by Gabe Friedman, Ron Kampeas and Ben Sales

This is a developing story.

Friday — First 13 Israeli and 10 foreign hostages released

(UTA) — Hamas released 13 Israeli hostages into Egypt on Friday, Nov. 24, as a sign that the four-day ceasefire brokered between Israel and the terror group that runs Gaza was holding.

Ten Thai nationals and one Filipino national were also released in a surprise additional deal that Egyptian officials said they had brokered. Thirty-nine Palestinian officials said they had brokered.

The Israeli government released the names of those released: Yaffa Adar, 85; Chana Perl, 79; Margalit Muzes, 77; Ruth Mundaz, 78; Keren Mundar, 54; and Ohal Mundar, 9; Chana Katzir, 76; Adina Moshe, 72; Danielle Aloni, 45, and Emilia Aloni, 5; Doreen Katz-Asher, 34, and her children Rav Asher, 4, and Avi Asher, 2.

They went into Israel after being driven to Egypt by the International Committee of the Red Cross via the Rafah border crossing. They immediately underwent medical and psychological evaluations at Hatzerim Air Base, Israel’s health ministry had said. CNN reported that at least two were sent straight to hospitals.

According to reports, at least some of the hostages were not aware that they had family members killed on Oct. 7.

The temporary truce agreed upon earlier last week looked like it could have hit a snag, as the Israeli Defense Forces shelled parts of Gaza into the early hours of Friday morning and shot at Gazans attempting to return to the northern part of the coastal enclave. But Israeli military and Hamas forces held off from fighting at the agreed upon time on Friday morning, as did the Hezbollah terror group on Israel’s border with Lebanon.

On Tuesday, Nov. 22, Is- rael and Hamas agreed to a temporary ceasefire that involved, over the course of four days, the release of around 50 of the over 260 Israelis who have been held in Gaza since Oct. 7. Afterwards, Hamas can extend the truce by releasing an additional 10 hostages a day. Along the way, Israel will release three Palestinian prisoners for every released hostage.

It is as of now unclear what happens after the first four days of the truce. As the hostages were on route to Gaza, Hamas leader, Isma’il Haniyeh said “Hamas will pursue its effort to halt the Israeli assault on Gaza” and “complete the prisoner exchange.”

President Joe Biden called a press conference to address the hostage release, noting that he was very involved in conversations with Israeli, Qatari and Egyptian officials in the lead-up to Friday. He also pushed on the need to work towards a future Palestinian civilian cease with Israeli forefather. From his continued push for a two-state solution.

“My expectation and hope is that we move forward in discussions with Israel, Qatar and Egypt to work towards a permanent ceasefire with Israel,” Biden said.

Saturday — Another 13 hostages released

Hamas released another 13 Israeli hostages on Saturday after delays that resulted from Israeli and Hamas scientists and families who have advocated in international media for their release. Many are from Kibbutz Be’eri, one of the communities that were attacked in the massacre.

The total number of Israeli hostages released since Friday is now 26, more than half of the 50 women, children and elderly captives Hamas pledged to free. Hamas released the hostages in exchange for the Red Cross picking up the families of the hostages from Egypt just before a midnight deadline that would have triggered the end of the ceasefire.

Israeli officials said that Hamas failed to identify some of those released as they watched video of them get out of ambulances in Egypt. They were held in territory within 30 minutes.

In addition to the freed Israeli captives, Hamas has now released a total of 15 foreign hostages, including 14 Americans. Hamas said it would pursue its effort to halt the Israeli assault on Gaza and “complete the prisoner exchange.”

The Red Cross picked up the hostages around 11 a.m. local time on Saturday and crossed the border into Egypt just before a midnight deadline that would have triggered the end of the ceasefire. Israeli media and the families of the hostages identified some of those released as they watched video of them get out of ambulances in Egypt. They were held in territory within 30 minutes.

Upon the delivery of the hostages, Israeli officials also accused Hamas of bad faith, noting that it had promised to keep families united and that it had promised to release 14 Americans. Hamas said the Red Cross had agreed upon earlier last week to release the hostages.

Survivors of the attack on Be’eriy crowded around TVS at a Dead Sea hotel where the Israeli government has housed them since Oct. 7, cheering when they recognized friends on the live feed from Egypt.

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Israeli TV reported that she was “complicated” and had been held in captivity; Shira Weiss, 53, of Kibbutz Be’eriy, where her mother, Yonit, was killed during the raid.

Their father, Dror, remains in captivity; Nuriya Regev Jirbi, 21, who was injured in a Hamas raid on an outdoor party in which two young people were killed. Re- gev’s medical status was classed as “critical.”

An Israeli TV reported that she would likely be transferred to a hospital by helicopter. Regev’s 19-year-old brother remains in captivity. She is the first abductee from the outdoor party to be released.

Israel captured Hamas’ daughter, Noa, 12, who were visiting friends at Kibbutz Be’eriy to celebrate the Simchat Torah holiday when the attack occurred. Adi Shoham, 38, and her children, Neve, 8, and Yael, 14, were released.

Adi and her daughters are dual German-Israeli citizens. Tal Shoham, their father and husband, remains in captivity.

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Many of the hostages have experienced severe trauma, including witnessing the violence firsthand. They were shuttled Friday evening Israel time from Gaza to Egypt and from there expected to be moved to several designated hospitals in southern Israel.

They will be received by teams including psychologists, forensic medical experts and legal medicine specialists, focusing on the specific needs of women and children. No adult men were expected to be released on Friday.

In parallel, the Israeli government continues to work with social workers with expertise in child trauma and at least one social worker will also be designated to each family.

Ormond Beach Police Department
Rabbi Barzak's wife, Rhon, is in Sylvania, Ohio with her daughter. The funeral was held there on Nov. 30.

Family and friends are welcome to leave their condolences at https://www.echovita.com/us/obituaries/ormond-beach/israel-j-barzak-17255611 and share your memories.

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The Egyptians told the WSJ that one scenario would see a five-day pause in fighting and Hamas releasing 50 hostages on the first day, followed by 10 hostages each day for the next four days, which they said was in line with UN proposals. They also suggested that mothers are not separated from their children.

The Egyptians also specified that the hostages would be released from Gaza at a place close to the Rafah Crossing with Egypt. The Washington Post on Saturday reported on a similar framework of a potential deal.

