



Attending the press conference with Gov. Scott were students from the Jewish Academy and pre-schoolers from the Early Childhood Learning Center; as well as (l-r) parent David Menoni, Alan Rusonik, Chani Konikov, a parent, Maitland Mayor Dale McDonald, Orange County Mayor Teresa Jacobs, Rabbi Mendy Bronstein, Sam Friedman, Gov. Rick Scott, Ben Friedman, Rhonda Forest, Keith Dvorchik, parent, Rabbi Hillel Skolnik, and parent.

Gov. Scott proposes \$1 million for Jewish day schools

By Christine DeSouza

Last Thursday, Gov. Rick Scott paid a visit to The Roth Family JCC to announce his proposal of \$1 million to provide extra security to Jewish day schools throughout Florida. The monies would be ear-marked for security upgrades and other counter-terrorism measures, such as video cameras, fences, bullet-proof glass, alarm systems and other safety equipment.

He then stressed that the proposal still has to go through the state congress and encouraged everyone to contact their congressmen and state senators to get on board for this funding.

Asked if there has been any backlash from the proposal, the governor stated that the responses so far have been very positive.

Attending the press conference were students from the Jewish Academy of Orlando and pre-school children from

the Richard S. Adler Early Childhood Learning Center. One student wearing a T-shirt that read "Future President" caught the governor's eye and he remarked to her that she certainly could be a future president (but she should be governor first), and that every student can have the goal to be whatever they want to be.

"Our children should be spending

Scott on page 15A

Coming in November, the Jewish Film Festival presents six smash hits

By Christine DeSouza

The Roth Family JCC's Jewish Film committee finished the grueling (tongue-in-cheek) task of choosing five films (and one short) out of 104 to present at the Central Florida Jewish Film Festival. Partnering with Maitland's Enzian Theater for the last 19 years, The Roth Family JCC is once again, bringing the community films



with Jewish and Israeli themes that will make you laugh, cry, and think.

As in the past, each film offers something totally different and totally wonderful. So it is worth it to see all five films. And without further ado, here is the lineup:

"The Pickle Recipe"

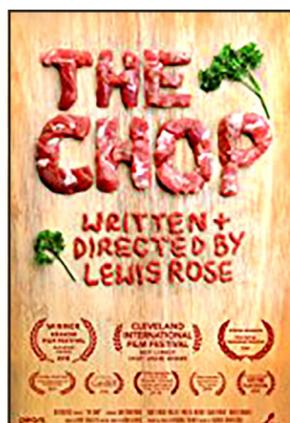
Saturday, Nov. 4, 8 p.m.
 Orlando Science Center,
 777 E. Princeton St.

This film puts a new twist on the expression "getting in a pickle." All of the main characters in this film have a quirkiness about them that you love and hate at the same time—from Grandma Rose (Lynn Cohen), who is a "T-rex that swears at you in Yiddish" and won't share her

family pickle recipe, to her son Morty (Academy Award® nominee David Paymer) who is as shady as they come, to grandson Joey Miller (Jon Dore), the king of Detroit party MCs who loses all his equipment in a freak fire. He is so desperate to make some money that he is willing to steal his grandmother's famous top-secret dill pickle recipe she has vowed to take to her grave.

As funny as this film is, you'll need a tissue by the end as the family really come to terms with each other, and, of course, discover what's really important in life.

USA, 2016, 97 min, Directed by Michael Manasseri, Rated PG-13, in English



The film short "The Chop" will precede "The Pickle Recipe"

In this light-hearted comedy, what goes around does eventually come around for a Kosher butcher who pretends to be a Muslim to get a job at a halal butcher shop. If only the real world could be like this! Winner of six festival audience and jury awards, including Cleveland, Denver, Palm Springs ShortsFest, and Seattle Jewish.

UK, 2015, 17 min, Directed by Lewis Rose, in English and Arabic with English subtitles "1945"

Sunday, Nov. 5, 11 a.m.,
 Enzian Theater

Films on page 15A



Kristallnacht Torah coming to Orlando

Seventy-eight years ago, a Torah scroll was sentenced to death along with the Jewish people. Now it will be in Orlando, as part of a whirlwind tour that will include hundreds of Jewish communities all across the globe.

On Kristallnacht, the "night of broken glass" when more than 1,400 synagogues were torched and 7,000 Jewish businesses were destroyed across Germany, 14-year-old Isaac Schwartz of Hamburg knew he had to act.

Seeing a pyre of Torah scrolls and other Jewish sacred items left unattended, he bravely doused the flames and attempted to recover the holy objects. His heroic efforts yielded a single Torah scroll.

A Torah scroll, which contains the Five Books of Moses, is the most sacred object in Judaism. An authentic handwritten parchment scroll can take up to a year to craft at the deft hands of a sofer (trained scribe). It is then stored in the ark in the front of the synagogue and read only during services.

As the situation contin-



Leonard Wien is shown here holding the historic scroll.

ued to deteriorate rapidly, Schwartz had the scroll buried in the ground along with a number of other sacred items. There it lay for the duration of the Holocaust until it was retrieved by Schwartz and his family. But the trauma had taken its toll, and much of the scroll had been rendered unusable.

Kristallnacht on page 13A

JTEN grants for education

The Jewish Federation of Greater Orlando recently awarded \$6,500 in Jewish Teen Education Grants for the 2017-18 academic year.

JFGO's Jewish Teen Education Network, now in its fourth year, awards the grants to support ongoing academic Jewish teen educational programming in the Central Florida community. For the 2017-18 academic year, four Central Florida congregations received awards: Congregation Ohev Shalom, Southwest Orlando Jewish Congregation (SOJC), Congregation Beth Am and Chabad Lubavitch of Greater Orlando.

The topics offered in the JTEN courses are diverse as teens themselves, with classes on faith, social action, self-expression, community service, leadership and Hebrew language studies. Rabbi Hillel Skolnik of SOJC wrote about their Hebrew studies grant: "The very definition of Jewish teen education is to give our teens the knowledge to become better educated Jewish adults and to increase their Jewish identity. It is hard to image a project that better fits those goals than to give our teens a chance to increase their Hebrew knowledge. Knowing more Hebrew will make them want to go to Israel, make them want to become more involved on their college campuses, make them want to attend more synagogue related events, and make them want to keep learning."

The JTEN grants cover all or a significant portion of the costs of the synagogue's educational program. The JTEN programming is unique in that each class is open to all teens in the community, regardless of synagogue affiliation, and offered at the same cost for members and non-members. All the classes will meet throughout the school year with at least eight sessions.

JTEN grants awarded for these 2017-18 classes:

- Congregation Ohev Shalom: "DDD: Dinner, Daber & Dvar" (now in its fourth year) Teens meet twice a month. The program begins with dinner, followed by study and discussion of different topics relevant to teens through a Jewish lens. Each session is designed to stand alone, so if a teen is unable to attend every session, he or she will still benefit. For more information, contact Amy Geboff, director of Youth and Family, at educator@ohvshalom.org.

- Southwest Orlando Jewish Congregation: "Adayin M'dabrim Ivrit." After the success of last year's JTEN program at SOJC entitled, "Kahn M'dabrim Ivrit," SOJC is continuing their Hebrew

JETN on page 13A



I didn't know they're Jewish... AND from Orlando



Dr. Marshall Nirenberg (r), a 1944 graduate of Orlando High School, receives the Nobel Prize in Physiology or Medicine, 1968.

By David Bornstein

Of all the interesting facts and statistics you will learn at Kehillah: A History of Jewish Life in Greater Orlando exhibition, perhaps the most fascinating will be the people you will meet—their stories, their accomplishments, and their role in building the Central Florida community.

Did you know...

A Jew helped write the charter of the village of Orlando? After opening Florida stores in Bartow, Fort Meade

and Fort Ogden in the 1860s, Jacob Raphael Cohen settled in Orlando in 1873. He bought property from Jacob Summerlin and operated a general merchandise store. In 1875, he helped write the city charter and was elected alderman.

Did You know...

The founder of the Dr. Phillips Foundation, Dr. Philip P. Phillips, was an early Jewish citrus baron, with 5,000 acres of groves and two packing houses? Dr. Phillips and his wife,

Della Wolf Phillips, hosted concerts in their home and contributed greatly to the cultural development of the city. The Phillips citrus business was sold in 1954, and his legacy continues to fund many charitable community projects.

Did you know...

The Guinness Book world record holder for the largest collection of Converse sneakers is Jewish and lives in Central Florida? Penny Gold grew up wearing Converse sneakers in Brooklyn, N.Y. She and her husband, Barry, moved to Longwood more than 25 years ago, when she began to collect the shoes—892 pairs and counting!

Did you know...

Boone High School grad Malcolm Bricklin manufactured the Bricklin SV-1 (short for Safety Vehicle), a two-seat, gull-wing door, sports coupé in 1974, and was Jewish? Bricklin began his business career in Orlando with a chain of hardware stores called Handyman. He later founded Subaru of America, imported the Yugo, was an early proponent of electric cars and built his own car, the Bricklin SV1, which rivaled the Chevrolet Corvette.

Did you know...

The winner of the 1968 Nobel Prize in Physiology or Medicine, Dr. Marshall Warren Nirenberg, was Jewish and grew up in Orlando? Dr. Nirenberg (1927–2010) graduated from Orlando High School (1944) and received his bachelor's and master's degrees in zoology from the University of Florida where he was also a member of Pi Lambda Phi Fraternity. He received his PhD in biochemistry from the University of Michigan in 1957. Nirenberg received the Nobel for "breaking the genetic code" and describing how it operates in protein synthesis.

You'll discover these and many more outstanding Jewish Central Floridians who influenced music, the arts, film, theater, science, literature, politics, philanthropy, and a broad swath of other fields when you visit the incredible Kehillah exhibition at the Orange County Regional History Center.

Who knows? You may even discover something you didn't know about yourself.

Kehillah: A History of Jewish Life in Greater Orlando, is a collaborative



"Rosebud" Kanner, first known Jewish child born in Orlando, is off to first grade, c. 1909.

exhibition presented by its host institution, the Orange County Regional History Center, and the Greater Or-

lando Jewish Community. The exhibit will be on display from Nov. 12-2017 through Feb. 12, 2018.

StandWithUs' Israeli Soldiers Tour once again visits Orlando

On Nov. 1 and 2, Joey and Eden (last names withheld for security purposes) will speak at University High School - ROTC and at University of Central Florida - Hillel.

In its ninth year, IST features two reserve duty Israeli soldiers who relate their personal experiences upholding the strict IDF moral code while fighting an enemy that hides behind its civilians. Their stories have never been heard before.

They also discuss their backgrounds, life in Israel and answer questions, putting a "human face" on the IDF uniform.

The entire StandWithUs "Israeli Soldiers Tour" places six teams of two throughout the U.S. from Oct. 22-Nov. 4. They are on campuses, high schools, synagogues and churches and the community.

"IST is one of the most effective counters to the BDS campaign and the annual campus 'Israel Apartheid Weeks.' Although anti-Israel students protest the soldiers with accusations and lies, they simply can't refute their eye-witness experiences. These are stories from the front lines, not the



Israeli soldier Joey

headlines," stated Sara Gold Rafel, director, StandWithUs/Southeast. StandWithUs is a 16-year-old international Israel education organization with chapters throughout the U.S. including the Southeast, in Israel, Canada and the UK.

Joey was raised in Las Vegas. He began to "seriously examine my Jewish identity" when he joined BBYO and first visited Israel on the "March of the Living." He became an activist for Israel during his college years at the University of Arizona,



Israeli soldier Eden

and took a semester to study abroad in Jerusalem. When he returned, he was shocked to see hundreds of rockets were launched into Israel's southern cities from Hamas-controlled Gaza. He penned an op-ed in the local AZ paper in response to a smear article about the IDF. All the while, Joey was inspired to move to Israel and enlist in the IDF as a lone soldier. He joined the paratroopers brigade.

Soon after finishing basic training, Joey found himself in Operation "Brother's Keeper",

searching for the three kidnapped boys Eyal, Gilad and Naftali in June 2014 in the West Bank. After their bodies were tragically discovered, Joey returned to the Kibbutz he was stationed in near the Gaza border. Hamas and Islamic Jihad had escalated their rocket attacks and Joey had to hide in the bomb shelter almost constantly. One day, he was alerted to stay in his home and lock the door. The IDF was battling heavily armed Hamas terrorists who emerged from a terror tunnel, the first infiltration in what led to Israel's 2014 operation to destroy the Gaza terror tunnels, "Operation Pillar of Defense."

Eden is at Ben Gurion Uni-

versity in the Negev, pursuing a BA in Political Science and Business Management. She lives in Tel Aviv and works for Intel.

Israel has mandatory army service at age 18. Eden served for three and a half years as a social welfare officer looking after the needs of the enlisted. She completed her service as the commander of the IDF's Social Welfare Course. The IDF is a mirror to Israeli society, comprised of all the diverse populations including Russians, Bedouins, Druze, Israeli Arabs, Ethiopians, and Christians, etc. Eden shares how the IDF provided financial support to the family of an Ethiopian recruit whose father was unemployed with

15 people living in a three-bedroom house.

"Behind every soldier there is a story. I am honored that I was able to serve in an army and in a position, where while a guy like Joey is out there protecting and defending me, my job was to take care of them," she said.

Eden and Joey are young Israelis who long for peace, but realize they have to defend their country against terrorism as best as possible in an impossible reality. They will never give up on their dream for peace and a better future where they can say to their children what has been uttered to them, "when you grow up, there will be no need for an army because we will all live in peace."

Confused about DNA for genealogy? JGSGO can help

The Jewish Genealogical Society of Greater Orlando welcomes JGSGO member and webmaster Dr. Barry Sieger as he presents "Making Sense of DNA For the Genealogist," at the Roth Jewish Jewish Community Center of Greater in Maitland, Tuesday, Nov. 7, 2017, at 7 p.m.

Sieger is a retired physician who specialized in infectious diseases. In retirement, his specialty is Jewish genealogy. Through his research he met his cousin, the late world-famous actor Leonard Nimoy, and has found much of his fascinating family history. Barry's expert genealogy presentations are engaging, interesting, and helpful to people researching their families.

Sieger retired from medicine in 2013. He has been actively engaged in genealogy for about 20 years, focusing the past 2 years on



Dr. Barry Sieger

using DNA to enhance one's research.

He has degrees from Harvard College and Boston University School of Medicine. In his 38 years at Orlando Health, he served as director, Internal Medicine Residency Program; chairman of Internal

Medicine; chief of Infectious Disease; associate director Infectious Disease Fellowship Program; and chairman of Infection Control. He has published a number of articles and has received numerous awards, including Best Attending Physician, Department of Medicine. He is board certified in internal medicine and infectious disease.

Before the program, starting at 6:30 p.m., attendees can get assistance from a Jewish genealogy expert or network with fellow genealogy enthusiasts.

This program is open to the public is free for members, and is \$5 for nonmembers, which can apply to membership dues.

The program will be livestreamed on the web for those who can't be present. Pre-registration is required. Register for either in-person or online participation at jgsgo.org.

HEALTHY EYES

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.

WEAR SUNGLASSES

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

What Palestinian reconciliation means for Israel



Khaled Desouki/AFP/Getty Images

Hamas and Fatah leaders shake hands following the signing of a reconciliation deal at the Egyptian intelligence services headquarters in Cairo, Oct. 12, 2017.

By Andrew Tobin

JERUSALEM (JTA)—Israeli Prime Minister Benjamin Netanyahu has taken a

wait-and-see approach to last week's Palestinian reconciliation deal.

Netanyahu spoke out publicly and loudly against the

move toward unity between the feuding Palestinian factions Fatah and Hamas, calling it a threat to Israel and a setback to peace. But

he quietly indicated Israel could accept reconciliation if Hamas reformed.

"Israel insists that the PA not allow any base whatsoever for Hamas terrorist actions from PA areas in Judea and Samaria [the West Bank] or from Gaza, if the PA indeed takes responsibility for its territory," his office said in a statement Thursday after the deal was inked. "Israel will monitor developments on the ground and act according."

Netanyahu reacted very differently to the failed 2014 reconciliation attempt by Fatah, which governs the West Bank, and Hamas, the terrorist group that runs Gaza. At the time, Israel froze negotiations and severed diplomatic relations with the Palestinian Authority.

Circumstances have since changed.

Israel has persistent fears about the costs of Palestinian reconciliation. But the prime minister's restrained response, despite calls from right-wing ministers for more aggressive measures,

reflects the potential benefits of letting the attempt play out, at least for now.

On Thursday, Fatah and Hamas signed a reconciliation deal in Cairo that reportedly will see the Palestinian Authority take over Gaza's border crossings and assume full administrative control of the territory in the coming months. Some 3,000 Palestinian security officers are to join the Gaza police force. Elections are to be held for a national unity government.

