

# HERITAGE

FLORIDA JEWISH NEWS

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## Chanukah 2017



# Jewish Academy honors the Steinberg family and Dr. Edward Zissman at annual gala

Jewish Academy of Orlando announced it will be honoring Nathalie and Dr. Jordan Steinberg and giving a lifetime achievement award to Dr. Edward Zissman at the school's annual gala, Sunday, Dec. 17 at the

Dr. Phillips Performing Arts Center. Nathalie and Jordan moved from Montreal, Canada 10 years ago, with their three children. They wanted to build a meaningful Jewish life and provide their children with

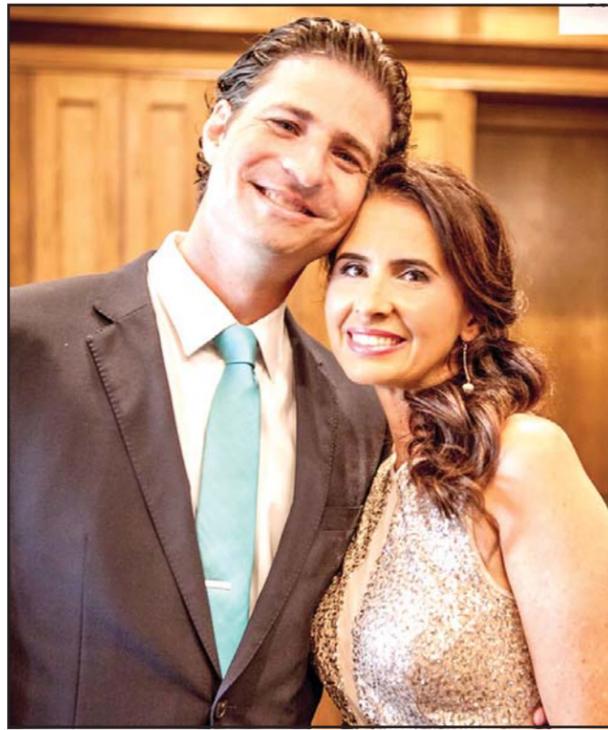
the best Jewish education possible.

Jordan has been on the Board of Directors of the school for nearly eight years, serving as its president from 2014-2016. During this time, he led many fundraising, operational and strategic initiatives. Jordan, a urologic oncologist at Florida Hospital, is currently serving his second term as chief of surgery at Winter Park Memorial Hospital. He completed his medical school and residency in Urology at McGill University- followed by Fellowship in Cancer at MD Anderson in Houston.

Nathalie has been an active Jewish Academy of Orlando volunteer for nearly 10 years, and has served as the Gala co-chair numerous times. She is a graduate of the Bornstein Leadership program. Nathalie is a lawyer by training; she attended McGill University for her undergraduate degree in psychology, University of Montreal Law School for law and followed by articling at Quebec Bar. She currently works in real estate for Coldwell Banker.

Their three children, Gabriel, Alexia, and David, all attended Hebrew Day School/ Jewish Academy of Orlando. Gabriel and Alexia currently attend at Trinity Prep, while David is a fifth grader at Jewish Academy of Orlando.

About the school, Jordan and Nathalie state, "We truly consider Jewish Academy of



Dr. Jordan and Nathalie Steinberg

Orlando our second family, and second home here in Orlando. We are honored and blessed to be a part of this unique school and this special community. We have made lifetime friends. Thanks to Jewish Academy of Orlando, our children have thrived and excelled beyond our greatest expectations. We look forward to continue supporting this magical place, and its important mission."

"We take great pleasure in honoring the Steinberg family," said Alan Rusonik, Head of School. "They have been integral to the school operations and success, since I moved here in 2014. And, we are happy to celebrate and honor Dr. Edward Zissman's dedication; his support has been a lifeline to the school for 40 years."

As a leader of the Orlando Jewish community for over 45



Dr. Edward Zissman

years, Dr. Edward Zissman is known as a dedicated advocate for lifelong Jewish learning.

Together with his wife, Phyllis, and a small group of Orlando Jewish families, Dr. Zissman founded the Hebrew Day School of Central Florida, now known as the Jewish Academy of Orlando. He served as the first president of the school's Board of Directors. He has continued to serve on the Board throughout the school's history and has been integral to the school's success in the capital campaigns, re-dedication campaign, Life and Legacy campaign, and general development activities. The Zissman family also purchased, restored, and

Gala on page 19A



## The menorah at the mall

Chanukah is almost here and it shows at the Altamonte Mall. The Chanukah menorah is located on the second level near the food court. Shown here are Rabbi Mendy Bronstein of Chabad of Altamonte Springs with two little friends.

## Tyler Gaeser earns Scouting's highest rank—Eagle Scout



Tyler Gaeser in uniform

A Boy Scout doesn't just become an Eagle Scout. He has to earn the rank through a series of requirements, including: earn 21 merit badges—13 of which are required; perform a service project that he plans, develops and oversees; and successfully complete an Eagle Scout board of review. Fewer than 5 percent of Boy Scouts earn the Eagle rank.

Tyler Gaeser, the son of Marci and Jeff Gaeser, has been in scouting since first grade when he became a Cub Scout. He advanced to Boy Scout Troop 617, Oviedo in fifth grade. Now a senior in high school, he has accomplished these requirements and more. On Nov. 19, 2017, after an Eagle Scout board of review, Gaeser received the rank of Eagle Scout.

Gaeser didn't just earn 21 badges, he earned 32. The service project he planned and executed was to renovate



Gaeser standing at the entrance to the trail at Mah-Kah-Wee Girl Scout Camp that he restored.

the Mah-Kah-Wee Girl Scout Camp trail in Chuluota. After approval from the camp leaders, Gaeser enlisted 21 people to help clean up the trail by widening the path by 2 feet, replacing landscape timbers, reinforcing the sides of the trail using rebar hammered into the timber, relocating reflectors on the path, and mulching the trail.

Gaeser explained that he could have done this project by himself, but the purpose of the service project was to demonstrate the ability to lead. He had the vision for

the project, explained that vision to his crew of 14 troop members and six adults, and oversaw the execution of the project.

Now 18, Gaeser has completed the Boy Scouts. However, the red, white and blue Eagle Scout badge he was awarded is a challenge to live up to for the rest of his life: white represents honor, blue inspires loyalty; red is courage; the "Be Prepared" insignia is a reminder of service; and the eagle stands as protector of the weak and helpless.

# COME MEET THE TROLLS





**CHANUKAH FESTIVAL**  
DAYTONA BEACH



SUN., DEC. 17 ■ NOON-5PM ■ SCHNEBLY CENTER  
1101 N. ATLANTIC AVENUE ■ DAYTONA BEACH

CHANUKAH BINGO ■ INFLATABLES ■ ROCK CLIMBING WALL ■ PETTING ZOO ■ FOOD BY TEMPLE B'NAI TORAH

THE GOLDOVITZ KLEZMER BAND & NEIL DIAMOND TRIBUTE

DANCING ■ DREIDEL GAMES ■ CRAFT VENDORS ■ CANDLE LIGHTING  
CHILDREN'S EXPO & OLYMPICS

FREE EVENT ■ TROLLS APPEARANCE FROM 3:30 TO 4:30PM

Food and monetary donations will be collected for the Jerry Doliner food bank.

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## VP Pence: Trump considering 'when and how' to move embassy to Jerusalem

**By: World Israel News Staff**  
With files from the Israel Mission to the UN

Israel's Mission to the United Nations, in partnership with the World Jewish Congress, celebrated 70 years since the historic November 29, 1947 United Nations vote on Resolution 181 that called for the establishment of a Jewish State in the Land of Israel. The event, initiated by

Israel's Ambassador to the UN Danny Danon, took place in the Queens Museum, which served as UN headquarters in 1947 when the vote took place.

US Vice President Mike Pence served as the guest of honor and keynote speaker at the celebration, which was attended by US Secretary of Treasury Steven Mnuchin, over 60 UN ambassadors, senior diplomats and Jewish community leaders from around the world. World

Jewish Congress President Ambassador Ronald Lauder and Israel Katz, Israel's transportation and intelligence minister, addressed the gathering as well.

"Seventy years ago, in this very room, in these very seats where you are sitting today, the dream of the Jewish people of 2,000 years came true," Danon said at the celebration. "In 1897, Theodor Herzl dreamed of the impossible, in 1947 the Jewish people real-

ized the impossible and today, 70 years later, the modern State of Israel has made the impossible, possible.

"From this day onward," he concluded, "for the next 70 years and beyond, Israel will continue to be a beacon of democracy, a powerhouse of innovation and a light unto the nations."

**Trump 'will never compromise' Israel's security**

Speaking of the special bond between the US and Israel, Pence said: "As we speak, President Trump is actively considering when and how to move the American Embassy in Israel from Tel Aviv to Jerusalem. And President Trump is also committed to finally bring peace to the Israeli-Palestinian conflict. As President Trump has said, "we want Israel to have peace," and in recent months, we have made valuable progress



Shahar Azran

**Vice President Pence and Israeli Ambassador Danny Danon at celebration of historic UN vote.**

toward that noble goal. And while compromise will be necessary, you can rest assured—President Trump will never compromise the safety and security of the Jewish

state of Israel. President Trump has made clear that under this administration, America once again stands with our allies and stands up to our enemies."

## Democrats demand Israel ignore illegal Arab construction

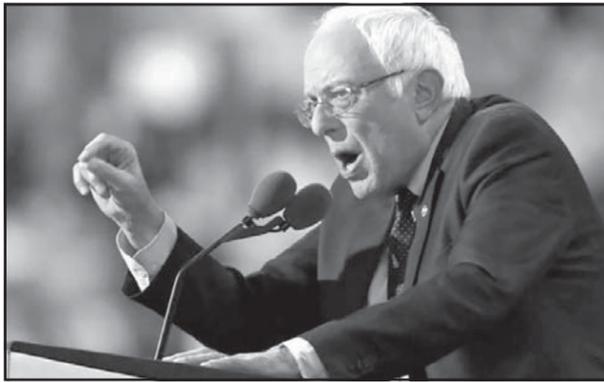
Democratic US senators have called on Prime Minister Benjamin Netanyahu on Wednesday to stop the planned demolition of two illegally built Palestinian villages, claiming that the move could endanger Israel's future.

The Times of Israel reported that 10 members of the Democratic Party signed the letter, including Senators Bernie Sanders, Elizabeth Warren, Diane Feinstein, Al Franken and Brian Schatz.

The letter urged Netanyahu to scrap an order to demolish the Palestinian villages of Sussiya and Khan al-Amar, situated in the Hebron area. While both are not authorized and were built illegally, the plans to raze the villages, as prescribed by law, have sparked international outcry.

"Efforts to forcibly evict entire Palestinian communities and expand settlements not only directly imperil a two-state solution, but we believe also endanger Israel's future as a Jewish democracy," the authors claimed in the letter.

The letter is harsh in its



Sen. Bernie Sanders

assault on Israel and is even reminiscent of language used by anti-Israel organizations.

"Instead of forcibly evicting these communities, we encourage your government to fairly re-evaluate Sussiya's professionally developed master plan and provide the residents of Khan al-Ahmar equal building rights," the letter read.

Sussiya's illegal Palestinian structures are situated in Area C, officially fully controlled by Israel as per the 1993 Oslo peace accords.

The Obama administration had previously put pressure on Jerusalem on the issue, threatening a severe response if Israel acted in accordance with its own law.

These so-called defenders of human rights have exercised a double standard with regard to Jews. They choose to remain silent and fail to defend Jews whose homes are destroyed under the pretense that they are "built illegally" on allegedly privately owned Palestinian land.

## UN votes 151-6 against Israel, an 'occupying power'



The United Nations General Assembly in New York passed six resolutions on Thursday, Nov. 30, affirming Palestinian rights and condemning Israeli violations of international law, Middle East Monitor reported.

According to one resolution ('Jerusalem'), "the Assembly reiterated that any actions by Israel, the occupying Power,

to impose its laws, jurisdiction and administration on the Holy City of Jerusalem were illegal and therefore null and void."

This resolution was adopted by 151 votes in favor to 6 against (Canada, Federated States of Micronesia, Israel, Marshall Islands, Nauru, United States), with 9 abstentions (Australia, Cameroon, Central African Republic, Honduras,

Panama, Papua New Guinea, Paraguay, South Sudan, Togo), the Monitor said.

Israel's delegate condemned the resolutions, claiming that the UN "continued to annually adopt biased resolutions and devote precious resources... to politicized bodies whose sole purpose was to attack and denounce Israel". The US representative "echoed that opposition."

## Trump to declare Jerusalem capital of Israel

As the Heritage Florida Jewish News went to press, the world was anticipating the announcement from President Donald Trump to declare Jerusalem as Israel's capital and beginning the process of moving the U.S. Embassy to the holy city, a step that threatens to spark unrest across the Middle East and undermine American efforts to forge a new peace plan.

The State Department, meanwhile, warned U.S. embassies around the world to prepare for possible protests and violence and banned travel by government employees and their families to Jerusalem's Old City and Judea and Samaria. The U.S. will delay the actual embassy relocation for now to address logistical and security challenges, officials said, but U.S. recognition of Jerusalem as Israel's capital also will come



President Donald Trump at the Kotel in Jerusalem.

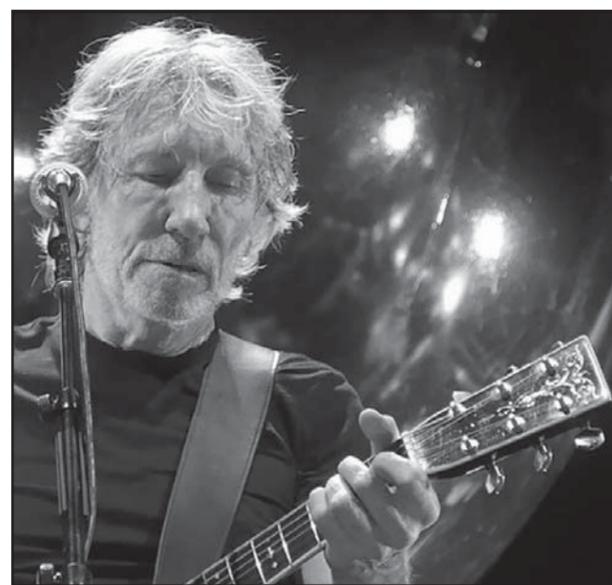
as a potent diplomatic step with implications for regional peace.

Trump passed a deadline Monday for his decision on moving the U.S. embassy. A 1995 U.S. law requires the U.S. Embassy in Israel to be located in Jerusalem, but allows for a presidential waiver, something each U.S. leader has signed. Trump signed a relocation waiver in June, but

became frustrated during a National Security Council meeting last week in which another waiver deadline was discussed, U.S. officials said.

Trump promised to move the embassy as part of his presidential campaign. By declaring Jerusalem the capital of Israel now, Trump can delay the formal embassy relocation while still fulfilling part of his campaign pledge.

## German TV cancels Waters concert over anti-Semitism



David W. Baker

**Roger Waters**

(JNS.org)—A German public broadcaster on Saturday cancelled a scheduled

concert by former Pink Floyd frontman Roger Waters following a campaign

highlighting the rocker's anti-Semitism.

The show, "Us and Them," was scheduled to take place June 11, 2018, at Cologne's Lanxess Arena.

The concert was nixed after Cologne resident Malca Goldstein-Wolf launched a petition to prevent the Westdeutscher Rundfunk television network from using public funds to sponsor the event. The petition referenced the rocker's use of anti-Semitic rhetoric and imagery, and gained nearly 1,400 signatures.

Waters—who has compared the Israeli government to Nazi Germany and has claimed the "powerful Jewish lobby" runs the media—is arguably the most vocal figure behind the anti-Israel BDS movement. He also regularly pressures other artists to boycott performances in the Jewish state.

# France's Socialist Party shows the right way to respond to anti-Semitism

By Ben Cohen  
JNS.org

It has been a long time since I've heard anyone say anything positive about the French Socialist Party (PS), once the giant of that country's post-war politics, but trounced into fifth place in this year's presidential election, with just 6 percent of the vote going to its candidate.

But I'm nonetheless going to throw caution to the wind, and offer my modest congratulations to the PS for its Nov. 21 decision to expel Gérard Filoche, the party grandee at the center of a row over a dismally transparent anti-Semitic tweet from his account, for violating its "core values."