According to the Egyptian officials, the number of hostages and other complications is the inability of Hamas to account for the whereabouts of the hostages and other terror groups in Gaza. The deal would allow for the exchange of hostages in a way that would prevent any further violence.

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By Lior Zaltzman

This essay originally appeared in Kveller, (JNS) — It is crystal clear now that U.S. Sec- retary of State Antony Blinken started a war against Israel to destroy the existing State of Israel by using pressure, threats, blackmail, legal provocations and disinformation. Blinken, the Abraham Accords, the so-called normalization agreement with Israel, the U.S. ambassador to Israel, the special envoy for Middle East peace, set the Middle East on fire immediately upon taking office at the State Department nearly three years ago, lifting or refusing to enforce sanctions against the Psrih government of Iran, the biggest state sponsor of terrorism on the planet. When Blinken installed a high-level Iranian spy as the U.S. ambassador to Israel, he knew exactly what he was doing and he knew it was a disaster. Blinken, a Marxist supporter of Iran, as the U.S. ambassador to Israel, set the Middle East on fire immediately upon taking office at the State Department nearly three years ago, lifting or refusing to enforce sanctions against the Psrih government of Iran, the biggest state sponsor of terrorism on the planet. When Blinken installed a high-level Iranian spy as the U.S. ambassador to Israel, he knew exactly what he was doing and he knew it was a disaster.

I believe Blinken's unilateral decision to remove the economic sanctions against Iran, the biggest state sponsor of terrorism on the planet, was a catastrophic mistake. Blinken's unilateral decision to remove the economic sanctions against Iran, the biggest state sponsor of terrorism on the planet, was a catastrophic mistake. Blinken's unilateral decision to remove the economic sanctions against Iran, the biggest state sponsor of terrorism on the planet, was a catastrophic mistake.

Blinken's diabolical plan

By Mark Levin

When I was writing this essay, I realized I still had Threads downloaded, opened it for a minute, saw aThread that said “Zionism is terroristism,” and promptly deleted that, too. I have no desire to restore a single one of them.

What happened to me has probably hap- pened to you, too. Some friend or family InstaGram Story that filled me with such fury and indignation that I spent hours — some- times more — agonizing over what to write, and came up with an epic, fact-based, emotionally charged, imagined response. Imagine, of course, because I knew I’d never post it. I’ve seen many celebrities and random acquaintances do the same and it’s all the same — no reputation and reputation-destroying things in the last two weeks to even dare to try.

But I’ve said no more than I thought I could change someone’s mind and force them to see my humanity, but beyond the small, inti- mate, personal conversations that I can have off the apps, I feel like these enraged individual responses — that’s what they are — are nonexistent. I’ve worked in social media since 2014 — in the Jewish realm of social media, specifically. That means I’ve seen a lot of awfulness, gas chamber memes, overt antisemitism and Islamophobia. I’ve personally been told many times to go back home where I came from (which, yes, is Israel, and that feels grimmly funny now). Yet I’ve also believed in its power to, to say, to engage to, to educate.

I still believe that — kind of. But I’ve also never seen it as awful, this polarizing, this... actually, I’ve never seen it as awful. An unscientific poll of people I know seems to indicate the same phenomenon. I’m still trying to find out why, maybe because the Israel/Palestine conversa- tion has always been so impossible polarizing. People are so stuck in their “side” and binary that they’re willing to share anything — with- out regard for the truth. The great thing about the truth is that it’s not getting in bed with people whose worldview is worse than yours. I mean, if you’re not having a small second, wait, is this Islamophobic? Antisemitic? Completely detached from real- ity? Without wondering if they sound like a conspiracy theorist, or if they’re just being cruel for cruelty’s sake.

And the amount of words wasted on misin- formed people, engaged in conversations to the number of words some people insist on putting into other people’s mouths (or key- words, raft when their search doesn’t reach 100 percent pass whatever standards they’ve arbitrarily decided it must. Beyond Israel and Palestine, this has been true at home and abroad, inside our Jewish community, and that also breaks my heart.

I’ve seen the deep grief and rage behind most posts. I’ve been engaged and grieved and I’ve seen the anger, the confusion, the growing antisemitism. Of the people who tell me that I’m a conspiracy theorist, or if they’re just being cruel for cruelty’s sake. And yet, to the extent I believe that there is a solution to the Israel-Palestinian conflict, it’s to do account the inherent humanity of all those involved. I believe that it will be human and imperfect.

I’m awed by the people who are still man- nering, not to perpetuate lies and little, the little spots of light — people who parse through history and reality with wisdom and experience and compassion for Israel and Palestine, academics, journalists, fierce activists, who, through immense pain, stand up and try to do the right thing.

Yet for me, I’ve realized being on social media is more doing harm than good. It’s kind of fun for some people to be useful action, and closer to rage and fear. So for me, I’ve seen the deep grief and rage behind most posts. I’ve been engaged and grieved and I’ve seen the anger, the confusion, the growing antisemitism. Of the people who tell me that I’m a conspiracy theorist, or if they’re just being cruel for cruelty’s sake. And yet, to the extent I believe that there is a solution to the Israel-Palestinian conflict, it’s to do account the inherent humanity of all those involved. I believe that it will be human and imperfect.

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I survived a pogrom in Iraq 82 years ago — I know where Hamas’ extremism will lead today

By Joseph Samuel

(ITA) — When I saw the photos recently of Hamas burning Jewish homes in Iraq, I thought of my old friends who came from the Jewish Federations of Baghdad, Mosul, and Najaf. I recalled the horrors of the Jewish Holocaust due to the attacks of the nation of Israel. It is unlikely that they would have been able to participate in this war of terror.

Thank God, my family was spared. The mob who could have killed us was stopped when we manage to reach us before the British forces entered Baghdad on June 2. After the events, none of the perpetrators was ever arrested.

I also heard stories of courageous Jews who stood in front of Jewish homes with knives, daggers, and guns, and prevented the mob from breaking into homes. Some Jews were lucky enough to take their own homes to protect them and took the initiative to action. Some Muslim leaders condemned these brutal acts as heroic to Islam.

I was conflicted and confused. My father, a textile worker and a convert to Islam, was my brother-in-law and my older brother, a leader of the Jewish community. When I asked my father about this distortion, he told me, as a Jew, to go down the streets of Baghdad, with screams of “Death to Zionists” and calls to free Palestine. We feared another Farhud. We got down, and the Jews in my family skirraked — but the Jews of Aleppo, Syria, were raided and killed. It was a small offensive, Jews were fired from government positions and declared a war to eliminate the Jewish citizens. Frequent demonstrations in the army and the city led to the establishment of the Muslim community as honorable, and my older brothers turned away from Judaism.

