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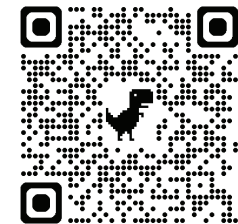
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Waking up to a New Reality



JOHN STRAUSS
CJCF President

Recently I attended the General Assembly GA of JFNA (Jewish Federations of North America), in Washington, D.C. It was not my first GA but it has been a while. I came out of the two plus days of meetings energized by learning some new things and inspired and want to share a little of that with you. I will get to that in a moment. First a message from our sponsor: You are the sponsor. We are in the middle of our campaign for the 2025 budget year. Please give generously when called upon or when you receive a letter in the mail. Our community is

shrinking and you are more important than ever. We need everyone to participate. There is a “give now” button on our website, so it could not be easier. End of message.

So there were a number of speakers at the GA that were ones that really stood out for me. Let me share a taste from three that I heard. I don't know if this is the first year that the GA had a “scholar in residence”, but this year it was Mijal Bitton. From her website, she describes herself this way: “I'm a spiritual leader, sociologist, scholar, Latina Jew of Middle Eastern descent, proud American, wife, mother, and woman navigating this complex, yet deeply beautiful world. As you can probably tell, I wear many hats. And they all share a common goal—a passionate commitment to reconnect Jews with our shared heritage and with each other, no matter where we come from or how we practice.” Mijal delivered three moving Torah inspired talks. She was passionate as well as learned and you could tell that the audience was moved. Some people may recall her from her speech at the Rally for Israel in November, 2023, where I heard from attendees that she was the most powerful speaker of that day. Her family escaped Argentina after the JCC bombing there by Iranian agents, and came to the US for their safety. These are dangerous time for anti-Semitism in America and of course dangerous times in Israel for other reasons. Safe spaces are collapsing. Enter Mijal and her way of distilling wisdom from the Torah that is relevant to Jews of all ages.

One small tidbit from Mijal's talks concerned a radio. Her Father told her that in order to understand why Abraham was chosen to hear G-d's message and bring the word of monotheism to the World, one first had to understand how a radio works. A radio picks up transmissions that are invisible waves in the air. We just need the radio in order to hear the messages on those waves. Similarly, when G-d speaks, we need to be tuned in to the voice in order to hear G-d's message. Abraham was not chosen among all people. Abraham had the correct readiness to hear the voice that was broadcast all over the World. Abraham received the message because he was prepared to receive. We can tune in as well.

Another speaker was Danielle Abraham. She is director of an agency called Regrow Israel. From the Israel21C website, “On October 7th, Hamas terrorists destroyed farms in the Gaza border area, impacting 70 percent of Israel's fresh produce. Danielle Abraham, executive director of Volcani International Partnerships, immediately established ReGrow Israel to not only help rehabilitate the ruined farms, but also bring new innovation to the sector.” ReGrow Israel is meeting with the government leaders to develop plans, that no one knows has ever thought of before, in order to rebuild the infrastructure, the worker supply and the distribution for agriculture in Israel after so much was destroyed during October 7th. People's deaths and injuries rightfully received most of the news coverage, but farms in the Gaza envelope were decimated deliberately by Hamas. Computers and drip irrigation systems were destroyed. Tractors were stolen. Crops were burnt. Workers of course were killed or had to flee. It is a daunting back story. The strategies for rebuilding are being worked on right now. Danielle is at the center of this process. One somewhat humorous and technologically brilliant response to the theft of the tractors, was that a kibbutz leader contacted the international headquarters for John Deere who was the manufacturer for the stolen tractors, and told them that he had all the serial numbers for each of the missing pieces of equipment. John Deere headquarters was able to disable all of the stolen equipment via satellite!

The last example of moving speakers was an on-stage interview between Julie Platt and Sheryl Sandberg. Julie is Chair of JFNA and Sheryl is a former Meta COO who produced a film on the women who were sexually abused on October 7th, called, “Screams before Silence”. I had never heard of her previously, however she was named to the Time100 most influential people in the World in 2012, was a COO for Facebook and was also Lawrence Summers' assistant at the World Bank and later at Treasury under Bill Clinton. Sheryl is “giving her voice to the victims of October 7th and using her power to cut through the noise”, in Ms Platt's introduction. Sheryl makes the point, that so many of us have said, “I can't believe it” when witnessing anti-semitic mobs post 10/7 such as those that rushed into the Museum of Modern Art chanting that ‘this place is run by wealthy Jews’, or when seeing on her child's college campus welcoming day a booth that was set up for “safety and security for Jewish students”, which obviously meant that the college could not be sure that Jewish students were safe on campus. If we are saying “I can't believe it” we are admitting that our “long vacation” from history is over. We need to wake up to this new reality. And that reality has had the net effect of bringing many of us closer to our Judaism. Where we need to be. I hope all of you are feeling that as well.

May the lights of chanukah burn bright with hope for peace, a release of the remaining hostages alive, and a healthy 2025 to you and your loved ones.



RABBI KUSHNER

Chanukah: More Than Just a Festival of Lights

Chanukah, often referred to as the Festival of Lights, is one of the most celebrated holidays in Jewish culture. While its themes of light and miracle are well-known, the deeper significance of this holiday offers a rich tapestry of history, spirituality, and tradition that resonates beyond the menorah and the dreidel game.

The Historical Roots of Chanukah

The story of Chanukah dates back to the second century BCE, during the reign of the Seleucid king Antiochus IV. Under his rule, the Jewish people were subjected to severe religious persecution, including

the prohibition of Judaism and the desecration of the Second Temple in Jerusalem. A group of Jewish rebels, known as the Maccabees, led a revolt against Antiochus, and after successfully reclaiming the Temple, they rededicated it to Hashem.

The Light of Chanukah

The most prominent symbol of Chanukah is the menorah, a candelabra with eight branches, plus a ninth candle called the shamash, which is used to light the other candles. Each night, one additional candle is lit, culminating in the full illumination of the menorah on the eighth night.

The growing light serves as a powerful metaphor for hope, resilience, and the triumph of light over darkness.

The menorah lighting itself is a ritual that has profound spiritual significance. It symbolizes not just the miraculous event in the Temple, but also the enduring hope of the Jewish people throughout history. In a world often filled with conflict and adversity, the menorah is a beacon of perseverance and the belief that light—whether literal or metaphorical—can always be kindled, even in the darkest of times.

The Themes of Chanukah: Identity and Resistance

Chanukah also speaks to themes of cultural identity and resistance. The Maccabean revolt was not just a military victory, but a fight to preserve Jewish identity against the forces of assimilation. Under Antiochus, Greek culture was forced upon the Jews, and many were pressured to abandon their religious practices. The Maccabee's victory was a reclamation of Jewish autonomy and the right to live according to one's beliefs.

