

HERITAGE

FLORIDA JEWISH NEWS

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It's a world record for largest human menorah!

(JTA)—Students at a Jewish school in New Jersey broke the world record for the world's largest human menorah. Over 500 students from Ben Porat Yosef, a private school in Paramus, stood in the shape of a Chanukah candelabra on Wednesday morning, the first day of the Jewish holiday, Paramus Patch reported.

A representative from Guinness World Records certified that the formation was indeed the largest one in the world. Students dressed in colors to make the menorah come to life, with the younger pupils wearing red or orange to symbolize the flame and the older ones in white to represent the candles and dark colors to represent the menorah itself.

A light in the face of darkness



Sami Kuperberg and Rayna Exelbierd.

By Christine DeSouza

It only takes one person to strive to make a difference. Sami Kuperberg is such a person. She had endured anti-Semitism since her freshman year at Oviedo High School. Students would tease her because she is Jewish. One student wouldn't let her raise her hand in class to answer questions and grabbed her arm and drew a swastika on it. She was even punched and kicked just because she is Jewish.

Kuperberg heard of a program called Jewish Student Union, and reached out to Rabbi Gabi Gittleman of JOIN Orlando to start the club at her school.

JSU is an after-school club that provides any high school student a Jewish experience through programs that strengthen their Jewish identity.

Kuperberg planned a program titled "One Day Starts Today" with the support of JOIN Orlando and StandWithUs, a non-profit pro-Israel education and advocacy organization that believes that education is the road to peace.

"I have been fighting every single day for this event and finally in less than a week it will all come together," Kuperberg stated on her Facebook page before the event. "My goal is to fill 600/600 seats there and

Light on page 14A

Jerusalem takes center stage as movement opposes US policy shift

By Deborah Fineblum
JNS

BOSTON—Rabbi Rick Jacobs used his pulpit to compare the difficulties between Israel and Reform Jews to those of Joseph and his brothers in last week's Torah portion of Vayeshev.

It was a huge congregation Jacobs was addressing: the record-breaking 6,000 Reform Jews gathered in Boston for the Union for Reform Judaism's 74th North American Biennial General Assembly.

But it was President Donald Trump's announcement that the U.S. has recognized Jerusalem as Israel's capital and will be moving its embassy there from Tel Aviv that was the subject of much of the conversation at the Dec. 6-10 convention of American Jewry's largest religious denomination—in formal

speeches and workshops, in the hallways between sessions, and over sandwiches at lunch.

Jacobs, the URJ's president, had stated last week that Trump's announcement as "ill-timed," breaking with the relatively broad Jewish communal support of the Jerusalem recognition.

"While we share the president's belief that the U.S. embassy should, at the right time, be moved from Tel Aviv to Jerusalem, we cannot support his decision to begin preparing that move now, absent a comprehensive plan for a peace process," said Jacobs, whose position was echoed by Sen. Elizabeth Warren (D-Mass.) when she addressed the URJ conference Dec. 8.

In an interview with Israel Radio this week, Natan Sharansky, chairman of The Jewish Agency for Israel, said the Reform response to Trump's Jerusalem recognition was "terrible."

"Everything that comes out of Trump is bad, from [the Reform movement's] perspective," Sharansky said. "When the leader of a superpower recognizes Jerusalem, first you have to welcome it, then offer disagreement. Here it was the opposite."

At odds with Israeli policies Many of Reform Jews' concerns about Israeli politics—including growth of what they consider settlements, and the state's religious policies such on conversion and Western Wall prayer—were aired at "Israel at 70: Ensuring a Jewish and Democratic State," a workshop featuring Rabbi Gilad Kariv, president of the Israel Movement for Reform and Progressive Judaism (IMPJ). "We need to understand



Union for Reform Judaism President Rabbi Rick Jacobs speaks at the organization's biennial convention in Boston.

that 70 years ago Reform Judaism was not around the communal table when the state of Israel was conceived of," Kariv told a standing-room-only crowd.

Kariv covered what he called "the ideological debate" over non-Orthodox Jews' push to conduct egalitarian prayer at the Western Wall, a site long separated by gender, as well as the fact that Reform rabbis are not recognized by the Israeli Chief Rabbinate. He noted that all Reform rabbis spend a year of their training in Israel and that each year, 500 young Israelis spend time in Reform camps in North America "to teach and also to learn from us."

"If Israel is the nation-state of the Jewish people, then all Jews wherever they are have responsibilities and rights too," Kariv told JNS after the workshop. "Certainly not in a decision-making role, but the right to be heard and respected."

When David Grossman took the stage Dec. 7 to accept the

Maurice N. Eisendrath Bearer of Light Award, the Reform movement's highest honor, the award-winning Israeli novelist—whom the left-wing J Street lobby lists as one of its strongest Israeli supporters—was openly critical of Israel's political and religious policies. He urged the audience, which gave him several standing ovations, to "make your presence known more than ever before."

Though he said he "can't understand" values like those of the Palestinian mother who celebrates her child's attacks on Israelis and hopes her other children follow suit, Grossman leveled his most intense criticism at Israel's leaders, blaming them for alienating Reform youths.

Grossman described himself as "a secular person and an atheist," but he did allow his children to celebrate their bar mitzvahs in a Reform temple in Israel.

Jerusalem on page 15A

In stunning upset, Jones trumps Moore



Democrat Doug Jones wins the Alabama Senate seat.

WASHINGTON (JTA)—In a stunning upset, Roy Moore, the controversial Republican nominee backed by President Donald Trump in a Senate race in Alabama, was projected to lose against his Democratic challenger.

Networks called the race late Tuesday night for Doug Jones, a former prosecutor. The counting closed with Jones 1.5 percent points ahead of Moore. Jones would

be the first Democrat elected to the Senate from Alabama since 1992. Moore said he would not concede until absentee ballots are counted.

Moore, a former state chief justice twice removed for ignoring U.S. Supreme Court rulings on church-state separation and on gay marriage, had been beset by allegations that when he was in his 30s he wooed teenage girls. Two women accused him of sexual assault.

Moore drew criticism from some Jewish quarters in the last week for suggesting that billionaire liberal philanthropist George Soros was headed to hell and that his agenda was "not our America culture." That was compounded by his wife, Kayla Moore, at his final rally on Monday night, when in defending the couple's

Jones on page 15A



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Federation has created a bear-y special mitzvah



Shown here (l-r): Emily Bradley and Jenna Mathis, of Nemours Children's Hospital, and PJ Library Families Committee members Oshrat Molayem and Fiona Anavi show off some of the stuffed animals that were delivered to the Lake Nona hospital by the Federation earlier this month.

Smiles and bear hugs were in abundance on a recent Sunday afternoon as the Jewish Federation of Greater Orlando held its third annual PJ Library Family Mitzvah Day at Build-A-Bear in Altamonte Springs.

More than 70 moms, dads, babies, kids and grandparents took part in this increasingly popular Federation holiday tradition, creating nearly 40 stuffed animals and cards to donate to the young patients at Nemours Chil-

dren's Hospital in Orlando. Federation volunteers, along with PJ Library Coordinator Jennifer Cohen, delivered the bears to Nemours in early December.

"We are extremely grateful and appreciative of the partnership with the Jewish Federation of Greater Orlando and look forward to the Build-A-Bear delivery each year," wrote Samantha G. Klaff, a certified child life specialist at Nemours. Fiona Anavi, PJ Library

Families Committee co-chair, who has attended the event since its inception in 2015, said, "One of my favorite programs is our annual Mitzvah Day! To see so many little children lovingly give away an adorable bear—because they truly understand they are doing a mitzvah—is priceless. PJ Library engagement programs like Family Mitzvah Day help me teach my children why we should be so proud to be Jewish."



Rabbi Rick Sherwin entertains the children and explains how they are helping the children in the hospital.

Since 2015, Federation has delivered nearly 100 bears and cards—and countless bear hugs and special wishes—to the hospital.

Joining the families again this year was Rabbi Rick Sherwin, a chaplain at Nemours. Rabbi Rick helps make Family Mitzvah Day even more meaningful because he is able to explain to the children that they are part of the healing journey for the children and families at the hospital.

Even Build-A-Bear described Federation's Family Mitzvah Day as an "...incredible project! We applaud the great work you are doing that's inspiring children in the community to give back and make a difference in another child's life," wrote Ellie Tymorek, associate cause marketing specialist at the Build-A-Bear corporate office.

A program of the Harold Grinspoon Foundation, PJ Library provides free Jew-

ish children's literature and music to more than 140,000 children around the world, including more than 600 families in Central Florida. The program is administered and underwritten locally by the Jewish Federation of Greater Orlando.

Federation's PJ Library Families, formerly known as Shalom Families, regularly puts on engagement events that are inspired by or reinforce the Jewish values promoted in PJ Library stories.

Need help to pay for college? JELF can help

There is an organization that provides last dollar, interest-free loans for higher education to Jewish students in need. The Jewish Educational Loan Fund has been helping the Jewish community since 1889 when the doors of the Hebrew Orphans' Home first opened in Atlanta, Georgia. Over the last 120-plus years, the organization has transformed twice: first, in 1931, when it began providing adoption and foster care services under the name Jewish Children's Services and then, in 1961, began granting inter-

est-free loans for college and formally changed its name to JELF in 1989. Since 1961 JELF has awarded nearly \$12 million in interest-free loans to Jewish students in need across its five-state region of Florida, Georgia, North Carolina, South Carolina and Virginia (excluding metro-DC).

JELF's last-dollar lending policy is designed to serve students in need who would otherwise have to take out even more high-interest loans, incur high credit card balances or simply put off their education. When compared

with the Stafford loan (a typical student loan), a \$5,000 interest-free loan from JELF saves over \$2,600 in interest. While JELF sometimes serves students who have faced major tragedy in their lives, many of its thousands of recipients simply come from middle class families struggling to find the resources to pay for the increased cost of higher education.

JELF's 99 percent repayment rate reflects how aware our students are that every dollar repaid is a dollar that helps another Jewish student. The organization is

made of a 40-person Board of Directors who are grateful for JELF's growth both amongst applicants as well as donors from the communities it serves.

JELF has a long-standing goal that has never wavered since 1889: to provide Jewish youth in need the knowledge and skills to step into their futures with confidence and lead successful lives. Today, JELF's mission remains rooted in its twin objectives of helping ensure the higher education for our Jewish community's next generation. As Bea Feiman, past president of

JELF, poignantly stated: "You can lose many things, but an education once gained can never be lost."

Today, JELF's mission is more relevant than ever. According to the National Center for Education Statistics, over the last 10 years the cost of a public university rose 33 percent and rose 26 percent for a private institution—faster than the rate of inflation. By comparison, JELF granted loans to 121 students in 2007 for a total of \$604,709 and in 2017, awarded \$1,000,046 to 273 students. This figure represents more money to more

students than ever before. As the Torah portion Mishpatim guides us, interest-free lending is actually the highest form of tzedakah. After all, we all know that teaching a man to fish is more empowering than just giving him a fish.

JELF has two application periods each year: March 1—April 30 for the full upcoming school year (fall, spring & summer); and Sept. 1—30 for the following spring and/or summer terms. For more information about either becoming involved in JELF or applying for aid, visit jelf.org or email info@jelf.org.

Brother of Israel's greatest spy touring Central Florida

By Rachel Raskin-Zrihen
Vallejo Times-Herald

It could be argued that Israel might not exist today were it not for Eliahu "Eli" Cohen, who was executed as a spy in Syria in 1965—but not before passing on information that likely saved his country.

Over 50 years later, Avraham Cohen, is still trying to get his brother's remains returned.

Avraham Cohen, Eli Cohen's last surviving sibling, will be speaking at Nate's Shul as part of a larger presentation on the historical and ongoing issue. It's something he's been doing in Israel for many years, but abroad for only five, he said.

"I feel I have a mission and a duty to honor Eli's memory," he said. "It's painful to talk about, but I also feel it's a great honor to be his brother, and I feel a sense of warmth when I share his story."

When, in 1967, Israel dismantled Syrian guns on the Golan Heights as part of a preemptive strike, it was a mystery to most how they knew those weapons' secret location.

Few knew it was the work of Eli Cohen, a 41-year-old married father of two daughters and a son, and Israel's most famous spy, who had successfully penetrated the upper echelons of the Syrian government as an undercover Mossad agent.

The secrets he obtained proved crucial to Israel's victory in the Six-Day War.

"He had infiltrated the regime with such brilliance that he was being considered for the position of Syrian minister of defense," said Rabbi Yanky Majesky of Chabad North Orlando.

He was eventually discovered, captured, tortured and publicly executed, leaving behind a widow, three daugh-

ters and a son. His remains still have not been returned to Israel, despite many diplomatic attempts to ensure a proper resting place for "our man in Damascus."

Avraham Cohen said that even if his presentation inspires someone to try and apply pressure on Syria to return the remains, he holds little hope of such a development, since "in recent years, there really has been no Syria; no one to talk to over there," and few with a sympathetic ear.

In the days between Jan. 8 - 11, 2018, Avraham Cohen will tour Central Florida and visit five Chabad centers to retell the amazing story of his brother - Israel's greatest spy.

"Cohen will reveal behind the scenes insight into Eli Cohen's story," said Majesky. "He will share his family's experience as well as the ongoing struggle to have his

brother's remains returned to Israel."

Before retiring in 2009, Avraham Cohen was the senior economist for the industrial development bank of Israel, in charge of feasibility studies for the electronics, high-tech and defense industries. He now volunteers with the Weizmann Historical Archive and is active in the Association for the Preservation of the Legacy of Eli Cohen.

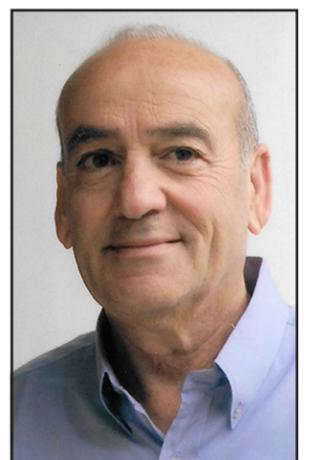
The tour schedule is as follows:

- South Orlando—Monday, Jan. 8, 7 p.m. www.JewishOrlando.com or 800-765-7905

- Longwood—Tuesday, Jan. 9, 7:30 p.m. www.JewishNorthOrlando.com/ EliCohen or 407-636-5994

- The Villages—Wednesday, Jan. 10, 12:30 p.m. www.OurChabad.org or 352-330-4466

- Palm Coast—Wednesday, Jan. 10, 7:30 p.m.



Abraham Cohen

www.ChabadPalmCoast.com or 386-225-4941

- Lakeland—Thursday, Jan. 11, 7 p.m. www.ChabadLakeland.org or 863-937-5565

To reserve seats and purchase tickets or for more information please contact the location nearest you.

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Al Franken's resignation pains his Jewish fans in Minnesota

By Ben Sales

(JTA)—It's a shame Al Franken has to go, Minnesota Jews say. But he has to go.

That's the feeling Minnesota Jewish leaders expressed a day after the Democratic senator announced he would resign his seat in the coming weeks following a string of sexual harassment allegations against him. Eight women have accused Franken of inappropriate conduct, and many of his Democratic colleagues called on him to step down. Franken denies some of the allegations.

"Minnesotans deserve a senator who can focus with all her energy on addressing the issues they face every day," Franken, who is Jewish, said in a speech on the Senate floor Thursday. "I know in my heart that nothing I have done as a senator, nothing, has brought dishonor on this institution."

Jewish political activists in Minnesota and beyond told JTA that they have fond memories of the senator, whom they described as an advocate for their agenda and a patron of the local Jewish community. But several said he was making the right choice by resigning.

"I think Senator Franken has been a really effective senator," said Carin Mrotz, executive director of Jewish

Community Action, a liberal Jewish Minnesota activist group. "It was hard to lose him from the Senate, and it's also what needed to happen. I think that in resigning he has an opportunity to say this is a culture that's toxic, and he wants to be part of that change rather than part of the problem."

Franken was elected to the Senate in 2008 following a career as a comedian, actor and liberal political author and activist. He won re-election comfortably in 2014 and rose in national prominence this year for his aggressive questioning of President Donald Trump's executive appointees.

As a senator, Franken was a friend to Jewish communal priorities, his Jewish constituents said. He supported parochial Jewish issues like safeguarding Israel's security, as well as domestic policies favored by communal institutions, like expanding access to health care and social services.

At times he disagreed with legacy Jewish groups, notably in his support for the agreement curbing Iran's nuclear program that most large Jewish groups opposed. But Steve Hunegs, executive director of the local Jewish Community Relations Council, said Franken remained friendly despite that conflict.

"He always made time for the Jewish community when we would go and visit him in D.C.," Hunegs said. "When he was in town, if there was a visiting Israeli diplomat, he would receive the visiting Israeli diplomat. If we had human services concerns, he was always open to discussing the issue"

In his personal life, Franken was not just Jewish but "Jewy"—that is, highly identified if not personally religious. He grew up in St. Louis Park, a Minneapolis suburb with a large Jewish population that served as the setting for the Coen Brothers' film "A Serious Man." In his recent memoir, "Al Franken: Giant of the Senate," Franken recalls learning moral lessons from his childhood rabbi at the Reform Temple Israel.

