



Camp staff at Habonim Dror.

Habonim Dror: Building a Zionist education about the 'occupation'

By Elizabeth Kratz

(JNS)—Several camp counselors from Habonim Dror were present at an IfNotNow Jewish summer camp counselor training session in Boston on May 27.

An organization that seeks to promote sympathy for the Palestinian narrative by encouraging fellow Jews to oppose the Israel "occupation," IfNotNow states on its website that its members "do not take a unified stance on BDS, Zionism or the question of statehood." Yet its critical statements against Zionist-aligned organizations, such as Camp Ramah, tell another story. Its overt and covert actions have been divisive in many circles, and criticized as subversive and

counter-productive to the great majority of American Jewish organizations.

Eitan Goldstein, director and spokesman for Habonim Dror North America—a network of six summer camps and part of a wider worldwide Labor Zionist youth movement—said he was aware that Habonim Dror camp counselors were at the event, but confirmed that IfNotNow will not be part of any programming at their camps this summer.

While explaining Habonim Dror's unique, immersive version of Israel and Zionist education, Goldstein was exceedingly clear on one point: "Israel's right to self-determination remains affixed in our ideology and how we educate," he told JNS.

"It's clear to kids from day one that they are at a Jewish and Zionist camp, and that is central to the experience, whether they are singing Jewish songs or dancing. That is the entry point in terms of who we are and our shared history. We have a foundational starting point, which is important before we enter into discussing the conflict with a multiplicity of perspectives," he said.

"In terms of balancing out and bringing different perspectives into the room," Goldstein continued, "and maintaining our Zionist stance and identity, the way the conversations are framed is not with 'who's right' and 'who's wrong,' 'who's

Occupation on page 14A

A glimpse into the future at the Federation's Annual Meeting

The Jewish Federation of Greater Orlando will hold its 2018 Annual Meeting the morning of Sunday, Aug. 5, on the Maitland

Jewish Community Campus.

The meeting is set to begin at 10 a.m. and will wrap up at noon. Coffee and bagels will be provided.

Those who attend will hear a comprehensive update on what has been a year of great transition for the Federation, which saw the departure of its executive director, the appointment of an interim executive director, and ongoing refinement of the Federation's role so that it can best serve local Jewish organizations and the larger Central Florida Jewish community.

While the Annual Meeting always tries to provide a glimpse into the future, there will be a least a little reminiscing, as the Orlando Federation, like the State of Israel, marked its 70th birthday in the past year. (The modern-day Federation was established as the Central Florida Jewish Community Council in 1947).

Getting down to business, the following names will be

placed into nomination as officers for the 2018-2020 Board of Directors:

President: Brad Jacobs
 Vice President: Ming Marx
 Treasurer: Danielle Krise
 Secretary: Carol Feuerman
 At-large board member Yeosh Bendayan also will be re-nominated for another term.

Of course, Federation's Annual Meeting is also synonymous with community awards, and three important ones will be presented Aug. 5: This year's Jerome J. Bornstein Leadership Award winner is Loren London. A long-time Federation volunteer, supporter and Lion of Judah, London is the director of Federation's RAISE program for adults with special needs.

The Jewish Communal Professional Award will be presented to Robby Etkin and Eric Lightman, of the Roth Family and Rosen Jewish community centers, respectively, for their successful collaboration in organizing the Israel

at 70 community celebration in April at Lake Eola Park in downtown Orlando.

The Heritage Florida Jewish News will present its annual Human Service Award. The winner will be announced in an upcoming edition of the Heritage.

Federation will also honor the 10 members of the current Jerome J. Bornstein Leadership Development class with a brief graduation ceremony during the meeting. Program co-chair Patricia Bornstein is scheduled to speak.

The final segment of the Annual Meeting will be a presentation and question-and-answer session about the Federation and The Roth Family JCC collaborating on key operations, as well as a discussion of a potential merger between the organizations.

You can RSVP for the meeting online at www.jfgo.org/meeting or by calling Federation office manager Marisa West at 407-645-5933, ext. 236.

Harriett Lake dies at age 96



Harriett Lake

By Christine DeSouza

An icon of the Jewish community has passed away. Harriett Lake, born Harriett Tuck on April 7, 1922, in Lebanon, Pa., died on Tuesday, July 10, 2018.

Harriett was a special lady. She was (Hello) Dolly Levi, Cher, Lady Gaga and Elton John all rolled into one. From the top of her hat-covered head to the tips of her designer-shoe-

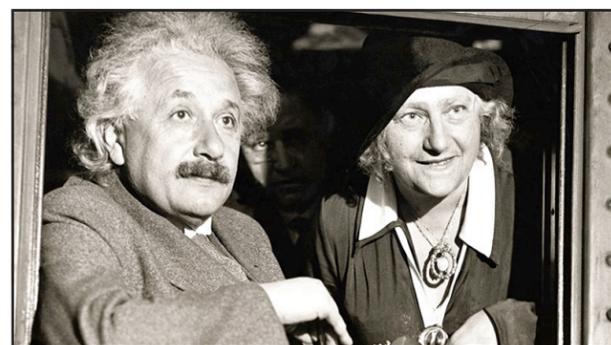
clad toes, she was always impeccably dressed "to a (second) t"—like her name. In fact, the only thing that tops her fashionable wardrobe was her extremely generous spirit. Both she and her late husband, Hymen Lake, have given financially to many Jewish organizations, including Kinneret, JFS Orlando, and the Holocaust Center, as well as the Orlando ballet, the Orlando Shakespeare Theater and the new Dr. Phillips Center for the Performing Arts.

Life wasn't always so easy for her. Growing up one of seven children in Lebanon, Pa., Harriett was a child of the Great Depression. She often wore hand-me-downs from girl friends who lived across the street. And that's where she fell in love with lavish outfits.

"It was my first contact with quality clothes," Harriett told the Heritage in an interview a few years ago. "The two girls' grandmother

Lake on page 15A

Einstein letter sells at auction



Albert and Elsa Einstein

(JTA)—A letter written by Albert Einstein on the day he renounced his German citizenship, after realizing he could not return due to the rise of the Nazis, was sold at auction for \$30,250.

The letter written on board the S.S. Belgenland and dated March 28, 1933, sold at the Nate D. Sanders Auction House in Los Angeles. Bidding started at \$25,000.

A second letter from Einstein written in 1938 in which he discusses helping Jewish refugees escape Nazi Germany sold for \$31,250.

The 1933 letter was written with his wife, Elsa, to his sister Maja Winteler-Einstein about the dire situation in Germany, just minutes before they docked in Antwerp, Belgium, where Einstein renounced his German citizenship. Later that day, Einstein handed in his passport at the German consulate in Antwerp.

After the Nazis seized power in January 1933, they raided

Einstein's home when he and his wife were traveling to the United States. They also reportedly put a bounty on his head. The day the letter was written, the Einsteins were traveling back to Germany, intending to live at their summer home in Caputh, before discovering that the home also had been raided. This led Einstein to decide to renounce his citizenship.

"We will now look for a hiding place for the summer," Albert Einstein wrote in concluding the letter.

In the 1938 letter, also to his sister, Albert Einstein discusses helping Jews and other persecuted people flee German-held countries in Europe, including using his own funds to do so. He asks his sister to leave Switzerland and visit him in the United States.



Jewish Pavilion volunteer spotlight: Shirley Schoenberger



Shirley Schoenberger with Brookdale Island Lake resident Jack Levitt, who celebrated his 100th birthday in March.

By Lisa Levine

Whenever Shirley Schoenberger visits, the room always gets a little warmer. That's because Schoenberger, an active Jewish Pavilion volunteer for more than four years, brings with her a wonderfully upbeat attitude and a warm and caring way wherever she goes.

"Shirley is a ray of sunshine. She is so warm and friendly. Her smile is contagious," said Nancy Ludin, executive director of The Jewish Pavilion.

Schoenberger helps with the weekly Shabbat services at Brookdale Island Lake in Longwood, greeting and chatting with residents as they enter and passing out challah and wine before the blessings during the service. She usually comes early or stays late

so she has plenty of time to talk with people one on one, catching up with family news or just letting them talk about whatever's on their mind.

"They're very open, and they're eager to share experiences—and sometimes things that they can't even tell their family," said Schoenberger. "So I become like their surrogate family." She also makes regular individual visits to a few of the residents at Savannah Court in Maitland, having formed close relationships with them over the years.

It's clear from the way the residents react when they see her that her friendship is highly valued. On a recent mid-week visit to Island Lake, Schoenberger sat on a sofa in an area across from the dining room, and friend after friend

came over to greet her with a hug.

And, of course, they stayed for a chat.

The chatting is an important part of her work as a volunteer, and it's clearly something that Schoenberger enjoys. At the weekly Island Lake services, she also likes to bring a "treat" each week—sometimes homemade.

At those services, she's known as the "Bim Bom girl": she leads the song and brightly encourages everyone to join in and raise their arms to shout an enthusiastic "Hey!" after every "Shabbat Shalom."

"It's hysterical to watch," she jokes, "because they all know that they better do this or they're not getting their treats!"

Originally from Cleveland, Ohio, Schoenberger moved to Orlando with her husband, Peter, more than 20 years ago after working together for many years in their retail business. She has always been involved in volunteering for various organizations, and when she learned about The Jewish Pavilion she immediately felt that it would be a good fit.

At the time, Schoenberger's mother was nearing 90 and living on her own in South Florida. Schoenberger had very much wanted her mother, who was having increasing health problems that made her life difficult, to move to Brookdale Island Lake so that she could get the help she needed. But her mother could not be persuaded and rebuffed other efforts to help her, leaving Schoenberger frustrated that she couldn't do more.

Volunteering for The Jewish Pavilion was her way of "fulfilling what I couldn't for my mother," Schoenberger said.

With her sunny personality, Schoenberger has a way of

making Shabbat and holiday programs special. She dresses up in themed outfits for all the holidays, including a blue dress with dreidels and menorahs printed on it that she wears for Hanukkah. "It's the tackiest dress you will ever want to see, but they love it," she laughed.

Jewish Pavilion program director Emily Newman has been working with Schoenberger for years and values her highly. "Shirley has added warmth, enthusiasm and pure joy to the Shabbat programs at Brookdale Island Lake," Newman said. "She's both generous and dependable in every way. She not only develops a relationship with the seniors but with staff and family members as well."

Schoenberger also frequently brings her grandsons, Noah and Jared Weiss, with her on visits. Of her three sets of grandkids, Noah and Jared are the ones who live in the area, and other grandkids have also joined her when in town.

"It's amazing to see the rapport they have with the older people, because sometimes kids can get very intimidated," said Schoenberger. "My grandsons do the service

sometimes. I'm so proud of them, and the residents love them!"

The relationships Schoenberger forms with many of the residents don't only develop during her regularly scheduled hours. When they become ill, Schoenberger visits them in the hospital or rehab center. The hardest visits have been to people she had grown very close to who were clearly near death. Schoenberger takes these losses very hard.

After volunteering for a while at Brookdale Island Lake and Savannah Court, she met Gloria Newberger, a longtime and very active Jewish Pavilion volunteer—and the mother of Nancy Ludin. Newberger told Ludin about Schoenberger's warmth and energy, and Schoenberger was invited to join the Friends of the Jewish Pavilion Board.

"The people that I've met through The Jewish Pavilion—the other volunteers and staff—have become more than friends. It's another family of mine," Schoenberger said. "You know that if you need these people for anything, they'd be there for you. And that's a good feeling, because it's more than just a volunteer job, it's a way of life."

This year, Schoenberger is co-chairing The Jewish Pavilion's annual gala, which will mark the organization's milestone 18th anniversary. Gems and Jeans 2018 will be held at Hilton Orlando North in Altamonte Springs on Oct. 28, 2018.

"Our celebration of the Chai anniversary will be a fabulous and fun event," said Schoenberger. "We're planning a great evening that will entertain our guests and leave them feeling good about giving their support to such an important organization in our community."

Schoenberger said that volunteering gives her a sense of purpose. "I've always taught my children to give back. And this is my way of giving back. Because I really do feel like I'm doing something good," she said.

"I really probably get more out of this from the residents than they do from me."

Volunteering for The Jewish Pavilion can be rewarding in so many ways. With more than 1,000 Jewish seniors living in 70+ facilities around town, there are many opportunities to get involved. For more information, go to JewishPavilion.org or call 407-678-9363.

Both 'sides' benefit in the Inter-generational Program



Students and senior citizens learn from each other in the Jewish Pavilion Inter-generational Program.

What a spectacular year of learning! The Jewish Pavilion's Inter-generational Program had a fantastic year with more to come. This program was made possible in part due to grants from The Moskowitz Foundation, the Jewish Federation and the Staples Foundation. Teens and seniors were welcomed into each other's minds and worlds. Experience's varied from group meetings, discussions and playtime to one-on-one visitations. Programs enabled teens the opportunity to break out of their shells and engage in dialogue with their

elders. Laughter was shared. Music was enjoyed. Lessons were learned and ideas were exchanged. Similarities were learned while coincidences were discovered. In some cases it was a who's who in a family tree that knows someone in another's family, while in other cases, total strangers now departed with hugs after a respectful exchange of ideas.

In the beginning, it was two separate groups. The conclusion was one group that ended with friends, smiles, hugs, respect, patience, understanding, admiration,

trust, insight and caring. Who can say which group gained more?

Both side had benefits. The teens received the wisdom of their elders, firsthand accounts of their heritage and history that could not be taught in books. The seniors were able to absorb some of the infectious enthusiasm of the teens and the wide-eyed excitement of a world yet to come. Together, there was an exploration of thought processes that will only lead to a better tomorrow for all.

—Walter Goldstein, program director

RAISE applications now being accepted

The RAISE program for young adults with special needs is now accepting online applications for a limited number of fall positions.

RAISE is a 6- to 12-month work and social skills training program offered through the

Jewish Federation of Greater Orlando that is open to all faiths and provides paid employment at our partnering Jewish agencies. In addition, RAISE assists our employees in the transition to finding employment in the community.

If you know a young adult who may benefit from RAISE or you are interested in volunteering as a Job Coach, please apply online: jfgo.org/RAISE or contact the JFGO office: 407-645-5933, ext 236.

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German prosecutors mull trials for three alleged Holocaust perpetrators

By Cnaan Liphshiz

(JTA)—German prosecutors have identified three suspects from a 2014 list of nine alleged Holocaust-era war criminals accused of shooting countless Jews.

Kurt G., Herbert W. and Wilhelm Karl Friedrich Hoffmeister, allegedly members of the firing squads that murdered Jews in Eastern Europe during the Holocaust, have been under pretrial investigation for months for alleged war

crimes and participation in genocide, the Simon Wiesenthal Center's Eastern Europe director, Efraim Zuroff, told JTA on Thursday. Each case is being handled by a different regional prosecutor's office, he said.

Whereas five of the names on the list that Zuroff gave German prosecutors in 2014 were not located, they were able to identify three who they suspect were former members of the Einsatzgruppe C death squad, which took part in the massacre of tens of thousands of Jews in Babi Yar, Ukraine, in September 1941.

The investigation against two of the three men was launched after the ARD television channel interviewed them in September. They admitted to being members of that group on camera. All three men are in their 90s.

Zuroff said he could not comment on the length of time that the investigations are taking.

"I don't have the information necessary to make that call," he told JTA. But, he said, "The German perpetrators of the Holocaust showed great determination in killing Jews. I hope German prosecutors today demonstrate the same sense of urgency in serving justice to those war criminals."

The path to prosecuting common executioners like Einsatzgruppen troops was paved with the 2011 conviction

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

Previous prosecutions of Nazi criminals were focused on the architects of the genocide, leading to "very few convictions" of people who actually did the killing, sometimes of hundreds of Jews in a single day, Zuroff said.

Mexico City elects first Jewish mayor



Claudia Sheinbaum Pardo

(JTA)—Mexico City elected a Jewish woman as mayor Sunday—setting two firsts for the largest city in North America.

A woman had previously been appointed Mexico City's mayor on an interim basis for a year in 1999, but Claudia Sheinbaum Pardo is the first woman to be publicly elected to the office.

The city, home to around 50,000 Jews, has also never had a Jewish mayor.

Sheinbaum, 55, the granddaughter of Jewish immigrants from Lithuania and Bulgaria, is a scientist who holds a doctorate in engineering and physics. She is a member of the leftist National Regeneration Movement party and has close ties to Andres

Manuel Lopez Obrador, the party's leader and Mexico's newly elected president.

The party has promised to bring significant change to the country by cutting down on crime and governmental corruption.

"Just because I might look like a skinny scientist doesn't mean I'm not going to crack down on crime here. I will," Sheinbaum said at a recent rally according to multiple reports.

Sheinbaum, who previously served as Mexico's secretary of the environment, said at a recent speech that she celebrated Jewish holidays growing up.

Lopez Obrador's landslide victory, which puts a leftist party in charge for the first time in generations, could usher in a new era of politics in Mexico, which has been ruled by traditional, mainstream parties for nearly two decades.

Knesset passes bill that deducts terrorists' salaries from PA

JERUSALEM (JTA)—Israel's Knesset passed legislation on Monday that requires the government to deduct the amount of money that the Palestinian Authority gives to terrorists and their families from the taxes it collects on the Palestinians' behalf.

The so-called anti-Pay for Slay law passed a final reading in the Knesset following a two-hour debate by a vote of 87-15. Every Knesset faction except the left-wing Meretz party and the Arab Joint List passed the law.

