



An aerial view of the Temple Mount

Temple Mount security to prevent ‘apocalypse between Islam and Judaism’

By Alex Traiman
JNS.org

The Israeli government reopened the Temple Mount complex to Muslims and members of other faiths Sunday with strict new security measures, in the wake of last Friday’s attack near the flash-point holy site, in which Arab terrorists killed two Israeli Druze police officers.

Israeli defense experts who specialize in understanding radical Islamic culture stress that such attacks are likely to occur again.

“For many years, there has been the motivation to create an apocalypse between Islam and Judaism on the basis of the Al-Aqsa mosque (the name of the mosque on the Temple Mount plaza). Sheikh Raed Salah (the head of the Northern Branch of the Islamic Movement in Israel) is very bold in using this argument day and night,” Reuven

Berko, a former colonel in the Israel Police and former adviser on Arab affairs for the Jerusalem Police Department, told JNS.org.

Islamic leaders have called on Muslims “to reject and boycott all the Israeli aggression measures,” claiming the changes violate a long-held status quo between the Islamic Waqf, which administers the site itself, and Israel, which controls access to the Temple Mount.

After metal detectors were installed at the entrance gates to the Temple Mount, Sheikh Omar Kiswani, director of the Al-Aqsa mosque, told Israeli media, “We reject the changes imposed by the Israeli government. We will not enter through these metal detectors.”

Unholy act at a holy site?
 “Radical Muslims do not give a damn about the fact that a site is holy—even to themselves. They have a long track



Yonatan Sindel/Flash90

Israeli security officers stand near a newly installed metal detector (left) at one of the entrance gates to the Temple Mount in Jerusalem, July 17, 2017.

record of using holy sites of all faiths as arenas to promote their radical agenda, across the Middle East,” Berko said.

Berko suggested that future incidents on the Temple Mount are likely due to ongoing “incitement and the circumstances which support

and encourage using weapons, killing innocent people and creating chaos.” He noted that the terrorists, who came from the Israeli Arab town of Umm al-Fahm, were incited by radicals like Salah, who

Security on page 14A

U.S. Jewish leaders back metal detectors on Temple Mount

By Rafael Medoff
JNS.org

There is a broad consensus among American Jewish leaders in support of Israel’s use of metal detectors to intercept terrorists on Jerusalem’s Temple Mount.

The Conference of Presidents of Major American Jewish Organizations “supports taking the necessary and appropriate steps to assure security for all and to protect the sanctity of these holy sites,” the umbrella group’s executive vice chairman and CEO, Malcolm Hoenlein, told JNS.org.

Herbert Block, executive director of the American Zionist Movement, said, “If the authorities responsible for security feel certain measures are necessary to meet their responsibility to protect those who visit for prayer or as respectful visitors, it is no different than security considerations at the Vatican, at the [U.S.] Capitol or any other significant location where public access is permitted under applicable law.”

“In a world where security measures are being enhanced in major gathering places, it’s only surprising that the Temple Mount didn’t have

such measures until now,” American Jewish Committee CEO David Harris told JNS.org. “The terror attack last week, in which two Israelis were killed, is a tragic reminder of why metal detectors are needed for the safety of all visitors and personnel.”

The World Jewish Congress (WJC) and B’nai B’rith International are taking similar positions.

“It is not the presence of metal detectors that leads to violence, rather the unrelenting incitement to violence on the part of the Palestin-

Consensus on page 14A

Israelis killed at Shabbat meal



Chaya, 46, and her father, Yosef Salomon, 70, were murdered in their home.



Elad Salomon, 36, (r) was also murdered. His wife, Michal, (l) saved 5 children by locking them in a room and calling for help. She’s now a widow and a hero.

By Adam Abrams
JNS.org

A Palestinian terrorist fatally stabbed an Israeli father and two of his adult children last Friday night in the Samaria community of Halamish, amid escalating tension over Jerusalem’s Temple Mount.

The terror attack in Halamish came on the heels of a Palestinian-incited “day of

rage,” in which riots erupted after Friday prayers in response to the installation of metal detectors at the entrance gates to the Temple Mount. Israel bolstered security following the July 14 Arab terror attack that killed two Israeli Druze policemen near the holy site.

Several hours before ini-

Stabbing on page 15A

Protests ignite over Temple Mount

(JNS.org) Anti-Israel demonstrations were held across the Muslim world Thursday and Friday to protest Israel’s decision to implement metal detectors at the Temple Mount, following the July 14 terror attack that killed two Israeli police officers near the holy site.

In Jordan’s capital of Amman Friday, thousands of protesters organized by Islamist groups took to the streets to decry the security measures.

“With our soul, with our blood, we will sacrifice ourselves for you, Al-Aqsa,” they chanted, AFP reported. “We will go to Al-Aqsa in our millions as martyrs.”

Jordan, one of two Arab countries that have peace treaties with Israel, is the custodian of the Old City of Jerusalem’s Muslim holysites,

including the Temple Mount, through the Islamic Waqf.

In Istanbul Thursday night, Turkish Islamists protested outside of the Neve Shalom synagogue with signs denouncing Israel as a “terrorist state.”

“Israel has banned Friday prayers at Al-Aqsa mosque for many years,” said local Islamist leader Kursat Mican, the Hurriyet Daily News reported. “It has not stopped at that and now it is harassing our Palestinian brothers by putting X-ray devices at the entrances to our sanctuary. Our brothers are not able to

Protests on page 15A



Maccabiah Games yield 'positive connections' to Israel for athletes worldwide



Yonatan Sindel/Flash90

Fireworks at the opening ceremony of the 20th Maccabiah Games in Jerusalem, July 6, 2017.

**By Adam Abrams
JNS.org**

Some 7,000 Jewish athletes from 80 countries prepared to head back to their home countries this week following the 20th Maccabiah Games, a two-week event that is being praised for helping create

"positive connections" to Israel.

The Jewish athletes from overseas had arrived in Israel in early July, joining 2,500 Israeli contestants in the world's third-largest sporting event, which convenes every four years and is often dubbed the "Jewish Olympics." This year's

games, hosted in Jerusalem, had the added significance of coinciding with the 50th anniversary of the reunification of Israel's capital city.

Tamir Goodman, a former Maccabiah athlete who gained fame during his high school basketball career in 1999, when Sports Illustrated magazine nicknamed him the "Jewish Jordan," told JNS.org, "The 2017 games were all-around great—great for the athletes, great for Israel and great for the thousands of fans who got to watch and cheer on the teams."

Contestants competed in 43 different sports at complexes throughout Israel. Soccer was the largest competition, with more than 1,400 athletes from 20 countries participating. In addition to the athletes, as many as 20,000 international visitors attended the games, injecting around \$100 million into Israel's economy.

"Most of the federations who sent athletes to Israel took the competition very seriously," Ilan Kowalsky, head of the Sports Department at Israel's Interdisciplinary Center research college in Herzliya and a basketball coach, told JNS.org. "They did not send third- [division] or fourth-division athletes. Only the top swimmers, basketball

players and lacrosse players came to compete."

Some of the top Israeli and international Jewish athletes who competed in the 2017 Maccabiah Games were Israeli Olympic judo bronze medalists Ori Sasson and Yarden Gerbi, French Olympic gold medalist swimmer Fabien Gilot, and American Olympic gold medalist swimmer Anthony Ervin.

Ervin—who has won four Olympic medals—finished the Maccabiah Games with three gold medals, in the 100-meter freestyle, the 50-meter freestyle and the 4x100m medley relay, setting Maccabiah records with his times in the latter two events.

"Thousands of people came from all over the world and connected with Israel during the Maccabiah Games. This is very important for Israel," said Kowalsky.

"Israel is in a difficult political situation with issues such as the recent anti-Israel motions passed at UNESCO, and constant attacks from the BDS movement...these young athletes, who travel here for the games with their families, and may have encountered anti-Semitism and anti-Israel sentiments in their home countries, experience Israel in a very positive way, through sport, and take these experi-

ences back home with them," he said, adding, "Sports, and the arts, are the only things that can make such positive connections to Israel."

Kowalsky's perspective comes from his decades of experience using sports to break down cultural and political barriers. He served as head coach of Israel's under-20 women's basketball team in the 2009 Maccabiah Games, guiding the squad to win gold in the finals against the American team. Kowalsky was due to participate in the 2017 competition as the technical delegate for 3-on-3 basketball, which had been billed as a highlight of this year's games, but the event was cancelled because not enough players signed up to compete.

In addition to working with Israeli athletes, Kowalsky in 2006 headed an initiative dubbed the "Friendship Games" in collaboration with Ed Peskowitz, former co-owner of the National Basketball Association's Atlanta Hawks. The initiative offered college students from 17 different countries and territories the opportunity to compete in a basketball tournament and tour Israel together. Israelis, Palestinians and Jordanians all participated.

"For seven days, players from 17 countries played

basketball and stayed in the same hotels together. Within just a few days, these athletes became friends and many stayed in touch with each other," said Kowalsky.

Kowalsky's involvement with the Friendship Games led to him serving as head coach of a Palestinian Authority (PA) basketball team after he originally volunteered to coach the players without pay. Kowalsky continued in this capacity for two years until "politics came inside," he said.

"The president of the Palestinian International Olympic Committee (Jibril Rajoub) said to the players, 'If this Jewish coach from Israel will continue to practice with you, you cannot play in the Palestinian league,'" Kowalsky said.

Ironically, it was Kowalsky who founded the PA's basketball league.

"When politics comes inside [sports] we have a problem, but when you take sport in its purest form, people are coming to have fun and enjoy their time and to get to know each other. This is why the Maccabiah Games is such a great idea," Kowalsky said.

"You know that peace between China and the U.S. started with table tennis," he said. "My belief is that sport can open a door for the next peace movement."

Mazel tov to award-winning scholar Rachel Levine

Rachel Serena Levine of Orlando graduated at the top of a class of more than 5,000 bachelor's degree candidates during the 134th Commencement at the University of Southern California held in May.

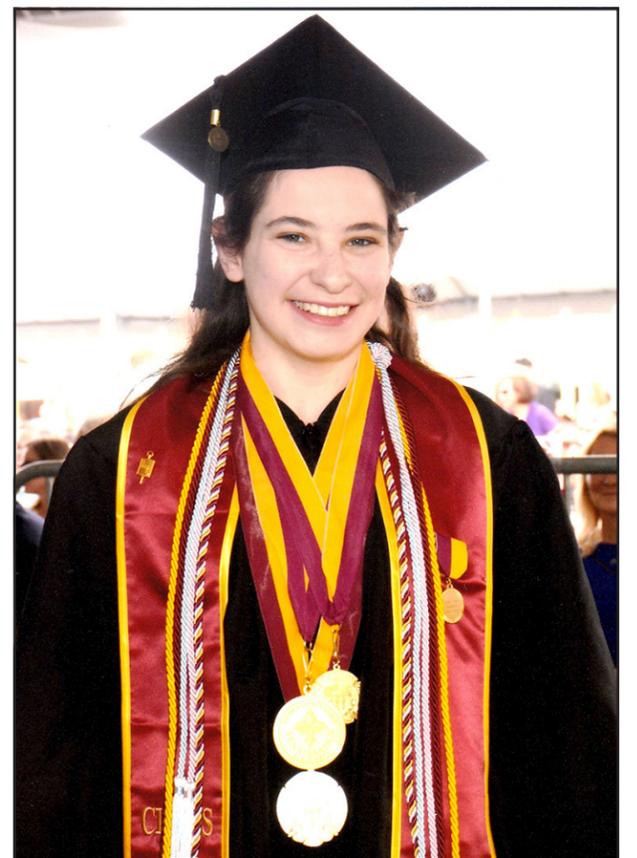
A member of Temple Shir Shalom, Oviedo, and a graduate of the Center for International Studies at Dr. Phillips High School in Orlando, Levine, and 16 other straight-A students, was honored on May 11, 2017, as part of a Wall of Scholars recognition ceremony held in the Levey Library on the Los Angeles, California, campus. As a recipient of the Emma Josephine Bradley Bovard Award, her name will be etched into glass panels lining the walls of the Weingart Reading Room in the Levey Library.

At the 2017 Student Recognition Ceremony held earlier in the day, Rachel, a 2016 recipient of the Phi Beta Kappa key, received the Order of Troy, awarded to graduating undergraduates whose

leadership, in conjunction with academic excellence, has provided significant value to the USC community, as well as being recognized as a Steven and Kathryn Sample USC Renaissance Scholar, recognizing students who excel in two or more unrelated disciplines.

During her senior year at USC, Levine helped found the organization USC Undergraduates Studying East Asia, which provided a venue for students in the various East Asian Language and Culture disciplines to meet and share cultural aspects of their programs. She was also a tutor in the Athletic Services department, as well as a mentor to other tutors.

Levine has been awarded a Bachelor of Arts, *summa cum laude*, in East Asian Language and Culture, with minors in International Relations and Psychology. She has enrolled in the Master of Arts in Asian Studies program at Florida International University where she will be a teaching assistant.



Graduate Rachel Serena Levine

Laugh your tuchas off with SAK Comedy Lab at Temple Israel

Temple Israel will be temporarily transformed into a comedy club on Saturday, Aug. 12, as Orlando's famous SAK Comedy Lab entertains the crowd with a personalized, one-hour show sure to make you laugh.

Start the night off

with dessert, coffee, and schmoozing in the social hall at 8 p.m., followed by a brief but beautiful Havdalah service led by Rabbi Neely in the sanctuary. Stay in the sanctuary after the service, and grab a seat for the comedy show from 9 to

10 p.m., complete with an MC and music.

The show is \$10 per person and appropriate for kids 10 and up. Free babysitting is available for younger children, making this an easy and unique date night featuring some of Orlando's funniest



folks! Please RSVP by Monday, Aug. 7 at <http://tiflorida.org/sak-comedy-lab-event/>.



Hillel is all over—and all under—the place!

Assistant Director of Hillel Sam Friedman, Danielle McKinstry and Andrew Max took to the sea and took this banner for Hillel with them, displaying it on the bottom of the ocean.

Hillel CEO Aaron Weil commented, "We love Hillel at UCF from the bottoms of our hearts and now apparently... the ocean floor!"

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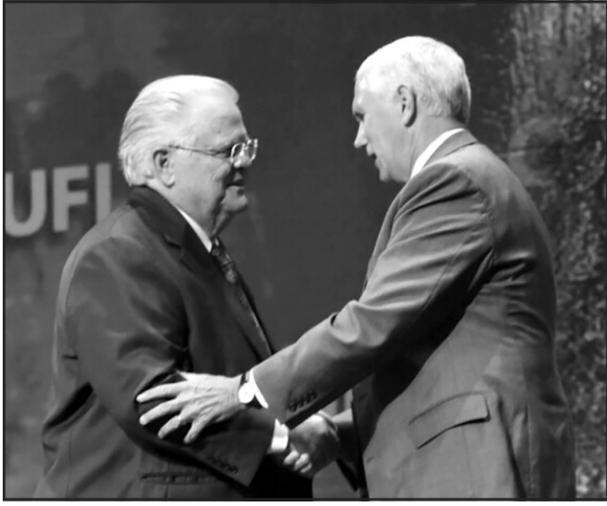


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Christian Zionists still uncertain about Trump—but know they're glad Obama is out



Kasim Hafeez/CUFI

Pastor John Hagee, left, founder of Christians United for Israel, shaking hands with Vice President Mike Pence at CUFU's annual conference, July 17, 2017.

By Ron Kampeas

WASHINGTON (JTA)—Barack Obama is gone and the relief among the Christian Zionists and their Jewish friends who peopled certain corners of Washington, D.C., this week was palpable.

Gary Bauer, the veteran evangelical activist, laid it out at the opening session of Christians United for Israel's annual conference on Monday.

A year ago, "from one end of Pennsylvania Avenue to the next, we had people who were

not blessing Israel, they were cursing Israel," said Bauer, who was recently named director of CUFI's Washington office.

Now, Bauer said to applause, Pastor John Hagee, CUFI's founder, was able to attend White House meetings.

"J Street and their supporters like George Soros are out and CUFI and Pastor Hagee are in!" he said.

The audience let out a cheer, relishing the scathing references to the liberal Jewish Middle East lobby and the billionaire funder of liberal causes, including J Street.

Some 5,000 activists from across the country attended the 12th conference of the Christian Zionist group, which has over 3.5 million members. Members gathered to hear from top Jewish, Israeli and political leaders; lobby for legislation, including a measure that expands anti-boycott laws and another that cuts nearly all U.S. funding to the Palestinian Authority unless it curtails incitement,

and celebrate the new political climate in Washington.

Missing from the proceedings, though, was a full-throated endorsement, at least from the leadership, of the change agent: President Donald Trump.

On a panel Monday, Hagee voiced concerns about Trump's commitment to the conservative group's top priority, moving the U.S. Embassy to Jerusalem.

"Moving to Jerusalem would prove that our president stands by his word," Hagee said.

Allen West, a former Republican congressman who is immensely popular in the conservative pro-Israel community, was blunt speaking on the same panel.

"If you have spoken about this and don't follow through, then it's a matter of credibility," he said.