"We had the Holocaust pounded into our heads," he told JTA in June. "That was our first lesson in justice. Our rabbi, Rabbi [Max] Shapiro, would say, 'It's not enough to be for justice. You have to do justice.' I think he was quoting Hillel."

Franken also brought out his Jewishness in his comedy. As one of the original writers on "Saturday Night Live," he co-wrote, with his writing partner Tom Davis, a skit in which a mohel performs a circumcision in the backseat

of a car in order to test its suspension. And his signature character, the feckless, unlicensed therapist Stuart Smalley, channeled stereotypical Jewish neuroses.

As a lawmaker, Franken remained Jewishly affiliated, attending Temple Israel for High Holidays services and speaking there at a 2011 dinner to honor former Vice President Walter Mondale, a fellow Minnesota Democrat. He also sits on the council of the U.S. Holocaust Memorial Museum.

"There was a great pride in having another Jewish senator in that seat," said Marcia Zimmerman, Temple Israel's current senior rabbi, referring to the Jewish senators who preceded Franken in his position. "We were quite proud of his position and what he has done as a senator."

Not everyone was happy with Franken's performance.

Mark Miller, who chairs the local chapter of the Republican Jewish Coalition, portrayed Franken as an ineffective senator and moral disgrace. Miller disliked Franken's support for abortion rights and opposition to conservative judges.

"He was a complete hypocrite," Miller told JTA, stressing that he was speaking only for himself and not for the Republican Jewish Coalition. "When the Weinstein allega-



Mark Wilson/Getty Images

Sen. Al Franken at a Capitol Hill committee hearing on hurricane recovery efforts in Puerto Rico, Nov. 14, 2017.

tions came out, I remember Franken saying how terrible it is, and then these allegations came out and he had to resign. The guy was a disaster. Good riddance."

Revelations about the Hollywood mogul Harvey Weinstein's treatment of women set in motion a series of accusations of sexual harassment and assault by high-powered men. Weinstein is under investigation in New York, Los Angeles and the United Kingdom after 80 women came forward with allegations of harassment, abuse, unwanted advances, retaliation and rape.

Some of Franken's liberal

Jewish supporters agree with Miller on one point: Franken was right to resign. Even though they appreciated his work in the Senate, they said that by facing the consequences of his actions, he set a good example for the wave of men accused of sexual assault in politics and beyond.

"There's a loss of his voice, but the resignation is an expression that no one is above that accountability," said Rabbi Rick Jacobs, president of the Union for Reform Judaism. "We will miss that voice, but we understand and affirm his courage to resign and set an example for all others."

India, China and Russian refrain from recognizing 'East Jerusalem' as capital of 'Palestine'

By: Ben Cohen
The Algemeiner

Foreign ministers from India, Russia and China notably refrained from recognizing 'East Jerusalem' as the capital of Palestine at their annual meeting in New Delhi this week—seven days after the US

recognized the holy city as the capital of Israel.

The decision not to restate the position on Jerusalem long-held by all three countries was in marked contrast to their joint call at last year's meeting in Moscow for a "sovereign, independent, viable and united State of Pal-

estine, with East Jerusalem as its capital." At this year's 15th annual meeting, their statement on the Israeli-Palestinian conflict stressed support for "an independent, viable, territorially contiguous Palestinian State living side by side in peace and security with Israel within



AP/Manish Swarov

Indian Foreign Minister Sushma Swaraj (C) with Chinese and Russian counterparts Wang Yi (R) and Sergey Lavrov.

Palestinian terrorist stabs security guard in Jerusalem



The Jerusalem Central Bus Station.

(JNS) An Israeli security guard is in serious condition after a Palestinian terrorist stabbed him in the heart on Sunday at the entrance to the Jerusalem Central Bus Station.

Graphic security footage of the incident shows the

24-year-old terrorist, Yassin Abu al-Qur'a, removing his coat at the station's entrance and then suddenly drawing a large knife and plunging it directly into 46-year-old security guard Asher Elmaliach's heart.

After attempting to flee

the scene, the terrorist was quickly apprehended, while the security guard was evacuated to Jerusalem's Shaarei Tzedek Hospital in serious condition.

Doctors were able to stabilize the condition of Elmaliach. According to the hospital, had he "come in two minutes later there would have been nothing we could do. That's all that separated life from death."

Hours before the attack, the terrorist wrote on Facebook, "Please let our blood be spilled—for it is of little matter to spill one's blood for our homeland, for Jerusalem, and for the Al Aqsa Mosque."

The attack came after the Gaza-ruling Palestinian terrorist group Hamas last week called for a violent uprising in response to President Donald Trump's recognition of Jerusalem as Israel's capital.

Al-Qur'a is reportedly the son of a retired Palestinian Authority (PA) general, Yousef al-Qur'a. Several al-Qur'a family members hold high-level positions in the PA security forces.

mutually agreed and internationally recognized borders," without mentioning the issue of Jerusalem.

The absence of Jerusalem from Tuesday's statement is particularly striking given the strident opposition to the US move in the Arab and Muslim worlds. Turkey and Iran, both of whom retain close diplomatic and security ties with all three countries, have led the denunciation of the US announcement on Jerusalem.

India in particular stands out for not having even taken a position on the US decision. Asked for clarification of India's position on December 7, a spokesperson for the External Affairs Ministry said simply, "India's position on Palestine is independent and consistent. It is shaped by our views and interests, and not determined by any third country." Bilateral relations between Israel

and India were handed an unprecedented boost by Prime Minister Narendra Modi's high-profile visit to the Jewish state in July of this year.

Russia's individual position is also under scrutiny, following the announcement by its foreign ministry last April that Moscow was recognizing West Jerusalem as Israel's capital. At the time, the Russians stated their reaffirmation of their "commitment to the UN-approved principles for a Palestinian-Israeli settlement, which include the status of 'East Jerusalem' as the capital of the future Palestinian state. At the same time, we must state that in this context we view 'West Jerusalem' as the capital of Israel." That statement went onto declare support "for the two-state solution as an optimal option that meets the national interests of the Palestinian and Israeli people,

both of whom have friendly relations with Russia."

Meanwhile, China's official statement in response to Trump's decision expressed strong concern at the security implications of the move but stopped short of full-throated condemnation. A spokesperson for the foreign ministry even implied that historic claims of exclusive Arab ownership of the city are not as clear-cut as Palestinian leaders might believe.

"The question over the status of Jerusalem is complicated and sensitive," foreign ministry spokesperson Geng Shuang said, following Trump's recognition announcement. "All parties should be cautious in order to maintain peace. All parties should avoid shaking the long-term foundations of solving the Palestinian issues, and avoid creating new divisions in the region."

What Israel and the Palestinians make of Trump's recognition of Jerusalem

By Andrew Tobin

JERUSALEM (JTA)—Amid the global controversy over President Donald Trump's recognition last week of Jerusalem as the capital of the Jewish state, Israeli and Palestinian leaders actually found rare consensus: They agreed that the development was a win for Israel and a loss for the Palestinians.

To be sure, Trump's concession was not a major one. Israel was always expected to get a recognized capital in Jerusalem under any Middle East peace deal, and the president did not reject Palestinian claims to have their capital in the city, too.

However, the change in two decades of American policy on Jerusalem cemented the impression on both sides that the United States was tilting toward Israel. With Trump's team working on a peace deal, Israeli and Palestinian leaders debated how his decision would affect the effort.

The Israelis said their country still wants peace and Trump was only recognizing the obvious: Israel already controls all of Jerusalem, has treated it as its capital for 69 years and was never going to settle for anything less than an acknowledgement that Jerusalem is its capital. Whether the Palestinians can also claim parts of Jerusalem as their capital remains an open question, but that was always one of the

so-called "final-status issues" at the heart of negotiations.

Israeli Prime Minister Benjamin Netanyahu said Sunday during a visit with French President Emmanuel Macron that Jerusalem was as much Israel's capital as Paris was France's, and that recognition of this fact was necessary for peace.

"I think that what peace requires is to be built on the foundation of truth, on the facts of the past and on the present," Netanyahu said. "This is the only way that you can build a pluralistic and successful future."

More important, Israeli leaders contended, Trump gave the Palestinians a long overdue reality check. They said the president showed that he would not indulge the Palestinians' attempts to deny Israel's existence.

Netanyahu made that equation explicit in a meeting Monday with European foreign ministers in Brussels. He likened the Palestinians' opposition to recognizing Jerusalem as Israel's capital with their refusal to accept the existence of a Jewish state, which he has long maintained was the primary obstacle to peace.

"I think we should give peace a chance. I think we should see what is presented and see if we can advance this peace. But if we have to begin it, I would say it's one place: Recognize the Jewish state," he said Monday morning in Brussels. "It's always been about the Jewish

state. And it's time that the Palestinians recognize the Jewish state and also recognize the fact that it has a capital. It's called Jerusalem."

Palestinian leaders, meanwhile, accused Israel of having no interest in making peace on terms they could ever accept. By giving Israel something it wants for free, they suggested, Trump signaled that he would not even try to oppose its continued settlement of eastern Jerusalem and the West Bank, which they said has made nearly impossible the creation of the state the Palestinians demand as part of a peace deal.

In an op-ed Thursday in The New York Times, Hanan Ashrawi, a Palestinian lawmaker and a member of the Palestine Liberation Organization's executive committee, said Trump may have "finally put to rest the dream of a two-state solution, which has been on life support for years already."

"By rewarding its claim on Jerusalem with official recognition, Mr. Trump is giving Israel a free hand to accelerate its policies of creeping annexation of the occupied Palestinian territories and its deliberate attempts to erase the Palestinians' historical, political, cultural and demographic presence in historic Palestine," she wrote.

Saeb Erekat, the Palestinian Authority's chief peace negotiator, on Thursday for the first time endorsed giving up on a separate Palestinian state and instead pushing for a binational state shared by Jews and Arabs—an outcome unthinkable to most Israelis.

"Now is the time to transform the struggle for one state with equal rights for everyone living in historic Palestine," Erekat told Israel's Haaretz newspaper.

At the same time, Palestinian leaders said Trump's recognition of Jerusalem as the capital of Israel showed once and for all that the United States was not an honest broker for peace. Palestinian Authority President Mahmoud Abbas said in a statement Friday that the United States was no longer fit to oversee the peace process. The next day, Ab-

bas' diplomatic affairs adviser confirmed that the president canceled plans to meet with Vice President Mike Pence this month in Ramallah, the Palestinian Authority's de facto capital in the West Bank, because of the announcement on Jerusalem.

"There will not be a meeting with Pence. The matter is bigger than a mere meeting because the United States, in its decisions on Jerusalem, crossed redlines," Majdi al-Khalidi told the P.A. radio station.

Palestinian leaders warned that with the two-state solution no longer viable, their people would turn to violence. The Palestinian Authority urged protests, and the Palestinian terrorist group Hamas called for a new intifada, or uprising—granted, a call they make habitually. A series of rockets was launched at southern Israel from Gaza, where Hamas governs.

However, by Tuesday, the status quo seemed to remain in effect. To ease pressure on Trump over his Jerusalem announcement, Netanyahu quietly delayed the final votes, slated for this week, on a bill that would make it harder for Israel to hand over any part of the city under a future peace deal, Israel's Hadashot TV news reported Saturday. Pleased but not ecstatic over Trump's decision, Israelis continued their daily routines.

In eastern Jerusalem, Gaza and the West Bank, a wave of Palestinian demonstrations petered out and schools and businesses that had closed reopened. Abbas' foreign affairs adviser on Sunday clarified to The Times of Israel that the Palestinians had no plans to cut ties with the United States.

"We are not cutting our relationship with America. We are protesting the move of Mr. Trump," Nabil Shaath said. "We think Mr. Trump has acted in a way that makes it impossible for the United States to act as an honest broker. We are just expressing that."

Meanwhile, the world awaits Trump's plan for what he branded as the "ultimate deal" between Israel and the Palestinians.

'P is for Palestine' author got one thing right

By Stephen M. Flatow
JNS

The "P is for Palestine" children's book that is causing so much controversy presents anti-Israel propaganda and deeply disturbing justifications for "intifada" violence. But it also contains one very important truth.

Golbarg Bashi, the Iranian-born author, decided to use the device of an alphabet book to indoctrinate children with anti-Israel messages. The most incendiary part, which has been at the center of much of the public debate about the book, declares, "I is for Intifada, Arabic for rising up for what is right, if you are a kid or grownup!"

The accompanying illustration shows a father and child, wearing keffiyahs, standing near barbed wire (symbol of "Israeli oppression") and flashing the V-for-victory sign. Victory over Israel, that is.

Not surprisingly, many Jews are troubled by Bashi's attempt to justify and glorify the waves of Palestinian "intifada" violence, in which more than 1,300 Israeli Jews were murdered.

Rabbi Ammiel Hirsch of Manhattan's Stephen Wise Free Synagogue, a leading critic of the book, correctly described it as "the glorification of the Palestinian intifada—a cruel, murderous, and terroristic campaign that purposely targeted innocent Israelis, including children, in restaurants, buses, hospitals, schools and shopping malls...The intifada was not 'a rising up for what is right.' It was a mass descent into immorality."

In a Facebook post, Bashi blamed criticism of her book on what she called "self-proclaimed powerful neighborhoods of New York City." That's pretty obvious code language for "the Jews."

But it's also important to pay close attention to the explanations that Bashi and her

supporters have presented in several recent interviews. "Intifada is part of Palestinian life, to resist occupation," she told JTA. In an interview with Haaretz, Bashi elaborated, "Intifada is an aspect of Palestinian life just as Bethlehem is the birthplace of Jesus Christ." An Israeli Arab educator named Areej Masarwa added, "It's part of Palestinian identity."

Exactly right. Mass violence against Jews is indeed a central part of "Palestinian" identity. And that tells us a lot about Palestinian identity.

Palestinian Arab nationalism did not arise because of any major historical, linguistic, religious or cultural differences between Palestinian Arabs and, say, Jordanian Arabs or Syrian Arabs. That's because there aren't any. Palestinian nationalism arose as anti-nationalism. Its raison d'être is to murder Jews and destroy the state of Israel.

Other nations express their distinctive identity through positive cultural expressions. The Palestinians express their identity by bombing, shooting, hijacking, stabbing and stoning Jews. Witness Sunday's stabbing attack at Jerusalem's Central Bus Station.

Why does the character of Palestinian Arab identity matter? Because the fight for Israel's survival is not just a military conflict. It's also a war of ideas. Understanding the legitimacy of Jewish nationalism, and the falseness of Palestinian nationalism, is vital. We must understand why our side is right—and why their side is wrong. So, thank you, Golbarg Bashi, for helping to remind us of the true nature of Palestinian nationalism.

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. He may be reached at smflatow@gmail.com.

A credible peace plan, finally

By Caroline Glick

Monday, Dec. 4, The New York Times published the Palestinian response to an alleged Saudi peace plan. Saudi Crown Prince Mohammed bin Salman reportedly presented it to PLO chief and Palestinian Authority chairman Mahmoud Abbas last month.

According to the Times' report, Mohammed told Abbas he has two months to either accept the Saudi proposal or leave office to make way for a new Palestinian leader who will accept it.

The Palestinians and their European supporters are up in arms about the content of Mohammed's plan. It reportedly proposes the establishment of limited Palestinian sovereignty over small portions of Judea and Samaria. The Gaza Strip, over which the Palestinians have had full sovereignty since Israel pulled its military forces and civilians out in 2005, would be expanded into the northern Sinai, thus providing economic and territorial viability to the envisioned Palestinian state. While the Palestinians would not receive sovereignty over Jerusalem, they would be able to establish their capital in the Jerusalem suburb of Abu Dis.

There are several aspects of the alleged Saudi peace plan that are notable. First, the Palestinians and their many allies insist that it is a nonstarter. No Palestinian leader could ever accept the offer and survive in power, they told the Times. The same Palestinian leaders from Hamas and Fatah, and their allies, also noted that the Saudi plan as reported strongly resembles past Israeli proposals.

Another aspect of the report that is notable is that the Saudis did not acknowledge that Mohammed presented the plan to Abbas.

Unlike the situation in 2002 when Times columnist Thomas Friedman presented what he claimed was then Saudi king Abdullah's peace plan, the Saudi regime has not admitted that the characterization of their peace plan by the Times reflects their thinking.

It makes sense that the Palestinians and their Lebanese and European allies are upset at the alleged contents of the new Saudi plan. It is also reasonable that the Saudis are not willing today to publicly present the plan laid out in the Times.

The fact is that the alleged Saudi peace plan represents a radical break with the all the peace plans presented by the Arabs, the Europeans and the US for the past 40 years.

Unlike all of the previous plans, the contours of the plan reported by the Times guarantee that Israel will remain a strong, viable state in an era of peace with the Palestinians. All the previous plans required Israel to accept indefensible borders that would have invited aggression both from the Palestinians and from its Arab neighbors east of the Jordan River.

The purported Saudi plan is the first peace plan that foresees two viable states living in peace. All the other plans were based on transforming Israel into a non-viable state with a non-viable Palestinian state in its heartland.

While the Times report cites Western sources claiming that Egypt has rejected the prospect of merging Gaza with the northern Sinai under Palestinian sovereignty, there is no reason to assume that the option is dead. To the contrary, in the aftermath of last week's massacre of 305 Muslim worshippers in a mosque in the northern Sinai, it is arguably more relevant now than at any previous time.