But Netanyahu has made clear that Israel maintains its longstanding stance against Hamas rejoining the Palestinian Authority, which it broke from when it violently seized control of Gaza in 2007, unless the terrorist group makes historic reforms, including disarming, recognizing the Jewish state and breaking off relations with Iran.

"Reconciliation between Fatah and Hamas makes peace much harder to achieve," Netanyahu wrote Thursday on his office's

Facebook page after the deal was announced. "Reconciling with mass-murderers is part of the problem, not part of the solution. Say yes to peace and no to joining hands with Hamas."

Members of Netanyahu's right-wing government urged an even tougher line. But Haaretz reported that Netanyahu told top ministers on Monday that Israel would neither cut ties with the Palestinian Authority, as advocated by Education Minister Naftali Bennett, nor act to stop reconciliation.

Israel has plenty of reasons to worry about Hamas joining the Palestinian Authority. The reconciliation deal reportedly does not address Hamas' military wing, which has repeatedly fired rockets at, terrorized and warred with Israel. After the signing, Hamas' deputy political leader, Saleh al-Aroui, said the purpose was for all Palestinian forces to "work together against the Zionist

Palestine on page 14A

Israeli women have been saying 'Me Too' for years

By Andrew Tobin

TEL AVIV (JTA)—International fashion model Maayan Keret said she was raped at the age of 12. Since then, Keret said, she has been harassed or assaulted so many times she "stopped counting."

Yael Arad, a silver medalist in judo at the 1992 Summer Olympics, said that despite her "image and physical abilities," men have tried to "take advantage of or harass" her three times.

Knesset member Merav Ben-Ari said male soldiers on her army base verbally harassed her and touched her inappropriately.

These are just a few of the many accounts of sexual harassment and assault shared by high-profile Israeli women in recent days in response to the #metoo campaign

launched Sunday on Twitter by the American actress Alyssa Milano. A response to the sexual abuse allegations against Hollywood mogul Harvey Weinstein, the phenomenon spread quickly—in the first 24 hours, there were more than 12 million Facebook posts, reactions and comments about it.

Here, in addition to scores of high-profile Israelis, thousands of ordinary women have added their voices to the accounts of sexual harassment and assault from women around the world.

The Israeli media have highlighted the campaign and the issue of sexual assault. On Monday, Yediot Acharonot, one of Israel's most widely read newspapers, splashed the sexual harassment and assault accounts of six prominent Israeli

women—Arad and Ben-Ari among them—across its front page under the headline "Also Us."

As it happens, however, this is far from the first time that Israeli women have said "Me Too"—or "Gam Ani" in Hebrew: A Facebook page called "One Out of One," launched in 2013, has collected nearly 2,500 such testimonies in recent years, the vast majority of them anonymously.

Gal Shargill, a 33-year-old attorney in Rosh Pina, started the page along with feminist activist Shlomit Havron. Their goal was to raise awareness about how widespread sexual harassment and assault are in Israel. The name, much like "Me Too," is a reference to the notion that nearly every Israeli woman has a story to tell.

"We don't want to be victims anymore. We don't want to have to say 'Me Too,' but this is the situation," Shargill told JTA. "We have to say it to make it real, so we all know that we are all sexual harassment and assault survivors."

One Out of One quickly drew national attention. The Facebook page now has more than 40,000 followers and is well known in Israel. Shargill and Havron also run a nonprofit organization of the same name that provides guidance and legal counsel to victims, as well as shares memes commenting on sexual harassment and assault.

Orit Sulitzeanu, the executive director of the Association of Rape Crisis Centers of Israel, credited One Out of One with helping to "pave the way" for the #metoo campaign, which began in the wake of a New York Times story in which dozens of women alleged that Weinstein had sexually harassed or assaulted them.

"Sharing testimonies was not something that took place on Facebook, and they made it possible," Sulitzeanu said. "#Metoo just took what they did one step further with women saying 'here, this is my name, this is my identity, and I'm talking.'"

Some of the first stories Shargill and Havron shared were their own. Shargill said she was raped once and at work was sexually harassed repeatedly.

The two women have also participated in the #metoo campaign, posting supportive messages on the One Out of One Facebook page and working through the surge of testimonies they have received in recent days. Whereas they might get 10 to 20 submissions in a typical week, Shargill said, they have received approximately 30 to 40 since #metoo went viral.

She said they have received similar outpourings during the numerous sex scandals in Israel over the past four years.

Among the recent high-profile cases were a Tel Aviv



Judo champion Yael Arad, right, posing for a photo in Tel Aviv in 2015, said men have tried to "take advantage of or harass" her three times.

nightclub owner who was charged with rape or other sex crimes against six women, and a revered army general who avoided charges of raping two women under his command by pleading guilty to having sex with one of them. In December, President Moshe Katsav was released from prison after serving five years of a seven-year sentence for rape and other sex crimes against three women.

Sulitzeanu said sexual harassment and assault are pervasive in Israel, and she put part of the blame on the country's mandatory military service. Young men in the army learn "they're entitled to anything," she said.

An internal study by the Israel Defense Forces this year found one in six female soldiers are sexually harassed during their service, and Sulitzeanu said the nine rape centers that are part of her umbrella group get about 40,000 phone calls every year. According to the World Health Organization, one out of every three women worldwide experiences physical or sexual violence during their lifetime.

But Sulitzeanu, who recalled boys pulling her pigtailed and older men groping her in the Old City of Jerusalem market as a girl, said she has seen Israeli attitudes about sexual harassment and assault

change for the better in the past few years. She said the country's embrace of the #metoo campaign reflects this, including the prominent media coverage.

"It's a mini-revolution," Sulitzeanu said. "We're used to security, [Prime Minister Benjamin] 'Bibi' Netanyahu, corruption on the front page. This is the first time ever we've seen something like that."

She said the campaign has further "broken the code of silence" around sexual abuse. Still, Sulitzeanu worries about the many victims of sexual abuse her organization counsels every day who are not able to speak out.

"To see so many famous women, so many strong women in sports, in politics and in the media, make you feel you're not alone—that you didn't do something wrong to be abused," she said. "The problem is we also have to give legitimacy to people who aren't ready to speak up, women as well as men and children."

Shargill said One Out of One would continue to do just that.

"In a week or two, this [#metoo] campaign will be over and people will move on to the next thing," she said. "We will still be collecting testimonies in one place so that anyone can see them anytime."

Hamas to Trump: No talks on recognizing Israel

**By Terri Nir
United with Israel**

Hamas leader Yahya Sinwar, in a roundtable discussion with youth in the Gaza Strip on Thursday, slammed the Trump administration's demand that it renounce terror and recognize the Jewish state.

Rather than considering peace negotiations, "the discussion now is about when we will wipe out Israel," he declared, according to the Hamas-linked news agency Shehab, Times of Israel reported.

"No one in the universe can disarm us. On the contrary, we will continue to have the power to protect our citizens," Sinwar asserted. "No one has the ability to extract from us recognition of the occupation."

Sinwar's bellicose remarks were made in response to a statement by U.S. Special Middle East Envoy Jason Greenblatt—following the reconciliation

agreement between Hamas and Fatah, the ruling party of the Palestinian Authority—that Hamas must renounce terror and commit to peace negotiations with Israel if it wants to play a Palestinian government role.

"Any Palestinian government must unambiguously and explicitly commit to nonviolence, recognize the state of Israel, accept previous agreements and obligations between the parties—including to disarm terrorists—and commit to peaceful negotiations. If Hamas is to play any role in a Palestinian government, it must accept these basic requirements," Greenblatt said.

It was the first statement made by the Trump administration on the Palestinian reconciliation agreement and followed Israel's announcement Tuesday that it will not participate in peace talks with the PA as long as Hamas refuses to recognize



Hamas leader Yahya Sinwar

the State of Israel and insists on continuing its terrorist activities. Hamas must also be disarmed as well as return IDF fallen soldiers and Israeli civilians held in captivity, the announcement continued. Among other Israeli demands, the PA must exercise full security control in Gaza and sever ties with Iran.

The Jews then and the Muslims today in Denmark

By Norman Berdichevsky

Eliza Grey, writing in TIME magazine in October 2015 and commenting on the democratic primary debate between Senators Hillary Clinton and Bernie Sanders had this to say. "There is no question about who came out strongest in the debate, Denmark!"

Both candidates, exclaimed how much they and all Democrats love Denmark, the ideal model of so many

"Progressive Americans," many of whom would be hard pressed to reveal how little they actually know about the country, and yet still regard it as an iconic model to which the United States should aspire. Hillary's and Bernie's ignorance of the country rivaled that of both Oprah and Bill O'Reilly who made far reaching remarks in contrasting the Scandinavia nation with the United States after visits lasting two days.

Lars Gert Lose, Danish ambassador to the United States had to make a modest reply to questions about the debate hurled at him by

the editors of TIME. Both Democrat candidates mentioned the many social welfare benefits, maternity leave (parents are entitled to a combined 52 weeks of leave, with 18 weeks of maternity leave for the mother, two weeks of paternity leave for the father, and 32 weeks of parental leave that can be split up between both parents as they choose), student subsidies, free university education, low carbon emissions, you name it—Denmark has it, as compared to the other 33 countries in the OECD, spending more than 30 percent of its GDP on social support whereas, the United States, by contrast, spends less than 20 percent.

Not mentioned at all were the almost astronomical taxes including a sales tax of 22 percent (currently 25 percent) and other issues that many Democrats would have been reluctant to hear, including a continued hard nose Danish policy of severely restricting immigration, particularly from Muslim-majority countries. This anti-refugee sentiment was already apparent even then as Denmark

had just closed its border to trains coming in from Germany as well as government ads in Lebanese newspapers to discourage migrants from attempting to enter the country.

What would Democrats say today after an interview that Danish Prime Minister Lars Løkke Rasmussen gave to the Danish daily Jyllands Posten that "multiculturalism" had indeed proven to be a failure! He acknowledged that Muslims have taken control of parts of Denmark where the authorities tread with utmost care or ignore, regarding them as parallel societies. Queen Margrethe II has used similar language in warning Muslim immigrants they must obey the law equally with others. This is happening in connection with the ongoing debate on parallel societies, which neither Denmark nor any other Western countries has managed to overcome.

The prime minister specifically mentioned Muslims in connection with the problematic legal situation that has arisen in those parts of the country regarded as "no-go areas" (as in France) and expressed his foreboding that the state is unable to maintain law and order in places controlled by Muslim gangs:

"It's a matter of being realistic about the situation...there are areas where there already is a different set of rules. Where the gangs are in control and the police cannot work. ...We get the short hand and bounce back and forth. One day we have a burka debate and the next day a debate about Muslim schools. The air is filled with easy solutions, and I think we have to try to rethink this based on an open recognition that we have these parallel societies."

For more than three centuries, Jews lived a quiet life in Denmark, and while those in Copenhagen preferred to live in close proximity, they scrupulously obeyed the laws and never asked for any special considerations. Unlike today's Muslim residents, they did not ask for special treatment, observance of their dietary laws or differential treatment of boys and girls in the public schools.

Whatever their position in society, they took solace from hope in a life to come and believed that they and their children would be treated as equals. Whatever their rabbis might have to say about matters of personal affairs in religious observance, marriage, divorce, and adoption, the most ultra-Orthodox religious Jews as well as growing reform-minded and secular elements were thoroughly committed to the principle expressed by all rabbis dating from the third century A.D. in the Diaspora demanding from all Jews the recognition that "Dina demalkuta dina"—"The law of the kingdom is the law."

No Danish Jew would ever seek exceptional treatment before the law that applied to all Danes. Hans Christian Andersen, from an impoverished Christian family, was sent by his mother to the tiny Jewish school in his native Odense. This was the poorest section of town where all Jews in the city lived at the time. Andersen had become the victim of constant bullying in the ordinary public school where he was mocked for his effeminate nature and fondness for storytelling. Many years later

Denmark on page 14A

Belgium and Norway act against Palestinian incitement

By Stephen M. Flatow
JNS.org

European countries are not exactly known for their love of Israel. Yet recent actions taken by the governments of Norway and Belgium suggest that, in at least one important respect, those two nations have gone much further than the U.S. in confronting the problem of Palestinian incitement against Israel.

Belgium, which has been giving the Palestinian Arabs more than \$20 million annually, announced this week that it "will put on hold any projects related to the construction or equipment of Palestinian schools." This followed a report by Palestinian Media Watch that a Belgian-funded Palestinian school, the Beit Awwa Basic Girls School, has changed its name to the Dalal Mughrabi Elementary School.

For those who don't recognize the name, Mughrabi was the leader of a squad of Fatah terrorists who landed on Israel's shore, just north of Tel Aviv, on March 9, 1978. There was another young woman on the beach that morning. Gail Rubin, an American Jewish nature photographer, was photographing rare birds near the water. Gail's work had been exhibited at the Jewish Museum in Manhattan, and other major venues. She also happened to be the niece of Sen. Abraham Ribicoff (D-Conn.).

One of the terrorists, Hussain Fayadh, later explained to a Lebanese television station what happened next, "Sister Dalal al-Mughrabi had a conversation with the American journalist. Before killing her, Dalal asked: 'How did you enter Palestine?' [Rubin] answered: 'They gave me a visa.' Dalal said: 'Did you get your visa from me, or from Israel? I have the right to this land. Why didn't you come to me?' Then Dalal opened fire on her."

As Gail lay dying on the beach, Mughrabi and her comrades strolled over to the nearby Coastal Road. An Israeli bus approached; they hijacked it. During the ensuing mayhem, they murdered 36 passengers, 12 of them children. Mughrabi was killed by Israeli troops. Hussain Fayadh, who survived, was sentenced to life in jail, but then released in a prisoner exchange—and was later hired as a senior adviser to Palestinian Authority (PA) President Mahmoud Abbas.

A spokesperson for the Belgian Foreign Ministry told The Algemeiner this week, "Belgium

unequivocally condemns the glorification of terrorist attacks [and] will not allow itself to be associated with the names of terrorists in any way."

Norway does not want to be associated with Mughrabi, either. Earlier this year, the PA decided to name a women's center in the town of Burqa after Mughrabi.

The Norwegian government, which had contributed \$10,000 to the center, demanded—and received—a full refund.

The U.S., however, has taken no such steps to restrict the aid it provides to the PA. The Trump administration gave the PA \$344 million this year. Congress tried to pass legislation (the Taylor Force Act) to take away the portion of the aid that the PA gives to imprisoned terrorists and the families of suicide bombers. But the administration insisted on adding a bunch of loopholes that will render the legislation almost toothless.

I'm not aware of any Belgian or Norwegian citizens who were harmed by Dalal Mughrabi. Yet those governments have acted appropriately to oppose glorifying her. The U.S. has much more reason to penalize the PA for honoring Mughrabi: she murdered the niece of a U.S. senator. Yet America has done nothing on this issue.

If the murder of Gail Rubin is not reason enough, here's another. Palestinian Media Watch reports that the PA not only has named five schools after Mughrabi (and 26 others after other terrorists)—it has also named three schools after the Nazi collaborators Haj Amin el-Husseini and Hassan Salameh.

That's right, Nazi collaborators. From World War II. The war in which 405,399 American servicemen gave their lives. In other words, 405,399 reasons for the Trump administration to tell the PA: you won't get another dime from American taxpayers until you stop honoring those who collaborated with America's enemies in World War II.

Thank you, Belgium and Norway, for leading the way in the fight against honoring and glorifying Palestinian terrorists. I hope and pray my own country will follow your lead.

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

Shipley speaks

Jim Shipley



So, what else is new?

The Jewish Community is divided. Oh my, what a shock. There was a time that we were one Tribe. As the Community grew, the kids moved on, just like today. And so, as each family grew we became 12 tribes—The tribes split—and not harmoniously. Supposedly, although the rabbis can spend yet another millennium arguing about it, it was because of an economic dispute. Jewish families fighting and splitting up over family money and inheritance? Well, yeah!

The State of Israel? Surely we all agreed on that! Wrong. Many Jews in the 1800s thought that the rebuilding of a Jewish State was a horrible idea. Even, believe it or not, there were arguments as to where the Jewish Nation should be located. Are you kidding?

Once Israel was a reality, still we argued. What was the size of Israel to be? The original borders stretched much farther than the Founders of the Third Jewish Commonwealth had to accept in 1947.

The proponents of "Greater Israel" disagreed with those who would accept borders within a much smaller State. That argument still resonates today. We are a people whose Torah scholars can spend a lifetime arguing over a few sentences in the Book—or take the side of this rabbi or that rabbi and what they said about it.

Argument, debate and discussion is built into our DNA. At times it does indeed get out of hand. We have had instances of violence among ourselves. In most cases it has been one individual and usually someone with severe mental problems.

There is a difference today. The politics of the U.S. have become so divided, so rancorous that it splits up families. Discussion has taken on a sharper edge. Civility seems out of fashion. Eric Hoffer wrote in "The True Believer" that the movements of the Left and the movements of the Right as they moved to their extremes become more and more like each other until it is hard to tell the difference.