To be sure, the CUFI representatives were clear that they preferred Trump to Obama and specified why: Trump opposed the Iran nuclear

deal that Obama negotiated, trading sanctions relief for a rollback of Iran's nuclear program (although Trump has yet to withdraw from it).

Trump is friendlier with the government of Israeli Prime Minister Benjamin Netanyahu, and this was noted by speakers including Malcolm Hoenlein, the executive vice president of the Conference of Presidents of Major American Jewish Organizations. Hoenlein spoke on the panel with Hagee and West.

"The U.S.-Israel relationship is stronger than it was last year, more vibrant, more committed," the Jewish leader said.

Speakers mentioned Pence as soon as they mentioned Trump, reassuring themselves that they had at least one true friend in the White House.

"I believe God Almighty has strategically placed Vice President Mike Pence at the side of President Trump," said Erick Stakelbeck, who hosts a CUFI-affiliated TV show.

In describing a visit to the Oval Office earlier this year by the CUFI leadership, Stakelbeck barely touched on Trump, instead lavishing praise on Pence, a Catholic turned evangelical Christian who became one of the country's most socially conservative legislators and governors.

"There was no teleprompter," Stakelbeck said of Pence. "I can tell you he spoke from the heart."

Pence, the star speaker of the conference, was not subtle in drawing the contrast with the Obama administration.

"In President Trump, America once again has a leader who will stand with our allies and stand up to our enemies," he said in his speech Monday. "And this president calls our enemies by their name."

Pro-Israel groups to the left of CUFI would contest many of the assumptions underpinning the conference. They would note that Obama substantially increased secu-

Christians on page 14A

The Forward sees threat from 'censors,' but other Jewish editors and groups differ



Sam Norich

By Rafael Medoff
JNS.org

Is a "mobilized faction" in the American Jewish commu-

nity attempting to "censor" dovish views? The president of The Forward newspaper thinks so, but other editors and leaders of some left-of-center Jewish organizations see things differently.

The dispute arises from the July 12 episode of the Jewish Broadcasting Service (JBS) television series "L'Chayim," which featured a panel discussion on freedom of speech in the Jewish community.

At the center of the discussion was The Forward's decision to publish a full-page ad in its June 2 edition from Jewish Voice for Peace (JVP), supporting imprisoned Palestinian terrorist Marwan Barghouti.

At the time, The Forward's publisher, Rachel Fishman Feddersen, said she decided to run the ad because "mass

media itself is on the firing line, and freedom of expression is under pressure from our own government." In the July 12 television segment, however, The Forward's president, Samuel Norich, offered a different explanation. He said freedom of speech is "endangered" because "there is a mobilized faction in the Jewish community that is seeking to censor."

Asked by JNS.org to identify the individuals or organizations to whom he was referring, Norich responded, "I have no further comment."

Editors deny censorship
"I don't feel pressured or censored," Rob Golub, editor of the Wisconsin Jewish Chronicle, told JNS.org. "I don't think any alleged restriction of points

of view can even be much of a meaningful problem in the media today. There's all the opinion you could ever want on Twitter. Nobody is sitting around thinking to themselves, 'Darn, I only wish in 2017 I could get access to more opinions.'"

"Is [Norich] suggesting there is a group who have formally joined forces to silence the Jewish press?" asked Judie Jacobson, editor-in-chief of the Connecticut Jewish Ledger. "If so, he needs to 'out' that group. Name them. Shame them... It is incumbent upon him to be more specific."

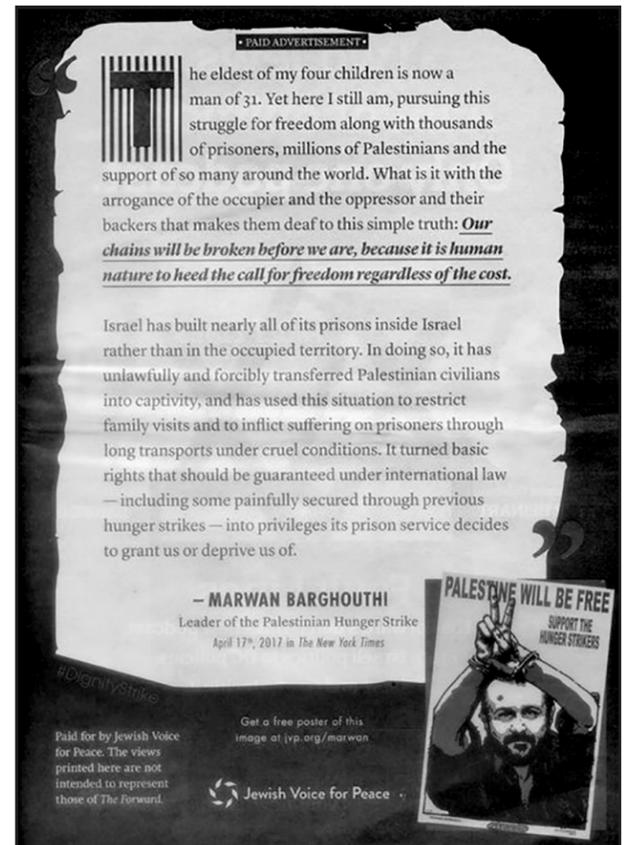
Hillel Goldberg, executive editor of Colorado's Intermountain Jewish News; Mordecai Spektor, publisher and editor of Minnesota's American Jewish World; and David Ben-Hooren, publisher of New York's The Jewish Voice, all likewise told JNS.org that no factions in the Jewish community have attempted to censor their newspapers.

"This idea that there is some force trying to censor the Jewish media or community is all in the minds of The Forward's editors," Ben-Hooren said. "It's not reality."

Some left-of-center Jewish organizations likewise report no efforts to silence them. Ori Nir, a spokesman for Americans for Peace Now, said there have been no attempts to prevent officials of his organization from publishing articles or speaking in public forums, nor any pressure on newspapers to reject the group's advertisements. He said there have been instances in which editors turned down APN's op-eds because they were deemed "too sensitive" or "too controversial," although many other newspapers have published them.

Controversy over boycotting Israelis

Partners for Progressive Israel, the U.S. affiliate of



Scanned copy of The Forward print edition

The paid advertisement supporting Palestinian terrorist Marwan Barghouti that was published last month in The Forward.

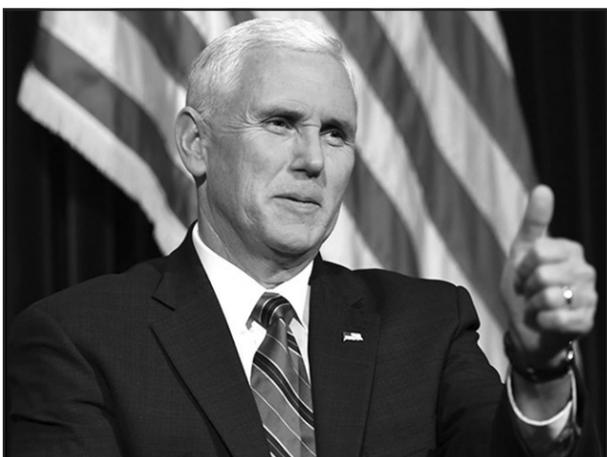
Israel's left-wing Meretz political party, has encountered some "attempts to silence us," according to Dr. Maya Haber, PPI's director of programming and strategy. She cited the fact that PPI's Detroit chapter has not been allowed to participate in that community's Walk for Israel for the past several years. Organizers of the event said PPI was excluded because it promotes the boycott of Israelis who reside beyond the pre-1967 lines.

Haber also said, "Our views are seldom taken into account even by organizations in which we are represented." But Haber, like The Forward's Norich, declined requests from JNS.org to name the organizations she is accusing.

Granate Sosnoff, communications strategist for JVP, the group at the center of the original controversy over The Forward, told JNS.org there have been no attempts to interfere with her group's activities or publications.

"This does not mean that ongoing attempts to silence us by intimidation and other means do not occur," she said, pointing to anonymous posters that recently appeared in the neighborhood where JVP Executive Director Rebecca Vilkomerson resides. The unsigned posters criticized JVP for working with American Muslims for Palestine, a group the Anti-Defamation League

Forward on page 15A



Vice President Mike Pence

(JNS.org)—Vice President Mike Pence said Monday that relocating the U.S. Embassy in Israel to Jerusalem is only a matter of time.

"I promise you that the

day will come when President Donald Trump moves the American embassy from Tel Aviv to Jerusalem. It is not a question of if, it is only when," Pence told the 12th annual

The argument is about Jews, not metal detectors

By Jonathan S. Tobin
JNS.org

To an objective observer, the crisis that erupted in the aftermath of a bloody terror attack near Jerusalem's Temple Mount makes no sense.

Three Arab terrorists used guns they had smuggled up to the compound July 14 to kill two Israeli policemen, both of whom happened to be Druze rather than Jewish. In response, Israeli authorities set up metal detectors to prevent a recurrence of the crime. The response to this from Palestinians was general outrage, violence and a promise of mass riots if the offending machines were not immediately removed. Upon Friday afternoon prayers July

21, with Israel facing the prospect of even more violence that might get out of control, the metal detectors remained in place.

How could putting metal detectors to protect a holy site be considered a *casus belli* for what might, if the conflict escalated in the way the Muslim rioters promised, lead to a new holy war?

The answer is that this isn't about metal detectors. It's about something much bigger: the right of Jews to be in Jerusalem.

This isn't another variation on the usual theme sounded from Israel's critics about the infringement of Palestinian rights. To the contrary, Israel didn't change the status quo at the Temple Mount, which denies Jews the right to pray at the holiest place in Juda-

ism. The Islamic Waqf was left in charge of Jerusalem's mosques, including the Temple Mount's Al-Aqsa, inviolate.

Nor was the new security measure discriminatory. Any Jew or non-Jew who wishes to enter the Western Wall plaza below the Temple Mount compound must also pass through security, including metal detectors. The same is true for Muslims who wish to enter the holy places in Mecca during their annual pilgrimages.

So what exactly is this all about?

For a century, Palestinian Arab leaders have been playing the "Al-Aqsa is in danger" card. The cries that Jews were seeking to destroy the mosques or in some way harm Muslim rights led to a series of pogroms against Jews, including the riots of 1929 in which Jews were massacred in Hebron. But the appeal to holy war isn't only a vestige of the horrors of the distant past and the influence of the Nazi sympathizer Haj Amin al-Husseini, the mufti of Jerusalem who incited those riots.

It was the supposedly moderate Mahmoud Abbas, president of the Palestinian Authority (PA), whose inflammatory statements helped incite the so-called "stabbing intifada" in recent years by also claiming Jews were going to harm the mosques. It was Abbas, not just his Hamas rivals or other violent Islamists, who called on Palestinians to resist the Jewish presence in Jerusalem. It was Abbas who said "stinking Jewish feet" should not profane the holy places.

Abbas's motives were cynical, since he was waving the bloody banner of holy war to compete with his political foes. But the impact of his statements gave the lie to the notion—so prevalent on the Jewish left—that a peace agreement could be easily reached if Israel had the will to try for one. His rhetoric sought to remind Palestinians that the conflict wasn't over borders or settlements, but something far more basic: a religious war that mandates Arab opposition to the Jewish presence.

This is why the PA goes to such trouble to foment fights at United Nations agencies like UNESCO intended to deny Jewish ties or rights to holy places, even those that are self-evidently proof of Jewish history like the Temple Mount and the Western Wall.

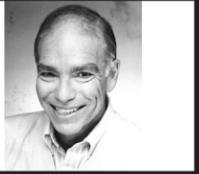
This is also why the new security measures are merely the latest pretext for Arab violence intended to make the point that Jews should not merely have no say over the Temple Mount, but have no right to be there at all.

The demonstrations and threats of more violence are just one more power play intended to remind the world that the only solution Palestinians will ultimately accept is one in which the Jews are excluded. So long as this is their goal, it isn't Al-Aqsa that is in danger, but any hope for peace.

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

Shipley speaks

Jim Shipley



Science and religion—compatible

There is an interesting documentary on YouTube about a recent archeological expedition in Iraq and Iran—what was ancient Persia and before that Babylonia. In ancient texts and evidence in excavations there are stories about Sodom, Gomorrah and the big flood.

That area of Persia/Iran was and is susceptible to flooding. They use round bottom boats of the type described in Torah in the story of Noah. But, there is no history of a great flood—plenty of floods, but not one big enough to bring penguins from Antarctica and giraffes from Africa.

A lot of what we read in Torah was written during the Babylonian exile. Not that there is anything wrong with that. But... like the song says "The things that you're liable to read in the Bible, they ain't necessarily so." Much of our Torah and the New Testament consist of stories to illustrate the existence of a Higher Power and are necessary to get the reader's attention.

People need to believe in something greater than themselves to deal with life and what it throws at them. Without Faith, we would as a world, be in even worse shape than we are.

But Faith, like Joseph's coat, comes in many colors. At one time it was stone idols and fire. Faith. Without it we would not have electricity, Einstein's theory, automobiles or trips to the moon. No, Faith should never be a problem. Religion on the other hand...

Religious leaders take Faith and fashion it into a regimented program of belief and discipline. Some of them throughout history take off on their own route through Faith to religion. Sometimes, strong leaders—up to dictators, use God to tell their followers what God told them or what he meant.

Sometimes, to do this, some religious leaders have to defy reality to keep the Faithful in line. Judaism started with a set of rules that all these millennium later still make incredible sense. The Ten Commandments by themselves set rules that adjusted in their wording to modern situations would make this a most delightful world in which to live.

There is not, nor is there ever, a conflict between Faith and reality. God, whatever or whoever he may be probably has a plan... but we nor any religious leader is prescient enough to know what that is. The problems arise when the people who are appointed or in some cases self-appointed start interpreting Scripture to

suit their own purposes and ignore history and science.

Can religion and science exist together? Of course they can! Look at a spider web—chimpanzees have 98 percent of our human DNA—how can you not believe that a Higher Power, something beyond our own narrow experience had something to do with that? In 1844 when Samuel F.B. Morse sent the first telegraph message—what did he transmit? "What has God wrought."

I have failed over the years to picture some bearded figure, surrounded by a mystic light sitting on a high throne somewhere "up" in heaven, handling every little problem—not just on earth but in the billions and billions of stars that you can only see on a clear night away from civilization.

William Shakespeare wrote: "There are more things in heaven and earth than are in our philosophy." I believe there is a Higher Power of some kind and perhaps even a grand plan. And, maybe humans are just a teeny part of that plan. If it is a plan for peace and goodwill we certainly are not the answer.

Is there any question that religious wars have killed and are killing more people than all the plagues and floods in history? Every war has started through the will and purpose of some "Strong Man." Too many times these tyrants call upon religion to justify their means. Religion, not Faith.

Could we have Faith without religion? Maybe. Probably. But humans tend to question and seek simple answers. Jews? Vey! We are the greatest questioners of all. Go to any city with a solid population of Orthodox Jews. They (we) do not accept the word of any fellow human just because he stands on a pulpit or a speaker's podium. Study and discussion—okay, argue—over Torah is going on as I write and as you read as it has for centuries. Interpretation of Torah or the New Testament is varied and difficult because it should be. It is the reason we have seminaries to train our rabbis and our priests and reverends.

They need that base. That base comes from Human Faith. They read and study and interpret. But when they carry that interpretation to reverse the actual facts of human development, science and evolution—facts that are more and more indisputable as science gains new insights and modern tools—they are doing a disservice to their congregation, mankind as a whole and to God—whomever he may be.

Letter from Israel

Closing the Temple Mount

By Ira Sharkansky

It was best not to write about this right away. Need to see how it would percolate. It could have been massive or a momentary blip testing the level of accommodation between Israel, the Palestinians, and other Muslims.

Truth is, that it is still tense, with Friday prayers posing a challenge to all sides.

The initial story made the international news, and monopolized what Israelis were hearing for a day.

Three Israeli Arabs, from the Galilee city of Um al Fahm, exited the Old City from the area of the Temple Mount and shot three policemen. They killed two, who were Druze, one the father of a three week old child, and the other about to become engaged. Then the killers retreated to the Temple Mount, where they exchange gun shots with other police until they were killed.

It was especially dramatic on account of being early Friday morning. On such days, tens of thousands of Muslims come from East Jerusalem, and on tour buses from elsewhere in Israel to spill out from al-Aqsa and nearly fill the platform of the Temple Mount as they pray and listen to a sermon.

The initial response of the police was to close the Temple Mount, even to the head of the Muslim religious authority (Waqf) who asked special permission to enter and say his prayers, and shut the gates of the Old City.

The prime minister announced that Israel would honor the status quo after a short period, and would assure access of Christians and Muslims to their holy places. A Jewish MK repeated his often-heard demand that Jews be allowed to pray on the Temple Mount, but that passed without a response from the PM. Netanyahu also worked the phones with Mahmoud Abbas and King Abdullah of Jordan, asking for cooperation.

Palestinian and Jordanian officials said what was expected, i.e., a condemnation of Israel for closing the Temple Mount, demanding its immediate re-opening, and lamenting the loss of life. There's been condemnation of Muslim violence on the Temple Mount, or al-Aqsa as they describe it, as well as condemnation of Israel's closing the site, then erecting metal-sensing gates, and cameras to monitor the flow inward and what occurs beyond the gates.

