



# Rosh HASHANAH

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# Chabad of Greater Orlando destroyed by fire



Firefighters work to put out the fire at Chabad of Greater Orlando.

By Christine DeSouza

Chabad of Greater Orlando caught on fire on Sunday, Sept. 22. The fire started around 11 a.m., less than a half hour after Shachrit davening had ended. No one was injured.

A security guard noticed smoke coming from the roof and called the Fire department. It took 60 firefighters and seven firetrucks over an hour to get the fire fully under control, according to Rabbi Dovid Dubov.

More than 50 percent of the building was destroyed. "Gaping holes burned through the roof and the ceiling collapsed, demolishing all the chairs, tables, bima and books," said Dovid.

All six Sefer Torahs were saved with the help of the firefighters. Some of the Torahs suffered water damage. Chabad had recently received a Torah that survived the Holocaust and had been brought to the synagogue to dedicate on Yom Kippur.

The scroll was too large to fit in the Aron Kodesh so it was kept in an office. Because of that, the scroll was not damaged at all.

"The fact that we were able to retrieve all the six Torahs... is absolutely an act of grace from G-d," said Rabbi Sholom Dubov, the executive director of the Chabad of Greater Orlando.

Fire investigators ruled out arson or any type of terrorism. The State and County Fire

Marshall concluded that the fire started from an electrical short behind the Yarzeit Memorial board. No negligence was involved.

In addition to the building destruction, Chabad also lost more than 300 frozen meals prepared for the community dinner at Rosh Hashanah.

Talks are underway between the JCC and Chabad to give space for the weekday programs.

High Holiday services will be held at the Winter Park Hilton.

If anyone would like to help by donating to Chabad, please visit their website at [chabadorlando.org/fire](http://chabadorlando.org/fire).

See more photos on page 12A.



## שנה טובה ומתוקה Have a good and sweet new year!



The halls and classrooms are alive with excitement for the upcoming Jewish new year. From acts of kindness, Apple STEM towers, and sweet honey delights, our students are ready for Rosh Hashana like never before!



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 JEWISH ACADEMY OF ORLANDO

# The completely renovated and better than ever Kinneret Apartments

**By Susan Godorov**  
**KCOA Interim**  
**Executive Director**

Located in beautiful Delaney Park near downtown Orlando, Kinneret Apartments continues to be a viable and attractive option for all low-income, independent seniors. In 1967, leaders in the Jewish community saw

the need to create a community for seniors living on a fixed income and applied for a HUD mortgage to start building the first tower. The Kinneret Council on Aging was formed in 1985 as a non-profit organization to provide a meal service, health and fitness programs and Jewish cultural events and holiday celebrations to the over 300

residents of Kinneret Apartments.

Today, Kinneret Apartment residents receive critically needed services including grocery bags filled with food twice monthly, weekly bread delivery, breakfast twice a week and an optional daily meal delivery service which is subsidized by KCOA. While the makeup of the

residents of Kinneret Apartments has changed over the years and now includes a melting pot of backgrounds, Jewish programming, including holiday celebrations, religious services, and educational presentations, remain.

The two Kinneret Apartment towers are now owned and operated by Fairstead,

a company specializing in low-income housing. The company has delivered on its promise to renovate the two buildings, including both the individual apartments and all of the indoor and outdoor common areas. A former shuffleboard court is now an enclosed dog park, and each apartment is now equipped with a full kitchen, featur-

ing quartz counter tops and stainless-steel appliances. Kinneret Apartments are open to all who qualify through HUD.

To find out more about Kinneret Apartments for you or a loved one, please visit: [www.kinneretapts.com](http://www.kinneretapts.com). To find out more about KCOA, please visit: [www.kinneret-council.org](http://www.kinneret-council.org).

## Chabad of Altamonte's Wisdom Circle Clubs

Chabad of Altamonte has four women's clubs that are open to the community and meet throughout the month.

Club #1 is Torah & Tea with Mussie Bronstein.

Bronstein's passion to inspire and reach out has been imbedded in her very

essence since childhood. She has years of experience as a successful teacher, mentor and program director for young students. She is a beloved educator to many.

Club #2 is Baking, Art & Games with Hadas & Natalie.

Hadas and Natalie are

passionate about art and food with years of experience. They offer baking, art and games classes for adults. Attendees learn new skills, get creative and have a great time.

Club #3 is Financial Education with Danielle Barak.

Driven by a passion for

financial empowerment and the glaring gap in financial education, Barak launched her financial planning practice to address a critical need within the community.

Club #4 is Exercise with Jennifer Mesika.

A certified exercise physi-

ologist, Mesika specializes in movement disorders. She has over 10 years of experience working in the field. She also earned a master's degree in exercise science from UCF. Mesika believes that exercise is for everyone despite any limitations. She helps people improve their

flexibility, balance and strength.

The first Wisdom Circle Lunch & Learn for October will be on Oct. 8 from noon to 1 p.m. Torah & Tea will be held on Oct. 9 and Oct. 30 from noon to 1 p.m. Baking, Art & Games will be held on Oct. 29 from noon to 1 p.m.

## Our family's interfaith break-fast features bagels and lasagna

**By Holly Rizzuto Palker**

*This article originally appeared on Kveller.*

"Happy Yom Kippur!" my mom shouted on speakerphone to my fiancé and his family.

"Thank you," they said.

"Mom, Yom Kippur isn't really happy," I explained.

We were staying at my future in-laws' Long Island home, and everyone was exhausted from fasting. Insecure about not being Jewish myself, I longed to prove I was the perfect daughter-in-law-to-be. But I was the odd one out because I'd broken the fast earlier with a Power Bar to stave off a migraine. I'd also asked why the light switches were taped to the "on" position. My fiancé explained that this peculiarity reminded them to abstain from work, a rule of Jewish law.

"Turning on a light is work?" I asked.

My fiancé nodded. "Yes, it's forbidden."

"The Torah prohibits igniting a fire on Shabbat or Yom Kippur," his dad chimed in, eager to teach me the tenets of their faith.

"Oh," I said, pretending to understand.

I shut off the speakerphone and walked into the kitchen to finish my phone conversation, trying to play down another awkward moment

— although it was impressive that my Italian mom could embarrass me all the way from Staten Island.

"Not happy?" she asked. "It's a holiday!"

"Yes. But it's a day of atonement." I explained that Yom Kippur was a bit like Reconciliation, the Catholic sacrament, but consolidated into one day. It's a somber time during which Jews avoid eating and drinking to demonstrate the extent of regret felt for those they'd wronged.

My explanation helped my mom understand. Still, the idea of a holiday being solemn was contradicted by our household's joyful celebrations overflowing with lasagna, laughter and the ability to turn light switches on and off. The closest comparison I could offer was Holy Week; although Good Friday is a mournful day, when we visited the church to ponder Jesus's crucifixion, it only requires abstention from meat. The real focus centered on Easter Sunday, when, after mass, we engage in a gleeful celebration to commemorate Jesus's resurrection.

Lasagna has been a holiday staple in my family for several generations; I think the tradition originated with my grandparents, who grew up during the Great Depression. Meals containing expensive ingredients like meat and

goat's milk cheese didn't come cheap, so this delicacy was reserved for major celebrations when the extended family gathered. More recently, lasagna became a staple ingredient in any affair hosted by my mom, as a way to honor her late father, my Grandpa Tony, and our Italian heritage.

My husband and I are married now and we have three kids. Though I didn't convert, we agreed to raise our kids in the Jewish faith so they could gain a strong moral foundation. We joined a Reform temple that recognizes them as Jewish, even though I'm not, and they attend Hebrew school there. My oldest has already become a bat mitzvah and my other two are on the journey.

Although my kids haven't studied Catholicism, we've taught them that because Christianity is rooted in Judaism, both faiths share similar values — to be upstanders and make the world better. (The biggest difference is one of opinion: Christians believe Jesus was the messiah while Jewish people are still waiting for him/her to arrive.)

And although I'm fully on board with having my children identify as Jewish, it's sometimes difficult for me, let alone my side of the family, to grasp the intricacies of Jewish law. There are unfamiliar rules to follow, and my husband's

family has adopted some rather stringent traditions, like keeping glatt kosher for the week of Passover, even though they aren't Orthodox.

Regardless, we've endeavored to be super-inclusive to both sets of relatives, hoping to teach our kids tolerance. Over the years, we've invited grandparents to all celebrations, whether Jewish or Christian. On Passover, my parents clap along while we sing a spirited "Dayenu." We erect a tree and host a secular Christmas Eve party, to respect my traditions, and my husband's family joins us as we track Santa's progress online, reveling in the kids' joy as they anticipate his visit.

Yom Kippur always felt different, though. Because of its serious nature, I felt uncomfortable inviting my side of the family. They would've passed out at the thought of fasting for 25 hours. The long stint at synagogue, followed by the dairy break-fast meal — bagels, lox, egg salad and challah French toast — for sundown consumption, always seemed tedious to explain.

But then, a few years ago, on the evening of Yom Kippur, the kids asked, "Who's coming tomorrow?" They were unaware that we'd found ourselves without guests for the break-fast, as my husband's family's strict observance didn't allow them to drive and we couldn't travel because it was a school night. We'd lived as expats in London for a while without extended family, so our children cherished being with loved ones.

"What if we invite my par-

ents?" I asked my husband.

Surprised, he stared at me, then smiled. "Sure," he said. "Just tell your mother that the lasagna needs to be meatless." (Although our home isn't kosher, my husband eats kosher-style for Jewish holidays.)

"What can I bring?" my mother asked when I invited her. I told her that she couldn't bring her party staple because it didn't mix with the kosher fare. That seemed easier than changing it, although putting the kibosh on the most significant way she showed love felt cruel.

"Bring flowers," I said.

The next day, after services, I prepared the spread since I only quasi-fasted, and I allowed myself to work. But I couldn't shake feeling guilty about forbidding my mother's Sicilian delicacy. To make up for it, I cooked an online recipe — an amalgamation of gooey cheese, bread and wine — but it was no replacement.

"Unhappy Yom Kippur," my mom said when we opened the front door. That perseverant woman shoved an aluminum tray into my hands.

"It's a meatless lasagna. Eat

it tomorrow when the holiday is finished." She crossed the threshold with a bouquet. "I'll get a vase."

When the sun finally went down and it was time to eat, I was compelled to include the lasagna. It felt right and it would make her happy. Plus, there wasn't a Jewish law prohibiting it.

"Thank you," my husband said to my mother, retrieving a piece. It was ironic that he was the only one breaking a bonafide fast. But since my family always scarfed down food as though they'd fasted for a day, he was in good company.

"Delicious," my dad said, eating a bagel and lox, enjoying it most.

Later, we watched him pull a coin from my littlest one's ear, and my eldest read a picture book to my mom while she washed dishes. My husband and I shared a glance, both of us realizing that above all else, they were happy to be with their grandchildren and content to be eating, or not eating, lasagna. It was making memories that mattered most.



### Kappy's reopens!

After seeing the outpouring of community support, Kappy's owners Adam and Rachel Milsom and the property owners negotiated a new lease, allowing Kappy's to reopen on Monday, Sept. 23.

"Community involvement was key," said Rachel.

"The entire Kappy's family is grateful for the incredible outpouring of love we've received from the community. We appreciate the support of the property's new owners and are pleased to begin serving you again ... and look forward to continuing serving you for years to come," said Adam.

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# Will Jews influence the election?

By Mitchell Bard

(JNS) — For decades, Jewish Republicans have talked about a realignment whereby Jews will abandon their traditional, almost reflexive support for the Democratic Party and embrace the Republican Party. Historically, Jewish voters have leaned heavily Democratic due to the party's association with liberal values, which resonate with most Jews who identify as liberal or progressive. Policy Jews say that Israel is not the most critical issue, but they are influenced if one candidate is perceived as hostile—as was the case, for example, with Jimmy Carter. He would have never become president if one in nine New York Jews had voted for Gerald Ford.

Will the Jewish vote make any difference in the outcome in 2024?

Jews make up a little more than 2 percent of the population but vote in disproportionate numbers. In a close election, every vote counts; so Jewish votes matter, but the same is true of every other constituency. A change of a few percentage points towards one candidate or another among black or Hispanic voters is much more meaningful than the same shift among Jews.

Let's play a hypothetical game to see how the presidential election might play out.

First, what do we know about Jewish voters? The American Jewish Committee has been conducting surveys for years and has the most reliable data. They have found that about 48 percent of Jews identify as liberals, 59% as progressives, about one-third as moderates and 20 percent as conservatives. Nearly half are Reform or Conservative, 29 percent are secular, and only 8 percent are Orthodox. We don't know a lot about Jews of color; some may assume they lean liberal, but that may not be the case for different constituencies.

In 2020, the Jewish vote favored Joe Biden over Donald Trump by 68 percent to 30 percent. That was the lowest total for a Democrat since Michael Dukakis received 64 percent in 1988 to George H.W. Bush's 35 percent. Bush did better than the average Republican (26 percent) because Jews thought that he would continue the pro-Israel policies of Ronald Reagan. He didn't and was punished when he ran for re-election and received only 11 percent of the Jewish vote to Bill Clinton's 80 percent.

If Jewish voters apply similar logic and assume that Kamala Harris will continue Biden's policies—and her campaign remarks reflect them—it would not be surprising if she fared as bad or worse than the president did in 2020. According to a Pew survey, that appears to be the case, as only 65 percent of Jews said they would support Harris. That is the same share of the Jewish vote that George McGovern got when Reagan routed him. The 34 percent that favored Trump is consistent with a Fox News poll that found 33 percent of Jews voted Republican in the midterms.

The Jewish Democratic Council of America has the race at 72 percent to 25 percent in a two-way race, but Harris drops to 68 percent in a five-way vote. The only Democrat to win with fewer Jewish votes than the lower figure was Woodrow Wilson in 1916. You should be skeptical of any statistics from Republican or Democratic sources, but even the higher figure would not guarantee that Harris could win, as John Kerry and Al Gore both lost with 76 percent and 79 percent of the Jewish vote, respectively.

2020 Jewish Vote by Swing State

The state everyone is talking about: Pennsylvania

We know that the Jews most likely to vote Republican are Orthodox. If they made up the bulk of Trump voters, they would likely have no impact on the race because most do not live in any of the seven swing states: Arizona, Georgia, Michigan, Nevada, North Carolina, Pennsylvania and Wisconsin. A significant percentage, if not most, Orthodox Jews live in New York, Florida, California, New Jersey and Maryland. Trump is expected to win Florida but will lose the rest, which are solidly Democratic, so polls showing the Jewish vote shifting towards Trump in places like New York are meaningless for the presidential race.

On the other hand, since the Orthodox comprise a tiny fraction of the Jewish community, Trump must be attracting moderates and liberals if he is winning one-third of the vote.

Trump will benefit from the increase in the Jewish population in all but one state. He picks up from 1,024 votes in Wisconsin to 13,177 in Pennsylvania. He won North Carolina in 2020 and would pick up 2,048 more Jewish votes. Given the relatively large margins of victory

compared to the slight increase in Trump's vote share, Jews are unlikely to have as much impact in Michigan, Nevada or Wisconsin. Trump would, however, reduce the margin he lost in Arizona and Georgia to less than 6,000 votes. In Pennsylvania his deficit would be less than 68,000.

The Republican Jewish Coalition, which reportedly allocated up to \$15 million for Jewish voter outreach in the swing states, claims the vote there is 50-50. Again, take this with a grain of salt, but if that is true, based on the 2020 results, Trump would have enough votes to win Arizona and Georgia, which would likely give him the presidency. The margin he would have to make up in Wisconsin would be less than 17,000. He would need less than 28,000 additional votes to win Pennsylvania.

This is all speculative but gives a sense of the impact the Jewish vote could have on Trump's chances to return to the White House. Change the assumptions, and the outcome will be different. The Jewish vote won't be the same in every state. Other factors, such as age, gender and income can make a difference in how Jews vote.

Harris's campaign has only gotten started, so she has time to win more Jewish votes, but she is limited in what she can do because Biden's policy towards Israel will continue to influence Jews' decisions, as will their concerns about the far-left in the Democratic Party that has become increasingly anti-Israel and sometimes antisemitic. Harris is also scared that reassuring Jews will alienate progressives and the people who voted uncommitted in the Democratic primary to show their dissatisfaction with Biden's support of Israel. She

is particularly worried about losing Michigan because of the Arab Americans concentrated there who are angry with Biden.

Trump's projected share of the Jewish vote is well above the average for Republicans since 1968. He isn't likely to pick up too many additional Jewish votes unless Harris makes a serious misstep or Biden becomes more critical of Israel. Trump could lose votes if he continues to associate with conspiracy theorists and antisemites like Laura Loomer.

