Holocaust Center to Honor Harris Rosen

The Holocaust Center has announced that the honoree for its 2014 Dinner of Tribute will be Harris Rosen, President and COO of Rosen Hotels & Resorts. Rosen, whose name is most often associated with his world-class resorts, hotels and restaurants, is being honored for his history of philanthropy in Central Florida and beyond.

The Holocaust Center’s Executive Director, Pam Kancher, said that honoring Rosen was a “natural fit” for the Center and its work. In particular, his approach to giving – what he calls “responsible capitalism” – speaks clearly to the Center’s mission of working to create a more just, more compassionate world.

“He has long supported the Holocaust Center and a number of other causes,” she says. “His projects in Tangelo Park and in Haiti, his healthcare outreach for his employees, his wonderful support for UCF and the Jack and Lee Rosen JCC Campus, all speak to his ability to identify with the needs of others. We often use the Hebrew phrase, tikkun olam, which means ‘repairing the world.’ That is clearly what Harris Rosen is doing with his generosity.”

Rosen’s best-known local projects include adopting the neighborhood of Tangelo Park, a small community that he has supported through free universal preschool, parenting resources, college scholarships, and recreational opportunities. Rather than simply donating funding, Rosen also attends community meetings and is actively involved in defining and addressing neighborhood needs.

“Harris Rosen is a great example of the kind of philanthropist who does the most good,” Kancher says. “He gives from his heart, and empowers the group he serves. We are honoring him at our dinner in hopes that others follow his example.”

The Dinner will be Wednesday, April 30, 2014 at The Rosen Plaza 9700 International Drive, Orlando. It will feature a silent auction and live entertainment with Michael Andrew & The Atomic Big Band. Reservations are now being accepted through the Holocaust Center’s website (www.holocaustedu.org) or by calling the Center at 407-628-0555.
I am very humbled to assume the presidency of this wonderful organization. In the past four years, under the leadership of Jim Shapiro and our Executive Director, Pam Kancher, we have seen tremendous growth in our programming, community outreach, collaboration with other community organizations and public visibility.

This will serve as a blueprint going forward, and I intend to continue on that path. Although there is much work to be done, the good news is that our leadership is passionate about this organization and what it stands for.

I see my job over the next few years – and the job of our leadership—as one of inspiring and challenging our community to share that passion. Be inspired by our anti-bullying program; be inspired by our community-wide Kristallnacht Observance last year and our community wide celebration of the 50th anniversary of the Civil Rights Act this year. Be inspired by our Religion 201 classes, our art exhibits, our “lunch-and-learns” and our Dinner of Tribute.

But most of all be inspired by our responsibility to protect the rights of others as fervently as we protect our own.

Like any organization, we have big challenges such as funding our operations and programs, building our endowment and making crucial decisions about where we will be in the next five to ten years.

So we must dream big. We will continue to fundraise and plan not just to keep the lights on and the doors open, but to create a structure that will continue to stand the test of time: programming that is responsive to the needs of a changing community, outreach that will inspire increased community engagement, and successes that will encourage real and permanent changes in the people we touch.

With the guidance of our Board and our staff, the vision of our founders and most importantly your involvement, we will continue to move the Holocaust Center forward as a dynamic and important organization that can achieve the very small task of changing the world.

I look forward to working with each and every one of you.
Occasionally I have to brace myself when I fill out a form.

Yes, we have a long, long name. Yes, we’ve debated for years about the advantages and disadvantages of shortening it somehow. But sometimes simply writing it out reminds me of the many aspects of our work and the many ways we meet the needs of our community.

We began as one of the first Holocaust Centers in the nation, founded by survivors who were determined that the atrocities of the Shoah must always be remembered. The Holocaust – its names, its images, and the lessons we must learn from them – marked the starting point of our efforts.

We are a Memorial. We have memorial lights, never extinguished, that quietly reflect our duty to remember. We have artifacts that recall the lives of a few of the Six Million. Their books, photographs, letters, and everyday objects recognize the humanity of all those who were lost.

We are a Resource. Our library, our museum, our exhibits and our staff are dedicated to the mission of creating a community free of prejudice and bigotry. We do not charge admission to our programs, and the use of our library is free to anyone who wants to learn. I admit that free admission does not seem to be a particularly good business model, but we want to be sure that no one is excluded from an opportunity to visit and to be touched by our efforts.

We are an Education Center unparalleled and unduplicated in our community. I think of the programs for students and for adults; for people who know a great deal about the Holocaust and for those who have only a glimmer of information. We use the history of the Holocaust to teach real and important lessons, ones that can inform us about today’s world and give us hope for a more compassionate world in the future.

It’s a big name. It’s a big mission. But we are making a difference, one day, one word, one person at a time.
What If?

The entertainment for our 2014 Dinner of Tribute is being created around the theme of What If? As we honor Harris Rosen for his incredible impact on our organization and on our community, it seemed natural to ask how the world would be different if he were not part of our world. After all, one of the best reflections of a person’s contributions is to ask: what if that person had not existed...had not chosen the path that brought him or her here? What if the Harris Rosen we know and admire was not here?

Asking “What If” there was not a Harris Rosen leads to another list of questions. What if each of us put an emphasis on responding to the needs of others, much as Harris Rosen has done? What if, throughout history, more people thought about ways to enrich our community and repair our world?

What if, thirty-two years ago, our founders had not had the courage, insight, and persistence to establish our wonderful facility, one of the first in the entire nation. How would our community be different?

