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## STARK JEWISH NEWS

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## From Shiva to Simcha: A Return to a Living Israel



**ORI AKRISH**  
Executive Director

Just nine months ago, I came home from Israel with a heavy heart. In my article last spring, I tried to put an optimistic spin on a trip that was, in truth, shadowed by grief. I wrote about a country I loved deeply, but one that felt changed, quieter, raw, and searching for itself in the aftermath of unimaginable pain. Being there felt a bit like sitting shiva. People spoke softly, smiled gently, held one another close, and shared stories that mixed fondness with tears. Even the air felt slower, as if the whole country was catching its breath.

This fall, I returned as part of a group of five from Canton for the Hatikvah Summit through Partnership2Gether, and what I found was something profoundly different. The tension I had felt before had softened. The conversations were lighter, the laughter freer, the smiles no longer hesitant. Israel felt alive again.

For those who want to understand what we saw and experienced, I encourage you to read Bryan Hecht's excellent article, also in this issue. He captures

beautifully the breadth of the program and the incredible people we met. My reflections here are more personal, about what it felt like to return to a place that, for me, has always been more than just a destination.

This time, Israel felt like it was moving from mourning to celebration, from shiva to simcha. The hugs were deeper, the food tasted richer and the music just sounded louder and more joyful. People were still talking about loss and recovery, but they were also talking about their children's birthdays, new businesses, weddings, and soccer scores. It felt like Israel was remembering how to breathe again.

One moment that will stay with me forever happened in Akko, where I joined a pickup soccer game with a group of Arab and Israeli kids. For half an hour, there were no politics, no language barriers, no tension, just kids being kids, laughing, chasing the ball, celebrating goals with high fives and hugs. It was simple, but it was awesome and it was fun. In that small circle of dusty shoes and smiling faces, I saw what peace could look like, not as an idea, but as a feeling.

Throughout the summit, I noticed something else that felt new. Last time I visited, people seemed almost apologetic for finding joy. They smiled cautiously, as if to laugh too hard might betray the grief still so fresh in the air. This time, joy had returned without apology. Not because the pain has disappeared, it hasn't, but because Israelis have come to understand that joy is not the opposite of grief, it is part of healing.

In Tel Aviv, cafés were buzzing again, in Jerusalem,

Cont'd / See RETURN Page 9



Federation CEO Ori Akrish and Ron Finstuen stopped in Akko to learn about and participate in "The Equalizer, a soccer program created to foster unity, friendship and respect between Arab Muslim, Christian and Jewish children in the city of Akko and throughout Israel. According to Akrish, Canton had "the best soccer skills of the partnership cities!"

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# When a Necklace Becomes a Question



**LAURA GOLDMAN**  
CJCF President

As a child and teenager, I wore a Magen David without much thought; it simply meant: I am Jewish. I wore it the way many people wear a cross, an unquestioned expression of faith. But next Sunday, as I travel to Washington, D.C., for the General Assembly, a question keeps recurring: should I wear my Star of David?

With antisemitism on the rise and the anxiety of potential travel disruptions, I find myself gripped by a new caution. This isn't theoretical; it wasn't long ago that Yaron Lischinsky and Sarah Milgrim were tragically murdered while attending a reception at the Capital Jewish Museum in Washington, D.C..

I've become more cautious and wary of wearing my Magen David necklace in public. I've even considered opting for a Chai instead, a less recognized but meaningful Jewish symbol. Still, the Star remains a prominent and multifaceted emblem:

- It signifies Jewish identity, faith, and our connection to Israel.
- Its meanings range from the relationship between God and humanity to

Jewish peoplehood.

- Its modern role as an emblem of national pride was emphasized by the Zionist movement in the late 19th century and cemented by the flag of the State of Israel.
- For many, it is an expression of pride, solidarity, and connection to our history.

The symbol also carries a darker, tragic resonance. Under the Nazis, Jews were forced to wear a yellow Star of David to identify and segregate them. That forced marking became an ultimate reminder of persecution. In the years since the Holocaust, however, the Star has transformed into a powerful emblem of resilience and defiance, signifying both suffering and the enduring spirit of the Jewish people.

Sometimes, I look at friends and students wearing crosses and feel a moment of resentment that I am even considering whether I should conceal my necklace. The Jews of the Holocaust were unimaginably brave and strong; they fought for their lives and lost so many loved ones. Wouldn't wearing my Star be a direct way to honor their courage?

Despite this, my heart and my sense of personal safety pull me in another direction. The internal struggle is real. I go back and forth. I've even seen Star pendants designed to unfold so the symbol isn't visible—a reminder of how complicated this choice has become for our people.

I often think, "I won't allow others to dictate what I can or can't wear." But when safety may genuinely be at stake, I must consider not only my own pride but also the security of those around me.

- Does anyone else wrestle with these thoughts?
- What kind of Jew does this caution make me?
- How does God see this struggle?

I know there is no single "right" answer to whether to wear a visible symbol of faith right now. Each of us must consciously balance memory, identity, conscience, and safety. What truly matters is that we make that choice mindfully—with deep respect for our history and for one another—and that we stand together to protect and strengthen Jewish life, no matter the symbol we choose to wear.

"Courage is not the absence of fear, but the triumph over it." — Rabbi Abraham Joshua Heschel (paraphrase)

If you have opinions or would like to share your own experience, please reach out—I would welcome the conversation. I'd be happy to share what I decide to do.

Wishing you a Happy Hanukkah and happy, healthy secular New Year.



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RABBI JOHN SPITZER

## The Story of *Shin* and *Pey*

The year was 1972. I was entering my fifth and final year of rabbinic education in Cincinnati at the Hebrew Union College. Cheri and I decided that we needed to make our first trip to Israel to continue my studies toward Ordination. With the help of my father z"l we were able to journey to Jerusalem where we would live in the newly born Jewish State which was not yet twenty-five years old. I had grown up at Temple Israel in Omaha, Nebraska. Our congregation was built by the same architect with virtually the same plans and materials as Temple Israel on twenty-fifth Street here

in Canton. Cheri was the daughter of Congregation Shaare Emeth in St. Louis. Both our temples were strong Reform congregations which provided us with a strong sense of Jewish identity and a real commitment to congregational life and the Jewish community at large. What they hadn't prepared us for was the marvelous and overwhelming experience of Jewish life in Israel.

Every day was filled with new historic and cultural discoveries as we studied, traveled the country and lived in *Yerushalayim* as residents, not as tourists. It was, in so many ways, a heady and profound time of growth and discovery. So you can imagine my amazement, as Chanukah came around, to find a Jerusalem toy store with a huge bag of plastic dreidels on sale incredibly cheap because they were defective! I purchased a handful to bring home as gifts.

Defective? Well, yes. We all know that a *dreidel* has four sides with the four letters: *nun, gimmel, hey, shin*, which stand for *Nes gadol haya sham*, A great miracle happened there. These "defective" dreidels replaced the *shin* with a *pey*, changing *sham* (there) to *Po* (here). Imagine my good fortune! Indeed, sometimes one finds a profound truth in a bag of "defective" *dreidels*. Of course, "Here": because we were where the great miracle happened. We were in the land where the Maccabees fought and emerged victorious against the implacable Syrian Greeks. They had overcome all odds to repair, redeem and rededicate Jerusalem's Temple for the worship of God.

And now, some fifty-two years later, we are here, in Canton, in a world seemingly gone mad. The Jewish State and the Jewish people around the world are threatened in ways both frightening and deplorable. Yet, even in the midst of this chaos, we will have the courage to light an additional candle for each night, such that the light will grow and dispel the darkness. For us, Chanukah is a Festival which, more than anything, celebrates hope, rededication and purposeful survival.