The Jewish vote could have more influence on local races. *Jewish Insider's* Josh Kraushaar noted, for example, that the sizeable Maryland Jewish community could influence the outcome of the Senate race between former Republican Gov. Larry Hogan and Democrat Angela Alsobrooks. A Hogan victory might help Republicans take control of the Senate. Jewish constituencies could also affect close House races. They already have in defeating Jamaal Bowman (D-N.Y.), who was one of the most anti-Israel Democrats.

Trump's presidency was marked by strong pro-Israel stances, a factor that endeared him to a segment of the Jewish electorate. Conversely, Harris, as vice president under Biden, will be judged largely based on the Biden administration's policies, which many Jews have criticized. If Harris is perceived as perpetuating Biden's approach, it could translate into the significant decline in Jewish support shown in the Pew survey.

Democrats have long taken the Jewish vote for granted and Republicans have written it off, but in this nail-biter of an election, it behooves both Harris and Trump to fight for every one of them.



Everywhere

*The High Holidays and the eternal Jewish People*

By Mel Pearlman

The strength and survivability of the Jewish people has always been their ability to simultaneously respect their rich history, to appreciate the gift of life, and to embrace optimism about the future. Coincidentally, the Torah's narrative also speaks to us in the past, the present and the future, bestowing a sense of eternity within our DNA.

The Torah begins with a history of the evolutionary creation of the universe and our planet Earth (time frame of 6 biblical days); including the creation of humans. God "rested" but did not "stop" on the 7th day, which suggests creation and evolution of the universe is still a work in progress.

These early humans evolved into curious, intelligent beings with a hunger for discovery, which led to the forbidden tasting of the fruit from the Tree of Knowledge in the Garden of Eden. Expelled from this earthly paradise for the transgression, but now endowed with knowledge to complement an appetite for discovery, humans were fated to roam the Earth seeking both sustenance for survival and satisfaction of their curiosity from nature.

Through their intelligence and discovery of the natural world, into which they had been thrust, with no memory of their divine origin, they begin their journey through history.

Fast forward to Abraham, who begins to wonder from whence he came. After millennia of idol worship, the One who created him reveals himself to Abraham as the Creator of All and Everything.

The acceptance of the One by Abraham as the only God and that there are no others, results in a Covenant with Abraham that his descendants will one day be a great nation, and will inherit the land upon which Abraham steps as the eternal home of the Jewish people.

The Torah adopts the present tense in relating the generations of the Children of Israel. We not only read but become contemporary witnesses to the lives of Abraham, Isaac, and Jacob. We witness Joseph's dysfunctional relationship with his brothers, his being sold into slavery, his dramatic political rise in Egypt and his ultimate reconciliation with his brothers. We witness the enslavement of the Jewish people in Egypt but also the Exodus. As we recall each Passover, we were all present for the ultimate redemption at Sinai, along with the transformation of the Children of Israel

from a tribal community into nationhood, and the fulfillment of God's promise to Abraham of our eternal link to the Land of Israel.

Finally, the Torah gives us a glance into the future by codifying the laws and ethics we should follow to guide our individual and collective conduct in order to be secure and bountiful in the Land of Israel. The Torah directs our future purpose and destiny as a people to continue the work of creation in the future as "a light unto the nations."

The strength and survival of the Jewish people, bound up with the Torah and linked forever to the Land of Israel even through two millennia of exile, demonstrates the three time-dimensional existence mirroring the Torah's narrative.

The past, the present and the future, converge on Yom Kippur, a day we are explicitly commanded by God to observe throughout the generations. On Yom Kippur we reflect on the past, examine our current behavior and value systems, and contemplate our future destiny.

One of the factors to our strength and survivability is that we have, consciously or unconsciously, incorporated the Torah's narrative of simultaneously embracing our past, our present and our future into our daily lives. That combination has given the Jewish people the ability to withstand every past calamity which has befallen our people, to react with hope and not victimhood in accepting the present, and to embrace optimism and innovation in building the future.

May you all be inscribed and sealed in the Book of Life for a year of health, happiness and success in all your endeavors; and may Israel and the Jewish people emerge victorious and united from the existential threat which currently confronts us.

If you wish to comment or respond you can reach me at [melpearlman322@gmail.com](mailto:melpearlman322@gmail.com). Please do so in a rational, thoughtful, respectful and civil manner.

*Mel Pearlman holds B.S. & M.S. degrees in physics as well as a J.D. degree and initially came to Florida in 1966 to work on the Gemini and Apollo space programs. He has practiced law in Central Florida since 1972. He has served as president of the Jewish Federation of Greater Orlando; was a charter board member, first vice president and pro-bono legal counsel of the Holocaust Memorial Resource and Education Center of Central Florida, as well as holding many other community leadership positions.*

## CAIR demands right to terrorize synagogues

By Daniel Greenfield

(JNS) — I was on site when a mob of Islamists and leftists attacked the Adas Torah synagogue in Los Angeles. The synagogue was besieged and Jews were prevented from entering. Multiple Jewish community members were assaulted while the police for the most part did nothing. No arrests were made of the attackers who came armed and masked. While the media tried to once again cover up or redirect blame for the violence, there was enough outrage that a few L.A. legislators actually attempted to introduce bills banning more of the same.

Who would possibly object to that? CAIR. The Islamist group whose leader celebrated the Oct. 7 attacks.

After pressure campaigns totaled previous efforts to stop the pro-terrorist violence, the L.A. Board of Supervisors, which had backed the UCLA attacks on Jewish students, introduced a proposal for a "bubble zone" that would ban preventing people from entering a

school, healthcare facility or house of worship.

Or harassing people in close proximity to these sites for political reasons.

I'm not a big fan of the "bubble zone" legislation, which fails to deal with what's going on, but CAIR claims that preventing them from harassing Jews going to synagogue interferes with their rights.

The CAIR press release defends the attacks on the Adas Torah synagogue and claims that preventing hateful mobs from attacking synagogues would be "penalizing peaceful protests simply based on their proximity to geographic landmarks," and that "this motion threatens to push protesters out of sight, effectively chilling their speech, further disenfranchising already vulnerable groups."

The "geographic zones" in question would be houses of worship.

The houses of worship that the mobs CAIR supports seem to want to attack.

What kind of organization needs to make the case for blocking synagogues and harassing Jews? CAIR does.

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CENTRAL FLORIDA'S INDEPENDENT JEWISH VOICE

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# Why negotiate with liars?

By David Levine

(JNS) — The current negotiations between Hamas—an Iran-supported, internationally designated foreign terrorist organization—and Israel, a legitimate democratic nation-state, is a puzzlement.

About 3,800 Hamas terrorists were among the 6,000 Gazans who invaded Israel on Oct. 7 and committed barbaric, inhumane atrocities. Every inhumane act committed, including the taking of hostages and the firing of thousands of indiscriminate rockets into civilian Israeli towns and cities, is against every law of humanity, conduct under the laws of war and many acts of the Geneva Conventions.

Throughout these last 11 months, the Israeli military response has been effective in reducing Hamas's military abilities. Even though Israel

has had to deal with intense and ongoing diplomatic and media pressure, in addition to punitive arms shipment delays, including outright arms contract cancellations from its allies—the United States and Britain. Unfortunately, and desperately, the goals of the hostages' return (dead and alive), as well as eliminating Hamas's control of Gaza, still remain. Therefore, Israel is compelled to negotiate with proven liars.

Note on Israeli military effectiveness: When the often-quoted, unsubstantiated claim of 40,000 Gazan deaths at the hands of the Israelis is mentioned, the fact that this statistic includes enemy combatants is omitted. The Israeli military has consistently delivered a civilian-to-combatant death ratio of less than 2-to-1, a historically unprecedented low number, in what analysts describe as one of the most difficult and

complex urban warfare operations ever attempted. Let that sink in.

While these tense negotiations are going on, Khaled Mashaal, a top official of Hamas recently urged the resumption of suicide bombings against the innocent citizens of the party they are negotiating with, namely Israel. Read that previous sentence again to let the incredible incongruity set in. (All the while, Israel is suffering from the nearly daily rocket and drone attacks from Iranian-backed Hezbollah and the increasing terror attacks from the Palestinian Authority in Judea-Samaria, aka "the West Bank.")

That leads us to Yasser Arafat, chairman of the Palestine Liberation Organization, which became the Palestinian Authority after he signed the Oslo Accords. The Oslo Accords was a set of agreements between Israel and the PLO that established a peace pro-

cess for the Israeli-Palestinian conflict.

Shortly after signing the accords, Arafat gave a speech on May 10, 1994, in a mosque in Johannesburg, where he called for a jihad to liberate Jerusalem (read: destroy Israel and kill the Jews). He suggested that his signing of the peace accords with Israel was only a tactical step that could be reversed. He based this on taqiyya, an Islamic concept that allows lying to confound and defeat enemies through deception.

Here is an excerpt from that speech. The text was transcribed directly from a tape recording of Arafat's address. "What they are saying is that [Jerusalem] is their capital. No, it is not their capital. It is our capital. It is the first shrine of the Islam and the Muslims.

"This agreement (the Oslo Accords), I am not considering it more than the agreement

which had been signed between our prophet Mohammed and Quraysh, and you remember the Caliph Omar had refused this agreement and [considered] it a despicable truce.

"But Mohammed had accepted it, and we are accepting now this peace offer. But to continue our way to Jerusalem, to the first shrine together and not alone."

The first quote is a bald-faced lie as Jerusalem is considered the third holiest Muslim site and has been the Temple Mount and Jewish capital of Israel for more than a thousand years before Mohammed. The second statement Arafat referred to was an agreement known as "The Treaty of Hudaibiyyah," which allowed Mohammed to pray in Mecca for 10 years. Two years later, when Mohammed grew stronger, he broke the agreement because he felt the Quraysh supported an attack

by one of their allies on an ally of the Muslims. Mohammed subsequently slaughtered the tribe of Quraysh and conquered Mecca. The third statement declares that just like Mohamed accepted and broke a peace agreement, so does Arafat.

Arafat's modern interpretation of taqiyya exposed his intention to move from the original concept, to lie and mislead in order "to shield oneself," to the new interpretation of employing this immoral tactic to achieve an ultimate goal by deception. As he said in his own words above, we sign it now but continue to conquer.

It should be noted that the term used for one of the negotiation's key objectives, "permanent ceasefire," is a contradiction, as this concept does not end the conflict but merely delays restarting it

*Negotiate on page 18A*

## Defense is not just blocking

By Paul Bachow

(JNS)—Hezbollah began a massive attack against Israel on Aug. 25. They planned to launch more than 7,000 missiles and drones to overwhelm Israel's defense systems. Satellite surveillance images of the movement and loading of ballistic missiles into launchers gave Israel about 15 minutes advanced notice of the attack.

To prevent an attack that would probably have overwhelmed its aerial-defense systems, Israel sent 100-plus fighter jets to destroy as many of Hezbollah's rocket-launcher barrels as possible. These barrels were aimed at northern and central Israel. Some targets were located less than three miles from the border. More than 320 rockets were still launched. The Israel Defense Forces estimates it destroyed almost 7,000 launcher tubes and

20% of Hezbollah's short-range missile inventory.

Let's analyze the effort required for Israel to be ready to respond to this potential attack with just 15 minutes' notice. Pilots had to be located close to their jets. The jets had to be fully armed and fueled, and this status had to be maintained during the two-week period during which Hezbollah was making threats.

Assuming four pilot shifts a day and six days a week, Israel needed 467 fighter jet pilots to be constantly nearby and on alert. This number exceeds the total regular Israeli Air Force fighter jet pilots and requires a large number of pilots called up from the reserves. The reserve pilots who are called up are away from their families and regular jobs, which hurts the economy.

Hezbollah has between 150,000 to 200,000 missiles and is well-trained.

Losing 10,000 missiles does not materially affect them very much. Hezbollah also has a fleet of sophisticated drones. With its missiles and drones, it can hit all areas of Israel. This sets up a situation similar to a boxing match. Israel only tries to block punches and avoid a devastating knockout blow. At the same time, Hezbollah needs only to get lucky once in a while, throwing jabs, roundhouses and knock-out punches to severely damage Israel's infrastructure and kill its citizens.

This defensive-only, boxing-match strategy drains both the economic strength and morale of Israel. Iran will constantly resupply missiles to Hezbollah, while Israel's munitions inventory will continue to deplete and require a lot of money to resupply. As this defensive war drags on, world opinion has also been turning against

Israel, which is a goal of Hamas, the Houthis, Hezbollah and Iran.

The United States has limited Israel's courses of action to defensive only. The Biden-Harris administration has maintained a "red line" on Israel launching an offense against Hezbollah or Iran for fear of creating a regional war. It also regularly states that the death count, vastly overstated by Hamas, is too high without mentioning that Hamas uses human shields and that more than 50% of the deaths are of Hamas fighters. For instance, an Israeli airstrike took place on Aug. 12 at a former school in Gaza. Hamas stated in its English-language press release that more than 100 Palestinians were killed. In the Arabic version of the same release, Hamas stated that 40 civilians were killed. The IDF has subsequently identified that—in this pre-

cision bombing of just three former classrooms—31 of the people killed were known terrorists and included their roles in Hamas. In addition, this attack had been delayed several times until civilians left the targeted area.

In essence, the United States has tied Israel's hands behind its back. Military defense without a military offense most likely means that there will be no end to this war. Wars end when one side surrenders, not when the enemy retains the resources to—and is determined to continue to—kill you.

More than 100 rockets from Hezbollah were fired on Sept. 4 and another 50 on Sept. 7. Rocket attacks occur almost every day. There have been as many as 8,000 fired in total in the last year. No country should be forced to endure any continuing attacks, let alone on this scale. U.S. Secretary of State

Antony Blinken very recently said that Washington would support an Israeli strike against Hezbollah equipment or forces poised to launch an imminent attack. However, he cautioned Israel against using the opportunity to mount a broader offensive against Hezbollah.

The U.S. policy of defending Israel from attacks but preventing the destruction of the attacking forces (and their sponsor, Iran) has and will continue to lead to a constant erosion of Israel's economy, safety and munitions. It also requires Washington to maintain a large portion of its military assets in the Middle East, which weakens its presence in other parts of the world. To defend a country under attack, blocking attacks is not enough. Strong offensive action is required to eliminate the threats and end the war. Wars rarely end in stalemate.

## The answer is obvious

By Rav Hayim Leiter

(JNS) — I'm a fan of the Free Press podcast "Honestly." It's one of my regular sources of media. The even-handed coverage given to all topics is invigorating. But as someone who lives in Judea and Samaria, the episode titled "The Palestinian 'Traitor' Risking Everything to Speak Out" lacks some necessary context.

For those who haven't listened to the episode, I highly recommend it. The interviewee has both an unbelievable story and a fascinating philosophy on life. Since speaking out against the atrocities of Oct. 7, he's been labeled a traitor, which in the Arab community means that you are earmarked for death. He's been in hiding ever since; therefore, his identity could not be disclosed.

Bari Weiss, founder of the Free Press and host of the podcast, is a reliable advocate for Israel. She is a bullhorn for the truth that so much of the legacy media

chooses to ignore or distort. It is for this reason that a number of the podcast segments were so troubling.

One of the most challenging sections of the interview dealt with the Palestinian interviewee's trials entering and exiting Israel. As detailed in the conversation, he required a permit to study at an Israeli university and to obtain one, he needed to be married. Host Bari Weiss seemed shocked that Israel would make such a stipulation.

The Palestinian gentleman's response is as true as it is insightful. Young men with families are markedly less likely to commit acts of violence since they have something to lose. The interviewee had accepted and fully understood the need for this.

A similar interaction occurred when discussing his daily trip to and from the university. The Palestinian man detailed his daily 50-kilometer, 5.5-hour commute. As was pointed out, the entire ordeal should have taken an hour in each direction. The delays are

caused by checkpoints he and other Palestinians need to pass through.

Once again, Weiss was audibly disturbed by this fact, whereas the interviewee seemed to understand its necessity. Israel has no desire to subject her neighbors to massive delays in travel for its own sake. The checkpoints are an unfortunate requirement, needed to protect Israeli civilians under constant threat of terror attacks. No one wishes this to be the case but to ignore reality would cost innocent lives.

The most disconcerting portion of the interview dealt with the Palestinian's place in the university he attended. Weiss made a big deal about how unique it is for someone from his neighborhood to attend an Israeli school of higher education. While that may very well be true, the discussion could have easily misled uneducated listeners. While few Arabs from Judea and Samaria attend colleges, plenty of Arab Israelis enlist in these schools. In fact, the

number of Arab students grew by 78 percent over a seven-year period, accounting for 16.1 percent of the undergraduate population, 13 percent of the graduate population and 6.3 percent of the postgraduate population.