In the case of Our People it is beyond philosophy—it is painful. In the 1960s we had the SDS—Students for a Democratic Society. They were a loosely organized tatter of students and activists who never did define their actual agenda beyond the fact that things were not right and society was a case of haves and have nots. They were formed against the background of the Viet Nam war and drafting

students into a war in which most of the nation did not believe.

As in most protest movements against injustice, Jews were in the forefront on most campuses where the SDS was active. It was never violent and pretty much disappeared as the war wound down.

That was a time when those to the left who love the underdog were in Israel's corner and it was hard to find a Jew who would argue against the State of Israel and what it stood for. Times change.

Abraham Lincoln quoted from the Bible when he said, "A house divided against itself cannot stand." The divisions in the Jewish Community are so splintered it could make your head spin. You have rabbis in Israel declaring not only is their philosophy the correct one, but any Jew who does not believe in everything they think and do is not a Jew! We've even got a prominent (and very wealthy) Orthodox Jew declaring that Modern Orthodox Jews are "Fake Jews" (wonder where he got that phrase?).

Jewish rabbis in Israel had a big problem declaring Ethiopian Jews as Jews. Israel survived their exodus to Israel and now they serve the nation well in the army and have even had a Miss Israel.

"What is a Jew" is not a new question. It is the hyperbole and the rancor that surrounds it that is new. Jews criticizing Israel—Jews criticizing those who take a different approach to worship.

This should not be a time of "my way is the only way." We should rather focus on the fact that less than 30 percent of Jewish millennials, according to a recent survey, think that their Judaism is important and not worry so much less about what kind of Jew they should be. We should focus on the problem of Jews who actually support BDS or think J Street is the real deal.

Blame it on the times. Statistics show that this generation probably comes from a divorced home—that over half of those homes are from mixed faith marriages. This generation saw their dad's dream of the corner office go up in flames in 2007—maybe the business itself went belly up. And in a great number of cases, saw the family home go into foreclosure.

You would think those circumstances would send them looking for a base to hold on to. They don't. They go develop a new app instead. What is a Jew? It remains to be seen.

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

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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 P.O. Box 300742 Fern Park, FL 32730 email: news@orlandoheritage.com	PHONE NUMBER (407) 834-8787 FAX (407) 831-0507
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How anti-Zionists fueled a far-right victory

By Daniel Treiman

NEW YORK (JTA)—Last month, New York's Center for Jewish History was the target of a right-wing campaign seeking to oust its new president, David Myers, over his dovish views on Israel. The campaign drew an appropriately outraged response from leading Jewish scholars, who rallied around Myers, a highly regarded historian who has publicly opposed the anti-Israel BDS, Boycott, Divestment and Sanctions, movement.

Now, one of the five independent historical organizations housed at the

center, the American Jewish Historical Society, is also coming under attack. This time, however, the most consequential attacks are coming not from the far right but the far left. Anti-Zionist BDS supporters are masquerading as champions of free expression after their hijacking of the august and heretofore largely apolitical AJHS was foiled.

The latest controversy erupted into public view last week when AJHS's board canceled two events that the society had been scheduled to host: a play by the anti-Zionist playwright Dan Fishback on intrafa-

miliar disagreements about Israel and a discussion on the Balfour Declaration that was co-sponsored with the BDS-backing Jewish Voice for Peace. The cancellation came the same day as an article criticizing AJHS for hosting the events appeared in the far-right FrontPage Magazine.

Fishback and JVP immediately cried foul. Fishback, a JVP and BDS supporter, complained of "silencing and censorship." JVP's executive director, Rebecca Vilkomerson, decried what she called AJHS's "shameful caving to rightwing pressure." The New York Times

picked up on the ensuing "backlash" from various cultural figures angered by what they saw as AJHS embracing censorship.

Critics focused on the cancellation of the play, "Rubble Rubble," casting Fishback as a superficially sympathetic-seeming party in the drama. But the play's cancellation cannot be understood in isolation.

For starters: Why was AJHS hosting a discussion with Jewish Voice for Peace on the Balfour Declaration—with a panel consisting of a Palestinian activist in dialogue with a JVP activist, neither of whom is even a

historian? Would AJHS also host a panel discussion on the Oslo Accords sponsored by a far-right pro-settler group like Women in Green? I doubt it.

AJHS, consistent with its focus on American Jewish history, does little Israel-related programming. But the planned Balfour Declaration panel was not even the only event in partnership with JVP. Earlier in the year, AJHS partnered with JVP to host an event with an anti-Zionist Ethiopian Israeli activist. AJHS also was publicly offering discounted tickets to JVP members for Fishback's play about Israel.

These three events, it's worth noting, seem to be the only Israel-related programs hosted by AJHS in 2017. It's simply not as if AJHS was hosting tons of Israel programs—or even many plays—and then singling out Fishback's performance for cancellation because some people complained about his views on Israel.

Here's the real question: How is it that American Jewry's leading historical society came to select a fringe anti-Zionist group as its sole interlocutor on

Treiman on page 14A

The Conservative movement can, and should, welcome the intermarried

By Bradley Shavit Artson, Arnold Eisen, Julie Schonfeld and Steven Wernick

(JTA)—Contemporary Jewish life is graced by extraordinary blessing: We are the heirs of a Torah of compassion and justice that has grown ever more supple and vibrant because of the dynamic nature of halachah (Jewish law) and the opportunity to observe mitzvot (commandments).

At the same time, modernity has removed barriers of discrimination and anti-Semitism, as well as opened doors to broader cultural participation and professions

previously closed to Jews. We face the challenge of remaining true to the best of our ancient tradition while also enjoying the blessings of the best of modern civilization.

Conservative/Masorti Judaism understands our goal to be the integration of these two streams: the values and practices rooted in Torah leavened by contemporary insight and knowledge. While that challenge is real, it should not blind us to the blessings that democracy now makes possible. It is a blessing that growing numbers of non-Jews are willing to see us as colleagues, neighbors, friends and even family; it is

miraculous that many turn to Judaism as part and parcel of their own cultural heritage as human beings.

Integrating those blessings, which sometimes conflict, requires all the courage, vision and heart that our Torah demands of us. Honoring and loving the actual people whose lives are in our care remains a high privilege and duty. This integration of responsibilities requires us to recognize that there will properly be a pluralism of incompatible responses from different sectors of the Jewish world. We salute all constructive contemporary forms of Jewish vitality that root themselves in a Jewish

vision of human dignity, rigorous and respectful debate, and a Torah of chesed (loving-kindness), tzedek (justice) and emet (truth).

Within that cluster of Jewish communities, Conservative/Masorti Judaism has long taken a stand among those who continue to hear the commanding voice of the Divine reverberate in our sacred texts and who find joy and purpose in communal lives of covenantal loyalty. We hold to the time-honored practice of mitzvot as interpreted in an unbroken yet dynamic link from Moses to the present day. New insights and possibilities (when they strengthen

covenantal living) are integrated within the structure of halachah. We see ourselves as faithful to traditional Judaism when we facilitate the organic growth of Torah and Jewish law to respond to a changing world, even while our primary response is to affirm and conserve traditional Jewish observance.

Judaism survives as a communal system, worldwide and across generations, by changing as little as possible, modifying it only when necessary and only when there isn't already a solution within the system of halachah. Honoring the integrity of both partners in

a wedding, and for the sake of deepening faithful Jewish living, rabbinic officiation at weddings is and should remain restricted to a marriage between two Jews.

We also recognize the precious personal good of finding a loving partner and that all people can benefit from access to Jewish wisdom and community, so we call upon all Conservative/Masorti rabbis and congregations to foster deep and loving relationships with all couples, and to create a rabbinic relationship that is broader and deeper than simply the moment of officiation.

Intermarried on page 14A

Harvey Weinstein shows us how perpetrators pose as victims

By Ruti Regan

(JTA)—In an interview with The Daily Beast, George Clooney described Harvey Weinstein as a very powerful man with a tendency to hit on young beautiful women over whom he had power. Despite the "rumors" he had heard about Weinstein's openly predatory behavior, Clooney expressed sincere shock and outrage at the widespread sexual misconduct allegations directed at Weinstein.

Clooney is not alone in this cognitive dissonance. MSNBC's Rachel Maddow reported that well before articles in The New York Times and the New Yorker quoted dozens of his victims, his colleagues routinely referenced his behavior in public speeches. Everyone knew that Weinstein abused his power, yet the harm he did to his victims was a well-kept secret.

Michelle Obama addressed this dynamic last year in response to the news that then-candidate Donald Trump had been caught on tape bragging about sexual assault. She said that women are drowning in violence and abuse and disrespect, and trying to pretend that it doesn't hurt because it's too dangerous to look weak. Victims are coerced into treating the harm they suffer as a shameful secret, even when the crimes committed against them are public knowledge.

Far more people have seen misleading TV shows than have ever seriously listened to abuse victims describe

their experiences. Television has led people to expect that assault victims, like drowning victims, will thrash against the waves and loudly cry for help. When a real woman smiles at a powerful man who won't take his hand off her leg, or says, "It's OK, really," or even quietly and insistently says "no," bystanders do not understand that she is in danger. Meanwhile, abuse victims are coerced into giving the impression that nothing is wrong. Those who speak up are punished more often than they are protected, with devastating consequences.

In their consistent testimony about Weinstein's behavior, his victims describe the professional and legal pressure they faced to be peaceful and show the world that they were OK. Weinstein does not face this pressure. In multiple statements, he has expressed intense distress in terms that suggest he feels he is entitled to sympathy and validation. He has also expressed an expectation that he will be forgiven and restored to his position if he makes enough progress in therapy. No professional association has condemned or will condemn Weinstein's perceptions of therapy, because they are within normative practice.

Women and other marginalized people are familiar with this pattern. When accused of abusive or oppressive behavior, privileged people seem to expect that with the right combination of apparent remorse and therapy, others

will comfort and forgive them. Women who complain about sexual harassment, disabled people who demand usable bathrooms and people of color who ask white people to stop using racial slurs all face this kind of emotional retaliation. Victims are pressured to disregard their own feelings in order to help perpetrators feel better about themselves.

In his statement following The New York Times expose, Weinstein briefly apologized for the "pain" caused by his behavior, but pivoted quickly to emphasize his own feelings.

"Although I'm trying to do better, I know I have a long way to go. That is my commitment," his statement read. "My journey now will be to learn about myself and conquer my demons."

Weinstein is pursuing therapy not for the sake of his victims, but because he is suffering and would like to feel better. In the professional literature, this sense of woundedness is called moral injury. Weinstein and others who see their own moral injury as a bigger problem than the harm they have done have no trouble finding therapists and spiritual leaders willing to validate their worldview.

Spiritual leaders and therapists are too often more willing to put pressure on victims to forgive. For both victims and perpetrators, justice is dismissed as a spiritual distraction and healing is purported to depend on deciding that the abuse doesn't really matter anymore.

Well-meaning people rush in to tell victims that their abusers "only have as much power as you give them," as if spiritual growth can somehow stop bullets, restore lost professional standing or render formative experiences irrelevant. Abuse has consequences that are beyond the control of victims, but it is almost never socially acceptable to acknowledge this. This is spiritually corrosive to everyone involved.

Superficially gentle lectures on the importance of tolerance, forgiveness and second chances prevent those who are being drowned from crying out for justice. This cowardice sometimes disguises itself as the virtue of tolerance, but it is just as misogynistic as sexual harassment. Both of these violent acts send the message to victims that their lives matter less than someone else's self-image. Victims of all genders

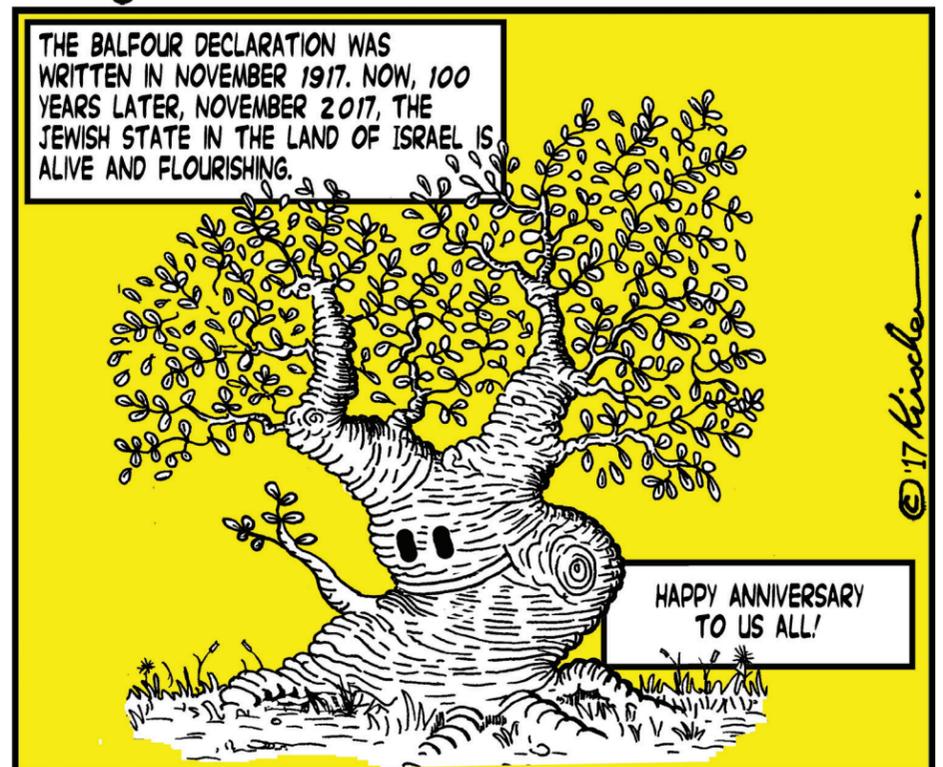
deserve solidarity from their spiritual leaders.

It is time to stop keeping secrets about the consequences of abuse.

Ruti Regan, @RutiRegan, is a Conservative rabbi and disabled disability advocate. She writes the *realsocialskills.org* blog. She provides ritual consulting and training for rabbis, cantors and communities in accessibility and disability-informed spiritual leadership.

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What's Happening

A COMPREHENSIVE COMMUNITY CALENDAR

LIGHT SHABBAT CANDLES AT

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6:25 p.m.
NOV. 3
6:20 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.

Free mourning and bereavement classes

Death affects everyone differently. For many, their world changes drastically. They may feel their pain physically, emotionally and spiritually. Their feelings may be those of intense grief and sorrow, numbness, fear and shock. Often feelings of anger and guilt may be overwhelmingly strong. All these

feelings and many more... are normal. There are not any "rules" on how someone should feel.

The Jewish Pavilion and Vitas Healthcare are pleased to offer a Free "Grief Support Group" which begins on Wednesday, Nov. 1st and concludes on Dec. 13th. This 6-week program will hold all

sessions at The Oakmont Village in Lake Mary from 10:30 a.m.- noon. We welcome you and your loved ones to come and join us as we explore the bereavement and healing process "through a Jewish lens." Please RSVP to Emily Newman at The Jewish Pavilion, 407-678-9363. Refreshments will be served.

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, OCTOBER 27

Ahavas Yisrael—Kabbalat, 30 minutes before sundown.

SUNDAY, OCTOBER 29

The Holocaust Center—Ongoing exhibits through Dec. 31: "The Profound Effect" for hours, contact Terrance Hunter at thunter@holocaustedu.org or call 407-628-0555.
 Chabad of Altamonte Springs—Presents Bassem Eid who will speak on the Israeli-Palestinian conflict, 7 p.m. at The Alford Inn, 300 E New England Ave., Winter Park. Tickets: \$20. Info: 407-280-0535.

MONDAY, OCTOBER 30

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, OCTOBER 31

Jewish Family Services Orlando—Grief support group, 12:15 p.m., meets for 6 consecutive weeks. Info: 407-644-7593, ext. 247. Cost: \$5 per session. Requires registration.

WEDNESDAY, NOVEMBER 1

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.
 Learning & Lattes—Join other Orlando Jewish women for breakfast and discussion on "Being the Very Best You, Timeless Lessons from the weekly Torah Portion," 9:30 a.m. at the JOIN House, 109 Water Oak Lane, Altamonte Springs. Free of charge.
 Grief Support through the Jewish Lens—Grief support group led by Rabbi Moe Kaprow, VITAS Healthcare Chaplain, 10:30 a.m.- noon at Oakmonte Village, Valencia Building, 1021 Royal Gardens Cir., Lake Mary. RSVP to Emily Newman at emilyjewishpavilion@gmail.com
 The Roth Family JCC—Learning Series: Brain Health, As You Age, 12:30 p.m.-1:30 p.m. Sally Kopke, community educator at VITAS Healthcare, leads discussion on key factors to promote brain health. RSVP no later than Monday prior, 407-621-4036.

FRIDAY, November 3

Ahavas Yisrael—Kabbalat, 30 minutes before sundown.