Muslims are anything but united on the issue, with differences in expression and demonstrations reflecting the patterns of bloodshed among the movements elsewhere in the Middle East. Palestinians and Israeli Arabs are divided on which militias they support in the chaos.

The Apocalypse hasn't occurred, yet.

There's been an increase in tension between

Muslims and Druze, coming on the heels of two Druze policemen killed while patrolling alongside the Old City.

Let sleeping dogs lie is a decent policy for Israel to follow, except when pushed beyond a point.

We can guess what that point may be, but can never be sure.

Closing the Temple Mount on a Friday morning, and shutting the gates of the Old City were significant messages. The actions not only provided opportunities for security personnel to do what they thought appropriate, but they kept tens of thousands of Muslims from performing their Friday rituals on the Temple Mount. Closing the Old City meant that Arab shopkeepers did no business.

Israel must expect criticism from Muslim regimes, especially those like the Palestinians that are chronically shaky.

It's still not clear if we'll pass through this without a crisis. Muslims have been more busy living their lives or killing one another than attacking Israel with anything more deadly than verbose threats. There have been protests and low to moderate level violence alongside metal detectors now screening entrances to the Temple Mount, as some Muslims pass routinely through the checkpoints and others object forcefully to their presence.

Among those injured by police use of non-lethal means of crowd control are prominent Muslim clerics.

Muslim religious and Palestinian political figures are trying to make a case against any Israeli inspections of Muslims on the Temple Mount. Some are threatening another intifada.

Commentators include those who hide the cheap politics of fanning the political flames. Muslims at Mecca and Jews at the Western Wall have to pass through checkpoints similar to those now checking Muslims wanting to pray at al-Aqsa.

There are also those who claim that Israel should not have erected the checkpoints without reaching agreement with Muslim leaders.

Security personnel are urging that the prime minister not dig in his heels on the subject of metal detectors. Screening more than one hundred thousand Muslims wanting to pray on a Friday challenges credibility.

Perhaps the process can be altered in exchange from something from the Jordanians and Palestinian leadership.

Assuming Muslim leaders are willing to be identified as flexible with respect to Israel's concern for security.

Pessimists are worried about an escalation to serious violence. Friday will be a significant test.

Sharkansky on page 15A

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The more things change...

By Mitchell Bard

Journalists and pro-Israel activists often share a tendency to see current events as the beginning of history. I've been reminded of this lately by apocalyptic stories regarding anti-Semitism in the United States, the situation on college campuses and American public opinion. I've been perusing my archives of articles that I and others have written in the past and thought I'd share some historical observations in the next few columns to put present concerns in context. I hear people claiming the

situation on campus today is worse than ever, but here are a few examples of what was going on at that time:

At Berkeley, the Muslim Students Association passed out highlights of the Protocols of the Elders of Zion. At Arizona State, an Israeli flag was displayed with a swastika in place of the Mogen David. The UCLA black student newspaper printed an anti-Israel article that featured a map of Israel with not only Judea, Samaria and Gaza labeled as occupied, but the entire State of Israel identified as "occupied since 1948."

UCLA has a huge Jewish

student population, estimated then at about 6,000; nevertheless, attendance at our Israel Action Committee meetings averaged fewer than 10 students. The situation at other campuses was similar, prompting what I later dubbed, "the rule of 20," which says that no matter how many Jewish students attend a university, you're unlikely to find more than 20 activists. This has not changed in the last three decades.

Then, as now, I asked, "What can we do to motivate Jewish students to become more active on campus?"

Many people claim credit

for the idea of the Birthright program; I don't, but I did write in that 1986 article: "There is no doubt that the single best idea is to get students to Israel. I have yet to meet a student who has come back from Israel unaffected. Students return with a stronger sense of commitment to the State of Israel and to Judaism."

The secret to getting students to Israel, I said, was to make trips affordable. At that time, a yeshiva was offering a program for the bargain price of \$450 and received more than 200 applications from just five cities, but could only

afford to take 100 students. It took more than a decade, but, thankfully, philanthropists and the government of Israel created Birthright Israel to offer free trips.

I made another suggestion that I don't think anyone has pursued. I argued we should also offer trips to Europe. "Many students like to tour Europe during summer break, especially after graduating from college," I noted. "They are not interested in going to Israel; they want to go to see the sights of Europe." Many of these students are likely to fit the profile for Birthright and don't apply for whatever

reason. Some may be non-Jews. I suggested that the Jewish community create European tours for these students, which go to all the traditional hotspots, but add one additional stop—Israel. Unlike Birthright, the tour would not be free, but students already pay for trips to Europe. Most would never think of adding a stop in Israel, but if it were already part of the tour, why not? It's a lot cheaper to get to Israel from Europe, so the tour price shouldn't be significantly higher.

I also explored the idea of

Bard on page 15A

The most important speech ever given by a French president on anti-Semitism

By Eldad Beck and Israel Hayom

(JNS.org, and Aish Hatorah Resources)—President Macron equated anti-Zionism with anti-Semitism and said Jew-hatred wasn't born with the Vichy regime, nor did it die after the liberation of France.

French President Emmanuel Macron is not the first French president to give a speech at the annual memorial ceremony commemorating the Vel' d'Hiv Roundup in July 1942, when some 13,000 Parisian Jews—a third of them children—were rounded up and taken to a local stadium and subsequently expelled to Nazi concentration and death camps. This opera-

tion was the first stage in the flagrant murder of a quarter of French Jewry at the time by the Nazis and their French collaborators.

Indeed, it took France decades to contend with its role in the Holocaust. It has been convenient for France to adopt a historical narrative that the entire country was a part of the anti-German underground resistance. It was only 22 years ago that then-French President Jacques Chirac recognized his country's role in aiding the Nazi extermination machine and officially began revising history. This allowed the public to face the scope of France's collaboration with the Nazis, as well as the fact that the Germans did not need

to prod the French authorities too hard to send tens of thousands of Jews to their deaths.

Senior government officials at the time initiated the "purging" of France, mostly from "foreign Jews." Police officers followed their orders efficiently and zealously. This confrontation with history has not been without opposition, as demonstrated by far-right National Front leader Marine Le Pen's recent declarations challenging the French Republic's responsibility in the crimes of the Holocaust. As she would have it, the state ceased existing when France fell to Germany—the complicit Vichy government did not represent the "real France."

Macron's speech at the Vel' d'Hiv Roundup memorial ceremony is the most important speech ever given by a French president on anti-Semitism. Macron did not stop at completely rejecting the historical opinion espoused by Le Pen—"We cannot build pride upon a lie"—he expanded on the matter as it pertains to the past and the present.

In his speech, Macron remarked that the Vichy regime's anti-Semitism did not sprout up out of nowhere, but was rather deeply rooted in the political and social realities of the Third Republic that existed before the Nazi occupation. Anti-Semitism and racism, Macron emphasized, were not born with the Vichy

regime, nor did they die with its disappearance after the liberation of France from the German occupation. In a brave step, Macron spoke about the murders of Jews in France in recent years. He also called on the French judicial system to explain why the most recent murder, of 65-year-old Sarah Halimi by a Muslim shouting "Allahu akbar," was not recognized as an anti-Semitic hate crime.

Moreover, Macron declared, without embellishing, that anti-Zionism is the new face of anti-Semitism. Macron thus justified his inviting Prime Minister Benjamin Netanyahu to the memorial ceremony by showing the connection between anti-

Semitism and opposing the existence of Israel, the Jewish state.

However, Macron's historic speech contained an especially jarring comparison between the murder of Jews by Muslims and the racism Muslims themselves suffer in France. These are actually two very different phenomena that require different approaches. An attempt to placate the Muslim community and portray it as a victim of modern French society, without calling on this community to combat the radicals within it, is equivalent to the day-to-day silence in the face of racism

Speech on page 15A

Forget BDS—it's anti-normalization you should be worrying about

By Sara Weissman

(JTA)—Dear Jewish community,

So you wanna understand Israel-Palestine debates on campus?

The first thing you have to do is stop talking about BDS. Shocking, right? We try.

But really, the Boycott, Sanctions and Divestment campaign against Israel isn't what Israel conversations on campus are all about these days. Campaigns to pass BDS measures on major campuses are actually in decline, yet somehow they still make up the bulk of Jewish news about students.

The truth is, divestment proposals happen perennially, people freak out for two to three weeks, and then students on all sides return to lives of calculus, life pondering, activism and 3 a.m. pizza.

So if we shouldn't be talking about BDS, what should we be talking about?

Anti-normalization. Because it creates a fascinatingly complex new landscape for Jewish students, who are both on its receiving end and active participants.

If you know what I'm talking about, skip this paragraph, wise one. If you don't, anti-normalization is an idea, popular on the left, that some beliefs are so untenable you cannot allow them to be left unprotected and accepted as normal. That means calling attention to their proponents at the

very least and having a zero-tolerance policy at most.

The things-not-to-normalize list includes no-brainers like racism, sexism, homophobia and Islamophobia. It also often includes Zionism.

That means pro-Palestinian activism on campus looks different these days—because all activism looks different. Instead of boycotts, a more frequent form of campus organizing is protesting at and disrupting Israel-related events.

A brief history: One of the earliest instances of interrupting Zionist speakers on campus happened at the University of California, Irvine, in 2010, when students disrupted a speech by former Israel ambassador to the U.S. Michael Oren. In 2015, the same thing happened to former Israeli Supreme Court Chief Justice Aharon Barak at the same school and Israeli philosophy professor Moshe Halbertal at the University of Minnesota. In 2016, it was Jerusalem Mayor Nir Barkat at San Francisco State University.

What recently happened at the Chicago Dyke March is also a prime example. Women marching with what march organizers saw as Zionist flags could not be allowed to stay because that would be letting Zionism go unchallenged.

What does this mean? For what it's worth, speaker shutdowns and event protests don't make us special. If you follow campus news, these

are happening everywhere to all kinds of speakers, from controversial scholar Charles Murray at Middlebury College in Vermont to conservative commentator Anne Coulter and "alt-right" provocateur (read: troll) Milo Yiannopoulos at the University of California, Berkeley.

But anti-normalization does mean Jewish students, particularly Zionists, are tackling a whole new host of questions on campus: Do left-leaning Zionists have a place on the campus left? And if only non-Zionist Jewish students find acceptance on the left, is the campus left tokenizing Jewish students, deciding who's a "good Jew" or a "bad Jew" from outside our community?

What does it mean to Jewish students that Zionist speakers are considered indefensible alongside alt-right speakers? Are Zionist students and pro-Palestinian activists defining Zionism the same way?

Pro-Israel activists, meanwhile, are arguably already engaging in their own form of anti-normalization rhetoric and have been for a long time. One could even argue that Jews were anti-normalization pioneers. When anti-Semitic or anti-Zionist remarks on campus are labeled "hate speech," that's our community declaring ideas too unconscionable to be expressed without protest. Jewish outcry over Linda Sarsour speaking at CUNY is only one recent example. Right-wing Jew-

ish organizations, like the AMCHA Initiative or Canary Mission, marked speakers, professors and student leaders as too reprehensible for campus before it was cool.

Whatever term you want to use, this isn't just a leftist movement, and Jewish students across the political spectrum are experiencing it and are a part of it.

We can argue endlessly about whether anti-normal-

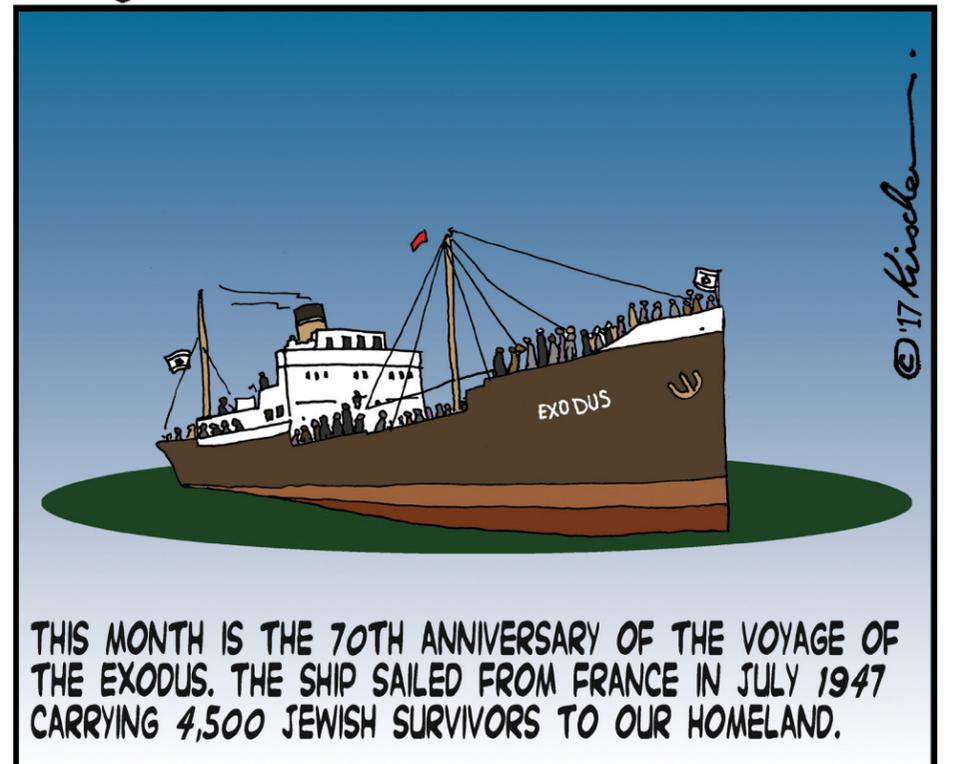
ization is good or bad—and we are. Questions about this concept are at the core of today's most fraught campus debates. Does declaring ideas unredeemable limit free speech? Or does it marginalize systemic societal ills? Who decides the parameters, and when are they too broad?

I cannot answer any of these questions. (That's a different, much longer article.) But I can call on our com-

munity to recognize them. It's time we see the anti-normalization forest through the BDS trees. Because until we do, we're missing out on the juicy stuff—the larger debates happening on campus and the real questions Jewish students are asking themselves.

Sara Weissman, editor@newvoices.org, is the editor in chief of New Voices, where a version of this article originally appeared.

Dry Bones When We Were The Palestinians



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LIGHT SHABBAT CANDLES AT
JULY 28
8:00 p.m.
AUGUST 4
7:55 p.m.

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

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

FRIDAY, JULY 28

Ahavas Yisrael—Kabbalat, 30 minutes before sundown.
 Congregation Ohev Shalom—Shabbat Sababa, 7:30 p.m. a laid-back Erev Shabbat service with the emphasis on “cool.” Info, Rabbi Kay at rabbikay@ohvshalom.

SATURDAY, JULY 29

Congregation Beth Shalom of Leesburg—Saturday morning service led by Rabbi Karen Allen, 10 a.m., 315 North 13th St., Leesburg. Info 352-326-3692.

SUNDAY, JULY 30

The Holocaust Center—Ongoing exhibits through Sept. 8: Embracing the Dream,” “A Place for All People,” and The Tuskegee Airmen,” for hours, contact Terrance Hunter at thunter@holocaustedu.org or call 407-628-0555.
 J.O.IN. Orlando—Hosts an interactive discussion titled: The Joy of Jewish Holidays” at 8 a.m. Shacharis at Orlando Torah Center, 8591 Banyan Blvd., Orlando. Breakfast included.

MONDAY, JULY 31

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

TUESDAY, AUGUST 1

Temple Israel—Lunch & Learn with Rabbi Neely, noon—1 p.m. A parashat discussion class. Open to the public, no RSVP needed. Info: 407-647-3055.
 Camp J Theater—Presents High School Musical Jr., 7 p.m.-8 p.m. at The Roth Family JCC. This show is child-friendly with tickets starting at \$5. Visit the Roth Family JCC website at orlandojcc.org for more information.

WEDNESDAY, AUGUST 2

Temple Israel—Lunch & Learn with Rabbi Neely, noon—1 p.m. A parashat discussion class. Open to the public, no RSVP needed. Info: 407-647-3055.
 Camp J Theater—Presents High School Musical Jr., 7 p.m.-8 p.m. at The Roth Family JCC. This show is child-friendly with tickets starting at \$5. Visit the Roth Family JCC website at orlandojcc.org for more information.
 The Roth Family JCC—Learning Series: Brain Health As You Age, 12:30 p.m.- 1:30 p.m. Sally Kopke, B.S., community educator for VITAS Healthcare leads a discussion on key factors to promote brain health. Info: orlandojcc.org

FRIDAY, AUGUST 4

Ahavas Yisrael—Kabbalat, 30 minutes before sundown.
 Temple Israel—Fourth Annual Sha-Ba-BQ, 6 p.m. at the synagogue. RSVP by Aug. 2 at www.tiflorida.org/events/sha-ba-bq-2017-08-04.

Quote of the Week

“In Jewish history there are no coincidences.”

— Elie Wiesel

HERITAGE FLORIDA JEWISH NEWS

“I’m lost without it!”

“It’s inexcusable!”