The most heartbreaking

part of the interview was the closing segment. It's clear that this Palestinian man's life is in danger. Weiss pleaded with the audience to help find a solution for him—a place where he could speak his mind freely, practice his religion as he sees fit and be

safe from persecution. What was truly heartbreaking from my perspective is that the solution is just 50 kilometers away. Israel is this place. In fact, it's the only place like it in the entire Middle East. All of its citizens have the freedoms this man desires and deserves.



# What's Happening

A COMPREHENSIVE COMMUNITY CALENDAR

LIGHT SHABBAT CANDLES AT  
**SEPT. 27**  
**6:57 p.m.**  
**OCT. 4**  
**6:49 p.m.**

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

### MORNING MINYANS

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.  
 For events happening at the Roth Family JCC, please visit the website, orlandojcc.org.  
 For events at the Holocaust Memorial Resource & Education Center, please visit holocaustedu.org.

### FRIDAY, SEPTEMBER 27

Ahavas Yisrael — Kabbalat, 30 minutes before sundown.

### SATURDAY, SEPTEMBER 28

Torah Portion — Parashat Nitzavim-Vayelech: Deuteronomy 29:9-31:30.

### SUNDAY, SEPTEMBER 29

JLI Teens — New class for Jewish high schoolers discusses "OMG-The Battle Between Faith and Logic," six-week course, 12:30 p.m. - 1:30 p.m. at Nate's Shul in Longwood. Lunch served.

### TUESDAY, OCTOBER 1

COS Men's Club — Virtual bridge, 7 p.m. All welcome, no cost. Register at www.bridgebase.com. For info: Jim Tinkoff, jtinkoff@cfl.rr.com or Andy Rosen, andy@pineloch.com.  
 Jewish Chamber — Monthly networking breakfast, 8:30 a.m. at One Senior Place, 715 Douglas Ave., Altamonte Springs.

### THURSDAY, OCTOBER 3

**Rosh Hashanah**  
**First Day of 5785**

### FRIDAY, OCTOBER 4

**Rosh Hashanah**  
**Second Day of 5785**

Ahavas Yisrael — Kabbalat, 30 minutes before sundown.

## Quote of the Week

"In Israel, you can always be certain that your brother will always come to help you."  
 — Menachem Kalmanson, a recipient of 'Defender of Israel Award'

"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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# Wikipedia defines Zionism as 'colonialism,' sparking outrage

By Erez Linn

(Israel Hayom via JNS) — A heated debate has erupted on social media over recent changes made to the Wikipedia entry for Zionism, sparking accusations of historical revisionism.

Users on social media have over the past several 24 hours posted a comparison between the 2023 and 2024 versions of the Wikipedia page, with one user, Liv Lovisa, claiming that "history is being rewritten."

Blake Flayton, a vocal commentator on Jewish and Israeli issues, responded to the post, calling the changes "egregious" and urging someone with expertise to edit the page to reflect what he considers to be a more accurate portrayal.

At the center of the debate are key changes in the language used to describe Zionism, the movement that called for the establishment of a Jewish homeland in what is now Israel.

The 2023 version of the page framed Zionism as a nationalist movement born in the 19th century that sought to secure Jewish self-determination. In contrast, the 2024 version of the entry introduces more charged terminology, describing Zionism as an "ethno-cultural nationalist" movement that engaged in "colonization of a land outside of Europe," with a heightened focus on the resulting conflicts with Palestinian Arabs.

"Zionists wanted to create a Jewish state in Palestine with as much land, as many Jews, and as few Palestinian Arabs as possible," it reads.

On its website, Wikipedia says the following on its policies: "Wikipedia has no central editorial board. Contributions are made by a large number of volunteers at their own discretion. Edits are neither the responsibility of the Wikimedia Foundation (the organization that hosts the site) nor of its staff, and edits will not generally be made in response to an email request."

Critics, including Flayton, argue that the new language in the Zionism entry distorts the historical narrative, positioning Zionism in a more negative light by drawing parallels to colonialism and downplaying the movement's core goal of creating a safe homeland for Jewish people.

The use of the term "colonization," in particular, has been a flashpoint, as it evokes a political context that some feel misrepresents the motivations behind the establishment of Israel and overlooks the historical persecution faced by Jews that led to the Zionist movement.

Another Twitter pro-Israel voice, Hen Mazzig, wrote: "The new Wikipedia entry on Zionism isn't just inaccurate, it's downright antisemitic. It asserts that the origin of Ashkenazi

Jews is 'highly debated and enigmatic,' echoing Khazar theory, the dangerous lie that Ashkenazi Jews are converts and not descendants of the Jews exiled from the Land of Israel."

He added, "This theory is often weaponized to call Israelis 'colonizers' and thus dehumanize us. In fact, Jewish history of repeated exile and migration from Israel to Europe is incredibly well-documented, as are genetic studies linking our people to the Middle East. Any balanced article discussing Jewish genetics and Israel would mention that. @Wikipedia has become a hate site. I hope they'll change course."

The uproar underscores broader concerns about the influence of Wikipedia, one of the most visited websites in the world, and the potential for bias or misinterpretation regarding politically sensitive topics like Zionism. As a public, user-edited platform, Wikipedia is often subject to scrutiny, especially when it comes to contentious issues like the Israeli-Palestinian conflict. With millions of readers relying on the site for information, changes to entries like these can have significant implications for public understanding of historical events and modern geopolitical debates.

Israel Hayom has yet to receive a response from Wikipedia.

### "Rosh Hashanah" by Yoni Glatt Difficulty Level: Challenging koshercrosswords@gmail.com

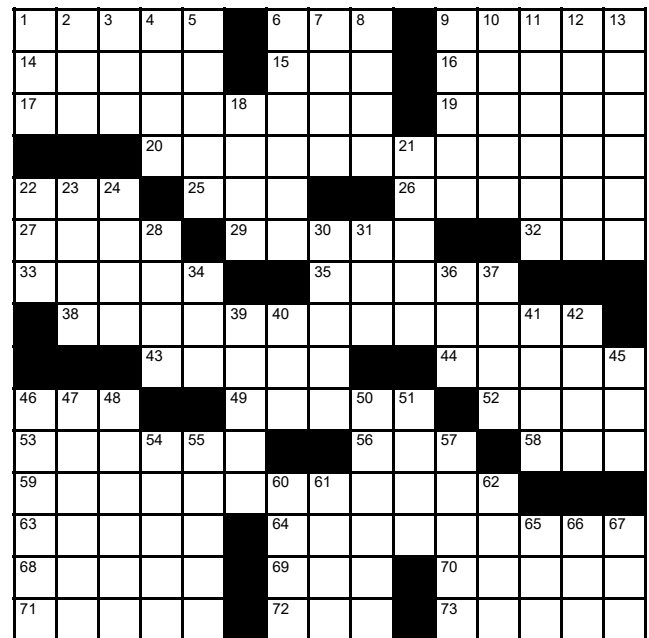
#### Across

1. Son of Terach
6. Deg. for a canine expert?
9. Game played on a wall
14. Year
15. Arctic bird
16. The Gem State
17. "Ketivah VaChatimah Tovah" has it
19. Something streamed
20. "Tekiyah- Teruah- Tekiyah", e.g.
22. Annual tefillah
25. Israeli broadcaster
26. Give confidence to
27. Trei \_\_\_\_
29. Paper fragments
32. Damascus's land: Abbr.
33. 64-Across
35. "The Parent Trap" actress
38. "He blew the shofar strongly, loudly, with gusto, zeal, and alacrity." e.g.
43. Father in law of Perchik
44. He made peace with Menachem
46. Menachem and Naftali, for short
49. Concerning kidneys
52. Harmonizing voice
53. Like Esmerelda's troupe in "The Hunchback of Notre Dame"
56. Cone's eye partner
58. Milk option
59. "Tekiyahhhhh", e.g., perhaps
63. Triathletes' rides
64. Apple dipped in honey, e.g.
68. Smell
69. Defined time
70. Thick, as fog
71. Held up, perhaps
72. Bucks, bulls, etc.
73. Do a great job

#### Down

1. King for 41 years
2. Rarely used 16-Across format, now

3. "Batman" villain \_\_\_\_ al Ghul
4. Buffalo seen in crosswords
5. Like Rocky or Rambo
6. Bear claw alternative
7. Conveyer of tears
8. Hard ball
9. Met standouts
10. Entrances to mines
11. Line in a circle
12. The Big Bang is this
13. It's better, in a phrase
18. Baldwin of "The Hunt for Red October"
21. Doeg or Avimelech ben Gidon, e.g.
22. 101 instructors, perhaps
23. Alaska's neighbor
24. Rabbi Norman of note
28. Engaged, and then some
30. Xenomorph, notably
31. Health care pro
34. Marlins' locale, briefly
36. Part of a bracha?
37. Famous 15th century boat
39. 14, 22, and 27-Across
40. One time Best Buy competitor
41. Means of communication for Rowling
42. Pact signed April 4, 1949
45. Pop artist Lichtenstein
46. Moderator of Tribal Councils
47. A Friend
48. Device for preparing meat
50. 48-Down emits them
51. Grammy winner Lisa
54. Alter
55. Gross
57. Semiconductor, perhaps
60. "Shalom" lead-in
61. Fiery heap
62. Emmy winner Edelman
65. Company name abbr.
66. Haifa to Arad dir.
67. Gene's director in "The Producers"



See answers on page 18A.

# 'Defender of Israel Award' goes to three men who willingly put their lives on the line on Oct. 7

By Izzy Salant

(JNS) — During the attacks and atrocities committed by Hamas terrorists in southern Israel on Oct. 7, Elchanan Kalmanson, his brother Menachem Kalmanson and their nephew, Itiel, drove toward the Gaza Strip under heavy rocket fire, ready to defend their country with their lives. Arriving at Kibbutz Be'eri, they started evacuating houses, hoping to save whoever they could inside, unfortunately discovering that in many instances, there was no one left to save.

On Oct. 8, the second day of their rescue mission, they were ambushed by terrorists. Elcanaan was shot, dying in Menachem's arms, leaving behind a mother, father, brother, wife and five children.

Now, once again, Menachem was able to honor his and his brother's heroism, as he accepted the "Defender of Israel" award on Elchanan's behalf and in his memory. The award was presented by the Steve Maisel Foundation at the RJC Annual Leader-

ship Summit held earlier this month in Las Vegas.

"I feel it is important that American Jews hear, meet and speak with some of the heroes of Israel in the fight against terrorists wanting to eliminate Jews and the State of Israel," Maisel told JNS. "The Republican Jewish Coalition gives them the medium to do this.

So it was in front of that convention that Maisel gave his speech to the crowd, beginning: "Each year, we honor individuals whose service to the Jewish people and the State of Israel has gone above and beyond. He then invited Menachem to speak.

The Israeli began somberly, briefly summarizing that horrific day.

"Despite the fear, we knew that when murderers walk [among] us, we do not have a choice; we must continue," Menachem said in his acceptance speech. "And so we did. Time and time again." After recapping his story, through tears, Menachem explained that he wasn't there to tell it in full, but rather to honor "the spirit that lit" in them. "As we currently face the

forces of evil, we believe that we not only stand as defenders of the State of Israel, but for the Jewish people all around the globe," he said. "In Israel, you can always be certain that your brother will always come to help you."

As he concluded his speech to rousing applause, Maisel approached Menachem with a plaque. "We proudly present this award ... for his courageous efforts to save lives under terrorist fire in the Battle of Be'eri."

This was just one of the three heroes honored.

"In the heart of the action" The second award recipient of the evening, Itamar Charlap, is a member of Yamam, a special counter-terrorism unit within the Israeli Border Police.

His unit was stationed near Kibbutz Nahal Oz, putting him on the front lines when Hamas terrorists invaded that Black Shabbat morning. His commander was killed, and Charlap almost died from blood loss in the ensuing fighting but was saved when his team took an armored truck and drove themselves to safety.

"My teammates and I, we were in the heart of it—in the heart of the action—fighting for our lives and the lives of the people in the kibbutz," he said. "It was a surreal and terrifying experience that will stay with me forever."

During the battle, when he was injured, he dragged himself over to a bush hoping for a "moment of safety to try and stop the bleeding" so that he could keep on fighting. Then he saw it: a grenade. It landed right between his legs, and in that moment, he recounted, "time seemed to freeze." He closed his eyes, recited the Shema and accepted his fate. By some miracle, the grenade didn't detonate.

"And I'm still here," he said to applause.

He concluded his speech by acknowledging the sacrifice of his unit and all soldiers protecting Israel, saying there must be continued support.

"Let this be a reminder, let this be a call for action: We must never allow our soldiers, our 'shield,' to feel alone in their darkest hours," he said.

He told JNS that receiving the award "was a deeply meaningful and humbling moment, not just as personal recognition, but as an honor that represented so many others, all the brave soldiers who have been wounded and for those who continue to fight," adding, "This award symbolized not only the battles we've fought but is a tribute to the courage we are seeing to this day."

"Future generation can live without fear"

Former Commissioner of Israel Police Yaakov ("Kobi") Shabtai has had a long and illustrious career in the Israeli armed forces. He was discharged from the Israel Defense Forces in 1987 after receiving the rank of captain and joined the Israeli Police in 1991. He eventually served as the deputy commissioner of the Israeli Border Police until eventually serving as commissioner, a position he held when Hamas attacked on Oct. 7.

"The men and women under Chief Shabtai's command fought courageously against the overwhelming odds in the Gaza envelope

on Oct. 7," Maisel said, introducing Shabtai, who appeared by video at the awards ceremony since he was unable to attend in person due to the ongoing war.

"I'm truly honored to receive this award from such an important organization," he said. "It is a privilege to be recognized by a group that has always [supported] the Jewish community and fought for the values we all share. Keeping Jews safe has always been my top priority."

Though retired, he stated that his mission is far from over. "We will do whatever it takes to protect our people in our homeland," he said.

He then spoke about the global rise of antisemitism, whether it's violent attacks or feeling unsafe to express one's Jewish identity. "We must continue to fight antisemitism in every way we can so the future generation can live without fear and be proud of their Jewish identity."

Maisel said he would be traveling to Israel the week after the convention and present the award in person.

## House approves bill to study making US Jewish history museum part of the Smithsonian

By Asaf Elia-Shalev

(JTA) — American Jews are one step closer to having a Smithsonian museum dedicated to their history.

The House of Representatives unanimously approved a bill Monday to study the possibility of bringing the Weitzman National Museum of American Jewish History, in Philadelphia, under the Smithsonian umbrella.

The Weitzman, as it is known, is considered the premier museum of Jewish history in the United States

and already has an affiliation with the Smithsonian. Full membership in the Smithsonian network of museums would unlock federal funding opportunities and confer additional prestige on the Weitzman.

The bill had the support of 36 Jewish groups and was co-sponsored by a bipartisan slate of 94 representatives.

Lawmakers spoke of rising antisemitism in the United States and Israel's multi-front war in speeches ahead of the bill's approval.

"Pervasive anti-Israel bias has infected our country.

Antisemitism is on the rise and threatens the safety of all communities and institutions," said Rep. Bryan Steil, a Wisconsin Republican. "Let me be clear, antisemitism has no place in America. Israel is in a fight for its very existence from the terrorist threat of Hamas, Hezbollah and Iran. I strongly support our ally, Israel, and our Jewish friends in the Middle East."

The bill's author, Rep. Debbie Wasserman Schultz, a Florida Jewish Democrat, said the elevation of the museum's status could help

in the fight against antisemitism.

"With antisemitism skyrocketing, acknowledging the past and acting to build a better tomorrow is more critical than ever," Wasserman Schultz said. "It will take a whole-of-society effort to do this, and folding the Weitzman National Museum of American Jewish History into the Smithsonian is one step toward that goal. We must uplift Jewish stories and raise awareness of the contributions of Jewish Americans throughout our nation's history."

If passed by the Senate and signed by the president, the bill would establish a commission to consider transferring the museum to the control of the Smithsonian trust. Ultimately, the Weitzman would join a collection of Smithsonian museums dedicated to other minority groups including African Americans, Native Americans and Latinos.

Supporters of the plan are motivated in part by the view that the Smithsonian's United States Holocaust

Memorial Museum plays a critical but limited role in educating Americans about Jewish history and fighting antisemitism.

"The Holocaust describes the darkest moment in the history of the Jewish people, perhaps the darkest moments of humanity, but it does not tell people about who the Jewish people are," said Phil Darivoff, the chairman emeritus of the Weitzman. "It does not tell the unique and joyful story of Jews in America and that is something that Americans need to understand."

