

WINTER 2021 / CHANUKAH 5782

A LITTLE NOSH FOR THE SOUL

**Special Insert:
2021
Chabad of Venice
Impact Report
Page 11**





**DEDICATED TO THE LOVE AND
INSPIRATION OF THE
LUBAVITCHER REBBE**

His personal devotion to each and every individual Human as well as his dedication to G-d and His Torah, continue to inspire the Chabad center here in Venice.

This magazine is made possible by:



bluemark

Limestone Digital



Shalom Times

is published by
Chabad of Venice & North Port
21560 Angela Ln.
Venice, FL 34293
941.493.2770
info@chabadofvenice.com
www.chabadofvenice.com

DIRECTORS:
Rabbi Sholom & Chaya Rivka Schmerling

EDITOR IN-CHIEF:
Bluma Marcus

EDITOR:
Rabbi Shmuel Marcus

DESIGN:
Carasmatic Design
Mazzarello Media & Arts

The Shalom Times is published four times a year before the Jewish Holidays.

To advertise in the magazine, please contact info@chabadofvenice.com or call 941-493-2770.

Printed in the USA

SHALOM!

We hope you enjoy the Chanukah edition of our “Shalom Times” with illuminating insights into the Celebration and meaning of Chanukah.

Chanukah, the Festival of Lights, begins this year on the evening of Sunday, November 28, and concludes the evening of Monday, December 6. The festival of Chanukah commemorates the 2nd century BCE Jewish victory over the oppressive Hellenistic regime, and the miracles that took place as the Jerusalem Temple was restored. For a holiday that is thought to be only 2,200 years old, and not mentioned in the bible, why has it

become one of the most celebrated and loved holidays in all Judaism? **Because it is the story of ongoing Jewish survival.**

With growing anti-Semitism within the United States and around the world, Chanukah takes on a stronger and more defined meaning this year; The light of the menorah has and will continue to commemorate our miraculous survival for over 5700 years. So, this year when you light the candles of the menorah, commit to sharing the story not only of the miracle of the oil that lasted 8 days, but the continued miracle of a thriving Jewish people.

Chabad of Venice will be hosting their annual Chanukah Klezmer Festival on Sunday, Nov. 28 at Centennial Park in downtown Venice, an open event for the entire community starting at 4:30 pm.

This year's Chanukah event features a fully loaded program, including a live performance from the Freylekh Klezmer band, the Lighting of a 16-foot giant menorah, a performance from Chabad's Hebrew School students, a Dreidel House, and arts and crafts for kids. Traditional foods – Stuffed cabbage, latkes, donuts, and Chanukah Gelt – will be sold, in what promises to be a most enjoyable evening. Bring chairs, or use ones provided by Chabad, but most of all bring your desire to connect as a Jewish community.

Happy Chanukah!

Rabbi Sholom & Chaya Rivka Schmerling

Sunday's event is not the only Chanukah celebration scheduled for this year. Public Menorah lightings will take place at 5:00 pm on Tuesday, November 30th at the Warm Mineral Springs in North Port and again on Thursday, Dec. 2nd at 395 West Dearborn St. in Englewood.



WE NEED YOUR SUPPORT!

ONLINE:

Visit www.ChabadofVenice.com/donate

STOCK & IRA TRANSFER:

Contact us for instructions.

REAL ESTATE:

Contact us for more information.

MAIL:

Mail a check made out to **Chabad of Venice**, 21560 Angela Ln, Venice, FL 34293

CAR:

Free Pickup. For more information contact us.

PLANNED GIVING:

Consider a lasting legacy by including Chabad of Venice in your will.



We are fully responsibly to raise our own budget and are supported by individuals that care.

THANK YOU FOR YOUR SUPPORT!

Chabad of Venice & North Port is a tax-exempt IRS-registered 501(c)(3) non-profit organization. All donations of real estate can provide you with the maximum tax benefits allowed by law.

▶▶ 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.

