



Fire in Southern Israel near Ofakim, about 20 kilometers west of Be'er Sheva.

Israelis share firsthand accounts of life on the Gaza border

On Sunday, Aug. 26, Jewish National Fund and The Roth Family JCC will host a town hall meeting about the Gaza border crisis. JNF is bringing three residents of Gaza border communities to Florida, to share their personal stories of living under attack, with hundreds of incendiary kites, balloons, and rockets steadily raining down on them. While there will not be a live event in Orlando, JNF will be live-streaming the event from Miami at The Roth Family JCC, 851 N. Maitland Ave., from 6:30 p.m. - 8:30 p.m. Attendees will hear about the needs in

their communities and the issues they face on the ground: their experiences running to bomb shelters and sleeping in safe rooms, their fears of a ruined economy, and their challenges dealing with Post Traumatic Stress Disorder — both their children's as well as their own.

The Israeli speakers are:

- Michal Uziyahu, the assistant to the mayor of the Eshkol Regional Council, which shares some 65 kilometers of border with Gaza. She has witnessed firsthand the effects of trauma stemming from rocket fire and terrorism.

- Sarit Khanoukaev, a 21-year old young professional who was born and raised in Sderot, less than a mile from the Gaza border. Today, she works in her hometown for counseling at risk youth as well as young children impacted by PTSD.

- Yedidya Harush, a representative from the Halutza communities and the entire Gaza Envelope region. Harush was born and raised in the community of Atzmona in Gush Katif and his family relocated to Halutza after Israel withdrew

Gaza on page 15A

Congregation Sinai moves to a new location

Since 2003, Congregation Sinai has been serving the Jewish Community of Central Florida. After providing very successful community service over the past 15 years, they have now moved to 1200 West Broad Street in nearby Groveland at the edge of Clermont. Congregation Sinai will soon move into their new location with a special grand opening Torah procession, Mezuzah placement and a Kabbalat Shabbat service this evening,



Joe (with guitar at bima) and Lynn Goldovitz provide unique spiritual leadership.

Aug. 24 from 7 to 9 p.m. The entire community is invited.

Congregation Sinai provides a warm spiritual environment for observance of Jewish traditions and celebration of our members' life cycle events. They offer a full and comprehensive education program with an active Sisterhood and Men's Club. They regularly supply donations of food and supplies for the local schools as well as food and clothing for Puerto Rican and U.S. Virgin Islands relief. While the local Jewish community attends prayer ser-

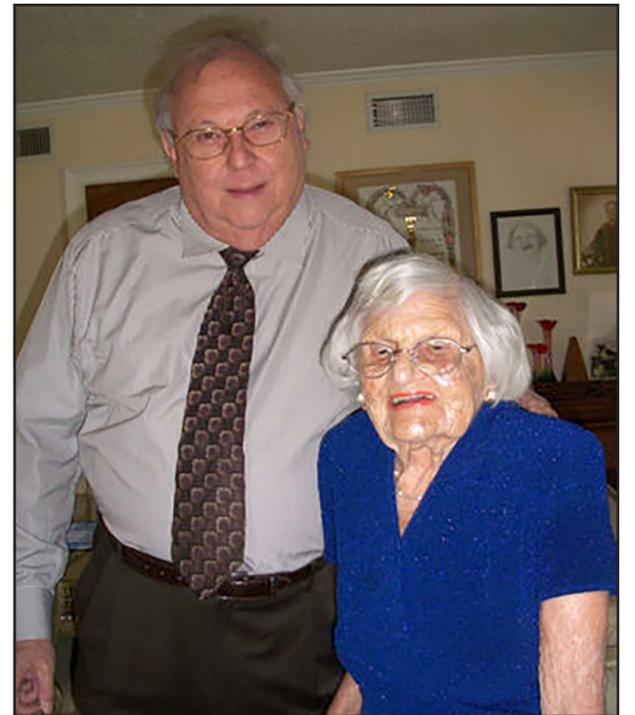
vices and special events, they have opened their doors to the entire community, regardless of faith. They hold ongoing food drives for the needy and interfaith activities to promote understanding among our different cultures. They welcome all with open arms and hearts to their services.

This is one of the few temples with active spiritual leadership here in Central Florida. Sinai has steadily grown to serve over 150 Central Florida members' from 6 to 96 years old. All members help to pray for each

other as a family. Sinai has a very active Sisterhood with special events and annual fashion shows that often host 250 women from across the community. They also host various women's outreach programs inviting all area churches. Their Men's Club is very active with monthly movie and pizza nights, charitable programs as well as their annual golf tournament. Most Sinai members live in the Clermont, Minneola and Groveland areas.

Sinai on page 14A

Myrtle Rutberg dies at age 106



Christine DeSouza

Son Gerald Rutberg with Myrtle.