The mosque massacre makes clear that the Egyptian regime is incapable of defeating the Islamic State (ISIS) insurgency in Sinai on its own. Egypt's incapacity is as much a function of economic priorities as military capabilities. With Egypt constantly on the brink of economic collapse and in need of constant support from the World Bank, the US and the Gulf States, it is hard to make the argument for preferring economic investment in Sinai to economic investment west of the Suez Canal. And in the absence of significant economic support for developing the Sinai, it is hard to see an end to the ISIS insurgency.

If the Europeans, Americans and Arab League member states chose to develop the northern Sinai for a Palestinian state with half the enthusiasm they have devoted to building a non-viable Palestinian state in Jerusalem and Judea and Samaria that would render Israel indefensible and enfeebled, the

Glick on page 15A

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Trump delivers a sorely needed dose of reality therapy

By Sarah N. Stern
JNS

Dec. 6, 2017, will be forever remembered as a day when a historic wrong had been righted.

His long-awaited speech drew praise from both sides of the aisle from our Florida Congressional representatives. Congressman Brian Mast (R-Fla.) called it a “day of celebration” and warned that “for groups like Hamas, this is just another excuse to cause violence and destruction that proves they are not ready to negotiate peace.” His sentiment was echoed by fellow Republican Ron DeSantis (R-Fla.), who lauded President Trump for his decision, after “the Obama administration worked furiously [last De-

ember] to engineer a U.N. resolution so anti-Israel that it characterized the Western Wall as ‘occupied’ territory.”

Meanwhile, Congressman Ted Deutch (D-Fla.) issued a joint statement with Republican Ileana Ros-Lehtinen (R-Fla.), highlighting again the profoundly bipartisan nature of the decision. The two Floridians stated that the announcement “is a recognition of existing U.S. law that Jerusalem is the capital of Israel and that the U.S. embassy should ultimately be located in the capital.” The pair added: “There is no debate that the Jewish people have a deep-rooted religious, cultural and historic tie to Jerusalem, and today’s decision reaffirms that connection.”

Senator Marco Rubio (R-

Fla.) also threw his support behind the move. “I commend President Trump for following U.S. law and recognizing Jerusalem as the eternal capital of the Jewish state of Israel,” he noted. “The Jerusalem Embassy Act of 1995, which Congress passed during the Clinton administration,” he continued, “requires the United States not only to recognize Jerusalem as the capital of Israel, but also to eventually move the American embassy to Jerusalem.”

With his landmark speech, the president accomplished something remarkable—he brought some sorely needed reality therapy to the Palestinians.

Trump honored a bipartisan commitment made over 20 years ago—a policy reaf-

firmed by the Senate in June of this year, when lawmakers declared that “Jerusalem should remain the undivided capital of Israel” by a 90-0 vote.

Zionism is the national liberation movement of the Jewish people, and finally, after 2,000 years, we have come home to our ancient homeland, where we are no longer passive agents in history, but free and active participants in determining our history. Yet Israel has been the one nation in the world that, up until Dec. 6, had been denied the freedom to choose its own capital and have it recognized by the international community, and to have the nations of the world respect and honor that decision.

Of the 190 nations with which the U.S. has diplomatic

relations, up until this week, Israel had been the only one whose capital had lacked recognition from America.

Contrary to what some of the State Department types have argued, this is not a concession to Israel. This is American law, and has been so since 1995. Yes, prior presidents have taken advantage of a presidential waiver in the law, arguing that it is “not the right time.”

According to these stale State Department types, it is never the right time.

They argue that it will “destroy the peace process.” One might ask, “What peace process?”

The truth is that there has not been any peace process to speak of for at least a year. The latest round of official

Israeli-Palestinian talks, held from 2013-2014, broke down under Secretary of State John Kerry because the Palestinian Authority (PA) refused to recognize Israel as a Jewish state. PA President Mahmoud Abbas’s foreign minister, Riyad al-Maliki, stated in December 2016 that recognizing Israel for what it is, a Jewish state, was “unacceptable.”

If Trump’s statement is going to cause mass violence, it is not the fault of the U.S. nor of Israel. It is the fault of the Palestinians, who have not even recognized pre-1967 Israel in their textbooks, who teach that all of pre-1967 Israel will one day become “Palestine,” and who have television programs indoctrinating

Reality on page 15A

What we talk about when we talk about Jerusalem

By Andrew Silow-Carroll

(JTA)—E.B. White famously wrote that there are “roughly three New Yorks”: the one of the native New Yorker, the one of the commuter, and the New York of the “person who was born somewhere else and came to New York in quest of something.”

To which a resident of Jerusalem might respond, “Only three? Lucky you.”

Jerusalem is messy, in the best and worst sense of the word. It’s a city of secular intellectuals and insular haredim. It’s the seat of Israel’s government and flypaper for the dreamers, fanatics, seekers and tourists from three major religion and dozens of cults, sects, denominations and movements.

And of course it’s a city of Jews and Arabs, roughly and unmistakably divided into west and east, with the Old City as a sort of (forgive the imagery) bathtub drain into which both sides swirl, mix and boil.

Anyone who likes to talk about Jerusalem as “undivided” is either being delusional or hopelessly optimistic. And that’s not just because the city is diverse, or incoherent, or less a typical city than a sprawl of boroughs or villages that somehow share a city hall. You could say the same thing about New York.

“Undivided” is little more than a slogan because no one, least of all the Israelis who run the place, can agree what Jerusalem is. From the 1948-49 War of Independence until the Six-Day War in 1967,

Jerusalem was indeed divided: Jordan occupied the Old City and areas to the north and south, and Israel made its capital in the western and southern parts of the city, with a narrow road acting like an umbilical cord between the Israeli side and the Jewish enclave on Mount Scopus.

The wall dividing east and west was torn down after the Six-Day War, and Israel celebrated the city’s “reunification” by annexing the Old City and eastern Jerusalem and taking responsibility for the 66,000 or so Arabs living there. The new boundaries added some 40 square miles to the municipality, including familiar Jerusalem neighborhoods like Pisgat Zeev, Gilo and Ramat Alon. Much of the international community considered—and still

considers—these as illegal settlements, although the Israelis insist their claims to Jerusalem and its environs are longstanding and you can’t “occupy” territory that wasn’t under the legitimate sovereignty of any state in the first place.

By 1993, Jerusalem’s municipal limits had been expanded to nearly as far south as Bethlehem, west to include majority Arab neighborhoods like Abu Dis and as far north as the Atarot, or Qalandia, airport, now an army base. The Jerusalem municipality, now 77 square miles, has a Palestinian population of 293,000, or 37 percent of the city’s total. The vast majority of this population does not vote in municipal and national elections because they never accepted Israeli citizenship.

In October, the Knesset set aside a bill—reportedly under pressure from the United States—that would have redrawn the borders to make the Jerusalem municipality ever larger, absorbing the Jewish communities of Maale Adumim, Beitar Illit and Efrat along with the Etzion bloc of settlements.

Declarations that Jerusalem should remain the “undivided capital of Israel,” like a unanimous Senate resolution passed earlier this year marking the 50th anniversary of the reunification of Jerusalem, rarely specify what they mean by Jerusalem. In his announcement last week recognizing Jerusalem as Israel’s capital, President Donald Trump did not use the phrase “undivided Jerusalem,” and indeed insisted

that the United States is “not taking a position of any final status issues, including the specific boundaries of the Israeli sovereignty in Jerusalem or the resolution of contested borders.”

That makes sense because Israel’s sovereignty and the borders of any future Palestinian state are what the peace process is supposed to be about.

Arguments for keeping Jerusalem “undivided” are both emotional and practical. The idea of a city cleaved in two is both aesthetically and pragmatically troubling.

“Without fail, divided cities suffer either intense economic stagnation or general atrophy,” Nathan Diament, executive director for the Orthodox

Talk on page 15A

When women rabbis say ‘#MeToo,’ communities must pay attention

By Hara Person

NEW YORK (JTA)—In a recent talk at Temple Emanuel here, former first lady Michelle Obama spoke about how women live with tiny cuts that build up over time, cuts that we endure without noticing, even as we bleed. That is what it is to be a girl and a woman in this world, she said, urging women to own our scars, and to find power and healing in doing so.

The last weeks have been a sobering reminder that sexual misconduct is rampant in every profession, not just in the entertainment industry or in politics. It is a reminder, as if we needed a reminder, that to grow up a girl is to expect, if not accept, unwanted comments, remarks, touching and assault. As women, in our personal lives and professional careers, we all have our stories, our workarounds and our scars.

The conversation about sexual harassment and sexual assault in our society comes at a time when the Central Conference of American Rabbis, the professional organization of Reform rabbis, stands ready to launch the Task Force on the Experience of Women in the Rabbinate. This need became evident in the aftermath of the 2016 presidential election, the publication of “The Sacred Calling: Four Decades

of Women in the Rabbinate” and a study we undertook on rabbinic professional satisfaction. Although women have been Reform rabbis for 45 years, it is painfully obvious that these issues are still a fact of everyday life.

The rabbinate is no exception to the conversations going on in the wider world about women’s experiences. It is the rare female rabbi who, if married to a man, has not been asked if her husband is also a rabbi. Or the joke we all hear: If the wife of a rabbi is a rebbetzin, what do you call the husband of a rabbi? (Lucky.) While seemingly harmless, such comments nonetheless undermine the credibility and authority of women as rabbis.

And the comments don’t stop there. There are these lines, uttered at board meetings or during the oneg or even at a funeral, like “I’ve always wanted to kiss a rabbi,” or “If rabbis looked like you when I was a kid, I would have come to synagogue more.” There’s a kind of sliding scale to the comments, from bad to worse. “Rabbi, please cross your legs when seated on the bimah, otherwise it’s too distracting.” “Rabbi, are you pregnant? Your breasts look bigger.” And so on, and so on.

Women rabbis are counseled to wear lipstick or told not to wear lipstick. We are told that our clothing choices

are too revealing or too dowdy. Our shoes are too sexy or too old fashioned. Our voices are too soft or too strident. We’re too emotional or we’re too cold. We’re called by our first names while the male rabbi is called Rabbi Last Name. We’re called kiddo, babe, sugar, sexy, honey. We’re advised to get home quickly from a board meeting so that we can make our husbands happy.

And it isn’t just laypeople. There are stories as well of rabbis in positions of power preying on younger, more vulnerable rabbis, inappropriate touching or comments during supervisory sessions, and jokes that are not in the least bit funny.

In only four short decades since the first ordination, there are now nearly 700 women members of the CCAR, the first rabbinic organization in history to admit women as full members. In this time, women rabbis have made profound progress. The adoption in the 1980s of egalitarian liturgical language and gender-neutral God language in our prayer books and Haggadot opened up prayer and Jewish practice in important new ways. The development of new life-cycle rituals allowed for the sanctification of experiences previously outside traditional Jewish practice. The publication of the groundbreaking and award-winning “The To-

rah: A Women’s Commentary” highlighted and canonized feminist Torah scholarship.

However, women rabbis still experience substantial obstacles: gender-based bias, inappropriate comments, sexual harassment, sexual assault, lack of proper institutional support, undermining

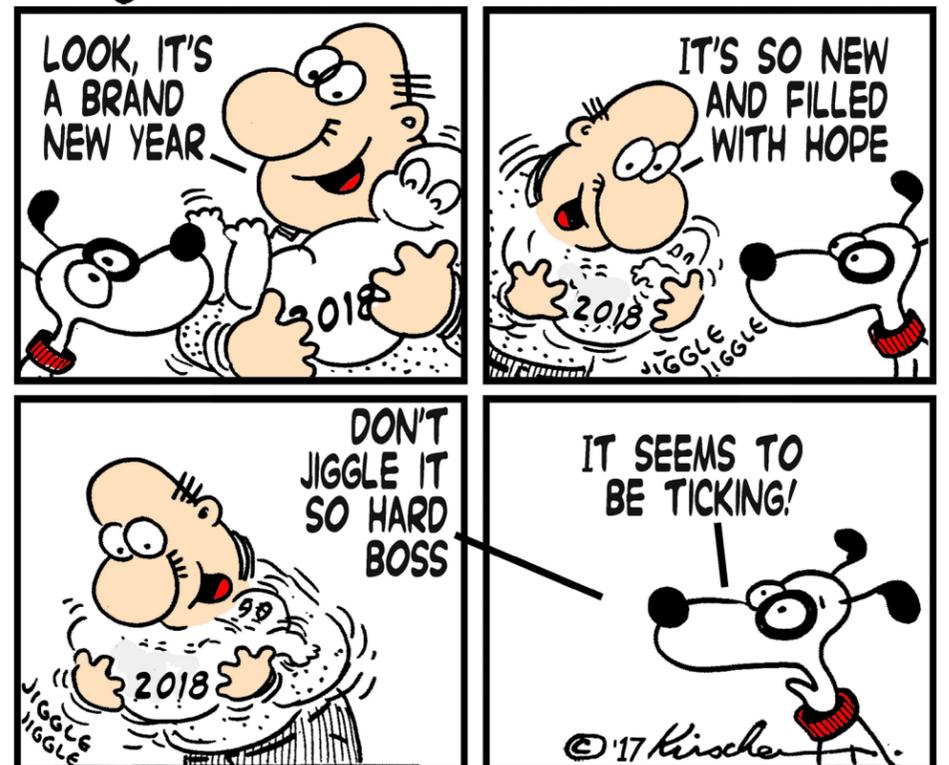
behavior, and issues related to contracts, pay equity and parental leave. Intertwined with these challenges are issues of sexuality and gender nonconformity.

The CCAR already has in place a robust ethics code and rigorous ethics process to address instances of rab-

binic misconduct. Whether these experiences happen in congregations, in communal or institutional settings, in rabbinic school or student placements; whether they happen with colleagues or with laypeople, when com-

#MeToo on page 15A

Dry Bones Mr. Shuldig and his dog Doobie



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What's Happening

A COMPREHENSIVE COMMUNITY CALENDAR

LIGHT SHABBAT CANDLES AT

DEC. 22
5:16 p.m.
DEC. 29
5:20 p.m.

For inclusion in the What's Happening Calendar, copy must be sent on separate sheet and clearly marked for Calendar. Submit copy via: e-mail (news@orlandoheritage.com); mail (P.O. Box 300742, Fern Park, FL 32730-0742); fax (407-831-0507); or drop it by the office (207 O'Brien Rd., Ste. 101, Fern Park) Deadline is Wednesday noon, 10 days prior to publication.

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

Chabad of South Orlando—Monday - Friday, 8 a.m. and 10 minutes before sunset; Saturday, 9:30 a.m.; Sunday, 8:15 a.m., 407-354-3660.
 Congregation Ahavas Yisrael—Monday - Friday, 7:30 a.m.; Saturday, 9:30 a.m.; Sunday, 9 a.m., 407-644-2500.
 Congregation Chabad Lubavitch of Greater Daytona—Monday, 8 a.m.; Thursday, 8 a.m., 904-672-9300.
 Congregation Ohev Shalom—Sunday, 9 a.m., 407-298-4650.
 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 22

Ahavas Yisrael—Kabbalat, 30 minutes before sundown.

SUNDAY, DECEMBER 24

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. JOIN Orlando—Kids in the Kitchen, 1 p.m.-3 p.m. Children ages 5-12 can create crafts and make food. 109 Water Oak Lane, Altamonte Springs, Fla. Register at joinkik.eventbrite.com

MONDAY, DECEMBER 25

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

TUESDAY, DECEMBER 26

JOIN Orlando—Men's Whiskey and Wisdom, 8:30 p.m. at The JOIN House, 109 Water Oak Lane, Altamonte Springs. Free of charge

WEDNESDAY, DECEMBER 27

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.

THURSDAY DECEMBER 28

SPARK—Dessert and Discussion, 7:30-8:30 p.m. Join Sarah Gittleston and other Orlando Jewish women to discuss different Jewish values and concepts in a meaningful and interactive way. Free of charge, held at JOIN House, 109 Water Oak Lane, Altamonte Springs.

FRIDAY, DECEMBER 29

Ahavas Yisrael—Kabbalat, 30 minutes before sundown.



Kehillah continues to amaze its viewers

Kostya Kimlat and his niece Kira Murga are entertained by "Fatz," one of the animatronic characters created by Aaron Fechter, founder of Creative Engineering. Kehillah: A History of the Jews of Orlando continues at the Orange County Regional History Center through Feb. 20, 2018. For information about hours of operation and cost, please call 407-836-8500. The History Center is located at 65 E. Central Blvd., Orlando.