## UN bans Israel's right to self-defense

By Mike Wagenheim

(JNS)— Jerusalem's Old City and Judea and Samaria must be Judenrein within a year, according to a Palestinian-drafted resolution, which the U.N. General Assembly passed on Sept. 18.

The resolution, which passed by a 124-14 margin with 43 abstentions, is meant to give force to a July advisory opinion by the International Court of Justice, which declared Israeli presence to be illegal in any area over the 1949 armistice line.

More than 40 countries sponsored the resolution, which was the first that Palestinians filed after being granted unprecedented privileges, for a non-U.N. member, earlier this year.

The resolution calls on the Israel Defense Forces to withdraw completely from Judea and Samaria,

eastern Jerusalem and Gaza within 12 months, which means evacuating all Jewish communities beyond the armistice line, including Jerusalem's Old City.

It also bans arms sales to the IDF of any equipment that would be expected reasonably to be used in the territory over the 1949 lines and calls for a boycott of all products produced by Jews in those areas.

The resolution text lacks any mention of Israeli security concerns, historic ties to the lands or Hamas's terror attacks in Israel on Oct. 7.

The vote came after a day of debate on Tuesday.

Argentina, Czechia, Fiji, Hungary, Malawi, Micronesia, Nauru, Palau, Papua New Guinea, Paraguay, Tonga, Tuvalu and the United States joined Israel in opposing the resolution.

Notably, Germany, the

United Kingdom, Canada, Italy, Ukraine and Australia were among those who abstained.

General Assembly resolutions have no legal force, but the resolution's passage on Wednesday is expected to be used in international courts and other fora to seek additional action against the Jewish state.

It is widely expected that the Palestinians will request that the U.N. Security Council take up the issue. Security Council resolutions are binding, but the United States would be expected to thwart such an effort, including with its veto power.

"Further fuel on worldwide antisemitism"

Danny Danon, Israel's ambassador to the United Nations, called it "a shameful decision that backs the Palestinian Authority's diplomatic terrorism."

He added that the General Assembly "continues to dance to the music of the Palestinian Authority, which backs the Hamas murderers."

Before the vote, U.N. Secretary-General António Guterres told reporters he would back the implementation of the resolution should it pass.

Seth Riklin and Daniel Mariaschin, president and CEO respectively of B'nai B'rith International, said that the international non-profit is "appalled" by the "atrocious" resolution.

"B'nai B'rith International strongly condemns the U.N. General Assembly's passage of the first resolution officially sponsored by Palestinians days after they became the first non-member state group further upgraded to many member state privileges at the U.N. General Assembly, despite

the world body's own rules and practices," the duo stated.

"Coming from an assembly in which Arab and other pro-Palestinian governments wield an automatic majority to annually condemn Israel more than all other countries combined, the motion is unprecedented in its shamelessly one-sided endorsement of Palestinian claims and political demands, and further erodes the U.N.'s credibility as a serious contributor to promoting conflict-resolution and universal human rights," they added.

"Shame on all countries that enabled this atrocious affront to justice and peace as part of the latest UNGA 'emergency session' on the Middle East that does nothing to help seriously address and settle the emergency," Riklin and Mariaschin said. Arsen Ostrovsky and

Nadav Steinman, CEO and board chair respectively of the International Legal Forum, stated that "today, simply put, the United Nations has become the diplomatic arm of Hamas" and that the resolution "is just the latest in a litany of obscenely one-sided anti-Israel resolutions at the U.N. since Oct. 7."

"All it does is reward the murderers, rapists and abductors of Hamas while pouring further fuel on worldwide antisemitism and eroding whatever remaining credibility of the already problematic and politicized International Court of Justice, upon which this resolution is meant to be based," they added. "Ultimately, peace will only prevail when Hamas is defeated and the hostages are released, not through tiresome antics and pyrrhic Palestinian 'victories' at the U.N."

# Change is hard and threatening — that's why we need Rosh Hashanah

By Rabba Sara Hurwitz

*This story originally appeared on JTA.*

"We are immigrating to America." It was 1989, and my parents had sat my sister and me down in our living room to break the news. In those years of economic and political instability, as well as the ethical injustice of apartheid, many Jewish South Africans had an exit plan. Our time had finally come, and I was devastated. I sobbed big ugly tears.

In my mind, I was leaving more than the comfort of my family and friends. I was leaving the only way of life that I understood. South Africans as a group are traditionally Orthodox but not necessarily observant; Shabbat dinners followed by TV was how I grew up. Immigrating to a vast new world made me petrified that I would lose my Jewish identity.

When I arrived in Florida, I got involved with a local theater group for teens. But as much as I loved performing, I became a drama dropout, in the name of Shabbat. I traded rehearsals for the sound of the chazan singing "L'cha Dodi." I chose tasting challah and grape juice with my family over eating McDonald's French fries with fellow thespians. Eager to remain rooted

in a world that was familiar, observing Shabbat became my way to recreate home.

I think about this change every year at Rosh Hashanah, an opportunity to begin our lives anew. Our hearts are open, our books are open, the shofar cries out and we cry out with it. We reckon with ourselves and we reckon with God. Every year, the High Holy Days call upon us to pause, reflect and consider what changes we need to make to bring more justice to ourselves and the world around us. What part of our past must remain unchanged, and what do we have the power to change for the better? Yehuda Amichai, in his poem "My Parents' Motel," captures this very dichotomy as he describes his father's dying words. After recalling his father's softer and gentler version of the Ten Commandments, he says:

I want to add two to the Ten Commandments:

The eleventh commandment, "You will not change," and the twelfth commandment, "Change, you will change."

Amichai's two invented commandments have guided me from my earliest days, constantly exploring how to hold onto change without changing too much, and how to balance tradition with mo-

dernity in a world that does not always value religion. For me, that liminal space between changing and not changing — and the desired pace at which change can or should occur — remains a constant undercurrent in my life and leadership.

In 2010, many people objected to Rabbi Avi Weiss for ordaining me as the first female Orthodox rabbi. The sudden media attention brought on an onslaught of criticism. Orthodox change is seen as an oxymoron at its worst and decidedly slow at best. My ordination and my taking the title "rabba" (the feminine form of "rabbi") several months later was seen as too much too fast. This move, I was told, would destroy the Orthodox community.

The two rabbis who railed against me published an article called "Orthodox Women Rabbis?" and used a metaphor of orthodontics in expressing his views. Change, they said, quoting one of their teachers, must happen slowly, like the process of braces that methodically and slowly straighten teeth over time. Too much pressure, they accused, would cause the teeth to break.

It's not that I don't believe in patience. My patience has helped me slowly traverse

many obstacles. Some of my colleagues, understandably, have accused me of being too patient! The metaphor I like for patience and the process of change is not orthodontics, but rather exercise. My trainer, with whom I have been working religiously, once a week every Monday afternoon, introduced me to the phrase "time under tension." When you hold one position, be it a squat, plank or bicep curl, for a long period of time, it is called time under tension. Whenever I hear this phrase, usually while sweating, I always think about the process of change. I may be gasping for breath (and in pain), but I can't help but imagine my muscles first being called to wake up, and then slowly, with lots of effort and energy (and did I mention some pain?) eventually changing, becoming better and stronger.

When we put in the work, with a healthy dose of righteous anger, change becomes inevitable. Yet many people, like the orthodontics rabbis, have a visceral fear of change and they end up imprisoned by their past, remaining exactly where they are.

When people ask why I continue to invest in women's leadership in the Orthodox world after I experienced so much resistance and animosity, my answer is this: if we want the Jewish community to grow and thrive, we cannot ignore the wisdom, insights,

moral courage and spiritual rigor that women contribute. Our community has always benefited from many voices, scholars and genders. When women are undermined in Orthodox communities — where we truly and deeply belong — everyone misses out.

Rabbeinu Yonah Gerondi, in his introduction to "Shaarei Teshuva," or Gates of Repentance, a book that is often read on the days leading up to Rosh Hashanah, tells a story about a group of bandits that were imprisoned by the king. After a few days, the prisoners dug a tunnel, a route to escape. But there was one prisoner who was immobile. He could not crawl through the tunnel to freedom. He remained imprisoned, plagued by his past.

We are often stuck behind the walls we create for ourselves.

We have to know when to forge ahead and when to have the patience to wait. We have to know what to shift, what to transform and what to keep intact. We have to know which external fears inhibit our ability to change and what personal cages we erect for ourselves. I have come to realize that although the process of becoming ordained was slow and methodical for me, it opened up a pathway for hundreds of other women to actualize their dream of being halakhic and spiritual leaders. The accusations of "too fast" were just a front for

some people's resistance and discomfort to change.

Rosh Hashanah is the opportunity to ask ourselves, "Which changes are we seeking? What gets in the way of evolving in the ways we want?" Perhaps the shofar sounds are emblematic of the tensions, paces, and anxieties of change. On one hand, the fast, quick t'ruah — the tu-tu-tu-tu — is like an alarm that awakens the soul to act. The slower drawn out sounds of the shevarim — tu, tu, tu — remind us of what should not change too fast, and of the deliberative slowness that sustains everlasting change.

Unlike my experience as an immigrant and as a rabbi, changes don't always involve physically crossing an ocean or becoming more religious. But everyone has the capacity to traverse gulfs in their own lives — personally, communally and spiritually. We must embrace moments when we are called to change and when we are called to not change. We have to know when to hold onto the eleventh commandment, "You will not change," and when to employ the twelfth commandment, "Change, you will change."

May this year, 5785, bring deep cathartic awakenings, quick and necessary resolutions, and also the patience and fortitude to slowly and gradually relax ourselves into changes that can be everlasting.

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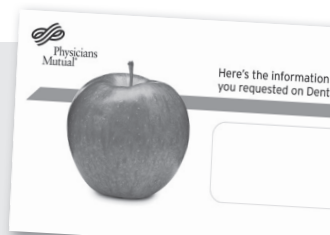
1 "Medicare & You," Centers for Medicare & Medicaid Services, 2024. 2 "Aging changes in teeth and gums", medlineplus.gov, 4/17/2022. 3 American Dental Association, Health Policy Institute, 2020 Survey of Dental Fees, Copyright 2020, American Dental Association.

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## Insights from The Orlando Senior Help Desk

# Protecting seniors from crypto scams

In recent times, the rise of cryptocurrency scams has become a concerning trend, with scammers adopting various deceptive tactics to defraud unsuspecting individuals. One prevalent tactic involves impersonating federal agents to convince victims — often seniors — that their bank accounts are compromised. In response to these fictitious claims, some individuals resort to depositing money into cryptocurrency ATMs under the false pretense that it will secure their accounts with governmental protection.

Cryptocurrency ATMs have emerged as a favored tool for fraudsters due to their anonymity and accessibility. By posing as federal agents, scammers exploit the trust of their victims leading them to believe that their financial assets are in jeopardy. The promise of government protection serves as a persuasive lure coercing individuals into making hasty and uninformed decisions.

Amidst the growing prevalence of cryptocurrency scams, it is crucial for individuals to exercise vigilance and adopt precautionary measures to safeguard their finances. Here are some steps to mitigate the risk of falling victim to such fraudulent schemes:

1. Verify the legitimacy of

any communication claiming to be from government agencies. Genuine authorities typically communicate through official channels and do not request immediate monetary transactions.

2. Educate yourself about common tactics used by scammers such as creating a sense of urgency or impersonating trusted entities. Remain skeptical of unsolicited messages or calls, especially those pressuring you to take immediate action.

3. Utilize reputable cryptocurrency exchanges and platforms that prioritize security measures such as two-factor authentication and encryption protocols. Avoid engaging with unverified vendors or unfamiliar platforms.

4. Exercise caution when using cryptocurrency ATMs, especially in response to unsolicited requests or warnings. Verify the authenticity of the information provided and consider seeking advice from financial experts or authorities before making any transactions.

By staying informed and vigilant, individuals can fortify themselves against the pervasive threat of cryptocurrency scams and protect their financial assets from exploitation. Resources like the Orlando Senior Help Desk can also be a vital source of credible informa-

tion for seniors and their families. The Help Desk, which is accessible at 407-678-9363 and [OrlandoSeniorHelpDesk.org](https://OrlandoSeniorHelpDesk.org) is ready to help seniors determine if an outreach to a local senior might be fraudulent.

The Orlando Senior Help Desk is part of Jewish Pavilion Senior Services (JPSS), a 501(c)(3) nonprofit organization that provides essential support and fosters a sense of community among Jewish seniors. At the heart of its mission, JPSS serves as a beacon of inclusivity offering a wide range of services and programs tailored to meet the unique needs of Jewish residents in elder-care facilities. Through personalized room visits, joyous holiday celebrations, and cultural enrichment activities, JPSS endeavors to alleviate feelings of isolation and preserve the rich traditions of Jewish heritage.

Beyond serving the Jewish community, JPSS extends its outreach to seniors of all faiths embodying the spirit of inclusivity and compassion. By welcoming individuals from diverse backgrounds into its programs, Jewish Pavilion Senior Services fosters meaningful connections and promotes a sense of belonging among elders in the community. Learn more at [JewishPavilion.org](https://JewishPavilion.org).



# Harris touts role in holding up 2,000-pound bombs to Israel

By David Isaac

(JNS) — U.S. Vice President Kamala Harris, in her first solo interview, said she had wholly backed the Biden administration's decision to pause the delivery of 2,000-pound bombs to Israel. Speaking to the National Association of Black Journalists in Philadelphia on Tuesday, the Democratic presidential nominee said that "one of the things that we've done that I'm entirely supportive of is the pause that we put on the 2000-pound bombs." She offered this as an example of a concrete action the White House had taken to pressure Israel to agree to a ceasefire deal. "So, there is some leverage that we have

had and used," she said. "I absolutely believe that this war has to end, and it has to end as soon as possible," Harris said. In mid-June, in a video posted to social media, Israeli Prime Minister Benjamin Netanyahu voiced his frustration with the Biden administration's actions, calling it "inconceivable" that the White House was withholding weapons and ammunition to Israel during its war against Hamas in Gaza. "During World War II, Churchill told the United States, 'Give us the tools, we'll do the job.' And I say, give us the tools and we'll finish the job a lot faster," he said. While the administration admitted to delaying the 2,000-pound bombs, it denied

holding up other weapons systems. John Kirby, the White House national security communications advisor, said that the White House didn't understand what Netanyahu was talking about. "It was perplexing to say the least, certainly disappointing, especially given that no other country is doing more to help Israel defend itself against the threat by Hamas and, quite frankly, other threats that they're facing in the region, than the United States," Kirby said. However, two days after Netanyahu's remarks, Republican Senators Bill Hagerty (R-Tenn.) and Tom Cotton (R-Ark.) accused the White House of delaying arms to Israel.

Hagerty said that the Biden administration "has refused to send Congress formal notifications to finalize a host of arms sales to Israel," including F-15s, smart bomb kits and munitions even after the Senate Foreign Rela-

tions Committee and House Foreign Affairs Committee "informally cleared these sales." Cotton accused the Biden administration of engaging in "sleight-of-hand" in response to the White House's

insistence that only the 2,000-pound bombs has been paused. "As you are aware, the Arms Export Control Act requires the administration to no-

**Harris on page 18A**

## May the new year bring health, happiness and peace



Jane Edelstein

As we enter the High Holiday season, our hearts turn toward community, connection, and care. At Jewish Pavilion Senior Services, our mission is clear: to ensure that Jewish seniors in elder-care facilities know they are cherished, remembered, and an integral part of our Jewish family. We are here to keep the spark of tradition alive, bringing the warmth of our heritage to those who need it most. With the dedication of our

incredible volunteers and the passion of our staff, we bring Shabbat programs, holiday celebrations, and one-on-one visits to Jewish seniors in over 50 facilities across greater Orlando. Our team carefully coordinates these special moments, ensuring every detail is just right—from the sweetness of round raisin challahs and honey cakes to the comforting words of holiday prayers. But we don't stop there. We open our hearts and our doors to all, welcoming seniors of every faith to share in the joy and connection of our programs, because we believe that no one should feel alone—especially during the holidays. The Jewish Pavilion directs 94% of our budget directly toward programs that uplift our seniors and their families, fostering a sense of belonging and continuity. Through our Senior Help Desk, we extend a guiding hand to thousands of families, easing the often-overwhelming journey of elder care with compassion, support, and expert advice. We are honored



Nancy Ludin

to be a beacon of hope and guidance during life's most challenging moments. May this New Year bring you and your loved ones health, happiness, and peace. From all of us at the Jewish Pavilion—staff, volunteers, and the countless seniors whose lives are brightened by your generosity—we wish you a sweet and meaningful High Holiday season. L'Shanah Tovah! Jane Edelstein, Board Chair Nancy Ludin, CEO

## Shana Tova from the Holocaust Center of Florida

As we celebrate Rosh Hashanah and welcome the new year, I am filled with a profound sense of reflection and hope. This is a time when we look back on our achievements and challenges, and also forward to new opportunities to make a difference. At the Holocaust Memorial Resource & Education Center of Florida, we are committed to preserving the memory of the past and educating future generations about the lessons of the Holocaust. Our mission is clear: to "Shine a Light" on the importance of Holocaust education and remembrance. As we approach the end of the year, I invite you to join us in this vital mission through our "Shine a Light" campaign. Your generous support helps us sustain and expand our programs, exhibitions, and

resources for survivors. It ensures that the crucial stories and lessons from the past continue to resonate, fostering understanding and preventing the repetition of history's darkest chapters. By contributing to our campaign, you play an essential role in our work, helping to illuminate the path toward a more informed and compassionate future. You can make your contribution at [holocaustedu.org/give](http://holocaustedu.org/give). Your support is not just an investment in our Center, but in a brighter and more hopeful world for the generations to come. May this new year bring peace, health, and fulfillment to you and your loved ones. Thank you for your continued dedication and partnership in our shared mission.