We can think of all the teachers who might be struggling to explain the Holocaust without the support we offer. We can think of the thousands of people who visit us each year. They marvel at the art; they are engaged by the exhibits; they leave knowing more about the enormous cost of prejudice and bigotry. Add to the hundreds who have attended our Religion series, special events, and commemorative programs. Our presence helps touch people, encouraging them to value the diversity around them. They might not have had another place to absorb that important lesson.

With enormous pride, we think about the extraordinary impact of our UpStanders: Stand Up To Bullying initiative. What if there was not a Holocaust Center here, ready to help students who are bystanders to step up and make a real difference in someone’s life? Those students might never learn about what it takes to be a responsible, compassionate citizen of their world.

Most of all, what if we didn’t have the constant encouragement and support of our patrons and friends like you? What if we were not able to provide all these amazing variety of programs, many of them free of charge?

What if we had more support? How much more could we do?

What If?

UPCOMING CULTURAL EVENTS

COMMUNITY LECTURE SERIES

Except as otherwise noted, programs are held 6 PM and last for approximately two hours.

Wednesday March 12, 2014 – Entartete Kunst: Nazi Germany’s Obsession with “Degenerate” Art and Music

Thursday April 10, 2014 – Diaries and Letters: Primary Sources in Holocaust Education

Thursday May 15, 2014 – Bringing Memorials into the Classroom: How We Remember Tragedy

This series is open to the public free of charge. Teachers may earn inservice credit for their attendance. Sponsored by Dr. Eve Homburger & Brad Jacobs.

EXHIBITS

Through March 14
Tempted, Misled, Slaughtered: The Short Life of Hitler Youth, Paul B
Originally developed and shown in the Documentation Center Nazi Party Rally Grounds in Nuremberg, Germany in 2004, this exhibition narrates the story of the nazification of the youth of Germany.

March 14 – June 3
Silent Voices Speak: Remembering the Holocaust
Giving voice to those who were hushed by the Holocaust, artist Barbara Shilo makes us more keenly aware of our obligation to remember.

For more information about these and other programs, visit www.holocaustedu.org or call 407-628-0555
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IN MEMORY

On September 26, 2013 the Holocaust Center lost one of its strongest supporters and dearest friends with the passing of Abe Wise.

Abe was born in Chattanooga, Tennessee, on October 24, 1922. After serving in WWII, Abe settled in Orlando and started a real estate and construction business with his twin brother, Zelig.

He worked diligently with his wife Tess in the founding of the Holocaust Memorial Resource and Education Center in 1982, and served as a member of its Board of Directors until his passing. Additionally, he was one of the original founders of Temple Israel, the Roth Jewish Community Center, the Hebrew Day School (now known as the Jewish Academy of Greater Orlando) and Kinneret Senior Housing. His support for these efforts included finding the land and overseeing construction of the original buildings for each of those institutions.

Together, the Wises have championed numerous causes through the years, playing a key role in furthering education at the Holocaust Center, and at the University of Central Florida and Valencia College with endowed chairs.

Abe is survived by Tess, his loving wife of 63 years, their daughter Ellen Lang (with husband Mark) and son Steven Wise (with wife Leora), six grandchildren and two great-grandchildren. More than his family grieves this loss. The entire community has lost a strong mentor and dear friend, and his warm smile and kind words will be missed by many.
The internet has made a world of information readily available to anyone with a computer and a few minutes of time. Unfortunately, not all online writing – particularly in areas as complex as the history and impact of the Holocaust – is accurate. There are far too many websites and videos that call into question the scholarship available. These sites leave the impression that solid research is somehow open to debate.

Because it is not possible to eliminate all these “false Holocaust history” sites, it has become increasingly important to make accurate information readily available and as user-friendly as possible. A large step in that direction is the recent decision by Encyclopedia Britannica to offer, free of charge, its entire series of Holocaust-related articles to be accessed through a number of external websites.

The Holocaust Memorial Resource and Education Center in Maitland is now one of Britannica’s educational partners in this initiative. A new link on the Center’s website provides easy access to the Britannica collection. Links to the articles are sorted alphabetically and divided into five sections: Hitler and the Origins of the Holocaust; Holocaust (which includes links to camps, groups, select Nazi leaders and government programs); Allied Response; Christian Response; and Art, Meaning and Memory. Each category includes a series of questions suitable for classroom discussions and assignments.

According to Mitchell Bloomer, Resource Teacher at the Holocaust Center, the Britannica information will be particularly valuable for teachers and students. “Sometimes it’s hard to convince kids that sites like Wikipedia have inaccuracies or leave important information out,” he says. “This will provide them with the highest-quality information in a very attractive format. We’re honored to be part of this project, and appreciate Britannica’s generosity in sharing their resources.”

Our October 30th Survivor Luncheon, sponsored by Eve Homburger Jacobs, Brad Jacobs, and Marc Homburger Jacobs, was well attended. Our local survivors always appreciate this unique opportunity to socialize and share stories.

Many thanks to the new local Lest We Forget team for helping us make it a most enjoyable day.
Yom HaShoah to Feature Noted Author

The Holocaust Center invites individuals and families from throughout the community to join us for our annual Yom HaShoah commemorative program. The Center hosts the observance each year to remember the lives of the six million Jews who died during the Holocaust, and to honor the Survivors, Liberators, and Rescuers who keep those memories alive.