By Gerald Rutberg, her son

Myrtle Rebecca Skop Rutberg, who loved all things American, and all things Jewish, passed away Saturday evening, Aug. 8, 2018, one month shy of her 107th birthday. Her achievements in life were many. She sometimes founded and was a member of numerous civic and religious organizations, and was named person of the year at Congregation Ohev Shalom, where she worshiped for over

80 years. Her honors over a lifetime were many and varied.

Myrtle learned to drive at age 40, and drove well into her 90s. She graduated from Rollins College. She was a mentor and teacher for 90 years of public education, and Jewish education. Besides regular classes she specialized in preparation of special needs boys and girls for bar and bat mitzvahs exhibiting patience and perseverance reserved for the chosen few. Most often

Rutberg on page 13A

Appreciating volunteers

By Lisa Levine

As it gears up to celebrate its milestone 18th anniversary at its Gems and Jeans Gala on Oct. 28, The Jewish Pavilion and its Friends of the Pavilion Board are looking back with nostalgia and gratitude on the many dedicated and hardworking volunteers who have given so much of themselves since its earliest days. Two of its longest serving and most devoted volunteers are Elise Schilowitz and Gloria Newberger.

Schilowitz has been an active member of Orlando's Jewish community since she moved here with her husband and young children in 1971. Born in Brooklyn and raised in Forest Hills, Queens, she married Henry Schilowitz in 1962, having graduated college a year early so she could work as a teacher while he was in medical school.

After her husband completed his residency at Moody Air Force Base in Valdosta, Ga., during the height of the Vietnam War, they visited Orlando and decided to settle

here. Schilowitz raised her children—two sons and a daughter—and worked as the office manager in her husband's private practice in obstetrics and gynecology.

When her husband closed his practice in 2004 and went to work for Orlando's VA hospital (he retired in March at the age of 80), Schilowitz was looking to volunteer, and her friend Ruth Bernstein recommended that she join the Friends of the Jewish Pavilion Board. She jumped in with both feet and has been integral to the Pavilion's operations ever since, including joining the board of directors and serving a term as its president.

Schilowitz has made many individual visits to residents and also helped with Shabbat and holiday programs, especially during the many years her mother was a resident at

Volunteers on page 15A



Hebrew-speaking therapist joins JFS Orlando team

JFS Orlando is pleased to announce the addition of Dorrit Ram to their JFS family. Dorrit Ram, LCSW earned a masters in social work from the State University of New York at Binghamton. She is a licensed clinical social worker experienced in providing psychotherapy to teenagers and adults with depression, anxiety, bipolar disorder,

ADHD, PTSD, dissociative disorders, addiction, autism, and intellectual disability. She specializes in working with people who have experienced childhood trauma.

"We are thrilled to have Dorrit join our team. As a therapist, she brings unique skills and specialties to our Counseling, Growth and Development Program. Dorrit

utilizes an eclectic therapeutic style and a little humor to help people regain a lost connection to themselves," said Ashlyn Douglass-Barnes, clinical supervisor for JFS Orlando. "She offers habit reversal training for common body-focused repetitive disorders such as nail biting, skin picking, and trichotillomania (hair pulling)."

Dorrit is a great addition to our already diverse group of professional counselors at JFS", added Eric Geboff, executive director. "We are proud to be able to offer counselors who are fluent in English, Spanish, Hebrew and Creole."

To schedule an appointment with Dorrit or any of JFS' counselors call 407-644-7593, ext. 247.

To schedule an appointment with Dorrit or any of JFS' counselors call 407-644-7593, ext. 247.

New exhibit coming soon to the Holocaust Center



One of Bill Farnsworth's illustrations from the upcoming exhibit *Heroes of Warsaw*.

The next exhibit that is part of the Holocaust Memorial Resource and Education Center

Fall 2018-2019 Cultural Season is titled *Heroes of Warsaw*, which will be on display from

Sept. 1—Dec. 28, 2018.

Using the illustrations of Bill Farnsworth, *Heroes of Warsaw* highlights the courage and bravery of Irena Sendler and Janusz Korczak. This is the first time that all of his illustrations will be presented—only half of this collection has been on display before. Using the children's books *A Hero and the Holocaust: The Story of Janusz Korczak and His Children* and *Irena Sendler and the Children of the Warsaw Ghetto* this exhibit highlights the impact these heroes had on the children in the Warsaw Ghetto.

"My approach was to be brutally honest yet with a window of hope. The heroes like Korczak, and Sendler showed the world that during tragic times a few had the courage to rise above and do what's right", stated Bill Farnsworth.

A reception for this exhibit will be held on Sept. 16 at 2 p.m. This program will serve as an opening reception for the *Heroes of Warsaw* exhibition and will include a talk from illustrator Bill Farnsworth about his work and inspiration.

"My approach was to be brutally honest yet with a window of hope. The heroes like Korczak, and Sendler showed the world that during tragic times a few had the courage to rise above and do what's right", stated Bill Farnsworth.