This year, let us strive to turn *shin* into *pey-sham* into *Po*, once more. Shall we not strive to recreate the miracle that was *there* into a miracle which happens *here*? As the light grows each night in our homes and our synagogues, may it illumine the gifts of renewed hope, rededication and a commitment to purposeful survival.

*Chag Chanukah Sameach!* Let there be Joy, Hope and Peace.



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# Jewish American Icons

*This is the first in a series of articles shining a spotlight on Jewish Americans who made transformative contributions to American art, culture, science, politics, and more.*

Russian-born Israel “Izzy” Isidore learned at a young age how to fend for himself on the rough-and-tumble streets of New York City’s lower-east side. The son of an itinerant cantor and the youngest of eight children, Izzy said later in life that he was oblivious to the fact that he grew up in abject poverty because he knew nothing else.

In 1893, five-year-old Izzy and his family emigrated to America to escape the violent, anti-Jewish riots, or “pogroms,” of Imperial Russia. His father, Moses, struggled to find steady work among the throngs of non-English-speaking, unemployed immigrants in the city. According to historians, Moses worked odd jobs as a butcher, a Kosher meat inspector, and a painter. His unexpected death in 1896 left the family in dire straits.

The family matriarch, Lena, eventually found work as a midwife while his sisters worked long hours wrapping cigars – a common occupation for immigrant girls. Little is known about his other siblings, though the name of one of his brothers was listed among workers who labored in a shirt-making sweatshop in the city.

Eager to do his part to contribute to the family’s survival, Izzy took a job hawking newspapers on Bowery Street, notorious for its murders, robberies, and “dive” saloons.



Cont'd / See **JEWISH AMERICAN IDOL** Page 11

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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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## Spreading The Light of Hanukkah with Acts of Kindness



**HEATHER HERSHEY-TOMPKINS**  
JFS Director

Giving is important during Hanukkah because it reflects the holiday's deeper themes of kindness, gratitude, and community. While Hanukkah is best known for celebrating the miracle of the oil and the rededication of the Temple, the practice of giving—especially to those in need—connects the joy of the festival to Jewish values of tzedakah (charity) and chesed (loving-kindness).

By the front door of the lobby there is a menorah with dreidels on it. Jewish family services encourages the Jewish community to participate in giving to those in need. The dreidels have gifts written on them for JFS clients who are on a limited income. These individuals are unable to afford to participate in the Hanukkah traditions. JFS would encourage you to pick up a dreidel and purchase a gift for somebody in the Jewish community. Giving gifts during Hanukkah is a

way to celebrate the holiday themes of life, gratitude, and community.

Here are a few reasons why you should give during Hanukkah:

- 1. Tzedakah (charitable giving):** In Jewish tradition, giving to others—especially those less fortunate—is a mitzvah. During Hanukkah, when families celebrate abundance and miracles, it's especially meaningful to share blessings with others.
- 2. Spreading light:** Hanukkah is called the Festival of Lights. Acts of generosity and kindness are seen as ways to “spread light” in the world—bringing hope and warmth to others, just as the menorah lights up the darkness.
- 3. Balancing gift-giving:** While modern Hanukkah celebrations often include exchanging presents, Jewish tradition encourages pairing this with tzedakah to keep the focus on meaningful giving, not just material gifts.
- 4. Teaching values:** For children, giving during Hanukkah helps teach empathy, gratitude, and the importance of community responsibility—core Jewish values that extend beyond the holiday.

In short, giving during Hanukkah isn't only about presents—it's about sharing light, love, and support, keeping the spirit of the miracle alive through kindness.

Jewish family services would like to thank everybody for their charitable acts during this time and throughout the year.

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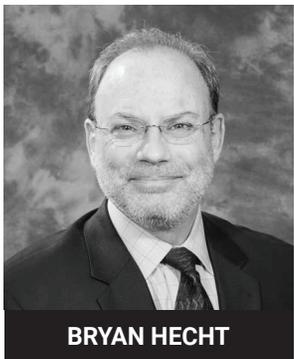
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BRYAN HECHT

## THE PARTNERSHIP HATIVKA MISSION TRIP

# Are You Sure It's Safe to Visit Israel Now?

"Are you sure it's safe to visit Israel now?" That's what we heard repeatedly from family and friends after signing up to participate in the Partnership2Gether "Hativka Summit" in October. Partnership2Gether is a program connecting Jewish communities around the world with 45 areas throughout Israel, primarily in the Negev and Galilee districts. Partnership2Gether focuses on people-to-people interaction, building

community and leadership. Having recently become the Chair of our Canton Partnership Committee, I felt it was important to attend this mission trip. This was our third trip to Israel, and totally unlike our two prior sightseeing visits. A Partnership mission trip is not for sightseeing; it is an opportunity to see, hear and touch the people of Israel ( for us, the people of the Western Galilee ) first hand. The goal of this particular summit was "Hatikva", to express and share our *hope* for sustained peace in Israel after this very difficult war.

Prior to the start of the Summit, Marcie and I enjoyed two beautiful days on the beach and in the public parks of Tel Aviv during Shabbat, sharing a very

peaceful vibe with families enjoying the last few days of warm weather. After Shabbat, we attended the weekly demonstration held at "Hostage Square" in Tel Aviv, where thousands continue to congregate each week to make their voices heard and urge the return of the remaining hostages. It was very moving to join in singing Oseh Shalom and Hativka at the conclusion of the demonstration. Sunday morning, we took the train from Tel Aviv to the city of Nahariya, which was home base for the Summit. The train was loaded with soldiers returning to duty after Shabbat. These "soldiers" were in fact just fresh faced young 18 year old men and women who hardly seemed old enough to endure the burdens, obligations and responsibilities of fighting a hot war.

This is such an important and unusual time in Israel. First came Covid, where tourism in general, and Partnership activities in particular, were sharply curtailed. Then came the war on October 7, 2023. Today, with a cease fire currently in effect, we were met by people who are deeply tired and traumatized by the events of the two year war. The Western Galilee borders Lebanon, so the people in this part of Israel have suffered repeated rocket attacks by Hezbollah over the years. 80,000 people in the areas of the Western Galilee bordering Lebanon were evacuated during the war, but many have now returned home. Still more in the region endured hundreds and hundreds of siren warnings necessitating that they run to bomb shelters or their safe rooms within seconds. Imagine if your children or your elderly parents had to endure months of these sirens, occurring any time of day. The Israelis we spoke to kept thanking us for our visit. In part, their economy needs tourist revenue, but even more, they need to feel the support and love of their friends and supporters, and they continually expressed their deep gratitude for our friendship. Israeli flags fly everywhere, and we repeatedly experienced the love and patriotism Israelis have for their country, even in the face of serious hardships and sometimes strong political disagreements.



During the Summit, we visited the Western Galilee Hospital, which now famously can ( and did ) operate underground during times of war. The Western Galilee region has the most diverse population in all of Israel – Jews, Muslims, Christians, Druze, and Bedouins. Our trip took us to several schools, where we heard presentations on programs being created to build stronger relations between Israeli Jews, who learn in Hebrew in Jewish schools, and Israeli Muslims, who learn in Arabic in Arab schools. Tensions and challenges cycle up and down over time between Jews and Muslims throughout the country, but there continue to be people dedicated to building an enduring peaceful co-existence, and the Partnership program actively supports these efforts.