This year’s featured speaker will be Joanie Holzer Schirm, author of Adventures Against Their Will. She will be sharing the lessons learned from the Holocaust-era letters she inherited from her father, Dr. Oswald A. Holzer. Through Dr. Holzer’s correspondence, including copies of letters he sent from the relative safety of China where he sought refuge from his native Czechoslovakia, we learn firsthand of the struggles of his friends and family as they faced fear, betrayal, deprivation, isolation, and victimization. In their real-time accounts of the war years, we come to terms with the everyday suffering that comes from prejudice and indifference.

Honorary Chair for the event will be Orlando City Commissioner Patty Sheehan. Also participating in the interfaith service will be Rev. Willie Barnes of the Macedonia Missionary Baptist Church and A Gift For Music Chamber Orchestra.

The Yom HaShoah program will include traditional music, prayers, and candle lighting by area Survivors as well as the presentation of awards to winners of the Yom HaShoah Student Creative Arts Contest.

The event will take place Sunday April 27 in the gymnasium of the Jewish Community Center, 851 N Maitland Ave (next door to the Holocaust Center) and will begin at 4:00 PM. No admission is charged, and reservations are not required.

The Center’s programs and events are made possible through generous grants and sponsorships by the United Arts of Central Florida, Inc., and Florida Department of State – Division of Cultural Affairs, SunTrust Bank and the Center’s generous corporate and individual supporters.

Each year the Holocaust Center sponsors a student creative arts contest open to all students grade 1 - 12 (public school, private school and home school) in Central Florida. All students who enter the contest receive a certificate, and prizes are awarded to winning entries. Categories include: Art, 3-D art, Poetry, Creative Writing, Essay, Digital Media, and Research Paper (High School only).

Each year a different theme is selected to provide focus and direction for student entries. The theme for 2014 will be Kristallnacht’s Warning: The High Cost of Indifference. Deadline for submitting entries is Friday April 4, 2014.

Complete information, including prompts and a downloadable cover sheet, can be found on the Holocaust Center’s website, www.holocaustedu.org or at http://tinyurl.com/YHContest.
HOLOCAUST CENTER WELCOMES ES COHEN

The Holocaust Center is pleased to announce an addition to its staff. Esther (Es) Cohen, long involved in the Jewish community and its agencies, began working at the Center as an Administrative Assistant in early February. She previously worked as the Director of Development at Jewish Family Services and was a member of the JCC staff for sixteen years.

“The Jewish campus has felt like home to me since my kids started nursery school,” she says. “I always felt like the things I was doing were important.”

After she retired, Es wanted something productive to do with her free time. She became a volunteer at the Holocaust Center a year ago, and discovered how much she liked both the organization and its mission. When the opportunity of a newly-created role at the Center was offered to Es, she happily accepted.

“I’m honored to be part of keeping the memory of the Holocaust with us, and proud to be involved with the Center’s remarkable projects. It’s exciting to become part of its staff, and to be part of the great things that the Center does.”

The Center’s Executive Director, Pam Kancher, says that Es will be a very welcome addition to the organization. “She comes with exceptional credentials,” Kancher says, “and with her volunteer work here we know that she is a really good fit for the Holocaust Center. We’re thrilled that she is available to be part of our team.”

THE MONUMENTS MEN: THE MIXED MESSAGE OF HEROISM AND RESCUE

The Monuments Men is quickly becoming one of the most talked-about films this year. Basing the script on real events, George Clooney and his crew tell an exciting tale of the rescue of priceless art sequestered behind enemy lines during the Holocaust. The film’s producers refer to it as the “greatest treasure hunt in history” and it may well be that.

But a recent article on Tablet - a daily online magazine of Jewish news, ideas, and culture - asks us to rethink the meaning of Clooney’s film. Rafael Medoff, director of The David S. Wyman Institute for Holocaust Studies in Washington, D.C., published a thought-provoking article titled 'The Monuments Men' Shows How America Saved Paintings While Letting Jews Die. He points out that the film is set in early 1943, the same time when the United States and its allies were turning down pleas to save Jewish prisoners because it would distract from the overall war effort. They rejected suggestions of food relief to starving European Jews; they refused to transport refugees on supply ships returning empty from Europe; they avoided almost every reasonable plan that would have moved Jews out of harm’s way.

The Monuments Men dramatizes the plotting, the risk, and the triumph involved with preventing the destruction of things. Perhaps its greatest failing is that it scarcely asks why the rescue of imperiled objects was easier to justify than the rescue of imperiled people.

No one is arguing that the rescue of irreplaceable art was not a worthwhile mission. And the film clearly helps remind today’s audience that the destruction of culture is one of the tragic legacies of war.

But missing from that film was the sea of humanity who were tortured and dying, a silent backdrop to the action on screen.

Rolling Stone's review of the film describes it as being "about aspiration, about culture at risk, about things worth fighting for."

Every individual and family whose lives were forever altered by war might easily take exception to those words.
UPSTANDERS BEGINS WORK WITH NEW HORIZONS

Bailey Robb, UpStanders Coordinator

The Upstanders: Stand Up to Bullying Initiative is partnering with Seminole County Schools and The Center for Drug Free Living’s New Horizons school-based program to expand the bullying prevention program’s impact.

The partnership was created by Seminole County Schools Prevention Specialist, Lisa Page, who championed the idea for Upstanders LEAD days at participating middle schools. Students from various social groups, identified by teachers and administrators, are brought together for a day-long training with New Horizons counselors and Holocaust Center staff to address bullying on their school campus.

