



The Orlando Regional Chamber of Commerce building, site of the possible future home of the Holocaust Memorial Resource and Education Center.

Holocaust Center is moving downtown

By Christine DeSouza

For three years the Holocaust Memorial Resource and Education Center Board of Directors had been looking for a building that could house the ever-growing museum. Built in 1986, the museum was expanded to twice its size in 1994. Now, with the many programs and exhibits held at the Center, it is bursting at the seams. Anyone who has ever gone to one of HMREC's programs knows how quickly the museum's auditorium/exhibit room fills to capacity. Plus, the area schools that bring up to 150 students to the Center, makes it crowded for anyone else who wants to view any of the other exhibits.

As of Monday, Jan. 22, the search for the new building was completed as the Orlando City Council voted unanimously to accept a proposal to lease the Orlando Regional Chamber of Commerce, located at 75 S. Ivanhoe Blvd., to the Holocaust Center for 50 years at \$1 per year.

"We had shared with the City our vision to move downtown several years ago, and Mayor Dyer and his team were both very supportive and also helpful," stated Mark Freid, outgoing president of the HMREC Board. "We looked at a couple different pieces of privately owned property that city leaders gave us guidance on. When those didn't work out, and the Chamber building became available, our conversations naturally evolved to a discussion

about that building and the adjacent land as a possibility."

According to Pam Kancher, HMREC executive director, this is a "Memorandum of Understanding." In the agreement, the Center is responsible for \$20 million in renovations to the building. The Center also plans to construct a 20,000-square-foot addition to the building for permanent interior exhibits and an auditorium.

Although the Orlando Sentinel stated that the museum would move into its new home in 2020, Kancher suspects it will take longer.

"It will take two to three years to

HMREC on page 15A

Kinneret Council on Aging announces 8 over 80 Honorees for 2018

The Kinneret Council on Aging, a nonprofit agency that provides ongoing programs and services to residents of Kinneret Apartments, has announced the honorees for their 2018, 8 over 80 Gala to be held on Sunday, Feb. 25th, 2018.

"We are once again thrilled with the support we have had from the community

and were truly inspired by the number of outstanding individuals over the age of 80, who continue to contribute to our community and promote the Jewish tradition of Tikkun Olam," said Lynn Fenster, 8 over 80 co-chairperson. "We hope the community will join in honoring our '8 over 80' once again with a cocktail

reception and dinner in the Kinneret dining room." T

he honorees for the 2018 event are: Lillian Berkowitz, Doris Gilbert, Bette Ann Leider, Roz Levitt, Eva Ritt, Gerald Robison, Charles Schulman, and Dick Weiner.

"It is truly a privilege to recognize these amazing and dynamic individuals," said Sharon Weil, director of

Programming and Development for KCOA. "These are active, inspiring people who still show a love and commitment to their community and family."

The 8 over 80 honorary dinner will be held in the Delaney Dining Room at Kinneret Apartments and will benefit

Kinneret on page 14A



The 8 Over 80 honorees are (standing, l-r): Gerald Robison, Dick Weiner, Bette Anne Leider, Charles Schulman; (seated, l-r): Eva Ritt, Rosalind Levitt, Doris Gilbert, and Lillian Berkowitz.

Honoring MLK, Jr. through learning

"The function of education is to teach one to think intensively and to think critically. Intelligence plus character—that is the goal of true education."—Dr. Martin Luther King, Jr.

It is with Dr. King's words in mind that Jewish Academy of Orlando attended school on Monday, Jan. 15th for a day-long celebration of Dr. King's life. The students began their day with Minyan service focusing on the Torah principle of Kevod HaBriyot (treating people with dignity and respect). Throughout the day, students attended art classes, where they were greeted with a beautiful song by Ben Harper written on the whiteboard: "I can change the world with my own two hands, make a better place with my own two hands, make a kinder place with my own two hands."

The students designed paper hands with symbols and words inspired by the day. They included words such as "Mitzvah," "love," "shalom," "peace," "respect," "community," and "unity." One student used brown and white stripes combined on her hand to be symbolic of how "we are all the same, united."

In kindergarten and first grade, students studied two



JAO student used brown and white stripes on her hand to be symbolic of how "we are all the same, united."

eggs, one brown and one white. They noted the similarities and differences of the eggs. Eventually, when their teachers cracked both eggs, they realized that even though the exterior may seem different, the inside is exactly the same. The lesson from Dr. King that we cannot judge people by "the color of their skin, but by the content of their character" rang true during the classes.

In second and third grades,

King on page 14A

The truth about Judea-Samaria



Natalie Sopinsky speaking on Israel News Talk Radio.

Judea and Samaria is home to more than 430,000 citizens of Israel. They are the vanguard of Israel's security and sovereignty as a Jewish State. Yet this significant area of Israel receives little support from many organizations in the United States because this is considered "disputed territories." However, there is an organization, the One Israel Fund, that is dedicated to supporting the welfare and safety of those who live in Judea, Samaria, the Jordan Valley and the reemerging communities of Gaza evacuees.

Learn more about Judea and Samaria as the Zionists proudly present "Judea and

Samaria: The Truth You Won't Learn From the Media" on Monday, Feb. 5 at 7 p.m. The meeting will be held in a private home.

The guest speaker, Natalie Sopinsky, Community Development director of the One Israel Fund, is a native of Wilmington, Del., and made aliyah to Israel 12 years ago. She will talk about what life is like in the disputed territories—about the struggles of those living in this extremely dangerous part of the world.

She will also share about her visit with Yael Shevach, the widow of Rabbi Raziel Shevach, who was murdered a few weeks ago while driving in Samaria. The Shevach family lives in Havat Gilad, not far from where Sopinsky lives. Why would she choose to live in Judea-Samaria? What support do the Jews living there need from us? How can we help?

She will also discuss the important projects and activities of the One Israel Fund.

This event is free. For more information and the location of the meeting, please contact Sandi Solomon at sansolomon@hotmail.com.



Observing International Holocaust Remembrance Day

The Holocaust Memorial Resource and Education Center commemorated the International Holocaust Remembrance Day with the first part of a two-part series on Jan. 21 with a discussion of "Defiance" by Nechama Tec, which centers on the experience of the Bielski partisan group and their leader, Tuvia Bielski.

The film of the same name was viewed prior to the book discussion, which was led by Dr. Susan A. Bach whose father, Joe Abrams (Josef Abramowicz) and mother, Esther Greenberg (Grinberg) Abrams, were also members of the Bielski Partisan group.

The following is an article that Bach wrote about her own experience of growing up with parents who fought with the partisans.

The book club and film discussion are part of a two-part series held to commemorate International Holocaust Remembrance Day. The second part of the series to commemorate International Holocaust Remembrance Day will be "An afternoon with Mickey Bielski, son of Tuvia Bielski." This special presentation will

be held on Jan. 28, 2 p.m. at the Holocaust Center.

The power of remembrance

By Susan A. Bach

The power of remembrance brings me memories of the sacrifices my parents made during the invasion of Poland, the planned annihilation of the Jews, and the struggles they endured as immigrants to America. I remember clearly my father's pride in becoming a naturalized citizen and that his children and grandchildren were a testament that the Nazi's failed in their endeavor. To my parents it was a privilege to be able to raise a family and educate their children to remember the past in order to contribute to a better world.

My parents strived to live a normal life in America: working, raising a family, paying taxes and voting. They lived as Americans, yet in their memories, hearts and minds, their war experiences left its mark. This explains their extreme over protectiveness, fear of scarcity and disquiet in abundance. This is the world in which my brother and I were raised.

My father escaped from

a ghetto to join the Bielski partisans in the forest in Poland. This partisan group is depicted in the 2008 movie "Defiance," based on the book by the same name. Life in the ghetto was harsh and dangerous. Life in the forest was also harsh and dangerous, yet it allowed for hope of survival because the Bielski's mission was to save Jews regardless of age, gender, ability to fight or social class.

My mother was hidden by Righteous Gentiles. She "lived" in a hole dug under the floor of a barn and subsisted on raw potato peels and occasionally stale bread. When the farmers could no longer offer protection because of the risk to their lives, she found her way to the Bielski's.

After the war, my parents made their way to Italy where I was born in a Displaced Person's Camp. Life was still hard, but it was safe and allowed for hope. We immigrated to America in steerage on a converted cargo ship, which docked in New York harbor on Nov. 21, 1949. Little wonder that Thanksgiving was always my father's favorite holiday. When I looked around our Thanksgiving table in those



The Bielski partisan group.

early years, there was only immediate family since nearly all perished in the Holocaust.

As a child I wondered what my grandparents looked like, how they might have played with me and what I might have learned from their wisdom. I never had answers to those questions. Today at our Thanksgiving table we

are blessed with children and grandchildren. I now see what I missed as I enjoy family and grandchildren!

When my son was in middle school and started asking his grandparents questions about their background, it was evident that their memories did not fade with time. They told stories of bravery and

resourcefulness, of suffering and loss. Those stories were captivating. I often wondered if I would have had the will to fight and survive. I still have that question.

Now when I read and hear about genocide, despite the Shoah's haunting testament of "Never Again," how can I not remember?

Congregation Beth Sholom February 2018 schedule

Celebrate Shabbat with the Synagogue that feels like family. Shabbat evening service led by Rabbi Karen Allen is on Friday, Feb. 9th at 7 p.m. An Oneg Shabbat will follow the service.

The synagogue is located at 315 North 13th St. in Leesburg, with the entrance on Center Street.

The Rabbi's Torah Round-

table Discussion Group with Rabbi Karen Allen of Congregation Beth Sholom, will be held on Thursday, Feb. 15th at 11 a.m. in the conference room inside the library at the Sumter County Administration and Library Building (with the golden dome) at 7375 Powell Rd. (near Pinellas Plaza and 466A), Wildwood. The Rabbi's Roundtable series

explores the current Torah Portion and how it affects our daily lives. The roundtable provides a unique opportunity to talk with the rabbi as she leads an informal and interactive Torah study discussion.

More information is available on the synagogue website: <http://bethsholomflorida.org/> or by calling the synagogue at 352-326-3692.

Learn about and create art for a cure

Back by popular demand, the Congregation Ohev Shalom Sisterhood invites the community to "Learn and Create for a Cure" on Monday, Jan. 29, at 7 p.m. at the synagogue. The cost is \$5 for nonmembers of the Sisterhood.

Learn about Sharsheret, the only national organization supporting Jewish women and families facing breast and ovarian cancer, and its partnership with Women's League.

Attendees can also be artistic as they create their own works from artist Gary Rosenthal's Glass Ribbon Project collection (no artistic ability needed). Finished

sculptures can be purchased for a discounted price, making each participant part of the cure.

As part of Ohev Sisterhood's and Florida Region's Mitzvah Project—Support the Girls, www.isupportthegirls.com—attendees may also bring new or gently used bras and/or feminine hygiene products that will be donated to local women's shelters.

A portion of the profits from these pieces are donated to help find a cure for breast and ovarian cancer.

An example of a sculpture that can be made at the Learn and Create for a Cure event.



JLI Teens: Living your dreams course

Life happens; but success at life is a product of a dream, a strategy, core values, and hard work. What are the tools and values teens will need not only to get them through life, but to thrive and succeed beyond their wildest imaginations?

Living Your Dream explores the concept of success, challenging teens to dream big, to push the boundaries of what they think is possible, and to create a plan to transform that dream into a reality. Throughout Living Your Dream, teens will examine the key areas in which success is necessary, including: career and finance, personal well-being (physical and emotional), family and relationships, dealing with challenges, and making a difference.

The course will begin on

Tuesday, Jan. 30 and meet each Tuesday through March 6 in the The Roth Family JCC Youth Room from 7 p.m.-8 p.m. The cost is \$50. The Roth Family JCC: The Youth Room, 851 N Maitland Ave., For information, visit chabadorlando.org or call Rabbi Eddy at 407-435-6950 or email rabbieddy@gmail.com

Course Overview

- My dream
- What is success? What is my big dream for life? How will it impact my finances, my well-being, my family and relationships, the challenges I face, and the way I impact the world?
- Money

What secrets do the wealthy know that helped them achieve success? What strategies must I learn to overcome the inevitable chal-

lenges in pursuit of wealth?

- Well-being
- Why is it so hard to stay disciplined when it comes to health and fitness? I have this love-hate relationship with my body; is it worth the emotional toll?

- Family and Relationships
- What is the secret to long-term relationship success? How do I balance the value of family with other important responsibilities?

- Challenges
- How do I deal with the challenges that life throws my way? How do I not only overcome them, but use them as a catalyst for success?

- Impact
- How do I influence others? What can I do to become a true leader? How can I succeed at making a lasting impact on the world around me?

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IC: 8SW-J931

Major Jewish organizations back Israel's BDS entry ban, barred group calls it 'bullying'

By Rafael Medoff
JNS

Leaders of several major American Jewish organizations have told JNS that they are supporting the Israeli government's decision to prevent the entry of foreign citizens who promote boycotts of Israel.

Israel's Ministry of Strategic Affairs on Jan. 7 released a preliminary list of 20 foreign organizations whose "central figures" will not be permitted to enter Israel because they have undertaken "significant, ongoing and consistent harm to Israel through advocating boycotts." There are six American groups on the list, including the American Friends Service Committee, American Muslims for Palestine, Code Pink, Jewish Voice for Peace (JVP), Students for Justice in Palestine and the U.S. Campaign for Palestinian Rights.

JVP Executive Director Rebecca Vilkomerson told JNS that until now, she has been traveling to Israel "approximately once a year, and those trips are usually a mix of personal visits and JVP work." Vilkomerson said the Israeli government "has not been in

touch with us in terms of how they define JVP leadership," so it is not clear if the ban will apply only to JVP's senior staff or also to its other arms, such as its Academic Advisory Council.

Vilkomerson said there are "over 900 people on the [council]," but she declined to provide a list of their names. In the past, JVP press releases that mentioned the council stated that "the full list is available upon request."

A spokesperson for the Israeli Ministry of Strategic Affairs and Public Diplomacy told JNS that the determination regarding exactly who will be prevented from entering will be based on whether an individual engages in "ongoing, consistent, and significant action to promote the boycott, with each case being judge on its own merits." The spokesperson said an inter-ministerial team is still in the process of "formulating the criteria for implementation of the legislation," with a final list of banned organizations likely to be released in March.

JVP's Vilkomerson described the Israeli ban as "bullying." That characterization was challenged by Malcolm Hoenlein, executive

vice chairman and CEO of the Conference of Presidents of Major American Jewish Organizations, who told JNS, "For JVP to complain about 'bullying' is the height of hypocrisy given their tactics." He was referring to incidents in which JVP activists reportedly have harassed pro-Israel speakers.

According to a memo issued by the Anti-Defamation League (ADL), JVP members at last year's Celebrate Israel Parade in New York City confronted a group of pro-Israel LGBTQ marchers, "cutting their microphones and blocking them from marching." The ADL also said JVP supported the expulsion of pro-Israel participants from last year's Chicago Dyke March on the grounds that their rainbow flags resembled Israeli flags, which JVP said represented "racism and violence." Also, according to the ADL, "JVP members have shouted down and interrupted campus speeches by guests whom they consider too Zionist."

A number of leading Jewish organizations have expressed support or understanding for the Israeli government's Jan. 7 decision.

AIPAC spokesman Marshall Wittman told JNS that while



Protesters compare President Donald Trump's proposed U.S.-Mexico border wall to Israel's West Bank security fence at a Jewish Voice for Peace demonstration in New York City last September.

his organization does not take public positions on the Israeli government's internal policy decisions, "Every state has a right to determine who enters its borders, and the government of Israel has explained that its bar is limited to those who plan 'material action' against the Jewish state."

"Israel is under no obliga-

tion to hold the door open for anyone, or any organization that attempts to harm the state," B'nai B'rith International said in a statement to JNS. "The threat posed by BDS supporters goes well beyond mere policy criticism."

Betty Ehrenberg, executive director of the World Jewish Congress in North America,

said, "The groups on Israel's list of BDS promoters totally undermine any prospect for peace by fostering hatred, bigotry, and anti-Semitism, which leads to violence and the endangerment of Israeli citizens."

When the Knesset last year

Ban on page 15A

Palestinians declare Oslo Accords null and void, withdraw recognition of Israel



AP/Majdi Mohammed

Palestinian leader Mahmoud Abbas addresses the Palestinian Central Council.

By Aryeh Savir
World Israel News

The Palestinians have announced an escalation of their diplomatic actions against Israel through the annulment of the Oslo peace accords and

withdrawal of their recognition of Israel.

The Palestinian Central Council on Monday declared that the transitional period stipulated in the peace agreements signed in 1993 in Oslo, Cairo and Washington, and its

obligations "no longer stand."

The PCC held a two-day conference this week to discuss the ramifications of the US recognition of Jerusalem as Israel's capital and new Palestinian strategy.