We also met with a group of US and Canadian high school grads who have recently come to Israel in order to serve in the IDF, the Israeli military and then stay to start their own families. These young men and women are known as "lone soldiers" and their maturity, devotion to Israel and bravery are inspiring. Sadly, we also met with the parents of two young men killed recently – one while attending the Nova music festival (Jordan, the son of Shimon Buskila, who visited Canton earlier this year) and the other, Sivan Sade, killed when he was hit by a rocket

while he was harvesting crops in the fields at his kibbutz. We walked through the lovely garden that the Buskila family created in memory of Jordan. Later that day, we all sat silently as we listened to a young woman recount her experience, moment by moment, of being attacked by Hamas terrorists at Nova music festival, running to a nearby kibbutz and hiding with others in their safe room, only to be discovered again by the terrorists and prepared to be sent to Gaza as a hostage. After a fire fight between the terrorists and local Israeli police, she somehow survived,

but every other hostage that was with her at the time was killed.

One of the great joys of traveling is the food! During a visit to the ancient city of Akko, we were treated to a lunch made by a group of Arab women. We toured a Druze village and had a meal specially prepared by the local Druze women for us. The Druze within Israel, representing less than 2% of the Israeli population, are extremely loyal to the State of Israel. Their percentage of Druze men who enlist in the IDF is actually higher than that of the Jewish community in Israel and many have served with distinction in the most elite units of the IDF.

Another great pleasure of this trip was the opportunity to meet the 60 or so representatives of Partnership from the other cities in our consortium – Akron, Toledo, Indianapolis, Northwest Indiana, Fort Worth, San Antonio and Louisville, Kentucky. One member of the Partnership group said, "You have to see and feel Partnership to understand it". Marcie and I made many new friends on this trip, deepened our understanding of the impact the war has had on Israelis and increased our appreciation for the resilience and strength of the people. Partnership, the Jewish Federations and the Jewish Agency for Israel (JAFI) all work together to help support the people and programs I described in this article. Did we feel safe? Absolutely! If you have an opportunity to visit Israel, please go! You will find it to be the most diverse, interesting, complex and engaging place on earth!

# Through The Years

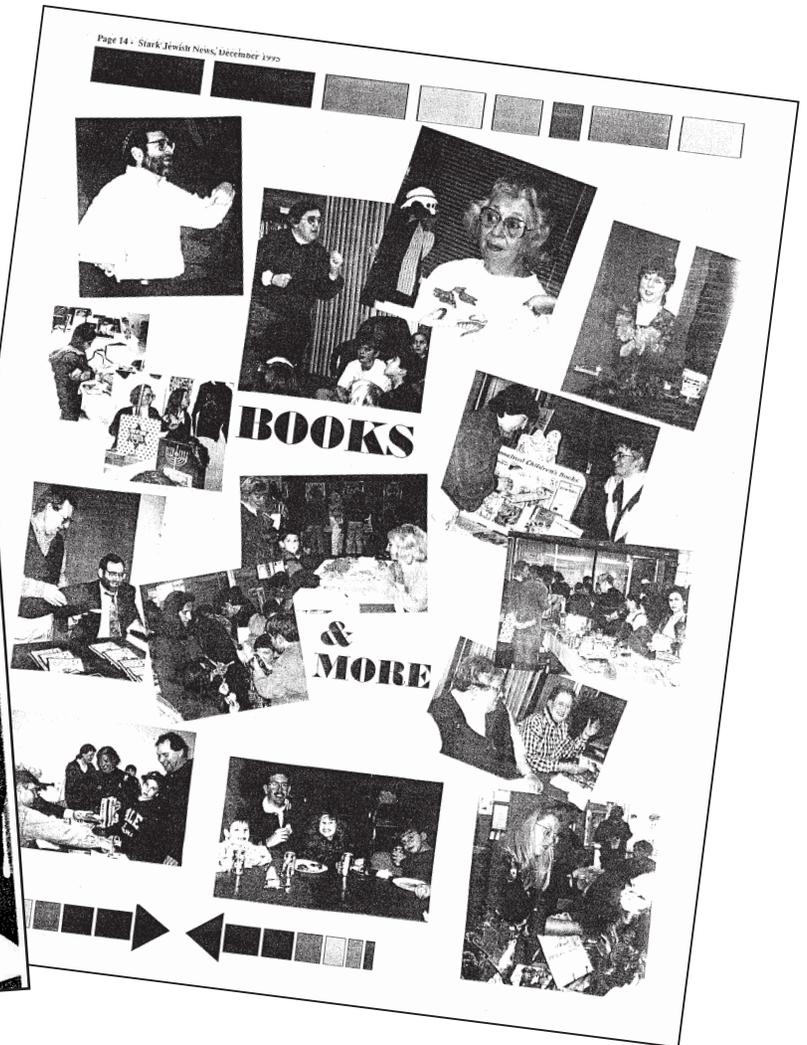
## *Looking back at the year 1995*

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### Yiddish Group 1995

Front Row (L to R): Dorothy Shapiro, Bertha Braun, Lil Podis, Pearl Schoenberg, Ernest Cohen, Ruth Cohen, Sylvia Robbins, David Genshaft, Irwin Cohn.

Back Row (L to R): Dora Margolis, Ruth Tuber, Sarah Kaplan, Abe Priskolnik, Dr. Stan Brody.



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**RETURN** continued from Page 2

stores were full and in Nahariya, we met people who spoke not only of rebuilding but of dreaming again. Everywhere we went, there was energy, color, and conversation, not just about survival but about the future.

I kept thinking about the phrase, Am Yisrael Chai, the people of Israel live. On my last trip, those words felt like defiance: we live despite everything. This time, they felt like affirmation: we live because that is how we honor what was lost.

Rabbi Nachman once said that the whole world is a very narrow bridge, and the main thing is not to be afraid. I thought about that a lot on this trip. Last time, that bridge felt shaky and uncertain. This time, it still felt narrow, but the fear was lighter, we were crossing it together with courage, with laughter, and with hope.

As our group reflected on the experience, I was reminded that connection is what makes trips like this matter most, connection to the land, to the people, and to one another. The bonds between our communities run deep, and they give meaning to our shared hope for a better future.

Temple Israel is planning another trip to Israel in just a few months, and I hope that everyone who can go, will. There is something powerful about seeing Israel not only through the eyes of the news but through the faces of the people who live there, people who, in every moment, remind you what resilience truly means.

As I left, I thought again of the words of King Solomon, Gam zeh ya'avur, this too shall pass. When I wrote them last spring, they felt like a prayer. This time, they felt like a promise that was kept. Israel is still healing, still rebuilding, still grieving but it is also laughing again, dancing again, living again.

And standing there, surrounded by music, conversation, and the hum of everyday life, I felt it too. The same feeling that always draws me back: Tikvah- Hope.



*Akrish places a prayer note at the Kotel or the Western Wall at the request of one of our community members.*



*Young Leader's group visiting a "Mechina" (preparation) Leadership program in Southern Israel. These programs are intended as a Gap year for high school graduates before joining the army. The programs focus on leadership, development, independence and physical/emotional readiness before joining the army.*



*The Canton group helped paint this beautiful mural on a bomb shelter in Liman, which is in Northern Israel in our partnership region.*

## Reflecting on Miracles in Chadash



**BOBI BERRINGER**  
Temple Israel  
Chadash Coordinator

As we approach Chanukah, I, like others, find myself thinking about miracles. We no longer witness the grand, prophetic wonders of our tradition—the splitting of the sea, the burning bush, and neither did the Maccabees. Their story was not one of dramatic, earth-shattering events, but of quiet perseverance and steadfast faith. The miracle of the oil lasting eight nights is humble and yet, more than two thousand years later, we continue to celebrate that moment. A small miracle that could so easily have been forgotten but instead became a lasting symbol of hope and light.

This reflection invites me to consider the miracles that I, too, might overlook. What remarkable things pass unnoticed in the rhythm of our daily lives? I may sometimes take for granted the sight of parents bringing their children to school each week, ready to learn and grow, and to be part of our community. That is a miracle. The sound of children's laughter echoing through classrooms, friendships forming that may last a lifetime, those are miracles, too. And our teachers, who prepare lessons with passion, dedication, and genuine care for their students' success, that is surely a miracle.

