



The Kotel

After Temple Mount 'victory,' Arab MKs set sights on Western Wall

By Andrew Friedman
TPS

Palestinians and Arab Members of Knesset declared "victory" as Israel reversed security measures at the Temple Mount, adding that their struggle for control over the compound also extends to the Western Wall.

MK Taleb Abu Arar (Joint List) stressed that "Jews have no rights at al-Aqsa Mosque" and that the Muslims' fight against Israel will continue, regardless of the cabinet decision to remove metal detectors from the entrances to the Temple Mount compound.

"This is a proven fact, [even if] some people are trying to rewrite history in order to strengthen their mistaken claim to legitimacy over al-Aqsa Mosque, as well as to the occupied al-Buraq Wall (the Western Wall), which Muslims demand to be returned to our sovereignty."

MK Masud Ganaim (Joint List) said the decision to remove the metal detectors, placed at the site following the murder of two policemen on July 14, was a "victory for the Palestinian public's struggle and the demonstrations."

"It was a victory for the steadfast religious leadership and a victory for

the political leadership in Jerusalem," Ganaim stated.

Arabic social media buzzing with 'Triumph'

Ganaim's declaration of victory closely matched views on the street in Palestinian cities in Judea and Samaria. One resident of a refugee camp south of Jerusalem told Tazpit Press Service (TPS) that Arabic-language traditional and social media were abuzz with the "triumph" over Israel.

"In general, and as I see in the Palestinian news and social media, Palestinians consider it as a triumph," said the

Wall on page 14A

Netanyahu suggests land swap with Palestinians

By World Israel
News Staff

Israeli Prime Minister Benjamin Netanyahu, in discus-

sions with the U.S. administration, has agreed to land swaps with the Palestinian Authority, Channel 2 reported Thursday.

The conversations were reportedly held before the current Temple Mount crisis, which began nearly two weeks ago and has led to massive confrontation, violence and deadly terror attacks.

Netanyahu's suggestions, made during meetings with Jared Kushner and Jason Greenblatt, senior advisers to President Donald Trump, include the incorporation of towns surrounding Jerusalem into the Israeli capital in exchange for the Wadi Ara area in the north, which is mostly populated by Arabs.

A White House official stressed that the ideas were raised only within the context of a final peace accord.

"This may have been one of many ideas discussed several weeks ago in the context of a peace agreement and not in the context of a separate an-



Matty Stern/US Embassy

Trump envoy Jared Kushner (l) and Israeli PM Benjamin Netanyahu in Jerusalem June 21, 2017.

nexation," the official stated to the media.

Defense Minister Avigdor Liberman has made similar recommendations in the past.

On Wednesday, Netanyahu stated support for the Greater Jerusalem Law, proposed by Member of Knesset (MK) Yoav Kisch, which would include Givat Ze'ev to the northwest of Jerusalem as well Beitart Illit and the Etzion bloc of communities, which are

situated southwest of Jerusalem, and Ma'aleh Adumim, to Jerusalem's municipal boundaries—thus creating a greater metropolitan area and, in effect, annexing those Israel communities, which serve as home to some 150,000 Israelis.

The bill also proposes turning Arab villages in the area that lie outside the security barrier into an independent municipality within Greater Jerusalem.

Lester Mandell dies at 96



Lester and Sonia Mandell

By Christine DeSouza

Lester Mandell, a leader and pacesetter in the Jewish community, died on Thursday, July 27, 2017. He was 96 years old. Mr. Mandell, with contemporaries Hy Lake, Lester Zimmerman and John Lowndes, is a household name in both the construction industry and the Jewish community. In fact, Mandell has worked in the construction business for more than 80 years—starting out in Miami building houses for 37 cents an hour.

He and his wife, the former Sonia Margolis, met each oth-

er in Miami at a "No Names" group meeting in 1947. Within six months, they married. She was the love of his life and he was her knight in shining armor. Together they have been instrumental in the success of many projects in the Jewish community.

The couple moved here in 1958 and along with Hy Lake (who moved here from Miami as well) started his construction business in Central Florida with the Sky Lake subdivision off of Sand Lake Road in south

Mandell on page 14A

'Family Fun Day' at annual meeting

Registration has begun for the Jewish Federation of Greater Orlando's Aug. 27 Annual Meeting, which this year has a few summer twists.

The gathering on the Maitland Jewish Community Campus, billed as the "2017 Annual Meeting & Family Fun Day," will be part indoor meeting, part outdoor family celebration, culminating in the dedication of 24 new trees that will beautify the Maitland campus for generations to come.

Emcees Jeannie Leavitt and Yeosh Bendayan will kick off the official proceedings at 11 a.m. on the 27th. The agenda for the formal meeting includes:

- A report on Federation's 2017 accomplishments and a look ahead to JFGO's strategic vision for 2018 and beyond;
- Election/installation of new JFGO board members and officers;
- Presentation of the Heritage Florida Jewish News Human Service Award; and
- The Mensch Hall of Fame tribute.

At noon, everyone will head outside for a kosher lunch at The Roth Family JCC pavilion. The JCC pool will be open throughout the event for attendees who want to cool off and soak up some summer sun after lunch.

At 1 p.m., the adults and older kids will be invited to be part of the dedication of the Campus 2020 Tree Grove on campus. The grove will feature two dozen trees—Live Oaks, Southern Magnolias and Crape Myrtles—that will be planted and named for top donors to the Campus 2020 Debt Retirement Campaign that kicked off last year. When the grove is completed, a plaque bearing a donor's name will accompany each tree.

During the tree grove dedication, the younger kids in attendance will be busy with their own "Wishing Tree" activity—as well as a few other fun surprises.

The 2017 Annual Meeting & Family Fun Day will be held rain or shine. Federation has contingency plans in place in the event of bad weather.

Admission is free, but advance registration is requested so that JFGO can ensure plenty of food and supplies are on hand.

Sign up online at www.jfgo.org/FunDay or call Federation Office Manager Marisa West 407-645-5933, ext. 236.



From the Juniors to the Grands, tennis players medaled at the Maccabiah Games



Aviva Diamond (r) with her Doubles partner, Yana Gurevich, wearing their medals.



Lazar Lowinger (r) with Doubles partner Dr. John Kamiren sporting their Gold medals.



Lazar Lowinger, wearing his Gold and Bronze medals, congratulated by his coach, Todd Rubinstein.

The 20th Maccabiah Games have ended, and the Central Florida Jewish community is proud to have two very talented tennis players among the USA Team who medaled.

Aviva Diamond, daughter of Laura Felson of Orlando and Dr. David and Orly Diamond of Winter Park, was the Mixed Doubles and Girls Doubles winner for the U.S. Juniors Tennis team and brought home a Bronze Medal overall in Girls

Doubles with her partner Yana Gurevich of California, losing to No. 1 seed Israel.

Diamond will be a sophomore this fall at Winter Park High School where she is in the IB program. She is a member of Congregation Ahavas Yisrael and Congregation Ohev Shalom.

Also competing in the Maccabiah Tennis games was Lazar Lowinger. Playing in the Grand Masters (for ages 65 and up),

the 82-year-old won two medals: a Gold in Doubles with his Doubles partner Dr. John Kamiren of Greenwich, Conn., and a Bronze in singles tennis. This brings his total winnings over the past 30 years to 11 medals—two of which are Gold.

Lowinger lives in Kissimmee. Although he is a retired attorney, he will never retire from tennis, stating that he'd be playing at the Games until they put him in a casket.

The story behind the Hillel under the sea photo



The "Scubi Jew" crew from Central Florida Hillel setting sail from Key Largo.

**By Sam Friedman
Central Florida Hillel**

A photo the Heritage ran last week of Hillel staff displaying their banner underwater was more than just a cool picture. These Hillel members are focused on "tik-kun hayam"—repairing the seas—and are making a stand to "dive against debris."

For the sea is His, He made it—Psalms 95:5

Most people with a moder-

ate amount of biblical knowledge can recite the opening line of the Torah without having to give it much thought:

In the beginning, God created the heaven and the earth. Genesis 1:1

But what comes next?

Now the earth was astonishingly empty, and darkness was on the face of the deep, and the spirit of God was hovering over the face of the water. Genesis 1:2

If this is true, then be-

fore there were animals and humans, before there was a sun or moon or stars, even before G-d spoke light and all of creation into being, there was water.

Two weeks ago, I had the opportunity to travel with Central Florida Hillel's Director of Engagement Danielle McKinstry, and Director of Jewish Student Life Andrew Max to Key Largo for a five day "Scubi Jew" retreat and training with other Florida Hillel professionals that was organized by Suncoast Hillel's Executive Director Rabbi Ed Rosenthal. The retreat focused on tikkun hayam (repairing the seas), and included open water and "dive against debris" certifications for all participants, as well as intensive Jewish ecological learning.

What we saw and what we learned was both awesome and worrisome. The ocean is majestic and overwhelming; it provides the earth with 70 percent of our oxygen, and covers 71 percent of its surface.

Here in our own tiny corner of the planet in Florida, we are blessed with over 2,200 miles of tidal coastline and the third largest reef system in the world. We have 663 beaches, 11,000 miles of rivers and streams, 5,400 lakes, and 27 springs (more than any other state). And with every breath

of the tide, those bodies of water are flowing into and out of each other.

From an economic standpoint our waterways contribute nearly \$562 billion to the Florida economy annually. They are also in great peril.

The south Florida reef system for example, is all but dead. The fish are leaving and in their absence, the Jellyfish are swarming. Miles of beautiful coral are now bleached out and dying due to pollution, littering and dredging. During our final dive, we brought up yards of discarded fish line that we had to cut from now lifeless coral. We found countless hooks and lures, a snorkel, and more pieces of plastic than you can imagine.

It was gross. It was shameful and a real threat to our very own lives. Our waterways deserve better than this and so do our children and hopeful generations to come.

And it's time we gave back.

As Rabbi Rosenthal shared with us, "when the Jews get involved in a cause, meaningful change happens," and as a result of our experiences, we at Central Florida Hillel have decided to get involved. We will be kicking off the school year by hosting a reverse tashlich beach clean up the Sunday between Rosh HaShanah and Yom Kippur (location details tbd). We will also be making a concerted effort to reduce our use of plastic, increase our recycling efforts, and offer



Heritage ran this photo of Central Florida Hillel's Assistant Director Sam Friedman, Director of Engagement Danielle McKinstry, and Director of Jewish Student Life Andrew Max in last week's issue.

more environmental learning opportunities for our students, including diving, snorkeling and experiencing the many wonderful aquatic opportunities available in central Florida so that they can learn to appreciate the precious resources that have been entrusted to us to preserve.

In Pirkei Avot we are taught that we are not obligated to complete the work, but neither are we free to desist from it (2:21). We owe it to the water, it was here before

us, we owe it to ourselves, it sustains us, and we owe it to future generations to make a difference. So, as we say on Birthright, "Yalla! Let's go."

Special thanks to the Maurice P. and Thelma A. Rothman Family Foundation for sponsoring Scubi Jew training, the Keys JCC for hosting us, and to Rabbi Ed Rosenthal of the Hillels of the Florida Suncoast for inspiring us all to be better Hillel professionals, better stewards of the sea, and better Jews.

Kinneret accepting nominations for annual '8 over 80'

Do you know of an active and passionate senior over 80 who volunteers countless hours and lends their leadership skills to help organizations in our community? Then please consider nominating them for Kinneret's 8th annual 8 over 80 honorary dinner.

The Kinneret Council on Aging will proudly pay tribute to eight individuals over the

age of 80 who have made significant contributions to the Jewish and Central Florida community on Sunday, Feb. 25, 2018.

"The 8 over 80 event really resonates with our mission of the Kinneret Council on Aging and the inspiring stories we hear about seniors who contribute to our community through leadership, activism,

altruism and philanthropy", said Carol Feuerman, president of the Board for the Kinneret Council on Aging.

Nomination forms are available on the Kinneret Apartments website at www.kinneretapartments.com or can be obtained by calling 407-425-4537. Individuals may nominate more than one person.

FOR SALE

Two cemetery plots at Congregation of Reform Judaism Cemetery located at Woodlawn Memorial Park in Gotha, FL

Call 1-678-778-8298



Construction, Remodels, Additions, Handyman does most anything

Ricardo Torres — Handyman
407-221-5482

Available in Central Florida Area • References Available

Jewish athlete barred from 1936 Berlin Olympics dies at 103



Margaret Lambert competing in 1930s Germany.

(JTA)—Margaret Bergmann Lambert, a high jumper who was barred from the 1936 Berlin Olympics because she was Jewish, died in New York at 103.

Her niece, Doris Bergman, confirmed that Lambert died Tuesday, The New York Times reported.

In June 1936, just a month

before the Olympics, Lambert, then a German citizen known as Gretel Bergmann, won a meet against some of the best German high jumpers with a leap of 5 feet, 3 inches—a height tying a German record and good enough to win the gold medal.

Margarethe Minnie Bergmann was born April 12,

1914, in the small town of Laupheim, in southwest Germany, about 65 miles from the Swiss border. She excelled in the shot put, the discus and other events as well as the high jump.

"I was 'The Great Jewish Hope,'" she often said.

With anti-Semitism on the rise in Germany—she

recalled signs in shops declaring "No dogs or Jews allowed"—Bergmann left home at 19 and moved to England, where she won the British high-jump championship in 1935. But when the Nazis pressured her father to bring her home, she returned to Germany to seek a position on the Olympic team.

The Nazis did this to deflect allegations that they were allowing their party's race theories and policies to compromise Olympic principles, making Germany unsuitable to host the games.

But shortly after her record-setting performance at the meet in Stuttgart, at Adolf Hitler Stadium, she received a letter from Nazi officials informing her that she had not qualified.

"Looking back on your recent performances," the letter said, "you could not possibly have expected to be chosen for the team." Her accomplishment was removed from the record books.

Hurt and angry, she turned down the officials' offer of a standing-room ticket "free of charge" for the Olympics



Margaret Bergmann Lambert

track and field events. Travel expenses and hotel accommodations were not included in the offer.

"I never replied," she said.

In 1937, Gretel Bergmann was able to obtain papers that allowed her to immigrate to the United States. She landed in New York City, where she worked as a masseuse and housemaid, and later as a physical therapist, according to the Times. In 1938, she married a fellow German refugee, Bruno Lambert, who was a sprinter. He died in 2013.

Lambert continued to

compete in track and field events, but for only a few more years. She won the U.S. women's high jump and shot put championships in 1937 and the high jump again in 1938. She was preparing to try out for the 1940 Olympic team when war broke out in Europe, after which she focused her attention on trying to get her parents out of Germany, which she was ultimately able to do.

She is survived by two sons, Glenn and Gary, two grandchildren and a great-grandson.

Disney lieutenant and chief 'Imagineer' Marty Sklar dies at 83

(JTA)—Marty Sklar, who served 54 years as an "Imagineer" for the Walt Disney Co. and led the creative team behind the company's theme parks, attractions and resorts, has died.

The company announced his death in Los Angeles Thursday night. He was 83.

Sklar served as principal creative executive of Walt Disney Imagineering, turning the company founder's ideas into reality.

"Everything about Marty was legendary—his achievements, his spirit, his career," Disney CEO Robert Iger said in a statement. "He embodied the very best of Disney, from his bold originality to his joyful optimism and relentless drive for excellence. He was also a powerful connection to Walt himself. No one was more passionate about Disney than Marty, and we'll miss his enthu-

siasm, his grace, and his indomitable spirit."

Sklar was born in New Brunswick, New Jersey, and attended UCLA. He was the editor of the university's Daily Bruin newspaper when he was recruited to edit a tabloid to be sold at Disneyland's Main Street. Walt Disney liked his work on the tabloid, and eventually Sklar became Disney's lieutenant.

In 2001, Sklar was recognized as a Disney Legend—the company's version of the Hall of Fame—and in 2009 was honored with a window on Disneyland's Main Street.

Sklar was the author of the 2013 memoir "Dream It! Do It! My Half-Century Creating Disney's Magic Kingdom," in which he debunked a common rumor that Disney was anti-Semitic.

"I never saw a shred of anti-Semitism in him," Sklar

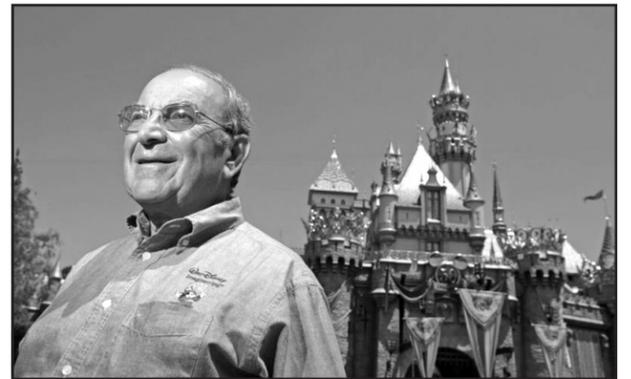
told the Jewish Journal of Greater Los Angeles in an interview when the book was published. "Walt was from the Midwest, he wasn't used to being around Jews. And then he came out here, [where] most of the people in the entertainment business were Jews, so he was the guy out in the cornfield; he was different, and I think that's where it came from. It never came from anything he said. Not ever."

In his final years at Disney, Sklar served as a company "ambassador," teaching a list of Disney principles called "Mickey's Commandments" that he had distilled from his time with the company founder. The list included "Know your audience" and "Take time to teach—mentors are mensches."

"That was what I learned: It's the details that make the

Disney parks work, that attention to detail," Sklar told the Jewish Journal. "And you have to make it a complete story, which means striving to be accurate about whatever story you're telling, down to the smallest details."

Sklar is survived by his wife of 60 years, Leah; son Howard and his wife, Katriina Koski-Sklar; grandchildren Gabriel and Hannah; daughter Leslie; and grandchildren Rachel and Jacob.



Marty Sklar

Iconic Einstein 'tongue' photo brings \$125,000 at auction

LOS ANGELES (JTA)—A famous photo of Albert Einstein sticking out his tongue at a photographer and signed by the renowned scientist has been sold for \$125,000.

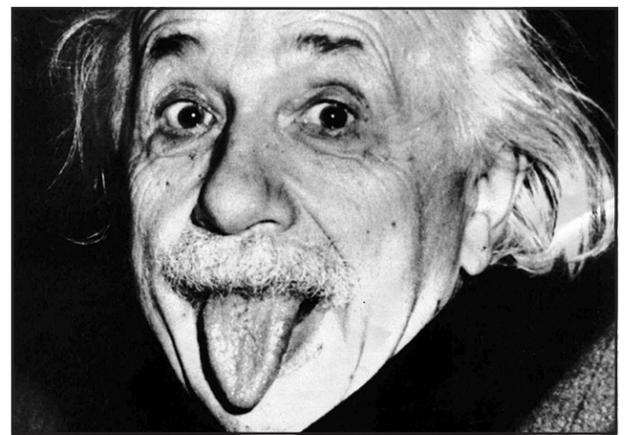
The Nate D. Sanders auction house in announcing the sale Thursday evening did not reveal the buyer's identity.

The Hebrew University stands to benefit from the latest sale, since Einstein bequeathed his estate, including the use of his image, to the Jerusalem institution.

United Press International photographer Arthur Sasse took the picture on March 14, 1951, while covering Einstein's 72nd birthday party given by his colleagues at the Institute for Advanced Study in Princeton, New Jersey. Einstein had tired of smiling for photographers at the party, and when Sasse renewed the request, the scientist instead stuck out his tongue.

UPI editors initially hesitated to publish the irreverent photo, but when they did Einstein was so amused, he ordered nine prints to give to close friends.

The \$125,000 selling price, which equaled the minimum bid level set by the Los Angeles auction house, reflected the value placed on a photo



Arthur Sasse

The famous photo of Albert Einstein.

bearing Einstein's signature. While the photo is generally shown cropped with only Einstein in the picture, the auctioned version represents the original, with Einstein seated between his hosts, Dr. Frank Aydelotte, head of the Institute for Advanced Study, and his wife.

The 7-by-10-inch photo was on the market in 2009, when it was sold at auction for \$74,324.

Einstein's March 14 birthday continues to be celebrated in Princeton as Pi Day because the 3/14 date corresponds to 3.14, the first three digits of the mathematical constant pi. Einstein, who died in 1955,

assisted numerous Jewish institutions and organizations during his lifetime, including the Jewish Telegraphic Agency. In the 1930s and '40s, he helped to raise money for the global wire service, was photographed inspecting its printing press and carried on a correspondence with JTA founder Jacob Landau.

Einstein's name has retained its universal recognition as a synonym for supreme intelligence. The National Geographic television channel has just concluded airing a miniseries titled "Genius," with Geoffrey Rush and Johnny Flynn as the older and younger Einstein, respectively.

White House hails dismantling of Temple Mount metal detectors

(JTA)—The White House lauded Israel for dismantling metal detectors near the Al-Aqsa mosque in Jerusalem that had spurred violent clashes between Muslims and Israeli police, but Palestinian officials called for sustained protests.

"The United States applauds the efforts of Israel to maintain security while reducing tensions in the region," press secretary Sean Spicer said Tuesday after Israel's actions earlier in the day.

The metal detectors were removed amid an escalation of violent protests in the West Bank and of anti-Israel rhetoric across the Muslim world. At least five Palestinians were killed in clashes. They had been installed two weeks ago earlier following the slaying of two police officers by three Arab-Israeli terrorists.

The White House hailed the decision "despite the demonstrated need to enhance security at the Temple Mount/Haram al Sharif in the wake of the murder of two Israeli police officers at the site on July 14," Spicer said.

Meanwhile, in a statement Tuesday, the Fatah movement of Palestinian Authority President Mahmoud Abbas called on Palestinians to "increase resistance and show up in vast masses for popular resistance" on Friday, the Amad news site reported Wednesday.

Fatah's Central Committee deputy secretary, Sabri Sidem, added that "the Central Committee confirms the commitment to the position of religious authorities not to retreat."

The security devices were taken away hours after the

initiation of talks on ending a diplomatic crisis between Israel and Jordan started by the shooting death of a 17-year-old at the Israeli Embassy in Amman after he stabbed an Israeli security guard. A Jordanian bystander also was killed, by a stray shot. The teen had been delivering furniture to the embassy; Jordan said he and the guard got into an argument before the stabbing.

Jordan had demanded the officer be detained and questioned, but Israel invoked his diplomatic immunity. Israel has agreed to pay damages to the family of the slain bystander, according to the Israel Broadcasting Corp.

The guard was among 30 Israeli embassy staffers who were holed up inside the embassy building Monday following the incident but have since returned to Israel.

Expert: \$3K per month PA salary for Halamish killer will give 'momentum' to Taylor Force Act

By Ben Cohen

The monthly salary of approximately \$3,000 that the Palestinian Authority will pay to terrorist Omar al-Abed could be a powerful spur to a pending U.S. legislative bill that would slash aid to the PA over its "martyr payments" policy, a leading Middle East expert told The Algemeiner on Tuesday.

"This is definitely going to put wind in the sails of the Taylor Force Act," said Jonathan Schanzer, an expert on Palestinian politics at the Washington, DC-based Foundation for the Defense of Democracies (FDD) think tank.

Named in memory of former U.S. Army officer Taylor Force, who was murdered in a Palestinian terrorist attack in Tel Aviv in March 2016, the act, if passed, will place severe restrictions on American aid money to the PA until it ends both incitement to terrorism and the "martyr payments" policy.

Al-Abed—who murdered three members of the Salomon family in the West Bank community of Halamish in a knife attack on Friday night, before being shot and wounded in the midst of his stabbing frenzy by an off-duty IDF soldier—is now in Israeli custody. Assuming he receives the maximum sentence for his crime, he can expect up to \$3,500 every month from the PA—which calculates how

much each terrorist receives by using a sliding scale that rewards the most severe acts of terror.

In addition, if any of al-Abed's relatives are jailed alongside him, or if the Israeli authorities destroy the family home, the family can expect further payments from the PA's "Martyr Fund"—whose existence dates back to the founding of the Palestine Liberation Organization (PLO) in 1964.

The fund's monthly payments—totaling at least \$300 million annually—far exceed the average monthly wage earned by Palestinian professionals, including PA civil servants.

Schanzer said that "supporters of the Taylor Force Act have been looking for additional momentum, in terms of cutting funds to the PA over terrorism."

"This only reinforces what they've been saying for months," he added.

Schanzer observed that while the payments to al-Abed are unlikely to win additional friends in Washington, DC for PA President Mahmoud Abbas, providing financial support for terrorists is "wildly popular in the West Bank."

On the wider question of whether the PA will ever abandon the martyr payments policy, Schanzer said that some compromise was still theoretically possible. For example, the

PA could transfer the responsibility for the payments to the PLO, which could certainly afford the sum, he said.

"That is potentially a better move," Schanzer continued. "The US taxpayer would no longer be funding salaries and stipends to terrorists, and it will shift focus back to the PLO as an actor that supports terrorism."

Another potential advantage for the PA, Schanzer said, is Israel's reluctance to see it collapse—an outcome that could force the Jewish state to resume direct administration of the West Bank. In the same vein, he added, while Israelis are "outraged" by the martyr payments, expediency means that Israel "turns a blind eye to some of the PA's more unpalatable practices."

However, Israel may not be so indulgent if Abbas maintains the freeze on security cooperation between the PA and the Israeli authorities that he announced on Friday, Schanzer said.

"If the ban holds, the Israelis may need to reconsider the arrangement," he said. "All

these decisions are for Abbas to make, because he leads both the PA and the PLO."

There was little sign of a conciliatory mood on Tuesday, as Abbas's Fatah faction took to social media to demand the "thwarting" of the "Zionist plans" on Jerusalem's Temple Mount—a reference to the placing of security cameras there, following Israel's decision to remove the metal detectors installed at the entrances to the holy site earlier this month.

