

# JEWISH LIFE

A LITTLE NOSH FOR THE SOUL

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*Chanukah Edition*





DEDICATED TO THE LOVE  
AND INSPIRATION OF THE  
LUBAVITCHER REBBE

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## {FROM THE RABBI'S DESK}

### *Dear Friend,*

Have we ever needed the light of Chanukah like we do this year? The story of a little candle pushing away the monster of frightening darkness, of human sensibility overcoming fear and isolation, of love overcoming divisiveness. The battle is very much alive within each of us, and in the world outside of us.



The victory of light over darkness happens when we light the Chanukah candles. It happens with every breath of life, every cry of a newborn child, every blade of grass that breaks out from under the soil, every decision to be kind where there is cruelty. And that is Chanukah. Chanukah is an eight-day spiritual journey of joy, warmth, and light.

In this tradition, Chabad presents this Chanukah magazine with illuminating insights into our traditions of light. Our hope is that each reader will follow and light up the world, one candle at a time.

Sincerely,

*Rabbi Chaim & Chayale Slavaticki*

Directors, Las Olas Chabad Jewish Center

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## ▶▶ NEW PODCAST ▶▶



### LAMPLIGHTERS

Gary Waleik is a familiar voice. For over two decades, Gary has been producing NPR's sole sports program, *Only a Game*. The nationally syndicated program told the kind of compelling, satisfying stories that a listener never quite wanted to end.

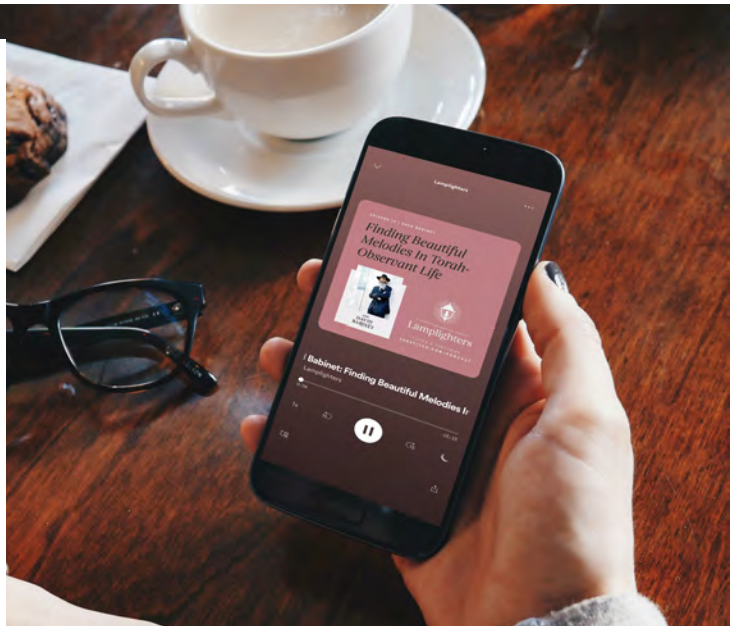
A proud graduate of Emerson College, young Gary himself played a lot of sports, but eventually, he discovered a real passion for Chassidic discourses and Jewish life. In his new role as host of the *Lamplighter* podcast, Gary brings his storytelling skills to share the struggles and inspiration from Chabad emissaries around the world.

*Lamplighters: Stories From Chabad Emissaries On The Jewish Frontier* is a podcast that focuses on the people behind Chabad. In one episode Gary shares the personal account of a Chabad couple who were presented with a series of grim diagnoses while their sixth child was in utero. How they navigated a medical nightmare reveals the strength of character forged through deeply nurtured values and the extraordinary power of faith.

*Lamplighters* takes listeners to uncharted areas of Jewish life, like the episode about how a Chabad couple persuaded the Iceland government to officially recognize Judaism, or how the "Addicts' Rabbi" helps people struggling with addiction in Africa.

*Lamplighters: Stories From Chabad Emissaries On The Jewish Frontier* will captivate and motivate you with a series of moving, beautifully produced, sound-rich, and often surprising stories of Chabad emissaries and the people they inspire in every corner of the world.

*Lamplighters* is produced by Lubavitch International Magazine. Listen and subscribe at [www.Lubavitch.com/podcast](http://www.Lubavitch.com/podcast) and on all major podcast platforms.



# Editor's Pick

*This Chanukah season, our editors will help you find something new for that Jew in you.*

## ▶▶ NEW MUSIC ▶▶



### LUCKY BY 8TH DAY

8th Day is the Chasidic rock band from California (Rabbis Shmuel and Bentzi Marcus), and they have just released "Lucky" their 9th album based on Jewish ideas. The album features their new hit single "Rollin" that's been

getting airplay on Radio stations in the US and Israel. The Marcus brothers come from a family of Chabad Rabbis and see music as a tool to spread the light and joy of Judaism to the world. You can find their uplifting songs on YouTube and Spotify. The message-driven lyrics are mostly in English with a few Hebrew and Yiddish phrases sprinkled in throughout the 11 tracks.

Listen to the entire album at [www.my8thday.com](http://www.my8thday.com)

## ▶▶ NEW ART ▶▶

### MENORAH

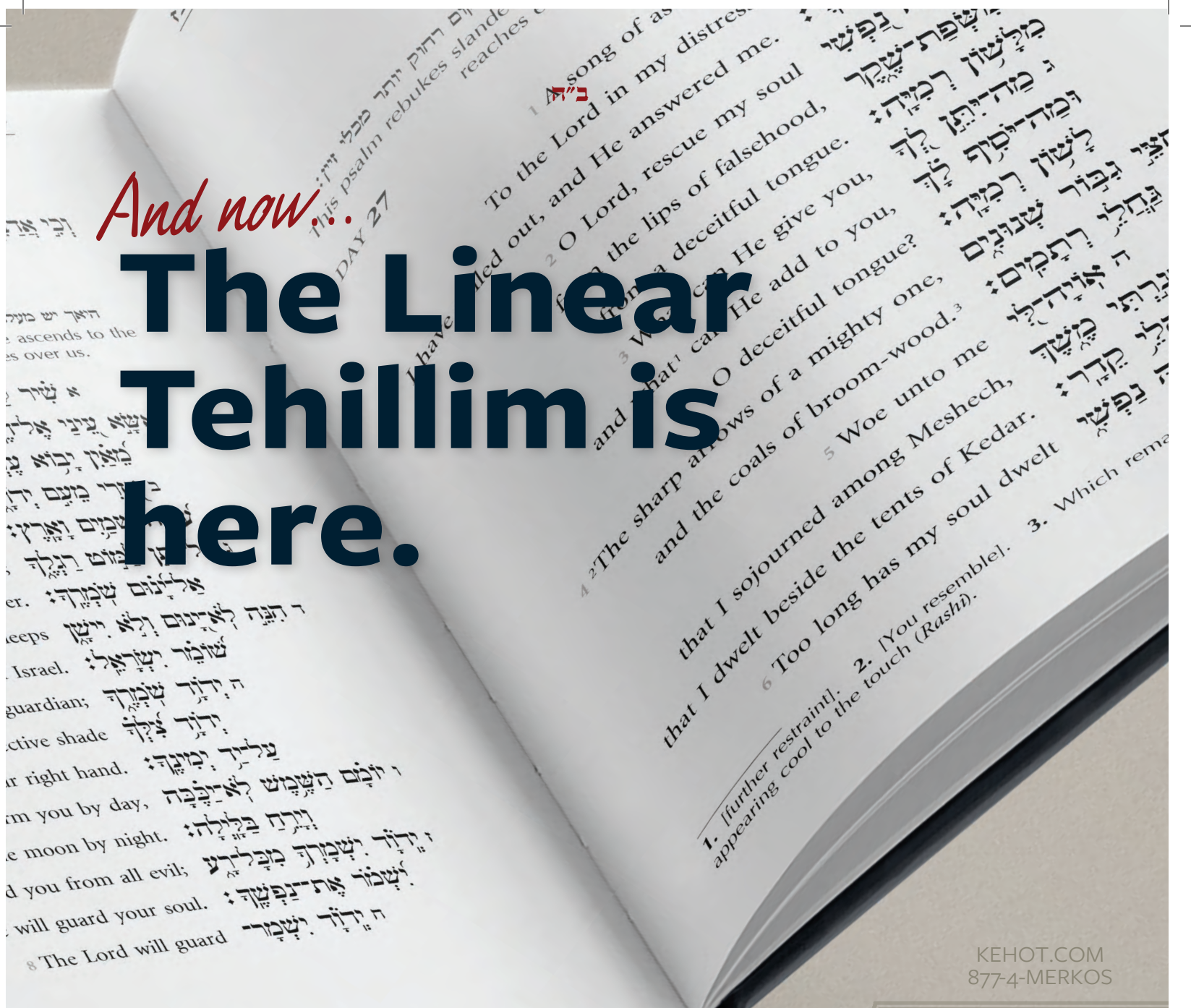
Toronto-based artist Yehuda Lang has been featured in the pages of our magazine for years. The Menorah, a vibrant image of Hebrew letters and colors, brings the story of Chanukah alive. Looking to enhance your home or office with Jewish art? The Menorah by Yehuda Lang is the perfect symbol of light's victory over darkness, and the Menorah's ability to light up any room.