The goal of the training is to create a sense of group cohesion among the students so they feel empowered to promote a more positive school environment by being Upstanders. From human knots and group jump rope to small team discussions, students are challenged to work together and get to know others from different social groups. In December, LEAD Day was held at Lawton Chiles Middle School. Upstanders Program Coordinator Bailey Robb says, “The day was incredible. In the morning, the students were quiet and tended to sit next to someone they knew previously. By the end of the day, new friendships had formed. The students came up with the idea for a group hug which turned into several long embraces.”

As the day progresses, students are placed in small groups with counselors where they discuss experiences with bullying. The groups are strategically diverse, particularly in regard to perceived social status.

Robb explains, “Several of the students commented that they were surprised to find so many great qualities in students they never bothered to talk to before.”

Counselors instruct their students to listen actively to their peers and practice empathy. Students discover that bullying affects everyone negatively and that as leaders, they have the power to transform their school into a place where bullying is frowned upon. Through efforts such as these, the Upstanders Initiative continues to promote tolerance and diversity in our local community.

TEACHERS INSTITUTE JUNE 16—20

Registrations are now being accepted for the Center’s Nineteenth Annual Teachers Institute on Holocaust Studies.

Teachers at all grade levels and in every discipline can attend the 5 day, forty hour training that prepares educators to provide effective Holocaust education.

The course includes:

- A chronological history of the Holocaust beginning with pre-WWI and ending with contemporary anti-Semitism and hate groups
- Pedagogy sessions designed to introduce effective materials and approaches so that lessons on the Holocaust are taught accurately and respectfully
- A review of resources available from the Holocaust Center and other providers that improve and simplify classroom study of the Holocaust

Full details, including registration forms, can be found at http://tinyurl.com/HMREC-TI.

Questions can be directed to Susan Mitchell or Mitch Bloomer at 407-628-0555.
Under the Civil Rights Act, segregation on the grounds of race, religion or national origin is banned at all places of public accommodation, including courthouses, parks, restaurants, theaters, sports arenas and hotels. No longer could blacks and other minorities be denied service simply based on the color of their skin. The act also barred race, religious, national origin and gender discrimination by employers and labor unions, and created an Equal Employment Opportunity Commission with the power to file lawsuits on behalf of aggrieved workers.

Additionally, the act forbids the use of federal funds for any discriminatory program, authorized the Office of Education (now the Department of Education) to assist with school desegregation, gave extra clout to the Commission on Civil Rights and prohibited the unequal application of voting requirements.

The passage and signing of the Civil Rights Act was neither a beginning nor an end of eliminating race-based segregation and injustice. Passage of earlier legislation in 1957 and 1960 addressed the issue of voting rights and school desegregation. The 1964 Act was an important, additional step that broadened the legal coverage to public accommodations. On paper, at least, it ended the economic, social and educational disadvantages expressly allowed under Jim Crow laws.

Strikingly similar to the Nuremberg Laws passed in Nazi Germany in 1935, Jim Crow laws touched every aspect of everyday life. The laws of both Germany and the United States allowed the banning of certain customers from stores. There were strictly enforced rules against “mixed” marriages and a ban on co-education between groups. Both Nazis and U.S. segregationists created detailed ways to classify one’s race and, by doing so, arbitrarily restricted the level of that person’s civic rights.

The Nuremberg Laws were ended by war; the Jim Crow Laws were ended by a stroke of a pen. While those profound changes in law came quickly, the hearts and minds of people who truly believed in the rightness of those laws may appear unchanged many years later.

We know that anti-Semitism still exists, sometimes in violent form. We know that racism still blights every community and afflicts every institution. We know that prejudice and bigotry put innocent people at risk every moment of their days.

In this, the fiftieth year since the passage of the Civil Rights Act, we continue to ask what more must be done. How can we, as an organization and as individuals deeply committed to creating a more just, more welcoming community, best use the opportunities this anniversary affords us?

Beginning in September 2014, the Holocaust Center will be presenting programming that will reflect on the history of our struggles for equality. We hope to educate and inspire our visitors to consider how far we have come and how far we have yet to go. An extraordinary exhibit, THEM: Images of Separation from the Jim Crow Museum at Ferris State College in Michigan will be the starting point. Films, drama and community presentations will encourage important conversations about marginalization and otherness. Programs will be a call to action, helping each of us find the path to move Dr. King’s Dream forward.
Education, Commemoration, Celebration and Action

Our observance of the fiftieth anniversary of the passage of the Civil Rights Act began on January 12 with the Interfaith Celebration of Martin Luther King Day. The following is the keynote address for that event, presented by Rabbi David Kay, Congregation Ohev Shalom.

“The Words of Enemies and the Silence of Friends”

“Sticks and stones may break my bones, but words will never hurt me.”

So we are taught when we are children. And there is important and practical wisdom in that. When others speak unkindly to us or about us, we ought not to let those demeaning words define us or tempt us to respond in kind.

And yet, every one of us in this room has felt the sting of harsh, insulting, or deliberately hurtful words. We know that the pain they cause is every bit as tangible, every bit as real as the pain of a physical blow.

In some cases — and especially for the young — the pain that words can inflict is agonizing. For those who are the regular target of teasing and taunting and verbal bullying, the psychological wounds run so deep and take so long to heal — if indeed they ever really do — that sticks and stones and even a broken bone might seem better. At least a physical wound can heal and the discomfort can eventually recede and fade into memory, while regular — perhaps daily — verbal harassment can become a waking nightmare full of relentless fear and pain.

