this with.

As Jews, we are taught to take care of our own and to give generously. But, with so many Jewish and non-Jewish charities competing for our donations, are there any guidelines or benchmarks that we can use to help us decide?

Only you can decide what is right for you. But, to help you make allocations that are wise, equitable and satisfying, the Canton Jewish Federation has invited an expert in the field of charitable giving to provide you with information to help answer some of these questions.

Rachel Lappen, Senior Vice President and Chief Development Officer for the Jewish Federation of Cleveland will present, "Give with a Purpose: A Jewish Guide to Meaningful Philanthropy", at 7:00 p.m. on Thursday, April 30, at Beit Ha'am. Please plan to attend this important presentation!

CANTON
JEWISH COMMUNITY FEDERATION



Rachel Lappen

GIVE WITH A PURPOSE:

A JEWISH GUIDE TO
MEANINGFUL PHILANTHROPY

THURSDAY, APRIL 30, 2026 | 7 P.M.
BEIT HA'AM

FEATURING RACHEL LAPPEN
SENIOR VICE PRESIDENT AND CHIEF DEVELOPMENT
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Tuesday, Thursday, Friday 10 A.M. – 6 P.M.
Saturday 10 A.M. – 5 P.M.

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CJCF Endowments

(Contributions received as of publication deadline.)
 Endowment donations are a minimum of \$10 for each person or event you wish to recognize.

CANTON FEDERATION 2026 CAMPAIGN

In Memory of Martha Lottman, the mother of Dr. Arthur Lavin, from Dr. and Mrs. Arthur and Diane Lavin

CANTON JEWISH COMMUNITY FEDERATION

In Memory of Pat Sherman, Beloved Wife of Stan Sherman, from Laura and Adam Goldman.
 In Memory of Bernice Friedman, beloved mother of Barb Spera, from Laura & Adam Goldman

Life Cycle Events

DEATHS

Bernice Friedman passed away on March 4, 2026. She is survived by her daughter, Barbara (John) Spera; her son, David (Lingxia) Friedman; and several nieces, grandchildren, and great-grandchildren.

Sally Ekus passed away on March 4, 2026. She is survived by her daughters, Robin Genshaft (Steve) and Betsy Droz (Marvin), and several grandchildren and great-grandchildren.

AKRISH continued from Page 9

would fill the oceans and overwhelm the world. So G d made a pretty big correction. The female Leviathan was removed, leaving only one enormous creature roaming the sea, and the sages say that part of G d's daily routine includes spending time playing with this otherwise lonely Leviathan. Yes, playing with a fish.

On the surface, this is not exactly the kind of story most of us expect in a serious theological discussion, but Jewish tradition is full of tales like this, where imagination, humor, and a touch of exaggeration are used to make a point that sticks. One lesson might be about balance: even in the story, creation needed limits, because something powerful left unchecked could overwhelm everything else. But the part that really stayed with me was the image of G d taking time every day to play, to engage, to delight in creation even while holding the weight of the world.

Life can feel heavy, and the constant demands of work, responsibilities, and the endless stream of news alerts can make everything seem urgent and serious all the time. It is easy to forget that even in the grand scheme of creation, there is room for joy.

Maybe the takeaway from a mythical sea monster and a teenager's trivia question is this: a good life probably includes the same three things the rabbis imagined for G d: looking out for one another, doing our part to build and improve the world around us, and, perhaps most importantly, remembering to pause and allow ourselves a moment to play.