Quote of the Week

"I come to Jerusalem. There, the sky is blue and memory becomes clear."
— Menachem Begin

Challenging puzzle "Jews in the News" by Yoni Glatt koshercrosswords@gmail.com

<p>Across</p> <p>1. Cocco covering</p> <p>5. United hub, briefly</p> <p>8. "The Simpsons" voice man Hank</p> <p>14. Soothing ointment</p> <p>15. Daughter of Zelophehad in the Bible</p> <p>16. Mexican competitor of 10-Down</p> <p>17. Breakout movie star of 2017</p> <p>19. Kind of big balloon</p> <p>20. The NHL Ducks, on scoreboards</p> <p>21. Rapper Nissim often does them, essentially</p> <p>23. Large "Blazing Saddles" character</p> <p>24. In 2017 Mark Zuckerberg replaced him as the world's richest Jew</p> <p>26. Harbor high hopes</p> <p>29. Domino's or Big Apple output</p> <p>30. This might be a frustrating one</p> <p>31. Elizabeth who plays an Avenger (Scarlet Witch)</p> <p>33. Home of "Homeland", for short</p> <p>36. Jew that made the most headlines in 2017, unfortunately</p> <p>40. Visual palindrome</p> <p>41. Blades of a windmill</p> <p>42. Synonym for 40-Across</p> <p>43. Wrestler Flair and musician Ocasek</p> <p>44. Same old bar orders</p> <p>46. Jew given a truly monumental task by his father-in-law in 2017</p> <p>51. Clean, as a flash drive</p> <p>52. Like MySpace</p> <p>53. ___ Misérables, film with Sacha Baron Cohen</p> <p>56. Gomez sarcastically called a "college grad" by Joan Rivers</p> <p>58. Broadway's breakout star of 2017</p> <p>60. Take off hockey skates</p> <p>61. "Light" moshav located outside Jerusalem</p> <p>62. Establishment start?</p>	<p>63. Looks</p> <p>64. Meas. for Jamie Geller or Susie Fishbein</p> <p>65. 2017, e.g.</p> <p>Down</p> <p>1. Star Wars, e.g.</p> <p>2. Israeli hero Ramon</p> <p>3. "Copacabana" girl</p> <p>4. HE'BREW</p> <p>5. Make like the Jewish people</p> <p>6. Potential beau</p> <p>7. Like a shabby Shabbat shirt</p> <p>8. Brother, in Israel</p> <p>9. Attachment for closeups</p> <p>10. Stella ___</p> <p>11. Brownish horses</p> <p>12. "Hello. My name is ___ Montoya. You killed my father. Prepare to die."</p> <p>13. Brother of Miriam</p> <p>18. Month with a megillah reading</p> <p>22. Blood poisoning</p> <p>24. "Ray Donovan" actor Schreiber</p> <p>25. Legal claim on a property</p> <p>26. Need aspirin, maybe</p> <p>27. Kill like Samson</p>	<p>28. What a sacrifice must be</p> <p>31. Admits</p> <p>32. Stan celebrating his 95th on December 28th</p> <p>33. Genesis creator?</p> <p>34. Actor Jonah</p> <p>35. Bills in America, but not Israel</p> <p>37. Fingerprints or DNA</p> <p>38. Chatter: Slang</p> <p>39. Many a summer option from BBYO and NCSY</p> <p>43. Close again, as a Ziploc bag</p> <p>44. Release a chin strap</p> <p>45. Ooze like honey</p> <p>46. The most famous Jew of all time</p> <p>47. "___ you a little short for a stormtrooper?" (Carrie Fisher)</p> <p>48. Exchange between Sela and Nadal</p> <p>49. Shoe like a clog</p> <p>50. Sophs and Jrs.</p> <p>53. Lois created by Jerry Siegel</p> <p>54. James of jazz</p> <p>55. Mix (the chicken soup)</p> <p>57. Two-time loser to D.D.E.</p> <p>59. Not ordained</p>
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See answers on page 14.

"I'm lost without it!"

"It's inexcusable!"

"My week is not complete without it!"

"I can't live without it!"

"How in the world am I supposed to know what's going on?"

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

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Fried rice, friendship and fortune cookies on Dec. 25

By Marilyn Shapiro

On Dec. 23, Larry and I traveled 400 miles to spend time with our friends, Chris and Bernie Grossman, in their new home in Tallahassee. And on Dec. 25, the Shapiros and Grossmans upheld a tradition as steeped in Jewish culinary ritual as eating brisket on Rosh Hashanah, potato latkes on Chanukah, and matzo ball soup on Passover. We ate Chinese food on Christmas Day.

Growing up in a small town in Upstate New York, my family didn't eat Chinese food on Christmas Day, or most other days of the year. If there was a Chinese restaurant in Plattsburg, the "big town" near us, I don't remember ever going there.

Once or twice a year, my father would pile my mother and the four children into the station wagon and drive the 90 minutes to Montreal. We would weave our way into Chinatown and head to the Nanking Cafe. We would climb a set of steep stairs and crowd around a table in a booth. (Family lore tells of the time that my brother Jay drank the water in the finger bowl.) The wonton soup and noodles would be followed by chow mein (much better than the stuff we ate out of cans that we got at the local Grand Union). We would finish up with fortune cookies and vanilla ice cream and head back home.

The Chinese food at Christmas tradition started for me after Larry and I married and bought a home in Saratoga

County in 1976. Ling's, near the corner of Routes 146 and 9 in Clifton Park, was the only restaurant open on Dec. 25th. (It was also the only Chinese restaurant in a 10-mile radius; there are now at least 10!) Larry and I met half the Jewish population of our community there.

By the next year, we were going to Ling's with a group of friends. And by the time our children left home, we had a standing date for a Dec. 25th dinner with the Grossmans and several other couples in various Chinese restaurants throughout the Capital District. Wherever we chose to go, we could count on sharing the evening with tables of fellow Jews—including many rabbis and their families.

The tradition continued when we moved to Florida in 2015, when the Grossmans and another of our regulars, Joyce and Mel Toub, joined us in Kissimmee for three days. Of course, we had reservations at the local Chinese restaurant on Christmas Day.

Last year, Chanukah started on Dec. 24. Congregation Shalom Aleichem in Kissimmee held a community dinner. I was hoping we would be dining on huge metal pans filled with vegetarian or kosher-style dishes from one of the two Chinese restaurants close to our shul. To my disappointment, the committee planning the event opted for Italian. The next day, we joined my brother Jay, his wife Leslie, and their family for a traditional Chanukah meal in Sarasota. This year,

however, we were back on track for wonton and moo shu, heading to Tallahassee to maintain the ritual of eating Chinese food on Dec. 25.

According to Mathew Goodman, author of "Jewish Food: The World at Table," the Jews' love for Chinese food dates back over 100 years ago. The Lower East Side of Manhattan was populated by Eastern European Jews, Italian, and Chinese. "Italian cuisine and especially Italian restaurants, with their Christian iconography, held little appeal for Jews," Mark Tracy wrote in a 2011 Atlantic article. "But the Chinese restaurants had no Virgin Marys. And they prepared their food in the Cantonese culinary style, which utilized a sweet-and-sour flavor profile, overcooked vegetables, and heaps of garlic and onion"—all similar to Eastern European cuisine.

Another theory was included in a 1992 academic (seriously!) paper by Gayle Tuchman and Harry G. Levine in which they supported the idea that Chinese food was 'Safe Treyf.' True the dishes featured un-kosher foods including shellfish and pork. But it was chopped and minced and mixed with so many vegetables, it was disguised. As stated in a 2007 blog post Feed the Spirit, "If pork was in wontons (which looked very much like Jewish kreplach) or in tiny pieces in chop suey, it didn't seem as bad as chowing down on a ham sandwich. And the Chinese typically don't cook with dairy products, so no one had to worry about

mixing milk and meat. The concept has made it to the highest court in our country. According to the Judaism 101 website, Justice Elana Kagen brought up the Jewish/Chinese food connection up at her 2010 Supreme Court confirmation hearing. When a senator asked her where she was on Christmas, she said, "You know, like all Jews, I was probably at a Chinese restaurant."

In 2009, Brandon Miller even penned a song: "I eat Chinese food on Christmas/Go to the movie theater, too/'Cause there just ain't much else to do on Christmas/When you're a Jew."

As you can tell by her undecidedly non-Jewish name, Chris was not born Jewish. She converted after she met Bernie at Grinnell. Chris, whose Hebrew name is Chava, keeps kosher. So on Dec. 25, in a Chinese restaurant in Tallahassee, she ordered the egg drop soup and flounder filet with yu shang sauce.

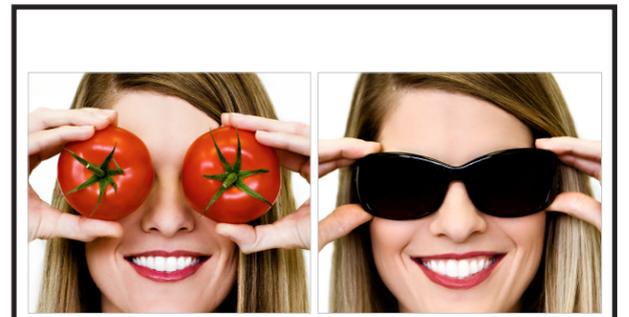
The rest of us, however, ate "Safe Treyf." Larry ordered crispy jumbo scallops with black bean sauce. Bernie got egg rolls and black pepper beef tenderloin tips ("Bernie always eats something with beef, no matter what ethnic variety food we have," quipped Chris). And I ordered my favorite—chicken moo shu chicken with pancakes and plum sauce.

After the main meal, we popped open our fortune cookies and shared the Chinese predictions for the upcoming year. Then we went



back to the Grossmans and dined on my "world famous chocolate chip cookies," another long-standing holiday tradition for us friends. We raised a glass of wine, shouted "L'Chaim" (To Life!) or "ganbei" (gon bay) the traditional Chinese toast which literally means 'dry cup.'

The Hebrew year is 5778 and the Chinese year is 4715. That must mean, the old joke goes, that against all odds the Jews went without Chinese food for 1,064 years. Fortunately, for us, we were able to share fried rice, friendship and fortune cookies with the Grossmans.



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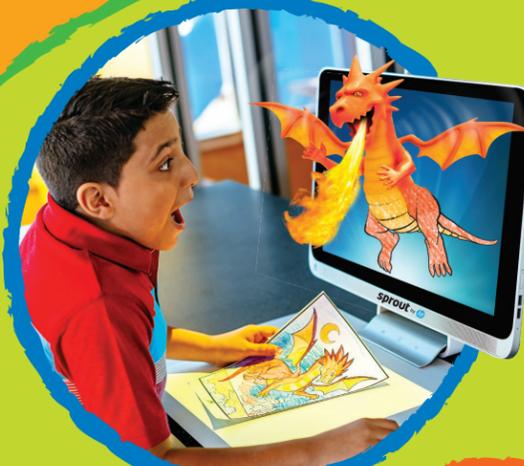
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Their troubled brother wandered into Gaza—now his Ethiopian-Israeli family wants US help to get him back

By Ron Kampeas

WASHINGTON (JTA)—Ilan Mengistu knows his pitch to rescue his brother, Avera, should be a no-brainer to Jews—“pidyon shvuyim,” the redemption of the hostage, is among the greatest of commandments.

But Mengistu also knows that the story he has to tell is not the straightforward narrative longed for by those who would do good: Avera was not a soldier, nor was he captured exactly. He crossed into the Gaza Strip of his own volition.

Mengistu came to Los Angeles and Washington, D.C., last week with his mother to raise awareness of the plight of his brother, who has been

held captive, presumably by Hamas, since September 2014. Meeting with Jewish organizations and lawmakers, they are hoping for the kind of activist and diplomatic pressure that rescued the Mengistus from a repressive regime in Ethiopia and brought them to Israel on Operation Solomon in the early 1990s.

For that to happen, Mengistu knows he must start at the beginning of a difficult tale: The birth 31 years ago in Ethiopia of a brother so beloved his mother named him after an Amharic word for “light.”

“They say a name shapes an identity,” Mengistu said, meeting a JTA reporter last week in a hotel lobby here. Avera was ebullient and loving, his

brother recalled. “He was the light in our house, we would feel him around the Shabbat table and on holidays.”

Light nourishes but also fades: Avera Mengistu, suffering from a mental disorder, managed to keep it under control as long as his older brother, Michael, was around. He, his five other brothers and three sisters idolized Michael, who Mengistu says served in Israel’s esteemed Golani unit and imposed army-like discipline at home.

In 2012, Michael, deep into an ascetic journey, starved himself; he was hospitalized and died. That’s when Avera began to fade.

He was institutionalized twice over the subsequent two years, but each time released within less than two weeks. And then, on Sept. 7, 2014, Avera left the family’s Ashkelon home and walked into the Gaza Strip.

He was imprisoned by Hamas, the terrorist organization controlling Gaza. Mengistu had indications from Avera’s Hamas captors that his brother was alive, but since then, nothing.

The family heeded Israeli government pleas to keep quiet for 10 months: The less publicity, Israeli authorities told them, the likelier his release.

After 10 months, despairing, the family asked to go public. They reached out to an array of human rights organizations and the International Red Cross. They received assurances, but not sustained exposure of Avera’s plight.

“Human Rights Watch put out a report,” Mengistu said, and smiled, unable to add much more. The Red Cross also has said it is dedicated to securing the release of Avera Mengistu and Juba Abu Ganima, another Israeli taken captive after entering Gaza.

Mengistu skates close to

expressions of disappointment throughout the interview: with the Red Cross; with the Israeli government; with his brother’s caregivers, who kept releasing him back to the family; with the soldiers who witnessed his brother’s crossing into the Gaza Strip (it’s on video) and did not stop him; even with Avera. But then he backs away.

“The day the Shabak [Israel’s internal security service] came to me, I thought, ‘Gaza, really? Avera, you could have gone anywhere,’” Mengistu said. “But when someone is undergoing a breakdown, their ability to think clearly is clouded. You can’t judge.”

What’s important, he said, is what happens next.

The Mengistus want what happens next to be along the lines of the dedicated campaign that brought about the family’s aliyah to Israel in 1991, with the Operation Solomon airlift.

It dawned on the family that a driving factor in the Ethiopian aliyah was the American Jewish community, which in the 1970s and ‘80s argued a sometimes reluctant Israeli government that the community was indeed Jewish and in need of rescue from the repressive regime in power at the time.

“There is a deep connection between the Jewish community here and the Ethiopian Jewish community,” he said.

Yonit Fenta, a relative and an activist helping the family, translated the conversation into Amharic for Agamesh Mengistu, the mother of Ilan and Avera.

“Among American Jews, I can sense mercy,” said Agamesh Mengistu, who listened quietly through most of the interview, which was conducted in Hebrew.

The family hopes for the kind of sustained campaign



Ron Kampeas

Agamesh Mengistu, with her son Ilan, in Washington, D.C., Nov. 17, 2017.

that keeps the issue in the public eye as a means of getting through to governments that have influence on Hamas, such as Qatar and Turkey.

“We need the Jewish community and the American government if we’re going to release him,” Fenta said.

Ilan Mengistu said they have been heartened by their reception here on a visit arranged by the Israeli government and the Jewish Agency for Israel. It included meetings at the Jewish Federations of North America General Assembly last week in Los Angeles, and meetings in Washington and Los Angeles with congregational rabbis.

They have also spoken with StandWithUs and J Street about advocacy campaigns. The two groups are usually on opposite sides of the pro-Israel spectrum—an indication of the breadth of the cause’s appeal.

“Advocating for Mengistu’s return is an issue we hope will bring people and organizations from across a broad swath of the Jewish community together,” J Street spokeswoman Jessica Rosenblum told JTA.

Jason Greenblatt, President Donald Trump’s envoy to Middle East peace, met with the family and posted a photo on his Twitter page—an important signal from the Trump administration figure who is closest to the Palestinian Authority and has worked to ease economic strife in the Gaza Strip.

“Today I welcomed the family of Avera Mengistu to the White House,” Greenblatt wrote. “Avera has been held by Hamas in Gaza for over 1,000 days since he disappeared in September, 2014. It is outrageous that Hamas will not let him return home or communicate with his family.” They have also met with lawmakers, including Reps. Brad Sherman, D-Calif., Ted Deutch, D-Fla., and Ed Royce, R-Calif., the chairman of the U.S. House of Representatives Foreign Affairs Committee, as well as with staff from the office of Sen. Ted Cruz, R-Texas.

“It’s not easy repeating this story again and again,” Ilan Mengistu said. “It requires emotional strength. We get love, and it gives us strength.”



Brookdale Island Lake residents Pearl and Ruth enjoyed the festivities.



Berny Raff, who usually organizes the entertainment for COS Seniors, got to sit back and enjoy the day.



Brookdale Island Lake residents Al and May.

Jewish Pavilion Chanukah celebrations are in full ‘spin’

Jewish Pavilion Program Director Walter Goldstein performed familiar holiday and classic tunes at Brookdale Island Lake. Volunteers Terri Fine-Stenzler and Debbie Meitin led blessings, songs, and told the Chanukah story to a room filled with friends and neighbors. Vitas Health Care and Cornerstone Hospice provided cookies and calendar gifts for the residents in senior living communities. These photos are from Brookdale Island Lake in Longwood.

An Israeli soup that warms the soul and body

The following is a recipe from the Inbal Jerusalem Hotel’s executive chef, Chef Nir Elkayam. The Inbal’s Orange Vegetable Soup is one of the many soups offered during the hotel’s annual Soup Festival taking place through the winter in Jerusalem.

The Inbal’s Orange Vegetable Soup

Ingredients (Yields 8 servings)

2 large onions
4 garlic cloves
2 tablespoons olive oil
2 cups of pumpkin cut into cubes
2 large sweet potatoes cut into cubes
3 large carrots cut into cubes
Black pepper
3 fresh thyme leaves
Salt

Water as needed

Directions

Heat the olive oil in a large pot and add the chopped onion. Cook until golden brown and add the garlic.