Quote of the Week

"You declare my friend that you do not hate the Jews, you are merely anti-Zionist. And I say, let the truth ring forth from the high mountain tops, let it echo through the valleys of God's green earth. When people criticize Zionism, they mean Jews. This is God's own truth... The hatred of the Jews remains a blot on the soul of mankind... So know this, anti-Zionism is... anti-Semitic and ever will be so."
 — Martin Luther King, Jr.



"I'm lost without it!"

"It's inexcusable!"

"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*.

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Challenging puzzle
 "100 Years Later" by Yoni Glatt
 koshercrosswords@gmail.com

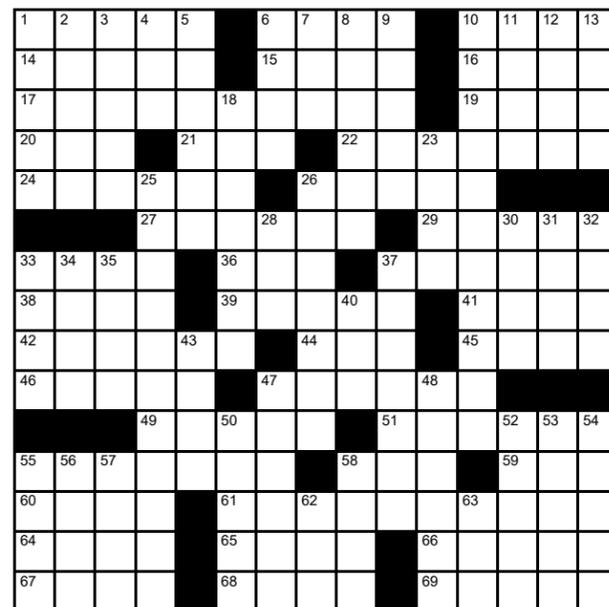
Across

1. Observes Asara B' Tevet
6. He loved Rachel, on TV
10. Gad who voices 11-Down
14. ___ Sha'alti
15. Just a smidge
16. Oscar winner Kazan
17. With 25-Down, statement made on November 2, 1917
19. Jewish-Roman ___
20. Bklyn. J with many Jewish businesses
21. It's equal to 9
22. Sight from Venice's Shul on the Beach
24. "The Blues Brothers" director
26. Basketball defenses
27. Napoleon relative
29. Abu follower
33. Billy Joel often covers their "Highway to Hell"
36. Agcy. for displaced persons, 1947-51
37. Neatnik's banes
38. Disturb
39. Hebrew eyes
41. Like a pomegranate
42. Israel got a couple in Rio
44. The Holy Land: Abbr.
45. Iran set Best Picture winner
46. Schluff sound
47. Shemini ___
49. Common feeling for Woody Allen
51. "Old" combination
55. Jewish areas in Rome and Venice
58. Giveret, in Madrid: Abbr
59. "Magniv"
60. Shimon's partner in crime
61. Lord Walter who first received 17- Across and 25-Down
64. Cookie that was once tref
65. New York county that's home to a kosher animal city
66. Seder setting
67. Like frayed tzitzit
68. Stern's opposite end?
69. Animal seen in Crystal's "City Slickers"

Down

1. Like Ahab's arrow wound
2. Big name in halva
3. Sorkin wrote a lot of his "presidential" dialogue
4. How one might learn a Piamenta song
5. Storm production
6. There was one between David and Absalom
7. Winner of a kid's game
8. A shikur may lie in one
9. It's a wrap
10. 17- Across and 25- Down paved the way for it
11. See 10- Across
12. One who can tell you when sunset is
13. Camp for children and adults with disabilities
18. Funny Jones and Nielsen
23. Make like Egypt in '67
25. See 17- Across
26. One who was probably excited by 17- Across and 25- Down

28. Rabbi Isaac Luria, with "The"
30. Trei ___
31. Suffix for many a Jewish name
32. Lenin's "What ___ Be Done?"
33. Galils and Tavors
34. Ethan or Joel
35. Herbiggest hit was "Thank You"
37. Reflects
40. Nahariyya to Karmiel dir.
43. Advanced
47. Arrange according to class
48. Passes, like the Knesset
50. Makes like a bad ox
52. Naphtali, e.g.
53. 2008 robot movie
54. More like Neil Simon's couple
55. Alison Brie's Netflix show
56. Eli Cohen, for one
57. Penultimate fairy tale word
58. Early biblical survivor
62. Black ___ (simcha)
63. Borsalino, e.g.



See answers on page 14.

Matzah Ball Pho recipe

By Sonya Sanford

(The Nosh via JTA)—Growing up in Seattle, it's easy to fall in love with pho. Nearly as ubiquitous as coffee shops or teriyaki spots (yes, teriyaki), pho restaurants seem to be just around every corner of the city. They welcome you in from the cold and the rain with their steamy glass windows and equally steamy giant bowls of soup.

Pho (pronounced fuh) is a traditional Vietnamese soup that was popularized around the world by Vietnamese refugees fleeing the Vietnam War and its aftermath. Pho Ga is the chicken noodle variety.

For me, pho is the perfect meal: a big bowl of rich, aromatic, sweet, salty broth filled with satisfying rice noodles and tender meat, and balanced by toppings of fresh herbs, crispy bean sprouts and tart lime juice.

Some feel that any mashup of two differing traditional dishes is a crime against all that is holy in food. I am not trying to provoke traditionalists, but I do believe that learning from other strong culinary traditions can enrich our own.

In that spirit, I started experimenting with homemade pho. It was a revelation to learn that the broth is made by charring onions and ginger before adding them to the stock, the depth of the broth's flavor transformed by their smoky sweetness.

After making pho a few times, it occurred to me that the broth would go well with dumplings. Matzah balls are dumplings by definition. What would happen if they showed up? Why not combine my two favorite soups?

The outcome: Matzah ball pho is a highly compatible marriage of comfort food meeting comfort food.

Like traditional matzah ball soup, this dish is nourishing, filling and warming; but its flavors are also complex and unexpected together. The matzah balls are nutty and hearty, in contrast to the simple rice noodles one usually finds in pho. The broth has the spice of ginger, and sweetness of cinnamon and anise—nothing like classic matzah ball chicken broth.

Like any other pho, matzah ball pho can be served as a complete meal in and of itself, which makes the labor of this dish a little more worthwhile. There are enough toppings and additions to make this satisfying to eat, especially served with a side of toasted challah or crusty bread. For all these reasons, this has quickly become a new classic in my home.

Note about the recipe: Traditional Pho Ga calls for fish sauce in its broth. Fish sauce is made of fermented anchovies. Red Boat makes one that is certified kosher, but many who keep strictly kosher will not combine fish and meat in the same dish. To make this kosher, you can use tamari in lieu of fish sauce for extra umami flavor in the broth.

Ingredients:

For the broth:

2 medium unpeeled yellow onions, halved

1 large 4- to 5-inch piece of ginger, cut in half lengthwise

5 quarts cold water

1 4- to 5-pound chicken, cut into parts

1/2 pound chicken wings

2 teaspoons kosher salt, or to taste

1 tablespoon rock sugar or Turbinado (raw) sugar

1 cinnamon stick

2 star anise

1 teaspoon whole coriander seeds

2 tablespoons fish sauce or tamari

1 small white onion, thinly sliced

4 scallions, thinly sliced

For the matzah balls:

1 cup matzah meal

1 teaspoon kosher salt

1 teaspoon baking powder

1/2 teaspoon baking soda

4 large eggs, beaten

1/4 cup schmaltz or oil (vegetable or safflower)

1/4 cup minced scallion

For the toppings:

1 large bunch of fresh Thai basil

2-3 limes cut into wedges

3 cups mung bean sprouts

2 Fresno chilies or jalapenos, sliced thin

Hoisin sauce, to taste

Sambal oelek (garlic chili sauce), to taste

Sriracha, to taste

Directions:

To make the broth:

Char your onions and ginger by either placing them on a baking sheet under a broiler for 8-10 minutes or by charring them over a gas flame on your stovetop for a few minutes on each side. The onions and ginger should be nicely charred but still firm—this essential step will deepen the broth's flavor. Once the onions and ginger are charred, remove the skin from the onion. Rinse the onion and ginger, and use a small knife to scrape off excess charred bits to prevent your broth from getting murky.

Cut your chicken into parts, separating the breasts, legs, wings and backbone. This will ensure that your chicken cooks



evenly and that the breasts will not become dry or tough when simmered.

In a small skillet over medium heat, toast the cinnamon, anise and coriander until lightly browned and fragrant, about 2-3 minutes. Be careful not to burn the spices. Add the onion, ginger and chicken to a large pot. Fill the pot with 5 quarts of water. Bring the water to a simmer; skim the impurities as they rise to the top.

After 20 minutes of simmering, or once they are cooked through, remove the chicken breasts and allow them to cool. Add the toasted spices, salt and sugar to the pot. Continue to gently simmer the mixture for 1 hour.

Remove the remaining chicken parts and strain the liquid through a fine meshed sieve. Bring the liquid back to a simmer for another 20-30 minutes, or until the liquid has reduced by about a quarter. This step will further deepen the broth's flavor.

While the broth is simmering, shred the chicken meat and reserve for serving. Once reduced, turn off the heat and add the fish sauce or tamari to the broth. Taste, and add additional seasoning if desired.

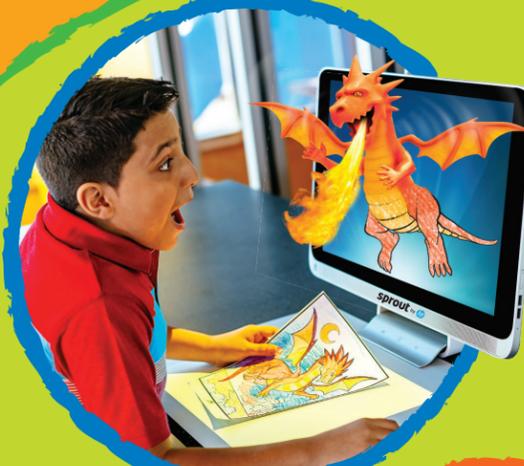
To make the matzah balls:

While the soup is simmering, in a large bowl whisk together the matzah meal, salt, baking powder and baking soda. Add

Matzah on page 14A



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Jewish Pavilion's Music Fest—A concert of note for the ages



Music Fest event chair, Shirley Schoenberger, with Friends Board members Jane Edelstein and Ruth Darvin, Sponsor, Nancy Bland of Tender Care, Friends Board member Susie Stone, Jewish Pavilion Marketing Director Pam Ruben, and Friends Board members Marci Gaeser and Sharon Littman.



Music Fest introductory speaker and Lake Brantley High School Student, Ella Colley, with great-grandmother Ruth Abels of Brookdale Island Lake.

What does a 15-year-old Lake Brantley student know about connecting with elders? More than 400 Music Fest attendees listened to what teen-aged Ella had to say about life with the Jewish Pavilion and her 100-year-old great-grandmother Ruth Abels.



The Jewish Academy of Orlando singers made music fest a multigenerational event (with Music and Theater director, Eric Levine).



UCF pre-nursing students volunteer at a booth sponsored by Panera Bread, while 'schmoozing' with artist and vendor, Pearl Halikman.

By Pamela Rubens

On a recent sunny Sunday October afternoon, Jewish Pavilion Board of Directors Chair Paul Stenzler shared with an audience of over 400 community members of all ages that "All of you will require the support or services of the Jewish Pavilion at some

stage of life as your family matures."

Fulfilling this important community need happens only because of private contributions and small grants.

Thus, was born the Jewish Pavilion's first ever "Music Fest and Vendor Extravaganza" at Lake Brantley High School on Oct. 15, which raised both funds and awareness on behalf

of Central Florida's Jewish elder-care community. Toes were tapping and hands were clapping for this unique musical celebration honoring Inez "Teddy" and Myron Snyder. Local and national super-talent including Carol Stein, Michael and Ben Kramer, Barbara Jones, Cantor Jacqueline Rawiszer, Howard Herman, Penny D'Agostino, Walter "Sky" Goldstein, and Paul Stenzler lit up the stage, featuring jazz, contemporary, classical, Broadway, and Jewish music.

This music highlighted individual artists as well as duet and group numbers. Notable jazz musicians, Michael and Ben Kramer, moved the crowd with "Cosmos," an original, inventive piece, as well as a Frank Sinatra medley. Crowds applauded their improvisational style

and father-and-son connection. The Kramers also accompanied entertainer Penny D'Agostino, who belted out the nostalgic "My Yiddish Momme." Audience members nodded their heads and dabbed at the corners of their eyes, as the familiar tune stirred old memories. Barbara Jones and Howard Herman entertained the audience with popular jazz standards and a beautiful version of "La Vie en Rose" sung in French and English. Their rhythm section included bassist Larry Jacoby and percussionist Ron Sarro.

During a touching moment, Goldstein was called into a special performance during intermission by fans from Kinneret Apartments and other facilities. With the Kinneret bus scheduled to leave before the start of his performance, Goldstein played several favorites for the senior-living crowd, who defied age limits as they belted out their favorite tunes throughout the on-the-spot performance.

The second act opened with Goldstein singing "I'll be Loving You Always" as a special tribute to Inez "Teddy" and Myron Snyder, parents of Geanne Sharewho, along with her husband Adrian, were the main sponsors of Music Fest. The audience and a group of Music Fest performers joined together to sing "Edelweiss" led by Goldstein. Stein and Cantor Jacqueline Rawiszer left the audience giggling with the back-and-forth banter from "My Dear Mr. Shane" (BEI MIR BIST DU SCHON), and then teary-eyed with a sentimental performance of "Somewhere over the Rainbow." Stein then shared



Carol Stein (The Piano Lady) with musical entertainer and Jewish Pavilion Board President Paul Stenzler.

her original song written expressly for the Jewish Pavilion, "It's Always Been about Love," honoring her parents, the late Betty and Daniel Stein. Stein and Stenzler performed jazz standards written by Jewish composers and "Erev Shel Shoshanim" (Evening of Roses) in Hebrew.

The multigenerational affair featured participants from ages eight to 80-plus, including pint-sized singers from the Jewish Academy of Orlando to residents of senior-living communities including Brookdale Island Lake, Oakmonte Village Lake Mary, and the Kinneret apartments. Fifteen-year-old Ella Colley shared the impact the Jewish Pavilion has had on the life of her great-grandmother, Brookdale resident Ruth Abels (GiGi), including the celebration of GiGi's 100th birthday. Ella stated, "On top of the wonderful celebrations the Pavilion hosts, their main goal is companionship; to make every resident of senior-care communities feel loved. I can't even count how many

times I've walked into GiGi's place and have seen Pavilion staff and volunteers sitting, laughing, holding hands, while sharing music and stories with residents."

Event Chair Shirley Schoenberger, commented, "Throughout the year, the Jewish Pavilion brings smiles and engaging programs to residents in more than 70 senior living communities throughout Central Florida. Once a year we host a fun communitywide event to bring attention to this growing population. This year we are engaging with seniors in twenty more homes than we did last year at this time. 'Thank you' and a hearty round of applause to our musicians, sponsors, vendors, volunteers, staff, and the Jewish Academy singers who 'were playing our song' to benefit the elders we love."

The Jewish Pavilion enhances the lives of residents of senior-living communities with friendly visits, holiday celebrations and engaging programs, bringing smiles to residents of all faiths.

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Scene Around

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Remembering Jewish and American history...

We all remember the World Trade Center and the tragedy of Sept. 11, 2001, in New York City. (How could we ever forget?)

DANIEL LEWIN, an American-Israeli entrepreneur and former Israeli commando, became the unofficial first casualty of the 9/11 terrorist attacks that killed nearly 3,000 people.

Born in Denver, Colorado, he moved as a teenager to Jerusalem where he enlisted in Israel's elite special forces commando unit—the Sayeret Matkai. (One of the finest in the world!)

Following graduation from Technion University, he moved back to the United States and founded a successful technology company.

On that fateful day (9/11) 31-year-old Lewin boarded American Airlines Flight 11 from Boston to Los Angeles to attend a business meeting.

Five al-Qaeda terrorists hijacked the plane in what was one of four hijackings that morning.

A 2002 FAA memo suggests that Lewin, who was seated close to mastermind Mohamed Atta, attempted to struggle with the hijackers.

He was stabbed and killed.

(We will never forget that horrific date and we should never forget this special hero.)

This flyer from co-presidents, JERRY LEIBMAN and BERNY RAFF...

"We will have a big surprise for our Sunday, Nov. 5th social" for the Congregation Ohev Shalom Seniors, starting at 2 p.m. at the synagogue, 613 Concourse Parkway, Maitland.

"Direct from Diamond Resorts International, we have booked the dynamic high energy duo of ELLA & J.T. They will be performing their tribute show to Buddy Holly, Connie Francis, Etta James, Karen Carpenter, Patsy Klein, Anne Murray and many more artists from the '50s and '60s."