JFS MARCH PROGRAM:
BREAKFAST WITH RABBI KOMEROFSKY





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JFS ADULT PROGRAM • FEBRUARY 2026
Hamantaschen Make and Take

APRIL

Friday, April 3	5:30 P.M. – 6:15 P.M.	TI Oneg Shabbat
	6:15 P.M. – 8:30 P.M.	TI Shabbat Service
Saturday, April 4	9:30 A.M.	Stollen Moments
	10:00 A.M. – 12:30 P.M.	ST Shabbat Service
Sunday, April 5	7:00 P.M. – 8:00 P.M.	Intro to Judaism
Tuesday, April 7	5:45 P.M.	Torah Study
Friday, April 10	5:30 P.M. – 6:15 P.M.	TI Oneg Shabbat
	6:15 P.M. – 8:30 P.M.	TI Shabbat Service
Saturday, April 11	9:30 A.M.	Stollen Moments
	10:00 A.M. – 12:30 P.M.	ST Shabbat Service
Sunday, April 12	9:00 A.M. – 1:00 P.M.	Chadash
	7:00 P.M. – 8:00 P.M.	Intro to Judaism
Monday, April 13	6:00 P.M.	Community Yom HaShoah Program
Thursday, April 16	6:00 P.M.	Community Yom HaAtzmaut Program
Friday, April 17	5:30 P.M. – 6:15 P.M.	TI Oneg Shabbat
	6:15 P.M. – 8:30 P.M.	TI Shabbat Service
Saturday, April 18	9:30 A.M.	Stollen Moments
	10:00 A.M. – 12:30 P.M.	ST Shabbat Service
Sunday, April 19	9:00 A.M. – 1:00 P.M.	Chadash
	9:00 A.M.	TI Sisterhood Meeting
	9:30 A.M.	TI Brotherhood Meeting
	1:00 P.M. – 4:00 P.M.	TI Bingo
	7:00 P.M. – 8:00 P.M.	Intro to Judaism
Friday, April 24	5:30 P.M. – 6:15 P.M.	TI Oneg Shabbat
	6:15 P.M. – 8:30 P.M.	TI Shabbat Service
Saturday, April 25	9:30 A.M.	Stollen Moments
	10:00 A.M. – 12:30 P.M.	ST Shabbat Service
Sunday, April 26	9:00 A.M. – 1:00 P.M.	Chadash
Monday, April 27	4:30 P.M.	JFS Meeting
Thursday, April 30	2:30 P.M. – 3:30 P.M.	Yiddish Club
	7:00 P.M.	Give with a Purpose: Jewish Philanthropy Program

MAY

Friday, May 1	5:30 P.M. – 6:15 P.M.	TI Oneg Shabbat
	6:15 P.M. – 8:30 P.M.	TI Shabbat Service
Saturday, May 2	9:30 A.M.	Stollen Moments
	10:00 A.M. – 12:30 P.M.	ST Shabbat Service
	6:00 P.M. – 11:00 P.M.	TI Reverse Raffle and Dinner
Sunday, May 3	9:00 A.M. – 1:00 P.M.	Chadash
	7:00 P.M. – 8:00 P.M.	Intro to Judaism
Wednesday, May 6	5:00 P.M.	Jewish Wisdom for Grief and Healing
Friday, May 8	5:30 P.M. – 6:15 P.M.	TI Oneg Shabbat
	6:15 P.M. – 8:30 P.M.	TI Shabbat Service
Saturday, May 9	9:30 A.M.	Stollen Moments
	10:00 A.M. – 12:30 P.M.	ST Shabbat Service
Sunday, May 10	7:00 P.M. – 8:00 P.M.	Intro to Judaism
Wednesday, May 13	5:00 P.M.	Jewish Wisdom for Grief and Healing
Friday, May 15	5:30 P.M. – 6:15 P.M.	TI Oneg Shabbat
	6:15 P.M. – 8:30 P.M.	TI Shabbat Service
Saturday, May 16	9:30 A.M.	Stollen Moments
	10:00 A.M. – 12:30 P.M.	ST Shabbat Service
Sunday, May 17	9:00 A.M. – 1:00 P.M.	Chadash
	7:00 P.M. – 8:00 P.M.	Intro to Judaism
Wednesday, May 20	5:00 P.M.	Jewish Wisdom for Grief and Healing
Thursday, May 21	7:00 P.M. – 9:00 P.M.	Federation Board Meeting
Friday, May 22	5:30 P.M. – 6:15 P.M.	TI Oneg Shabbat
	6:15 P.M. – 8:30 P.M.	TI Shabbat Service
Saturday, May 23	9:30 A.M.	Stollen Moments
	10:00 A.M. – 12:30 P.M.	ST Shabbat Service
Wednesday, May 27	5:00 P.M.	Jewish Wisdom for Grief and Healing
Thursday, May 28	2:30 P.M. – 3:30 P.M.	Yiddish Club
Friday, May 29	5:30 P.M. – 6:15 P.M.	TI Oneg Shabbat
	6:15 P.M. – 8:30 P.M.	TI Shabbat Service
Saturday, May 30	9:30 A.M.	Stollen Moments
	10:00 A.M. – 12:30 P.M.	ST Shabbat Service