“My week is not complete without it!”

“I can’t live without it!”

“How in the world am I supposed to know what’s going on?”

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Challenging puzzle “European Union” by Yoni Glatt koshercrosswords@gmail.com

Across

1. Source of some laws
7. Ham’s sibling
11. Sixth sense of a prophet, perhaps: Abbr.
14. Grande follower of Kabbalah
15. Ancient capital of Edom
16. Team of G-d’s servants?, on the scoreboard
17. Some Middle-East folk in France?
19. Alt. to 62-Down
20. Gov. loan Bank Leumi might help secure
21. Frozen wasser
22. Some flowers in Israel and Mexico
24. Part of Amy Winehouse’s psychological diagnosis
26. Elvis’ Army classification
27. Kind of prayer garb in Germany?
33. With 58-Down, people fear its gaze
34. Makes dough (but not for challah)
35. High Priest with disappointing sons
36. IDF program in Latvia?
39. Mosby played by Josh Radnor
42. Israeli daughters (Var.)
43. Bibi married her in 1991
44. Breslov founder in Croatia?
50. Medicine Nobelist Metchnikov
51. Field directed by Steven in 2012
52. Temple singers, once
56. Language in a country with barely a Jew
57. 1997 Halle Berry title role that’s a takeoff on a pejorative Jewish stereotype
60. Many Jews toss one Saturday afternoon
61. Tisha B’Av and Yom Kippur in Northern Ireland?
64. ___ maamin
65. Where one might improvise and also read Emma Lazarus
66. Wear for IDF officers, at times
67. Fourth day orb
68. Sony handhelds that have kits available in blue and white
69. Like this clue

1. Dances like Hines or Davis Jr.
2. League not welcome to Israel
3. Coins that can no longer be converted to shekels
4. Month after Passover (usually), in Montreal
5. Defeat in the Knesset
6. Like members of Shayetet 13
7. Kiryat Bialik to Afula dir.
8. Like the West Bank by Jordan in 1947
9. James’ “East of Eden” director
10. 1970 Elliott Gould hit
11. Iconic sitcom role for Julia
12. Archangel in Jewish lore
13. Beetle cousin found on Israeli roads
18. Continent where 56-Across is spoken
23. Doesn’t throw like Koufax
24. N.Y.C. rail org. or HS
25. Makes like G-d, way back in the day
27. Eve was the first to be called this
28. Dew bracha
29. ___ L’Tzedek
30. (A) bisl
31. West ender?
32. It runs in the family: Abbr.
36. “The Facts of Life” actress

37. Mendelssohn’s “Piano Quarter No. 3 ___ Minor”
38. Bluth played by Will Arnett
39. A cracker, when doubled
40. Jewish history had one of Judges
41. Jacob’s son who only had one son
42. Matzo meal?
43. Like one hesitant to make a Bat Mitzvah speech
44. Fitzgerald and Rubinstein
45. Minyan ender, often
46. What Israeli’s refused to do in 1948
47. Queen of Broderick’s Simba
48. US state with a museum showcasing Operation Magic Carpet
49. Schmattas
53. Meas. for Jamie Geller
54. Non-kosher Eilat residents
55. Kind of shot from the Wild’s Jason Zucker
57. Neighborhood north of Talpiyot
58. See 33-Across
59. “Hey, chabibi!”
62. Bands where Howard Stern could first be heard: Abbr.
63. Cuban’s team, on an ESPN ticker

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See answers on page 14.

Three Italian brothers try to find the cave they lived in during the Holocaust

By Gabe Friedman

(JTA)—Renting a house in the Italian countryside and eating loads of pasta is about as blissful a vacation as they come.

For the three Anati brothers, however, such a trip is a reminder of the horrors of the Holocaust.

Yet the brothers—Bubi, 77; Andrea, 85; and Emmanuel, 88—did just that in 2013, precisely with the aim of reconnecting with their past.

The Anatis were raised in an upper-class family in Florence. In 1942, just before the deportations of Florentine Jews to Auschwitz began, the family escaped the city. They fled from village to village and eventually settled in a forest near Villa a Sesta, a town some 50 miles from Florence. With the help of locals, their father dug a cave—and the family lived underground, literally, for several months during the winter of 1944 until the end of the war.

The family then moved to Israel, where the brothers have lived ever since.

“Shalom Italia,” an hour-long documentary directed by Tamar Tal Anati (Bubi’s daughter-in-law) aired Monday night, July 24, on the PBS series “Point of View.” It follows the brothers’ return to Italy in an attempt to find the cave and seek some closure

about those dark years. The affable trio treks through the forest, meets with members of a family that helped them survive and, since this is Italy, eats plenty of pasta along the way.

The true joy of this sweet film, however, is the authentic camaraderie of the brothers and their cultivated passion for Italian culture. Bubi, who worked for years at Israel’s Weizmann Institute of Science, is the youngest and most earnest. He’s the guiding force behind the trip because locating the cave was something he had wanted to do for years.

Andrea, an oceanic physics researcher, is a whimsical goof—he frequently whistles, hums and introduces himself to strangers—in great physical shape for an octogenarian.

Emmanuel—his brothers affectionately call him “Meme” (pronounced “may-may”), and sometimes “Meme mio,” or “my Meme”—is an internationally renowned archaeologist. He is the most serious of the three and has no desire to relive his Holocaust memories, having long pushed them out of his mind. But Meme agrees to the trip to satisfy Bubi.

On screen, the brothers’ personalities don’t exactly clash—they do, however, lightly bump up against one another. They bicker over which room to eat dinner

in, when to leave the rented house in the morning and which path to take to find the cave in the forest. But the banter is more endearing than whiny. One particularly humorous debate occurs over whether the brothers brought toy bows and arrows with them when they fled Florence—Andrea insists they did, Meme calls him ridiculous.

In spite of its charm, “Shalom Italia” does not glaze over the serious history underpinning the story. The film’s lighthearted tone goes hand in hand with the brothers’ ghosts from the war. They have interesting conversations about the nature of memory over mouthwatering meals, which include salami, mozzarella, tomatoes, prosciutto and pasta with pesto.

In one memorable scene, Andrea says he remembers their years on the run fondly—for him it was an adventurous time that brought together the entire family.

“We lived in the woods, played Robin Hood and collected mushrooms,” he says. “I had fun during the Holocaust.”

Meme ruffles at the remark, saying that while Andrea enjoyed his youth, he was forced to grow up quickly.

At another point, Bubi says he cannot eat or even get close to sardines. He realizes



Tamar Tal Anati

The Anati brothers, from left, Emmanuel, Andrea and Bubi.

that he feels this way because the family ate sardines during the war.

Ultimately the film is a testament to how memories are filtered through our attitudes and experiences, even the desires of those around us.

“It was very interesting to see that when you confront someone else, your memory starts to change,” Tamar Tal Anati told JTA from her home in Tel Aviv. “[And] to see how memory reconstructs itself.”

Tal Anati had been married to Bubi’s son for years,

but was not aware that her father-in-law and his brothers were Holocaust survivors. When Bubi told her about the planned trip to the Italian countryside—and she learned of the cave and the reason for the journey—she felt compelled to film it.

“I was fascinated by the fact that each one of them has a completely different memory of the same event,” she said. “And I was curious to see how they would deal with the physical and mental challenge of this journey.”

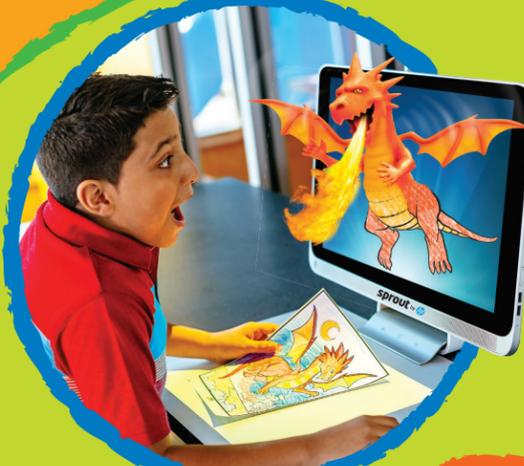
Tal Anati noted that for decades, the brothers did not even think of themselves as true Shoah survivors. But since the filming of “Shalom Italia,” which helped them reckon with the memories of that long-ago winter, they do now

“Our character and the way we see life is the result of the memories we hold,” she said. “And once these memories change, we change.”

“Shalom Italia” will stream online at pov.org from July 24 through Aug. 26.



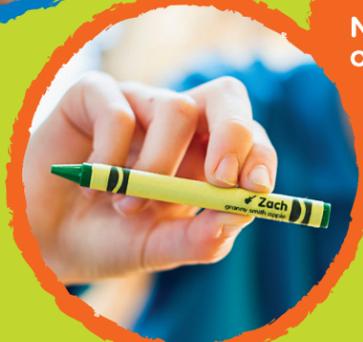
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The billionaire who founded Birthright has a private zoo



Ben Sales

One of Michael Steinhardt's more unique possessions is his group of zedonks, the offspring of a zebra and a donkey that he calls "zonkeys."



Ben Sales

Michael Steinhardt, who takes regular 90-minute strolls around his 55-acre private zoo, enjoys interacting with his tortoises.



Ben Sales

Michael Steinhardt's zoo includes 30 species of animals, including the red kangaroo, front, and ostrich.

By Ben Sales

MOUNT KISCO, N.Y. (JTA)—When Michael Steinhardt strolls around his 55-acre backyard for 90 minutes every morning, one of his favorite animals to see is the scimitar-horned oryx, whose antlers sweep back from its head like the swords for which they are named. But Steinhardt didn't much like finding out that a (literally) horny oryx had stabbed a zebra to death during a testosterone-fueled mating season three years ago.

The zebra incident is, thankfully, an outlier on his sprawling estate about an

hour north of Manhattan, home to at least 30 species of animals as well as more than 100 birds. It's been called a "private zoo," but that's true only in the sense that St. Peter's Basilica is Pope Francis' local church.

I rode north for an hour on a train expecting animals in cages, a few serene ponds with exotic fish, maybe some petting opportunities. I didn't expect to pass a spiral bamboo climbing structure (for humans), to take a walk across a rickety rope bridge in the middle of a forest, or to find owls squawking at me, Harry Potter-style, in the middle of the day, causing

me to re-evaluate whether the expression "night owl" is really even accurate.

Soon after, we come across two century-old tortoises humping, the bottom one slowly crescendoing up on her wrinkled legs as her lover cranes his long neck diagonally downward. The "guy on top," Steinhardt informs me, is named Sexton—for John Sexton, the past president of New York University. The reason?

"Sexton was the boss of NYU and this guy is the boss of the tortoises," explains Steinhardt, an NYU trustee.

Then Steinhardt tells me I can ride another tortoise,

bareback, a few feet away. Usually I try to remove myself from the stories I cover. But I mount the reptile.

"Tortoise equestrian" is generally not the first phrase that comes to mind when discussing Steinhardt, the hedge fund billionaire who helped create Birthright, the free 10-day trips to Israel for young Jews. But Steinhardt's zoo, at around 15 years old, is only slightly younger than Birthright—and it reveals a totally different side of the man's personality.

Steinhardt fashions himself as the disruptive Jewish innovator—outspoken about the shortcomings of American Judaism, discussing it in full, extemporaneous paragraphs and ready to put his money where his mouth is. He has embarked on venture after venture—first the free Israel trips, then a network of Hebrew-language charter schools, now a museum of natural history at Tel Aviv University that will open this summer. The museum is a way for Steinhardt to merge his love of fauna with his love of Israel—especially because he says he's not allowed to import Israeli animals across the ocean.

He is eager to defend all of these programs with statistics proving their worth. And despite his very high profile, Steinhardt says his Jewish initiatives are really about other people—the half-million Jewish young adults who have gone on Birthright, say, or the students who attend the charter schools.

But the zoo is all about Steinhardt himself; he made it solely so he and his family could live among beauty. Steinhardt likes to meander from field to field, introducing visitors to red kangaroos,

marmosets or wallabies, an Australian marsupial.

"I decided to do this because I really love animals and I thought that this would create more joy for my family and I than anything else I could do," he says.

Seconds later, he is back to being a tour guide.

"Directly in front of you is a female ostrich," he says, pointing. "To the right is a group of guanacos. There are four different varieties of South American cameloids: They are alpacas and llamas and vicunas and guanacos."

Steinhardt's love of animals began with the parakeets and fish he had as a child, and as an adult he has built an ecosystem of flora and fauna from across the globe. If Steinhardt is a kind of Moses with Birthright, on a mission to bring the Jews (briefly) to Israel, here he is Noah—animals from all over the world now surround him two by two.

He feels a tranquility on the grounds because they are blissfully free of the kinds of problems his philanthropy is trying to solve. In Israel, the Jews fight with the Palestinians. At his zoo, the swan lies with the capybara.

"What we do differently here is we have a variety of disparate animals together," Steinhardt says. "Even though I'm used to it, it still feels like a treat."

Many of the animals on the estate roam on rolling hills enclosed with wooden fences. The swans and capybaras—the world's largest rodent—lounges on the bank of a pond among scattered landscaped trees and stones. Some of the more carnivorous animals do live in cages—like a group of serval cats—though the enclosures lead out to small, sepa-

rate fields. The marmosets, a New World monkey species, live in tall, rectangular cages with a complex branch infrastructure tailored for climbing. Birds flit and perch inside an aviary.

Steinhardt has no method for choosing his animals. Seeing one he likes, he'll see if he can get it. He has a dealer he trusts, and also will make deals with zoos. The capybaras, for example, were adaptable to the climate, and he liked that they could stay underwater for long stretches. Now he's negotiating a large donation to the Smithsonian's National Zoo in Washington, D.C., possibly in exchange for red pandas, though Steinhardt says he has little space to expand.

He is vague about his zoo's specs—how much it costs to run (Steinhardt ignores the question), how he stays within regulations governing private zoos (it's all legal, he assures: "The local police are perfectly nice.") and how many people he employs to tend to the animals (his answer: "1.2 percent of the male population of Nicaragua," which comes out to roughly 34,000 people. He is kidding.).

At the end of the walk through the zoo, plus a visit to his private strawberry garden, we hop on a golf cart that takes us through much of the rest of the estate—sloping paths through unmanicured forests, water trickling down a rock sculpture, a large, boxy house in a clearing that Steinhardt is building for his daughter's family.

And then, at the finish of the odyssey, we see the zedonks. Half-zebra, half-donkey—Steinhardt prefers the word "zonkey"—they stand in a trio, brown pack animals covered in black stripes, a puffy black mane and pointy ears sprouting from their necks and heads. Not far away are camels, which we all but ignore. The zedonks approach us warily, intruders in their habitat, and let us observe them.

But by then, Steinhardt is transforming back into the billionaire philanthropist—taking business calls, coordinating logistics for how we would leave. We have been with the animals for more than an hour. Now it is time to return to America, its Jews and their problems.

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The surge...

I recently heard from the Jewish Telegraphic Agency about the surge in anti-Semitism.

The subject was addressed in an article written by DANIEL ELBAUM and MARC D. STERN. I pass it along (in part) to you: "Almost daily accounts of vandalized cemeteries, spray-painted swastikas and bomb threats to JCCs and other Jewish agencies have naturally evoked considerable alarm.

Clearly, we must never reconcile ourselves to an America where this is considered normal. Yet we must not succumb to the opposite tendency to see these recent incidents through a 2,000-year-old lens and draw comparisons to darker days, when Jews felt powerless and alone in the fight against anti-Semitism. There is no nation (other than Israel, of course) that has been more hospitable and welcoming to Jews than the United States. Indeed, there has been no generation of Jews in our people's history more ingrained into the fabric of the nation in which it lived.

A recent Pew Research Center report found that Jews are (among) the most admired religious groups in the country, and it will take far more than the incidents of the last few months to alter that fact."

(There are things that can be done. Perhaps the White House should convene a conference on violent extremism and hate crimes. I got that idea from the JTA letter as well.)

My hometown ... Brooklyn, USA ...

About a month or two ago, I received a pamphlet in the mail titled "Another Time, Another Place: A neighborhood remembered." It was written by GERALD CHATANOW and BERNARD SCHWARTZ. (I personally knew an actor named Bernard Schwartz who went by the professional name Tony Curtis, but this was not the same man!) The pamphlet said:

"The Brownsville/East New York neighborhood of the 1930s, 1940s and 1950s is now but an almost faded memory, a 'time warp' as it were. Today it is a neighborhood that has been eviscerated and exists only as a geographic locale. Through the collective memories of the famous and the not so famous, the writers have elicited and chronicled a treasure trove of anecdotes and remembrances that bring back to life a once vibrant and exhilarating neighborhood. It is available at Xlibris. Phone 1-888-795-4274."

(I have memories of my beloved Brooklyn neighborhood too. I used to sit on the corner milk box outside of the corner candy store with friends; the schoolyard at P.S.233; Tilden H.S.; snacks like polly seeds, Hooten Chocolate bars, egg creams, frappes, etc. and most of all, I have memories of my youth!)

Speaking of memories...