Both Fatah and the PA have very publicly incited Palestinian violence in Jerusalem over the last week, despite Abbas' pledge to US President Donald Trump in May that "Palestinian children are being raised in a culture of peace."

Itamar Marcus—the executive director of Israeli research organization Palestinian Media Watch (PMW)—told The Algemeiner he had noticed a sharp increase in the volume of posts, speeches and videos preaching incitement since the latest Palestinian campaign began.

Cohen on page 14A

President Trump—stop pressuring Israel

By Stephen M. Flatow
JNS.org

The pressure has begun.

The State Department's "evenhanded" statement regarding the Temple Mount. The U.S.-backed Middle East Quartet's call for "restraint." The announcement that President Donald Trump's international negotiations representative is going to the region to "mediate" between Israel and the Palestinian Authority (PA). It all adds up to one thing: American pressure on Israel to make concessions to the Palestinians.

The July 14 terror attack that killed two Israeli policemen at the Temple Mount is a clear-cut case of Palestinian aggression, if ever there was one—and the Trump administration should have been clearly on Israel's side from the beginning.

Security cameras videotaped a terrorist bringing a backpack full of guns and knives into the Al-Aqsa Mosque. Since there were no metal detectors, he strolled right in without the slightest interference from the Islamic Waqf officials who administer the site. The security camera footage then showed the heavily armed terrorists coming out of the mosque, and beginning their murderous rampage.

Once the introduction of metal detectors was announced—even before the two slain Israeli policemen were buried—the Palestinians launched a campaign of wild incitement. Palestinian Authority (PA) President Mahmoud Abbas, PA-salaried Muslim preachers and other PA officials openly called on Arabs to launch "days of rage."

The Arab mobs have been through this drill a thousand times before. They knew what to do. And they did it. In and around Jerusalem last Friday, they tried to stone and burn Israeli police officers and soldiers to death.

The Trump administration should have been

the first to speak out against the PA's blatant incitement to violence. After all, if we are to believe news reports, an angry Trump yelled at Abbas over the issue during their May 23 meeting in Bethlehem, saying that the Palestinian leader "tricked" him in an earlier meeting in Washington, D.C. "You talked there about your commitment to peace, but the Israelis showed me your involvement in incitement," Trump allegedly said, according to Israel's Channel 2.

Well, the shock must have worn off pretty quickly, because here we are—two months later—and Abbas and company are openly inciting the mobs while Trump says nothing.

In fact, his silence is worse than nothing. Heather Nauert, the spokesperson for Trump's State Department, declared, "We support the status quo and we welcome all sides continuing their commitment to maintaining the status quo. We are encouraging both sides to not take any actions that would potentially escalate tensions."

Every part of that statement is wrong. The U.S. should not support the "status quo." The status quo had no metal detectors. That was the whole problem—the reason the terrorist was able to bring those weapons into the mosque, the reason two Israeli policemen are lying in their graves today, is precisely because the status quo was enabling terrorism.

Upholding the "status quo" at this point is the same as saying that Israel should remove the detectors and permit terrorists to bring in weapons.

The second part of Nauert's statement is just as bad. Calling on "both sides to not take any actions that would potentially escalate tensions" is to treat the aggressors and the victims as equivalent. The PA is the side guilty of escalating tensions; it is the PA that Trump should be condemning and pressuring.

Flatow on page 15A

Letter from Israel

Is peace possible?

By Ira Sharkansky

An article by a former Israeli Ambassador to Greece details the breakdown in peace talks meant to reunite the Island of Cyprus, and suggests a parallel to frustrations at brokering a peace between Israel and Palestinians.

In both Cyprus and Israel, the status quo is neither war nor formal peace. There remain unresolved issues of property ownership, and families who left, and cannot return to what they used to call home. Movement between the two sections, whether on Cyprus or Israel-West Bank has at times been easier for foreign tourists than residents of either section. The Israel-Palestinian conflict is complicated by something like half of the Palestinian territory (i.e., Gaza) being closed to all but a few able to obtain permits.

Violence is more of an issue for Israel and Palestinians than for Cypriots. Various writings indicate that Greek-Turkish violence has not been an issue for some years on Cyprus. One commentary on the problems of reaching a formal peace is headlined, "Beyond Violence." Another is "The Cyprus problem: Why solve a 'comfortable' conflict?"

While those headlines aren't as suitable for Israel and Palestinians, they aren't all that different from what could be described.

All this will be tested by what may be a game changer, i.e., a terror attack close to the Temple Mount, and Israel's initial response in closing the Temple Mount to Friday prayers and shutting all the gates to the Old City.

Cyprus does not only resemble Israel in its political-social context. It's also the closest country that Israeli Jews can visit without looking over their shoulder, as in Jordan or Egypt.

The island is only a half-hour flight from Tel Aviv, once passengers go through security and the plane gets in the air.

Many choose a "Cyprus marriage" (not all of them in Cyprus, per se), meaning a secular ceremony in a city hall for those Jews and others who cannot, or who do not want a religious ceremony with an Orthodox rabbi.

Israelis visit resorts in both Greek and Turkish sectors of Cyprus, and cross over in Nicosea from a southern European ambiance to one that is scuzzier and more Middle Eastern.

It's a great place to visit, if you know how to drive on the left.

The worthies wanting a more complete arrangement for us, with a formal signing and declared end of conflict, are no closer than the Turks and Greeks of Cyprus, and the various outsiders seeking to resolve their disputes.

Israelis are aware of Donald Trump's interest in solving the problems with the Palestinians, but the issue is not on the front burner.

We hear that Trump will declare the onset of negotiations programmed to last for two years, but so far there is no starting date or other details. Critics are chiding the American administration for sending highly placed son-in-law, lacking diplomatic experience, to deal with the issue. They are also noting

that—against what are said to be Trump's personal demands—Palestinians refuse to stop funding the families of terrorists killed or jailed by Israel, and the Palestinians' refusal to welcome the pro-settler US Ambassador to their capital in Ramallah.

We can wonder if Trump's presidency will last long enough to declare the onset of his peace process, or another two years if the process begins.

The end of Netanyahu's tenure might also affect things.

Both the Cyprus story and the Israel-Palestinian story are buffered by outsiders whose own interests get in the way of accommodation. West Bank Palestinians are threatened by the Gaza-based Hamas, as well as a number of militant Islamic groups throughout the Muslim world for whom Israel is the symbol of all that is evil. Moderate Arab governments that cooperate with Israel quietly occasionally join the fray, and express their unbending support for Palestine in all of what existed before 1967.

It's not only the massive pressure of foreign populations that limit what Palestinians are likely to accept from those seeking a deal with Israel. At a much lower level are individual Palestinians and Israeli Arabs who work to scuttle any possibility of a deal. They include those in Isaweea who burned down an Israeli branch post office, the mass of Jerusalem Arabs who do not vote in municipal elections, and activists in Israeli Arab towns who object to their municipality receiving money from the Israeli government.

It's not hard to find observers who lament the lack of progress, assign blame to both Israelis and Palestinians, and demand reconciliation.

Lovely idea, but elusive among Israelis and Palestinians, as well as many Greeks and Turks living on Cyprus, along with overseas Greeks and Turks cheering on the side they have chosen in Cyprus.

Perhaps the answer is somewhere in the history of Germany and France. They have gotten along since World War II.

Could the answer be as simple as the massive destruction of lives and property associated with several periods of intense warfare? Or could it have more to do with the centrality of western Europe and the efforts of the United States as well as Europeans to overcome the tendency to warfare and revenge in an area crucial to civilization as they view it?

By these measures, both Cyprus and Israel and the Palestinians are small change. They have not experienced the level of destruction of France or Germany, and they are not important enough to create great efforts to impose agreement against those opposed.

The ideal that seems feasible lies in the realm of detailed accommodations. We're seeing more regular delivery of electricity and water in the West Bank, as well as proposals to increase the permits to work in Israel (along with the removal of permits from family mem-

Sharkansky on page 14A

THE VIEWS EXPRESSED ON THIS PAGE ARE NOT NECESSARILY THE VIEWS OF HERITAGE MANAGEMENT.

☆ ☆ ☆ CENTRAL FLORIDA'S INDEPENDENT JEWISH VOICE ☆ ☆ ☆

ISSN 0199-0721 Winner of 45 Press Awards

HERITAGE
FLORIDA JEWISH NEWS

HERITAGE Florida Jewish News (ISSN 0199-0721) is published weekly for \$37.95 per year to Florida addresses (\$46.95 for the rest of the U.S.) by HERITAGE Central Florida Jewish News, Inc., 207 O'Brien Road, Suite 101, Fern Park, FL 32730. Periodicals postage paid at Fern Park and additional mailing offices.

POSTMASTER: Send address changes and other correspondence to: HERITAGE, P.O. Box 300742, Fern Park, FL 32730.

MAILING ADDRESS PHONE NUMBER
P.O. Box 300742 (407) 834-8787
Fern Park, FL 32730 FAX (407) 831-0507
email: news@orlandoheritage.com

Editor/Publisher
Jeffrey Gaeser

Editor Emeritus Associate Editor News Editor
Gene Starn Kim Fischer Christine DeSouza

Society Editor Office Manager
Gloria Yousha Paulette Alfonso

Account Executives
Kim Fischer • Marci Gaeser

Contributing Columnists
Jim Shipley • Ira Sharkansky
David Bornstein • Ed Ziegler

Production Department
David Lehman • Gil Dombrosky
Joyce Gore

Don't be pro-Israel, be pro-Sarah

By Daniel Greenfield

Chaya Salomon was murdered at a Sabbath dinner with her family. The 46-year-old Jewish woman was stabbed to death alongside her 70-year-old father Yosef and her 36-year-old brother Elad.

Photos show the kitchen of the Salomon house in the Israeli village of Neve Tsuf covered in blood. The youngest Salomon daughter had given birth to a new member of the family. The bottle of Glenfiddich on the table was never opened. Instead an Islamic terrorist burst in and stabbed the new grandfather. Tova, the new grandmother was badly wounded. Elad's wife rushed the children to a safe room.

The smiling terrorist was taken away. He had come armed with a Koran and a

knife. "I know that with Allah my dreams will come true," he had posted on Facebook. "I will go to heaven."

His dreams coming true have more to do with the Palestinian Authority and American taxpayers. Like all terrorists who kill Israelis, he will be receiving a salary from the PA. And the PA is funded by you and me.

Abbas, the terrorist leader who is Israel's "peace partner" in the "two-state solution", touched off this atrocity. Fatah, the organization behind the Palestinian Authority, has repeatedly called for violence. The terrorist's Facebook message included this plea, "Put in my grave Arafat's Keffiyah and the ribbon of the Al-Aqsa Brigades". The Al-Aqsa Martyrs Brigade is the "military wing" of Abbas' Fatah movement.

Another terrorist attack. More funerals. More calls for restraint by both sides.

There are the formal condemnations before everyone moves on to the business of being pro-Israel. The term "pro-Israel" doesn't mean much. Anyone and everyone can be pro-Israel.

AIPAC isn't backing the Taylor Force Act which would cut off taxpayer money to the Palestinian Authority until it stops funding these attacks. J Street, the anti-Israel group which claims to be pro-Israel and also claimed to be "appalled" by the Salomon murders, is lobbying against the Taylor Force Act.

What did this fake pro-Israel posturing amount to when Chaya was being murdered in her own home?

In previous weeks, lib-

eral Jewish clergy fulminated angrily at their more conservative counterparts in Israel over a religious controversy. Daniel Gordis, who makes an excellent living writing "pro-Israel books", put forward his own version of BDS. Netanyahu and "Israel's consuls-general in the US should be shunned and disinvited". Americans should fly Delta and United instead of El-Al. "Meetings with hospitals' fund-raisers should be canceled. The hospitals did nothing wrong, but when they start running out of money, Israelis will start to care."

No doubt.

I don't write to take a position on this issue. Only to note that some "pro-Israel" figures can dig into more reserves of anger when fighting the

Jewish "right" than over the murder of Israeli Jews.

It's easier for even professionally "pro-Israel" figures to rage at Israel than at the murderers of Jews. If only they could feel a fraction of the same anger when looking at the Salomon's bloody kitchen floor.

Where is Gordis' call to watch Muslims die in hospitals in Ramallah to make them care? It would be deemed monstrous. "Un-Jewish." Anyone proposing it would be shunned in "pro-Israel" circles.

If Gordis has a position on cutting off aid to the PA after its murders of Israelis, I have yet to find it.

So much of pro-Israel advocacy consists of meaningless lip service. Israel is an abstraction for many of them. Chaya Salomon was

a real person. She bled out on a white kitchen floor on Shabbat.

And so I offer a counterproposal. Instead of being pro-Israel, let's be pro-Chaya.

Pro-Israel is a meaningless metric. Obama claimed to be pro-Israel while funding the terrorist murder of Jews from the West Bank to Iran. "I am 100 percent pro-Israel," Bernie Sanders insisted after pushing for an anti-Israel platform, falsely accusing Israel of killing 10,000 "innocent" people in Gaza and putting a BDS activist in charge of his Jewish outreach. If that's pro-Israel, what exactly is anti-Israel?

It's easier to understand what it is to be pro-Chaya than to be pro-Israel. If you want to be pro-Chaya, don't fund

Greenfield on page 15A

Guess who is coming to dinner? Can we agree to disagree?

By Marilyn Shapiro

He drew a circle that shut me out—Heretic, a rebel, a thing to flout.

But Love and I had the wit to win: We drew a circle that took him in!

—Edwin Markham

According to the Bipartisanship Policy Center, our country's history of working across the aisle can be traced back to as early as 1787. Our founding fathers, struggling with congressional representation regarding the populations of the colonies, reached what later was known as the Great Compromise. It was decided that our new government would exist with a proportional House of Representatives and a Senate with equal representation. Once adopted, both sides felt vindicated.

At their best, and despite their differences, presidents and parties have worked together

to use compromise for the common good of our country. Lincoln created his "team of rivals" because he believed that he had no right to deprive the country of its strongest minds simply because they sometimes disagreed with him. In the last 60 years, the Civil Rights Act (1964); putting man on the moon (1977); the Endangered Species Act (1973); the Americans with Disabilities Act (1990); welfare reform (1996), and No Child Left Behind (2001) all were put into effect because of compromise.

New Civil War?

In the current political climate, compromise appears to be all but impossible. Lines have been drawn in the sand, pitting the Republican majority against the Democratic minority with unprecedented rancor. Nuclear options, closed door sessions, and a proliferation of what is regarded as "fake," exaggerated,

and even inflammatory news have torn our country apart in ways that many of us—from gifted historians to concerned citizen—cannot remember.

The battle has spilled over to our personal lives, dividing family and friends. The situation has become so flammable that recommendations on how to get along with family and friends with differing political views have become hot topics on everything from television to newspaper articles to Miss Manners. How do we deal with its aftermath when where one stands—whether to the left, to the right, or in the middle—when politics become personal? **"Us versus Them" mentality**

I myself had become caught up in the "us versus them" mentality. In the months before the election, I had spent hours watching television, listening to podcasts, and reading articles—usually with left

leaning perspectives. Sharing all this news became my first priority, either through social media or animated, face-to-face conversations.

And it hurt me. I had cut off contact with a relative after a Facebook fight about the election last fall, reconciling only after four months of protracted tension. One of my new neighbors, knowing how I felt about the Nov. 8th outcome, had purposely avoided me with little more than a smile and hello. Friends invited me to their get-togethers but suggested I leave my politics at the door. As a result, I decided that I could still do what I need to do—stay informed, call my legislators, volunteer to work during the next election cycle. However, as Miss Manners suggested in her June 25, 2017, column, I was no longer going to discuss politics in social situations without mutual consent to do so.

Troubling Inquiry

While organizing a small dinner party, I realized how difficult the situation had become. One of the guests, whose leanings were unreservedly to the left, called to see if I was inviting a couple known for their strong Republican views. When I asked him the reason for his request, he told me that he recently had had a heated exchange with the couple regarding politics. He and his wife would feel uncomfortable attending if they were going to be there.

Even though the "Republicans" were not on the guest list for that evening, his request troubled me. Since the elections, I had heard similar comments from other friends who had questioned my continued friendship with any of "those people" who didn't vote the way they had. I also observed many friends drawing lines in the sand. I came to the realization that enough was enough.

Respecting "The Other"

I didn't have a good response for my dinner guests during that phone call, but I do now. When the issue comes up, I tell people, "I will be friends with whom I want. Politics will NOT be a decision in my friendship."

In his book, "Tip and the Gipper: When Politics Worked," Chris Matthews, the former chief of staff for House Speaker Tip O'Neill and MSNBC journalist, reported that the political battles between the House Speaker and President Ronald Reagan were "legendary," but they respected and even liked one another. Reagan often had both Republicans and Democrats—including O'Neill—over for cocktails. "After six," O'Neill would insist, "we are all friends."

The only difference with me, the avowed liberal Demo-

Shapiro on page 15A

Letters To The Editor

We are a diverse community and we welcome your letters and viewpoints. The views and opinions expressed in the opinion pieces and letters published in The Heritage are the views of the authors, and do not necessarily reflect the views and opinions of The Heritage Florida Jewish News or its staff. The Heritage reserves the right to edit letters for clarity, content, and accuracy. And respectful of lashon hara, we will not print derogatory statements against any individual.

Please limit letters to 250 words. Send letters to P.O. Box 300742, Fern Park, FL 32730. Or e-mail to news@orlandoheritage.com.

Jewish day schools should be bursting at the seams!

Dear Editor:

Jewish identity is one of the most important qualities we can help our young to develop. Study after study shows that as Jewish identity slips because of intermarriage, the Jewish community in the United States suffers. So too does the connection between young Americans and the state of Israel. If we hope to see a continued Jewish future including continued support of Israel, we must take positive steps to assure it.

Significant research on the American Jewish community shows that Jewish day schools, (in Orlando that would be the Jewish Academy) contribute

positively toward strengthening Jewish identity and assuring the transmission of Jewish values. These values include the concepts of tikun olam—making this world better for all, tzdakah—acts of righteousness, and ahavat Yisrael—love for the Jewish peoplehood.

These reasons alone should suffice to have the JAO bursting at the seams with children, but sadly, that is not the case. Perhaps parents also need to consider the other advantages to a comprehensive Jewish education. These include the critical thinking skills children develop through the study

of Torah while examining ancient texts and stories in critical ways to learn what they impart to us for our daily lives. Perhaps it is the intensive leadership skills that are ingrained in students as they involve themselves in communal activities, Jewish and secular. Or perhaps it is the enhanced brain development that comes from foreign language acquisition during a child's formative years, a benefit of learning a Tier III language such as Hebrew.

Over the past several years I have had the pleasure of watching the JAO enhance its educational offerings, both secular and Judaic. It is impressive to see children who are eager to learn and thrive in this Jewish educational environment. These gains are due to the dedication of Alan Rusonik, head of school of the JAO, whose clarity and vision are making a difference and to the highly professional staff of teachers who bring love and warmth along with their expertise to the JAO students. Much credit also goes to the officers and board members who have continued to support the school despite the financial obstacles the school has faced.

As a former director (1981-84) of what was then the

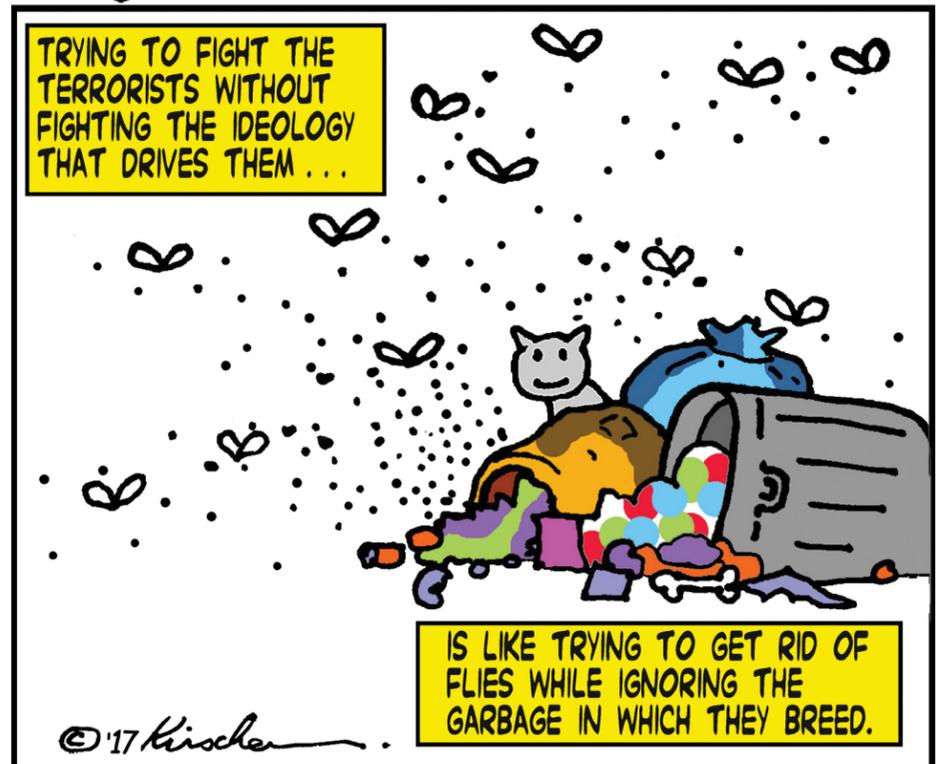
Hebrew Day School, I am thrilled to see the accomplishments and progress the school has made in the past and continues to make on a regular basis. I most strongly encourage our Jewish com-

munity to ensure the JAOs continuation by enrolling pupils in this most deserving institution.

Rabbi Maurice S. Kaprow
Winter Springs
Editor's Note: There are

two other Jewish day schools in Central Florida not mentioned in this article, but worthy of noting: The Orlando Jewish Day School, and The Orlando Torah Academy, both located in Southwest Orlando.

Dry Bones



www.drybones.com

What's Happening

A COMPREHENSIVE COMMUNITY CALENDAR

LIGHT SHABBAT CANDLES AT
AUGUST 4
 7:55 p.m.
AUGUST 11
 7:49 p.m.

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@orlandoheritage.com); mail (P.O. Box 300742, Fern Park, FL 32730-0742); fax (407-831-0507); or drop it by the office (207 O'Brien Rd., Ste. 101, Fern Park) Deadline is Wednesday noon, 10 days prior to publication.

MORNING AND EVENING MINYANS (Call synagogue to confirm time.)

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., 407-644-2500.
 Congregation Chabad Lubavitch of Greater Daytona—Monday, 8 a.m.; Thursday, 8 a.m., 904-672-9300.
 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.

FRIDAY, AUGUST 4

Ahavas Yisrael—Kabbalat, 30 minutes before sundown
 Temple Israel—Fourth Annual Sha-Ba-BQ, 6 p.m. at the synagogue. RSVP by Aug. 2 at www.tiflorida.org/events/sha-ba-bq-2017-08-04

SATURDAY, AUGUST 5

Congregation Ohev Shalom—People of the Book, book discussion of best-selling author Maggie Anton's "Rav Hisda's Daughter—Book 1: Apprentice" immediately after services. The program is open to the public.

SUNDAY, AUGUST 6

The Holocaust Center—Ongoing exhibits through Sept. 8: Embracing the Dream, "A Place for All People," and The Tuskegee Airmen," for hours, contact Terrance Hunter at thunter@holocaustedu.org or call 407-628-0555.
 J.O.IN. Orlando—Hosts an interactive discussion titled: The Joy of Jewish Holidays" at 8 a.m. Shacharis at Orlando Torah Center, 8591 Banyan Blvd., Orlando. Breakfast included.

MONDAY, AUGUST 7

Israeli Folk Dancing—7:30-8:15 p.m. instruction, 8:15-10 p.m., requests. Cost: Free for JCC members, \$5 nonmembers. Info: 407-645-5933.

TUESDAY, AUGUST 8

Temple Israel—Lunch & Learn with Rabbi Neely, noon—1 p.m. A parashat discussion class. Open to the public, no RSVP needed. Info: 407-647-3055.

WEDNESDAY, AUGUST 9

Temple Israel—Lunch & Learn with Rabbi Neely, noon—1 p.m. A parashat discussion class. Open to the public, no RSVP needed. Info: 407-647-3055.

FRIDAY, AUGUST 11

Ahavas Yisrael—Kabbalat, 30 minutes before sundown.

Quote of the Week

"Torah is not education, it's transformation."

—Rebbitzin Dena Weinberg

"My week is not complete without it!"

"I can't live without it!"

"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*.

What are you missing out on?... Subscribe today!

YES! I want to be informed. Start my subscription at once.

Please: enter extend my subscription for:

- 1 year at \$37.95 52 issues
- 2 years at \$69.95 104 issues
- 1 year out-of-state at \$46.95 or 2 years out-of-state at \$87.95

MAIL SUBSCRIPTION TO:

Name _____

Address _____

City/State/Zip _____

Phone _____



_____ expiration date _____

Fill out coupon and mail, with check or credit card information to:

HERITAGE Florida Jewish News
 P.O. Box 300742
 Fern Park, FL 32730

(407) 834-8787

If different from above, fill in your:

Name _____

Address _____

City/State/Zip _____

Phone _____

The Holocaust Center's 2017 Education Forum Series

Upcoming education forum topics and dates at The Holocaust Education and Resource Center include the following:

Thursday, Aug. 31, 6 p.m. —The Tuskegee Airmen: Fighting for the Right to Fight

The Tuskegee Airmen were the first African-Americans to fly in combat positions in the U.S. Army Air Corps. Their heroic service played a significant role in the eventual ending of segregation in the U.S. Armed Forces.