AGUDAS ACHIM
CONGREGATION

AGUDAS ACHIM

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Wednesday, April 1

Daf Hayomi 7:00 am
Shacharis 7:30 am
Siyum 8:15 am
Stop eating Chometz 10:58 am - 11:22 am
Chometz needs to be burned 12:13pm - 12:25 pm
Pesach
Candle Lighting 7:32 p.m.
Mincha 7:35 p.m.
Class 7:50 p.m.
Maariv & Hallel 8:30 p.m.
First Seder 9:00 p.m.
Thursday, April 2
Daf Hayomi 8:30 a.m.
Shacharis & Hallel 9:00 a.m.
Tefilas HaTal 11:00 a.m.
Mussaf 11:30 a.m.
Earliest Mincha 2:02 p.m.
Mincha 7:30 p.m.
Tzais Hakohavim 8:33 p.m.
Maariv (we begin counting the Omer) 9:00 p.m.
Candle lighting after 8:45 p.m.
Second Seder 9:15 p.m.
Friday, April 3
Daf Hayomi 8:30 a.m.
Shacharis, Hallel & Mussaf 9:00 a.m.
Earliest Mincha 2:01 p.m.
Erev Shabbos
Candle Lighting 7:34 a.m.
Mincha & abbreviated Kabolos Shabbos 7:35 p.m.
Sunset 7:52 p.m.
Saturday, April 4
Daf Hayomi 8:30 a.m.
Shacharis, Hallel & Mussaf 9:00 a.m.
Shir HaShirim (Song of Songs) 10:00 a.m.
Earliest Mincha 2:01 p.m.
Mincha 7:30 p.m.
Sunset 7:53 p.m.
Maariv 8:53 p.m.
Count the Third day of the Omer after 8:36 p.m.
Havdalah 9:06 p.m.
Sunday, April 5
Shacharis, Hallel & Mussaf 7:30 a.m.
Daf Hayomi 8:30 a.m.
Shacharis, Hallel & Mussaf 9:00 a.m.
Mincha 7:40 p.m.
Sunset 7:54 p.m.
Maariv 7:55 p.m.
Maariv 9:00 p.m.
Count the Fourth day of the Omer after 8:50 p.m.
Monday, April 6
Shacharis, Hallel & Mussaf

7:30 a.m.