Stuart Force, the father of Taylor Force, the American

student who was killed by a Palestinian terrorist on the Tel Aviv boardwalk in March 2016 while in Israel for a study trip, was on hand for the vote.

The Taylor Force Act, which ends U.S. aid to the Palestinian Authority unless the P.A. stops paying stipends to Palestinian terrorists and their families, reportedly prompted the Israeli legislation. The Congress passed the measure in March as part of the omnibus spending bill for this year.

The Palestinian Authority has refused to stop the payments to Palestinian terror-

ists or the families left behind by terrorists killed as part of their attacks.

Since 1994, Israel has collected customs duties on goods sent to the Palestinians through Israeli ports and transferred the tens of millions of dollars each year to the Palestinian Authority.

Last year, the Palestinian Authority paid about \$198 million to a fund for the families of terrorists killed during their attacks and about \$160 million to Palestinians being held in Israeli jails, The Times of Israel reported, citing Israeli Defense Ministry figures.

Australia ends direct aid to PA, citing payments to terrorists

(JTA)—Australia has stopped giving direct aid to the Palestinian Authority due to concerns that the money is being used to pay Palestinian terrorists and their families.

Australian Foreign Minister Julie Bishop said in a statement Monday that the country was cutting its funding to the World Bank's Palestinian Recovery and Development Program fund. Australia will redirect that \$10 million in Australian currency (\$7.4 million U.S.) to the U.N. Humanitarian Fund for the Palestinian Territories, which supplies Palestinians with health care, food, water and shelter.

Bishop wrote to the Palestinian Authority in late May to ensure that Australian funding was not supporting terrorists and is now "concerned" over where that money goes.

"I am confident that previous Australian funding to the PA through the World Bank has been used as intended," she wrote. "However, I am concerned that in providing funds for this aspect of the PA's operations there is an opportunity for it to use its own budget to activities that Australia would never support."

Israel has long maintained that the Palestinian Authority and its president, Mahmoud

Abbas, encourage terror attacks against Israelis by giving perpetrators and their families financial rewards. Israeli lawmakers are advancing a law to slash funds to the P.A. by the same amount it uses to pay terrorists, and the United States, in the Taylor Force Act, cut funding to the P.A. over the payments to convicted terrorists and their families.

"Any assistance provided by the Palestine Liberation Organization to those convicted of politically motivated violence is an affront to Australian values and undermines the prospect of meaningful peace between Israel and the Palestinians," Bishop said.

Highest paid Palestinian terrorist family about to get a raise

By United with Israel, with files from Palestinian Media Watch

Last month, Islam Abu Hmeid murdered an Israeli soldier, earning him a spot among four of his brothers, all of whom are serving multiple life sentences in Israeli prisons.

Hmeid, who tossed a marble block from a roof at Israeli staff sergeant Ronen Lubarisky, killing the soldier, confessed to the crime and is scheduled to be indicted on Thursday.

With the latest Hmeid brother heading for the slammer for a murderous terror attack, the terrorists' mother, Latifa Abu Hmeid, can expect a significant increase in the funds the clan reaps, which are doled out from coffers that PA law designates for rewarding terrorists and their families.

After the murder, Palestinian Authority (PA) officials honored the terrorists' mother, Latifa Abu Hmeid, with visits, lauding her as "a crown on all of our heads" and a "fighter" from whom "we draw our determination and our strength."

The PA's efforts are not limited to lavishing praise on Latifa, but also include cumulative payments to her and her family of \$1,007,611 as of press time, reported terror watchdog Palestinian Media Watch.

In May 2018 alone, the PA



AP Photo/Majdi Mohammed

Mother of 5 Palestinian terrorists, Latifa Abu Hmeid.

paid the Hmeid family close to \$10,000 (34,400 shekels), with PA Chairman Mahmoud Abbas meeting with Latifa to endorse her as a role model twice in the past year.

Prior to Islam Abu Hmeid's murderous attack, Abbas hosted Latifa, who goes by

the moniker "Khansa of Palestine," a reference to a figure from early Islam who rejoiced when her four sons died as "martyrs" in battle.

In 2011, the PA honored the terrorists' mother with a symbolic role in the PA's push for statehood at the UN.

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Sympathy for the stranger, but none for the rule of law?

By Jonathan S. Tobin

(JNS)—Only hours after the U.S. Supreme Court issued its decision to uphold U.S. President Donald Trump's right to restrict entry into the United States from seven countries, including five with Muslim majorities, Jewish groups were issuing condemnations and organizing protests. Much of the organized Jewish community has been involved in opposing the administration. That opposition has deepened as the understandable anger over the government separating children from their parents who had crossed the southern border without permission ignited a firestorm of protest.

This anger has set off a torrent of comments that damn Trump as a racist and proto-authoritarian, as well as prompted a comparison of the situation of current immigrants to the plight of refugees from the Holocaust, and of the administration to the Nazis. Yet some of those who have been inflaming this debate believe that in doing so, they are upholding Jewish values.

Are they right?

Concern for the "stranger" is deeply ingrained in Judaism. The immigrant experience is also crucial to understanding the way American Jews view the world. Most Jews trace their origins to the waves of migration from Eastern Europe in the late 19th and early 20th centuries. That historical memory helped form both the political worldview and the culture of the American Jewish community. Identification with subsequent generations of immigrants from other communities were often tied to ideas about Jewish identity and faith.

Supporting more liberal immigration laws is second nature for Jews who remember that most of their forebears arrived in this country prior to 1924, when the United States more or less welcomed anyone in good health that wasn't excluded by racist laws prohibiting

immigration from China. The unwillingness of the United States to open its doors to those fleeing Nazi Europe is also imprinted into the Jewish consciousness by usually putting them on the side of those claiming refugee status.

Revulsion at the way the president has engaged in demagoguery regarding immigration has deepened these convictions. Trump's December 2015 call for a ban on the entry of all Muslims smacked of bigotry. Since then, his comments depicting illegal immigrants as criminals have appealed to our basest instincts more than concerns about security.

But the idea that Jews are compelled to condemn the Supreme Court's decision or oppose the administration's focus on border security says more about Jewish politics than principles. The tone of this debate reflects the way the left-right divide in America has become the function of a culture war on everything, rather than specific debate on the merits of any one thing. The invocation of the Holocaust reflects a general panic felt by many liberals and Democrats about the Trump administration, in which they are not so much opposed to its policies as convinced that it is a threat to democracy.

Shock at Trump's unexpected election victory led to some apocalyptic rhetoric about his presidency. But rage about Trump has now gotten to the point where much of the country cannot separate his personality and tweets from what has been for the most part a rather conventional conservative government. Normal disagreements about border security and much else have been inflated into existential questions; people feel they cannot agree to disagree as is necessary in any political debate.

But no matter how deeply you are angered by the "zero tolerance" policy when it comes to illegals at the border, the desire to conflate the plight of Central Americans seeking to enter the country without permission largely

because of economic reasons with Jews otherwise doomed to death in Hitler's Europe is a function of the impulse to "resist" Trump. It's simply not sober analysis.

Nor is there any substance to attempts to compare Trump to Hitler or even to claim that disagreements over immigration policy echo the first steps towards fascism in Germany. You don't have to be a fascist to think that the government should enforce current immigration laws, whether or not we completely agree with them. Officials of the Immigration and Customs Enforcement authority, which some on the left demand be abolished, are not the Gestapo, anymore than they were when President Barack Obama was the one giving orders to arrest illegals.

Nor is the effort to evade the law by providing "sanctuary" to those who entered the country illegally the same thing as hiding Jews from the Nazis. Such analogies are an insult to the Holocaust and misrepresent a debate largely motivated by partisanship. Support for the rule of law or opposition to what amounts to a call for open borders is not racist. Like all countries, the United States has a right to determine who may cross its borders, and saying so is not contrary to Judaism.

The same applies to the so-called "Muslim ban" upheld by the court. One may claim

Trump's order was unnecessary or a political stunt. But it's also true that this order, which was well within his constitutional authority and far from unprecedented, wasn't a general ban on Muslims, and did impact countries where terror is rampant and where the ability of the United States to vet asylum-seekers is limited.

Sadly, what's happening now is not so much a debate about the merits of stands on immigration as it is a situation in which left and right increasingly view each other as evil and unworthy of respect.

The president's instinct for division and incivility is greatly to blame, but his opponents are now responding in kind as Americans engage in a race to the bottom of the gutter. It's time for both sides to step back from the overheated partisan rhetoric.

Supporting more liberal immigration policies is legitimate, though the same can be said of those who urge more caution. Still, it's not the duty of Jews to promote a false narrative about analogies to the Holocaust or to feed a hysterical panic about the end of democracy. Those who do so are now part of the problem—and not the solution.

Jonathan S. Tobin is editor in chief of JNS—Jewish News Syndicate. Follow him on Twitter at: @jonathans_tobin.

Is 'non-Jew' an insult?

By Andrew Silow-Carroll

NEWYORK (JTA)—A few months ago I wrote a humor piece titled "Don't eat off the seder plate, and other tips for non-Jews attending their first seder." It drew a miffed response from a rabbi friend who often works with interfaith families and suggested "it's time to drop terms like 'non-Jew' and gentile."

At the time I scoffed. Yes, it is a little weird that a people who represent less than 0.1 percent of the world's population define everybody else as "not us." It's like someone with lactose intolerance saying he doesn't eat "dairy ice cream." Which is technically true, although it tends to over-privilege Tofutti.

And yet non-Jew and gentile have their uses, especially if you write about Jews for a living. Whether you are making demographic distinctions, writing about Jews in relation to their neighbors or talking about Jewish practices that cross over into wider culture, non-Jew comes in handy. Unless you want to pretend there are no distinctions between people who identify as Jews and people who identify as something else—and making such distinctions strikes me as about 85 percent of the entire Jewish enterprise, starting at Sinai—why would you retire two perfectly serviceable words? Who do you offend by keeping them?

Then I met Lindsey Silken, the editorial director at InterfaithFamily, a resource for people in interfaith relationships. Lindsey and I sat on a panel at a Jewish journalism convention last week, and she passed around her in-house style guide. It explained why they don't use terms like "half-Jew," "shikse," gentile and, yes, non-Jew.

I get why half-Jew could be offensive in that it assumes the subject can't possibly identify as fully Jewish. (And here I am obligated to quote the famous Groucho Marx quip, when an anti-Semitic swimming club refused admission to his daughter: "She's only half Jewish," Groucho said. "How about if she only goes in up to her waist?") Shikse, that awful Yiddish term that derives from Hebrew for blemish or abomination, is obviously beyond the pale. And gentile just feels so smug and fusty, like, I don't know, a 20th-century anti-Semitic swimming club.

But what's wrong with non-Jew? InterfaithFamily says it is about the feelings of partners involved with it.

"By constantly leading with the negative in reference to a Jewish person's partner, it can be perceived as derogatory," according to the guide. "It can make the people it is referring to feel excluded and on the outside of the Jewish community."

Instead of non-Jew, the guide suggests "partner who is not Jewish, partner from another faith, not Jewish, person from a different background, person who isn't Jewish." In other words, don't reduce someone to what they are not, as if their entire identity is defined by their inverse relationship with a Jew.

There are a few centuries of debate behind

the words InterfaithFamily hopes to retire. At the core of the debate is the traditional taboo on interfaith marriage. Traditionalists want to reinforce the notion that Jews should marry Jews in the interest of continuity. Isaac Herzog, the newly elected chairman of the Jewish Agency for Israel, announced his membership in the traditionalist camp this week when he referred to interfaith marriage as an "actual plague," adding "there must be a campaign, a solution. We have to rack our brains to figure out how to solve this great challenge." Other traditionalists nodded, noting that support for Israel and engagement with Jewish life plunges outside of Jewish-Jewish marriages.

Interfaith activists want to make the community welcoming to mixed families. They also talk the language of continuity, saying that mixed families certainly will not raise their children as Jews if they don't feel comfortable in Jewish settings. And they talk the language of post-modernity, saying Jews can't stand at the shores of multiculturalism like King Canute, wishing away the inevitable waves of diversity that come with a free society.

For those of us who do write about Jews and their significant others, that means taking sides. Sort of. It's not our job to judge the debate between the traditionalists and the activists. But our language has nonetheless evolved along with the Jewish community. Non-Jews itself replaced gentiles over the years. "Jewess" went the way of the corset; "goy" shows up only in a direct quote or if modified by "Shabbos," which is a term of art and not a slur. We now use "haredi" instead of "ultra-Orthodox." And we long ago stopped assuming "rabbi" denoted a male, a "minyan" meant 10 men and "congressman" is the default for a lawmaker.

This week we've been sharing around the office a JTA dispatch from 1934 that is harrowing in its casual racism. (Residents of Harlem are referred to as "the dusky, happy-go-lucky denizens of Africa in Manhattan." Wow.) How will we be judged in 84 years? What words will mark us as hopelessly mired in the prejudices of our times?

So I am not scoffing anymore. I think we can reduce the use of non-Jew, especially to refer to individuals. It still remains a useful distinction if, for instance, we are reporting on a study comparing Jewish communities to the mainstream, on subjects like religious practice, genetic differences and voting patterns. But if it avoids insulting someone, why not refer to individuals as the "partner from another faith" or a "person from a different background"?

As for humor? A little flexibility is called for. I am reminded of the Jewish man who converts to Christianity and becomes a minister. Giving his first sermon, he stands before the congregation and says, "Fellow ..."

Oh, wait. Never mind. It's sort of offensive. And kind of hilarious.

Andrew Silow-Carroll is editor in chief of JTA.

The end of every balloon

By Jerome Marcus

(JNS)—A peculiarly Israeli approach to national defense was on display recently at a high school in Shaar HaNegev, "Gate of the Desert." There, as described in an article in the Hebrew-language online daily Globus, 350 Israelis showed up for a Hackathon dubbed "What Happens to Every Balloon."

The event announcement called for volunteers to try to develop solutions for the latest "war" effort emanating from the Gaza Strip. Balloons, filled with helium stolen from Gaza hospitals, are equipped with bombs, grenades and other flammable materials, and then sent flying into the air, which the Arabs hope will carry the kites north and east to the Jewish communities nearby, to the fields where many in these communities farm. Focused entirely on civilian targets—and so a clear violation of the law of war—the tactic hasn't yet caused any Jewish deaths. But it has destroyed many thousands of acres of Israeli farmland and a nature reserve, as well as caused the deaths of many animals.

More volunteers signed up than the site could accommodate, and registration for the event had to be closed. The Israelis who came—kippah-decked and bare-headed, men and women, and mostly young—were divided into groups with three different goals: identifying the threat; destroying the threat; and minimizing the damage. Among these three groups, a total of 20 teams were created. Each

had a mentor, chosen from among experts in lasers, radar, optics, photography, fire-fighting and other fields.

Representatives from the army were also there, along with people from a local college and residents of the region. There were also high school students in the crowd, mixed in with everyone else because in Israel, it's understood to make sense to put a 16-year-old into the same group with a laser expert from the army and a professor. You never know where the best new idea will come from.

The other uniquely Israeli spin: People who had never met each other were plopped into a meeting room, where they were expected to brainstorm for a day and come up with solutions—purely technological, purely defensive—to this latest threat.

At the end of the day, each group presented its work. The proposals ranged from a system of lenses that identifies threats and then focuses the sun's rays on them to destroy them; and a flying fire-detection system, equipped with thermal cameras and the capacity to shoot fire-extinguishing chemicals (and to land, reload and relaunch automatically).

The event's name is taken from a popular children's book published in 1974, written in Hebrew, called "A Tale of Five Balloons." It teaches, among other things, about loss. The story ends with the balloon popping, and the child learning that this is what happens to every balloon. Halevai. If only.

Jerome A. Marcus is a lawyer and a fellow at the Kohelet Policy Forum in Jerusalem.

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

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MAILING ADDRESS PHONE NUMBER
P.O. Box 300742 (407) 834-8787
Fern Park, FL 32730 FAX (407) 831-0507
email: news@orlandoheritage.com

Editor/Publisher
Jeffrey Gaeser

Editor Emeritus Associate Editor News Editor
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VIEWPOINT

HERITAGE encourages readers to send in their opinions for the Viewpoint column. They must be signed; however, names will be withheld upon request. Due to space limitations, we reserve the right to edit, if necessary. Opinions printed in Viewpoint do not necessarily reflect the opinions of the paper.

The Jewish vote is not carved in stone

By Norman Berdichevsky

The 75 or 78 percent figures frequently referred to by Democrat apologists as if they were the Holy Grail, are

based entirely on entry or exit polls but many Jews are reluctant to identify themselves as conservatives and risk peer pressure. During the past two presidential election cycles, in many synagogues,

there have been rabbis and congregants who have openly demonstrated a knee-jerk reaction to political issues denigrating conservatives and Republicans as reactionaries or anti-Semites, yet even if the real figure is “only” 70 percent, it is tragic. It signifies the Jewish vote is of little strategic importance in the pocket of one party, second only to the monolithic vote of African-Americans.