(In other words, no rap! A friend of mine once said that rap was spelled with a silent C.)

Jerry and Berny continue:

"They currently tour throughout Florida and we have arranged for them to be at COS on Nov. 5th. Ella and J.T. have opened for Gladys Knight and many other famous groups.

The cost is still \$5 for members; \$8 for guests. A nosh will be served after the program as usual."

(For further information and directions, phone 407-298-4650.)

A Jewish Pavilion Mensch...

PAUL STENZLER spends many of his retirement hours working for the Jewish Pavilion. Not only is he the chairman of the Board of Directors, but he is also one of their chief entertainers. He performs for Jewish Pavilion holiday parties



Daniel Lewin

for seniors and he conducts Shabbat and holiday services as well as Memorial services. Most of the time he is accompanied by his beautiful and brilliant wife, TERRI SUE FINE STENZLER.

Paul made all of the musical arrangements for the Jewish Pavilion's Fall Festival, Music Fest 2017. He garnered all of the musicians, determined the program, arranged the musical equipment and more.

He was born and raised in New York (like me) and entertained audiences in the N.Y. metropolitan area for over 15 years. He moved to Florida in 1980, and continued to lead the band Rhythm Release, featuring Leroy Cooper, former leader of the Ray Charles Orchestra.

Paul presently lives in Orlando and has two children, MICHAEL and RACHAEL. His favorite music includes jazz, Middle Eastern, and various Latin American styles. He also sings in Hebrew, Yiddish and Spanish.

"He is the true definition of a mensch," says NANCY LUDIN, CEO of the Jewish Pavilion.

JCC 39ers Meet & Mingle Mondays...

On Monday, Oct. 30, in the Senior Lounge, SHELDON BROOK will present Broadway Video Volume 2.

(Not to be missed.)

All about music...

Altamonte Chapel's Sunday 'Jazz Jams' runs from 12:30 p.m. To 2:30 p.m. Requested Donation \$10. On Sunday, Oct. 29, CHRIS ROTTMAYER will bring back his salute to the Modern Jazz Quartet. This is a must see and hear for all Jazz Lovers both new and old. Joining Chris, who will be on Vibes are; PABLO ARENCIBIA, Piano; WALT HUBBARD, Drums; and CHARLIE SILVA, Bass.

One for the road...

Eight-year-old Sam is staying with his bubbe Rachel for a few days while his parents are away on business. On the first afternoon, she drives to school to pick up Sam and waits for him to come out. When Sam appears, he walks over to her and says, "Bubbe, I was talking to my friend Jake at school today and we would like to know what you call two people who sleep in the same bedroom, with one on top of the other?"

Rachel is surprised by this question, but as she's always been one to answer all questions honestly, she replies, "Well bubbeleh, it's called sexual intercourse. It's how parents make little children."

"Thanks bubbe," says Sam, I'm just going to tell Jake. She watches him wander over and talk to another boy. Sam then returns and they drive back to her place.

When she picks up Sam from school the next day, he says to her, "Bubbe, you were wrong yesterday. It isn't called sexual intercourse, it's called bunk beds. And Jake's mom says she wants to talk to you."



Paul Stenzler

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Sudoku (see page 14 for solution)

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A female Israeli combat soldier proudly models for weapons companies

By Andrew Tobin

TEL AVIV (JTA)—When it comes to women posing with firearms, the United States is fully loaded. Lithe models can be found showing off weapons at gun shows, in rifle magazines and on dedicated social media pages.

Orin Julie may look like just another “gun bunny,” as such models are sometimes called, but she is the industry’s secret weapon. She is a former Israeli combat soldier who is trained to discharge the weapons she poses with.

“I don’t stand around in swimwear,” she said in an interview at the office of her Tel Aviv modeling agency. “I know how to hold guns, how to shoot, how to do combat stuff—and Americans appreciate that.”

Julie’s military background has helped her stand out as a weapons model and win a following of legions of American gun enthusiasts. But the reception to her modeling

also demonstrates the vast differences between the the gun cultures of the United States and her native Israel.

At home many see her as a woman who served in a combat unit, as an embodiment of female empowerment. To her fans in the United States, she is a symbol of the very American mixture of constitutional rights, gun ownership and a culture in which “sexy” can refer both to a beautiful young woman and the assault weapon she cradles.

Two years into her career, Julie, 23, has modeled for a half dozen Israeli and American companies that sell firearms and related products. Last year, she represented Israel’s Gilboa Rifles at the world’s biggest gun show in Las Vegas.

A video about her by Israel’s Kan public broadcaster has been viewed by more than 800,000 people since it was posted on Facebook earlier this month.

Meanwhile, Julie’s Insta-

gram account has racked up 145,000 followers, many who gush over photos of her in lipstick and crop tops bearing the latest arms, from petite handguns to massive assault rifles.

Julie said her love of guns and her career modeling them emerged from her Zionist upbringing. Growing up in the central Israeli town of Kiryat Ono, she recalled being a “very spoiled girl.” But in high school, as she began thinking ahead to her mandatory military service, Julie quietly resolved to become a combat soldier.

“No one thought I could do it,” she said. “But I really love Israel, and I wanted to show I could do more and be more.”

The army initially turned Julie down for combat, citing her asthma, but with the backing of a powerful female commander, she managed to start her second year of service in the Israel Defense Forces’ new mixed-gender search and rescue brigade. She said she was the first woman to serve as the communications sergeant for a brigade commander.

In 2015, near the end of her three years of service, photos Julie posted on Instagram of herself in training drew the attention of the Israeli military equipment retailer Zahal, which led to contracts with local makers of firearms and gun accessories and a West Bank shooting range. She has also modeled for Ideal Conceal, an American startup that hopes to market cellphone-sized handguns to women with the slogan “Carry with confidence, conceal in style.”

Julie publicly embraces her Israeli identity and her combat experience, which she said her employers encourage. On Instagram, she posts throw-back photos of her time in the

army, writes in Hebrew and wishes her followers “Shabbat shalom.” Judging by the response on her Instagram account, it works for her fans.

Hebrew and English comments like “I just love Israeli girls” and “ok I’m ready to join the IDF” are common. However, so are those calling her a “baby killer” or otherwise attacking Israel.

While Julie’s devotees can agree that her nationality and combat experience are sexy, the ways the Israelis and Americans respond to her are in other ways distinctive.

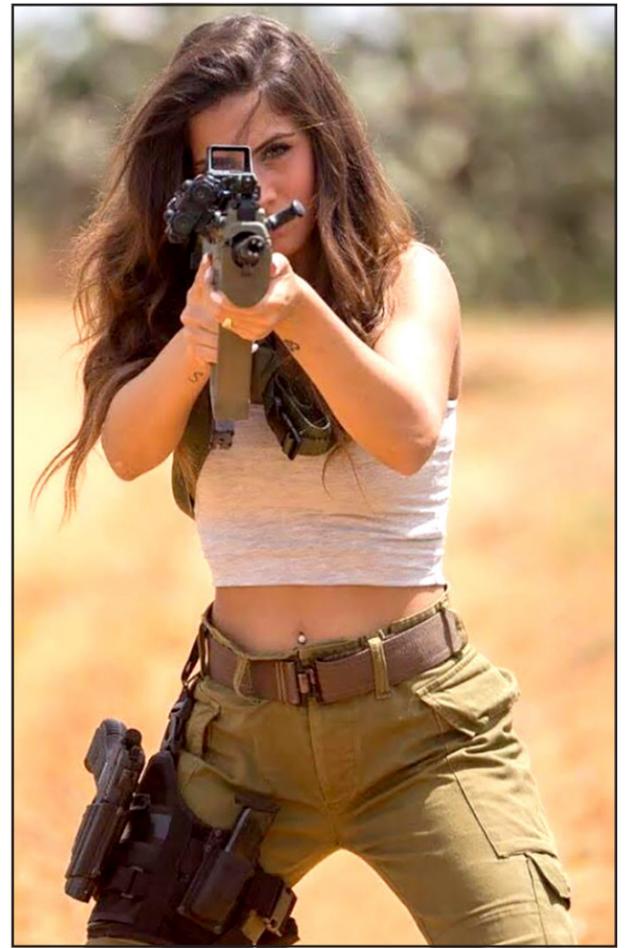
In general, Israelis pay little attention to the guns Julie poses with. After all, most of them handle weapons in the army and are barred from owning them by their country’s strict laws. The very idea of a weapons model is foreign here; Julie said she is the first.

More salient to Israelis is Julie’s combat service as a woman. The army’s promotion of female fighters has triggered controversy of late, and Julie said men, including her former commanders, send her supportive messages and women stop her on the street to thank her.

“Girls say I inspired them to go for a combat position or just to do what they love,” she said.

As for her American fans, many respond enthusiastically to the guns Julie helps sell in their country’s large market—one that many other Americans see as underregulated. Her Instagram followers in the United States, whom she described as “crazy about guns,” often comment on specific gun models she uses.

Last August, she posted a photo of herself holding an M60 machine gun nearly as big she is. Comments from Americans included, “I love this gun. I was an M60 gun-



Shuki Laufer/Courtesy of Say Talent

Orin Julie taking aim during a photo shoot.

ner for three years”; “M60 Machine Gun...!!! Nam memories!”; and “War in vietnam, m60 7.62 mm nato.”

Julie, speaking to JTA just days after a gunman killed 58 people at an outdoor music festival in Las Vegas, declined to speak on the record about her views of gun laws in the United States or modeling for companies that do business in the country. She said only that she believes in the right to self defense but is saddened whenever she hears of an innocent victim of American gun violence.

“I’m really sorry about

what happened in Vegas,” she said. “I hope the government will find a way to take care of it.”

Ultimately, Julie said, she worries little about how she is perceived. Modeling guns is about using her talents to achieve her ambitions, she said, which include completing her degree in personal training and launching a successful acting career.

“I was blessed with certain skills, and I all want is to be the best version of myself,” she said. “I love the adrenaline of holding a gun. It makes me feel powerful and in control.”

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Richard Spencer: Five things to know

Richard Spencer is an alt right leader

The 39-year-old Spencer has become the most recognizable public face of the alt right, a loose network of people who promote white identity and reject mainstream conservatism in favor of politics that embrace implicit or explicit racism, anti-Semitism

and white supremacy. Spencer coined the term “alternative right” (from which “alt right” is derived) in 2008 in an article in Taki’s Magazine, a far-right publication. At the time, Spencer was using “alternative right” to refer to people on the right who distinguished themselves from traditional conservatives by opposing, among other things, egalitarianism, multiculturalism and open immigration. As a spokesperson for the alt right, Spencer has tried to use the media to mainstream racism and anti-Semitism.

During the 2016 presidential race, the alt right gained national media attention for its support of Donald Trump and for its online trolling efforts. On Election night 2016, Spencer exulted in Trump’s victory. “The Alt-Right has been declared the winner. The Alt-Right is more deeply connected to Trumpian populism than the ‘conservative movement,’” Spencer tweeted. “We’re the establishment now.”

Spencer was one of the promoters and scheduled speakers at the Aug. 12, 2017, Unite the Right alt right rally in Charlottesville, Virginia,

which was ostensibly organized to oppose the removal of Confederate monuments. The rally attracted more than 500 white supremacists and many hundreds of counter-protesters, and confrontations between the two groups sparked violent clashes. A white supremacist drove his car into a crowd of counter-protesters, killing Heather Heyer and injuring a number of other people.

That weekend, Spencer’s website announced that Unite the Right was the “beginning of the white civil rights movement.”

On the evening of Oct. 7, 2017, Spencer returned to Charlottesville to lead 35-40 people in an unannounced reprise of the August tiki torch march. The so-called “flash mob” chanted “You will not replace us,” listened briefly to a couple of speakers, and left. In a video posted immediately after the 10-minute gathering, Spencer announced that he was pleased with the impromptu event, which he dubbed “Charlottesville 3.0.”

“It was a great success, and we’re going to do it again,” he said. “This is definitely a model that should be repeated.”

Spencer is a white supremacist who has become more openly anti-Semitic in recent years.

Spencer has been influenced by a number of other white supremacists, including the late Sam Francis, retired professor Kevin MacDonald, who wrote a series of anti-Semitic books, and Jared Taylor of American Renaissance. Spencer wants to establish a white ethno-state in the U.S. and believes that whites should live separately from non-whites and Jews. While Spencer generally shies away from blatant displays of anti-Semitism, he began expressing anti-Semitic views more openly in the last two years. In 2014, he wrote an essay in which he said that Jews have an identity apart from Europeans.

Two years later, he said at a press conference that he did not consider Jews to be European (i.e. white). He has also promoted MacDonald’s books. The National Policy Institute, the white supremacist organization Spencer heads, featured MacDonald as a speaker at

Spencer on page 15A

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OBITUARIES

RUTH KATZ ARONSON

Ruth Katz Aronson, age 98, of Dunwoody, Georgia, passed away on Thursday, Oct. 12, 2017, at Berman Commons Assisted Living Facility in Dunwoody. She was the oldest active member of Congregation B'nai Torah in Sandy Springs, Georgia, from 2007-2017.

Ruth was born on April 16, 1919, in New York City, New York, the only daughter of the late Carl David and Nettie Schoenbach Katz. Ruth received her Bachelor of Arts degree from Hunter College and was a retired elementary school teacher. She and her late husband, Moses Aronson, who passed away in 2002, relocated to the Orlando area in 1965. Ruth remained in Orlando until 2007 when she moved to Atlanta to be closer to family.

In Orlando, she and her family were longtime members of Congregation Ohev Shalom. Ruth was very active in the Jewish community as a Life Member of Hadassah, Life Member of B'nai B'rith Women, past president of Jewish War Veterans Ladies Auxiliary #759 and ORT. She was also a member of the COS Sisterhood, the JCC 39er's and the Couples Club. In the greater Orlando community she was a member of the Friends of the Orlando Library and the Orange County Historical Society.

Ruth is survived by her son and daughter-in-law, Wayne and Joan Aronson and granddaughters, Nicole Aronson Silverman and Lindsey Aronson of Marietta, Ga.; her son and daughter-in-law, Joel and Roberta Aronson, grandson Michael of Natick, Mass.; and her daughter, Helene Aronson of Brookline, Mass.

A funeral service was held on Oct. 15, 2017, in the Pavilion at Ohev Shalom Cemetery, Orlando, Florida with Rabbi Arnold Siegel officiating. Burial followed in the cemetery. Arrangements entrusted to Beth Shalom Memorial Chapel, 640 Lee Road, Orlando, 407-599-1180.

DAVID FITZER

David Fitzer, David ben Mikhael, age 95, of Longwood, passed away at his residence, on Wednesday, Oct. 11, 2017. Born in Bronx, New York, on Aug. 4, 1922, he was the son of the late Max and Toby Berkowitz Fitzer. David earned his master's degree in psychology from City College of New York and served in the U.S. Army during World War II. He spent his working career as a middle-school math teacher, relocating to the Orlando area from Queens in 1983.

The family became members of Southwest Orlando Jewish Congregation before joining Congregation Ohev Shalom. David was predeceased by his first wife, Pearl Malkin Fitzer, in 1997 and his second wife, Paula Etzkin Fitzer in 2014.

He is survived by his son, Gilbert Fitzer of California; and his daughter, Rachel (Arnold) Heller of New York; and two grandchildren. He is also survived by his niece Sheera (Sara) Taylor of Palm Springs, Calif.

A graveside funeral service was held at Ohev Shalom Cemetery with Rabbi David

Kay officiating. In memory of David Fitzer, the family requests contributions to Congregation Ohev Shalom, 613 Concourse Parkway South, Maitland 32751. Arrangements entrusted to Beth Shalom Memorial Chapel, 640 Lee Road, Orlando, 407-599-1180.

RITA F. GELLER

Rita F. Geller, age 92, of Village on the Green, Longwood, passed away on Saturday, Oct. 14, 2017. Mrs. Geller was born in Brooklyn, New York, on April 27, 1925, to the late Hyman and Rose Wolfe Rubin. She was raised by her mother and family after her father passed away when she was only eight years old. Unlike most children, and specifically girls, at the time, she enrolled at Hunter College at the age of 16, hoping to study medicine and become a doctor. However, gender and society made that an impossibility. She did, however, graduate with a degree in biology at age 20 and entered the workforce.

On Aug. 30, 1947, in New York, she married the love of her life, Robert Geller, her husband of over 70 years who survives her. In 1953, the family now with two children, relocated to the Orlando area and later welcomed a third child. Rita's days were filled with raising her family and PTA meetings. She then added a new career—that of a volunteer at ORMC for many years. She also joined Hadassah, becoming chapter president and holding regional positions. Professionally, Rita ran a thriving business buying and selling collectibles before moving on to real estate where she was highly successful. Rita left the real estate world and became a travel agent, which afforded the family the opportunity to travel to experience places like China and Egypt.

Always active and creative, Rita, above all, was a loving wife to Robert and mother to Charles (Judi), Susan (Beau Burgess) and Wendy (Alan) Kornman. Her grandchildren Marissa, Adam, Josh and Joe (Stephanie) were her pride and joy.