In its final statement, the PCC, a decision-making body, called on the international community to shoulder its responsibilities on the basis of the relevant United Nations resolutions in order "to end the Israeli occupation and enable the State of Palestine to achieve its independence and to exercise its full sovereignty over its territory, including in East Jerusalem as its capital and on the borders of June 4, 1967."

The Executive Committee of the Palestine Liberation Organization was assigned to revoke recognition of Israel until it "recognizes the State

of Palestine on the 1967 borders" and reverses the decision to "annex East Jerusalem and expand settlements."

The PCC also renewed its decision to stop security coordination with the IDF in all its forms. The PCC made a similar announcement three years ago, but that resolution was never acted upon.

Suspending security coordination with the IDF could endanger the Palestinian regime, which relies on the IDF to maintain security and fend off attempts by rival Palestinian factions to overthrow it.

The PCC also demanded that the Palestinian Authority end its economic dependence on Israel as stipulated in the Paris Economic Agreement in order to "achieve the independence of the national economy."

Under the PEA, a mechanism was set up through which Israel collects taxes—value-added tax and customs fees—on behalf of the PA to the tune of an about \$100 million per month. Israel then transfers the money to the PA.

The PCC further affirmed its "rejection and condemnation of the Israeli apartheid, which Israel is trying to enforce as an alternative to the establishment of an independent Palestinian state."

Incitement to terror
In conclusion, the PCC essentially called for terrorism against Israel when it affirmed "the determination of the Palestinian people to resist by all means possible to bring the Israeli occupation and apartheid regime down" and rejected any suggestions for interim solu-

tions including a state with temporary borders as well as the recognition of Israel as a Jewish state.

These resolutions were voted on, with a vast majority of 72 PCC members supporting the motions, two voting against and 12 abstaining.

While these statements are inflammatory and combative, it is unclear how they will translate into action and affect the day-to-day life of the average Palestinian.

On the first day of the conference, Palestinian leader Mahmoud Abbas delivered a hate-filled speech in which he denied Israel's right to exist and wished President Donald Trump that his "house should be destroyed."

Abbas on Sunday rejected Israel as a Western "colonial project that has nothing to do with Judaism."

US cuts \$65M in Palestinian aid

In a letter, the State Department notified the U.N. Relief and Works Agency that the U.S. is withholding \$65 million of a planned \$125 million funding installment to the body. The letter also makes clear that additional U.S. donations will be contingent on major changes by UNRWA, which has been heavily criticized by Israel.

"We would like to see some reforms be made," said State Department spokeswoman Heather Nauert, adding that changes are needed both to the way the agency operates and is funded. "This is not aimed at punishing anyone."

The State Department said

it was releasing the rest of the installment—\$60 million—to prevent the agency from running out of cash by the end of the month and closing down.

The U.S. is UNRWA's largest donor, supplying nearly 30 percent of its budget.

Danon: 'Time for this absurdity to end'

Israel's ambassador to the U.N., Danny Danon, praised the move, arguing that UNRWA misuses humanitarian aid to support propaganda against the Jewish state and perpetuate the Palestinians' plight.

"It is time for this absurdity to end and for humanitarian funds to be directed towards

their intended purpose: the welfare of refugees," Danon said in a statement.

The U.S. donated \$355 million to UNRWA in 2016 and was set to make a similar contribution in this year; the first installment was to have been sent this month. But after a highly critical Jan. 2 tweet from Trump on aid to the Palestinians, the State Department opted to wait for a formal policy decision before sending its first installment.

Trump's tweet expressed frustration over the lack of progress in his attempts to broker peace between Israel and the Palestinians, and he pointed the finger at the Pal-

estinians. "We pay the Palestinians hundreds of millions of dollars a year and get no appreciation or respect," he said. "But with the Palestinians no longer willing to talk peace, why should we make any of these massive future payments to them?"

Israelis accuse the U.N. agency of contributing to Palestinian militancy and allowing its facilities to be used by militants. They also complain that some of UNRWA's staff are biased against Israel.

US demands more 'burden-sharing'
Nauert said the United States believes there needs to be more "burden-sharing," a regular Trump complaint

about multilateral organizations dependent on significant contributions of U.S. cash.

"We don't believe that taking care of other nations and other people have to be solely the United States' responsibility," she said.

The U.S. plan to withhold some, but not all, of the money was backed by Secretary of State Rex Tillerson and Defense Secretary James Mattis, who offered it as a compromise to demands for more drastic measures by U.N. Ambassador Nikki Haley, officials said.

Haley wanted a complete cutoff in U.S. money until the Palestinians resumed peace talks with Israel that have been frozen for years.

But Tillerson, Mattis and others argued that ending all assistance would exacerbate instability in the Mideast, notably in Jordan, a host to hundreds of thousands of Palestinian refugees and a crucial U.S. strategic partner.

Eliminating or sharply reducing the U.S. contribution could hamstring the agency and severely curtail its work, putting great pressure on Jordan and Lebanon as well as the Palestinian Authority. Gaza would be particularly hard hit. Some officials, including Israelis, warn that it might push people closer to the militant Hamas movement, which controls Gaza.

Israel boycotts the BDS boycotters and they don't like it

By Alan Kornman

Nothing makes Palestinian-supporting BDS boycotters squeal louder than when they themselves become victims of their own tactics.

Israel Strategic Affairs Ministry will deny entry for BDS activists if they fall into one of these four categories:

- Individuals with senior positions or significant roles in a BDS promoting organization, such as senior staff, board chairman, or board members.
- Key activists who take a consistent and continuous role to promote BDS.
- Institutional officials, such as mayors, who promote BDS in an active and ongoing way.
- People who arrive in Israel as representatives of one of the 20 designated BDS supporting groups.

The Boycott, Divestment, and Sanctions

movement is a Palestinian-led economic campaign against the State of Israel. The Palestinian terrorist groups Hamas, Hezbollah, and the PLO are responsible for the terrorism, murder, and violence against the Israeli people. The Palestinian BDS movement is the economic arm these Islamic terrorist groups use against Israel.

When the Arab countries of the Middle East could not stop the UN from declaring Israel's Statehood in 1948, they chose war. Israel's Arab neighbors joined forces in 1948, 1967, and 1973 to once and for all destroy Israel, just as Mohammad did to the Jewish tribes of Medina (Yathrib) in 627 AD.

The Israelis however, did not cooperate and die, but instead humiliated their Arab enemies on the field of battle. In the 1967 Six Day war the Israelis won additional lands in the Sinai, West Bank, Gaza, all of Jerusalem, and the Golan. The Arab Muslims tried again

to wipe Israel off the map in 1973 and were again defeated.

We all know that if Israel lost any of these wars against her neighbors she would cease to exist. There would be a wholesale slaughter of Israeli men, women, children, that would make ISIS look like amateur sadists and murderers.

How the Arabs betrayed the Palestinians 1948 & 1967

The Arab armies instructed the Muslims living in Israel to leave their villages and return after Israel was defeated in both the 1948 and 1967 wars. Many Arab Muslims left Israel voluntarily and many stayed.

You know the old saying, no good deed goes unpunished? After Israel won the 1948 War of Independence, Israeli Prime Minister Golda Meir declared, "The Jews should treat the remaining Arabs with civil and human equality, but it is not our job to worry about the return of those who have fled."

It is that human decency shown by the Israelis to their defeated enemies that haunts them to this day.

The reality set in very quickly. The Arab Muslims could not defeat the Israelis in battle so they came up with a scheme demanding all the Arab Muslims who voluntarily left Israel to have the 'Right of Return.'

Over the years just about every Muslim in the Middle East declares themselves a Palestinian refugee along with their kids—their kids now totaling some four million people, unconfirmed sources say.

The United Nations Relief and Works Agency For Palestine, created in 1949, has been providing money and aid to 'Palestinian refugees,'

transforming itself into a lucrative cottage industry. The UNRWA website lists their 2010-2011 budget at \$1.23 billion.

It has been argued the Palestinian leadership would rather keep the billion plus dollars a year in refugee money flowing in, than risk getting cut off if a peace deal with Israel is accepted. Keeping the UN money revenue stream flowing is Hamas and the PLO maximizing their own self interests. How you ask?

The Palestinians and her Arab Muslim neighbors ultimate goal is to destroy the State Of Israel. How do I know this? It's in the Hamas Charter,

"The Islamic Resistance Movement believes that the land of Palestine is an Islamic Waqf consecrated for future Muslim generations until Judgement Day. It, or any part of it, should not be squandered; it, or any part of it, should not be given up... Israel will exist and will continue to exist until Islam will obliterate it, just as it obliterated others before it." (The Martyr, Imam Hassan al-Banna).

The facts and evidence presented above shows the Palestinians are not interested in peace or land, only the destruction of Israel.

The Palestinians and their Arab Muslim neighbors can't destroy Israel militarily so they now use a combination of bloody violent terrorism and the BDS movement as a means to an end.

As the enemies of Israel bide their time, we learned UNRWA funds Hamas and the PLO over \$1 billion a year, keeping this conflict

Boycotts on page 14A

A law that allows hatemongers to pose as martyrs

By Jonathan S. Tobin
JNS

The term "blacklist" is one that brings up memories of McCarthyism to most Americans. But those on a new Israeli "blacklist" who are to be blocked from entry to that country for promoting boycotts are undeserving of any sympathy.

The 20 listed groups—singled out for their support of the Boycott, Divestment and Sanctions (BDS) movement—are a collection of vile hatemongers working not merely to cripple Israel's economy, but to isolate it and to treat its people as pariahs who deserve to be attacked by terrorists. So it's reasonable that the Jewish state should decide that it would no longer allow people intent on doing its citizens harm to do so within its borders.

That's what many defenders of Israel have been saying and they're not wrong to make those points. No sovereign country is obligated to let those working for its destruction to cross its borders freely. Nations like the U.S. have been enforcing such restrictions, such as a ban on known Communists or supporters of Islamist terror, long before President Donald Trump came along.

But just because Israel's new regulation is defensible doesn't mean it is smart. Far from hurting the BDS movement, the measure is the best thing that could have happened to these enemies of the Jewish state. The 20 on the blacklist, and in particular, Jewish Voice for Peace (JVP)—the sole member of this anti-Israel alliance that claims to be Jewish—have gotten more publicity out of this move than anything they could have done on their own.

More importantly, the focus on their entering Israel misrepresents the real danger of BDS. Contrary to the fears of Israeli lawmakers, the real threat is to Jews in the Diaspora, not those in the Jewish state.

While BDS is an annoyance to Israel, it has done little damage to the nation's prosperous economy. Outside of publicity stunts involving artists choosing not to play in Israel—often while also appearing in nations with real human rights abuses—the movement can claim few successes. And for every Lorde or Roger Waters who backs BDS, there are others like Jerry Seinfeld, Chris Rock or Ringo Starr, who come to the Jewish state and more than make up for them.

The real danger from BDS comes from the

way anti-Israel groups operating on college campuses in the U.S. and elsewhere promote and practice anti-Semitism. They seek to not merely intimidate Jewish and other pro-Israel students from speaking out, but also to effectively make it difficult to openly live as Jews.

BDS supporters are not really interested in changing Israeli policies. Their goal is the elimination of Israel. That is made clear by JVP, which explicitly endorses the so-called "right of return" that would mean the end of the Jewish state as well as openly anti-Semitic charges. In its efforts to gain African-American backing, it has sought to blame Jews who support programs that bring American law enforcement personnel to Israel for training for the killing of blacks by police, a new version of the old blood libel.

Though there is a distinction between BDS and those who wish to only boycott settlements, the latter effort is also reprehensible since it helps legitimize other more dangerous boycotts. Those who back that idea also fail to understand that Israel's foes make no distinction between Tel Aviv and Jews living in the West Bank.

Keeping people out of Israel simply for expressing an opinion, however odious it might be, is a mistake since the boost it gives them far outweighs the cost of any mischief they might get up to once in the country. Allowing BDS supporters to play the martyr also gives another excuse for newspapers like The New York Times to treat JVP like a legitimate organization rather than a group of Jews giving cover to anti-Semitic hatemongers. It also gives them an opportunity to falsely smear Israel as a tyrannical state rather than the pluralistic democracy that it is.

The real answer to the libels spread by BDS groups is not a travel ban, but to tell the truth about Israeli democracy, the Palestinians' consistent rejection of peace as well as the reasonable concerns Israelis have about creating another terrorist state bent on their destruction. Keeping out pro-BDS activists is a mere expression of resentment that, though it is understandable, hands them an undeserved victory. Far from helping the efforts of those in the Diaspora working to refute and isolate pro-BDS groups, especially via laws that point out that anti-Jewish commercial boycotts are illegal, the Israeli measure is a pointless blunder that impedes their efforts.

Jonathan S. Tobin is editor in chief of JNS.

Shipley speaks

Jim Shipley



If I forsake you

My dad was not a big believer in religion. I found some of the reason when I studied the life of my grandfather, Abraham Shiplacoff. Abe was a devout Socialist of the "Old School." And, while he believed passionately in his Judaism—he was skeptical of all rabbis and any others in positions of power. His early years in what are now Ukraine and a stern father helped fashion his distaste for the status quo.

So, my dad grew up with little regard for the religious structure of Judaism. As I reached the age of 12, the subject of Bar Mitzvah came up frequently. We did not belong to a synagogue, lived in an overwhelmingly Gentile suburb of Philadelphia called Merion, and had little exposure to all things Jewish.

The exception was my grandmother, Esther Deitch. She was a true "Yiddish Mama." I adored her. When I was about 12 or 13 she moved in with my mother's sister.

Many times I would grab a bus and go to visit her after school. Usually I would hear a chopping noise coming from the kitchen. It would be my Grandma Deitch with a wooden bowl between her legs and a meat chopper in her hand. In the bowl would be a number of chicken livers, which she would be methodically chopping.

"Grandma!" I would call. "What are you doing?"

She would sigh, never stop her methodical chopping and answer, "I got nothing to do so I'm making in the meantime, liver."

I grew up thinking that the delightful chopped liver we had at Aunt Rosie's house was called "In the Meantime Liver." That was pretty much the extent of my teen age Judaism. I didn't get Bar Mitzvah until I was in my 40s.

In my early 20s, we moved to Cleveland, Ohio. My dad had landed the RCA franchise for Northern Ohio. It was a lucrative franchise in 1950 as television began to take the nation by storm. Saturation was about 10 percent when we got to Cleveland. Within three years it was approaching 50 percent. Good times for the Shipleys.

Suddenly my dad became active in the Jewish Community. We joined the temple where the esteemed Rabbi Abba Hillel Silver was in charge. Suddenly we were going to services. Suddenly all things Jewish seemed important. Really? Part of it was that if you wanted to be respected by the Jewish Community of Cleveland (and invited to the best Jewish Country Club), you became active in the Jewish Community.

So, our home changed from "The Jewish religion was something you don't need" to "Save the Jewish People."

Truth? Bill Shipley always had the "Pintele Yid" deep inside him. That bit of down-deep Judaism that is in our DNA. It took the struggle for Israel to connect the dots for him. Me? I rode along that journey without a real deep understanding of Jewish history.

Then I married Rachel. Rachel was, is and will be solid in her religion and her peoplehood. While she too has no formal Jewish education, she was raised in a religious home and made the spirit of our home before, during and after the children, a center of Jewish life.

We know Jews of all stripes. We revel in the attitude of the Orthodox while decrying some of the attitudes of the Ultra-Orthodox. We understand Religious Jews, Traditional Jews, Culinary Jews, Intermarried Jews - Jews.

What we cannot understand are those Jews who forsake their Peoplehood. The swell of actual anti-Semitism among Jewish students on campuses around the country is inconceivable to us. We cannot grasp the very essence of BDS. J-Street disgusts us.

There has always been a touch of self-righteousness in all Jews. It is part of our DNA from having to defend our basic right to be for thousands of years. But, for Jews to become a chorus of anti-Israel philosophy boggles my mind. Deep inside you as it was with my father is that "Pintela Yid." It took a trip to Israel to light my fire. It took numerous trips and a long friendship with Menachem Begin and his family to fully understand the need and the desire for a return to our Homeland. As a Jew—left, right or in the middle—you have a dog in this fight.

President Trump has officially declared Jerusalem the Capitol of Israel. Of course Congress had done the same thing in 1995. He promised to move the embassy from Tel Aviv and then signed a six-month waiver delaying it again—and acknowledged it would take years to accomplish this. Jerusalem is the Capitol of Israel without the acknowledgement of the U.S. Congress or the president.

Mr. President? You want to move the embassy to Jerusalem? Why not just switch the signs on the embassy in Tel Aviv with the consulate in Jerusalem? Couldn't cost more than a couple hundred bucks and it would be done. Just sayin'.

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

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ISSN 0199-0721 Winner of 46 Press Awards

HERITAGE
FLORIDA JEWISH NEWS

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

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

MAILING ADDRESS: P.O. Box 300742, Fern Park, FL 32730
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What really happened at the original Trefa Banquet

By Jonathan D. Sarna

See the article on page 16A "Pulled Pork Kugel and other transgressive traditions from the ultimate treif banquet."