The fact that the proud Senator Lieberman, whose nomination on the Democratic ticket in 2000 caused waves of ecstatic jubilation among many Jews, also refused to support Barack Obama in 2008 and spoke at the Republican National Convention in

support Senator John McCain was ignored. Most American Jews continue to be oblivious to the fact that the most outstanding, talented Jewish individuals in public life uniformly saw the obvious dangers of an Obama presidency and warned against. These include Fox News commentator Charles Krauthammer; former White House Press Secretary Arie Fleischer; scholar at the American Enterprise Institute, Joshua Muravchik; columnist and editor of the Weekly Standard, Bill Kristol; political analyst and former campaign adviser to President Bill Clinton, Dick Morris; editor of Frontpage Magazine, David Horowitz; National Review columnist

and author of “Liberal Fascism,” Jonah Goldberg; Senator Joe Lieberman; author and columnist Dennis Prager; writer and author of “Useful Idiots,” Monah Charen; Dianna West, author of “The Death of the Grown-Up”; editor of Commentary, Norman Podhoretz; author Hillel Halkin, who now resides in Israel; journalist and writer Bernie Goldberg; author Ronald Radosh “Divided They Fell: The Demise of the Democratic Party, 1964-1996”; film producer David Zucker; and comedian Jackie Mason.

Even those prominent Jews who argued strongly for Barack Obama in 2008, former Mayor of New York City, Ed Koch; the country’s

most well-known trial lawyer, Alan Dershowitz; Republican congressional candidate Rabbi Shmuel Boteach; and publisher and editor Mortimer Zuckerman, have all since removed the Obama stickers from their cars and are now pleading ignorance or betrayal.

The Democrat world-view that still holds an anachronistic stranglehold on many Jews has to be reminded that no ethnic vote is cast in stone, that Jewish support for Republican or Fusion candidates like Jacob Javitz and Fiorello La Guardia turned its back on the corrupt Democratic Tammany political machine

Vote on page 15A

The ‘Haley effect’

By Shari Dollinger

(JNS)—In many Jewish households on Friday nights, parents bless their daughters in the names of our matriarchs: Sarah, Rebecca, Rachel and Leah. We do so to hold our highest role models to our girls. Lately though, I’ve had the creeping inclination to consider another name to this list of women in whose footsteps I hope my daughter will follow: U.S. Ambassador to the United Nations Nikki Haley.

Haley represents our country with bold, honorable and principled leadership. In no forum are these traits more lacking than the United Nations. In no place are they more sorely required. And on no issue does this present itself more clearly than her proud and consistent stand in defense of Israel.

Recently, Haley announced that the U.S. delegation would withdraw from the UN Human Rights Council—in large part because of its history of unfairly targeting and condemning Israel while turning a blind eye toward human-rights violators like Syria, Iran and North Korea.

Earlier this year, when mothers and fathers in southern Israel were forced to wake their children and run to bomb shelters as rockets rained down from Gaza, Haley reassured these parents that their fears will be heard. Not only did she condemn these attacks, but she also called for a U.N. Security Council emergency meeting on Gaza-based terror.

This may seem like a logical response to such violence, but it was the first time that

the United States had called for such a meeting to address the issue, despite the fact that more than 10,000 rockets have been fired at Israel from Gaza during the last 17 years.

Unsurprisingly, the emergency meeting to examine the true injustice—Palestinian terrorism—hasn’t been scheduled. But the move flipped U.N. standard operating procedure to condemn Israel in an emergency meeting for defending itself against terror—be it rockets, riots or stabbings. It’s not the first time either that Haley has grabbed headlines for her leadership.

Recently, she vetoed a resolution sponsored by Kuwait that made no mention of Hamas, yet condemned Israel for the “excessive, disproportionate and indiscriminate” use of force “against Palestin-

ian civilians,” and then she forced the Security Council to consider a measure condemning Hamas as a terrorist organization. And just this week, she gathered enough votes to pass an amendment to a Palestinian-backed resolution that would have condemned Hamas. When her amendment was sidelined by a procedural maneuver, she called the effort to obstruct the vote “shameful.”

She has stopped the United Nations from appointing a Palestinian diplomat to a U.N. mission in Libya.

She has stopped the U.N. High Commissioner for Human Rights Zeid Ra’ad al-Hussein from publishing a blacklist of companies that do business with Israel in the West Bank, Eastern Jerusalem and the Golan Heights.

And she has stopped a U.N.

Security Council draft resolution that would have called for the reversal of recognizing Jerusalem as the capital.

These moves have made her the most popular politician in America. A recent Quinnipiac University poll found that 63 percent of American voters approve of Haley’s decision-making skills. Her approval spans party lines: 75 percent of Republicans, 63 percent of independents and 55 percent of Democrats say they approve of how she’s handling her job.

I’ve seen the widespread admiration for her leadership play out in public. She has been lauded in the press, feted at pro-Israel conferences and will be the keynote speaker at the annual Christians United for Israel (CUFI) Washington Summit on July 23.

When she speaks, the pro-Israel community listens.

Last month, I was privileged to attend the opening of the U.S. embassy in Jerusalem, where I experienced this “Haley effect” myself. The mere mention of her name elicited spontaneous and prolonged applause from the crowd in attendance. She has the respect of her fellow diplomats, the admiration of Americans of all political stripes and the appreciation of the Israelis.

How could I not consider her to be a role model for my own daughters?

No, Nikki Haley is not a Jewish matriarch, but she is a heroine for Israel nonetheless, who is well on her way to being the world’s next great diplomat.

Shari Dollinger is the co-executive director of Christians United for Israel.

The U.S. sends a message to the free world

By Yoram Ettinger

(JNS)—“The United Nations Human Rights Council” and the principle of human rights are two things diametrically opposed to each other. The makeup of the council, which is determined by geographic location and dictates anti-American conduct by the leadership of nondemocratic regimes, is proof of that.

Council member Venezuela, for example, is a dictatorship that puts opposition leaders in

prison, is anti-American, and is aligned with the ayatollahs’ regime in Iran. The Congo is ruled by a dictator who murders those who oppose him and is keeping his seat in violation of his country’s constitution. Pakistan is accused of gross, wholesale human-rights violations, from routine executions to religious oppression, and serves as a haven for anti-American terrorism.

Another member of the UNHRC is Afghanistan, which sends out terrorist groups to

“take care of” opponents of the regime. Burundi, which is accused of crimes like kidnapping, torture and execution of those who voice opposition, refuses to cooperate with investigators from the council of which it is a member. Cuba also continues to suppress opposition, free media and human rights. Other stars on the list of member states despite their consistent human-rights violations are Rwanda, Senegal, Togo, Angola, Iraq, Tunisia, Qatar and China.

The signs are not new. In 2008, the UNHRC showed its real face when all 47 of its members approved the appointment of Richard Falk, who is known for his particularly venomous attitude toward the United States, for a six-year term as the council’s special rapporteur on human rights in the Palestinian territories.

Falk accused then-President George W. Bush of whitewashing conclusions about 9/11, and even hinted that right-wing American elements might have been involved. After the Boston Marathon bombing in 2013, Falk quoted the poet W.H. Auden: “Those to whom evil is done, do evil in return.”

The U.S. withdrawal from the UNHRC reveals the council’s hypocrisy. It is taking away member-states’ ability to use the superpower that

leads the free world as cover for their routine attacks on human rights, undermine American interests, and promote the goals of blatantly anti-American nations.

This is the latest move of a consistent policy: only recently, the United States withdrew from the 2015 nuclear deal with Iran, which was never approved by Congress.

The deal promised Iran’s anti-American government generous, immediate, and practical aid in exchange for vague promises about the future. It did so despite the ayatollahs’ knife moving ever closer to the throats of Saudi Arabia and the other pro-American Gulf states, and Iran deepening its foothold in Iraq, Syria, Lebanon and Yemen.

The American administration’s recent steps are signaling to the United Nations and

other entities that are given U.S. aid that from now on, continued support will be conditional upon them adopting pro-American policies.

The days when benefits and resources were funneled into the pockets of entities that spit in America’s face are over. The U.N. is at risk of losing financial support that comprises about 20 percent of its budget, including a quarter of the funds that go to the U.N. Relief and Works Agency for Palestine Refugees, which underwrites education in hatred and incitement to terrorism. These moves are important not only for America’s interests, but serve as an important message to the entire free world.

Yoram Ettinger is a former ambassador and head of Second Thought: A U.S.-Israel Initiative.

Letters To The Editor

We are a diverse community and we welcome your letters and viewpoints. The views and opinions expressed in the opinion pieces and letters published in The Heritage are the views of the authors, and do not necessarily reflect the views and opinions of The Heritage Florida Jewish News or its staff. The Heritage reserves the right to edit letters for clarity, content, and accuracy. And respectful of lashon hara, we will not print derogatory statements against any individual.

Please limit letters to 250 words. Send letters to P.O. Box 300742, Fern Park, FL 32730. Or e-mail to news@orlandoheritage.com.

Barnard students support BDS, the institution itself does not

Dear Editor:

As a longtime subscriber to your newspaper, I have depended on it for accurate reporting of Jewish news in our community, in our country and the world. In your June 22, 2018, issue, I read with particular interest David Gemunder’s article, “Pass the

Anti-Semitism Awareness Act (and protect the First Amendment),” which cited examples of anti-Semitism at American colleges and universities. Listed first was my alma mater, Barnard College, where the BDS (Boycott, Divestment, Sanctions) resolution against Israel had

been passed. Stunned and distraught, I wrote a letter to the editor of Barnard Magazine, our alumnae publication, to question the college’s decision.

Citing an important distinction between school and students, Barnard’s magazine editor responded that the majority of Barnard students had voted for BDS, but Barnard as an institution chose not to support it. Gemunder’s words did not define that difference: “At Barnard College, after the passage of a BDS resolution...” Yet he noted that at the University of California, Davis, “the student government passed a resolution supporting BDS...” I am sure Gemunder did not mean to mislead. In our “fake” vs. “real” world, however, clear and accurate communication is essential for our survival and well-being.

Lenore Richman Roland Windermere



What's Happening

A COMPREHENSIVE COMMUNITY CALENDAR

LIGHT SHABBAT CANDLES AT

JULY 13
8:07 p.m.
JULY 20
8:04 p.m.

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

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

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

FRIDAY, JULY 13

Ahavas Yisrael—Kabbalat, 30 minutes before sundown.



Omri Casspi reportedly signs one-year deal with NBA's Memphis Grizzlies

(JTA)—Omri Casspi, the first Israeli to play in the National Basketball Association, reportedly has agreed to a one-year contract with the Memphis Grizzlies. Reports of the deal emerged Sunday with the start of the weeklong free agency period. Adrian Wojnarowski of ESPN first reported the deal. Casspi, 30, can sign the deal on July 6. The Grizzlies will be his seventh NBA team. The 6'9" forward was waived in April by the Golden State Warriors, where he was under a one-year contract, after suffering an ankle injury. He reportedly is still eligible to receive an NBA championship ring from the team, for which he played 53 games. Casspi is set to start his 10th season. He has also played for the Sacramento Kings, where he was a No. 1 draft choice, as well as the Cleveland Cavaliers, Houston Rockets, New Orleans Pelicans and Minnesota Timberwolves. He was a member of the championship Maccabi Tel Aviv team in Israel before making himself available for the NBA draft.

"I'm lost without it!"

"It's inexcusable!"

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

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SATURDAY, JULY 14

Torah Portion—Matot-Massei Avot: Chapter 2; Numbers 30:2-36:13; Haftarah: Jeremiah 2:4-28; 3:4.

SUNDAY, JULY 15

The Holocaust Center—Book Club, discussion of "The Room on Rue Amelie by Kristin Harmel, 2 p.m.—3:30 p.m. at the Holocaust Center. Info: 407-628-0555.

MONDAY, JULY 16

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.
 Congregation Beth Am—Mommy and Me class with Cantor Nina Fine, 10 a.m.-11:30 a.m. \$7 per family; free for CBA members Info: 407-862-3505.

TUESDAY, JULY 17

JOIN Orlando—Torah Tuesdays, 7:30 p.m. No charge. More information email rabbig@joinorlando.org
 Congregation Beth Am—Pages & Pastries Book Club, 7 p.m. at Panera Bread on 434 across from Publix at Springs Plaza. Info: 407-862-3505.

WEDNESDAY, JULY 18

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.
 SPARK—Lunch and Learn, 12:30 p.m. Join Jewish women and explore the relevance of the weekly Torah portion within modern-day life, with free lunch at 954 S. Orlando Ave., Winter Park. Info: Sarah Gittleston at sgittleston@joinorlando.org.
 A Nosh of Yiddish—Classes in Yiddish the third Wednesday of each month sponsored by the Jewish Pavilion, held at Oakmonte Village, Royal Gardens Cir., Lake Mary (Valencia Building), 1 p.m. Info: 407-678-9363. Coffee and refreshments served.

THURSDAY, JULY 19

Congregation Beth Shalom—Rabbi's Torah Roundtable Discussion group with Rabbi Karen Allen, 1 p.m. at the Sumter County Administration and Library Building, 7375 Powell Rd., Wildwood. Info: 352-326-3692.
 A Nosh of Yiddish—Classes in Yiddish the third Thursday of each month sponsored by the Jewish Pavilion, held at Brookdale Island Lake, 160 Islander Circle in Longwood 10:30 a.m. Info: 407-678-9363. Coffee and refreshments served.

FRIDAY, JULY 20

Ahavas Yisrael—Kabbalat, 30 minutes before sundown.

Quote of the Week

"I know more about wheat and olives than I do about politics."

—Ariel Sharon

Easy puzzle

"Gan Games" by Yoni Glatt
 koshercrosswords@gmail.com

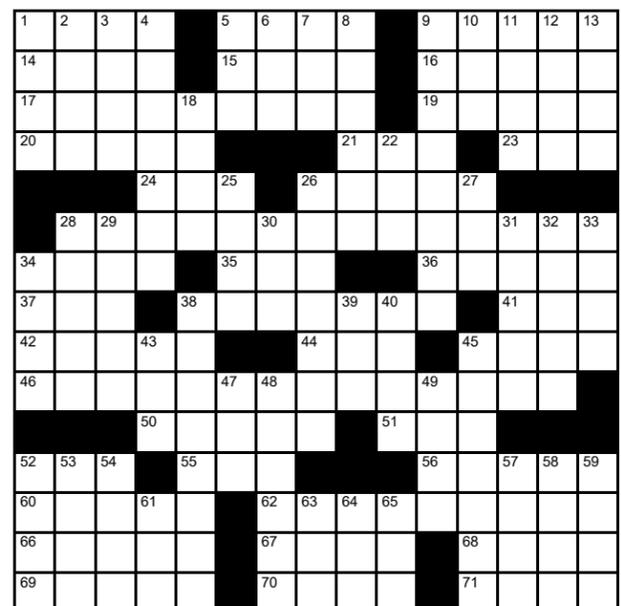
Across

1. Grasp
5. Dry
9. Common man, briefly
14. Common cream in crosswords
15. See 6-Down
16. Pesky Persian, long ago
17. Like a star savior from Argentina?
19. Cold adverb
20. The Iron ____ (former wrestling star)
21. Cooped-up creature
23. Chai, e.g.
24. ____ whiz!
26. "Psycho" screamer Leigh
28. Portuguese star's treats on Hannukah?
34. 52-Across team that probably won't do as well in 2019, for short
35. "Y" pluralized
36. "A Light in the ____" (Shel Silverstein book)
37. It makes men mean?
38. Reads from the Torah like a Brazilian star?
41. "Give ____ chance"
42. Be on the same page
44. Brave, Chief or Indian
45. Hail ____ (cry "Taxi!")
46. Bitter month for a Brazilian star?
50. Those with addictions
51. Color shade
52. See 34-Across
55. Ruling great-grandson of Solomon
56. Ruth gathered it
60. All time homerun leader, to purists
62. Hand for a British star?
66. Got some shuteye
67. Talk big
68. Chocolate coin
69. Accumulate
70. Blabs
71. Donald and Ivana, e.g.

Down

1. Treif radios?
2. One who moves to Israel
3. Make like the Browns in 2017

4. Architect's portfolio
5. Mode predecessor
6. Kylo whose mom is 15-Across
7. Episode where Yoda fights the Emperor
8. Notorious concentration camp
9. High priest with a Parshah named after him
10. Lakers' local rivals, on the scoreboard
11. Discharge
12. "Exodus: Gods and Kings" star
13. One named Irish singer
18. Big furniture retailer
22. H.S. subject
25. Late great Wiesel
26. Pulitzer and Stalin
27. Blasting letters
28. Ability to cover a lot of ground, as for a shortstop
29. Biological egg source
30. "The Shape of Water" director Guillermo ____ Toro
31. City near Syracuse
32. Atlas or Thanos
33. Replacement player, to some
34. "Elf" actor James
38. Farm laborers of low social rank
39. Strong, angry emotion
40. Have some babka
43. Animal on the Australian coat of arms
45. So-so
47. Lo-____ monitors
48. Grouchy
49. Grant or Jackman
52. Agcy. known to shoot for the stars
53. Lip soother
54. Geometric figure
57. Big credit card name, for short
58. Part of an archipelago
59. Capital city slugger, for short
61. "Black" CIA doings
63. New ____ (64-Down makers)
64. Steve Rogers, to his teammates
65. Metric weights: Abbr.



See answers on page 14A.

The 'forces' behind US and Israeli bills to withhold 'pay to slay' terror financing

By Alex Traiman

(JNS)—The passage of an Israeli law to withhold funds that the Palestinian Authority uses to pay murderers for killing Jews is the correction of an unconscionable injustice. That a democratic country with a High Court of Justice has allowed itself to transfer funds month after month to a murder-sponsoring entity within its midst is not just bad policy, it is completely illegal and utterly immoral.