Yet, this is not the worst of it, my friends. Not the worst by half. Far worse than the words of those who seek to hurt us is when those who are standing with us remain silent. The pain and despair of the child verbally tormented on the playground is multiplied a hundredfold when those who witness it do and say nothing. Far worse than the words of enemies is the silence of friends.

Silence is, of course, valued and praised in every faith tradition. In the Tanakh — the Hebrew Bible — the Psalmist declares: L’kha dumi’ah t’hilah — “For You, God, silence is praise”. In the book of Job, when Job cries out for justification of his suffering and God is manifested in a whirlwind, Job places his hand to his mouth, subsiding into awed silence. Silence in the face of the vastness of the universe, the beauty of the natural world, the awe-inspiring intricacy of life itself; falling silent when our finite intellect is overwhelmed by our attempts to grasp the Infinite — these are acts of humility and gratitude. But silence in the face of injustice, of cruelty, of violence, of inequality, of oppression — this is an act of unrighteousness.

The Talmud, the foundational text of Rabbinic Judaism, declares: sh’tikah k’hoda’ah — “silence is like consent.” And so, when we are silent in the fact of injustice, it is far more than passivity. We are, in fact, complicit in the injustice.

When we witness cruelty and fail to raise our voice in protest, it is far more than callousness. We are, in fact, in league with the perpetrators.

When we know of oppression or inequality or exploitation of the vulnerable, and we speak no word in their support or their defense, it is far more than parochialism. We are, in fact, granting our permission — even our approval.

You see, whatever faith tradition you subscribe to, whatever philosophy or moral system you aspire to, whatever ethical pole you set your personal compass to, there is an obligation to stand up, to speak up, to act up.

Rabbi Abraham Joshua Heschel, of blessed memory, a personal friend of Dr. King who marched side by side with him from Selma to Montgomery, put it this way: “... indifference to evil is worse than evil itself... in a free society, some are guilty, but all are responsible.”

The recent memory of my own people bears a still-open wound, the result of a horrifying assault which was made possible as much by the silence of friends as the words of enemies. Seventy years ago, the world stood by while the Jews of Europe were systematically rounded up, locked into cholera-laden ghettos, torn from their homes and families, packed into cattle cars, shot, gassed, and burned alive, their

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WORDS OF ENEMIES Continued from page 11

clothing, shoes, personal property, even their gold fillings taken by their murderers. Six million Jews perished in Hitler’s Final Solution – a majority, but still only a part, of the more than 11 million souls of all faiths and backgrounds crushed under the iron wheels of the Nazi death machine.

The world calls it the Holocaust, a word meaning an all-consuming fire. But not everything was consumed. There were those who passed through the flames, who lived to bear witness that if people of faith had truly acted according to the principles of their religions, not only would the Holocaust never have happened, it would have been and would continue to be impossible for such a thing to ever happen. And yet it does.

Every faith tradition, every integral philosophy, every person of good will believes in – more than that, demands – the ultimate value of human life. Every faith tradition, every integral philosophy, every person of good will finds cruelty, brutality, and injustice abhorrent. If we would only act according to what we claim we believe, the world of peace and security we all so dearly and deeply yearn for we be a reality – today!

But that “beloved community” of which Martin Luther King, of blessed memory, dreamed – which he fought for, marched for, and died for – is still just a dream. It is still just a dream not because of the words of enemies, but because of the silence of friends. “In a free society . . . some are guilty, but all are responsible.”

If Jews remain silent in the face of injustice, we have – God forbid! – forgotten the lessons of the Holocaust. If Christians see oppression yet speak no word of protest, they have forgotten the teachings of Jesus. If Muslims do not raise their voices in support and defense of the suffering poor, they have forgotten a fundamental value of the Qur’an. Whatever our faith – or if we have no particular faith – we may not be guilty of perpetrating injustice, oppression, or poverty ourselves, but we are held responsible for perpetuating them.

Dr. King spoke often of the interconnectedness of all people. Biology and theology are of one mind on this point, my friends. We are all literally one human family. We are all made from the same genetic blueprint, we are all descended from the same common ancestors, we even have interchangeable parts!

A kidney from one person can be transplanted to save the life of another – regardless of religion, ethnicity, or national identity – and both donor and recipient can live full and healthy lives. So how can we still perceive another human being as so radically different from ourselves as to justify the belief that they are somehow less worthy of respect and compassion and basic human rights than we are? What a foolish and dangerous fiction that is.

There is no “them” and “us” – there is only “us.”

This is a fundamental truth of human existence, and we ignore it at our peril. We are not separate entities, each of us functioning in his or her own private universe. We are the limbs and organs, the bones and sinew of a single organism. It is impossible to injure, ignore, or abuse one part without damaging the whole.

And so, the words of enemies harm the speaker as much as they hurt the one being spoken to. And the silence of friends diminishes the one who fails to speak as much as it betrays the one who is not spoken for.

In the fight for justice, there are no bystanders. In the vote for equality, there are no abstentions. In the great march to freedom, there are no exemptions. We’re all in, every one of us.

On an early April evening in 1968, on a motel balcony in Memphis, TN, a single shot from a high-powered rifle silenced the mortal voice of Rev. Dr. Martin Luther King, Jr.

But we know that you can kill the dreamer, but you can’t kill the dream. And so – heart to heart, hand in hand, and shoulder to shoulder – we cannot, we must not, we will not give up until that still-living dream becomes a living reality.