Prints start at \$75 at [www.yehudalang.com](http://www.yehudalang.com)

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# CHANUKAH (11/28-12/6)

# HOW-TO



## Where do I place the Menorah?

Many have the custom to place the menorah in a doorway opposite the *mezuzah* (such is the custom of Chabad-Lubavitch) so that the two *mitzvot* of mezuzah and Chanukah surround the person. Others place it on a windowsill facing a public thoroughfare.

## How do I set up the Menorah?

It is preferable to use cotton wicks in olive oil, or paraffin candles, in amounts large enough to burn until half an hour after nightfall. If not, regular candles can be used as well. The candles of a menorah must be of equal height in a straight row. The *shamash*, the servant candle that kindles the other lights, should stand out from the rest (i.e. higher or lower). The Chanukah lights must burn for at least half an hour each night. Before kindling the lights, make sure that there is enough oil (or if candles are used, that they are big enough) to last half an hour.

## Who lights the Menorah?


All members of the family should be present at the kindling of the Chanukah menorah. Children should be encouraged to light their own Menorahs. Students and singles who live in dormitories or their own apartments should kindle menorahs in their own rooms.

## How do I light the Menorah?

On the first night of Chanukah one light is kindled on the right side of the menorah, on the following night add a second light to the left of the first and kindle the new light first proceeding from left to right, and so on each night.



## What about Shabbat?

On Friday eve the Chanukah lights are kindled before the Shabbat lights (which are lit 18 minutes before sundown). Additional oil or larger candles should be provided for the Chanukah lights ensuring that they will last half an hour after nightfall. 

## BLESSINGS

### for Lighting the Menorah

1. *Ba-ruch A-tah Ado-nai E-lo-hei-nu Me-lech ha-olam a-sher ki-de-sha-nu be-mitz-vo-tav ve-tzi-va-nu le-had-lik ner Chanukah.*

Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the Chanukah light.

2. *Ba-ruch A-tah Ado-nai E-lo-hei-nu Me-lech ha-olam she-a-sa ni-sim la-avo-te-nu ba-ya-mim ha-hem bi-z'man ha-zeh.*

Blessed are You, Lord our God, King of the universe, who performed miracles for our forefathers in those days, at this time.

3. On the first night of Chanukah (or your first time this year) add the following blessing:

*Ba-ruch A-tah Ado-nai E-lo-hei-nu Me-lech ha-olam she-heche-ya-nu ve-ki-yi-ma-nu ve-higi-a-nu liz-man ha-zeh.*

Blessed are You, Lord our God, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

4. After kindling the lights, the *Hanerot Halalu* prayer is recited.

*Hanairot halalu anu madlikim al hateshuot v'al hanisim v'al haniflaot, sh'asita l'avoteinu, bayomim haheim b'zman hazeh, al yedei kohanecha hakdoshim. V'chol shmonat yemei chanukah hanairot halalu kodesh heim v'ain lanu reshut l'hishtamesh bahem elah lirotom bilvad kdei l'hodot ul'halel l'shimcha hagadol al nisecha v'al nifliotecha v'al yeshuotecha.*

We kindle these lights [to commemorate] the saving acts, miracles and wonders which You have performed for our forefathers, in those days at this time, through Your holy priests. Throughout the eight days of Chanukah, these lights are sacred, and we are not permitted to make use of them, but only to look at them, in order to offer thanks and praise to Your great Name for Your miracles, for Your wonders and for Your salvations.

THE ULTIMATE GUIDE TO



# LAMPLIGHTING

**T**oday, most cars have headlights that switch on automatically when it gets dark. Nowadays, you can simply say “Hey Siri, turn on my lights” and voila, the lights go on. But lighting wasn’t always this easy. Historically, we needed lamps, oil, wicks, and, most importantly, we had to have lamplighters.

The lamplighter was the guy who walked through the streets carrying a burning flame at the end of a long stick. The low-tech oil lamps were strategically placed on top of tall poles throughout the city. As soon as the sun began to set, the lamplighter would go from lamp to lamp to set them alight.

In the 1800’s, Rabbi Shalom DovBer of Lubavitch (1860-1920) was very familiar with the lamplighter. In fact, he urged people to become lamplighters. Spiritual lamplighters.

Sure, our social media will show us smiling and holding Italian champagne glasses, but deep down, many of us are hurting. The spiritual forces of darkness try to extinguish our light, and for some

of us, it’s a daily battle. So, like the Maccabees, we instinctively search for that small jar of oil, that unbreakable force, that can transform our darkness into light. Subconsciously, we search for that Divine spark that can illuminate our daily lives. Right now, the world needs lamplighters more than ever before.

Do you have friends and acquaintances that may struggle physically or spiritually? This is precisely why the Rebbes of Chabad want you to become a “lamplighter.” The lamplighter knows how to find neighbors and introduce them to the warm light and joy of the Torah.

In our fast-paced digital world, we can easily neglect our inner Jewish flames. The lamplighter knows that to nurture a soul all you need is one Divine mitzvah. Our holy Torah is that tangible Divinity, the transportable flame, that can bring light and blessings to the streets and crossroads of our lives.

So here’s the Rebbe’s ultimate guide to lamp-lighting:

# "THE SOUL OF MAN IS THE CANDLE OF G-D."

- PROVERBS 20:27



## 1 HUMILITY AND HONESTY

The late-night shoppers and evening strolling couples will think you're terrific. When people see you walking with that very long stick, they'll know the parties are about to begin. Perhaps, small groups may gather around the poles waiting to shower you with raucous applause as you turn the lights on. So, the first rule is humility and honesty. As a lamplighter, you must always remember that the flame is not yours.

## 2 LEAVE YOUR COMFORT ZONE

The job of bringing light to dark street corners throughout your village or community will most likely include a pole or two in a bad part of town. The lamplighter must leave the safety and security of his friendly neighborhood and find that lamp that's on the other side of the tracks. You'll notice that the light you bring to any dire situation allows the locals the visibility to see what's going on. Light is a wonderful disinfectant, and sometimes you'll need to leave your comfort zone to reach the ones who need it most.

## 3 OVERCOME OBSTACLES

It may sound easy to walk around with a torch and light up the night, however, as you begin your lamplighting career, you'll quickly learn that some poles are extremely hard to reach. The true lamplighter is willing to climb, jump, and swim, amongst crashing waves, to light the lamps that are drifting out at sea.

## 4 FIND LAMPS

If you don't see lamps, you're obviously not a lamplighter yet. If you haven't discovered your true inner flame potential, how can you see the incredible potential found in others? Quickly proceed to rule #5.


## 5 START WITH YOURSELF

Obviously, as a light provider, don't carry around any darkness with you. If you're negative, you will only see the negativity in others. Refine your character, and you'll discover that refinement in others. Good lamplighters start with their own flame. Make sure you get rid of any anger, jealousy, or any self-centered emotional reactions. It takes a pure flame to see the ignitable flame within others.

## 6 BE PERSISTENT

Remember, not all lamps are lit the same way. Some will need direct fire while others catch fire only when you hold the flame near it. The trick is to keep trying. Surprisingly, the very act of persistence can inspire even the most stubborn lamps to ignite. The key is to be lovingly persistent and never give up hope, because, you never know what will set a searching heart on fire.

*Adapted by Rabbi Shmuel Marcus, the editor of Chabad Magazine from a 1907 conversation between the fifth Chabad Rebbe, Rabbi Sholom DovBer of Lubavitch, and chasid Reb Yosef Yuzik Horowitz.*



# The History of Chanukah

(in 2 minutes)

Put down your latke for two minutes as our history teacher brings you up to speed on the historical facts that led to the Festival of Lights.