Israeli parliamentarians finally awoke to the reality that the P.A. pays more than \$360 million a year to terrorists serving prison sentences in Israeli jails and to the families of terrorists killed while in the act of attempted murder. The payment scheme—on the law books of the P.A. from as early as 2011—bases amounts to each terrorist or family on the severity of the jail term, with additional incentives for terrorists holding Israeli identification cards.

Israel was not the first country to legislate against the “pay to slay” practice. In March, the United States passed the Taylor Force Act, which prohibits the U.S. from sending foreign aid to the Palestinian Authority as long as the payment scheme remains in place.

The bill was named after Taylor Force, a 26-year-old American West Point graduate

who had served tours of duty in Afghanistan and Iraq. Taylor was visiting Israel as part of an entrepreneurial seminar connected to an MBA program at Vanderbilt University when he was stabbed to death on a popular Tel Aviv promenade by a terrorist from the Palestinian city of Kalqilya.

The terrorist was killed by police responding to the attack. To add insult to injury, Palestinians celebrated Taylor’s death, and soon afterwards, the terrorist’s family began receiving large monthly stipends—well in excess of average Palestinian salaries.

Several months later, Sander Gerber, a private New York financial executive and former board member of AIPAC, reached out to Taylor’s parents, Stuart and Robbi Force. Gerber had recently been made aware of the payment scheme, and was shocked to learn that most Israeli and American politicians were clueless that terrorists were being paid to kill in accordance with Palestinian law.

Gerber began a relentless campaign to research and expose the full and precise nature of the stipend scheme. What he found—with the help of the research and legal teams at Palestinian Media Watch—was that the scheme was more sophisticated than any Israeli politicians had ever imagined. Hundreds of millions of dollars paid each

year in salaries directly to the murderers of Jews.

No longer was the P.A. simply guilty of incitement to murder through school textbooks, television stations, social-media avenues and frequent speeches by Palestinian leaders, including P.A. head Mahmoud Abbas calling for the blood of Jews; the P.A. was proven to be an official terror-sponsoring entity.

Worse yet, most of the funds utilized to secure its budget and make the terror payments came either by way of foreign aid provided by the United States and others, or through a tariff agreement with Israel whereby funds are collected on behalf of the P.A. at ports of entry and then passed monthly by Israel to the Palestinian entity.

With this information in hand, Gerber enlisted Taylor’s parents in a campaign to educate lawmakers. Together, they demanded that both the United States and Israel stop sending funds that now could be proven were going into the hands of murderers.

For the United States, the issue was simple: The foreign aid that America provides is voluntary and can be withheld if it is deemed to not be serving America’s interests. For Israel, there were additional legal questions, as the funds are collected by Israel on behalf of the P.A. as part of the Oslo Accords. Yet once it was clearly established that



Alex Traiman

Shown here (l-r): Maurice Hirsch, Sander Gerber, MK Elazar Stern, Stuart Force, Itamar Marcus, Shai Maimon, R. Aarumi Sieger and Rivka Kidron.

the sponsorship of terror was a direct violation of the Oslo Accords, legal concerns were eased.

The U.S. Taylor Force Act was signed into law in March; it took several more months for Israel to follow suit. Despite calls by Israeli Prime Minister Benjamin Netanyahu for funds to be withheld from the P.A. from as early as 2015—coupled with his expressed support for the passage of the Taylor Force Act—the government sought to insert a waiver provision into the Israeli law. The waiver would have given Israel’s government the right to pass any funds withheld over to the P.A. at a later date based on security or geopolitical concerns, such as pressure from the international community. Such a provision would have rendered the law useless.

The argument in favor of the provision was that withholding funds from the P.A. could lead to its collapse. Proponents of

the waiver essentially were suggesting that the risk of a P.A. collapse and the uncertainty that might follow is more dangerous than giving the P.A. funds that are then used to incentivize murder.

Recently, the United States rejected a similar argument by moving its embassy from Tel Aviv to Jerusalem. The Trump administration was warned that the move would spark widespread unrest and destabilize the region. While protests ensued on the Gaza border, little violence was recorded in the West Bank and virtually none of the 250,000 Arabs living in Jerusalem—some just several hundred meters from the embassy—protested a move that did little to impact their day-to-day lives.

So, with the help of law sponsors MK Elazar Stern (Yesh Atid) and MK Avi Dichter (Likud), who is currently chairman of the Knesset’s Foreign Affairs and Defense

Committee, a strong push was made to pass a law that did not give any option for a governmental waiver. Pressure was also exerted by several Israeli victims of Palestinian terror, led by Shai Maimon. After weeks of deliberations, the law secured the support of coalition and opposition members and passed this week by a resounding vote of 87-15, well beyond the normal tally of Knesset votes.

The passage of both the U.S. and Israeli versions of the laws to withhold funding is a testament to the relentless pursuit of Gerber and Force (who were both present for the Knesset vote). At an Israeli event in celebrating the outcome, Force noted that because they weren’t government officials, it might have been easier to push for the two laws’ passage.

Other countries are now taking notice. On the same day as the vote in Israel, Aus-

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Here's to my (and your) better half

By Harold Witkov
First person

As a 66-year-old retiree, I play chess recreationally a few times a week. For the most part, I play in chess clubs that are open to the public and are drop-in. Such was the case, recently, when I did something during a chess game that only a handful of chess players in the history of the game can claim: I suffered a heart attack while playing.

It was late afternoon on a Wednesday. All the other chess players had already gone home for the day. Kevin and I were the only ones remaining, and we were having one of our typical epic battles.

We were in the middle-game when, like never before, I found myself so extraordinarily invested in the outcome, I started perspiring and feeling adrenaline rushes. My chest felt a dull and strange discomfort, and a slight feeling of nausea was upon me. But these seemed mere distractions. It was only the game that seemed to matter.

And then I saw my oppor-

tunity. I could take his Pawn with my Queen and check his King. That would force his Queen to take my Queen and I could then recapture his Queen with my Knight, thus forking his two Rooks. I went for it. The game was mine for all practical purposes; but he wanted to play it out. With every move my symptoms intensified. Finally, he laid down his King and we shook hands.

There was now a pain in the center of my chest. It was not sharp or excruciating, but it was a pain nonetheless. I told Kevin I needed to use the washroom and that I would see him next week; he went home having no clue as to the inward turmoil I was experiencing. Once in the men's room, I threw cold water on my face and drank from the bathroom faucet, all to no avail.

I walked to my car hoping that it was my asthma acting up and a magic cure awaited me inside my automobile. Sitting in my Camry, I drank a full bottle of Gatorade and took two puffs from my

inhaler. Nothing changed. I started thinking the worst. I thought about calling 911, I thought about driving to the hospital. Mostly, in this time of great need, I yearned for the companionship of my wife, Judy. I drove home, a 10-minute drive, walked up the stairs, and told the love of my life, "I think I'm having a heart attack."

Judy drove me to the hospital emergency room. Yes, everything pointed to a heart attack. I had a coronary angiogram that Wednesday evening. And on Friday, June 1, I had quintuple bypass open-heart surgery. My last words to my wife, before my morning surgery, were "I love you" and "God is giving me an improved heart so I can be more loving."

My daughter and son-in-law cut short their vacation and rushed home. So many family and friends were pulling for me and my recovery. Loved ones got their loved ones to pray on my behalf. A lifelong friend told me he would ask his rabbi to say Mi Sheberakh for me. A friend

of the family, a teacher at a Catholic elementary school, got her whole class to pray for me as well. I was touched to the core. I felt so unworthy. People were praying for me and I did not even know them. The hospital staff was wonderful too, and so caring. So much love everywhere.

When I came out of surgery, Judy sat by my bedside. Despite my incoherence, she read aloud to me love poems by the Persian poet, Rumi:

*I put my heart on this hazardous road
and unshackled it to follow you...*

*When you come to my mind,
my heart starts to pound
and tears of longing drip from my eyes...*

*If you are a sea, I am your fish.
If you are a meadow, I am your deer...*

There is a path from your heart to mine.

My heart knows how to find it.

My Judy watched over me every day I was in the hospital, and after I was discharged. She has been with me, taking care of me, every step of the way. After 33 years of mar-



Harold Witkov and his better half, Judy.

riage, I am not at all surprised, for I know her heart was never the one in need of repair.

Chess and life have much in common. In both, it seems as though it's all about the King, but it is the Queen who

moves best and has the greatest strength.

So here is to my Better Half: my wife Judy; love of my life and Queen of my Heart! And here is to all the Better Halves of the world!

Immunotherapy treatments being developed in Israel offer new hope for cancer patients

By Michele Chabin

JERUSALEM—There's a war raging in Israel with life and death consequences worldwide.

This war does not involve tanks, drones or tunnels, and the enemy is not Iran, Hamas or Hezbollah.

Rather the war is being waged in science labs and the battlefield is the human body. The enemy: cancer.

Israeli scientists are experimenting with a new weapon in this war: immunotherapy, which manipulates one's immune system to identify, fight and destroy cancer cells.

While immunotherapy has been around for decades, new advances in the field coupled with recent drug approvals from the U.S. Food & Drug Administration have intensified interest in immunotherapy and its applications for cancer treatment, especially late-stage cancers that resist conventional treatments. Immunotherapy drugs already are helping patients with melanoma, lung, stomach, liver and bladder cancers, as well as some blood cancers.

"Recent developments in immunotherapy have ushered in a medical revolution, representing a real paradigm shift in cancer treatment," said Dr. Mark Israel, national executive director of the Israel Cancer Research Fund, which funds cancer research in the Jewish state.

"Cancer immunotherapy is

exciting because, as opposed to other forms of therapy, it engages the body's own highly sensitive system for detecting cancer cells and destroying them," Israel said. "This area will have a major impact on cancer outcomes going forward."

That potential is partly what drew Dr. Nathan Karin, an Israeli immunologist at the Technion-Israel Institute of Technology, to immunotherapy research. He's studying whether the cellular mechanisms driving autoimmune diseases like Type 1 diabetes and multiple sclerosis can be utilized to create immunotherapy drugs to fight cancer.

Karin and his team are researching the interplay between two types of cells vital to the immune system: regulatory T cells and effector T cells. Regulatory T cells help tame immune system responses and prevent autoimmune diseases. But by suppressing effector T cells, they impede the immune system's ability to fight cancer.

"We believe that if you amplify regulatory T cells you can treat autoimmune disease, and if you block their activity you can thwart cancer," Karin said.

Karin is among dozens of Israeli cancer researchers receiving financial support from the Israel Cancer Research Fund. For the organization, which raises money in North America to support cancer research in Israel, one of the big

challenges is deciding which promising research projects to fund. ICRF received 160 grant proposals in 2017 alone and can fund only a fraction.

That's where a new partnership with the U.S.-based Cancer Research Institute, known as CRI, comes in. Starting next year, ICRF and CRI will be partnering to identify and fund the most promising immunotherapy research being conducted in Israel.

A joint scientific review panel including expert researchers and doctors from around the U.S. and Canada who are involved with ICRF and CRI will meet every fall to evaluate the most promising Israeli immunotherapy research proposals, judging them on the basis of innovation, feasibility and likelihood of impact. The initiative is called The Immunotherapy Promise.

The FDA approved the first immunotherapy drug recently, but the field dates back to 1891, when William Coley, a physician and cancer researcher, observed that some cancer patients infected by Streptococcus bacteria experienced a dramatic and spontaneous improvement. He began injecting the bacteria into his patients, with mixed results.

The treatment was nearly abandoned amid skepticism from Coley's peers and the advent of radiotherapy and improved surgical techniques.

Today, however, new avenues of immunotherapy research are underway, and the field is considered among the most promising new approaches to cancer treatment, according to Jill O'Donnell-Tormey, CEO and director of scientific affairs at CRI.

"There's still more research that needs to be done in order to realize immunotherapy's full potential," O'Donnell-Tormey said. "By partnering with the Israel Cancer



Neta Milman, a scientist at the Rambam Clinical Research Institute in Haifa, is researching pancreatic tumors with an eye toward developing immunotherapy treatments for cancer.

Research Fund, which is well known among Israel's top academic research centers, we will be able to support more lifesaving science in a country that is home to some of the world's most talented research scientists."

Neta Milman, a scientist at the Laboratory for Applied Cancer Research at the Rambam Clinical Research Institute in Haifa, is among ICRF's recent grantees. She is studying tumors called pancreatic ductal adenocarcinoma, or PDAC. These tumors contain mostly non-cancerous cells that include a group of immune cells that promote tumor growth by producing small particles that transport genetic information to cancer cells. The small particles are called exosomes.

"We're trying to figure out what the exosomes are sending to the cancer cells," Milman said. Exosomes one day could be a cancer-treatment delivery system because they can be engineered to target cancer cells, she said.

Dr. Michal Lotem, who heads the Center for Melanoma and Cancer Immuno-

therapy at Sharett Institute of Oncology at Hebrew University's Hadassah Medical Center in Jerusalem, is receiving funding to support work on a new checkpoint receptor called SLAMF6, a protein found in immune cells. When activated, these receptors modulate the immune response so that there isn't too strong a response against normal tissues. But when it comes to cancer, the goal is to inhibit these receptor proteins so that the immune response against cancer will be as strong as possible.

"If you target this protein effectively, it can double or triple the effect of immune cells when they attack their target, Lotem said.

Gideon Gross and his team at MIGAL-Galilee Research Institute in the northern Israeli city of Kiryat Shemona are developing immune gene therapies, a treatment where a patient's T-cells are modified in a lab in order to attack cancer cells.

Gross, a pioneer in the field, together with Z. Eshhar at the Weizmann Institute of Science created in

the 1980s the first chimeric antigen receptors, or CARs—cancer-fighting molecules constructed in the laboratory and inserted into T-cells. For his ICRF project, Gross hopes to improve the performance of CAR T-cells.

For Karin of the Technion, who is well known for cutting-edge research into autoimmune diseases like MS, the Israel Cancer Research Fund's backing enabled his first foray into cancer research.

"ICRF's support was the motivation for me to get into cancer immunotherapy research," Karin said. "Now most of our attention in the lab is on melanoma. Without them we wouldn't be doing what we're doing."

This article was sponsored by and produced in partnership with the Israel Cancer Research Fund, whose ongoing support of these and other Israeli scientists' work goes a long way toward ensuring that their efforts will have important and lasting impact in the global fight against cancer. This article was produced by JTA's native content team.

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About immigrants...

This is a country made great by immigrants! My ancestry is Canada, Ukraine, Russia, Poland... as far as I know. (I plan to take an Ancestry test soon to see where else my ancestors come from). Everyone should be welcome... that is everyone but... (no, I am NOT getting political!)

Great news from Greece...

I read this in a recent World Jewish Congress (WJC) digest and pass it along:

“DAVID SALTIEL, president of the Central Board of Jewish Communities in Greece, a WJC affiliate, has expressed deep satisfaction following a presidential decree that would pave the way for the construction of the Holocaust Museum of Greece in the place of the old railway station of Thessaloniki.

Saltiel noted the successful efforts made by the Jewish community in Thessaloniki with the cooperation of the president and CEO of Gaiaose and the mayor of Thessaloniki to enable the construction of the museum. The Presidential decree was signed on Dec. 29, 2017, and published in the official government gazette.

The museum will be constructed in the city of Thessaloniki, whose 50,000 citizens were exterminated in the Nazi camp. It will serve as a continuous reminder of the consequences of racism and intolerance, as a memorial of the Holocaust, as a place of defense and promotion of human rights and fundamental freedoms of humankind, and as a place of peaceful coexistence for all people, the community said in a statement.

A Jewish Pavilion Mensch...

The Jewish Pavilion is very excited to announce that FAYE NOVICK will be the incoming chairman of the board. Her term begins officially on Aug. 13.

Faye has been active with the Jewish Pavilion for more than 10 years. She recently served a three-year term as president of the Friend's Board, a women's auxiliary.

For the past eight years, Faye has played a major roll in the Fall Festival.

As an event planner with excellent space planning skills, she has been responsible for coordinating all the vendors.

Faye also served as an active volunteer visiting lonely seniors and assisting with holiday parties.

(Faye is a “Mensch” indeed!)

JCC39ers Cinema Sundays...

On Sunday, July 15th in the Maitland JCC Senior Lounge, the movie “Inglorious Bastards” will be shown, beginning at 2 p.m.

Refreshments will be available.

And on Thursday, July 26th, beginning a 1 p.m., the 39ers are invited to “Dine Around Town” at the Olive Garden Restaurant in Altamonte Springs.

To attend, please RSVP JOYCE SHIELDS at 407-331-1772.

Attention Republicans and Democrats...

Take a lesson from this please:

On Thursday, July 19th, at 12:15 p.m., the Silver Sneakers members and the 39ers members will spend the afternoon “Getting To Know You.”

(Sounds like the song from “The King And I”)

Actually, it will be a chance for each to converse and swap ideas.

Refreshments will be served.

For further information, contact LEAH SANDLER at 407-645-5933 ext.282.



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(And they tell me they take the calories out of all the food they serve me!)

One for the road...

Freda and her friend Ruth were having a chat about their sons. “So Ruth,” asks Freda, “I hear that your Paul has just been made a director of Shmultz PLC. Is he a good businessman, then?”

“Is he a good businessman?” replies Ruth. “Oy! He’s a brilliant businessman, Freda. In fact mine Paul is so dedicated to his company that every night he takes his secretary to bed with him—just in case he comes up with a brilliant idea.”