Filoche, who began his career as a Trotskyist, is—or was—a leader of the left wing of the PS, and like most European far left politicians, never endeared himself to the local Jewish com-

munity. During the war in Gaza in August 2014, at a time when one of many pro-Palestinian demonstrations evolved into a riot outside a Paris synagogue, Filoche was issuing wringing denunciations of Israel's very legitimacy, declaring that the Jewish state was founded upon "terrorism and colonization."

As several academic surveys during the last decade or so have demonstrated, individuals who hold these sorts of views about Israel are far more likely to be anti-Semitic, and Filoche is no exception. On Nov. 17, he described French President Emmanuel Macron on Twitter as a "sale type" ("dirty guy.") Accompanying that remark was a photomontage that showed Macron wearing a Nazi armband, with the swastika exchanged for a dollar sign. Immediately behind Macron, towering over him from the shadows, were images of three of France's most influential

Jews—economist Jacques Attali, investor Patrick Drahi and banker Jacob Rothschild—who were themselves flanked by the American and Israeli flags. Not very subtle, then.

As it turned out, that image had been grabbed from the website of Alain Soral, a far-right white French activist who is closely associated with Dieudonné M'bala M'bala, a French-Cameroon propagandist who imagines himself a comedian. Filoche eventually deleted the tweet, blaming the error on a junior PS official who "noticed only the references to Macron and money," and thereby presenting himself as the victim of a political witchhunt that exploited an honest mistake in order to launch itself on the world.

Pushing a junior PS staffer under the bus was not Filoche's only response to the controversy. He repeated until he was virtually hoarse the line that as a founder of anti-racist group SOS Racisme, he couldn't possibly be an anti-Semite, and that in any case, the only source of anti-Semitism is capitalism, which after all "elected Hitler." At no point did he condemn the content of the tweet, nor reflect on why he or his team, as committed socialists, would be instantly attracted to anti-Semitic memes that brought to mind—as the French Jewish organization CRIF observed—the Vichy regime in Nazi-occupied France.

To its credit, the PS did not demur on any of this. Barely five days after Filoche issued his tweet, the party's national bureau—of which he had been a member—voted unanimously to expel him. One of Filoche's former colleagues, who had defended him in previous controversies, said that this time, the matter at hand was no longer political, but ethical—"and on ethics," he said, "there can be no compromise."

Even as I applaud the PS, I honestly wonder whether the party is out of step with the times.

During the last three years especially, racist and anti-Semitic imagery has become a staple feature on the extremes of left and right, more often than not amplified by those who enable extremists while claiming not to share their views. Perhaps the PS's British sister party, Labour, has grasped something the PS has not? What kind of calculation lies behind Labour's refusal to kick out Filoche's equivalent, former London Mayor Ken Livingstone, for his comment that Hitler was a supporter of Zionism? Would clamping down on the Israel-inflected anti-Semitism that advocates firmly believe belongs in a progressive movement alienate the activist base? One could easily ask President Donald Trump and those among his supporters who have shared anti-Semitic images, and flirted with anti-Semitic and racist language, whether similar political calculations underlie those deeds.

Some will argue, as they always do, that Filoche has the right to free speech. But when one is an elected official, or an official of a political party or labor union or similar entity, one's first responsibility is to the electors, the taxpayers and the entire community one serves. Free speech considerations, frankly, hardly rank as a priority for someone who has made a career in democratic politics.

That is why the punishment for such offenders is often harsher than it is for private individuals, and why it is therefore right that the PS has booted Filoche from its ranks. Different parties and leaders in other countries dealing with instances of anti-Semitism should feel free to copy its example.

Ben Cohen writes a weekly column for JNS.org on Jewish affairs and Middle Eastern politics. His writings have been published in Commentary, the New York Post, Haaretz, The Wall Street Journal and many other publications.

## An unlikely bedfellow delivers a wake-up call

By Jonathan S. Tobin  
JNS.org

It's difficult for Americans to sympathize with the rulers of Saudi Arabia. Though a longstanding ally of the U.S., the oil-rich theocracy has helped foment extremism around world by funding fundamentalist mosques and madrasas. That 15 of the 19 hijackers who carried out the 9/11 attacks were Saudis and not Iranians is something that can't be forgotten.

But the moment may have arrived when Riyadh may be providing some common sense advice Washington should heed. By taking steps to highlight the need for the West and its Arab allies to start addressing Iran's successful drive for regional autonomy, the Saudis are trying to alert a Trump administration that is hostile to Iran, but asleep at the wheel when it comes to developments in Syria and Lebanon because of its infatuation with Russia, that it's time for a wake-up call.

The confrontation stems from the Saudis' decision to intervene in Lebanon, whose Prime Minister Saad Hariri resigned during a visit with his Saudi patrons. This may have been the result of Saudi pressure or a genuine desire to rid Lebanon of the Hezbollah terrorist movement that dominates the country. Either way, the Saudis have a point.

Thanks to President Barack Obama's withdrawal from Iraq, Iran's allies now control that country. The success of Iranian, Hezbollah and Russia forces in winning the Syrian Civil War for the Bashar al-Assad regime has ensured the survival of Tehran's ally in Damascus and given it a seemingly permanent military presence there. That gives Iran what is, for all intents and purposes, a land bridge to Lebanon, where its Hezbollah auxiliaries operate with impunity and control the government. Emboldened by wealth from the nuclear deal it struck with Obama and strengthened by the acquiescence of the Russians—who stepped into the vacuum Obama left when he failed to make good on his "red line" chemical weapons threat to Assad—Iran is now on the brink of becoming the dominant power in the region.

The Saudis aren't the only ones worried. Iran's presence in Syria and its renewed alliance with Hamas in Gaza give it the potential to launch a three-front war on Israel. That's why the Saudis are desperately trying to push the Americans, with Israel's tacit support, to take

a tougher stance toward Russia in Syria and Lebanon before it is too late to do anything to restrain the Iranians.

Sorting out this foreign policy Rubik's Cube would be a difficult task for any president, but it is especially hard for an administration with a secretary of state who isn't trusted by the White House and is also distracted by the need to deal with North Korea's provocations. But though Washington would prefer to ignore the alarm about Iran the Saudis are sounding, it's high time President Donald Trump start thinking about the inherent contradiction between his justified hostility to Tehran and his apparent crush on Vladimir Putin's regime.

The confrontation may be part of Saudi Crown Prince Mohammed bin Salman's purge of potential rivals, as he has begun to take the reins of power in Riyadh. Some, like former U.S. Ambassador to Israel Daniel Shapiro, argue the Saudis are trying to drag Israel into doing their dirty work through an unnecessary war with Iran and its proxies. The fear is that Iran could distract the U.S. from a dubious "outside-in" strategy, in which Riyadh will bribe or pressure the Palestinian Authority into finally making peace with Israel even though there is little reason to think such a plan could succeed.

But both the Saudis and the Israelis understand the U.S. must stop outsourcing Syrian policy to the Russians—the one example of Trump following rather than rejecting one of Obama's failed policies. The result is a disaster, as the Israelis learned when the U.S. recently signed off on a cease-fire that could put Iranian and Hezbollah forces close to the border with the Jewish state.

The Saudis may be strange bedfellows. Yet what's going on is not Riyadh manipulating Israel, but a case of the two countries having a common interest as well as a mutual foe. Both understand that if the U.S. sits back and allows Iran to consolidate its gains, there's no telling what will happen next.

Americans have good reason to be skeptical of Saudi Arabia. But the Saudis are right to alert Trump to the need to get over his foolish notions about Russia and recommit the U.S. to holding the line against Iran. If Trump fails to listen to them, the price paid by the U.S. and its allies could be higher than he thinks.

Jonathan S. Tobin is opinion editor of JNS.org and a contributing writer for National Review. Follow him on Twitter at: @jonathans\_tobin.

## Trump rescues the Palestinians

By Stephen M. Flatow  
JNS.org

The most prominent Jewish leader in America did not mince words when it came to the question of whether the Palestine Liberation Organization (PLO) should have an office in Washington, D.C. In a telegram to the president, he wrote, "Our country must not permit the killers of Jewish children and the assassins of American diplomats to open an office in Washington, D.C."

But I'm not talking about last week's news. I'm talking about 1976. The chairman of the Conference of Presidents of Major American Jewish Organizations was Rabbi Alexander Schindler. The president was Gerald Ford. And what Schindler wrote about the PLO in 1976 is just as true today as it was back then.

Schindler was no hawk. In the years to follow, he would criticize the Israeli government on various issues. But he understood that Palestinian terrorists should not have an office in our nation's capital. It saddens to me that when the issue came up again last week, so few in the American Jewish community spoke out against the PLO office.

The current controversy began when the State Department notified the PLO that, according to U.S. law, it cannot keep its office in Washington so long as it is trying to use the International Criminal Court (ICC) to harass Israel. That law makes perfect sense. If the PLO and its subsidiary, the Palestinian Authority (PA), genuinely want peace with Israel, they can have their office; but if the PLO and PA are still trying to harm Israel, they can go find themselves some other place in which to set up shop. And since PLO-PA leaders have indeed been trying to incite the ICC against Israel, their office should be closed down.

There is, unfortunately, a loophole. The law says that the president can hold off on closing the office if the PLO-PA engages in "direct and meaningful negotiations" with Israel.

Since the PLO-PA is not engaged in either direct or meaningful negotiations with Israel, this should be an open-and-shut case, resulting in the closing of the office. But as soon as the State Department addressed the subject, the pressure bandwagon got rolling. PA leaders started whining and threatening. J Street warned that shutting the office would harm the chances for peace. The media demanded that the Trump administration ignore the law and let the PLO keep its office.

Well, it took the administration about two days to surrender to the pressure—and it only took that long because Thanksgiving got in the way. Suddenly the administration trotted out a new "interpretation"—actually, a misrepresentation—of the law. The PLO-PA can keep its office so long as the activities conducted there are "related to achieving a lasting, comprehensive peace between the Israelis and Palestinians."

What a joke. The PLO-PA considers everything it does to be a contribution to peace. That includes promoting boycotts and sanctions against Israel, comparing Israel to the Nazis, and inciting the Palestinian Arab public to murder Jews and glorify terrorists. It all promotes "peace," Palestinian-style. Letting the PLO-PA keep its office makes a mockery of what Congress intended when it passed the shutdown law.

It's sad to say, but the list of Trump administration policies toward Israel that are nearly identical to those of President Barack Obama is getting longer and longer.

Obama gave the PA hundreds of millions of dollars each year, no matter how many ways it violated the Oslo Accords. President Donald Trump is doing the same.

Obama pressured Israel to stop Jewish construction in most of Judea and Samaria. Trump is doing that, too.

Obama did not bring a single Palestinian Arab killer of Americans to trial. Neither has Trump.

Obama refused to take action against the PA's payments to terrorists. Likewise, when Congress initiated the Taylor Force Act, to reduce U.S. aid because of those PA payments, the Trump administration watered down the bill with loopholes that make it almost meaningless.

Obama demanded that Israel permit the creation of a deadly Palestinian state, adjacent to Israel's major cities and airports. Trump is reportedly preparing a Mideast peace plan that will demand creation of a Palestinian state, too.

Now, in a very Obama-like move, Trump is ignoring U.S. law in order to let the PLO-PA keep its office open.

Where are the Alexander Schindlers of our own time, to cry out against this outrage?

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

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

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<p>PHONE NUMBER (407) 834-8787 FAX (407) 831-0507</p>	<p>News Editor Christine DeSouza</p> <p>Office Manager Paulette Alfonso</p>



## FROM THE EDITOR'S DESK

It was a good story, however...

The article that ran in the Nov. 17 issue titled "The history of the \$1 bill and who was Haym Solomon?" was a great story, but it wasn't entirely true, unfortunately.

I had a very enlightening conversation about the piece with Murray Toborowsky, a former high school American history teacher, who agreed that it is a great story. For Jewish people, it's encouraging to read that a Jewish man saved our fledgling new country at the ninth hour. But alas, Toborowsky told me George Washington never said "Send for Haym Solomon," when funds were desperately needed for the Continental Army.

Solomon did raise money for the Army—that's what he did, he was a financial broker. He helped convert the French loans into ready cash by selling bills of exchange for Robert Morris, the superintendent of Finance. In this way he aided the Continental Army.

Toborowsky should know. He holds talks about Jews and American history and Abraham Lincoln and the Jews at various locations and has taught classes at Rollins on the subject.

Did I dutifully fact-check the story? Yes, I did, and that part about Washington requesting Solomon's help was taken straight out of

Wikipedia! Toborowsky said though, that is wasn't true (and further investigation at snopes.com verified what he said). Nor was the story about Washington ordering that the 13 stars on the \$1 be arranged as the Star of David.

"Washington had nothing to do with the design of the dollar bill," Toborowsky told me. So, the nice part of the story about Washington asking Solomon what he would like as a personal reward for his services and Solomon stating that he would like something "for his people," (resulting in the 13 stars shaped like the Star of David) was fabricated.

Let's not just take Toborowsky's word (as I'm learning not to rely on just one source), Benjamin Goldberg wrote of the Solomon myth in Schmooze magazine: "Unfortunately for lovers of National Treasure-style conspiracy theories, there is no evidence that this story occurred. While the stars are in fact arranged in a hexagram (the geometric name of the Star of David), the official State Department document describing the history of the seal makes no mention of any Jewish symbolism."

I'm not the only one who was led to believe this story to be true. Apparently it has captured the imagination of many American Jews. Toborowsky has heard the tale told many times, even from rabbis.

So, why has it endured for so long? In the Schmooze magazine article, Goldberg quotes

Dr. Jonathan Sarna, the Joseph H. and Belle R. Braun professor of American Jewish History and Life at Brandeis University in Waltham, Mass.: "Since very few Jews actually have Revolutionary roots in the U.S., the story of Haym Salomon helped to legitimize Jews in this country; it proved that they too had played a 'major' role in America's founding. At a time when Jews were reviled as immigrants and latecomers to America, this was very important."

Goldberg also referenced Beth Wenger, director of the Jewish Studies Program at the University of Pennsylvania and author of the book "History Lessons": The Invention of American Jewish Heritage": "The Haym Salomon myth has persisted because it provides a way for Jews to demonstrate their patriotism and, in particular, it places a Jew in a pivotal role during

the moment the nation was created. In other words, the Haym Salomon myth establishes Jews as part of the organic fabric of the country, and offers 'proof' of their long-standing loyalty."

Well, OK. So Solomon wasn't that influential in the winning of the Revolutionary War. However, we can readily see the "Jews as part of the organic fabric" of Central Florida over the last 100 years! Want to feel that Jewish pride? Visit the Orange County Regional History Center and walk through a century of Jewish accomplishments right here at Kehillah: A History of Jewish Life in Greater Orlando.

And if you want a great history lesson about Abraham Lincoln and the Jewish people, Murray Toborowsky will be giving a lecture on the topic on Feb. 25, 2018, at Congregation Ohev Shalom.

—Christine DeSouza

## I'm glad they are enjoying college... but

By Ron Krudo

"It's great to hear that your children are loving college, and not experiencing much anti-Semitism or anti-Zionism. They deserve to enjoy their time at school, just like everyone else!"

That was my answer to a parent who recently commented, "my kids say they never see anything," and asked, "is the situation on campus really that bad?"

The truth is that most Jewish students will never experience the kind of hate we often read about in the news. I know, because when I was in college, I was one of those kids who didn't see anything.

I grew up in a very Israeli home, participating in Jewish youth programs in Orlando and spending most of my summers visiting family in Jerusalem and Tel Aviv. But when I got to Florida State University, I decided it was time to just be me and not focus on Israel or Judaism.

My first two years consisted of classes, water polo, student government and fraternity parties. Aside from the occasional visit to Chabad and Hillel, I wasn't involved in Jewish life on campus. I didn't know about anti-Semitism or anti-Zionism, didn't want to know and would have confidently

stated, "that doesn't exist here."

But I was in for a rude awakening. I spent the summer before junior year for two months volunteering in Israel. Still feeling energized and inspired by that experience, I decided to go to class wearing an IDF T-shirt. Suddenly, another student started screaming, "you white colonizer, you took the land away from the indigenous people."

I was shocked. My blood boiled. I was especially offended because, despite having fairly light skin, I'm not white. My Middle Eastern family returned to Israel as refugees from

Turkey and Iraq, and would be considered people of color in America. But this was the first time anyone had challenged me about Israel on campus, and I wasn't confident enough in my own knowledge to respond. My initial instinct was to pretend it didn't happen and keep walking.