BOSTON (JTA)—In an article written for J: The Jewish News of Northern California and republished by JTA, David A.M. Wilensky describes with gusto the supposedly mouthwatering delicacies, including Peanut Butter Pie with Bacon and Pulled Pork Potato Kugel, consumed this month by "rabbis and foodies" at the Trefa Banquet 2.0 in San Francisco—complete with a communal blessing and a historical lecture justifying these juicy transgressions on the basis of American Jewish history and Reform Jewish tradition.

According to the article, "The original Trefa Banquet was an 1883 event at which leaders of the early American Reform move-

ment made a bold, antagonistic statement by serving nonkosher dishes to commemorate the ordination of the first graduating class of Hebrew Union College in Cincinnati."

Actually, the historical record tells a different story. The original Trefa Banquet, on July 11, 1883, in Cincinnati, capped ceremonies aimed, ironically, at unifying American Jews. Earlier in the day, 100 rabbinic and lay leaders, representing 76 congregations from across America, celebrated the 10th anniversary of the Union of American Hebrew Congregations (today known as the Union for Reform Judaism, but then a much broader union of congregations) as well as the ordination of Hebrew Union College's initial class of four rabbis—the first such ordination ever held on American soil.

The broadly inclusive gath-

ering in Cincinnati marked the high point of Jewish religious unity in America. It symbolized the longstanding goal of HUC's president, Rabbi Isaac Mayer Wise, to lead a broad, ideologically diverse coalition committed to strengthening American Judaism.

Unlike this month's reenactment, the infamous Cincinnati banquet prepared for the 100 Jewish leaders served no pork at all. Many Reform Jews of that time believed that abstaining from pork sufficiently distinguished them from their non-Jewish neighbors, especially in a pork-producing city like Cincinnati, popularly known as "porkopolis." So Jews avoided pork products, even if they consumed seafood with impunity.

The many non-kosher foods that did appear on the menu of the lavish nine-course banquet—clams, crabs, shrimp,

frogs' legs and so forth—were not, like Trefa Banquet 2.0, the product of careful planning and prearranged advertising. They resulted instead from carelessness and lack of proper oversight. The well-known Jewish caterer who planned the dinner took no account of the fact that traditionalists had been invited to the celebration and created a banquet like so many other lavish Jewish banquets held in his club—akin to non-Jewish banquets, minus the pork.

One of those who attended the banquet, the eminent Reform Rabbi Kaufmann Kohler, later Wise's successor as president of Hebrew Union College, admitted in a private letter that the banquet was a "big blunder." It shows, he wrote, "how little judgment laymen have in religious matters."

Rabbi Wise also knew the banquet was a blunder. After

all, he himself kept a kosher home—his second wife, the daughter of an Orthodox rabbi, insisted upon it. But he was not the kind of leader who believed in making apologies. Instead he lashed out against his critics, insisting that the dietary laws had lost all validity, and ridiculed them for advocating "kitchen Judaism."

The Trefa Banquet helped pave the way for the creation of a more traditional Jewish rabbinical seminary, New York's Jewish Theological Seminary. Once Wise abandoned the goal of "union" and cast his lot with more radical Reform Jews who repudiated Jewish dietary laws, those favoring a conservative approach to Jewish life moved to establish a more religiously traditional seminary to compete with Hebrew Union College. The Reform movement's Pittsburgh Platform of 1885, which among other things

dismissed the Jewish dietary laws as "entirely foreign to our present mental and spiritual state," strengthened conservative-minded Jews in their resolve, and the Jewish Theological Seminary opened on Jan. 2, 1887.

Why does any of this remain important today? Symbolically, the Trefa Banquet—"transgression as religion" in Wilensky's terms—separated American Jews into two opposing camps that could no longer even break bread together. The incident anticipated and stimulated further divisions.

Let's hope that Trefa Banquet 2.0 will not produce similar results.

Jonathan D. Sarna is University professor and Joseph H. & Belle R. Braum Professor of American Jewish History at Brandeis University and chief historian of the National Museum of American Jewish History.

Will Abbas' explosive comments kill the peace process?

By Ron Kampeas

WASHINGTON (JTA)—The Oslo Accords? "Killed," the Palestinian Authority president says, blaming Israel.

The Israeli prime minister says the Palestinians are now "unmasked"—but naturally he blames the Palestinians.

Notably, the United States is silent.

The P.A. president, Mahmoud Abbas, delivered a rambling address of more than two hours this weekend to the Palestine Liberation Organization's Central Council.

"Today is the day that the Oslo Accords end," he said. "Israel killed them."

Abbas blamed the restrictions under which his Palestinian Authority operates and what he regards as Israel's unrestrained occupation activity.

"We are an authority without any authority and an occupation without any cost," he said.

His remarks drew condemnation across the Israeli and U.S. Jewish spectrum, including from groups that have not hesitated to criticize the Israeli government for recalcitrance in the peace process. The groups and the Israeli government were especially outraged that Abbas rejected Jewish connections to the

land of Israel and claiming that Zionism was "a colonial project that has nothing to do with Judaism."

President Donald Trump, a target of wrath in the Abbas speech, is typically quick to jab back at insults but said nothing. Neither have two others called out in the address: Nikki Haley, the ambassador to the United Nations, nor David Friedman, the ambassador to Israel. Also silent are (characteristically) Jared Kushner, Trump's son-in-law, who is charged with reviving Israeli-Palestinian talks, and (uncharacteristically) Jason Greenblatt, the Trump administration's top Middle East

negotiator and avid tweeter.

The silence suggests that the Trump administration has not entirely written off the Kushner-led effort to revive Israeli-Palestinian talks. Greenblatt was headed to Israel this week and would remain through Vice President Mike Pence's visit next week. A spokesman for Kushner and Greenblatt did not return a JTA request for comment on the Abbas remarks.

So what did Abbas say and what did he do? How is Israel responding? And is the peace process dead?

What Abbas said

In addition to discounting the legitimacy of a Jewish state

in the region, Abbas counted out a role for the Trump administration in restarting the talks.

"Any future negotiations will take place only within the context of the international community, by an international committee created in the framework of an international conference," he said. "Allow me to be clear: We will not accept American leadership of a political process involving negotiations."

Abbas is furious with Trump for his recognition last month of Jerusalem as Israel's capital and for his threats to cut funding to the Palestinian Authority. (On Tuesday, the

Trump administration froze more than half of its funding for the United Nations agency that administers aid to Palestinian refugees and their descendants, but a spokeswoman said it was because Trump wants other countries to increase their assistance to UNRWA, not to punish Abbas.)

What does Abbas' speech mean?

Not a lot. Abbas has not been this blunt about declaring Oslo dead, nor has he been as adamant about decentralizing the traditional U.S. role as mediator. But none of this is new: When the peace process

Kampeas on page 15A

Six ways to address sexual harassment in the Jewish community

By Lisa Eisen

(JTA)—#MeToo. #GamAni. The stories are numerous and painful. They span decades and reach every corner of the Jewish community. Enough is enough. The time is now for us to finally and fully address sexual harassment in Jewish institutional life.

When it comes to sexual harassment, Jewish teachings are unequivocal: We are obligated to put an end to the behavior for the sake of the victim, the perpetrator and the community as a whole. Despite our moral code, however, sexual misconduct in the Jewish community too often goes unaddressed. As Hollywood, media and government offices grapple with their ethical challenges, it is clear we need a reckoning of our own.

When the Good People Fund surveyed Jewish professionals in 2017, it found that sexual harassment is perceived by respondents to be tolerated in Jewish organizations. Female CEOs, fundraisers and rabbis frequently report problems in their interactions with donors and lay leaders. Female employees report feeling some level of harassment is inevitable, and most believe—and some have left the field as a result—that their organizations are ineffective at preventing or addressing it.

Indeed, the recent Leading Edge study found that only two-thirds of employees of Jewish

organizations report that they are aware of their organization's sexual harassment policies, and only about one-third know what to do or where to go if they experience harassment.

The time is now for us to commit to acting individually and collectively to build safer, more respectful and equitable places to work. We must come together across political, denominational and gender lines to address the power dynamics and structural inequalities that allow harassment and abuse to take root.

To succeed, we need to advance cultural and practical change. We at the Schusterman Foundation are joining with other foundations and organizations to explore how we can help create systemic change in Jewish communal life on both fronts.

Here are five crucial areas in which we can and must act:

Ensure accountability

To eliminate harassment in our community, all of us—funders, nonprofit professionals and lay leaders—must hold ourselves and our organizations accountable. I envision a pledge, akin to the Child Safety Pledge, committing us to uphold safety and respect in and around the Jewish workplace as an important step forward. A common pledge, backed by tangible resources and collective action, could ensure that organizations

walk their talk and actively pursue today's best practices for preventing and responding to sexual harassment.

Exhibit leadership

Committed, engaged organizational and philanthropic leaders are critical to changing the status quo. Thanks to the outstanding work of Commissioners Chai Feldblum and Victoria Lipnic, who led the U.S. Equal Employment Opportunity Commission Select Task Force on the Study of Harassment in the Workplace, we know that "the cornerstone of a successful harassment prevention strategy is the consistent and demonstrated commitment of senior leaders to create and maintain a culture in which harassment is not tolerated."

Those in leadership positions must start by refraining from and putting an end to adverse behavior. Jewish leaders need to show they will not stand for or accept sexual harassment and take proactive steps to promote a safe, respectful Jewish organizational culture.

Refresh policies and procedures

In the wake of #MeToo, every Jewish organization must have in place the modern infrastructure of a safe workplace, including transparent policies, consistent training and protected reporting methods. The EEOC recommendations are clear on this

front as well. Healthy work environments need "strong and comprehensive harassment policies; trusted and accessible complaint procedures; and regular, interactive training tailored to the audience and the organization."

Train staff and boards

Annual, ideally in-person training of staff and boards are vital and can be customized to the fields and organizations they serve. They can transcend the harasser-victim dichotomy and focus on more effective

methods, such as empowering bystanders and helping employees understand how they can advocate for one another. For models, we can look to the Respect in the Workplace training currently offered by the Jewish Women's Foundation of New York or to those Keshet provides on tolerance and inclusion.

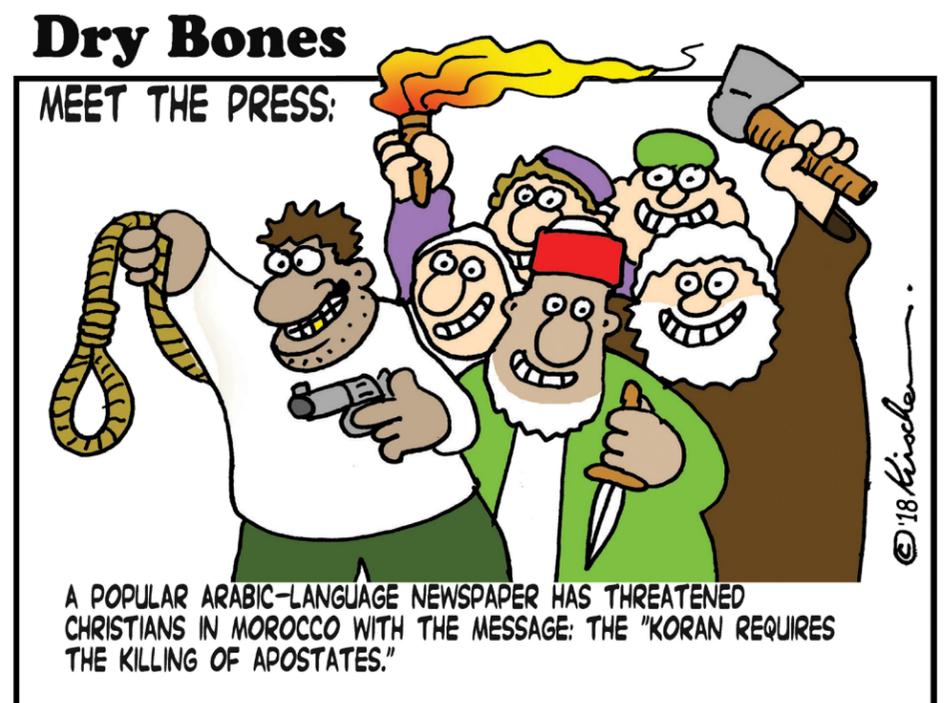
Facilitate reporting

Every employee in the Jewish sector should know and trust their organization's reporting structure. One of the

most common refrains is that employees do not know who to turn to if they experience or witness harassment. This is equally true at foundations and all other kinds of nonprofits.

It is incumbent upon us as Jews that our reporting structures allow for fair consideration and due process for both the accuser and the accused. To that end, it is worth considering external reporting structures like

Eisen on page 15A



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5:42 p.m.
FEB. 2
5:48 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, JANUARY 26

Ahavas Yisrael—Kabbalat, 30 minutes before sundown.

US Embassy not moving within year

WASHINGTON (JTA)—President Donald Trump denied a claim by Israeli Prime Minister Benjamin Netanyahu that the U.S. Embassy would move to Jerusalem within a year.

"By the end of the year?" Trump said Wednesday in an interview with Reuters after being told of Netanyahu's claim. "We're talking about different scenarios—I mean obviously that would be on a temporary basis. We're not really looking at that. That's no."

Trump's reference to moving the embassy on a "temporary basis" and then saying "we're not really looking

at that" suggested the administration had examined proposals to rename the U.S. consulate in western Jerusalem but rejected them.

The Prime Minister's Office clarified to the Israeli media on Thursday that what Netanyahu meant was that the United States is considering "interim measures" that would allow for its embassy to be moved to Jerusalem within a year.

U.S. officials have said previously that simply renaming a building the U.S. Embassy would not meet the complex security protocols required of embassies, and have also said

the move to Jerusalem would take at least three years.

Netanyahu had told the Israeli media earlier in the day that he anticipated a move soon.

"My solid assessment is that it will go much faster than you think—within a year from now," he said.

Trump pledged during his campaign to move the embassy. Last month he recognized Jerusalem as Israel's capital, causing a breach with the Palestinians and upending an effort led by the president's son-in-law, Jared Kushner, to revive Israeli-Palestinian peace talks.

SATURDAY, JANUARY 27

The Rosen JCC—Decades Party, 7:30 p.m.-11:30 p.m. Go back to the 80s with Switch. Enjoy food and drink and silent auction, 80s costume contest and Good Humor ice cream. Info and tickets: www.rosenjcc.org
 Congregation Beth Shalom—Shabbat morning service led by Rabbi Karen Allen, 10 a.m. Synagogue at 315 North 13th St., Leesburg. Info: bethsholomflorida.org
 Cornerstone Hospice—Training of Orlando area volunteers, 9 a.m.-5 p.m. at 5655 Orange Ave., Orlando. Training is free; lunch and refreshments provided. Info: Kayla Lopes, 407-514-8205.

SUNDAY, JANUARY 28

Kehillah: A History of Jewish Life in Greater Orlando—Ongoing exhibit at the Orange County Regional History Center, 65 E. Central Blvd., Orlando, and will continue through Feb. 20, 2018.
 The Roth Family JCC—Maj Madness, 9:15 a.m., games begin at 10 a.m. Cost: \$36 per person. Info: Julie, 407-926-0491 or Dale, 407-622-0073.
 Temple Israel—Harry Potter Mania, 3:30 p.m.-5:30 p.m. Family event open to the community. Info: www.tiflorida.org/harry-potter-mania/
 Jewish Pavilion—Gems & Jeans Gala honoring Marian Bromberg and A.J. Kronenberg, 5 p.m. at the Sheraton Orlando North, 600 North Lake Destiny Drive, Maitland. \$125 per person.
 The Holocaust Center—Special presentation from Mickey Bielski, whose father, Tuvia Bielski, was the leader of the Bielski Brothers, an organization of partisans. 2 p.m. at the Holocaust Center.

MONDAY, JANUARY 29

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.
 COS Sisterhood—Learn and Create for a Cure, 7 p.m. at Congregation Ohev Shalom. \$5 for nonmembers of the Sisterhood.

TUESDAY, JANUARY 30

JLI Teens—Course on 'Living your Dreams,' 7 p.m.—8 p.m. at the Roth Family JCC Youth Room. First session: My dream. Info: Rabbi Eddy, 407-435-6950.

WEDNESDAY, JANUARY 31

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

FRIDAY, FEBRUARY 2

Ahavas Yisrael—Kabbalat, 30 minutes before sundown.