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Why synagogues started putting American flags in the sanctuary

By Josefín Dolsten

(JTA)—Jewish tourists from North America are likely to notice one big difference when visiting synagogues around the world. Though a plethora of symbols, such as stars of David and menorahs, may be displayed, national flags are rare inside the sanctuary.

Meanwhile, in the United States and Canada, an American or Canadian flag (and sometimes both) are commonly displayed on the bimah, or ritual stage, often alongside an Israeli flag.

When did this uniquely North American Jewish custom originate and why?

According to historian Gary Zola, you can thank a patriotic wave during World War I and, later, the birth of Israel.

About a decade ago, a student asked Zola about the history of flags in American synagogues. So Zola, the executive director of the Jacob Rader Center of the American Jewish Archives and a professor of at the Hebrew Union College-Jewish Institute of Religion in Cincinnati, set out to find the answer. That led to a study of the history of the American flag and how it was viewed at different periods in time. He is currently working on an article summarizing his research.

Though the American flag was officially adopted in 1777, when it featured only 13 stars

representing the original colonies, it grew in significance in 1814, the year Francis Scott Key wrote what became the national anthem, "The Star-Spangled Banner." He composed the song after seeing the American flag flying defiantly above Fort McHenry in Baltimore during the War of 1812. The creation of the anthem ignited "the birth of flag culture," Zola said.

"The flag then becomes much more than just a banner for identifying things," he told JTA in a phone interview. "We all are familiar with American eagle but the American eagle doesn't resonate with the same kind of deep, deep patriotic feelings that the flag does, and that helps you understand the transformation that takes place as a result of the poem, and the idea that the banner becomes the embodiment of the American people and nation."

In the following decades, the flag began to be used by politicians as part of their political campaigns and was flown over public buildings, banks and churches. Zola found evidence of some synagogues at the time being decorated with American flags, though it does not seem to have been ubiquitous.

The Civil War was the flag's "big transformational moment," Zola said. At the Battle of Fort Sumter in April 1861, Confederate forces bombed the fort, causing its

main flagpole to fall down. The Fort Sumter Flag becomes "the martyr symbol of America," and was shown all around the North and used to raise money for Union war efforts.

"It becomes the tangible symbol of why they were fighting this war," Zola said.

The Stars and Stripes were carried into the battle by the Union troops. Following President Abraham Lincoln's assassination, flags abounded as he was mourned and his body was transported from Washington to his burial place in Springfield, Illinois. Zola found evidence that some synagogues displayed American flags inside the sanctuary as rabbis eulogized the president.

Still, flags were not a permanent fixture in American synagogues until World War I, with the popularization of the service flag, a banner that used stars to symbolize family members who were fighting or killed in the war.

"These service flags, while they were not literally the American flag, they had a familiarity, they had stars on them and they were American colors, and churches and synagogues began to fly those service flags inside the sanctuaries as a tribute to the soldiers and as a patriotic symbol," Zola said.

This opened the gates to American flags being displayed as a permanent fixture

inside synagogues, he said, usually flanking the bimah, the sanctuary's main stage.

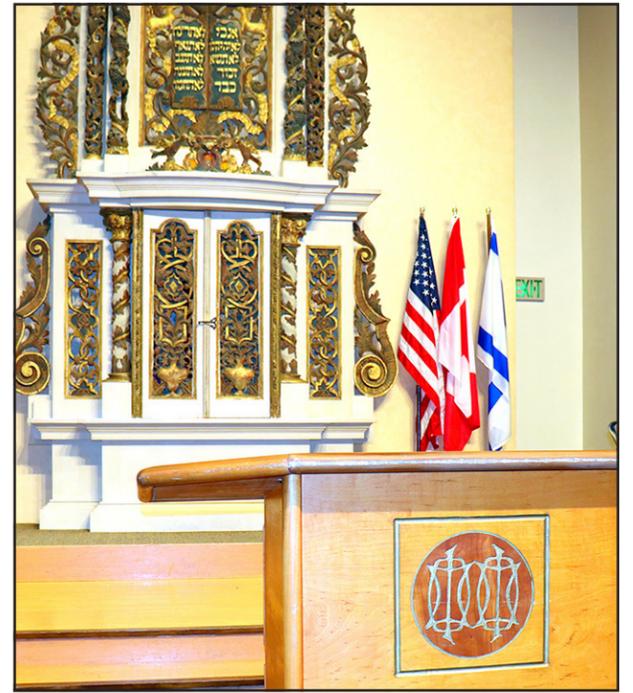
Photos from Jewish confirmation ceremonies in the 1920s and 1930s show American flags in the background, and by World War II the practice of displaying flags next to the bimah was "almost ubiquitous," according to Zola.

Still, for some synagogues the decision to add an American flag was triggered by quite a different event: the emergence of Zionism and creation of the state of Israel. After both the Balfour Declaration in 1917 and Israel's Declaration of Independence in 1948, synagogues wanted to fly the Zionist or Israeli flags. But many members felt that flying a Jewish nationalist flag without an American flag wasn't right, so they added both.

In most cases, however, the flying of the American flag was not a way for Jews to prove their patriotism, but rather to participate in a defining cultural practice, Zola said.

"American Jews, like in everything else, want to do what Americans are doing. And just as the flag becomes a part of American culture and begins to take on the emotional effect that it has over a period of time, American Jews want to participate," he said.

Many synagogues didn't come lightly to the decision to fly a flag. In 1954, Reform Rabbi Israel Betand declared that Old Glory may hang in an American



Ady Manory

American, Canadian and Israeli flags are displayed in the S.H. and Helen R. Scheuer Chapel on the Cincinnati campus of the Hebrew Union College-Jewish Institute of Religion.

synagogue on the grounds that devotion to the welfare of one's country "has long assumed the character of a religious duty." In 1957, Rabbi Moshe Feinstein, the famed Orthodox authority, said secular symbols like flags had no place in the sanctuary; however, since the display of flags does not violate halacha, or Jewish law, a congregation is not required to remove them.

Synagogues tend to follow the etiquette in the U.S. Flag Code, which says the Stars and Stripes should be placed on the leftmost pole, and the

other flag to the right (from the audience's perspective).

North American Jews are so used to the practice today that they may not realize that to most Jews around the world, a flag seems out of place in a house of worship.

"We are so familiar with this in America, it's so common whether it's a Reform synagogue, Conservative and even some Orthodox [synagogues] that we take it for granted, it's almost unnoticed, but when you travel the world you begin to realize, 'Gee, this isn't the way it is everywhere.'"

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CARDINAL MONUMENTS

These Dutch survivors have been madly in love for 70 years



Merlijn Doomernik

Meijer and Tedje van der Sluis during filming in Amsterdam of a 2018 documentary film about their marriage.

By Cnaan Liphshiz

AMSTERDAM (JTA)—More than 70 years have passed since Meijer van der Sluis first laid eyes on the love of his life. He was at a home for child survivors of the Holocaust, and he opened the door for her.

He still remembers her short haircut and exactly what she wore that day.

"It was a black army coat," van der Sluis, 91, of Amsterdam, recalls in a critically acclaimed documentary that aired last month in the Netherlands about his wife of 65 years, Tedje.

"It hit me hard. I fell in love. It glowed inside me," he says of their meeting in 1945, when both were teenagers.

Seven decades later, the

couple's heartwarming story has been featured in media across the country because it's moving, intimate and dramatic. But its intensity also personifies the collective trauma of a community that was hit worse than any other in Western Europe during the Holocaust, when the Nazis killed 75 percent of Dutch Jews.

Throughout the hour-long film titled "Tedje & Meijer: The Promise of Love," the two nonagenarians hug, kiss, rub noses and joke as they sit with their arms intertwined, each spouse with one palm on the other's knee. They call each other "poepie," or "sweetie" in Dutch, among other terms of endearment.

Their children, Ruben and

Mirjam, tell the camera that their father cannot function when his wife is ill. Mirjam says he "becomes depressive."

When he was working, Meijer would come home for lunch every day—an unusual habit in a country where lunch breaks are typically brief and feature room-temperature sandwiches at the workplace. But it wasn't to be with the children, Mirjam says.

"I think it's because they couldn't spend an entire day apart," she says of her parents.

"As long as I see Tedje around I'm happy, I'm glad," Meijer says in the documentary. "Tedje has made me complete."

While the couple love their

Love on page 15A

This Jewish man survived World War II in Axis-era Japan

By Ben Sales

NEW YORK (JTA)—Growing up in Imperial Japan during World War II, Isaac Shapiro's best friend was a member of the Hitler Youth.

The friend wore the organization's brown shirt uniform to their international school every day, but not because he wanted to—he was German and Japan was an ally of the Nazi regime, so he was expected to project support for the Fuehrer.

Instead of instilling fear into his classmates, however, the uniform had the opposite effect—his non-German peers gently teased him.

"We made fun of him -- everybody at school made fun of him," Shapiro said. "We didn't support the German Reich.

"He was obviously not very enthusiastic about being in the Hitlerjugend," Shapiro added, using the German word for Hitler Youth.

Countless Jews have harrowing stories of growing up under the terror of Nazi rule, but Shapiro has a different tale of growing up under the Axis—he was one of the few Jews living in Japan at the time. He was born in 1931, the year Japan invaded Manchuria, and was living there when the United States dropped the atomic bomb on Hiroshima in 1945.

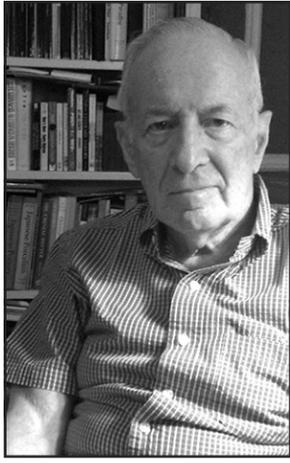
Shapiro, now 87, is the author of "Edokko: Growing Up a Stateless Foreigner in Wartime Japan," a childhood memoir that first came out in 2010 and was republished late last year. The title is a term that refers to someone born and raised in Tokyo.

While Shapiro's story contains elements of World War II-era totalitarianism—the police state, the pervasive propaganda—it is unique because it's not a tragedy. Shapiro wanted the U.S. to win. He survived American bombings in Japan. He had some idea of what was happening to Europe's Jews. But he also has fond recollections of his Japanese neighbors and his wartime childhood friends.

"We didn't feel we were living among the enemy," Shapiro told JTA last week, sitting in the living room of his apartment on the Upper East Side of Manhattan. "Our neighbors were pleasant, decent people. We got the same food rations the Japanese got. They were very fair."

Shapiro's family came to Japan after a whirlwind of international travel. His parents, both Russian Jewish musicians, met and married in Berlin. They sensed danger early, immigrating to what was then Palestine via Paris in 1926 to escape the prospect of Nazi rule. When they found life difficult there, they moved to Harbin, a city in northeastern China with a large Russian Jewish immigrant population. In 1931, the year Shapiro was born, his father took a job at a music conservatory in Tokyo.

Shapiro was born in Japan but lived back in Japanese-occupied Harbin from 1931 to 1936 because his parents had separated. While there, his family got a traumatic taste of the Japanese police state. One



Ben Sales
Isaac Shapiro, now 87, lives in New York.

day in 1933, while he was at home with his brothers, the Japanese military helped a gang kidnap his mother and a family friend, Simon Kaspé. His mother was released in a matter of hours, but Kaspé was killed. The incident was scary enough to prompt his parents to reunite the family in Japan.

"The Japanese military were unusually autocratic and difficult," Shapiro said, though he allowed that in general he "didn't feel any oppression or any change because of the Japanese taking over."

His life was shaken up again by the escalation of World War II and the abolition of any vestiges of democracy in Japan. After the United States and United Kingdom declared war on Japan following the Pearl Harbor attack in 1941, Shapiro's British school was closed. His family needed to obtain permission whenever they wanted to leave Yokohama, the coastal city where they lived and received all their news from a heavily censored English newspaper.

"It made us much more conscious of the role of the military," Shapiro said of the start of the war. "Military police were much more visible everywhere. They would call on us every now and then. We felt we were under surveillance."

Despite the tight government control, Shapiro spent the early years of the war in the bubble of an international school. At home, he and his family would talk about their hopes for an American victory and a defeat of Germany, which Shapiro wrote about privately in his diary.

His father played a role in helping Chiune Sugihara, the Japanese diplomat who saved thousands of Lithuanian Jews. When some of those Jews reached Japan in 1941, before Japan and the U.S. were at war, Shapiro's father would translate for them at the American consulate in Yokohama. Those survivors relayed news of the Holocaust to Shapiro's family.

The family also managed to

maintain some private Jewish practices while living within a Nazi ally. They would eat Shabbat dinners at home on Friday night, and his father wore a kippah at those meals. They avoided pork, and on Passover they imported matzah from Harbin.

"We knew what was happening to the Jews in Germany and we wanted Germany to lose the war," Shapiro said. "We were very quiet about it and didn't want the Japanese to think we were against them. Privately, we were hopeful that Japan would lose the war."

The war came home in 1944, when the Japanese military evacuated the coastline and sent his family to live in Tokyo, where they endured heavy American bombing. Shapiro's family had to run frequently to air raid shelters and pump water by themselves to put out fires. A Russian immigrant friend of his was killed in a bombing.

"It was frightening because Tokyo was burning," Shapiro said. "The bombs fell all around us."

By 1945, it was clear that Japan was losing the war, even though the nation's censored newspaper downplayed the military defeats as temporary setbacks. When the atomic bomb hit Hiroshima, Shapiro recalls it being covered as a small item in the paper so as not to scare readers.

When the war ended, Shapiro met an American Army officer who was seeking English speakers. He signed on with the Army, at age 14, to be a translator -- but ended up translating for the U.S. Navy in Japan after the war.

"I have to go home and get some clothes and tell my parents," Shapiro recalled telling the Army officer at the time. But his parents didn't mind.

"They were in such a state of shock about the end of the war and occupation," he said. "They were very tolerant of my deviant behavior."

A Marine officer and his wife took in Shapiro and, in 1946, with the encouragement of his parents, moved with him to Hawaii and acted as his guardians. Shapiro attended high school there, then went on to college and law school at Columbia University, and a long career at the law firms of Milbank Tweed and Skadden Arps.

In 1952, he served in the Korean War, sweeping for mines and interrogating Koreans in Japanese. In the late 1970s, he and his wife got to live in Japan during peacetime, helping establish Milbank Tweed's Tokyo office.

"There were lots of Americans by that time," Shapiro said of Tokyo. "It was completely different. When we went down to Hiroshima, it was unrecognizable."

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

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

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

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

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

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

Congregation Bet Chaim (R), 181 E. Mitchell Hammock, Oviedo, 407-830-7211; www.betchaim.org; Shabbat services: Friday, 8 p.m.

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

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

Congregation Beth Emeth (R), 2205 Blue Sapphire Circle, Orlando, 407-222-6393; Shabbat service: monthly, 8 p.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

These academics want to mend Israel-Diaspora relations—but can this marriage be saved?



Adam Ferziger is a history and contemporary Jewry professor at Bar-Ilan University.

By Sam Sokol

JERUSALEM (JTA)—When Adam Ferziger wants to describe the “deteriorating” relationship between American and Israeli Jews, he reaches back to a 2,000-year-old divide.

“To use a metaphor, we have a contemporary Jerusalem and Babylon kind of dynamic,” said Ferziger, a history and contemporary Jewry professor at Bar-Ilan University in Tel Aviv, “with two truly significant creative and vibrant Jewish centers developing across the world from each other.”

Ferziger and others point to polls in recent years showing that not only are American Jews increasingly distancing themselves from both organized Jewish life and the State of Israel, but Israeli Jews are growing less and less interested in the views and opinions of their Diaspora cousins.

It is this growing divide that Ferziger said he is trying to mend through the establishment of the Impact Center for Research on Judaism in Israel and North America.

What is needed, he said, is a “new paradigm” for looking at the Diaspora-Israel relationship, one that he thinks will be best found through



Steven M. Cohen is a research professor of Jewish social policy at Hebrew Union College-Jewish Institute of Religion.

exploring the distinctions and commonalities of the two divergent forms that Jewish life has taken.

His center is only the latest addition to a political and academic sector trying to find that new paradigm.

Its establishment comes on the heels of the inauguration of a similar, though not identical master's program, at Haifa University. The Ruderman Program for American Jewish Studies aims to educate Israelis about their North American cousins. It is part of a larger push by the Boston-based Ruderman Family Foundation to reach out to lawmakers, thought leaders and other influencers here.

“When we talk about bridging the gaps, often the proposed solutions are to teach American Jews about Israel,” said Dvir Assouline, the Ruderman Foundation's advocacy and communications director.

Among the foundation's programs are Knesset delegations that visit the United States for an immersion in American Jewish communal culture.

“Over the years, we've exposed MKs from multiple coalitions and opposition parties to the history,

challenges and support of the U.S. Jewish community,” Assouline said.

According to a recent study by the American Jewish Committee, the vast majority of Jews in the United States and Israel believe in the necessity of both a strong Jewish state and a vibrant Diaspora. However, the two communities begin to diverge when questions related to the peace process and religious pluralism come into the picture.

More significant, nearly 70 percent of Israeli Jews believe it is “not appropriate for American Jews to attempt to influence Israeli policy on such issues as national security and peace negotiations with the Palestinians.”