In modern times, this theme of resistance resonates on both personal and collective levels. As individuals, Jews may reflect on their own challenges to maintain their identity and values in a world that often pulls in different directions. On a broader scale, Chanukah's historical context provides a backdrop for discussions about the importance of standing up against oppression and defending the freedom to practice one's faith.

Chanukah and Family Traditions

While the deeper meanings of Chanukah are rich and layered, the holiday is also a time for family, community, and celebration. Traditions such as playing with the dreidel, a spinning top game that children play to remember the Jewish resistance to Greek influence, and eating foods fried in oil, like latkes (potato pancakes) and sufganiyot (jelly doughnuts), are a joyful part of the festivities. These customs connect contemporary Jews to the generations that have come before them, creating a shared sense of belonging and continuity.

The practice of giving gelt, or small gifts of money, to children is another Chanukah tradition that highlights the importance of generosity and the celebration of Jewish heritage. In some families, the lighting of the menorah is followed by the singing of traditional songs, and in many communities, large public menorah lightings and gatherings bring people together in solidarity and joy.

Spiritual Reflection

Chanukah offers a unique opportunity for spiritual reflection. As the days grow shorter in the northern hemisphere, and darkness encroaches upon the world, the lighting of the menorah serves as a reminder to find light within oneself and to share that light with others. It is an invitation to focus on the power of hope, the resilience of the spirit, and the importance of standing up for what is right.

The eight days of Chanukah also offer a moment to reflect on personal freedom and the importance of religious expression. In many ways, the holiday calls on people to rekindle their spiritual practices, to affirm their faith, and to celebrate the divine presence in the world. For some, it is an opportunity to reaffirm their connection to Jewish teachings, to reconnect with family members, or to extend kindness and generosity to others.

A Holiday for All

Though Chanukah is a Jewish holiday, its universal themes of light, freedom, and perseverance can resonate with people of all faiths and backgrounds. The message that even in the darkest times, there is always the possibility of renewal and hope, is one that transcends cultural and religious boundaries. As the world becomes more interconnected, holidays like Chanukah offer a powerful reminder of the importance of preserving cultural traditions while also fostering understanding and compassion across different communities.

Chanukah stands as a testament to the enduring power of light in a world that often seems filled with darkness. It is a celebration not only of Jewish heritage but of the human spirit's capacity to rise above adversity, stand firm in the face of challenges, and share the light with others.

In the words of the traditional Chanukah prayer: "Blessed are You, Lord our G-D, King of the Universe, who performed miracles for our ancestors in those days at this time." The miracles of the past remind us that light, even when it seems faint, can grow to fill the world with warmth and hope, if only we choose to kindle it.

Wishing you and your family a happy Chanukah.



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E, A, or I; Do You Know Your Personality Style?

PART 1



PEGGY STABHOLZ
JFS Case Manager

Which sentence best describes you.

1. I enjoy being with groups of people.
2. I enjoy being by myself.
3. I can enjoy being with groups of people as well as being by myself.

Choosing answer number 1 indicates you could be an extrovert (E), choosing answer number 2 indicates you could be an introvert (I), choosing answer number 3 indicates you could be an ambivert (A). You may have heard of extroversion, introversion, and perhaps ambiversion. Knowledge of these terms not only will help you realize something about yourself, but also may assist you in understanding family members, friends and co-workers.

In the 1900s, Carl Jung, a Swiss psychologist, first used the terms introversion and extroversion as a way to describe personality dimensions. He stated that these terms indicated how people obtained their energy. Extroverts were outgoing and gained their energy from being around people. Introverts acquired their energy from being with their own thoughts or being with one or two friends. Much later, psychologists agreed that these traits were on a continuum and could be measured from introversion to ambiversion to extroversion. Jung had also suggested that these distinctions may be a result of brain differences. In the later part of the 20th century, the use of new technologies such as the MRI have supported Jung's brain physiological differences for E and I.

This is a basic overview of what is known about these personality types. People can express these traits in a variety of ways. For example, individuals can display various combinations of E and I traits. And these descriptions are the popular understanding of these traits, not the psychological usage.

Extroversion is a personality style characterized by individuals being outgoing, talkative, expressive and having high energy. Extroverts draw energy from being with others. They enjoy working in teams where they like to talk things out. Extroverts initiate more conversations and find it easy to chit chat. They are willing to speak to groups and find that energizing. They are likely to take on leadership roles and are great at networking. They can be comfortable in noisy environments.

Conversely, introverts recharge through solitude and are comfortable focusing on their inner thoughts and ideas; being self-aware is important to introverts. They prefer to work independently and like to process ideas on their own before sharing. They prefer a quiet environment so dislike being in a crowd. However, they enjoy being with close friends. They tend to be active listeners. They can do well in leadership roles and can speak at public events, but then need time to recharge.

An important distinction to note about introverts is that being an I is not the same as being shy or having social anxiety. Both introverts and extroverts can be shy or have social anxiety; shyness is described as an emotion that causes individuals to feel uncomfortable around people, especially those they don't know. Social anxiety is a fear that affects individuals' everyday activities and interactions. Another feature to note is that recent research studies have determined there are four types of introverts. For those of you interested in this finding (and introverts, I know you are!) google four types of introverts.

Ambiverts are individuals who fall in the middle of the E/I continuum. They can adjust easily to people and situations. For example, ambiverts are able to spend time with groups of people as well as by themselves. They

Cont'd / See JFS Page 10

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Increased funding available for Jewish Camps

There are two Federation endowment funds available for scholarships to Jewish Camps. The Ruth and Ben Eppy Israel Youth Scholarship Endowment Fund and the Lee Karelitz Family Philanthropic Fund may be used for a Jewish-sponsored camp. Any Jewish child in our community is eligible. The only criterion is that the camp is a Jewish-sponsored camp program. The funds are available year-round.

If you are interested in applying for scholarship funding for your child to attend a Jewish camp, please contact Ori Akrish at 330-445-2860 and visit <https://jewishcanton.regfox.com/jewish-camp-scholarship-application> to apply.

INCREASED AND AVAILABLE: We have increased funding available for returning campers and especially new campers that have not been to Jewish day or overnight camps.

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A division of the Canton Jewish Community Federation



As we look to a new program year, Jewish Family Services would like to invite all members of our community to participate in our programming. In addition to our outings and breakfasts, we will offer days of service to the Canton community on behalf of the Jewish community.

Let's come together and give back, in our Jewish community and in our Canton community. Look for more diverse programming in upcoming issues of the Stark Jewish News.

Reach Leanne at 330-445-2850 or lleh@jewishcanton.org and visit our website at www.jewishcanton.org

ADULT PROGRAMS

Upcoming programs through Jewish Family Services.