Funeral services were held at Beth Shalom Memorial Chapel with Rabbi Arnold Siegel of Jewish Family Services officiating. A private family interment followed at Beth Israel Memorial Park, Gotha. In memory of Rita F. Geller, the family requests contributions to Lifespace Foundation, Rita Geller Memorial Bench, 500 Village Place, Longwood 32779. Arrangements entrusted to Beth Shalom Memorial Chapel, 640 Lee Road, Orlando 32810. 407-599-1180.

BERNICE HECHT

Bernice Hecht, age 96, of Lake Mary, passed away on Thursday, Oct. 19, 2017, at her residence. A native of Chicago Illinois, she was born on June 25, 1921, to the late Isidore and Lena Cohen Sachs. Following high school she attended a technical school and studied bookkeeping.

She was married for nearly 67 years to her late husband, Maurice Hecht, when he passed away in June 2010. In 1983, they relocated to the Orlando area from Chicago.

Mrs. Hecht is survived by her son, Neil Hecht, of Phoenix; and daughter Robbee (Louis) Reents of Longwood. She was also the loving grandmother of Ian, Kate, Lauren and David.

A family graveside service was held at Beth Israel

Memorial Park, Gotha, with Rabbi Arnold Siegel of Jewish Family Services officiating. In memory of Bernice Hecht, the family requests contributions to Hospice of the Comforter, 480 W Central Parkway, Altamonte Springs 32714. Arrangements entrusted to Beth Shalom Memorial Chapel, 640 Lee Road, Orlando, 407-599-1180.

HAROLD STEPHEN LANDEY

Harold S. Landey, age 74, of Winter Springs, passed away on Thursday, Oct. 5, 2017, at his residence. A native of Valdosta, Georgia, Harold grew up there and earned his bachelor's degree from Valdosta State.

He was the son of the late Solomon and Leah Dunn Landey and served in the United States Marine Corps. He had a varied business career—always the consummate salesman. For the last number of years he was a business broker specializing in commercial real estate.

Harold relocated to the Orlando area from Chicago in 1982 and became an active member of the Congregation of Reform Judaism, serving as chair of the Cemetery Committee for many years.

He is survived by his daughters, Robyn (Joseph) Leavy of Apopka, Deborah Landey (William Frausto) of California, and Judy (Joe) Bluver of Chicago. He was the very proud grandfather of Landon, Joshua, Zachary, Tyler, Cole and Samaya; and brother of Ben (Faye) Landey of Atlanta and Judy Landey (Marty Kleinman) of Atlanta.

A funeral service was held at Congregation of Reform Judaism with Rabbi Steven Engel and Cantor Jacqueline Rawiszer officiating. Burial followed at CRJ Cemetery, Gotha. In memory of Harold S Landey, the family requests contributions to Congregation of Reform Judaism, 928 Malone Drive, Orlando 32810. Arrangements entrusted to Beth Shalom Memorial Chapel, 640 Lee Road, Orlando, 407-599-1180.

CAROLYN SPRUNG

Carolyn Sprung, age 80, of Altamonte Springs, passed away on Monday, Oct. 9, 2017, at Hospice of the Comforter, Altamonte Springs. Carolyn was born on Dec. 10, 1936, in Brooklyn, New York, to the late Solomon and Beatrice Black Joseph. She earned her associate's degree from Fairleigh Dickenson University and worked as a bookkeeper for many years.

Carolyn relocated to the Orlando area from Wantagh, New York, in 1973, with her late husband, Martin, who passed away in 2005. Carolyn and her family have been active participants in the Orlando Fringe Festival for many years and she is affectionately known as the "quilt lady" for her untold hours spent knitting quilts for Project Linus.

Carolyn is survived by her two children, William Sprung and Bonnie Sprung, both of Altamonte Springs. A graveside funeral service was held at Beth Israel Memorial Park, Gotha, with Rabbi Arnold Siegel of Jewish Family Services officiating. The family requests contributions to Project Linus at plinuscf@gmail.com in memory of Carolyn Sprung. Arrangements entrusted to Beth Shalom Memorial Chapel, 640 Lee Road, Orlando, 407-599-1180.

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, 407-222-6393; 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.bethsholomflorida.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 Mateh 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.ohvshalom.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 Elkcarn 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

How this 15th-century Hebrew Bible survived the Inquisition

By Cnaan Liphshiz

COIMBRA, Portugal (JTA)—From its mountain-top perch, the University of Coimbra towers majestically over the downtown square that used to be the regional headquarters of the Portuguese Inquisition.

It's a fitting location for the 737-year-old university, the seventh oldest in the world, which outsmarted and outlived the campaign of persecution against Jews and freethinkers unleashed by the Catholic Church and Portugal's rulers in 1536.

"This place was almost literally an ivory tower of knowledge during those dark times," António Eugénio Maia do Amaral, assistant director of the university's 500-year-old library, recently told JTA.

Thanks to the university's undocumented policy of subterfuge against the Inquisition—Amaral said its librarians essentially hid many books that censors would likely have wanted to destroy, reintroducing them to the indexes only after the Inquisition was abolished in 1821—Coimbra was in possession of a collection of rare, pristine Jewish manuscripts found nowhere else.

One such manuscript is the Abravanel Hebrew Bible.

Ranked by the university in a 2012 statement as its rarest artifact, the handwritten Bible from the 15th century is perfectly preserved. The book is filled with drawings on parchment that are so vibrant, they seem to have been recently created.

The Abravanel family—a distinguished, wealthy Sephardic family with branches in Spain and Portugal that fled to Amsterdam and the Balkans during the Inquisition—commissioned 20 such Bibles. The volume in Coimbra is among the best preserved of the handful whose whereabouts are known today.

The book is worth north of \$3 million, according to the university's Joane Library, which in 2013 was recognized as a UNESCO World Heritage Site. That's where the Bible is kept—along with hundreds of other precious manuscripts—inside a huge vault with special climate control and aerial disinfection facilities.

The vault is typically only opened to scholars. Yet last year, Amaral took JTA inside to see the Bible. There was a brief moment of confusion when the employee asked to locate the book said she could not find it in the index system. But Amaral, who has worked at the library for more than 20 years, shrugged and said calmly that he would have to "let the fingers do the looking" once inside the vault.

Amaral may have been laid back, but he was anything but cavalier. He expertly navigated the labyrinthine vault—two cards with digital keys are required for access—while donning librarian gloves. He took care not to breathe directly on the books he handled, so as not to introduce moisture.

Alongside its technological solutions, the library employs a uniquely time-tested and green method for pest control: For centuries, it has been home to a colony

of nocturnal, insect-eating bats. In the evenings, when the library is closed, the tables beneath their flight paths are covered with furs in order to protect them from the bats' excrement.

The University of Coimbra has little information on how exactly it came to possess the Abravanel Hebrew Bible, possibly because it was hidden or scrubbed from the library's indexes to hide it from Inquisition agents.

What makes the Abravanel Bible so rare, however, isn't just its age—it's the pristine condition. Across the Iberian Peninsula, numerous books remain that Jews smuggled out during centuries of Inquisition, at risk to their own lives, but they are damaged. One such specimen: An 1282 copy of the Mishneh Torah, the code of Jewish religious law authored by Rabbi Moshe ben Maimon, or Maimonides. The book has whole passages that an Inquisition censor singed away, making them lost forever. It's kept at the 400-year-old library at the Portuguese Synagogue in Amsterdam, which was founded by refugees from the Inquisition.

The second-rarest specimen at Coimbra's library is another Bible dating to the 15th century. The Latin-language volume was one of the world's first printed books, prepared by partners of Johannes Gutenberg, the inventor of the print machine. Printed in 1462—just 12 years after the original 42-line Gutenberg Bible which is on display in Mainz, Germany—the one in Coimbra is the only surviving



Cnaan Liphshiz

António Eugénio Maia do Amaral presenting the 15th-century Abravanel Hebrew Bible at Coimbra University in 2016.

copy of an edition of four 48-line Bibles printed by two of his partners.

Language differences aside, the printed book looks similar to the handwritten one. Both have illustrations and hand-drawn margins that writers used to keep their text straight before the invention of print.

That's no accident, Amaral said.

"The margins and drawings were added to the printed copy to make it seem as though it was handwritten," he said.

This retrograding was partly done for aesthetic reasons—readers were used to seeing them—and partly as a "precaution," Amaral said, because some Christian fanatics considered print machines "the works of the devil."

Thousands were murdered during a series of Portuguese Inquisitions that followed the Spanish Inquisition of 1492. At least 200,000 Jews fled the Iberian Peninsula for the Netherlands, South America and the Middle East during the period, which lasted nearly three centuries. Thousands more stayed and practiced Judaism in secret for generations.

The library's archives also contain rare, chilling records that reveal the bureaucracy behind the Inquisition's barbarity. For example, the minutes of a 1729 trial against Manuel Benosh, a Portuguese Jew, indicated that he was "released" by the Inquisition to civil authorities with an instruction that

he be "punished in flesh"—a euphemism for a death sentence by burning.

Outside of Lisbon, Coimbra University is the largest owner of Portuguese Inquisition verdicts.

"It was a mission that made this place not only a victim and opponent of the horrors of the Inquisition, but also a witness to them," Amaral said.

True to its tradition of defiance, the library was also one of the few institutions to openly refuse to comply with the censorship policies of the regime of António de Oliveira Salazar, Portugal's pro-fascist dictator of 34 years, until 1968.

"Again there were the same tricks as during the Inquisition," Amaral said. "In the end, we now see who has prevailed."

Is it Islamophobic to oppose the mosque next door? London Jews debate the question



Tony Margiocchi/Barcroft Media via Getty Images

A Jewish man walking in London's Golders Green neighborhood, which is home to a large Jewish population, Sept. 23, 2015.

By Cnaan Liphshiz

(JTA)—A plan to open a mosque in a heavily Jewish area of London is dividing British Jews, with some calling the development worrisome and others accusing its opponents of racism.

The Islamic center is slated to open next month at the Hippodrome, a former concert hall in the heart of the north London neighborhood of Golders Green. The area is home to thousands of

Jewish families of all major denominations and many synagogues, Jewish schools, kosher shops and restaurants, even hotels for devout Jews.

By Sunday, more than 5,600 people had signed an online petition urging municipal officials to investigate possible bylaw infractions by the center, which has received all the required permissions following the building's purchase earlier this year by an Islamic charity. The petition does not mention the religious

dimension, citing instead potential "disruptions" to traffic, as well as parking and air pollution.

But below the surface, the planned mosque has touched off an acrimonious exchange among those who welcome the new center, with its capacity of 3,000 visitors, and those who fear it. Some opponents worry that the mosque could lead to friction between British Jews and members of the Muslim minority, which surveys suggest is among the

most anti-Semitic segments of British society

"There is a concern around this very divisive issue," said Jonathan Hoffman, a North London-based blogger and former vice chair of the Zionist Federation of Britain. "There is concern about Muslim anti-Semitism."

Hoffman said his comments don't mean he personally opposes the new center, but merely that he understands both sides of the debate.

Multiple surveys performed in recent years show far greater prevalence of anti-Semitic sentiments among Muslims compared to the general population. (A September survey suggested that Muslims were twice as likely as non-Muslims to espouse anti-Semitic views).

A 2008 study by the Community Security Trust, British Jewry's watchdog on anti-Semitism, attributed a third to half of all violent anti-Semitic incidents to perpetrators described as having an Arab or South Asian appearance.

On the other hand, the Jewish community of Britain reported that of the record 1,309 incidents in 2016, "language or images relating to Islam or Muslims" were noted in 27 anti-Semitic incidents, compared to 39 in 2015. And of 236 anti-Semitic incidents in 2016 that

showed political motivations alongside anti-Semitism, 12 were connected to Islamist motivation or beliefs.

Jewish-Muslim outreach has been more successful in the United Kingdom than elsewhere in Europe, with communities running successful joint programs, helping out one another and lobbying jointly.

Jonathan Arkush, president of the Board of Deputies of British Jews, attributes some of this relative success to the fact that South Asian Muslims make up a larger proportion of the Muslim community in Britain than elsewhere in Europe. Arab Muslims are likelier to espouse anti-Israel and anti-Jewish views, he said in a February speech.

Nonetheless, opposing an Islamic center in Golders Green—a place many local Jews consider a safe haven from the effects of rising anti-Semitism elsewhere in Britain—is about "ensuring the continuation of a safe Jewish community" there, according to a British Jewish man in his 30s who grew up near Golders Green. Zvi spoke to JTA about the issue on condition of anonymity so as "not to be painted in the media as a racist."

Indeed, to some British Jews, such concerns are merely a thin veil to mask anti-Muslim racism.

The fears around the new center "are baseless," Stephen Pollard, the editor of the Jewish Chronicle of London, wrote in an op-ed published Monday titled "Shame on the Hippodrome protestors: The real story here is bigotry." Concerns about the center are "pure bigotry: The idea that any Muslim is, by definition, our enemy," he wrote.

Hoffman rejects Pollard's assertion.

"There is no data on the reason why people are unhappy about the mosque, so for Pollard to say this is to make a disgraceful assumption," Hoffman said.

Members of the Jewish community who researched the Muslim charity—a largely Iraqi and Iranian Shiite congregation called Hussaini Al-Rasool Al-Adham—found no ties to the Iranian regime or extremist incitement, an expert on Islamism who ran some of the checks told JTA on Tuesday.

"If anything, this is a pro-Jewish group," said the source, who spoke anonymously.

Some Islamic centers, the source said, do raise security concerns for neighboring Jewish residents and beyond.

"It really depends on the mosque," the expert said.

Nonetheless, Jews in Golders Green will have to get

Islamophobia on page 15A

Weekly roundup of world briefs from JTA

Fliers found at Cornell read 'Just say no to Jewish lies'

(JTA)—Anti-Semitic fliers with swastika-like symbols were discovered on the campus of Cornell University in upstate New York.

The posters, which read "Just say no to Jewish lies!" and urged students to "join the white gang," were discovered Monday morning and taken down the same day. They promoted the "Solar Cross Society," but there is no such group at Cornell and it does not have an internet presence.

The Ivy League school's president, Martha Pollack, denounced the fliers.

"Whoever is responsible for these fliers is hiding under the cover of anonymity, having posted them overnight," she said in a statement. "Whoever they are, they need to ask themselves why they chose our campus, because Cornell reviles their message of hatred; we revile it as an institution, and I know from many personal conversations that thousands of Cornellians deplore it individually."

Police were investigating the matter and increasing patrols around Jewish buildings on campus, the Cornell Hillel said in an email to the Jewish community.

"We are deeply concerned that a poster of this nature was placed on our campus, as these sentiments run counter to the spirit of diversity and pluralism that our university works to uphold," Hillel Executive Director Rabbi Ari Weiss said in a statement.

Publisher apologizes for nursing textbook that stereotypes Jews and others

(JTA)—The Pearson education publishing company has apologized for a section of one of its nursing textbooks that claims Jews are often "[v]ocal and demanding of assistance" during medical treatment.

The page from "Nursing: A Concept-Based Approach to Learning" drew widespread

ire on social media for its descriptions of how Jews, Asians, blacks, Hispanics, Native Americans and "Arabs/Muslims" respond to pain.

Blacks, for example, "often report higher pain intensity" and believe "suffering and pain are inevitable," the page reads. Hispanics may "believe that pain is a form of punishment," it continues.

The section also noted that Jews "believe that pain must be shared and validated by others."

Pearson issued an apology to the website Mic on Thursday.

"While differences in cultural attitudes towards pain are an important topic in medical programs, we presented this information in an inappropriate manner," wrote Scott Overland, Pearson's communications director. "We apologize for the offense this has caused and we have removed the material in question from current versions of the book, electronic versions of the book and future editions of this text."

Former Nazi death camp guard, 96, charged as accessory to murder

(JTA)—A former guard at the Majdanek Nazi death camp has been charged in Germany with being an accessory to murder.

The Frankfurt resident, 96, whose name has not been released due to the country's privacy laws, was charged by the city prosecutor on Friday for being an accessory to murder during his service between August 1943 and January 1944, when at least 17,000 Jews were killed at the camp located near the Polish city of Lublin.

He is alleged to have worked as a perimeter guard and in the guard towers as a member of the SS's Death's Head division. He was 22 at the time.

The indictment accuses him of being part of Operation "Erntefest"—or Harvest Festival—on Nov. 3, 1943, when at least 17,000 Jewish prisoners

from the Majdanek camp and others who were being used as forced laborers in and around Lublin were shot in ditches that they dug for their graves just outside the camp.

No trial date has been set.

The conviction of John Demjanjuk in 2011 had launched several high-profile trials of Nazi camp guards, including Oskar Groening, 96, in 2015 and Reinhold Hanning, also in his 90s, in 2016. In September, a German court dropped its case against former Auschwitz medic Hubert Zafke, 96, after he was found unfit to stand trial due to dementia.