After moving down to Central Florida about 53 years ago (I was in diapers and if you believe that I have a bridge to sell you) I remember making friends with some very special people who I still bump into here and there. One of the most special is LINDA MOGUL, a wonderful gal I have always loved even though we don't see much of each other, except, as I said, I bump into here and there.

I first met Linda when she was a toddler. The daughter of my friends, RUTH and MAX MOGUL, I recall sitting in their home and along came this adorable little girl trying to walk in her daddy's shoes!

She was (and still is) the sweetest, most loving girl in the world as far as I'm concerned.

I had the pleasure of bumping into her again just a few days ago at the Bagel King restaurant on Semoran Blvd.

(I always get a feeling of joy when I see Linda!)

Shout-out...

Speaking of Bagel King, they have a waitress there who is just the best! Her name is COLLEEN BELEIN. She is a pretty gal with a great sense of humor and terrific skills at her job! I was depressed when I sat down but laughing and in great spirits when I got up! Thanks, Colleen.

The JCC 39er's Cinema Sundays...

On Sunday, July 30th at 2 p.m. in the Senior Lounge, a very funny movie will be featured. "The Boss" starring MELISSA MCCARTHY is on the bill. (Feel like laughing? I guarantee you will!)

JCC 39er's "Meet & Mingle Mondays..."

The next meeting of the JCC 39er's will be very special, indeed! It takes place on Monday, July 31st, in the Senior Lounge at 12:30 p.m. Both lunch and entertainment will be provided by Savannah Court.

(I repeat... this is very special indeed!)



Linda Mogul



Melissa McCarthy

One for the road...

One morning, as Moshe gets off the bus to go to work, he can't help but notice that the woman who got off the bus in front of him has her right breast hanging outside her blouse. He is always one to help people and so is not embarrassed to go over to her and say, "Excuse me madam, but did you know that your right breast is showing?" The lady takes one look down at her breast, then shrieks on top of her voice, "Oy vay, I've left my baby on the bus."

Israeli-inspired avocado toast, three ways

By Shannon Sarna

(The Nosh via JTA)—Avocado toast has been "trendy" for several years throughout the U.S. In fact, avocados have been so trendy, an entire avocado restaurant opened earlier this year in Brooklyn. And people are putting avocados in everything lately: brownies, salad dressing, even ice cream. After all, avocados are healthy, full of good fat, delicious and satisfying.

I also love avocados, but I am a purist about eating them—sliced or smashed simply with just a few seasonings with some chips, or on the side of a dish like my vegetarian Mexican lasagna. These Israeli-inspired toasts are a little trendy, healthful and super fun—plus they use some classic Israeli flavors like tahini and harissa.

If you don't like soft- or hard-boiled eggs, you can also top your toast with a fried egg. Mix and match your combinations. These are satisfying and perfect for summer since they require minimal cooking. I would serve one of these for a hearty breakfast or light lunch.

Ingredients:

- Fresh sourdough or whole grain bread
- 2 ripe avocados
- 1-2 eggs
- harissa
- feta cheese
- juice and zest of one lemon
- 1-2 fresh radishes
- fresh parsley and cilantro
- 1/3 cup chickpeas (shells removed)
- tahini
- salt and pepper to taste
- dried cumin

Directions:

To make the chickpea smashed toast: Combine 1/2 avocado with 1/3 cup canned chickpeas, shells removed. If you didn't remove all the shells, they will naturally come off as you smash



the chickpeas and avocado together. Add pinch of salt and 1/4 teaspoon cumin. Toast bread lightly

Spread chickpea-avocado mixture evenly on top of toast. Drizzle with tahini to your taste, a pinch of sea salt and fresh parsley.

To make the harissa and egg toast: Smash 1/2 avocado with a pinch of salt and 1/2 teaspoon lemon juice. Toast bread lightly.

Spread smashed avocado evenly on top of toast. Drizzle or spread around 2 teaspoons prepared harissa on top. Top with slices of soft- or hard-boiled egg, or a single fried egg, a pinch of sea salt and fresh parsley.

To make the feta and radish toast: Smash 1/2 avocado with pinch of salt and 1/2 teaspoon lemon juice. Toast bread lightly.

Spread smashed avocado evenly on bread. Top with thin slices of radishes, feta cheese to your taste and 1/2 teaspoon fresh lemon zest.

Shannon Sarna is the editor of The Nosh.

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



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Sudoku (see page 14 for solution)

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U.S. pilots reunite with Israeli 'brothers in arms' from Yom Kippur War

By Andrew Tobin

TEL AVIV (JTA)—The arrival of U.S. fighter jets in Israel, part of a month-long arms drop, was critical to turning the tide of the Yom Kippur War in favor of the Jewish state.

But for the American pilots who volunteered to deliver the aircraft, it was just another mission.

Alan Chesterman, part of a U.S. Navy squadron that flew a handful of the jets, said he had little knowledge of Israel or its security situation when he landed here in October 1973.

"We knew we were flying into a combat zone, but we didn't know anything about it," he said. "It was more like I'm young, adventurous and fearless—you might say young and stupid. I just lived to fly."

Chesterman, 72, was one of two pilots who reunited last week with some of the Israelis to whom they handed the Douglas A-4 Skyhawks. Along with nine other American pilots and their wives, they took a VIP tour of Israel to see what has become of the country since they helped to fend off the surprise onslaught by its Arab neighbors 44 years ago.

Since landing June 24 at Ben Gurion Airport on commercial flights, the Americans have been traveling around the country and receiving briefings from top military officials.

On June 28, they visited the Tel Nof air base, where they exchanged war stories with more than a dozen Israeli pilots who flew the American Skyhawks. They also re-created a photograph that several of them, including retired U.S. fighter pilot Roy "Bubba" Segars, 76, and former Israeli airman Jacob "Booby" Daube, had taken together during the war.

The following day, the American pilots attended a flight course completion ceremony at the Hatzzerim Air Force base, where they heard addresses from Israeli Prime Minister Benjamin Netanyahu and President Reuven Rivlin.

Rami Lothan, 65, an Israeli Air Force pilot who greeted the Americans in 1973 and flew one of the Skyhawks in the war, participated in a flight show at the event, flying a propeller-driven training plane. He helped organize and host the trip after meeting members of the group at flight shows in the United States.

Lothan said that in the midst of the Yom Kippur War -- a coalition of Arab armies led by Egypt and Syria caught Israel unprepared on the holiest day of the Jewish calendar—the Israeli pilots had not been able to appreciate the arrival of the Americans, who at the time were still fighting the Vietnam War. This week's visit, he said, has been an opportunity to reflect.

"I don't think we had enough time to sit down and



Roy "Bubba" Segars, second from right, and Jacob "Booby" Daube, far right, posing during the 1973 Yom Kippur War at the Tel Nof air base in Israel.

appreciate what was happening. Whatever we could fly, whatever could carry bombs, we flew it," he said. "But seeing these guys; it's like lost brothers. I can admire pilots who don't have any connection to the Middle East, and they just completed tours in Vietnam, and they all volunteered to come here and help us out."

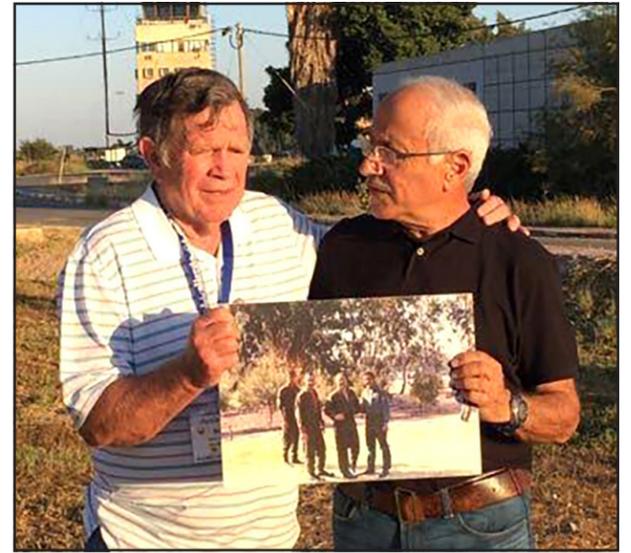
Chesterman recalled that he was stationed at the naval air base in Southern California when the squadron skipper asked for volunteers for a dangerous and unspecified mission. Nearly all the pilots

raised their hands. Over the course of two days they made their way to Israel, stopping several times along the way, including in Spain, the only European country that would have them en route to Israel.

Segars, the other pilot from the mission now in Israel, fired some rounds toward Libya on the way.

Although the Americans were only in Israel for a few hours, Chesterman gathered that the country was fully mobilized for war. He recalled seeing the wife and children of a soldier camped in a tent along the runway of the air base with their clothes drying on an air defense battery.

"That's when it hit me: I think they're not just fighting for territory. They're literally fighting for their lives," Chesterman said. "The whole family was basically called up



Retired U.S. fighter pilot Roy "Bubba" Segars, left, and retired Israeli fighter pilot Jacob "Booby" Daube holding a photo they took together during the 1973 Yom Kippur War at the same Tel Nof air base in Israel, June 28, 2017.

for active duty and was there for the duration. We don't have to do it that way in the United States."

Chesterman said the Israelis welcomed the American pilots with a friendly meal on base, during which he and his fellow pilots "did our best to drink all their booze." One of the Israeli pilots who had been drinking with them suddenly excused himself, saying he needed to return to the war. Only then did the Americans realize he had been drinking iced tea, not beer.

Segars—the pilot who "fired at Muammar Gaddafi," as Chesterman put it—earnestly tried to convince the Israelis to let him join the battle. But the several beers he had just downed "disabused him of opportunity to go fight in someone else's war," Chesterman said.

Until recently, Chesterman had been afraid to return to Israel because he thought it was unsafe. But this was his second trip to the country in the past two years, and he said he has learned to take comfort in the fact that "the good guys have all the guns."

Chesterman also has gained an appreciation for the role he played in helping Israel at a moment of profound crisis and what the country has become.

"I'm completely impressed by the way the Israelis conduct themselves," he said. "They are proud of their country. It's so young, with so many smart people and technology, but also has so much history. It's an incredible place."

"If it weren't for my kids and grandkids back in the States, Israel would be at the top of my list of places to live."



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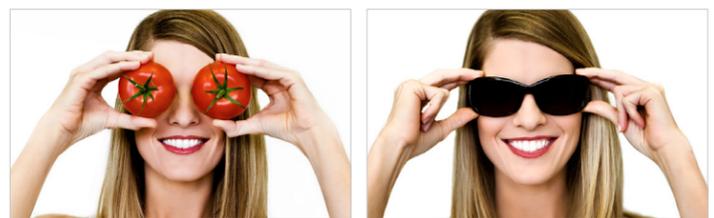
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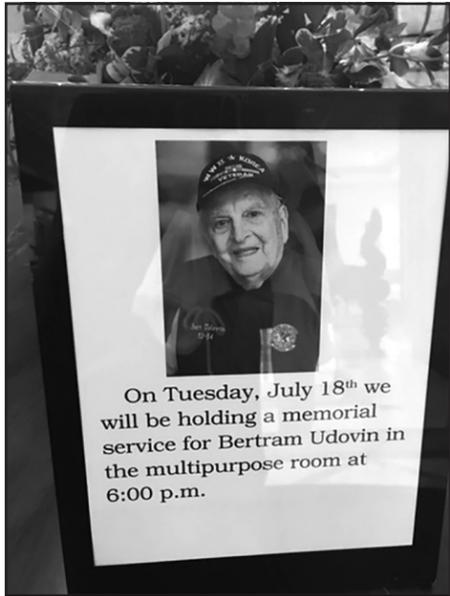
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Lovingly remembering and honoring Bert Udovin Z"L



Announcement of the memorial service for Bert Udovin.



Susan Bernstein leading memorial service.

By Emily Newman

The Jewish Pavilion volunteers and staff enjoyed many Kabbalat Shabbat programs and holiday celebrations throughout this past year with Bert. Bert Udovin quickly became embedded in the community at Oakmont Village-Cordova and was proud of his involvement with Jewish Pavilion. He befriended new residents and encouraged them to join him on Friday afternoons. When Susan Bernstein began leading

Shabbat twice each month they became fast friends. Susan shared memories and anecdotes of the times they shared together.

Lovingly known as Mr. Magic, Bert was talented with his magic tricks. Whenever he met someone he would offer to make them a balloon animal and in no time they shared a laugh and a smile in amazement.

When Program Director Emily Newman learned of Bert's passing she contacted his daughter, Lisa Thorpe, and

offered her the opportunity to have Bernstein lead a memorial service, sponsored by the Jewish Pavilion, for his recent community at Cordova. Lisa appreciated the idea, knowing the fondness her father had for Bernstein.

A beautiful and meaningful celebration of life took place with those whose lives were touched and enriched by knowing Bert.

This program was made possible in part by a grant from the Jewish Federation of Greater Orlando.

OBITUARY

BERTRAM ALLAN COHEN UDOVIN

Written by the family

Bertram Allan Cohen Udovin, Capt (Ret) USNR, age 92, of Woodbridge, Virginia, and Oakmonte Village (since October 2016) Lake Mary, passed away on July 14, 2017, at his residence following a sudden illness. He was born on Nov. 9, 1924, in Boston, Mass., to Elsie H. and Harry Cohen.

Bert started his naval career during WWII as a Navy flight officer working in the Pacific theater. At war's end he entered Brown University. He was called back into active duty during the Korean War and served for 12 years. Bert continued his naval career in the Reserves until 1985. His total naval military service was 38 years. Bert's love for the Navy continued with his civilian career at Naval Air Systems Command in the 1980s until his retirement.

Bert's passion for magic began in the 1950s where he learned tricks to keep his

naval students attention when teaching. That early magic blossomed into 67 years of balloon dogs and magic for every child (and many adults!) he met no matter where the meeting might be. He performed and taught magic to all ages up until the week he passed away—teaching the residents of his Oakmonte Village.

His birth father, Harry Cohen, passed away from Rheumatic fever when Bert was 2. He was later adopted when his mom, Elsie, married Hyman Udovin.

Captain Udovin is survived by his wife of 18 years, Frances E. Udovin; his two sisters, Judith (Frank) Kosofsky of Cranston, R.I., and Barbara Udovin of Brookline, Mass.; and his three daughters, Cheryl Udovin (Donald Griffis, Jr) of Pensacola, Fla., Lani Phillips of Pittsboro, Fla., and Lisa Thorpe (fiancé Neil Brown) of Altamonte Springs; his step-sons, Bill Smith, Lee (Carmen) Smith and Duane Smith; his grand-

children, Jessica (Ryan) Kalb, Danielle Thorpe, Rebecca Thorpe, Shane (Leslie) Smith, David Smith and Kimberly Smith. He also had five great-grandchildren, Ronan and Reed Kalb, Jack Streb, and Skylar and Avery Smith. He is also survived by many loved cousins, nieces and nephews.

Bert never met a stranger and his loss will be felt far and wide, as he was loved by all who knew him.

A funeral service, with full military honors, was held at Cape Canaveral National Cemetery with Rabbi Arnold Siegel officiating. In memory of Bertram Udovin, the family requests contributions to organizations which were dear to his heart: the Jewish Community Center Security Fund, 851 Maitland Avenue, Maitland 32751, or Honor Flight Inc, attn: Diane Gresse, 175 S Turtle Road, Springfield, OH 45505, www.honorflight.org/donate. Arrangements entrusted to Beth Shalom Memorial Chapel, 640 Lee Road, Orlando 32810, 407-599-1180.

Central Florida Synagogues

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

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

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

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

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

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

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

Congregation Bet Chaim (R), 301 West State Road 434, Unit 319, Winter Springs, 407-830-7211; www.betchaim.org; Shabbat services: Friday, 8 p.m.

Congregation Beth Am (C), 3899 Sand Lake Road, Longwood, 407-862-3505; www.congbetham.org; Shabbat services: Friday, 7:30 p.m.; Saturday, 9:30 a.m.

Congregation Beth El (C), 2185 Meadowlane Ave., West Melbourne, 321-779-0740; Shabbat services, 1st & 3rd Friday, 8 p.m.; 2nd & 4th Saturdays, 9:30 a.m.

Congregation Beth Emeth (R), 2205 Blue Sapphire Circle, Orlando, 407-855-0772; Shabbat service: monthly, 8 p.m.

Congregation Beth Israel (Rec), Collins Resource Center, Suite 303, 9401 S.R. 200, Ocala, 352-237-8277; bethisraelocala.org; Shabbat service, second Friday of the month, 8 p.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Temple Shir Shalom (R) Services held at Temple Israel, 50 S. Moss Rd., Winter Springs, 407-366-3556, www.templeshirshalom.org; Shabbat services: three Fridays each month, 7:30 p.m.

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

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The first medic to respond to the Temple Mount terror attack was Muslim—here's his story



Andrew Tobin

Nedal Sader sitting on his United Hatzalah motor scooter in the Old City of Jerusalem, July 14, 2017.

By Andrew Tobin

JERUSALEM (JTA)—When Nedal Sader first heard the crackle of automatic weapon fire Friday morning, he couldn't believe it was coming from the Temple Mount.

As a Muslim, he regarded the complex just outside his

apartment as a sacred and peaceful place. He prayed there nearly every week.