Quote of the Week

"If you have a country that's a sliver and you can see three sides of it from a high hotel building, you've got to be careful what you give away and to whom you give it."
 — U.S. Secretary of Defense Donald Rumsfeld, 2002

Challenging puzzle "A Very Disney Tu B'Shvat" by Yoni Glatt koshercrosswords@gmail.com

Across

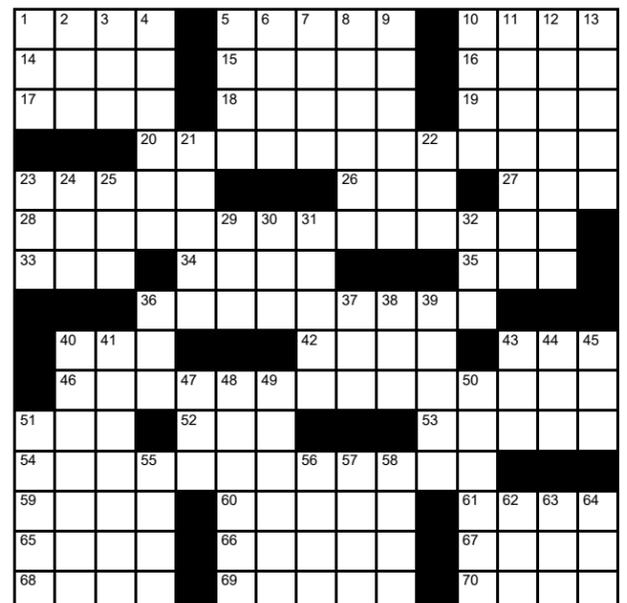
1. It's the truth
5. What many often do in Eilat
10. Tref meats
14. Like Haman
15. Pooh's author
16. It won't fly on Shabbat?
17. A brother-in-law of Jared
18. Pass over
19. Ayelet (Zurer) played her in "Man of Steel"
20. "Moana" song for Tu B'Shvat?
23. Recurring theme for Berlin
26. Brian of music, who is a big 35-Across supporter
27. Help palindrome
28. "Sleeping Beauty" (or "Maleficent") song for Tu B'Shvat?
33. Its value is 40
34. "Kacha-kacha"
35. Letters by those who dislike Israel
36. "Frozen" song for Tu B'Shvat?
40. Kiryat Moshe to Rehavia dir.
42. "Rabbi, is there a blessing for the ___?" ("Fiddler" line)
43. Caesar known for his strength and humor
46. "Enchanted" song for Tu B'Shvat?
51. Cherubs, on the scoreboard
52. Huge Ming
53. Band created and managed by Lou Pearlman
54. "The Little Mermaid" song for Tu B'Shvat?
59. Opening for a shekel
60. "Bambi", e.g.
61. It proved Elijah to be legit
65. A sukkah is symbolic of one
66. "___ Day's Night"
67. Del Boca Vista condo, e.g.
68. Creator of Genesis
69. Guns N' ____, band that rocked Tel Aviv in 2017
70. Einstein locales

Down

1. Creation in Genesis
2. What Aaron might have called his big sis
3. Judge for 40 years

4. Many a San Fran worker
5. Drake (not the Jewish man)
6. Vikings family
7. "East of Eden" director Kazan
8. Zuckerman from "90210"
9. ___ off
10. It doesn't exist in Judaism, essentially
11. Bad Bashar
12. Leaves high and dry
13. Barbecue sides
21. Handy to have
22. Joke response, nowadays
23. 1-Down, e.g.
24. Blood, in a series
25. Chan. that might air Billy Wilder films
29. Honey or flower
30. Former Giant star Umenyiora
31. "...it shall be blocked from you for three years, ___ be eaten" (Lev. 19:23)
32. "Charlotte's Web" initials
36. Michele of ABC's short lived "The Mayor"
37. Casspi's team, on the scoreboard
38. One emanating from the

- face of Moses
39. "...who practices witchcraft, ___ who interprets omens..." (Deut. 18:10)
40. Creator of many gods and monsters
41. It's very important in 40-Down's work
43. Like a diffident maidel
44. Particle studied by Bohr
45. Mo. that sees a lot of 61-Across, in Judaism
47. Norse war-god
48. Sect with a schism in 2006
49. Greeting from a definitively non-Jewish character
50. Worthwhile
51. Disobeys the Tenth Commandment
55. Bluesy James
56. Green and Gabor
57. What Caleb didn't do, even in his old age
58. Baseball team with a previous owner who had positive words about Hitler
62. "Barefoot" Garten
63. 1-Down, once
64. Some Asimov characters; Abbr.



See answers on page 14.

"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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Making the world a 'bit better' place



Marilyn and Larry Shapiro in front of Bok Towers' Bell Tower.

By Marilyn Shapiro

On Jan. 31, Jews will celebrate Tu B'Shevat, the day in which it is believed "trees come of age." For those of us who live in Central Florida, there is no more fitting a place to honor the Jewish "Earth Day" than at Bok Tower Gardens. The 60-acre sanctuary in nearby Lake Wales was the gift of Edward Bok. This son of impover-

ished Dutch immigrants became a highly successful publisher, a Pulitzer Prize-winning author, a respected humanitarian and an advocate of world peace and the environment.

Edward William Bok was born in Den Helder, Netherlands, in 1863. After a series of bad investments brought his father to financial ruin, the family immigrated to Brooklyn, New York, in

1870 to start a new life. Determined to provide his sons with a good education, Bok enrolled them in school the day after they arrived in Brooklyn, even though neither of them could speak a word of English.

Unfortunately, Bok's father's financial woes continued, and the family found itself in dire poverty. The two sons worked tirelessly to support their mother, who had lived most of her life with servants, by taking over all the household chores, picking up coal on the streets to light their fire and cook their food, and washing the windows of a bakery shop after school to supplement their father's income.

By the age of 13, Edward Bok quit school to take a job as office boy for Western Union Telegraph Company. Undeterred by his lack of formal education, Bok used every spare minute in self-study, including reading from an encyclopedia he had purchased with his paltry savings.

As a result of his intelligence, hard work, and dogged determination, Bok made a Horatio Alger journey in the publishing world. His rapid ascent included positions at the Henry Holt and Company, Charles Scribner's Son, The Brooklyn Magazine, and as co-founder with his brother of the Bok Syndicate Press. In 1889, at the tender age of 26, he was hired as editor of Curtis Publishing Company's The

Ladies Home Journal. In 1896, he married the boss's daughter, Mary Curtis, and they had two sons.

During his 30-year career, Bok used his position to champion numerous worthy causes, including social and environmental issues of the day. As a result, the Journal became the first magazine in the world to have over one million subscribers.

By 1919, the 56-year-old self-made millionaire had achieved his two goals of education and achievement. He retired from the Journal, focusing his time on the writing of his autobiography, "The Americanization of Edward Bok," which won the 1921 Pulitzer Prize. It was now time to pursue his third goal: service to his country.

Throughout his life, Bok had been guided by his grandmother's mantra to "make the world a bit better or more beautiful because you have lived in it." In the next several years, Bok used his wealth to create several awards, including the American Peace Award.

Bok not only wanted to help the world financially but also environmentally. During his family's visits to their winter home in Lake Wales, Florida, Bok had often wandered up to nearby Iron Mountain, (a notable Florida "peak" at 298 feet above sea level) to view the vistas and the sunsets. Although acreage was initially targeted for development, Edward purchased the land to establish a place that would "touch

the soul with its beauty and quiet.

In 1922, Bok commissioned Frederic Law Olmsted, Jr., a famed American landscape architect whose credits included the National Mall, the Jefferson Monument, and the White House grounds, to carry out the task. Under Olmsted's direction, workers dug trenches, lay water pipes, and hauled thousands of tons of rich black soil up the "mountain." A year later, the barren sand hill had been transformed into a subtropical garden filled with trees, flowering bushes, flowers, and a reflecting pond that attracted squirrels and over one hundred varieties of birds.

Not yet satisfied, Bok wanted to bring the gift of music to his garden. He commissioned architect Milton B. Medary and stone sculptor Lee Lawie to design and construct a 205-foot, neo-Gothic and art deco Singing Tower carillon, one of the world's largest and, according to many carilloners, the most acoustically perfect bell tower in the world.

In December 2015, Larry and I visited Bok Tower Gardens for the first time. Impressed with its beauty, we took out a membership and have returned again and again—by ourselves or with family and friends. Sometimes we just walk through Olmsted's well-designed garden paths, which offer hidden recesses, contemplative resting spots, picturesque vistas and breathtaking

views of the Singing Tower. Each season brings its own beauty, including spectacular displays of azaleas, camellias, and magnolias.

More often than not, we take a tour given by one of Bok Tower Gardens many volunteer guides. Each visit has brought greater appreciation for this hidden gem—its history, its flora and fauna, its music, its architecture, and more insight into the genius and generosity of Edward Bok.

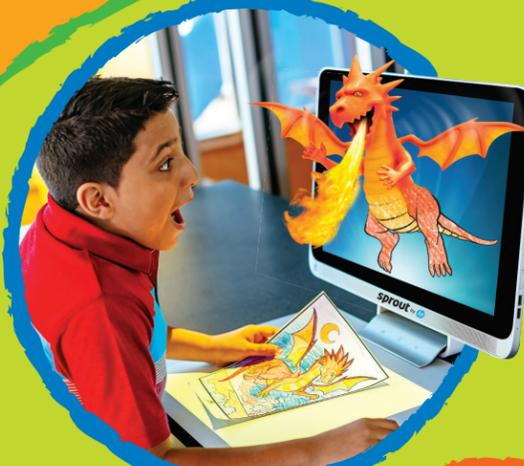
On the pathway leading into the gardens is an arch, which is inscribed with Bok's grandmother's admonition to "make the world a bit more beautiful." Each time I see those words, I think how closely they reflect Tikkun Olam, the Jewish moral principal that states every individual should leave this world better than he or she found it. Bok's beautiful garden, his stunning carillon, his 65 acres of trees and flowers and bushes and vistas, is his legacy, his gift—his way of making the world a better place.

I also think of how the son of an impoverished Dutch immigrant contributed so very much to Central Florida and his chosen country. To Edward Bok and every other immigrant who has come to our country to find a better life and who, through their journey made our country better—I say thank you.

Sources include "The Edward Bok Legacy" by Margaret Smith, Bok Tower Gardens website, and Wikipedia.



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A son of refuseniks chronicles the slow dissolve of Russia's Jews

By Penny Schwartz

(JTA)—When Maxim Shrayer traveled to Moscow for a five-day visit at the end of October 2016, his itinerary included a trip to the Jewish Museum and Tolerance Center.

Shrayer, who emigrated from Russia to the U.S. with his refusenik activist parents 30 years ago, is an acclaimed scholar of Jewish-Russian literature and culture as well as an award-winning writer on the Jewish-Russian emigre experience.

He took a cab to the museum, where he delivered a

literary paper at the Moscow International Conference on Combating Anti-Semitism organized by the Russian Jewish Congress, the World Jewish Congress and the city of Moscow.

But the next day, on the advice of his longtime friend, the prominent filmmaker Oleg Dorman, who still lives in Moscow, Shrayer returned to the museum. This time he took a tram.

As the No. 19 tram approached the stop for the museum, which opened in 2012, a pre-recorded voice announced the stop as the

Palace of Culture of MIIT, Museum and Tolerance Center. As Dorman had warned him, the word "Jewish" was left out of the museum's name.

The mystifying omission was unsettling. Was the word Jewish dropped deliberately? Was it a linguistic nuance, Shrayer wondered, or did it have larger and more worrisome meaning?

Shrayer discusses the mystery—along with the history of the No. 19 tram and the evolution of the Jewish neighborhood it passes through—in an early chapter of "With or Without You: The Prospect for Jews in Today's Russia." Shrayer's book adds to his reputation as a go-to scholar and commentator on Jewish-Russian life and culture.

In November, Shrayer, a professor of Russian, English and Jewish Studies at Boston College, where he co-founded the university's Jewish studies center, was named director of the new Project on Russian and Eurasian Jewry at Harvard University's Davis Center, in partnership with the Genesis Foundation.

Until now, Shrayer has shied away from probing one question that for him has been ever-present: Why do Jews stay in Russia? Had the time come to write an elegy for Russian Jewry?

For Shrayer, even contemplating the question has been a source of emotional conflict.

He used the trip to the Moscow conference as a jumping-off point for a kind of fact-finding mission, probing the subject in a series of inter-

views with Jewish friends, new acquaintances and leaders of Russia's Jewish community.

The result is a slim, engaging and elegant read that goes beneath the surface to reveal a multi-layered portrait of Jewish life in Russia today. Those he interviewed include Berel Lazar, who the government recognizes as the chief rabbi of Russia; Anna Bokshitskaya, a journalist and executive director of the Russian Jewish Congress; and even a couple of (non-Jewish) Russian expat clowns now living in the U.S. who entertain their Russian audiences with Jewish-inflected shtick.

On a recent afternoon, Shrayer sat down with JTA at a favorite cafe in this suburb near Boston, home to a large Jewish population, where he lives with his American-born wife, Karen Lasser, a physician, and their two school-age daughters, Mira and Tatiana. Shrayer's parents, David Shrayer-Petrov and Emilia Shrayer, both literary lights in Russian literature, live nearby. Parents and son have collaborated on several books, including the most recent, "Dinner With Stalin," a collection of stories by David Shrayer-Petrov.

"With or Without You" is a departure from decades of Shrayer's previous writing on the Jewish presence in Russia, much of it traversing the 19th and 20th centuries. They were stories of the past, he said.

"The mantra for me had always been, I was writing about the past, the Jews' Russian and Soviet past, because in a sense, I have moved on. I did not feel that the story of Jews who remained in Russia was my story," Shrayer said, adding that he was "always puzzled why these Jews who were still there had stayed."

Shrayer's working method involved Mira, the older of his daughters, who was 10 when she accompanied him on the trip. She is a constant presence, both a witness and an addressee through the book, he suggested. As they walked together around the city, Shrayer described what it was like for him growing up and what it was like for Jews during the Soviet period.

The result is part historical and cultural investigation, and



Visitors to the Jewish Museum and Tolerance Center in Moscow viewing one of the many sculptures depicting the history of Jewish life in Russia, May 21, 2013.

part memoir and travelogue, he said.

Shrayer said the responses of those he interviewed formed three groups: Jews who identify religiously and are committed to the continuity of Jewish religious and communal life; others who stay for personal circumstances, such as elderly parents, being in a mixed marriage or a lucrative business; and those who may leave but not because they are Jews, but "because the situation in the country is increasingly politically suffocating."

In the book's chapter on anti-Semitism, Shrayer reports the recent findings of the public opinion study conducted by the Levada Center, a Russian nongovernment research organization, that found attitudes toward Jews in Russia have improved dramatically over the years and that overtly negative views about Jews are at an all-time low.

Nonetheless, the study found, there are reasons to be cautious, particularly on the views within certain groups.

"There wasn't a person who dismissed it," Shrayer said. At the same time, it is not the most pressing issue for many of the people he interviewed, he observed.

The numbers are telling, he said. There are now about 170,000 Jews in Russia, according to Mark Tolts, a Hebrew University demographer. That's a tenth of the community's size in 1989, as counted in the last Soviet census. Combined with an aging population, low birth rate and increased immigration to Israel, Shrayer wonders what

the county will look like in 50 years.

"Jewish faces and Jewish names are starting to vanish from the Russian mainstream—from literature, the arts and the entertainment industry, but also from the achievement rolls of science, medicine and the humanities," he writes.

Has Shrayer overcome his sense of divide with Jews who stay in Russia? As a result of his research, he is both more emotionally connected, but also, paradoxically, more disconnected.

"There's a feeling of not quite mourning but certainly a feeling of deep sadness. It's coming from a place that is somewhere deep inside," he reflected.

It brings Shrayer back to the Jewish Museum and Tolerance Center, whose galleries and exhibits shed light on the story of Jews in Russia.

"It's a great museum," he said. But in part, it's a museum of those who stayed, for those who stayed and for their countrymen. Among the museum's exhibits, pictured on the jacket of his book, are life-size plaster casts of Jews in period garb all as white as ghosts.

Shrayer learned recently that the audio recording on the No. 19 tram, as well as the sign on its stop, have been changed and riders now hear and see the full name of the museum. He's not claiming it's his doing—that would be extremely chutzpahdik, Shrayer said.

Nonetheless, he added, the correction suggests to him that the story of Russia's Jews resists closure.

Bar Mitzvah

Lou Aaron Tauber

Lou Aaron Tauber, son of Michelle and Chris Tauber of Longwood, will be called to the Torah as a bar mitzvah on Saturday, Feb. 3, 2018, at Congregation Ohev Shalom in Maitland.

Lou is in the seventh grade at Rock Lake Middle School, where he is a member of the band. His hobbies and interests also include playing tuba and basketball, and volunteering at Village on the Green.

Sharing in the family's simcha will be Lou's brothers, Frank and Vic; sister, Tillie; grandparents Wendy and Martin Derrow of Winter Park, Linda Tauber of Estes Park, Colorado, and Wayne Tauber of St. Paul, Minn.; as well as aunts, uncles, great-aunts, great-uncles and cousins from Ohio, Pennsylvania, Wyoming, Colorado, Minnesota and Florida.



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CARDINAL MONUMENTS

Diet slimming down Sherman the overweight hedgehog



Sherman, the overweight hedgehog, sits in his cage at the Ramat Gan Safari Zoo.