Hamas leader visits Iran, defying Israel's conditions on Palestinian unity

WASHINGTON (JTA)—A top Hamas official defiantly rejected Israel's conditions for recognizing Hamas-Palestinian Authority unity, noting that the very act he was committing—an official visit to Iran—went against the conditions.

"Our presence in Iran is the practical denial of the third precondition—cutting ties with Iran," said Saleh Arouri, the deputy chief of the terrorist organization controlling the Gaza Strip, according to Reuters, which quoted Iranian news wires.

Arouri, who was in Iran over the weekend, also committed Hamas to rejecting the other two conditions, disarming and recognizing Israel.

The Trump administration has encouraged the unity talks—while also embracing Israel's conditions—seeing the Palestinian Authority's return to control in Gaza as key to advancing peace talks.

President Donald Trump's top negotiator, Jason Greenblatt, decried Arouri's defiance in posts Monday on Twitter.

"Hamas, which has only brought ruin and misery to Palestinians, now begs Iran for help and again vows to destroy Israel," Greenblatt said. "Palestinians deserve so much

better than this. We must find a better path forward toward peace and prosperity."

Roman Polanski accused of sexually molesting 10-year-old girl in 1975

(JTA)—Academy Award-winning director Roman Polanski, who fled the United States some four decades ago after being convicted of sexually assaulting an underage girl, has been accused by another woman of sexually assaulting her when she was 10.

Some 16,769 people have signed an online petition set up by artist Marianne Barnard calling on the Academy of Motion Picture Arts and Sciences to kick out the Polish-born director. Barnard is one of five women who have accused Polanski of sexually molesting them when they were underage.

Barnard tweeted about Polanski last week in the wake of a The New York Times report on sexual harassment allegations against Jewish movie mogul Harvey Weinstein by several women, including some renowned actresses. The Weinstein disclosures led to the #metoo campaign on social media in which women have come forward to share their stories of being sexually harassed or assaulted.

"#RomanPolanski took photos of me naked & in fur coat on beach in Malibu, I was 10 yrs old. He went on from there. This ends now #ROSEARMY," the tweet said.

The hashtag #Rosearmy was created by actress Rose McGowan, who has claimed that Weinstein raped her in a hotel room in 1997.

Barnard told the British newspaper The Sun that Polanski molested her during that 1975 photo shoot on the beach when her mother stepped away from the area. She said she has suffered from post-traumatic stress disorder from the incident and reliving it has been very difficult for her.

"I felt terribly conflicted that I have been silent all this

time and all these women are bravely coming forward, and I thought to myself I can't in good conscious knowing what I know—and having gone through what I've gone through—not speak out," she told The Sun.

In her petition Barnard wrote: "The board of the Academy of Motion Picture Arts and Sciences recently voted to revoke the membership of film producer, Harvey Weinstein, who has been accused of sexually harassing and assaulting countless women for nearly 30 years. I am asking you to sign this petition to demand the Academy of Motion Picture Arts and Sciences revoke Roman Polanski's board membership. It is a small consequence for him considering his crimes and the great amount of harm he has caused me and his other victims."

Polanski, who has French and Polish citizenship, lives in Paris. He won an Oscar for best director for "The Pianist" in 2002, though he could not enter the United States to accept the award. He fled the country in 1977.

Austrian Jewish leader fights to keep far-right party out of government coalition

VIENNA (JTA)—Austria's far-right Freedom Party will "probably be a part of the coalition" despite pleas by Jews to keep it out, the president of the Jewish Community of Vienna said.

Oskar Deutsch made the prediction last week in the aftermath of Oct. 15 elections that saw the Freedom Party finish third behind the center-right People's Party, headed by the 31-year-old Sebastian Kurz, and the Social Democrats.

"I am the president of a very small community," said Deutsch, who called for the Freedom Party to be excluded from the government before and after the elections—about Austria's approximately 7,000 Jews. "I don't think

that the state of Austria will listen—or maybe they'll listen but my influence is not so big."

The Jewish Community of Austria has said that the Freedom Party, which was founded in the 1950s by a former Nazi SS officer, is tainted by fascist tendencies and rhetoric, and that the anti-Islam party's public rejection of anti-Semitism is lip service.

Kurz has declined to preclude any specific coalition partners, saying he would not join forces with a party that supports anti-Semitic or hateful rhetoric—a definition that may or may not apply to the Freedom Party, as its spokespeople and leader deny that their party incites hate or anti-Semitism.

On Wednesday, Kurz will begin talks with Freedom Party officials on a possible power sharing deal, the Der Standard daily reported Monday.

Both Deutsch, whose community boycotts the Freedom Party, and Rabbi Pinchas Goldschmidt, the president of the European Conference of Rabbis, called on Israel to also shun the Freedom Party and its officials regardless of whether they enter government.

"Israel should search allies that share its basic values," said Goldschmidt, whose organization canceled a 2000 meeting of its executive board in Vienna to protest the Freedom Party's inclusion that year for the first time in Austria's governing coalition.

Whereas Goldschmidt's organization and other international Jewish groups may resume protest against Austria if the Freedom Party joins its government, he said working with officials tied to that party may be unavoidable for the local Jewish community.

"Any Jewish community has to work with its government," said Goldschmidt, who last week presented at the European Parliament a book he wrote about rising extremism, among other subjects.

Kristallnacht

From page 1A

Recently, the relic was purchased from the Schwartz family by philanthropist Leonard Wien and donated to the Jewish Learning Institute, which operates hundreds of adult educational franchises at Chabad Centers across the globe.

Over a period of 18 months, a sofer painstakingly rewrote the faded letters and replaced parts of parchment that were beyond repair.

Having been finally com-

pleted, the newly refurbished Torah has been sent on a historic mission, hopping from community to community, in a spiritual gesture of unity that spans continents, cultures, and generations. The scroll travels in an attractive blue cloth covering inscribed with a dedication from Wien to those who died in the Holocaust and in celebration of the revival of Jewish life and Torah study across the globe.

On Saturday Nov. 11, just two days after the Kristall-

nacht anniversary, this historic scroll will be present at Nate's Shul in Longwood, where it will be used during the Sabbath services. Participants will be honored to carry, kiss and even read from its ancient letters.

"In this time, we are desperately in need of unity," said Rabbi Yanky Majesky who co-directs Chabad of North Orlando. "It is deeply poignant that we will be united in such a meaningful way with Jews all over the globe, our past, and our future."

The public is invited to join Chabad of North Orlando for services on Shabbos, Nov. 11, 2017, at Nate's Shul, 1701 Markham Woods Rd., Longwood, FL 32779

Services begin at 9:30 a.m., Torah Reading at 10:30 a.m., Kiddush Lunch at 12:15 p.m. This event is free but we ask you RSVP at www.JewishNorthOrlando.com/Kristallnacht or 407-636-5994. Private viewings for journalists or groups are available upon advance request.



A synagogue in Hamburg, Germany, that was burned on Kristallnacht.

JTEN

From page 1A

studies project with a slight change in title. The change takes students from "Here we speak Hebrew" to "We still speak Hebrew." The main goals and aims of the program remain the same as last year—increasing the Hebrew knowledge of high school students, helping them to identify more with Judaism and with the state of Israel, and increasing their Hebrew vocabulary. For more information, contact Rabbi Hillel

Skolnik at rabbii@sojc.org. • Congregation Beth Am: "JGEN - Future Jewish Leaders," Once a month, teens will explore the Saturday morning shacharit service and discuss the components, the order, the whys and the meanings. The teens will get hands-on experience leading the service with the congregants, increasing confidence to become a future Jewish leader and participant. For more information, contact Cantor Nina Fine at nina@ninafine.com.

• Chabad Lubavitch of Greater Orlando: "Jewish Learning Institute for Teens: Debate, Discuss, Do Good!" Teen JLI provides advanced Jewish involvement for high school students by challenging teenagers to incorporate Jewish thought into their everyday life. Each series incorporates ethics, philosophy, faith, history, community service, current events, and textual studies. Teens meet weekly during two six-week semesters. For more information, contact Rabbi Ed

Leibowitz at rabbieddy@gmail.com.

JTEN Educator Partners meet throughout the year to help plan and coordinate JTEN's Communitywide Teen Education programs, the next of which is scheduled for Monday, Oct. 30, 2017, at Congregation of Reform Judaism at 5:30 pm.

October is anti-bullying month, and this year, the JTEN educators are partnering with Jewish Federations, Jewish Community Relations Council, parent advocacy co-

chairs, Dori Gerber and Shari Wladis, to bring 8th - 12th graders, "Empower the Jew in You." With anti-Semitism and bullying on the rise in local schools, Orlando Jewish teens will learn insight and resources to Empower the Jew in You! High school students will peer-lead breakout sessions moderated by JTEN Educators, including, Turning your back on hate, Hate Speech vs. Free Speech, Media Propaganda and more. A special session will also include a role-playing exercise for teens

to learn to difference between hate and ignorance, and when it is appropriate to stand up to educate others or report an act of hate. The program is free of charge, and a kosher dinner will be provided. Teens can register online at www.jfgo.org.

For more information on JTEN Teen Education Grants or the next JTEN Communitywide Teen Education Evening, contact Jennifer Cohen, JF-GO's director of Outreach and Engagement, at 407-621-4039 or jcohen@jfgo.org.

Palestine

From page 3A

enterprise, which seeks to wipe out and trample the rights of our people.”

According to Israeli analysts, Hamas could let the Palestinian Authority handle the administration of Gaza while it focuses on bolstering its terrorist infrastructure and planning new attacks on Israelis. A plan that would have P.A. officials who oversee the coastal strip's border crossings move back and forth between the West Bank and Gaza also raises security concerns.

However, if fully implemented, reconciliation could also bring benefits for Israel. It would address what many observers have warned is a looming humanitarian cri-

sis in Gaza that could push Hamas into another war with Israel. Egypt, which is brokering the talks between Fatah and Hamas, would likely ease its blockade of Gaza, allowing more goods and people to move in and out of the territory. P.A. President Mahmoud Abbas would have to end the sanctions he has imposed on the territory to force Hamas' capitulation, including crippling electricity cuts.

At the same time, reconciliation just might force Hamas to moderate. According to a report last week in Haaretz, the group agreed not to carry out terror attacks or fire rockets against Israel as part of the deal. Dana El Kurd, a researcher at the Arab Center for Research and Policy Studies, wrote Monday in Foreign Affairs that the international backers of reconciliation seek

to “neutralize Hamas' power by weakening its popular support.”

While El Kurd went on to argue that this would lead to more popular discontent and violence, Israel would likely welcome this development.

Even if Israel would prefer to see Palestinian reconciliation fail on its merits, the government has diplomatic reasons to accommodate the process. Among the world leaders celebrating the deal are two of Israel's most important strategic partners, Egypt and the United States.

Under Egyptian President Abdel Fattah-el Sisi, Jerusalem and Cairo have cooperated closely in recent years on shared regional security concerns, including Hamas. At the U.N. General Assembly last month in New York, Sisi coupled his first-ever meet-

ing with Netanyahu with a call for Palestinian unity as a step toward peace with Israel. By opposing Sisi on reconciliation, Israel could put this progress at risk.

When it comes to the United States, which has also thrown its weight behind reconciliation, Netanyahu has gone out of his way to ensure no daylight comes between him and President Donald Trump. The prime minister reportedly warned top ministers in February against confronting Trump, explaining that the president's personality must be taken “into account.”

In many ways, the Trump administration has rewarded Netanyahu. Washington reportedly has asked Israel to limit settlement expansion, and settler leaders have complained of slower-

than-promised building in the West Bank and eastern Jerusalem. But U.S. officials have stayed relatively quiet as Israel has advanced such construction, including, as Netanyahu reportedly promised, outside the settlement blocs Israel expects to keep in any peace deal.

Trump has also taken a position on Iran, Israel's arch-nemesis, very much along the lines suggested by Netanyahu. On Monday, Trump reiterated his vow to pull the United States out of the Iran deal if Congress did not tighten its restrictions on the Islamic Republic's nuclear program—earning praise from the prime minister, who last month exhorted world leaders to “nix it or fix it.”

Meanwhile, the U.S. ambassador to the United Nations,

Nikki Haley, has vociferously defended Israel in the international body, and on Thursday, the State Department announced the United States would pull out of UNESCO over its anti-Israel bias, prompting Israel to follow.

In return for all this and more from the United States, Netanyahu may feel that abiding Palestinian reconciliation is a small price to pay—especially since he may simply have to wait for the process to collapse. The issues that have doomed numerous past attempts remain outstanding, most notably Abbas' demands that Hamas disarm and bring its military wing under the command of the Palestinian Authority.

Unpopular at home and under his own diplomatic pressure, Abbas may also be playing a waiting game.

Denmark

From page 4A

when he was acknowledged as one of the most famous writers in Europe, he sent a letter to the headmaster of the school, expressing his gratitude for the refuge it provided him! Upon mov-

ing to Copenhagen, he was shocked to find that some of the wealthiest citizens of the capital were Jews contrary to his experience as a young teenager. He was sheltered by several of them who became his patrons.

From the latter part of

the latter part of the 18th century until the beginning of the 20th, Jews resided in a dozen provincial towns. Half a dozen of them maintained synagogues until they withered away as Jews and either, intermarried, assimilated, migrated

to Copenhagen, or emigrated abroad to England, the U.S., Germany and some of them to the Danish West Indies—the current U.S. Virgin Islands).

Denmark of the mid-nineteenth century set a marvelous example in hu-

man relations and brotherhood based on mutual respect. It was possible because a small minority had seen how it was incumbent upon them to win the respect of their neighbors. In today's topsy-turvy world, Denmark and other

nations are struggling to maintain their noble traditions and culture in the face of provocation from a militant minority of Muslim immigrants that is seeking to impose its will and culture/religion on the majority.

Treiman

From page 5A

Israel-related programming?

AJHS's director of programming, Shirly Bahar—who publicly supports the boycott of Israeli academic institutions—announced the society's fall schedule with the declaration that she had worked to foster “critical, edgy, and politically challenging cultural and academic programs where difficult conversations about Mizrahim, Jews of Color, Palestine, cross-cultural

solidarity, and anti-racism are highlighted rather than censored.”

The result, at least as far as Israel programming, seems to have been a schedule that reflected only one very particular strand of thinking on Israel—one that is far removed from the views of the overwhelming majority of American Jews.

The AJHS board officers did not seem to be aware of this sudden slant in the society's programming until quite recently, as a source

confirmed to the Forward. Ultimately, members of the AJHS board decided to cancel the events, with AJHS stating that “they do not align with the mission of the AJHS.”

The Jewish community does have genuine problems with campaigns to stigmatize and shut down people based on their views on Israel. Too often those who criticize Israel—liberal Zionists and anti-Zionists alike—are subjected to campaigns of invective and incitement. The right-wing campaign against David Myers is a prime example.

That's not what happened at AJHS. Rather, an anti-

Zionist fringe coopted the programming of a mainstream Jewish institution, then cried “censorship” when the institution's board realized what was going on and put a stop to it.

Moreover, JVP and Fishback don't exactly have the strongest standing to complain about shutting down or stigmatizing others. This is the same JVP that tried to shame LGBT supporters of Israel who marched in this past summer's Celebrate Israel parade in New York by disrupting their contingent. This is the same Fishback who defended pro-Palestinian activists who shut down an event by a pro-Israel LGBT

group at a conference hosted by the National LGBTQ Task Force.

Activists like these appear all too happy to see those with whom they disagree shut down or shouted down. And they seem equally happy to aggressively try to coopt the Jewish institutions to which they can gain entry. When they are denied, they kvetch about being silenced.

AJHS was the collateral damage. Now it faces the wrath of those who were wrongly led to believe that AJHS “caved” to right-wing censors. And AJHS has alarmed constituents who wonder why a preeminent communal historical insti-

tution would subcontract its Israel programming to a widely loathed anti-Zionist group.

But if AJHS came out as a loser, there were also winners. The incident gave new ammunition to those on the far right who are now trying to smear David Myers and the Center for Jewish History for the programming decisions of AJHS, an independent organization. And JVP gets to resume its favorite posture: righteous “silenced” victim.

Daniel Treiman, a recent graduate of New York University School of Law, is a former managing editor of JTA and a former opinion editor of the Forward.

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Intermarried

From page 5A

To achieve both the desired goal of rabbinic officiation and the goal of meaningful Torah observance, we invite the non-Jewish partner who seeks rabbinic officiation to share responsibility with the rabbi by studying Judaism and then linking their identity with the destiny of the Jewish people through conversion. Conservative/Masorti Judaism welcomes those who would convert to Judaism, and thousands of those converts each year elevate our communities with their faith, passion and resolve.