Daf Hayomi 8:30 a.m.
Shacharis, Hallel & Mussaf 9:00 a.m.
Mincha 7:40 p.m.
Sunset 7:55 p.m.
Maariv 7:55 p.m.
Maariv 9:00 p.m.
Count the Fifth day of the Omer after 8:38 p.m.
Tuesday, April 7
Shacharis, Hallel & Mussaf 7:30 a.m.
Daf Hayomi 8:30 a.m.
Shacharis, Hallel & Mussaf 9:00 a.m.
Mincha & abbreviated Kabolos Shabbos 6:20 p.m.
Plag HaMincha 6:34 p.m.
Candle Lighting 6:35 p.m. (early)
Sunset 7:56 p.m.
Count the Sixth day of the Omer after 8:39 p.m.
Wednesday, April 8
Shacharis & Hallel 9:00 a.m.
Yizkor 10:45 a.m.
Mussaf 11:20 a.m.
Earliest Mincha 2:01 p.m.
Mincha 7:40 p.m.
Sunset 7:54 p.m.
Tzais Hakohavim 8:40 p.m.
Maariv 9:00 p.m.
Candle lighting (72 minutes) after 9:10 p.m.
Count the Seventh day of the Omer after 8:40 p.m.
Thursday, April 9
Shacharis, Hallel & Mussaf 9:00 a.m.
Earliest Mincha 2:00 p.m.
Mincha 7:30 p.m.
Neilas HaChag 7:50 p.m.
Sunset 7:58 p.m.
Yom Tov ends 8:41 p.m.
Maariv & Count the Eighth day of the Omer 9:00 p.m.
Havdalah 9:11 p.m.
PLEASE ALLOW UNTIL 10:30 p.m. FOR THE BUY - BACK OF CHOMETZ
Friday, April 10
Shacharis 7:00 a.m.
Shacharis 8:00 a.m.
Shacharis 9:00 a.m.
Mincha & Kabolos Shabbos 7:40 p.m.
Candle lighting 7:41 p.m.
Sunset 7:59 p.m.
Saturday, April 11
Shacharis & Mussaf 9:30 a.m.
The Molad (new moon) for the month of Iyar: Friday

(April 17) 5:18 a.m. + 14 chalakim
Earliest Mincha 2:00 p.m.
Shabbos ends 8:44 p.m.
Maariv 9:00 p.m.
Havdalah 9:13 p.m.
Sunday, April 12
Rabbi Scheinbaum's class via Zoom 11:00 a.m.
Tuesday, April 14
Mishnah class via Zoom 4:45 p.m.
Thursday, April 16
Torah class (Isaiah) via Zoom 4:30 p.m.
Friday, April 17
Mincha & Kabolos Shabbos 7:30 p.m.
Candle lighting 7:49 p.m.
Sunset 8:07 p.m.
Saturday, April 18
Shacharis, Hallel, & Mussaf 9:30 a.m.
Earliest Mincha 1:59 p.m.
Shabbos ends 8:52 p.m.
Maariv 9:05 p.m.
Havdalah 9:21 p.m.
Sunday, April 19
Rabbi Scheinbaum's class via Zoom 11:00 a.m.
Tuesday, April 21
Mishnah class via Zoom 4:45 p.m.
Yom HaZikaron, Israel Memorial Day
Wednesday, April 22
Yom Ha'atzmaut, Israel Independence Day
Yom Ha'atzmaut
Thursday, April 23
Torah class (Isaiah) via Zoom 4:30 p.m.
Friday, April 24
Mincha & Kabolos Shabbos 7:30 p.m.
Candle lighting 7:56 p.m.
Sunset 8:14 p.m.
Saturday, April 25
Shacharis & Mussaf 9:30 a.m.
Earliest Mincha 1:59 p.m.
Shabbos ends 9:00 p.m.
Maariv 9:10 p.m.
Havdalah 9:28 p.m.
Sunday, April 26
Rabbi Scheinbaum's class via Zoom 11:00 a.m.
Tuesday, April 28
Mishnah class via Zoom 4:45 p.m.
Thursday, April 30
Torah class (Isaiah) via Zoom 4:30 p.m.



SHAARAY TORAH

Conservative

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* = Zoom

Wednesday, April 1

Erev Pesach
No Hametz – Bread products - after 10 AM
No Services
Candles 7:35 p.m.
First Seder at Nightfall
Thursday, April 2
Pesach – 1st Day
Beit Ha'am Offices are closed
Festival Service 10:00 a.m.*
Mincha Service 5:30 p.m.*
Candles 8:39 p.m.
Second Seder at Nightfall
Friday, April 3
Pesach – 2nd Day
Beit Ha'am Offices are closed
Festival Service 10:00 a.m.*
Mincha Service 5:30 p.m.*
Candles 7:37 p.m.
Saturday, April 4
Shabbat Hol Hamoed
Pesach
Shabbat Morning Service 10:00 a.m. (In-Person; Live Stream; Zoom)
Sunday, April 5
Hol Hamoed – 2nd Day
No Services
Monday, April 6
Hol Hamoed – 3rd Day
Morning Service 8:00 a.m.*
Evening Services 5:30 p.m.*
Tuesday, April 7
Hol Hamoed – 4th Day
Evening Services 5:30 p.m.*
Candles 7:41 p.m.