I realize now that my lack of awareness about this hate didn't mean it wasn't there. I was able to remain oblivious to the problem because I wasn't involved or chose not to see it, until I was targeted personally.

My reason for being in college didn't change. I was still there to have fun and

get an education. But I did gain motivation to learn about Israel and the conflict, and become more active in the pro-Israel community. I no longer wanted to ignore the hate, or be frozen in silence when confronted by it.

So what did I do? I found the pro-Israel club on my campus and reached out to organizations like StandWithUs. I spent 3 years doing pro-Israel activism at FSU, organized a statewide conference called Florida Loves Israel, and ultimately joined the campus department at StandWithUs, an international Israel education nonprofit.

Not every school has

the types of problems I faced. Your son or daughter shouldn't expect to be verbally harassed every time they wear a Star of David necklace or even an IDF T-shirt. Most will enjoy campus communities where Jewish life is vibrant. But that doesn't mean that we should sweep the hate that does exist under the rug.

According to a 2015 Brandeis University study, 32 percent of Jewish students reported having been personally harassed for being Jewish, while nearly 40 percent witnessed this happening to someone else. According to

College on page 19A

## NY Times article shows how not to write about neo-Nazis

By Andrew Silow-Carroll

NEWYORK (JTA)—Did The New York Times just normalize an American neo-Nazi?

That's the charge being flung at The Newspaper of Record over its Saturday profile of Tony Hovater, 29, a "polite," "low key" Ohio man who is a "committed foot soldier" who helped start one of the white nationalist groups that marched in Charlottesville, Virginia, in August. The article, titled "In America's Heartland, the Nazi Sympathizer Next Door," depicts Hovater cooking pasta for his sympathetic wife and pushing a shopping cart through his local grocery, and asserts that "his Midwestern manners would please anyone's mother."

A lot of readers were outraged, saying the article by Richard Fausset humanized a racist who deserves only scorn and made a "man who believes the races should be separated seem likable." The Washington Post's Karen Attiah complained that The Times "thought it was okay to give prominent space to Nazi ideology"

The criticism moved Marc Lacey, the newspaper's national editor, to write an editor's note.

"We regret the degree to which the piece offended so many readers," he wrote.

But Lacey also defended the intention of the piece.

"The point of the story," he

wrote, "was not to normalize anything but to describe the degree to which hate and extremism have become far more normal in American life than many of us want to think."

And that is how I read the piece—the first time. To me it was an attempt to understand the tiki torch-carrying thugs who marched in Charlottesville and a useful reminder that not every racist or Nazi sympathizer shaves his head, wears jackboots or waves the Confederate battle flag.

Fausset, the writer, insists as much in the article itself. Here's what journalists call the "nut graf"—or English teachers might call the thesis statement:

He is the Nazi sympathizer next door, polite and low-key at a time the old boundaries of accepted political activity can seem alarmingly in flux. Most Americans would be disgusted and baffled by his casually approving remarks about Hitler, disdain for democracy and belief that the races are better off separate. But his tattoos are innocuous pop-culture references: a slice of cherry pie adorns one arm, a homage to the TV show "Twin Peaks." He says he prefers to spread the gospel of white nationalism with satire. He is a big 'Seinfeld' fan.

I applaud Fausset's attempt to understand how noxious beliefs have infiltrated suburbia, and how the politics of white resentment have breathed new life into the

repugnant philosophies of Nazism and institutionalized racism. I get the irony when Fausset describes Hovater's "Midwestern manners," and I think he provides an important service when he warns how the "alt-right" movement is hoping to make white supremacy and anti-Semitism "less than shocking for the 'normies,' or normal people."

That's a lesson that needs to be heard, especially in the White House, where the president once spoke about the "very fine people" on the side of those nicely dressed young men seeking the separation of the races.

But how you read the article will depend on your interpretation of the word "But" that begins the third sentence in the excerpt above. I initially read it as "don't be fooled by his homey tattoos and 'Seinfeld' references—this guy is a thug." But I now see how many read it as "he may sound repugnant, but he is actually a nice guy with some upsetting ideas."

Some of the blame for that interpretation falls on Fausset. Too often he relays one of Hovater's "uglier" ideas without explaining why they are vile, as when Hovater is shown "defending his assertion that Jews run the worlds of finance and the media, and 'appear to be working more in line with their own interests than everybody else's.'"

Fausset doesn't comment on these assertions—presumably because the reporter

feels that readers will need no reminder how awful they are. But maybe that presumption no longer holds—maybe we need a sentence or outside source saying something like this: "Those kinds of conspiracy theories are at the heart of Western anti-Semitism, and formed the basis for the ideology, revered by Hovater, that justified the systematic slaughter of 6 million people."

It's not clear if Fausset directly challenged Hovater with the history of anti-Semitism or genocide or Jim Crow. But he does say that he asked why Hovater "moved so far right." The term "far right" in this context unfortunately puts genocide and racism on a continuum with other right-wing ideas, as if they are just slightly more extreme than lower taxes and fewer regu-

lations. That's where readers rightly sense the "normalization" of the fascist fringe.

Again, Fausset repeatedly shows Hovater at his worst, whether he is paraphrasing a Nazi slogan or sharing a social media post that imagines the Aryan paradise Germany would have become had it won the war. But the articles'

NY Times on page 19A

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# What's Happening

## A COMPREHENSIVE COMMUNITY CALENDAR

For inclusion in the What's Happening Calendar, copy must be sent on separate sheet and clearly marked for Calendar. Submit copy via: e-mail (news@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.

**LIGHT SHABBAT CANDLES AT**  
**DEC. 8 5:10 p.m.**  
**DEC. 15 5:12 p.m.**

**MORNING AND EVENING MINYANS (Call synagogue to confirm time.)**  
 Chabad of South Orlando—Monday - Friday, 8 a.m. and 10 minutes before sunset; Saturday, 9:30 a.m.; Sunday, 8:15 a.m., 407-354-3660.  
 Congregation Ahavas Yisrael—Monday - Friday, 7:30 a.m.; Saturday, 9:30 a.m.; Sunday, 9 a.m., 407-644-2500.  
 Congregation Chabad Lubavitch of Greater Daytona—Monday, 8 a.m.; Thursday, 8 a.m., 904-672-9300.  
 Congregation Ohev Shalom—Sunday, 9 a.m., 407-298-4650.  
 GOBOR Community Minyan at Jewish Academy of Orlando—Monday—Friday, 7:45 a.m.—8:30 a.m.  
 Temple Israel—Sunday, 9 a.m., 407-647-3055.

**FRIDAY, DECEMBER 8**

Ahavas Yisrael—Kabbalat, 30 minutes before sundown

**SUNDAY, DECEMBER 10**

Kehillah: A History of Jewish Life in Greater Orlando—Ongoing exhibit at the Orange County Regional History Center, 65 E. Central Blvd., Orlando, and will continue through Feb. 20, 2018. The Roth Family JCC—Dance festival for Chanukah with the Ramat Gan Israeli dance group, 4 p.m.-6 p.m. The event is free and special Israeli food will be available for purchase. JCC39ers—Cinema Sunday, 2 p.m. The movie "Mad Money" will be shown. Refreshments available.

**MONDAY, DECEMBER 11**

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.  
 JCC 39ers—Meet & Mingle Mondays, video presentation of "Broadway Volume 2" will be

shown, 1 p.m. Refreshments.  
 JSU at Oviedo High School—Holocaust survivors Genia Kutner and Gerald Biegel share their stories with students of Oviedo High School, 601 King St., Oviedo. Doors open at 6 p.m. This is a rescheduled program that was postponed because of Hurricane Irma. The program, dedicated to unity, is titled "One Day Starts Today," and is presented by the Jewish Student Union, JOIN Orlando and StandWithUs. Info: Daniel Nabatian, 516-426-8484.

**TUESDAY, DECEMBER 12**  
**First Night of Chanukah**

Light first candle

**WEDNESDAY, DECEMBER 13**  
**Second night of Chanukah**

Light second candle  
 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.  
 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

**THURSDAY DECEMBER 14**  
**Third night of Chanukah**

Light third candle

**FRIDAY, DECEMBER 15**  
**Fourth night of Chanukah**

Light fourth candle  
 Ahavas Yisrael—Kabbalat, 30 minutes before sundown.

# Invitation to a Community Chanukah Extravaganza

Join the Orlando Torah Academy for a special Chanukah evening at the Rosen JCC, Thursday, Dec. 14, at 5 pm. Be amazed by a spectacular LED performance while enjoying a complimentary dairy Chanukah dinner. There will be fun activities for all ages, and prize giveaways raffled off for attendees! Purchase raffle tickets as well for a chance to win a trip for two to Israel! For more information, please contact office@orlandotorah.com Admission is free. The Rosen JCC is located at 11184 South Apopka Vineyard Road, Orlando.

## Quote of the Week

"We light candles in testament that faith makes miracles possible."  
 — Nachum Braverman

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## Manageable puzzle "Bugging Out" by Yoni Glatt koshercrosswords@gmail.com

**Across**

- Forceful one?
- "Bridge of Spies" supporting actor
- Fire stacks
- Writing on the wall, for one
- Wicked advisor to King Saul
- Depart
- Not like Sarah or Esther
- Top
- Arm bones
- Moses carried one?
- George of "The Goldbergs"
- "Silly me!" syllables
- One that could join a minyan?
- Is unwell
- Primary number
- "A Nightmare \_\_\_ Street"
- Chem. or biol.
- One lighting Shabbat candles?
- He rode the Nebuchadnezzar in "The Matrix"
- \_\_\_ Mall (Jerusalem locale)
- Paulo preceдер, in Brazil
- 100-meter, e.g.
- One joining the IDF?
- Lee who has made many a movie cameo
- NBC Newsmen Roger
- One building a bima?
- Euphoric way to walk
- Carrier of those getting high when davening?
- Big no-no in Judaism
- Singing show, with "The"
- Capital of Latvia
- Common Friday night course
- Finished
- Capone capturer
- "Guarding \_\_\_" (Shirley MacLaine movie)

**Down**

- "I love" follower
- "Holy cow!" in text talk
- \_\_\_ Boca Vista ("Seinfeld" locale)
- "As I was saying..."
- Dar on "Homeland"
- Ending for wed, dead or head
- Lovato who claims to have Jewish ancestry
- "To do" list
- Cuddly teddy, for one
- Russia's president in the '90's
- Hindu princess
- Emergency removal, for short
- "\_\_\_ ye the Lord..." : Isaiah
- "Aladdin" prince
- One 25-Down
- Involuntary twitch
- Writer Jong
- Some Israeli arms
- "\_\_\_ aint gonna work on Maggie's farm..." (Bob Dylan)
- They played "Paradise City" in Tel Aviv on July 15, 2017, for short
- Reagan attorney general
- Group of 100 in Washington
- Director Linka Glatter
- One who makes the cut?
- Stumbled
- Like the walk from the Kotel to Yad Vashem
- Kind of throw
- Home for the ill
- Job for Doc Holliday or Tim Whatley
- Son of Jacob who had only one son
- Low person on the office totem pole
- Many, many years
- Inlet
- Soon, to a bard
- Camp night activity that can get you docked from a camp night activity
- Nobelist Wiesel
- Schmattas
- "Woe is me!"
- Kosher animal not often on a menu
- Some package symbols
- Records that may be broken?

**See answers on page 18.**

# HERITAGE FLORIDA JEWISH NEWS

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

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# At Chanukah, finding light in a time of illness and darkness



Elicia Brown (l) and her family in November 2016.

Jennifer Bowles

## By Elicia Brown

NEWYORK (JTA)—It is the “the witching hour,” around 4:30 p.m., when darkness descends swiftly on the streets of New York, and exhausted children and their parents tend to quarrel.

But my son Joel, now 12, is full of good cheer. He keeps a steady bounce in his step. He smiles into the wind.

“The black sky at this early hour,” Joel explains, his tall frame swaying in sync with his springing step, “means that the Chanukah lights will be coming soon.”

For a parent, it is a sweet moment like so many others: My adolescent boy, 5-foot-7 and prone to irony, still

delights in the simplest pleasures of the world around him. What’s more, we share the same feeling about Chanukah, that it punctuates and brightens what would otherwise be December’s darkest, shortest days.

For a cancer patient like me, the moment means even more. For this evening, I, too, can keep a bounce in my step. The chemo drugs haven’t, for the time being, zapped my energy, or stiffened my back, or thrown my digestive track off kilter. I exult in my own personal miracle of light.

If there’s any blessing in sickness, it’s the greater awareness one brings to the bright moments in life, which can be as mundane

as listening to the sound of wind whistling through a tree’s bare branches or as profound as witnessing your daughter’s graduation from middle school.

When I stand under a steaming hot shower, and the pressure and warmth wash away physical distress, I am grateful almost to the point of bliss. I am similarly uplifted when a pain reliever allows me to sit in a desk chair and type these words, and when the howling pain that gripped my stomach all morning has quieted to a distant grumble.

People often tell me that I’m brave to face a diagnosis of ovarian cancer without sinking into despair. But I’m not a particularly courageous

person. As Oliver Sacks, the author and neurologist who died last year, wrote, “I can’t pretend I’m without fear. But my predominant feeling is one of gratitude.”

I’m lucky to be under the care of a top oncologist who remains optimistic about my plight. I’m lucky to be the beneficiary of a support system that includes a fan club of friends, my ready-to-drop-anything parents and a superhero husband—in the guise of a balding, bearded Jewish dad who is capable of rescuing, in a single bound, a teenager confused by biology homework, a child needing to be picked up from basketball and an ailing wife. Meanwhile, of course, he’s preparing dinner, cleaning dishes and, not incidentally, working as a lawyer.

Yet I’m also lucky in another way: Like others “living with cancer” or some other chronic illness, I have a deeper appreciation of the present moment and a stronger grasp how one’s world can flip upside down without warning. So while I plod through the darkness of sickness, I am also illuminated by the expected and unexpected marvels of everyday.

The Chanukah story invokes the joy and hope that light can offer us in difficult times. The “miracle of light”—that a single vessel should contain enough oil to burn for eight nights—signifies the Jews’ ability to endure amid adversity. To reflect upon the “miracles of light” in our own lives helps us cope when hardships strike. The practice helps us remain strong in situations where we lack much control, whether we’re confronting a personal tragedy or an unprecedented challenge in the larger world.

I used to be a fervent

reader of parenting blogs. I was especially drawn to tales that seemed most tragic—a bereaved mom bringing up a baby without her spouse; parents raising a child with multiple cognitive disorders; a mom dealing with a grave diagnosis of cancer. I remember sobbing while I read the story about this last mom, of how her life transformed in one day. She had been stressed about mortgage bills and college tuitions, about getting everyone out the door on time, about ambitions for both career and family, when suddenly—bang. Cancer knocked at her door, and she never looked back at the frustrations of the old life. She entered a foreign land—that of the sick.

In reality, the lands of the sick and the healthy aren’t as far apart as I once imagined. Paul Cowen, author of “An Orphan in History,” about finding Judaism, was diagnosed with leukemia just before his 47th birthday.

“Until that day, I had assumed that health and sickness were separate, distinct

terrains,” he wrote in the Village Voice. “I’ve since learned that those boundaries don’t really exist. Instead the world is composed of the sick and the not-yet sick.”

While that is a sobering concept, I’m more surprised by how my new world continues to resemble my old one. I’m still impatient when a child chatters on incessantly about the magic of chromosomes because, well, it’s 8:30 p.m. and it’s me-time. I am still infuriated when one child, teasing, pretends to snap an unflattering iPhone picture of her brother. I am still bogged down by irritations and insecurities.

But I also celebrate. The many small graces of life loom larger and brighter. I sing the body electrified by winter sunshine. I honor last week’s memory of running in Riverside Park. I rejoice over the thought of wrapping myself in the warmth of family and friends when we kindle the lights of Chanukah.

Elicia Brown is a writer living in Manhattan.

## We celebrated Chanukah with our non-Jewish Friends—This is what happened

### By Melissa Henriquez

(Kveller via JTA)—Salad fixins? Check.

Cookies? Check.

Menorah, candles and dreidels? Check, check, check.

My husband, kids and I were headed to family dinner at the home of a dear friend. She and her husband are not Jewish, but my friend is a history teacher who loves learning about and sharing multicultural traditions.