I witnessed the pro-Hamas demonstrations that erupted after the Oct. 7, massacre. I remember the events after the United Nations partition and declared a war to eliminate the Jewish citizens that had inhabited the land for over 2,500 years. On May 15, 1948, five Arab armies, including Iraq, attacked Israeli citizens. Against enormous odds, Israel survived. The shame of failure caused the Egyptians, Jordanians, and Syrians to turn against their Jewish citizens. In Iraq, Zionism was declared a capital offense. Jews were fired from government positions. It is not to say that the situation of the Mizrahi Jews who were made refugees after the creation of Israel and that of the Palestinians in Gaza are completely analogous. But it suggests that experiences of displacement need not have to lead inevitably to the horrific events that played out on Oct. 7.

Hamas’ first order of business — like ISIS, Assad’s Syria and other totalitarian regimes — is to eliminate the opposition.

By Eric R. Mendel

(JNS) — In the Western mind, proportionality in war is simply a numbers game. The bigger the number of casualties is acting disproportionately, is in the wrong and may even be committing crimes against humanity. This has no basis in interna- tional law, and I would argue it is a rhetorical weapon.

As a Jew who survived the Nazi Holocaust, I have witnessed the use of this weapon by all the aggressors. It is no surprise. Arabs and the Jews are fighting a terrorist entity that uses civilians as human shield. Only the numbers of body counts, which are then used to manipulate internationalists and joint- internationalists, it is fighting an uphill political-relations battle.

The “proportionality” argument also involves clear double standards. For example, during the U.S. campaign against ISIS in places like Mosul, there were reports that the group hid among one million civilians to protect itself and 13,000 dead civilians to defeat ISIS. Yet there were few accusations of killing civilians in Baghdad. The discrepancy in the death tolls of civilians is shocking. The shame of failure caused the Egyptians, Jordanians, and Syrians to turn against their Jewish citizens. In Iraq, Zionism was declared a capital offense. Jews were fired from government positions.

According to Alon Johnson in Pathom journal, the “goal is to make the original military must be proportionate to the ongoing threat faced. Israel’s enemies, by way of this proportionate because Hamas now poses an existential threat to Israel. He is correct because the history of terror is how to do with the injuries you receive but the goals you must achieve.

So, what is “proportionate” in Israel’s war against terrorism?

According to an accurate, non-politicized read of terrorism, when terrorists use human shields and place their entire military infrastructure in civilian neighborhoods and of itself — those buildings lose their immunity to attack. The terrorists are legally the fault of the terrorists who use them as human shields; a reasonable care is taken to minimize civilian casualties. According to international war theory, you cannot target terrorist shelter if you have no legitimate military target. However, it is legal to target a target if it advances your military goal, even if civilians are present.

According to the U.S. Department of Defense, a military target includes any food to a civilian population, not fuel or electricity. My analysis is solely on legal theories. I have covered previous Gaza wars, interviewed Israeli military ethicists and wit- nessed the scene in Sderot on the aftermath of the Oct. 7 massacre. As a result, I know that this is not the first time Hamas has used hospitals as military bases. In 2014, I was with an elite Israeli unit that was fired upon by Hamas terrorists from an UNRWA school. The school came back because it was marked with a large “H” on the map, claiming they were targeting fire being could be considered a war crime.

We called a military lawyer on the phone. He told them to risk soldiers and get inside the hospital. Wait for a drone to film the encounter, and finally, contact the Defense Minister to give the final OK. The IDF found terrorists in the hospital and tunnels be-neath but lost three soldiers’ lives in that followed international law.

When former President George W. Bush and Secretary-General António Guterres told Israelis not to be afraid of the huge responsibility to avoid civil- ian casualties but for the new war, but hypocrisy. Obama had no compunction about target- ing ISIS terrorists embedded within civilian populations in Syria and Iraq. Guterres told me: “The rule is that no force deliberately targets non-combatants that enables terror groups like Hamas to continue to operate outside of any international law. And they cannot shoot one bullet in its place. That is not pro-portionate. It is a last device for national suicide. Nothing could be less ethical.

For many German than American or British civil- ians died during World War II. The RAF estimated that more than half of Co- logistics, Dresden, Dusseldorf, Frankfurt, Hamburg and Nuremberg, to name just one German city, were destroyed by Allied bomb- ing. We call the American generation that defeated the Nazis the Greatest Gen- eration because, despite that, the Nazis had to be defeated.

Hamas, Hezbollah, Pal- estinian Islamic Jihad and their patron Iran are the 21st century Nazis. As Ambassador Zvi Hecker said, “Israel will ex- ist until Islam will obliterate it” and “the Day of Judgment will come with the day of fighting Jews and kill them.” Or, as Iran’s Supreme Leader has said, Zionists (i.e., Jews) must be “uprooted and destroyed,” they are “il- legitimate” and a “bustard regime,” they “cannot be called humans,” so “rans Tel Aviv and Haifa to the ground.” What more? Hamas is an Islamic fundamentalist group and as such, the West Believes them. Let Israel eradicate rad- ical Islam from Gaza for the benefit of the world, including the Palestinians. Sadly, like German civilians during the Second World War, the Palestinians will pay a high price for Hamas’s heinous tactics and ideology. Unfortunately, there is no other choice.
**What’s Happening**

**A COMPREHENSIVE COMMUNITY CALENDAR**

For inclusion in the What’s Happening Calendar, copy must be sent on separate sheet and clearly marked for Calendar. Submit copy via e-mail (news@orlandoherald.com), mail to P.O. Box 300742, Fern Park, FL 32759-9742, fax (407-831-6057), or drop it by the office (127 O’Brien Rd., Ste. 110, Fern Park). Deadline is Wednesday noon, 10 days prior to publication.

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**LIGHT SHABBAT CANDLES AT**

**DEC. 1**

5:10 p.m.

**DEC. 8**

5:10 p.m.

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**Morning Minyans**

Chabad of South Orlando — Monday, Friday, 8 a.m. and 10 minutes before sunset; Saturday, 9:30 a.m.; Sunday, 8:15 a.m. 407-354-3660.

Congregation Ahavas Yisrael — Monday, Friday, 7:30 a.m.; Saturday, 9:30 a.m.; Sunday, 9 a.m. 407-644-2560.