Every curious question from a student, every heartfelt song of blessing, every story read aloud to eager listeners, these are small, quiet miracles. Humble, every day, and easily missed. My hope for all of us this Chanukah season is that we become more spiritually sensitive, like the Maccabees, to notice and cherish the small everyday miracles that surround us, and to live our lives with wonder and gratitude.



## Celebrate Creativity!

Please enjoy our Chadash students' artwork on display in the Beit Ha'am Lobby throughout the month of December!

Each student created a piece inspired by the theme:

*"Miracles of Everyday Life."*

We invite you to share your thoughts and encouragement by leaving a note for our artists in the comment book during your visit!



## JEWISH AMERICAN IDOL *continued from Page 5*



By the time he was 13, Izzy had taken up residence with other “newsies” in a crowded tenement for homeless boys, which author and historian Laurence Bergreen described as “Dickensian in their meanness, filth, and insensitivity to ordinary human beings.”

The exhilarating sounds of saloon performers banging out ragtime tunes on pianos in the Bowery Street bars and cafes were a welcome reprieve from the grinding monotony of Izzy’s days.

He was mesmerized by the raucous and rowdy music that was unlike anything he had ever heard and often sang the tunes while he worked. With a keen sense of audience, Izzy would humorously alter the lyrics, depending on who was listening. Amused passers-by would occasionally toss him a coin or two in appreciation of his clever wordplay. For the

first time in his young life, Izzy dared to dream. He was determined to become a saloon performer.

What he lacked in formal education and musical training Izzy made up for in ambition. He started busking for a living after realizing that he could earn more as a street performer than as a newsie. He eventually managed to get a job as a song plugger then worked his way up to a post as a singing waiter at Pelham café on Pell Street located at the center of the old Five Points district. Unable to read sheet music, the aspiring artist taught himself how to play the piano in the café each night after finishing his shift.

He decided to try his hand at songwriting and found that he was rather good at it. He published his first tune, “Marie from Sunny Italy,” in 1907, which earned him a royalty of 37 cents.



Four years later, his song “Alexander’s Ragtime Band” became an international hit. His growing success was all the more remarkable given that he could only play the piano in the key of F sharp. Izzy overcame this impediment by commissioning the construction of a special transposing piano.

Just as his songwriting career was taking off, Izzy was drafted into the U.S. Army in 1918 during World War I.

While serving with the 152nd Depot Brigade at Camp Upton in Yaphank, New York, the young corporal’s musical talent was put to good use. He produced a musical revue titled “Yip Yip Yaphank” for the purpose of raising funds to build a community center on the base. The patriotic and satirical commentary on life in the Army was a smashing success. The production went on to play in New York City.

Following the war, Izzy would go on to write more than 900 songs, 19 musicals, and scores for 18 movies. Some of his more famous tunes - now considered classics - include: “There’s No Business Like Show Business,” “Easter Parade,” and “White Christmas.” He received an Academy Award, a Grammy Award, a Tony Award, and even a Presidential Medal of Freedom. He also earned a reputation as a philanthropist who generously supported various causes. In 1944, Izzy was honored with an award from the National Conference of Christians and Jews for his work promoting racial and religious understanding.

It was on Armistice Day in 1938, that famed American radio singer Kate Smith introduced the nation to a song that Izzy originally wrote for “Yip Yip Yaphank,” though it did not make it into the final score. The song, “God Bless America,” is one of America’s most beloved and enduring anthems of patriotism and homefront support for American troops at war.

At the pinnacle of his fame, few people knew the songwriter’s real name. At the age of 19, acutely aware of anti-Semitism among New York’s entertainment glitterati, Israel Isidore Beilin published his first song under the name “I. Berlin.” In 1911, he legally changed his name to Irving Berlin.

In May of 1988, a host of actors, politicians, business leaders, and other celebrities gathered at Carnegie Hall to celebrate Berlin’s 100th birthday. During the festive gala, famed broadcast journalist Walter Cronkite succinctly described Berlin’s indelible mark on American culture.

“Irving helped write the story of this country, capturing the best of who we are and the dreams that shape our lives,” he said.





## HANUKKAH RAFFLE 2025 DECEMBER 14-22

Shaaray Torah Synagogue's annual fundraiser is the Hanukkah raffle from December 14 through December 22.

With the rise of antisemitism, it has become more challenging to cover the cost of security for services, life-cycle events, educational forums and other special programs. Purchasing an additional ticket, or even a half ticket, will make a significant impact in our efforts to keep our community safe and our building secure.

The ticket price is \$100. There will be 8 winners. One ticket will be drawn for each day of Hanukkah. The first day will pay \$1000. The second through seventh days will pay \$400. The last day will pay \$1000.

**To allow more winners, we will not re-enter winning tickets in to the raffle.**

The Board of Directors of Shaaray Torah Synagogue would like to thank you for your continued support of our annual raffle

To purchase tickets, please mail your check made payable to Shaaray Torah Synagogue, 432 Thirtieth Street NW, Canton, OH 44709. If you have any questions, please contact Mike Magill at (330) 805-7726.



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## THE MIRACLE

BY PHILIP M. RASKIN, 1880 – 1944

The Rabbi tells his old, old tale,  
The pupils seated round.  
“...And thus, my boys, no holy oil  
In the Temple could be found.

The heathens left no oil to light  
The Lord’s eternal lamp;  
At last one jar, one single jar,  
Was found with the high priest’s stamp.

Its oil could only last one day—  
But God hath wondrous ways;  
For lo! a miracle occurred:  
It burned for eight whole days.”

The tale was ended, but the boys,  
All open-eyed and dumb,  
Sat listening still, as though aware  
Of stranger things to come.

Just wait, my boys, permit me, pray,  
The liberty to take;  
Your Rabbi—may he pardon me—  
Has made a slight mistake.

Not eight days, but two thousand years  
That jar of oil did last,  
To quell its wondrous flames availed  
No storm, no flood, no blast.

But this is not yet all, my boys:  
The miracle just starts.  
This flame is kindling light and hope  
In countless gloomy hearts.

And in our long and starless night,  
Lest we should go astray,  
It beacon-like sheds floods of light,  
And eastwards points the way,

Where light will shine on Zion’s hill,  
As in the days of old.  
The miracle is greater, boys,  
Than what your Rabbi told.



CANTON  
JEWISH COMMUNITY FEDERATION

# YIDDISH CLUB

LED BY RABBI A.J. KUSHNER

DECEMBER 18

2:30 PM - 3:30 PM

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**DECEMBER**

<b>Friday, December 5</b>	5:30 P.M. – 6:15 P.M.	TI Oneg Shabbat
	6:15 P.M. – 8:30 P.M.	TI Shabbat Service
<b>Saturday, December 6</b>	10:00 A.M. – 12:30 P.M.	ST Shabbat Service
<b>Sunday, December 7</b>	9:00 A.M. – 1:00 P.M.	Chadash
<b>Wednesday, December 10</b>	9:30 A.M. – 11:30 A.M.	JFS Adult Program
<b>Friday, December 12</b>	5:30 P.M. – 6:15 P.M.	TI Oneg Shabbat
	6:15 P.M. – 8:30 P.M.	TI Shabbat Service
<b>Saturday, December 13</b>	10:00 A.M. – 12:30 P.M.	ST Shabbat Service
<b>Sunday, December 14</b>	9:00 A.M. – 1:00 P.M.	Chadash
	9:00 A.M. – TBD	TI Sisterhood Meeting
<b>Tuesday, December 16</b>	7:00 P.M. – 8:30 P.M.	Temple Board Meeting
<b>Thursday, December 18</b>	2:30 P.M. – 3:30 P.M.	Yiddish Club
<b>Friday, December 19</b>	5:30 P.M. – 6:15 P.M.	TI Oneg Shabbat
	6:15 P.M. – 8:30 P.M.	TI Shabbat Service
<b>Saturday, December 20</b>	10:00 A.M. – 12:30 P.M.	ST Shabbat Service
<b>Sunday, December 21</b>		Chadash winter break begins
<b>Thursday, December 25</b>		Administrative Offices Closed
<b>Friday, December 26</b>	5:30 P.M. – 6:15 P.M.	TI Oneg Shabbat
	6:15 P.M. – 8:30 P.M.	TI Shabbat Service
<b>Saturday, December 27</b>	10:00 A.M. – 12:30 P.M.	ST Shabbat Service