Add the thyme and cook for a few seconds.

Add the vegetables and water.

Then add water to cover the vegetables and bring to a boil.

Season lightly and cook until the vegetables are soft.

Season to taste.

Enjoy!

The Orange Vegetable Soup is one of the many soup offerings at the Inbal Jerusalem Hotel’s Soup Festival. The rich, all-you-can-eat soup buffet, runs from November through April at the hotel’s Sophia Cafe. The Soup Festival is open to hotel guests and the general-public, Sunday-Thursday from noon-10 pm.

The Inbal Jerusalem Hotel is an award-winning, deluxe hotel situated in the heart of Jerusalem overlooking the Old City walls, and minutes away from all the major cultural and historical sites. With its Jerusalem stone exterior, the 283-room hotel is known for its intimate authentic Jerusalem character and impeccable world-class service. The hotel was recently awarded the 2016 TripAdvisor’s Certificate of Excellence award.



Previously the property was voted the most luxurious hotel in the TripAdvisor Travelers’ Choice Awards, as well as the best hotel in Israel and fourth best hotel in the entire Middle East by readers of the influential Condé Nast Traveler magazine. For more information, please visit www.inbalhotel.com.



Scene Around

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

Israel ahead in research...

Once again, when it comes to science, medicine... everything, I am proud to say, Israel seems to be leading the pack. I read the following in Impact, the magazine of the American Associates of Ben Gurion University of the Negev. I pass it along to you:

In the United States today, one in 68 children is diagnosed with autism, a disorder symptomized by social interaction problems, restricted interests and repetitive behaviors.

Autism is currently the most prevalent childhood disorder in this country and the cost is high: an estimated \$265 billion in 2015. Despite the high priority of understanding autism and treating it globally, autism continues to puzzle researchers.

To address this challenge, Ben Gurion University (BGU) scientists and medical professionals created the Negev Autism Center in 2015. A team of top researchers and medical professionals conceived an ambitious project to create the first comprehensive database of children with autism and their families in Israel. The database promises to become a critical tool for finding new answers to this complex developmental disorder. The scientists began with the view that there is no single answer to autism... a fact most scientists agree with after 15 years of serious research. 'It's a family of distinctly different disorders that probably have multiple different causes and require a variety of different treatments,' according to one of the team.

While all diagnosed children exhibit common symptoms, such as social communication problems, their underlying biology varies greatly. 'There seems to be many paths to autism,' another scientist says. 'In some cases it may be caused by a genetic problem, while in other cases it might be environmental exposure. We need to distinguish between different autistic disorders,' he continued.

Their goal is not to cure autism, they agree, but to find new tools and techniques that help diagnose children during the first year of their lives and identify their subtype. Then they can recommend optimal interventions to ameliorate as many of the symptoms as possible.

(I have great confidence in everything the Israeli scientists do puzzling out the causes of Autism.)

And speaking of confidence...

I have great confidence in SAMANTHA TAYLOR, publisher of J Life, Orlando's Jewish Lifestyle Magazine. I just received my second edition, Winter 2017, with RUTH ABELS, 100, and four members of her family on the cover marking four generations.

What a beautiful lady, what a beautiful family, what a beautiful magazine... and what a beautiful publisher! This magazine stays on my coffee table for sure.



Ben Friedman

(I have more wrinkles than the lovely Ruth. I recently went to the hospital and asked for a face-lift. They gave me a heart valve instead!)

A smart and steady voice...

"I encourage you all to reach out, discuss the issues and get involved with our Jewish Community Relations Council. Through open dialogue, we can all do our part to achieve that timeless American objective: A more perfect union."

These are the words of BEN FRIEDMAN, director of Community Relations for the Jewish Federation of Greater Orlando. He brings

his background in law and public policy, as well as his passion for advocacy and civil discourse, to his role with Federation.

You can reach Ben at bfriedman@jfgo.org or by phone at 407-645-5933 ext. 233 to give him your feedback about moving the embassy to Jerusalem.

(I, for one, have mixed feelings about it. Although I agree

that Jerusalem is the capital of Israel, I fear for another war. I got caught in the Yom Kipper war when I was there. I repeat, I have mixed feelings.)

A holiday feast...

SCOT MYERS, president of the Eastbrook Home Owners Association, hosted a holiday party as he does every year and all are invited!

The food was delicious and plentiful (and NO CALORIES!) The guests were lively and interesting... and I found the cookies that I love!

(What more could I ask??)

On the subject of calories...

A dear friend I attend Grief Counseling with each week, gave me a terrific gift for Chanukah! It's a lovely book with great photos. Its title is "The Book Of Schmaltz." It's labeled as a love song to a forgotten fat. The book is filled with fabulous recipes (many my mother cooked) and I am tempted to try them.

My friend is RICHARD ANDERSON, and I guess I should cook something for him... but I won't (because I like him too much!)

Back to music, my favorite subject...

Our own talented CAROL STEIN will be appearing at Blue Bamboo, 1905 Kentucky Avenue, Winter Park, on Jan. 5th 2018, along with a super star singer, JENNY EVENS.

Carol and Jenny present: "A Night of Moonlight Melodies."

Jenny Evans is a British-born, naturalized German jazz singer. She was also

known as owner of Jenny's Place, a jazz club in Munich's Schwabing district. "With a sultry, crystalline voice, impeccable diction and a sense of pitch-perfect intonation that would make Ella Fitzgerald proud, Jenny Evans is the leading female singer in Germany," according to Michael Walsh, in Time Magazine.



Carol Stein



Jenny Evans

One for the road...

A man goes to a lawyer and asks, "How much do you charge for legal advice?"

The lawyer replies, "A thousand dollars for three questions." The man responds, "Wow! Isn't that kind of expensive?"

"Yes it is," says the lawyer. "What is your third question?" (Is that the definition of chutzpah or what?)

Happy 100th birthday to Ethel Siegel

The Rosen JCC celebrated the 100th birthday of Ethel Siegel, a dedicated and active member of the Jewish community center. A ceremony honoring Ethel was held on Dec. 21 at the Rosen JCC.

Ethel is a senior member of the Chai Steppers social group that meets at the Rosen JCC. Originally born in Brooklyn, N.Y. in 1917, Ethel married Matthew Siegel in 1941 and is the mother of two children. The family resided for many years in Roslyn, N.Y. on

Long Island before retiring to Florida.

Ethel is an accomplished artist who has specialized in painting and sculpture. In 2009, Ethel was honored at Orlando's City Hall with a showing of her clay work and a story in the Jewish Heritage newspaper.

"Ethel has been an integral part of our senior adult community and a vivacious participant of many of the programs we have," said Jennifer Jacobson, adult program coordinator at the Rosen JCC.



Ethel Siegel at the Rosen JCC's Great Latke Cook-Off.

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Why kosher butchers in Western Europe are preparing to close



Cnaan Liphshiz

Nissim Guedj unpacking merchandise at a kosher meat shop in Amsterdam, Oct. 26, 2017.

By Cnaan Liphshiz

PARIS (JTA)—When Jerry Levy's family opened one of the first gourmet kosher meat shops in France, they had some of the country's best-laid business plans.

Hailing from a long line of Jewish butchers in their native Algeria, they had the expertise and diligence in 1977 to cater to the changing needs of their growing community, where tens of thousands of Jewish immigrants from North Africa like them were developing both the appetite for quality—and the means to pay for it.

Four decades on, the family's gambit certainly has paid off: Levy's meat shop and deli in this city's 17th district is a

communal institution. With a kiss on the cheek, Levy and his teenage son, Maurice, welcome dozens of regulars daily to Boucherie Jerry Levy who swear by the signature foie gras, artisanal charcuterie and assortment of North African salads

But like other producers of kosher meat in Western Europe, the Levys are no longer certain of the viability of their business. In recent years they have been suffering both from declining revenues due to emigration from France by Jews fearful of jihadist violence and anti-Muslim measures targeting the ritual slaughter of animals.

"I want Maurice to learn a trade because with the meat industry, who knows what

tomorrow will bring," Levy told JTA about his 17-year-old son. "All kosher delis, they will be a thing of the past within one generation either because they're made illegal, suffocated by anti-kosher regulations or defeated by supermarkets."

Not all kosher meat producers in France, a country with 500,000 Jews, share Levy's pessimism. But several of his counterparts in the Netherlands and Belgium do following a fresh wave of restrictive regulations and legislation in those countries, where a total of 90,000 Jews live.

In Holland, the viability of the country's only kosher slaughterhouse, Slagerij Marcus, and its meat shop are under threat from a new deal

signed in July by the government with the Jewish community, according to Slagerij Marcus' lawyer, Herman Loonstein. The measure limits the production of kosher meat to local consumption, a stipulation that Loonstein says amounts to an export ban that may render the business non-profitable.

Community representatives say they reached an oral agreement with the government that will head off the export restrictions, but a government spokesman declined to confirm the claim. The spokesman told JTA only that "special circumstances may be taken into account" when it comes to export.

Either way, "The leash keeps getting tighter and tighter, and there are questions on what kind of future there is for the industry," said Luuk Koole, the longtime manager of Slagerij Marcus.

Iris Jonah is among the hundreds of Dutch Jews who depend on the meat shop and deli; she says it's her only dependable source for fresh kosher meat. Kosher ground beef is on offer at several Dutch supermarkets, but only at Marcus' can she find steaks, veal and corned beef for her family of six.

"If they close shop, I don't know what I'll do, we'll be in a big problem," Jonah told JTA last month. "It's already tough to lead an observant Jewish lifestyle here as it is without this added complication."

Jews in the Netherlands could still import kosher meat from France even if Marcus closes. But the quality won't be the same, according to Nissim Guedj, the France-born store manager at Slagerij Marcus' meat shop.

"There's no comparing the far superior quality you get here," he said of Dutch meat.

A closure could also mean the end for one of Dutch Jewry's fabled delicacies, a fatty kind of corned beef known as pekelvees that is produced commercially only at Slagerij Marcus and sold at the iconic Sal Meijer Jewish sandwich shop in Amsterdam.

In Belgium, meanwhile, legislation was passed this year in two of the federal kingdom's three regions—including Antwerp's Flemish region, with its predominantly haredi Orthodox Jewish community of 18,000—that starting in 2019 bans all slaughter per-

formed without first stunning the animal.

Jewish and Muslim religious laws require animals be conscious at the time of their slaughter, a custom that animal welfare activists call cruel and anti-Muslim activists say is barbaric.

Rabbi Pinchas Kornfeld, a communal leader from Antwerp, told JTA on Monday that his congregation is considering an appeal of the legislation in court. Unlike the Dutch community, Antwerp's predominantly haredi community is so strict that French kashrut certification may not suffice for its leaders, placing the community and its congregants in a potential bind when the bans go into effect.

The current wave of legislation in Belgium and the Netherlands follows an earlier drive to ban ritual slaughter. In the latter, opposition led by the far-right Party for Freedom and animal welfare activists spurred a ban on kosher and halal practices in 2010, but it was overturned by the Dutch Senate in 2012.

In 2013, the Polish parliament also banned the practices, though the prohibition has since been partially overturned.

Slaughter without stunning is now illegal in five European Union member states—Sweden, Denmark, Finland, Lithuania and Slovenia—as well as three other non-EU countries in Western Europe: Norway, Switzerland and Iceland. EU members Austria and Estonia enforce strict supervision of the custom that some Jews there say make it nearly impossible.

Attempts to promote such legislation in France, however, have failed.

Back in Paris, Levy says his immediate concern is with the departure of Jews and not the introduction of laws against their food. Since 2014, at least 25,000 French Jews have immigrated to Israel alone—a 260 percent increase from the 9,537 who left France for the Jewish state in the previous five years. Levy's father also left, as did other family members.

And although their departure has made only a small dent in France's Jewish community overall, their absence has had a disproportional effect on Levy's business, he said.

"Those who left are exactly

my clientele," Levy said at his meat shop.

Across the street from his meat shop's blue facade, two French soldiers toting machine guns stood guard as part of their deployment around Jewish shops and neighborhoods in Paris following the 2015 slaying of four Jews at a kosher supermarket by an Islamist.

As Levy sees it, the French Jews who are leaving are observant individuals with the means to forego the French state's generous welfare, and who fear for their security following multiple anti-Semitic attacks since 2012 on Jewish schools, supermarkets and other institutions serving mainly affiliated community members.

"The assimilated Jew who eats pork and whose son attends a public school, they're not likely to leave," Levy said. "Neither is the poor Jew in social housing. But neither is likely to come to my meat shop anyway."

French immigration to Israel, which in 2015 peaked at approximately 8,000 newcomers, has subsided, with less than half that number immigrating in the first 10 months of this year. But Levy said that growing initiatives in France targeting kosher meat and the Muslim variant, halal, are compounding his losses and threatening the viability of his businesses.

The problem, he says, are campaigns headed by the National Front party, which opposes what its leader, Marine Le Pen, describes as "Islamist globalization." Le Pen won 34 percent of the national vote in the first round of the 2016 presidential elections. She ultimately lost to Emmanuel Macron, but it was her best-ever showing.

In recent years, opposition to halal and kosher meat has grown significantly amid awareness-raising efforts by National Front and animal welfare activists who believe that the Jewish and Muslim custom of slaughtering animals without stunning are cruel.

Since 2011, hundreds of butchers in France have adopted a label declaring that their meat only comes from animals that were stunned. Reaching approximately 10 percent of all French meat shops, it was a stunning suc-

Butchers on page 15A



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In the shadow of Wrigley— Chicago's newest kosher deli



Ellen Braunstein

An exhibit at the Jewish baseball museum at Milt's Extra Innings in Chicago. At left is deli worker Zahava Auerbach.

By Ellen Braunstein

CHICAGO (JTA)—Baseball gloves and caricatures of famous ballplayers adorn the walls of Milt's Extra Innings—no surprise for a deli that's a short drive from Wrigley Field, the fabled home of the Chicago Cubs.

But look closely and the picture becomes a little more unexpected: The memorabilia on the walls celebrate Jewish greats and not-so-greats like Sandy Koufax, Philadelphia Athletics first baseman Lou Limmer, and the catcher and sometimes spy Moe Berg. And there among the collection of bobbleheads, right next to former catcher Brad Ausmus, is Moses—that Moses—gripping a set of tablets.

The latest addition to the redevelopment of the neighborhoods around Wrigley is a kosher deli that is a celebration of Jews and America's pastime—as well as a place where Jewish adults with intellectual disabilities can find meaningful work experience.

Restaurateur and real estate investor Jeff Aeder recently opened Milt's Extra Innings next door to his kosher Milt's Barbecue for the Perplexed, which for five years has donated all profits to Jewish causes. Milt's Extra Innings will follow suit, donating all profits to Keshet, a Jewish agency serving children and adults with intellectual challenges in the Chicago area.

The owner of a 5,000-piece collection of Jewish baseball memorabilia, Aeder is showcasing a small fraction of artifacts that celebrate 170 Jews who have played in the major leagues. A mural timeline on a wall tracks the history of Jews in the sport from 1860 until today. Among the framed collectibles near the deli counter are a jersey worn by Koufax from 1963, his best year, Detroit slugger Hank Greenberg's game-used bat and a mitt used by Berg.

"Baseball is a great metaphor for the Jewish experience in America," Aeder said of his niche Jewish Baseball Museum, where his entire collection lives, for the moment, online. The website includes a quote from author Jonathan

Eig saying that in baseball, like Judaism, members of a "tribe... pass along a collective sense of identity—where we come from and who we are."

"We're telling the story of Jews in America through baseball," Aeder said.

Extra Innings branches away from the barbecue fare next door by offering fresh meat sandwiches, prepared salads and side dishes. The deli, offering catering and takeout, is small, seating only 14. The deli fare ranges from soups to schnitzel to whitefish salad and sweet potato salad. The workers cure their own meats and sell them in vacuum-sealed pouches. A Shabbat menu offers traditional fare like cholent and chicken.

Extra Innings was a response to customers, general manager Stephen Kriesler said.

"Our customers appreciated a kosher restaurant but wanted more than barbecue," he said. "For almost four years we thought about what other foods we could do. Then the restaurant next door left and the space became available."

Most of the deli workers at Extra Innings are associated with Keshet and its GADOL program—Giving Adults Daily Opportunities for Living. They have an intellectual disability but are high functioning, Kriesler said.

Overseen by a job coach, "They can hold a job, learn tasks, be able to communicate with people, and help prepare and serve the food," he said.

Deli worker Shmuel Emanuel, 24, describes his work as fun.

"I like making the sand-

wiches and working with my co-workers," he said.

Debbie Harris, Keshet's director of adult programming, said, "We are excited to bring together people of all abilities to work side by side and create a new community. Most of all, we are grateful to Jeff for his incredible vision and are so pleased to be his partner in this new endeavor."

Aeder views the deli as a partnership between the community and the restaurants.

"Hiring primarily special needs adults to work in the restaurant, we've given them an opportunity to live a fulfilling life," he said.

The neighboring kosher-certified restaurants are not in an Orthodox Jewish neighborhood, so the clientele is diverse, Aeder said.