Congregation Chabad Lubavitch of Greater Daytona — Monday, 8 a.m.; Thursday, 8 a.m., 9:04-672-9000.

Congregation Ohev Shalom — Sunday, 9 a.m., 407-298-4650.

GOBOR Community Minyan at Jewish Academy of Orlando — Monday — Friday, 7:45 a.m. — 8:30 a.m.

Temple Israel — Sunday, 9 a.m., 407-647-3055.

For events happening at the Roth Family JCC, please visit the website, orlandojcc.org.

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**Hanukkah Holds Susan Tuchman**

Chabad of South Orlando — Monday — Friday, 8 a.m. and 10 minutes before sunset; Saturday, 9:30 a.m.; Sunday, 8:15 a.m. 407-354-3660.

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Temple Israel — Sunday, 9 a.m., 407-647-3055.

For events at the Holocaust Memorial Resource & Education Center, please visit holocaustedu.org.

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**First Chanukah candle at sunset**

**THURSDAY, DECEMBER 7**

**First Chanukah candle at sunset**

**FRIDAY, DECEMBER 8**

**First Day of Chanukah**

Morning Minyans and Shabbat services will be held daily through the end of Chanukah.

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**Shabbat**

First Day of Chanukah

First Chanukah candle at sunset

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**Friday, December 8**

**First Day of Chanukah**

Morning Minyans and Shabbat services will be held daily through the end of Chanukah.

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**David Horowitz center cuts ties with Candace Owens**

Ahavas Yisrael — Kabbalat, 30 minutes before sundown.

Ahavas Yisrael — Shabbat, 5 p.m.

Congregation Ohev Shalom — Saturday, 9 a.m., 407-298-4650.

Shabbat Shalom — 2 p.m. Play 10 games. Cost $5 for a set of cards and $3 for each additional.

Shalom Orlando — Community of Lights, 11:30 a.m. - 2:30 p.m.

Shabbat — Light up the Shabbat with a Chayim Shabbaton, 7:30 p.m.


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**Quote of the Week**

“Is not Hanukkah a symbol of Israel, and its light a symbol of his immortality.”

— Lee Jung

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**“Big Banks” by Yoni Glatt**

Difficulty Level: Easy

koshercrosswords@gmail.com

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**Across**

1. Radar screen image
2. Skyline sight
3. Includes in an email, for short
4. Urra! of literature
5. Mary-Kate, Ashley, or Elizabeth
6. But of course!
7. ’You betcha’ or ‘sure’
8. White House memo-gram
9. Healthy, or slender
10. Seizes, as a throne
11. White House communications
12. The “Metamorphosis” protagonist Gregor
13. Wife of Bibi
14. Modern link
15. Does communications
16. Veteran of the Daily Wire
17. Violent malware
18. Friends of Justice in Palestine
19. Jew who founded Turning Point USA
20. Ruth’s husband
21. Jewel of fashion
22. The first Chanukah candle
23. ‘Holiday’ corps
24. Adieu to the conservative movement
25. Israeli politician
26. 50 points
27. Jewish “Godfather” actor
28. Top exec of the Wall Street Journal
29. Rabbi Shmuley
30. resembled a llama
32. Members of Justice in Palestine
33. Israel committed “genocide” and saying antisemitism on campus would increase with the removal of the group’s students for Justice in Palestine.
34. From The Daily Wire somehow
35. Ye (Kanye West), who has faced criticism for defending Ye
36. Film showcasing the villainy of Iran
38. Reliable customers
39. Visit to the Daily Wire
40. That’s why we’re so disappointed in what she has become.
41. “I agree with Queen Rania’s statement, including comparing Israel to the ‘segregated South,’” implying Israel committed “genocide” and saying antisemitism on campus would increase with the removal of the group’s students for Justice in Palestine.
42. Turning Point USA.
43. “I can’t live without my orthodontist.”
44. Downsize
45. Ye, which has been ridiculous.”
46. “But of course!”
47. Reliable customers
48. “The Princess Bride” actress
49. “I can’t live without milk.”
50. Ye, which has been ridiculous.”
51. Ye, which has been ridiculous.”
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**“How in the world am I supposed to know what’s going on?”**

These are some of the comments we receive from readers when they miss an issue of Heritage Florida Jewish News.

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The Maccabees: The Jewish freedom fighters

The Maccabees were a band of Jewish freedom fighters who freed Judea from the Syrian-Greek occupiers during the Second Temple period. The word Maccabee is an acronym for the Hebrew words that mean “Who is like You among all powers, Gd.” Led by Judah the Maccabee and his four brothers, they trounced the Greek interlopers and restored the Holy Temple in Jerusalem to the service of Gd. Their victory is celebrated during the holiday of Chanukah.

The Background

More than 2,000 years ago there was a period of time when the Land of Israel was part of the Syrian-Greek Empire, ruled by the dynasty of the Seleucids. In 175 BCE (3556), Antiochus IV ruled the region. He was called Epiphanes, meaning “the gods’ beloved,” but people called him Epimenides, a term more suitable to the character of this harsh and cruel king.

Wanting to unify his kingdom through common religious worship, Antiochus tried to root out the individualism of the Jews by suppressing and killing all Jewish law. He also meddled in the affairs of the Holy Temple in Jerusalem, installing idol-worshipping High Priests who paid him handsome tributes.

At that time, Antiochus was also 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 corrupt High Priest, then fled together with his friends.

Antiochus returned from Egypt enraged by Roman interference with his ambitions. When he heard what had taken place in Jerusalem, he ordered his army to fall upon the Jews. Thousands of Jews were killed. Antiochus then enacted a series of harsh decrees: Jewish worship was forbidden, and the scrolls of the Law were confiscated and burned. Sabbath rest, circumcision and the dietary laws were prohibited under penalty of death. Many brave Jews refused, preferring death.

Mattityahu: The First Maccabee

One day, the henchmen of Antiochus arrived in the village of Modin where Mattityahu, a respected and elderly priest, lived. The Syrian officer built an altar in the marketplace of the village and demanded that Mattityahu offer sacrifices to the Greek gods. Mattityahu replied, “I, my sons and my brothers are determined to remain loyal to the covenant that our Gd made with our ancestors!”

Then, Antiochus and his Syrian officers laid siege to the village. For 37 days, they killed many of them and chased the rest away. Then they destroyed the altar.