Tuesday, Oct. 3, 6 p.m.—"The Wave": Theories about conformity and the Holocaust

"The Wave" was a classroom experiment carried out in a high school classroom in California in 1967. Its goal was to explore how the power of conformity made the crimes of Nazism possible. The story of "The Wave" has endured for decades and has been retold in several films and plays. This

program will examine the original event as well as its impact on our understanding of the Holocaust.

Nov. 9, 6 p.m.—"Voices from Kristallnacht"

While Kristallnacht wasn't the beginning of the Nazis' Final Solution, it was a crucial turning point in the development of the Holocaust. This program will examine why the events of Nov. 9-10, 1938, were important, how people understood them at that time, and why they still resonate on the occasion of their 79th anniversary.

Dec. 7, 6 p.m. —Pearl Harbor and the Final Solution: What is the Connection?

The attack on Pearl Harbor is usually understood as the event that brought the U.S. into World War II. This is true, but it also had a shaping influence on the development of Nazi Germany's anti-Jewish policies in Europe. This program will explore the connection

between the Japanese attack on Pearl Harbor and the development of the Final Solution.

There will also be four education forums in the 2018 spring semester. The dates are tentatively set for Jan 25, March 1, April 19 and May 17.

School field trips to The Holocaust Center

The Holocaust Center hosts field trip groups throughout the school year for groups up to 150 students. Field trips are tailored to meet the needs of individual classes and last approximately two hours. If a field trip is not feasible for your group, the Holocaust Center also offers in-class presentations at schools, pending availability. The Holocaust Center offers field trips at no charge, although donations are greatly appreciated. School groups wishing to schedule a field trip, may reserve a date by calling the resource teacher, Mitch Bloomer at 407-628-0555.

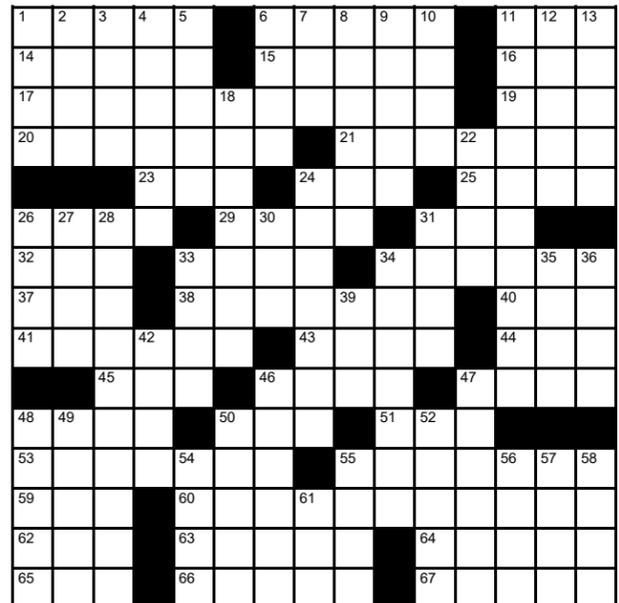
Easy puzzle "Named For" by Yoni Glatt
koshercrosswords@gmail.com

Across

1. Black snake that's deadlier than 47-Across
6. Mount ___ (aka Sinai)
11. Job for Matisyahu
14. First of two months in a leap year
15. "I Have ___" (Bernstein song in "West Side Story")
16. Ben-Gurion posting: Abbr.
17. Drink for actress Bialik
19. Flanders who keeps Kosher on "The Simpsons"
20. 1984 Mozart movie made by Milos Forman
21. "Police ___" (1984 Steve Guttenberg hit)
23. Item in the High Priest's chest plate
24. Tref letters
25. ___ Einai
26. Kotter of "Welcome Back, Kotter"
29. Degs. for those teaching or looking to write like Arthur Miller
31. Jacob had an injured one
32. Mentalist Geller
33. Two Naot, e.g.
34. Genre of 21-Across
37. Need a refuah
38. Output for illustrator Spiegelman
40. Org. that supports zui owners
41. Tune by 20-Across
43. Actress Arthur and others
44. Witness, at a Jewish wedding
45. Ian Kinsler has some, Ricky Henderson has way more: Abbr.
46. Where a red cow might be kept
47. Poisonous Middle-Eastern snakes
48. Prime Minister Netanyahu
50. Former Title for Rabbi Lord Jonathan Sacks
51. Apple core one never makes a blessing over?
53. Salinger's J. or D.
55. Like life for some monks or Yeshiva students
59. Roger Goodell's pigskin org.
60. Toast to actor Topol
62. ___ Boca Vista ("Seinfeld" locale)
63. Glass piece that might be

- found by a chuppah
64. Father of Moses
65. They might learn in Isr. next year
66. Fire residue used as dip before Tisha B'Av
67. Exchange between Sela and Nadal
- Down**
1. Ima, in English
2. The first man
3. Rudolph of "Bridesmaids"
4. Jerusalem's Chord ___ (Light Rail crossing)
5. Singer Mann or actress Anouk
6. Meats that are not kosher
7. Suffix with schnozz or pay
8. Those in King David's family
9. Force out, from a home
10. Shul platform
11. Family tree of bassist Simmons
12. Couples, like on Harvey Levin's "TMZ"
13. Chad ___ (Seder ender)
18. A rabbi might give one about the parsha
22. Pass judgement
24. Drinking locale for model Refaeli
26. Island 6,881miles from Israel
27. Singer India or painter

- Aroch
28. Invoices for political comic Maher
30. What an IDF combat soldier must be
31. What "Purim" means
33. Brady and Edelman wear them on their shoulders
34. Kop or rosh, scientifically
35. What a lit havdallah candle will do
36. Washem and Eliezer
39. ___ Lingus, Ireland's El Al
42. Kafka's last piece?
46. Third wife of Jacob
47. Breathing woe that's afflicted Billy Joel
48. Puts on, as tefillin
49. Surmise, like with Talmudic logic
50. Goldman ___
52. Award Forman won for 20-Across
54. Female lead in Curtiz's "Casablanca"
55. Helps, like a good Samaritan
56. James ___ Jones, voice of a Han Solo foe
57. Iranian money
58. It seems like Julia Louis-Dreyfus wins one every year
61. "Just the Way You ___" (Bruno Mars)



See answers on page 14.

A Jewish professor taught at a Catholic school in a Muslim country—here's what happened



Gary Wasserman (l) strolls through a corridor on the Georgetown campus in Qatar with his students in 2012.

By Ron Kampeas

WASHINGTON (JTA)—Near the end of his first year teaching American studies at the Georgetown University campus in Qatar, Gary Wasserman introduced a dozen Israelis to a dozen undergraduates from across the Middle East.

Then he left the room so the students could have an unfiltered discussion.

The one-hour meeting was

part of what Wasserman calls his “liberal quest” to overcome biases—grounded, he said, in part by his Jewish upbringing.

But the encounter wasn't exactly a success. Afterward, a Lebanese student came to his room, tears in her eyes. An Israeli had asked her during the encounter, “You hate us, don't you?”

Wasserman in his forthcoming book “The Doha Experiment,” about his gig directing the Georgetown

American studies program in Qatar from 2006 to 2014, uses the incident to identify a duality that was typical of his time on campus: the quest for connections outside of one's comfort zone, on the one hand, combined with intense fears of people raised in radically different cultures.

“We were part of a university that provided a place to think and talk,” Wasserman said he told the Lebanese student, who had been trapped

at her aunt's house during the 2006 Lebanon War. “And while this didn't seem like much now, it was really all we had to offer. I felt inadequate and sad.”

Wasserman's initial mission—shared by Georgetown and the Qatari government—was to bring an American-style free exchange of thought to the deeply traditionalist Gulf state.

But that expectation soon tamped down into a more limited one: that young people get a decent education and get along with folks from vastly different political cultures.

“There's a liberal, missionary impulse that you are bringing pluralism, globalization and tolerance to a part of the world that needs it,” Wasserman, who is now retired, told JTA this week.

Within months, Wasserman wrote, his original idealism had abated—but then, so had his own fears about being a Jew in Qatar.

“I began my journey both apprehensive and idealistic,” he wrote. “I ended it less apprehensive and also less idealistic.”

About the apprehension: Wasserman, the author of a popular political science textbook who had taught at Columbia and Georgetown, appalled friends and family when he decided to go to Qatar. With the memory of the 9/11 terrorist attacks still fresh, many in his circle

questioned the rationality of a Jew moving to what seemed like the belly of the beast at the time.

Their pleadings had an effect, and he consulted with a psychologist who happened to be a European Jew about how to deal with his anxieties. His sessions had a surprising denouement.

“You're not crazy to be scared,” Wasserman quoted the psychologist as saying in their final session. “You're crazy to go. Haven't you been watching the news? These people hate Jews. They're anti-Semites. I've dealt with these f'kakta Nazis all my life. Stay away from them. They'll never change.”

“This went on for a while,” Wasserman wrote. “(He was being paid by the hour.)”

Nonetheless, in Qatar, Wasserman encountered barely any personal animosity because of his Jewishness. In one poignant passage, he described his concerns after his identity became common knowledge on campus—a staffer had let it slip.

“It was too easy to imagine their unspoken responses: ‘Y'know, he's Jewish.’ ‘Yeah, I could tell.’ Or, ‘So that's what those horns are.’ Or, ‘No wonder he flunked me,’” Wasserman wrote. “I might have over thought this. One student later said to me, after she had graduated, that the only student discussion she recalls about my religion was

the worry that I might feel isolated and out of place.”

Instead, the hostility toward Jews and Israel was expressed in more generalized settings, particularly the conspiracy theories that proliferate in Arab countries.

Wasserman said his favorite anecdote in the book is the student who told him that another teacher had said that “the Mossad was behind 9/11, and also that 9/11 was not a bad idea.”

He asked the student how both ideas could coexist in one person's head. The student “looked at me for a moment, resigned that yet another naïve foreigner failed to appreciate how holding two contradictory opinions at the same time was consistent with the political views permeating the region,” Wasserman wrote.

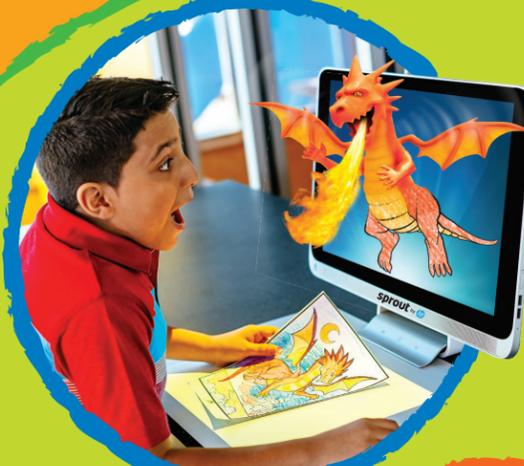
Another student, Ella, graduated at the top of the class. Shortly after, Wasserman saw an interview with Ella in a local newspaper in which she was asked for her impressions of the 2012 U.S. election. Her “depressing” answer, as he put it: “It really didn't matter because the Zionists controlled the banks, the media, and both political parties and wouldn't let anything change in America.”

Perhaps Wasserman's most foolhardy quest was to teach the students about how the

Professor on page 15A



Discover 25 Unique Hands-On Attractions!



Turn your coloring page into a real-life adventure!



Design a swirly whirly masterpiece with melted wax!



Name your own crayon!

Buy tickets online and

Save \$5.00 Off Admission

Tickets.CrayolaExperience.com

Enter Code: **HeritageFL**

The Florida Mall • 407.757.1700



Why you might find bacon flavors next time you go to a kosher restaurant

By Rachel Tepper Paley

NEW YORK—Tuna poke nachos marinated Hawaiian style. Lightly smoked duck breasts with quinoa and turnips. Hormone- and antibiotic-free USDA prime Angus steaks.

The kosher restaurant scene today has come a long way from the pastrami sandwiches and matzah ball soups of old (though you can still get those, too). Now more than ever, kosher fine-dining options abound for observant Jewish consumers looking for a great restaurant experience.

In New York, the cutting edge of the kosher world, a few innovative chefs are pioneering the way. Here are four star chefs whose creations are definitely worth a night out, a stop on your next visit

to New York or a bite on your next flight.

Bringing non-kosher flavor profiles to kosher cuisine: Michael Gershkovich of Mike's Bistro

Michael Gershkovich's chef-driven eatery in Midtown Manhattan is ruled by seasonal produce and high-quality ingredients. Packed most days with Jewish and non-Jewish diners, Mike's Bistro is a great restaurant that just happens to be kosher.

"I am so humbled when I look around," Gershkovich said with a grin amid a bustling dining room.

Gershkovich could not have imagined such a scene decades ago, when he was a bright-eyed yeshiva kid in Brooklyn. Born in Rome and raised in Flatbush in a religious household, Gershkovich's first language was

Yiddish, and he grew up expecting a life of study.

But the seeds of an alternative life path were planted in his mother's kitchen.

"My mother made me hot meals every day," Gershkovich said. "Other kids were eating peanut butter-and-jelly sandwiches; I was eating savory French toasts. Cereal with milk wasn't exactly how I started my day. I ate a warm bowl of polenta."

Those early flavors instilled in him a deep, abiding love of food, and Gershkovich's tastes and willingness to experiment grew. At the Culinary Institute of America, he fell in love with all manner of non-kosher foods—suckling pig, foie gras, scallops. He traveled, working through kitchens in California's Napa Valley and Hawaii, tasting everything along the way.

But home beckoned. Although his personal relationship with kashrut is in flux—"I may be kosher one year, I may not be the next"—he knew that to truly represent his culinary ethos, any restaurant he ran would have to be kosher. Mike's Bistro is certified by the Orthodox Union.

"I think they are the best in the business," Gershkovich said of the O.U. "They have respect from the entire Jewish world. Everyone relies on their research. They aren't zealots, but they are serious and strict."

As for Gershkovich's per-



Ben A. Pruchnie/Getty Images for Sainsbury's
Cuisine at top-flight kosher restaurants has come a long way from the pastrami sandwiches and matzah ball soups of old.

Bat Mitzvah

Chloe Nicole Cayado

Chloe Nicole Cayado, daughter of Lauri and Michael Cayado of Lake Mary, will be called to the Torah as a bat mitzvah on Saturday, Aug. 12, 2017, at Congregation Beth Am in Longwood.

Chloe is in the eighth grade at Markham Woods Middle School. Her hobbies and interests include baking and softball.

Sharing in the family's simcha will be Chloe's brothers, Jacob and Ethan; grandparents Leya and Dave Goldberg of New York and Judy and Jay Cayado of St. Petersburg, Fla.

DeGusipe

FUNERAL HOME & CREMATORY

Jewish Graveside Package:

- Service of Funeral Director and Staff
- Sacred Burial Shroud
- Filing all Necessary Paperwork
- \$200.00 to Chevra Kaddish Society donation for washing
- Traditional Jewish Flat Top Pine Casket
- Staff Supervision of Service at Graveside
- Transportation to Cemetery

\$4595.00

Call us to receive your free Final Wishes Organizer!

407-695-CARE (2273)

www.DeGusipeFuneralHome.com

<p>Maitland</p> <p>9001 N. Orlando Avenue Maitland, FL 32751</p>	<p>Sanford</p> <p>905 Laurel Avenue Sanford, FL 32771</p>	<p>West Orange</p> <p>1400 Matthew Paris Blvd Ocoee, FL 34761</p>
---	--	--

sonal need to run a kosher kitchen?

"My world is kosher," he said. "My friends are kosher. My father is kosher. I'm still a Yiddish-speaking Jew. I have Hasidism in my bones"

Using the skills and knowledge of flavors gleaned from years of study in the non-kosher world, Gershkovich resolved to translate them to a kosher audience. Consider one of his newest menu items, a salad based on a classic BLT sandwich. Instead of bacon, Gershkovich crisps up veal or lamb charcuterie, giving it pancetta-like flavor and consistency. But the tomatoes are the star: perfectly sweet and flavorful, and bolstered with shaved Vidalia onions and a spicy garlic aioli.

"The attraction might be the fact that it's a BLT—a classic non-kosher flavor profile—and yes, the 'bacon' we use is crispy and beautiful, but in the end, it's really just about appreciating the wonderfully perfectly ripe tomato," he said. "I feel very blessed to be doing what I'm doing."

Naysayers should order the porchetta sandwich, he suggested. Traditionally made with roast pork, Mike's Bistro treats veal like porchetta and serves it in a sandwich with sticky peach puree, another classic flavor pairing for pork. It more than stacks up against its non-kosher namesake.

Envy those kosher airline meals: Isaac Sabag of Borenstein Caterers

When Issac Sabag first began hearing the stories from friends about airline travelers

jealously eyeing their fellow travelers' kosher meals, his ears perked up. As the CEO of the New York-based Borenstein Caterers, Sabag oversees production of kosher meals for almost every major airline in the United States. Something curious, he sensed, was afoot.

"Let's say you don't eat kosher. You get your meal, and the religious Jewish people get the kosher meal," he said, retelling a story he has heard time and again. "The kosher meal looks better than the regular meal the airline serves because it comes shrink-wrapped. It looks special, with a special label. Nobody touches it, so it seems more hygienic. Those people say, 'How come we paid for the same ticket, but he got that and I got this?'"

Sabag sensed a business opportunity.

"We are the leading and almost the biggest provider in the U.S. for kosher food," he said. "Not just airlines. We also serve cruises, Amtrak and some retail businesses. But we have a lot of room to grow."

Sabag sees a future marketing kosher meals to non-kosher consumers, particularly in institutional settings where the regular meals on offer don't have the best reputation, such as schools, hospital cafeterias or prisons.

"More and more people are asking for kosher because of the trust," he said "It's clean, the quality of the food is good, and so on. We just need to do more marketing."

Years ago, Sabag managed one of the biggest catering

companies in Israel, overseeing production of more than 100,000 meals a day for airlines and workplaces. In the course of 30 years he modernized production and storage methods, boosting business in the process. He believes Borenstein Caterers—and the future of kosher cuisine—can benefit from the same thinking.

"I believe in kosher food," Sabag said. "I see opportunity to grow in this area."

Meat on his mind: Joey Allaham of The Prime Grill

Joey Allaham knows meat. Born to family of kosher butchers in Damascus, Syria, Allaham came to New York with dreams of getting away from the family business. But it wasn't long before he realized meat was his destiny.

"I always liked raw beef," he said, describing a predilection stretching back to early childhood. "Everyone else ate it well done, but the second you'd throw it in the fire, I'd want to eat it. It's been that way for as long as I can remember."

He started a wholesale business for caterers in Brooklyn, all the while plotting to open his first restaurant. In 2000, he opened The Prime Grill, a high-end steakhouse on Madison Avenue catering to the expense-account set.

A devoted clientele followed. In the ensuing years, Allaham would open several more eateries, including a chic, glass-enclosed rooftop restaurant in a hotel, Prime at the Bentley, a kosher

Bacon on page 15A

Violinist returns for a special Kabbalat Shabbat service

Congregation Beth Sholom of Leesburg invites the community to a very special warm, joyous, and festive Shabbat service on Friday, Aug. 11th at 7 p.m.

This uplifting service of music and song, led by Rabbi and Cantor Karen Allen, who will be playing her keyboard, features world-class violinist Zoriy Zinger.

Zinger was a soloist in the Russian Symphony Orchestra before reaching fame in

America. Rabbi Allen and Zinger have collaborated in numerous venues, including three concerts at the Melon Patch Theater.

The Kabbalat Shabbat takes the form of the usual Friday night service, enhanced with musical instruments and additional songs.

You won't want to miss this wonderful celebration of the Jewish spirit in music from Reform, Conservative, and Orthodox traditions. You will

leave humming or singing tunes that you learned as a child, along with versions of prayers that you may have heard for the first time.

An Oneg Shabbat with refreshments will follow the service.

The synagogue is located at 315 North 13th Street in Leesburg, with the entrance on Center Street. For more information see our website at www.bethsholomflorida.org or call 352-315-0309.



Scene Around

By Gloria Yousha—Call 407-657-9405 or gloriayousha@gmail.com



Ruth Gruber on assignment.

In Memoriam...

Ruth Gruber, a photo-journalist and author who documented Stalin's gulags, life in Nazi Germany and the plight of Jewish refugees intercepted by the British on the infamous passage of the Exodus to Palestine in 1947, died a few months ago at her home in Manhattan. She was 105. Her son, DAVID MICHAELS, confirmed her death.



Ruth Gruber later in life.

Ms. Gruber called herself a witness, and in an era of barbarities and war that left countless Jews displaced and stateless, she often crossed the line from journalist to human rights advocate, reporting as well as shaping events that became the headlines and historical footnotes of the 20th century.

Over seven decades, she was a correspondent in Europe and the Middle East and wrote 19 books, mostly based on her own experiences. Acting for President Franklin D. Roosevelt, she escorted nearly 1,000 refugees from 19 Nazi-occupied nations to a safe haven in the United States on a perilous trans-Atlantic crossing in 1944. They included the only large contingent of Jews allowed into America during World War II.

As with many of her exploits, the rescue became the subject of one of her books. She was born in Brooklyn, N.Y. (like me) to Jewish immigrants from eastern Europe and led a remarkable life as a journalist, author, photographer and human rights advocate. "I had two tools to fight injustice," she said in 2001. "Words and images. My typewriter and my camera."

(I guess people were still using typewriters in 2001.)

A fun time...

Just a few weeks ago, I received a phone call from an old friend (not old in age!). ETHEL GOLDBERG, who used to live here and now lives in St. Petersburg, Fla. phoned that she would be in Orlando and could we get some of our old (again not old in age!) friends together for lunch? Great idea! And we did.



Shown here (l-r): Evelyn Cohen, Debbie Kantor, yours truly, Ethel Goldberg and Hilde Sands.

Ethel, whose deceased husband, Larry, was once mayor of Longwood, EVELYN COHEN, HILDE SANDS, DEBBIE KANTOR and "yours truly" met at Too Jays (where I could order matzo ball soup) and had a nice visit. (In spite of the fact that I asked for a table with an ocean view and got a parking lot view instead.)

Kudos go to our waitress, ANDI BOSTICK, who took probably more than a dozen photos of us girls at lunch. (see photo).

Terrific Thursdays...

On Thursday, Aug. 10th, beginning at 1:30 p.m., the JCC 39ers will present "I NEED IT!" (I do?) a fun time directed by ANITA WEINTRAUB. Please RSVP to Anita at 410-272-2140.

(I need a face-lift. Is that what its about? Please let me know.)

More Terrific Thursdays...

On Aug. 17th, bring your own lunch for an interactive "Say it your way" discussion at 12:30 p.m. followed by "Yiddish can be fun" at 1:30 p.m. This takes place at the JCC, of course.

Shout-Out...

While "dining" at the Steak 'N Shake restaurant on Semoran Blvd (just south of Aloma Avenue) with many friends, our waiter, DEVIN CASEY, was just the best and most proficient. So was his manager, RICHARD BLOOM, just a wonderful guy who knows how to treat a diner... even some nutty ones like us!

One for the road...

Moshe is the owner of "SHMATTERS R US LIMITED," a hugely successful chain of upmarket menswear shops.

One day, Moshe calls in one of his staff and says, "Bernie, when you first joined the company, you started as coffee boy. Then, within 3 weeks, I promoted you to assistant to the catering manager and 3 months later you became junior buyer. I promoted you again 6 months later to chief buyer and 2 years after that you became our general manager. I've now decided to retire and after careful deliberation I've decided to give you my job as chairman and managing director of the company. What do you say about that?"

"That's fine," says Bernie.

"Is that all you've got to say?" asks Moshe.

"No, you're right, I'm sorry," replies Bernie, "I should have said, 'Thank you dad, that's fine.'"



can be purchased at the following locations:

ORANGE COUNTY

JCC, 851 N. Maitland Ave., Maitland • JCC South, 11184 South Apopka-Vineland Rd., Orlando • Kinneret, 515 South Delaney Ave., Orlando • SOJC, 11200 S. Apopka Vineland Rd., Orlando • Brown's New York Deli, 156 Lake Ave., Maitland • Most Publix Supermarkets • All Winn Dixie Supermarkets

SEMINOLE COUNTY

Heritage News, 207 O'Brien Rd., Fern Park • Barnes and Noble Booksellers, 451 E. Altamonte Dr. Suite 2317, Altamonte Springs & 1260 Oviedo Marketplace Blvd., Oviedo • Bagel King, 1472 Semoran Blvd., Casselberry • Kosher Kats, 744 W. S.R. 434, Longwood • Central Florida Hillel, 4250 Alafaya Trail, Ste. 212-363, Oviedo Most Publix Supermarkets • All Winn Dixie Supermarkets

VOLUSIA COUNTY

Federation of Volusia/Flagler, 470 Andalusia Ave., Ormond Beach • Most Publix Supermarkets • All Winn Dixie Supermarkets • Barnes & Noble, 1900 W. International Speedway Blvd., Daytona Beach • Perrys Ocean Edge Resort, 2209 South Atlantic Ave. Daytona Beach • Debary City Hall • Debary Library • Vienna Coffee House, 275 Charles Richard Beall Bl • Starbucks, 2575 Enterprise Rd • Orange City City Hall • Orange City Library • Dunkin Donuts, 1296 S Woodland • Stetson University Carlton Union • Deland Chamber of Commerce • Sterling House, 1210 Stone St • Temple Israel, 1001 E New York Ave • Beth Shalom, 1310 Maximillan St • Deltona City Hall • Deltona Library • Temple Shalom, 1785 Elkam Dr. • Temple Israel, 1001 E New York Ave, Deland • College Arms Apt, 101 Amelia Ave, Deland • Boston Gourmet Coffee House, 109 E. New York Ave, Deland • Stetson University Carlton Union, 421 N Woodland Ave, Deland • Family Bookstore, 1301 N Woodland Ave, Deland • Deland Chamber of Commerce, 336 Woodland Ave, Deland • Deland City Hall, 120 S Florida Ave, Deland • Beth Shalom, 206 S. Sprng Garden Ave, Deland • Orange City Library, 148 Albertus Way, Orange City • Boston Gourmet Coffee House, 1105 Saxon Blvd, Deltona • Deltona Library, 2150 Eustace Ave, Deltona • Temple Shalom, 1785 Elkam Dr., Deltona • Deltona Community Center, 980 Lakeshore Dr, Deltona • Debary City Hall, 16 Colombia Rd, Debary • Debary Library, 200 Florence K. Little, Debary

OSCEOLA COUNTY

Cindy M. Rothfield, P.A., 822 W. Bryan St., Kissimmee • Most Publix Supermarkets • Verandah Place Realty, 504 Celebration Ave., Celebration • All Winn Dixie Supermarkets • St. Cloud City Hall, 1300 9th St, St. Cloud • St. Cloud Library, 810 13th St, St. Cloud • Southern Oaks, 3865 Old Canoe Creek Rd, St. Cloud • Plantation Bay, 4641 Old Canoe Creek Rd, St. Cloud • Osceola Chamber of Commerce, 1425 Hwy 192, St. Cloud • Valencia College, 1800 Denn John Ln, Kissimmee • Kissimmee City Hall, 101 Church St, Kissimmee • Kissimmee Library, 211 E. Dakin, Kissimmee • Robinson's Coffee Shop, 114 Broadway, Kissimmee • Osceola County Courthouse, 2 Courthouse Sq, Kissimmee • Barnies, 3236 John Young Pwy, Kissimmee • Reily's Gourmet Coffee, 3831 Vine St, Kissimmee • Shalom Aleichem, 3501 Oak Pointe Blvd, Kissimmee • Books-A-Million, 2605 W. Osceola Pwy (522), Kissimmee • Lower East Side Deli, 8548 Palm Parkway, Lake Buena

Sudoku (see page 14 for solution)

SUDOKU

GOT KNEE PAIN?