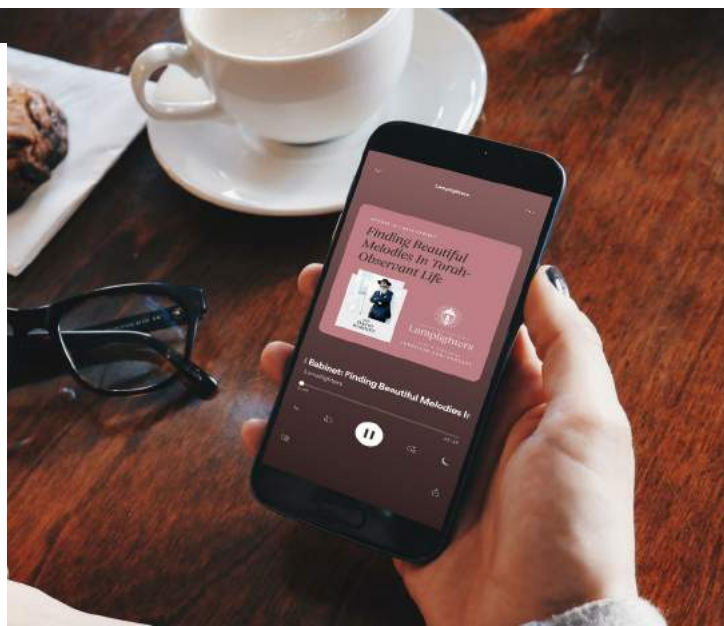
A proud graduate of Emerson College, young Gary himself played a lot of sports, but eventually, he discovered a real passion for Chassidic discourses and Jewish life. In his new role as host of the *Lamplighter* podcast, Gary brings his storytelling skills to share the struggles and inspiration from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

▶▶ 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 you're 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



JERUSALEM GARDENS

We are pleased to announce that Chabad of Venice has acquired its very own Cemetery "Jerusalem Gardens" located at Venice Memorial Gardens, 1950 Center Rd.

We have partnered with Farley Funeral Homes to provide a full Jewish funeral service, including Chevra Kadisha - The Jewish Burial Society.

For Cemetery Burial Spaces & Chevrah call Chabad: (941) 493-2770

For Farley Funeral Home call
Venice: (941) 488-2291
North Port: (941) 426-2880

Free Burial Spaces for Veterans



Gulf Coast Retina Center

1961 Floyd Street, Suite B, Sarasota, FL
1580 Jacaranda Boulevard, Venice, FL



Meet
Oren Z. Plous
MD, FACS

Dr. Oren Plous is a board-certified, fellowship trained Ophthalmologist who specializes in the medical and surgical management of diseases of the retina and vitreous.

Dr. Plous is a Diplomate of the American Board of Ophthalmology and Fellow of the American College of Surgeons. Eminently qualified, notably caring about your vision.

- MACULAR DEGENERATION • DIABETIC EYE DISEASE
- RETINAL TEARS/DETACHMENTS
- ALL OTHER CONDITIONS OF THE RETINA AND VITREOUS



Gulf Coast Retina Center

Oren Z. Plous MD FACS

Now Accepting New Patients (941)312-2769

INJURED?



Personal Attention Is The **Justice Pays®** Promise.

Automobile Accidents

All Injury Cases

Free Case Review

833.954.1234



Goldman Babboni Fernandez & Walsh

Celebrate this CHANUKAH

WITH YOUR *Chabad of Venice* FAMILY

ב"ה



SUN
NOV
28

CHANUKAH KLEZMER FESTIVAL

Main Chanukah Event with Live Klezmer band
Centennial Park. 200 W. Venice Ave 4:30 pm



TUE
NOV
30

CHANUKAH CAR PARADE 4:00 PM

Top your car with a menorah as we parade
through town. Car menorahs or Flags provided.
Parade from Chabad to the North Port Event



TUE
NOV
30

CHANUKAH IN NORTH PORT 5PM

Join us for an outdoor Chanukah celebration
outside the Warm Minreal Springs.



THU
DEC
2

CHANUKAH IN ENGLEWOOD 5 PM

Join us for an outdoor Chanukah celebration
395 W. Dearborn St. Corner Magnolia Ave



FRI
DEC
3

SHABBAT CHANUKAH 5 PM

Friday night Chanukah service followed with
a delicious Chanukah Oneg at Chabad of Venice



VOLUNTEER AT CHABAD

VOLUNTEER FOR OUR CHANUKAH EVENTS OR
VISIT SENIORS AND THE HOMEBOUND.