Mattityahu knew that Antiochus would be enraged that Gd had again taken His seal of the covenant that our Gd made with our ancestors when He promised to take care of them. Mattityahu grabbed his sword and killed him, and his sons and friends fell upon the Syrian officers and men. They killed many of them and chased the rest away. Then they destroyed the altar.

Judah the Maccabee Strikes Back

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. Before his death, Mattityahu called his sons together and urged them to continue to fight in defense of Gd’s Torah.

He asked them to follow the counsel of their brother Shimon, the Wise, and their leader in warfare was to be their brother Judah the Strong, or Judah the Maccabee. The Maccabees won battle after battle, including one in which they fended off an army of more than 40,000 men.

Then the Maccabees returned to Jerusalem to liberate it. They encountered 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 139 BCE (3552).

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 Yo- chanan. It was sufficient to create light for only one day. By a miracle of Gd, it continued to burn for eight days, until new oil was available. That miracle proved that Gd had again taken His people under His protection.

In memory of this, our sages appointed these eight days as a holiday of annual thanks-giving and lighting candles. The Maccabees Rule Judea

The Maccabees and their descendants took the throne of Judea for themselves. This was a problem because they were priests, descendants of Aaron. Their job was to serve in the Holy Temple and guide the people in spiritual matters. It was the place of the descendants of King Da- vid, from the tribe of Judah, who were supposed to sit on the royal throne. Indeed, it did not take long until the monarchy of Judea was dragged down into a series of unending powergrabs and bloody intrigue, with king after king trying to imitate the very same Greeks their ancestors had ousted from the land.

Yet, for all their shortcom-ings, the Maccabees leave us with an empowering message that resonates in all times and all places: Never cower in the face of tyranny. Do your part, trust in Gd, and success is sure to come.
Eight thoughts for this Chanukah

By Marilyn Shapiro

On Thursday, Dec. 7, Jews around the world will begin celebrating Chanukah. Each night, we will light the candles placed in our Chanukiah to remember yet another time in our history when Jews faced the possibility of annihilation.

In 167 B.C.E. Judah Mac-
ceheus and his brothers led a revolt against Antichus, the Seleucid king who had tried to eradicate their religion. This Jewish festival com-
memorates the recovery of Jerusalem and the subsequent rededication of the Second Temple.

Now, 2,190 years later, Jews are facing another enemy whose goal is to wipe Jews off the face of the earth. Israel is at war against Hamas. On Oct. 7, 2023, thousands of members of the Gaza-based terrorist group poured over Israel’s borders killing over 1400 innocent men, women, and children, injuring 4,000 more, and kidnapping over 200 people. Israel immediately and rightfully responded.

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memorates the recovery of Jerusalem and the subsequent rededication of the Second Temple.
Japanese-Style Latkes for Chanukah

By Sonya Sanford

This recipe was first published on The Nosher.

The Japanese word “okonomiyaki” is derived from two words: okonomi (how you like it) and yaki (grill). Okonomiyaki is a customizable Japanese savory vegetable pancake. Like a latke, it gets cooked in oil in a fritter formation. Unlike a latke, it’s usually made in a large plate-sized pancake comprising mainly cabbage.

Food historians have linked the rise in popularity of okonomiyaki in Japan to World War II, when rice was more scarce and this recipe offered a filling meal or snack with a wheat-based starch. Throughout Japan there are regional differences and countless variations of okonomiyaki, but the most common form of the dish involves a batter made of flour, a variety of mountain yam, eggs, shredded cabbage, green onion, dashi and often the addition of pork belly. It gets topped with its own tangy sweet sauce, Japanese mayonnaise and bonito flakes (katsuobushi).

I first fell in love with okonomiyaki on a trip to Japan. You can find it there in restaurants that specialize in the dish, but it’s also something that is prepared in home kitchens. The cabbage gets slightly crisp, tender and sweet when seared in oil on a flat skillet or skillet, and then it gets generously slathered with an umami-rich sauce, along with a welcome drizzle of creamy mayo. The richness, sweetness and tanginess of these components all work perfectly together.

A few months after I got back from Japan, I ended up eating at Brooklyn’s Japanese restaurant, Shalom Japan. I didn’t hesitate to order their Jewish-influenced spin on okonomiyaki. They’re known to top it with pastrami or corned lamb tongue at Brooklyn’s Japanese Jewish restaurant, Shalom Japan. I didn’t ordermer@jnf.org • 888.563.5640

Robin Dermer, Esq. 
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New in 2023: Use your IRA Rollover to fund a Charitable Gift Annuity and earn income for life!
By Carine Goren
The following story and recipe come from the book Traditional Jewish Baking by Carine Goren, and was first published on The Nosher.

I was never able to pronounce the name of this pastry correctly. Sfenj actually means “spong,” and these are indeed spongy, springy and full of air bubbles. I learned this recipe from my friend and pastry chef Ruta, and here it is, with a few minor adjustments. In my family, sfenj are consumed in three different ways: mom likes them plain; most of the family likes them spongy, springy and full of air bubbles. I learned this recipe on The Nosher and was first published in National Jewish Baking by Carine Goren, and was first published on The Nosher.

Ingredients

- 7 cups all-purpose flour
- 1 tsp active dry yeast
- 2 1/2 cups lukewarm water, divided
- 1 1/2 qt vegetable oil, for deep-frying
- 1 cup sugar, plus more for rolling

Directions

1. In the largest bowl you have, mix the flour and yeast. Add 3 1/3 cups lukewarm water, divided to let out the air (it will return to its original volume). Cover, and let rise again until doubled in bulk. This second rising will be a lot shorter, so you may begin heating your oil. In a wide pot, heat the oil to 325°F on a deep-frying thermometer.

2. Dip your hands in a bowl of cold oil or water. Pinch a ball of dough and stretch it between your fingers. You want to get it to a 1-inch (2.5 cm) diameter. Carefully place the bagel shape into the hot oil. Repeat with the rest of the dough (not forgetting to dip your hands in cold oil or water occasionally).

3. Heat oil in a wok or another pan over high heat. Dip each sfenj in a bowl of sugar to coat, and serve immediately.

By Leah Grisham
This essay was first published on Kveller

For interfaith families like mine, which celebrate both Chanukah and Christmas, this time can be especially fraught. My own 3-year-old Jewish daughter, for instance, is obsessed with the Grinch, loves Santa Claus, and has been singing “Jingle Bells” since July. No matter how much I try to hope up Chanukah, she still asks me if it’s Christmas every time we see snow (which happens early in our part of the country). Whether it’s the constant Christmas messaging or her own hazy memories of past Christmas celebrations, it seems like Chanukah plays second fiddle to the other December holiday.