"We created something for all of us to be proud of. The success of it is dependent on the community viewing it as their own," he said. "And I think that the patrons gain something from the experience of interacting with each other."

Redevelopment around Wrigley Field includes a new five-story headquarters for the Cubs, a seven-story hotel, a new residential and retail complex, and an annex to the famed park that will include retail and restaurant space.

It doesn't hurt that the Cubs won the World Series in 2016—ending a historic 107-season drought—and made it to the National League Championship Series this year.

"I'm a huge Cubs fan," Aeder said, "and being able to throw that into the equation was great."

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), 181 E. Mitchell Hammock, Oviedo, 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.bethshalomflorida.org; schedule of services on website.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Temple Shalom of Deltona (R/C), 1785 Elckam 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.

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Linda Sarsour gets warm welcome at controversial panel on anti-Semitism



Protesters of the New School panel on anti-Semitism demonstrate outside the event.

By Josefin Dolsten

NEW YORK (JTA)—Audience members greeted Palestinian-American activist Linda Sarsour with loud applause at an event here that in recent weeks became a rallying cry for both critics and defenders of Israel.

Sarsour, a leading feminist as well as pro-Palestinian advocate, was the best-known speaker on a panel on anti-Semitism held Tuesday at the New School for Social Research. Billed as a discussion of anti-Semitism on the right and left, the panel was denounced by pro-Israel critics who have accused Sarsour and other panelists of anti-Semitism and charged that the event was meant to obscure the anti-Semitism they see lurking among far-left critics of Israel.

A crowd of 400 attended the panel, whose organizers included the New School's

journalism program, Jewish Voice for Peace, Haymarket Books, Jacobin Magazine and Jews for Racial & Economic Justice, or JFREJ.

Outside the auditorium in Lower Manhattan, 50 protesters gathered behind metal barricades waving Israeli flags. Among them were members of the far-right Jewish Defense League, once deemed a terrorist organization by the FBI.

Larger Jewish groups also weighed in as the event neared.

"These panelists know the issue, but unfortunately, from the perspective of fomenting it rather than fighting it," the Anti-Defamation League's national director, Jonathan Greenblatt, wrote earlier this month.

The Zionist Organization of America called Sarsour an "Israel-bashing, Jew-hater" in a statement denouncing the event.

Sarsour, who helped organize the Women's March on Washington in January, has harshly criticized Israel, once tweeting that "Nothing is creepier than Zionism." That led various Jewish groups on the center and right to label her anti-Semitic, and worry that she represents the mainstreaming of anti-Israel rhetoric on the left.

Tuesday's panelists offered plenty of attacks on Israel while insisting that such views are being labeled anti-Semitic in order to silence criticism of the country and its policies.

"Just in case it's not clear, I am unapologetically Palestinian American and will always be unapologetically Palestinian American and always be unapologetically Muslim American. And guess what, I'm also a very staunch supporter of the Boycott, Divestment and Sanctions movement," Sarsour proclaimed,

eliciting loud applause from the crowd.

Panelist Lina Morales, a member of the Jews of Color and Mizrahi/Sephardi Caucus of JFREJ, called Zionism "a mistake" that "has led us down a dangerous and horrible road," while Rebecca Vilkomerson, executive director of the pro-BDS Jewish Voice for Peace, described the Israeli treatment of Palestinians as "apartheid."

Sarsour said she was "confused" as to why some in the Jewish community saw her as "an existential threat." But she appeared to take a slightly more moderate stance after making two remarks earlier this year that had drawn the ire of many in the Jewish community.

Asked by an audience member about an interview in which she seemed to have said Zionism and feminism were mutually exclusive, Sarsour said there was room for those with different opinions in the feminist movement.

"If you believe that you have to be part of a movement where you show up and agree with everybody, then this definitely ain't the movement for you, because I don't agree with half the people in the movement either," she said.

Sarsour, however, also chastised pro-Israel activists who have demanded that progressives welcome them uncritically into their coalitions.

"If you are going to come to the movement with the condition, with the imposition that people need to know that you are a Zionist and a feminist and only under this

idea, [and] that we have to accept you as a Zionist and a feminist because you want to impose that on everybody else in the movement, I'm just letting you know that's just not how it works in the movement. No one else does that," she said.

Sarsour also clarified a comment in which she said anti-Semitism, unlike discrimination against African-Americans and Islamophobia, is not systemic. She said she had meant that anti-Semitism is not encoded in the U.S. legal and criminal justice system today, unlike discrimination against other groups.

All the panelists spoke of the dangers of anti-Semitism and said they were committed to fighting it, but they focused on its manifestation on the right.

Some in the audience believed that emphasis was unfair.

"There was a lot of focus on white supremacy and Trump, which is totally valid, but I was hoping for a little bit more introspection and critique of some people in their own circles that are anti-Semitic," said Uri Westrich, a 32-year-old filmmaker.

Asher Lovy, a 25-year-old working in online sales, said the panel had failed to address the types of anti-Semitism he had experienced on the left.

"I'd also like to see ideological purity tests on the left addressed as well, the idea that if you're Jewish you have to affirmatively prove your anti-Zionist bona fides before you're let into any leftist space regardless of the causes," he said.

Meanwhile, Andrew Weitzner said Sarsour had adequately expressed concerns from critics, including the comment about anti-Semitism. It was the protesters outside, said the 33-year-old paralegal, who were not participating in constructive dialogue.

"They're screaming 'Am Yisrael Chai' outside and singing 'Hatikvah'—how is that a level of debate?" he asked, noting the words for "the people of Israel live" and the Israeli national anthem, respectively. "How is that an argument on both sides?"

One of the demonstrators said he was there to protest Sarsour's views, which he saw as "anti-Semitic, anti-Israel, anti-America."

"She knows how to get the crowd going on her side, but she's not promoting peace and unity at all and coexistences between the Israelis and the so-called Palestinians, or Jews and Muslims, or even fellow Americans," said Ariel Kohane, 46, a kosher food supervisor sporting a kippah with a picture of President Donald Trump. "She's actually brainwashing these college kids."

Inside the auditorium, audience members cheered and clapped many times throughout the speeches. Despite the enthusiasm in the room, many audience members did not want to be interviewed or would not agree to use their full names.

When asked why, one man simply pointed to his shirt, which featured the name of an Orthodox rabbinical school.

"It's too risky," he said.

After Nazis killed her family, this woman joined the partisans to fight back

By Josefin Dolsten

NEW YORK (JTA)—Nazis came for Rose Holm's family in the afternoon. By the evening, the 16-year-old was lying among corpses in the underground bunker where she and her family had been hiding.

"I was between those dead ones, and I didn't know if I'm alive or I'm dead," Holm, now 92, recalled.

Among those shot and killed were Holm's parents, brother and one of her sisters, as well as some 85 other Jews hiding in the bunker outside Parczew, a town in the eastern part of Poland. Only one family member other than Holm survived: a sister who had left the bunker with her husband and young daughter before the Nazis came.

That unimaginable incident would go on to motivate Holm to fight back against the Nazis.

A few months later, she met a childhood friend who recruited her to join a group of Jewish partisans. Members of the fighting unit, which was under the command of Chiel Grynspan, lived in the forest by day and fought the Nazis at night.

"I was thinking 'I have to take revenge, whatever's go-

ing to be, I don't care,'" Holm told JTA last month at her Upper East Side apartment. "I never [used to] think I'm going to be alive, and that's the way I survived with the partisans."

Today, Holm is elegantly dressed and soft-spoken. She wears a pearl necklace and offers home-baked cookies.

As a partisan, it was a whole different story, she said.

"I was like a wild one," she said. "I didn't know what I was doing. Whatever I'd been told, that's what I was doing."

Holm is among a shrinking group of living partisans.

"Each year there are fewer Jewish partisans who are able to share their experiences," Sheri Pearl Rosenblum, director of development and outreach for the Jewish Partisan Educational Foundation, told JTA in an email.

On its website, the group features the testimonies of Jewish partisans, including Holm and her late husband, Joe. It collected testimonies from 51 Jewish partisans from 2002 to 2015; only 16 are still alive.

Holm was one of just five women in her unit, which started with 25 people but grew to around 250 by the end of World War II. Partisan fighter units were reluctant to

have women and children as members, but the friend who recruited her—her future husband—told the other fighters that the two were a package deal.

As part of the unit, Holm and the other women carried supplies and helped detonate hand grenades. The group focused on destroying bridges and roads that Nazis were using.

"A train used to come, so we used to throw the hand grenades," she recounted. "The hand grenades were very scary because if you pulled the ring [incorrectly], it could kill you."

Partisans would sleep in the forest with little to no protection from the elements. "The first winter was a very, very bad winter. We used to sleep in the woods under the snow," Holm said.

They would make do with whatever food they got from non-Jewish Poles, who had been threatened that they would be killed if they did not aid the fighters.

"For survival you do everything, you don't think you're a human being," she said.

Sometimes the partisans would get a pig to grill in the forest.

"The first time was very hard, but when you're hungry you don't ask questions,"

Holm, whose religious family had observed Jewish dietary laws, said of eating pork.

Many times she came close to dying. In one incident, Holm entered the house of a non-Jewish Pole to get food and supplies. A German soldier discovered her and she ran, holding on to a sweater the Pole had given her. Later she found bullet holes dotting the side of the sweater, where the soldier had shot at her and narrowly missed.

During her time as a partisan, Holm didn't think about life after the war.

"I didn't think I was going to be alive," she said.

She became close with the friend who recruited her, and the two went on to marry shortly after the war surrounded by the friends they made as partisans. In 1945, the couple moved to a displaced persons camp in Germany before leaving for New York in 1949, where she found a job in a dressmaking factory and he in a cardboard box factory.

Joe Holm later opened his own butcher shop before the couple founded a factory producing women's sweaters about 10 years after moving to the United States. They had two children.

Joe died in 2009. Today,



Josefin Dolsten

Rose Holm at her apartment holding a photo of her late husband, Joe, Oct. 31, 2017.

Holm lives in their home surrounded by photos of her husband, children, four grandchildren and three great-grandchildren.

Holm once would not speak about their wartime experiences; talking about them makes her sad. In 2013, however, she told her story in a video for the Jewish Partisan Educational Foundation. The group also honored Holm and her husband at galas in 2010 and 2011. Earlier this year her

son, Steven, emceed an event by the foundation honoring surviving partisans and their descendants.

There's also another emotion that comes with telling her story: incredulosity that she went through what she did and survived.

"My whole life, I'm just laying sometimes in bed and thinking 'is this true?'" she said. "I was thinking that I was reading [the story in] a book, that it's not from my life."

Weekly roundup of world briefs from JTA

Mother, 3 children killed in Hanukkah house fire flown to Israel for burial

NEW YORK (JTA)—The bodies of a woman and her three children killed in a house fire were flown to Israel after a crowd of mourners proved too large and distraught for a memorial ceremony to be held in Brooklyn.

The New York Post reported Tuesday that hundreds of bereaved members of the Orthodox community gathered outside Congregation Sheves Achim in East Flatbush on Monday evening to mourn Aliza Azan, 39, and her children.

“Unable to enter the synagogue,” the Post reported, the hearses “then headed straight to JFK airport where a flight was preparing to fly them to Israel.”

City fire and police officials confirmed that a Hanukkah menorah on the first floor of the 2 1/2-story house sparked the blaze at around 2:20 am. Monday. The victims included Azan’s sons Moshe, 11, and Yitzah, 7, and daughter Henrietta, 3.

The father, Yosi, three children and their cousins survived the fire, but were injured in the fast-moving blaze, Fire Commissioner Daniel Nigro said at a news conference. Yosi Azan and his daughter Shalit, 16, and son Daniel, 15—were in critical condition at Staten Island University Hospital. Two younger boys were treated for minor injuries.

Fire Department officials said the house had a working smoke detector, which may have alerted the boys on the first floor to the fire.

Hundreds of mourners attended a funeral in Brooklyn for the mother and her 3 children killed in a house fire this morning <https://t.co/9R9odme8gX> pic.twitter.com/H7Nf501ydE

— amNewYork (@amNewYork) December 19, 2017
Trump thanks Israeli mayor for naming new park after him

JERUSALEM (JTA)—President Donald Trump thanked the mayor of an Israeli city who named a new park after him.

In a letter dated Dec. 13, Trump expressed gratitude for the gesture and satisfaction that Israelis welcomed his recognition of Jerusalem as the capital of their country—which apparently earned him the honor.

A week earlier, David Even Tzur, the mayor of the Haifa suburb Kiryat Yam, in northern Israel, said he would establish Donald Trump Park in appreciation of the president’s Jerusalem announcement the day before.

“Thank you for this great honor,” Trump wrote in his letter. “It was a distinct pleasure to visit Israel during my first international trip as President of the United States... I am thankful for your gesture and am moved to know that the people of Israel are encouraged by my decision to recognize Jerusalem as the capital of Israel.”

Trump also called Israel “one of our most steadfast allies and an oasis of hope, democracy, and prosperity in the Middle East.”

Tzur said Trump “took a brave and unprecedented

step that none of his predecessors were willing to take and we must honor him for it.”

“Jerusalem is a dream that is present in every Jew’s heart,” the mayor said, “and Trump’s decision gives this dream clear international recognition.”

Tzur added that he is looking into the possibility of inviting Trump to the opening of the facility, which is slated for April.

U.S. recognition of Jerusalem was welcomed in Israel and much of the Jewish community but rejected by much of the world. Palestinians have rioted against the decision, leading to numerous deaths and injuries, and throwing Trump’s Middle East peace initiative into question.

Obama undermined probe of Hezbollah drug empire in pursuit of Iran nuclear deal, ex-US officials allege

WASHINGTON (JTA)—Several Obama administration-era security officials are claiming that the administration frustrated their pursuit of Hezbollah’s drug-dealing empire in part to avoid jeopardizing the Iran nuclear deal.

Politico quoted on the record three officials who ran Operation Cassandra, a task force principally run by the Drug Enforcement Agency, as saying their efforts to bring down the Lebanon-based terror group’s drug-running network was derailed in part out of the administration’s “desire for a negotiated settlement” to curb the nuclear ambitions of Iran, a benefactor of Hezbollah.

“This was a policy decision, it was a systematic decision,” David Asher, who was a Pentagon illicit finance analyst and is now an adviser to the Foundation for Defense of Democracies, told Politico. “They serially ripped apart this entire effort that was very well supported and resourced, and it was done from the top down.”

The Hezbollah network, the officials said, was particularly expansive in Latin America, and financed Hezbollah’s arms purchases and terror operations.

The officials told Politico that the Justice Department refused to investigate and prosecute a Hezbollah figure considered the “linchpin” of Hezbollah’s criminal network, among other figures, and that the administration rejected repeated efforts by the investigators to charge Hezbollah’s military wing under a federal Mafia-style racketeering statute.

Obama administration officials quoted in the article denied that the Iran deal drove the obstructions faced by the former Cassandra officials, saying that interagency spats and broader concerns about U.S. interests caused the problems.

An unnamed former Obama administration, Politico wrote, offered several reasons for letting Hezbollah off the hook, including “the fear of reprisals by Hezbollah against the United States and Israel, and the need to maintain peace and stabil-

ity in the Middle East.” At least one of the incidents, a derailed anti-drug mission in Colombia, predated the Obama administration.

The assessments by the three officials are based on their recall of interactions with other unnamed officials during Obama’s two terms and their impressions.

The officials are Jack Kelly, the DEA supervisory agent who led the Cassandra task force and is now retired; Derek Maltz, who headed DEA’s Special Operations Division until 2014 and now directs a security consultancy; and Asher.

“They will believe until death that we were shut down because of the Iran deal,” Maltz said of his colleagues. “My gut feeling? My instinct as a guy doing this for 28 years is that it certainly contributed to why we got pushed aside and picked apart. There is no doubt in my mind.”

There were a number of arrests and prosecutions during the period the article covers, but the agents said their requests for broader racketeering prosecutions—which would have allowed them to piece together disparate alleged crimes into a conspiracy—were consistently turned down and that diplomatic support was lacking.

The former Cassandra officials cited among others the case of Ali Fayad, a Ukraine-based arms merchant detained in 2014 by Czech authorities. Czech authorities released Fayad in 2016, reportedly under pressure from Russia, and he was allowed to return to Lebanon.

Fayad was indicted in the United States for plotting the murders of U.S. officials, providing support to a terrorist organization and attempting to smuggle anti-aircraft missiles. The Obama administration protested the release after the fact, but the agents said it did little to pressure to the Czechs to extradite him to the United States.

The Iran nuclear deal traded sanctions relief for Iran’s rollback of its nuclear program. Israel’s government and a number of pro-Israel groups—among them the Foundation for Defense of Democracies—vehemently criticized the deal.

Hezbollah, which launched a war with Israel in 2006, is a U.S.-designated terrorist group with deep ties inside Lebanon’s government. It is allied with Iran and has joined that country in propping up the Assad regime in Syria during the civil war that has raged there since 2011.

Critics of Obama and the nuclear deal seized on the Politico report.

Morton Klein, president of the Zionist Organization of America, sent a news release with a summary of the article.