“In the end,” Dr. King said, “we will remember not the words of our enemies, but the silence of our friends.” And so, for his sake and for our own, for the sake of friends and enemies, for the sake of our own children and all future generations, let us all pledge, here and now, to stand up and speak up.

Say it with me now: “Stand up! Speak up!” “Stand up! Speak up!” “Stand up! Speak up!”

And “Let justice roll down like water, and righteousness like a mighty stream!”

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Artifacts Reflect Great Lessons

Mitchell Bloomer, Holocaust Center Resource Teacher

When students step into the Holocaust Center, they are certain to learn something interesting, but will it be relevant to their everyday lives? When they leave, will they know what to do to make their world a better place?

With your help, they will! Your support brings dignity and respect to center stage at the Holocaust Center.

Supporters of the Holocaust Center know that positive change begins when people develop the ability to see themselves in others.

When we conduct guided tours of the Holocaust Center’s historical exhibit, three-quarters of the presentation focuses on the period before the Final Solution began. Most people associate the Holocaust with killing squads and death camps, yet we spend the bulk of our time talking about something else. Why don’t we place most of our emphasis on these topics? The answer is simple and compelling.

Mass murder is not the first chapter of the Holocaust, but the last.

Before genocide could begin, certain barriers of civilization had to be broken down. Potential victims were first labeled as inferior and dangerous. Then they were segregated and diminished by discriminatory legislation. All along, they were transformed into objects of contempt through dehumanizing propaganda. Even their minimized place in society was slated to eventually disappear.

What this means is that the people who would later kill Jews first had to learn to disrespect them. Those who would acquiesce in the deportation and destruction of their neighbors first had to turn a blind eye to their basic human dignity. The inescapable truth is that indignities today lead to atrocities tomorrow. If we want to avoid atrocities in the future, we must work to build respect for human dignity today, starting right here where we live.

Supporters of the Holocaust Center know that positive change begins when people develop the ability to see themselves in others. Their generosity has enabled us to enhance our exhibits and programs with a laser-like focus on building respect and safeguarding the dignity and human rights of others.

For example, we have added new displays that highlight the richness of Jewish life in Europe before the Holocaust. We now have on display items of daily life that reveal vibrant communities of culture and accomplishment, not simply victims waiting for destruction.

In these artifacts and documents, we can see a reflection of our own lives. On the other hand students can also see, again through new artifact exhibits, how the Nazis used propaganda to corrupt their society. As they make their way through the Center, they are encouraged to ask the questions that hit close to home. Could these things happen here?

In the “Land of the Free”, have we ever allowed our neighbors to enjoy less liberty than we would demand for ourselves? In the “Home of the Brave” have we ever stood by silently as others faced indignity or injustice? What have I said and done to make things better? Sadly, we know that we have often fallen short of our ideals, but we are not doomed to repeat the failures of the past.

This year marks the fiftieth anniversary of the Civil Rights Act. Throughout the year, the Holocaust Center and its numerous community partners will commemorate this transformative moment in our history with special programming and events. We will encourage our students to draw inspiration from the civil rights reformers of the past to build a more just and respectful community in our time, too. This is our mission and your support makes it possible.

This newly-installed display case shows how Nazis readily gained support through propaganda based on superstition and patriotism.
RECENT GIFTS IN HONOR AND IN MEMORY

Gifts in Honor
Mr. & Mrs. Murray Brooks In honor of Avie Abramowitz’s 80th Birthday
Dr. & Mrs. Ronald Chapnick In honor of Cousin Tess Wise
Mr. & Mrs. Fred Cohen In honor of Phyllis & Bernie’s 60th Wedding Anniversary
Mrs. Doris Frank In honor of Tami Kosciusko
Mr. Ronald Ginsburg In honor of Janet Rapp, CPA
Mr. Howard Kichler In honor of the professional staff at the Holocaust Center
Mr. & Mrs. Armand Marchesano In honor of Patti & Alan Rosenberg’s Marriage
Mrs. Susan Moses In honor of Trude Heller
Ms. Beverly Osser In honor of Danielle and Michael Fravel’s Wedding
Mr. & Mrs. David Osteen In honor of Valerie and Jim Shapiro
Mrs. Rita Renshaw In honor of Helen Greenspun
Mrs. Eva Ritt In honor of Dr. Lowell Steinfeld
Ms. Carol S. Scheele In honor of Susan Mitchell

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Mr. Lowell G. Britz In memory of Arthur Schott
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Mr. Hans M. Frankfort In memory of Jacob and Johanna Goldman
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Mr. and Mrs. Michael Kancher In memory of Sig Goldman
Mr. Howard Kichler In memory of Kristallnacht
Ms. Pauline Korman In memory of Mr. Daniel Hunter
Mr. & Mrs. Mark Lang In memory of Fran Hodes, Dr. Norman Wall and Siegmund Goldman
Mrs. Martha Leckar & Ms.

Sol Schick—Why I give

Sol Schick is clearly a man who believes in the importance of philanthropy. He is a longtime supporter of the Holocaust Center, including serving as the Chair of its finance committee and providing substantial sponsorship for the Center’s upcoming Civil Rights commemorations.

As an effective fundraiser as well as a generous donor, he has a unique understanding of philanthropy. In a recent interview he said that the best donors are ones able to visualize outcomes. “There’s a connection between generosity and empathy,” he says. “It’s easy to give when you see how you can be part of changing people’s lives. And in an odd way, giving is selfish. We all need to be needed. It’s gratifying to have those heartfelt moments when you see the impact you can have.”