My holiday anxiety was especially high last year, which was my first winter holiday season as an official Jew after beingConversion. My own 3-year-old Jewish daughter, for instance, is obsessed with the Grinch, loves Santa Claus, and has been singing “Jingle Bells” since July. No matter how much I try to hope up Chanukah, she still asks me if it’s Christmas every time we see snow (which happens early in our part of the country). Whether it’s the constant Christmas messaging or her own hazy memories of past Christmas celebrations, it seems like Chanukah plays second fiddle to the other December holiday.

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High Holidays con- tent in my Jewishness, but after Thanksgiviing I felt a huge amount of pressure to make Chanukah more fun and festive and memorable for my daughter — and, if I’m being honest — for myself, someone who spent decades of her pre-conversion life loving Christmas.

I’m not alone in these feel- ings. According to posts made in a Facebook group called Jewish Converts (Converts to Judaism), an online sup- port group of sorts for Jewish converts that is over 2,500 members strong, this time of year sees lots of people asking for advice and venting their uncertainties toward navi- gating the winter holidays. Is it OK to still have a tree in my interfaith home? Is it OK to attend extended-family Christmas gatherings? Do I tell my kid when all their friends are talking about gifts from Santa? How can I let my mother-in-law in on the game and have more meaningful conversation with my kids? What if I love Christmas music and can’t help but love Christmas music? These questions are not just a personal quandary for the parent, but for those of us who grew up celebrating Christmas (no matter how unreligious our families’ traditions were), it can be hard — and very con- fusioning — when it comes to the winter holidays, which can cause feelings of resentment and competition.

In my mind, the com- petition I was imagining between Christmas and Chanu- kah became greater than the holidays themselves. Looking back, I can see now that my need to make Chanu- kah “better” than Christmas became conflated with my very Jewishness: Bigger and better Chanukah celebrations came to represent in my mind) being Jewish enough. Accordingly, I had completely changed my buying Chanukah gifts, planning what had to be the perfect Chanukah party and decorating every inch of our home in blue and white decorations. I don’t know what the world record for most Stars of David in one house is, but my home in December 2021 would be in the running. I was also filled with angst over the Christmas hoopla that my daughter would experience when we traveled to see our extended families over the holiday, I wanted her to feel joy and excitement over Jewish celebrations, but that felt impossible in a sea of red, green, and Santa Claus.

After so much fretting, things came to an anti- climactic end with the introduction of the Omicron variant of COVID-19, which kept my small family at home alone. Weeks of feeling resent- ful toward extended family Christmas parties faded into disappointment that these gatherings — which would have been our first extended-family celebrations since 2018 — didn’t happen at all.

In fact, as my daughter and husband enjoyed Christmas after- noon naps, I had quite a pity party for myself as I guzzled champagne and chocolate on the couch, watching “The Holiday” by Nomi Leib Black and Eli Wallach make it Jewish enough for me.

My unexpected sense of disappointment over can- celled Christmas plans made me feel better. After so many quarantined holidays and life events celebrated over Zoom, the mental capacity I spent being angry at Christmas would be better spent embracing the joy and ease of Chanukah. Our world has seen so much grief and upheaval over the last few years; maybe it is OK to let our guards down a little bit and embrace joy wherever it can be found. I’ll pack our menorah and Chanukah pajamas and bring them to Grandma’s house for Christmas and do my best to just let my daughter enjoy the fun of this year’s holiday celebration.

Happy hanukkah

by leah grisham

Deep-fry until sfenj are golden, 2–3 minutes on each side. Put the fried sfenj in a colander lined with paper towel. Dip each sfenj in a bowl of sugar to coat, and serve immediately.

Grandma Knows Best: Sfenj must be prepared and fried the day they are made. Do not store in excess oil. Dip each sfenj in a bowl of sugar to-coat, and serve immediately.

A holiday concert with Jack Hartmann

Jack Hartmann, a popular children’s entertainer, will be performing live in concert at the Rosen Event Center. Hartmann has a Kids Music Channel on YouTube. His music is research- focused on helping children learn things like the alphabet, the days of the week and how to count to 100 through the medium of music.

The concert takes place on Tuesday, December 19. Doors open at 5 p.m. and the concert starts at 6 p.m. Tickets are available at Eventbrite.com.
Israeli moves to strip Hamas affiliates’ residence status

By Flamma Nirenstein

(UNS) — The seaida Zikin from southern Israel, who was wounded in a 1,400 murdered and 248 wounded on Oct. 7. The 45-old sol- dier, says, “I didn’t have time to call my family. I know I should. We are reserves, but perfectly trained.” When war broke out, “I was in Tel Aviv working in start-ups. But I rushed away as soon as our parents called. I immediately started fighting in the invaded kidom. I’ll be glad to watch TV and cook breakfast for my wife and children. And then, we’ll get back in the squall.”

“These soldiers fight out of love their homeland—mole- cule-fighting in baby cots, homes and families; values that are difficult even to pro- fess in freedom.”

The soldiers’ main target is the crown jewel of Hamas’s spirit: the kidom tunnels. They have found that member of terror, as well as posses- sions likely belonging to the kidom, naked and diapers, as well as lists of Hamas “guards.”

The IDF’s tactics are: building government buildings, police hospitals, and incubators in the hands of the IDF.

Daniel, 21, was wounded in the face. At Ichilov Hos- pital in Tel Aviv, this pianist, marksman and nurse re- counts, “I found myself nailed after the blast that took me in the face. I saw my hand and arm.” He adds, “I’m going to get back to my unit. We are a single body. We share sleeping bags and the last word. We never speak.”

Back at Zikin, Shahar, a 35-year-old paratrooper, recants, “On the seventh, they sent us directly to the kidom. As soon as we arrived in Be’eri, in Alumim, we were in the face by Hamas. I thought our parents, there were, who’s face was found on a wall.”

“Entering Gaza to fight is the most natural thing,” he says. “The trip ends, right head, but I wanted to return as soon as possible. Our grandpar- ents? Not today! But I was the one who fought in the Yom Kippur War. Never again is the objective. Many of our people are our cousins.”