Wednesday, April 8

Pesach – 7th Day
Beit Ha'am Offices are closed
Festival Service 10:00 a.m.*
Evening Services 5:30 p.m.*
Candles 8:45 p.m.
Thursday, April 9
Pesach – 8th Day
Beit Ha'am Offices are closed
Festival Service 10:00 a.m.*
Yizkor Service 11:15 a.m.
Mincha Service 5:30 p.m.*
The Festival concludes at 8:40 p.m.
Hametz may be eaten after 8:50 p.m.
Friday, April 10
Evening Services 5:30 p.m.*
Candles 7:44p.m.
Saturday, April 11
Shabbat Services 10:00 a.m. (In-Person; Live Stream; Zoom)
Monday, April 13
Morning Service 8:00 a.m.*
Evening Services 5:30 p.m.*
Tuesday, April 14
Evening Services 5:30 p.m.*
Wednesday, April 15
Evening Services 5:30 p.m.*
Thursday, April 16
Morning Service 8:00 a.m.*
Evening Services 5:30 p.m.*
Friday, April 17
Evening Services 5:30 p.m.*
Candles 7:51 p.m.

Saturday, April 18

Shabbat Services 10:00 a.m. (In-Person; Live Stream; Zoom)
Monday, April 20
Morning Service 8:00 a.m.*
Evening Services 5:30 p.m.*
Tuesday, April 21
Evening Services 5:30 p.m.*
Wednesday, April 22
Evening Services 5:30 p.m.*
Thursday, April 23
Morning Service 8:00 a.m.*
Evening Services 5:30 p.m.*
Friday, April 24
Evening Services 5:30 p.m.*
Candles 7:58 p.m.
Saturday, April 25
Shabbat Morning Services 10:00 a.m. (In-Person; Live Stream; Zoom)
Monday, April 27
Morning Service 8:00 a.m.*
Evening Services 5:30 p.m.*
Tuesday, April 28
Evening Services 5:30 p.m.*
Wednesday, April 29
Evening Services 5:30 p.m.*
Thursday, April 30
Morning Service 8:00 a.m.*
Evening Services 5:30 p.m.*



TEMPLE ISRAEL

Reform

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Friday, April 3
5:30 p.m. Oneg Shabbat
6:15 p.m. Kid-dish Shabbat Service
Saturday, April 4
10:00 a.m. Stollen Moments Torah Study
Friday, April 10
5:30 p.m. Oneg Shabbat
6:15 p.m. Shabbat Service

Birthday and Anniversary Blessings
Saturday, April 11
10:00 a.m. Stollen Moments Torah Study
Friday, April 17
5:30 p.m. Oneg Shabbat
6:15 p.m. Shabbat Service
Torah Reading

Saturday, April 18
10:00 a.m. Stollen Moments Torah Study
Friday, April 24
5:30 p.m. Oneg Shabbat
6:15 p.m. Shabbat Service
Saturday, April 25
10:00 a.m. Stollen Moments Torah Study

The Beautiful Seder Plate and its Special Symbolism



MARY DONNA
RUBIN

What is Passover? Passover (Pesach in Hebrew) literally means “passed over”. The story from the book of Exodus in the Hebrew Bible tells of the Angel of Death passing over the homes whose doorposts were smeared with blood, marking the home of an Israelite, and sparing the Israelite families’ firstborn. Passover, which we celebrate for eight days, symbolizes the miraculous event of the Jews’ exodus from Egypt.