RSVP to Leanne at lleh@jewishcanton.org, 330-445-2850

DECEMBER

CHANUKAH COOKIE MIX IN A JAR Tuesday, December 10 | 11:00 am at Beit Ha'am

All supplies provided to make and take a Chanukah cookie mix in a jar. Cost is \$8 per jar.

Please RSVP to Leanne by December 3



COMMUNITY HANUKKAH PARTY

Sunday December 15 | 10:30 am-12:30 pm at Beit Ha'am

Latkes with a light brunch will be served (dairy).

Come celebrate the festival of lights with your family - entertainment, activities, raffle baskets, and vendors.

\$10 per person, \$25 for a family (immediate family, please)

Chadash Students will be free.

RSVP WILL BE NECESSARY, so we can plan accordingly.

RSVP NO LATER THAN Monday December 9, 2024.

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JANUARY

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Thursday, January 9 | 9:30 am-11:30 am

Movie TBD. \$5 per person

Please RSVP to Leanne by January 6



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Thank You !

Thank you to our everyone who stepped forward to make Chanukah brighter for members of our community. Jewish Family Services wrapped the gifts and gift cards and will distribute them for Chanukah.



SAYING GOOD-BYE TO HADASSAH'S BLUE BOX PROJECT

In the process of sending the funds from this year's Blue Box Collection funds to the Hadassah's Midwest Region Office, I was advised they are no longer going to have the Blue Box Project. The financial administrator let me know they came to this decision as banks no longer like to have large deposits of coins, and less people are using their blue boxes. You can still collect your loose change in your Blue Boxes and then take the coins to your own bank to deposit. Then you can make a donation to Hadassah or the Jewish National Fund, or the charity of your choice. While I will not be collecting Blue Box donations next year, I encourage you to continue to support Hadassah and the Jewish National Fund as both of these organizations help not only the people in Israel, but the research work of Israelis in medicine, agriculture, water conservation and the environment help communities throughout the world.

It has been my honor to have been counting your coins and receiving your checks for the past several decades. Thank you to the many people who donated to Hadassah's Blue Box Project over the year and those of you who helped me count coins and make the deposits to the bank.

Shalom,
Dianne Blocker Braun

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For Israelis still displaced from their homes, reclaiming the kitchen can be an act of hope

Deborah Danan



(JTA) — TEL AVIV — With no formal training but with all the aplomb of a seasoned chef, Sharona Dahan serves up plate after plate of Moroccan fish — a dish rooted in her family’s culinary traditions — in the bustling open kitchen of Café Asif in central Tel Aviv.

As a mother of six, Dahan is no stranger to preparing large Shabbat meals in her Sderot home, but until now had never cooked on a restaurant scale. Still, the challenge — like the rocket siren that had

sounded in the coastal city earlier in the day — did little to faze her.

Dahan was invited to cook for customers at the cafe, part of the Asif Culinary Institute of Israel, after taking part in the Open Kitchen Project, an initiative matching displaced Israelis with host kitchens.

For 10 months following the Oct. 7 Hamas-led terror attack, Dahan, like tens of thousands of others evacuated from Israel’s embattled border areas, lived in a Tel Aviv hotel. Though the hotel was upscale with food to match, she confessed to being tired of it.

“All I wanted was to cook a simple omelet, just the way I like it,” she said.

Through the project, hosts opened their kitchens, enabling evacuees to prepare meals that carried personal and cultural significance. According to Asif’s director of content, Matan Choufan, who also offered up his home kitchen for Dahan to cook in, the project allowed evacuees to reclaim a sense of normalcy, dignity and identity through the comfort of familiar foods.

“It amazes me how much the kitchen is a key ingredient in creating a sense of security,” he said.

After she was done cooking in his kitchen, Choufan tried to prevent Dahan from washing the dishes. “She turned me away, telling me, ‘For months, I haven’t washed dishes, let me do this.’”

Dahan’s story, along with others, is featured in an exhibition at Asif and curated by Choufan called “The Open Kitchen: Memories From a Home Left Behind.”

The exhibition, which runs until April 2025, explores the emotional significance of home for Israelis directly impacted by Oct. 7 through personal stories, photographs and culinary artifacts. One exhibit, called “Objects,” showcases kitchen utensils and other items that at first appear unremarkable. Taken from evacuated homes, they serve as tangible links to personal histories and traditions,

[Cont’d / See JTA Page 17](#)



Visit our website
www.jewishcanton.org
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JFS continued from Page 5

can be active listeners and talkers. They are able to be team players as well as leaders.

For those of you who are still undecided if you are E/I or A, to take a free quiz, google psychology today introvert extrovert test.

For readers who are interested in explaining E and I to young children, I highly recommend reading, The Verts, A Story of Introverts and Extroverts by Ann Patchett, (yes, The Ann Patchett!). For those who want to support introverted adolescents and teenagers, please read Quiet Power, the Secret Strengths of Introverted Kids by Susan Cain (yes, The Susan Cain!). For introverted adults, please read Susan Cain's seminal book, Quiet, The Power of Introverts.

This ends Part One. Hopefully, you gained an understanding of these personality traits in yourself as well as in others so you can be aware of and accept these differences. Stay tuned for Part Two, to learn how these traits are relevant to Judaism (after all this is the Stark Jewish News!).

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Kid Friendly Recipes from PJ Library



Hanukkah, like many Jewish holidays, has all sorts of delicious traditional foods to enjoy: latkes, jelly donuts (or sufganiyot), chocolate gelt for playing dreidel... One of the common elements is to enjoy foods fried in oil, in honor of the miraculous carafe of oil that lasted for eight full nights.

If you're not quite confident enough to tackle a full on fry-up yet, take a baby-step with these super easy to make air fryer donut sticks. You can make the recipe with two ingredients: premade dough and oil, plus whatever toppings you'd like. The best part? They're ready in less than ten minutes.

Three Ingredient Hanukkah Recipe: Donut Sticks

Ingredients

- 1 pop-package of pre-made dough (for pizza crust or crescent rolls, found in the refrigerated section)
- ¼ cup coconut oil (liquid) or melted margarine
- Sugar, cocoa, cinnamon, pumpkin pie spice for toppings (your choice)

Directions

- Using pizza cutters or kitchen scissors, cut the dough into strips that are about as thick as your thumb (1/2 an inch).
- Dip each strip of dough in oil, then spread them out evenly along a fryer tray or basket.
- Air fry at 375 degrees for 5 minutes, then flip for three more minutes (be sure to check so they don't burn).
- **If you don't have an air fryer, a convection oven works fine too or just bake per the package instructions.
- While your sticks are cooking, mix your cinnamon and sugar and/or spices in a bowl or zip top bag.
- (Start with equal parts if you're not sure of the ratios use ½ cup sugar to ½ cup cinnamon).
- As sticks come out of the fryer, toss them into your bag and shake to coat.
- Transfer to a plate and enjoy while hot!