**JANUARY**

<b>Friday, January 2</b>	5:30 P.M. – 6:15 P.M.	TI Oneg Shabbat
	6:15 P.M. – 8:30 P.M.	TI Shabbat Service
<b>Saturday, January 3</b>	10:00 A.M. – 12:30 P.M.	ST Shabbat Service
<b>Friday, January 9</b>	5:30 P.M. – 6:15 P.M.	TI Oneg Shabbat
	6:15 P.M. – 8:30 P.M.	TI Shabbat Service
<b>Saturday, January 10</b>	10:00 A.M. – 12:30 P.M.	ST Shabbat Service
<b>Wednesday, January 14</b>	7:00 P.M. – 8:00 P.M.	Advanced Intro to Judaism
<b>Thursday, January 15</b>	7:00 P.M. – 9:00 P.M.	Federation Board Meeting
<b>Friday, January 16</b>	5:30 P.M. – 6:15 P.M.	TI Oneg Shabbat
	6:15 P.M. – 8:30 P.M.	TI Shabbat Service
<b>Saturday, January 17</b>	10:00 A.M. – 12:30 P.M.	ST Shabbat Service
<b>Monday, January 19</b>	Martin Luther King Day	Administrative Offices Closed
<b>Wednesday, January 21</b>	7:00 P.M. – 8:00 P.M.	Advanced Intro to Judaism
<b>Friday, January 23</b>	10:00 A.M. – Noon	TI Sisterhood Bingo Set-up
	5:30 P.M. – 6:15 P.M.	TI Oneg Shabbat
	6:15 P.M. – 8:30 P.M.	TI Shabbat Service
<b>Saturday, January 24</b>	10:00 A.M. – 12:30 P.M.	ST Shabbat Service
	6:00 P.M. – 10:00 P.M.	TI Sisterhood Bingo Event
<b>Sunday, January 25</b>	9:00 A.M. – 1:00 P.M.	Chadash
	9:00 A.M. – TBD	TI Sisterhood meeting
<b>Wednesday, January 28</b>	7:00 P.M. – 8:00 P.M.	Advanced Intro to Judaism
<b>Friday, January 30</b>	5:30 P.M. – 6:15 P.M.	TI Oneg Shabbat
	6:15 P.M. – 8:30 P.M.	TI Shabbat Service
<b>Saturday, January 31</b>	10:00 A.M. – 12:30 P.M.	ST Shabbat Service

Jewish Family Services

# Breakfast with Rabbi Lomerofsky

December 10 | 9:30 a.m. – 11:00 a.m.  
Complimentary Continental Breakfast  
RSVP by December 8

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# DECEMBER SERVICE SCHEDULE



AGUDAS ACHIM  
CONGREGATION 2508 Market Ave. N. • Canton, 44714 • 330-456-8781

## AGUDAS ACHIM

*Orthodox*

**Tuesday, December 2**  
Mishnah class via Zoom  
4:45 p.m.  
**Thursday, December 4**  
Torah class (Isaiah) via  
Zoom 4:30 p.m.  
**Friday, December 5**  
Mincha & Kabolos Shabbos  
4:35 p.m.  
Candle lighting 4:39 p.m.  
Sunset 4:57 p.m.  
**Saturday, December 6**  
Shabbos Parshas  
Vayishlach  
Shacharis & Mussaf 9:15 a.m.  
Earliest Mincha 12:47 p.m.  
Shabbos ends 5:43 p.m.  
Maariv 5:55 p.m.  
Havdalah 6:10 p.m.  
**Sunday, December 7**  
Rabbi Scheinbaum's class  
via Zoom 11:00 a.m.

**Tuesday, December 9**  
Mishnah class via Zoom  
4:45 p.m.  
**Thursday, December 11**  
Torah class (Isaiah) via  
Zoom 4:30 p.m.  
**Friday, December 12**  
Mincha & Kabolos Shabbos  
4:35 p.m.  
Candle lighting 4:39 p.m.  
Sunset 4:57 p.m.  
**Saturday, December 13**  
Shabbos Parshas Vayeshev  
Shabbos Mevorchim  
Chodesh  
Shacharis & Mussaf 9:15 a.m.  
The Molad (new moon)  
for the month of Teves:  
Saturday (December 20)  
2:22 a.m. + 10 chalakim  
Earliest Mincha 12:50 p.m.  
Shabbos ends 5:44 p.m.

Maariv 5:55 p.m.  
Havdalah 6:11 p.m.  
**Sunday, December 14**  
Rabbi Scheinbaum's class  
via Zoom 11:00 a.m.  
Erev Chanukah  
Light the Menorah (first  
candle) after 4:58 p.m.  
**Monday, December 15**  
The First Day of Chanukah  
Light the Menorah (second  
candle) after 4:58 p.m.  
**Tuesday, December 16**  
The Second Day of  
Chanukah  
Light the Menorah (third  
candle) after 4:58 p.m.  
**Wednesday, December 17**  
The Third Day of Chanukah  
Light the Menorah (fourth  
candle) after 4:59 p.m.  
**Thursday, December 18**

Torah class (Isaiah) via  
Zoom 4:30 p.m.  
The Fourth Day of Chanukah  
Light the Menorah (fifth  
candle) after 4:59 p.m.  
**Friday, December 19**  
The Fifth Day of Chanukah  
Light the Menorah (sixth  
candle) before lighting  
Shabbos candle before 4:42 p.m.  
Mincha & Kabolos Shabbos  
4:40 p.m.  
Candle lighting 4:42 p.m.  
Sunset 5:00 p.m.  
Rosh Chodesh Teves  
**Saturday, December 20**  
Shabbos Parshas Miketz  
Shabbos Chanukah  
First Day Rosh Chodesh  
Teves  
The Sixth Day of Chanukah  
Shacharis, Hallel, & Mussaf

9:15 a.m.  
Earliest Mincha 12:54 p.m.  
Shabbos ends 5:47 p.m.  
Maariv 6:00 p.m.  
Havdalah 6:13 p.m.  
Light the Menorah (seventh  
candle) after Havdalah  
**Sunday, December 21**  
Rabbi Scheinbaum's class  
via Zoom 11:00 a.m.  
Second Day Rosh Chodesh  
Teves  
The Seventh Day of  
Chanukah  
Light the Menorah (eighth  
candle) after 5:00 p.m.  
**Monday, December 22**  
The Eighth Day Chanukah  
**Tuesday, December 23**  
Mishnah class via Zoom  
4:45 p.m.  
**Thursday, December 25**

Torah class (Isaiah) via  
Zoom 4:30 p.m.  
**Friday, December 26**  
Mincha & Kabolos Shabbos  
4:40 p.m.  
Candle lighting 4:45 p.m.  
Sunset 5:03 p.m.  
**Saturday, December 27**  
Shabbos Parshas Vayigash  
Shacharis & Mussaf 9:15 a.m.  
Earliest Mincha 12:57 p.m.  
Shabbos ends 5:51 p.m.  
Maariv 6:05 p.m.  
Havdalah 6:17 p.m.  
**Sunday, December 28**  
Rabbi Scheinbaum's class  
via Zoom 11:00 a.m.  
**Tuesday, December 30**  
Mishnah class via Zoom  
4:45 p.m.  
The Tenth of Teves (FAST  
DAY) 6:37 a.m. – 5:53 p.m.