Naftali Bennett, Israel's minister of Diaspora affairs, tends to blame the problem on the assimilation of Jews in the United States, saying his goal is “saving the Jews” there from disappearing. He also sees a vast political divide.

“What the poll reflects is that Israelis are going more rightward and favoring more traditional Judaism, as opposed to secularism, whereas American Jews are more to the left and more liberal,” Bennett, who heads the right-wing, mostly Orthodox Jewish Home party, told AJC leaders in Jerusalem this month. “I'm not going to whitewash that, but it shouldn't be the reason for us to fall apart. So we don't agree on everything, but we are all Jews, for heaven's sake. We're all one family.”

For his part, Assouline seems happy that Bar-Ilan University is pursuing a similar program on Israel and the Diaspora.

“The more people understand the importance of connecting Israelis to American Jews, the better,” he told JTA. “The result, of course, is that we are witnessing more activities in the field and more Israeli leaders who understand the importance of this relationship.”

Unlike the Haifa program,

however, Ferziger said his will primarily focus on religion: “How religion is evolving in Israel, how religion is evolving in North America and the [how the] gap is growing.

“There are many, many well-intentioned and super-capable people who are aware of the tensions and gaps and conflicts,” he said, “but for the most part what I've seen are two types of reactions: complaining on both sides” or superficial appeals to Jewish unity that gloss over the gaps.

Neither approach, Ferziger said, is particularly useful.

“The point of departure for this center is that Judaism in Israel and America are already very different and the distinctions between them are growing,” he said. “Judaism as it's been evolving the last 70 years under a sovereign Jewish state is a very different entity and has unique characteristics to it that are truly foreign to the privatized, voluntaristic, wonderful, rich, intellectually powerful and spiritually broad and sophisticated community in North America.

“What has developed in America has certain things that are sui generis and very special and very beautiful, but it is not the same as what's happening in Israel.”

The Bar-Ilan center will include a multidisciplinary think tank side of the operation. That's reminiscent of such organizations as the Jewish People Policy Institute in Jerusalem, which is affiliated with the Jewish Agency.

Ferziger said the new center also will create a generation of leaders through its master's program. The most novel aspect of this undertaking, however, may be what he calls a “framework for actually doing hard core negotiation.”

The center, he elaborates, will also serve as a “backchannel” that will bring together leaders from government, religious organizations and other groups “in a completely private, non-publicized type of environment in order to do

real-time negotiating, with a caveat that this is unofficial. We are building on existing models from diplomacy for how to move things forward on a real practical level through these types of back-channel environments.”

Some scholars, such as sociologist Steven M. Cohen, a research professor of Jewish social policy at Hebrew Union College-Jewish Institute of Religion and director of the Berman Jewish Policy Archive, have indicated that while they find such efforts worthwhile, there are major challenges standing in the way of bridging an ever-widening chasm between two vastly different but related cultures. “The challenge is that there are deep-seated differences and contexts and identities,” Cohen said.

He believes that while Jerusalem's policies have had an impact on perceptions of the Jewish state among American Jews, “it's still the case that differences in American Jewish identity shape American Jews' reactions to Israel more than Israel's actions.”

What Cohen calls the “distancing” of American Jews from Israel is partially about a divide between American Jewish liberals and Israel's right-wing electorate, but mostly about the growing number of intermarried and unengaged Jews who hardly identify with the Jewish state.

The same forces propelling these changes in American Jewish self-perception also make creating common ground difficult. However, he adds, it is possible to have an influence by reaching out to elites and opinion makers, although he suggests this may not yield dramatic results.

Ferziger said that while he respects Cohen's work, “we have really enslaved so much of Jewish policy to demography.”

“I am careful not to draw absolute conclusions based on demography because it can be overly deterministic,” he

said. “I am an historian, the world is fickle and building too much on polls and census readings is detrimental.”

In the early 20th century, Ferziger said, the prevailing view based on demography was that Orthodoxy was in decline and the future belonged to the Reform movement. Now, however, you see “Orthodox triumphalism” and “the point is that things are unpredictable.”

In 2013 the Israeli government announced the formation of a new initiative bringing together the Diaspora Affairs Ministry, the Jewish Agency (itself a partnership between the government and Diaspora fundraisers) and various American Jewish organizations. It would put billions of dollars into efforts to reach out to Jews abroad and “create a strategic plan for the upcoming 25 years that will include a common vision and more importantly an implementation of new projects for the Jewish people.”

However, within two years the Jewish Agency had left the project and by 2016 the program, now renamed Mosaic, was coming under fire for giving out grants to primarily, but not exclusively, Orthodox organizations. The program ended up significantly smaller than originally envisioned.

Ferziger acknowledged the challenges facing any attempt to revamp the Israeli-Diaspora relationship but remained upbeat.

“In the end of the day no matter what, we are going to succeed because we are going to begin a process of creating a generation of Jewish leaders and thinkers and activists who are knowledgeable,” he said.

Gur Alroey, who runs the Haifa University program, also believes that Americans and Israelis can think their way to a stronger relationship.

“I'm optimistic,” he said, “and I believe in education and I believe in long-term learning.”

Ghost writer revisits her own amazing Holocaust survival story in Amsterdam



Miriam Dubi-Gazan today.

By Cnaan Liphshiz

AMSTERDAM (JTA)—As a seasoned ghost writer who specializes in biographies, Miriam Dubi-Gazan says there is no such thing as a boring life story.

Her attention to detail,

creativity and editing skills yield satisfying results even for clients whose resumes are not exactly the stuff of spy novels (think retired bankers, plastics manufacturers, midlevel civil servants and family doctors), she says.

But Dubi-Gazan's own astonishing life story needs none of the tricks of her trade.

Born in 1945 to Jewish parents in a cellar in Amsterdam, where they were hiding from the Nazis, Dubi-Gazan was registered falsely as the daughter of a Nazi collaborator without his knowledge. It was part of a daring deceit by the Nazi's own brother—a resistance fighter—to keep her alive.

In December, during her first return to her place of birth, Dubi-Gazan, who has lived in Israel since 1962, told JTA that her rescue story demonstrates both Dutch society's shame and its glory.

At least 75 percent of the country's Jews were murdered during the Holocaust—the highest death rate in occupied Western Europe. Yet alongside widespread collaboration there were significant acts of disobedience on a scale unmatched by any other country in Western Europe.

The ideological divide between the two men at the center of her own survival story—Simon Dekker, the Nazi collaborator, and his freedom fighter brother, Ewert—is a microcosm of Dutch society during the occupation.

“It shows you how sharply divided Dutch society was,” Dubi-Gazan, 73, said of the family of the resistance fighters who saved her. “Within the same household you had people working for the Nazis and people who were risking their lives to stop them.”

In 1941, the Netherlands saw the first mass protests

anywhere in Europe over the persecution of Jews.

Following the roundup of 457 Jews by Nazis, hundreds of thousands of laborers answered the resistance call for a general strike that February. Dutch industry ground to a halt for three days. The Germans cracked down on the strikers, killing nine of them and imprisoning hundreds, until the strike was broken by brute force.

Underground, the resistance was busy hiding thousands and helping thousands more to safety.

The Netherlands has 5,669 Righteous Among the Nations—non-Jews recognized and honored by Israel for having risked their lives to save Jews. It's by far the highest figure in Western Europe and the second highest worldwide, second only to Poland's 6,863 rescuers.

Yet Dutch police and many



Miriam Dubi-Gazan (l) with her brother in 1945.

civilians unreservedly enlisted to the Nazi project of murdering the Jews of the Netherlands and Europe.

Soon after the Nazis invaded in 1940, men from the group known as the Henneicke Column began hunting Jews for pay. Led by a cabby named Wim Henneicke, some 80 bounty hunters were paid

by authorities 5 guildens for every Jew they brought in—the equivalent of a week's pay for unskilled laborers. The bounty was later raised to 7.5 and then to 40 gulden. This group alone caught thousands of victims.

Anne Frank, the teenager

Writer on page 15A

Weekly roundup of world briefs from JTA

Israeli honeymooner killed, wife injured in zip-line accident in Honduras

RIO DE JANEIRO (JTA)—A newly wed Israeli man was killed and his wife seriously injured in a zip-line accident during their honeymoon in Honduras.

Egael Tishman, 24, and Shif Fanken, 27, were on a zip line over a treetop canopy near Roatan on the island of Bahia when they crashed into each other on Thursday, according to local media.

"The girl stayed halfway on the cable and the guy came from behind and hit her up there," chief firefighter Wilmer Guerrero told La Prensa newspaper.

Fanken was taken to a local hospital in serious condition and later flown to a hospital in Fort Lauderdale, Florida, where she underwent surgery to stabilize her condition.

The Israeli Foreign Ministry said Friday that its embassy in Guatemala was arranging for Tishman's body to be flown back to Israel for burial.

According to the La Prensa news website, the couple was on a cruise that had stopped in Roatan, a popular tourist destination. The island has several zip-line attractions that zoom tourists over treetops at high speeds.

In April, Honduran President Juan Orlando Hernandez canceled his trip to Israel to participate in the torch-lighting ceremony for Israel's 70th Independence Day ceremony amid calls for the invitation to be rescinded over what critics called "gross violations of human rights" in his country.

In March, Honduras and Paraguay announced that they were ready "in principle" to proceed in relocating their embassies soon to Jerusalem on the condition that Israeli Prime Minister Benjamin Netanyahu makes an official visit to each of their countries.

Gal Gadot visits Virginia children's hospital in full Wonder Woman costume

(JTA)—Israeli actress Gal Gadot took a break from filming the sequel to the 2017 movie "Wonder Woman" to visit a Virginia children's hospital in full costume.

On Friday, Gadot posed for photos with patients and staff at Inova Children's Hospital in Annandale during her visit.

The hospital posted photos of the visit on Twitter. Several Gadot and "Wonder Woman" fan pages also posted the photos.

Gadot has been spotted in Virginia and the Washington, D.C., area, where she is filming "Wonder Woman 1984," which is scheduled for release in November 2019.

Muslim Democratic congressional candidate calls Israel 'apartheid regime'

(JTA)—A Somali-American congressional candidate running for the Democratic nomination in Minnesota called Israel "the apartheid Israeli regime."

Ilhan Omar's tweet came in response to accusations that a tweet she wrote in 2012, accusing Israel of "evil doings," amounts to anti-Semitism.

In an interview with ABC News for a segment titled "Progressive Democrats increasingly criticize Israel, and could reap political rewards," Omar rejected accusations of anti-Semitism by conservative critics.

"These accusations are without merit," the Minnesota state representative said. "They are rooted in bigotry toward a belief about what Muslims are stereotyped to believe."

Earlier she had tweeted a response to a critic who had accused her of anti-Semitism: "Drawing attention to the apartheid Israeli regime is far from hating Jews. You are a hateful sad man, I pray to Allah you get the help you need and find happiness." She added, sarcastically: "Well you know, if a Muslim says something negative about Israeli government, they must hate Jews. Didn't you get that memo?"

Minnesota's primary election is Aug. 14.

Omar, who is among several Muslim women in the U.S. running for Congress, wrote in a tweet in November 2012 that "Israel has hypnotized the world, may Allah awaken the people and help them see the evil doings of Israel. #Gaza #Palestine #Israel"

The tweet came two days after the Israeli army began an operation in Gaza triggered by the launching of 100 rockets at Israel from the strip over a 24-hour period.

Omar has neither apologized for nor retracted the tweet.

She is running to succeed Democratic Rep. Keith Ellison, who was the first Muslim elected to the Congress. Ellison is running for attorney general in Minnesota and is not seeking re-election.

Omar has received some pushback on social media in recent weeks.

A tweet from a Twitter user with the handle @shabbosgoy called her a "proud Jew hater" after she made a brief appearance in the music video of the pop group Maroon 5's song "Girls Like You."

The ABC News segment noted the recent upset primary victory of Alexandria Ocasio-Cortez in New York, calling her one of several progressives whose willingness to criticize Israel's actions have paid off politically.

Israel to close main crossing with Gaza over flying firebombs

JERUSALEM (JTA)—Israel will close the main crossing between Israel and Gaza in response to repeated arson attacks from incendiary kites and balloons coming from the coastal strip.

Prime Minister Benjamin Netanyahu said the decision announced Monday to close the Kerem Shalom crossing was taken in agreement with Defense Minister Avigdor Liberman.

Kerem Shalom is the only crossing for commercial goods and the main crossing for humanitarian aid between Israel and Gaza.

On Monday, Netanyahu called the closing "a significant step."

"There will be additional steps," he told the Knesset. "I will not go into details." Humanitarian aid, espe-

cially food and medicine, would still be allowed into Gaza through the crossing, but will require special permission.

Palestinian protesters and rioters have been gathering at the border with Israel since mid-March as part of the so-called March of Return. The use of incendiary objects as a tactic began with the border protests.

Thousands of acres of farming land and natural forest have been consumed in the flames sparked by the flying firebombs. At least 17 fires were sparked on Sunday alone from the kites and balloons.

Female tourists barred from Israeli cable car because haredi men refuse to ride with them

JERUSALEM (JTA)—Three female tourists were barred from riding a cable car down the Manara Cliff in northern Israel because a group of haredi Orthodox men would not ride with them.

The women and their male tour guide waited a short time for the next car, Israel's Channel 10 news reported.

"There was a specific group that requested of us, at a time when we were not experiencing heavy crowds, that when they go down in the cable car not to have men and women together. We agreed as a gesture of good will," Doron Medina, director of the site in the Upper Galilee, told Channel 10. "They only waited a few minutes for the next car. We explained it very nicely to their guide. We won't go on doing it, it was an isolated incident."

Channel 10 reported that the site regularly accedes to such requests, including groups that do not want to ride with Arabs.

The site said in a statement to Channel 10 that management would conduct an investigation based on the issues raised in the report.

The report comes less than a month after an El Al flight from New York to Israel was delayed by more than an hour after four haredi Orthodox men refused to take their assigned seats next to women. Two women eventually agreed to change their seats in order to allow the flight to take off.

Days later, the airline's CEO announced that El Al will "immediately" remove any passenger who refuses to sit next to another passenger for any reason, hours after a major Israeli tech company announced it would no longer fly its employees on El Al due to gender discrimination.

Plans for Eurovision 2019 in Israel continue despite plagiarism accusations

JERUSALEM (JTA)—The European Broadcasting Union is continuing plans to host the 2019 edition of Eurovision in Israel despite accusations of plagiarism against the song that won this year's edition.

The EBU told The Jerusalem Post late last week that it considers accusations against Israel's song "Toy" as "baseless rumors."

Songwriters Doron Medalie and Stav Beger received a letter last week from the Universal Music Group claim-

ing that "Toy" was plagiarized from the White Stripes' signature song, "Seven Nation Army," released in 2003.

The letter requests clarification stemming from the similarity of the harmonic progression in the chorus of "Toy." No lawsuit has been filed.

Among the possible solutions would be for Medalie and Beger to turn over the Eurovision-winning song's rights to Universal, which would make the company the song's publisher and distributor, the Israeli daily Yedioth Acharonot reported.

Israel won the right to host the 2019 Eurovision after singer Netta Barzilai won the competition in May.

Four Israeli cities are said to meet the criteria to host Eurovision and submit bids: Jerusalem, Tel Aviv, Haifa and Eilat.

Nigerian mother and her 4 children deported from Israel after being jailed for 3 weeks

JERUSALEM (JTA)—A Nigerian woman and her four children were deported from Israel on Sunday night after they spent three weeks in an Israeli prison.

The case of the woman, identified as Marcy, who had been in Israel illegally since 2010, gained public attention after her children were brought to prison three weeks ago, after school let out for the summer. The children range in age from 2 to 7 years old.

Marcy, who had defied several court orders to leave Israel, departed after being persuaded by Nigerian diplomats there. One of the diplomats accompanied her on the flight back to Nigeria, Israel's Channel 10 News reported Sunday night. The TV station first reported the woman's story.

Her husband was deported a year ago.

"The long stay of the mother and her children in custody was initiated by the mother, who could have flown to Nigeria many days ago," Israel's Immigration and Population Authority told Channel 10 in a statement. "The mother preferred not to cooperate and to stay with her children in prison in order to exert pressure on the decisions of the Israeli courts."

Marcy wanted to remain in Israel, even if it meant being in prison, in order to get her son medical treatment for what is reported as severe asthma, though reports of his condition have varied.

Two other children also were incarcerated with their mother, a migrant from Ethiopia, in the Givon Prison, Channel 10 reported. They are aged 1 and 3.

Prison staff have brought toys, books and candy for the children. The prison is not equipped to handle young children, according to local reports.

Sunglasses company holds a photo shoot at Croatian Holocaust memorial

(JTA)—An Australian sunglasses company that used a Holocaust memorial in Croatia for a photo shoot has removed its new advertising campaign and apologized to a Jewish leader.

The Valley Eyewear company shot the photos for the campaign for its Black Zero collection at the Spomenik memorial at the site of the Jasenovac extermination camp, the Sydney Morning Herald reported.

More than 70,000 people—mostly Serbs and Jews—were murdered at the camp by order of the Nazi-allied Croatian government during World War II, which established the camp in 1941.

The Spomeniks are a series of concrete sculptures and monuments commemorating historical events throughout the former Yugoslavia. The Jasenovac memorial appeared in the background of the photos and video shot for the eyewear firm.

Valley Eyewear Director Michael Crawley apologized to Peter Wertheim, head of the Executive Council of Australian Jewry.