Get a Pain-Relieving Knee Brace At Little or **No Cost to You** You May Qualify for Free Shipping We Do All The Paperwork Shoulder Braces, Ankle Braces, Back Braces Also Available



Medicare Patients Call Us Right Now

1-800-984-0360

				7			
9	2		6			8	
5	8					1	
			1	2		7	
2	4						1 6
		8		4	6		
		4					9 3
		5			9		2 7
				5			

© StatePoint Media

Fill in the blank squares in the grid, making sure that every row, column and 3-by-3 box includes all digits 1 through 9.

Savannah Court and Cove

Excellence in Assisted Living, Skilled Nursing and Rehabilitation

A Senior Living Community where Hospitality is a Way of Life.

- Assisted Living - Rehabilitation and Skilled Nursing Care
- Variety of Apartment Suite Selections, some with Lake Views
- Weekly Happy Hour hosted by the Jewish Pavilion
- Monthly Shabbat Service
- Monthly Bagels and Lox luncheon
- Special Celebrations and Meals during High Holy Holidays



Call us today, stop by for a visit, join us for lunch, or all of the above. You are always welcome!

SAVANNAH COURT & COVE
 ASSISTED LIVING AND SKILLED NURSING
 1301 W. Maitland Blvd. • Maitland, FL 32751
 Located directly across the street from Congregation Ohev Shalom
407-645-3990
 www.SavannahCourtMaitland.com

1301 W. Maitland Blvd.
Maitland, FL 32751
407-645-3990
www.SavannahCourtMaitland.com

Assisted Living Facility License No. 8447
 Skilled Nursing Facility License No. 1635096





Tidbits from the Sandwich Generation

Collecting life histories: Asking simple questions can get Olympic-sized results

By Pamela Ruben

“Collecting family stories not only benefits the senior-storyteller, but can add to the richness of their relationship with their family members and caregivers,” said Emily Newman of the Orlando Senior Help Desk.

I am living proof of the previous statement, as it took me almost 50 years to uncover an Olympic-sized story that brought my late maternal grandfather to life.

As my Grandfather Irving passed before I was born, I never developed concrete images of who he was during his lifetime. I knew that he and my mother were close, and that despite being a lawyer, he “sold shirts for a living.” With everyone growing older, I realized there was no time like the present to learn about the past.

Collecting life stories can be as easy as asking a few simple questions. Recording



Nancy Bland of Winter Park's TenderCare with Emily Newman of the Orlando Senior Help Desk.

these stories so they can be passed on can be done in a variety of ways. As a former writing teacher, I often recommend the use of a voice recorder. When spending

time with a senior relative or friend, ask a simple question like, “Tell me about an experience during the Great Depression.” Then, just let the senior talk as

the voice recorder collects the history.

Afterwards, play back the recording and transcribe their story. Now, you have a first chapter of living history in the senior's own words! Ask a child or grand-child to help with the typing process to deepen the family connection.

Nancy Bland of TenderCare, a Winter Park home care service, notes that collecting life stories can strengthen bonds beyond family members. She encourages caregivers to ask their senior clients questions about their life histories. Bland comments, “Seniors have so much to share, and learning about what they have experienced can help caregivers anticipate and understand their current needs. In most cases the client opens right up, and has a lot to say.”

In my own case, I was having lunch with my mother and sister, when my sister asked, “Tell us something we don't know about your childhood.”

My mother went on to share a few new stories about her father. I learned that earlier in his life, my grandfather owned a community newspaper (which was an “aha moment” for me as a writer). More interesting to you is what she next shared.

My mom commented, “When I was about eight

years old, Jesse Owens (yes, the Olympic gold medalist and American hero), came over for dinner. Though the meal took place almost 70 years ago, my mom still remembered Mr. Owens' kindness. She explained my grandfather had worked for a Chicago department store, and that Jesse Owens was one of their spokesmen.

When I got home, I “Googled” the now-defunct store name, and there was Jesse Owens featured in an ad. Additionally, I discovered the storeowner had a history of philanthropy, and was a donor to many local causes. I searched my grandfather's job history and found a photo of him as store manager, accepting an award from the Urban League on behalf of the company. The picture was for sale for \$9 from an historic image site. On a whim, I bought it.

I had been expecting a copy, but when the envelope arrived, a somewhat bent but original photo from 1955, (with the original clipping from the Chicago Sun-Times attached to the back) was enclosed.

At least 30 years had passed since I had seen a picture of my grandfather, but suddenly there he was, looking very real to me... As I took in the photo of my bespectacled grandfather, memories of



The author's Grandfather Irving accepting an award in a (partial) photo from the Chicago Sun-times in 1955.

earlier photos and stories shared by my mother came back to mind.

So, get started collecting family stories by asking the first question, you never know what kind of images you'll get in return.

Tidbits from the Sandwich Generation is a series of blogs by Pamela Ruben, Jewish Pavilion Marketing Director, about managing the multi-generations. Check out additional posts at www.jewishpavilion.org/blog. For no cost help for issues pertaining to older adults contact the Orlando Senior Help Desk, a 501(c)3 nonprofit, at 407-678-9363 or visit www.orlandoseniorhelpdesk.org.

How Tisha b'Av can help us understand the refugee experience

By Josefín Dolsten

NEW YORK (JTA)—For many Jews, Tisha b'Av is centered around mourning the destruction of the First and Second Temples in Jerusalem. But that interpretation misses out on an important lesson that is made more relevant by recent events, Rabbi David Seidenberg argues.

With the release of a new translation of the Book of Lamentations, the main text read on the annual fast day, the Massachusetts-based rabbi argues that Tisha b'Av, which began this year on the evening of July 31, provides a powerful way to connect to the refugee experience.

Here's his translation of chapter 1, verse 3, which depicts a personified Jerusalem in exile:

“She, Judah, was exiled, by poverty, and by (so) much hard labor. She sat among the nations, not finding any rest; All her pursuers caught up with her between the confined places.”

Seidenberg, who runs the website NeoHasid and is the author of the book “Kabbalah and Ecology,” released a partial translation of the Book of Lamentations in 2007, but the 2017 version is his first complete translation of the text. He was ordained at the Jewish Theological Seminary and by Rabbi Zalman Schachter-Shalomi, the

late founder of the Jewish Renewal movement.

JTA spoke with Seidenberg about his translation, available for download here, and his thoughts on Tisha b'Av.

JTA: You write that “Tisha b'Av is not primarily about mourning, but about becoming refugees.”

Seidenberg: Jerusalem was a war zone [in 70 C.E.]. People were being killed in the streets. There was a siege, there was famine. Pretty much everyone was turned into a refugee, even the people that were left in Jerusalem, who weren't exactly refugees, were still in the middle of a war zone and in the middle of violence.

The observances we have

on Tisha b'Av, people think of as mourning customs. Of course we are mourning part of what it means to witness death and destruction, but the customs encompass a deeper, broader experience than just simple mourning, and that's reflected in not washing, not sitting in a chair, which is both a symbol and the experience of not having a place of rest.

There are two ways to approach the whole experience of Tisha b'Av: One is to empathize with the nation, in a particularistic way, what happened to the Jews, and that's an important part of our experience. And of course the other side is to empathize with the experience of what was happening, which is this experience of being refugees, being in a war zone. That would call on us to empathize with a lot of people who are not Jewish and a lot of people who are suffering in the world right now.

How can we reconcile these two perspectives—focusing both on the Jewish and the universal experiences?

The way we can empathize with an experience that is universal to human history of suffering—the consequences of war and exile and being refugees—is by going into our historical experience as Jews. In fact, you can't really do one without the other.

You can be a liberal middle-class Jew who thinks that they care about refugees and has ideas and values that motivate you to act, but without going into the particularism of what the Jewish people have experienced, you also have a limitation. People have other ways of going into that experience—people go and work at refugee camps,

that's obviously a more direct experience. But for most Jews that aren't experiencing that directly, one of the most powerful ways to get into that universal experience deeper on a gut level is to go through the particular experiences of the Jewish people in history.

Was the focus on refugees inspired by recent events?

I've thought about Tisha b'Av in this way for a good 20 years, but the past few years have really brought it into very stark reality because we see so many images of refugees. The refugee crisis isn't just affecting us because we hear news, but it has also poisoned our political process, the rhetoric against refugees, not just in the United States but in many European countries. We're living in this reality where if we don't empathize with this experience, which is a human experience, people tend to go to opposite sides and dehumanize people who are in this crisis, and to reject them.

Now that Jews have the State of Israel and can visit a rebuilt Jerusalem, what is the relevance of Tisha b'Av?

If we accept the rabbinic understanding of what Tisha b'Av is, it's not that a foreign power conquered Jerusalem, it's that Jerusalem undermined itself, hollowed itself out, by violating basic moral principles of what it means to have a good, fair society, so that it was already destroyed from within before it was destroyed from without. According to tradition, the First Temple was destroyed because of idolatry and murder, and the Second Temple was destroyed because of people hating each other in their hearts, ‘sinat hinam,’ which is a much subtler way of thinking of how a society gets undermined.

If we want to nominate any society in which sinat hinam is an endemic, deep problem, particularly with the polarization of right and left, Israel would be at the top of a list of nominees. I don't wish to be partisan, but I think sometimes you can't help it. The right-wing parties that are in control of Israel's government have put a lot of energy into anathematizing, into demonizing, people on the left. And I think there's hatred in many directions in Israel, but also the hatred against Jews from some quarters of Palestinian society and the hatred against Arabs and Palestinians from some quarters in Israeli Jewish society is lethal.

What's different in this translation?

There's a general idea of how to translate called idiomatic translation, which says that when you translate something from one language to another, when it goes from Hebrew to English, it should sound like idiomatic English, it shouldn't sound weird or funny, it shouldn't be in the word order or syntax of Hebrew, and that's what the [Jewish Publication Society's], which is the most common translation, is based on.

What that misses is the texture of the Hebrew, and so much of the feeling and emotional depth is in the texture, not just in the words, and so much of it is in the relationship between different words, because every biblical text is commentary on other biblical texts, and when a word uses the same root there's a connection between those sources. Rabbinic Judaism is based on this midrashic idea that all of the Bible is commentary on the other parts of it.

This interview has been edited for length and clarity.



Celebrating Shabbat lunches at Brookdale Lake Orienta

Twice-monthly Shabbat afternoons have recently turned into monthly Shabbat lunches at Brookdale Lake Orienta. Thank you to the wonderful staff at Brookdale for working diligently with the Jewish Pavilion staff and volunteers to recognize changing needs. The 4 p.m. afternoon Shabbats had been a staple event at this community for many years. But recent changes in the Jewish consensus, as well as the late afternoon attendance being less attended, created a restructure of the program.

Pictured are Jewish Pavilion volunteers Pat Rubenstein (fourth from right) and Phil Brown (third from right) sharing this first delicious Shabbat lunch in July with the happy residents.

American Jews vs. American Muslims: How do they compare?



John Moore/Getty Images

Muslims at a prayer service celebrating Eid-al-Fitr in Stamford, Conn., June 25, 2017.

By Ben Sales

NEW YORK (JTA)—Since it came out in 2013, the “Pew study”—a landmark survey of American Jewish demographics, beliefs and practices—has been at the center of American Jewish scrutiny and handwringing.

Now it’s American Muslims’ turn.

On Wednesday, the Pew Research Center released a survey of American Muslims focusing not only on numbers and their way of life, but also on how the community has responded to the election of President Donald Trump.

Comparing the two studies shows a Muslim sector in America that is more religious, growing faster and feels more embattled than American Jews. But both groups voted for Hillary Clinton.

Here’s how the Jews and Muslims of the United States stack up.

There are more Jews than Muslims in America, but the Muslim population is growing faster.

Pew found that there are about 3.3 million Muslims in the United States, a little more than 1 percent of the population. U.S. Jews, by contrast, stand at 6.3 million—around 2 percent of all Americans, including a little more than 5 million “Jews by religion.”

But Muslims, Pew found, skew younger and have higher birth rates. More than a third of U.S. Muslims are under 30, only 14 percent are over 55 and their birth rate is 2.4, slightly higher than the national average. Most American Jews are over 50 and their birth rate is 1.9. While the median age of U.S. Muslims is 35, the median age of U.S. Jews is 50. Americans in general have a median age of 47.

These numbers explain why a 2015 Pew study found that by 2050, American Muslims will outnumber American Jews. While the Jewish population is expected to stagnate at about 5.4 million, Pew predicts that in a little more than three decades, there will be 8 million Muslims in America.

The respective studies also included some data unique to each religion. While there are sharp internal divides between Shia and Sunni

Muslims, Pew did not address the question of “who is a Muslim” as it did with Jewish Americans.

The study reported demographic data that may contradict popular American stereotypes of Muslims. Only 14 percent of Muslim immigrants are from the Middle East, while one-fifth are from South Asia. And the plurality of American Muslims—four in 10—are white.

Only 13 percent of American Muslims are intermarried.

When Pew released its study of the Jews in 2013, American Jewish leaders began fretting about an intermarriage rate of 58 percent since 2000—and they haven’t stopped. By that measure, American Muslim leaders can rest easy.

Unlike the majority of American Jews, only 13 percent of American Muslims are intermarried. And the number has declined in recent years: In 2011, the number was 16 percent. The numbers are so low that the word “intermarriage” doesn’t even appear in the survey.

But another statistic shows that American Muslims may be following their Jewish neighbors. Among Muslims born in the U.S., the intermarriage rate is nearly 20 percent.

Most Jews say they don’t face discrimination. Most Muslims say they do.

Another reason for the difference in intermarriage rates could be the discrimination that Jews and Muslims each face in America. Jews, who are more likely to marry outside their group, are also more accepted in America than Muslims.

In an age when Trump the candidate called for a ban on Muslim immigration, the Muslim study focused heavily on Muslim feelings of discrimination and belonging in America. Questions were asked about Islamophobia, anti-Muslim violence, the president, terrorism, extremism and how Muslims feel about being Muslim and American.

In brief, the study found that nearly half of Muslims have faced discrimination in the past year, and 75 percent feel Muslims face a great deal of discrimination in America. But nine in 10 feel proud to

be American. Three-quarters of American Muslims say violence against civilians can never be justified, as opposed to 59 percent of Americans in general.

In 2013, most Jews said that Jews do not face a lot of discrimination in America, and only 15 percent personally faced discrimination in the year before the survey.

But Pew’s Jewish study was published three years before the spike in anti-Semitism that accompanied the 2016 election. A poll by the Anti-Defamation League published in April revealed starkly different numbers, showing that most Americans were concerned about violence against Jews.

Jews graduate college at higher rates than Muslims and earn more.

The graduation rates and household incomes of American Muslims track with the rest of the country. Like Americans in general, 31 percent of Muslim Americans have graduated college. And a quarter of Muslim Americans earn more than \$100,000, similar to the national average. But 40 percent of Muslim households earn less than \$30,000—eight points higher than Americans in general.

Nearly six in 10 American Jews, meanwhile, have graduated college. And 42 percent have household incomes higher than \$100,000, while only 20 percent earn less than \$30,000.

Muslims are far more religious than Jews, but both say social justice is central.

American Jews and Muslims are particularly different when it comes to religion. While nearly two-thirds of American Muslims say religion is very important to them, only a quarter of Jews do. A third of Jews believe in God, compared to 85 percent of Muslims who said belief in God is essential to being a Muslim. Nearly six in 10 American Muslims say following the Quran is essential to being a Muslim, compared to less than a quarter of American Jews who say the same about Jewish law.

Four in 10 American Muslims attend mosque at least once a week and eight in 10 observe the monthlong fast of Ramadan. By contrast,

American on page 15A

Central Florida Synagogues

Orlando Weekday Morning Minyan (Conservative/Egalitarian), services Monday-Friday 7:45 a.m. (9 a.m.—national holidays); 2nd floor Chapel—Jewish Academy of Orlando; 851 N. Maitland Ave., Maitland. For information call 407-298-4650.

Celebration Jewish Congregation (R), services and holiday schedules shown at www.JewishCelebration.org; 407-566-9792.

Chabad Lubavitch of North Orlando (O), 1701 Markham Woods Road, Longwood, 407-636-5994, www.jewishorlando.com; services: Friday 7:00 p.m.; Saturday at 9:30 a.m.

Chabad of Altamonte Springs (O), 414 Spring Valley Lane, Altamonte Springs, 407-280-0535; www.jewishaltamonte.com.

Chabad of South Orlando (O), 7347 Sand Lake Road, Orlando, 407-354-3660; www.jewishorlando.com; Shabbat services: Monday-Friday, 8 a.m. and 10 minutes before sunset; Saturday, 9:30 a.m.; Sunday, 8:15 a.m.

Chabad of the Space & Treasure Coasts (O), 1190 Highway A1A, Satellite Beach, 321-777-2770.

Congregation Ahavas Yisrael/Chabad (O), 708 Lake Howell Rd., Maitland, 407-644-2500; www.chabadorlando.org; services: Sunday, 9 a.m.; Monday-Friday, 7:30 a.m.; Shabbat services: Friday, 6:30 p.m.; Saturday, 9:30 a.m.; Family service, 4th Friday of the month.

Congregation Bet Chaim (R), 301 West State Road 434, Unit 319, Winter Springs, 407-830-7211; www.betchaim.org; Shabbat services: Friday, 8 p.m.

Congregation Beth Am (C), 3899 Sand Lake Road, Longwood, 407-862-3505; www.congbetham.org; Shabbat services: Friday, 7:30 p.m.; Saturday, 9:30 a.m.

Congregation Beth El (C), 2185 Meadowlane Ave., West Melbourne, 321-779-0740; Shabbat services, 1st & 3rd Friday, 8 p.m.; 2nd & 4th Saturdays, 9:30 a.m.

Congregation Beth Emeth (R), 2205 Blue Sapphire Circle, Orlando, 407-855-0772; Shabbat service: monthly, 8 p.m.

Congregation Beth Israel (Rec), Collins Resource Center, Suite 303, 9401 S.R. 200, Ocala, 352-237-8277; bethisraelocala.org; Shabbat service, second Friday of the month, 8 p.m.

Congregation Beth Shalom (R-C), 315 North 13th St., Leesburg, 352-326-3692; www.bethshalomflorida.org; schedule of services on website.

Congregation Beth Shalom (Progressive Conservative), Orange City congregation holds services at 1308 E. Normandy Blvd., Deltona; 386-804-8283; www.mybethshalom.com; Shabbat services: Friday, 7:30 p.m.; Saturday, 10 a.m.

Congregation B’nai Torah (C), 403 N. Nova Rd., Ormond Beach, 32174, 386-672-1174; www.mybnaitorah.com; Shabbat services: Friday, 8 p.m.; Saturday, 10 a.m.

Congregation Chabad Lubavitch of Greater Daytona (O), 1079 W. Granada Blvd., Ormond Beach, 386-672-9300; Shabbat services Friday, 7:30 p.m.; Saturday, 10 a.m.

Congregation of Reform Judaism (R), 928 Malone Dr., Orlando, 407-645-0444; www.crjorlando.org; Shabbat services, 7 p.m. 1st, 2nd and 3rd Fridays; 6 p.m., 4th and 5th Fridays; Saturday: 10 a.m.

Congregation Match Chaim (R), P.O. Box 060847, Palm Bay, 32906, 321-768-6722.

Congregation Ohev Shalom (C), 613 Concourse Parkway South, Maitland, 407-298-4650; www.ohevshalom.org; Shabbat service, Friday, 7:30 p.m.; Saturday, 9:30 a.m.

Congregation Or Chayim (Rec), Leesburg, 352-326-8745; egrae@hotmail.com; services 2nd and 4th Fridays of each month at Providence Independence of Wildwood.

Congregation Shalom Aleichem (R), 3501 Oak Pointe Blvd., Kissimmee, 407-935-0064; www.shalomaleichem.com; Shabbat service, 1st and 3rd Fridays of the month, 8 p.m.

Congregation Shomer Yisrael (C), 5382 Hoffner Ave., Orlando, 407-227-1258, call for services and holiday schedules.

Congregation Sinai (C/R), 303A N. S.R. 27, Minneola; 352-243-5353; congregation-sinai.org; services: every Friday, 7:30 p.m.; Shabbat Service every Saturday, 10 a.m.

Orlando Torah Center (O), 8591 Banyan Blvd., Orlando; 347-456-6485; Shacharis-Shabbos 9 a.m.; Mon.—Thurs. 6:45 a.m.; Sun. and Legal Holidays 8 a.m.; Mincha/Maariv Please call for times.

Southwest Orlando Jewish Congregation/Ohalei Rivka (C), 11200 S. Apopka-Vineland Rd., Orlando, 407-239-5444; Shabbat service, Friday, 7:30 p.m.; Saturday, 9:30 a.m.

Temple Beth El (R), 579 N. Nova Rd., Ormond Beach, 386-677-2484.

Temple Beth Shalom (R), P.O. Box 031233, Winter Haven, 813-324-2882.

Temple Beth Shalom (C), 40 Wellington Drive, Palm Coast, 386-445-3006; Shabbat service, Friday, 8 p.m.; Saturday, 9 a.m.

Temple Beth Shalom (C), 5995 N. Wickham Rd. Melbourne, 321-254-6333; www.mytbs.org; Shabbat services: Friday, 7 p.m.; Saturday: 9:30 a.m. Minyan, Tuesday, 7:30 p.m.; Thursday, 10:00 a.m.

Temple Beth Shalom (R), 1109 N.E. 8th Ave., Ocala, 352-629-3587; Shabbat services: Friday, 8 p.m.; Torah study: Saturday, 10:00 a.m.

Temple B’nai Darom (R), 49 Banyan Course, Ocala, 352-624-0380; Friday Services 8 p.m.

Temple Israel (C), 50 S. Moss Rd., Winter Springs, 407-647-3055; www.tiflorida.org; Shabbat services: Friday, 7:30 p.m.; Saturday, 9:30 a.m.; Sunday 9:00 a.m.

Temple Israel (R), 7350 Lake Andrew Drive, Melbourne, 321-631-9494.

Temple Israel (C), 579 N. Nova Road, Ormond Beach, 386-252-3097; Shabbat service, Friday, 7 p.m.; Saturday: 10:30 a.m.

Temple Israel of DeLand (R), 1001 E. New York Ave., DeLand, 386-736-1646; www.templeisraelofdeland.org; Friday Shabbat service, 7 p.m.; Saturday, 10:00 a.m. followed by Torah study.

Temple Shalom (formerly New Jewish Congregation) (R), 13563 Country Road 101, Oxford, 352-748-1800; www.templeshalomcentralfl.org; Shabbat services: Friday, 7 p.m.; last Saturday of the month, 9:30 a.m.

Temple Shalom of Deltona (R/C), 1785 Elkcam Blvd., Deltona, 386-789-2202; www.shalomdeltona.org; Shabbat service; Saturday: 10 a.m.

Temple Shir Shalom (R) Services held at Temple Israel, 50 S. Moss Rd., Winter Springs, 407-366-3556, www.templeshirshalom.org; Shabbat services: three Fridays each month, 7:30 p.m.

Traditional Congregation of Mount Dora (T) Mount Dora, 352-735-4774; www.tcomd.org; Shabbat services: Saturday, 9:30 a.m. sharp.

(R) Reform (C) Conservative (O) Orthodox (Rec) Reconstructionist (T) Mehitsa

The summer that Judd Apatow, Seth Rogen and Jonah Hill took over mainstream comedy



Jason LaVeris/FilmMagic

From left: Judd Apatow, Seth Rogen and Jonah Hill at the 25th Annual William S. Paley TV Festival at the Arclight in Hollywood, March 17, 2008.

By Gabe Friedman

NEW YORK (JTA)—In history books, the summer of 2007 will go down as the official start of one of the worst financial crises in American history. It started in July, when Bear Stearns announced that two of its hedge funds had lost all their value—and from there, as we know, panic, chaos and lots of mortgage defaults ensued.

But to my 15-year-old self—and to thousands of other teenage boys of my generation—the summer of

2007 will be remembered for an entirely different reason: It was a season when a few funny, schlubby Jews took over the world of mainstream comedy.