Since she had never lit a menorah before, she asked me to bring ours—I was more than happy to oblige. For good measure, I also brought some dreidels and, because our kids ate all our gelt the first night of Chanukah, some red and green Christmas M&Ms. We’d be celebrating the fourth night of Chanukah together and decorating Christmas cookies—the delightful mingling of the seasons and faiths in our respective families—and I’d been looking forward to it all day. After all, it’s not every day you get to introduce the special traditions of your faith with others.

We shared a wonderful meal and conversation while the kids played. We called

them back to the table for the menorah lighting.

I explained to the little ones that we needed five candles tonight—one for each of the four nights of Chanukah, plus the shamash candle, the “helper” that lights the others and stands taller than the rest.

All four kids put a candle in the menorah, and once the shamash was lit, I began reciting the blessing to a very captive audience—many of whom were hearing Hebrew for the very first time.

Looking around the room—seeing all four of our kids staring awestruck into the bright glow of the menorah, shadows dancing on their tiny faces—I couldn’t help but break into a grin.

And then, just as quickly as my grin came on, guilt washed over me.

“Ugh, I should have sung it, I’m sorry, I just have a really bad voice,” I said.

If this was our friends’ first Chanukah experience, I wanted to do it right, and by reciting the blessing versus singing it, I was not only cheating myself but, more important, cheating them—bad voice and all.

“Sing it, sing it!” my friend’s older son chanted.

I took a deep breath and quietly sang the familiar tune that’s been with me since childhood, eyes averted and cheeks flushing with each line.

*“Baruch atah Adonai, Eloheinu melech ha’olam  
Asher kidishanu  
b’mitzvotav v’tzivanu  
l’had’lik neir shel Chanukah.”*

Looking up, no one was covering their ears—to my surprise. They were all watching intently, smiles playing on their lips.

Phew.

“Dreidel time!”

My friend’s son knew about the game from a book at school and was eager to learn how to play. After dividing up the M&Ms, my 6-year-old daughter taught her friends the significance of the four Hebrew letters on each side of the dreidel, and then the kids went to town—changing the rules up just a bit, but having a blast along the way. (Now if someone could just explain to me how my 3-year-old son miraculously lands on gimel every single time?! Hmmm...)

The game was such a hit that we left one of our dreidels at their house for our friends’ kids to play with.

Sharing traditions with our



non-Jewish friends that night was a gift. If only more of us could experience multicultural and interfaith experiences like ours, I truly think the world would be a better place. We have so much to learn from one another.

People say, “Be the light you wish to see”—and in uncertain times like the ones we are in, it feels good to be able to be a source of light. It feels even better to have friends who reflect that light, embrace it, and then emit it themselves in their willingness to learn and share with their own children.

*Melissa Henriquez, a manager at a global marketing agency, blogs at Let There Be Light. Her writing has been featured on Babble.com and The Huffington Post. She and her husband, who is not Jewish, live in Michigan with their two children.*

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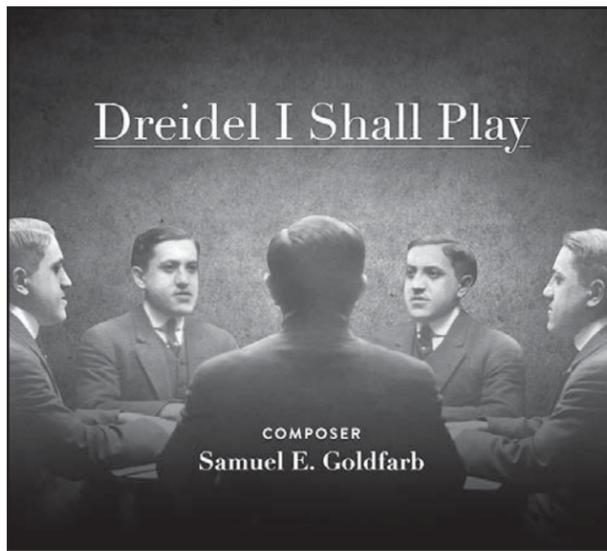
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# The hidden history of 'I Have a Little Dreidel'



Album cover for "Dreidel I Shall Play" by composer Samuel E. Goldfarb.

By Albert Stern

(JTA)—Within the Jewish musical canon are several songs that seem to have always existed—tunes we all know and pass down from one generation to the next.

One example is the Hanukkah favorite "I Have a Little Dreidel"—chances are most everyone reading this can sing the chorus, at least. Another example, from a more elevated sphere of Jewish practice, is "Shalom Aleichem"—it isn't hard to imagine Jewish families around the world simultaneously welcoming Shabbat with the familiar strains of this cherished liturgical melody.

What isn't widely known, however, is that "I Have a Little Dreidel" and the melody most Ashkenazi Jews worldwide use for "Shalom Aleichem" were written in the early 20th

century by two brothers from New York City.

Samuel E. Goldfarb penned "I Have a Little Dreidel" (with Samuel S. Grossman), while his older brother, Israel Goldfarb, composed "Shalom Aleichem." To use a Christian equivalent, it would be like having one brother who wrote "Jingle Bells" and another who composed "Silent Night."

A CD released last year, "Dreidel I Shall Play," called renewed attention to the Goldfarbs and their achievements. The album features new recordings of Samuel and Israel Goldfarb's holiday and liturgical songs from the 1910s and 1920s. The new song arrangements are by musician Craig Taubman, and the album attracted the participation of Neshama Carlebach and the late Theodore Bikel.

Driving the project was

Myron Gordon, the now 96-year-old son of Samuel Goldfarb, who was aided by his own daughter, Tamar Gordon, a professor at Rensselaer Polytechnic Institute, and his son-in-law Scott Christianson, an author. While the melodies created by the Goldfarbs have become staples of Jewish American life—insinuating themselves into happy memories of celebrations and gatherings of kin—Gordon said the tunes long held associations that represented the antithesis of family togetherness.

The Goldfarb brothers grew up on the Lower East Side of New York in a family of 11 children that emigrated from Galicia, Poland. Samuel was born in 1891, and learned how to read and play music from Israel, who was 12 years his senior.

In 1914, Samuel—who was making music in Yiddish theaters and other popular venues—entered into an arranged marriage with Bella Horowitz, from the family that owned Horowitz-Margareten, renowned makers of matzah and Passover products.

Gordon, their second child, was born in 1920, and still remembers visiting the matzah bakery when he was young.

"The factory took up a whole block of the Lower East Side," he said. "I remember sliding down the flour slides in the bakery."

While Samuel started out playing piano in theaters, Israel—a graduate of the Institute of Musical Art (now The Juilliard School), the Jewish Theological Seminary and Columbia University—rose

to fame as a noted cantor, and later became the long-serving rabbi at the venerable Kane Street Synagogue in Brooklyn.

He wrote his melody to "Shalom Aleichem," a liturgical poem written by the kabbalists of Safed in the late 16th or early 17th century, in 1918. It's popularity spread throughout the world, so much so that Israel said that "many came to believe this music was handed down from Mount Sinai by Moses."

It wasn't. Its popularity can be traced back to a compendium produced by the Goldfarbs in 1918 called "Friday Evening Melodies." Over the next decade, the brothers—under the aegis of the progressive Bureau of Jewish Education of New York, where Samuel was eventually hired as the musical director—published expanded versions of this work known as "The Jewish Songster," which was used by Ashkenazi congregations throughout the United States for decades.

The book remains a key document in the history of Jewish American music.

"Their mission was to present modernized versions of cantorial songs for Jewish Americans," said Gordon, "as well as some of the Zionist songs coming out of Palestine and old Yiddish songs."

During the 1920s, Samuel Goldfarb wrote "I Have a Little Dreidel." (A highlight of the new album: a scratchy snippet of the original 1927 recording.)

"Generally speaking, in America Yiddish music influenced the popular music of Broadway and Hollywood,"

he said. "With these kinds of songs, it was the opposite—it was an American tone being brought into a Jewish context."

The dreidel song, adds Gordon, "took some time to catch on," and did not do so until the early 1950s, "when Hanukkah was becoming more commercial and parallel to Christmas." There was no single hit recording of the tune—its popularity as a folk song seems to have spread organically.

Gordon didn't really know his father Samuel, who left his mother for a younger woman in 1929. With his new wife, Samuel moved to the West Coast, where he worked for years as musical director of a synagogue in Seattle. (Decades later, Gordon writes in the liner notes of "Dreidel I Shall Play," his father "oversaw a performance space in the temple's basement, where on one occasion he yanked from the stage an unconventional guitarist named Jimi Hendrix for his wild playing.")

Samuel was unable to repair the broken tie with his son. Gordon writes in the liner notes: "I saw him again on just a few occasions—once, during the war, when I was in my Army uniform, visiting him in Seattle, he introduced me as 'a friend.'" Gordon said his father met his own wife and children only once, in 1962. The family gathered around the piano and sang "I Have a Little Dreidel."

By then, Gordon had dispensed with the Goldfarb name and had found his calling as a clinical psychologist. But he retained boxes of

memorabilia from his father's early career, including letters, songbooks, sheet music and recordings, which he rediscovered only a few years ago. Using that material to reconstruct the past and give the songs and stories behind them new life was a form of therapy, he said.

The result is the album. The holiday and biblical songs on "Dreidel I Shall Play" have an old-fashioned charm, and Taubman's arrangements are contemporary and lively. The standout song is "Little Candle Fires" performed by Bikel—in one of his last recordings—a sweet, sentimental holiday tune that deserves a place in the Hanukkah pantheon.

Musical virtues aside, the release is equally distinguished by Gordon's retelling of his family story in the liner notes. Family history, generally speaking, had never brought him much happiness, but he says the completion of "Dreidel I Shall Play" has helped him salve the hurt of early wounds.

"Finally, I was not a passive victim of my father's leaving us or the yearnings it caused," Gordon said. "I went in the other direction, to produce something that would give me a better association with my father. For me, the songs no longer represent defeat. They represent at last what they were intended to."

A version of this article originally appeared in the *Berkshire Jewish Voice*, where Albert Stern is the editor. His work has also appeared in *The New York Times*, *Salon*, *Nerve*, *The Forward* and *WAMC Northeast Public Radio*.

## Chanukah gift ideas for newcomers to the tribe

By Julie Wiener

(MyJewishLearning via JTA)—Do you have friends or family members who are new to the tribe? Maybe they recently converted, married a Jew or became newly interested in their Jewish roots? Or maybe you're the newbie and are wondering what to put on your wish list.

Whatever the particulars, MyJewishLearning has you covered, with Chanukah gift ideas designed to please the Jewish newbies in your life.

### Cookbooks

Amelia Saltsman's "The Seasonal Jewish Kitchen" (\$20.23), Leah Koenig's "Modern Jewish Cooking" (\$23.33) and chef/restaurateur Michael Solomonov's "Zahav: A World

of Israeli Cooking" (\$21) all offer traditional Jewish and Israeli standbys adapted to contemporary tastes and sensibilities. Each was published recently (reducing the possibility that your recipient already owns it) and garnered positive reviews in mainstream and Jewish publications.

"Meatballs and Matzah Balls" (\$27.95) is not quite as new—it came out in 2013—but will be of particular interest to Jewish newcomers since its author, Marcia Friedman, is a Jew by choice who combines Italian (she is half Sicilian) and Jewish cuisine in creative and tasty ways.

### Other kitchen goodies

Maybe your Jewish newbie wants to make challah but is a bit intimidated by the braiding. A silicon challah mold (\$14) simplifies the process. Meanwhile, someone making the transition from Christmas cookies to Chanukah cookies might appreciate a set of Chanukah-themed cookie cutters (\$1.60).

Chanukiyahs, or menorahs What's more fitting for Chanukah than a menorah? Just make sure you give this one early in the holiday, so the recipient gets to use it this year. A convenient option is a compact travel menorah, perfect for someone who wants to celebrate the holiday outside the home.

### Kiddush cups

For something flashy and unique—or for someone who



Yair Aronshtam/Flickr, CC BY-SA 2.0

What better gift to give to a newly minted Jewish person at Hanukkah than a menorah—unlit, of course.

is a bit germ-phobic—try a Kiddush Fountain, which pours the wine or grape juice into individual cups. Amazon and other retailers have a wide variety of styles and price points.

### Challah covers

FairTradeJudaica offers an array of Judaica items produced by artisans in developing countries. These certified fair trade items are not just beautiful, you can rest easy knowing the workers received fair pay in safe conditions and that no child labor was used.

### Shabbat candlesticks

For something traditional

and inexpensive, try some pewter ones (Amazon has them) that come with a plate for catching the wax drippings.

### Mezuzahs

We like these two on Amazon: a simple blue metal one and an intricate one decorated with a Jerusalem scene. Bear in mind that the Jerusalem one does not come with a scroll, so you (or your recipient) will need to purchase that separately.

### Jewelry

A silver Star of David is simple and matches everything. And a custom-made

Hebrew necklace is a great option for a Jew by choice who wants to show off his or her new Hebrew name (and newfound Hebrew literacy).

### Clothing

The "Not In the Tribe, But I Dig the Vibe" T-shirt (\$48) is perfect (albeit a bit on the pricy side) for someone who is married to a Jew or simply likes hanging out with them, while dreidel-print leggings (\$28) allow Jews and non-Jews to subtly (and comfortably) demonstrate their Chanukah spirit.

Julie Wiener is managing editor of MyJewishLearning.



## A veteran shares his stories with OTA students

In honor of Veteran's Day, Orlando Torah Academy students had the privilege of hearing from guest speaker Rabbi Jeff Chaitoff. Rabbi Chaitoff shared his experiences as chaplain in the Army with students in 3rd, 4th, and 5th grades. He brought in photos and relics from his days on active duty, including his uniforms. Students enjoyed asking questions and hearing about what life was like as a soldier. They also loved trying on the uniforms! Thank you, Rabbi Chaitoff, for your service to the United States Army and to the students of OTA.



# Scene Around

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

(I'm still upset about the Nazi march in Charlottesville some time ago. To think that our country's Commander in Chief said some of them were good people, makes me beyond angry!) **And speaking of Nazis...**

I read this in the current issue of the World Jewish Congress (WJC) digest and pass it along to you. I know it is upsetting but we MUST be aware or another Holocaust could happen!

"A small neo-Nazi group that bills itself as 'the Hitlers you've been waiting for' surreptitiously put up anti-Semitic posters at three different Melbourne, (Australia) schools, including one showing a foot with a swastika crushing a Jewish insect, and another of a grasping, hook-nosed Jew, a classic image in Nazi propaganda, alongside the words 'Multiculturalism, Degeneracy and Reject Jewish Poison.'"

"The so-called Antipodean Resistance Group's posters sent shockwaves through the city's 60,000 Jews stirring up feelings of anger and fear. I am appalled. This form of hatred on our doorsteps, on the doorsteps of our schools is terrifying and is a direct attack on Victoria's prized multiculturalism," said JENNIFER HUPPERT, the president of the Jewish Community Council of Victoria.

"To direct this at children is even more reprehensible. Unfortunately, domestic neo-Nazis and white supremacists appear to be emboldened by events overseas, (does she mean us?) and we must stop this hate speech in its tracks," she said. According to the Herald Sun newspaper, the posters contained messages such as 'Keep Australia White,' 'Stop the Hordes,' and 'Join your local Nazi group' as well as calling for legalizing the killing of Jews."

**A night out at last!...** I heard from our own ROBBY ETZKIN, executive director of the Roth Family Jewish Community Center, and want to make sure that parents needing a "break" know about this: On Saturday evening, Dec. 9th, between 5:30 p.m. and 10:30 p.m., will be "Saturday Night Out." Here are the details:

Ages 18 months-Grade 5.

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- Annabelle L., 10th Grade



Jennifer Huppert

Send your kids to the JCC every second Saturday night of the month, while you enjoy a night on the town. The JCC will have activities, games, crafts, dinner, and a movie! New this year—Saturday Night Out is FREE for J University students. The cost is as follows: \$40 one child (\$30 JCC members); \$68 two children (\$42 JCC members); \$84 three +children (\$54 JCC members). There is a "CRAZY, AWESOME SIBLING DISCOUNT "Second Child: 30% off Third Child: 60% off. Email register@orlandojcc.org, call 407-621-4036, or visit the JCC's Registration Desk from Monday-Friday, 8:30 a.m.-5 p.m. But Please don't wait until the last minute. They only accept registrations made at least 48 hours before a Saturday Night Out. Late registration is subject to availability & a \$10 late fee. The JCC won't accept walk-ups. (Wow! Where were you when my three sons were little?)