## *The Backstory*

Antiochus III, the King of Syria (222-186 B.C.E.) was victorious in battle and the Land of Israel was annexed to his empire. Things seemed to be going well, until he was beaten by the Romans and compelled to pay heavy taxes. That's when the pressure on the Jewish land started. When Antiochus died, his son Seleucus IV took over, and it got much worse for the Jews. But it wasn't all about the money.

At that time, the biggest danger facing our people was actually from within. The influence of the Hellenists (people who accepted idol-worship and the Syrian way of life) was increasing and the threat of assimilation became very real.

Meanwhile, there was a spiritual warrior named Yochanan, who was the High Priest in Jerusalem. The Jewish Hellenists hated Yochanan for resisting their newfound culture and they betrayed him by telling Seleucus that the Temple had plenty of money. Strapped for cash, Seleucus needed money in order to pay the Romans and sure enough his minister Helyodros soon arrived at the Temple gates. Ignoring Yochanan's pleas, Helyodros entered the Temple, but suddenly became pale and he fainted. After Helyodros came to, he did not dare enter the Holy Temple again. The story is not over, so keep reading.

## *The Madman: Antiochus*

A short time later in 174 B.C.E, Seleucus was killed and his brother Antiochus IV took over. He was a tyrant who hated religion and he was really bad news for the Jews. He was called "Epiphanes," meaning "the gods' beloved." Several of the Syrian rulers received similar titles. But a historian of his time, Polebius, gave him the title Epimanes ("madman"), a name more suitable to the character of this harsh and cruel king.

Desiring to unify his kingdom through the medium of a common religion and culture, Antiochus tried to root out the individualism of the Jews by suppressing all the Jewish Laws. He removed Yochanan from the Temple and installed Joshua, Yochanan's Hellenist brother, as the High Priest. Joshua, who loved to call himself by the Greek name of Jason, used his high office to spread Greek customs among the priesthood.

Joshua was later replaced by another man, Menelaus, who had promised the king that he would bring in more money than Jason did. When Yochanan, the former High Priest, protested against the spread of the Hellenists' influence in the Holy Temple, the ruling High Priest hired murderers to assassinate him.

Antiochus was at that time engaged in a successful war against



Egypt. But messengers from Rome arrived and commanded him to stop the war, and he had to yield. Meanwhile, in Jerusalem, a rumor spread that a serious accident had befallen Antiochus. Thinking that he was dead, the people rebelled against Menelaus. The treacherous High Priest fled together with his friends.

## *The Revolt*

Here's the problem: Antiochus wasn't dead and he returned quite enraged by defeat. When he heard about the mini revolt against Menelaus he ordered his army to fall upon the Jews. Thousands of Jews were killed. Antiochus then enacted a series of harsh decrees against the Jews. Jewish worship was forbidden. The scrolls of the Law were confiscated and burned. Sabbath rest, circumcision and the dietary laws were prohibited under penalty of death.

Rabbi Eliezer, a man of 90, was ordered by the servants of Antiochus to eat pork so that others would do the same. When he refused they suggested to him that he pick up the meat to his lips to appear to be eating. But Rabbi Eliezer refused to do even that and he was put to death. This pattern became common. Antiochus's men went from town to town and from village to village to force the inhabitants to worship pagan gods. Only one refuge area remained and that was the hills of Judea with their caves.

## *Matisyahu*

When the henchmen of Antiochus arrived in the village of Modin, where the retired priest Matisyahu lived, they were met with resistance. The Syrian officers were neutralized and the pagan altar was destroyed.

Anticipating retaliation, Matisyahu left the village of Modin and fled together with his sons and friends to the hills of Judea. All loyal and courageous Jews joined them. They formed legions and from time to time they left their hiding places to fall upon enemy detachments and outposts, and to destroy the pagan altars that were built by order of Antiochus. You guessed it, these guys were called the Maccabees.

## *The Maccabees*

This went on for a while and before his death, Matisyahu called his sons together and urged them to continue to fight in defense of G-d's Torah. He asked them to follow the counsel of their brother Shimon the Wise. In waging warfare, he said, their leader should be Judah the Strong. Judah was called "Maccabee," a word composed of the initial letters of the four Hebrew words *Mi Kamocha Ba'eilim Hashem*, "Who is like You, O G-d."

Antiochus sent his General Apolonius to fight the Maccabees, but the Syrians were defeated by the Maccabees. Antiochus sent out another expedition which also was defeated. He realized that only by sending a powerful army could he hope to defeat Judah and his brave fighting men.

An army consisting of more than 40,000 men swept the land

## WHO'S WHO *in the Chanukah Story*

Yochanan: High Priest Opposed Hellenism

Joshua or Jason: Hellenist High Priest  
(Brother of Yochanan)

Menelaus: Hellenist High Priest

Matisyahu: Old retired High Priest and  
father of Maccabees.

His Sons: Elazar, Shimon, Yochanan,  
Yonatan, and Yehuda

under the leadership of two commanders, Nicanor and Gorgias. When Judah and his brothers heard of that, they exclaimed: "Let us fight unto death in defense of our souls and our Temple!" The people assembled in Mitzpah, where Samuel, the prophet of old, had offered prayers to G-d. There was no possible way that a small group of Maccabee fighters could win this war, but miraculously, after a series of battles the Maccabees won.

## *The Liberation*

Now the Maccabees returned to Jerusalem to liberate it. They entered the Temple and cleared it of the idols placed there by the Syrian vandals. Judah and his followers built a new altar, which he dedicated on the twenty-fifth of the month of Kislev, in the year 3622.

Since the golden Menorah had been stolen by the Syrians, the Maccabees now made one of cheaper metal. When they wanted to light it, they found only a small cruse of pure olive oil bearing the seal of the High Priest Yochanan. It was sufficient to light only for one day. By a miracle of G-d, it continued to burn for eight days, until new oil was made available. In memory of this, our sages appointed these eight days for annual thanksgiving and for lighting candles. They called it Chanukah. Chanukah means dedication, as they re-dedicated the Temple in Jerusalem. It can also be read *Chanu-Kah* meaning they rested on the 25th of the month.

Now that you know the backstory to Chanukah, why not share it with a friend? That's what a Maccabee would do. 🔥

>>Read more at [www.Chabad.org](http://www.Chabad.org).





Batsheva Hay  
lighting her  
Shabbat candles

## IN VOGUE: THE LIGHT & WARMTH OF

# SHABBAT

## — BATSHEVA'S STORY —

**B**atsheva Hay is the creative force behind Batsheva, a New York-based ready-to-wear brand for women and girls. Take one look at any of Batsheva's dresses and you'll see that she plays with American styles that range from the Victorian era to the Pioneers. Classic elements like high collars, voluminous sleeves, and long flowing skirts, are infused with modern inflections. Batsheva's style seamlessly blends housewife and hippie, classic and fresh, to create a one-of-a-kind collection. Batsheva's Mother-Daughter Dress Collection was featured in *Vogue Magazine* and her retooling of historical looks has created real buzz in the world of fashion. Recently, Batsheva beautified her personal and home life with the warm light of Shabbat. The following is her own description of how she found the secret to long lasting creativity. Of course we are talking about Shabbat, the Jewish day of rest.

"My business keeps me chained to my phone, so it's a really welcome thing to have it out of sight for the twenty-five hours of Shabbat, and to be able to say to people, "Sorry, I'm not getting on the subway. This is the day I'm at home with my family, and you're invited to come!"

In the fashion world, I see so many creative people who end up burning out. The real, lasting creatives are not going to every Friday night event.

My first fashion show was in 2018. That year, Fashion Week fell directly over the week of Rosh Hashanah, and complicating matters more, Rosh Hashanah — a two-day holiday — fell on Sunday evening. With only one day between Shabbat and the two days of Rosh Hashanah, I couldn't prepare during the frenetic few days before the show. My PR people couldn't imagine it — they didn't understand what I was thinking. It's unheard-of for someone to have this big moment and not be in communication with their team the days before the event!

But I entrusted all the details that needed to be taken care of during that time to people who could handle it, and some things would just have to wait. As soon as Rosh Hashanah was over, I met with my stylist, and we went through everything. Instead of stressing the two days before the event over details that didn't matter, I set this boundary. I wasn't glancing distractedly at my phone. And it all worked out perfectly.

There is so much strength in setting boundaries and being different, especially in an industry where you are supposed to be creative and stand out. Incorporating the ideas of modesty and Shabbat into my life and what I do has certainly made me different in the industry, and it has been a blessing.