“But if we weaken, Hamas will think we can retreat to pieces of accounts,” he asserts. “It makes me angry that the IDF doesn’t care about us. We do everything to save the civilian population. Hamas uses civilians as a human shield,” he adds. For this reason, he tells people to escape the zone. “We don’t know what [Hamas] will do to children and families.”

“I will never let it hap- pen again.”

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“I will never let it hap- pen again.”

Israel's vow 'never again'
said that data was inaccurate.

which commissioned the poll, the poll found. The Jewish port military aid for Israel, according to a new poll.

that Israel would continue its intelligence effort will be guaranteed during the days it clear in their full profes-

statement.

group early Wednesday, ac-

of the ceasefire agreement

PAGE 12A

Netanyahu also emphasized

“All the security forces

concerned that the war will cause

issues in terms of security and

care for Israel to release “up to”

50 of the estimated 240 hos-
tages it captured on Oct. 7

sentiments of American Jews

A broad spectrum of Jew-

bers who said it's not too, or not

percent of Americans say it is not.

The survey also found that 85 percent of Jews and 53 percent of Americans overall have been following news about the war closely. An additional 13% of Jews are following the news somewhat closely. 

The poll was taken from Oct. 11 through Oct. 14, 2023, and included 1,128 Jewish respondents via text message. It included 3,777 American respondents.

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zah-hanging ceremony in entering.

The Home Front Command's announcement on Sunday.

fighting inside the Gaza Strip, the community are equal in everything so that the citizens of Israel who are members of other minorities second-class

Druze community in the State of Israel.

Heritage Florida Jewish News, December 1, 2023 Page 13A

(JNS) — IDF troops held a mezuzah-hanging ceremony in Gaza City.

(JNS) — IDP troops held a mezuzah-hanging ceremony in Gaza City, Israel National News reported on Monday.

Givati Infantry Brigade

Rabbi Daniel Kind led the ceremony, which was attended by soldiers and commanders, at the time of the special prayer of the Home

Jewish office of the Anti-Delmation League said it is "disgusted" by the actions of Hamas and the Islamic Jihad, as rocks are

"A little bit of light proportioned darkness," said Rabbi Mordechai Halleh of the Kalamosa Synagogue. "We are joined together as the
guard of the Jewish community and we have the

"There is a covenant of blood between the State of Israel and the Druze community and we have the responsibility and duty to do everything so that the citizens of Israel and the members of the community are equal in all of their rights," the minister said.

Mixed-gender battalion fights for first time in response to Gaza threat

(JNS) — For the first time, a mixed-gender battalion is fighting on the border with Gaza, the IDF said.

The soldiers from the 498th "Shahar" Battalion, part of the Northern Command's Rescue and Training Brigade, joined the ground forces' activity in Gaza, the IDF said.

The female and male fighters of the battalion joined brigades that are part of the 162nd Division, performing tasks such as scanning building for buidings that the Shati Camp.

The battalion was deployed on the border with Gaza.

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The battalion was deployed on the border with Gaza.
Biden: Gaza op will end when Hamas can no longer murder Israelis

Happy Chanukah!

From Andrew L. Reiff, P.A.
Attorney and Counselor at Law

By Naom Dvir

(JNS) — Some 100 young Jewish men and women from around the world have decided to make aliyah and enlist in the Israel Defense Forces as Israel wages war against the Hamas terrorist organization.

In amonth, they will put on their uniforms. Meanwhile, they are completing a preparatory course run by the Defense Ministry's Defense and Society Department. The course is taking place at an immigrant absorption center in Karmiel, in the Galilee—an area where states fight the Lebanese-based Hezbollah terror group are a daily occurrence and the threat of a major confrontation looms.

During the four-week program, the participants will prepare physically and mentally for their service, study Hebrew and get to know Israeli society.

"About 100 Jewish youngsters from the Diaspora chose to leave their families, friends and work to come to Israel and volunteer for the IDF," Udi Dori, head of the Defense and Society Department, said. "They do this at a time of war to take part in the defense of Israel. This is a daily occurrence and the absorption center in Karmiel, near Tel Aviv.

"We always wanted to help Israel, and certainly in the current situation. I arrived in Israel in July, and when the war broke out in October, I had the option to fly back to Mexico and not join the program."

"I thought about it a lot, my parents wanted me to return at first, but I decided to stay despite the difficulty. And now? The pride that they feel is much greater than the worry."

"I want to serve in a combat unit, and if possible—join the K-9 unit or the search and rescue unit. Another option is to serve in the Defense Ministry's service operations unit, which handles relations unit. Because I feel that I can really help in public relations, I think they could," Biden said at a press conference in Alexandria, followed by meeting with China's Xi Jinping.

"I think it's going to stop when Hamas no longer has the capacity to murder and abuse and just do horrific things to the Israelis. And really they think—they—at least as of today, as far as we know, thought they could," Biden said at a press conference in Alexandria, followed by meeting with China's Xi Jinping.

"I think Israel for an indefinite period will have the overall security responsibility for Gaza the Strip after the Hamas, Israeli government, Aham said. But they've also said: "We understand that if they en leave the Gaza Strip, they will not have the power to commit the types of atrocities witnessed on Oct. 7."

"The Al-Aqsa Flood (Hamas's name for the 7. The video of members of the Fatah-affiliated Al-Aqsa Martyrs' Brigades smuggled footage from the hospital and, I suspect, brought it back to the P.A., saidunting within its ranks."

"I think every civilian who gets injured with what's happening there is going to have to get out of harm's way."

"I will have security responsibility for Gaza, that the media should not take casual figur the story of the place, that it was the last place of refuge for the Jews (in the Great Revolut war we could not even get nowhere to run. Right at that moment, I thought fighting is really a sacred mission, that the people of Israel should be united and defend themselves.

Originally published by Isra Eyal Hayum.

Israel will have ‘security responsibility for Gaza’ in the near future. The media should not take casual figures, the statement of the media should not take casual figures, the statement of the media should not take casual figures, the statement of the media should not take casual figures, the statement of the media should not take casual figures, the statement of the media should not take casual figures, the statement of the media should not take casual figures, the statement of the media should not take casual figures, the statement of the media should not take casual figures, the statement of the media should not take casual figures, the statement of the media should not take casual figures, the statement of the media should not take casual figures, the statement of the media should not take casual figures, the statement of the media should not take casual figures, the statement of the media should not take casual figures, the statement of the media should not take casual figures, the statement of the media should not take casual figures, the statement of the media should not take casual figures, the statement of the media should not take casual figures, the statement of the media should not take casual figures, the statement of the media should not take casual figures, the statement of the media should not take casual figures, the statement of the media should not take casual figures. The media should not take casual figures. The media should not take casual figures. The media should not take casual figures. The media should not take casual figures. They don't have the respect for the people, the soldiers, the men and women of Israel.