**JCC 39ers Cinema Sundays...** On Dec. 10th, starting at 2 p.m. the movie "Mad Money" featuring Queen Latifah and Diane Keaton will play in the JCC Senior Lounge. Refreshments will be available. (I'm mad about money. Maybe the film is about me?)

**More 39ers...** On Meet and Mingle Monday, Dec. 11th (my eldest son's birthday) the video presentation "Broadway Volume 2" will be shown and, of course, there are always refreshments! (No calories. Billie and Lillian took them out!)

**Shout outs...** I want management to know that CHAD AYCRIGG, who was our host, and RACHEL RITTER, our waitress, made sure that my friends and I were treated royally on our visit to The Outback Restaurant, Aloma Avenue, Winter Park. Everything was perfect! Chad and Rachel were perfect! We had a great time!

**One for the road...** My friend heard this on her recent flight to Israel: "Ladies, gentlemen and children. Sholem Aleichem to you all. This is your pilot, Captain Daniel Himmelfarb, speaking. On behalf of El Al airways, my crew and I welcome you on board this flight to Tel Aviv. We will do all we can, God willing, to make sure you have a great flight with us this afternoon. But if, God forbid, by some remote eventuality, we run into some trouble, please keep calm and don't panic. You'll find your life jacket under your seat and if you need to put it on, please wear it in the best of health. Thank you." (I'm glad he wasn't my pilot when I flew to Israel!)



Robby Etzkin

**Happy Chanukah!**  
from  
Andrew L. Reiff, P.A.  
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**Sudoku (see page 18 for solution)**

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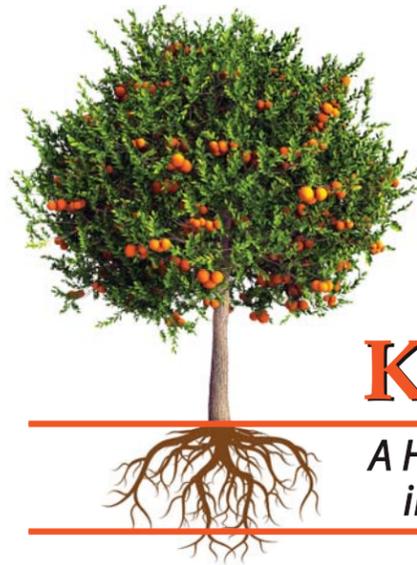
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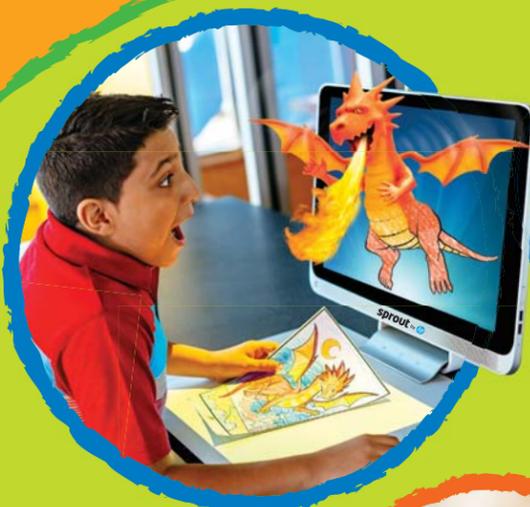
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# 'The MeshugaNutcracker!' shown one night only in Orlando



*"The MeshugaNutcracker," a madcap mashup of classic holiday ballet mixed with Chanukah history with Tchaikovsky and Klezmer/Broadway tunes.*

An "enchanting festival of light-hearted glee and meaningful warmth" (Los Angeles Times) arrives in celebration at the end of Chanukah when the musical comedy, "The MeshugaNutcracker!," debuts in movie theaters nationwide on Tuesday, Dec. 19, putting a unique spin on the classic Nutcracker ballet.

"The MeshugaNutcracker!" will be shown at the Altamonte Mall 18, 433 W. Altamonte Dr.; Winter Park Village 20, 510 N. Orlando Ave.; and Waterford Lakes 20, 541 N. Alafaya Trail for only one 7 p.m. showing.

During this screening, presented by Fathom Events in partnership with Guggenheim Entertainment,

Emmy Award®-winning and Broadway star Bruce Vilanch will appear on screen as a special guest.

Tickets for "The MeshugaNutcracker!" can be purchased online by visiting [www.FathomEvents.com](http://www.FathomEvents.com) or at participating theater box offices.

"It's a show that's really never been done before," says Susan Gundunas, one of the stars of the ensemble cast. "Not just because there's finally a big, beautiful show about Chanukah in the same way there are big, beautiful shows celebrating Christmas, but also because the cast is singing an amazing challeng-

ing score that was originally intended for musical instruments! We get to sing the piccolo line and clarinet line of melodies you've had in your head forever but that have been wordless for hundreds of years. It's a real treat to sing such melodious, grand music."

"The MeshugaNutcracker!" showcases eight stories that pay tribute to the first celebration of Chanukah in the new state of Israel, as well as Judah Maccabee's triumphant saga and accounts of perseverance. Written and directed by Scott Evan Guggenheim, Shannon Guggenheim and Stephen Guggenheim, the full-length musical comedy features the

wonderfully silly sensibilities of the folklore of Chelm (a fictional town of fools), underscored by an invigorating Klezmer-ized orchestration of Tchaikovsky's "Nutcracker Suite." Alongside original lyrics in honor of Chanukah,

"The MeshugaNutcracker!" includes dancing dreidels, singing sufганиot and special guest stars bringing audiences delight as they celebrate this holiday season.

"We are always thrilled to embrace the holiday spirit

with audiences and celebrate such a special time of year, and this year there's no better way than watching a fun twist on a beloved classic," Fathom Events VP of Programming

*Nutcracker* on page 19A

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# From Israel to America: Sephardi inspiration for Chanukah

By Tamar Zaken

(Jewish & via JTA)—For many years, I worked in the most special place I could imagine. It's a radical beit midrash (house of study) in Jerusalem, Memizrach Shemesh, the Social Action Beit Midrash, inspired by the traditions of Jews from Arab lands.

At Memizrach Shemesh, we used Jewish texts, with a special emphasis on Sephardic and Mizrahi rabbinic texts, as tools for awareness raising and social change. We trained leaders, educators and activists in Israeli society with the perspective that good community workers need to learn before taking action. I directed Memizrach Shemesh's Youth Leadership Department for a decade.

Toward the end of my time at the beit midrash, I came upon a beautiful text that summarized the purpose of my work. Rabbi Hayim Yosef David Azulay (born in Hebron, active in North Africa and Italy 1727-1806) tells us that "Everyone in Israel got his or her part at Sinai, and each needs to make efforts to engage in the Torah so that they can bring to light their part, and this is something that can be done by no other."

We all have a responsibility to find our place in the Torah. As a Jewish educator, I want all Jews to feel like a welcome part of this Torah, to realize that the community is incomplete without their voice.

At Memizrach Shemesh, I was at the center of an important issue, showing Israeli society the significant social, cultural, textual and religious

voice of Sephardic and Mizrahi Jews in Israeli society. We were not only teaching texts many had not heard of, we were also offering a prism through which to view Jewish and Israeli life: a life where denominations were not needed and all were included, where honoring tradition and taking on the responsibility to make change could go hand in hand.

I relocated to the United States in 2015 with my family, and although I am no longer a part of Memizrach Shemesh, the spirit and mission has stayed with me. Looking around my new community I often wonder: How can I make change here, on my own, in this context? I want to scream out at injustices I see and read about. But at the same time, I must grapple with raising and supporting my family, teaching my children how to be mensches and readjusting to American life.

Often around Chanukah at Memizrach Shemesh, we would examine the disagreement between two of the great ancient rabbis, Hillel and Shammai. They disagreed on how we should light the hanukkiyah (Chanukah menorah). The house of Shammai suggested we should light eight candles on the first night, then decrease the number of candles by one each night of Chanukah. Hillel believed we should light one candle on the first night, adding one candle every night until there were eight candles on the last night.

Tradition sided, as it often has, with Hillel instead of Shammai.

I see in the debate of my favorite rabbinic pair a meta-

phor for how we make change in these difficult times. And my interpretation of Rabbi Hillel's approach has helped me re-engage with a new Sephardic website for Chanukah.

Starting off with a bright, hot light—almost a fire—the fully lit hanukkiyah proposed by Shammai reminds us that sometimes we need to take bold or drastic measures when we come across injustice or suffering.

This may mean putting yourself at risk by camping out near a water source to ensure you can put out the fire if it spreads, speaking up when you see a racist act unfolding in front of you or walking out of a high school classroom with your fellow students when you feel frustrated and betrayed by election results. Like Shammai's "fire," these actions are strong, radical and shake up people's awareness about the social issue at hand.

Hillel's incremental light grows slowly, and little by little the beauty and strength of the light is sustained. This kind of social change might look like volunteering at a homeless shelter, raising awareness about a social issue or educating people about their rights.

Over time, though, this builds into the same bright light of Shammai's first day, but not right away. Instead, it's the result of time and focus, each small action eventually combining to make a light for all.

This Chanukah season, Rabbi Hillel helped me find my way to light what I hope is the first candle of many. I created a resource guide, Sep-

*Inspiration* on page 19A

## OBITUARIES

### FRANCES BERCOV

Frances Bercov, age 105, of Longwood, passed away on Saturday, Nov. 25, 2017, at Brookdale—Island Lake. She was born in Brooklyn, New York, on May 17, 1912, to the late Louis and Sadie Worth Sharon. Frances worked as an administrative assistant in the jewelry business and relocated to the Orlando area from Miami in the 1980s. For many years she was affiliated with Congregation of Reform Judaism.

Frances is survived by her daughter, Sheilah (Richard) Tolpin of Tavares; and was predeceased by her son, Stephen. In memory of Frances Bercov, the family requests contributions to the Jewish Pavilion, 421 Montgomery Road, Suite 231, Altamonte Springs 32714.

Arrangements entrusted to Beth Shalom Memorial Chapel, 640 Lee Road, Orlando. 407-599-1180.

### GOLDA DANSKER

Golda Dansker, age 90, of Orlando, passed away on Tuesday, Nov. 28, 2017, at LifeCare of Altamonte Springs. Mrs. Dansker was born in Uman, Ukraine on Nov. 3, 1927, to the late Herschel and Malka Gefon Greenberg.

She and her late husband, Semyon, who passed away in July 2006, immigrated to the

United States in 1979 from Ukraine.

A homemaker, Mrs. Dansker is survived by her daughter, Lena (Victor) Goykhman of Casselberry; and her grandsons, Mark (Melissa) Goykhman of Houston and Stan (Angel) Goykhman of Houston. She is also survived by her two great-grandsons, Spence and George.

A graveside funeral service was held at Congregation Ohev Shalom Cemetery with Rabbi Arnold Siegel officiating. Arrangements entrusted to Beth Shalom Memorial Chapel, 640 Lee Road, Orlando, 32810. 407-599-1180.

### SUSAN MURFIN GREENE

Susan Cecelia Murfin Greene, age 91, of Orlando, passed away at Sutton Homes in Altamonte Springs on Sunday, Nov. 26, 2017. Born in Detroit, Michigan, on July 27, 1926, she was a daughter of the late Kalman and Jenny Sugelsky Gross.

Susan relocated to the Orlando area in 1956 from Michigan and has been happily married to her husband, Sheldon, for the last 22 years. She worked as a dental assistant for many years and enjoyed bowling, walking, dancing and water skiing. A devoted volunteer, Susan spent many hours as a Grey

Lady at Sunniland, the Orlando Science Center and "Give Kids the World." A long-time member of Temple Israel, Susan served as secretary of the Temple Israel Cemetery Committee. She was also a life member of Hadassah. In her spare time, Susan was an avid reader and excellent seamstress.

In addition to her husband, Susan is survived by her children, Carole Kraw of Orlando, Robyn (Dave) Roberts of Fern Park and James (Deborah) Murfin of Merritt Island. She is also survived by 29 grandchildren, great-grandchildren and great-great grandchildren. Additionally, Susan is survived by her sister, Barbara Hoff of Chicago and Sheldon's children, Fran (Donald) Reisfeld of Edison, N.J., and Marcy Greene of Aurora, Col. She was predeceased by her sister, Jean.

A funeral service was held at the Jacob "Yank" Frank Pavilion at Temple Israel Cemetery with Rabbi Joshua Neely officiating. Burial followed in the Temple Israel cemetery. In memory of Susan M. Greene, the family requests contributions to the Temple Israel Cemetery Fund, P.O. Box 941867, Maitland 32794.

Arrangements entrusted to Beth Shalom Memorial Chapel, 640 Lee Road, Orlando, 32810. 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.ohevshalom.org; Shabbat service, Friday, 7:30 p.m.; Saturday, 9:30 a.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

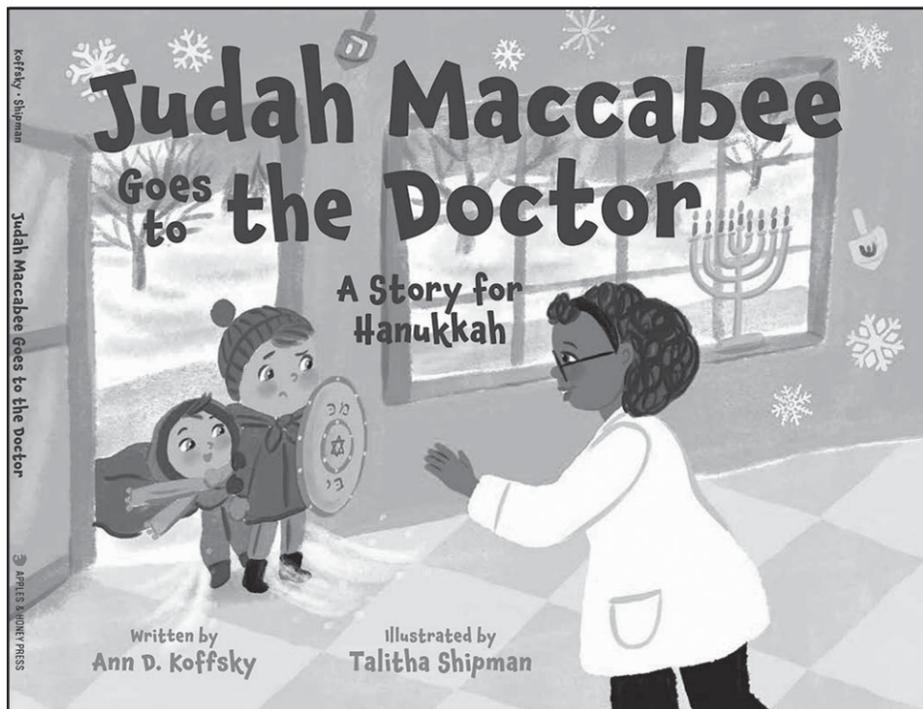
**Temple Shalom of Deltona (R/C)**, 1785 Elkcarn Blvd., Deltona, 386-789-2202; www.shalomdeltona.org; Shabbat service; Saturday: 10 a.m.

**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

## Judah Maccabee went to the doctor...



By Victor Wishna

(JTA)—Like any self-respecting author, Ann D. Koffsky checks her Amazon rankings on a regular basis. “A little bit ridiculously,” she acknowledged.

Yet when she noticed the rating for her most recent book had dropped to one-star overnight, it wasn't so funny—especially once she started reading the user reviews.

“This book is filled with lies,” claimed one.

“Very upsetting,” said another.

“Utter propaganda...” began the next.

Soon the “review war,” as Koffsky called it, spilled over onto her personal Facebook page.

“I think my favorite comment was the one questioning my mental state,” said Koffsky, who has written more than 30 books for children.

Yes, the target of all this rage is a children's picture book, Koffsky's latest, published just in time for Hanukkah.

“Judah Maccabee Goes to the Doctor: A Story for Hanukkah” is about a young boy named Judah who—spoiler alert!—goes to the doctor. With cheerful illustrations by Talitha Shipman, Koffsky's story follows Judah as he learns to channel the bravery of his Maccabee namesake and get a scary booster shot, thus protecting his little sister, Hannah, who is too young to be vaccinated.

“We didn't do this in order to run into a debate,” said Vicki Weber, a partner at Behrman House, the 96-year-old educational publisher that released the book under its Apples & Honey imprint. “We like to use Jewish life and Jewish views to tell stories that are different, and we thought this was a really interesting way to show courage in a small child.”

Yet the book has drawn ire from what is known as the anti-vaxxer movement—an impassioned, small but growing group that believes vaccinations pose dangerous risks, such as a long-discredited link to autism. In addition

to the barrage of negative reviews on Amazon, anti-vaxxers have attacked Koffsky personally on her Instagram account.