Donut Holes

Ingredients

- Vegetable oil
- 1 package of prepared pizza dough
- ¼ cup sugar
- 1 tablespoon cinnamon
- *Optional topping ideas:*
- Powdered sugar, Cocoa, Jelly, Melted chocolate chips

Directions

- In a large saute pan, add enough oil so that it is about one inch deep. Heat over medium high heat (between 375 and 400 degrees).
- Roll out pizza dough until it is about ½-1 inch thick. Cut rounds of dough using a one inch cookie or biscuit cutter. If you've got a kid helper on hand, pass off the cookie cutters and put them to work, just make sure a grownup does the next step.
- Carefully place each dough round in the oil, and cook about 1 minute per side.
- Remove the rounds from the oil, and place them on a plate lined with paper towel.
- Now it's time for your toppings! Combine the sugar and cinnamon in a bowl, and while the rounds are still warm, roll them in the mixture to coat. You can try some of the alternate toppings we listed above here too!
- Serve immediately.



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JULIE ZORN
Director of
Lifelong Learning

When Chanukah and Christmas Coincide

Being Jewish in the month of December in a Christmas oriented society often requires many explanations as to why we don't put up Christmas trees or wake up Christmas morning exchanging gifts or leave cookies out for Santa. For children, the explanation of celebrating Chanukah, a very different feeling type of holiday than its jolly counterpart, often highlights our differences from the rest of the world.

This year, however, is a little bit different, because the first night of Chanukah falls on Christmas, a rare occurrence that hasn't happened since 2005. With the two holidays overlapping this year, perhaps 2024 can be the year that we focus on our similarities and celebrate our differences.

Lights

It goes without saying that both Chanukah and Christmas have a big emphasis on lights. From the lights of the menorah to the lights on our neighbors' houses and trees, our world glows at this time of year. Dispelling darkness with our light is a holiday message for us all.

Miracles

Christians believe in the miracle of the birth of baby Jesus, and the Jewish religion believes the oil in the holy temple lasted for 8 nights despite the fact there was only enough for one. Regardless of belief, both religions celebrate

their miracles at this time of year.

Friends and Family

What's a holiday without your loved ones? Both Chanukah and Christmas bring together family friends for often multiple evenings of celebrations and parties.

Food

Holidays and recipes go hand in hand. From brisket and latkes to candy canes and eggnog, the traditions that revolve around the food we eat are some of our most memorable that make our holidays unique and special.

Gifts

Always a favorite among children, these two holidays involve lots of gift giving and lots of excitement. Black Friday, the largest retail shopping day of the year, officially marks the beginning of the holiday season on the day after Thanksgiving, a holiday that appeals to all religions in the United States.

Singing

From "I Have a Little Dreidel" to "Rudolph the Red Nosed Reindeer," Christmas and Chanukah have their own original soundtracks of both traditional and modern music. Interestingly enough, many of the greatest classic Christmas songs were written by Jewish composers.

No matter what holiday or what combination of holidays you celebrate in your family, it is my hope that the similarities the holidays share will help bridge the gaps and offer understanding. May your holidays be meaningful and your celebrations full of joy. Chag Sameach!

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Western Galilee | Central Area Consortium | Budapest

invites you to join

P2G Hanukkah Zoom Event

Sunday, December 29

7 PM Israel time / 6 PM BU / 12 PM ET / 11 AM CT

RSVP



MAY LOVE AND LIGHT FILL YOUR HEART



Scan the QR code to RSVP now!



MLK Shabbat Service and Speaker



On Friday, January 17, 2025, Temple Israel will welcome Rev. Dr. Robin Woodberry, priest-in-charge at St. Paul's Episcopal Church, as guest speaker at the annual Martin Luther King, Jr. Shabbat service.

An Oneg Shabbat will begin at 5:30 p.m., followed by the service at 6:15 p.m. A reception will follow the service. All are welcome.



Intro to Judaism

Temple Israel is offering in-person/Zoom Introduction to Judaism class beginning Sunday, January 26, 2025. The class will meet eight 8 Sundays from 1:00 - 2:00 p.m.

Class will meet:

- January 26
- February 2
- February 9
- February 23
- March 2
- March 9
- March 16
- March 30

Taught by Rabbi David Komerofsky, this course introduces the basics of Jewish thought and practice. Interfaith couples, non-Jews considering conversion, and Jews looking for adult-level basics will find it meaningful. A mix of study, discussion and practical experiences, the course is designed for those interested in exploring a Jewish life. Topics include Jewish holidays, life-cycle events, theology, prayer, Israel, and history.

The course is open to all, no prerequisites, just your curiosity. This course can count towards the classwork component for the conversion process with Temple Israel for those taking the class locally.

Registration is free, and is available now at www.templeisraelcanton.org/intro.

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Ohio University Hillel Announces Major Donation Earmarked for Building Renovations

Donors Sam D. and Terry Roth met at OU Hillel 64 Years Ago



ATHENS (OH) – Ohio University (OU) Hillel has received a \$500,000 donation from long-time supporters Sam D. and Terry Roth '63 of Youngstown, Ohio.

The donation is earmarked for improvements to the Hillel building at 21 Mill Street in Athens, Ohio. OU Hillel hired RVC Architects of Athens to design and oversee the renovations.

“One of the main focuses of the renovation is our kitchen,” said OU Hillel Executive Director Juli Goodman. “Comfort and community is created through both making and eating food, so enhancing our kitchen space is a high priority.”

Additional building improvements will include:

- Modifying the entryway to create a new enclosed secure entry
- Enhancing the sanctuary, including creating a new bimah
- Updating bathrooms, lighting, flooring, etc. on 1st and 2nd floors
- Improving the rear entrance for ADA accessibility
- Making exterior renovations to windows, woodwork, masonry.

The work is expected to begin in spring 2025 and be completed in time for the start of the 2025-2026 school year.

Donors Sam and Terry Roth met at OU Hillel in 1960. Sam studied business administration and accounting, and Terry majored in education.

“I was on the Hillel Board, and they were looking for an editor of the Hillel Highlights, a two-page mimeographed sheet of the doings for the next week,” said Sam. “Terry interviewed for the position. Well, she didn’t get the job, but we started going out and ultimately got married.”

Terry recalls a social life that revolved around Hillel, filled with activities, services, seders, teaching Sunday school for the local Jewish community, and “cost” suppers on Sunday nights where you could get sloppy joes for \$.50.

“Hillel made such a great meeting place,” said Terry. “Sam and I found both life-long friends there and each other.”

Sam and Terry raised 3 children in Youngstown and now have nine grandchildren. They currently spend the warmer months in Ohio and winters in Florida.