## SHAARAY TORAH

*Conservative*

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**Monday, December 1**  
Morning Service 8:00 a.m.\*  
Evening Service 5:30 p.m.\*  
**Tuesday, December 2**  
Evening Services 5:30  
p.m.\*  
**Wednesday, December 3**  
Evening Service 5:30 p.m.\*  
**Thursday, December 4**  
Morning Service 8:00 a.m.\*  
Evening Service 5:30 p.m.\*  
**Friday, December 5**  
Candles 4:42 p.m.  
Evening Service 5:30 p.m.\*  
**Saturday, December 6**  
Shabbat Morning Service  
10:00 a.m. (In-Person; Live  
Stream; Zoom)

**Monday, December 8**  
Morning Service 8:00 a.m.\*  
Evening Service 5:30 p.m.\*  
**Tuesday, December 9**  
Evening Service 5:30 p.m.\*  
**Wednesday, December 10**  
Evening Service 5:30 p.m.\*  
**Thursday, December 11**  
Morning Service 8:00 a.m.\*  
Evening Service 5:30 p.m.\*  
**Friday, December 12**  
Candles 4:43 p.m.  
Evening Service 5:30 p.m.\*  
**Saturday, December 13**  
Shabbat Services 10:00  
a.m. (In-Person; Live  
Stream; Zoom)

**Sunday, December 14**  
Erev Hanukkah  
Special Evening Service  
with the Lighting of the  
1st Hanukkah Candle 5:30  
p.m.\*  
**Monday, December 15**  
Hanukkah – 1st Day  
Morning Service 8:00 a.m.\*  
Evening Service 5:30 p.m.\*  
Light 2nd Hanukkah  
Candle  
**Tuesday, December 16**  
Hanukkah – 2nd Day  
Evening Service 5:30 p.m.\*  
Light 3rd Hanukkah Candle  
**Wednesday, December 17**  
Hanukkah – 3rd Day

Evening Service 5:30 p.m.\*  
Light 4th Hanukkah Candle  
**Thursday, December 18**  
Hanukkah – 4th Day  
Morning Service 8:00 a.m.\*  
Evening Service 5:30 p.m.\*  
Light 5th Hanukkah Candle  
**Friday, December 19**  
Hanukkah - 5th Day  
Light 6th Hanukkah Candle  
Candles 4:45 p.m.  
Evening Service 5:30 p.m.\*  
**Saturday, December 20**  
Hanukkah – 6th Day  
Shabbat Services 10:00  
a.m. (In-Person; Live  
Stream; Zoom)  
Light 7th Hanukkah Candle

**Sunday, December 21**  
Hanukkah – 7th Day  
Special Evening Service  
with the Lighting of the  
8th Hanukkah Candle 5:30  
p.m.\*  
**Monday, December 22**  
Hanukkah – 8th Day  
Morning Service 8:00 a.m.\*  
Evening Services 5:30  
p.m.\*  
**Tuesday, December 23**  
Evening Service 5:30 p.m.\*  
**Wednesday, December 24**  
Evening Service 5:30 p.m.\*  
**Thursday, December 25**  
Beit Ha'am Offices are  
closed

Morning Service 8:00 a.m.\*  
Evening Service 5:30 p.m.\*  
**Friday, December 26**  
Candles 4:44 p.m.  
Evening Service 5:30 p.m.\*  
**Saturday, December 27**  
Shabbat Morning Services  
10:00 a.m. (In-Person; Live  
Stream; Zoom)  
**Monday, December 29**  
Morning Service 8:00 a.m.\*  
Evening Service 5:30 p.m.\*  
**Tuesday, December 30**  
Evening Service 5:30 p.m.\*  
**Wednesday, December 31**  
No Services

\* = Zoom



## TEMPLE ISRAEL

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**Friday, December 5**  
5:30 p.m. Oneg Shabbat  
6:15 p.m. Kid-dish Shabbat  
Service  
Led by Rabbi David  
Komerofsky and Suzanne  
Stieglitz

**Saturday, December 6**  
10:00 a.m. Stollen  
Moments Torah Study  
**Friday, December 12**  
5:30 p.m. Oneg Shabbat  
6:15 p.m. Shabbat Service  
Led by Rabbi David

Komerofsky and Suzanne  
Stieglitz  
With monthly birthday and  
anniversary blessings  
**Saturday, December 13**  
10:00 a.m. Stollen  
Moments Torah Study

**Friday, December 19**  
5:30 p.m. Oneg Shabbat  
6:15 p.m. Shabbat Service  
Led by Rabbi David  
Komerofsky and Suzanne  
Stieglitz  
Torah Reading

Sixth Chanukah Candle  
**Saturday, December 20**  
No Stollen Moments Torah  
Study  
**Friday, December 26**  
5:30 p.m. Oneg Shabbat  
6:15 p.m. Shabbat Service

Led by Rabbi David  
Komerofsky and Suzanne  
Stieglitz  
**Saturday, December 27**  
No Stollen Moments Torah  
Study

# JANUARY SERVICE SCHEDULE



AGUDAS ACHIM  
CONGREGATION

## AGUDAS ACHIM

*Orthodox*

2508 Market Ave. N. • Canton, 44714 • 330-456-8781

**Friday, January 2**  
Mincha & Kabolos  
Shabbos 4:50 p.m.  
Candle lighting 4:51 p.m.  
Sunset 5:09 p.m.  
**Saturday, January 3**  
Shabbos Parshas Vayechi  
Shabbos Chazak  
Shacharis & Mussaf 9:15 a.m.  
Earliest Mincha 1:01 p.m.  
Shabbos ends 5:56 p.m.  
Maariv 6:15 p.m.  
Havdalah 6:23 p.m.  
**Sunday, January 4**  
Rabbi Scheinbaum's class  
via Zoom 11:00 a.m.

**Tuesday, January 6**

Mishnah class via Zoom  
4:45 p.m.  
**Thursday, January 8**  
Torah class (Isaiah) via  
Zoom 4:30 p.m.  
**Friday, January 9**  
Mincha & Kabolos  
Shabbos 4:55 p.m.  
Candle lighting 4:58 p.m.  
Sunset 5:16 p.m.  
**Saturday, January 10**  
Shabbos Parshas Shemos  
Shacharis & Mussaf 9:15  
a.m.  
Earliest Mincha 1:04 p.m.  
Shabbos ends 6:02 p.m.  
Maariv 6:15 p.m.  
Havdalah 6:29 p.m.  
**Sunday, January 11**

Rabbi Scheinbaum's class  
via Zoom 11:00 a.m.  
**Tuesday, January 13**  
Mishnah class via Zoom  
4:45 p.m.  
**Thursday, January 15**  
Torah class (Isaiah) via  
Zoom 4:30 p.m.  
**Friday, January 16**  
Mincha & Kabolos  
Shabbos 5:00 p.m.  
Candle lighting 5:05 p.m.  
Sunset 5:23 p.m.  
**Saturday, January 17**  
Shabbos Parshas Va'era  
Shabbos Mevorchim  
Chodesh  
Shacharis & Mussaf 9:15  
a.m.