Suzanne Grimmer


Shana Tova U'Metuka, Suzanne Grimmer, Director of Museum Operations Holocaust Memorial Resource & Education Center of Florida

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# Rare First Temple-era stone seal unearthed in Jerusalem

By JNS Staff

(JNS) — A rare and unique First Temple-era stone inscribed with a name in paleo-Hebrew script has been uncovered near Jerusalem’s Temple Mount, the Israel Antiquities Authority announced on Thursday.

The ancient black stone seal was unearthed in an excavation by the Temple Mount’s southern wall. It is believed to date back 2,700 years and was used by a senior official in the Kingdom of Judah’s administration, the state-run archaeological body said.

“The seal, made of black stone, is one of the most beautiful ever discovered in excavations in ancient Jerusalem, and is executed at the

“Contrary to what may be commonly thought, it seems that literacy in this period was not the realm only of society’s elite. People knew how to read and write—at least at the basic level, for the needs of commerce.”

When Hosh’ayahu died, his son Yeho’ezer inherited the seal, and he “added his name and his father’s name on either side of the demon,” in an effort to “directly appropriate to himself the beneficial qualities he believed the talisman embodied as a magical item,” the archaeologists believe.

The paleo-Hebrew inscription “was done in a sloppy manner,” unlike the “careful engraving of the demon,” indicating that it could have been “Yeho’ezer himself who

an unmediated and direct encounter with a chapter of our past, a time in which

the First Temple stood in all its glory.”

Additional information

about the seal is to be presented to the public next week at the annual “City of David

Research Conference,” which takes place on Wednesday, Sept. 4 in Jerusalem.



highest artistic level,” said Yuval Baruch and Navot Rom, who directed the excavations with funding by the City of David Foundation.

The object—which is engraved with reverse script, served its owner both as an amulet and as a signature for legal documents and certificates, according to the IAA.

It has a hole drilled through its length so that it could be strung onto a chain and be worn around the neck.

The artifact is engraved with the words “LeYeho’ezer ben Hosh’ayahu”—“For Yeho’ezer son of Hosh’ayahu”—in paleo-Hebrew script.

Experts said that the seal is an extremely rare and unusual discovery.

“This is the first time that a winged ‘genie’—a protective magical figure—has been found in Israeli and regional archaeology,” said Filip Vukosavović, IAA archaeologist and Assyriologist. “Figures of winged demons are known in the Neo-Assyrian art of the 9th-7th centuries BCE, and they were considered a kind of protective demon.”

The seal was apparently made by a local craftsman, “a Judahite, who produced the amulet at the owner’s request. It was prepared at a very high artistic level,” said Vukosavović.

The name Yeho’ezer appears in the Bible (Chron. I 12:7) in its abbreviated form, Yo’ezer, one of King David’s fighters. In the Book of Jeremiah (43:2), which depicts events thought to have occurred during the same period the seal was in use, the name “Azariah ben Hosh’aya” appears. “Hosh’aya” is the abbreviated form of Hosh’ayahu.

“This is further evidence of the reading and writing abilities that existed in this period,” said Baruch.



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— Suzanne Schneider  
Mayflower resident



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# Advocacy group to new European Parliament: ‘Time to defeat Hamas’

**By Yossi Lempkowicz**

(European Jewish Press via JNS) — A pro-Israel advocacy group has called for a new global coalition to defeat the Hamas terrorist organization, after six Israeli hostages were killed in cold blood last month hours before being rescued by the Israel Defense Forces. In the European Coalition

for Israel’s monthly talk show, “The European Report,” ECI founding director Tomas Sandell on Tuesday expressed his grave concern regarding the many concessions made to Hamas in the wake of the terror group’s Oct. 7 massacre. “This is not the time to reward terrorists by making concessions or calling for a ceasefire but a time to come

together to rescue the remaining hostages and dismantle the Hamas killing machine with the same determination [with which] the international community fought and defeated ISIS, the Islamic State,” said Sandell. Newly re-elected Dutch MEP Bert-Jan Ruissen, a member of the European Conservatives and Reformists

group, expressed the same sentiment on the program, saying “enough is enough.” Ruissen, who was elected to parliament with a record number of votes, credited his election victory to his consistent support for Israel at a time when many other candidates were afraid to publicly express their solidarity with the Jewish state.

He explained how on the campaign trail he met with many young Jews who expressed their fear of returning to their college campuses this fall due to violent anti-Israel demonstrations.

The monthly talk show was recorded as the new European Parliament was being installed in Brussels, where the composition of important committees and delegations was being finalized.

Sandell noted that the new parliament seems more inclined to understand the challenges Israel is facing, as many of the parties who scored well in the Israel-vote ranking made significant gains in the June elections.

Furthermore, outgoing E.U. foreign affairs chief Josep Borrell, who has a history of making anti-Israel statements, will soon be replaced

by former Estonian Prime Minister Kaja Kallas.

“Growing up in the shadows of Putin’s Russia gives Kallas a better understanding of how we ought to defend the free world from this new axis of evil which includes both Russia and Iran,” said Sandell.

If things go according to plan the new European Commission will be confirmed by the European Parliament by early November. Still, the confirmation process may drag on. On Wednesday it was revealed that Belgium’s nominee for European Commissioner, Foreign Minister Hadja Lahbib, had a reputation for being biased against Israel during her career as a top journalist with Belgium TV.

In one instance she refused to mention the Israeli citizenship of a recipient of a pres-

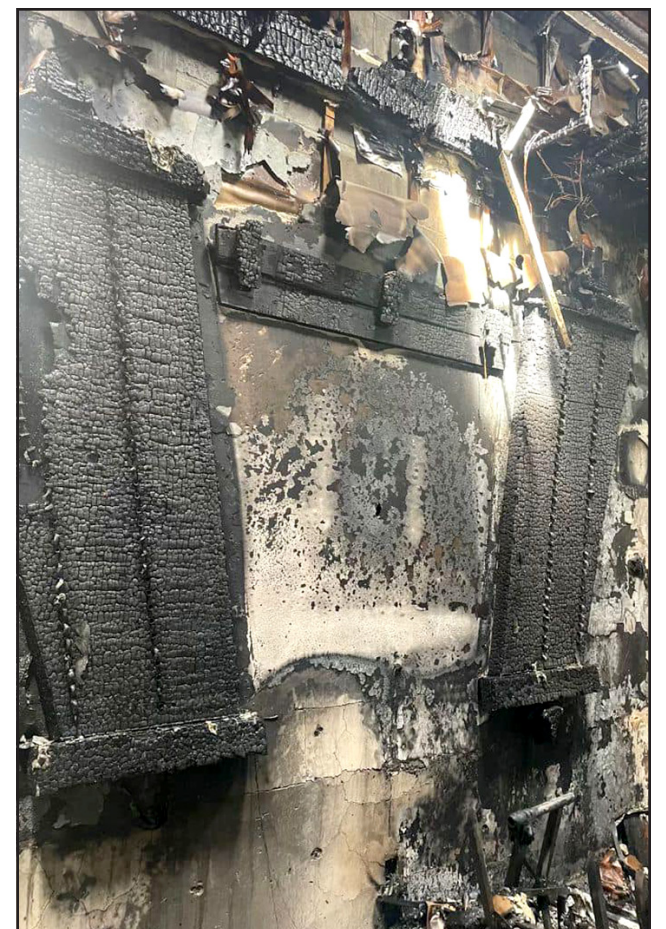
tigious award, and last year faced calls to resign after it was revealed she had granted visas to delegations from both Iran and Russia for a major convention in Brussels.

According to ECI, with the ongoing war in Ukraine and the rise of antisemitism across Europe, Lahbib’s candidacy could become a liability for the new European Commission, which will face a new geo-political landscape in the wake of Russia’s 2022 invasion of Ukraine and the Oct. 7 terrorist attack in southern Israel last year.

This year marks the 10th anniversary of “The European Report,” which is recorded in the studio of the European Parliament in Brussels and broadcast on several TV stations across Europe.

*Originally published by the European Jewish Press.*

## Chabad fire



The Yarzeit Memorial board where the fire started.



Rabbi Shlomo Dubov (r) checking the damage to the Torah scrolls.

# High Holidays 5785

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# 10 unexpected movies that capture the spirit of the High Holidays

By David Quintas and Rachel Olshin

*This story originally appeared on Hey Alma.*

The High Holiday season is upon us.

Teshuvah — a central tenet of these holidays — literally translates to “return,” but what exactly this concept means has been heavily debated by rabbinic scholars for thousands of years. Some say it entails a public act of confession, while others describe it as an internal process of change. For some it’s necessarily interpersonal; for others, introspective. Navigating these competing conceptions can be a daunting task, especially for anxious Jews like us. So we turn where we always turn: the movies! As Rabbi Nicole Kidman says “our heroes feel like the best parts of us;” watching figures onscreen navigate their own challenges can inspire recognition, change and evolution in ourselves as well. So, for those of you who are similarly cinematically inclined, here are some film recommendations to get you thinking about what teshuvah might mean for you.

## Repenting for Sin or Wrongdoing

### “Flight” (2012)

A central motif of the High Holiday liturgy is Vidui (Confession): acknowledging what one has done which requires amending. Naming wrongdoing aloud is a key step in the process. Robert Zemeckis’s “Flight” centers this phenomenon. Denzel Washington plays an alcoholic airline pilot who is being investigated for a crash landing which viewers know he completed under the influence. Throughout the film, the question of what will be revealed publicly and what he’ll own up to when it comes to his actions and his addiction is dangled in front of the viewer. Without giving the specifics away, the movie’s climax acts as an almost shocking moment of vulnerability and a powerful example of giving voice to what one needs to change as part of the process of changing it. Available to rent or buy online.

### “One Child Nation” (2019)

In this searching, searing documentary, director Nanfu Wang explores the repercussions of China’s former one-child policy, including those for her own family. In one powerful scene, Wang speaks with the midwife who helped birth her. Haunted by years of administering forced sterilizations and abortions on women who didn’t consent and in some cases were abducted, the midwife dedicated herself in retirement to helping couples struggling with infertility have children. Throughout this documentary, viewers are confronted with people full of regret, struggling with questions that are also a central part of the High Holiday season: How can we make up for harm we’ve caused in the past? And is it always possible? Available on Amazon Prime.

### Bettering Oneself

### “Bridesmaids” (2011)

When you think of this raunchy blockbuster, you

probably don’t think of the Talmud. But in one of the core scenes of the film, down-on-her-luck Annie (Kristen Wiig) has a passive aggressive yet profound conversation with the wealthy, snobby Helen (Rose Burns) regarding people’s capacity to change. Their disagreement actually mirrors a debate Talmudic sages Rabbi Yochanan and Reish Lakish have on teshuvah.

Helen/Rabbi Yochanan argue that people change: one moment they’re sinners and the next they’re righteous. Annie/Reish Lakish argue that the human core remains the same, but people can grow into a more developed version of themselves. That’s the crux of this film, too, as Annie is forced to figure out who she is outside of her best friend Lilian (Maya Rudolph). She allows herself to move beyond her disappointments and keep working on who she wants to be. Melissa McCarthy’s uncouth character delivers a line summing this up (and a turn of phrase worthy of a High Holiday sermon): “You’re your problem, but you’re also your solution.” Available on Peacock.

### “Groundhog Day” (1993)

According to Maimonides, the teshuvah process is complete when one is faced with the same situation in which they erred and makes a different choice the second time around. Perhaps no movie better serves as the paradigm of this definition than “Groundhog Day.” The film follows Phil Connors (Bill Murray), a bitter, sardonic weatherman who finds himself trapped repeating the same day over and over again. Only when he leans into helping others — after cycling through many, many versions of hedonism and nihilism — is he freed from the time loop.

The fact that the film has spawned a mini-genre of time loop movies (see: “Edge of Tomorrow,” “Palm Springs,” “The Map of Tiny Perfect Things,” et al) speaks to the resonance of the fantasy: What if you had the chance to redo your mistakes, to continually perfect your behavior? While outside of movies, such loops don’t occur, we will all eventually find ourselves facing similar choices to ones we regret making in the past. This season is one for reflecting on how we might adjust ourselves at such crossroads when living out whatever our personal version of Groundhog Day might be. Available on Netflix.

### Returning to Our Past

### “Moonlight” (2016)

“Let your head rest on my head, I got you,” says Juan (Mahershala Ali) when teaching “Little” Chiron (Alex Hibbert) how to swim; this tender exchange is in heavy contrast to the harshness of their world. “Moonlight” follows Chiron, a young Black man growing up in Miami, on his journey from childhood to adulthood as he navigates his relationship to queer identity and masculinity. The film celebrates vulnerability while depicting the difficulty that Chiron has accepting it, as he seems to run away from moments of gentleness and love in his life. The first steps to teshuvah involve returning to the vulnerable moments in your year, sitting with them, and building from there — which Chiron ultimately takes on in a stunning and delicate ending. Available on Max.

### “Eternal Sunshine of the Spotless Mind” (2004)

Reflecting is exhausting and sometimes harrowing, and that is why the central conceit of this film — a procedure to erase painful memories — is so enticing. After breaking up, Joel (Jim Carrey) and Clementine (Kate Winslet) both attempt to erase their relationship and any knowledge of the other from each of their minds. In doing so, they literally walk through past memories, retracing their steps to figure out what went wrong in the relationship. This film is sentimental and romantic without being heavy-handed, and asks big questions about how our pasts inescapably shape us. Like all of screenwriter Charlie Kaufman’s works, the answers are somewhat ambiguous, but in this bittersweet film, as in the teshuvah process, reckoning is the only way forward. Available on IQIYI.

### Connecting with Something Greater than Yourself

### “Arrival” (2016)

Extraterrestrial stories have long served as analogues for a spiritual search for meaning. In the former, the search is literal and in the latter its metaphysical, but both ask the same questions: Am I part of something bigger? Is anybody watching me? Is there something out there? In this adaptation of a Ted Chiang novella, a linguist played by Amy Adams grapples with how to communicate with an alien invasion but finds the answers have deeper implications about humanity’s ability to cooperate, about space and time and about accepting the story of our own lives. Available on Netflix.

### “The Wedding Plan” / “Laavor et Hakir” (2016)

After her fiancé calls off their wedding only 22 days before the big day, Michal (Noa Koler) decides to keep the date, hoping that another love will present himself and marry her under the chuppah. While the concept sounds fizzy and light-hearted, the premise is not played for laughs. Michal lives in a society that tells her that what God wants from her is to be married. So, she takes God to task, requesting a personal Chanukah miracle: that husband. The film — while never questioning the existence of a Higher Power — ultimately posits that finding God in one’s life can be as hard as finding one’s bashert (soulmate). “The Wedding Plan” is a powerful story about the balance between the Jewish concepts of Hishtadlus (what it means to make our own destiny) and Emunah (having faith that the universe will provide for us what we need). Available free with ads on Youtube.

### Accepting Yourself

### “Real Women Have Curves” (2002)

Before “Lady Bird” (a very worthy honorable mention for this list), there was “Real Women Have Curves,” a coming-of-age story about a young Mexican-American woman faced with the choice of going to New York for college or staying in East Los Angeles to help support her family. A then-17-year-old America Ferrera plays Ana in a vivacious and star-turning performance that includes struggling with a fraught relationship with her mother, her body, and the way her mother controls her eating. Ultimately the film is about Ana discovering and learning to love herself, despite the conflicting demands surrounding her. As we navigate the self-scrutiny of Teshuva, we too can learn to appreciate ourselves, even in the face of tension and insecurity. Available on Max.