I started keeping Shabbat shortly after I met my husband, who had been keeping Shabbat for a couple of years at that point. We started dating and I remember thinking that it was going to be challenging. And it was. For people who have not lived in it, Shabbat can seem very daunting, like giving up your freedom.

Saturday was my day for going out for brunch and working out, and I remember thinking, Am I going to give that up? But I had just quit my job as a lawyer, and I was taking space for myself and my life. Figuring out how to live. Shabbat gave me a lot of structure at a time when I didn't have any. I got into cooking because of Shabbat, and we've since had so many people in our home who had never before been to a Shabbat meal.

It's especially beautiful now that I have children and I can give them the structure that Shabbat provides. My kids love setting the table. My daughter loves lighting her Shabbat candle. These rituals nurture deep experiences and memories that will carry them through life. And, for me, gathering the energy of Shabbat cleanses so much anxiety. It frees me from the stresses of the week and is truly restorative." — *Batsheva*

*(Courtesy of Lubavitch.com)*

**“For me,  
gathering  
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*Batsheva lives on the Upper West Side with her husband, photographer Alexei Hay, who she collaborates with on brand imagery, and their two children, Ruth and Zalman.*

*Photo credit: Alexei Hay*

# The Best *Investment*

## A Brief Overview of the Rebbe's Tzedaka Campaign

**F**orbes Magazine listed the late philanthropist Sheldon Adelson (1933-2021) as one of richest people in the world, but he wasn't always rich. In fact, he grew up very poor. Adelson would often recount a childhood memory that is both insightful and inspiring. Sheldon grew up in a small apartment like other poor immigrants. Each night Sheldon's father would come home from working multiple jobs and put coins in a small box on the kitchen table.

Young Sheldon asked his father what the box was for. His father explained that it's a charity box and he was giving a percentage of his income to the poor. "But aren't we the poor?" Asked Sheldon. His father's response would have impact on generations to come. He said, "Yes, it's true that we are poor, but there are other people who are poorer than us."

Surely that little box in that small apartment has given millions to worthy charities. That charity box, known as the pushka, has educated our people in the art of giving for thousands of years. The following article courtesy of Sichos in English explores the origin and fascinating application of this small box of coins:

### "Pushkah" - A Little Box

During the period of the First Temple in Jerusalem, we find the prototype charity box: The Temple was falling into a poor state of repair, so the High Priest made a hole in the cover of a box, which he placed conveniently near the entrance before the altar, so that all contributions could be dropped in.

During most of their history, charity boxes were bulky affairs permanently affixed in the synagogue.

Around the end of the 18th century, the custom became prevalent to keep small charity boxes in every home. Soon there was no Jewish home in Eastern Europe without its charity box. Many would use their box to collect for a favorite charity. Charities would usually be local—our first obligation in Jewish law—but extended to other less-fortunate communities, too.

When Jews began migrating westward during the second half of the 19th century, they took their charitable habits with them. American Jews may sometimes have neglected other aspects of their traditions, but charity retained its central place in their hearts and deeds. For every worthy cause, Jewish and also general, local and

abroad, American Jews lavished their hard-earned wages on those less fortunate. The impoverished living standards of the Jewish masses in Eastern Europe and other lands, particularly the pogroms and persecutions, aroused the hearts of American Jews to collect enormous sums to help them.

### A Helmet Made of Coins

It was during the early 1970's, when there were several shocking terrorist attacks on Israeli men, women and especially children. The Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, deeply concerned for the physical and spiritual safety and wellbeing of every Jew everywhere, called upon Jews throughout the world to intensify observance of several precepts that our Sages tell us have the power to protect physically.

The rabbis of the Talmud tell us that the merit of giving charity to the unfortunate has the power to protect us from harm and prolong our life. The merit of the good deed casts its mantle of protection not only over the giver but over all Jews.

The Rebbe explained that charity can be compared in this respect to a helmet. Although a helmet does not guarantee its wearer total freedom from risk, it does greatly increase his chances of protection, saving his life in most cases.

As part of this "Tzedakah Campaign", the Rebbe suggested distributing charity boxes bearing the name of no specific organization, in order to encourage Jews to simply give charity—to whichever worthy cause they would choose.

The Rebbe often stressed the importance of giving charity daily, especially before prayer when we need the special merit of charity to make more sure our prayers are received and answered. He also suggested that whenever a group studies Torah, they should, if possible, pray one of the daily prayers immediately before or after study,

**When Jews began migrating westward during the second half of the 19<sup>th</sup> century, they took their charitable habits with them.**

and always place a charity box on the table, thereby combining the merit of charity with that of Torah study and prayer.

On many occasions, the Rebbe mentioned the importance of having a charity box (in addition to Jewish holy books) in every home, office, shop and store, at banks, hospitals, army-bases and other public institutions, and also in every car and bus (where safety is especially urgent), particularly school buses. He emphasized that we should make sure to actually use these charity boxes regularly, preferably daily.

### A Room of Charity

In 1987 the Rebbe added a new dimension to this. He called for every family to turn their home into a "House of Torah Study, Prayer and Charity"—the three "pillars upon which the world stands," as our Sages tell us.

He called especially for all Jewish children to turn their room, or the part of the room they use, into a special "mini-sanctuary," by keeping their own prayer book, book of Torah, and charity box there. He suggested making special attractively designed charity boxes with space on them to write each child's Hebrew name (and title and/or surname), and first the Hebrew words, "to G-d belongs the world and everything in it." Every day, the Rebbe proposed, the child should spend some time there, saying a prayer or blessing, studying some Torah, and placing a coin in the charity box.

The Rebbe requested at one time that local schoolchildren be brought to visit him with their own charity boxes, and he personally gave each of them a coin to place in his or her box.

### Charity Starts in the Kitchen

In 1988, the Rebbe introduced another novel development of this theme. The Rebbe proposed that in every kitchen there should be a charity box to aid those in need of the most elementary needs of food and drink. When the Al-mighty sees her giving charity, accompanied by philanthropic feelings towards those less fortunate, even those whom she has never met nor heard of, He will treat her, too, charitably, helping her ensure that her food be all kosher and also tasty!

Furthermore, by giving charity before her meal, she connects her own meal with that of the needy, considering their needs while taking care of her own and her family's. Although the charity she now gives may not reach the poor for some time, meanwhile she already has the merit of the mitzvah.

Even on the Shabbat and Holidays, when she cannot give charity because money may not be held, the charity box will remind her of her Torah obligations to care for the needs of others less fortunate, and to give as soon as she may do so.


For this reason, the charity box should be in a prominent place in the kitchen, where visitors, neighbors and friends will notice it, so that they, too, will be reminded of their charitable obligations towards others.



When the charity box is affixed to the wall or elsewhere, Jewish law considers it a permanent and integral part of the house. Therefore the house may now be considered a "House of Charity," for part of it is permanently devoted to charity. In the same way, the charity box each child has should be affixed (with a nail etc.) in a prominent place on the wall of his or her bedroom, rendering the entire room a "Room of Charity", and setting an example to emulate for all friends who visit the room and notice it.

### Coins for Charity—to Students and Workers

The Rebbe's long chain of efforts to instill among Jews and non-Jews, too, the regular giving of charity reached its apex perhaps in the autumn of 1989.

The Rebbe proposed that every school and educational institution give its students at least one small coin each week (preferably on Friday before the Shabbat) for giving to charity. Similarly, every employer should give all workers a coin each week for giving to charity. This practice, the Rebbe recommended, should be adopted even among non-Jews, in order to encourage the spread of the practice of giving charity. 

# A *light* READ

By Rabbi Yossy Goldman

*And G-d said, 'Let there be light.' And there was light." (Genesis 1:3)*

**L**ight has always been the most favored metaphor for all forms of revelation. We speak of "G-dly light", "Divine light", and the "new light" of the Redemption. We use expressions such as, "Do you still walk in darkness or have you seen the light?"

As physical light brightens our path so we don't stumble over obstacles, so the light of G-dliness, our spiritual awareness, helps us avoid the pitfalls on the journey of life. Light represents truth, eternal values, the spiritual which transcends the mundane and the temporal.

The story is told of a wealthy man who had three sons. As he was uncertain as to which son he should entrust with the management of his business, so he devised a test. He took his sons to a room which was absolutely empty, and he said to each of them, "Fill this room as best as you are able."

The first son got to work immediately. He called in bulldozers, earth-moving equipment, workmen with shovels and wheelbarrows, and they got mightily busy. By the end of the day, the room was filled, floor to ceiling, wall to wall, with earth.