First, in June, Judd Apatow's "Knocked Up"—starring a fresh-faced 25-year-old Seth Rogen—charmed teens and critics alike with its lovable fantasy-like portrayal of romance between a laughable stoner and an ambitious TV host.

Then in August, the buddy comedy "Superbad"—written by Rogen and his friend Evan Goldberg, and co-starring

Jonah Hill (née Jonah Hill Feldstein)—blew the collective teenage mind with its irreverently raunchy take on the awkwardness of high school.

Like so many in my teenage orbit, I was an instant follower of the Apatow-Rogen-Hill religion. One of my most vivid memories from that time was seeing "Knocked Up" with a friend on its opening night. Our parents were either unavailable or uninterested in taking their offspring to a movie that promised to be full of vagina jokes, so we to had to find our way into the

R-rated film on our own. (Our solution: Ask a responsible-looking man in line to act as our "chaperone.")

The film lived up to its buzz. It was also absolutely filthy—so filthy that my friend and I left feeling as if we had truly come of age. It was like a comedic bar mitzvah of sorts.

After that, the release of "Superbad" was an event. The trailer was eagerly passed around among my friends, and we went together in one large group to see it. We were a rapt audience. In the decade since, I have never been to a movie with an audience that laughed so loudly and continuously.

That summer, it was clear that a new comic vanguard had arrived—and Apatow, Rogen and Hill were at its forefront. "Knocked Up" had a budget of about \$30 million and "Superbad" around \$20 million; at the box office they raked in nearly \$220 million and \$170 million, respectively.

Sure, the movies were financial successes. But they also became a generation's comedy standard that other writers, actors and comedians yearned to emulate. Just how did a standup comic from Long Island—Apatow—and two chubby guys with Jewfro manage to pull it off?

A partial answer is that by 2007, while the trio had yet to become household names, they already were industry veterans. Apatow had honed his skills as a producer and writer, having created the short-lived but beloved shows "Freaks and Geeks" and "The Ben Stiller Show" More significantly, Apatow had already

tasted mainstream success: He had directed "The 40-Year-Old Virgin" and produced "Anchorman: The Legend of Ron Burgundy."

Hill had been introduced to the teenage world through goofy appearances in the college comedy "Accepted" and the wacky stoner charade "Grandma's Boy." Rogen was the least known of the three; he had appeared in Apatow's "Freaks and Geeks" and as a supporting character in "The 40-Year-Old Virgin."

But the doubleheader of "Knocked Up" and "Superbad" meant that a new type of comedy had arrived—one that was brazenly crude and, laced with plenty of alcohol and marijuana, took sex jokes to realms that had never been, well, penetrated on screen. Their style was loose and comfortable, but they pushed the boundaries of what was considered acceptable dialogue and situations in an R-rated movie in wide release (see pubic salad or excrement that looks like stuffed animals).

The secret ingredients in this strong cocktail? Vulnerability and fantasy. The characters in these films are flawed, relatable slackers who are honest about their faults. They nevertheless almost always get incredibly lucky with women—it's still Hollywood, after all.

There's a scene at the end of "Superbad" that encapsulates this perfectly. Seth (a young version of Rogen played by Hill) admits to Jules (played by Emma Stone in her debut film) that he wished that she had gotten drunk with

him—since someone as good looking as she would never get with someone as schlubby as he. Jules reassures him that this is not the case. But Seth, already inebriated, suddenly passes out and falls forward, accidentally head-butting Jules.

Even when he is given the chance he has long dreamed of, he literally falls on his face Still, the pair end up together.

Although there was nothing incredibly Jewish about this brand—they didn't mine deep-seated neuroses, nor did their scripts contain any intellectual content of note—Apatow, Rogen and Hill wore their Jewish identities comfortably, both on screen and off. Rogen, who attended Jewish summer camp and whose parents met on a kibbutz, donned a Hanukkah sweater in one of his recent films. Hill, who had a bar mitzvah, has commented on the Jewishness of some of his characters. (It's also worth noting that "Knocked Up" and "Superbad" featured a few choice Jewish jokes—references to Matisyahu and Steven Spielberg's "Munich" in the former, and a miscommunication about an "African Jew" in the latter.)

In a 2007 interview Apatow, who considers himself "nonreligious," once called some of the actors in "Knocked Up" the "Spice Girls of Jews."

"Seth is a Jewish guy and all his friends are Jewish, at least the ones I cast in the movie, so I thought it'd be funny that they talk about it, because it's truthful to their experience," he said. "I didn't set out to make any kind of statement like 'You can have five Jews in a movie...' But if they were all some other religion, I would have had them talking about that. I didn't want to shy away from it. I thought it was fun not to shy away from it. That these young Jewish guys are proud to be Jewish and they talk about 'Munich' and their Jewfro-style hairstyles and that it's all OK."

Apatow, Rogen and Hill would go on to work together in numerous other comedies, including "Pineapple Express," "Funny People," "This is the End" and more, but they never quite recaptured the immature magic of "Knocked Up" or "Superbad." To some degree, they have all taken on more "mature" projects—most notably, Hill was nominated for Academy Awards for his roles in "The Wolf of Wall Street" and "Moneyball."

In February, "Superbad" became available to stream on Netflix—a company few had heard of back in 2007. Upon discovering this a month ago, I jumped at the chance to watch it again.

Seeing the opening credits, I was instantly transported back a decade to a sprawling suburban theater where I had laughed so hard it hurt. Sitting on my couch in Brooklyn, I almost wished that I was that hapless teen with braces and a bad haircut again.

And as I thought about how much laughter the movie brought to so many people, I realized that mixed in with the feelings of nostalgia was a tinge of Jewish pride.

HERITAGE

FLORIDA JEWISH NEWS



Rosh Hashanah



Publication Date: September 15, 2017
Advertising Deadline: September 6, 2017

Elegant Printing

Custom Printing
Digital & Offset Printing
Direct Mail Services
Envelopes

Invitations & Announcements
Brochures & Booklets
Forms & Letterheads
Business Cards

407-767-7110

205 North Street • Longwood, FL 32750
www.elegantprinting.net
Bring in this ad and receive 18% Discount

HEALTHY EYES **WEAR SUNGLASSES**

Every day that you're outside, you're exposed to dangerous, but invisible, ultraviolet (UV) sunlight. Left unprotected, prolonged exposure to UV radiation can seriously damage the eye, leading to cataracts, skin cancer around the eyelid and other eye disorders. Protecting your eyes is important to maintaining eye health now and in the future.

Shield your eyes (and your family's eyes) from harmful UV rays.
Wear sunglasses with maximum UV protection.

For more information, visit www.thevisioncouncil.org/consumers/sunglasses.
A public service message from The Vision Council.

THE VISION COUNCIL

Weekly roundup of world briefs from JTA

Jewish camp apologizes for flying Palestinian flag

(JTA)—A Jewish camp in Washington state apologized after flying a Palestinian flag “as a sign of friendship and acceptance” to visiting Palestinian Muslim and Christian students.

Last week, Camp Solomon Schechter hosted members of Kids 4 Peace, a group that includes Christian and Muslim Palestinian children.

In a letter sent to parents and supporters following the visit, the camp wrote: “For the sake of a teachable moment, we did raise the Palestinian flag as a sign of friendship and acceptance. It was met with uncertainty by some campers and staff, especially the Israeli’s [sic], but all understood that the message of hope for peace by flying the Israeli flag alongside helped develop empathy. Still we plan to take down all the flags for Shabbat since there is no peace and also to relieve the sadness and anger that some feel by the site [sic] of the flag.”

The letter also said the camp “remain(s) unabashedly pro-Israel and we are celebrating Israel alongside our new friends.”

The independent camp, founded on “the ideals of the Conservative movement,” is not affiliated with the movement’s Ramah camps or Solomon Schechter day schools.

In the letter of apology sent Sunday and posted on the camp’s Facebook page, the camp indicated that the Kids 4 Peace group requested the raising of a Palestinian flag alongside the U.S., Canadian and Israeli flags that are raised daily.

“We sincerely apologize that we upset some in our CSS and larger Jewish community by introducing the Palestinian flag into our educational program,” the apology said. “Camp Solomon Schechter reiterates our unwavering support for the State of Israel as the Jewish homeland.”

“Camp Solomon Schechter is a proud Zionist and pro-Israel camp. We honor the Israeli Army and Israeli people on a daily basis at CSS. Our goal was to create a safe space for all, and begin dialogue among the next generation.”

The camp’s Facebook page was no longer available as of Monday morning.

Until the Facebook page was taken off line, comments were largely negative, with many saying the camp should not have raised a flag waved in support of terrorists carrying out attacks against Jews.

“This kumbaya crap is mind-blowing,” one commenter wrote on Facebook. “Yes, IF we had Arab partners in peace, we might try more efforts like this, but we don’t and you’re kidding yourselves if you believe otherwise.”

But some applauded the camp for trying to be a positive force toward peace.

“The ONLY reason one would see a Palestinian flag at CSS is to further peace, love, justice, friendship and to bring God’s love into this world,” the commenter wrote. “Honoring Palestinian children and their identity and loving Israel and being Zionists are not mutually exclusive.”

The camp’s executive director, Sam Perlin, and co-board president, Andy Kaplowitz, also issued a statement.

“Camp Solomon Schechter regrets raising the Palestinian flag alongside US, Canadian and Israeli flags on Thursday and Friday mornings and it is a long standing CSS custom to lower flags for Shabbat and raise them again Sunday morning,” the statement said. “We neglected to foresee in such actions the serious political implications and for that lapse in judgment, we are deeply sorry.”

Mother sues Dallas JCC alleging employee raped her 14-year-old daughter

(JTA)—A mother has sued the Aaron Family JCC of Dallas alleging that a fitness center employee molested and raped her then-14-year-old daughter.

The lawsuit, which was filed earlier in July, also names the Jewish community center’s CEO, Artie Allan, and the Jewish Community Center Association of North America, the Dallas Morning News reported.

The mother and daughter are not named in the lawsuit, according to the newspaper.

The suit alleges that when the mother tried to talk to Allen about the fact that the employee was harassing her daughter and rumors they may be dating—before she knew about the molesting and rape. Allen allegedly responded that, “it takes two to tango.”

According to the lawsuit, the assaults began in 2014, when the unnamed employee began stalking the girl, who is now an adult, when he trained her at the JCC gym. The lawsuit charged that the employee also molested, sexually assaulted, threatened and raped her at the center and off-site.

The lawsuit said that two other girls told JCC staff members that the employee had sexually harassed them. It said the JCC neither launched an investigation nor disciplined the employee.

The newspaper reported that a former JCC employee, Randy Lee Adrian, was arrested in August on two charges of sexual assault of a child.

Adrian asked for the girl’s number to text her diet plans and workouts, but instead sent her explicit photos before sexually assaulting her over a span of 10 months, police told the newspaper. Police said he also threatened to kidnap and hurt her family if she told anyone about the assaults.

The Dallas JCC issued a statement saying it was aware of the lawsuit, “takes the matter seriously and will respond accordingly.”

“The JCC is committed to understanding the full and relevant story by a thorough investigation,” it said. “With a pending lawsuit, the JCC has no further comment at this time.”

Israeli family flees home after embassy guard’s name made public in Jordan

JERUSALEM (JTA)—The family of the Israeli Embassy security guard who shot and killed two Jordanians after being stabbed has left its home after a newspaper in

Jordan made the guard’s identity public.

The identity of the guard, Ziv Moyal, 28, from a moshav in southern Israel, had been censored in Israeli reports, which identified him only by his first name and his photo blurred.

On Sunday, Jordan’s al-Ghad published the photo of Moyal’s embassy ID, which listed his full name in Arabic.

Moyal’s family, fearing for its safety, reportedly moved in with relatives.

During the incident, which occurred on July 23, the guard shot and killed an assailant, 17, who had entered a residential building in Amman used by the embassy to install furniture and stabbed the Israeli guard with a screwdriver. The building’s owner, who according to Ynet tackled the assailant and attempted to prevent the attack, was killed after being hit by a stray bullet.

Following the incident, Israel refused to hand over the guard for questioning by Jordanian authorities, citing diplomatic immunity. The embassy staff was allowed to leave Amman for Israel nearly two days later amid demonstrations and calls for the death penalty for the security guard.

On Thursday, Jordan’s attorney general, Akram Masaadeh, charged the guard in absentia with two counts of murder and for bearing an unlicensed weapon.

Jordan’s King Abdullah II reacted angrily after Prime Minister Benjamin Netanyahu welcomed Moyal back in a personal meeting during which he praised the guard, saying “You acted well, calmly and we also had an obligation to get you out.”

Abdullah has said he will not allow the Israeli Embassy staff back in Jordan unless there is an investigation and a trial for Moyal. Israel announced Friday that it had launched an investigation, which is being overseen by Attorney General Avichai Mandelblit and State Prosecutor Shai Nitzan.

Trump to meet with US ambassador to Israel over Temple Mount crisis

(JTA)—President Donald Trump will meet with the U.S. ambassador to Israel, David Friedman, in Washington, D.C., to discuss the Temple Mount crisis.

The meeting is scheduled for late Monday morning, Haaretz reported. An unnamed White House official told the Israeli newspaper that Friedman was coming to Washington this week “as part of a long-planned trip.”

“In addition to a variety of meetings, he will be meeting with the president, Jared Kushner and Jason Greenblatt tomorrow to discuss the events that transpired in the region over the past two weeks where tensions have recently lowered,” the official told Haaretz.

Friedman reportedly was involved in working to reduce tensions over the increased security measures at the Temple Mount, which ultimately were removed. The metal detectors and other measures were installed after a July 14 attack by three Arab-Israeli men that left two Druze-Israeli police officers dead.

Greenblatt, Trump’s special envoy for international relations, also visited Israel last week, also in a bid to help lower the tensions at the Temple Mount.

Both men last week visited the shiva for three members of the Salomon family who were killed by a Palestinian assailant as they sat at their Shabbat table in the West Bank settlement of Halamish celebrating the birth of a baby boy in the family. Friedman also visited the families of the Israel Police officers killed on the Temple Mount.

Australian state Labor Party votes to recognize a Palestinian state

SYDNEY (JTA)—The members of Australia’s New South Wales Labor Party have voted for the recognition of a Palestinian state following a push by former Foreign Minister Bob Carr, but in a watered-down version of its original.

The resolution passed Sunday at the party’s conference in Sydney failed to follow its original call for unilateral recognition of a Palestinian state. Carr, who also has served as Labor premier in New South Wales, proposed the resolution. Party members called on the next federal Labor government to recognize Palestine as an independent state.

Following on the heels of similar resolutions in the states of Western Australia and South Australia, the vote will present a challenge for federal Labor leader Bill Shorten, who has come under pressure to confirm his stance on the matter.

The New South Wales’ Jewish Board of Deputies chief executive, Vic Alhadeff, said the resolution “is a much better outcome than what was originally proposed in the conference booklet, and we applaud the efforts by many within the Labor Party who worked hard to achieve a more balanced resolution.”

The Executive Council of Australian Jewry also issued a statement.

“Clearly, Israel still has many friends within the Australian Labor Party, and they are to be applauded for ensuring that Bob Carr’s original motion was significantly amended before it was passed,” it said. “The amendment expressly recognizes Israel’s right to exist within secure borders. It is disturbing that the original motion moved by a former Foreign Minister of Australia was so manifestly one-sided and unfair.”

Speaking Monday on the Australian Broadcasting Corp.’s “RN Breakfast,” Shorten said any recognition of a Palestinian state must address the concerns of both sides.

“There’s two issues,” he said. “One is the legitimate aspirations, and I stress legitimate aspirations of Palestinians, to have their own state and I do support that, but also the legitimate aspirations of the people of Israel to live in secure borders.”

Shorten reiterated his support for federal Labor’s long-held position of a two-state solution to the Israel-Palestinian conflict.

“If you support a two-state solution, ultimately that includes recognition of Palestine,” Shorten said.

JNF chief executive to repay \$525,000 loan from charity

(JTA)—The CEO of the Jewish National Fund will immediately repay a \$525,000 loan he received from the charity.

The office of New York state Attorney General Eric Schneiderman sent a letter to JNF last week calling on the organization to recover the loans made to Russell Robinson and its chief financial officer, Mitchel Rosenzweig, by the end of the calendar year.

The letter followed a July 27 story in the Forward about the loans, made in the 2015 fiscal year, which violate a state law barring charities from lending money to their officers.

JNF spokesman Adam Brill told the publication New York Jewish Life over the weekend that Robinson would repay the loan by Aug. 1, “to make sure there is no sense of impropriety.” Brill also noted that since Robinson and Rosenzweig are executives, not officers or directors, which are limited to board members, the group believed they were entitled to receive the loans.

Haaretz reported that the loans were included in JNF’s tax filings for 2015 and were granted, according to the documents, “to facilitate the purchase of real estate” to both men.

JNF told the Forward that Robinson and Rosenzweig have been repaying the loans in regular installments and are being charged interest at the prime market rate—the interest rate banks offer well-qualified borrowers.

“As always, JNF is in full compliance with the laws and regulations of the State of New York, and follows all legal procedures as specified by the NY Attorney General, and will respond to any requests made by the Attorney General as in the past,” Brill said in a statement to the Forward.

In 2015, Robinson earned \$436,000 from JNF and Rosenzweig \$306,000, the Forward reported, based on the charity’s 990 tax filing. The Forward article noted that “JNF has grown significantly during their tenure, with assets at the end of the 2015 fiscal year that were 25 times larger than when the two joined the organization.”

This dog does a Nazi salute. The guy who trained him says it’s not a hate crime.

(JTA)—A Scottish man arrested for teaching his girlfriend’s dog to do the Nazi salute denied in court that he committed a hate crime.

Mark Meechan, 29, taught the pug, named Buddha, to respond with the Nazi salute when prompted by statements such as “Heil Hitler” and “gas the Jews.”

Meechan posted videos of the dog performing the trick on YouTube.

He appeared in court last week after being arrested in May and charged with committing a hate crime and posting a video that was grossly offensive.

The original video, posted last September on his YouTube channel, Count Dankula, has been viewed more than 2.8 million times. Meechan said on the video that he trained the dog to annoy his girlfriend.

“My girlfriend is always ranting and raving about how cute and adorable her wee dog is, so I thought I would turn him into the least cute thing I could think of, which is a Nazi,” he said.

Meechan later posted a video in which he apologized for the original dog clips, saying it was a joke and that he has no such political leanings.

“I am so sorry to the Jewish community for any offense I have caused them. This was never my intention and I apologize,” he said in that video.

Slutwalk Chicago, in reversal, will allow marchers carrying Jewish and Zionist symbols

(JTA)—SlutWalk Chicago will allow marchers carrying Jewish or Zionist symbols after saying earlier they would be banned.

The group, part of an international movement that protests rape culture, in its ban announced this month referred to a decision by the Chicago Dyke March to ask three women carrying rainbow flags featuring white Stars of David to leave.

But a SlutWalk Chicago organizer told Haaretz on Sunday that the group would welcome all participants at the Aug. 12 march who wish to protest sexual violence and the attitudes of shame and blame that surround it. The organizer, identified as Red, also said the collective needs to make amends to the Jewish community for past actions.

“We are not banning any symbols or any kind of ethnic or heritage flags,” Red told Haaretz following a meeting of organizers to hone their message. “Those are welcome, everyone is welcome to express themselves as they see fit at SlutWalk. And we encourage people to bring signs and symbols that represent fighting sexism, patriarchy, rape culture, and that takes a lot of different forms for different people, and we support them in how they decide to show up for SlutWalk.”

Since a series of tweets reportedly made by the group’s social media team without consulting with the collective, SlutWalk has reached out to the Jewish and Muslim communities in Chicago to show that the event is inclusive and offers a safe space to all participants, Red told Haaretz.

Red said people carrying Israeli flags would not be banned.

“As a feminist person myself, I feel very strongly about Palestinian liberation and radical Jewish resistance,” Red told Haaretz. “I care very deeply about those concerns, but I do think that at SlutWalk Chicago we have some apologizing to do around the confusion with some of our tweets.”

Organizers of the Chicago Dyke March in June told the three women carrying Jewish Pride flags who were asked to leave that the rainbow flags with a white Star of David would be a “trigger,” or traumatic stimulus, for those who found them offensive.

Jewish groups have denounced the banning of the Jewish Pride flags at the lesbian march and called for an apology.

The time Israeli security strip-searched me at their embassy in Jordan



Uriel Heilman

The Star of David that JTA's Uriel Heilman found outside the University of Jordan's law department in 2006 was there so visitors could step all over the Jewish and Israeli symbol on their way to class.

**By Uriel Heilman
First person**

(JTA)—“Drop your pants”
The order came curt and clipped, and it caught me by surprise.

What?!

“Drop your pants,” he repeated sternly.

I had been subject to the indignities of Israeli security before, but never this.

I was in a holding area of the Israeli Embassy in Amman, Jordan, on my way to a meeting with a senior Israeli official in the building. I had been thoroughly vetted: They knew I was a journalist, I had an appointment with a senior embassy official to talk about Israeli-Jordanian relations and the meeting had been facilitated by a high-level contact of mine at the Israeli Defense Ministry.

So why was this guard now telling me he needed to look inside my underpants?

I was reminded of my experience this week when I heard the news on Sunday that an assailant in Jordan, who had been hired to move furniture,

stabbed an Israeli Embassy guard with a screwdriver before being shot dead by the guard.

My visit to Jordan took place more than a decade ago, in 2006, during a relatively quiet time in the Middle East. I was in the Hashemite Kingdom to write a series of stories for JTA, and I had been making the rounds in Amman.

The day before, I had visited the University of Jordan, where I was surprised to find a Star of David spray-painted on the steps leading to the school's Department of Shariah Islamic Law. Only later that evening did I realize that the star was there so that visitors could stomp on the Jewish and Israeli symbol every time they entered the building.

It was a busy trip. I met with government officials and political scientists, toured gritty streets in Palestinian refugee camps and had a secret rendezvous with a Muslim Brotherhood official in a hotel lobby.

I had come to the country on my own, entering Jordan overland from Israel at the

Allenby Bridge crossing in the West Bank. Traversing the border had taken much longer than I had anticipated, and by the time I got through I was late to a meeting at the Jordanian Defense Ministry. So I took a cab straight there, showing up for my meeting nearly an hour late and wheeling the large suitcase I had brought for my trip.

The ministry staff waved me right through with a smile, nobody giving my suitcase—or its contents—a second thought.

But the Israeli Embassy, located in an upscale Amman neighborhood, was more like a fortress. Guards had shouted at me angrily as I tried to approach the building, and let me enter only when I explained in fluent Hebrew who I was. I had encountered nervousness among security staff at Israeli embassies before—just six months earlier I had experienced similar skittishness outside the Israeli Embassy in Addis Ababa, Ethiopia, and security staff at the Israeli Mission to the United Nations in New York once inexplicably

confiscated my lunch—but that was nothing compared to Amman.

In the holding area, guards rifled through the contents of my bag, turning on and off my camera and closely examining my audio recorder—this was in the pre-smartphone era. They opened my wallet and removed its contents, examining the credit cards and cash as if they could have been laced with anthrax. They told me I couldn't bring any of my equipment into the meeting except my pen and a notebook.

Then they told me to drop my pants.

At first I angrily refused, face flushed, voice rising. From my experience, outrage often works in Israel, especially with authority figures. In America, the opposite is true: Losing your cool with someone in a position of authority, like airport security or police, can land you in big trouble.

But in Israel yelling is part of the national culture and an acceptable part of negotiation—a symbol that you're no “frier,” or sucker. It's often met with grudging

respect and some kind of compromise.

Not this time.

So after some back and forth I finally dropped my pants. Then they told me they needed to look inside my underpants.

I got real hot under the collar—except by this time my shirt was off, too.

“Is this really necessary?” I said furiously, my heart pumping like mad. In the back of my mind, I was thinking: Why today, of all days, did I choose to wear my tighty-whities?

The security officers were calm. If you don't let us look, you can't go in, they told me.

I hesitated. Then, clenching my teeth and looking at the ceiling, I pulled out the waistband.

A moment later my pants were back on and I was led into a cozy office where I had a leisurely off-the-record chat with my interlocutor at the embassy. He offered me tea and sympathy, and we talked not just about Israeli-Jordanian strategic ties, but the personal challenges of an embassy posting in a country

where security protocol bars you from going out at night or even taking a walk around the block. Israeli Embassy staffers in Amman are prisoners in their own embassy, which has a residential complex on site so staffers never have to leave the building.

Given the occasional paroxysms of violence against Israelis in places like this—recall the mob who stormed and ransacked Israel's embassy in Egypt in September 2011, the Jordanian soldier who opened fire and killed seven Israeli schoolgirls in 1997, a 2000 episode where an Israeli Embassy official was shot in Amman, or this week's screwdriver attack—those security concerns seem justified. You can certainly understand the atmosphere of high alert behind Sunday's incident.

And given the indignities others have to endure at the hands of authorities—not least, minorities and immigrants in my own United States—my little episode at the embassy in Amman should be easily forgotten.

But did they really need to look inside my underpants?

Wall

From page 1A

individual, who spoke to TPS on condition of anonymity for fear of reprisals for “collaborating” by speaking to an Israeli media outlet. “The Israeli government changed its mind about the magnetometers and metal detectors after a huge popular pressure represented by the refusal of using them to get into al-Aqsa.”

Another source, from a different region of Judea and Samaria, added that many Palestinians were angry at Jordan for agreeing to negotiate with Israel following what he called “the killing of the Jordanian man at the Israeli embassy.” He also said that Palestinian society has been rife with conspiracy theories over the metal detectors since the crisis first surfaced.