“Your book is a brainwashing story by a mental author,” one commenter wrote. “You'll be held responsible for all the damages these vaccines caused to innocent children as a result of your book.”

Weber feels for Koffsky, who also works as an editor and art director at Behrman House. But at the same time she's a bit combative.

“I'm not glad that somebody is saying these kinds of miserable things about a colleague and friend of mine—there's no place for that,” Weber said. “But part of me wants to say ‘bring it on... as long as you spell the title of the book correctly.’”

Koffsky told JTA that she was not surprised by the negative response, though a bit startled by its ferocity.

“I'm sure there are people

who have thoughtfully considered that vaccinations are not for their children for some reason, and I disagree with them and I don't think the science supports them,” she said. “Those are not the people who posted reviews.”

What upsets her, she explained, and what prompted her to write the book in the first place, is how some parents use Judaism to justify their stance against immunization. The idea came to her early last year, when she became aware that some Jewish day school parents—Koffsky is one at a day school near her home in West Hempstead, New York—were opting out of vaccinations on religious grounds.

“It's one thing to say you don't want to vaccinate your kids because you have insane beliefs,” said Koffsky, a mother of three. “But to say ‘and I believe this way because of the Torah’ just drove me crazy. I was really angry because I felt it was such a distortion of Jewish values.”

For the record, the safety and effectiveness of childhood vaccines is supported by the Centers for Disease Control and Prevention, the American Academy of Pediatrics and the overwhelming majority of medical professionals based on dozens of studies involving millions of children.

And while some haredi Orthodox rabbis have made news for railing against vaccines, there is a large pro-vaccine consensus in the Jewish world as well. The Orthodox Union and Rabbinical Council of America have strongly called on all Jewish parents to vaccinate their children according to the timetable recommended by their pediatricians, as has the haredi Agudas Harabonim-Union of Orthodox Rabbis of the United States and Canada.

“Halachically, a person is obligated to follow the doctor's opinion, especially in matters pertaining to vaccines and other forms of medicine which prevent illnesses and death,” wrote Rabbi Sholom Shuchat, a decider for Chabad-Lubavitch rabbis worldwide, adding that in the Torah, “when someone does an action which can cause death, or even refuses to do an action which can prevent death, he is compared to a murderer.”

Dr. Akiva Turner, director of the doctoral program in health science at Nova Southeastern University and former communicable disease director for the Broward County Health Department—and an ordained Orthodox rabbi—researches religion and health. He points out that while people often separate science from religion, major rabbinical authorities have relied on medical science when making their rulings.

Therefore, he explained, those Jewish parents who claim a religious objection are not so different than secular anti-vaxxers.

“If they're asking for an exemption [on religious grounds]—I don't know any other way to put it—they are erring on the science that's being used by these rabbinic authorities, who all say that you should get your child vaccinated,” Turner said.

Nevertheless, there is a noticeable decline in vaccination rates in some religious Jewish communities and a rise in exemptions at certain Jewish day schools. A measles outbreak in Los Angeles earlier this year centered on the Orthodox Jewish community, and a 2015 wave of pertussis, or whooping cough, appeared in the Brooklyn haredi Orthodox communities of Williamsburg and Borough Park.

“About 90 percent of the cases are among people who are unvaccinated,” Turner said of the outbreaks.

Neither Koffsky nor Weber said they expect the book to change the minds of hardened anti-vaxxers. Rather, Koffsky hopes to reassure parents who are vaccinating.

“It's just a picture book,” she said, “but I want to make them feel good about their choice and communicate that to their kids.”

The kerfuffle has brought the book beyond readers in the Jewish community. After the first wave of negative online reviews, Koffsky said she rallied her friends to post reviews in order to get the ratings back up—and the effort spread far beyond her contacts.

“We are Catholic and not Jewish, but the book is still great for us,” one five-star reviewer wrote. “It lets [our son] see that others hold the same values as important.”

A handful of pro-vaccine and science-focused websites—usually not a popular forum for critiquing children's Hanukkah books—have weighed in. A reviewer who blogs as The Vaccine Mom praised “Judah Maccabee Goes to the Doctor” as a needed addition to family dialogue and wrote that her young daughter “thought the Hanukkah story was very interesting. We learned something new!”

Koffsky added she is proud that the message of the book—its Amazon rating is back above four stars—has reached a wider audience than expected.

“It feels like kiddush Hashem [sanctifying God],” she said. “These are Jewish values, and these are universal values, and it feels good to be part of that conversation.”

## Blue Crinkle Cookies recipe for Chanukah

By Rachel Kor

(The Noshervia JTA)—In many homes, there is a tradition to bake Hanukkah cookies this time of year. Whether it's the sugar and butter mixing in the mixer, the blue and white sprinkles, or the festive menorah cookie cutters, there is something about cookie baking that propels us into the holiday spirit.

This year, I wanted a new Hanukkah cookie to share with family and friends. Although I love the classic sugar cookie with sprinkles, sometimes it's nice to have a really easy and delicious cookie with limited frill and fuss.

These blue crinkle cookies fit the bill perfectly! They are the delicious, soft and chewy cookies we adore, with blue coloring for Hanukkah.

Ingredients:

1 3/4 cups all-purpose flour  
1 teaspoon baking powder  
1/4 teaspoon salt  
3/4 cup granulated sugar  
1/4 cup oil  
2 large eggs  
1 teaspoon vanilla bean paste, or pure vanilla extract  
Blue food coloring  
1 cup powdered sugar, for coating

Directions:

Line baking sheets with parchment paper or silicone baking mats. Set aside.

In a large bowl, whisk together the flour, baking powder and salt. Set aside.

In the bowl of an electric mixer, mix the sugar and oil together for 2-3 minutes, or until light and fluffy. With the mixer on low speed, add the eggs one at a time, and then add the vanilla. Mix until combined. Add the blue food coloring until the desired color is achieved.

Slowly add in the flour mixture; mix until fully combined. Empty the dough onto a clean and floured surface. Form the dough into a ball and wrap with plastic wrap. Refrigerate for at least 2 hours.

Preheat the oven to 350 F.

Place the powdered sugar into a small bowl. Set aside.

Unwrap the chilled dough. Using your hands, roll 1-inch balls. If the dough gets sticky, add powdered sugar to the palm of your hands when rolling. Then, roll the dough balls in the bowl of powdered sugar, making sure they are completely and generously coated.

Place them on the prepared baking sheets, 2 inches apart. Bake for 8-10 minutes. Allow the cookies to cool on the baking sheet for 5 minutes before transferring them to a wire rack to cool completely. Yield: 20 cookies.

Rachel Kor is the author, recipe developer, designer and photographer behind her blog at [rachelkor.com](http://rachelkor.com)

The Noshervia 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.TheNoshervia.com](http://www.TheNoshervia.com).



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# It's always Chanukah in this picture-perfect Italian town



An inside view of the synagogue in Casale Monferrato, Italy, which dates to the 16th century.

By Ruth Ellen Gruber

CASALE MONFERRATO, Italy (JTA)—It's always Chanukah in this picturesque town in northern Italy's Piedmont region.

Jews have lived in Casale Monferrato for more than 500 years, with the community reaching its peak of 850 members at about the time Jews here were granted civil rights in 1848. The town still boasts one of Italy's most ornate synagogues, a rococo gem that dates to the 16th century.

These days, only two Jewish families live in Casale. The synagogue, which is part of a larger museum complex, is now a major tourist attraction—and not only because of its opulent sanctuary with huge chandeliers, colorfully

painted walls and lots of gilding. The former women's section has been transformed into a Judaica and Jewish history museum. And the synagogue's basement, formerly a matzah bakery, is now home to the Museum of Lights.

Chanukah here is commemorated nonstop with a year-round exhibit featuring dozens of menorahs, or hanukkiyot, created by international contemporary artists. The collection has some 185 menorahs, according to Adriana Ottolenghi, whose husband, Giorgio, has been president of Casale's Jewish community since the 1950s. There is no other museum in the world quite like it.

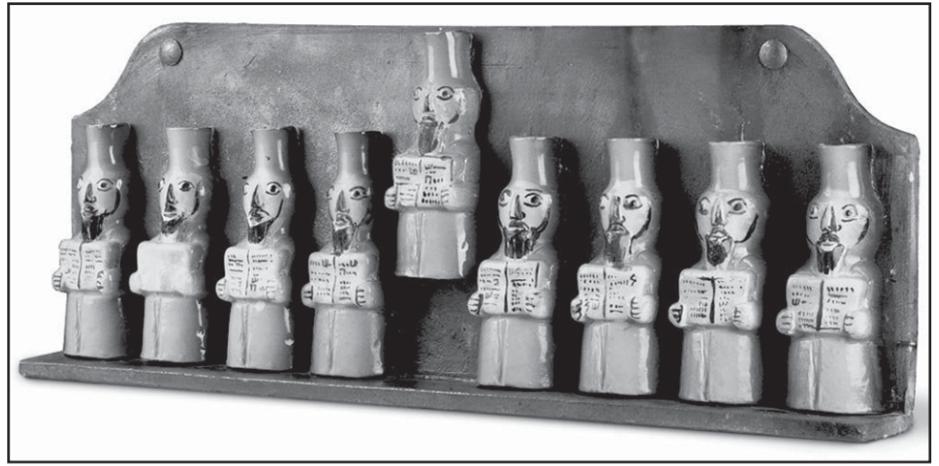
"We receive more every year, and each year at

Chanukah there is a public ceremony, where we light menorahs and welcome the new pieces," she said.

Only 30 to 40 can be displayed at a time in the vaulted underground chambers. The only time the collection was shown in its entirety was at Casale's centuries-old castle, part of an event connected to the 2015 Milan Expo.

The Museum of Lights' hanukkiyot come in an amazing variety of shapes, sizes, colors and media. Many resemble traditional menorahs: a straight line of candles or a candelabra with eight branches, with a ninth branch for the "shamash" candle used to kindle them. Some of the menorahs can be lighted and used on the holiday.

But other menorahs on



This is one of the nearly 200 menorahs at the Museum of Lights in Casale Monferrato.

display are more fanciful sculptural works created from the likes of metal, ceramic, plexiglass and wood.

"Artists were given a completely free rein to create a functional object or a purely evocative one," curator Maria Luisa Caffarelli wrote in the collection's catalog.

Each menorah is what designer Elio Carmi, who co-founded the collection in the mid-1990s with the non-Jewish artist Antonio Recalcati and other artist friends, describes as an "homage to the story of Chanukah" and its message of the triumph of light over darkness.

They conceived the project as a way to highlight Jewish culture as a source of artistic inspiration, promote creativity based in Jewish tradition and underscore the vitality of Jews in contemporary society.

"The idea was born to show that Jews, though small in number, are determined," said Carmi, who is the vice president of the Casale Jewish community, "and to use interpretations of the Chanukah menorah to demonstrate,

symbolically, the continuity of the community."

At Chanukah, Jews light menorahs for eight days to recall the defeat by the Maccabees of Syrian tyrants in the second century BCE. According to legend, when the Maccabees reclaimed the Temple, the eternal light miraculously burned for eight days rather than the expected one, symbolizing the survival of the Jewish people.

Each menorah in the museum is a personal interpretation of the Festival of Lights and its symbolism. The Italian artist Stefano Della Porta, for example, used ceramics and steel to create a menorah that appears to be made from giant burnt matches. American-born artist Robert Carroll created his menorah from olive wood, red Verona granite and brass. It has a sinuous, trunk-like base that supports eight branches that open out like a flower, each supporting a candle.

Carmi and his friends provided the first hanukkiyot for the project—Carmi's was a silver-plated metal bar with small cups for the eight candles and the shamash—and

then reached out to others for contributions.

Other artists—Jews and non-Jews, mainly from Italy but also from other countries—soon began making their own menorahs and presenting them to the growing collection. All of the works are donated, most of them by the artists themselves.

"It was like a chain of artists," Carmi said. "And well-known artists began to be attracted."

Among those is Arnaldo Pomodoro, one of Italy's leading sculptors. His menorah, presented in 2013, is a horizontal metal girder that supports the nine candles and is decorated with abstract symbols.

"I tried to bring out a series of abstract, imaginary signs to create a story that would connect, on a general level, with the idea of thought, experience and memory; without, however, wanting to enter into the multi-faceted complexities of the symbology of the Jewish world," Pomodoro describes in the catalog.

Ultimately, Carmi said, the Museum of Lights is about "Judaism, art and identity."

## Answering some oft-asked Chanukah questions

By My Jewish Learning Staff

(My Jewish Learning via JTA)—How do you pronounce Chanukah? Is there a correct spelling for the holiday? Why does Chanukah last eight days?

These are just some of the frequently asked questions about the Festival of Lights. Here are the answers to those and many more.

**How do you pronounce Chanukah?**

English speakers generally pronounce it HAH-nuh-kuh. However, some people prefer the Israeli pronunciation, which is khah-new-KAH.

**Is there a correct way to spell Chanukah?**

Chanukah is a Hebrew word, not an English one, and there is no standard transliteration. My Jewish Learning uses "Chanukah," but "Chanukah," "Chanukka" and "Hanukka" are also common spellings.

**Why does Chanukah last eight days?**

There are two explanations for the eight-day length. One is that Chanukah commemorates not just the Maccabees' victory and rededication of the Temple, but the miracle of the oil: one day's supply for the Temple lamp lasted eight days. Another explanation is that

the first Chanukah celebration was actually a delayed Sukkot celebration, and Sukkot—which, like Passover, is a pilgrimage festival—traditionally lasts eight days.

**What is Chanukah about?**

Chanukah celebrates the Maccabees' rededication of the Temple in Jerusalem after its defilement by the Syrian Greeks in 164 BCE. According to rabbinic tradition, the holiday also commemorates the miracle of the oil noted above.

Some people see Chanukah as a celebration of religious freedom, whereas others see it as a triumph of tradition over assimilation. For many people, it is simply an opportunity for festivity during the darkest time of the year, the winter solstice.

**Is it OK to celebrate both Chanukah and Christmas?**

Depends on whom you ask. Many Jews strongly disapprove of Jews celebrating Christmas, which is a Christian holiday, and some feel alienated by the ubiquity of Christmas in American culture. However, others see Christmas as more a cultural celebration than religious holiday and enjoy participating in Christmas celebrations with non-Jewish friends or non-Jewish family members.

**Why does Chanukah fall on a different date each year?**

Chanukah always falls on the 25th of the Hebrew month of Kislev, which usually is sometime in December. Because the Jewish calendar is a combination of solar and lunar, the date on the Gregorian calendar fluctuates each year.

**Is the candelabra lit on Chanukah called a menorah or a hanukkiyah?**

Menorah simply means lamp and can refer to other candelabras. A hanukkiyah is a candelabra specifically for use on Chanukah. However, many people call it a menorah or Chanukah menorah—you usually can tell from context when a person is referring to a Chanukah candelabra and not a general lamp.

**Why do Jews play dreidel on Chanukah?**

There are different explanations for this tradition, but historians believe the dreidel is an adaptation of another top-spinning game that Europeans played at Christmas time.

**Do Jews traditionally exchange gifts on all eight nights of Chanukah?**

Actually, exchanging gifts on Chanukah is a relatively new tradition. American Jews used to exchange gifts on Purim, but in the late 19th

century there was a shift from Purim to Chanukah. Christmas, which falls at the same time of year, became a national holiday in America at this time, and the Jewish custom of gifts on Chanukah shifted as the Christian holiday's consumerism grew.

When it comes to how many gifts to exchange and when, families have different traditions. Many people prefer to limit the gift exchange to just a few nights in order to de-emphasize the materialistic aspects of the holiday.

**Why is the first night of Chanukah one day before the date listed on my calendar?**

While dates on the Gregorian calendar begin at midnight, dates on the Hebrew calendar begin at sundown—that means a holiday starts hours before the corresponding date on the Gregorian calendar. This difference is particularly noticeable on Chanukah, since celebrations tend to take place at night rather than during the day. So while your calendar may say Chanukah starts on Dec. 13, it actually begins the preceding evening.

**What's the proper way to greet someone on Chanukah?**

Happy Chanukah, "chag sameach" (Hebrew for happy holiday) or "Chanukah sameach" (Hebrew for Happy

Chanukah). If you're not sure whether the person you are greeting celebrates Chanukah or not, you can always say Happy Holidays or Season's Greetings.