“Instead of drawing the conclusion that Iran was up to its neck in terrorism and drug-trafficking, President Obama ploughed forward despite to empower Iran via the nuclear agreement he foisted on America,” Klein said. “It is an extraordinary dereliction of duty for a president.”

Donald Trump Jr., the president’s son, forwarded the article with a tweet reading, “The secret backstory of how Obama let Hezbollah off the hook. The real collusion story no one will cover.”

Nazi hunters recommend nine for prosecution in Germany, Austria

BERLIN (JTA)—Germany’s Central Office for Investigation of Nazi Crimes has handed nine potential new cases against former concentration camp guards to prosecutors in Germany and Austria.

If tried, the nine men and women—who variously live in both countries—would be charged as accessories to murder in several camps. The cases, already investigated by the Central Office in Ludwigsburg, were handed to local prosecutors for potential indictment, according to news reports in the Berlin-based daily Taz newspaper and elsewhere.

Jean Rommel, who heads the Central Office in Ludwigsburg, Germany, confirmed to the German news media that the nine men and women, most of them in their 90s, were stationed at the Ravensbrueck and Buchenwald concentration camps in Germany, at Mauthausen in Austria, and at the Auschwitz death camp in Nazi-occupied Poland.

The 2011 conviction in Munich of former concentration camp guard John Demjanjuk as an accomplice in the murders of nearly 30,000 Jews in the Sobibor death camp in Poland set a precedent in that being a guard at a death camp was sufficient to prove complicity in murder.

Since then, the Simon Wiesenthal Center’s chief Nazi hunter, Efraim Zuroff, has encouraged the public to provide tips on possible perpetrators, an effort titled “Operation Last Chance.”

In related news, an 88-year-old Holocaust survivor in Minnesota recently provided testimony that led to the indictments in Germany of two former guards at the Stutthof concentration camp in Nazi-occupied Poland as accomplices to murder. It remains to be seen whether they will be deemed fit to stand trial.

If so, then Judith Meisel is ready to bear witness against them, she told the NEWSER online publication in November.

Sinking Sea of Galilee to get infusion of desalinated water

JERUSALEM (JTA)—Israel is preparing to pump desalinated water into the Sea of Galilee.

The state’s Water Authority recently started work on the \$300 million project, which will take about two years to complete, Israel’s Hadashot TV news reported Monday.

With Israel apparently approaching a fifth consecutive dry year, the Sea of Galilee has dropped to dangerously low levels. This has increased the lake’s salinity and harmed the quality of the water, which constitutes a quarter of Israel’s potable supply.

The Water Authority is

also overseeing projects to pump out saltwater from the lake in order to maintain its potability. The authority says it is extracting about 17,000 tons of salt each year.

In October, the Water Authority warned that the Sea of Galilee was at a dangerously low

Omri Casspi lights menorah on Golden State Warriors court

(JTA)—Omri Casspi, the first Israeli to play in the NBA, helped lead the Golden State Warriors to their eighth straight win, then celebrated by lighting a giant Hanukkah menorah as part of the team’s Jewish Heritage Night.

Casspi scored 17 points and had 11 rebounds in the Warriors’ victory over the Dallas Mavericks on Thursday, the third night of Hanukkah, J. The Jewish News of Northern California reported. It was among the top performances of his nine-year NBA career.

After the game, Casspi helped light a menorah almost as tall as the 6-foot-9 forward. He chanted the Hanukkah prayers with Rabbi Yosef Langer, executive director of Chabad of San Francisco, as hundreds of Jewish fans—some attending their first Warriors game—looked on at Oracle Arena.

Casspi told the newspaper that lighting the menorah on the Warriors’ court was a “privilege, it just means the world to me.”

Danny Grossman, CEO of the San Francisco-based Jewish Community Federation, was at the game along with other community and spiritual leaders, and said it was appropriate that Casspi had his best night since joining the Warriors in July on a one-year deal.

“It can’t be coincidental, it had to be a Hanukkah miracle,” Grossman told J.

The crowd attending the menorah lighting ranged from those wearing yarmulkes and black hats to bare-headed Jews in Warriors garb, according to the newspaper.

Casspi, 29, has played for six NBA teams, including five seasons in two stints with the Sacramento Kings. He was signed in March as a free agent by the Minnesota Timberwolves nearly a month after being waived by the New Orleans Pelicans—his second stint with the team—after breaking his thumb in his debut with the club. He has also played for the Cleveland Cavaliers and Houston Rockets.

He was a member of the championship Maccabi Tel Aviv team in Israel before making himself available for the NBA Draft.

Canada synagogues get hate mail saying ‘Jewry must perish’

MONTREAL (JTA)—At least three synagogues in Canada received hate mail warning that “Jewry must perish.”

Police are investigating the envelopes delivered Monday to two synagogues in Montreal and one in Toronto. Each featured a drawing of a bleeding Star of David enclosing a Nazi swastika with the slogan “Jewry must perish.”

B’nai Brith Canada de-

scribed the threats as being “an eight on the frighten scale.”

“Sadly, we’ve seen the swastika make something of a comeback this year,” said Michael Mostyn, CEO of B’nai Brith Canada.

Last month, Statistics Canada reported 221 hate crimes against Jews in Canada in 2016, up from 178 the previous year.

In response, B’nai Brith is calling on Canadians to stand in solidarity with Montreal’s #Jewish community.

Hanukkah menorahs lit at sites of terrorist attacks

(JTA)—Young Jews in several countries lit Hanukkah menorahs at sites targeted by terrorist attacks to signal their solidarity with victims and celebrate resilience.

The ceremonies, organized by members of the World Bnei Akiva youth movement, included one lighting at the HaCarmel kosher restaurant in Amsterdam, where earlier this month a 29-year-old Palestinian smashed the establishment’s windows while holding a Palestinian flag. The assault happened one day after President Donald Trump announced that the United States considers Jerusalem Israel’s capital.

“I’m here to light a candle for the security and safety of the Jewish community of Amsterdam,” Avichai Meyer, the movement’s emissary to the Netherlands, said at the event earlier this week.

David Rogovoy, the emissary to Germany, lit his menorah outside the Christmas market where a truck deliberately drove into a crowd last year on Dec. 19, killing 12 and injuring 56. One of the casualties was an Israeli woman named Dalia Elyakim.

Rogovoy said he was lighting the candles “in honor of those who are not with us, and those people who were wounded and injured in terror attacks all over the world.”

The activists filmed the lightings and posted them on the World Bnei Akiva Facebook page under the hashtag #LightUpTheDarkness. Thousands have watched the videos.

In Israel, Bnei Akiva members filmed a menorah lighting outside Jerusalem’s Central Bus Station, where a security guard, Asher Al-mialach, was severely injured in a stabbing incident this month.

In England, Benaya Cohen lit candles at the entrance to the Manchester Arena, where in May a suicide bomber murdered 23 people and injured over 500 at a concert in one of the country’s bloodiest terrorist attacks ever.

Meanwhile, in the United States, Bnei Akiva members filmed a candle lighting at the Houston home of a member, Maya Wadler, whose home was ravaged by flooding during Hurricane Harvey.

“We hope and daven [pray] that this year will bring us pleasant weather and rains of blessing,” Wadler said.

Bnei Akiva is the largest Zionist youth movement in the world, with tens of thousands of members in dozens of countries.

Europe's only Jewish hospice gives Holocaust survivors a dignified farewell



Cnaan Liphshiz

Henny Goudeketing, left, and Anne van de Geest at the main hall of the Immanuel Jewish hospice in Amsterdam, Nov. 1, 2017.

By Cnaan Liphshiz

AMSTERDAM (JTA)—Henny Goudeketing, a 95-year-old Holocaust survivor, is ailing and preparing to leave the world.

Goudeketing, who was sterilized in Nazi medical experiments at Auschwitz, has neither children nor other relatives to care for her. Now, after multiple infections and recurrent falls, she's readying to say goodbye.

"It's kind of strange," Goudeketing told JTA. "I know I have no future and I'm ready to die, but I'm still afraid of actually dying."

The Amsterdam native re-

turned to the city at 23 after surviving Auschwitz.

"My biggest sorrow is not being able to have children," said Goudeketing, who had worked for decades as a seamstress.

Last month she was admitted to Immanuel, a small but upscale eight-room facility for the terminally ill. It is Europe's only Jewish hospice, according to Tel Aviv University's Kantor Center for the Study of Contemporary European Jewry.

While such facilities are common in the U.S.—the National Institute for Jewish Hospice, which was established in 1985 in New York, lists no fewer than 225

accredited Jewish hospice programs—they remain rare on the continent, where the Jewish community was decimated by the Holocaust.

Funded through private donations, as well as patient fees and some subsidies, the hospice was built by the Dutch Jewish community for survivors like Goudeketing to receive top end-of-life care.

"I'm not sure whether this is real, the luxurious treatment I'm getting here," she said. "I've never experienced anything like this in my whole life."

Take the on-demand room service.

"If I want a fried egg, or anything else, all I have to do is buzz," said Goudeketing, whose stay at Immanuel is covered by her insurance. "They come round in seconds to terribly spoil me."

The Netherlands, which last year was No. 1 on Europe's index of public health systems, has 146 hospices nationwide with an average guest satisfaction rating of 9.1 out of 10. And whereas Immanuel's on-demand room service is a standout amenity, patients at other hospices receive similar conditions—all for a daily rate of less than \$70 covered by the government or basic insurance policies.

But Immanuel is the only hospice in Europe for guests like Goudeketing who keep kosher, although there are other hospitals with palliative programs that offer kosher food. They include the North London Hospice Group, which defines itself as Britain's first "multifaith hospice."

It's also the only hospice where the staff and volunteers "already know the special issues connected to caring for the generation of Holocaust survivors," said Sasja Martel, the institution's founding director. That's crucial, she said, "because at the last stage of life, it's often too late to start explaining" what those special issues are.

A case in point: At Immanuel, the staff encourages guests to resist the urge "to finish their plates," Martel said, and only eat when they are hungry.

"Traumatized by the Holocaust, survivors and their children tend to associate eating with staying alive," she explained. "And that's true, but at the terminal stage eating can hasten death."

Rabbinical or other spiritual counseling is available to guests, as is counseling on accepting death, mostly by volunteers. That's an issue for many survivors who are conditioned to "fight death at all costs," Martel said.

The hospice, which has an annual budget of approximately \$500,000, is subtly adorned with Jewish symbols ranging from mezuzahs, menorahs and, atop one piece of furniture in the main hall, a small pile of stones of the kind that Jews place on cemetery headstones. But even though they are understated, the symbols can have a profound effect on some guests.

"The significance of little things is amplified near the end," Martel said. "Many guests feel a need to touch their identity, reconnect with it, even if only through the symbols. Or the typical Ashkenazi Jewish chicken soup we serve, that they remember from their grandmother, or the white tablecloth on Shabbat and the candle lighting. Or just a Jewish joke."

The importance of a Jewish setting increases for many people facing end-of-life ques-

tions, according to Jewish health care professionals. Jewish "teachings and values can provide comfort to them," according to a 2013 study by four American researchers, including a rabbi and a physician.

Jewish liturgy, traditions and even a common language also ease some difficulties, according to a 2009 interview that Rabbi Sara Gilbert, a chaplain at Shalom Cares Hospice in Aurora, Colorado, gave the InterMountain Jewish News. "At Immanuel, staff are trained to accommodate the special needs of survivors like Goudeketing, who have no family, added Martel.

"We need to be conscious that for many of our guests we are all that they have, which is not necessarily the case in other hospices," she said.

There are other sensitivity issues. For example, the hospice decided not to hire a nurse who had a German accent, Martel said last week at a symposium on hospice care in Judaism in honor of Immanuel's 10th anniversary.

"If it was discrimination, it was a positive one for our guests," she said.

One former patient, Bram Koopmans, said in a filmed interview before his death in 2010 that the hospice was his first contact with a Jewish community institution since staying at an orphanage for child Holocaust survivors in the 1940s.

On his deathbed, Koopmans said that after decades of avoiding his Jewish identity, staying at Immanuel made him remember the Jewish blessing over bread, or hamotzi, which he was taught at the orphanage. Holding back tears, Koopmans recited the blessing during the interview while holding one hand over his head.

"It's been waiting in me for years and years," he said. "It's as though I never left."

Koopmans asked volunteers at Immanuel to go to his home and fetch a kippah and menorah that he had hidden away, Martel recalled. He also asked a rabbi to give him a bar mitzvah at the hospice. Koopmans had a Jewish burial, which he didn't plan to do when he first arrived at Immanuel.

Only about half of the hospice's guests are Jewish, however. Anyone diagnosed as being terminally ill can ask to be referred here. And though capacity is limited because of Immanuel's small size, the high turnover—the average stay is 11 days—means frequent openings.

"When we set up this home, we decided as a matter of policy that it wouldn't be a place for Jews only," Martel said. "We didn't want to send anyone away."

Subsequently, Immanuel has a second non-kosher kitchen so as not to limit the nutrition of non-Jews.

But one thing not on offer at Immanuel is assisted suicide, which is readily available in the Netherlands for the terminally ill.

The country's parliament is now debating a controversial draft bill that would allow even healthy people to receive assisted suicide. But ending one's life is "diametrically opposed to the Jewish values that sanctify life," said Martel, who added that Immanuel advises patients not to give up their homes in case they wish to end their life after being admitted to the institution.

Anne van de Geest is a non-Jewish guest in her 90s who is unable to walk because of cancer that has metastasized throughout her body.

"I like the atmosphere here, which is quiet but lively," she said.

Van de Geest, who used to make jewelry and fashion accessories, said she chose to stay at Immanuel after hearing good things about it from friends.

Word of mouth was also how Chazia Mourali, a well-known television host and writer in the Netherlands, heard of Immanuel, where her mother, Elise van den Brink, stayed before her death in 2015.

"We're Catholic and people at church told us the Jewish hospice was the best choice," Mourali, whose father was born in Tunisia, told JTA at the symposium. "We liked the sound of that and she felt right at home."

"People with our Middle Eastern mentality—a Calvinist Dutch hospice is the last thing we needed."

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Light

From page 1A

show that hate really will not win and that this is something the people want to hear."

Her hard work and determination paid off. More than 600 people filled the Oviedo auditorium and heard two Holocaust survivors, Genia Kutner and Gerald Biegel, speak about their experiences.

Rayna Rose Exelbierd, Southeast high school coordinator with StandWithUs and a third generation survivor who also spoke, told the Heritage that the majority of those who attended the event are not Jewish. She asked for a raise of hands of those who had never heard a Holocaust survivor speak and 90 percent raised their hands.

Exelbierd is a motivational speaker for teenagers and

mentor to teens who want to organize a program like this one. She has helped organize 105 programs in the Southeast, reaching more than 8,000 people who may never have heard a Holocaust survivor's story.

The Oviedo audience was silent as Biegel shared about his ordeal in five concentration camps. Then, Kutner provided details about who Hitler and the Nazis were, and what a swastika really stands for before sharing her own harrowing story. Kutner concluded that "we must accept each other and what hatred leads to."

Also speaking to the group that evening was Daniel Nabatian, director of JSU Orlando.

"This was more than I could have dreamed of," he told the Heritage. "So many lives were

impacted for the better. It was a powerful event."

The program was enlightening to many people, not just Jewish students who had experienced anti-Semitism. After hearing Exelbierd share that her grandparents, who were survivors, fought for the rights of black people after seeing segregation in the South when they came to the States, several African-American students said they didn't know that Jews helped blacks during the civil rights era.

"The response was so amazing," Exelbierd said. "The message was for everyone."

At the conclusion of the program, students lined up to have photos taken with the Holocaust survivors, and shared their own stories of being bullied.

"One year fighting for this

night all to spread the word to stop the hate," Kuperberg shared in her Facebook post. "I cannot describe how thankful I am for all the people who fought with me—Gabi Gittleson, Rayna Rose Exelbierd, Daniel Nabatian, Nicole Feldman Kuperberg, Justin Kuperberg, and so many more. I am also so thankful for all of you who supported me, even when I was losing the battles. You guys showed me that in the end hate will lose and love will win."

"This is what JSU is here for—to education others, be there for them," stated Nabatian.

To learn more about JSU or to request having the club open at a high school, visit www.jsu.org or contact Daniel Nabatian at dnabatian@joinorlando.org.

Jerusalem

From page 1A

A recent study commissioned by the IMPJ found that a small but increasing number of Israelis, 7 percent, identify with Reform Judaism. At the same time, a 2016 Pew Research Center study reported that 2 percent of Israelis identify as Conservative and 3 percent as Reform, while 50 percent identify as Orthodox and 41 percent eschew any denominational identity.

Distinguishing between religion and politics

Convention attendee Rabbi Jonathan Aaron of Temple Emanuel in Beverly Hills, Calif., told JNS that he makes “a distinction between the religious and the political” when it comes to Israel.

“Yes, I’m frustrated that I can’t perform weddings over there, but as far as political decisions go, it’s not our blood on the line,” he said. “The bottom line is, even when there is criticism, the Reform leadership knows how important Israel is to the future of the world and of Judaism. We will always support it.”

The Reform movement

emphasized at the conference that it is working on initiatives to bring more Israeli Jews to the U.S. to witness American Jewish life through a Reform lens as well as to double the funding for increasing the Reform presence across Israel.

Rabbi Jacobs encouraged attendees to increase their activism on Israeli policies.