Passover begins with the symbolic, traditional, and ritual filled Seder. The Seder, meaning “order” is an organized retelling of the Exodus story. It is presented in a booklet called the Haggadah (from the word “maggid”), meaning “to tell”, thus fulfilling the obligation to remember the redemption. During

the Seder, we don’t just “tell” the story of the Exodus; we experience it and enhance this experience through the Seder plate.

The Seder plate serves as the symbolic centerpiece around which the Seder is based. The Seder plate is only used once a year which is during the Seders on the first two nights of Passover. The Seder plate houses, and beautifully displays, the six specific ceremonial foods around which the Seder is based. Each of the foods on the Seder plate represents a different aspect and symbol of the Passover story which allows us to see, smell, feel, and taste freedom. The food displayed on the Seder plate serves as a visual device which enables participants to directly experience and retell the history of the Jewish peoples’ liberation from Egypt. All of the symbolic foods on the Seder plate help bring the Exodus story to life.

I remember that Papa, (Robert Rubin) “Z’L” and Bella Rubin “Z’L (my wonderful father- and mother-in-law, Blessed Memory) began their Passover preparation weeks in advance. Their Seder plate was a beautiful symbolic dish which was used only once a year on the first two nights of Passover during the symbolic Seder.

The Seder plate was very important to my in-laws: the way in which it was displayed and the great efforts my in-laws exerted in finding just the right foods for the Seder plate. Papa was such a stickler and was very particular about the “order”, and perfect display of our Seder plate. I now truly understand why.

Watching them taught me not only about tradition, but also about the love and attention it takes to keep family customs alive.

I am fortunate to still have the original Rubin Seder plate! Even though this special Seder plate is now tarnished from use and age, it is still beautiful and shines with memories of our fun-filled Rubin family Seders shared with our entire Rubin family.

It is with this beautiful memory that I now would like to share with all of you the meaningful symbolism of the Seder plate.

The Seder plate usually contains six symbolic foods. Each is representative of a different aspect of the Passover story. The symbolic foods are the following:

1. **MAROR** (bitter herbs) symbolizes the bitterness and sufferings of the Israelites’ slavery in Egypt and the importance of freedom. Maror is often represented on the Seder plate by a horseradish root.
2. **CHAROSET** (sweet mixture) represents the mortar used by the Israelites when they were slaves. Traditionally, Charoset is a mixture of apples, nuts, cinnamon, and wine. Grape juice may be substituted if small children partake in the Seder. The role of Charoset (paste) in the Seder plate is to serve as a type of relish into which the maror is dipped then eaten. Charoset resembles the mortar and brick made by the Jews when they toiled for Pharaoh.
3. **ROASTED LAMB SHANK BONE** represents the special paschal sacrifice in the temple on the eve of the exodus from Egypt.
4. **KARPAS** (usually parsley) symbolizes spring and rebirth. It is dipped in salt water to represent the tears shed in slavery and tears of joy when Jews became free from the bonds of Egyptian slavery.
5. **CHAZERET** (second bitter herb) - often romaine lettuce - is used in addition to Maror to emphasize the bitterness of slavery. While the leaves of romaine lettuce are mild, the stem becomes bitter over time, symbolizing the way in which oppression can begin subtly but can worsen over time.
6. **A ROASTED EGG** is a symbol of mourning and the cycle of life, often associated with the festival sacrifice that was brought to the temple during Passover. The mourning and resilience remind us of the destruction of the temple and the enduring strength of the Jewish people.

Happy Passover to each of you, and to your families! Please enjoy your Seder and the symbolism of your Seder plate as we celebrate our joyous exodus from Egypt.