MORE DETAILS AT CHABADOFVENICE.COM

CHABAD'S PROGRAMS

TORAH STUDY

Saturdays 9:30 am

We'll examine the weekly Torah reading through the lens of contemporary commentary every Shabbat morning, and you'll be amazed at how topical and relevant the Parsha (weekly Torah reading) ideas and concepts really are. Both mystical and pragmatic, these sessions will truly elevate your spirits and refine your view of the world around you.

WEEKLY SHABBAT SERVICES

Friday at 6 pm, Saturdays at 10 am

At Chabad the services are traditional and are conducted in a joyous, casual atmosphere. Many of those who attend cannot read Hebrew, yet everyone feels at home. The prayer book is bi-lingual and various English readings are included in the service. Song and commentary add meaning and participation to the prayers. Children are included and most welcome

SOUL QUEST:

The Journey, Through Life, Death, and Beyond

Begins Tuesday January 11, 10:30 am

The before, during, and after. Life is a journey, but it's also a cycle. Unravel the mystery of death by exploring life, and get answers to your questions on the afterlife and beyond. Learn where you come from, where your lost loved ones are to be found, and how the before and after is all about the here and now.

MEDITATION FROM SINAI

Mindful awareness and divine spirituality to help you think, feel, and live deeper.

Begins Monday February 7, 10:30 am

Judaism places great emphasis on action. As a result, many of us are unaware of an important facet of the Jewish tradition: deeply meaningful teachings about mindful awareness and meditative practices. This course advances the uniquely Jewish approaches to these fascinating topics. Whether you've practiced meditation before or not, this course will both inspire and practically guide you so that you can reap the benefits of a more spiritual and mindful life.

For more info and to RSVP:

www.ChabadOfVenice.com

941.493.2770 - info@chabadofvenice.com

WEEKLY ON WEDNESDAY 4:30-7:00 P.M.
(TIMES VARY ACCORDING TO AGE)
Hands on Jewish Education for girls and boys aged 4-13

**Chabad
HEBREW
SCHOOL
OF THE ARTS**

INSPIRING JUDAISM THROUGH THE UNIVERSAL LANGUAGE OF THE ARTS
ART COOKING DRAMA MUSIC MAD SCIENCE
INTERNATIONAL ALEPH CHAMP PROGRAM

FOR MORE INFO OR TO REGISTER PLEASE VISIT WWW.CHABADOFVENICE.COM 941.493.3770



"SMILES ON SENIORS" VOLUNTEER PROGRAM

"Smile on Seniors" continues to impact the lives of local Jewish seniors. Family cannot always visit as often as desired and that's where "Smile on Seniors" steps in. "SOS" matches volunteers with local seniors for a weekly visit, bringing joy and a sense of caring to many. If you can spare one hour a week, we need you. Please contact Rabbi Sholom to join the MITZVAH TRAIN. Share a cup of tea, have a chat, and make a new friend.

Chabad in Pictures



NOW SERVING THE NEW SMH VENICE HOSPITAL
Rabbi Sholom Schmerling has joined the new Sarasota Memorial Hospital in Venice as visiting chaplain. Should you or a loved find yourself in need of spiritual support or guidance while in the hospital, please contact Chabad directly or ask a staff at SMH to set up a visit.

Our Children, Our Lights

A Chanukah Message

by Chaya Rivka Schmerling

When I think of Chanukah, I think back to the wonderful childhood memories I grew up with. The warmth and love I felt, when surrounded by the glow of the Chanukah menorah, as we danced and sang. Playing dreidel on the old wooden table, that broke in the middle of the game, because we were all leaning on it so intently, hoping to get a Gimel!! My grandparent's special yearly chanukah party, where all the cousins hung out and played, as the snow and wind howled outside of their Brooklyn brownstone home.

Our Torah is not a history book, that just tells us the stories that took place with our ancestors. The word "Torah" comes from the Hebrew word of "Hora-ah" which means "to teach". Torah is here to TEACH us how to live our lives. The story of the Chanukah miracle and the salvation of the Jewish people, as well as our special Chanukah Mitzvot, are filled with many lessons that we can impart to our children, and to ourselves. Here are some that can give us great perspective!

Don't conform to popular opinion just because it is popular. *The Greeks wanted the Jews to shed their Judaism. While some became Hellnists under much pressure, a small band of Maccabees stood strong and didn't back down on their faith- eventually defeating the mighty Greek army!* Stay true to yourself and your inner values. Ever hear your child say "But everyone does it...or has it"-We must teach our children that we don't do things just because the whole class is..they need to stay true to themselves and the morals we teach them, and become strong, individual thinkers.