Muslims will not share Temple Mount with Jews

“People saw the magnetometers as the beginning of Jewish dominance of al-Aqsa,” said the second source, who also spoke on condition of anonymity. They also spread rumors about the cameras themselves, saying they would show the Muslims as fully naked and that Jews would then see Muslim women nude.

“Unfortunately,” said the first man, who added that he enjoys close relationships with Israelis, including residents of Jewish communities in Judea and Samaria, “the Israeli message to Israeli society over all this is to understand the bitter truth: The Palestinians, the Arabs and Muslims will not accept the concept of sharing the Temple Mount between both Muslims and Jews.

1	M	A	M	B	A	6	H	O	R	E	B	11	G	I	G	
14	A	D	A	R	I	15	A	L	O	V	E	16	E	T	A	
17	M	A	Y	I	M	18	S	M	A	Y	I	M	19	N	E	D
20	A	M	A	D	E	U	S	21	A	C	A	22	D	E	M	Y
23	G	E	M	24	B	L	T	25	E	S	S	A				
26	G	A	B	E	29	M	F	A	S	31	L	E	G			
32	U	R	I	33	P	A	I	R	34	C	O	M	E	35	D	Y
37	A	I	L	38	A	R	T	S	39	A	R	T	40	N	R	A
41	M	E	L	42	O	D	Y	43	B	E	A	S	44	E	I	D
45	S	B	S	46	B	A	R	N	47	A	S	P	S			
48	B	I	B	50	S	I	R	51	I	52	O	S				
53	I	N	I	54	I	A	L	55	A	U	S	T	56	E	R	E
59	N	F	L	60	L	C	H	A	61	I	M	C	H	A	I	M
62	D	E	L	63	S	H	A	R	D	64	A	M	R	A	M	
65	S	R	S	66	A	S	H	E	S	67	R	A	L	L	Y	

Mandell

From page 1A

Orlando. Their friendship went back to World War II when they served together as tech sergeants.

Joined by Zimmerman, Lowndes and Jack Lazar, Mandell launched the Greater Construction Company in 1965. State Roads 436 and 434 are dotted with communities Mandell had a hand in creating—Somerset, Sausalito Shores, Carriage Hill, Wekiva Hunt Club, The Woodlands,

Peppermill and many other subdivisions.

The business' success enabled Mandell to give generously to the Jewish community and also allowed Sonia to become very active in various areas within the Jewish community. Together, the couple garnered many awards including the JNF Tree of Life award, JFGO's Giborim Award, and State of Israel Bonds honorees.

Personal friend U.S. Senator Bill Nelson told the Orlando Sentinel, “Lester was...

one of Central Florida's pioneer homebuilders who did so much for his community. He leaves a great legacy of integrity in business and loyalty and love for his family and friends.”

The best description of Mr. Mandell's life is written in his favorite song, Frank Sinatra's “My Way”:

I've lived a life that's full; I've traveled each and every highway. But more, much more than this, I did it my way.

Lester Mandell was a great

storyteller, and he has left to his wife, Sonia; sons, Robert and Richard; daughters, Alison Knapp and Aimee Lewis; eight grandchildren; five great-grandchildren and extended family, many wonderful stories of his life “all wrapped up in a bow,” as one daughter expressed at his funeral service.

Lester Mandell's funeral was held last Sunday at Congregation Ohev Shalom. It was livestreamed and can still be seen at ohevshalom.org.

Cohen

From page 4A

The volume is “definitely much, much higher.” Marcus said. “We find it difficult to even decide which posts to translate, there are so many.”

On Tuesday, Abbas renewed a call to the Islamist Hamas organization—which rules Gaza and is committed to the physical elimination of Israel—“to work toward unifying the

Palestinian people and turn the struggle toward Jerusalem and Al-Aqsa Mosque,” the Palestinian news agency Ma'an reported.

Hamas responded that Abbas' severing of relations

with Israel was “meaningless without the lifting of the restrictions on Gaza, stopping security coordination (with Israel), and an end to reining in the resistance to the occupation.”

4	3	1	5	7	8	2	6	9
9	2	7	6	1	4	8	3	5
5	8	6	3	9	2	1	7	4
6	5	9	1	2	3	7	4	8
2	4	3	7	8	5	9	1	6
7	1	8	9	4	6	3	5	2
8	7	4	2	6	1	5	9	3
1	6	5	8	3	9	4	2	7
3	9	2	4	5	7	6	8	1

Sharkansky

From page 4A

bers of Palestinians involved in violence), and proposals to extend the benefit of working in Israel to Gazans. There's also been Israeli cooperation with the expansion of a West Bank city (Qalqilya) said to be relatively free of violence.

None of these proposals or accomplished steps assure Israel's security. Many are certain that a mass of Arabs will massacre and plunder if given the opportunity. Individual

attacks and the praise of those who sacrifice themselves for the sake of Palestine—along with incessant threats from Iran and Hezbollah—are all that is needed to justify continued suspicion of Muslim intents, along with high outlays on security and mandatory service.

Israeli officials responded to the terror attack alongside the Temple Mount by taking some unusual steps, but also expressed their intention not to make things worse. With the tinder smoldering,

the Prime Minister said that he would honor status quo agreements with Jordan and Muslim religious authorities. We could assume that there were Palestinians itching to escalate. Jordanian officials expressed criticism of Israel's temporary closing of the Temple Mount, but within the parameters expected from a Muslim monarchy having a restive population.

A day after the incident, Israeli media returned to focus on escalating police

investigations getting closer to the Prime Minister.

We might ask, if Israeli efforts at accommodation do not assure security, why bother?

Advocates argue that they increase the probability of relative peace, admittedly for a future that is indefinite and may be short.

And when, they might insist, has the situation of Jews been assured?

Comments welcome. Irashark@gmail.com.

Flatow

From page 4A

Then it got worse. The Middle East Quartet, which had faded into obscurity, suddenly reared its ugly head. The Quartet consists of the United Nations, the European Union, Russia and the U.S. It cannot issue a statement without the cooperation and approval of the Trump administration.

The Quartet's statement regarding the Temple Mount was to say it was "very concerned about tensions," and to call for a "solution that assures public safety and the security of the site and maintains the status quo."

No acknowledgement of Palestinian aggression. No condemnation of PA incitement. And, once again, a call for the status quo. This is even worse than the State Depart-

ment's comments, because the U.S. is in effect collaborating with the UN, EU and Russia in pressuring Israel.

Now comes the announcement that Jason Greenblatt, Trump's international negotiations representative, is rushing to the Middle East to seek "a mutually acceptable solution" to the Temple Mount controversy. You don't seek a "mutually acceptable solution" between a cop and

a robber. You don't seek a "mutually acceptable solution" between a terrorist and his victims.

The solution should not need to be "acceptable" to the PA, because the PA is the guilty party. Instead of remaining silent about the Palestinian riots, the Trump administration should be reading Abbas the riot act. The U.S. should be making it clear that it supports metal detectors on

the Temple Mount, just as it supports the metal detectors that are in place at the Western Wall, at the Vatican, at leading mosques around the world and in every American airport.

The Obama administration was notorious for its "evenhanded" calls for "restraint" on "both sides," which was always a code word for pressure on Israel to make concessions that

would appease the Palestinians. But appeasement only encouraged and emboldened Palestinian terrorism. The new administration should not repeat this mistake.

Stephen M. Flatow, a vice president of the Religious Zionists of America, is an attorney in New Jersey. He is the father of Alisa Flatow, who was murdered in an Iranian-sponsored Palestinian terrorist attack in 1995.

Greenfield

From page 5A

her killers. And not just pro-Chaya, but pro-Hallel. Hallel-Yaffa Ariel was a 13-year-old girl who came home from a dance recital and was stabbed to death by a Muslim terrorist in her bedroom. Or pro-Michael. Rabbi Michael Mark was driving home with his wife and children when he was murdered. Or Pro-Taylor. Taylor Force was a veteran of two wars who was stabbed to death in Tel Aviv.

The Taylor Force Act that would cut off aid to the Palestinian Authority if it continues funding terrorism is named after him.

Pro-Israel can cover a multitude of sins. It devolves easily into abstractions. And then we are told that giving money to Islamic terrorists

is the pro-Israel position because Israeli security depends on the terrorists keeping the peace. For decades, we have been told that the two-state solution which creates a terrorist state inside Israel is actually pro-Israel. And therefore the destruction of Israel is pro-Israel.

The left is adept at such Orwellian insults to reality. In the same way that bringing Muslim terrorists to America is hailed as patriotic, funding Islamic terrorists and Iran's nukes become vital to Israel's security.

And so let's take a step back from the hall of mirrors. Let's consider instead what is pro-Sarah.

Sarah will be the next victim of Islamic terrorism. Somewhere she is getting on a bus or cooking dinner

for her family. And the next Muslim terrorist, let's call him Mohammed, is plotting to kill her.

Mohammed has been listening to the calls by Fatah to kill Jews. He has seen crowds cheer the murderer of Chaya, Yosef and Elad. He has been told by the preacher on Palestinian Authority television that if he kills a Jew, he will go to heaven. He sees Fatah's Facebook message, "If I fall I will not be the first to die, and not the last to die #Rage!" And he knows that he will receive \$2,000 a month if he succeeds.

What is the pro-Sarah policy?

Is it to pour millions more into the war chest of the terrorists so that they can pay Mohammed for her murder? Is it the continuing championing of the Palestinian Islamic

State that Mohammed is killing for?

Let us break through the intellectual abstractions because Sarah and Mohammed are real. In a week or two from now, Sarah will be bleeding out on the living room floor while her children scream. Or she will lie dying on the back seat of her car with blood and broken glass surrounding her head. It's happened before and it will go on happening until the pro-Israel position becomes the pro-Sarah position.

Everyone or almost everyone is pro-Israel in theory. As long as pro-Israel encompasses both opposing and supporting the murder of Jews, both opposition to BDS and support for BDS, both opposition to terrorists and support for terrorists, then anyone can join and it's meaningless.

Israel is not an abstract idea. It is a nation of millions of individuals. And these individuals are being killed, one by one, by the genocidal imperative of Islamic Supremacism. If Israel, its geopolitical role, its complex political and religious institutions, its history of thousands of years, its relationship to the Jews of the diaspora is too much to take in, it may be easier to focus on the lives of those individuals.

There is a booming pro-Israel industry. Much of this industry accomplishes very little. It celebrates boosterism and eschews controversy. It seeks a meaningless middle ground. It believes that Israel is morally superior because it continues to strive for peace even at the expense of Israeli terror victims.

There is no pro-Israel industry. But maybe there ought to be one. And in the future, if we want to determine whether someone is truly pro-Israel, we should ask whether they are pro-Sarah.

Are they for doing whatever it takes to stop her from being murdered tomorrow?

Because you can't be pro-Israel if you aren't pro-Sarah. You can't be pro-Israel if you support funding the murderers of Israelis. You can't support both Israel and her enemies or support Sarah and her killer.

Then we'll know who is and isn't pro-Israel. Because pro-Israel will finally mean something.

Daniel Greenfield, a Shillman Journalism Fellow at the Freedom Center, is a New York writer focusing on radical Islam.

Shapiro

From page 5A

crat, and Tip O'Neill is that I won't limit my friendships to after six o'clock. As Thomas Jefferson so wisely said over

two hundred years ago, "I never considered a difference in opinion on politics, in religion, in philosophy, as cause enough in withdrawing from a friend."

So I will continue to have friends for dinner, no matter our political affiliations. We will break bread. We will drink wine. We will laugh and enjoy each other's

company. And maybe, just maybe, once in a while we will "reach across the aisle." We will discuss politics, learn what divides and unites us, and, if necessary, agree to

disagree. I only wish the same for our president and the members of our United States Senate and House of Representatives.

Marilyn Shapiro, formerly of Clifton Park, N.Y., is now a resident of Kissimmee, Fla. She is a columnist for jewish-worldnews.com in Schenectady, N.Y.

Professor

From page 7A

pro-Israel lobby functioned as a curative to the overly expansive description of its influence in the 2007 book by John Mearsheimer and Stephen Walt, "The Israel Lobby." (Disclosure: This reporter and Wasserman collaborated for a period in the late 2000s on a book on the pro-Israel lobby. It found no buyers.)

"In my lecture, I tried to leave the class with a simple

point: the power of the pro-Israel lobby had been inflated by supporters and opponents alike for their own reasons," he wrote. "Although clearly a powerful player in foreign policy, AIPAC was only narrowly influential and constrained by other public and political interests."

Did the students get the message? Not quite. Later in the book, Wasserman related that he often found that the students bought

into myths of Jewish influence—but with admiration, not contempt.

Wasserman, alongside other faculty on campus, came to accept that they were not the vanguard of progressive values in Qatar. Instead, they set more modest ambitions, such as one-to-one opportunities to lend a hand to those seeking a way out of a society that was stifling, especially to women.

He wrote about a student

wearing an abaya—the robe-like dress worn by some women in parts of the Muslim world—entering his office and asking him to write a letter recommending her for graduate studies in England. He was happy to—she had good grades—but she could not articulate what exactly she wanted to study, making it a challenge for him to tailor the letter to specifics that would help her.

"I don't really want to go

to graduate school," she told him, "but if I stay in Doha, my family will make me get married. Going to London for grad school is acceptable to them. For me, it means I can put off getting married and not have to confront my parents."

It was encounters like these that left Wasserman hopeful about bridging divides, he told JTA.

"The problem is you don't want encounters conducted

on the basis of Jew and Muslim, Christian and Buddhist, because it isolates one identity and sets up a polarity," he said.

Bring Israelis over for a semester, not just an afternoon, he said, so they would have the time to find other commonalities with their Arab and Muslim counterparts.

"They will share things like a harsh father or questions about devotion or career goals," he said.

Bacon

From page 8A

gourmet butchery and bakery called Prime Butcher Baker, and the pizza-and-panini joint Pizza Da Solo. High-profile guests have included such celebrities as Madonna, Bono, Alec Baldwin, Billy Crystal, Amar'e Stoudemire and Evander Holyfield.

After a 2012 meal at Prime at the Bentley, singer Ricky Martin told Tablet, "I couldn't believe the food was kosher. It was all so good."

José Meirelles of Le Marais José Meirelles never dreamed of opening up a

kosher restaurant. Meirelles doesn't keep kosher. He isn't even Jewish.

A Portuguese Catholic immigrant to New York trained at the former French Culinary Institute, Meirelles first made a name for himself as one of the forces behind Brasserie Les Halles, the long-running French restaurant once home to Anthony Bourdain. Seeing the restaurant's runaway success, Meirelles's lawyers—who were Jewish—approached him with an idea: Why not create a kosher version of Les Halles?

"I was skeptical from the beginning," Meirelles recalled. "I

could not use butter for the meat! We had to close Friday and Saturday! All the good stuff. But ultimately we decided it would be a good idea."

Fine-dining options for kosher patrons, his lawyers told him, were few and far between.

"When they had to deal with people who were kosher, they had a hard time finding a place to go for a meal," Meirelles recounted. "They refused to go to kosher restaurants because from their perspective they were not good. There was a huge clientele and a good business opportunity."

Le Marais opened in 1995 as a near copy of Les Halles, right down to the font on its menu. But translating classic French fare to a kosher audience required some creative thinking.

"In the beginning it was very challenging because we had a way of doing things," Meirelles said. "In my mind, you finish the sauces with butter, or use some pork fat or smoked pork. I really had to work to come up with solutions for things."

Outside the kitchen, working with suppliers also presented significant challenges.

In 1995, the kosher ingredients available to Le Marais "were not good," he said. Even finding something as simple as French mustard was a headache.

But he was able to work out the kinks, and diners noticed. Today, Le Marais is one of the most popular kosher restaurants in New York. Last year, the restaurant sold about 400 steaks a day, which translates to 800 pounds of beef. But competition is much steeper than it used to be.

"It's not like 10 years ago—there are a lot of good kosher restaurants opening

up," Meirelles said. Not that he minds.

"I think it's good," he said. "It forces us to be better."

This article was sponsored by and produced in partnership with the Orthodox Union, the nation's largest Orthodox Jewish umbrella organization, dedicated to engaging and strengthening the Jewish community, and to serving as the voice of Orthodox Judaism in North America. All four chefs featured in this story work at O.U.-certified establishments. This article was produced by JTA's native content team.

American

From page 11A

two-thirds of American Jews attend synagogue less than once a month and only about half fasted on Yom Kippur.

But there are some commonalities, too. Nearly all American Jews and Muslims say they are proud to be Jewish and Muslim, respectively. And both groups prioritize

social justice. Solid majorities of Jews (60 percent) and Muslims (69 percent) see "working for justice and equality" as an essential part of their religious identity.

Jews are more liberal than Muslims, but a higher percentage voted for Trump.

American Muslims responded to Trump's anti-Muslim rhetoric on the campaign

trail by voting for Clinton. Nearly 80 percent of American Muslims voted for the Democrat, while only 8 percent backed Trump. By contrast, Clinton earned 70 percent of the Jewish vote, with Trump garnering 25 percent.

But proportionally more American Jews identify as liberal than do American Muslims. While nearly half

of American Jews call themselves liberal, only 30 percent of American Muslims do—close to the national average.

But Muslims are trending liberal on at least one issue: A majority believe homosexuality should be accepted in society, compared to just 27 percent who felt that way a decade ago. Four-fifths of American Jews agree.



Construction, Remodels, Additions, Handyman
does most anything

Ricardo Torres — Handyman
407-221-5482

Available in Central Florida Area • References Available

Soon there will only be one Judaica store left in Manhattan



Ben Sales

West Side Judaica, which has sold Jewish books and ritual objects in the heavily Jewish neighborhood of Manhattan's Upper West Side for more than eight decades, expects to close at the end of the calendar year.

By Ben Sales

NEWYORK (JTA)—Yaakov Seltzer remembers a different world, when he would sell his customers prayer books, then hand them an invitation to his daughter's wedding.

When they would come in to Seltzer's store to order a kippah for their new grandson, then ask him to attend the bris.

Or they would stop in on a Friday afternoon with nothing to buy, just to wish him a good Shabbat.

But though the Upper West Side of Manhattan is still heavily Jewish, the world Seltzer longs for has disappeared. And soon, so will his store, West Side Judaica, which Seltzer plans to close sometime next year.

When it shuts, after 83 years in operation, the neighborhood will be bereft of a Jewish bookstore. Only one Jewish bookstore, J. Levine Books and Judaica, will remain in all of Manhattan.

"I miss the people I used to have come into the store

every week," Seltzer said. "The new generation doesn't support us. They don't know us personally because they use online [stores]. They don't feel obligated."

Seltzer made the decision to close after an automatic rent increase in his lease kicked in three months ago. He said the rent, combined with declining sales due to competition from online retailers, made the business unprofitable.

In the past decade, the store's sales have been cut



J. Levine Books and Judaica will be the only Jewish book store left in Manhattan.

by more than half. For the first time in memory, Seltzer said, last week the store had a day with less than \$1,000 in revenue—barely enough to make the new rent of \$24,000 a month. He said he hasn't taken home a salary in three months.

"It's an online world," Seltzer said. "There's no way I can pay \$24,000 a month in rent and compete with someone online who's selling without any of my expenses."

But while the Manhattan Jewish bookstore is now an endangered species, the peril hasn't extended to independent bookstores as an industry. While competition from Amazon led to the closing of the Borders bookstore chain, and has imperiled Barnes and Noble, the number of American independent bookstores has only grown. Between 2009 and 2014, the number of independent bookstores in the United States grew 27 percent, according to The New York Times.

Nor is Daniel Levine, the fourth-generation owner of J. Levine's, worried about meeting the same fate as West Side Judaica. Levine's Midtown store has invested heavily in an online presence, including selling goods as a third party on Amazon. Between 2007 and 2012, Levine saw his revenue rise 20 percent. Since then, he said, it's grown even more.

Plus, Levine's relatives own his shop's building—so he said he pays half as much as Seltzer in rent.

But Levine isn't celebrating his newfound monopoly over Manhattan. He and Seltzer, separated by 50 city blocks, worked more as partners than competitors. They stayed in close touch and would send each other items when a customer asked for something that was out of stock.

After speaking to me, Levine's first call was to check in on Seltzer, whom he calls "Yanky."

"It's a little scary to be the only Judaica store left in Manhattan," Levine said, adding that if Amazon takes

more of a toll from the Judaica business, people "won't be able to physically see these things and touch them."

Seltzer also shifted his business in an effort to stay afloat. He once sold 80 percent books and 20 percent Judaica. Now it's 50-50. The right side of the store looks largely like a standard-issue Jewish book shop: volumes from the Orthodox publisher ArtScroll sitting regally on the shelves next to specialty volumes on medical ethics, biblical geography and how to comfort mourners; a rack of prayer shawls in the back; a stack of framed Jewish wedding contracts up front.

But the left side is an emporium of novelties made for an Orthodox Jewish clientele with money to spend. There are greeting cards embossed with menorahs, birthday wishes in Hebrew or "Welcome to your new yeshiva." There's a line of games from Magical Mitzvah Park to Cholent, The Game! The Slow-Cooking, Fast-Moving Strategy Card Game.

At the front, a mesh sports shirt with ritual fringes hangs in the window. Nearby is a lectern used by religious Jews for prayer or study. Long, twisting shofars dangle from the ceiling. But in many cases, Seltzer said, the variety doesn't help. Customers will photograph items with their phones and then buy online.

"I personally don't think it's ethical to take pictures, but my employees don't want to be police," he said.

Local Jewish schools and synagogues still buy from West Side Judaica, though that business has also declined. Lisa Exler, director of Jewish studies for the non-denominational Beit Rabban Day School a couple blocks away, still buys some books from Seltzer. The school orders its prayer books and Pentateuchs directly from Koren Publishers Jerusalem, an Israeli company. But Exler turns to West Side Judaica for niche items, like collections of Bible commentaries or the small, blue, right-to-left

workbooks traditionally used in Jewish schools.

"They were super friendly, always happy to show me different books," Exler said.

When she was choosing among Bible commentaries, an employee "showed me there's this version and that version, this has a better binding and lasts longer. He knows his merchandise, and took the time to make sure I was getting what the students needed."

Seltzer moved into the current location in the 1990s, when the Internet wasn't a threat. When he took over the store in 1980, 46 years after its founding, it was in a nearby location with 40 percent less space. Back then the rent was \$1,100 a month—about \$3,250 in 2017 dollars, still 86 percent lower than the current rent.

Over the years he has hired family, employing his wife, mother, brother and brother-in-law. On Wednesday afternoon, three relatives talked in Yiddish as one wrapped a gift and another rang up one of the few customers in the store.

Seltzer has considered moving about half a mile up Broadway, where he could pay \$15,000 a month. But at 60, he doesn't have the energy for another move and the costs it involves. He will begin a going out of business sale soon, and will close sometime after Hanukkah, near the end of the calendar year.

And after that? Seltzer isn't sure.

If he gets an influx of revenue, he may change his mind, though Seltzer said he does not want to be "the boy who cried wolf." More likely, he anticipates doing what most in his situation have done: Take his decades of experience and connections with publishers, and sell books and Judaica online.

With the efficiency of shipping nowadays, Seltzer doesn't even think he'll need to keep an inventory.

"You can have a big website, and you think they have everything," he said. "They have nothing."

Harissa honey roast chicken recipe

By Shannon Sarna

(The Nosh via JTA)—There's a reason chicken is a bit of a Friday night staple: Before Jews came to America, red meat simply wasn't abundantly available and therefore saved for special occasions. But also, chicken is a relatively easy dinner to prepare, especially when you roast a whole chicken.

This honey harissa and lemon chicken is as easy as any other roast chicken recipe, with a slightly sweet, slightly spicy twist.

You may be asking, what the heck is harissa?

Harissa is a North African pepper and chili condiment or paste that was brought to Israel by the Jews of Tunisia and Morocco, and quickly became a popular flavoring. It can be found in dried form in the Israeli outdoor markets or as a paste in jars. Even many American supermarkets like Whole Foods, Stop & Shop, Shop-Rite and Trader Joe's are carrying harissa (usually in the ethnic aisle with other Middle Eastern products). You can even try your hand at making your own.

There are so many ways to use harissa, from these lemon potatoes with harissa mayo to a spring greens fritatta.

But I recently got my hands on some N.Y. Shuk harissa, and it is so much better than trying to make your own or many of the other store-bought varieties I have tried. It's smoky, deep and not too spicy. And I have made chicken with it several



times—to the delight of my family and friends.

I like roasting a whole chicken using an upright roaster. I highly recommend investing in one—it makes such a difference for a super moist bird on the inside, while still achieving that coveted crispy skin. If you want to add a rinsed and drained can of chickpeas to the bottom of your pan for the last 15 minutes, they are delicious with this chicken, but the step is completely optional.

Ingredients:
1 whole chicken
2 tablespoons honey
2 tablespoons prepared harissa (such as N.Y. Shuk)
zest and juice of one lemon
1 tablespoon olive oil
1/4 teaspoon salt
1/4 teaspoon black pepper

Directions:
1. Mix together honey, harissa, lemon zest and lemon juice, olive oil, salt

and pepper. Place chicken in a sealable plastic bag and pour in marinade. Massage the chicken until completely coated. Throw in lemon halves if desired.

2. Place in fridge and allow to marinate for 1 hour or up to 24 hours.

3. Preheat oven to 450 F.

4. Place chicken on an upright roaster or on a baking sheet.

5. Cook for 55-60 minutes or until a meat thermometer (stick into thickest part of chicken without touching bone) reads 165 F.

6. Allow to cool slightly. Cut into pieces and serve.

Shannon Sarna is the editor of The Nosh.

The Nosh food blog offers a dazzling array of new and classic Jewish recipes and food news, from challah to shakshuka and beyond. Check it out at www.TheNosh.com.

HERITAGE

FLORIDA JEWISH NEWS



Back To School

2017

This is a year of 100 blessings at Congregation Ohev Shalom



Family Shabbatons bring COS families together.