PASSOVER MUFFINS

Janis Zoldan Weintraub



These Passover muffins are a great parve treat for so many yummy meal or snacks during the Holiday. Super easy and taste delicious. We use them for sandwiches, accompanying a salad, or warm with butter - especially right out of the oven! Enjoy

Ingredients

- 1 cup matza meal
- 1/2 t. salt
- 1 cup water
- 1/2 cup shortening - I use Crisco
- 4 eggs

Instructions

1. Preheat oven to 400°.
2. Heat water with oil until boiling.
3. Add matza meal and salt, continuously stirring until mixture pulls away from edge of pot.
4. Remove from heat.
5. Add eggs, one at a time, stirring until all eggs are added and mixed well.
6. Place into muffin tins, filling each tin about halfway full (batter will rise in the oven).
7. Bake for 40 minutes or until tops start to turn brown.

FLOURLESS CHOCOLATE CAKE

Dianne Blocker



Ingredients

- ½ C. water
- ¼ tsp. salt
- ¾ C. white sugar
- 18 (1 oz.) squares bittersweet chocolate
- 1 C. unsalted butter
- 6 eggs

Instructions

1. Preheat oven to 300° F (150°C). Grease one 10-inch round cake pan and set aside.
2. In a small saucepan over medium heat combine the water, salt and sugar. Stir until completely dissolved and set aside.
3. Either in the top half of a double boiler or in a microwave oven melt the bitter-sweet chocolate. Pour the chocolate into the bowl of an electric mixer.
4. Cut the butter into pieces and beat the butter into the chocolate, one piece at a time. Beat in the hot sugar-water. Slowly beat in the eggs, one at a time.
5. Pour the batter into the prepared pan. Have a pan larger than the cake pan ready. Put the cake pan in the larger pan and fill the pan with boiling water half-way up the sides of the cake pan.
6. Bake cake in the water bath at 300° for 45 minutes. The center will still look wet. Chill cake overnight in the pan. To unmold, dip the bottom of the cake pan in hot water for 10 seconds and invert onto a serving plate.

PASSOVER BROWNIES

Linda Sklar



Ingredients

- 1/2 c butter
- 1/2 c white sugar
- 1/2 c brown sugar
- 1/4 c cocoa powder
- 3 large eggs
- pinch of salt
- 1/4 c coconut flour
- 8 oz chocolate chips

Instructions

1. Preheat oven to 350°
 2. In a medium sized saucepan on medium heat, melt butter. Once melted, add 4 oz semi-sweet chocolate chips. Stir until mixture is combined, then remove from heat.
 3. Add sugars to mixture and mix to combine. Mix in eggs, adding one at a time.
 4. Mix in cocoa, coconut flour, and salt.
 5. Add remaining chocolate chips and stir.
 6. Pour mixture into parchment-lined 7x11 pan.
 7. Bake 25 minutes.
- NOTE: Can reduce sugar up to half as much

MATZO STUFFING

Mary Donna Rubin



Ingredients

- Two matzo (more if needed)
- 1 large onion
- 1 large potato
- 2 stalks celery, finely diced
- 2 Tablespoons chicken fat or Pareve margarine
- 3 eggs
- 3 Tablespoons Matzo Meal
- 1 Tablespoon Chopped Parsley
- Salt and Pepper to taste
- Paprika to taste

Instructions

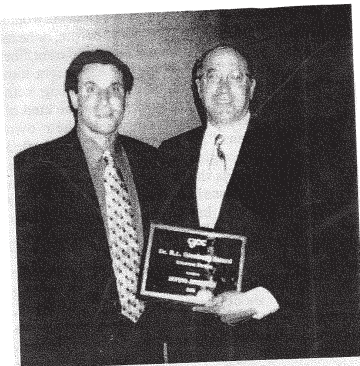
1. Break the matzah in small pieces.
2. Soak in hot water. Drain thoroughly, and squeeze well.
3. Grate onion and potato. Drain well.
4. Combine with celery.
5. Saute in chicken fat or margarine.
6. Add in remaining ingredients. Mix Well.
7. Use to stuff turkey, veal ,whole chicken .