**Do Jews traditionally go to synagogue on Chanukah?**

Jewish law does not require Jews to observe Chanukah anywhere outside the home. However, some special liturgy and readings are added to the daily and Shabbat prayer services that take place during Chanukah.

**I tried to find the story of the Maccabees in the Bible, but couldn't. Where is it?**

The Book of Maccabees, in which the Chanukah story is detailed, was not included in the Hebrew Bible and instead is in a category of texts called Apocrypha. For centuries, some Jews used to read the story from an Aramaic-language scroll called The Scroll

of Antiochus, which detailed the Maccabees' victories and added numerous legends.

**Why do Jews eat greasy food on Chanukah?**

It is traditional to eat fried foods, such as latkes and jelly doughnuts (called sufganiyot in Hebrew) as a way of commemorating the miracle of the oil that lasted eight days. If you're worried about the health (or waistline) implications, try baking your latkes—or consider celebrating the oil by dipping bread into a variety of gourmet olive oils.

Another traditional Chanukah food, cheese, unfortunately isn't much better for those concerned about fat. The cheese tradition is in honor of Judith, a woman who helped the Maccabee effort by feeding salty cheese and wine to one of Antiochus' generals—and then beheading him.

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# Eight Days of Candlelighting, Gift Giving, Celebrating Freedom! Which is the real Chanukah?

The Maccabees fought for religious freedom for the Jewish people. Their success led to the rededication of the Temple in Jerusalem in which the "Miracle of Light" took place. However, the word Chanukah means "dedication" and relates to the Jews being able to once again



freely practice their faith. As we light each candle, we are celebrating our religious freedom, embodied in the miracle of the one container of undesecrated oil that burned for eight days. Without the winning of freedom and the rededication of the Temple, there would be no Chanukah!

**This message is presented by the congregations on this page.  
We invite your inquiries regarding prospective  
membership activities and services.  
We wish you a Happy Chanukah.**

(December 12th - December 20th / 24th of Kislev through 2nd of Tevet)

#### Congregation

#### **Beth Am**

(Conservative)

3899 Sand Lake Rd. • Longwood

**(407) 862-3505**

#### Congregation of

#### **Reform Judaism**

(Reform)

928 Malone Dr., • Orlando

**(407) 645-0444**

Rabbi Steven Engel

Cantor Jacqueline Rawiszer

#### Congregation

#### **Ohev Shalom**

(Conservative)

613 Concourse Pkwy. S., Maitland

**(407) 298-4650**

Rabbi David Kay

Rabbi Aaron Rubinger

Cantor Allan Robuck

#### Southwest Orlando Jewish

#### **Congregation**

(Conservative)

11200 S. Apopka Vineland Rd., Orlando

**(407) 239-5444**

Rabbi Hillel Skolnik

Cantor Doug Ramsay

#### Temple Israel

(Conservative)

50 S. Moss Road • Winter Springs

**(407) 647-3055**

[www.tiflorida.org](http://www.tiflorida.org)

Rabbi Joshua Neely

#### Temple Shir Shalom

(Reform)

P.O. Box 623182 • Oviedo

**(407) 366-3556**

Cantor Kim Singer

# Weekly roundup of world briefs from JTA

## Geraldo Rivera apologizes to Bette Midler for alleged sexual assault

(JTA)—Television host Geraldo Rivera apologized to Bette Midler for an incident in which she says he groped her.

“Although I recall the time @BetteMidler has alluded to much differently than she, that does not change the fact that she has a right to speak out & demand an apology from me, for in the very least, publically [sic] embarrassing her all those years ago. Bette, I apologize,” Rivera tweeted on Friday.

Rivera also tweeted: “27 years ago I wrote a tawdry book depicting consensual events in 1973-45 years ago—I’ve deeply regretted its distasteful & disrespectful tone & have refrained from speaking about it—I’m embarrassed & profoundly sorry to those mentioned—I have & again apologize to anyone offended.”

On Thursday, Midler tweeted a video clip of a 1991 interview in which she told Barbara Walters that Rivera violently assaulted her the first time they met.

Tomorrow is my birthday. I feel like this video was a gift from the universe to me. Geraldo may have apologized for his tweets supporting Matt Lauer, but he has yet to apologize for this. #MeToo [pictwitter.com/TkcolFWfA2](https://twitter.com/TkcolFWfA2)

— Bette Midler (@BetteMidler) November 30, 2017

Earlier that year, Rivera published an autobiography called “Exposing Myself” in which he claimed to have had—a “torrid” sexual affair with Midler when she was a rising star in the early 1970s.

Midler, however, explained to Walters that she has a different recollection of their relations. Midler claims Rivera and his producer pushed her into a bathroom, broke two “poppers” (inhalant alkyl nitrate drugs), pushed them under her nose and proceeded to grope her.

Last week, Rivera tweeted a defense of Matt Lauer, the former host of the Today show whom NBC News fired for inappropriate sexual behavior in the workplace. Rivera said, “News is a flirty business & it seems like current epidemic of #SexHarassmentAllegations may be criminalizing courtship & conflating it w predation.” He later apologized for that tweet. Fox News also distanced itself from Rivera’s tweets.

Rivera, who hosted multiple tabloid-style talk shows for decades and is now a contributor on Fox News, is the son of a Puerto Rican father and a Jewish mother. He had a bar mitzvah.

Midler—the recipient of numerous awards, including Grammys, Tonys, Golden Globes and Emmys—grew up in a Jewish family in Hawaii.

Although I recall the time @BetteMidler has alluded to much differently than she, that does not change the fact that she has a right to speak out & demand an apology from me, for in the very least, publically embarrassing her

all those years ago. Bette, I apologize.

— Geraldo Rivera (@GeraldoRivera) December 1, 2017

27 years ago I wrote a tawdry book depicting consensual events in 1973-45 years ago—I’ve deeply regretted its distasteful & disrespectful tone & have refrained from speaking about it—I’m embarrassed & profoundly sorry to those mentioned—I have & again apologize to anyone offended

— Geraldo Rivera (@GeraldoRivera) December 1, 2017

## Jared Kushner did not disclose his heading of a foundation that funds settlement projects

(JTA)—Jared Kushner did not disclose on government filings his position as a director of a family foundation that funded projects in West Bank settlements.

Kushner’s position as co-director of the Charles and Seryl Kushner Foundation from 2006 to 2015, when the foundation donated at least \$38,000 to the building of a Jewish seminary in the West Bank settlement of Beit El and an additional \$20,000 to Jewish and educational institutions in other settlements, was not disclosed on his filings with the Office of Government Ethics, Newsweek reported Sunday.

The revelation comes two days after reports that Kushner, President Donald Trump’s Jewish son-in-law and a White House senior adviser, attempted to stop a vote on an anti-settlement resolution that passed during the Trump transition period.

The U.S. State Department has traditionally labeled the settlements as an impediment or “unhelpful” to a two-state solution, but charitable donations to institutions there are legal under U.S. law.

Kushner has amended his financial records several times since his first filing with the government ethics office in March, and also has made three revisions to his security clearance application.

Newsweek reported that Kushner’s omission was first discovered by a team of researchers at American Bridge, a progressive research and communications organization. The group shared the discovery with Newsweek on Friday afternoon and its researchers suggested Kushner’s failure to disclose his position may have been an attempt to avoid “potential conflicts with his job negotiating Middle East peace.”

Had Kushner disclosed his position in the family foundation in his financial records, his involvement in the settlement donations and potential conflicts of interest with his government position may have been considered by the Office of Government Ethics, according to Newsweek.

## Boston Globe cartoon of Sheldon Adelson uses anti-Semitic images, Jewish leaders say

(JTA)—Two Jewish leaders denounced a Boston Globe editorial cartoon that they

said uses a caricature of Jewish billionaire Sheldon Adelson with anti-Semitic tropes.

The cartoon that appeared Friday was titled “Murder on the tax-cut express” and shows Adelson aboard a train conducted by President Donald Trump labeled as riding in the section for “priority passengers.” Adelson is shown in a dining car reading a newspaper headlined “Estate Tax Repealed,” and a waiter is serving him a large sack labeled “\$14.6 billion.”

In a letter to the editor published Monday in the newspaper, Robert Trestan, regional director of the New England region of the Anti-Defamation League, and Jeremy Burton, executive director of the Jewish Community Relations Council of Greater Boston, said they were “deeply disturbed and offended” by the Ward Sutton cartoon.

“The portrayal—singling out, among all the donors and interests who stand to benefit, a prominent Jewish individual, Sheldon Adelson; depicting him with an exaggerated hooked nose; linking him with money; and positioning him as hidden inside the train while others conduct—evokes classic anti-Semitic imagery and reinforces existing stereotypes,” they wrote.

“At a time when hatred and bigotry of all forms are seeping into the mainstream, it is critical that the Globe and other responsible media outlets refrain from giving additional aid to those who no doubt will see this cartoon’s publication as further verification of long-established anti-Semitic views.”

The U.S. Senate early Saturday morning passed a sweeping tax bill along party lines that critics charge would benefit the wealthy and raise taxes on the middle class.

## James Franco to direct, star in film about poet Shel Silverstein

(JTA)—Actor and director James Franco will direct and star in a film about children’s book author and poet Shel Silverstein.

The film, based on the book “A Boy Named Shel,” by Lisa Rogak, will focus on Silverstein’s personal life and professional struggles, Deadline Hollywood first reported.

Silverstein, who was born into a Jewish family and grew up in Chicago, is the author of the well-known children’s poetry collections “Where the Sidewalk Ends” and “The Light in the Attic,” as well as the children’s book “The Giving Tree.”

He also illustrated his books and collections. Silverstein also was a singer-songwriter and screenwriter.

Franco, who is Jewish, is fresh off his latest success, “The Disaster Artist,” a biographical comedy-drama film that chronicles the making of Tommy Wiseau’s 2003 cult film “The Room,” a critical flop that went on to become a cult classic. Franco and the film are reported to be in contention for several Oscars this year.

## Palestinians warn of new intifada, end of

## peace process if Trump recognizes Jerusalem as Israeli capital

JERUSALEM (JTA)—The Palestinian terror organization Hamas said it would incite a new intifada, or uprising, if the United States recognizes Jerusalem as Israel’s capital.

Hamas on Saturday issued a statement calling on Palestinians to “incite an uprising in Jerusalem so that this conspiracy does not pass.”

“This decision would represent a U.S. assault on the city and give legitimacy to (Israel) over the city,” the statement also said. “We call on the Palestinian people to stand as an impenetrable floodgate and a tall wall against this decision and renew the Jerusalem intifada.”

The statement is in response to reports that U.S. President Donald Trump will give a speech on Wednesday recognizing Jerusalem as Israel’s capital. The White House has refused to confirm the reports. Axios first reported plans for the speech.

Other reports have said that in tandem with recognizing Jerusalem, Trump will for the second time sign a waiver suspending a 1995 law that mandates moving the embassy to the city from Tel Aviv. Every president, including Trump in June, has signed the waiver every six months since the law’s passage.

Friday, Dec. 1, was ostensibly the deadline for Trump to sign the waiver of the 1995 law, but there was no sign that he had signed it. There have reportedly been instances in the past, however, when a president delayed until Monday signing a waiver that was due Friday.

White House officials continued to be vague on Sunday about the prospects of a change in Jerusalem policy. “There are options involving the move of an embassy at some point in the future, which I think, you know, could be used to gain momentum toward a—toward a peace agreement, and a solution that works both for Israelis and for Palestinians,” H.R. McMaster, the national security adviser, said on “Fox News Sunday.”

The Palestinian Authority claims eastern Jerusalem as the capital of a future Palestinian state.

P.A. President Mahmoud Abbas adviser Mahmoud Habash said Saturday that a Trump recognition of Jerusalem as the capital of Israel would bring about the “complete destruction of the peace process,” Ynet reported.

He also said that “the world will pay the price” for any change in Jerusalem’s status.

On Friday, a delegation from the Palestinian Authority met with Trump’s Jewish son-in-law and White House adviser Jared Kushner to warn the Trump Administration that any acknowledgment of Jerusalem as Israel’s capital or of moving the U.S. embassy from Tel Aviv to Jerusalem would end the peace process, according to Israeli media reports.

They and the Arab world

have long opposed a potential relocation of the U.S. embassy, repeatedly warning that it could spark fresh unrest.

On Wednesday, Israel’s Hadashot news reported that Trump was set to move the embassy from Jerusalem to Tel Aviv.

“We have nothing to announce,” a White House official told JTA later Wednesday.

Vice President Mike Pence told a pro-Israel event Tuesday that Trump was “actively considering when and how” to move the embassy.

Trump had campaigned on moving the embassy but backpedaled once he assumed office after representations by Jordan’s King Abdullah, who argued that a move would be disruptive and dangerous. Abdullah was in Washington, D.C., last week meeting with government officials.

## Jared Kushner says Israeli-Palestinian peace needed for regional stability

WASHINGTON (JTA)—Achieving peace between Israel and the Palestinians is a prerequisite for regional stability, Jared Kushner said, signaling that the Trump peace negotiating team is hewing to conventional notions of how to arrive at a deal.

Kushner, speaking Sunday at the annual Saban Forum convening Israeli and U.S. policymakers, scholars and influencers, outlined the challenges his father-in-law, President Donald Trump, faces in the Middle East, including Iran’s nuclear ambitions and its disruptive behavior and the proliferation of terrorism.

“You have the Israeli-Palestinian issue,” Kushner, who is a senior adviser to Trump and the most senior official handling Israeli-Palestinian peace, said. “If we’re going to try and create more stability in the region as a whole you have to solve this issue.”

Kushner’s linkage of Israeli-Palestinian peace to stabilizing the region suggested a potential tension between the Trump administration and the government of Israeli Prime Minister Benjamin Netanyahu. Netanyahu clashed repeatedly with President Barack Obama over what he saw as Obama’s attempts to link Israeli-Palestinian peace to broader regional policies. Additionally, Israelis have long rejected the premise that Israeli-Palestinian peace would necessarily ameliorate any of the other problems afflicting the region.

Achieving Israeli-Palestinian peace as a prerequisite to advancing broader agendas has been a feature of successive U.S. administrations for at least 50 years, and Kushner’s remarks suggested that Trump’s ambitions, for all of the president’s talk of breaking with the past, were not so distant from his predecessors.

Kushner also abjured an incremental approach to reaching an agreement, preferring to solve the “big issue” first—another area of potential disagreement with

Israel, where the tendency is to favor managing tensions with the Palestinians as opposed to resolving them.

“We’ve been very focused on the deal,” he said “If you solve the bigger issues a lot of the little issues—or not little issues, because they’re all very serious issues—will be mitigated over time.”

Kushner also thanked the room for sending his negotiating team policy proposals, which also was notable as a nod to the Washington “swamp” that Trump has claimed he hopes to “drain.” The Saban Forum, funded by Israeli-American entertainment mogul Haim Saban, who interviewed Kushner, is organized by the Brookings Institution, a liberal-leaning think tank, and brings together mandarins of the U.S., Israeli and Middle Eastern foreign policy establishments, some of whom have been plying their trade for decades.

“That’s been so helpful to us, developing the ideas,” Kushner.

Kushner was cagey about details, resisting Saban’s pleas to confirm whether Trump would on Wednesday recognize Jerusalem as Israel’s capital, as has been reported in the media. He did offer one substantive departure from past efforts at getting to a peace deal—absolutely no deadlines.

“We’ve been very deliberate about not setting time frames so we have more room to be successful,” he said.

He also acknowledged the unusual composition of the team. His past was in real estate and Jason Greenblatt, the top negotiator, and David Friedman, the U.S. ambassador to Israel, are formerly lawyers for Trump. The only member with deep experience in the region is Dina Powell, a member of the national security council, whom he credited with working out a long-term plan.

“Her family is Egyptian, she speaks Arabic, she’s been very instrumental in helping us develop a regional aspirational economic plan for what could happen post-peace,” Kushner said.

“We don’t view a peace agreement just as signing a piece of paper and then hoping everything works out, we’re focused on what happens after,” Kushner said. “How do you create an environment where ten years down the road the people who are the beneficiaries of peace, have jobs and opportunity that they didn’t have before.”

Playing along with a theme introduced by Saban, Kushner joked about the team’s religious and ethnic makeup. “As this process has gone through, my team in particular, being three Orthodox Jews and a Coptic Egyptian, has tried very hard to do a lot of listening,” he said.