Sam and Terry decided to make the donation after visiting OU Hillel last spring.

“We want to make the Hillel house a welcoming, comfortable, and safe place for Jewish students at OU and the Jewish community,” said Sam.

With the Roth’s donation, OU Hillel will be kicking off a “Gateway” campaign before the end of the year to raise additional funds for services, meals, and programming. The campaign’s theme is inspired by the iconic OU Class Gateway in College Green and the tradition of placing mezuzzahs on doorposts and gates to mark our homes as Jewish spaces.

OU Hillel serves an estimated 350 Jewish undergraduate students from across the state of Ohio and beyond, as well as 100 Jewish families in southeastern Ohio.



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Special Medical Mission

to the Galilee Medical Center in Nahariya, Israel

Motza'ei Shabbat, January 11 - 16, 2025

Program at the Galilee Medical Center starts on January 12

For more information, contact sharonm@gmc.gov.il

Become familiarized with the hospital, the ER and other departments. Prepare to serve as a layer of preparedness for the State of Israel, and stand in solidarity with our Israeli colleagues and the people they serve.

Physicians are responsible for:

- Round trip flight
- Ground transportation from Ben Gurion airport to Nahariya and back
- Health insurance
- Any private local transportation, meals and activities
- Participation fee: \$200*

Galilee Medical Center will obtain a temporary medical license for you from the Israeli Ministry of Health. **Participation is limited to physicians with valid medical licenses.**

*Heavily Subsidized - \$1,200 per person. Additional contributions are appreciated.

Medical Mission Information Zoom Meeting

Thursday, October 10
2 PM CST | 3 PM EST
9 PM BUD | 10 PM IL
Open to interested physicians.

Register at westerngalilee.org.il



JTA continued from Page 9

according to the exhibit's curator, Yifat-Sarah Pearl.

A researcher who explores the intersection of food, art, and cultural identity, Pearl said the ability of food to preserve memory makes it a "conduit for dealing with trauma." The objects on display function as "transitional objects," she said, much like a blanket or stuffed animal does for a child, offering psychological comfort during periods of stress or transition.

"We sought out objects connected to food and the kitchen that provoke memories of the entire home, to ease the separation from that home," Pearl said.

The display includes a pair of oven gloves from a family evacuated from Rosh Hanikra. After moving between various apartments and hotels, they eventually settled in a friend's home in Jerusalem, bringing the gloves with them. Per family tradition, one member of the family would don them before calling the rest to Friday night dinner.

Some of the objects have darker stories behind them: a cookie tin from the burned home in Nir Oz of multidisciplinary artist Chaim Peri, who was taken hostage and later murdered in Gaza; the chocolate molds of chocolatier Dvir Karp, who was murdered in the same kibbutz on Oct. 7; a jar of pickles from Kibbutz Reim, made a day before the attack and left in the refrigerator for many months.

"These trivial items transformed into symbols of time, and of what was before," Pearl said.

Pearl credited a jachnun pot with "saving" a family in Be'eri. Yochi Alon brought the jachnun, Yemenite bread baked overnight, into the safe room, keeping her four grandchildren fed and distracted. After being rescued from the safe room more than 30 hours later, the family was evacuated to a hotel near the Dead Sea. Alon brought the jachnun pot with her and later taught her granddaughter how to prepare the dish, fulfilling a promise she had made during their time in the safe room.

Beyond culinary utensils and prepared dishes, upstairs Asif pays homage to the raw materials of food prep with a rooftop farm. The urban agricultural space, overlooked by Tel Aviv's high-rises, is home to another Oct. 7-related project, "The Soil Will Grow Again" — a nod to the "we will dance again" refrain that emerged as a tribute to those killed at the Nova festival.

Among the crops are potatoes grown by Yarden Tzemach from Kibbutz Be'eri, one of the first residents to return to the kibbutz after the attack, with the aim of reviving its devastated farmlands. Lemongrass was planted as a tribute to the Thai farmworkers of the southern Meshek Havivian farm, who chose to stay in Israel after the Hamas attack even as tens of thousands returned to Thailand at the urging of their government. Michal Havivian, who runs the farm with her husband Boaz, said the prospect of operating the farm without the Thai workers was like "running a hospital without doctors."

Alongside the lemongrass is another garden bed with edible trees, planted in memory of Canadian-Israeli peace activist Vivian Silver, who was killed on Oct. 7. Silver was a founder of Project Wadi Attir, which merges Bedouin traditions with sustainable agricultural technology and which cultivated a first-of-its-kind edible forest in the Negev.

Back downstairs at the cafe, with the lunch-hour rush winding down, Dahan is preparing for the journey back to Sderot. While she welcomed returning home in August, she now found herself missing the vibrancy of Tel Aviv, noting that Sderot — scarred by nearly two decades of Hamas rocket fire — often felt desolate. When a rocket siren sounded in Tel Aviv earlier that day, Dahan had called the restaurant to confirm her shift was still on and was reassured it was.

"I fell in love with life here," she said. "Tel Aviv really is a bubble, but in a good way. People here know how to live. Just look how many people are out, who would even imagine there had been a rocket siren earlier?"

December Community Calendar

Tuesday, December 3 5:45 PM TI Men's Study Group

Sunday, December 8 9:30 AM Chadash Religious School

Tuesday, December 10 11:00 AM Chanukah Cookies in a Jar event

Sunday, December 15 11:00 AM Community Chanukah Party

Wednesday, December 25 Chanukah begins

January Community Calendar

Tuesday, January 7 5:45 PM TI Men's Study Group

Sunday, January 12 Chadash In-Service day

Thursday, January 16 7:00 PM Federation Board Meeting

Monday, January 20 MLK Holiday Admin offices closed

Sunday, January 21 5:45 PM TI Men's Study Group

Sunday, January 26 9:30 AM Chadash Religious School

9:30 AM TI Brotherhood Meeting

9:30 AM TI Sisterhood Meeting

1:00 PM TI Intro to Judaism

CJCF Endowments

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

FOOD BANK

In Honor of the birth of Ari Hecht Quinn from Jeff & Dale Sklar

JEWISH FAMILY SERVICES

In Memory of Lenore Schwartz from Fran & PJ Wells, Leslie & David Nelson, Barb & Bob Ferne

In Memory of David Poole from Barb & Bob Ferne

In Memory of the Loved Ones of Carissa & John Strauss from Barb & Bob Ferne

LEE KARELITZ FAMILY PHILANTHROPIC FUND

Friends of Lee & Paulette from Fran & PJ Wells

Life Cycle Events

DEATHS

Carol Ann Rubin, wife of Jay Rubin, mother of Joshua Rubin, Sarah and Benjamin Shapiro, and Rachel Rubin and Michael Gerber; grandmother of Ella, Charlie, Billie, Ezra, Miles and Elias passed away November 18 in Austin TX.