### “Inside Out” (2015)

In “Inside Out,” anthropomorphized feelings Joy (Amy Poehler) and Sadness (Phyllis Smith) struggle to find their role in their host Riley’s (Kaitlyn Dias) life, and in their pursuit of self-actualization find their strengths, limitations and validity. The “heady” tale somehow manages to capture the fun energy of the best adventure movies and the catharsis of a good cry. Ten long days of teshuvah can bring up all sorts of emotions, and this film reminds us that it’s okay to feel all of them. Available on Disney+.

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# SYNAGOGUE SERVICE SCHEDULE

For information about services at local synagogues not listed, contact the individual congregations. Unless listed, for tickets or information, contact the individual synagogue.

**Chabad of Altamonte (Orthodox)**

Rabbi Mendy Bronstein  
Chabad of Altamonte  
195 S Westmonte Drive #1126  
Altamonte Springs, FL 32701  
www.jewishaltamonte.com  
There is no cost for services. RSVP is requested. Visit website to make a reservation.  
Shofar in the Park will be held at Cranes Roost Park, near the Embassy Suites Hotel.  
Wednesday, Oct. 2 — Erev Rosh Hashanah, 6:30 p.m.; Community dinner, 7:45 p.m. (RSVP)  
Thursday, Oct. 3 — Traditional pre-service, 9 a.m.; Morning service, 9:30 a.m.; Torah reading and Rabbi's sermon, 11 a.m.; 15 Minute Shofar service and Tashlich, 5:30 p.m.; Evening service, 7:45 p.m.  
Friday, Oct. 4 — Traditional pre-service, 9 a.m.; morning service, 9:30 a.m.; Rabbi's sermon & Shofar blowing, 11 a.m.; Mincha and Kabbalat Shabbat service, 7 p.m.  
Friday, Oct. 11 — Kol Nidre, 6:30 p.m.  
Saturday, Oct. 12 — Traditional pre-service, 9 a.m.; Yom Kippur morning service, 9:30 a.m.; Special Children & Toddler program, 10:30 a.m.; Torah reading and Yizkor, 11:30 a.m.; afternoon service, 5:15 p.m.; Neilah, 6:15 p.m.; Shofar blast & Break Fast 7:24 p.m.

**Chabad of Greater Orlando (Orthodox)**

Rabbi Sholom Dubov  
Rosh Hashanah services will held at:  
Hilton Garden Inn  
1275 Lee Road, Winter Park  
Chabadorlando.org  
Yom Kippur services will be held at:  
The Winter Park Woman's Club, 419 S. Interlachen Ave., Winter Park  
Wednesday, Oct. 2 — Erev Rosh Hashanah, 6:30 p.m.; Community dinner, 7 p.m. RSVP required  
Thursday, Oct. 3 — Rosh Hashanah, 9:30 a.m.; Children's program, 10:15 a.m.; Shofar sounding, 10:30 a.m.; Shofar service at Winter Park Woman's Club, 5:30 p.m.  
Friday, Oct. 4 — Rosh Hashanah II, 9:30 a.m.; Children's program, 10:15 a.m.; Shofar sounding, 10:30 a.m.; Shofar service at Winter Park Woman's Club, 5:30 p.m.  
Friday, Oct. 11 — Erev Yom Kippur, Kol Nidrei, 7 p.m.

Saturday, Oct. 12 — Yom Kippur morning service, 9:30 a.m.; Yizkor, noon; Mincha/Neilah, 5:30 p.m.; Yom Kippur ends, 7:33 p.m. followed by break fast, music and dancing

**Chabad-Lubavitch of North Orlando (Orthodox)**

Chabad-Lubavitch of North Orlando has lots of options for people at home or those that would like to join in person. All services are free.  
Rabbi Yanky Majesky  
Chazzan Zalmen Stiefel  
Nate's Shul  
1701 Markham Woods Rd.  
Longwood, FL 32779  
407-636-5994  
Jewishnorthorlando.com  
Services will be held at:  
The Westin 2974 International Pkwy  
Lake Mary, FL 32746  
Wednesday, Oct. 2 — Erev Roshanah, 7 p.m.  
Thursday, Oct. 3 — Rosh Hashanah Traditional pre-service, 9 a.m.' morning service, 9:30 a.m.; Traditional Mincha, 6 p.m.; 15 minute Shofar service, 6:30 p.m.; Tashlich, 7 p.m.; Ma'ariv, 7:43 p.m.  
Friday, Oct. 4 — Rosh Hashanah II pre-service, 9 a.m.; Service, 9:30 a.m.; Mincha, 6:30 p.m.; Kabolos Shabbos, 7 p.m.  
Saturday, Oct. 5 — Shabbos Shuva service, 9:30 a.m.; Mincha, 6:45 p.m.; Ma'ariv and Havdalah, 7:41 p.m.  
Friday, Oct. 11 — Kol Nidrei, 6:45 p.m.  
Saturday, Oct. 12 — Yom Kippur service, 9 a.m.; Yizkor, 9:30 a.m.; Mincha, 5 p.m.; Neilah, 6 p.m.

**Chabad of South Orlando (Orthodox)**

Rabbi Yosef Konikov and Rabbi Nissan Zibell  
Sephardic services with Rabbi Matan Bar-Menashe  
Rosh Hashanah services will be held at Chabad:  
7347 W. Sand Lake Rd., Orlando  
Yom Kippur services will be held at:  
Sheraton Lake Buena Vista Resort  
12205 S. Apopka Vineland Rd., Orlando  
www.jewishorlando.com  
You already have a membership, because every Jew is a member!  
No fees or tickets. Donations recommended.  
Wednesday, Oct. 2 — Erev Rosh Hashanah, 7p.m., Community dinner, 8 p.m. (RSVP required)  
Thursday, Oct. 3 — Rosh Hashanah morning, 9 a.m.; Shofar sounding, 10:30 a.m.; Children's service, 10 a.m.-12:30 p.m.; Afternoon service, 3:30 p.m.; Tashlich@thepond/Chabad, 4:15 p.m.; Evening service, 7:30 p.m.;  
Friday, Oct. 4 — Rosh Hashanah II, 9 a.m.; Shofar, 10:30 a.m.; Children's service, 10 a.m. - 12:30 p.m.; Shabbat candle lighting, 6:50 p.m.; Evening service, 7:30 p.m.  
Friday, Oct. 11 — Mincha at Chabad, 3 p.m.; Candle lighting/Fast begins 6:48 p.m., Kol Nidre, 7 p.m.  
Saturday, Oct. 12 — Yom Kippur morning service, 9 a.m.; Yizkor, noon; Mincha afternoon service, 4:40 p.m.; Neilah, 6:30 p.m.; Fast ends and Break Fast, 7:33 p.m.

**Congregation Bet Chaim (Reform)**

Cantorial soloist Jillian Morrisini  
Services will be held at:  
First United Methodist Church of Oviedo  
263 King Street  
Oviedo, Fla. 32765  
407-830-7211  
www.betchaim.org  
Wednesda, Oct. 2 — Erev Rosh Hashanah 7:30 p.m.  
Thursday, Oct. 3 — Rosh Hashanah, 10 a.m.,  
Friday, Oct. 11 — Erev Yom Kippur, 7:30 p.m.  
Saturday, Oct. 12 — Yom Kippur, 10 a.m.; Family Service, 4:30 p.m.; Yizkor Memorial service, 5:30 p.m.; concluding service, 6 p.m.; Break Fast, 7:30 p.m.

**Congregation Beth Shalom of Leesburg (Reform/Conservative)**

Rabbi/Cantor Karen Allen  
315 North 13th St.  
Leesburg, FL 34748  
Bethsholomflorida.org  
Wednesday, Oct. 2 — Erev Rosh Hashanah, 7 p.m.  
Thursday, Oct. 3 — Rosh Hashanah service, 10 a.m., followed by Tashlich  
Friday, Oct. 4 — Rosh Hashanah II service, 10 a.m.  
Friday, Oct. 11 — Kol Nidre, 7 p.m.  
Saturday, Oct. 12 — Yom Kippur service and Yizkor, 10 a.m.; Neilah, 5:15 p.m.

**Congregation of Reform Judaism (Reform)**

Rabbi Rachel Jackson  
Cantor Soloist Laurie Simmons  
928 Malone Dr.  
Orlando, Fla. 407-645-0444  
www.crjorlando.org  
Wednesday, Oct. 2 — Erev Rosh Hashanah service, 8 p.m.  
Thursday, Oct. 3 — Rosh Hashanah service, 9:30 a.m. (including babysitting and youth activities 3rd- 6th grades, and holiday activities preK-2nd grades)  
Friday, Oct. 4 — Shabbat Shuva and Oct. 7 commemoration, 6 p.m.  
Saturday, Oct. 5 — Shabbat Shuva, 10 a.m.  
Sunday, Oct. 6 — Kever Avot memorial service. CRJ Cemetery at Woodlawn Memorial Park

Friday, Oct. 11 — Erev Yom Kippur, Kol Nidre, 8 p.m.  
Saturday, Oct. 12 — Yom Kippur, 9:30 a.m.; Family service, 1 p.m.; Yizkor, 5 p.m.; Neilah, 6 p.m.; Break Fast following (RSVP required)

**Congregation Ohev Shalom (Conservative)**

Rabbi Geoffrey A. Spector  
Cantor Jeffrey Weber  
613 Concourse Pkwy. S.,  
Maitland, Fla. 407-298-4650  
www.ohvshalom.org  
Wednesday, Oct. 2 — Erev Rosh Hashanah service 6:30 p.m.  
Thursday, Oct. 3 — Rosh Hashanah, 9 a.m., Children's program, 9:30 a.m.; Tashlich at Lake Lily, 5:30 p.m.; Evening service, 6:30 p.m.  
Friday, Oct. 4 — Rosh Hashanah II service, 9 a.m.; Preschool Family Service, 9:30 a.m.; K-5th Family Service, 10 :30 a.m.  
Friday, Oct. 11 — Kol Nidre, 6:15 p.m.  
Friday, Oct. 12 — Yom Kippur, 9 a.m.; Mincha, 4:45 p.m.; Yizkor, 5:30 p.m.; Neilah, 6:30 p.m. followed by Ma'ariv, Havdalah, Final Shofar, 7:41 p.m.

**Congregation Shalom Aleichem (Reform)**

Rabbi Richard Chapin  
Jeanne Chapin, musical accompanist  
3501 Oak Pointe Blvd.  
Kissimmee, FL 34746  
Nonmembers tickets are \$25 per person for a total of \$150 or discounted to \$100 for all five services. For nonmembers tickets, please contact Frank Gutworth at 201-396-4091, fgutworth@gmail.com  
Wednesday, Oct. 2 — Erev Rosh Hashanah, 7:30 p.m.  
Thursday, Oct. 3 — Rosh Hashanah, 9:30 a.m.  
Friday, Oct. 11 — Erev Yom Kippur, Kol Nidre, 7:30 p.m.  
Saturday, Oct. 12 — Yom Kippur, 9:30 a.m.; Yizkor (no ticket needed), noon; Neilah, 5 p.m. followed by break-fast (\$10 per member, \$15 nonmember); Havdalah service, 7 p.m.

**Southwest Orlando Jewish Congregation (Conservative)**

Rabbi Melissa Crespy  
11200 S. Apopka Vineland Rd.  
Orlando Fla. 407-239-5444  
www.sojc.org  
Membership is required to attend services  
Wednesday, Oct. 2 — Erev Rosh Hashanah service, 6 p.m.  
Thursday, Oct. 3 — Rosh Hashanah services, 9 a.m.  
Friday, Oct. 4 — Rosh Hashanah II service, 9 a.m.  
Sunday, Oct. 6 — Tashlich at the Park, 12:15 p.m.  
Friday, Oct. 11 — Erev Kol Nidre, 6:15 p.m.  
Saturday, Oct. 12 — Yom Kippur service, 9 a.m. and 5:15 p.m.; Break-fast immediately following services.; Shofar blowing, 7:53 p.m.

**Temple Israel (Conservative)**

Rabbi Joshua Neely  
Guest Cantor Teron Cohen  
50 S. Moss Rd.  
Winter Springs, Fla. 407-647-3055  
www.tiflorida.org  
Wednesday, Oct. 2 — Erev Rosh Hashanah service, 7 p.m.  
Saturday, Oct. 3 — 1st day Rosh Hashanah, 9 a.m., \*Mincha/Maariv, 6:30 p.m.; \*Tashlich, 5:30 p.m.  
Friday, Oct. 4 — \*2nd day Rosh Hashanah, 9 a.m.  
Sunday, Oct. 6 — \*Kever Avot at TI Cemetery, 11 a.m.  
Friday, Oct. 11 — Mincha before Kol Nidre, 6:15 p.m., Kol Nidre, 6:30 p.m.  
Saturday, Oct. 12 — Yom Kippur, 9 a.m.; Yizkor, 11:30 a.m., \*Mincha, 4:15 p.m.; \*Community memorial, 6 p.m.; End of Yom Kippur, 7:30 p.m.  
\*Mincha/Maariv, Second day Rosh Hashanah service, Tashlich, and community memorial are open to the entire community but reservations are required. To purchase tickets, please contact the office at 407-647-3055 or email manager@tiflorida.org

**Temple Shir Shalom (Reform)**

Cantor Kim Singer  
All services will be held in the Oviedo area  
The location will be provided with confirmed registration  
Info: 407-366-3556 or TempleShirShalom@gmail.com  
Wednesday, Oct. 2 — Erev Rosh Hashanah, 7:30 p.m.  
Thursday, Oct. 3 — Rosh Hashanah, 10 a.m.; Tashlich, 4:30 p.m.; Family service, 5 p.m.  
Friday, Oct. 4 — Shabbat Shuva, 7:30 p.m.  
Friday, Oct. 11 — Kol Nidre, 7:30 p.m.  
Saturday, Oct. 12 — Yom Kippur, 10 a.m.; Family service, 4:30 p.m.; Yizkor, 5:30 p.m.; N'ila, 6 p.m.  
Purchase tickets at templeshirshalom.org

**Traditional Congregation of Mount Dora (Traditional)**

Rabbi Hayyim G.Z. Solomon  
848 North Donnelly  
Mount Dora, Fla. 352-735-4774  
www.tcomd.org  
Wednesday, Oct. 2 — Erev Rosh Hashanah, 7 p.m.  
Thursday, Oct. 3 — Rosh Hashanah, 8:45 a.m.  
Friday, Oct. 4 — Rosh Hashanah II, 8:45 a.m.  
Friday, Oct. 11 — Kol Nidre, 6 p.m.  
Saturday, Oct. 12 — Shahrith, 8:45 a.m.; Mincha, 1:45 p.m.  
Classes in the afternoon taught by Hakham Sassoon; Neilah, 6:45 p.m.

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# Lifecycles 5784

## Engagements

Jordan Paige Silver and Raymond Joseph Levy  
Michelle Plavnik and Daniel Ludin

## Bat Mitzvah

Malena Hirsch

## Obituaries

Dr. George Theodore Adler  
Thelma Slaiman Alexander  
Melvin Bernstein  
MSG Harry Bailey Bessner  
Susan Reva Cohen Bierman  
Mark Abram Blinderman  
Yvette Bressler  
Eme Margolis Chaikin  
Helen Cohen  
Sheila M. Cooper  
Irma Dubowsky  
Edith Fenster  
Mikhail Fisher  
Philip Fleishman  
Charlotte Friedland  
Burt Friedman  
Alice H. Gamson  
Martin "Marty" Garber  
Adrienne Rhea Gerber  
Carol Goss  
Dr. Bernard Norman Gotlib  
Matthew (Mendel) Greenberg  
Arlene Barbara Harris  
Helen Hosid  
Susan M. Hauryluck  
Mae (Millie) Heller  
Ronna Jo Hochfelder  
Robert "Bob" Paul Kahn  
William Joseph Kahn  
Mariya G. Kantor

Gloria R. Kast  
Harry "Hank" Katzen  
Howard Kichler  
Zelda Klaiman  
Simon Krause  
Ruth H. Kuntz  
Rand Laden  
Muriel Polan Lap  
Isabelle "Buddy" Maxine  
Laub  
Richard Sheldon Lazaro  
Frona D. Lessans  
Irvin M. Levin  
Donald Levine  
Samuel Levine  
Major Paul Lilling  
Leonid Listengarten  
Arthur Richard Louv  
Linda Mayer  
Claire Mercer  
Sheila Miller  
Mina Milman  
Dr. Allan Lee "Duke" Myers  
George (Geff) David Myers  
Shawn K. Ornstein  
Sheryle Zelda Ostrowsky  
Harold Lester Oxer  
Edward Felix Paredes  
Dalia Pelli  
Carlos E. Perez  
Doris Pines

Michael Eric Rochkind  
Dr. Tibor Rodin  
Howard Roland  
Paula Ann Jurin Roth  
Maurice Samuel Salamy  
Jaya "Julia" Salinsky  
Rosalyn Saroff  
Libby Schores  
LT JG Charles H. Schulman  
Edith Schulman  
Jerome (Jerry) Schwartz  
Kenneth (Ken) Serulneck  
Ronald (Ron) Shader  
Marion Silkes  
Dr. Marcia E. Silver  
Charles B. Silverman  
Zelda Kolodner Siskind  
Myra Charlotte Zucker  
Sklon  
Linda Joyce Slone  
Aaron Smargon  
Barbara Ina Smith  
Frances "Fritzy" Solomon  
Carol Ann Strasberg  
Helen B. Tetenbaum  
Richard M. Tolpin  
Beatrice Susan Travitsky  
Sandra M. Vogin  
Helaine Weidner  
Bernice Wexler Diamond  
Marlyn Zatuchney

## OBITUARY

### EDITH SCHULMAN

Mrs. Edith Schulman, 90, Casselberry, Florida passed away peacefully Wednesday, Sept. 18, 2024, at Advent Health Winter Park following a brief illness. Mrs. Schulman was born Aug. 26, 1934, in Nashville, Tennessee to the late Sylvan and Jeanette (Solomon) Lefkovits. Mrs. Schulman and her late husband Lt. JC. Charles H. Schulman of blessed memory

moved to the Casselberry area in 1958 from Tullahoma, Tennessee. She retired as the editor of the Heritage Florida Jewish News.