The room was cleared and the second son was given his chance. He was more of an accountant type, so he had no shortage of paper. Boxes, files, archives and records that had been standing and accumulating dust for years and years suddenly found a new purpose. At any rate, it didn't take long and the room was absolutely filled from floor to ceiling, wall to wall, with paper.

Again the room was cleared and the third son was given his turn. He seemed very relaxed and didn't appear to be gather-

ing or collecting anything at all with which to fill the room. He waited until nightfall and then invited his father and the family to join him at the room. Slowly, he opened the door. The room was absolutely pitch black, engulfed in darkness. He took some-


thing out of his pocket. It was a candle. He lit the candle, and suddenly the room was filled with light.

He got the job.

Some people fill their homes with earthiness — with lots of physical objects and possessions which clutter their closets but leave their homes empty. Our cars and clothes, our treasures and toys, all lose their attractiveness with time. If all we seek satisfaction from is the material, we are left with a gaping void in our lives.

Others are into paper — money, stocks, bonds, and share portfolios — but there is little in the way of real relationships. Family doesn't exist or is relegated to third place at best. On paper, he might be a multi-millionaire, but is he happy? Is his life rich or poor? Is it filled with family and friends, or is it a lonely life, bereft of true joy and contentment?

The truly wise son understands how to fill a vacuum. The intelligent man knows that the emptiness of life needs light. Torah is light. Shabbat candles illuminate and make Jewish homes radiant with light. G-dly truths and the eternal values of our heritage fill our homes and families with the guiding light to help us to our destinations safely and securely.

May we all be blessed to take the candle of G-d, and with it fill our lives and illuminate our homes with that which is good, kind, holy and honorable. Amen. 

>>Rabbi Yossy Goldman is the Senior Rabbi of the Sydenham Shul and president of the South African Rabbinical Association. His book *From Where I Stand: Life Messages from the Weekly Torah Reading* was recently published by Ktav, and is available online at [www.TheRabbiShop.com](http://www.TheRabbiShop.com).

*If all we seek  
satisfaction from is  
the material, we are  
left with a gaping  
void in our lives.*





# MY DAY AWAY FROM BROADWAY

By Herman Wouk



*Herman Wouk, the famous American author and Pulitzer Prize winner was considered the dean of American historical novelists. Wouk found more joy in his Jewishness than in his best sellers. The author of the Cain Mutiny describes how his Shabbat observance impacted the producers of his Broadway plays.*

The Shabbat has cut most sharply athwart my own life when one of my plays has been in rehearsal or in tryout.

The crisis atmosphere of an attempt at Broadway is a legend of our time, and a true one; I have felt under less pressure going into battle at sea. Friday afternoon, during these rehearsals, inevitably seems to come when the project is tottering on the edge of ruin. I have sometimes felt guilty of treason, holding to the Shabbat in such a desperate situation. But then, experience has taught me that a theater enterprise almost always is in such a case. Sometimes it does totter to ruin, and sometimes it totters to great prosperity, but tottering is its normal gait, and cries of anguish are its normal tone of voice.

So, I have reluctantly taken leave of my colleagues on Friday afternoon and rejoined them on Saturday night. The play has never collapsed in the meantime. When I return, I find it tottering as before, and the anguished cries as normally despairing as ever. My plays have encountered in the end both success and failure, but I cannot honestly ascribe either result to my observing the Shabbat.


Leaving the gloomy theater, the littered coffee cups, the jumbled scarred-up scripts, the haggard actors, the knuckle-gnawing producer, the clattering typewriter, and the dense, tobacco smoke has been a startling change, very like a brief return from the wars.

## FRIDAY AFTERNOON, DURING THESE REHEARSALS, INEVITABLY SEEMS TO COME WHEN THE PROJECT IS TOTTERING ON THE EDGE OF RUIN.

My wife and my boys, whose existence I have almost forgotten in the anxious shoring up of the tottering ruin, are waiting for me, dressed in holiday clothes, and looking to me marvelously attractive. We have sat down to a splendid dinner, at a table graced with flowers and the old Shabbat symbols: the burning candles, the twisted challah loaves, the stuffed fish, and my grandfather's silver goblet brimming with wine. I have blessed my boys with the ancient blessings; we have sung the pleasantly syncopated Shabbat table hymns.

The talk has little to do with tottering ruins. My wife and I have caught up with our week's conversation. The boys, knowing that Shabbat is the occasion for asking questions, have asked them. We talk of Judaism. For me it is a retreat into restorative magic.

Shabbat has passed much in the same manner. The boys are at home in the synagogue, and they like it. They like even more the assured presence of their parents. In the weekday press of schooling, household chores, and work — and especially in play producing time — it often happens that they see little of us. On Shabbat we are always there, and they know it. They know too that I am not working and that my wife is at her ease. It is their day.

It is my day, too. The telephone is silent. I can think, read, study, walk or do nothing. It is an oasis of quiet. My producer one Saturday night said to me, "I don't envy your religion, but I envy you your Shabbat." 

*Excerpted from This Is My G-d by Herman Wouk*



1

This gift comes perfectly wrapped and is already custom-made for any guy (ages 13 and up). All you'll need is a kosher pair of **Tefillin** (black leather boxes containing small parchment scrolls). Every morning, unwrap the gift and treat your soul to a moment of "Tefillin Therapy." You may notice that your soul will smile frequently during these sessions. This gift only comes in black and should not be used on Shabbat or Festivals.



10

Make your soul feel like a million-bucks, and give her the gift of **Tzedakah**. This simple yet useful gift brings happiness to your soul and, more important, a poor family living nearby. The best way to give this gift is to make it a daily surprise. So keep a "pushkah" (charity box) handy in your home.

Listen up ladies, our hottest gift, **The Friday Lights**, was specially designed for women and girls (ages 3 and up), and will bring peace and harmony to any home. So grab a match and light candles every Friday afternoon, at least 18 minutes before sunset, and let your soul enjoy a Shabbat of total relaxation. Repeat weekly, and of course, before Jewish Festivals.

2



9

Every soul should receive the gift of **A Jewish Education**. Ideal for the young souls, the gift will teach them everything about their heritage, and provide them with quality learning. You'll be thrilled to know that your gift will be ensuring Jewish integrity, Jewish identity and a Jewish future.



3

Keep your soul happy and healthy with our gourmet **Kosher Diet**. Once you eat differently, you'll notice that your soul won't seem so metaphysical anymore, but part and parcel of your very being. The "Kosher Diet" will give your soul spiritual results within minutes, and there's no surgery necessary.

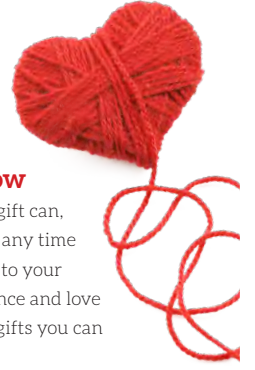
Let your soul feel safe and secure with the perfect housewarming gift, the **Mezuzah**. The gift should be installed on the doorposts of every Jewish home and office. The "mezuzah" is a sign that the area is Heaven-Conscious and enjoys His protection. Don't be surprised if your soul kisses this gift, that's totally normal. The Mezuzah is handmade from all natural materials. Please note: installation is not included.

8



# TOP 10 GIFTS for your Soul

All our customers say that they love this next one the most: It's our most basic gift of **Love Your Fellow as Yourself**. This gift can, and should, be used at any time or place. Reaching out to your fellow man with patience and love is among the greatest gifts you can give any soul.



This thoughtful gift was designed to really get your soul thinking, so why not surprise her with the **Study of Torah Daily**? Even just a few lines of Torah contain the infinite wisdom of G-d. Make it a habit and see what you'll learn about yourself.