But as a seasoned first responder, he knew what gunshots sounded like echoing off the stones of the Old City. He finished dressing, threw on his medic's jacket and raced to the scene.

Sader, a 37-year-old nurse and father of five, was the first medical professional to arrive at the Temple Mount following the attack in which two Israeli Druze police officers were shot dead. The three Arab-Israeli gunmen were then killed by police on the scene.

Amid the carnage at the politically and religiously fraught complex, Sader said he simply tried to save whom ever he could.

"It doesn't matter who the person is," said Sader, a Muslim volunteer with United Hatzalah, the Orthodox Jewish-run ambulance service. "Whoever needs help most gets help first."

Sader joined the mostly haredi rescue service in 2012, soon after his father died of a heart attack while waiting for an ambulance. He said he hoped to improve emergency medical care in the Arab quarter of the Old City, which like other Arab neighborhoods in eastern Jerusalem has long suffered from lack of services. It is illegal for Jewish medics to enter Arab villages or neighborhoods without a police escort because of security concerns.

"I had to do something," he said. "I didn't want the same thing to happen to anyone else in my neighborhood or in Israel."

United Hatzalah has about 300 Muslim, Druze and Christian volunteer EMTs, paramedics and doctors, who account for about 10 percent

of the total, according to spokesman Raphael Poch. He said the organization began recruiting Muslims to serve their own neighborhoods about a decade ago.

"We formed the organization to respond in every community in Israel," Poch said. "Because we're community based, that means engaging Muslim volunteers."

Sader said that in the past five years, he has responded to seven major Palestinian attacks in the Old City, often on a motor scooter provided by United Hatzalah. When responding to calls, Sader said, he leaves on his helmet and sometimes his sunglasses to avoid being identified as Arab. He also tries not to speak much.

"I don't want to deal with being seen. Some Arabs might get upset. Some Jews might get upset," he said. "I focus on helping people. That's what's important."

After Friday's attack, police officers on the Temple Mount saw Sader coming and urged him to treat their fallen comrades. But he had to wait for a moment until the attackers—later identified as cousins from northern Israel—were subdued.

The first casualty Sader came upon was one of the slain officers, whom he quickly determined was beyond help. Moving southward, he passed the bodies of two of the attackers and saw the third prone on the ground, surrounded by

police. The officers directed him to the second fallen officer and, finding no pulse, he began CPR.

Soon thereafter, the subdued gunman leapt up and attacked the officers surrounding him with a knife—a moment that was caught on video. The resulting hail of police bullets, which killed the attacker, whizzed around Sader as he applied compression with the help of another officer. Still, he continued for about 15 minutes, until an ambulance arrived. But the officer was never revived.

When it comes to the tensions on the Temple Mount, Sader said both Arabs and Jews are to blame. The former site of the ancient Jewish temple is the holiest in Judaism. Meanwhile, two Arab prayer sites, the Dome of the Rock and the Al-Aqsa mosque, make it among the most important places in Islam as well.

Since Israel captured the Temple Mount from Jordan in the 1967 Six-Day War, the site has become a flashpoint in the Israeli-Palestinian conflict. Some Jews, mostly from the Orthodox national religious community, never accepted Israel's decision to keep the mount an exclusively Muslim prayer site after the war. Although Israel insists it has no plans to change the status quo, Palestinian suspicions to the contrary helped fuel the first and second intifadas, or uprisings, and the wave of stabbings and car-ramming

attacks that started in October 2015.

Sader, who like most Palestinian residents of eastern Jerusalem has opted not to pursue Israeli citizenship, said violence is unacceptable in such a religious place. But as is common in the Arab world, he denied historic or religious claims by Jews to the mount and said he opposed allowing Jewish prayer and new security measures introduced since the attack.

He did seem to concede the Western Wall to the Jews.

"I respect the Kotel and other holy places, and I think people should respect our holy place," he said, using the Hebrew term for the Western Wall.

On Friday night, Sader headed to his paid job. He worked a 24-hour shift at the Terem medical clinic in the mostly haredi West Bank settlement of Beitar Illit. He said he respects religious Jews and their customs, and does not openly smoke or speak on his cellphone during his breaks on Shabbat, when Orthodox Jews eschew such activities.

Typically, Sader said, he can get some sleep on the Shabbat shift. But this time he found himself pacing the halls all night, even when there were no patients to care for.

"After a day like that, you can't sleep," he said. "But I'm OK now. We're used to stuff like this. It wears off after a little while."

Why this poster of a Jewish man and a Muslim woman kissing caused a scandal in Europe

By Cnaan Liphshiz

AMSTERDAM (JTA)—In a country where sex toys are displayed in shop windows and television commercials often feature nudity, a picture of a clothed, heterosexual couple kissing may not seem like the stuff of scandal.

But precisely such an image—part of a poster campaign celebrating diversity in the Netherlands—has triggered acrimonious debate, charges of racism, acts of vandalism and even threats by those who found it offensive.

The reason: The women pictured in a series of posters were wearing Muslim headscarves, including one woman who was shown kissing a man wearing a kippah.

To some of the detractors, the poster campaign was a provocation designed to upset the sensibilities of Dutch Muslims and other non-white minorities. But to campaign supporters, including some prominent members of the Dutch Jewish community, it was an important statement about the need to counter radicalism and coercion in the Netherlands' growing Muslim minority.

Initiated by a Muslim activist for women's rights, Shirin Musa, the posters are part of a municipal initiative in support of women, mostly Muslim, who face abuse if they choose spouses their

communities disapprove of. Bearing the slogan "In the Netherlands, you choose your own partner," the posters were placed in bus stops and on signposts across Rotterdam. Supporters of the initiative also handed out fliers with the images on the streets.

The campaign features four couples locking lips against a background featuring the port city's iconic Erasmus Bridge: the Jewish-Muslim couple; a Muslim woman kissing a blond man; two women, one in a South Asian dress; and a black man with a woman who appears to be of South Asian descent. (Leefbaar Rotterdam, the rightist faction that led the municipally sponsored campaign, did not immediately answer JTA's query as to whether the people in the posters were real-life couples or actors posing as lovers.)

The campaign is in support of "women with an immigrant background from patriarchal communities," Musa said in an interview on Dutch television last month. Such women, she said, are subjected to violence and coercion over their choice of romantic partners.

Citing a 2014 study by the Verwey Jonker Instituut, a social policy research group, Dutch officials say there are between 600 and 1,900 victims of forced marriage in the Netherlands. The report also describes wives who are held captive or abandoned.

Virtually all of the major media in the Netherlands have reported on the controversy around the poster campaign. On the prime-time talk show "Pauw," the head of the Dutch Labour Party, Lodewijk Asscher, praised the campaign as "beautiful."

But the posters triggered a backlash among some Muslims, including within Asscher's own party. One of Labour's representatives on the Rotterdam City Council, Fatima Talbi, wrote in an op-ed that she was "furious" about the campaign, which she said treats Muslims as though they are "backward" by turning the matter of forced marriage into "an integration issue."

Tunahan Kuzu, a lawmaker in the Dutch parliament for the radical pro-Islam, pro-immigration party Denk, which in the March elections won three seats in the parliament's lower house, called the campaign "provocative, discriminating and patronizing." Several of the posters were vandalized, hateful rhetoric was directed at their supporters on social media and activists distributing campaign fliers reported threats of violence. Police assigned officers to watch over some of the activists following several incidents.

One man told an activist from Musa's Femme for Freedom organization: "I'm going to thump you on your f***ing head if you give me

this flier," Tanya Hoogwerf, a Rotterdam councilwoman, told the PowNed television channel last month.

Two women filmed themselves destroying a poster that was placed on a bus shelter.

"Choose your own freedom, they say," one of the men said. "Rip it all the way out."

Musa Movi, a well-known Muslim comedian, in a video called the campaign's initiators "mosquitoes that you don't see coming, but when they get you—it's over." He then slapped his own neck as one does when killing a mosquito.

The poster featuring the man wearing a kippah was the image that "drew the most attention and criticism" by Muslims, according to Ronny Naftaniel, the executive vice chairman of the Brussels-based CEJI group, a Jewish organization that promotes tolerance in Europe, and a former director of the CIDI Dutch Jewish watchdog on anti-Semitism.

On Maroc.nl, a news site and forum popular with many Dutch Muslims, a moderator called the campaign the work of "racists and feminists who... provoke Muslims during Ramadan with posters of a Jew kissing a Muslim woman."

But, Naftaniel added, Muslim detractors were more likely to focus on the depiction of Muslim women and less on the man wearing a kippah.



Shirin Musa handing out fliers in Rotterdam featuring images from the poster campaign on free choice of partners, May 25, 2017.

"The criticism by Muslims was that the campaign tries to enforce social norms on the Muslim minority," Naftaniel said. "And I think we can debate this issue: Is the campaign saying that it's good if people lose their identity, intermarry into one big mishmash?"

Although the campaign provoked no negative reactions in Jewish public circles, Naftaniel said, "many Dutch Jews would not like to see their child marry a Muslim, though they don't feel the need to say it."

Despite his doubts about how the campaign can be interpreted, Naftaniel ultimately supports its message promoting freedom in choosing romantic partners.

"You can choose someone

from a different ethnicity to yours. But you don't have to. And I think the campaign could have been clearer about this distinction," he said.

To Esther Voet, the editor-in-chief of the Dutch Jewish Nieuw Israelietisch Weekblad weekly, the "intensity of opposition that this campaign generated is the best proof of how necessary it is."

It showed that in the Netherlands today, "for many Muslims, seeing a member of their own community kissing a Jew is an image that crosses a line, and that creates resistance," she told JTA. "And that sentiment is precisely at the heart of the reason that this campaign was started in the first place."

Weekly roundup of world briefs from JTA

Jared Kushner says Russia charges 'ridiculous' Trump voters

WASHINGTON (JTA)—In a rare public statement, Jared Kushner insisted he did not collude with Russia and said the query into suspicions of a relationship between Russia and Donald Trump's presidential election campaign "ridiculed" Trump voters.

"Let me very clear, I did not collude with Russia, nor did I know of anyone else in the campaign who did so," Kushner, Trump's son-in-law and a top aide, said Monday, reading a prepared statement after appearing before the Senate Intelligence Committee in a closed session.

Kushner is in the spotlight because of revelations in recent weeks that he attended a June 9, 2016, meeting organized by his brother-in-law, Donald Trump Jr., who took the meeting believing it would be with a Russian government lawyer who had incriminating intelligence on Trump's rival, Hillary Clinton. Also under review are reports that Kushner, like his father-in-law in the real estate business, owes money to Russian lenders.

"I had no improper contacts," he said. "I have not relied on Russian funds for my businesses and I have been fully transparent in providing all requested information."

Kushner suggested the investigation was a means of undercutting Trump's election.

"Donald Trump had a better message and ran a smarter campaign, and that is why he won," Kushner said. "Suggesting otherwise ridicules those who voted for him."

Kushner said he remained committed to his work, citing among his many assignments bringing peace to the Middle East.

"I am so grateful for the opportunity to work on important matters such as Middle East peace and reinvigorating America's innovative spirit," he said.

Israeli Embassy guard in Jordan kills assailant, bystander after being stabbed with screwdriver

(JTA)—An Israeli Embassy guard in Amman, Jordan, killed his 17-year-old assailant and a bystander after being stabbed in the chest with a screwdriver.

The attacker reportedly entered the home of an embassy official on Sunday evening to replace the furniture when he saw the security guard and stabbed him. The guard then pulled out his firearm and shot the attacker in the chest.

Reports said the owner of the residential building used by the embassy was hit with a stray bullet and killed.

Jordanian police are demanding to question the guard, while relatives of the stabber are calling for the death penalty.

The Israeli Embassy has refused to release the guard to the Jordanians for questioning, saying he has immunity. Jordan, meanwhile, refuses to allow the guard to leave the country.

The Israeli diplomatic team remains confined to the embassy compound, despite plans to evacuate the embassy

staff and return them to Israel, Haaretz reported.

The Foreign Ministry told the Israeli media that it considers the incident to be a terror attack and related to the current Temple Mount crisis.

The father of the teen assailant reportedly told a Jordanian television station that he does not believe his son intended to attack an Israeli. However, he also said, "I consider my son to be a martyr for Allah."

Thousands of Jordanians demonstrated against Israel in Amman on Friday over the installation of metal detectors at the Temple Mount. Among the chants heard at the demonstration was "How beautiful it is to kill soldiers in Jerusalem," Ynet reported. The Jordan-based Islamic Waqf is the administrator of the Temple Mount.

Jordan allows Israeli Embassy employees, including guard who killed attacker, to return to Israel

JERUSALEM (JTA)—The members of Israel's diplomatic mission in Amman, Jordan, including a security guard who shot and killed his teenage assailant and a bystander, are back in Israel.

The embassy employees, who had been confined to the embassy compound all day Monday following the stabbing attack Sunday evening by a 17-year-old and subsequent shooting, returned late Monday through the Allenby Bridge.

In a statement issued shortly after 11 p.m. Monday, the Israeli Prime Minister's Office said their return "was made possible by the close cooperation that took place in the last 24 hours between Israel and Jordan."

The head of the Israel Security Agency, or Shin Bet, Nadav Argaman, traveled Monday to Jordan in an effort to diffuse the crisis.

Israeli Prime Minister Benjamin Netanyahu and Jordan's King Abdullah spoke that afternoon by telephone. Abdullah told Netanyahu to remove the metal detectors placed at the entrances to the Temple Mount used by Muslim worshippers, put into place after three Arab-Israelis killed two Druze-Israeli police officers in a July 14 terrorist attack near the Al-Aqsa mosque.

Israel's Security Cabinet met for several hours Monday evening in an effort to resolve the crisis over security measures on the Temple Mount and the escalating diplomatic crisis with Jordan.

In the attack Sunday, the assailant entered a residential building occupied by the embassy to install furniture and stabbed the Israeli guard with a screwdriver. The guard shot and killed the assailant. The building's owner, who was standing nearby, was killed after being hit by a stray bullet.

Jordanian police had demanded to question the guard, while relatives of the stabber called for the death penalty. The embassy refused to turn the guard over to the Jordanians for questioning, saying he had immunity.

Jordanian security forces reportedly held mobs of protesters who had gathered at

the embassy at bay following the incident.

The Israeli media reported that the government is considering removing the metal detectors and replacing them with high-tech security cameras, and is aiming to make the changes before Friday, the busiest day at the site for Muslim prayers.

The cameras reportedly would be located a distance away from the gates into the site, so as not to offend the worshippers, who have been protesting the metal detectors by refusing to enter the sites and holding worship services at the gates, leading to clashes with Israeli security forces that have killed at least five Muslims.

BDS activists reportedly prevented from boarding flight to Israel

(JTA)—Five members of an interfaith delegation to Israel were prevented from boarding their flight from Washington, D.C., due to their activism on behalf of the Boycott, Divestment and Sanctions movement.

The Jewish Voice for Peace organization said in a statement Monday that the delegation tried to check into its Lufthansa flight at Dulles International Airport, only to be told that the Israeli government had ordered the airline not to let the five passengers aboard.

In March, the Israeli parliament, or Knesset, amended the Law of Entry to prevent leaders of the BDS movement from being allowed into Israel. The amendment applies to organizations that take consistent and significant action against Israel through BDS, as well as the leadership and senior activists of those groups.

Lufthansa spokesman Tal Muscal confirmed that the delegation members were not allowed to fly per the Israeli government's request. Lufthansa was not made aware of the reason for the order.

Muscal said the airline must obey government requests like these to block passengers from boarding flights.

"We don't know who these people are," Muscal told JTA. "We have no information as to why the Israeli government does not want them to enter. We simply have to abide by the rules and regulations of every country in which we operate."

The Israeli Prime Minister's Office declined to comment on the report.

Three of the activists were from JVP, including a rabbi. The other two delegation members prevented from boarding the flight were Rick Ufford Chase of the Presbyterian Peace Fellowship in Rockland County, New York, and Shakeel Syed, a national board member with American Muslims for Palestine in Los Angeles.

The other 18 participants with the Interfaith Network for Justice in Palestine delegation arrived Monday morning in Israel and were allowed to enter after several hours of detention and questioning, according to JVP.

JVP states on its website that it supports boycott, divestment and sanctions against Israel.

"Israel denied me the abil-

ity to travel there because of my work for justice for Palestinians, even though I'm Jewish and a rabbi," Rabbi Alissa Wise said in the JVP statement. "I'm heartbroken and outraged. This is yet another demonstration that democracy and tolerance in Israel only extends to those who fall in line with its increasingly repressive policies against Palestinians."

Syed said in the statement that he had his boarding pass in hand when "the Lufthansa representative informed me that they had a direct order from 'Israeli immigration authorities' to not allow us to board the plane. Furthermore, they refused to even show us the Israeli order."

JVP said it is believed to be the first time that the amendment has been enforced before passengers boarded their flights to Israel and the first time that Israel has denied entry to Jews, including a rabbi, for their support of BDS.

Following the passage of the Entry Law amendment, several groups that promote BDS planned to organize delegations to come to Israel and test the boundaries of the amendment.