The Molad (new moon)  
for the month of Shevat:  
Sunday (January 18) 3:06  
p.m. + 11 chalakim  
Earliest Mincha 1:06 p.m.  
Shabbos ends 6:10 p.m.  
Maariv 6:25 p.m.  
Havdalah 6:37 p.m.  
**Sunday, January 18**  
Rabbi Scheinbaum's class  
via Zoom 11:00 a.m.  
**Tuesday, January 20**  
Mishnah class via Zoom  
4:45 p.m.  
**Thursday, January 22**  
Torah class (Isaiah) via  
Zoom 4:30 p.m.  
**Friday, January 23**  
Mincha & Kabolos

Shabbos 5:10 p.m.  
Candle lighting 5:13 p.m.  
Sunset 5:31 p.m.  
**Saturday, January 24**  
Shabbos Parshas Bo  
Shacharis & Mussaf 9:15  
a.m.  
Earliest Mincha 1:08 p.m.  
Shabbos ends 6:17 p.m.  
Maariv 6:30 p.m.  
Havdalah 6:46 p.m.  
**Sunday, January 25**  
Rabbi Scheinbaum's class  
via Zoom 11:00 a.m.  
**Tuesday, January 27**  
Mishnah class via Zoom  
4:45 p.m.  
**Thursday, January 29**  
Torah class (Isaiah) via

Zoom 4:30 p.m.  
**Friday, January 30**  
Mincha & Kabolos  
Shabbos 5:20 p.m.  
Candle lighting 5:22 p.m.  
Sunset 5:40 p.m.  
**Saturday, January 31**  
Shabbos Parshas  
Beshalach  
Shabbos Parshas Shira  
Shacharis & Mussaf 9:15  
a.m.  
Earliest Mincha 1:10 p.m.  
Shabbos ends 6:17 p.m.  
Maariv 6:30 p.m.  
Havdalah 6:46 p.m.



## SHAARAY TORAH

*Conservative*

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\* = Zoom

**Thursday, January 1**  
No Services  
**Friday, January 2**  
Candles 4:54 p.m.  
Evening Service 5:30 p.m.\*  
**Saturday, January 3**  
Shabbat Morning Service  
10:00 a.m. (In-Person; Live  
Stream; Zoom)  
**Monday, January 5**  
Morning Service 8:00 a.m.\*  
Evening Service 5:30 p.m.\*  
**Tuesday, January 6**  
Evening Service 5:30 p.m.\*

**Wednesday, January 7**  
Evening Service 5:30 p.m.\*  
**Thursday, January 8**  
Morning Service 8:00 a.m.\*  
Evening Service 5:30 p.m.\*  
**Friday, January 9**  
Candles 5:01 p.m.  
Evening Service 5:30 p.m.\*  
**Saturday, January 10**  
Shabbat Services 10:00  
a.m. (In-Person; Live  
Stream; Zoom)  
**Monday, January 12**  
Morning Service 8:00 a.m.\*

Evening Service 5:30 p.m.\*  
**Tuesday, January 13**  
Evening Service 5:30 p.m.\*  
**Wednesday, January 14**  
Evening Service 5:30 p.m.\*  
**Thursday, January 15**  
Morning Service 8:00 a.m.\*  
Evening Service 5:30 p.m.\*  
**Friday, January 16**  
Candles 5:08 p.m.  
Evening Service 5:30 p.m.\*  
**Saturday, January 17**  
Shabbat Services 10:00  
a.m. (In-Person; Live

Stream; Zoom)  
**Monday, January 19**  
Morning Service 8:00 a.m.\*  
Evening Service 5:30 p.m.\*  
**Tuesday, January 20**  
Evening Service 5:30 p.m.\*  
**Wednesday, January 21**  
Evening Service 5:30 p.m.\*  
**Thursday, January 22**  
Morning Service 8:00 a.m.\*  
Evening Service 5:30 p.m.\*  
**Friday, January 23**  
Candles 5:17 p.m.  
Evening Service 5:30 p.m.\*

**Saturday, January 24**  
Shabbat Morning Service  
10:00 a.m. (In-Person; Live  
Stream; Zoom)  
**Monday, January 26**  
Morning Service 8:00 a.m.\*  
Evening Services 5:30  
p.m.\*  
**Tuesday, January 27**  
Evening Service 5:30 p.m.\*  
**Wednesday, January 28**  
Evening Serv 5:30 p.m.\*  
**Thursday, January 29**  
Morning Service 8:00 a.m.\*

Evening Services 5:30  
p.m.\*  
**Friday, January 30**  
Candles 5:25 p.m.  
Evening Services 5:30  
p.m.\*  
**Saturday, January 31**  
Shabbat Morning Service  
10:00 a.m. (In-Person; Live  
Stream; Zoom)



## TEMPLE ISRAEL

*Reform*

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**Friday, January 2**  
5:30 p.m. Oneg Shabbat  
6:15 p.m. Kid-dish Shabbat  
Service  
Led by Rabbi David  
Komerofsky and Suzanne  
Stieglitz  
**Saturday, January 3**  
No Stollen Moments Torah  
Study

**Friday, January 9**  
5:30 p.m. Oneg Shabbat  
6:15 p.m. Shabbat Service  
Led by Rabbi David  
Komerofsky and Suzanne  
Stieglitz  
With monthly birthday and  
anniversary blessings  
**Saturday, January 10**  
10:00 a.m. Stollen

Moments Torah Study  
**Friday, January 16**  
5:30 p.m. Oneg Shabbat  
6:15 p.m. Shabbat Service  
Led by Rabbi David  
Komerofsky and Suzanne  
Stieglitz  
MLK Shabbat  
**Saturday, January 17**  
No Stollen Moments Torah

Study  
**Friday, January 23**  
5:30 p.m. Oneg Shabbat  
6:15 p.m. Shabbat Service  
Led by Rabbi David  
Komerofsky and Suzanne  
Stieglitz  
Torah Reading  
**Saturday, January 24**  
10:00 a.m. Stollen

Moments Torah Study  
**Friday, January 30**  
5:30 p.m. Oneg Shabbat  
6:15 p.m. Shabbat Service  
Led by Rabbi David  
Komerofsky and Suzanne  
Stieglitz  
**Saturday, January 31**  
10:00 a.m. Stollen  
Moments Torah Study

# Temple Israel Programming



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Wednesdays, 7:00–8:00 PM in the Beit Ha'am Library and online beginning January 14, 2026. Register now at: [www.templeisraelcanton.org/advanced-intro](http://www.templeisraelcanton.org/advanced-intro)

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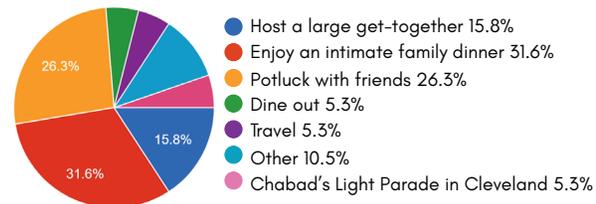
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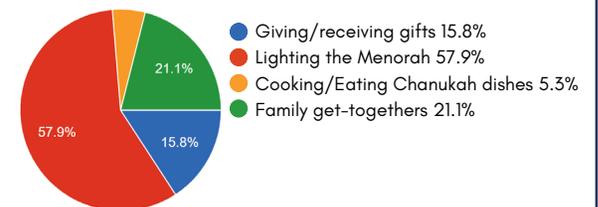
# CELEBRATE CHANUKAH

## Results from our E-newsletter Survey

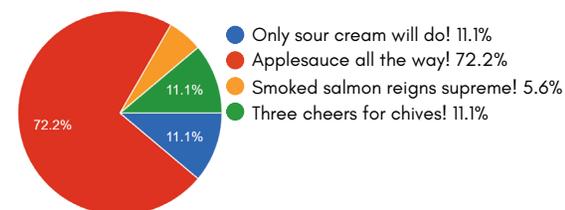
### How do you celebrate the Festival of Lights?