4



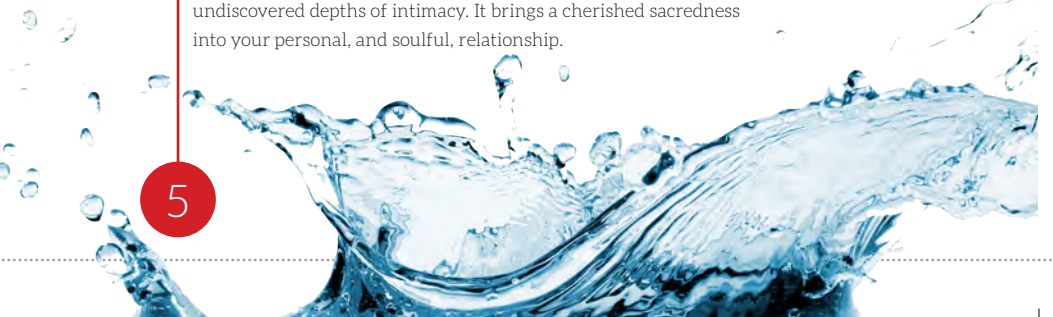
What language does your soul read? English? Hebrew? Spanish? It doesn't matter; our gift of **Jewish Books in Your Home** comes in all languages. Why not be good to your soul and furnish its living space with as many holy books as possible? At the very least, we suggest you get a hold of a Chumash (Bible), Psalms, and a Prayer Book. (Leather bound set optional.)

6



Make a splash with our timeless **Family Purity** Gift for the Married Soul. This Divinely inspired gift allows you to make the most of your marriage, bringing you and your spouse to new, undiscovered depths of intimacy. It brings a cherished sacredness into your personal, and soulful, relationship.

5





# YOUR INTANGIBLE

# Trophies

by Shira Gold



**M**y older brother Stanley will tell you that he is a chess champion, and that he has a trophy on his fireplace to prove it. I'm not a champion at anything, so I have an intangible trophy on my fireplace. To you, it may just look like an ordinary menorah, but I see a trophy for my soul.

During a recent visit to Stan's Marina Del Ray apartment, I came to understand that we are not merely a collection of our accomplishments. We all have a soul identity that defines us beyond the things we do or don't do.

Does my LinkedIn profile help you know who I am? Writing is what I do, not who I am.

I, like so many people, get so busy "doing" that I can't find time for "being." It's not just a time issue, it's a pervasive way of thinking about my value and identity. We all use terms like doctor, teacher, engineer, chef, to describe who we are. I, for example, tell people that I'm a writer. The problem is, our titles and accomplishments can make us overlook the "who" we are, and it can put us at risk of ignoring our truest self, our Divine gift, our soul.

That's exactly where Chanukah comes in.

I really like my soul. I like the purity and Divinity that it is. According to the founder of Chabad, Rabbi Schneur Zalman of Liadi, my Divine soul is "literally part of G-d above." I find that empowering and I try to remind myself each morning that I have a soul.

Don't get me wrong, I like what I do. What we do for a living is important, and we should have award ceremonies and trophies for our

real accomplishments. However, we should also have ceremonies and trophies to celebrate our souls. And perhaps, Chanukah is that ceremony and the menorah is a trophy for our soul. Let me explain.

Why is Chanukah different from all other nights?

I remember an argument I had with my mother over a sizzling pan of latkas. The Brooklyn walk-up apartment smelled like overcooked French fries as she insisted it was a mitzvah to eat her potato pancakes. My mother frantically dialed Rabbi Meltzer's home and he broke to her the news that latkas are a custom, not a commandment. In other words, eating is not really a big part of Chanukah. And that's exactly how Chanukah is different than all other holidays.

While the Passover meal celebrates our freedom from physical slavery, Chanukah celebrates our religious freedom. While the

Purim feast celebrates the victory of how we all narrowly escaped death, the Festival of Lights celebrates the victory of our Jewish identity. In place of physical Matzah and wine, we have oil and flames. This is a holiday that celebrates not what you can do, instead, it honors your soul, helping us remember who we are.

In light of the above, I see Chanukah as an eight-day retreat that allows us to connect with our true selves, our soul. This year, I will use the Festival of Lights to explore my own inner light. I hope to discover whether I'm a Los Angeles based copywriter or a literal part of G-d above.

*Shira Gold is a staff writer at the Chabad Magazine. She lives with her family in Southern California.*

## THE FESTIVAL OF LIGHTS CELEBRATES THE VICTORY OF OUR JEWISH IDENTITY.



# IS YOUR SPIRIT SOLAR OR LUNAR?

The key to emotional and spiritual balance is already in your calendar. Whatever your soul style is, the following is a message for you. The concept is based on a letter written by the Lubavitcher Rebbe, adapted by Rabbi Ruvi New.

*In advance of all major Jewish Holidays the Rebbe would send a letter to “all the sons and daughters of Israel.” In it the Rebbe would invariably address the major themes of the coming Holiday and those that were particular to that year.*

*In a leap year, (like this year) the Rebbe wrote about the unique characteristics of the “two great luminaries,” the sun and the moon, and the need to keep them in sync with each other.*

Naturally, some people are more “solar.” Like the sun whose size and emission of light remain constant, solar people tend to be consistent, structured, and dependable. They thrive on routine and don’t particularly appreciate life’s “curve balls.” These “Solar” souls are likely to have a “sunny” disposition and generally maintain a positive outlook.

Then there are “lunar souls.” Like the moon, which is in a constant state of flux as it waxes the first half of the month and

wanes the second, these “lunar” souls are more prone to fluctuate between high’s and lows. There are times when there are bursts of high energy, creativity, excitement and accomplishment, and there are times when the intensity cools off. While lunar souls are likely to be temperamentally moodier, they have a greater propensity to being more romantic, and love spontaneity.

At the beach, one can observe the different types of beach walkers. Solar walkers power walk their way through sunrise each morning, ready and pumped to take on a new day. Lunar walkers love a leisurely romantic stroll on a moonlit beach.

A leap year, born of the need to synchronize the solar and lunar calendars, writes the Rebbe, imparts a message to man ( who is a microcosm of the universe), that we too need to synchronize the solar and lunar energies of our souls.

While it may be that we are naturally predisposed to being more “solar” or “lunar” soul types, we all need to be a bit of both.

In our relationship with G-d in particular, we need consistency like the sun. We start each day with Modeh Ani, a declaration of thanks to G-d for gifting us with another day of life, and we do our best to engage in the routine of daily Jewish life.

The challenge of a daily spiritual routine however, is that it becomes a routine. So, we need to sync up the monotonous routine with some romantic lunar energy, infusing our practice of Jewish life with excitement,

enthusiasm, creativity and yes, spontaneity!

Another leap year synchronicity message is, that like the sun that gives light and the moon that receives, we too need to be givers and receivers. We must share our love, wisdom, and experience, yet we must be also humble enough to receive all of that from others.

A nice Jewish boy by the name of Neil Diamond, was undoubtedly inspired by these ideas, when he wrote: “you are the sun, I am the moon, you are the words, I am the tune, play me.”

The sun is the “words”- the lyrical structure of a song - defined and articulated, while the moon is the “tune,” the transcendent power of music to transform words into melody, that elevates, inspires and touches the deeper layers of soul.

May we all tap into our solar and lunar souls and enjoy a year of sweet harmony!🔥

## WHAT IS A JEWISH LEAP YEAR?

A leap year (which occurs approximately every three years) is when a thirteenth month is added to the Jewish year calendar in order to keep the lunar and solar cycles synchronized, assuring that Passover is in the Spring. (This is the result of an approximately eleven-day discrepancy each year between the lunar and solar calendars.)



Rabbi Ruvi New is the Rabbi and spiritual director of Chabad of East Boca Raton

# EASY SHEET PAN LATKES

By: Shifra Klein from Fleishigs Magazine

Subscribe at [www.fleishigs.com](http://www.fleishigs.com)

This recipe is a brilliant, easy way to make latkes (or kugel) without frying and offers an exciting way to present various flavor options without much effort.

## 20 SERVINGS

- ¾ cup vegetable oil
- 4 eggs
- 3 potatoes, grated
- ½ cup chopped scallions
- 2 sweet potatoes, grated
- 3 Granny Smith apples, grated
- ½ cup cranberries
- 3 zucchinis, grated
- ¼ cup grated onion
- 4 teaspoons kosher salt, divided
- 2 teaspoons cinnamon
- ½ teaspoon ground black pepper
- 2 teaspoons za'atar
- Chopped chives (for garnish)

## DIRECTIONS:

**1.** Preheat oven to 425°F. Pour ½ cup oil onto sheet pan and preheat in the oven for ten minutes.

**2.** Prepare 4 medium bowls. Place one egg in each bowl. Place potatoes, scallions, and 1 teaspoon kosher salt in the first bowl. Place sweet potatoes, 1 teaspoon za'atar, and 1 teaspoon kosher salt in the second bowl. Place apples, cranberries, and 1 teaspoon cinnamon in a third bowl. Place zucchini, onion, remaining teaspoon salt, and black pepper in fourth bowl.