An anti-BDS bill making its way through Congress would expand existing law that bans boycotts imposed by foreign governments to include those imposed by international organizations like the European Union and the United Nations.

Second anti-Israel protest staged outside Istanbul synagogue

(JTA)—For the second time in less than a week, protesters demonstrated against Israel outside a synagogue in Istanbul over Israel's decision to put up metal detectors at the entrance to the Temple Mount.

The latest incident reported in the Turkish media occurred Saturday outside the Ahrida Synagogue on the European side of the Turkish capital, in the north of the neighborhood of Fatih, which is a stronghold of the Muslim Brotherhood and other Islamist movements in Turkey.

Responding to the Turkish Jewish community's protests, Turkish Prime Minister Binali Yildirim said in a statement Sunday to the media that while "limiting Muslims' access to Al-Aqsa mosque for whatever reason is an unacceptable mistake that Turkey expects Israel to undo immediately," the Turkish government "does not agree with actions outside places of worship of Jewish citizens."

Yildirim said the government "expects on all citizens exercise self restraint." The short statement did not say what would happen to those who do live up to the government's expectation.

Israel installed the security devices at the Temple Mount in Jerusalem, at the site the Muslims call Haram al Sharif, in response to a July 14 terrorist attack near the Al-Aqsa mosque that killed two Israeli police officers.

At the Ahrida Synagogue, which is one of the country's oldest, at least 29 men gathered carrying signs with anti-Israel slogans and a cardboard

structure meant to symbolize an X-ray machine, the Haaretz news website reported.

On Thursday, protesters showed up at the Neve Shalom synagogue in Istanbul, where they kicked the front door and hurled objects at it. Leaders of Turkish Jews condemned the targeting of synagogues to protest Israel's actions. Following the July 14 attack, Israel temporarily limited access to the holy site for men under 50 and placed metal detectors at the entrance to the site.

Synagogues, which have been targeted by Islamists and other terrorists in Turkey in the past, are heavily guarded in Istanbul by police. To enter Istanbul's main synagogues, including Neve Shalom, visitors must obtain the permission of the Jewish community prior to arriving there. The fact that demonstrators were able to gather outside the synagogues and stage protests there is highly unusual for Istanbul.

In the aftermath of the officers' slaying, in which the three Arab-Israeli terrorists were shot dead by police, several Palestinians died in riots over the past week and three Jews were murdered in the West Bank settlement of Halamish inside their home by a Palestinian terrorist.

On Sunday, a security officer at the Israeli Embassy in Aman, Jordan, killed a man that Israel's Foreign Ministry said had come to carry out a terrorist attack at the compound. Approximately 30 people were besieged in the embassy on Monday due to the Jordanian authorities' desire to detain and question embassy staff, who have diplomatic immunity under international treaties.

Jason Greenblatt, Trump's envoy, heads to Israel to help reduce Temple Mount tensions

WASHINGTON (JTA)—Jason Greenblatt, President Donald Trump's special envoy for international relations, is headed to Israel in a bid to help reduce tensions as Jerusalem's Temple Mount remains a flashpoint and after a Palestinian terrorist killed three Israelis from the same family in a West Bank stabbing attack.

"President Trump and his administration are closely following unfolding events in the region," a senior administration official told JTA on Sunday night, speaking on condition of anonymity and reporting Greenblatt's departure.

"The United States utterly condemns the recent terrorist violence, including the horrific attack Friday night that killed three people at their Shabbat dinner table in Halamish, and sends condolences to the families of the innocent victims," the official said. "We are engaged in discussions with the relevant parties and are committed to finding a resolution to the ongoing security issues."

Greenblatt would closely coordinate with the National Security Council and with Jared Kushner, Trump's son-in-law who is a top aide and is charged with renewing Israeli-Palestinian peace talks, the official said.

Yosef Salomon, 70, and his

children Chaya, 46, and Elad, 36, were killed by a 19-year-old Palestinian attacker from a nearby village who entered the home in the Halamish settlement and began stabbing the family members.

They had gathered at the Salomon home to celebrate the birth of a baby to another of the senior Salomon's sons. His wife, Tovah, 68, was injured in the attack.

Thousands attended the funerals on Sunday afternoon at the cemetery in the central Israeli city of Modiin.

The area around the Temple Mount, the holiest site in Judaism and also the location of the Haram A-Sharif, the third holiest site in Islam, has been riven with tensions since July 14 when three Arab-Israelis shot and killed two Israeli police officers at the holy site before they were shot to death.

Israeli authorities installed metal detectors at the site in the wake of the attack and since then, Muslims have refused to enter the Temple Mount, instead praying outside of its gates, leading to clashes and the deaths of at least five Palestinians in recent days.

Arab-Israeli man stabbed by Palestinian assailant

JERUSALEM (JTA)—An Arab-Israeli man was stabbed several times in the neck by a Palestinian assailant in the central Israel city of Petach Tikvah.

The 32-year-old victim in the Monday morning attack was taken to a local hospital with moderate wounds, Israel Police said. He is an Egged bus driver who was on a break getting a cup of coffee.

Civilian bystanders stopped the attacker, 21, from the West Bank Palestinian city of Qalqilya and in Israel illegally, while he was fleeing the scene and wrestled him to the ground, according to the Israel Police. He was arrested and taken for questioning.

The attacker, who has not been named, was previously jailed in Israel for activity against the state, The Times of Israel reported, citing the Israel Security Agency, or Shin Bet. Israel Police said they are treating the incident as a nationalistic attack on an Israeli target.

The Palestinian assailant told investigators that "I did it for Al Aqsa," according to reports, referring to the mosque on the Temple Mount, or what the Muslims call Haram al Sharif.

There have been several terror attacks by Palestinians and Arabs against Israeli targets since the July 14 attack on the Temple Mount that left two Druze-Israeli security guards dead and led to the installation of metal detectors at Muslim entrances to the holy site. Muslims have been killed in clashes with Israeli police over the installation of the security devices.

Israeli tank fires on Hamas post in Gaza in retaliatory strike

JERUSALEM (JTA)—An Israeli army tank attacked a Hamas post in the southern Gaza Strip in response to rockets fired on southern Israel.

Security

From page 1A

are affiliated with Hamas and were “raised on the same petri dish” as the global movement of Islamic State and other Muslim terror groups.

There have been numerous cases of weapons stockpiling on the Temple Mount in recent years, with multiple incidents of stone-throwing and fire-bombing. Last Friday’s attack was the first major incident in recent years involving automatic weapons.

“Many times within the Al-Aqsa mosque, we discovered several hiding places, stockpiled with means to kill,” Berko said, referring to his time with the Israel Police.

According to Dr. Mordechai Kedar—a researcher at Bar-Ilan University’s Begin-Sadat Center for Strategic Studies and a leading scholar on Arab culture, who served for 25 years within the IDF’s military intelligence units—the Temple Mount has long been a source of radical Islamic incitement against Israel and the U.S.

“There are hundreds of recordings of sermons from the Temple Mount, replete with violence, replete with incitement against the Jews, against Israel. And unfortunately, Israel just lets it go,” Kedar told JNS.org.

Kedar said the violence stems “from an ideological imperative to prevent Israeli sovereignty,” noting that in

Muslim doctrine, Islam “cannot exist side by side” with another religion, and that “within Islam there is only the concept of one religion being dominant over the other.”

“Muslims do not want Jews in the land of Israel, especially in Jerusalem, and particularly on the Temple Mount. Islam, as a religion, cannot accept a Jewish state. They view Judaism as a threat on Islam,” said Kedar, adding that while murderous acts are considered unholy to Jews and Westerners, acts of martyrdom can be considered holy in Islamic culture.

Determination to prevent future attacks

Understanding Islamic culture and using it to develop sound policies is a key to

preventing further violence, according to both Berko and Kedar.

“They are violent, but if they face an iron wall, they will retreat—once they understand that they cannot defeat us,” Kedar said. “And this is now left for the state of Israel, to decide whether Israel will succumb to the dictates of Islam, or not. The more determined Israel is in this regard, the better the chances that this round of violence will be short, and on low gear.”

For more than a decade, worshippers or tourists wishing to visit the adjacent Western Wall—a site revered by Jews in absence of full permission to enter and pray on the Temple Mount—have been forced to pass through metal

detectors, despite the fact that there have been no recently recorded incidents of Jews seeking to commit acts of terror at the site. Now these same measures are being installed on the Temple Mount, where tens of thousands of Arabs can gather to pray on Fridays and during the month of Ramadan.

Berko noted that recommendations for stricter security measures at the Temple Mount were presented in 2014, “but they were not implemented.” He stressed the sensitivities Israel must contend with when dealing with Jordan, which controls the Islamic Waqf; the Palestinians, many of whom are employed by the Waqf; and Muslims who pray on the site. Muslims with a stake in

the issue object to the stricter security measure, Berko said, “because they are afraid. They view this move not as a step to protect their own prayers, or to protect the mosque, but rather they treat it as an attempt by Israel to control Al-Aqsa.”

In addition to the new metal detectors, Berko said Israel must strengthen the powers of police around the Temple Mount, improve surveillance, and strengthen coordination between the police and the Shin Bet security agency to gather better intelligence on attacks before they occur.

“The only ones that can prevent Al-Aqsa from turning into a base for terror operations,” he said, “are the Israeli police.”

Consensus

From page 1A

ian Authority that does not cease,” said Betty Ehrenberg, the WJC’s executive director for North America. “In the interest of protecting the safety and security of all visitors to the Temple Mount and in keeping the peace at the holy site, the metal detectors need to remain in place, as they are at the Western Wall and in many sensitive and holy places around the world, including Mecca and the Vatican.”

B’nai B’rith International said in a statement provided to JNS.org that the Israeli government “cannot look the other way in the face of acts of violence, especially in light of the killings of its police officers. Metal detectors are one way, used globally, to keep the public safe. There may be other methods, as well, but doing nothing is not an option.”

The United Synagogue of Conservative Judaism

has not taken a position on the issue, but several prominent Conservative rabbis are speaking out in favor of the metal detectors.

Writing from Israel, Rabbi Neil Cooper of Temple Beth Hillel-Beth El, near Philadelphia, pointed out that not only do many Israeli malls and restaurants have metal detectors, but in addition, “When one enters the Western Wall Plaza, one is required to pass through metal detectors.

It is expected, anticipated and reasonable.” Cooper said he was surprised to learn that metal detectors have not been used on the Temple Mount until now.

“It should be welcomed by everyone who abhors violence and will impede those desiring to harm others,” he said.

Rabbi Joel Meyers, executive vice president emeritus of Conservative Judaism’s Rabbinical Assembly, noted, “Most of us in the United

States go through metal detectors daily in order to enter public buildings and most Israelis go through metal detectors to even enter a shopping mall, so if needed to help security on the Temple Mount, there should be no discussion.”

Among dovish groups, Dr. Michael Koplow, policy director of the Israel Policy Forum (IPF), told JNS.org, “IPF’s position is that metal detectors at the entrances to the Temple Mount are a

commonsense and relatively unobtrusive way to protect the safety of both Jews and Muslims on the Temple Mount and its environs, and that erecting them does not alter the site’s status quo.”

Americans for Peace Now agreed that “security measures are obviously necessary at this spot,” although the organization added that it “reserves judgment on the specifics of the security tools utilized in Jerusalem’s Holy Basin.”

Christians

From page 3A

ity assistance to Israel and pursued the Iran deal because he believed it to be the only means to keep Iran free of nuclear weapons.

Hagee in a passing remark said that under Obama, America took in fewer Christian refugees from the Middle East—a myth popular among the former president’s critics. Nearly half of all the refugees

taken in by the U.S. since 2013 are Christians, and Christian refugees were disproportionately represented among the Syrian refugees absorbed from that country’s civil war.

As he has in the past, Pence offered assurances that the U.S. Embassy in Israel would move to Jerusalem.

“I promise you that the day will come when President Donald Trump moves the American Embassy from Tel

Aviv to Jerusalem,” he said. “It is not a question of if, it is only when.”

As Indiana governor and before that as a congressman, Pence had a long and intimate relationship with the pro-Israel community. His state was among the first to pass laws targeting the boycott Israel movement.

“For my part, like all of you, my passion for Israel springs from my Christian faith,” he said. “The songs of the land and the people of Israel were the anthems of my youth.”

Trump, by contrast, had few Israel affiliations before his presidential run, although he has always had plenty of Jews in his orbit, not least his daughter Ivanka and his son-in-law, Jared Kushner.

At his first encounter as a candidate with a Jewish group, in December 2015, when he spoke to the Republican Jewish Coalition, Trump said he would prefer to remain neutral on the Israeli-Palestinian conflict and would not commit to recognizing Jerusalem as Israel’s capital.

Trump eventually adjusted his views on Israel to bring them mostly in line with the pro-Israel right, and enthusiasm for the president among the CUFJ membership remains high. Hagee, launching the conference Monday morning, just had to mention Trump’s name to elicit huge cheers. Notably, however, Hagee also coupled Trump’s name with Pence.

“God has provided Israel

with friends like President Donald Trump and Vice President Mike Pence, who are standing by Israel’s side and determined to defeat every boycott of the Jewish state,” he said, repeating himself to be heard above the cheers.

Pastor Scott Thomas, who heads CUFJ’s Florida operations, said Trump’s advent was a relief in and of itself.

“We’re very encouraged by the disappearance of daylight between the U.S. and Israel relations,” he told JTA in an interview, an allusion to Obama’s rejection of the concept of “no daylight” between the United States and Israel at the outset of his presidency. “We want to see that closer and we believe this Trump administration is bringing

that. We love the affinity that we’ve seen witnessed between Trump and Netanyahu.”

CUFJ remains ostensibly nonpartisan—there were no Democrats speaking at the conference, but they were invited, staff said.

But deference to bipartisanship, eagerly observed once upon a time, was treated almost as an amusing afterthought at this conference.

Quipped John Bolton, a former U.S. ambassador to the United Nations, “Unlike the last eight years—that’s sort of a random number—we don’t have bad state-to-state relations with the government of Israel anymore.”

JTA Washington intern Giovanna Paz contributed to this report.

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JTA

From page 13A

The Israeli attack came early Monday morning after two rocket attacks Sunday on Israel—in the morning and late evening. Both rockets fell in open areas and did not cause any damage, according to the Israel Defense Forces.

The Code Red siren alerts were not sounded since both rockets were heading toward unpopulated areas.

There were no reports on damages or casualties in the retaliatory attack.

New Jersey town orders religious boundary taken down

(JTA)—A town in New Jersey has ordered an Orthodox Jewish organization to take down its eruv, or religious boundary, by early next month.

Mahwah, which is located across the New York state border, told the South Monsey Eruv Fund to remove the white plastic piping from utility poles that it uses for the symbolically enclosed area by Aug. 4. An eruv allows obser-

vant Jews to carry objects and push strollers outside of their homes on Shabbat.

The Orthodox community told The Associated Press that it had been given permission to hang the piping by the utility company. But town officials said the piping is banned because it is considered signage.

More than 1,200 people have signed an online petition calling for the eruv to be taken down. Many of the dozens of comments accompanying the petition, titled “Protect the Quality of our Community in Mahwah,” refer to “these people” and express concerns about falling property values. Most of them are anonymous.

“I don’t want these rude, nasty, dirty people who think they can do what they want in our nice town,” one of the comments reads.

Another says: “I do not want the town of Mahwah to turn into an undesirable place to live. These people do not assimilate with other people outside their community. I do not want them controlling

our school board and siphoning funds for their yeshivas. Also, they buy houses which they claim is for religious purposes and do not pay taxes. They should stay where they are and leave our town alone.”

New York Times names David Halbfinger new Jerusalem bureau chief

(JTA)—The New York Times has named David Halbfinger, its deputy national editor, to serve as the newspaper’s Jerusalem bureau chief.

Halbfinger, a 20-year veteran of the Times, has served as a reporter for the metro, national and culture sections. He also covered John Kerry’s presidential run in 2004.

The Times’ announcement called the Israel post “one of the scrutinized (and most prestigious) jobs in journalism.”

“He has written hard-hitting investigations of corrupt public officials and businessmen, murderous prison guards, law-breaking Hollywood moguls, roamed his native Long Island, the

Bronx, and eight states in the South, left a big mark in New Jersey, covered John Kerry’s presidential run and helped lead the politics team in New York,” Times International Editor Michael Slackman and Deputy International Editor Greg Winter said in the announcement of Halbfinger’s appointment.

On Twitter, Halbfinger said the new job was “A dream fulfilled.” He will begin work after Labor Day. His wife and three children will move to Jerusalem in August.

The family are members of Congregation Shomrei Emunah in Montclair, New Jersey. The synagogue is affiliated with the United Synagogue of Conservative Judaism.

Halbfinger succeeds Ian Fisher, who took the position in January after Peter Baker, who had served there for one year, left to cover Donald Trump’s presidency in Washington, D.C. Fisher, who has been at the Times for 28 years, will spend the next year with his family in Italy, according to the newspaper.

Stabbing

From page 1A

tiating Friday night's attack, 19-year-old Palestinian terrorist Omar al-Abed wrote on Facebook, "There is no life after what is seen in [the Temple Mount compound's] Al-Aqsa [mosque]." Abed added, "All I have is a sharpened knife, and it responds to the call of Al-Aqsa... God will take revenge on you."