A little light can dispel much darkness. *The candles of the Menorah light up our homes, as much as it did many years ago, in the Holy Temple in Jerusalem.* One positive word or one positive action can erase so much gloom. our children are precious lights, one praise can encourage them to be who they really are. It's so easy as a parent or an educator to point out what our children are doing wrong. But we know that when someone gives us a compliment or a word of praise, it makes us want to keep doing that behavior!



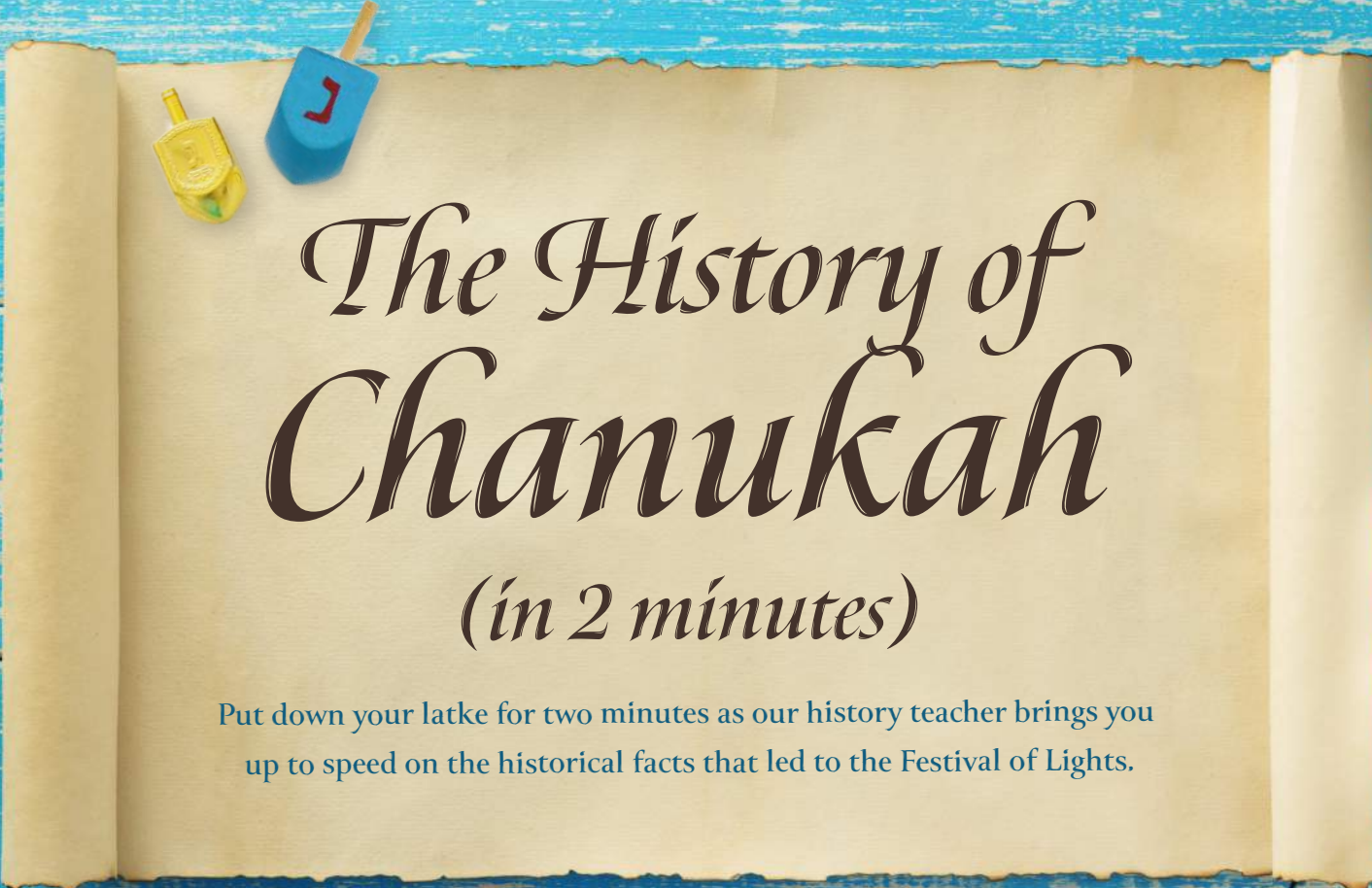
A little light can dispel much darkness.