Congregation Ohev Shalom will be celebrating its 100th birthday this year. Jews are supposed to recite 100 Brachot/blessings a day. To tie the two together, the theme of how we are blessed, how we are a blessing and how we pay our blessings forward will be carried out in the activities and programs that take place during the year.

This is reflected in the teaching, how teachers, students, Madrichim and parents interact with each other, projects and special activities that are planned. The school operates

on the premise that we are all created in the image of God. As such how we behave is a reflection of God. Everything that God created has value and it is the job of humans to take care of everything that God created. Ohev Shalom welcomes interfaith families, families with same sex parents, single parents equally.

The teaching staff of Ohev Shalom places great emphasis on developing relationships with their students. From that relationship comes a true understanding of the total child and an appreciation of their

uniqueness, which results in an ability to teach in a way that meets the child's needs. When that connection is made, the learning and desire to participate follows.

Class schedules

Congregation Ohev Shalom Hebrew school is for grades Pk-7 (Geshet - Zayeen). Pk-2nd (Geshet-Bet) grade meet on Sunday from 9 a.m.-12:30 p.m.; Third-7th grade (Gimel through Zayeen) meet Sunday and Wednesday from 4 p.m.-6:30 p.m.; Kitah Bet/2nd grade has the option of attending on Wednesdays too.

The goal of the curriculum is to create Jews who can lead and be comfortable in a synagogue. Therefore, Torah, Hebrew through Prayer, Holidays, Mitzvot and Middot are the core subjects. Each grade has unique themes and milestone events as well as opportunities for parents to learn with their students. The learning that takes place is mostly experiential where students become involved in their learning. All grades participate in projects that fulfill the Mitzvah of Tikun Olam. Grades Dalet through Zayeen (4th-7th) have Shabbatonim where they go to a local camp with their teachers and Madrichim and celebrate Shabbat, participate in informal learning, and have fun together to create a community.

The Madrichim program

COS Hebrew school has a very popular and successful Madrichim program where Hebrew school graduates in grades 8-12 commit to being at school every week on Sunday or Wednesday and help in a classroom. They also have a monthly class with their Madrichim teacher to learn about child development, conflict

management, leadership and planning lessons.

The teachers and staff

The teaching staff of Ohev Shalom is comprised of dedicated professionals who in most cases have been at Ohev for 14 years or more but also value new ideas and welcome new staff members. The staff is its own community that loves learning and teaching and wants to share their love of Judaism with their students. The staff regularly meets to increase their own knowledge and plan and evaluate what they are doing to keep up with trends and learn new ways to engage students.

Congregation Ohev Shalom Hebrew school welcomes students in Pre K-5th grade for their first year of Hebrew school as a nonmember. The staff and leadership understand that joining a synagogue is a big decision and a costly one. They believe that once families give it a try, they will be hooked.

Parent participation is an important aspect of COS Hebrew school. Opportunities for parents to come and learn, celebrate and have Jewish fun with their children are offered in many ways. Parents may be invited to hear a speaker from another religion with their child, enjoy falafel together, or come to the synagogue in their pajamas for Havdallah.

Family programs

A variety of family programs outside of the school day are offered. Anyone who wants to connect with the Ohev Family is welcome to participate in family programs. They include the Shabbat Morning Family Experience, Family Cooking and Saturday night Havdallah and dancing and holiday celebrations.

The Family Shabbaton in March brings families of all ages and units together to celebrate Shabbat as it would be celebrated at a camp or youth group. Kibbutz Ohev Family edition brings together families of preschoolers and young elementary age to do healthy kosher cooking, gardening, tikun olam and Israel activities. Kibbutz Ohev will meet one Wednesday a month.

Shirei Shabbat with Rabbi Kay offers families of young children the opportunity to welcome Shabbat with song and dance. The first one will be Aug. 11. Mishpacha Sheli with Nina Fine is open to toddlers and preschoolers and an adult. It meets every Tuesday at 9:30 a.m. beginning Aug. 22 and includes circle time, song, story, crafts, cooking around a Jewish theme. All of the early childhood programs at Ohev Shalom are open to non-COS members. COS Family programs are underwritten in part by a generous donation from Nancy and Dean Faracchio in memory of Nancy's father Bart Hecht.

The first day of Hebrew school is Aug. 20 at 9 a.m. with a parent brunch and schmooze at 11:30. Meet the Teacher is Aug. 13 from 1p.m.-2p.m. with a Meet and Mingle and refreshments for families at 12:30 p.m. Prospective families are welcome and encouraged to attend. Ohev Shalom is located at 613 Concourse Pkwy S. Maitland. For more information about Ohev Shalom contact Amy Geboff, Director of Youth and Family Education educator@ohvshalom.org or check out the website at www.ohvshalom.org or like us on our facebook page Ohev Shalom Youth and Family.



PARK MAITLAND SCHOOL

1450 S. Orlando Avenue
Maitland • 407-647-3038
<http://www.parkmaitland.org>

We wish all of Central Florida's students a wonderful new school year!

New Responsive Classroom at Orlando Torah Academy

Tremendous enthusiasm and excitement permeate the Orlando Torah Academy parent and student body as OTA is set to begin its eighth year. With the first graduating class of OTA poised to start their final year of middle school, OTA now services all grade levels K-8 - pre-school, elementary, and middle school. The comprehensive dual curriculum incorporated at all levels provide the students with the foundation necessary to excel in all areas of their lives.

This summer, OTA began an exciting new chapter in the department of professional development. Several of our teachers joined with a diverse group of educators from the southeast, and spent four days at a Responsive Classroom training seminar. Responsive Classroom is an internationally recognized, cutting edge approach to education and is employed in hundreds of public and private schools throughout the world. Responsive Classroom is statistically associated with greater teacher effectiveness, higher student achievement, and improved school climate. It is an "evidence-based approach to teaching that focuses on engaging academics, positive community, effective management, and develop-



Students and teachers work together at the Orlando Torah Academy.

mental awareness" (www.responsiveclassroom.org/). The teachers and administration are enthused and excited to begin implementing this new approach as we strive to provide the best possible education to our students and meet both their academic and social-emotional needs.

OTA is continuing to fuel the expansion of its STEM program, with assistance by way of its school calendar fundraiser funds generated from last year's calendar provided the older students with a beautiful, professionally painted basketball court and heavy-duty playground equipment for the younger learners. This

year's funds will be directed to new equipment and resources for students and teachers to take OTA's STEM program to the next level.

We also are proud to announce the addition of Rabbi Chaim Yachnes as a new staff member in our school. Whether you are a parent exploring options, or just want to see the magic of what's going on in Orlando Torah Academy, we invite all members of the Jewish community to call us at 407-270-4936 and schedule a tour! (If you would like a complimentary copy of OTA's beautiful school calendar, please contact the school office at 407-270-4936)

Nina Oppenheim, M. Ed.
Tutoring in MATH and SCIENCE
Elementary through H.S. Algebra II and Geometry
Science too!

MATH YAYS, NO "MATH NAYS"
One-on-one instruction, all the time!
Tutoring in your home
or my Maitland residence
No pre-testing expense!
Call 407 647-6627 or e-mail
ninaopp1@gmail.com
for more information

UCF Judaic Studies offers seven courses this fall

For more than 25 years, the Judaic Studies Program at UCF has enhanced Judaic knowledge, scholarship, and awareness in Central Florida. The program offers an interdisciplinary Minor in Judaic Studies and a Certificate in Judaic Studies. Judaic Studies forms an essential component of the university curriculum because the roots of western culture, civilization, and major world religions lie in ancient Jewish thought and practice, as manifested in the Hebrew Bible and subsequent writings.

The Judaic Studies Program will offer seven courses in the upcoming fall semester, which begins Aug. 21. These will include Modern Israeli Hebrew, The Hebrew Bible As Literature, Modern Jewish Experience, Jewish People in Antiquity, Intro. of Modernism Into Judaism, American Jewish History, and History of the Holocaust.

Students may take Judaic Studies courses as elective or to satisfy requirements for a minor in Judaic Studies or Judaic Studies Certificate. Hebrew language courses may satisfy foreign language requirements.

Members of the community may take the courses as non-degree students or may audit the courses.

- **Modern Israeli Hebrew I**—This is a new course designed to initiate the student to the major language skills; listening, speaking, reading and writing. The emphasis is on the practical knowledge and usage of Hebrew, as used in modern Israel. The approach is all encompassing, encouraging students to listen and repeat, and converse with one another, as well as to read and write. It is open to students who have had some exposure to Hebrew but who want to gain an ability to converse freely, and to those with no prior background. No prior knowledge of Hebrew is required. This class will meet Tuesdays and Thursdays at noon - 1:15 p.m. in the Teaching Academy, room 110 and will be taught by Kenneth Hanson.

- **Biblical Hebrew**—This course is a basic introduction to the Hebrew language as used in the Bible. It is designed to give the student a basic knowledge of Hebrew grammar and to become acquainted with essential vocabulary used in biblical texts. It will familiarize the student with common biblical Hebrew words through emphasis on the roots of verbs and nouns. The core vocabulary involves some 400 roots, which will be analyzed and taught through

actual texts and exercises. This course is expected to be of particular interest to any students of religion, philosophy or classical studies who would like to be able to approach the Hebrew Bible/Old Testament in its original language. Students will begin to appreciate many wordplays and subtle references in the biblical text that often are not apparent in English (or other) translations. Students will find this course helpful in developing a deeper understanding of the Hebrew Bible/Old Testament as a revolutionary work within the world of ancient Mediterranean literature and cultures, in addition to its importance as a source of spiritual inspiration and ethical instruction to a large portion of the world's population. This class will meet on Tuesdays and Thursdays at 1:30 p.m.—2:45 p.m. in Business Administration I, room 214 and will be taught by Sanford Olshansky.

- **Jewish People in Antiquity**—VIDEO COURSE <http://bit.ly/22yRVBF> This course surveys the complex history of the Jews from the biblical period through Greco-Roman times. It will examine the involvement of the Jewish people with many civilizations and the evolution of Jewish history from the second mil-

lennium B.C.E. until the Arab conquest of Jerusalem in 638 C.E. The course encompasses the cultural, socio-political, economic, and religious development of one of the oldest religions of humankind. The impact of Jewish literature, laws, ethics, and prophecy on Christianity and Islam will be discussed. This is a web-based class and will be taught by Sanford Olshansky.

- **History of the Holocaust**—VIDEO COURSE <http://bit.ly/1L49t3Y> This course is a comprehensive study of the Holocaust, with an emphasis on the historical roots of anti-Semitism. In addition to the antecedents of the Holocaust, the social, economic, and political unrest that marked post World War I Germany is examined. This study divides the Holocaust years, 1933 - 1945, into two distinct periods. The first, 1933 - 1939, encompasses the persecution of German Jews, within the context of the prevailing German legal systems, and the second, 1939 - 1945, marks the systematic annihilation of Jews in Europe. The scope and meaning of this event in human history is discussed and analyzed. This is a web-based class being taught by Julia Phillips Berger.

- **Kabbalah Jewish Mysticism** will trace and evaluate the development of Jewish mysticism from its earliest roots in the prophetic age of Israelite history, through the flowing of the movement called "Kabbalah" in medieval Spain and the Land of Israel, down to various expressions of mystical thought in the pietistic move-

ment known as Hasidism. The course will meet on Mondays and Wednesdays at 3 p.m.-4:15 p.m. in Business Administration I, room 214 and is taught by Chaim Lipskier.

- **Modern Jewish Experience** will acquaint students with a variety of modern Jewish experiences as depicted in literature. This course will involve a survey of the pre-modern traditional life in Eastern Europe, including life in the Ghetto and the Shtetl (small Jewish town) life. This course will also deal with the emergence of the Jews into modernity along with the rise of Jewish national movement in the end of the 19th century; the growth of the Zionist movement, immigration to America and to pre-state Israel (Palestine), the Holocaust, establishing the State of Israel, war and peace, in-gathering of the exiles, the Holocaust, and the current peace trends in the Middle East. This is a web-based class and will be taught by Julia Phillips Berger.

- **The Hebrew Bible As Literature** is a survey of the creative expression of Hebrew civilization as found in the Hebrew Bible, and its interpretation in the Apocrypha and Pseudepigrapha, the Mishna, the Talmud, and the Midrash. This is a web-based class being taught by Moshe Pelli.

Students may take the listed courses as electives or as required courses to satisfy requirements for a Minor in Judaic Studies: 18-20 credits of upper division courses (JST) and including Hebrew courses (HBR) [as per the 2013-2014 catalog

listing]. A Certificate in Judaic Studies is also available for students completing 5 courses (15 credits) in Judaic Studies. The UCF foreign language requirement may be satisfied with Hebrew language courses. Liberal Studies students are encouraged to take a minor in Judaic Studies. Students who take a Minor or a Major in Religious Studies, Humanities, or Middle East Studies are encouraged to take courses in Judaic Studies. Most of our courses may be counted toward their Minors.

Members of the community may take Judaic Studies courses as non-degree-seeking students or may audit the courses. Registration is required of non-degree students; call the Registrar's office at (407) 823-3100 for details.

Persons 60 years of age or older who meet Florida residency requirements may register for classes without payment. Seniors should call Kent Woodford at (407) 823-5148 (kwoodfor@mail.ucf.edu), to obtain registration forms in advance.

Registration for degree students is through Sunday, August 20, 2017. Registration for Non-Degree Students and senior citizens is August 18, 2017. Classes begin August 21, 2017.

For information, please call Dr. Kenneth Hanson, Director of the Judaic Studies Program, at (407) 823-5039; or: 823-5129.

Judaic Studies Program, University of Central Florida, P.O. Box 161992, Orlando, FL 32816-1992. Visit our web site at <http://judaicstudies.cah.ucf.edu>.

Jewish Academy of Orlando is ready for the new school year

This year marks the 40th anniversary of the Jewish Academy of Orlando. Established in 1977, the Jewish Academy of Orlando (formerly Hebrew Day School) was established, in the words of its founders, to create a school "combining a quality general studies and intensive Judaic curriculum."

For the past 40 years, the Jewish Academy of Orlando has educated over 1,000 young people. Over the past four decades, its graduates have excelled in their professional careers and have become leaders in their communities due to the strong academic foundation and values education received at the Jewish Academy. The students of the Jewish Academy of Orlando celebrate their Jewish identity, heritage and values while fostering a passion for learning, critical thinking and high achievement. The students are empowered to achieve academic success and to go out and change the world. True to the vision of its founders, the Jewish Academy of Orlando has a strong history rooted in academic excellence and Jewish pride.

For the past 25 years, the Jewish Academy of Orlando has been a proud member of the Florida Council of Independent Schools. The mission of FCIS, the largest and most prestigious accrediting body in the state of Florida, is to promote the highest standards for PK-12 education through its accreditation process, professional development programming, and advocacy efforts. This past February, the Jewish Academy of Orlando participated in its sixth five-year re-accreditation, receiving many accolades and



special commendations. The rigorous, yearlong process, which included an intensive self-study and three-day on-site visitation, validated the Academy's mission and demonstrated the many strengths of its program.

Among the special commendations received, the accreditation team said the following about the school:

- The students, faculty, and staff truly embody every facet of the school's mission statement.

- From the time you enter the front door, you are immediately taken by the sense of warmth, comfort, and family, and it is a feeling that permeates the entire school.

- The school facility is bright, fresh, and inviting.

- The Innovation Lab is an exciting, active learning environment. Students and teachers alike enjoy the challenges that await them every time they enter the room.

- The WJAO News Production is phenomenal, and is the prototype for any and all schools who aspire to teach about the intricacies of student broadcasting. The only thing more compelling than watching the morning show is watching the incredible

things going on behind the scenes.

- The faculty and staff are the heart of the school. Any child who is lucky enough to attend JAO is truly blessed.

- The Jewish identity of the school is evident and resonates in all aspects of campus life.

- The Jewish Academy of Orlando's Board of Directors is committed to continued growth of the school, and is working hard to develop a model of success for the school in the future. The Board provides leadership and shares a common vision with the administration.

"We are very excited to celebrate the 40th academic year at the Jewish Academy of Orlando and to watch the school continue to grow onward and upward! Our school year begins with a meet and greet on Aug. 14; the first day of school is Aug. 15. The school has the entire year's events scheduled and is ready for a great school year!" said Alan Rusonik, head of school.

To further support Jewish education and your local Jewish day school, to get involved or for any questions, please contact Alan Rusonik, head of school, at 407-647-0713.

Academic Excellence.

Jewish Pride.



Nurturing Jewish Leaders of tomorrow for 40 years

Call for a tour today! 407.647.0713
or visit: www.jewishacademyorlando.org

Interactive Hebrew School—Who said learning can't be fun?



Newest additions to the Chabad Hebrew Schools are Rabbi Amram Hoffer, Esther and baby Bella Miriam.

The Chabad Hebrew School is an interactive, hands-on Hebrew School. CHS takes place on Sunday mornings and offers children the opportunity to explore their heritage in an engaging and exciting manner.

"Chabad Hebrew School brings Judaism to life!" said Chanshy Majesky, educational director at Chabad Hebrew School of North Orlando. "Our curriculum is designed to inspire your child with a love for our traditions."

Rabbi Amram Hoffer of the Jewish Life Experience Hebrew School (aka Chabad Hebrew School of Greater Orlando), agrees. "We want Judaism to be a part of your life, and rule No. 1 is kids must have fun!"

Hoffer and his wife, Esther (who is the educational director of the Jewish Life Experience Hebrew School) are rela-

tively new to the community. Arriving here last year, they embarked on continuing the work that Rabbi Dubov and Devorah Leah Dubov began at Chabad Hebrew School of Greater Orlando. Just recently they added a new addition to their family, Bella Miriam, who is now 3 months old.

Working under Rabbi Dubov, Hoffer is enthusiastic about the Hebrew School, as are the Majeskys in North Orlando and the Konikovs in South Orlando.

Each lesson incorporates interactive, hands on activities covering a wide range of subjects. Participants will learn about Jewish practices, history, culture, Hebrew reading and language skills.

The Hebrew reading curriculum, Aleph Champ, takes an innovative approach to teaching the skills. Modeled

after the Karate system, students advance through a range of color-coded levels, motivated to excel and graduate each stage.

"Our warm and loving staff creates a comfortable and friendly environment where your child will thrive," Majesky continued. "Small classes provide a personalized experience for each and every student."

One of our students was recently overheard saying, "I wish I could come to Hebrew School all week long!"

Chabad Hebrew School is open to all Jewish children—regardless of background, affiliation, or financial status—to experience our traditions as never before! Jewish culture, holidays, customs and rituals are presented in a stimulating and appealing style.

Classes are held on Sunday

mornings from 10 a.m.-noon, and is open for children ages 5-13. Membership or affiliation is not a requirement.

CHS is accepting new students for the 2017/2018 academic year at the following Chabad Hebrew School locations in the Greater Orlando area:

Chabad Hebrew School of North Orlando, 1701 Markham Woods Road, Longwood, Contact: Chanshy Majesky, 407-488-6536, www.Jewish-NorthOrlando.com/CHS

Chabad Hebrew School of Greater Orlando (also called the Jewish Life Experience Hebrew School), 708 Lake Howell Road, Maitland, Contact: Esther Hoffer, 310-721-1746, www.ChabadOrlando.org.

Chabad Hebrew School of South Orlando, 7347 W Sand Lake Road, Orlando, Contact: Chani Konikov 407-354-3660.

Temple Israel and Temple Shir Shalom students explore the world through MAGAL

Temple Israel and Temple Shir Shalom students explore the world through MAGAL.

As The Meitin Alliance for Growth And Learning enters its second year, it is expanding its focus more than ever. MAGAL was created by Temple Shir Shalom (Reform) and Temple Israel (Conservative) to bring together Jewish students from a broad spectrum of backgrounds in order to have their diversity enrich their learning. Both

congregations have always been committed to a robust and solid curriculum of Jewish knowledge, but working together brings the benefit of greater diversity of ideas simply not found in monolithic programs. MAGAL, which means circle in Hebrew, believes very strongly that we share much in common with each other even while we retain our unique identities as individuals and congregations.

MAGAL is taking this belief to the next level in the coming year. The students and families of MAGAL will learn about, experience and support Jewish communities around the world. Some will be familiar like those in Israel, Europe and much of Latin America, but there are aspects that are often overlooked in all communities. MAGAL will also explore the Jewish communities of Uganda, Yemen, India,

Ethiopia and elsewhere. These communities have rich histories and cultures that are part of the vast tapestry of our people and reflect unique expressions of our faith and traditions. Through their food, art, music, traditions, teachings and other expressions of culture the students will gain a broader and deeper understanding of what it means to be part of the Jewish people.

Unfortunately, many of

these communities face challenges from hunger, oppression, emigration and more. MAGAL will show our students and their families how to help our brothers and sisters across the world. In this way we will realize more and more how we are one people with a shared destiny.

For more information about MAGAL please contact Rabbi Joshua Neely (Temple Israel, rabbi@tiflorida.org) or Cantor Kim Singer

(Temple Shir Shalom, cantorkim@gmail.com). There will be an open house on Wednesday, Aug. 16, from 5 p.m.—6:30 p.m. at 50 S Moss Rd in Winter Springs. The first day of school is Sunday, Aug. 20, 2017, at 9 a.m. There will also be a presentation from the Jewish Community Relations Committee at 10:15 a.m. to help parents be better advocates for their children in the local school systems.



CONGREGATION OHEV SHALOM

CONNECTING, DISCOVERING, AND CELEBRATING JUDAISM IN CENTRAL FLORIDA SINCE 1918

YOUTH AND FAMILY EDUCATION

Like our Facebook Page
Ohev Youth and Family

Sunday, August 13th

Meet & Mingle other Families from 12:30-1:00 pm

Meet the Teacher 1:00-2:00 pm

COS religious school is open to non COS members for the first year in grades Pre K-5th grade.

Prospective Families Welcome!

The first day of school Sunday, August 20th!

Parent brunch & schmooze at 11:30 am

Come & meet other parents, learn about all the activities that COS has to offer for families, adults, and youth.

EARLY CHILDHOOD

Geared toward families with toddler & preschoolers.

All early childhood programs are open to non COS members

Made possible in part by Nancy & Dean Faracchio in memory of Nancy's father, Bart Hecht.

Mishpacha Sheli with Nina Fine! Every Tuesday at 9:30 am beginning August 22nd. For toddlers & preschoolers with and adult. Singing, story, craft & more around a Jewish Theme! Call for fees.

RSVP requested.

Kibbutz Ohev Family Edition: Families with preschool through 2nd grade (not in Hebrew School) join

Sharon Weil & Vicky Countess one Wednesday a month from 5:00-6:30 pm for healthy cooking, gardening, Tikun Olam & Israel activities. Wednesdays:

August 16th ❖ September 13th ❖ October 18th

November 15th ❖ December 13th ❖ January 10th

February 7th ❖ March 7th ❖ April 11th. Dinner

included. Open to the entire Jewish community. RSVP requested. Call for fees.

Shirei Shabbat with Rabbi Kay. Welcome Shabbat through song & dance with Rabbi Kay on the following Fridays: August 11th ❖ October 27th ❖ December 8th ❖ February 2nd ❖ April 20th from 5:30-6:30 pm. Enjoy a nosh, songs, prayers & dancing! RSVP requested. No fee.

YOUTH GROUPS

USY for 9th-12th grade, Kadima for 6th-8th grade, Olim for 3rd, 4th and 5th grade.

Opening events for USY is August 20th, Olim and Kadima is August 27th.

MACHANEH OHEV LITE for K-2nd grade: will meet 4 times in the year to do camp like/youth group activities. Machaneh Ohev Lite & Olim are open to COS members and children enrolled in Hebrew school only on the following dates: September 24th ❖ December 10th ❖ February 4th ❖ April 8th

"Around the Jewish Family Table" have fun together as you cook selected Jewish recipes from start to mouth. This program is geared toward any family that likes or wants to cook together.

Specific Sundays at 12:30 pm.

Call for fees and dates. Open to the entire Jewish Community.

Shabbat Morning Family Experience for K-5th grade at 9:30 am. Families join us every other month for an interactive Shabbat experience that begins with a nosh.

FAMILIES

Ohev Shalom offers a variety of programs for families with school age children from Holiday Celebrations, Shabbat Morning Experience, Havdallah/Rikudiyah, Family Shabbaton.

Dinner, Daber & D'var! for 8th-12th Graders! Save TWO Mondays a month for Jewish learning and gain understanding of your Jewish responsibility and place in the world. Will include lively & interactive discussions based on Pirkat Avot and Tikun Olam Projects. First Class is August 28th. Open to the entire Jewish Community. Call for fees.

DDD is made possible through a grant from JTEN of the Jewish Federation of Orlando.



For more information about COS youth and family programs contact the synagogue at 407-298-4650.
613 Concourse Parkway South, Maitland, Florida 32751
or visit our website www.ohevshalom.org



MAGAL RELIGIOUS SCHOOL JOIN OUR CIRCLE!

Temple Israel and Temple Shir Shalom joined forces to create the Meitin Alliance for Growth and Learning, a collaborative religious school for Conservative and Reform Jewish families. *MAGAL* is the Hebrew word for *circle* and a symbol of oneness. Come learn more about how your family can become part of our circle!

Open House
Wednesday,
August 16
5 - 6:30 p.m.

www.templeshirshalom.org
www.tiflorida.org



First Day of School
Sunday,
August 20
9 a.m. - 12:30 p.m.

MAGAL
50 S. Moss Road
Winter Springs
407-647-3055

SOJJC



Rabbi Hillel Skolnik



Cantor Doug Ramsay

Adult Education @ Southwest Orlando Jewish Congregation

“SOJewish Series”

with Rabbi Hillel Skolnik

“What is this Holiday Really About?”