Mrs. Schulman is survived by her devoted children; son, Mark (Susan) Schulman of Oviedo, Florida and daughter, Karen (Keith) Schilit of Tampa, Florida; beloved grandchildren — Heather, Nathaniel, Jordan, Bradley; and her great-grandchildren

— Fritz, Eddie, Nicolas and Amiel.

Funeral Services for Mrs. Schulman were held in the Burton & Barbara Chasnov Pavilion at Ohev Shalom Cemetery with Rabbi Merrill Shapiro officiating. May she rest in peace and may her memory always be a blessing.

Services entrusted Beth Shalom Memorial Chapel, 933 Lee Road, Suite 101, Orlando, Florida 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](http://www.JewishCelebration.org); 407-479-8377.

**Chabad at UCF (O)**, 3144 N. Alafaya Trail, Orlando, FL 32726, 407-949-8838.

**Chabad Lubavitch of North Orlando (O)**, 1701 Markham Woods Road, Longwood, 407-636-5994, [www.jewishorlando.com](http://www.jewishorlando.com); services: Mon-Fri 7:30 a.m. Friday night winter 6 p.m.; Summer 7:00 p.m.; Saturday at 9:30 a.m.; Sunday at 8 a.m.

**Chabad of Altamonte Springs (O)**, 195 S. Westmonte Dr., Suite 1126, Altamonte Springs, 407-720-8111; [www.jewishaltamonte.com](http://www.jewishaltamonte.com); Friday evening Kabbalat Shabbat at sunset and Shabbat Morning 9:30 a.m.; In person services

**Chabad of Greater Orlando (O)**, 708 Lake Howell Rd., Maitland, 407-644-2500; [www.chabadorlando.org](http://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.

**Chabad of South Lake County (O)**, P.O. Box 120605, Clermont, FL 34712, 352-717-4119; [www.jewishsl.com](http://www.jewishsl.com); In person services

**Chabad of South Orlando (O)**, 7347 Sand Lake Road, Orlando, 407-354-3660; [www.jewishorlando.com](http://www.jewishorlando.com); To be added to the CAY chat and get updates on services and events please send a message to Rabbi Dubov at 407-529-8256 (times may vary); In person services

**Chabad of the Space & Treasure Coasts (O)**, 1190 Highway A1A, Satellite Beach and 7350 Lake Andrew Drive, Melbourne, 321-777-2770.

**Chabad Student Center (O)**, 1276 Richmond Rd., Winter Park, FL 32789; [winterparkjewishstudent.org](http://winterparkjewishstudent.org), 330-861-8770 - In person services

**Congregation Bet Chaim (R)**, 181 E. Mitchell Hammock, Oviedo, 407-830-7211; [www.betchaim.org](http://www.betchaim.org); Shabbat services: Friday, 8 p.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](http://bethisraelocala.org); Shabbat service, second Friday of the month, 8 p.m.

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

**Congregation Beth Shalom (Progressive Conservative)**, 1308 E. Normandy Blvd., Deltona; 386-804-8283; [www.mybethshalom.com](http://www.mybethshalom.com); Call for more information.

**Congregation B'nai Torah (C) / Temple Israel (C)**, 403 N. Nova Rd., Ormond Beach, 32174, 386-238-9984; [www.mybnaitorah.com](http://www.mybnaitorah.com); Shabbat services: Friday, 7 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.crorlando.org](http://www.crorlando.org); Shabbat services, 7 p.m. 1st, 2nd and 3rd Fridays; 6 p.m., 4th and 5th Fridays; Saturday: 10 a.m.

**Congregation Ohev Shalom (C)**, 613 Concourse Parkway South, Maitland, 407-298-4650; [www.ohevshalom.org](http://www.ohevshalom.org); Shabbat service, Friday, 6:30 p.m.; Saturday, 9:30 a.m.

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

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

**Congregation Sinai (C/R)**, 1200 W. Broad St., Groveland, FL; 352-243-5353; [congregation-sinai.org](http://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, 386-675-6615 / 386-252-3097; Friday Shabbat Service 7 p.m.; Saturday 10 a.m.

**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](http://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](http://www.tiflorida.org); Shabbat services: Friday, 7:30 p.m.; Saturday, 9:30 a.m.; Sunday 9:00 a.m.

**Temple Israel (R)**, 7300 Lake Andrew Drive, Melbourne, 321-631-9494.

**Temple Israel of DeLand (R/C)**, 1001 E. New York Ave., DeLand, 386-736-1646; [www.templeisraelofdeland.org](http://www.templeisraelofdeland.org); Friday Shabbat service, 7 p.m.; Saturday, 10:00 a.m. Torah study 8:30 a.m.

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

**Temple Shir Shalom (R)** Services held at Temple Israel, 50 S. Moss Rd., Winter Springs, 407-366-3556, [www.templeshirshalom.org](http://www.templeshirshalom.org); Shabbat services: Fridays, 7:30 p.m. on Zoom.

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

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

  
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# 5784 Community Year in Review



The Jewish community reacts to attack in Israel.

**September 2023**

The new year began with an onslaught of antisemitism. First, two antisemitic marches were held here in early September. Fifty-one members from two groups — the Goyim Defense League and the Blood Tribe — marched from Sanlando Park to Cranes Roost in Altamonte Springs. At Disney Springs people from the Order of the Black Sun, the Aryan Freedom Network and 14 First held an antisemitic and anti-LGBTQ+ demonstration.



Hundreds gathered at the Walt Disney amphitheater at Lake Eola.

**October 2023**

The Israeli-American Council, the Jewish National Fund and the Jewish Community Center held a rally on Oct. 8 to show support for Israel after the devastating attack by Hamas on Israel. Approximately 350 people gathered together to stand in solidarity. Intermingled in the crowd were Representative Anna Eskamani, Orange County Mayor Jerry Demings, Val Demings, and Congressman Maxwell Frost, who stated that antisemitism needs to be fought globally and domestically. On Oct. 9, Chabad of Altamonte Springs held an “Evening of Prayer and Solidarity” that brought together the local community and public officials. On Oct. 12 students from Chabad Hebrew schools and the Jewish Academy of Orlando gathered at the Roth Family JCC and collaborated a heartwarming event featuring prayer, Torah study and acts of charity. On Oct. 15, rabbis from four Chabad Centers led a gathering of hundreds of Jewish and non-Jewish people at the Walt Disney amphitheater at Lake Eola to show support for Israel.



Keith Dvorchik

Keith Dvorchik left Shalom Orlando and moved on to new ventures.

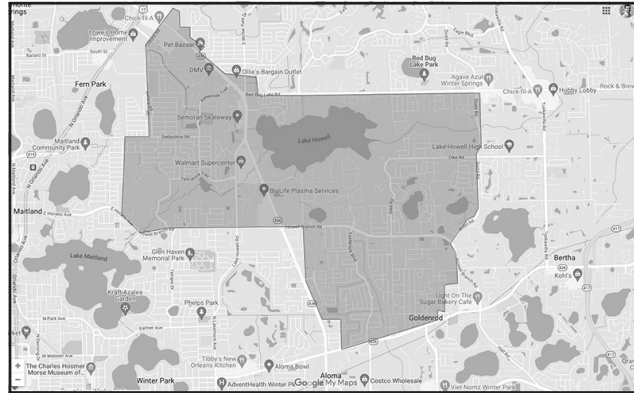


The ribbon-cutting for the Chabad Jewish Center at UCF.

**November 2023**

Rabbi Chaim and Rivkie Lipskier cut the ribbon of the \$6.5 million, 14,000-square-foot Chabad Jewish Center to serve the 7,000 Jewish students at the University of Central Florida.

Rabbi Israel Barzak, a mohel who performed britot for many family in Central Florida, died on Nov. 26, 2023, from injuries sustained after an assault in Ormond Beach. He was 84.



A map of the area surrounding the eruv.



Ron Shader

Longtime philanthropist and well-known in the community, Ron Shader passed away Dec. 30, 2023.

**January 2024**

Orlando lost an influential and vibrant “doer” in the community when Harry “Hank” Katzen passed away on Jan. 26, 2024.

**December 2023**

Dr. Daniel Layish and Keith Dvorchik hosted a meeting with a group from CityServe Israel about how Christians and Jewish communities can help the moshavs and kibbutzim that were attacked by Hamas on Oct. 7.

There is a 14-mile eruv in Central Florida. Jacob Hara, with the assistance of two rabbis from south Florida and under the supervision of Rabbi Sholom Dubov of Chabad of Greater Orlando, investigated, planned and established the eruv.

Longtime philanthropist and well-known in the community, Ron Shader passed away Dec. 30, 2023.



Susie Bierman

**February 2024**

Shalom Orlando appointed Melissa Youngblood and Rachel Greenspan as the interim co-executive directors.

Susie Bierman, a powerhouse in the Jewish community, died on Feb. 15, 2024. She was 84.

Temple Israel MAGAL students planted a Garden of Kindness



Hank Katzen



Ambassador Michael Oren speaking at the JNF-USA's Stand with Israel Legacy Luncheon.



MAGAL religious school students harvest vegetables in the Garden of Kindness.



The drawing “A Leader’s Tale” by Benny Akale depicts the journey of Roni Akale to Sudan.

last October and harvested its winter produce just in time for a TI Supper Club Shabbat dinner.

Thousands of Jewish teens and adults from 46 countries gathered at a Rosen Shingle Creek hotel in Orlando for BBYO's annual international convention.

Local author, Katherine MK Mitchell, released the memoir of her life, which began in Budapest during World War II. “From Budapest to Hollywood — Searching for the Promised Land” is the story of Mitchell's roller-coaster ride through life.

One of Israel's most distinguished statesmen, Ambassador Michael Oren, was the featured speaker at Jewish National Fund-USA's second annual Stand with Israel Legacy Luncheon in Altamonte Springs.

Ethiopian Jew Roni Akale shared his story about his 500-mile trek across Ethiopia “led by hope and a donkey (that later ran away)” at a Jewish community event arranged by Keith Dvorchik in partnership with JNF and ZOA.

**April 2024**



Harrison Wolf with Nancy Wolf, Jonathan Wolf, daughter Sara and son-in-law Jared.

The largest Jewish festival in Central Florida, the Jewish Heritage Festival, was held in Ormond Beach. Jeff Bigman, chairman of the Festival said more than 10,000 people consistently attend the event that is held every two years.

Jonathan and Nancy Wolf were the recipients of The Tess Wise White Rose Award at the Holocaust Museum for Hope and Humanity's annual White Rose Tribute event. Also at the event, Nilam Patel, an English teacher at Dr. Phillips High School, was presented with the first-ever White Rose Educator Award.

Local author Myrna Ossin released her tenth book. Titled “Orlando and Central Florida on and off the Beaten Path.”



# 5784 Community Year in Review



Education Director Stephen Poynor with Nilam Patel and Talli Dippold, CEO of the Holocaust Center.

**May 2024**

Crowne Atlantic Business Brokers received two awards from the Business Brokers of Florida as one of the Top 50 Business Brokers out of about 1500 brokers. At the Gator 100 event, Crowne Atlantic was No. 3 out of 100 University of Florida Alumni companies. Jackie Ossin Hirsch is the founder of the brokerage, and her brother/partner, Lee, has been her partner for 20 years.



Paul A. McNally, State chairman of Business Brokers of Florida with Jackie Hirsch at the Business Brokers of Florida award ceremony.



Laura and Lee Ossin accept the award for No. 3 business from The Gator 100.



Barbara Burry, keynote speaker Debbie Zimelman, and Debbie Meitin.

An Orlando 'Women for Israel' event redefined female-driven philanthropy when nearly 100 female philanthropists attended Jewish National Fund-USA's Women for Israel reception at University Club in Winter Park to learn how they can make a tangible difference in the lives of Israelis who were impacted by the Oct. 7 massacres.

**June 2024**

Altamonte Springs welcomed its first kosher market! Sababa Market had its soft opening at 195 S. Westmonte Dr, Suite 1104, Altamonte Springs 32714. As it continues to add new features, such as sitting areas inside and out, it is not only be a place to shop for kosher Israeli products and freshly made vegetarian deli selections, but it is also a place for friends to congregate and nosh together.

**July 2024**



Emily Sterling

The Holocaust Memorial Resource & Education Center of Florida hired Emily Sterling as its interim CEO. Sterling replaces HMREC Chief Executive Officer Talli Dippold, who accepted a leadership position at an out-of-state nonprofit organization and stepped down at the end of June.

Shalom Orlando launched Shayna's Village at the Heller Family Grove on July 31.

The completely revamped Shayna's Village focuses on children with special needs.

**August 2024**

The community said goodbye to Shalom Orlando's chief development officer, Sam Friedman, who accepted a new position as the executive director and CEO of the Jewish Educational Alliance and Jewish Federation in Savannah, Ga.

The Heritage Florida Jewish News received two awards from the Florida Press Association. News editor Christine DeSouza received the Sally Latham Memorial Award for Seri-



Sam Friedman



Craig Polejes, Shalom Orlando past board chair; Dayna and Harvey Heller; Es and Richard Cohen cut the ribbon on the new Shayna's Village at The Heller Grove.

## In contentious Senate hearing, divisions over how to fight antisemitism come to the fore

By Ron Kampeas

(JTA) — WASHINGTON — Should the U.S. government address antisemitism on its own, or as part of the broader fight against prejudice?

That's the question that occupied — and divided — Republican and Democratic senators on Tuesday at an emotional hearing that, at one point, was brought to a stop by someone shouting antisemitic invective.

Tensions were evident almost immediately when the Judiciary Committee's Democratic chairman, Sen. Richard Durbin of Illinois, and its top Republican, Sen. Lindsey Graham of South Carolina, clashed over the hearing's aims and even its name, "Threat to Justice Everywhere: Stemming the Tide of Hate Crimes in America."

In introductory comments, Durbin noted, as the FBI and extremism watchdogs have warned, that violence tends to come more from the far right than it does from the far left whose protests against Israel's military campaign in Gaza have roiled campuses.

Graham and other Republicans wanted the hearing to focus solely on campus antisemitism.

"The goal was to have a hearing about why it's so hard to go to school if you're Jewish, and it's really hard to go to these schools if you're Jewish, you're being knocked down, you're being spat on," he said. "This is not the hearing we're getting, so we'll work with what we've got."

Durbin said he was not ready to emphasize one type of bigotry over another. He noted that the audience included both families of victims of the 2018 Pittsburgh synagogue shooting, as well as of a Palestinian-American

child stabbed to death by his landlord last year.

"Prioritizing which group is being discriminated against the worst, I don't believe is a valid exercise of our authority here," said Durbin. "What we are trying to do is to identify a problem in America that extends beyond Jewish population to the Arab population to the Palestinian population. All of those hate crimes are unacceptable."

House Republicans have devoted massive resources to investigating antisemitism on campus but paid comparatively little heed to threats from the far right, which Durbin emphasized were pressing.

"Since 2000 according to federal law enforcement, white supremacists have been responsible for more homicides than any other domestic extremist group," he said.