Sharon Lieberman, wife of Perry Lieberman, mother of Marissa (Ryan) Neuffer, grandmother of Sylvie Neuffer passed away on November 24.

Louise Nusbaum, mother of Ann (Rabbi Ralph) Mecklenburger, Howard Nusbaum and son-in-law Charles, grandmother of Elissa Imran (Shafi) and Alan (Rachel) Mecklenburger, great grandmother of Leah and Will Imran and Levi and Hannah Mecklenburger passed away November 28.

How Judaism makes every day Thanksgiving Day

*Kohenet Rabbi Sarah
Bracha Gershuny*



(JTA) — Our last thoughts before sleep and our first thoughts upon waking have a powerful impact on our minds. This may be why Judaism instructs us at bedtime to dwell on the central Jewish creed, the Shema, and shortly after we rise to recite the prayer Elohai Neshama, thanking God for our divine and incorruptible souls.

Around the year 1600, Rabbi Moshe Machir, a kabbalist living in Safed, added a new suggestion that really caught on: In the morning, say Modeh Ani (“I am grateful”).

I’ve heard it said that gratitude is the doorway to abundance. Whether or not an attitude of gratitude really opens us to receiving more of what we want, it certainly helps us appreciate more of what we have, thereby increasing our

sense of life’s abundance. Gratitude also increases our recognition of interconnectedness. Instead of seeing ourselves as isolated individuals surviving on our own merits, we notice our relationality and our interdependence — in reality, our dependence. As Rabbi Jonathan Sacks notes, “Thankfulness has an inner connection with humility. It recognizes that what we are and what we have is due to others.”

Etymologically, this is actually implied by the word modeh. Usually translated as “thanks,” the word is related to the Hebrew word for confession: viddui. To give thanks is really to admit something — that all we have is a gift. Judah, the biblical figure whose name gives rise to the word Judaism, is another etymological relation, suggesting that gratitude is central to living a Jewish life.

Interestingly, Judah’s Hebrew name, Yehuda, also contains the tetragrammaton, our most sacred name of God, augmented by the Hebrew letter dalet. As the Hasidic masters explain, the dalet has a numerical value of four and represents physicality — the four elements, the four directions. It is through the addition of the dalet that the ineffable and uncontainable divine can enter the realm of physicality. Dalet is also the Hebrew word for door, and even looks a bit like an open door when written. Judah’s name thus not only records his mother’s gratitude for his birth (Genesis 29:35), but hints at how thankfulness itself is a doorway to welcoming spirit into matter.

Contemporary research delineates three different levels of gratitude, each more substantial than the last. The most basic is the episode, an event or experience for which we are fleetingly thankful. More sustained is a mood of appreciation. But the most powerful and perhaps aspirational is to have gratitude as a consistent and lasting state, a baseline for our experience.

How can we cultivate this degree of gratitude? One suggestion is to keep a journal in which we record the things for which we are grateful each day. The traditional Jewish recommendation of making 100 blessings each day can be seen in a similar light. By regularly counting our blessings, priming ourselves to notice the sustenance and grace on which we depend, we might encourage more frequent moods of gratitude, and from these perhaps develop a consistently grateful state. Curiously, it is the 100th psalm that is designated as mizmor l’todah, the song of gratitude, and it is this psalm that instructs us to “serve God with joy.” Although distinct, joy and gratitude are closely related, as it is hard for anger to co-exist with either.

The idea of serving with joy adds another clue to how we can develop into full-time grateful beings. As gratitude educator Kerry Howells writes: “We traditionally think of gratitude as the warm feeling of thanks, but it actually has its most transformative impact if we move from what we are grateful for to expressing this in action. In other words, gratitude is not just an emotion that makes us feel good. When we express our gratitude by serving others or contributing to those around us, we are motivated to live our lives in the spirit of gratitude.”

For all its white-washing of some very violent history, the holiday of Thanksgiving puts this idea neatly into focus. On this holiday, Americans cultivate gratitude not just in the abstract, but by enacting customs of giving — most prominently by inviting family and friends to feast, and for many celebrants by providing food to the less fortunate. On this day, we literally put the giving into Thanksgiving.

A final thought: The Hebrew root of modeh has an underlying meaning, to throw or cast. Brown-Driver-Briggs, the standard biblical Hebrew dictionary, speculates that the connection between throwing and thanking originates “perhaps from gestures accompanying the act.” When we are truly grateful, we reach out our hands to pay it forward.x

The views and opinions expressed in this article are those of the author and do not necessarily reflect the views of JTA or its parent company, 70 Faces Media.



AGUDAS ACHIM

Orthodox

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

Sunday, December 1
Rabbi Scheinbaum's class via Zoom 11:00 a.m.
First Day Rosh Chodesh Kislev
Monday, December 2
Second Day Rosh Chodesh Kislev
Tuesday, December 3
Mishnah class via Zoom 4:45 p.m.
Wednesday, December 4
We begin to say Vesain Tal Umatar Levrocha during shmonah Esrai of Maariv
Thursday, December 5
Torah class (Isaiah) via Zoom 4:30 p.m.
Friday, December 6
Mincha & Kabbalas Shabbos 4:35 p.m.
Candle lighting 4:39 p.m.
Sunset 4:57 p.m.
Saturday, December 7
Shabbos Parshas Vayetzey Shacharis & Mussaf 9:15 a.m.
Earliest Mincha 12:48 p.m.
Shabbos ends 5:43 p.m.
Maariv 5:55 p.m.
Havdalah 6:10 p.m.
Sunday, December 8
Rabbi Scheinbaum's class via Zoom 11:00 a.m.
Tuesday, December 10
Mishnah class via Zoom 4:45 p.m.

Thursday, December 12
Torah class (Isaiah) via Zoom 4:30 p.m.
Friday, December 13
Mincha & Kabbalas Shabbos 4:35 p.m.
Candle lighting 4:40 p.m.
Sunset 4:58 p.m.
Saturday, December 14
Shabbos Parshas Vayishlach Shacharis & Mussaf 9:15 a.m.
Earliest Mincha 12:51 p.m.
Shabbos ends 5:44 p.m.
Maariv 5:55 p.m.
Havdalah 6:11 p.m.
Sunday, December 15
Rabbi Scheinbaum's class via Zoom 11:00 a.m.
Tuesday, December 17
Mishnah class via Zoom 4:45 p.m.
Thursday, December 19
Torah class (Isaiah) via Zoom 4:30 p.m.
Friday, December 20
Mincha & Kabbalas Shabbos 4:40 p.m.
Candle lighting 4:42 p.m.
Sunset 5:00 p.m.
Saturday, December 21
Shabbos Parshas Vayeshev Shacharis & Mussaf 9:15 a.m.
Earliest Mincha 12:54 p.m.
Shabbos ends 5:47 p.m.
Maariv 6:00 p.m.
Havdalah 6:14 p.m.