“We should never shirk our obligation to raise objections to policies that weaken Israel’s Jewish democratic core and undermine prospects for Israeli-Palestinian peace,” said Rabbi Jacobs. “But we must simultaneously help

our people fall in love with Israel, with her diverse and remarkable people, her founding vision, her creativity in its scientific, business and cultural achievements, and so much more.”

Frank Ponder, a biennial attendee from Los Angeles, similarly said, “We have every right to be critical, but I feel like it’s our job to make sure Israel continues to exist. It’s necessary for the future of the Jewish people and the world. I can disagree with the internal policies and their attitude toward Reform Jews, but it will never stop me from supporting her.”

Jones

From page 1A

record on Jews, she told the crowd, “One of our attorneys is a Jew.”

In an acceptance speech at 11 p.m., Jones acknowledged his Jewish supporters.

“To all my Jewish friends, Happy Chanukah,” he said.

Trump had endorsed Moore’s primary challenger, Luther Strange, but pivoted to Moore after he soundly defeated Strange in the September primary. The president went all in for

Moore in the campaign’s final days, recording a ro-bocall endorsement for the candidate and turning a rally he headlined in Pensacola, Florida, near the Alabama border, into a Moore election event.

Establishment Republican leaders had distanced themselves from Moore, but Trump heeded Moore’s most prominent backer, Steve Bannon, the CEO of Breitbart News. Bannon, who was a top White House adviser to Trump until August, had urged the president to back Moore.

Glick

From page 4A

Palestinians would have a viable, developed state in short order.

And the Egyptians in turn would have the international support they need both economically and militarily to defeat ISIS completely and to rebuild their national economy. Indeed, as advocates of the plan note, by yielding control over the northern Sinai to the Palestinians, and so enabling a viable Palestinian state to form, Egypt would become again the indisputable leader of the

Arab world. With the good will of the Europeans and Americans, Sisi would secure Egypt’s position indefinitely.

This then brings us to the third notable aspect of the purported Saudi plan. The backlash against the plan, like the backlash against Mohammed, has been furious. Abbas has reportedly been calling every international leader he can think of to oppose the deal. The Europeans reportedly also oppose it. French President Emmanuel Macron’s adviser reportedly contacted the Americans to make clear that the French

are not on board with the proposal.

And whereas the opposition to Mohammed’s purported proposal has been largely behind the scenes, since Mohammed did not make it public, the Palestinians and their international supporters have been grabbing every available microphone to condemn US President Donald Trump’s recognition of Jerusalem as Israel’s capital.

With or without a public announcement of his alleged peace plan, Mohammed has become a hated figure in wide circles of the foreign policy

establishment in the West due to his trenchant opposition to Iran’s rise as a hegemonic power in the region.

It’s a hard sell though. Mohammed’s peace plan is the first peace plan that has ever offered the Palestinians a chance at a real state. It’s the first plan that ever envisioned a situation where the Palestinians have a state that doesn’t imperil Israel. People who actually care about the Palestinians and Israel should welcome and support his position.

People who oppose it have to explain why they insist on

remaining faithful to a peace paradigm that has brought only war and instability. Why do they prefer to retain Abbas’s authoritarian regime over a non-sovereign kleptocracy in Judea and Samaria with a Hamas terrorist state in Gaza to an alternative without either? Why doesn’t Abbas support it if his chief aspiration is the establishment of a viable Palestinian state and actually wants peace with Israel?

The New York Times article may or may not be an accurate portrayal of a real plan presented by the

actual crown prince of Saudi Arabia. But if it isn’t his plan, it should be. Or it should be Trump’s plan.

Because it is the first peace plan anyone has ever put forward that makes sense. Not only does it secure the future of both Israel and the Palestinians, it enables Arab states like Saudi Arabia to work openly with Israel to defeat their joint Iranian enemy, while ensuring that Israel can survive and remain a credible ally to its Arab neighbors for decades to come.

Originally published in The Jerusalem Post.

Reality

From page 5A

children that Haifa, Tel Aviv, and west Jerusalem will all someday be theirs.

On Nov. 29, 1947, prior to President Harry Truman recognizing Israel at the United Nations, people had told Truman that the recognition would only lead to mass rioting. What would have happened if Truman had listened?

The Arabs and Palestinians have always used the threat of violence as a negotiating tool. The longer we cower to the threat of violence, the more we reinforce that as a legitimate tool of negotiations.

Either we have a policy and a law, or we do not. We should not change our policies to appease the most violent participants on the world stage. It simply does

not work, but rather begets more violence.

By using appeasement, we do not gain the respect of the international community, nor of the Muslim and Arab world. As Osama bin Laden had said, “When someone sees a weak horse, and a strong horse, it is natural to bet on the strong horse.”

Those who argue otherwise are engaging in what the late

Sen. Daniel Patrick Moynihan called the “soft bigotry of low expectations.” They are simply being patronizing to the Palestinians.

What message does that send to the Palestinian leadership when there are government spokesmen around the globe saying that we expect the Palestinians to engage in violence? We are giving them a pretense for violence

and bloodshed, which eventually becomes a self-fulfilling prophesy.

The Palestinians need to learn that no matter what dangerous illusions of conquest they are teaching their children, Israel will never cede its capital of Jerusalem—not after 3,000 years of history.

And they need to learn, once and for all, that Israel is here to stay.

In this way, Trump’s Dec. 6 speech was a sorely needed dose of reality therapy for the Palestinians.

Sarah N. Stern is the founder and president of the Endowment for Middle East Truth (EMET), which describes itself as an unabashedly pro-Israel and pro-American think tank and policy institute in Washington, D.C.

Talk

From page 5A

Union Advocacy Center, has written.

Critics of the term “undivided Jerusalem” say it is a slogan that hides ugly truths about occupation and disenfranchisement.

“Fifty years on, Jerusalem is more binational, more contested and more divided than at any point since 1967,” says attorney Daniel Seidemann,

who heads the the Israeli advocacy group Terrestrial Jerusalem. “There are two national collectives in Jerusalem, one endowed with political rights and the other permanently disenfranchised and disempowered.”

And certainly some ideologues use it that way, drawing their own lines in the sand (and borders on a map) and daring anyone to cross them.

Is it possible to imagine

an “undivided Jerusalem” that also accommodates Palestinian aspirations for a state and capital of their own? It is, but it will take an honest discussion of what “Jerusalem” is and isn’t. Like Trump, no Israeli and no Jew elsewhere wants to go back to the pre-1967 reality, when Jordan blocked Jews from the Western Wall and limited Christian and even Muslim access to holy sites.

And no one expects Israel to unilaterally give back all that it won and consolidated in war and built in peace—not just the current government, which promotes a Greater Jerusalem and is indulgent of plans to build housing units in areas that Palestinians and their international backers consider disputed, and not any government one could foresee. That’s why credible

peace plans have called for a consolidation of surrounding Jewish neighborhoods within Israel, with various land swaps to accommodate the Palestinians.

Meanwhile, as long as the Palestinians insist that no part of Jerusalem is Israeli, peace is impossible. If the Palestinians are to achieve their own state, they, too, will have to accept the reality of what Jerusalem is and isn’t.

But even short of a comprehensive peace plan, it is worth asking what is meant by “Jerusalem.” In the biblical and rabbinic imagination, the city has always been as much an idea as a reality—an earthly Jerusalem (Yerushalayim shel matah) and a heavenly Jerusalem (Yerushalayim shel maalah). Hopes for peace rest on wise leaders who understand the difference.

#MeToo

From page 5A

plaints are reported, they are responded to with the seriousness that they deserve. WRN, the Women’s Rabbinic Network, has been tackling these issues for decades and is currently spearheading

an important project on pay equity with Women of Reform Judaism.

But we must do even more to create safe and sacred communities for both those who are participants in those communities and those who serve them. The time has arrived to

open a communitywide conversation beyond the ethics processes, and examine the way that women in the rabbinate face systemic and ongoing challenges.

The responsibility to strengthen the Jewish com-

munity and enhance the professional and personal lives of Reform rabbis is central to the mission of the CCAR—it is our ethical and professional mandate to address these deeply troubling challenges. The Task Force on the Experience of Women

in the Rabbinate will study the realities facing women in order to identify their root causes and potential solutions. It will engage our membership, laypeople and partner Reform institutions. Ultimately it will create change for the good

and bring healing, hope and greater strength to our rabbinate and the communities we serve.

Rabbi Hara Person is the chief strategy officer for the Central Conference of American Rabbis and the publisher of CCAR Press.

Butchers

From page 10A

cess of a campaign launched that year by the Vigilance Halal association founded by an anti-halal veterinarian and promoted by National Front.

This has lowered the demand for meat left over from animals that were used for ritual slaughter, Levy said, explaining that kosher rules allow Jews to use only 15-20 percent of the cow.

Once a shochet, or certified slaughterer, has taken the kosher bits, the slaughterhouse where he performed the work

buys the leftover meat from him. But with demand falling for that product, “slaughterhouses don’t view us as the ideal customers anymore,” Levy said.

“They are paying less than 10 years ago,” he said.

Meanwhile, politicians in France are pressing for the obligatory labeling of meat that does come from animals that were slaughtered without stunning.

In 2013, an advisory committee of the French Senate on the meat industry for the first time made a nonbinding

recommendation for such labeling, prompting passionate condemnations by Jewish and Muslim faith leaders.

But even without obligatory labeling, the awareness-raising campaign means that “a non-Jew today wants to buy neither the meat of the cruel Jews nor the terrorist Muslims,” Levy said sarcastically. As pressure mounts, “it will become more and more difficult in the kosher and halal industries.”

Albert Elbaz, a kosher meat shop owner from Aix-en-Provence, near the southern

city of Marseille, calls this vision “alarmist.” Jews, he said, “will always eat kosher, and, thank God, we have enough Jews in France.”

But Jews make up less than 1 percent of France’s population of nearly 67 million, meaning that “in reality, the only thing protecting kosher slaughter is the electoral power of the far-larger Muslim population” of 5.7 million, said Levy.

Yet even that protection may be temporary due to the growing acceptance among French Muslims of post-cut stunning—a method in which

animals are stunned as their throats are cut.

Post-cut stunning is shunned by most Orthodox certifiers of kosher meat, with the exception of a handful in Austria and the United States. But its acceptability is growing among Muslims, whose rules on ritual slaughter are not as strict as those of Orthodox Judaism.

“The Jewish community seems united in opposing pre-slaughter stunning, while the Muslim community is divided on the question whether stunning should be allowed before

halal slaughter,” noted a team of researchers who in 2013 published a report on post-cut stunning.

Technical advances and the Muslim communities’ relative openness mean room for adapting halal slaughter “without compromising its deep and essential meaning,” they added.

That’s bad news for Levy and others in the kosher meat industry, he said.

“The minute the Muslims accept post-cut stunning,” Levy said, “the kosher meat industry is done for.”

The five weirdest kosher foods for 2018



Josefin Dolsten

Matzohgram is printing patterns on matzah.

By Josefin Dolsten

SECAUCUS, N.J. (JTA)—“Caution: Meat and dairy sampling on show floor,” read a sign at the entrance to Meadowlands Exposition Center.

That may seem like an unusual warning outside a convention center, but to the crowd attending the food expo there on Tuesday, it made sense: Kosherfest is the world’s largest kosher food trade show, where the vast majority of those attending follow the Jewish prohibition against mixing meat and dairy.

More than 4,000 food industry professionals gathered for the annual two-day event, which featured more than 325 vendors showcasing an array of products, from candy to wine.

Naturally, there were lots of samples.

Reporting can be a tough job, but somebody had to taste everything. Amid the offerings of many obvious treats (lox varieties and bagel flavors, for example), there were some surprises. These are the five most unexpected foods and beverages JTA sampled at this year’s Kosherfest.

Patterned matzah

Matzohgram, which was crowned by Kosherfest the best Kosher for Passover product, is matzah printed with Jewish-themed patterns, such

as Stars of David and Passover greetings. The manufacturer, Independent Ink, uses colorful, edible ink that is kosher for Passover.

Customers placing large orders can also customize matzahs with any image they desire.

“It gives you the ability to be creative for your seder plate,” said NK Ranganathan, Independent Ink’s chief operating officer. “You can have a variety of designs, and it becomes very interesting for the kids.”

Customers can buy Matzohgram online beginning Nov. 20: It’s \$10 for a box of mini-matzahs and \$16 for the regular size.

Oxygen-infused water

If Oxigen’s claims about its water—that it improves both post-workout and or post-hangover recovery time and mental clarity—are true, then Gatorade may have some serious competition.

A bottle of the oxygen-infused beverage contains 1,000 parts per million of stabilized oxygen, compared to 5 to 40 parts per million in regular water, according to its manufacturer. Those in need of even more O’s can take an Oxigen shot, which contains 5,000 parts per million.

“When you drink the water, the oxygen gets into your bloodstream and goes to work

immediately to aid in focus, recovery, endurance and stamina,” Max Lewis, director of sales for Formula Four Beverages, told JTA.

The oxygen is not in gas form, meaning it won’t escape the bottle when it’s opened, Lewis added.

Oxygen bottles retail at stores nationwide for \$1.69 to \$1.99, while the shots sell for \$2.79 to \$2.99.

Salted caramel frozen pizza

It’s a pizza, it’s a frozen dessert—it’s a Frizza!

The Salted Caramel Frizza from Elegant Desserts won the trade show’s award for best dessert. The dairy-free treat consists of a cookie bottom, salted caramel ice cream and caramel sauce.

“Everybody, when they come over, they go crazy about it because it’s entertaining, it’s fun, it’s different,” said Benjamin Weisz, president of Elegant Desserts based in Brooklyn.

At Kosherfest, the frizzas were cut into bite-sized squares, but they are meant to be served by the slice, like a pizza. Each pie contains eight to 16 servings, depending on how it’s sliced.

Elegant Desserts, which sells frizzas online for \$36.50 each, also sells the pies in flavors such as cookies and cream and strawberry.



Josefin Dolsten

Elegant Desserts sells frozen pizzas in sweet flavors such as salted caramel, peanut butter, and cookies and cream.



Josefin Dolsten

Cooks need only add eggs to this sauce to make shakshuka.

Ready-made shakshuka

Craving shakshuka but short on time?

This sauce is perfect for any busy person who loves this Israeli breakfast food, which consists of eggs cooked with spices in tomato sauce. To make this version of the hearty dish, one only needs to open a jar, crack a few eggs and cook the delicious mess on the stovetop or in the oven.

“It makes it very quick,” said Tami Bezborodko, vice president of marketing for Iron Chef. “In seven minutes you

can have a nice, hot breakfast.”

The sauce contains tomatoes and spices and comes in mild and medium spicy varieties. A 24-ounce jar retails in stores nationwide for around \$4.50.

Rabbi-approved BBQ sauce

Want a barbecue with a rabbinic seal of approval? Look no further. Rabbi Mendel Segal, who founded the Kansas City Kosher BBQ Festival, now offers three varieties of his Rabbi-Q sauce. Since launching in 2015,

Segal has expanded his line of sauces to include flavors that draw on both his Jewish and Southern roots—the pomegranate honey barbecue sauce, which Segal came up with when making brisket for Rosh Hashanah, is a favorite.

“It sells really well in the non-Jewish market, too, because nobody has a barbecue sauce that flavor yet,” he told JTA. “But Jews catch onto it right away.”

An 18-ounce jar of sauce retails at select kosher markets nationwide for \$4.99.

Roasted Winter Squash with Tahini Recipe



By Shannon Sarna

(The Noshier via JTA)—I recently fell in love with honey squash, a new variety of hearty winter squash bred specifically to be concentrated in flavor and adorable in appearance. OK, maybe it wasn’t specifically grown to be adorable, but the result nevertheless is the same.

I found honey squash at several New York- and New Jersey-area farms and farmers markets, and I know that Whole Foods has also been selling them. But even if you cannot find this super sweet squash, you can substitute regular old (delicious) butternut squash, acorn squash or delicata squash.

Drizzling tahini over roasted vegetables just adds a richness

to the dish and makes it feel a little extra special, especially for a Friday-night dinner or Thanksgiving celebration. You might also add some pomegranate molasses for sweetness and tang, or some pomegranate seeds or chopped fresh herbs for color and brightness, or nothing at all.

Note: You will want to go easy on the olive oil, so that the squash develops a nice caramelized texture and isn’t too oily.

Ingredients:

2 honey squash (or 1 medium butternut squash)
1 tablespoon olive oil
Salt and pepper
3 tablespoons good quality tahini, at room temperature
Pomegranate molasses, pomegranate seeds, chopped fresh herbs (optional)

Directions:

1. Preheat oven to 425 F.
2. Peel the honey squash, cut off the ends and cut into 1/2-inch thick rings.
3. Spread squash out in a single layer on a baking sheet. Sprinkle with salt, pepper and olive oil, and using your hands, make sure squash is evenly coated.
4. Cook on first side for 10-15 minutes. Turn over the rings and cook another 10-15 minutes, until just caramelized.
5. Drizzle with tahini. Top with additional pomegranate molasses, pomegranate seeds or fresh herbs if desired. Serves 6.

Shannon Sarna is the editor of *The Noshier*.

The Noshier 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.TheNoshier.com.



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