"Valley Eyewear was completely unaware of the sensitivity of a number of the locations, in particular the Jasenovac site where a photo shoot was undertaken for approximately 30 minutes," Crawley said in a statement to the newspaper's parent company, Fairfax Media.

The company has not offered a public apology, however.

Valley Eyewear had traveled to Croatia, Serbia and Bosnia to create a marketing campaign documenting locations of Spomenik sculptures.

Tourists have come under fire in recent years for taking selfies at the former site of the Auschwitz Nazi camp and the Berlin Holocaust memorial, among others.

"The purpose of these monuments to the victims and survivors of the Holocaust is to evoke a response from an audience that will give them some level of insight into events that are well beyond their range of experience and understanding," Wertheim told the Sydney newspaper.

"In an educational or cultural context, this can be a powerful experience. But if images of these monuments are commercially exploited to market products, especially if the purpose is to glamorize or otherwise add to the appeal of the products, then the effect is the opposite, one of desensitization."

Another resignation keeps Knesset committee on Western Wall egalitarian section from meeting

JERUSALEM (JTA)—The third member of the Knesset ministerial committee charged with deciding whether to approve the plan to upgrade the Western Wall's egalitarian section resigned.

Religious Services Minister David Azoulay quit the committee on Sunday His resignation follows the resignations last week of the committee chairwoman, Miri Regev, and Justice Minister Ayelet Shaked.

Azoulay, of the Sephardic Orthodox Shas party, resigned following instructions from the party's rabbinic leadership in order to prevent the committee from meeting, according to The Jerusalem Post.

Regev late last month announced that she had "decided to be faithful to my conscience" and vote against the plan, due to political pressure. The chair's permission is necessary to advance the plan.

Prime Minister Benjamin Netanyahu, who is pushing the plan, took Regev's place as head of the committee. Days later, Shaked asked Netanyahu to allow her to resign. Hours later, Netanyahu named Energy Minister Yuval Steinitz of Likud, a supporter of the plan, as the replacement for Shaked.

On Thursday, Jerusalem Chief Rabbi Shlomo Amar, repeating a rabbinic ruling, said the entire Western Wall is holy, including the Robinson's Arch area at the southern end where the egalitarian section is located. He also ruled that "all the laws of a synagogue and a house of study apply," and that "No person has permission to trample a holy site, not through transgressing Shabbat or festivals and not with men and women praying together."

Plans to renovate the site, with a budget of more than \$7 million, have continued, despite the suspension of a comprehensive plan approved in 2016.

In June 2017, the Cabinet suspended the deal as a result of negotiations between the Reform and Conservative movements, the Women of the Wall, the Jewish Agency for Israel and the Israeli government. The suspension came after the government's haredi Orthodox coalition partners pressured Netanyahu to scrap the agreement, including threatening to bring down the government.

The plan would have included a common entrance to the Western Wall plaza for all three sections and a public board to oversee the egalitarian prayer space and would include representatives of the non-Orthodox movements and Women of the Wall.

South Carolina is first state to adopt uniform definition of anti-Semitism

(JTA)—South Carolina became the first state to adopt a uniform definition of anti-Semitism, but it is only on the books for the next year.

The definition is contained in a proviso to the annual state budget bill, which was signed into law on July 6.

Under the measure, universities must take the definition into account when reviewing charges of discrimination or bias.

Efforts earlier this year to pass a permanent version of the law were frustrated when concerns about an impingement on free speech hindered its advance in the Senate.

The proviso uses as its template the State Department definition of anti-Semitism, which includes as anti-Semitic calls for violence against Jews, advancing conspiracy theories about Jewish control and Holocaust denial. It does not target speech, only unprotected conduct such as harassment, assault and vandalism, according to Stand-

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WithUs, an Israel education organization that operates on college campuses.

In a statement, Stand-WithUs praised Gov. Henry McMaster for signing the proviso.

“We need to define Anti-Semitism in order to defeat it,” said Roz Rothstein, the group’s CEO. “Thankfully, South Carolina is leading the way.”

3 who committed Paris-area anti-Semitic rape and robbery are sentenced to prison

(JTA)—Three men who committed an anti-Semitic rape and robbery in a Paris suburb four years ago were sentenced in a French court.

Two of the men, Abdou Salam Koita, 26, and Ladj Haidara, 23, who committed the rape in Creteil, were sentenced to eight years and 13 years, respectively, on Friday. They were in court in Val-de-Marne, southeast of Paris, when the sentences were announced.

A third man, Houssame Hatri, 22, remains on the lam and was sentenced to 16 years.

Two accomplices in custody were sentenced to five and six years in prison.

The court recognized the anti-Semitic nature of the 2014 attack on the young couple in an apartment.

The attackers chose their victims because they were sure they had money since they are Jewish. The couple, aged 19 at the time, were staying at the apartment of the man’s parents.

Haidara raped the woman while another guarded her boyfriend inside the apartment. The third went out to withdraw the couple’s money from a cash machine with

their stolen credit cards and ATM cards while the other two stayed behind. They also stole jewelry from the apartment.

“Jews, you have money at home, you do not put it in the bank,” one of the assailants said during the attack.

Hatri said that it was “for my brothers in Palestine” before suggesting they “gas” their victims with tear gas, the French news service AFP reported.

The men denied that they had anti-Semitic motives in carrying out the attack.

The incident sparked outrage in France’s Jewish community and came amid a string of anti-Semitic attacks.

Illinois governor: ‘Vote for anybody’ but neo-Nazi congressional candidate

(JTA)—The governor of Illinois, who called on a neo-Nazi candidate for a Chicago-area congressional seat to drop out of the race, has called on voters to “vote for anybody” else.

Last week, Republican Gov. Bruce Rauner denounced Arthur Jones, also a Republican and a former leader of the American Nazi Party, but declined to endorse the opposing Democratic candidate or recommend a write-in candidate for the 3rd Congressional District seat.

His response differed from Republican Sen. Ted Cruz of Texas, a former presidential candidate, who in a tweet had called on Illinois voters to “write in another candidate, or vote for the Democrat” running against Jones.

On Thursday, Rauner clarified in a tweet: “To the voters of the 3rd Congressional District: vote for anybody but Arthur Jones. Nazis have no place in our country and no one should vote for him. For the media or anyone else to

New Jersey borough discriminated against Orthodox congregation, federal lawsuit alleges

(JTA)—The federal government is suing a New Jersey borough over allegations that it improperly restricted an Orthodox Jewish congregation from expanding its house of worship.

The U.S. Attorney’s Office filed a civil lawsuit against Woodcliff Lake, a Bergen County suburb about 20 miles northwest of New York City.

As reported by NorthJersey.com, the Valley Chabad congregation operated a 3,194-square-foot building on a 1.27-acre site since 1998, often holding events off-site, as it claimed the site did not meet its needs.

The congregation attempted to relocate at least three times since 2005, but could not because of action by the borough council or its members.

In 2014, the congregation applied to the borough zoning board to raze its building and replace it one nearly six times larger. The board held 18 hearings, eventually suggesting six alternative properties, before denying the application, causing Valley Chabad to lose money, according to the lawsuit.

“Federal law protects all religious communities from discrimination and unlawful barriers when they seek to build a place of worship,” U.S. Attorney Craig Carpenito said in a news release. “Ac-

ording to the complaint, the Borough of Woodcliff Lake imposed a substantial burden on Valley Chabad’s religious freedom by repeatedly meddling in its attempts to purchase property in the area and citing subjective and misleading reasons to justify denying its zoning application.”

An attorney for Woodcliff Lake disputed the claims.

“There is no evidence to support the claim that borough officials did anything to interfere in the attempts by Valley Chabad to purchase other properties,” Ronald Dario told NorthJersey.com. “In fact, the borough has attempted to assist Valley Chabad by identifying other larger plots that can easily accommodate their needs. For reasons unknown to the borough, Valley Chabad has walked away from other projects and failed to entertain the idea of building on approved locations within the borough, which were in conformity with the borough’s land use regulations.”

Israeli sprinter breaks country’s record set at 1972 Munich Olympics

JERUSALEM (JTA)—An Israeli sprinter broke her country’s women’s record in the 100 meters set at the 1972 Munich Olympics.

Diana Vaisman, who will be 20 at the end of the month, ran the race in 11.38 seconds last week at the Israel Athletic Championship in Tel Aviv to beat the time of 11.45 by Esther Roth-Shahamorov.

On Facebook, Vaisman wrote: “New national record! After 46 years, it was my turn, my opportunity and finally I did it. It’s hard to express all the feelings and to show how excited I am, but now I’m just looking forward and getting ready for my next challenge.”

Roth-Shahamorov said after the race that “A burden has been lifted off my shoulders,” The Jerusalem Post reported.

She told Vaisman at the finish line: “You chose to do it here. Based on what I see, you can still improve. You have the legs to do it. Now give it everything you have in competition.”

Vaisman, of Ashkelon, is serving in the Israeli army.

The world record for women in the 100 meters is 10.40 set by American sprinter Florence Griffith-Joyner in 1988.

At the ‘72 Olympics, 11 Israeli athletes and coaches were killed by Palestinian terrorists in what has come to be called the Munich Massacre. **Knife-wielding man threatens Swiss Jewish family on way to synagogue**

(JTA)—A man was arrested in the Swiss city of Zurich after allegedly threatening Orthodox Jewish children and chasing a Jewish family with a large knife.

The incident, in which no one was injured, occurred Saturday night, the Blick news website reported Sunday. The man was released the following day pending an investigation, the report said. Police said he “was obviously very drunk.”

Witnesses said the man accosted the Jewish children on the street, shouting anti-Semitic profanities at them. Thirty minutes later he allegedly began harassing the family of a Jewish man from Zurich whom Blick identified only as Johnny T. He followed the family, who were walking to synagogue with small children, from some distance while shouting and brandishing a knife.

When the family began to run away from the man, whose name was not published, he lunged at them. A passer-by, who was Jewish, intercepted the knife wielder and subdued him until police arrived and the man was arrested, the report said.

A police spokesman, Marco Cortesi, told the news website: “A man approached the Orthodox Jews and made anti-Semitic remarks. He carried a knife with him. He was obviously very drunk.”

The suspect is “neither a Nazi nor an Islamist,” Cortesi said.

Jonathan Kreutner, secretary-general of the Swiss Federation of Jewish Communities, in an interview with Blick called the incident “startling.”

“It is not commonplace for Jews in Zurich to be threatened on the street in such a manner,” Kreutner said.

Physical attacks on Jews are rare in Switzerland. In 2011, a Jewish man was stabbed in front of his family near Geneva by a man who was later found to be unfit to stand trial because of a mental disability.

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Occupation

From page 1A

responsible and who isn’t, but that this story is a part of us—something that we can choose to be responsible for in terms of how we want Israel to look as young Jews. We want that to be an authentic responsibility, to give perspectives on the conflict in age and developmentally appropriate ways.”

“I want to be perfectly clear that any nightmarish vision of 11- and 12-year-old campers learning about the horrors of the occupation all day long is simply untrue. Campers come in with varying levels of knowledge, some who have lived in Israel for all of their lives, and some who may not be able to point to Israel on the map. We offer these campers the building blocks to understand the complexities of Israel’s reality.

“These campers will learn about the different groups that live in Israel and the Palestinian territories, and their relationships to one another. Education about the conflict and the military occupation is a component of the Zionist education that we offer; it is certainly not the only Zionist education that we offer,” said Goldstein.

Hebrew, (colloquially) for “the builders of freedom.” Habonim Dror is a socialist, Labor Zionist movement that originated in Europe in the early 20th century. In 1982, Habonim, originally founded in 1929 in England, merged with Dror, founded in Poland in 1915.

Both organizations’ rich histories as partners in the initial wave, and now modern aliyah stories, and the birth

of the kibbutz movement are taught each summer to its more than 1,100 campers in North America, with the oldest age group (10th-graders) spending their last “camp” year in Israel. The Israel summer comprises a North American kvutza (age group) of approximately 100 campers drawn from Camp Miriam in Vancouver, Camp Gilboa in California, Camp Geshar in Ontario, Camp Moshava in Maryland, Camp Tavor in Michigan and Camp Galil in Pennsylvania. A smaller program in this same kvutza spend their summer in North America.

The camps are noteworthy in that they operate fully as “kibbutz” experiences, with each camper having an anaf “work group” as part of their responsibilities each day, such as taking care of animals, gardening, cleaning bathrooms or serving meals. Songs and idealized stories about Labor Zionism, socialist revolutions and past struggles of the Jewish people are taught along with the histories behind them.

Habonim Dror’s alumni engagement numbers are impressive; most alumni exhibit a strong regard for Israel even years after their experience in the movement. A 2013 study by Professor Steven M. Cohen and Steven Fink found that 85 percent of the 2,000 Habonim Dror alumni surveyed had visited Israel more than once, and 70 percent have lived in Israel for at least five months. Some 49 percent were found to have contributed financially and regularly to a Jewish-sponsored or Israel-related organization that promotes social change.

“It’s important to grapple with everything Israel is’

During the upcoming camp staff week before the kids arrive, Goldstein said he would be helping to clarify and reclarify the organization’s Zionist priorities with camp staff, noting that the topic comes up biannually at the organization’s national meetings.

“We will be having a conversation with our staff in terms of what our Zionist education is,” he said, “and it is certainly a part of those conversations every year.”

“If we want young people to be taking responsibility for Israel, its present and future, [and] if we want youth to lead the way in ways that honors the Herzlian dream or the chalutzim [“pioneers”] and chalutzot in the early years before the State of Israel was established, it’s important to grapple with everything Israel is, which includes the conflict,” he said.

Goldstein explained that Habonim Dror’s immersive experience is unlike other camping movements, particularly in how Jewishness and Judaism is experienced.

“One of the more powerful ways in which kids experience Judaism is not through practice, but the feeling of being part of a people—through speaking Hebrew, through learning about Zionism and Israel, and Jewish communities throughout the world, and through learning about the countries around the world that have active Habonim Dror movements,” he said.

In fact, Goldstein said, in recent years, the thought-to-action concept of making

aliyah has been worked into the movement’s educational programming.

“How we’re coming at the issue to begin with’ Anya Friedman-Hutter, who recently wrote an article about her experience in Hadassah magazine, explained why she decided to embark on aliyah. “From my first years at Camp Galil [in Ottsville, Pa.], I learned about hagshamah [realization, fulfillment]—that if I cared about something, I had to turn my feelings and dreams into actions. After years of leadership positions at the camp and working for the movement, I decided to form a garin [aliyah-bound collective] with my age cohort.”

Friedman-Hutter’s educational mission, as she refers to it, is to work in the local branch of the youth organization HaNoar HaOved VeHaLomed, Habonim Dror’s sister movement in Israel. After the decline of the kibbutz movement in the 1990s, as a way of continuing the legacy, HaNoar HaOved VeHaLomed began exploring alternate life paths for its members, which had been focused on settling kibbutzim in garinim after their army service. The Habonim Dror model now follows the HaNoar model, which started to be put forward when graduates of the movement formed small urban communes working in society, particularly in education.

“We teach the responsibility to lead the Jewish people and the right to self-determination, the Jewish people being able to actualize what we have set out to do in terms of creating a peaceful, just society based on equality,” Goldstein concluded.

Lake

From page 1A

ran a Red Light District and she would buy high-style clothes from New York every season—fur coats, grey flannel suits. I mean they were drop-dead-call-out-the-cops gorgeous these clothes,” Harriett unabashedly shared with a laugh.

Harriett loved clothes, but she also had a strong core. In 1943 she enlisted in the Marines and was stationed as a payroll clerk in California. After her enlistment, she moved to Florida, where she met Hy on the steps of a synagogue in Miami Beach.

“I moved to Miami in 1948 searching for a husband,” she said jokingly to this writer

years ago. “I found him. He was so poor I almost didn’t marry him.”

Hy and Harriett married in 1950 and moved into a single-room efficiency. Their financial picture soon improved, though, as Hy bought and sold land throughout Florida. His first big sale was a tract off Turkey Lake Road in south Orlando that Harriett deemed

a “hopeless swamp.” Martin Marietta paid \$1 million for the property, now part of the Lockheed Martin site.

In 1962, Harriett and Hy moved to Orlando with their children, Michael and Shelley, who survive her.

“You just never know what tomorrow will bring. Life’s an adventure,” she said at that time.

That was Harriett Lake—

always approachable, always charitable, kind, and dressed to the nines. She often came to the Heritage on Fridays dressed fashionably head to toe to pick up her copy of the Heritage. Always stopping to say hello to Jeff Gaeser, publisher, and the staff.

Now the Lake’s name will always be remembered in the Harriett & Hymen Lake

Cultural Auditorium at The Roth Family JCC in Maitland; in the Harriett Performance Hall at Mad Cow Theatre in downtown Orlando; in the Harriett Lake Costume Shop at the University of Central Florida; and at Harriett’s Bar, at the Lowndes Shakespeare Center.

Funeral arrangements are entrusted to Beth Shalom Memorial Chapel.

Vote

From page 5A

in New York in the 1940s and 50s. Jews, from the time of the first post-Civil War election until 1932 traditionally voted Republican or even Socialist rather than for the party identified in large parts of the country until the 1960s with Sunday “blue laws,” discrimination against blacks, and segregation. I knew this from my father’s own experience.