JERUSALEM (JTA)—Sherman the overweight hedgehog, who was put on a diet at a zoo in Israel, has lost about one-tenth of his body weight. Sherman weighed 3.5

pounds, double the average weight of a normal hedgehog, when he was taken in by the Ramat Gan Safari outside of Tel Aviv in November. The Safari announced Wednesday

that Sherman has lost 0.33 pounds.

Sherman is one of 10 hedgehogs that were found waddling through the streets in Israel. They had eaten so much, mostly cat food left on the streets for strays by soft-hearted Israelis, that they had problems curling into balls to defend themselves against predators.

All of the hedgehogs were put on food and exercise regimens, with plans to get them trim enough to release by the summer.

They were fed cat food, but in smaller doses, and their diets were supplemented with fruits and vegetables, The Jerusalem Post reported Wednesday. And the food was placed far from the animals, forcing them to walk to their meals.



Scene Around

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

Three cheers...

I read this recently in the World Jewish Congress (WJC) digest and pass it along to you:

“World Jewish Congress President Ambassador RONALD S. LAUDER welcomed the European Court of Justice’s decision to uphold the European Union’s (EU) listing of Hamas as a terrorist organization, and called on the EU to do everything in its power to prevent European entities from engaging in business or showing any other form of support with it.

In upholding the decision to keep Hamas on the EU’s terror list, the European Court of Justice has taken an important step in the war against international terror. It has long been known that Hamas is a terrorist organization, responsible for the deaths of hundreds of Israelis, and that its motivating goal is to seek the destruction of the State of Israel and its citizens.

In Europe, there are far too many organizations, some deeming themselves charities, that have been aiding Hamas over the years by engaging in business or raising funds to support this terror. It is imperative that the EU do everything in its legal power to crack down on any signs on its soil of collaboration with this terrorist group.”

More good news...

“World Jewish Congress CEO ROBERT SINGER met with German Justice Minister HEIKO MAAS and his deputy CHRISTIAN LANGE in Berlin to discuss measures to curb the spread of hate speech, Holocaust denial and anti-Semitic incitement on the Internet. Maas indicated that he was prepared to act through legislation, if necessary to contain the problem.

The WJC delegation also met with representatives of Facebook to learn about the company’s efforts in fighting fake news, hate speech and incitement on its social



Robert Singer

media platform.”

(Fake news? Now where have I heard that expression?)

A special reminder...

I will remind you of this event a few times so everyone will plan to be there:

On Sunday, Feb. 4th, beginning at 2 p.m., all you Elvis lovers (and Neil Diamond, etc.) will want to hear singer/musician, DAVID JERICKO, entertain at the Congregation Ohev Shalom C.O.S. Seniors event, to be held at the synagogue, 613 Concourse Parkway South, in Maitland.

And, of course, after David’s performance, their will be refreshments... AND MY FAVORITE COOKIES!!

(No calories, right?)

For more information, call co-presidents, JERRY LEIBMAN, 407-694-0546 or BERNY RAFF, 407-767-6763.

JCC 39ers Cinema Sundays...

At 2 p.m. on Feb. 4th, the movie “The Danish Girl” will be shown in the Senior Lounge.

(I see the word “Danish” and I think refreshments! Yum!)

JCC 39ers Meet & Mingle Mondays...

On Jan. 29th (this coming Monday), one of my Las Vegas favorites, Frank Sinatra and his friends will be featured in a video! Refreshments will follow, of course... and once again, no calories!) This takes place in the Senior Lounge as well.

Shout out...

I met a lovely lady at Aldi’s Market recently. Her name is CHERYL RYDER. She is a notary and a wedding officiant. She is also a kind and thoughtful gal who gave me some very good advice. (No! I’m not telling!!)

One for the road...

Mervyn and Kitty are sitting in an expensive kosher restaurant in Miami enjoying their salt beef and latkes when Mervyn notices Kitty staring at a man at the next table. The man looks decidedly drunk, so Mervyn asks Kitty, “You’ve been watching that man for some time now. Do you know him?”

“Yes,” she replies, “he’s my ex-husband.”

“Has he always been a heavy drinker?” Mervyn asks.

“No, not always,” Kitty replies, “but he’s been drinking like that ever since I left him six years ago.”

“That’s remarkable,” says Mervyn, “I didn’t think anybody could celebrate that long.”



Frank Sinatra

Turkish Coffee Brownies with Cinnamon Caramel



By Chaya Rappoport

(The Noshers via JTA)—I was first introduced to Turkish coffee in Israel. Prepared in the traditional copper cezve, it was served piping hot and in beautiful, delicate cups. I quickly became enamored of its strong flavor and clean, robust taste unmarred by sugar.

In addition to the pure taste of coffee, there was another flavor I couldn’t quite place. When I asked the brewer what it was, he told me it was cardamom. It seemed a strange combination at first, but as I kept drinking I found it was enjoyable—like a stronger, undiluted version of a dirty chai (Indian-spiced tea).

Coffee and cardamom have since become one of my favorite flavor pairings. It’s a pairing that has found its true home in these deep, dark, ridiculously fudgy brownies.

Now I know people have fierce opinions when it comes to brownies; fudgy or cakey? Cocoa or chocolate or both? Chemical leavening or just eggs?

But I am a firm brownie purist: All brownies should be fudgy, with crackly tops, edges for those who like them, made with both cocoa and chocolate. You can leave out the coffee and cardamom for a more classic treat, or embrace the Middle Eastern flavors and embellish these already indulgent brownies with a cinnamon-spiced caramel and flaked salt for an over-the-top, just-what-your-January-needs hit of decadence.

Ingredients:

For the brownies:

2 ounces bittersweet chocolate, chopped

2 sticks unsalted butter

2 cups granulated sugar

1 cup Dutch cocoa powder

2 teaspoons espresso powder

1/4 teaspoon ground cardamom

4 large eggs

1 teaspoon vanilla extract

1 teaspoon fine sea salt

1 cup all-purpose flour

For the caramel:

1/2 cup granulated sugar

3 tablespoons unsalted butter

1/3 cup heavy cream

1/2 teaspoon fine sea salt

1/2 teaspoon ground cinnamon

flaky salt, for sprinkling (optional)

Directions:

1. Heat oven to 350 F. Line a 9-by-13 baking pan with parchment paper and grease with a nonstick cooking spray.

2. In a double boiler or a medium heatproof bowl placed over a gently simmering pot of water, melt chocolate, butter, cocoa and sugar together until mostly smooth. Turn off the heat, stir until completely smooth and fully melted.

3. Whisk in the eggs, one at a time, then vanilla, espresso powder and cardamom and salt.

4. Stir in flour with a spoon and scrape batter into prepared pan, spreading until even.

5. Bake for 30-35 minutes, or until a toothpick inserted into the center comes out batter-free.

6. While the brownies bake, make the caramel: Melt the sugar over medium to moderately high heat in a 2-quart pot, stirring the sugar as it melts to ensure it heats evenly.

7. Cook the liquefied sugar to a copper color. Add the butter and stir until the butter melts. Lower the heat and slowly drizzle in the heavy cream, whisking the whole time.

8. Remove from the heat and stir in the cinnamon and salt. Set aside until needed.

9. Cut the brownies into 16 or 32 squares and serve with cinnamon caramel sauce drizzled over the top. Sprinkle with flaky sea salt, if desired.

Chaya Rappoport is the blogger, baker and picture taker behind retrolillies.wordpress.com. Currently a pastry sous chef at a Brooklyn bakery, she’s been blogging since 2012 and her work has been featured on *The Feed Feed*, *Delish.com*, *Food and Wine* and *Conde Nast Traveler*.

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

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Sudoku (see page 14 for solution)

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Tidbits from the Sandwich Generation

Why we need a National Day of Hugging

By Pamela Ruben

Like you, I was tempted to roll my eyes when I first learned that the calendar for late January declares a National Day of Hugging amongst its notable monthly holidays. Then, I thought back to all the times in which I really needed a hug, and felt a little less skeptical. Just yesterday, I tripped and skinned my knee, something which hasn't happened since I was a little child. Fortunately, a jogger was passing by, and helped scoop me up with an outstretched hand. That brief second when our hands touched was a calming one. The gentleman helped steady me with a hand on my shoulder, and asked me if I was alright. Suddenly, I felt slightly less frazzled by that unexpected 'trip,' and was

surprisingly comforted by the hand of a stranger.

I had a conversation with April Boykin, MSW, LCSW, of Counseling Resource Services, Inc. in Oviedo about my little misstep, and its warm and fuzzy after effects. April is a strong believer in the healing qualities of the human touch. She shared that there is actual science behind the benefits of a hug, or even a comforting touch. She commented, "I've always heard that everyone needs nine hugs a day to stay happy and healthy. The reason why is because hugging releases oxytocin (the love hormone) into your brain and makes you feel good." Boykin added, "In fact, touch such as hugs or massages increases dopamine and serotonin in the brain which are two neurotransmitters that help

manage depression, stress and anxiety."

Intrigued by the art of the hug, I reached out to the best hugger I know (and no, it is not my 'main squeeze,' sorry honey!), my friend and colleague Judy Appleton. Each time I run into Judy, she makes sure we share a "heart-to-heart," or a joyful embrace of our moment together. Judy has seen the power of touch up-close-and-personal in her job as a Jewish Pavilion program director at elder-care facilities in the Oviedo, Tuskawilla, and Winter Park areas.

When presenting her monthly or holiday programming, Judy makes a point of engaging in physical contact with the seniors she serves. While working her way around the room, Judy will stop and touch the hand

or shoulder of each resident. Knowing that physical contact is infrequent for many of the seniors, Appleton knows that this may be the only touch they receive all day that is not medical in nature.

Judy commented that even her small touch receives a great response from the crowd. She recalled an afternoon when she put her hand on the shoulder of an elderly resident, who reached out and grabbed her hand right back. The senior became teary eyed, and Judy stood there for several minutes, connecting with this woman who literally needed a hand right at that moment.

Judy remarked, "A hug or a touch makes someone feel like they matter right at that moment of contact. They are no longer an invisible person in that room, but someone worthy of your attention."

Who will you hug in late January? I hope you stumble upon someone special to share a "heart-to-heart."

*The Jewish Pavilion has four part-time program directors who bring community to seniors in more than 70 senior living communities throughout Orlando.



Jewish Pavilion Program Director Judy Appleton shares a hug with a senior resident.

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

What 'The Sound of Music' Taught My 3-Year-Old About Nazis



By B.J. Epstein

(Kveller via JTA)—"The Nazis were bad people who didn't like Jews," I heard myself saying to my 3-year-old.

I immediately questioned this rather disappointing explanation. Bad people? What does that mean? Haven't my wife and I always told our child that people aren't "bad" or "good," even if they do bad or good things? And isn't

"didn't like Jews" rather an understatement? But, then, what exactly should you tell such a young child about the Holocaust?

I was in this predicament because of "The Sound of Music." That's right, I blame Julie Andrews for this.

We were on vacation, staying in a lovely cottage on a farm in Cornwall. My daughter and I were both ill—so when we saw the collection

of DVDs the farm had, we thought we'd watch a film. After all, we don't have a TV at home, so watching something seemed like a relaxing plan for two sick people and their dedicated caretaker (aka my wife).

Though I hadn't seen "The Sound of Music" in years, I had fond memories of it. In my mind, it was a lighthearted film—one filled with charming songs—about a novice

deciding whether to become a nun or to marry and gain seven children. I knew they escaped from the Nazis at the end, but I thought the war wasn't the primary focus of the story.

I was wrong. I was surprised, by both the length of the movie—you try getting a 3-year-old to sit still for 174 minutes, no matter how sick she is!—and by how dark the second half was. The songs weren't nearly as cheerful once the Nazis came to Austria, understandably enough. My daughter noticed the Nazi salutes and the Nazi flag and asked what they meant.

I'm of the view that children have a right to get answers to all their questions, and that there are individualized and age-appropriate ways of broaching any topic. So when she asked about the Nazis, I wanted to offer her an explanation that made sense—but I also didn't want to unduly frighten her. There is plenty of time in the future for her to learn about the Holocaust and other tragedies, and to grapple with their meaning (or lack thereof). And that's what led me to my anodyne and fairly unhelpful remark.

My daughter questioned the "didn't like Jews" part of my statement. So I paused

the film to clarify that there are some people who take against others simply because of their skin color or religion or sexuality or gender or for other silly reasons. I told her that we don't agree with this, and that all people should have the same rights and should be treated equally. She nodded and we carried on with the film.

Over the next few days, as we gradually recovered, she often sang snatches of "So Long, Farewell" and "My Favorite Things" and "I Have Confidence." She wanted to act out certain (happy) scenes from the movie: "You pretend to be a child scared of the rain, and I'll be Maria," she told me, before breaking into song and patting me in a comforting way.

I thought that was that. But then, about a week later, when we were back home and I'd nearly forgotten about the film, she asked me, "Will the Nazis come here?" Though her voice was calm, I understood then that, since seeing the movie, she'd been pondering the plot and our brief discussion about what it meant.

I took the opportunity to explain that, although some people still thought like the Nazis, the Nazis themselves had lived a number of decades in the past, and that we didn't need to fear them now in the same way. We discussed racism and anti-Semitism a bit more and talked about our society today. I tried to explain how prejudice often stems from fear and ignorance, but this last part, I think, was a little over her head.

After our conversation, she seemed thoughtful, as she was a bit quiet. She said, "I don't like Nazis. I don't want them to come to our house!" I told her that her other mother and I would protect her, and that there were lot of good people who were working for a more just and open world. I added that it was important for us to be a part of this work, too.

Then she asked if we could sing "My Favorite Things" again. I realized then that she truly understood the meaning of the song: We don't have to deny the things that worry or upset us, but there are things we can do to make ourselves feel better.

As our daughter gets older, my wife and I will help her develop her understanding of World War II and anti-Semitism. For now, though, it seems enough to make her aware of the issues without going into too much detail.

I never would have guessed that watching a film from our sick bed in the English countryside would have started us on such a deep and important conversation.

And for that I thank Julie Andrews.

B.J. Epstein is a senior lecturer in literature and public engagement at the University of East Anglia in England. She's also a writer, editor and Swedish-to-English translator.

Kveller is a thriving community of women and parents who convene online to share, celebrate and commiserate their experiences of raising kids through a Jewish lens. Visit Kveller.com.

For Tu B'Shevat

When I am among trees

By Mary Oliver

When I am among the trees, especially the willows and the honey locust, equally the beech, the oaks, and the pines, they give off such hints of gladness. I would almost say that they save me, and daily. I am so distant from the hope of myself, in which I have goodness, and discernment, and never hurry through the world but walk slowly, and bow often. Around me the trees stir in their leaves and call out, "Stay awhile." The light flows from their branches. And they call again, "It's simple," they say, "and you, too, have come into the world to do this, to go easy, to be filled with light, and to shine."

Tu B'Shevat is celebrate Jan. 31, 2018.



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Bomb discovered at Joseph's Tomb



Joseph's tomb

(JNS)—A bomb was found, and then detonated in a controlled blast by IDF forces on Monday night at the Jewish holy site of Joseph's tomb in the West Bank city of Nablus, known biblically as Shechem.

The explosive device was spotted during a security check prior to the arrival of

1,000 Jewish worshippers to the site overnight. As the tomb is located within Palestinian-controlled territory, visits by Jewish worshippers are sporadic, take place exclusively during night-time hours, and must be fully coordinated with and supervised by the IDF.

The holy site has been firebombed on numerous occasions by local Palestinians, and Jewish visitors are often the targets of rock-throwing—even under IDF supervision. Palestinians threw stones at security forces overnight, damaging a bus. No injuries were reported.

Israeli Knesset passes law that will keep supermarkets, businesses closed on Shabbat

JERUSALEM (JTA)—Israel's Knesset by a one-vote margin approved a bill that will keep supermarkets and other businesses closed on the Sabbath.

The so-called mini-markets bill passed Tuesday morning in a 58-57 vote on its second and third readings following a 15-hour filibuster by the opposition parties.

Under the controversial measure, the interior minister can strike down new municipal bylaws that would allow some businesses to remain open on Shabbat. The current interior minister is Aryeh Deri, head of the Sephardic Orthodox Shas party. Critics have said it is unlikely that Deri will allow municipal

bylaws that permit stores to be open on Shabbat to remain on the books.

"The passage of the law is not a 'haredi victory,' it is the preservation of the status quo and the victory of the silent majority, which is interested in the continuation of the Jewish character of the country and is interested in resting on the day of rest," Deri said after the law passed.

Passing such legislation was part of the coalition agreement that brought the haredi parties into the current Likud-led government.

The law does not apply retroactively to existing bylaws, including one that allows grocery stores in Tel Aviv to remain open. Gas station

convenience stores will be permitted to remain open, however.

Four members of the Yisrael Beiteinu party, which is part of the coalition, voted against the bill. One Likud lawmaker, Sharren Haskel, skipped the vote so she would not have to vote in favor.