Increase the light every night. *On each night of Chanukah, we add one more candle, than the night before.* Don't be satisfied with your achievements; keep aiming higher. We need to teach our children to grow and not be stagnant..whether it means increasing their knowledge, their good deeds or their life experiences.

It is not enough to light up one's own self; light up the outdoors as well. *It is customary to light the Menorah by a doorway, and then to place it near a window-towards the public.* Share your wisdom and good fortune with others. Let's encourage our children to invite a kid from school, that's not so popular, to play in our home. Bring some hot dinner to an elderly person that lives alone. Let's teach our children how wonderful it is to be on the giving end.

The Jewish people are a miraculous nation. Despite all those who tried to decimate us, we are here to stay—and to thrive and flourish. We live in a time period, despite antisemitism, there is so much freedom. Let's teach our children to be proud Jews. Let's remind them that people respect people that respect themselves. Let's continue to be a light onto other nations, and spread goodness and kindness, one mitzvah at a time.

Wishing you a very joyous, light-filled Chanukah!



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 and when Antiochus died, his son Seleucus IV took over, 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 new found 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, till 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.

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-she-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 hakedoshim. 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.

CHABAD OF VENICE IMPACT REPORT

**2021 DONOR
APPRECIATION
NEWSLETTER**



Inside this issue

- You're Spreading the Light
- You Connected Four Generations to Judaism
- You Gave Avi a Lifeline
- You Taught Alex and Ritta What It Means to Be a Jew

You're Spreading the Light

Dear Friend,

Do you know what "nachas" is?

It's the feeling of great joy when you see your children do something great.

And it's the feeling of satisfaction when you see others carry your teachings and values forward.

It is with deep appreciation that I present your very own "Nachas Report," where you can see the tremendous impact you've made on people of all ages and backgrounds in our community.

We had a challenging year, but as a community we got together and we made a difference in people's lives.

Chanukah is right around the corner. The message of Chanukah is to bring light into darkness, and that is exactly what you're doing. You are bringing light into the lives of so many people.

Thank you for stepping up and helping our community grow in an incredible way. Have a very happy Chanukah, and keep spreading the light!

Warmly,

Rabbi Sholom & Chaya Rivka Schmerling



You Connected Four Generations to Judaism

Beth Campbell was surprised and hesitant when she first met the Schmerlings 15 years ago. "They were so young! I was brought up with bubbies and zeidies in Brooklyn. I thought rabbis were supposed to be older." But Beth and her family fell in love with the Schmerlings. "They related to the kids very well, maybe **because** they were so young.

"We felt comfortable at Chabad of Venice, we felt at home. You are **always** welcome, no matter what. Where we are, there aren't many Jews. At Chabad, we all look out for each other. Chabad has been a second home for my children."

The Campbell children—Stephani, Kenny and Hayden—attended Hebrew School, CTeen, and had their bar and bat mitzvahs through Chabad of Venice. They went on CTeen Shabbatons to New York and on a CTeen Quest to Israel and Poland. "The relationships



that they've made over the years with other Jewish kids from all over the world has been so special," says Beth. "You made our children **proud** to be Jewish."

Beth's daughter Stephani recently purchased her own home in North Port, and she asked Rabbi Schmerling to hang a mezuzah on her door. "It was so important to her to have the rabbi hang her mezuzah," says Beth. Beth's mother, who just moved to town and attends Chabad as well, brought Stephani the mezuzah from New York.

And Stephani is passing her love of Judaism to the next generation. She'll be sending her daughter, Harper, to Chabad Hebrew School next year.

Thanks to you, four generations are connecting to their Judaism. "It means the world to us. Thank you."

You Gave Avi a Lifeline

And let him know that he is not alone

Avi Golub is a retired cantor from North Port. During Covid, he became very isolated. He spent all his time alone in his home, with no visitors or family.

During Covid, in collaboration with the Jewish Federation of Sarasota-Manatee, Chabad of Venice began delivering over 50 full Shabbat meals to homebound people each week. Mark Eichner, a volunteer from Chabad, went to visit Avi, deliver a delicious Shabbat meal, and talk with him.