He says his mentor, Hy Lake, set him off in the right direction. Lake insisted that people should ‘give more than you think you can give.’ And he was certain that giving and receiving were all part of a seamless circle.

Schick, in turn, has passed that perspective on to his own three grown children and to the young people he has mentored, including his perspective that in an economic downturn your commitment to charity should not change.

“I tell them that you have to give back. It’s the right thing to do. I tell them that philanthropy is contagious. Your generosity can inspire other people to do the same. And I tell them that at the end, you’ll realize that your giving never changes your standard of living, but it can change the standard of life.”
Almost two years ago the Holocaust Center began planning a major community-wide commemoration for the 75th anniversary of Kristallnacht, “The Night of Broken Glass”. On the night of November 9-10, 1938, the Nazis unleashed a terrifying wave of destruction in Jewish communities throughout Germany and Austria. It was the most overt and deadliest assault since Hitler’s rise to power five years earlier.

It is important that we remember that night, not just because of the damage done to synagogues, homes and shops, or the lives lost or forever changed in those brief hours. Kristallnacht matters because it provided indisputable evidence of Hitler’s ultimate intentions. It was widely reported in the international press. It was clearly, as one noted scholar has said, “the beginning of the end.”

Yet the world stood by and did almost nothing to intervene. No efforts to help Jews escape. No vigorous attempts to challenge Hitler’s brutality against his own citizens. No indication that the lives of victims and the crimes against them mattered to the watching world.

In commemoration of the 75th anniversary year, the Holocaust Center prepared a number of well-received community events. One of the most moving programs featured local Survivors who shared their personal experiences with a standing-room-only crowd. The audience was clearly touched by their recollections from this time in history.

The Center’s Community book club discussed Night Trilogy (Night, Dawn & Day) by Elie Wiesel, and two lectures – America’s Response to the Holocaust presented by Ian Gold, and Memories of Kristallnacht: Last Glimpses of a Dying World presented by Mitch Bloomer, Holocaust Center resource teacher – were presented to the public free of charge.

One of the most innovative parts of the commemoration was the decision to create, rather than lease, an exhibit for the occasion. A call went out to artists for a juried visual arts contest, and eighteen artists – many of them local – were selected to participate. The result was an extraordinary exhibition that told the story of Kristallnacht in a variety of media and received overwhelmingly positive comments from visitors.

Brian Demeter was the Grand Prize Winner; works by Pierre Haskelson and Carrie Ann Knupp were chosen for an Award of Excellence. Knupp also was selected for the Patron’s Choice award. Other participating artists were Jill Altmare, Shelly Bradon, Beryl Benner, Caroline Cope, Faith Cotter, Gigi Croom, Mark Forman, Corinne A. Garrett, Danielle Horak, Judith Lazev, Dina Mack, Byron Marshall, Jene Omens, Cari Dee Repaci-Reading, Diana Scimone, Judith Segall, and Helen Zajkowski.

Local survivors (from left) Sonja Marchesano, Harry Lowenstein and Eva London Ritt shared their memories of Kristallnacht with a standing room only audience.

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Seminole County Courthouse In memory of Mr. Arthur Viet Schott
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Dr. and Mrs. Gilbert Walker In memory of Siegmund Goldman
Mr. and Mrs. Jerrod Zlatkiss In memory of Steven Zlatkiss

Donations as of January 1, 2014

‘Lunch and Learn’ brings awareness, new friends

In the past few months the Holocaust Center has asked its Board members and supporters to consider hosting an informal luncheon with us, giving their close friends and coworkers an opportunity to learn more about the Center, its mission and its programs. To date, events have been hosted by Jim Pugh, Scott Miller, Ellen Lang, Mark Abramson, and the Honorable Alan Apte co-sponsoring with Amanda Jacobson. Upcoming Lunch and Learn programs are being planned by Jill S. Schwartz and by Adventist Health System.

It’s a great way to introduce the Center to a wider audience, and can be beneficial to the Center’s long-term success. If you’d like to be a host — here at the Center, at your place of business, or even your home — please contact Raychel Cesaro at 407-628-0555 x 285.
**New Exhibit Space Unveiled**

The Holocaust Center has just completed an update of the museum, and has more than tripled the artifact displays in our permanent exhibit.

Thanks to several generous donors who have contributed family Holocaust-related items, and with funding from the Frances and Joseph Victor Funds at the Central Florida Foundation, we have added new displays that highlight the richness of European Jewish life before the Holocaust. We are also able to display a major collection of the types of propaganda that Nazi Germany used so effectively under Hitler’s rule.

![Judge Fred Schott and his wife Deana in front of the new case that holds his father’s talit (prayer shawl) and tefillin. Next to it is a family torah recently donated by Evelyn Saltzman of Apopka.](image)

**Special Gifts In Memory of Abe Wise**

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Dr. & Mrs. Edward Zissman
Another unique program created by the Holocaust Center was a script for a readers theater made available free of charge to any group wishing to perform it. The drama, *Witness*, was commissioned by the Holocaust Center in 2012 and tells the story of Kristallnacht through the words of a dozen people who witnessed it: victims, perpetrators and bystanders, all of whom described what they saw and their reactions on that night.

It was performed by several area organizations, including the Princess Theater in Sanford, UCF Theater Department, and local Catholic, Mormon, Adventist and Methodist Churches as well as smaller, more informal groups. Permission to perform it was granted to a number of groups outside of Central Florida, including organizations in Boston, San Diego, Toronto, Ohio, Tennessee and North Carolina.