Sunday, December 22
Rabbi Scheinbaum's class via Zoom 11:00 a.m.
Tuesday, December 24
Mishnah class via Zoom 4:45 p.m.
Wednesday, December 25
BANK HOLIDAY
Erev Chanukah
Light the Menorah (first candle) after 5:03 p.m.
Thursday, December 26
The First Day of Chanukah
Light the Menorah (second candle) after 5:04 p.m.
Friday, December 27
The Second Day of Chanukah
Light the Menorah (third candle) before lighting Shabbos candles before 4:46 p.m.
Mincha & Kabbalas Shabbos 4:45 p.m.
Candle lighting 4:46 p.m.
Sunset 5:04 p.m.
Saturday, December 28
Shabbos Parshas Miketz
The Third Day of Chanukah
Shabbos Mevorchim Chodesh Shacharis & Mussaf 9:15 a.m.
The Molad (new moon) for the month of Teves: Monday (December 30) 5:33 p.m. + 16 chalakim
Earliest Mincha 12:58 p.m.
Shabbos ends 5:52 p.m.
Maariv 6:00 p.m.
Havdalah 6:18 p.m.
Light the Menorah (fourth candle) after Havalah after 6:18 p.m.

Sunday, December 29
Rabbi Scheinbaum's class via Zoom 11:00 a.m.
The Fourth Day of Chanukah
Light the Menorah (fifth candle) after 5:06 p.m.
Monday, December 30
The Fifth Day of Chanukah
Light the Menorah (sixth candle) after 4:57 p.m.
Tuesday, December 31
First Day of Rosh Chodesh Teves
The Sixth Day of Chanukah
Light the Menorah (seventh candle) after 5:07 p.m.

JANUARY 2025

Wednesday, January 1
The Seventh Day of Chanukah
Light the Menorah (eighth candle) after 5:07 p.m.
Thursday, January 2
Torah class (Isaiah) via Zoom 4:30 p.m.
The Eighth Day of Chanukah
Friday, January 3
Mincha & Kabbalas Shabbos 4:50 p.m.
Candle lighting 4:52 p.m.
Sunset 5:10 p.m.
Saturday, January 4
Shabbos Parshas Vayigash Shacharis & Mussaf 9:15 a.m.
Earliest Mincha 1:01 p.m.
Shabbos ends 5:57 p.m.
Maariv 6:10 p.m.
Havdalah 6:24 p.m.
Sunday, January 5
Rabbi Scheinbaum's class via Zoom 11:00 a.m.
Tuesday, January 7
Mishnah class via Zoom 4:45 p.m.
Thursday, January 9
Torah class (Isaiah) via Zoom 4:30 p.m.
Friday, January 10
The Tenth of Teves (FAST DAY) 6:37 a.m. – 6:03 p.m.
Mincha & Torah Reading 4:50 p.m.
Candle lighting 4:59 p.m.
Sunset 5:17 p.m.
Kabbalas Shabbos 5:20 p.m.
Fast ends 6:03 p.m.
Saturday, January 11
Shabbos Parshas Vayechi Shabbos Chazak Shacharis & Mussaf 9:15 a.m.
Earliest Mincha 1:04 p.m.
Shabbos ends 6:04 p.m.
Maariv 6:15 p.m.
Havdalah 6:31 p.m.
Sunday, January 12
Rabbi Scheinbaum's class via Zoom 11:00 a.m.
Tuesday, January 14
Mishnah class via Zoom 4:45 p.m.
Thursday, January 16
Torah class (Isaiah) via Zoom 4:30 p.m.
Friday, January 17
Mincha & Kabbalas Shabbos 5:05 p.m.
Candle lighting 5:07 p.m.
Sunset 5:25 p.m.
Saturday, January 18
Shabbos Parshas Shemos Shacharis & Mussaf 9:15 a.m.
Earliest Mincha 1:07 p.m.

Shabbos ends 6:11 p.m.
Maariv 6:25 p.m.
Havdalah 6:39 p.m.
Sunday, January 19
Rabbi Scheinbaum's class via Zoom 11:00 a.m.
Tuesday, January 21
Mishnah class via Zoom 4:45 p.m.
Thursday, January 23
Torah class (Isaiah) via Zoom 4:30 p.m.
Friday, January 24
Mincha & Kabbalas Shabbos 5:10 p.m.
Candle lighting 5:15 p.m.
Sunset 5:33 p.m.
Saturday, January 25
Shabbos Parshas Va'era Shabbos Mevorchim Chodesh Shacharis & Mussaf 9:15 a.m.
The Molad (new moon) for the month of Shevat: Wednesday (January 29) 6:17 a.m. + 17 chalakim
Earliest Mincha 1:09 p.m.
Shabbos ends 6:19 p.m.
Maariv 6:30 p.m.
Havdalah 6:47 p.m.
Sunday, January 26
Rabbi Scheinbaum's class via Zoom 11:00 a.m.
Tuesday, January 28
Mishnah class via Zoom 4:45 p.m.
Thursday, January 30
Rosh Chodesh Shevat
Friday, January 31
Mincha & Kabbalas Shabbos 5:20 p.m.
Candle lighting 5:24 p.m.
Sunset 5:42 p.m.



SHAARAY TORAH

Conservative

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Friday, December 6
Candles 4:42 p.m.
Evening Service 5:30 p.m. (Zoom)
Saturday, December 7
Shabbat Service 10:00 a.m. (In-Person; Live Stream; Zoom)
Monday, December 9
Morning Service 8:00 a.m. (Zoom)
Evening Service 5:30 p.m. (Zoom)
Tuesday, December 10
Evening Service 5:30 p.m. (Zoom)
Wednesday, December 11
Evening Service 5:30 p.m. (Zoom)
Thursday, December 12
Morning Service 8:00 a.m. (Zoom)
Evening Service 5:30 p.m. (Zoom)
Friday, December 13
Candles 4:43 p.m.
Evening Service 5:30 p.m. (Zoom)
Saturday, December 14
Shabbat Service 10:00 a.m. (In-Person; Live Stream; Zoom)
Monday, December 16
Morning Service 8:00 a.m. (Zoom)