Avi was incredibly touched. "You don't know what it's like to be so alone," he said. "It's so nice to see that there is a community that cares about me."

Each week, Avi would look forward to the care



Mark Eichner

package and the visit. Mark would even drive him to doctor's appointments. "It is a lifeline for me. It makes me feel like I'm connected to the community."

Avi had never attended Chabad before, but that didn't matter. Because Chabad is there for everyone, regardless of their affiliation.

Thank you for being there for Avi, for giving him a lifeline, and for letting him know that he's not alone.

You Taught Alex and Ritta What It Means to Be a Jew

And now they're sharing their joy with others

Alex and Ritta Vainer both grew up in the former USSR, where it was illegal to practice Judaism. Alex remembers that his family had to secretly get matzah for Passover. "Being Jewish wasn't something to be proud of," remembers Ritta. After immigrating to the U.S., Alex and Ritta met in Brooklyn, married, had three beautiful children, and started a successful fashion business. "We didn't have a religious background so we never looked for a shul. We thought we had made it and we could live happily ever after. But we were totally wrong.

"When we came to North Port and we met our rabbi, it literally changed our life," says Ritta with tears in



her eyes. "The way he explained Judaism, we were swept away. We had tried so hard to make it in America, and the rabbi taught us that you don't only have to make it, you have to share it. To share your energy, to share your happiness. To do a mitzvah, to give tzedakah."

"He opened up a new world to us," adds Alex. "Judaism gives meaning to life. We have a sense of belonging. We feel like we're part of the family."

Now Alex and Ritta's grandchildren are involved with Chabad as well. "They look forward to attending camp each summer. And they teach us about Judaism. My grandson is teaching me how to put on tefillin," says Alex with pride.

...continued on page 4

...continued from page 3

"My friends don't understand why we're involved with Chabad," says Ritta. "But I told them that it's **easier** to live with G-d in your life. The rabbi helped us uncover and discover our souls."

Alex and Ritta have decided to leave a legacy gift to Chabad of Venice, and they're also on a mission to build the new synagogue on Jacaranda Blvd. "Now we have such an energy, such a pride, such a joy that we are Jews," says Ritta. "So we want to help others."

Helping others is not new to the Vainers. Ritta remembers how her grandmother had an open-door policy and shared bread with anyone who needed it. When Ritta's mother complained that the last guests had stolen their pots, Ritta's grandmother said, "They must have needed it more."

Alex and Ritta say, "You taught us that it's important to give back and create a Jewish community. That's why we are so thankful to be involved with Chabad."

You Gave Anatoly a Final Resting Place with Honor and Dignity

Anatoly lost his job due to the pandemic. Then his health deteriorated rapidly, and he unfortunately passed away. His family did not have the means for a Jewish burial.

But all was not lost. Because you were there. You were able to lovingly bring Anatoly to his final resting place.

Together with the community, you raised funds to completely cover the cost of the funeral. Volunteers of the Chabad Chevra Kadisha gently prepared Anatoly's body for burial.

Anatoly's family is thankful that the community was there for him in his struggles and in his final journey.



Thank you for ensuring that every Jew is given a proper burial with honor and dignity. The mitzvah of burial is called a "*chessed shel emet*"—a compassionate act that can never be repaid. It is considered one of the most sacred

mitzvot that a person can perform.

Thank you for being there in a time of need.



^{ב"ה}
Your generous donation makes a difference

- ☐ \$100.00
- ☐ \$180.00
- ☐ \$360.00
- ☐ \$540.00
- ☐ \$1000.00

- ☐ \$1800.00
- ☐ \$3600.00
- ☐ \$5400.00
- ☐ Other
- ☐ \$_____

- ☐ Master Card
- ☐ VISA
- ☐ American Express
- ☐ Mailing a Check

CARD NUMBER

EXP

CVC

CARDHOLDER'S NAME

SIGNATURE

Donate Online: www.chabadofvenice.com/donate

Mail to:

Chabad of Venice & North Port
21560 Angela Lane
Venice, FL 34293

We now accept Stock Donations

The Best *Investment*

A Brief Overview of the Rebbe's Tzedaka Campaign

Forbes Magazine listed the late philanthropist Sheldon Adelson (1933-2021) as one of the 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 19th 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. 🔥



*Batsheva Hay
lighting her
Shabbat candles*

IN VOGUE: THE LIGHT & WARMTH OF

SHABBAT

— *BATSHEVA'S STORY* —

Batsheva 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-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*

**"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 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



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

A *light* READ

By Rabbi Yossy Goldman

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

Light 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-

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


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 multimillionaire, 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.