Even as late as 1948, American Jews were still sufficiently

sober and proud to give a deserved slap in the face to the Democrats in the run up to the presidential election of 1948 in spite of their idealization of FDR. By early 1948, Truman had been cowed by his State Department advisers to abandon the partition proposal for Palestine and were preparing to announce that U.S. preferred “international trusteeship”—meaning no Jewish state.

White House adviser Max Lowenthal urgently warned

Truman that if a Jewish state were proclaimed without U.S. recognition, Republicans, the left leaning American Labor Party and the newly formed leftwing Progressive Party under former Vice President Henry Wallace would lead a chorus of protests and capture the Jewish vote. The administration would pay a high political price in Jewish votes for it is especially important in the upcoming presidential election. Truman received crucial phone calls from

Bronx Democratic leader Ed Flynn and former New York governor Herbert Lehman, warning about the electoral repercussions in New York if he abandoned the Jews. A Congressional vote in the Bronx had already unseated a veteran Jewish Democrat to fill a vacant seat and Truman realized he had to make good on his original pledge of partition and recognition of Israel.

Under Democrat President Wilson, with his dismissal of blacks from federal jobs,

apathy to lynching, restrictive immigration policy, attendance at a special festive showing of the racist film “Birth of a Nation” in the White House, sympathy for the Ku Klux Klan and promotion of the notorious sedition laws (“red scares”) in which thousands of East European and Jewish immigrants were deported and imprisoned for their stand against American entry into the war, caused a revulsion among Jewish voters.

In 1920, they threw out two Democrat Jewish congressmen and elected 10 Republicans and two Socialists to Congress. This information that no ethnic vote is cast in stone hasn’t yet been absorbed by Jewish dinosaurs who can swallow any insult and proclaim that black is white, insulting Israel’s elected leader or that Jewish values mean same-sex marriage and unlimited abortion as long as the democrats have proclaimed that it is “progressive.”

Financing

From page 7A

tralia also announced it would withhold funds from the P.A. European nations may soon do the same.

The issues now relate to the implementation and enforcement of the laws, as well as what to do with the withheld

funds. In the United States, the State Department must provide evidence that the payment scheme remains in place for the funds to be withheld. According to the Taylor Force Act, that discovery process needs to begin now, some 90 days after the law’s passage.

According to the Israeli

law, a review of the Palestinian budget line items and payment scheme must take place at the end of each calendar year. According to this provision—unless a stricter interpretation of the law is demanded—Israel will continue to send the monthly payments until the start of 2019, when a

presentation will be made as to whether the payments have halted or not. If not, funds can be withheld in February.

Gerber, Force and the backers of the Israeli law are pushing for any funds withheld to be paid out to the victims of Palestinian terror who have secured judgments

against the P.A. in court. This represents the truest form of justice: to take the funds once designated for the murderers and to provide them instead to the victims.

Both the U.S. and Israeli laws represent the first major steps in holding the P.A. accountable for nearly three

decades of incitement and terror financing.

Israel has two men to thank for taking these legislative steps: Sander Gerber and Stuart Force. May the memory of Stuart’s and Robbi’s son, Taylor, be a blessing for peace and comfort to all victims of Palestinian terror.

Love

From page 10A

children, their love for each other “was so strong, so intense” when the kids were growing up “that there was actually no space for anyone else between them. Not even their children,” Mirjam says.

But what begins as a documentary about the effects of an unusual family relationship evolves into an exploration into the tragic root of the special bond between the spouses—and the tragedy’s effects on at least two generations of Dutch Jews.

Formally, the home where the couple met was a high school called GICOL, for those whose secondary education was interrupted because of World War II. In reality, however, it functioned as an orphanage for

Jewish children who survived in hiding while their entire families were murdered in the Holocaust.

“We had, of course, lost everyone,” Meijer says in the documentary, which was produced by the Jewish programming division of the EO public broadcaster. “Almost all of us were orphans; we lost our entire families.”

He hid in the attic of his Amsterdam home when the Nazis took away his sister and parents; they all would be murdered. Meijer and his older brother survived the rest of the war hiding north of Amsterdam. His greatest regret in life is not being able to save his sister, as he says in the documentary.

“We had no home, nothing. No one we had known was alive,” he says.

Tedje was 12 when her father and sister were taken to the Westerbork concentration camp, and later to Auschwitz. She was arrested later and asked to be sent there, too. But she was sent to another camp, and from there to Auschwitz. Her mother had died before the Holocaust, when Tedje was 8.

In one of the many articles written in the mainstream media about the film, its maker, Heleen Minderaa, told the NRC Handelsblad daily that being alone in the world had a defining effect on the relationship between Meijer and Tedje, whose real name is Rika. (Her father had nicknamed her his “teddy bear,” a nickname she adopted in adulthood, introducing herself as Tedje.)

“How they became inter-

twined is probably connected to their uprooting during the war,” Minderaa says. Their apparent inability to be without one another “feels like a solution to their problem of not belonging anywhere anymore. They ground one another.”

Meijer says he used to feel the need to “offset the pain caused to his wife.” But, he adds, the desire is “naive.”

“It’s not something I could hope to do, I realize now that I am old,” he says.

Mirjam, the couple’s daughter, sees their partnership as a pact.

“They agreed that they were moving forward and were going to make something good out of it all,” she says. “They promised that to one another.”

Meijer says of his two

children: “We’ve tried not to pin an Auschwitz identity on them. We tried not to be like those people who always talk about the persecution, about Auschwitz.”

But as with many Holocaust survivors whose entire family was murdered, moving forward from the Holocaust has proven to be an uphill battle.

“It felt like every night around the dinner table, Auschwitz was sitting with us at the table for a bite to eat,” Mirjam says. Birthday parties featured “a five-minute talk about the weather, three minutes about food and for the rest it was the war.”

At least once a week, Meijer would note the birthday of some relative who was murdered.

When Mirjam painted on her arm once, her mother

asked her to stop because it made her “uncomfortable.” It reminded her of the tattoo of a number that the Nazis gave her at Auschwitz.

Ruben, the couple’s son, became a rabbi but moved to Zurich.

“In Dutch Jewry there’s a constant preoccupation with the Holocaust that I found suffocating and needed to get away from. Synagogues weren’t destroyed the same way there,” he says of Switzerland, which the Germans did not occupy. “It feels more comfortable.”

Back in Amsterdam, Meijer and Tedje give talks at school about the Holocaust.

“It’s not a happy story I’m about to tell you,” Meijer tells the students in his introduction. “But it does have a happy end. We’re the happy end.”

Writer

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whose diary became one of the world’s best-known testimonials from the Holocaust, may have been betrayed with her family.

In that atmosphere, it was imperative that a baby born at a resistance safe house, like Miriam Dubi-Gazan, have papers. Anyone caught with an undocumented baby risked a Gestapo interrogation that was liable not only to end with the dispatch to Auschwitz of the baby and her parents, but to the exposure of the resistance cell that hid them, she explained.

This made Simon Dekker, the Nazi brother of a resistance fighter, the perfect person to register as the Jewish baby’s father. He would be above suspicion, Dubi-Gazan said.

Last year, Dubi-Gazan returned to the cellar where

she was born on Jan Luijken Street, around the corner from the Van Gogh Museum, with a film crew from the Israel Broadcasting Corp. Before going there, she met with Henk and Wisje Dekker, Simon and Ewert’s nonagenarian siblings.

Ewert, her rescuer, died a few years ago, she learned. As did Simon, a former high school teacher who immediately after World War II left the Netherlands amid the authorities’ sweep to catch and punish Nazi collaborators.

In the half-light of an overcast morning, Dubi-Gazan stood in the cellar where her mother gave birth to her in anguished silence, lacking any medical assistance and attended by Miriam’s older brother, who then was 18 months old.

Two months before Miriam was born, her mother narrowly escaped a raid after a

pro-Nazi milkman reported the family to the police, she said. As the Nazis banged on the front door, Miriam’s highly pregnant mother jumped with her son over a fence to disappear in the maze of gardens that was the building’s interior yard.

“I can’t believe my mother lived through all of that,” Dubi-Gazan said in the room, visibly moved. But after a few minutes she was ready to leave.

“I want to get out of here. Let’s go, this is enough now,” she said as she climbed up from the cellar.

After the Holocaust, her traumatized mother had deep emotional issues, Dubi-Gazan said.

“We couldn’t ride on the train growing up—because the trains all went to Auschwitz,” she told JTA.

Living with the trauma of the Holocaust, Dubi-Gazan said she knew she wanted to

leave for Israel when she was 5 years old. She attended the Rosj Pina Jewish School in Amsterdam in one of the first classes opened after the Holocaust.

Her class had only seven students—all of them child survivors of the 140,000-member Jewish community that lived in the Netherlands before the war.

Today’s Dutch Jewish community, estimated at 45,000, is heavily concentrated in Amsterdam, where it has several cultural centers and synagogues, as well as an elementary and secondary school. But it has failed to replenish its numbers. Outside Amsterdam, once-prominent synagogues dot the Netherlands, only several of them still functioning as such.

In the southern city of Middelburg, non-Jewish volunteers show the local synagogue to visitors once a

week. Up north in Groningen, the synagogue is a museum with a souvenir shop selling wine and kosher products from Israel. And in Deventer in the east, a 207-year-old synagogue is being turned into a restaurant following its sale to a Dutch-Turkish entrepreneur.

“I grew up with a lot of anger toward the Dutch,” said Dubi-Gazan, who has two daughters. “I wasn’t raised to think of this place as home.”

But with time, she said, her attitude softened. She recently honored the Dekker family (“the good side, that is,” she said) by planting a tree in their honor in Israel.

“It’s true that many collaborated. But many non-Jews also suffered, some for helping Jews,” she said. “They went to concentration and labor camps and their children, I’ve come to discover, were scarred by that experience as deeply as I was.”



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Your new favorite Israeli condiment: Amba, a pickled mango sauce



Sonya Sanford

Amba goes great with just about any grilled protein: chicken, steak, tofu or fish.

By Sonya Sanford

(The Noshers via JTA)—If you've been to a falafel or shwarma stand in Israel, then you have probably heard of amba. It's a spiced pickled mango condiment whose popularity in Israel comes by way of the Iraqi Jewish community. This flavorful condiment is commonly found in Iraq and across the Middle East, as well as in India. In fact, amba originated in India, and the word means mango in Marathi.

You can find countless recipes and variations for amba, but the main and required ingredient is mango. Most recipes also include mustard

seed, turmeric, chili and fenugreek. Fenugreek, an herb that is often used in Indian, Persian, Turkish and Middle Eastern cooking, has a unique maple syrup-like aroma and can add an herbaceous sweetness to a dish.

Traditionally, amba is made by slicing and salting green mangoes and placing them in a jar in the sun to ferment for five days. Afterward, the mango is removed from the jar and left to dry in sunlight for three to four hours. Once dried, the mango is simmered with spices and then jarred for use. You'll definitely get a deeper flavor if you allow for longer fermentation of the mango,

but you might want to make amba when you don't have access to five sunny days in a row—or you just don't want to wait that long.

Inspired by the techniques of many home cooks, I decided to make a quicker-pickled amba. You still salt the mango, and you let it sit in that salt overnight, but that's the extent of the wait time. The cured mango then gets cooked with a variety of spices and aromatics, and finally vinegar is added.

Amba is ideally made with green, unripe mangoes, which can be tricky to find. For this recipe any mango will work, but it is best to use ones that are firm and not fully ripe.

This recipe makes a mildly spicy amba; you can adjust the level of heat depending on how much chili and cayenne you add. Skip the cayenne entirely if you don't like things spicy. Add an extra chili and a bigger pinch of cayenne if you can take the heat.

I like amba that is a little thick with small chunks of mango, but if you like yours smoother and thinner, purée it until smooth and add water to thin it out to your desired consistency.

As versatile as it is delicious, amba is unlike any other hot sauce. In our home we especially like to have it on hand during the summertime because it goes great with just about any grilled protein: chicken, steak, tofu or fish. It's also nice to have for a grain bowl topping. Amba added to some yogurt with a little lemon juice also makes a perfect dip for vegetables or pita chips. Amba adds a tangy, fruity pop of heat to any dish.

Ingredients:

3 pounds, or 4 large firm unripened mangoes
3 tablespoons kosher salt
3 tablespoons oil
6 cloves garlic, finely minced
1 medium Fresno chili, seeded and diced fine, or to taste

2 teaspoons mustard seeds
1 tablespoon ground turmeric
2 teaspoons ground fenugreek
2 teaspoons ground coriander
2 teaspoons ground cumin
Pinch of cayenne, or to taste
3 tablespoons brown sugar, or to taste (or substitute with your preferred sweetener)

1 cup water
1/2 cup white vinegar

Directions:

1. Peel your mangoes, then slice the fruit around the pit. Dice the mango into small cubes; they do not have to be even or perfect. Add the diced mango to a large non-reactive bowl. Add the salt to the mango and toss until everything is well-coated. Cover the bowl and refrigerate for 1 day.

2. After the mango has cured in the fridge, over medium-low heat add oil to a large pot or deep sauté pan. Add the mustard seeds to the oil, and when they begin to make popping sounds, add the finely minced garlic and diced chili. Sauté until softened and fragrant, but before anything begins to brown, about 2-3 minutes. Add the remaining spices: turmeric, fenugreek, coriander, cumin and cayenne. Stir and sauté for an additional minute.

3. Add the mango, brown sugar and water to the pot. Stir, increase the heat and bring the liquid up to a simmer. Simmer for 5-6 minutes, or until the mango has softened and the liquid has slightly reduced. Turn off the heat and add the vinegar to the mango mixture. Taste and adjust to your liking by adding more vinegar, sugar, salt or spices if needed.

4. Using an immersion blender or blender, puree the mango to the desired consistency. I like mine a little chunky with about half of the mango pieces still intact. If you would like your amba smoother, purée it for longer and add water to thin it out. Note that amba will thicken slightly as it cools.

5. Once cooled, transfer the amba to jars and refrigerate. Amba keeps well in the fridge for about 2-3 weeks. Makes 3 pints.

Sonya Sanford is a chef, food stylist, and writer based out of Los Angeles.

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

Ukrainian general implies Jews want bloodshed

By Cnaan Liphshiz

(JTA)—A Ukrainian military prosecutor suggested that Jews seek bloodshed in his country, prompting calls for his dismissal by the Simon Wiesenthal Center and others.

Col. Gen. Anatoliy Matios, Ukraine's chief military prosecutor and a highly decorated officer who also holds the title of deputy prosecutor-general of Ukraine, spoke about at least one Jew in an interview that the Insider magazine published Monday. In it, he named a communist Jewish theoretician, Alexander Parvus, and said the revolution Parvus supported "drenched Slavs with blood for decades." Noting Parvus' Jewish ethnicity, Matios said: "There is

always a Parvus. They want to do the same to Ukraine."

Efraim Zuroff, Eastern Europe director for the Simon Wiesenthal Center, called Matios' claims "outrageous and false." Whereas Matios and other communist leaders were Jewish, "they weren't acting as Jews. Their inspiration was in Moscow, not Jerusalem," Matios "need to be fired," he said. Zuroff said the "anti-Semitic implication from Matios' words are undeniable."

On Twitter, Dovid Katz, a prominent activist against anti-Semitism in Lithuania and Eastern Europe, wondered whether "there is any chance" that Ukraine's president and government "would consider, you know, firing this madman? Any senior

EU military official who suggested Jews wanted to drown the country in blood would be removed immediately," Katz wrote, adding, "And you do want to join the EU, right?"

Matios' "incitement of hatred against Jews," as Zuroff called it, "is part and parcel of a bigger problem, which is the resurgence of virulent anti-Semitism in Ukraine," he said.

Last year, the number of anti-Semitic incidents recorded in Ukraine doubled from 2016 to more than 130 cases, according to a report by Israel's Ministry for Diaspora Affairs. The tally for Ukraine surpassed the number for all the incidents reported throughout the entire region combined, the report said.

Plaque honoring SS officer unveiled in Estonia

By Cnaan Liphshiz

(JTA)—A town in Estonia unveiled a plaque honoring a Waffen SS officer, spurring protests from the Jewish community.

A nonprofit unveiled the plaque in Mustla for the local Nazi collaborator Alfons Rebane, who fought with the Germans against the Russians as part of the Nazi armed force.

Across Eastern Europe, collaborators with the Nazis, including perpetrators of the Holocaust, are celebrated as heroes, often for their fight against what many in the region consider Soviet occupation.

There is no evidence that Rabane was involved in the murder of Jews, Alla Jakobson, the chairwoman for the Jewish Community of Estonia, told JTA. But men who served in "an organization recognized as a criminal by the Nuremberg International Tribunal," she said of the SS, "is hardly worthy of commemoration."

Separately, in Lithuania, the official website of Vilnius, the country's capital city, advertised a nationalist group's motorcycle parade through the old city last week to celebrate a rebellion led by a militia that was responsible for spreading anti-Semitic literature and then killing many Jews during World War II.

The celebration was for the June 23, 1941, uprising staged by the Lithuanian Activist Front. Many scholars of the Holocaust say this was the beginning of the Holocaust in Lithuania, in which locals, some affiliated with the Lithuanian Activist Front, began butchering Jews even before the German troops arrived to wipe out nearly the entire Jewish population of that country with help from collaborators.

The Defending History group, which monitors Holocaust distortion in Eastern Europe, on its website called the parade a show of "extraordinary insensitivity" by the city authorities.



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