Evening Service 5:30 p.m. (Zoom)
Tuesday, December 17
Evening Service 5:30 p.m. (Zoom)
Wednesday, December 18
Evening Service 5:30 p.m. (Zoom)
Thursday, December 19
Morning Service 8:00 a.m. (Zoom)
Evening Service 5:30 p.m. (Zoom)
Friday, December 20
Candles 4:45 p.m.
Evening Service 5:30 p.m. (Zoom)
Saturday, December 21
Shabbat Service 10:00 a.m. (In-Person; Live Stream; Zoom)
Monday, December 23
Morning Service 8:00 a.m. (Zoom)
Evening Service 5:30 p.m. (Zoom)
Tuesday, December 24
Evening Service 5:30 p.m. (Zoom)
Wednesday, December 25
Erev Hanukkah
Evening Service 5:30 p.m. (Zoom)
Light 1st Hanukkah Candle

Thursday, December 26
Hanukkah – 1st Day
Morning Service 8:00 a.m. (Zoom)
Evening Service 5:30 p.m. (Zoom)
Light 2nd Hanukkah Candle
Friday, December 27
Hanukkah 2nd Day
Light 3rd Hanukkah Candle – before Shabbat candles
Candles 4:50 p.m.
Evening Service 5:30 p.m. (Zoom)
Saturday, December 28
Hanukkah 3rd Day
Shabbat Service 10:00 a.m. (In-Person; Live Stream; Zoom)
Light 4th Hanukkah Candle
Sunday, December 29
Hanukkah 4th Day
No Services
Light 5th Hanukkah Candle
Monday, December 30
Hanukkah 5th Day
Morning Service 8:00 a.m. (Zoom)
Evening Service 5:30 p.m. (Zoom)
Light 6th Hanukkah Candle
Tuesday, December 31
Hanukkah 6th Day
Evening Service 5:30 p.m. (Zoom)
Light 7th Hanukkah Candle

Wednesday, January 1
Hanukkah 7th Day
Evening Service 5:30 p.m. (Zoom)
Light 8th Hanukkah Candle
Thursday, January 2
Hanukkah 8th Day
Morning Service 8:00 a.m. (Zoom)
Evening Service 5:30 p.m. (Zoom)

JANUARY 2025

Wednesday, January 1
Hanukkah 7th Day
Beit Ha'am Offices Closed
Evening Service 5:30 p.m. (Zoom)
Light 8th Hanukkah Candle
Thursday, January 2
Hanukkah 8th Day
Morning Service 8:00 a.m. (Zoom)
Evening Service 5:30 p.m. (Zoom)
Friday, January 3
Candles 4:55 p.m.
Evening Service 5:30 p.m. (Zoom)
Saturday, January 4
Shabbat Service 10:00 a.m. (In-Person; Live Stream; Zoom)
Monday, January 6
Morning Service 8:00 a.m. (Zoom)
Evening Service 5:30 p.m. (Zoom)
Tuesday, January 7
Evening Service 5:30 p.m. (Zoom)

Wednesday, January 8
Evening Service 5:30 p.m. (Zoom)
Thursday, January 9
Morning Service 8:00 a.m. (Zoom)
Evening Service 5:30 p.m. (Zoom)
Friday, January 10
Candles 5:02 p.m.
Evening Service 5:30 p.m. (Zoom)
Saturday, January 11
Service 10:00 a.m. (In-Person; Live Stream; Zoom)
Monday, January 13
Morning Service 8:00 a.m. (Zoom)
Evening Services 5:30 p.m. (Zoom)
Tuesday, January 14
Evening Service 5:30 p.m. (Zoom)
Wednesday, January 15
Evening Service 5:30 p.m. (Zoom)
Thursday, January 16
Morning Service 8:00 a.m. (Zoom)
Evening Service 5:30 p.m. (Zoom)
Friday, January 17
Candles 5:10 p.m.
Evening Service 5:30 p.m. (Zoom)
Saturday, January 18
Service 10:00 a.m. (In-Person; Live Stream; Zoom)
Monday, January 20
Martin Luther King Jr. Day

Beit Ha'am Offices Closed
Morning Service 8:00 a.m. (Zoom)
Evening Service 5:30 p.m. (Zoom)
Tuesday, January 21
Evening Service 5:30 p.m. (Zoom)
Wednesday, January 22
Evening Service 5:30 p.m. (Zoom)
Thursday, January 23
Morning Service 8:00 a.m. (Zoom)
Evening Service 5:30 p.m. (Zoom)
Friday, January 24
Candles 5:18 p.m.
Evening Service 5:30 p.m. (Zoom)
Saturday, January 25
Service 10:00 a.m. (In-Person; Live Stream; Zoom)
Monday, January 27
Morning Service 8:00 a.m. (Zoom)
Evening Service 5:30 p.m. (Zoom)
Tuesday, January 28
Evening Service 5:30 p.m. (Zoom)
Wednesday, January 29
Evening Service 5:30 p.m. (Zoom)
Thursday, January 30
Morning Service 8:00 a.m. (Zoom)
Evening Service 5:30 p.m. (Zoom)
Friday, January 31
Candles 5:27 p.m.
Evening Service 5:30 p.m. (Zoom)



TEMPLE ISRAEL

Reform

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Friday, December 6
5:30 p.m. Oneg Shabbat
6:15 p.m. Kid-dish Shabbat Service – templeisraelcanton.org/kid-dish

Saturday, December 7
10:00 a.m. Stollen Moments Torah Study
Friday, December 13
5:30 p.m. Oneg Shabbat
6:15 p.m. Shabbat Service

with Birthday and Anniversary Blessings
Saturday, December 14
10:00 a.m. Stollen Moments Torah Study
Friday, December 20
5:30 p.m. Oneg Shabbat
6:15 p.m. Shabbat Service with Torah Reading
Saturday, December 21
10:00 a.m. Stollen Moments Torah Study
Friday, December 27
5:30 p.m. Oneg Shabbat

6:15 p.m. Shabbat Service
Saturday, December 28
NO STOLLEN MOMENTS TORAH STUDY
JANUARY 2025
Friday, January 3
5:30 p.m. Oneg Shabbat
6:15 p.m. Kid-dish Shabbat Service – templeisraelcanton.org/kid-dish
Saturday, January 4
10:00 a.m. Stollen Moments Torah Study

Friday, January 10
5:30 p.m. Oneg Shabbat
6:15 p.m. Shabbat Service with Birthday and Anniversary Blessings
Saturday, January 11
10:00 a.m. Stollen Moments Torah Study
Friday, January 17
5:30 p.m. Oneg Shabbat
6:15 p.m. MLK Shabbat Service
Guest Speaker: Rev. Dr. Robin Woodberry
Followed by MLK Shabbat Reception

Saturday, January 18
10:00 a.m. Stollen Moments Torah Study
Friday, January 24
5:30 p.m. Oneg Shabbat
6:15 p.m. Shabbat Service with Torah Reading
Saturday, January 25
10:00 a.m. Stollen Moments Torah Study
Friday, January 31
5:30 p.m. Oneg Shabbat
6:15 p.m. Shabbat Service



surround yourself with
tradition

Set the table for a
memorable gathering.