The Rabbi will teach about the customs & practices for our chagim, our festive days.
Rosh HaShanah – Thurs, Sept 7 @ 7:30 pm
Yom Kippur – Wed, Sept 27 @ 7:30 pm
Sukkot – Thurs, Aug 17 @ 7:30 pm
Chanukah – Wed, Nov 29 @ 7:30 pm
Purim – Wed, Feb 21 @ 7:30 pm
Passover – Wed, March 14 @ 7:30 pm
Shavuot – Thurs, May 10 @ 7:30 pm

“The South-West Wing”

You’ll have a chance to join Rabbi Skolnik in a Jewish exploration of the hit television show “The West Wing.”

Oct 17, 24, 31, Nov 7 & 14

Check out our website www.sojc.org to learn more about our spectacular Shabbat Services, Religious School, Kadimah and USY youth programs, special kid’s programming for the high holidays and more about our adult education. Join us Aug 25, at 6 pm for a Friday Shabbat Dinner & Services.

“Davka Decaf and Dibbur”

Join Rabbi Hillel Skolnik at Panera on Sand Lake Road on the third Tuesday of each month at 9:15 am to sit down over coffee and discuss important Jewish topics and learn from each other outside of SOJC.
Aug 15, Sept 22 (Special Date for 2nd day of Rosh HaShanah @SOJC), Oct 17, Nov 21, Dec 19, Jan 16, Feb 20, March 20, Apr 17, May 15

Conversion Class

Once again this Fall, SOJC will be offering a Conversion Class under the guidance of Rabbi Hillel Skolnik for those interested in converting to Judaism. Beginning Wed Evening, Aug 30, the class will meet every Wed evening that Religious School meets, beginning at 6:30 pm. Participants will learn about the foundational beliefs of Judaism, take a trip through the Hebrew Bible, explore our history, discover Jewish tradition and learn to read Hebrew. For more information contact Rabbi Skolnik directly by email – rabbi@sojc.org - or by phone – 407-239-5444.

“Torah Reading 101”

with Cantor Doug Ramsay

Join Cantor Doug Ramsay to discover the skill of Torah chant. Singing our Tanach (Hebrew Bible) is an age-old tradition with very practical roots. This step by step processes will challenge and excite the reader, but require consistent attendance and basic Hebrew reading skills.

Classes meet on Monday nights at 7:30 pm on the following dates: Oct 30, Nov 6, 13, 27, Dec 4, 11

Prayer 101: Ancient Words for Timeless Concerns

Join Cantor Ramsay on a journey through the Siddur and the traditions and customs of Hebrew prayer. Discover the structure of services and expand your understanding of what prayer can do. Every session ends with learning to sing a prayer together. Classes meet on Monday nights at 7:30 PM on the following dates: Jan 22, 29, Feb. 5, 12, 26, March 5, 17

SOJC is ready for another exciting year with Religious School Director Idit Lotringer

As the new school year is set to begin, the Southwest Orlando Jewish Congregation, located at 11200 S. Apopka-Vineland Road (2 miles from Downtown Disney and next door to the Rosen JCC), is excited for another year with Religious School Director Idit Lotringer.

"Morah Idit continues to inspire our school. Together with our great teachers who love our kids, they make our children excited to learn about the Hebrew language, our Jewish faith and traditions, our love and commitment to Israel, and how to behave ethically and morally. Every year our children grow by leaps and bounds; it is inspiring to be a part of!" said Eileen Krantz, chair of the SOJC Education committee and a parent in the school.

Boasting more than 100 students in its pre-kindergarten through Hebrew High School classes, the SOJC Religious School has been leading Jewish education in South Orlando since 1991.

"I'm very excited to get back to school!" Morah Idit said. "We have wonderful students, excellent teachers and there is a fantastic energy at SOJC. Students especially loved how our 3rd-7th graders started

having Hebrew time according to Hebrew levels, and not simply by grade. It brought a new dedication to our students, which was amazing to see. And of course, families are thrilled by the class presentations performed about all the Jewish holidays. They are a highlight each year and everyone is already looking forward to this year's special events!"

The school proudly employs a qualified teacher for each grade level, pre-K through seven, as well as the Hebrew High School class taught by Rabbi Hillel Skolnik in concert with JTEN (Jewish Teen Education Network). All grades (pre-K-7) meet on Sundays from 9 a.m. to noon, and third through seventh grades also meet on Wednesdays from 5:30 p.m. - 7:30 p.m. The Hebrew High School class with Rabbi Skolnik will only convene during the Wednesday sessions.

Students in all grades learn Hebrew, Torah, Jewish holidays, customs, community, ethics and what it means to be Jewish. Students having difficulty with their Hebrew reading are identified early and are given extra attention every week.

"Perhaps as important as

gaining Judaic knowledge, the students also have a chance to interact with other Jewish children in a caring, nurturing environment," said Cantor Doug Ramsay, who continues his work with the school teaching t'filah, training the students to lead the congregation in Shabbat services.

Cantor Ramsay has been involved in SOJC's religious school daily operations since 1997. "Our students develop a high level of comfort with Jewish religious practices and prayer," said Ramsay. "By the time our students reach the age of bar or bat mitzvah, everyone in our congregational family is kvelling and visitors marvel over how our capable young people lead services, read Torah, chant Haftarat, and deliver insightful Divrei Torah. Better yet, our students continue to do these things even after their bar or bat mitzvah through our Cantorial Corps, Chalutzim, Kadima, and USY youth groups. All this is a result of the love and commitment to Judaism that they have developed during their fulfilling and rewarding religious school experience."

The youth programs of SOJC continue to be strong and successful. These programs are filled with loads

of excitement, laughs, and fun, and according to Youth Director Risa Sikora, "that's what it's all about! This is where you will make amazing memories and lifelong friendships! You'll definitely want to be a part of SOJUSY!"

The Youth groups hold monthly events both on and off campus, run joint programs with other chapters, and play an active role in sub-regional and regional conventions and events.

"We are enormously proud of our youth programming and all that our youth accomplish. They are active in Kadima and USY, serving in leadership roles and on the sub-regional and regional levels. And the leadership roles they take on in our own congregation are even more impressive. Our students lead more of the service on the morning of their bar/bat mitzvah than at any other congregation I know," said Rabbi Skolnik, who is beginning his seventh year with the congregation.

Rabbi Skolnik added, "It is clear that our Religious School forms the foundation for the incredibly family friendly atmosphere that we have at SOJC. Our children cheer when we announce the start of Religious School



Students at SOJC Religious School celebrate Sukkot with the lulav and etrog.

classes and ask to participate in our services. It is an amazing thing to witness and a privilege to be a part of."

For more information, visit our website at www.sojc.org, give us a call at 407-239-5444 or e-mail Rabbi Hillel Skolnik at rabbi@sojc.org.

Registration materials can be downloaded from the web site. Registration day is Sunday, Aug. 20th from 11a.m. - noon, which includes an Open House-Meet the Teachers. Classes for grades pre-K-7 begin on Sunday, Aug. 27 from 9 a.m. - noon.

A new year means infinite possibilities for BBYO

**By Jayme Epstein
Regional Director
BBYO North Florida
Region**

As summer begins to wrap up, BBYO North Florida Region is gearing up for its best year yet! Several teens from this region and the Central Florida community have recently returned from life changing experiences at BBYO Summer Programs. Some attended Chapter Leadership Training Conference in West Virginia and Wisconsin, while others attended International Leadership Training Conference at B'nai B'rith Perlman Camp in Lake Como, Pennsylvania. At these 12-to-19-day programs, teens learned about their Jewish identity, how to connect their

Judaism into their daily lives, and how to be effective leaders in their varying communities.

Since returning from their respective programs, the teens have been hard at work planning chapter and regional events that incorporate the four core values of BBYO: Inclusion, Jewish Identity, Active Leadership, and Tradition.

Inclusion: BBYO and North Florida Region take active strides to make sure that all Jewish teens regardless of background, denominational affiliation, disability, gender, sexual orientation and socio-economic status feel welcome and safe. This fall, BBYO is partnering with the Holocaust Memorial Resource and Education Center to create a teen-led anti-bullying



BBYO North Florida Region attends Fall Kick Off in Clearwater Beach, Aug. 18, 2016.

Jewish Identity: BBYO is committed to a pluralistic

experience that encourages teens to find meaning in Ju-

daism and develop their own Jewish identities. In October, there will be a brand-new convention experience for members—the Regional Jewish Enrichment Institute. At this convention, teens will have the opportunity to follow one of three tracks to allow them to further connect to and develop their identity.

Active Leadership: All AZA and BBG programming is teen led. This allows teens to develop leadership skills that cannot be learned in a book. "...[BBYO] prides itself on fun and meaningful teen-led programming, its responsibility to the global Jewish community, an unwavering commitment to the State of Israel, and its dedication to tikkun olam—repairing the world."

Tradition: AZA and BBG have been active since 1924 and 1944 respectively. Over these 90+ years, BBYO has developed many traditions that are still carried out by teens today. The teens in North Florida are always es-

tablishing new traditions as a region, and it's expected these new traditions will remain another 90 years.

The best representation of all four core values is at International Convention. This upcoming February over President's Day weekend, North Florida Region has the honor of being the host region for IC 2018. IC will bring over 2,600 Jewish teens representing more than 30 countries from around the world to Orlando for a five-day convention where they will have the opportunity to learn from each other, staff, and the more than 500 game changers from the community that will come to speak. IC will provide a great deal of opportunities for community members to get involved with the Jewish teens in BBYO.

For more information about how to get involved, email Jayme Epstein at jepstein@bbyo.org.

BBYO North Florida Region is ready for an amazing year. Are you?



Treating patients in Central Florida for over 25 Years
Treating Allergic Diseases of the Ears, Nose & Throat

Our physicians are Board Certified
Allergy, Asthma & Immunology
&
Board Certified Pediatrics



**Steven Rosenberg, M.D.
Carlos M. Jacinto, M.D.
Harleen Anderson, M.D.**



Winter Park
407-678-4040
Altamonte Springs
407-331-6244

www.aaacsonline.com

Orlando
407-370-3705
Viera
407-678-4040



Meet Congregation Beth Am's new education director

Nina Fine, an ordained cantor and long time educator, has been named education director at Congregation Beth Am in Longwood, Florida.

"I am really grateful for and looking forward to this opportunity to work at CBA," said Fine. "I plan to work this year on solidifying our curriculum along with CBA's experienced teaching staff to make sure that everyone is ready for their bar or bat mitzvah."

In addition, Fine will work in conjunction with the youth programming team to ensure post bnei-mitzvah youth are kept engaged with CBA,

and she plans to bring more young families through family friendly programming, like her interactive Friday night services, or a mommy-and-me program.

Fine's goals this year are many but can be summed up in three categories: 1) Bringing joy to Judaism; 2) Creating a connection between school and shul; and 3) Hebrew, Hebrew and more Hebrew.

"We cannot be more thrilled that Nina will be leading our education program," said CBA President Kevin Colley. "Not only does she have fine credentials, more importantly she is

engaging with both children and their parents."

Fine, who became an ordained cantor in 2016, has previously been a parent educator, preschool teacher, mommy-and-me program leader and a family holiday programming creator. She has also been a social worker in abuse and neglect prevention. Fine has taught first grade and tutored children in Hebrew at Congregation Ohev Shalom, as well as created and led Mishpacha Sheli, a Jewish mommy-and-me program. She also led Tot Shabbat at Temple Israel. In

addition, Fine is a Jewish Pavilion volunteer, leading Shabbat Services occasionally in Winter Park and Oviedo.

"We are so excited to have Nina as part of our school," said CBA co-Vice President for Education Rachel Shapiro. "We know she will be an asset for our children and school families."

Fine moved to Winter Park with her husband Tony and son Dylan from New York City three years ago and comes to CBA with a wealth of knowledge and experience. Growing up in Chevy Chase, Maryland, Fine was educated at the

Charles E. Smith Jewish Day School, B-CC High School and The George Washington University, where she graduated summa cum laude. She earned her master's degree in social work from the University of Pennsylvania, specializing in working with families with young children.

Contact the CBA office at (407) 862-3505 or shalom@congbetham.org for more information. New enrollees to the school who mention they read about CBA in the Heritage will receive up to a 10-percent discount on tuition.



Nina Fine

Join in the fun at CRJ's Steinmetz Family School of Chai!



Steinmetz's student Anabelle shows her puzzle she created during the "Puzzle Project."

Please join us for a warm and spirited kick off to the school year at the Steinmetz Family School of Chai at Congregation of Reform Judaism on Sunday, Aug. 20th at 9:30 a.m. We welcome all new and returning families and invite

unaffiliated members of the community who are seeking a diverse Reform synagogue to come and have their children experience our school.

How wonderful it is that in our dynamic Orlando community, CRJ offers an

opportunity to build enduring friendships in a setting that inspires strong family and synagogue partnerships as we connect through Jewish learning. The Steinmetz Family School of Chai seeks to inspire each student with a comprehensive Jewish education in a caring, innovative, and vibrant community. Through engaging learning for students in grades K-6, we combine compelling Hebrew and Judaic studies with our fun Camp Chai specials, which include art, music, cooking, sports and drama. The teachers and staff seek to inspire students and their families to connect to their Jewish heritage while building a sense of Jewish identity that is relevant and meaningful in today's world. Within the classrooms, through family

programs, and in the community, we hope to guide our students in understanding the richness and tradition of our religion along with the ability to make informed life decisions.

An incredible activity that our students, teen helpers, and teachers engaged in as a culmination to our last school year was "The Puzzle Project." The theme of this art-inspired project perfectly encapsulates our school's mission of creating a vital and close community.

"There are no extra pieces in the universe," says Deepak Chopra. "Everyone is here because he or she has a place to fill, and every piece must fit itself into the big jigsaw puzzle (of life)." Come see our puzzle wall at CRJ!

Back to school special for



Rabbi Engel and student Payton enjoy a moment holding the Torah.

new members—enroll as a new student in the religious school and receive a complimentary CRJ membership from August 2017 through December 2018! Come and be a part of the action!

For more information on the Steinmetz Family School of Chai, please contact Director of Education Dr. Sheryl Sacharoff at (407) 645-0444 or email at ssacharoff@crjorlando.org.

Meaningful & Inspiring

LIFELONG LEARNING AT CRJ

The 2017-18 religious school year begins Sunday, August 20 at CRJ's Steinmetz Family School of Chai! Register now at CRJOrlando.org!
 For more information about the Steinmetz Family School of Chai or to schedule a tour contact Director of Education, Dr. Sheryl Sacharoff ssacharoff@crjorlando.org or 407-645-0444

Community invited! CRJ Kick-off Weekend | August 18-20

Join us to kick off another year of amazing CRJ education, programming and spiritual life!

FRIDAY, AUGUST 18: WELCOME BACK SHABBAT SERVICE (6PM) & SOUTHERN FAMILY DINNER* (7PM)
 CRJ members - bring a prospective member (or members) and you both eat FREE!

SATURDAY, AUGUST 19: BAGELS & BIBLE (10AM)

SUNDAY, AUGUST 20: SUNDAY SCHOOL (9:30AM) | FREE FAMILY FUN OPEN HOUSE (12:30PM)

For event details and to RSVP online by August 13th, visit CRJOrlando.org



Warm. Welcoming. Optimistic. Vibrant. These are just a few of the words congregants use to describe their experiences at CRJ. Whether you have a child ready to begin religious school or seek to continue on your own Jewish learning journey, CRJ provides many innovative and meaningful paths for spiritual discovery.

For information on CRJ membership, call us today at 407.645.0444 or visit crjorlando.org



ORLANDO'S MOST DIVERSE & LARGEST REFORM CONGREGATION

'I was a stranger in a foreign land'—Exodus 2:22

By Sam Friedman
Assistant Director
Central Florida Hillel

Hillel professionals will often remind each other that no parent or grandparent drops off their college freshman. No one, after 18 years of growing and nurturing and celebrating and crying, drops off their college freshmen. They don't have a Knight, or a Tar, or any other colorful mascot on a banner or in a costume — they have a baby. They have their baby, and they have their baby that for the first time in 18 years will be off on his or her own.

It's uncomfortable. It's exciting. And it's what Jews do — we go to college.

Jews attend or send their children to college more than we fast on Yom Kippur,

light Chanukah candles or celebrate a Passover seder. If attending college was an indication of Jewish communal affiliation, after graduation the future of the community would be bright, and the vibrancy of Jewish life would be the envy of every other faith in the world.

Over the next few weeks kindergartners will be taking their first small step onto the school bus, and before their parents can blink, 13 years will pass and they will be stepping off and onto a college campus.

Hillel International estimates that there are 400,000 Jewish college students across America today. In Florida, there are over 30,000 Jewish college students, and in Orlando we are home to over 6,000 Jewish college students. These students are coming to

us because of the incredible educational opportunities available to them at UCF, Rollins College, Seminole State, and Valencia, and they will stay with us because of the

them. As freshmen hesitating through their first steps on campus, Hillel is an outstretched hand to help them navigate life on their own. As sophomores and juniors when

area synagogues or any of the other amazing organizations in town dedicated to the Jewish community. As seniors frantically pumping the brakes trying to prevent 'real life' we are there to pat them on the back, give them a hug, and assure them that there is life after college, it's actually pretty great, and that the Jewish community will always be there for them.

As a staff we have full time professionals dedicated to connecting Jewish students with each other, with their Jewish identities, and to building a better Jewish community on all of our campuses.

To the incoming college class of 2022, we are ready for you, we are here for you, and we are excited to take this journey with you.

To the incoming high

school class of 2036, in 13 years we will still be here and we will be just as excited to see you. Enjoy your K-12 education, join BBYO, NFTY, USY or NCSY. Go to a Jewish summer camp, Israel and any other opportunity you have to be with other Jews—they will all make you better prepared for life after high school.

To the Orlando Jewish community, the parents of our students, and our recent and not so recent alumni, we are doing amazing things with amazing young adults. Join us.

P.S. If you're a parent who cried when you dropped off your baby for the first time, don't worry, they cried too — even if you didn't see them. It means you did a good job. Feel free to call us and check in, we promise we won't tell them.

“Over the next few weeks kindergartners will be taking their first small step onto the school bus, and before their parents can blink, 13 years will pass and they will be stepping off and onto a college campus.”

incredible jobs available to them after graduation.

As our students journey from high school graduate to college graduation and beyond, Hillel is there for

our students need jobs or internships we reach out to our colleagues at the Jewish Federation of Greater Orlando, the JCCs (either one), JFS, JNF, the Holocaust Center,

Taking time to focus on the 'under 5' set

Temple Shir Shalom is gearing up for an exciting year. An important component of that is strengthening the sense of community among our youngest members and their families. The congregation's spiritual leader, Cantor Kim Singer, is behind the push to expand opportunities for families with young children to connect with the congregation and each other, building friendships that reach beyond the walls of the synagogue. She explains, "we've always

had excellent programs for school-aged children, and that is enhanced now that we're part of the Meitin Alliance for Growth and Learning (MAGAL) with Temple Israel. But we weren't doing as much for the "under 5" set—either in meeting the needs of current members, or in attracting new families with very young children. That was an important focus for TSS this past year, and we'll be expanding it in the coming year."

Cantor Kim, who has a

background in professional Children's Theater in addition to her cantorial training, leads monthly Tot Shabbat along with her puppet sidekick, Kimbu. With a focus on song, story, dance—and a little bit of prayer—the brief services serve as an introduction to the synagogue and a chance to experience the joy of Judaism. Even older siblings, who have graduated to the "main" service, enjoy the chance to help Kimbu learn about "Jewish stuff," and increase their own knowledge

and understanding at the same time.

This year, after many years of offering a Young Family service on Yom Kippur afternoon, Temple Shir Shalom adds a Rosh Hashana version as well. They will continue to add other programs, including social activities, for this very important cohort in the coming months. For more information, email TSS at prayhappy@templeshirshalom.org. Be sure to mention an interest in programming for young families.



Cantor Kim Singer spends time with one of the 'under 5' set who enjoys the puppet.

JFS reaches out to children beyond the Jewish community

JFS Orlando offers a program called KidsKonnnect for children ages six to 12. It is an eight-week in-school support group for children experiencing family disruption resulting from divorce, death, abandonment, incarceration, homelessness, military deployment and other unique family situations. This program serves children regardless of race, religion, gender or economic status and is provided in select Orange County public elementary schools at no cost to participants.

"JFS Orlando saw a significant need for at-risk children in the Orange County public schools that could benefit from a personalized counseling program," said JFS Orlando Executive Director Eric Geboff. "Our program provides a safe environment to help children with their coping and behavioral skills, thus setting them on the road to a successful academic journey."

KidsKonnnect is the only program of its kind in Central Florida. KidsKonnnect launched in 2000, and maintained essential partnerships with Orange, Osceola and Seminole County Public Schools. From 2000-2012, the program enabled JFS to successfully provide services to over 7,000 children in more than 90 schools. JFS Orlando has secured the financial funding needed to begin offering this unique program again starting in 2017. The initial funding allotment will allow JFS Orlando to offer the program on a limited basis to elementary

schools in Orange County. JFS Orlando is seeking additional funding to expand the program to additional schools to serve at-risk youth in the future.

In collaboration with Orange County Public Schools, children who are demonstrating indicators of at-risk behavior and are known to have disrupted families are referred to the program by teachers, guidance counselors, social workers, SAFE coordinators or parents. The 50-minute KidsKonnnect groups are facilitated by Masters level mental health practitioners trained and experienced in working with at-risk children.

The goals of the program are to: 1) Help children increase problem-solving and coping skills; 2) Promote positive expression of feelings about their family situation and resulting transition; 3) Foster positive self-esteem and resiliency in children; 4) Enhance parental ability to understand the needs of children experiencing family changes.

What happens in a KidsKonnnect session?

A counselor assists the group members in dealing with the difficult thoughts and feelings that result from their parents' divorce, separation or other family disruption. At the same time, he/she encourages the development of self-esteem, positive expression of feelings, resilience and good coping skills. The group is a safe place for children to talk about the following themes:

- "I am not alone"
- "How am I feeling?"
- "Learning about divorce and other family changes"
- "Feeling good about me"
- "Stepfamilies and non-traditional families"
- "Growing and knowing together"
- "Learning about different kinds of families"

KidsKonnnect is an outcome-based program that measures the difference that activities, education, support, and overall intervention make in the life of the children and families who participate. The outcomes are collected by administering a pre- and post-survey to teachers and parents at program intake and program completion. The survey measures behavioral changes in the areas of coping skills, social skills, school functioning and adjustment to change. The survey also measures attitudes and feelings related to the emotional aspects of family disruption.

What about the parents or guardians?

Since different family situations affect everyone, it is important to recognize and deal with the issues that may occur as a result of family changes. Parents and guardians are encouraged to join in their child's healing process by participating in supportive services for adults. A packet filled with information about these services and other community resources is distributed to parents of all children participating in the program.

Most recent program evaluation

To date, outcomes indicate that over 80 percent of the 7,000 children who have participated in KidsKonnnect have experienced decreased negative behaviors and improved their behavior and overall functioning in school and at home. In 2009, a research study conducted in partnership with the University of Central Florida's School of Social Work validated the efficacy of the program and concluded that children in the program made statistically significant improvements in school attendance, social skills and troublesome behaviors.

During the 2011-2012 school year, KidsKonnnect served 644 children in Central Florida. KidsKonnnect services were provided at 32 elementary schools and two middle schools throughout Orange and Seminole counties. Outcomes indicate that 89% of students participating in KidsKonnnect during the

2011-2012 school year maintained or improved behaviors and overall functioning in school and at home.

KidsKonnnect completed one cycle in the 2012-2013 school year, serving 131 children in Central Florida. Of these children, 86 percent experienced improvements in behavior and functioning according to their teachers and parents. It should be noted that on self-report evaluation surveys, 100 percent of participants reported increased self-esteem and 98 percent of participants reported increased problem-solving ability.

Client statements

"I am so thankful that this program has improved my daughter on her behavior problem, schoolwork and with teachers. She has shown me that she can achieve and be successful. Thanks again." — *Parent of 3rd grade student, Nap Ford School, February 2011*

"I love this group. It has really helped me a lot. Now I can sleep better, cry less and talk to my parents about it." — *6th grade student, Odyssey Middle, February 2011*

"Thank you for working with Mason. I could definitely see that your program was making an impact." — *4th grade teacher, Bear Lake Elementary, March 2010*

"Kelly has always been very good at expressing her feelings to me. I think that the program has helped her to better express those feelings to those that she may have had a hard time doing so with." — *Parent of 4th grade student, Walker Elementary School, May 2012*

"Nick can be very hard on himself and sometimes resorts to crying if he doesn't meet his own expectations. Since the class he seems to be better able to get a grip on those feelings." — *Parent of 1st grade student, Walker Elementary, May 2012*

'Dinner, Daber and Dvar' at Ohev Shalom is getting a makeover

Dinner, Daber and Dvar will start its 4th year on Aug. 28 at Congregation Ohev Shalom. DDD offers Jewish teens in grades 8-12 formal Jewish educational experiences. DDD meets twice a month on Mondays at 6 p.m. and includes pizza dinner. This year participants will study selections from Pirkei Avot, the sayings of our fathers that are relevant to every day life and then apply their learn-

ing to hands on experiences including dialog with senior adults. One Monday will be the formal learning at Ohev Shalom and the second will be off site depending on the project.

A third part of this program is called "Keshet L'Atid," connection to the future. The program is for 11th and 12th graders and their parents to meet several times through the year with COS profession-

al staff members to discuss the transition from high school to after high school through a Jewish lens.

DDD is open to all Jewish 8th -12th graders regardless of synagogue membership and is underwritten in part by a generous grant from JTEN of the Jewish Federation of Orlando. For more information contact educator@ohvshalom.org or call 407-298-4650.