Saban, unusually, opened by referring to Kushner’s legal troubles; he has been named as directing Michael Flynn, a top security adviser to Trump’s transition team, to try to scuttle Obama’s plans to allow through a

# Israel's emerging underground wall is latest round in 'competition' with Gaza terrorists

By Yaakov Lappin  
JNS.org

Within two years, a deep underground wall, equipped with advanced sensors, will cut through Hamas's ability to tunnel into Israel.

That will lead southern Israeli villages and towns to breathe a collective sigh of relief. But the Gazan terrorist factions that are currently arming themselves are likely already thinking about new ways to target Israelis.

The IDF and Israeli Defense Ministry are working around the clock to complete the new underground wall. It will stretch 65 kilometers (40 miles) from north to south, across Israel's entire border with Gaza.

In the past, the ability to inject heavily armed, well-trained terror squads into Israel via attack tunnels formed a key ability in the hands of Gaza's factions. Hamas and Palestinian Islamic Jihad poured considerable treasure, sweat and blood (many diggers died when tunnels collapsed on them) to create them.

Some of the tunnels branch out into multiple exit shafts. They are often built with small

rails and wheeled cars for shifting weapons around, ventilation systems, an electrical supply, and rooms for storing weapons and uniforms. Some even had motorcycles parked inside.

But by 2019, the underground barrier will make it extremely difficult, if not impossible, for terrorists to infiltrate Israel by traveling underground.

The wall is being complemented by a new IDF tunnel detection system. This is being used with increasing success by the military's Southern Command to discover and destroy tunnels.

The most recent example of this scenario was the detonation of a PIJ tunnel in late October, an operation that killed around 15 diggers and those who tried to rescue them.

The underground barrier is being constructed by Israel entirely on its own side of the border. It represents a significant Israeli gain in the high-stakes game of cat and mouse against Gaza's terrorists, but it is not the final word.

"In the ongoing campaign between Israel and Palestinian terrorist organizations, a competition is always happen-

ing, on learning how to utilize technological developments, and formulating new strategies and doctrines for action," Prof. Boaz Ganor, executive director of Israel's International Institute for Counter-Terrorism, told JNS.org.

"The terror organizations are trying to find new techniques and means to conduct attacks, and Israel is trying to develop new technologies and strategies for defense and attack," Ganor said. "The challenge posed by tunnels committed Israel to finding a technological solution to prevent infiltration into its territory. The more Israel is successful in preventing the digging of tunnels into its territory, it is reasonable to assume that the terror organizations will search for techniques and means that will help them overcome the new barrier."

Those could include attempts to infiltrate Israel through the sea or air, or to dig deeper tunnels running underneath the new barrier, he added.

In fact, according to the Southern Command's assessments, Hamas has been working to build new short-

range rockets that are not very accurate, but do carry a massive warhead, inspired by projectiles used with devastating effect by warring sides in Syria. Such a rocket could destroy whole buildings in a direct impact.

In addition, the terror factions could try to set up new operations out of Judea and Samaria (commonly known as the West Bank), away from Gaza, Ganor said.

"One must remember that despite all of the difficulties they have in getting organized in Judea and Samaria for the purpose of conducting an attack, these terror organizations do have the ability to transfer their infiltration efforts, for example to kidnap soldiers and civilians, from the Gaza Strip to Judea and Samaria," he said.

Meanwhile, above ground on the Gaza border, Israel is working on completing another project—an eight-meter (26-foot) tall fence, complete with high masts that hold radars, and far-reaching day and night cameras.

The above-ground barrier will deliver early alerts on any suspicious movement, giving the IDF a timely heads-up

about the approach of terror cells. It is modeled on the advanced barriers built along Israel's borders with Egypt and Syria.

The underground wall can also deliver real-time alerts. They will be sent to military control centers that are popping up along the border. These centers are staffed 24 hours a day by dedicated IDF operators, and equipped with advanced automatic threat detection computer systems.

The centers could, for example, request action against tunnels detected by the wall's advanced sensors, deep underground. The IDF has additional ways of keeping a close watch on Gaza, including drones, surveillance flights and field units deployed in camouflage throughout the border, which can call in supporting fire when they detect threats.

A pilot program for the underground wall started in the summer. In September, intensive work began to complete the project as soon as possible.

Currently, Defense Ministry employees are working around the clock, pouring cement onto a superstructure deep underground. Hamas

and the other terror organizations are watching the work unfold, but are not intervening.

In August, Maj.-Gen. Eyal Zamir, who is in charge of the Southern Command, told reporters that the underground barrier will "prevent the digging of tunnels into our territory. It is advancing according to plan. In the coming months, this project will be significantly accelerated. We will see an expansion of the scope of works... We very much hope we will not be challenged while working on this project."

Prof. Uzi Rabi, director of the Moshe Dayan for Middle Eastern and African Studies at Tel Aviv University, said the new wall could contribute to Israel's deterrence power, but that this deterrence would always be limited.

"It could restrain those who can be restrained," Rabi told JNS.org.

"But since there are peripheral organizations among them [in Gaza] who view conflict against Israel as the axis of their existence," he said, "these groups will channel their negative energies to find no less lethal options."

## In landmark move, Florida village adopts State Department's definition of anti-Semitism

By JNS.org

Bal Harbour, Fla., is best known as a popular destination for snowbirds. With a population ranging from 2,500-8,000, depending on

the time of the year, it's hard to believe that this small oceanside village, 30 minutes north of Miami, is now a national leader in combating anti-Semitism.

On Nov. 21 in front of a

packed room, the Village Council unanimously passed a measure that adopted the State Department's definition of anti-Semitism—creating a village code that will permit law enforcement to consider anti-Semitism as a "motivation for criminal offenses in order to ensure the safety and wellbeing of its Jewish community."

This is not the first resolution Bal Harbour has issued against anti-Semitism. In 2015, the Florida municipality passed a first-of-its-kind measure "prohibiting the Village from entering into agreements with businesses that boycott a person or entity based in or doing business with an Open Trade Jurisdiction such as Israel, and requiring businesses to

pledge not to engage in such a boycott during agreements with the Village."

"A little less than two years ago, we became the first municipality in the country to pass an anti-boycott ordinance," explained Bal Harbour Mayor Gabriel Groisman. "Because of our leadership on this issue, over three dozen cities, estimated, across the country have passed similar ordinances."

Groisman, who introduced what is unofficially referred to as the "Anti-Semitism Definition Act," told the Haym Salomon Center that the issue of growing anti-Semitism is too important to wait on federal lawmakers to take action.

"As a local municipality we can do things more ef-

ficiently and faster than a state or federal bureaucracy," he said. "Anti-Semitism in our country is growing at an alarming rate. What is right can't wait for state and federal politicians to act. That is why I have proposed this measure and hope other towns and cities will follow our lead."

"We may be a small municipality, but we now represent an important voice," added Groisman. "This fight is significant not only for the Jewish community but for the entire American community at large, as hate breeds hate, and we cannot stand still and allow intolerance to threaten our society."

The State Department's definition of anti-Semitism acknowledges "the ways in which anti-Semitism mani-

fest itself with regard to the state of Israel," including through demonization, delegitimization and the application of double standards.

Before the Nov. 21 vote, the Bal Harbour Village Council received letters of support for the measure from two Republican members of Congress from Florida, Reps. Ileana Ros-Lehtinen and Carlos Curbelo.

"The increased presence of anti-Semitism around the world has caused Jewish communities everywhere to be on high alert," Curbelo wrote. "It is time we take a tougher stand on anti-Semitism at all levels of government. I am proud that Florida's own Bal Harbour Village will play a leading role in this critical effort."

Sara Gold Rafel, the Southeast U.S. director for the Israel advocacy group StandWithUs, said the Bal Harbour legislation "will clarify what Anti-Semitism is and thereby help combat it. The bill doesn't regulate anti-Semitic speech, or any form of speech. It relates only to unprotected behavior, such as vandalism. It is definitely a crucial step in the right direction."

According to village rules, a second reading of the legislation is scheduled for Dec. 13. The measure is expected to become law at that time.

"With the passage of this ordinance in December, we will be the first government body in the nation to codify the proper definition for anti-Semitism, reflecting the realities of the day," Groisman said. "We hope that cities and states across the country will follow, and our nation will continue to reject all forms of hate and discrimination."

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### JTA

From page 17A

U.N. Security Council resolution condemning Israel's settlement policies. Flynn on Friday pleaded guilty to lying to federal agents about a call he made a year ago to the Russian ambassador at what he claims was the behest of Kushner. Neither Kushner nor his lawyers have

confirmed that he delivered the instructions.

Saban then thanked Kushner for allegedly trying to intervene on Israel's behalf.

"I personally want to thank you," Saban said.

"You and your team were taking steps to try and get the United Nations Security Council to not go along with what ended up being an

abstention by the U.S.," he continued. "As far as I know there's nothing illegal there, but I think that that this crowd and myself want to thank you for making that effort, so thank you very much."

Kushner muttered, "Thank you," as the crowd delivered muted applause.

Kushner at the end of the exchange tamped down speculation that he was overwhelmed by legal troubles or the vast portfolio of responsibilities he has. In addition to Middle East peace, he also runs the Office for Innovation and is tackling the opioid crisis, and there have been reports that Trump wants him and his daughter, Ivanka, back in New York as early as next month.

"The kids are loving it here," Kushner said. "The schools are great."



Wishing You  
A Happy  
Chanukah

Bernie, Valerie & Alexander Kahn

## Gala

From page 2A

maintains a Sefer Torah for daily use at the school.

Dr. Zissman is very active in the Jewish community. He has served on the inaugural board of directors

of both The Holocaust Resource Memorial Education Center and the Central Florida Hillel Foundation. Dr. Zissman is also a current member of the Board of Directors of the Jewish Federation of Greater Orlando, actively supports the PJ Library and is a longtime

member of Congregation Ohev Shalom.

Dr. Zissman graduated from Temple University and Hahnemann Medical College. Following pediatric medical training in Baltimore and Boston, he moved to Central Florida in 1972 as chief of pediatrics at the Naval Hospital

Orlando. He co-founded Altamonte Pediatric Associates, the first pediatric medical practice in south Seminole County, where he practiced for more than 40 years. Dr. Zissman served as president of the Florida Pediatric Society/Florida Chapter of the American Academy of Pediatrics and National AAP District X vice chair. He was also the founding medical director of both the Central Florida Juvenile Diabetes Foundation and The Jewish Federation of Greater Orlando's Tay-Sachs Disease Screening Program.

Edward and Phyllis have four children who, with their spouses, have blessed them with eight beautiful

grandchildren, including two current students at the Jewish Academy of Orlando.

With board and committee positions, both families have made quite a difference. "This gala night, we celebrate their contributions to our school and to our community as a whole," says Melanie Brenner, co-president.

This year, the school celebrates its 40th year. It will feature a few talented alumni, who will sing for the crowd. The Gala is the school's biggest annual fundraiser; proceeds fund new curricula, this year was a new Hebrew curriculum, field trips, new programs and provide scholarship funds.

Gala tickets are \$125 per person. Tickets include heavy hors d'oeuvres, music by Two Left Feet, magical entertainment and a silent auction. The event is Sunday, Dec. 17 at 5:45 p.m. at Dr Phillips Performing Arts Center. To purchase tickets, please visit [www.jewishacademyorlando.org](http://www.jewishacademyorlando.org). To sponsor or advertise, please email Summer Simmons at [ssimmons@jewishacademy-orlando.org](mailto:ssimmons@jewishacademy-orlando.org).

For more information about the Jewish Academy of Orlando or to arrange a visit to the school, please contact Alan Rusonik, Head of School, at [arusonik@myjao.org](mailto:arusonik@myjao.org) or 407-647-0713.

## College

From page 5A

a 2016 Brandeis follow up study, schools with higher levels of hostility towards Israel also tend to be more hostile environments for Jewish students overall.

More and more often, my colleagues and I are forced to tackle outright anti-Semitism. After a wave of racist incidents in the University of California system in 2015, we supported a student campaign to persuade the UC Regents to take action. This led to the UC Principles Against Intolerance, which recognize that, "anti-Semitism, anti-Semitic forms of anti-Zionism and other forms of discrimination have no place," at the university, while affirming the crucial importance of academic

freedom and free speech.

This year, we see "white nationalist" leader Richard Spencer bringing his hate to campus and using Israel and Zionism to whitewash his racist views, while anti-Israel groups exploit this far right resurgence to further smear Israel and the Jewish community, associating us with fascism and white supremacy. At a time of rising hate on both sides of the political spectrum, supporting Jewish and pro-Israel communities on campus is more crucial than ever.

This doesn't mean we should constantly be on the defensive. We must focus our energy on building thriving Jewish communities and telling Israel's inspiring story proactively. That is the majority of what we do

at StandWithUs. But we also need to be ready to stand up to the hate and counter the propaganda that often distorts the debate about Israel and the conflict.

That's why I'm proud to work with exceptional student leaders who do educate their peers and stand up to hate. In many cases, I believe these leaders make it easier for everyone else to enjoy their time at school, and not have to worry about the kind of hostility I faced. By empowering them further, we can set the agenda with positive education and ensure that our communities are prepared for any challenge they may face, both on campus and beyond.

Ron Krudo is StandWithUs executive director for Campus Affairs.

## NY Times

From page 5A

best intentions come crashing down with this:

[Hovater] declared the widely accepted estimate that six million Jews died in the Holocaust "overblown." He said that while the Nazi leader Heinrich Himmler wanted to exterminate groups like Slavs and homosexuals, Hitler "was a lot more kind of chill on those subjects."

"Widely accepted estimate"? How about the "the historians' consensus" or "the overwhelming evidence"?

And if Hovater is going to assert something as preposterous as the notion that Hitler was "chill" about genocide and ethnic cleansing, Fausset should immediately have quoted an actual historian saying how central to his policies were the elimination of Jews and other "undesirables."

I've often argued that the strength and weakness of The Times is that it often acts as if it is having an "insider" conversation with the kinds of readers who form its core, or idealized, audience: liberals,

the affluent, the highly educated and, yes, Jews. It leads to highly critical Israel coverage, for example, because this is the way "family" talks with one another.

In this case, it led editors to assume that readers would read a portrait of a neo-Nazi "normie" as a cautionary tale about the mainstreaming of hate. But it forgot about a wider audience that still needs a reminder that some ideas are not merely "ugly" but vile, abhorrent and fundamentally un-American.

## Nutcracker

From page 11A

Kymerli Frueh said. "This performance is a fun way for audiences to learn more about the history and traditions of Chanukah in a kitschy spin, using the Nutcracker's classic music in a way they've never experienced it before."

"No matter what religion you are, no matter what you celebrate this time of year - it's about finding the light in people, finding light in

yourself, letting the holidays truly illuminate everything around you," Shannon Guggenheim, lyricist and one of the co-producers, said. "And yes, it does sound schmaltzy but that's why we balance it with a lot of schmaltz in our show! That really is what we're trying to do: give families something bright and fun but also poignant and meaningful to celebrate this time of year."

This absolutely joyful mu-

sical event is produced and directed by Scott Evan Guggenheim, with music adapted, lyrics, and choreography by Shannon Guggenheim; musical direction and arrangements by Stephen Guggenheim and Thomas Tomasello; costume and set designs by Julie Engelbrecht; lighting by Derek Duarte; sound design by Steven Cahill; and film editing by Kyle Burke.

## Inspiration

From page 13A

hardi Chanukah, for Jewish educators with sources, lesson plans, stories and recipes that teachers can use to bring the Jewish texts and traditions of Sephardi and Mizrahi Jews to schools, synagogues and organizations in English-speaking Jewish communities.

As I learned at Memizrach Shemesh, there is often an answer in our Jewish texts. In Hillel's discussion on how to light the candles, I found the inspiration to create a small light, Sephardi Chanukah. My hope is that it will grow brighter as more Jewish educators help their students bring to light their part of the Torah they received at Sinai, making our curricula, our classrooms and our communities more whole.

Tamar Zaken spent over a decade directing service learning beit midrash programs at Memizrach Shemesh, the Center for Jewish Social Leadership based in Jerusalem. She translates Sephardic rabbinic texts to expose English speaking audiences to their inspiring message of inclusion and justice.

Jewish& is a blog by Be'chol Lashon, which gives voice to the racial, ethnic and cultural diversity of Jewish identity and experience. The original multicultural people, Jews have lived around the world for millennia. Today, with globalism and inclusion so key in making choices about engaging in Jewish life, Jewish& provides a forum for personal reflection, discussion, and debate.

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