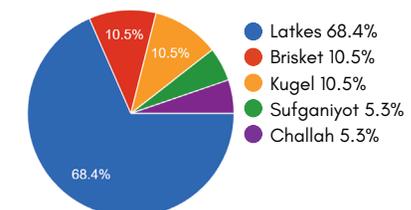
### Favorite Chanukah tradition



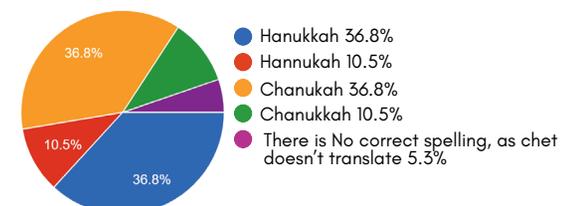
### The only way to top a latke



### Best Chanukah dish



### The correct spelling is...



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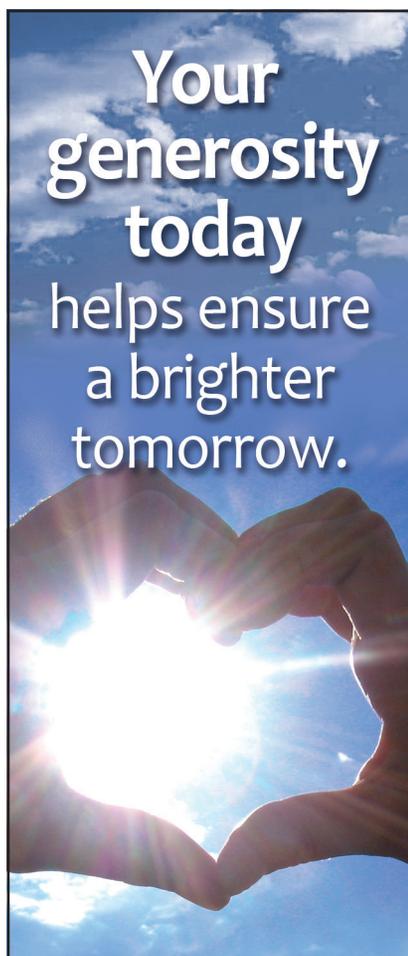


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MARY DONNA  
RUBIN

# Holiday Sweets and Savories

Hanukkah is a time for celebrating and eating, with many traditional foods being fried in oil to commemorate the miracle of the oil that miraculously lasted for eight days.

Below, we're sharing a few of our reader-submitted Hanukkah recipes, including tender brisket, pillowy Soufganiot, savory latkes, and more. We've also included a couple of time-honored classics taken from Temple Israel Sisterhood's "Generation to Generation...a Legacy of Good Taste" first-edition cookbook printed in 1989. Enjoy!



## SOUFGANIOT

SUBMITTED BY BILHA RON

### Ingredients

- 2 pkgs. Active dry yeast
- 1 C. warm water
- ½ C. margarine
- ½ C. Sugar
- 3 Eggs (room temperature)
- 1 tsp. salt
- 5 C. flour

### Directions:

1. Add yeast to warm water and let it stand.
2. Beat margarine, sugar, salt, and add the eggs.
3. Blend well on low speed until smooth.
4. Add 1 C. flour to the bowl, then add yeast mixture; beat until smooth.
5. Add remaining flour, mixing well with hands.
6. Scrape down dough from sides of bowl.
7. Cover with 2 layers waxed paper, then foil or a damp towel.
8. Refrigerate 2 hrs. (or no more than 3 days).
9. Punch down dough occasionally as it rises.
10. When ready to make the Soufganiot, remove ¼ of the dough at a time.
11. Cover and return the rest to the refrigerator.
12. Shape as desired, with a 2 ½" glass, or in the shape of a doughnut.
13. Cover and let rise in a warm place for 60-90 minutes.
14. Fry in a deep fryer until golden brown on one side, then turn.
15. Sprinkle with powdered sugar and serve.

Note: Cannot be frozen, and should be made and eaten immediately.

## CHEESE AND RAISIN LATKES

SUBMITTED BY RABBI JOHN SPITZER

### Ingredients

- 2 eggs, separated
- ¼ C. water
- 2 Tbs. sugar
- 1 tsp. salt
- Oil
- 2 cups (1 lb.) cottage cheese
- ¾ C. unsifted flour
- ½ C. raisins

### Directions:

1. Beat together the egg yolks, water, sugar and salt until well mixed.
2. Stir in cottage cheese.
3. Add flour; stir until thoroughly blended.
4. Mix in raisins.
5. Beat the egg whites until stiff peaks form; fold into cottage cheese mixture.
6. Heat about ½ - ¾ inch-depth of oil in a large, heavy skillet.
7. For each latke, drop about ¼ C. cheese mixture into hot oil. Flatten slightly.
8. Fry on each side until golden brown.
9. Add oil to pan, as needed, to maintain proper depth for frying.
10. Drain latkes well on absorbent paper.
11. Serve with sour cream. Makes about 12.

## CORNERD BEEF BRISKET

SUBMITTED BY MARY DONNA RUBIN

### Ingredients

- One three- to four-pound Corned Beef Brisket (Whole)
- One jar of Pickling Spices
- Three whole Garlic Cloves
- One whole onion thinly sliced
- 3-4 fresh Basil Leaves
- 5 Bay leaves
- 2-3 sprigs of fresh Parsley
- 2-3 sprigs of fresh Rosemary
- 2-3 sprigs of fresh Thyme
- 3 Tbs. yellow mustard
- ½ C. brown sugar

### Directions:

1. Place the Corned beef brisket in a large soup pot.
2. Add enough water to completely cover the brisket.
3. Add all of the ingredients to the pot, covering the brisket.
4. Cook on low heat on top of stove for about three hours, or until the brisket is fully cooked and very tender.
5. Remove the brisket from soup pot and strain the brine.
6. Place meat in baking pan with enough of the brine to slightly cover the brisket.
7. Add about 3 Tbs. of yellow mustard to about ½ cup of Brown Sugar, and cover brisket with this mixture. (It will form a glaze when baked.)
8. Bake corned beef brisket at 350 degrees, uncovered, for roughly 30 minutes until glaze forms.
9. Remove corned beef brisket from oven and let stand for 5 minutes.
10. Cut into thin slices with an electric knife.
11. Serve warm with whatever side dishes you have prepared.
12. ENJOY!

Note: Leftover corned beef brisket makes excellent sandwiches with rye bread, etc.

## KATHY POPORAD'S CHANUKKAH COOKIES

SUBMITTED BY FRAN WELLS

### Ingredients

- 1 C. soft butter
- ½ C. sugar
- 1 egg
- 3 tsp. vanilla
- 3 C. flour
- ½ tsp. baking powder

### Glaze Icing

- 2 Tbs. butter
- 1 ½ C. powdered sugar
- 3 Tbs. milk
- Blue food coloring (optional)
- Colored sprinkles (optional)

### Directions:

1. Cream butter, sugar and egg together in large bowl. Stir in vanilla
2. Sift flour and baking soda together in medium bowl; add to butter mixture and stir to combine ingredients.
3. Cover bowl with plastic wrap and chill for at least one hour. If chilled overnight, allow to sit out for an hour at room temperature before proceeding.
4. Preheat oven to 375 degrees.
5. Roll dough to ½ inch thickness on lightly floured surface.
6. Bake cookies for 5 to 8 minutes, or until just browned on the edges. Remove to a wire rack.

### Glaze Directions:

1. Melt butter in saucepan over low heat.
2. Stir sugar and milk into melted butter.
3. Add two to three drops food coloring if desired.
4. Whisk until smooth and keep glaze on very low heat while glazing the cookies. (Glaze will have a syrup-like consistency and will run but will harden on cookies in a few minutes.)
5. Top with colored sprinkles, if desired, while the glaze is still warm.