The Jordanian-run Islamic Waqf, which administers the Temple Mount, is not "addressing Israel's security needs, or that the metal detectors were installed as a result of terrorism coming out of the Temple Mount plaza," said Dan Diker, director of the Political Warfare project at the Jerusalem Center for Public Affairs (JCPA).

Waqf officials are "expressing their sense of humiliation from having to go through these unilaterally imposed Israeli security measures, and they see this as a fundamental breaking of the status quo" at the holy site, Diker told JNS.org, adding, "If they perceive that their Islamic sense of honor is being crossed, it is a very difficult challenge [for Israel] to confront and overcome."

At the same time, Diker said the current tension surrounding the Temple Mount "does not necessarily mean we are going towards a full-blown conflagration," and that a further escalation in violence is "not self-evident."

'Scenes of a bloodbath'

The three victims in Friday night's Halamish terror attack were Yosef Salomon, 70, his daughter Chaya, 46, and his son Elad, 36. Yosef's wife, Tova, 68, was wounded and rushed to Jerusalem's Shaare Zedek Medical Center, where she

underwent surgery Saturday morning.

The Palestinian terrorist, Abed, knocked on the door and burst into the Salomon family's home as they gathered around the table for a festive Shabbat meal, celebrating the birth of a new grandson. As Abed entered, armed with a knife, Elad's wife rushed a group of children to safety in a nearby room, holding the door shut while calling the police. The terrorist stabbed four members of the family before a neighbor, who overheard screaming, ran over and shot him.

"The scenes of a bloodbath that greeted us when we arrived on Saturday evening at the Salomon home shocked us all to the core—even the most veteran ZAKA volunteers," Yehuda Meshi Zahav, chairman of the ZAKA emergency response group, told JNS.org. "It was painstaking work to gather up so much blood, but we were determined to finish so that the victims could be buried as soon as possible, in keeping with Jewish law."

Israel makes 'preventive efforts' as tension escalates

Abed, who was treated for his wounds at Rabin Medical Center in Petah Tikva, is in the Israeli defense establishment's custody. He was arrested several months ago by Palestinian Authority security forces on suspicion of plotting terror attacks. An Israeli military official said the terrorist's parents were known supporters of the Palestinian terror group Hamas.

Early Saturday morning, IDF troops raided the Abed family home in the village of Kaubar, searching for weapons and additional suspects. The IDF surveyed the home for demolition and arrested the terrorist's brother, 21-year-old Monir al-Abed, on suspicion

of aiding Omar in the attack.

Further, the IDF and Israel's Shin Bet security agency arrested 29 Hamas members, including some of the terror group's senior officials, in overnight raids in the disputed territories.

"The wave of detentions... was part of the preventive efforts of the Shin Bet security service and the Israel Defense Forces against the terrorist organizations, particularly during the past week and due to the tension surrounding the Temple Mount and the unrest in the area," the Shin Bet said.

Deteriorating Israeli-Palestinian relations

When news of the Halamish terror attack reached Hamas-controlled Gaza, jubilant Palestinians took to the streets to celebrate and hand out sweets. Hamas praised the "heroic" attack, while Palestinians in Gaza fired a rocket at the Israeli city of Ashkelon early Sunday morning. The rocket "exploded mid-air" and caused no injuries or damage, the IDF said.

Palestinian Authority (PA) President Mahmoud Abbas, meanwhile, announced the cancellation of security coordination with Israel as part of a general freeze in communication with the Jewish state. It was the first freeze of Israel-PA security cooperation announced by Abbas since he assumed office in 2005.

Israeli Defense Minister Avigdor Lieberman said Israel will manage without coordinating security with the PA, slammed Abbas for failing to condemn Friday night's terror attack. "He's not a partner, he's not looking for peace," Lieberman said of Abbas, Yedioth Ahronoth reported.

Regarding the current escalation of Israeli-Palestinian tension, the JCPA's Diker said,



Yehezkiel Itkin/ZAKA

The ZAKA volunteer emergency response group—including its chairman, Yehuda Meshi Zahav (pictured in front, center)—cleans up the scene of Friday night's deadly Palestinian terror attack at the Salomon family home in Halamish. Zahav said the "scenes of a bloodbath... shocked us all to the core—even the most veteran ZAKA volunteers."

"Any time you have terror attacks against Israel, which puts Israel in the position of having to defend itself in

terms of passive and active measures, it always looks like things are escalating."

"We've learned from expe-

rience," he said, "that these things don't necessarily indicate that there's going to be a major war."

Protests

From page 1A

pray at the Al-Aqsa mosque. This is limiting to freedom of religion, faith and worship."

The Turkish Chief Rabbinate Foundation condemned the protest and urged authorities to take action.

"We are condemning the provocative act in front of the Neve Shalom synagogue and expecting related authorities to do what's necessary," the foundation posted on Twitter.

Other protests against Israel were held in the Lebanese city of Beirut and the Malaysian city of Kuala Lumpur.



The Al-Aqsa mosque on the Temple Mount.

Forward

From page 3A

says "has at times provided a platform for anti-Semitism."

Former Union of Reform Judaism President Rabbi Eric Yoffie, who was part of the July 12 JBS panel, said he has received harassing emails in response to some

of his articles, but "they come from individuals, not organizations, and they don't bother me."

"Generally speaking, I believe that we are blessed with a lively and open discussion in the American Jewish community, and I don't see much evidence that freedom

of speech is endangered in any way," Yoffie said.

Another participant in the JBS television discussion, Amanda Berman, director of legal affairs at The Lawfare Project, told JNS.org there is "a censorship problem related to Jewish and pro-Israel advocacy, but Sam Norich's

position on that problem is entirely inverted." She pointed to recent instances in which pro-Israel speakers and events on college campuses have been disrupted or shut down "by raging mobs chanting genocidal slogans and expletives." Instead of focusing on such activities,

The Forward "has now set a precedent [by publishing the Barghouti advertisement] that its pages are a welcome place for terrorists aiming to perpetuate genocidal viewpoints and outright lies," Berman said.

"No one silenced The Forward," said New York Uni-

versity legal scholar Thane Rosenbaum, who also took part in the July 12 JBS panel discussion. "They made this decision without anyone's help. If they were a true Jewish news source, they would have practiced self-censorship, and not given voice and moral support to a killer of Jews."

Sharkansky

From page 4A

International media have noticed, but not made a big deal about the attack from the Temple Mount or what has occurred subsequently.

It's a curious contrast with the chronic concern with a peace process, or the plight of Palestinians without a state. It helps to define the borders between symbolic and practical politics, what's fashionable, or

how much people are willing to spend on a distant issue that activists seek to make significant.

Israeli media is sharing Old City developments with several police investigations

that may be getting closer to the Prime Minister. We're also reading about the detritus apparent here and elsewhere, i.e., traffic accidents, domestic violence, and unpleasant weather. A couple of items

reflect the nature of the Middle East other than Israel's conflict with Arabs. A young Christian woman was killed by relatives, seemingly because she threatened the family's honor by falling in love with

a Muslim. And a middle-age Arab woman was killed as a feud between families in her village escalated to firearms.

So what else is new? Comments welcome. Irashark@gmail.com.

Bard

From page 5A

trying to integrate Israel into the Eurail system so that students could use passes to get to Israel inexpensively, perhaps by ship (I used my pass in 1980 to go from Greece to Egypt), and gain free or discounted access to Israeli trains. I don't know if anything like this is possible, but it might be worth revisiting.

Back in 1986, I was also unimpressed with the quality of the material available to students. I argued that we needed to develop information discussing the major issues in a way "American students can understand and appreciate." Today, we have a surfeit of material, however, we can still do better. For example, AICE's Jewish Virtual Library offers students everything they

need to know on topics from anti-Semitism to Zionism, and has more than 800,000 visitors per month, but it is severely understaffed and underfunded.

AICE also publishes Myths and Facts: A Guide to the Arab-Israeli Conflict, the "bible" for activists. Myths, then published by AIPAC, helped launch my career as a campus activist when I was

an undergrad at UC Santa Barbara searching for answers to Israel's detractors. Unfortunately, the book is no longer given to students by AIPAC, as it was in my day, and too few students are familiar with the information it contains.

One last recommendation that I made that has also largely been ignored to the detriment of the cause is to recruit students to become

more active in the Jewish community. I observed that students saw the establishment as a plutocracy. If anything, this perception may be worse today. I stand by the suggestion I made at that time: "We have to bring college students onto the boards of the various organizations so that they will not only feel like a part of the Jewish community at-large, but will also be able to express

the needs and concerns of the campus community directly to the people who can provide the resources needed to fight the war on the campuses."

Dr. Mitchell Bard is the author/editor of 24 books including the 2017 edition of *Myths and Facts: A Guide to the Arab-Israeli Conflict*, *The Arab Lobby*, and the novel *After Anatevka: Tevye in Palestine*.

Speech

From page 5A

that Macron himself denounced. Indeed, the modern murderous anti-Semitism in France and Europe is rooted in Islamic circles, and this must be stated clearly, as the president of the Representa-

tive Council of French Jewish Institutions did.

Macron has taken it upon himself to bring about an all-encompassing internal reconciliation so that all the French may find their place. This reconciliation necessitates bravely coping with big

problems facing immigrant Muslim communities in France and Europe. But it must be stated that those who wish to see us abandon humanity, democracy and liberty all generally come from a specific religious background. Ignoring this

fact or denying it will only exacerbate the problem. Internal reconciliation will be facilitated not just by acknowledging that Muslims are victims of European racism, but also by demanding that Muslims take responsibility for the radicalism

in their communities and encouraging them to integrate into European societies rather than trying to change them.

Eldad Beck is a prominent Israeli journalist and author. He studied Arabic and Islam at the Sorbonne

University in Paris; he was Middle East affairs correspondent of IDF Radio and the newspaper "Hadashot," as well as the Paris-based correspondent of IDF Radio, the Jerusalem Report, the Jerusalem Post, and Israel's Channel 2.

How an Oregon-born immigrant to Israel found a job giving tours of Hamas tunnels



During Israel's 2014 war in Gaza, Israeli army Capt. Libby Weiss was the first to bring foreign reporters into the Hamas tunnels discovered linking Gaza to Israel.

By Renee Chert-Zand

TEL AVIV—Capt. Libby Weiss spent most of the summer of 2014 in a Hamas tunnel, and she wouldn't have wanted to be anywhere else.

Israel's military captured the tunnel, which extended from Gaza into Israel near Kibbutz Ein Hashlosha, during Operation Protective Edge against Hamas in Gaza. As a spokesperson for the Israel Defense Forces, Weiss was tasked with showing the tunnel to journalists, and she was the first to bring foreign

reporters into the claustrophobic space.

Her inaugural tour went to Jodi Rudoren of The New York Times and CNN anchor Wolf Blitzer.

"It was really chilling to be inside there," Weiss said. "There were empty potato chip bags and water bottles strewn about on the ground. It made you realize just how close the enemy was."

For the past six years, Weiss has been on call 24/7 for journalists from all over the world. Reporters turn to her when they want to film Israeli

soldiers in action or need a quick comment from the IDF on breaking news.

On Aug. 17, Weiss finally will be turning off her army-issued phone. At 29, she is stepping down from her post and retiring from the military.

Weiss is not your typical Israeli soldier. Born in the United States and raised in Portland, Oregon, she moved to Israel in her early 20s and enlisted in the army soon afterward. She didn't have to join up—at the ripe old age of 23, Weiss could have skipped military service—but the thought of foregoing army service didn't even occur to her.

"There was never any doubt in my mind that I wanted to serve," Weiss said "I saw it as the basic responsibility of anyone who is a citizen, and it was also a way from me to adopt my Israeli identity."

She has worked in the IDF Spokesperson's Unit for practically her whole military career. Since March, Weiss has headed the international social media department, overseeing a team of 14 enlisted soldiers and one junior officer who produces viral content in English, Spanish and French. Their mission: tell the story of Israel's army, and promote a positive image of an army that is often condemned by critics overseas.

Working in a nondescript building in central Tel Aviv,



Satellite image of the area from Gaza to Kibbutz Ein Hashlosha, where the Hamas tunnels extended.

the soldiers sit hunched over a bank of computers editing video footage shot in the field and uploading posts to the IDF blog and the army's Facebook, Twitter, Instagram and Snapchat accounts. Most of the soldiers in the division are immigrants -- from North America, South America and France

Weiss got her start in the unit's foreign press branch, doing media tracking and crisis management. Though she initially signed on for only a year and a half of service, she was soon hooked.

"I was fascinated by the work and understood its importance from Day 1," she said. "I didn't have to think twice about staying on and taking leadership roles."

Soon she was named head of the North American media department, where she spent four years. She quickly worked her way up to the rank of captain.

With her phone constantly ringing, no day was ever routine. Weiss always kept her field uniform and safety equipment at the ready in her car.

Sometimes her work took her overseas. After the 2013 Philippines typhoon and the 2015 Nepal earthquake, Weiss deployed with the IDF disaster relief delegations to those countries.

"Every time disaster struck across the world, Libby was my clear choice for deployment because I could count on her completely," said former IDF spokesman Lt. Col. Peter Lerner, Weiss' boss and mentor for much of her time in the army.

On assignment abroad, Weiss witnessed some horrific sights -- and some miracles. In Nepal, she saw a teenage boy trapped for many days under rubble pulled out alive and brought for treatment at the IDF field hospital.

"He survived on a bottle of ghee, or clarified butter, that happened to be in an air pocket with him," Weiss recalled.

In the Philippines, Weiss was present for the birth of the first baby born in the IDF field hospital there. His parents named him Israel.

"I became quite friendly with the family, and we are still in touch," she said.

Of all her army experiences, Israel's war with Hamas in 2014 was the most

challenging and demanding. Suddenly, Weiss found herself dealing with hundreds of journalists a day rather than with dozens. She did on-camera interviews 10, 20, sometimes 30 times a day. Often they were interrupted by air-raid sirens that sent Weiss and the reporters jumping into ditches to take cover from incoming rockets.

Weiss said the war tested her ability to separate the personal from the professional.

"When you are an Israeli citizen and there is a war, you feel involved. It's here in your backyard. Then add to that being in a military uniform," she said.

"You are exposed and you know about troop movements and military plans before they are carried out, and you find out details that are life changing for people, like when a soldier is killed. It warrants an emotional response on all levels, but as a professional you can't have that."

Growing up as the youngest daughter of Israeli-born parents in Oregon, Weiss never imagined she'd become an IDF officer. And she didn't know she would live in Israel.

"I don't know if I ever saw myself, at least back as a teenager, immigrating to Israel," Weiss said. "But we definitely felt connected to Israel. It was part of our identity. I attended a Jewish day school and my parents spoke to us in Hebrew at home. We saw ourselves as Israeli Americans, and we were certainly Zionists."

After graduating from Northwestern University in 2010 with a degree in political science, Weiss spent a year participating in the Israel Government Fellows, a selective MASA Israel program run by the Menachem Begin Heritage Center in Jerusalem.

Midway through the year, Weiss decided to make Israel her permanent home, and officially made aliyah once the program ended. Because she was an Israeli citizen from birth due to her parents, all she needed to do to immigrate was go to the Interior Ministry, show her Israeli passport and receive an Israeli identity card.

"Here I was making the biggest decision I had made thus far, and maybe the biggest I will ever make, and it took me 15 minutes and was the least painful bureaucratic

process I had experienced in Israel," Weiss recalled.

Nevertheless, Weiss feels she missed out on the powerful emotional experience that most North American immigrants get by taking an aliyah flight organized by Nefesh B'Nefesh alongside dozens of other new immigrants with a one-way ticket to the Jewish state.

"I think I would have enjoyed the significance of deplaning and having the community that welcomes you the minute you touch Israeli soil," she said. "That underscores and reinforces what a big decision it is, that you are now joining—or rejoining—the Israeli people"

Nefesh B'Nefesh honored Weiss last month with its 2017 Bonei Zion Young Leadership Award. She also received numerous other awards during her military career, including the prestigious Presidential Award of Excellence in 2014.

Weiss' parents and older siblings all still live in the United States. They say they are proud of Weiss.

"Once Libby moved to Israel, it didn't really surprise us that much that she joined the military," said her brother, Gil, a Chicago physician. "She had a strong sense of wanting to do what was required of her peers and to carry out that responsibility."

Now that she's leaving the military, Weiss plans to take some time off and then go into business. She completed the Kellogg-Recanati International Executive MBA program at Tel Aviv University while in the military.

As she begins this next life chapter, Weiss says she has no regrets—either about her time in the army or her decision to move to Israel.

"I see myself as both American and Israeli, and I am appreciative of both countries," she said.

This article was sponsored by and produced in partnership with Nefesh B'Nefesh, which in cooperation with Israel's Ministry of Aliyah, The Jewish Agency, KKL and JNF-USA is minimizing the professional, logistical and social obstacles of aliyah, and has brought over 50,000 olim from North America and the United Kingdom over the last 15 years. This article was produced by JTA's native content team.

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