In an effort to engage a broader community, preparing for the commemoration included outreach to a number of other organizations. The Holocaust Center’s Executive Director, Pam Kancher, began by contacting Betsey Gwinn, Executive Director at the Bach Festival Society at Rollins. Gwinn and Dr. John Sinclair, the Bach Festival Society’s Conductor and Artistic Director, quickly agreed; Sinclair suggested a performance of *A Child of Our Time*, an oratorio written by Sir Michael Tippet in response to Kristallnacht.

Fr. Rudi Cleare of the Negro Spiritual Scholarship Foundation was also approached to be part of the community collaborations. Through his efforts, the Foundation planned a narrated recital, *With Songs In Our Hearts*, at Macedonia Missionary Baptist Church, Eatonville. Interspersed with traditional songs, the evening included dramatic narrative

that interwove the stories of sorrow and oppression shared by African-American slaves and Jews suffering under Hitler’s rule.

The Holocaust Center also reached out to Jim Coffin, head of the Interfaith Council of Central Florida, asking him to help create interfaith partnerships. As the word of the project spread, a significant number of other organizations offered to present additional programming around the theme of Kristallnacht. They include the Winter Park Institute, sponsoring a free evening program with Itzhak Perlman; and the Cornell Fine Arts Museum at Rollins College, exhibiting *Auktion 392: Reclaiming the Galerie Stern, Düsseldorf*. The Cornell also sponsored a panel discussion on Nazi-looted art and presented the documentary film *The Rape of Europa*, the story of Nazi Germany’s plundering of Europe’s great works of art.

The Enzian Theater agreed to host, in partnership with the Holocaust Center and the Global Peace Film Festival, the film *BESA: The Promise*, the remarkable story of how Albanians – primarily Muslims – were able to save the Jews living in that country, and also sheltered many others who fled there for safety. The City of Orlando joined the partnership, displaying the Holocaust Center’s exhibition, *Our Story* in the rotunda and helping defray some of the printing costs. WMFE 90.7 FM program *The Three Wise Guys Radio Show: Friends Talking Faith* featured two segments that dealt with Kristallnacht and its lessons.

Orange County Library System also became a partner with Orlando Public Library, hosting a lecture on *Kristallnacht: Why We Remember*. Books about Kristallnacht and about the Holocaust were on display in several of its branch libraries. Maitland Public Library displayed the Holocaust Center’s exhibit, *Our Story*, sponsored a community lecture on *The Significance of Kristallnacht in Holocaust History*, and provided special themed programs and activities for children.

These partnerships, and the hundreds of people who attended events and became part of the community remembrance, help assure that the promise of “Never Again” can and will be kept.

Our deepest thanks to our supporters who made this incredible commemoration possible: Henrietta and Marc Katzen, Marilyn Goldman, Valeria and Jim Shapiro, Jay and Randye Falk, Tess Wise, Rizwan Zaman, and the Islamic Society of Central Florida.
RELIGION 201 TOPICS ANNOUNCED

All programs are held at the Holocaust Center and begin at 7 PM. No admission is charged, and reservations are not required.

February 18, 2014 with representatives of Christianity, Buddhism, & Baha’i  Is the World Coming to an End? Does your faith tradition have a teaching about an end of the world? Is it a grand and glorious dawning of a new era? A terrible destruction? Both? What comes after? In what way does such a teaching impact the way adherents live life daily?

March 18, 2014 with representatives of Islam, Hinduism, & Baha’i Is Your Faith Tradition the Only Path to Heaven/ Nirvana? Does your faith view itself as having any sort of monopoly on truth and the path to “salvation”? If so, how does that affect how you relate to those of other faith traditions or those of no faith?

April 1, 2014 with representatives of Christianity, Sikhism, & Atheism How Truly Tolerant Is Your Faith Tradition or World View? How much does your faith or perspective advocate a “live and let live” approach? And how much does it seek to force everyone to follow its values, whether they share the same perspective or not?

May 6, 2014 with representatives of Judaism, Buddhism, & Unitarian Universalism What Do Other Faiths Have to Teach You? As we travel through life, we encounter individuals, families, communities and even nations that have practices and characteristics we particularly admire. What values and practices do you see in other faith traditions that you admire and would like to see emphasized more in your own?

Do you want a unique way to thank Harris Rosen for his support for the community — and at the same time, help fund the Holocaust Center’s important projects? Purchase an ad in the Dinner of Tribute program book!

We are also looking for silent auction items. If you’d like to donate, call Raychel at 407-628-0555 x 285.

For ad information or to make your dinner reservations go to http://tinyurl.com/DinnerOfTribute or call 407-628-0555.

Participating panelists from our January Religion 201 panel from left, Nuran Sykes and Abdurrahman Sykes (Muslin) Navtej Khalsa (Sikh) and Christine Haskins (Unitarian Universalist).
Mission Statement

The Holocaust Memorial Resource and Education Center of Florida is an organization dedicated to combating anti-Semitism, racism and prejudice with the ultimate goal of developing a moral and just community through its extensive outreach of educational and cultural programs. Using the lessons of the Holocaust as a tool, the Center teaches the principles of good citizenship to thousands of people of all ages, religions and backgrounds, each year.

Our Center is one of the oldest facilities of its kind in the nation. It houses permanent and temporary exhibit space, archives, and a research library. It is a nonprofit organization supported by tax-exempt donations, and is open to the public free of charge.