The head of the left-wing Meretz party, Zahava Galon, appealed the law to the Supreme Court, requesting an injunction to prevent it from being enacted while the court was considering her petition. Galon's petition said that the legislation violates the basic civil rights of Israelis and "allows a minister who lives a religious lifestyle to force it on all."

OBITUARIES

LISA ANNE BLACK

Lisa Ann Black, age 64, of Ellicott City, Maryland, passed away on Tuesday, Jan. 9, 2018, at Florida Hospital—Celebration Health. A native of Washington, D.C., she was born on Nov. 27, 1953, to the late Irving and Selma Pritt Fox.

Lisa was a college graduate and worked as a dental hygienist.

She is survived by her husband, Robert Black; son, Scott (Lauren) Black; and daughter, Robin (Jonathan) Wilson. She is also survived by her grandchildren—Leah, Jacob and Sydney; her brothers-in-law and sisters-in-law and many nieces and nephews.

Funeral services and burial were held in Baltimore. Arrangements entrusted to Beth Shalom Memorial Chapel, 640 Lee Road, Orlando 32810. 407-599-1180.

NORMAN SALINSKY

Norman Salinsky, age 79, of Poinciana, passed away on Friday, Jan. 12, 2018, at Poinciana Medical Center. He was born on July 28, 1938, in Bronx, New York, to the late Abraham and Rebecca Cohen Salinsky.

Norman was a graduate of New York University and was one of the pioneers in modern information technology systems. On Sept. 6, 1958, in the Bronx, he married the former Jaya Stelcner, his wife of nearly 60 years, who survives him. Norman and Jaya moved from New Jersey to Miami in 1979 and then relocated to the Orlando area in 2002. They became members of Congregation Shalom Aleichem in Kissimmee and Norman served several terms as president.

In addition to his wife,

Norman is survived by his son, Steven (Eileen) of Fairfax, Va.; and his daughter, Eileen (Aaron) Thrasher of Charlotte, N.C.; and his grandchildren—Kevin, Sarah, Deirdre, Kian and Aaron.

A funeral service was held in the sanctuary of Congregation Shalom Aleichem with Rabbi Karen Allen officiating. Burial followed in Beth Israel Cemetery, Gotha. In memory of Norman Salinsky, the family requests contributions to Congregation Shalom Aleichem, PO Box 581367, Kissimmee 34758-1367 or the Wounded Warrior Project, PO Box 758517, Topeka KS 66675-8517.

Arrangements entrusted to Beth Shalom Memorial Chapel, 640 Lee Road, Orlando 32810. 407-599-1180.

Central Florida Synagogues

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

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

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

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

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

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

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

Congregation Bet Chaim (R), 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.bethsholomflorida.org; schedule of services on website.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Netanyahu trip comes as Israel-India defense and tech ties continue to grow



Avi Ohayon/GPO

Israeli Prime Minister Benjamin Netanyahu and Indian Prime Minister Narendra Modi make a joint appearance in India on Monday.

**By Yaakov Lappin
JNS**

Israeli Prime Minister Benjamin Netanyahu's visit to India is occurring against the backdrop of a massive and still growing river of defense sales and technology transfers from Jerusalem to New Delhi.

Israel's defense industries have been supplying ever-increasing numbers of cutting-edge weapons and platforms to India's military. Last April, Israel Aerospace Industries (IAI) announced a \$2 billion sale of medium-range, surface-to-air missile defense systems to the Indian Army. IAI's Barak 8 air defense system, which can detect threats that are more than 60 miles away, is in service in the Indian Navy.

Another prominent development in bilateral defense ties is a \$525 million order from India for the purchase of Spike anti-tank guided missiles produced by Rafael Ad-

vanced Defense Systems—a deal that was initially canceled by India for reasons relating to the country's "Make in India" policy, but which was reportedly revived shortly before Netanyahu's visit.

"India has deep defense cooperation with Israel," Vinay Kaura, an assistant professor of international affairs and security studies at the Sardar Patel University of Police, Security and Criminal Justice in Rajasthan, India, told JNS. "This has been a mutually beneficial relationship," he said. "India has diversified its arms purchases while getting highly advanced weapons. Israel has benefited substantially monetarily... Israel has been a very reliable supplier of military spare parts to India during time of crisis. India has also turned to Israel to upgrade some of its Russian-origin military equipment."

For its first few decades of independence, India, under the direction of former

Prime Minister Jawaharlal Nehru and his Congress Party, sought friendlier relations with Arab states and aligned itself with the third-world Non-Aligned Movement, which was often hostile to Israel. Despite a number of similar conditions that surrounded their establishment, India viewed the Jewish state as a proxy of the imperial Western powers.

This approach changed when the end of the Cold War caused Indian leaders to rethink their global strategy, including relations with Israel. In January 1992, India and Israel opened their first bilateral diplomatic missions. Since then, one of the most important aspects of Indian-Israeli relations has been military and defense sales cooperation, with Israel becoming one of the top weapons exporters to India along with Russia and the U.S.

Kaura said that in past conflicts India experienced

with Pakistan, such as the 1999 Kargil war in Kashmir, as well as in other conflicts, Israel "has provided India with actionable intelligence that proved very useful for India. India and Israel are cooperating on intelligence sharing and countering terrorism."

Netanyahu's visit, which comes six months after Indian Prime Minister Narendra Modi visited Israel, "will further deepen the already close defense ties," said Kaura.

Additionally, he argued, "There are many advanced American weapons systems that India could not access directly. India could get these weapons through Israel."

One challenge for Israeli defense firms has been to find ways to work with the Make in India initiative, set up by the Indian government to ensure local production.

Kaura said Israeli firms have been able to work with this policy by forming a growing number of joint ventures with Indian partners. Israel's Elbit Systems, for example, teamed up with India's Adani Group to form Adani-Elbit Advanced Systems, which manufactures drones in India.

"Similarly Israel's IAI has signed a memorandum of understanding with India's Kalyani Strategic Systems to develop and market selected air defense systems and lightweight special purpose munitions. India's Tata Power SED has become a partner of Israel's DSIT Solutions, to supply portable diver detection sonar to the Indian Navy. These are just a few examples of a growing list of joint ventures," Kaura said.

"Israel is recognized as a cyber-security powerhouse. It

has approximately \$6.5 billion of cyber product exports to its credit. India, which has been facing innumerable cyber threats, can benefit a great deal by institutionalizing cooperation on cybersecurity issues," he added.

One element that is missing is an institutionalized, government-to-government channel to support defense cooperation regarding highly sensitive technologies, Kaura stated. "It is important to set one up," he said. "There are reports that India is planning to ink a Spike anti-tank guided missiles deal through the government-to-government route. This could be a good beginning."

Rafael Advanced Defense Systems, which makes the Spike missiles, told JNS in a statement that it "prides itself in being able to create partnerships with international leading aerospace and defense companies overseas."

Rafael said that "India and Israel are strategic partners and Israel has always supported India's urgent operational necessities during times of crises. For Rafael too, India is a strategic and significant partner. Rafael has always stood by India to supply systems at short notice during various operational contingencies."

As a result, the state-owned company said that it has been keen to create ways to ensure the transfer of Israeli defense technology to India.

"We already work with the different branches of the Indian military and the Indian security apparatus," Rafael said.

Rafael's advanced camera surveillance, ordnance and air defense systems have been integrated into the Indian

Armed Forces. "We have done so while maintaining and implementing our strategy to forge local partnerships and address India's Make in India policy," the Israeli company stated.

The list of joint ventures between Rafael and India is expected to grow in 2018.

"A significant work share of Rafael contracts is being manufactured in India," said the company. Rafael has sold the Indian Air Force its Litening precision targeting pods, and in that transaction, has surpassed the contract's expectations of setting up 30 percent of the manufacturing in India, instead going on to produce a "large scope of the pod in India, through a tech tie-up with DEFSYS, located in Gurgaon," according to the company.

In other joint ventures, Kalyani Rafael Advanced Systems has been formed to ensure "maximum Indian component manufacturing of various systems and other future munitions;" Astra Rafael Communications is designed to produce electronic warfare systems and software defined radio systems; and Rafael Reliance Advanced Defense Systems will enable India to make its own air-to-air missiles and missile defense systems.

Earlier this year, IAI's outgoing president, Joseph Weiss, noted that his company had worked with Indian defense industries and armed forces for the past 25 years "as part of our strategic partnership."

"We continue to stand with our partners in India at the forefront of technology for the defense and security of both our countries," he said.

'Baby Moshe' returns to Mumbai Chabad House where his parents were massacred

(JTA)—Moshe Holtzberg, who lost both his parents in a 2008 terror attack at the Chabad House in Mumbai, visited his old room accompanied by the Indian nanny who saved his life and by Israel's prime minister, Benjamin Netanyahu.

Moshe, 11, known even now in the Indian media as "Baby Moshe," found the marks on his wall where his mother had measured his height as a toddler. Netanyahu marked his present height on the same wall during their visit on Thursday.

It is the first time that Moshe, who lives in Israel with his grandparents, has returned to the building since being spirited away by his nanny during the attack.

In July, Indian Prime Minister Narendra Modi visited Israel to mark 25 years of diplomatic relations between the two countries; it was the first visit to Israel by an Indian head of government. During the visit, Modi met with Moshe, who said he missed India. Modi invited the boy to return at any time. Netanyahu offered to bring Moshe with him on his next trip to India.

Sandra Samuel, the Indian nanny who ran out of the Chabad House carrying 3-year-old Moshe, accompanied him to Israel, remaining with him out of loyalty and love. She also returned with him on his visit to India.

The Chabad House attack was one of several carried out

in Mumbai over four days in November 2008 by a Pakistani Islamist group that left 166 dead—including Moshe's parents, Rabbi Gavriel and Rivkah Holtzberg—and hundreds injured. In addition to the Holtzbergs, four other Jewish visitors to the Chabad House were killed in the attack.

Natives of Israel, the Holtzbergs moved to Mumbai in 2002, where they opened the city's first Chabad House, a synagogue and community center for Jewish residents and tourists.

During Thursday's event, Moshe and Netanyahu unveiled a plaque in memory of the attack. The top floors remain in the same condition as they were after the attack, with bullet holes marking the walls, as part of a memorial and education center that Chabad calls a "living memorial" to the Holtzbergs and the other victims.

Following the unveiling of the plaque and museum, Moshe spoke to the guests and reporters gathered in the building. He thanked Netanyahu for inviting him to India and invited Netanyahu to return with him in two years to celebrate his bar mitzvah.



Israeli Prime Minister Benjamin Netanyahu and Moshe Holtzberg at Nariman (Chabad) House in Mumbai.

"My heart beats, my heart is moved, to return to my parents' home, the Chabad House that has been rebuilt and refurbished," the boy said. "Here I was born, and here I spent two years. I have absorbed my beloved parents' sense of mission, to leave the Promised Land on behalf of the rebbe. From the lowest of places. The house that is open to everyone, to

Jews from around the world, who sought a warm corner. My beloved parents did what they did here for the Land of Israel."

Netanyahu said to Moshe: "The Jewish people have been with you throughout and there is a good reason for this. What happened here expressed many things. It expressed hatred of Israel and love of Israel. Your dear

parents' love of Israel, that of the Chabad emissaries here and around the world, which embraces every Jew and has a home for every Jew everywhere, including here in the heart of Mumbai."

Following the event, Netanyahu met with leaders of the local Jewish community. The visit to Mumbai was the last stop on the prime minister's five-day visit to India.

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Weekly roundup of world briefs from JTA

Missouri Gov. Eric Greitens says he will not step down amid blackmail allegations

WASHINGTON (JTA)—Missouri Gov. Eric Greitens said he will not resign over allegations that he threatened to blackmail a one-time lover despite calls by state lawmakers of both parties.

"I'm staying," Greitens said this weekend in an interview with The Associated Press, his first since the allegations emerged earlier this month. "The mistake that I made was that I was engaged in a consensual relationship with a woman who was not my wife. That is a mistake for which I am very sorry."

Greitens, a Republican, denied allegations that he threatened to blackmail the woman, whom the media have not named. A number of Democratic and Republican state lawmakers have called on him to step down.

A St. Louis prosecutor has said she is investigating the blackmail allegations. Separately, CNN has reported that the FBI is also investigating Greitens, although it is not clear whether that investigation is related to the blackmail.

Greitens told the AP that he had not been contacted by law enforcement.

"As far as my conduct, there is nothing to investigate," he said.

Greitens, a former Navy SEAL whose seven military awards include the Bronze Star, became the first Jewish governor of Missouri when he was elected in November 2016.

The affair, which happened in March 2015, was first reported by the St. Louis TV station KMOV.

The ex-husband of the woman with whom Greitens had the affair provided a secretly recorded tape of her confession to him that included details of their first encounter. The woman, who met Greitens when she cut his hair, said that Greitens took a photo of her in a compromising position to use if she ever came forward about their relationship.

Palestinian group pulled out of Women's March over Scarlett Johansson's Israel ties

(JTA)—A Palestinian women's group pulled out of the Women's March Los Angeles over the inclusion of Jewish actress Scarlett Johansson as a featured speaker.

Several other pro-Palestinian groups also boycotted the march held on Saturday, one of dozens that took place across the United States to fight for women's rights and progressive causes. The first march held last year took place in cities around the world the day after President Donald Trump's inauguration.

The Palestinian American Women's Association cited in a post on Facebook Johansson's "unapologetic support of illegal settlements in the West Bank, a human rights violation recognized by the international community whose calls only led to a reaffirmation of her position, sending a clear message that Palestinian voices and human rights for Palestinians do not matter."

Johansson is a former spokeswoman for SodaStream, whose main plant was formerly located in the West

Bank. The plant was moved to the Negev Desert in southern Israel in 2015, where it employs 1,400 employees, one-third of them Bedouin Arabs. More than 70 of the West Bank Palestinians who worked for the company when it was located in Maale Adumim, also work at the new plant.

Johansson resigned as a goodwill ambassador for Oxfam, which supports boycotting West Bank settlements, over her employment by SodaStream.

"While her position may not be reflective of all organizers at the Women's March Los Angeles Foundation, PAWA cannot in good conscience partner itself with an organization that fails to genuinely and thoughtfully recognize when their speaker selection contradicts their message," the Palestinian women's group.

Other pro-Palestinian groups that boycotted the march included: Al-Awda: The Palestine Right to Return Coalition, Jewish Voice for Peace, Code Pink, BDS-LA, Jews for Palestinian Right of Return and other organizations who have signed the petition below in boycott of the Jan. 20 march in Los Angeles.

Actress Natalie Portman recalls 'sexual terrorism' to Women's March Los Angeles

(JTA)—Jewish actress Natalie Portman told thousands of marchers at the Women's March Los Angeles that she experienced "sexual terrorism" at the age of 13 following the release of her first movie.

She said her first fan letter after the release of "The Professional," in which she played a young girl who befriended a hit man in hopes of avenging the murder of her parents, was from a man describing his "rape fantasy," involving the young actress.

Portman, 36, said she rejected movie roles including a kissing scene, began to dress in an "elegant" style, and built a reputation as a "prudish, conservative, nerdy, serious" young woman "in an attempt to feel that my body was safe and that my voice would be listened to."

"At 13 years old, the message from our culture was clear to me," Portman, the first speaker of the afternoon, said. "I felt the need to cover my body and to inhibit my expression and my work in order to send my own message to the world that I'm someone worthy of safety and respect. The response to my expression, from small comments about my body to more threatening deliberate statements, served to control my behavior through an environment of sexual terrorism."

In November, the Israeli-born actress was named the winner of the 2018 Genesis Prize, the so-called Jewish Nobel, and said the \$1 million prize will go to programs that focus on advancing women's equality.

Also in November, she told the Vulture Festival LA that she has had "discrimination or harassment on almost everything I've ever worked on in some way."

During her speech to the Women's March in Los Angeles, Jewish actress Scarlett Johansson called out actor James Franco, accused of sexual misconduct by five women in

an article recently published in the Los Angeles Times, for wearing a Time's Up pin at the Golden Globe Awards.

The "Time's Up" initiative spearheaded by several prominent actresses including Johansson, and supported by hundreds more, was founded to fight sexual harassment, assault and inequality for women in the workplace.

"How could a person publicly stand by an organization that helps to provide support for victims of sexual assault while privately preying on people who have no power? I want my pin back," she said. Johansson did not name Franco but her representative told Vanity Fair that is who she was referring to.

She decried male abuse of power and spoke of the rage she felt when she heard another woman had been taken advantage of. "Suddenly I was 19 again and I began to remember all the men who had taken advantage of the fact that I was a young woman who didn't yet have the tools to say no, or understand the value of my own self-worth," said Johansson.

Two Berlin museums return works to heirs of Jewish collector

(JTA)—Two Berlin museums have returned works to the heirs of a Jewish collector who liquidated them during World War II, according to the Foundation of Prussian Cultural Heritage.