We take the path we do as an expression of our understanding of Torah and Judaism: an ancient, communal and dynamic covenant that

seeks to shine the light of Torah across the ages, augmented in each generation by the new insights of its time. In our age, we are blessed that many gentiles love us and seek to share their lives with us. We love them, too. And we respond to them with open arms. For those who would join their identities and destinies with ours, we will move heaven and earth to share Jewish community, wisdom and observance, culminating in conversion to Judaism. Having chosen to join the covenant linking God and the Jewish people, those individuals bring their integrity as Jews to every moment of their lives, including their wedding ceremony.

For those who have not chosen (yet) to convert, and

those who choose not to, we will move heaven and earth with equally open arms: honoring their identity as life partners of Jews, potentially someday as parents of covenantal Jews. We joyously include them and their families in the lives of our congregations and organizations, in our teaching of Torah, in our worship, in our social action. And we find ways to celebrate their marriage and love that honors their choice not to merge their identity with the people Israel by being present as pastors before the wedding, as rabbinic guides and companions after the wedding and as loving friends during the wedding period.

We hold out an open hand to those whose souls calls them

to a life enriched with the kind of dynamic and deep Torah that characterizes Conservative/Masorti Judaism: fusing the writings and faith of the ages with the knowledge and moral advance of each new age. Together, we will keep our ancient covenant strong, supple and holy.

Rabbi Dr. Bradley Shavit Artson is dean of the Ziegler School of Rabbinic Studies at the American Jewish University; Arnold Eisen, Ph.D., is chancellor of the Jewish Theological Seminary; Rabbi Julie Schonfeld is executive vice-president of the Rabbinical Assembly; and Rabbi Steven Wernick is executive vice-president and chief executive officer of United Synagogue of Conservative Judaism.

Matzah

From page 7A

the beaten egg and schmaltz/oil. Add the scallions. Mix everything together until just combined. Do not over-mix.

Refrigerate the mixture for at least 30 minutes, and up to a day.

Form the matzah ball mixture into even-sized balls. You can determine the size based on

your preference, but know that they will double when cooked. It makes it easier to form the matzah balls if you rub a little oil on your hands beforehand.

Bring a large pot of water to a boil. Lower to a simmer and gently drop the matzah balls into simmering water. Place the lid on the pot and continue to simmer for 30 minutes. Once cooked, mat-

zah balls are best stored in their cooking liquid.

To serve the matzah ball pho:

Add the shredded chicken, raw sliced onion and scallions to a bowl. Ladle hot broth into the bowl. Add the matzah balls to the soup.

Serve along with basil, bean sprouts, lime wedges, hoisin and hot sauces. Allow people

to garnish and customize their pho to their liking.

Sonya Sanford is a chef, food stylist and writer based out of Los Angeles.

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

Scott

From page 1A

their time learning and not feel unsafe," said the governor.

Orange County Mayor Teresa Jacobs and Maitland Mayor A. Dale McDonald joined the governor in expressing their support for good security for Jewish day schools.

Community representatives in attendance also included JAO Head of School Alan Rusonik, JCC CEO Keith Dvorchik, Federation President Rhonda Forest,

Southwest Orlando Jewish Congregation Rabbi Hillel Skolnik, Chabad of Altamonte Springs Rabbi Mendy Bronstein, Orlando Jewish Day School Director Chani Konikov, Central Florida Hillel Assistant Director Sam Friedman, JFGO Director of Communications Ben Friedman, and several JAO Board members and PTA parents.

Last June, Scott visited the Orlando Torah Academy where he announced funds of more than \$654,000 were designated in the State budget for security at Jewish schools.

Even though the Jewish Academy is on the JCC campus, funds will not be allocated to the JCC, Dvorchik explained. All the security enhancements that were done on campus were from the Campus Facility Maintenance Committee (FMC) reserve funds and charitable donations.

The \$654K and the proposed funds are designated for Jewish Day Schools K-12th grade.

Rusonik said the \$654K funds have not been allocated yet and that the Jewish Academy, the Orlando Jewish Day School and Orlando Torah

Academy have to apply for them. The applications are due next month.

As for the entire campus, Security Director Andy Brennan stated, "In order to ensure the safety of persons and property, the JFGO and the Maitland campus organizations continue to examine present security posture and future needs, giving due consideration to existing and/or potential threats."

"We have ongoing security needs that are currently not funded—the Federation has the security fund open for people to contribute," Dvorchik added.



Before he addressed the group, Gov. Scott noticed that one little girl's T-shirt said "Future President" (on right with hands over mouth). He encouraged her to pursue her dream, but become the governor first.

Films

From page 1A

It is August 1945. The war is over in Europe. Two Jewish men with two trunks arrive in a Russian-occupied village in Hungary. Filmed in black and white, the mood is set as the villagers begin to speculate why these men are here. Are they here to reclaim their homes, possessions and property unjustly taken? Are they here to accuse those who betrayed them? As the two men quietly walk through the village, the villagers are forced to face their own guilt and fears. This stark and gripping drama will stick with you long after the lights come up.

Hungary, 2017, 91 min, Directed by Ferenc Torok, Not Rated, in Hungarian and Russian with English subtitles "One Week and A Day"

Sunday, Nov. 5, 1:30 p.m., Enzian Theater

When someone you love dies, especially when it is a son or daughter, you want the world to stop. Sitting shiva is good that way. But after shiva is over, the world cruelly goes on. Eyal and Vicky try to get on with their lives



but the world refuses to accommodate the middle-aged couple's period of adjustment. They begin to act out as they attempt to regain a hold on their upturned lives.

No wonder it was nominated for eight Israeli Oscars, swept the Jerusalem Film Festival's major awards, and was the surprise hit of Critics Week at the Cannes Film Festival.

Israel, 2016, 98 min, Directed by Asaph Polonsky, Not Rated, in Hebrew with English subtitles "Big Sonia"

Monday, Nov. 6, 4:30 p.m., Enzian Theater

Wow. What can I say about this family-directed documentary about a remarkable woman, Sonia Warshawski, who was 91 when it was made? This film isn't just about a Holocaust survivor's life story, but also how her story has affected so many people—from middle school students to prisoners to those she saw almost everyday in the tailor shop she's run for more than 30 years. It is easy to understand how "Big Sonia" is a winner of 15 Audience and Jury Awards.

"If I reach one heart and make a change in their heart, this will be my greatest accomplishment," she says to the camera.

This documentary shows how she has changed people—not just by sharing her story of living through hell and surviving, but the deeper story: the power of forgiveness to triumph over bigotry.

One prisoner captured the essence of this documentary best when he said, "Strong things don't come in big packages."

USA, 2016, 93 min, Directed by Leah Warshawski and Todd Soliday, Not Rated, in English



"Shelter"

Monday, Nov. 6, 7 p.m., Enzian Theater

This psycho-thriller keeps you glued to your seat. "It's all about bluffing and deception," says Mona (Golshifteh Farahani), a Lebanese in-

former, to her protector, Naomi Rimon (Neta Riskin, Israeli Oscar nominee for Best Actress), a Mossad agent, while she recovers from plastic surgery for her new identity in a safe house in Hamburg, Germany.

But who is deceiving whom? There are so many twists and turns in this labyrinth of espionage you have to keep watching until the very last scene. Based on "The Link" short story by the late Sh-

ulamit Hareven, and directed by Eran Riklis, one of Israel's most acclaimed directors, this film will have people sharing different theories about the ending long after the movie is over.

Israel, 2017, 93 min, Directed by Eran Riklis, Not Rated, in English, Hebrew and Arabic with English subtitles

And for those with children, The Roth Family JCC is offering its Saturday Night Out.

Your kids can have fun at the J while you enjoy the opening film, Saturday, Nov. 4, 5:30-10:30 p.m.

Kids ages 18 months through grade 5 can come hang out at the JCC while you enjoy the opening film of the Jewish Film Festival,



"The Pickle Recipe." When you purchase tickets to "The Pickle Recipe," simply show your receipt at our Registration Desk (or forward it to register@orlandojcc.org), and the JCC give you the total you spent as a rebate off your Saturday Night Out registration (up to \$23 off!). Questions? Contact Amanda Dennis.

If you're hoping to see them all, be sure to purchase the Mensch Pass for first priority seating or Series Pass for second priority seating. Table reservations are not available for this event.

Looking to buy tickets for one film at a time? Visit the Enzian web site.

Spencer

From page 10A

its annual conferences in 2015 and 2016. Spencer also invited TV personality and anti-Semite Tila Tequila to the NPI conference in November 2016. At that conference, a number of people in the audience made Nazi salutes after Spencer "hailed" the victory of Donald Trump in the presidential election. Spencer refused to condemn the salutes. **Spencer has been involved in a number of publications and organizations, and got his start in the conservative movement.**

Spencer became the president of NPI in 2011. In addition to heading NPI, Spencer runs two associated ventures—Radix Journal, a publication featuring essays on white nationalism and other issues, and Washington Summit Publishers, which publishes the works of racists. Most recently, Spencer founded Altright.com, an online sounding board for the movement. The site was created with the help of Swedish white supremacists and is part of a venture called the AltRight Corporation. Spencer and his Swedish partners, Arktos Media, a far-right publishing company, and Red Ice Radio,

a video and podcast platform featuring racists from around the world, want to bring the message of white nationalism to mainstream audiences.

Previously, in 2010, Spencer created another online journal, Alternative Right, where he began to promote white nationalism. He left Alternative Right in 2012 and handed over the reins to others. Before that, Spencer was an editor at Taki's Magazine and worked at The American Conservative as an assistant editor.

Spencer hopes to attract young, educated whites to the white supremacist movement.

Spencer organizes a number of annual events, including the NPI conference, which he encourages college students to attend. The 2016 conference was attended by 200 to 300 people, many of them young. This was a marked increase over the previous year's conference, which attracted 120 to 175 people. Spencer has embraced the young Internet activists who are part of the alt right and have created memes, symbols and language that often deride and harass others.

In 2016, Spencer launched a college tour to bring his white nationalist message

to campuses nationwide. In December 2016, he spoke at Texas A&M University and at Auburn University in April 2017. He has also attempted to schedule appearances at public universities across the country, including in Florida, Pennsylvania, Ohio, Louisiana, North Carolina and Michigan. (Note: He spoke at the University of Florida on Thursday, Oct. 19)

Spencer was jailed in Hungary and is banned from visiting Great Britain.

In 2014, Spencer attempted to hold the annual NPI conference in Budapest, Hungary.

The theme was "The Future of Europe." The Hungarian authorities banned the conference and Spencer was arrested when he tried to hold the conference despite the ban. Some of his supporters, including Jared Taylor, managed to hold a watered-down event in Budapest without Spencer. Spencer was then banned for three years from the visa-free Schengen area of European countries, which includes most of the European Union. In 2016, the Home Office of the British government banned Spencer from visiting Great Britain due to his white supremacist views.

Islamophobia

From page 12A

used to the unfamiliar and potentially disturbing, the expert said. That includes the annual Ashura march, when some men whip their own shirtless backs and chests until they bleed to mourn the death of the founder of the Shiite stream of Islam in the seventh century.

"That and women in hijabs and burkas may be alarming to people in Golders Green, even though these sights pose no risk," he said.

Geoffrey Alderman, a historian and former member of the Board of Deputies of British Jews, conducted his own inquiries into the

center's owner. They also led him to believe the group "should not be a concern from the Jewish point of view," he told JTA.

Alderman, who lives in the neighboring suburb of Hendon, said on a personal level that he "might be concerned if not anxious as to what is going on" inside the mosque if it were to open in his neighborhood. But "just as the Jewish community of London has the right to buy property and turn them into places of worship, so do other religious groups," added Alderman, who does not oppose the new center.

Hoffman, the blogger, said concerns about the Golders

Green mosque reflect apprehension about broader changes in British society. Assimilation, internal immigration and emigration mean that Jewish minority has grown at the rate of 1.3 percent per decade, far smaller than that of British Muslims. (The Muslim population grew from 1.55 million in 2001 to 2.77 million a decade later, according to the Muslim Council of Britain.)

"Society is changing, plenty of synagogues are no longer in use, [or] are changed over to a different use. There is emigration, especially by Jews," he said. "The Muslim population is growing and they will need more mosques. But building

such a large mosque in that particular area is very controversial."

Marie van der Zyl, a vice president of the Board of Deputies, said in a statement Tuesday that her organization was "heartened" to hear in talks with leaders of the new Islamic center "about their commitment to opposing anti-Semitism and extremism."

While there are "legitimate concerns around planning," the board "deplores the uninformed and prejudiced comments about this application, including from a small number of members of our own community," read the statement.

To Hoffman, the dismissal of concerns by communal leaders over the religious dimension of the new center shows the issue "divides the community's leaders from the rest."

Ambrosine Yolanda Shitrit, a leader of the opposition to the Muslim center and a Golders Green activist for several right-wing Jewish causes, wrote Monday on Facebook that she is "concerned" for the safety of her daughter in Golders Green.

"I don't feel my so-called community can keep my family safe anymore. They're not on our side," she wrote.

Ahmad Alkazemi, a spokesman for the Islamic center,

said in a statement that his community "looks forward to playing our part in Golders Green's diverse community, and we will always act as considerate neighbors and sincere friends towards the Jewish and other residents of this area."

The Hussainiyat Al-Rasool Al-Adham center "will never tolerate any form of hate speech on our premises, and we stand completely opposed to and will firmly address extremism, antisemitism and all forms of hatred through education and bridge building," Alkazemi wrote. "We regard Jews and Christians alike as our friends."

How to make chicken soup in an Instant Pot

By Jennifer Stempel

(The Noshers via JTA)—For generations, Jewish grandmothers have spent hours and hours chained to their stoves perfecting their family chicken soup recipes. The prevailing thought was that the longer the soup simmered, the more flavorful the result.

Fortunately for the current generation, technology has created new ways that we can achieve that slow-cooked flavor in a much shorter time frame. With the Instant Pot, or an electric pressure cooker, we've cut down the cook time without sacrificing flavor.

By using pressure, the Instant Pot helps to infuse the chicken with flavor while tenderizing the meat at the same time, which results in a deeply flavorful soup in a fraction of the time. It's also an economical way to make a soup, as you can reserve

half the cooked chicken to make other meals later.

My favorite includes popping the chicken under the broiler for a few minutes until it gets nice and brown. Serve that with a side of veggies and you've got yourself quite a Shabbat dinner. Other favorites include chicken salad, wraps or even chicken pot pie.

If you're all about that slow-cooked flavor, but don't have the time or patience, you'll want to try the Instant Pot and this recipe.

Note: You can find whole allspice berries in the spice aisle. You can also substitute 1/2 teaspoon ground allspice.

- Ingredients:
- 1 tablespoon kosher salt
 - 1 teaspoon black pepper
 - 1/4 teaspoon turmeric
 - 1 teaspoon paprika
 - 1 5-pound whole chicken, giblets removed
 - 1 small onion, diced
 - 2 stalks of celery, diced
 - 2 carrot sticks, diced
 - 1 parsnip, diced
 - 4 cloves of garlic, finely minced
 - 6 cups water
 - 2 dried bay leaves
 - 10 large allspice berries
 - Noodles (optional)
 - Italian parsley for garnish

Directions:

1. Press saute button on Instant Pot and let the device heat up.
2. Combine the salt, pepper, turmeric and paprika, and coat the chicken with the mixture, making sure to get underneath the skin and inside the cavity. Once the Instant Pot is hot, brown the chicken in the pot about 2-3 minutes on each side. Remove chicken and set aside.
3. Add onion, celery, carrots, parsnip and garlic to the pot, and saute until onions are translucent, about 3-5 minutes.
4. Place the chicken breast-side down on the Instant Pot trivet, and lower it into the pot on top of the vegetables. Pour in water along the sides of the chicken, so as not to wash away the seasonings. Add bay leaves and allspice berries. Cover with



the lid, make sure the valve is in place and press the manual button.

5. Cook on high pressure for 20 minutes and allow to naturally pressure release (NPR) for 20 minutes. Release the pressure valve and let the pot depressurize completely before opening lid.

6. Remove the chicken, bay leaves and allspice berries, and skim the fat layer from the top of the soup. Return the pot to the saute function and add uncooked noodles, if desired. Cook until noodles are al dente.

7. When chicken is cool enough to handle, shred the meat from the bones and return to the soup. (Note: Optionally, you can use half the chicken for the soup, and place the other half under your broiler for a few minutes for delicious roasted chicken to eat later.)

8. Garnish with Italian parsley and serve immediately.

Jennifer Stempel is a TV development executive who lives in Los Angeles with her husband and son. To read more about her culinary adventures, check out: www.TheCubanReuben.com.

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

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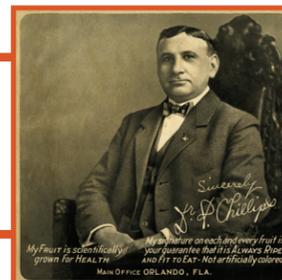


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Harry Kanner shows off his orange crop, 1910.



Dr. Philip Phillips, 1926.



Albert Morrell, 1941.

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