**3.** Mix ingredients in each bowl and carefully spoon in even strips lengthwise onto the baking tray with hot oil. Drizzle remaining oil over latkes and bake for forty minutes.

**4.** For an extra crunchy top, place pan under the broiler for 3-5 minutes. Top remaining za'atar over sweet potato section and remaining cinnamon over apple section. Serve warm.

**Note:** For even rows of flavored latkes, measure out precisely 2 ½ cups of each vegetable.



# THE 1ST ANNUAL FRIENDSHIP CAFE JUDICIAL LUNCH

Sunday, October 31st, 2021

Everyone has their moment to shine. The 1st Annual Judicial Brunch was just that for the students of the Life Skills & Job Training Program at The Friendship Cafe.

This one special day in October was truly a day of celebration! The Friendship Circle Board of Directors decided to invite a collection of local leaders to gather for an immersive experience into what it's really like for our young adults with special needs day-to-day at The Friendship Cafe Life Skills & Job Training program.

The program provides our Adults with special needs with an immersive, real-world environment where they can practice critical life and job skills. The program includes hands-on training in The Friendship Cafe, interpersonal & communication skills, academics such as basic math, finances & reading, Yoga & relaxation techniques, a Mentorship program, Arts & more.

Through the Life Skills & Job Training program, we've watched our Young Adults shine and blossom in their abilities, gain confidence, and obtain a sense of belonging and personal purpose and this was a special opportunity to share their wonderful accomplishments!

Various young adults came up to show off their public speaking skills and to brush elbows with some of Fort Lauderdale's finest, while everyone in attendance had the opportunity to enjoy a beautiful lunch put on by our amazing young adults in the Friendship Life Skills program! Together with an awesome team, including Mr. Shmuel Greenberger, Mia Hodgson & Tia Fernandez, our special friends planned & created each and every beautiful aspect of the afternoon.



# LIFE SKILLS STUDENT APPRECIATION

Whether it was the centerpieces, the Judges' name tags, or the beautiful cards for each attendee, each detail was handled with love, care & excitement. The highlight was definitely the heartfelt speeches that our young adults worked hard to put together to share their love of their daily jobs with the audience.

Joey Lipsitz and Cameron Clark gave beautiful speeches exemplifying their love of the program and how much purpose it has added to their lives. Cameron Clark, in his speech stated:

"I am excited every day to wake up and come here. If I wasn't coming here, I would look in the mirror and I don't know if I would like who I am."



Customized awards were given to all of the students in the program and their smiles told it all! Their pride and excitement was felt by all in attendance!

The awards ranged from "Most Prolific Thinker" to "Public Speaking Superstar", and from "Mindfulness Master" to "Most Artistic"-- all traits that have been observed in the Life Skills Program by their teacher and Program Director, Amanda Hernandez.

Each award was given out by one of the Judges in attendance at the Lunch. It was indeed a very touching moment for them all. Judge Olefson, when giving the "Most Dedicated Learner" Award to Samantha Corrigan, said

"Now I'm going to go very slowly when I give you this award because I want you to take in and remember this moment because this moment is about you. Today is about you."

A big Thank you to all the judges in attendance including: Judge Marina Garcia-Woods, Judge Carlos Rodriguez, Judge Michael Davis, Judge Ari Porth, Judge Allison Gillman, Judge Michael Usan, Judge Sandra Perlman, Judge Melinda Brown, Judge Carlos Rebollo, Judge George Odom, Judge John Jay Hurley, Judge Tabitha Blackmon, Judge Andrea Gundersen, and Judge Shari Africk- Olefson.

Congratulations to all of the Life Skills students and everyone who works tirelessly to make it all happen.



# JEWISH LIFE HAPPENINGS



Real musicians came to rock out with our Life Skills students!



Hebrew school can certainly bring out the fun!



Making sweets at Friendship Circle Teen Scene!



A special visit from Bill Feinberg to teach us all about his career!



Karaoke at the Friendship Circle is always a blast.



Our Hebrew School students can't wait for Sundays at Hebrew School!



Joey is the most artistic young adult in our program!



Celebrating an amazing cheerleading program!



Rabbi Chaim leading his Tuesday night class, Torah Insights and Pizza.



Friends getting together at our First Annual Friendship Circle Judicial Lunch.



Ending Young Adult Circle with a Bang!



We love hanging out and learning about our roots in Hebrew School!

"Alone we can do so little, together we can do so much."



Our youngest Hebrew School students uncover a new Super Jew super power every week!

Photos by Miscellaneous



IDF Soldiers with PTSD doing some relaxing yoga with Israel Heart2Heart.

JEWISH LIFE MAGAZINE



We love getting out energy and making friends at Cheerleading!



Samantha receiving "Most Dedicated Learner" award from Judge Shari Africk-Olefson



A true "Circle of Friends" at Friendship Circle Teen Scene.



French Speakers gathering together for our "French Lunch and Learn" with Rabbi Gurevitch.



Smiles and making Friends at Friendship Circle Teen Scene!



Ladies getting ready to make some Babka at our First Annual Babka Bake!



Rebbetzin Chayale congratulating all the Life Skills students on their accomplishments.



Paul Finizio & Judge Michael Usan excited for the Judicial Lunch.



A group shot of all the Life Skills students and their well deserved awards.



We really love to dance at The Friendship Circle!

# ISREAL HEART2HEART



***The soldiers are coming... The soldiers are coming!!***

In March 2020 we canceled the Trip of a Lifetime due to COVID-19. The nine Israeli wounded warriors were really bummed out. However, it truly was a blessing. During the past 20 months we helped the nine soldiers listed here revitalize their lives with PTSD and finally

they are coming here to celebrate with our South Florida community. They arrive on Sunday, January 9 to a big welcome at the Las Olas Jewish Center for a 10 day trip.

If you are interested in getting involved upon their arrival, please visit [www.IsraelHeart2Heart.org](http://www.IsraelHeart2Heart.org) and fill out the volunteer form. See you there!





# OUR SOLDIERS COMING 2022



During a military exercise, Daniel received a gunshot wound in his left hand. He subsequently underwent a one-year rehabilitation at Tel Hashomer Hospital.

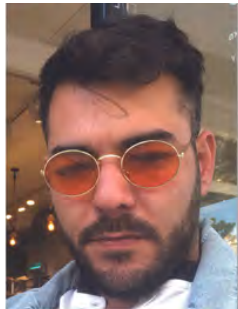
Daniel has an interest in insurance and finance.

**Daniel ben Hamo | Unit: Golani**



While on a mission in Gaza to seize control of a strategic location, Nadav was injured when a nearby explosion sent shrapnel throughout his body. He recovered from three fractured disks and continued his career with the IDF for 10 and a half years - achieving the rank of a Major.

**Nadav Elbaz | Unit: Paratroopers**



While on patrol in Eraset, an unknown assailant attacked Dorel and his commander from a nearby rooftop, causing severe injury.

Dorel hopes to improve his knowledge of finance and help entrepreneurs grow their startups.

**Dorel ben Haim | Unit: Givati**



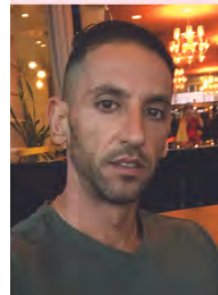
In August of 2011, David's unit was sent to reinforce the Israeli-Egyptian border. As they settled into the area, five terrorists crossed the border and began attacking unarmed civilians and soldiers-- firing missiles and grenades. Six civilians and two soldiers were killed in the skirmish.

**David Cohen | Unit: Givati**



Erez was commanding a tank during a fierce battle in dark of night when his tank fell into a ditch and rolled over--trapping the crew beneath the wreckage until morning. Even with injuries to his spine and legs, he stays active with yoga and sports.

**Erez Blumenthal | Unit: Sirion**



Naor was injured fighting against terrorists in Gaza.

He has a growing family with his wife and three children. His career interests are in real estate and he enjoys the ocean, fishing and diving.

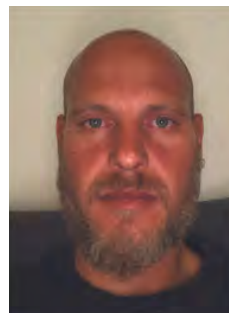
**Naor Halili | Unit: Givati**



Dor was shot in 2014 while conducting routine operations and required three months of rehabilitation.

He has an interest in acting, and would like to train to become an engineer.