The foundation returned 11 works from the Museum of Decorative Arts and the Skulpturensammlung that had belonged to Margarete Oppenheim, whose family was forced to sell them at a deflated price to the National Socialists in 1936.

Margarete Oppenheim, widow of the chemist and industrialist Franz Oppenheim, died in 1935, six years after her husband. Her collection has been described as one of Germany's largest and most valuable, containing works by Impressionists and small sculptures, as well as of porcelain, majolica, faience and silver work.

The state arranged for the return of the works in keeping with the 20-year-old Washington Declaration signed by 44 countries committing themselves to seeking long-lost artwork that ended up in museums and other public collections. Germany was among the signers.

Five of the 11 works returned to the Oppenheim heirs were repurchased by the museums—two paintings on Christian religious themes from the 16th-century Donau School, and three 18th-century porcelain objects produced by the Meissen and Frankenthal firms.

The foundation has overseen the return of some 350 works of art and more than 1,000 books to the heirs of persecuted Jews.

Its president, Hermann Parzinger, said in a statement that he was grateful to the heirs for their role in coming to a "fair and just solution," and added that the foundation remained dedicated to researching the provenance of works in Berlin museums.

Imke Gielen, spokeswoman for the law firm of Rowland & Associates, said the heirs

appreciated the foundation's procedure for return of the works, as well as the "tireless efforts of the foundation" to uncover the history of the works in its collection.

According to the foundation, Margarete Oppenheim had ordered the executors of her estate to auction her works after her death "at the most appropriate moment" and reinvest the funds in her estate. But because the auction took place in May 1936, at a time when Jews were being persecuted and pressured to divest of their property at greatly deflated value, the auction is considered to have been forced and thus illegitimate, according to the Washington Declaration.

Provenance researchers have found two additional objects that Margarete Oppenheim had lent to the museums personally and were never returned.

Amnesty International UK 'targeting Jewish community,' British Jewish group alleges

(JTA)—The main umbrella group of British Jews accused its local branch of Amnesty International of targeting the community following the abrupt cancellation of a joint event.

The accusation by the Jewish Leadership Council—a charity founded 15 years ago comprising 32 groups with different politics, including the Board of Governors of British Jews, the Jewish World Relief aid organization and several synagogues—came Monday following the cancellation of an event concerning Israel and the United Nations.

Amnesty had undertaken to host the event on Jan. 24 but withdrew the invite Friday.

"We are currently campaigning for all governments around the world to ban the import of goods produced in the illegal Israeli settlements," the human rights group said. "We do not, therefore, think it appropriate for Amnesty International to host an event by those actively supporting such settlements."

In its statement, the Council wrote: "We have long argued that the aggressive criticism of Israeli government policy creates an environment where antisemitism thrives and it is highly regrettable that on this occasion Amnesty International UK's decision has targeted the Jewish community."

Amnesty canceled a panel session titled "The UNHRC and Israel: How it works, what's not working, and how it might be repaired." Danny Friedman, a prominent human rights lawyer, was to chair the event with speakers including Fred Carver of the United Nations Association-UK and Hillel Neuer of UN Watch.

Israel and its supporters have accused the U.N. Human Rights Council of disproportionately targeting the Jewish state with criticism while overlooking abuses by other countries. From the council's creation in June 2006 through June 2016, over half of its resolutions condemned Israel, according to UN Watch, a watchdog that monitors criticism by the United Nations of the Jewish state.

Amnesty International UK initially committed to joining the panel debate but withdrew

some months ago. It did agree, however, to maintain its offer of the event space, according to the Jewish Leadership Council. But four days before the event was scheduled to take place, Amnesty International UK withdrew the offer, according to the council's statement.

It is "disgraceful that a Jewish charity is barred from the offices of Amnesty International UK," Jonathan Goldstein, chairman of the Jewish Leadership Council, said in the statement. "It is clear that Amnesty International UK's claim 'to protect Freedom of Expression' is only on their terms."

Israel and many of its supporters, including the American Jewish Congress, have criticized Amnesty International for what they call an anti-Israel bias and allegedly evenhanded treatment of it and terrorist groups, including Hamas.

In November 2012, Amnesty UK chastised staffer Kristyan Benedict, Amnesty UK campaigns manager, over his posting on Twitter of a remark deemed anti-Semitic regarding three Jewish members of parliament.

"Louise Ellman, Robert Halfon and Luciana Berger walk into a bar... each orders a round of B52s... #Gaza," he wrote.

New Orleans mayor elect walks back support of pro-BDS resolution she authored

(JTA)—New Orleans Mayor-elect LaToya Cantrell has walked back her support for a resolution she authored and supported that lends support to the Boycott, Divestment and Sanctions movement against Israel.

The resolution to boycott investments with human rights violators, which passed the New Orleans City Council on Jan. 11 with all five members present voting in support, mentions neither Israel nor the Palestinian territories, but BDS and anti-Israel activists claimed the passage as a victory for their cause.

Cantrell was not present for the vote on the resolution, which she wrote and introduced as part of her Welcoming Cities initiative, reportedly in collaboration with the New Orleans Palestinian Solidarity Committee.

In a statement issued on Saturday, Cantrell said she would support the council in its plans to reconsider and withdraw the resolution.

On Wednesday City Council President Jason Williams called for reconsideration of the resolution, saying he was not aware of the boycott movement or its mission when he and the council voted, the New Orleans Advocate reported. Other council members have told the local media that they will move to reconsider the resolution at their next council meeting.

"After extensive discussion and deliberation about the impact of this resolution, I can say that the unintended impact does not reflect my commitment to inclusivity, diversity, and respect and support for civil rights, human rights and freedoms of all New Orleanians," Cantrell, who takes office in four months, said in her statement.

She noted that the resolu-

tion introduced at the last minute was taken up at the end of a nearly six-hour meeting after a suspension of the rules, "needlessly denying interested parties notice, transparency, and open discourse."

Cantrell said in the statement that she regrets that the council's passage of the resolution has encouraged outsiders to claim that New Orleans is one of the largest U.S. cities to support the Boycott, Divestment and Sanctions movement against Israel.

"This is totally inaccurate, untruthful and does not reflect the values of New Orleans. We are a city that is welcoming, and open to all. Well intentioned actions can be taken out of context by others for their own political benefit, with negative connotations that overshadow any original motives; I believe that is what happened with this resolution," according to the statement.

The mayor-elect reiterated her support of the Jewish community and Israel. "While I will continue to examine issues of civil rights and fair contracting, I want to unequivocally reiterate that I am neither supportive of the BDS movement nor in any way hostile to the Jewish community or the State of Israel. Nor was it my intention to commit the City of New Orleans to such positions," she said.

Diego Schwartzman loses to Rafael Nadal in Australian Open

BUENOS AIRES, Argentina (JTA)—Jewish Argentine tennis star Diego Schwartzman lost to top-seeded Rafael Nadal in the Australian Open in a nearly four-hour match.

Nadal, of Spain, reached the quarterfinals with a 6-3, 6-7, 6-3, 6-3 victory over the 24th-seeded Schwartzman in the first Grand Slam of the year.

"What a great match against a fantastic player and a great person #great is the word," Nadal, the highest-ranked player in the world, wrote following the match on his Instagram account, where he posted a photo of the two players shaking hands after the match.

Schwartzman, 25, is the world's highest-ranked Jewish player at No. 26 in the ATP rankings. Israeli player Dudi Sela, at age 32, is ranked 95th and lost in the first round of the tournament.

"I feel great," Schwartzman said following the match. "I think I did a good job inside the court. I think Rafa played good points in those moments, playing aggressively. That's why he's one of the best in history."

Schwartzman, 25, who was raised in a Jewish family in Buenos Aires, has steadily risen in the rankings since turning pro at 17. Between 2010 and 2012, he won nine tournaments in the International Tennis Federation, the sport's minor leagues. He won his first ATP Tour title at the Istanbul Open in 2016, upsetting the highly ranked Grigor Dimitrov.

In online survey, 27 percent of European Jews say they feel unsafe

(JTA)—In a survey conducted online among hundreds of respondents who identified as Jews, 27 percent of Europeans

For student with unique circumstances, new Jewish two-year college program is a godsend



Yechiel Malik is working toward an associate's degree of science in management at Yeshiva University's Katz School.

By Ben Harris

NEWYORK—Yechiel Malik was born and raised an hour's drive from New York City, but until age 10 he spoke only Yiddish.

Hegrewup in an all-Hasidic village in New York's Hudson Valley, and for most of his school years his primary focus was Judaics, with only minimal secular studies.

"No one around me spoke English," Malik recalled. "Maybe I picked up a word here and there—but my entire world was Yiddish speaking."

Today, Malik not only is fluent in English, but he is pursuing a college degree in Yeshiva University's new two-year associate's degree program. Driven by his passion for photography, Malik has his eye on a career in

business and marketing, hoping to use his artistic passions to gain financial security and stability.

Malik's road to college was not easy, beginning at the Marsha Stern Talmudical Academy/Yeshiva University High School for Boys. Coming from a strict, yeshiva-only background, just getting to the point where he could start high school there required major academic catch-up.

"Ninth grade was an arduous journey," Malik recalled. "I spent a lot of sleepless nights in high school. It was like boot camp for me. I spent every waking hour studying. I was determined to follow through on the strong commitment that I made to myself."

A turning point came at the end of his freshman year. Biology had been Malik's most

difficult class, and despite his intense work, the light at the end of the tunnel seemed far away. In late spring he sat for the New York state-mandated Regents exam—and surprised himself by getting an excellent grade, far surpassing his expectations.

"I put everything I had in me into that test," he said. "It took me a long time. I was the last person to walk out of that classroom. When I received my score, I knew without a doubt that there

was no limit to what I could accomplish."

With that confidence, Malik turned his sights to college. The Yeshiva University associate's program offered business and management, liberal arts, and Torah and Talmudic studies in a highly structured academic environment, giving students plenty of one-on-one support. It was also that rare place where a student could obtain an associate's degree while remaining ensconced in an Orthodox Jewish environment. Malik decided it was an ideal fit.

"The unique structure of the program allows for each student to identify, point, shoot and collect the future they desire," Malik said. "The program is fully equipped with staff that can help each student achieve the goals they set for themselves."

Y.U. administrators say the idea behind the associate's program is for faculty and staff to help students build on what they do best while providing ongoing, personalized attention to help students reach their personal and professional potential.

"Our focus is on student success," said Paul Russo, the university's vice provost and dean of the Katz School. "We want as many students as possible to move on to a bachelor's program and, for those who

choose to begin working, to build a career on their passions, individual talents and values that undergird the Y.U. experience."

Launched at the start of the 2017-18 academic year, the Associate of Science in Management program has 35 students and is cohort-based: All students start the program together and attend the same classes. There are no electives or course catalogs to consult. The program focuses on developing key skills to succeed in a business environment and provides students opportunities to gain hands-on experience through exposure to actual businesses operating in New York.

The program runs for six consecutive semesters—fall, spring and summer two years running—and operates separate programs for men and women at the Wilf men's campus in Upper Manhattan and at the Beren women's campus in Midtown.

Students enjoy full access to the university's resources—participating in clubs, playing on NCAA sports teams and attending Jewish studies courses with the wider university community.

Malik said that when he was considering his options after high school, he was drawn to the Y.U. associate's program because it offered more

structure than a traditional college program while still being quite diverse. Naturally creative and keenly interested in New York business, art and culture, Malik was especially interested in the program's hands-on, out-of-the-classroom integration of real-world experience with a supportive academic environment.

"I feel like I have access to the best of both worlds," Malik said, "which is a rare opportunity in life."

Russo, the Y.U. dean, said there are many young Orthodox men and women for whom a two-year program is the ideal entry into college. This program was designed for them.

"The program is challenging and requires students to work long, hard hours, but we are so glad that we have a talented and trained faculty to carrying out this mission," Russo said. "We are also deeply appreciative to Drs. Mordecai and Monique Katz for their ongoing commitment to the young men and women in the associate's program and to the university."

This article was sponsored by and produced in partnership with Yeshiva University, the world's premier Jewish institution for higher education. This article was produced by JTA's native content team.

Boycotts

From page 4A

in the financial black. The BDS supporters are knowingly or unknowingly aiding and abetting in this deadly battle. It frankly doesn't matter if they connect the dots or not because their world views are driving them in many cases.

President Trump is cutting off a portion of the \$260 million earmarked through US-Aid to the Palestinians. Pres. Trump rightly believes if the Palestinians don't want peace it's foolish to keep funding them. President Trump has seen this Palestinian/Israeli

conflict continue in the same old predictable ways from one administration to the next. Breaking this never-ending cycle of unrest begins with cutting off the UN funding that fuels it.

Conclusion

Israel is now denying BDS leaders and activists entry into the State of Israel.

Jewish Voices For Peace is one of the Palestinian BDS groups Israel is boycotting. JVP's leadership response to being boycotted is so hilarious I couldn't stop laughing.

On the JVP website, in a Jan. 8, 2018 article titled, "To Our Members Who Are Concerned About The Israeli Ban On

JVP Activists," they offer this advice to their traumatized membership:

- Community Huddle: We can use this time to ask questions, share knowledge, swap ideas, and offer support to one another.

- Pastoral Care: If you'd like to be connected with a rabbi to help you process your feelings or emotions related to the ban, please fill out this easy form or email ilana.lerman@jvp.org. JVP are the people who have chosen to ally themselves with the Jewish-hating terrorist groups Hamas and the PLO to inflict as much economic harm on the State of Israel, in the name of some false peace through the BDS movement.

When Israel employs the same tactics JVP uses against them, by boycotting their leadership entry into Israel,

it results in their members needing a group hug and pastoral care.

JVP has no concern for the Palestinians who lost all their rights and are brutalized in Iraq by the Shia militias. JVP has no concern for the innocent Israelis murdered by their BDS partners Hamas, PLO, and Hezbollah.

JVP ignores the calling for the "obliteration of Israel" in their partners Hamas Charter. JVP is ignorant to the fact that their Hamas and PLO partners' hatred of the Jewish people applies to them too. When Hamas finds the Jews of JVP no longer useful Hamas will turn their long knives on them too.

And so it goes...
Alan Kornman is the regional coordinator with The United West.

Kinneret

From page 1A

the KCOA which provides programs for residents that are not included in the resident's monthly rent. These programs include onsite weekly exercise classes, cultural activities and holiday celebrations as well as excursions including trips to Publix, Walmart and area restaurants. KCOA also continues to fund the popular twice-monthly food pantry, which provides a bountiful grocery bag to residents at no cost. This program offers

an array of healthy foods to residents, many who enjoy cooking their own meals. Currently over 120 residents are participating in this program.

For ticket and sponsorship information, contact Sharon Weil at 407-425-4537, ext. 211.

Kinneret Apartments is a low-income independent living senior facility located in downtown Orlando. For information on the facility or to find out how you can donate to KCOA, please go to www.kinneretapartments.com or contact Sharon Weil.

King

From page 1A

students attended music class, and learned songs of freedom and hymns from the past. They spoke of segregation and the importance of unity.

Fourth and fifth grades participated in a lesson with JAO's head of school, Alan Rusonik, where they considered application of Leviticus

19:18: "Thou shalt love thy neighbor as thyself." With a list of Dr. King's quotes, students were able to draw connections between the teachings in the Torah and Dr. King's own beliefs and teachings. The students' day was filled with recognition of the importance of peace, kindness, dignity, and respect for others.

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JTA

From page 13A

and 11 percent of Americans said they felt unsafe.

In the World Zionist Organization survey released Friday, which was conducted last year among a total of 1,361 respondents, 51 percent of those in Europe said that wearing Jewish symbols in

public made them feel unsafe. In North America, that figure was 22 percent.

A press statement by WZO about the survey said it was conducted among Jews not living in Israel but it did not say how many of the 1,361 respondents were from Europe, North America and beyond. The statement also did not specify

which countries in Europe the respondents on that continent came from.

Nearly one third of European respondents said they had experienced or witnessed an anti-Semitic event featuring vandalism, compared to 11 percent worldwide.

Worldwide, most respondents who said they had

experienced an anti-Semitic incident also indicated that they did not report it to police. Six percent said they did not report the alleged incident out of fear for their security. Thirty percent said they did not want "to make a big deal of it" and 42 percent said they lacked faith in authorities to act on their complaint.

HMREC

From page 1A

raise the money," Kancher estimated, "and when we have enough money to 'turn dirt,' we will sign the lease and they will turn the keys over to us."

Kancher said that once they have the keys, it will take 18 months to two years to complete the renovations and additional build-on.

So far at least perhaps five years, "it's business as usual" at the Maitland location, said Kancher.

What will happen to the building currently located on the JCC/Federation campus? There is no debt owed to the Federation, according to Paul Lefton, Jewish Federation of Greater Orlando director of marketing and communication, the Holocaust Center owns the building.

"We are glad they are growing and will continue to work with them," Lefton stated.

It is too early to make any decisions concerning what the Federation will do with the building.