The witnesses at the hearing included Maya Berry, the executive director of the Arab American Institute, who authored a comprehensive analysis of the spike in anti-Jewish and anti-Muslim attacks in recent years, and Kenneth Stern, the director of the Bard Center for the Study of Hate and the author of a popular and controversial definition of antisemitism, who were invited by the Democrats. Republicans invited Mark Goldfeder, the director of the National Jewish Advocacy Center, which has filed lawsuits to protect Jews on campuses.

The back-and-forth at the hearing brought to the fore tensions that have been simmering since the Biden administration first rolled out a broad set of anti-extremism initiatives in 2022. Jewish groups said the generalized approach was too diffuse. That led Biden to launch an

antisemitism-specific task force in December 2022, and the rollout of a strategy to combat antisemitism in May 2023. Later that year the White House announced a national strategy to combat Islamophobia.

Defenders of the White House's approach said bigotries are impossible to isolate and can more effectively be combated in unison. But some conservative groups have complained that Biden's antisemitism strategy has been diluted by at times addressing other bigotries, a complaint that intensified after Hamas launched its war on Israel on Oct. 7.

"This committee should act not just in general, but specifically about what it's like to be Jewish in America in 2024, and it is not a good story," Graham said.

Stern and Goldfeder both argued that antisemitism should not be seen in isolation, saying that its expression reverberated in the targeting of other vulnerable populations. Stern said the reverse was true as well: Attacks on other minority groups endangered Jews.

"Antisemitism is at heart a conspiracy theory that sees Jews as conspiring to harm humanity," he said. "It's offered as an explanation for what goes wrong in the world. It appears on the right and on the left. It's also the philosophical backbone of much white supremacy. But we tend to think about antisemitism as only what people say about Jews or Israel, and not enough about how vilification of anyone among us can create a conveyor belt to antisemitism."

The Orthodox Union, which played a leading role in advocating for an antisemitism strategy, expressed outrage at what it said was the commit-

tee's "watered-down" treatment of antisemitism.

"The hearing failed to center on the unique and rising threat Jewish communities face," it said in a statement. "Instead, it featured witnesses who did not adequately address the specific challenges of antisemitism and omitted key voices from Jewish students and educators affected by this hate."

Sen. Ted Cruz, a Texas Republican, echoed that critique, decrying that "we don't get a hearing on antisemitism, we get a hearing generically on hate."

While he was speaking, Capitol Police led away a man shouting "F—ing Jews and the Israelis themselves, talk about the 40,000!" referring to Palestinians killed in Israel's war with Hamas. "Talk about all these people! Why [is it] about antisemitism?"

Another tense moment came when Sen. John Kennedy, a Louisiana Republican, aggressively questioned Berry, claiming that she supported Hamas, Hezbollah and Iran while she repeatedly said she did not.

"You should hide your head in a bag!" Kennedy shouted at Berry, to gasps in the room.

"It's regrettable that I, as I sit here, have experienced the very issue that we're attempting to deal with today," Berry said in response. "This has been, regrettably, a real disappointment, but very much an indication of the danger to our democratic institutions that we're in now."

The Anti-Defamation League condemned Kennedy's "theatrics."

"Just as it's antisemitic to hold the Jewish community accountable for actions of the state of Israel, it's wrong to single out an Arab American as a terrorist sympathizer," it said in a statement.

# For rabbis writing High Holiday sermons during the Israel-Hamas war, procrastination pays off

By Jacob Gurvis

(JTA) — On the morning of Oct. 7, Rabbi Erez Sherman was preparing for the Yizkor memorial service at his Conservative synagogue, Sinai Temple in Los Angeles. He had written a sermon, somewhat presciently, about memory. It was titled “Hard to Say Goodbye.”

Then he received a text message from his predecessor, Rabbi David Wolpe, who was three hours ahead in Boston: “Change your sermon.”

News had broken about Hamas’ surprise attack on Israel, and while Sherman said he typically doesn’t use technology on Shabbat and holidays, it became clear that this was not a typical holiday. For his sermon that day, Sherman ended up reading text updates from someone in a shelter in Ashkelon, near the Gaza border.

Now, as rabbis across the United States prepare their sermons for the upcoming High Holidays, the first since Oct. 7 sent shockwaves across the Jewish world, many are acutely aware that similar last-minute changes could be needed yet again. As the Israel-Hamas war continues and the U.S. presidential election approaches, the volume and pace of news show no sign of abating. For any rabbi interested in preaching on current events, that uncertainty presents a challenge.

But as Rabbi Nicole Guzik, Sherman’s wife and co-senior rabbi, points out, it’s a challenge with which rabbis are — often somberly — familiar. “I hate to say it but look what has happened during

the months of September and October,” Guzik said. “What was it like to be a rabbi during 9/11? What was it like to be a rabbi during the Yom Kippur War? Being a rabbi is being able to pivot and to give meaning and significance and the grounding of Torah to current events.”

Rabbi Jennifer Frenkel, the senior rabbi at Congregation Kol Ami, a Reform synagogue in Cherry Hill, New Jersey, said High Holiday sermon-writing often boils down to “the art of procrastinating.” That’s especially true, she added, when the holidays fall as late as they do this year — Rosh Hashanah begins Oct. 2, nearly three weeks later than it did last year.

“I think clergy have learned a lot since 9/11, since all these things tend to hit around the holidays, about being open to needing to scrap everything we’ve thought of and start again,” Frenkel said.

Frenkel, who plans to speak about current events for one of her High Holiday sermons, said she has been collecting resources and brainstorming with colleagues. But while in a typical year she would likely have an initial draft by this point, Frenkel said she has not yet started writing that sermon.

“That process, I imagine, is going to start much later than it has,” Frenkel said. “Certainly, with the situation in Israel ever evolving, the political climate in the country. So that’s kind of where I am — not very far at all. But I think that’s the best place to be right now, just staying open to the meaning that we’re finding in the day to day.”

Guzik, who is planning to speak about the Gaza war on Rosh Hashanah, said the conflict has actually simplified rabbis’ preparations in one way — when it comes to choosing sermon topics.

“You know you’re going to speak about Israel,” Guzik said. “I would be shocked if one of the five sermons that people deliver, [if] one’s not about Israel, that would be a very hard thing for me to hear. I think it kind of relieves that uncertainty. I think the question will be the direction.”

Rabbi Ariel Rackovsky, who leads Congregation Shaare Tefilla, a Modern Orthodox synagogue in Dallas, said he has recently been writing his Shabbat sermons later than usual and, where possible, avoiding references to specific events that could quickly become outdated.

For the High Holidays, he said, he plans to keep his sermons focused on broader subjects that can be written ahead of time with little risk of requiring changes, and when he talks about Israel, current events will not be “the sole focus” of his remarks.

“Given that the specific reality may change, not just from one day to the next but from one hour to the next, my discussions are going to focus on the types of themes that you can prepare for in advance, that you can anticipate,” Rackovsky said.

Michele Lowe, a playwright who advises rabbis across the country on their sermons, said many of the rabbis she is working with ahead of this High Holiday season are planning to speak about the war and antisemitism, even if they gave similar sermons last year or in the months since Oct. 7.

Lowe is advising roughly two dozen rabbis on 37 sermons for this fall — her larg-

est workload since she began moonlighting as a so-called “rabbi whisperer.” Most of her clients are Reform rabbis and the majority are women, she said.

Lowe said that any rabbi who chooses to speak about the war knows that they will likely need to continuously edit their sermons until the day they deliver them.

“Because this is something that is unfolding literally by the day, I think that if they are going to be preaching about the war, for example, they know that,” Lowe said. “It’s absolutely not a surprise.”

Lowe said the current moment reminds her of another recent crisis that accelerated ahead of the High Holidays: the COVID-19 pandemic. In 2021, even as vaccination rates increased, the spread of the Delta variant cast uncertainty over how synagogues would approach the holidays.

“Everyone thought in July of 2021, everybody’s going to stay healthy, things are going to be OK,” Lowe said. “And then what ended up happening was, the more the summer came on, a lot of those sermons had to get rewritten.”

On the plus side, Lowe said, giving a sermon about the war or other current events during the High Holidays provides rabbis a luxury often not available to them on a typical Shabbat: Time.

While she usually encourages brevity — “I’m of the belief nobody ever complained that the sermon was too short,” she quipped — Lowe said High Holiday sermons are often closer to 20 minutes, sometimes twice as long as a typical Shabbat offering.

As rabbis tackle — or revisit — these topics on the High Holidays, length is not the only factor to weigh. There’s also the question of navigating the political climate in

one’s own congregation, a reality that differs in each community.

At Sinai Temple in Los Angeles, Sherman said the clergy have historically tended to steer clear of politics — an approach that drew criticism when Wolpe argued for it.

“We don’t give political commentary, we give spiritual food for the soul, and I think that’s an important aspect,” Sherman said. “Anybody can go read the news on whatever site they would like to, but when you’re going to come to a synagogue on Shabbat, on holidays, on High Holidays, I think people want to feel connected three ways: To each other, to a deeper sense of themselves and to God.”

Sherman said his community includes members of all political stripes, and that he and his colleagues “really try to present ideas of how to think and not what to think.” That a political approach does not apply to Israel, however, which he said has been a topic of conversation and education “literally every week” since Oct. 7.

In fact, that’s a practice Sherman said his congregants have validated. About five or six months after the war began, Sinai Temple’s rabbis asked lay leaders whether they should stop talking about Israel.

“When we asked our leaders, should we go back to what we were doing pre-Oct. 7, they said, ‘No, we’re not enjoying what you’re doing, but we crave it,’” Sherman said.

To Frenkel, the appeal of an Israel sermon — for both the rabbi and the congregation — is the opportunity to use Jewish tradition and text to draw meaning out of a difficult situation, an exercise that can be repeated, even on the same topic.

“For many [congregants], they haven’t been in the synagogue to hear every Israel sermon that we’ve given, or every sermon on antisemitism, or every sermon on the meaning that we find in community right now,” Frenkel said. “These sermons are kind of the heavy hitters. Are we going to echo some of the things that have already been said this year? Absolutely. But I think there’s always a new angle.”

Rackovsky has experience revising his sermons quickly. In 2018, American-Israeli activist Ari Fuld, whom Rackovsky knew personally and who had a relationship with Rackovsky’s synagogue, was stabbed and killed by a Palestinian teen in the West Bank days after Rosh Hashanah. Rackovsky said he found a way to incorporate Fuld’s “legacy and what he stood for” into his Yom Kippur sermon that year.

If he has to adapt his sermons this fall, he hopes it’s for a brighter reason.

“I hope that that pattern doesn’t hold up this year,” he said. “But on the other hand, there’s already been so much bad news that it’s not like you’re starting from a place where you’re talking about how great things are and suddenly they’re not.”

While last-minute changes to High Holiday sermons have historically been prompted by tragedy — 9/11, COVID spikes, war in Israel — Guzik isn’t ruling out the possibility that good news could throw a wrench into her sermon this year.

“Say suddenly on erev Rosh Hashanah, I get news that — God willing it happens much earlier — a deal has been reached and the hostages are being released, you better believe that my sermon is changing,” she said.

1	A	V	R	A	M	6	D	D	S	9	D	A	R	T	S	
14	S	H	A	N	A	15	A	U	K	16	I	D	A	H	O	
17	A	S	S	O	N	18	A	N	C	E	19	V	I	D	E	O
20	A	L	L	I	T	E	21	R	A	T	I	O	N			
22	T	A	L	Y	E	S	26	A	S	S	U	R	E			
27	A	S	A	R	29	C	H	30	D	S	32	S	Y	R		
33	S	I	M	A	N	35	L	O	H	36	A	N				
38	A	M	P	L	I	F	I	C	A	T	I	O	N			
43	T	E	V	Y	E	44	A	N	W	A	R					
46	P	M	A	S	49	R	E	N	A	L	52	A	L	T	O	
53	R	O	M	A	N	56	R	O	57	D	58	S	O	Y		
59	O	N	O	M	A	T	60	O	P	O	E	I	A			
63	B	I	K	E	S	64	S	Y	M	B	O	L	I	S	M	
68	S	C	E	N	T	69	E	R	A	70	D	E	N	S	E	
71	T	A	R	D	Y	72	H	E	S	73	E	X	C	E	L	

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

## Negotiate

From page 5A

sometime in the future. Proof can be found by reviewing all the previously broken Hamas-ceasefire agreements, as well as the untenable non-negotiable conditions Hamas is putting forth in the current

proposed ceasefire. (Mainly that, Israel should completely withdraw, rebuild Gaza and put Hamas back in power. No accountability.) It could be sarcastically said that “ceasefire” in Arabic means “re-arm.”


The all-important hostage

issue is mere leverage from Hamas’s point of view. To Jews, Israelis and other moral people worldwide, the hostages are of utmost concern. Hamas knows this. As does their puppet master, Iran, which controls Hamas, Hezbollah, Houthis and other regional terrorist groups. (Note: Only an Iranian regime change will bring the potential for permanent peace and stability to the entire region.)

Yes, “negotiate.” But negotiate from strength and on terms that contain ultimatums and consequences. The drawn-out negotiations have been only a Hamas delay tactic to increase the deaths of their own citizens and hostages, whom the terrorist organization uses as human

shields, which, in turn, leads to more unfounded international condemnation of Israel. This condemnation emboldens Hamas to reject agreed-upon terms and demand more.

The world, especially the United States, must desist from only pressuring Israel, they must immediately bring strength and support to Israel and specify terms that contain ultimatums and consequences with the end objective to effectively decimate the power of Hamas, as well as any Islamic jihadists’s ability to rise and threaten Israel and Western civilization again. Unfortunately, with the full knowledge that this is negotiating with liars. Can you say taqiyya?



## L'Shana Tova

**From all of us  
at the Heritage.**

**Jeffrey Gaeser**  
**Christine DeSouza**  
**Kim Fischer**  
**Gil Dombrosky**  
**David Lehman**

## Harris

From page 9A

tify Congress before sending weapons to a foreign country,” Cotton wrote.

“Your administration has manipulated this requirement by withholding this formal notification to Congress of approved weapons sales, including F-15s, tactical

vehicles, 120-mm mortars, 120-mm tank rounds, joint direct attack munitions and small diameter bombs.

“Your administration can then claim that the weapons are ‘in process’ while never delivering them,” he said. “You’re playing politics with the nation’s honor and our ally’s security.”

2024: 5785

# HIGH HOLIDAYS

AT OHEV SHALOM

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DRAW STRENGTH WITH US THROUGH PRAYER, REFLECTION AND CELEBRATION, TOGETHER AS A SPIRITUAL FAMILY



CONGREGATION OHEVSHALOM

## JOIN US FOR SERVICES

**Selichot**  
 Saturday, September 28th  
 Havdallah & Campfire at 8:00pm  
 Selichot Service at 9:15pm

**Erev Rosh Hashanah**  
 Wednesday, October 2nd, 6:30pm

**Rosh Hashanah Day 1**  
 Thursday, October 3rd, 9:00am  
 \*Children's Programming at 9:30am  
 Tashlich at Lake Lily at 5:30pm  
 Evening Service at 6:30pm

**Rosh Hashanah Day 2**  
 Friday, October 4th at 9:00am  
 Preschool Family Services at 9:30am  
 K-5th Family Services at 10:30am

**Kol Nidre Service**  
 Friday, October 11th, 6:15pm

**Yom Kippur Morning Service**  
 Saturday, October 12th, 9:00am  
 \*Children's Programming at 9:30am

\*Separate Registration required for Children's Programming  
 Please note new time for Yizkor

### Yom Kippur Afternoon and Evening Services

Saturday, October 12th,  
 Mincha 4:45pm  
 Yizkor Service approximately 5:30pm  
 Neila begins at 6:30pm  
 followed by Ma'ariv, Havdalah, and Final Shofar Blowing at 7:41 pm

**Erev Sukkot**  
 Wednesday, October 16th, 6:30pm

**Sukkot Services**  
 Day 1: Thursday, October 17th, 9:30am with Evening Service at 6:30pm  
 Day 2: Friday, October 18th, 9:30am with Evening Service at 6:30pm and Dinner at 7:00pm

**Erev Shemini Atzeret**  
 Wednesday, October 23rd, 6:30pm

**Shemini Atzeret**  
 Thursday, October 24th, 9:30am including Yizkor  
 Evening Service at 6:30pm

**Simchat Torah**  
 Friday, October 25th, 9:30am

SCAN HERE TO LEARN MORE



VISIT [OHEVSHALOM.ORG/HIGH-HOLIDAYS](http://OHEVSHALOM.ORG/HIGH-HOLIDAYS) FOR TICKETS & MORE INFORMATION

# HAPPY *Rosh Hashanah*

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