**Dor Nakash | Unit: Yahalom**



Tal fought and was injured in the second Lebanon war. Despite his injuries, Tal enjoys surfing, wakeboarding and tennis.

He wants to use sports as therapy to help other soldiers who suffer from PTSD.

**Tal Lekach | Unit: Paratroopers**



**Yoann Ben Hen  
Unit: Golani**

Originally from France, Yoann joined a reconnaissance unit, which specialized in clearing explosives ordinance. He was injured in clearing a house in Sadjaiva occupied by Hamas terrorists, and was pinned down by relentless gunfire for more than 12 hours before being evacuated.



# LAS OLAS JEWISH WOMEN'S CIRCLE



Las Olas Jewish Women's Circle has become a place for women in the Fort Lauderdale area to relax, unwind and hang out with other local women. Our past events have included anything from glass infused Mezuzah making, to Menorahs and martinis, learning about the beauty of Mikvah and creating essential oil soaps, Yoga & Kabbalah, Passover Tablescaping and many more cool & exciting concepts!

Each event is held with finesse! Walking in you feel pampered! Whether it's the delicious foods & desserts, exciting activities planned, inspirational messages,

or camaraderie, you walk out feeling uplifted and unlike anything else you've ever tried!

The First Annual Babka Bake fell right into line with the rest! Walking into the room that evening was a real treat! The room was elegantly set up, a display full of delicacies awaiting, a wonderful singer in attendance and talented bakers ready to get to work!

The Babka Bake definitely had similarities to our Annual Challah Bake, except with a sweeter twist. Babka is a sweet dessert which originated in Poland and Ukraine. It traditionally was used

from leftover Challah bread to make a dessert with a chocolate, cinnamon or cheese filling. It has become a very popular Jewish dessert in America during the last century.

The Babka Bake at the Las Olas Jewish Women's Circle certainly paid homage to the original babkas of Eastern Europe! Women gathered around to learn how to make the delicious dish, socialized, laughed and made the most beautiful babkas you've ever feasted your eyes on.

Hindy Antian, the famous singer of the evening, sang heartfelt songs

to create the special mood & then went on to some upbeat songs which were accompanied by singing and dancing in the crowd.

Our professional bakers scoured the room and helped each woman in attendance with the technique. There were many customization options, and each woman chose the yummy filling that she liked best; whether chocolate, cinnamon, or cheese and even streusel for the top. Everyone walked out with their delicious desserts in tow, together with a beautifully laminated recipe card so they can share their new talent with others.

As always we look forward to more Las Olas Women's Circle events, which are held monthly. Our next event is "Picture Perfect", where each woman will create her own beautiful masterpiece, while digging deeper into the meaning of Divine Providence and not always seeing the whole picture together with Rebbetzin Chayale! To rsvp, visit [JewishFL.org/JWC](http://JewishFL.org/JWC). We're counting down to seeing you there!



# BABKA BAKE





# Recipe from the Rebbetzin

## *Chocolate Babka*

### Dough

Yield: 4 Babkas

5 teaspoons yeast  
1  $\frac{3}{4}$  cups warm water  
4 large eggs  
1 cup oil  
1 cup sugar  
1 tablespoon vanilla sugar  
2 teaspoons salt  
8  $\frac{1}{2}$  cups flour

Make the dough: Combine yeast, 1 tablespoon sugar and the water in the bottom of the bowl of a stand mixer. Let stand for 10 minutes; until the yeast bubbles. Add in the remaining sugar, vanilla sugar, eggs, oil and 4 cups flour, mixing with the dough hook until it comes together.

Add salt and remaining flour, 1 cup at a time, until the dough forms a mass. Mix on medium speed for 10 minutes until dough is completely smooth. Coat a large bowl with oil and place dough inside. Cover with a tea towel & let rise for 30 minutes. Refrigerate until using.

### Chocolate Filling

For 4 Babkas

2 cups granulated sugar  
1 cup powdered sugar  
1 cup dutch process cocoa  
1 tablespoon vanilla sugar  
1 package instant chocolate pudding mix  
1 cup oil divided  
Make filling: mix all ingredients together. for each loaf mix 1 cup mixture with  $\frac{1}{4}$  cup oil.

### Streusel Topping

1 cup flour  
1 cup confectioners sugar  
1 stick margarine  
1 tablespoon vanilla sugar

### Syrup

$\frac{2}{3}$  cup water  
 $\frac{3}{8}$  cup tablespoons granulated sugar



## Assemble Loaves

Coat 4 9-by-4-inch loaf pans with oil or spray. Cut dough into 4 equal pieces. Return the 3 pieces not using to the fridge.

Roll out on a well-floured counter to about a 15-inch width and 17 inch length.

Spread the filling over the dough. Sprinkle a light coating of the dry chocolate mixture over the wet. Roll the dough up with the filling into a long, tight cigar.

Pinch the top ends gently together. Gently form the log into a 'U' shape, with the open ends facing you. Lift one side over the next, forming a twist.

Transfer the twist into the prepared loaf pan.

Cover with a damp tea towel and leave to rise another hour at room temperature. Repeat process with remaining dough.

### Finish cakes with struesel topping:

Heat oven to 350°F. Crumble together the flour, sugar, vanilla sugar and margarine. Sprinkle over babka. Place each loaf on the middle rack of your oven.

### Finish cakes with sugar syrup topping:

While babkas are baking, make syrup: Bring sugar and water to a simmer until sugar dissolves. Remove from heat and set aside to cool somewhat. As soon as the babkas leave the oven, brush the syrup all over each. It will seem like too much, but will taste just right – glossy and moist.

## Baking the Babkas

Bake for 30-45 minutes, but there's no harm in checking for doneness at 25 minutes. A skewer inserted into an underbaked babka will feel stretchy/rubbery inside and may come back with dough on it.

When fully baked, you'll feel almost no resistance. If you babka needs more time, put it back, 5 minutes at a time then re-test. If it browns too quickly, cover it with foil.

Let cool halfway in pan, then transfer to a cooling rack.

And now for the best part...

**Bitayavon!!**



# Volunteer of The Month

# LAURA MALES



## ***What inspires you to volunteer for Las Olas Chabad?***

The Rabbi, the people-- I am inspired by the energy at the Chabad and the people are so kind and giving at the Chabad. Volunteering is so much fun. What you give is what you get back in multitudes.

I feel so blessed that I am able to give back. I love the community! There are always different exciting programs being proposed to the Rabbi, and with a twinkle in his eye he never says no to helping the Community. This is why I can never say no to him to help out! It is a blessing to say yes.

The Rabbi and Chayale have endless energy! They are the ones cleaning up at 2 or 3 in the morning when they still have to walk home with 6 children in tow.

## ***What have been some of your favorite volunteer opportunities?***

When covid was in full swing, we were packing food for people and giving out masks. Las Olas Chabad was one of the first to help people in the community. It was so heartwarming to see how many people came in their cars and how much it meant to them. I also love bringing people gift baskets for the Jewish holidays.

One of my favorites is The Friendship Circle! I love hanging out with all our special friends. It makes me feel better being able to give them some inspiration, direction and coaching.

I love the life skills program. It so, so special seeing how far they have come since I started.



Having gone to their first Judicial lunch, it was so incredibly amazing to see and hear about the wonderful growth of all of the young adults in the life skills program where everyone is somebody! I cannot take credit for anything with the luncheon, as I had nothing to with building that luncheon but I enjoyed it immensely.

## ***What are some positives that have occurred in your life that you feel are a result of volunteering with Las Olas Chabad?***

The community at Las Olas Chabad always shows up! As a volunteer you get to see smiling faces and it is a joyful experience. Somehow when you volunteer and give of yourself, you always go first class and it makes it so much more fun. I have been to museums, shared experiences with the young adults with special needs and seen and done things I would not have otherwise.

Being a part of the Chabad community has brought me closer to Hashem. I used to be a proud Jew who only went for High Holidays, but now I enjoy Torah studies, lighting Shabbat candles and coming for Saturday services. My two year journey with Chabad of Las Olas has brought so much meaning to my life and I'm excited about the future!

# Las Olas Chabad Chanukah Happenings

**Sunday, Nov. 28th - Galleria Mall Menorah  
Lighting**

**Tuesday, Nov. 30th - Community Boat Parade**

**Wednesday, Dec. 1st- Annual Car Parade**



For More Info, please e-mail us at [Office@JewishFL.org](mailto:Office@JewishFL.org)

**LAS OLAS CHABAD JEWISH CENTER**

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