The Center, which is currently 7,000 square feet, will be approximately 35,000 square feet at its new location. The museum will also have more exposure to the 66 million visitors to Orlando every year, which is a positive note to Thomas Chatmon, executive director of the Downtown Development Board and Community Redevelopment Agency, who is committed to bring culture and arts to downtown.

Mayor Buddy Dyer is also onboard with the agreement, calling it a "perfect fit" for the downtown area.

"Our move to downtown Orlando is significant for Central Florida and the Jewish community," Freid said. "It reflects our community's commitment to the values of respect and inclusion for all people, and that we can draw

lessons from the Holocaust to bring those values to life, which is exactly what our founder, Tess Wise conveyed from day one."

Fund raising efforts have already begun.

"This project is truly about community, and that's why we're approaching the capital campaign effort a little differently," explained Freid. "Instead of a single campaign chair, this campaign is being led by a dedicated group of leaders that reflect the broad appeal, and what we expect to be broad support, for the new, expanded Holocaust Center."

The HMREC Board of Directors recently installed its new officers, with Ellen Lange elected as president. Lang is the daughter of HMREC founders, Abe and Tess Wise. The couple purchased the Jerusalem stone of the Memorial Wall of the present museum building and their son, Steven, who lives in Israel, facilitated the cutting of the stone in Israel. As execu-



HMREC at its present location on The Roth Family JCC campus.

tive director, Tess was always the moving force behind the museum and focused on it as a mother tends to her child. And now, her daughter will oversee the museum's expansion and new location.

"We are profoundly grate-

ful to the City of Orlando for its generous support and making it possible for us to grow our physical space as well as our impact combating hate and preserving civil and human rights," Lang told the Heritage. "This process

is the result of several years of strategic planning and evaluation. This new phase will take several years, but we believe becoming part of the downtown community will increase public accessibility as well as visibility of our work."

Ban

From page 3A

gave preliminary approval to a law restricting the entry of foreign BDS advocates, the ADL and the American Jewish Committee (AJC) expressed disapproval. When contacted by JNS this week for their position on the new government decision—which is more limited than the Knesset bill because it specifically names 20 groups, rather than being a blanket ban—both the ADL and AJC did not respond.

Left-of-center groups,

meanwhile, strongly criticized the Israeli government's move. Americans for Peace Now asserted in a press release that "boycotts are a legitimate form of peaceful, political expression, which must be protected in any democracy." It warned that the Israeli decision "increases the isolation of Palestinians living under occupation" and could lead to "the specter of Jews—or non-Jews—being interrogated about their political beliefs at Ben Gurion Airport."

But the Strategic Affairs

Ministry spokesperson told JNS that the new regulations "explicitly exclude political criticism of Israel as a criterion for consideration in naming an organization."

In an interview with JNS, Paul Scham, president of Partners for Progressive Israel, argued that "calling BDS 'economic terrorism' is simply demagoguery," because in his view, "there is no plausible connection between the presence of a BDS activist and Israeli security."

Leaders of organizations

representing Reform and Conservative Judaism declined to comment on the Israeli government decision, while Orthodox groups were supportive of the move. A spokesman for the Orthodox Union (OU) told JNS, "The OU's position on this, as with a wide range of other decisions made by the Israeli leadership, is to defer to the decisions of the duly elected democratic government of the State of Israel."

Rabbi Pesach Lerner, president of the Coalition for Jew-

ish Values, which represents several hundred Orthodox rabbis nationwide, said, "It is routine for democratic countries to ban foreign nationals who wish to harm it. It would be irresponsible for a nation not to engage in elementary self-preservation. The goal of BDS is to destroy Israel, and it is prudent for Israel to respond as it has."

Section 212 of the current U.S. immigration law authorizes the exclusion of foreign citizens who are suspected of intending to engage in "any

activity" related to "sabotage" of the government. It also prohibits the entry of anyone who "endorses or espouses terrorist activity," even if they are not involved in actual terrorism.

Restrictions on admission to the U.K. are even broader. Section 2 of the relevant British law states that a foreigner can be prevented from entering the country if the authorities decide that "the applicant's character, conduct or associations" make it "undesirable" to grant entry.

Kampeas

From page 5A

is on the skids, Abbas has reflexively blamed its structure, which he says favors Israeli settlement expansion and Palestinian disempowerment, and called for a diminished U.S. role.

"It is impossible, and I repeat—it is impossible—to return to the cycle of negotiations that failed to deal with the substance of the matter and the fundamental question," he told the U.N. General Assembly in September 2014 following the collapse earlier in the year of the Obama administration-led peace talks and the Gaza War that ensued in the summer of the same year. He also called for a greater U.N. role in peace-making.

Abbas subsequently retreated from that posture, embracing renewed talks under the Trump administration. Notably the PLO has not taken substantive steps to end the

peace process. (A subsequent vote by the Central Council recommending an end to recognition of Israel was nonbinding and symbolic.)

So why is this speech attracting so much attention?

Abbas resurrected just about every anti-Jewish trope in the Palestinian nationalist playbook: that there was no Jewish connection to Israel, that Zionism was a European colonialist plot, that Jews preferred Hitler's Europe to the nascent Zionist project in Palestine, even that Israel is drugging Palestinian youths.

"We condemn unequivocally President Abbas' recent statements rejecting the Jewish people's connections with Israel, denying the legitimacy of a Jewish State of Israel, and promulgating conspiracy theories about the creation of the State of Israel," the Reform movement said in a statement. "Such statements and actions

undercut possibilities for a peace process that alone holds the path to a viable and independent Palestinian state."

J Street, the liberal Jewish Middle East policy group that in recent months has focused its criticism on the Israeli and U.S. governments, called the speech "unacceptable." Abbas' frustration, the group said, was "no excuse for calling into question either the Jewish connection to, or Palestinian recognition of, the state of Israel—or for language and proposals that are justifiably earning widespread condemnation."

But like his declarations of the death of the peace process, none of Abbas' gibes were new. They have cropped up repeatedly in Palestinian propaganda, especially after negotiations go south. Following the collapse of the 2000 Camp David talks, the late Palestinian leader Yasser Arafat stepped up his claims that Israelis falsified archaeologi-

cal evidence of a Jewish past in the land of Israel. Arafat's wife, Suha, was infamous for her spurious allegation that Israel was somehow poisoning Palestinian youths.

What stood out in Abbas' speech was how he compiled a single golden oldies collection of anti-Jewish myths and fabrications.

"What we heard yesterday from Mahmoud Abbas was terrible," Israeli President Reuven Rivlin told a delegation of the American Israel Public Affairs Committee. "He returned back to the ideas he expressed decades ago, when they were no less terrible. To say Israel is the result of a Western conspiracy to settle Jews in land belonging to Arab populations? To say that the Jewish people has no connection with the land of Israel? He forgot many things, and said exactly the things that led him to be accused years ago of anti-Semitism and Holocaust denial."

How is Israel's government reacting?

Prime Minister Benjamin Netanyahu condemned Abbas' comments but has not proposed any changes in Israeli policy nor any departure from the Kushner peace initiative. Netanyahu's reaction, notably, was jammed into a video postcard greeting from India, where he otherwise extolled the virtues of touring that country.

"He has revealed the truth," Netanyahu said of Abbas. "He has torn off the mask and shown to the public the simple truth that I have been working to instill for many long years: The root of the conflict between us and the Palestinians is their steadfast refusal to recognize the Jewish state in any borders whatsoever."

How is the United States reacting?

Abbas said of Trump, "May your house be demolished." It's not clear whether he was referring to the White House, Trump Tower or wishing for

an end to the Trump dynasty. In any case, Trump and his spokesmen seemed unfazed.

"Clearly emotions are running high in the region and we certainly accept that," said Heather Nauert, the State Department spokeswoman. "I'd like to caution folks in the region and particularly Mr. Abbas that some of those things [he said] would be considered inflammatory and inciteful and divisive. We would like to see a peace process go forward."

Indeed, Greenblatt's first stop when he gets to Israel will be to meet with representatives of the Quartet, the grouping of the United States, Russia, the European Union and the United Nations that guides the peace process.

"Jason will be attending a regular meeting of the Quartet envoys to exchange information and continue our engagement on advancing peace," a senior White House official told JTA.

Eisen

From page 5A

those suggested by Yehuda Kurtzer and Rabbi Danya Ruttenberg, who have called for the creation of a neutral platform for those seeking redress without fear of retribution. We may also consider the use of ombudsmen or new tools like AllVoices, an app-based reporting service under development.

Equal opportunity

Beyond these five areas, the most important way to create sustainable change in our community is to ensure that women are treated equitably and have opportunities

to advance to top leadership roles.

Starting today, we must advocate for pay equity for comparable roles. We must include more women on CEO search committees and candidate interview lists. We must mentor and sponsor women in advancing in their careers. We must, as Advancing Women Professionals has taught us, make the choice not to serve on or support panels, committees and initiatives where women are not represented. When we raise up women, we raise up everyone—especially those of diverse, underrepresented backgrounds.

Indeed, we can make an inclusive, safe and respectful environment a key element of great Jewish workplaces. In doing so, we will create spaces free from harassment, gender disparagement and bias; and usher in a new era of leadership that better reflects and supports the people and communities we serve.

Lisa Eisen is the vice president of the Charles and Lynn Schusterman Family Foundation, a global organization committed to igniting the passion and unleashing the power in young people to create positive change; www.schusterman.org.



HEALTHY EYES



WEAR SUNGLASSES

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

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

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

 THE VISION COUNCIL

Pulled Pork Kugel and other transgressive traditions from the ultimate treif banquet



Peanut butter pie with bacon at the "Trefa Banquet 2.0."

Lydia Daniller



The menu at the original Trefa Banquet.

By David A.M. Wilensky

SAN FRANCISCO (J. the Jewish News of Northern California via JTA)—"Az men est khazer, zol es shoyrninen ibern moy!" goes an old Yiddish saying: "If you're going to eat pork, eat it until your mouth drips."

Sunday night at Brick & Mortar Music Hall here, the mouths of rabbis and foodies dripped with Peanut Butter Pie with Bacon, a Rabbit Crepinette and a Pulled Pork Potato Kugel with barbecue sauce.

The occasion was the "Trefa Banquet 2.0," a delicious spread of treif (nonkosher food) made by local Jewish chefs and served up with a side of Jewish learning and—get this!—a communal bracha (blessing) for treif led by a local rabbi.

During what was practically a seder of liturgy, symbolic foods and a narrative recounting of an important Jewish legend, a foundational myth of American Judaism was memorialized, deconstructed—and then eaten.

The original Trefa Banquet was an 1883 event at which

leaders of the early American Reform movement made a bold, antagonistic statement by serving nonkosher dishes to commemorate the ordination of the first graduating class of Hebrew Union College in Cincinnati. As the story is often told, a group of rabbis stormed out in protest and ran off to start the Conservative movement.

But as Jewish studies professor Rachel Gross of San Francisco State University told the crowd Sunday night, that story is only kind of true.

The San Francisco event was organized by Alix Wall, a contributing editor to J. who writes its "Organic Epicure" column, as part of the Illuminoshi, a not-so-secret organization she founded for local Jews working in the food industry. Following Gross' talk, an array of Bay Area chefs presented a buffet meal of treif, treif and more treif.

When I first arrived, I struck up a conversation with Rabbi Camille Angel, formerly of Congregation Shaar Zahav, San Francisco's historically gay synagogue. She proudly identifies as a "second-gen-

eration lobster-eating rabbi."

Her dad was ordained in 1934 at HUC in Cincinnati, the site of the original Trefa Banquet, and she grew up knowing all about that notorious meal, Angel said.

Lobster held a special place in her family. It was, she told me, "our family celebratory meal, but always at home. We only ate lobster out when we were in Maine." Well, naturally.

They even had a bracha for lobster: "Thank you for all gifts of land and sea, motzi—then crack it open!"

Angel said her family delighted in this sort of thing.

"My mother loved sending me to school during Passover with a lunch of matzah with ham and cheese," she said. This led to teasing from another Jewish classmate, who felt this somehow diminished Angel's Jewish cred.

In the middle of our conversation, Angel called out to a nearby figure, the only person besides myself wearing a kippah.

"Rabbi, what do you have there?" she asked.

Rabbi Sydney Mintz of Re-

form Congregation Emanu-El in San Francisco looked up.

"Bacon!" she said cheerfully, popping another tiny chocolate cup filled with peanut butter pudding and bacon into her mouth.

Then the learning began.

"Our story starts on July 11, 1883, one of the most infamous days in American Jewish history," Gross said, setting the scene.

"It was a hot and humid evening in Cincinnati. Two hundred and fifteen guests had assembled at the Highland House, a resort and restaurant, overlooking the Ohio River. They included a who's who list of the most elite Jewish leaders in the United States, as well as local non-Jewish civic leaders, Christian clergy and professors from the University of Cincinnati."

The banquet was an elaborate, ostentatious affair: The guests were treated to "an orchestra and elaborate printed menu adorned with bright blue feathers that promised nine courses of French cuisine paired with five alcoholic drinks." (The French on the menu, she pointed out, is terrible.) "The menu's list of dishes, its language and its visual appearance all suggest how the celebration was part of the excessive banquet culture of its era."

Most of Gross' material came from the research and work of Rabbi Lance Sussman of Reform Congregation Keneseth Israel in Elkins Park, Pennsylvania. Following his lead, Gross argued that to most of the guests, there was nothing remarkable about the food.

"Almost every violation of kashrut was in evidence—seafood, nonkosher meat, mixing milk and meat. This tells us, and we know from an enormous amount of other historical evidence—including cookbooks written and used by Jews—that it was normal for many American Jews in the 19th century not to keep kosher," she said. "I do not think that this menu was intended to be provocative."

It is not until Rabbi David Philipson's eyewitness account of the event written 60 years later in a 1941 autobiography that the myth of the

founding of the Conservative movement creeps into the story.

"Terrific excitement ensued when two rabbis rose from their seats and rushed from the room," he wrote. "Shrimp had been placed before them as the opening course of the elaborate menu." (In fact, the first course included clams, not shrimp.) Gross said Philipson went on to connect that moment to the founding of the Conservative movement.

Yet the historical evidence points to a different origin of the Conservative movement: the Reform movement's 1885 Pittsburgh Platform, in which, among other things, they renounced kashrut as an archaic practice, "entirely foreign to our present mental and spiritual state."

The following year, the Conservative movement's flagship body, the Jewish Theological Seminary, was founded.

But the legend of the Trefa Banquet makes for a terrific story.

"The fact that American Jews still tell the story of that night in Cincinnati in 1883 tells us that debates about food practices have been central to the ways that American Jews think about themselves, the stories they tell about themselves and the ways they organize themselves," Gross said in closing. "American Jews have always had a wide range of eating habits, defining what it means to eat Jewishly in a broad array of practices."

Before we got to eating, Mintz came up to offer a bracha, substituting "shehakol" for "lechem" in the traditional motzi blessing over bread. In this version, God is praised for bringing forth "everything" from the earth, not just bread—and not just kosher food.

Like Angel's lobster-loving rabbinic line, many of the Jews at the dinner tied their treif observance to their family's Jewish heritage.

Wall, for example, told the crowd that her mother was a child during the Holocaust, hidden with a family of Poles; she grew up eating what they ate, including plenty of pork. In this family, an essential 20th-century Jewish story of

Holocaust survival is tied to pork. So for Wall, "keeping treif" (if I may coin a phrase) connected her to her Jewish history, just as keeping kosher does for others.

Oded Shakked of Longboard Vineyards told the crowd of growing up in Israel, where his family would go to Jaffa for cheap or even free shrimp.

"The fishermen just tossed them aside!" he said. Again, a family treif tradition.

"I didn't grow up with bacon," chef Ari Feingold told me as he carefully inserted more bits of bacon into the peanut butter dessert.

I met Bryan Tublin of the recently opened San Francisco restaurant Kitava. His restaurant is "fast casual" but gluten free, and focuses on "healthy fats and oils," "mindful meats" and "conscientious sourcing." Tublin doesn't keep kosher, but restaurants like his offer up food with fussy and exacting standards that rival anything in kashrut.

Wall told me the story of a Maryland Jewish family in which everyone loved crab except the man of the house. When the family ate crab, he would outline a mechtiz (or more of an eruv?) made of silverware to separate his kosher meal from the crab-spattered table.

As Mintz told me earlier in the evening, "I would rather eat food that's humanely and ethically raised than kosher." For some Jews, ethically produced food is their kashrut, and they're willing to say so publicly. In rejecting kashrut, some progressive Jews keep boundary setting at the heart of their conscientious approach to food.

Judaism—and the history of the Reform movement in particular—is full of this: not a transgression of religion, but transgression as religion. And as a Reform Jew by heritage and an enthusiastic chronicler of our religion in all its unusual forms, I love it.

This piece was originally published by J. The Jewish News of Northern California as an installment of David A.M. Wilensky's "Jew in The Pew" column on Jewish ritual and religion around the San Francisco Bay Area.

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