YOUR INTANGIBLE

Trophy

by Shira Gold



My 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.

CHABAD OF VENICE & NORTH PORT

CHANUKAH PARADE



Tuesday, NOVEMBER 30 @4 PM

CAR PARADE WILL GO FROM CHABAD OF VENICE
TO THE WARM MINERAL SPRINGS IN NORTH PORT
RSVP: CHABADOFVENICE.COM OR CALL 941.493.2770

4:00 pm
Get your car
ready @ Chabad

4:30 pm
Parade
commences

5:00 pm
Menorah Lighting
@ Warm Mineral
Springs

JOIN RABBI AND REBBETZIN SCHMERLING.
AND CHABAD OF VENICE ON A TRIP TO ISRAEL



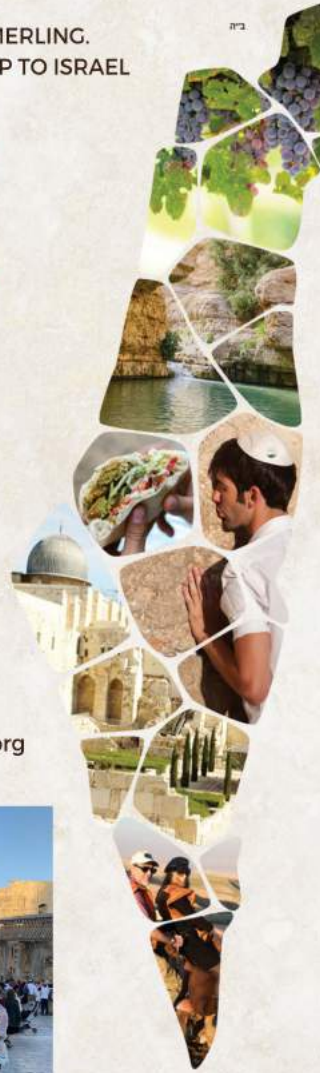
THE LAND & THE SPIRIT

JLI ISRAEL EXPERIENCE

Community Trip To Israel
We want to extend a
personal invitation to join us
and fellow members of our
community on this trip of a
lifetime.

MARCH 21-28, 2022

For more info www.landandspirit.org
or call 941.493.2770 or



ב"ה



**LEAVE AN ETERNAL
LEGACY TO YOUR JEWISH
COMMUNITY.**

Remember Chabad of Venice &
North Port in your will.

ב"ה

EASY SHEET PAN LATKES

By: Shifra Klein from Fleishigs Magazine

Subscribe at 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.



And now...

The Linear Tehillim is here.



Finally, the Kehot Tehillim with
phrase-by-phrase linear translation.
A perfect complement for the
linear Siddur series.

KEHOT.COM
877-4-MERKOS



BARON HERZOG



BRINGING QUALITY CALIFORNIA WINEMAKING
TO THE TABLE FOR OVER 30 YEARS

CHABAD OF VENICE & NORTH PORT

21560 Angela Lane
Venice, FL 34293

Non Profit Org
U.S. Postage
PAID
Manasota, FL
Permit No. 496

CHANUKAH KLEZMER FESTIVAL

ב"ה

WITH THE
FREYLEKH KLEZMER BAND



SUN. NOVEMBER 28

4:30 - 6:30PM

CENTENNIAL PARK

200 W VENICE AVENUE

(DOWNTOWN VENICE)

EVENT IS FREE OF CHARGE

- ✿ LIGHTING OF A 12 FT. GIANT MENORAH
- ✿ PHOTO-OP AT THE "KOTEL" THE WESTERN WALL REPLICA
- ✿ HUGE INTERACTIVE DREIDEL HOUSE
- ✿ HEBREW SCHOOL PERFORMANCE
- ✿ CHANUKAH KIDS ART ZONE
- ✿ HOT LATKES & SUFGANIOT



INFO & RSVP: WWW.CHABDOFVENICE.COM · 941.493.2770