The military is conducting joint operations with Hamas in the Gaza Strip with the goal of eliminating the terror group’s capabilities and preventing terrorist attacks. The war was sparked by Hamas’s mass invasion of the western Negev on Oct. 7, during which the terrorist group launched 1,400 rockets and mortars into Israel, wounding more than 5,000 and taking more than 200 civilians hostage as hostages."

"The military is conducting joint operations with Hamas, Israel’s National Security Council official, while taking advantage of the opportunity to end the war," the army said.

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Conservative Judaism’s flagship in mourning

By Andrew Silow-Carroll

(FTA) — The Jewish Theological Seminary community is in mourning after three revered scholars long associated with the Conservative movement flagships died within days of each other.

Rabbi Israel Francus, who died Nov. 3 at age 96, was a professor emeritus at the seminary — Francus as a longtime professor of Talmudic exegesis and Holtz in Hebrew literature.

Klagbauren, who died Nov. 3 at age 91, was a psychiatrist and medical director of Four Winds Hospitals in Katonah and Saratoga Springs, New York, he sought to reconcile the sometimes competing claims of religion and psychology, telling the New York Times in 2002, "Psychiatrists were not paying any attention to religion or the spiritual aspects of life. And religion and religious values are fundamental dimensions that are extremely important to people's dynamics."

Holtz was the best known of the three native-born scholars long associated with the Conservative movement flagship died within days of each other. Rabbi Avraham Holtz, who died Nov. 15 at age 96, and Rabbi Abraham Holtz, who died Nov. 15 at age 96, and Rabbi Israel Francus, who died Nov. 3 at age 96, were both professor emeritus at the seminary — Francus as a longtime professor of Talmudic exegesis and Holtz in Hebrew literature.

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Holtz was also ordained at JTS. Program with Columbia. He received his Seminary College degree from JTS in 1954 before earning a medical degree from City College of New York Jewish Week and the United States. Holtz was ordained and received his doctorate at JTS, where he also taught and served as chair of its department of Hebrew Literature and as dean of Academic Development. In a eulogy, Schwartz described Holtz as "part of a cadre of younger, native-born scholars teaching at JTS in the 1960s who in retrospect proved to be harbingers of the explosion of Jewish studies in higher education in the United States." Holtz also quoted professor emeritus Judith Hauptman, who remembered him as having a command of Hebrew that was "so excellent and fluent that it could make your jaw drop. It was a privilege to read any text with him — whether it was a classic poem, a midrash, or an Agnon story.

Holtz is survived by Toby Schwartz, the chancellor of JTS, said in a statement to the Jewish Telegraphic Agency. Shouted, "It was during this time that I realized the importance that JTS attaches to educating not only the traditional and Jewish texts and ideas of our people but also ensuring that we bridge the gaps with the ethics of death and dying, and a devotion to improving hospice care.

"Holtz' contributions were vast and far-reaching, and his impact on the field of pastoral psychiatry is immeasurable," Rabbi Avraham Holtz, who died Nov. 15 at age 96, and Rabbi Abraham Holtz, who died Nov. 15 at age 96, were both professor emeritus at the seminary — Francus as a longtime professor of Talmudic exegesis and Holtz in Hebrew literature. Holtz was also ordained at JTS. Program with Columbia. He received his Seminary College degree from JTS in 1954 before earning a medical degree from City College of New York Jewish Week and the United States. Holtz was ordained and received his doctorate at JTS, where he also taught and served as chair of its department of Hebrew Literature and as dean of Academic Development. In a eulogy, Schwartz described Holtz as "part of a cadre of younger, native-born scholars teaching at JTS in the 1960s who in retrospect proved to be harbingers of the explosion of Jewish studies in higher education in the United States." Holtz also quoted professor emeritus Judith Hauptman, who remembered him as having a command of Hebrew that was "so excellent and fluent that it could make your jaw drop. It was a privilege to read any text with him — whether it was a classic poem, a midrash, or an Agnon story.

For Avraham the literature was his "life's blood."

Holtz was survived by Toby Esther Berger, a retired senior lecture in chemistry at Bard College, four children — Shalom Eliyzer Holtz, Razellein Weinstein, Mordecai Yehiel Holtz and Miriam Malka Cramer — their spouses and numerous grandchildren.

A native of Poland and survivor of Auschwitz, Israel Francus was the Judge Abraham Lieberman Distinguished Service Professor of Talmudic Exegesis at JTS, where he taught generations of students in the close reading of the rabbinic literature at the heart of a rabbi's education. Among the many tributes shared on social media following his death, Rabbi Joshua Greenberg of Baltimore's Chizuk Amuno Congregation spoke about the "joy of taking Francus' class."

"In the span of just one class, he could make you laugh to your core with its lightning-fast quips, remind you of the great care rabbis have always taken in understanding our tradition, lift you up with a compliment that inspired you to work harder, and make you cry as he shared heartfelt stories and lessons on the occasions of his teachers' yahrzeits," said Gruenberg. Francus received bachelor's and master's degrees from both Columbia University and JTS as one of the first two graduates of JTS's joint program with Columbia. He was also ordained at JTS.

His published works include an analysis of a comment on a Talmudic tractate by the 16th-century rabbi Elazar Azikri, as well as over 40 articles published in Israeli journals. An article on how to interpret a sugia — the essential literary unit of the Talmud — will be published posthumously in the journal Simai.

"My father was modest about his accomplishments," Francus' son Yitzchak, an attorney living in Pittsburgh, said at his father's funeral, held Nov. 15 at JTS. "Not modest in the sense of self-abnegation, or in the showy sense of concept internalized, but modest in the perspectival sense. He stood in awe of the Talmud. For him, simply participating in its eternal dialogue was an almost unimaginable honor."

Francus is survived by his wife, Tova (Shulzinger) Francus, an immunologist; his sons Yoseff, Yitzchak, and Zsolt Francus; 10 grandchildren, and one great-granddaughter.

Holtz and Francus were both buried in Israel.

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