Through The Years

Looking back to the year 2001

Note: Images are taken from old newsprint and appear dark. If you would like to see the original documents, please visit the Beit Ha'am Library. We are grateful to Elaine Garfinkle, who painstakingly copied, cataloged, and bound decades-worth of past issues of the Stark Jewish News.

54th ANNUAL HALL OF FAME AWARDS DINNER 2001



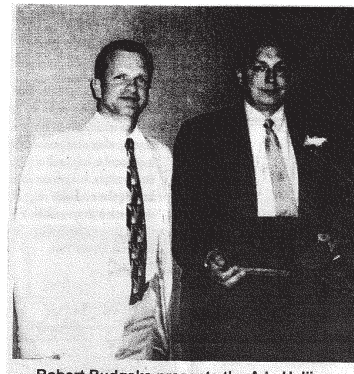
Carl and Larry Adelman accept the H.L. Ginsburg Volunteer Award for their father, Irving Adelman (z'l).



Jean Shickel presents the Sanford-Jacob Furman Award to her brother, James Ginsburg.



Mark Tenenbaum introduces Gary Sirak, recipient of the Sanford-Jacob Furman Award.

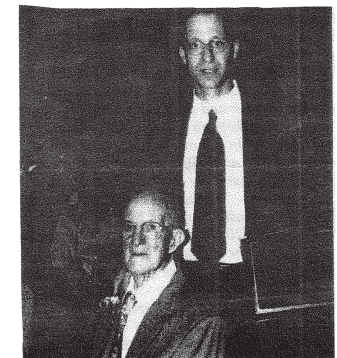


Robert Budgake presents the A.L. Helling Award to Chuck Rodaitis.

54th ANNUAL HALL OF FAME AWARDS DINNER 2001



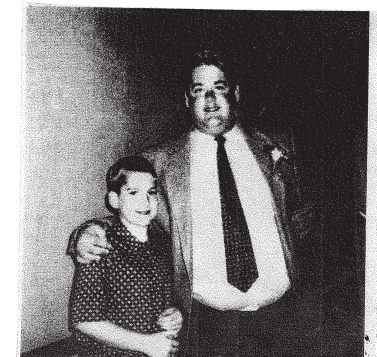
JuDeane Luntz presents the Howard Freedman Award to her daughter, Ashley Luntz.



Sam Levin, recipient of the H.L. Ginsburg Volunteer Award is introduced by Edward Hafner.



Linda Poole presents the Gary D. Shifman Award to Ella Libster.



Adam Magill with his father, Mike Magill, recipient of the A.L. Helling Award.

Want to learn more about the History of Jews in Canton and Massillon?
Visit JewishCanton.org and click the "Jewish Canton" tab.



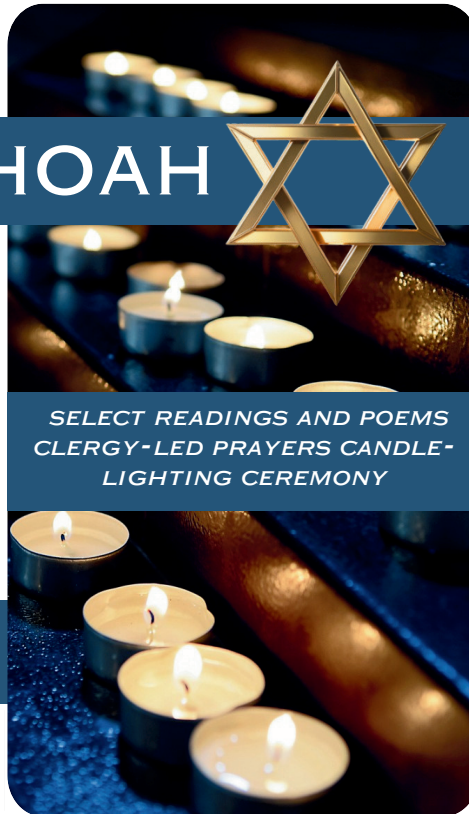
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