Dates, times, and locations are subject to change. Please consult The Holocaust Center's website, holocaustedu.org, for the most up-to-date information.

The summer is coming to an end and Orlando Hadassah is gearing up for another season of exciting programs and fundraising events.

We open the season on Sept. 4 at Congregation Ohev Shalom at 11:30 a.m. with a very special guest. Nationally known mentalist Mark Stone will present "Mentalmania," a program of mind-reading and ESP, mixed with comedy that has amazed audiences all over the world.

Stone became interested in ESP while in college where he began learning his skills. He developed a short program during his senior year and started performing for small groups of friends and family. He was encouraged to move to lounges and small venues with performances at open-mikes. As his performances became more widely known, he was called upon to perform for dinner parties and other special events.

This led to appearances at larger venues, where he was discovered by television scouts. He became a popular attraction on late night TV and his career took off from there.

Stone now performs his show "Mentalmania" for all kinds of audiences. Those who have seen him on one of his many television appearances or on one of the many thousands of shows he has done



Mark Stone

for corporations, colleges, or casinos all agree. Stone's show is the most amazing and entertaining demonstration of mental gymnastics you will ever see.

Orlando Hadassah is excited to bring this amazing performance to its members and friends. Seating begins at 11:30 a.m. Lunch will be served promptly at 11:45

and tables will be cleared immediately after. The doors will be closed for Stone's performance.

Reservations are required. RSVP before Friday, Aug. 31 to Nancy Greenfield

Nancyg357@yahoo.com or call 407-415-6892. The couvert is \$14.

This event is open to the public.

Let USPS know we want a Hanukkah stamp every year

By Ronald Scheiman

The 2018 Hanukkah stamp will be issued sometime in late September or early October. The word "Hanukkah" is not on the stamp.

The explanation given by the USPS is "Though the word Hanukkah is not on the face of the stamp, the words "Happy Hanukkah" are printed at the top of the stamp sheet." They go on to say "The USPS has received many public recommendations over the years to do a Hanukkah stamp without the word Hanukkah thus giving the Jewish community could choose to use the stamp beyond Hanukkah. With the beautiful and meaningful

design of the 2018 Hanukkah stamp we decided to take this public recommendation and gauge the response."

I have been campaigning to the USPS for a new Hanukkah stamp, every year, since 1993 and I've never been asked about leaving the word Hanukkah off the stamp. Personally, I use the Hanukkah stamp all year long with the word on it.

Now the USPS says they are listening to us, the Jewish community. Please ask your readers and/or members to send an email to the USPS and tell them you want a new Hanukkah stamp every year and that it should have the word Hanukkah on it.



Send the email to Roy.A.Betts@usps.gov (he is the manager of Stamp Services) and, cc to Postmaster General Megan Brennan pmgceo@email.usps.gov.

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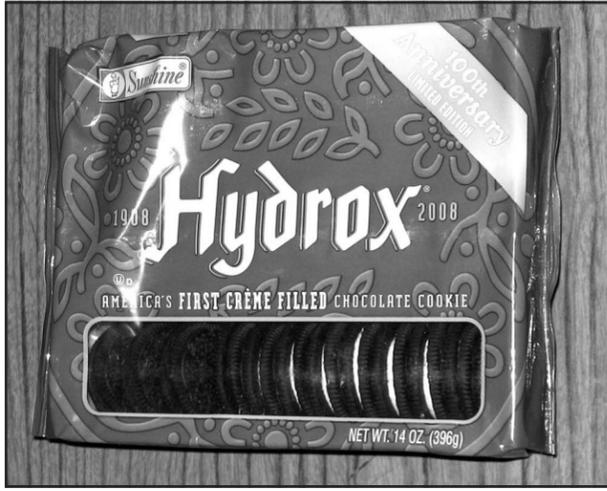
Every day that you're outside, you're exposed to dangerous, but invisible, ultraviolet (UV) sunlight. Left unprotected, prolonged exposure to UV radiation can seriously damage the eye, leading to cataracts, skin cancer around the eyelid and other eye disorders. Protecting your eyes is important to maintaining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

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

THE VISION COUNCIL

Hydrox, the original kosher sandwich cookie, is accusing Oreo of sabotage



Hydrox celebrated its 100th anniversary in 2008.

By Ben Sales

(JTA)—You know what Oreos are. They're two delicious chocolate cookies sandwiched around a creme filling. Oreos also come in Double Stuff, vanilla, birthday cake and pumpkin spice (really).

There is debate on how they should be eaten, but everyone knows they're best when dunked in milk.

What you might not know is that Oreos are just a copycat of Hydrox, a sandwich cookie first sold in 1908, four years before Oreos appeared on shelves. Even though (or maybe because?) they were

second, Oreos came to dominate the market, becoming a fixture in America's grocery stores.

But for most of the past century plus, Hydrox has held on. And at least in part it's because of the Jews.

Until a glorious day in 1998, Hydrox was the premiere kosher sandwich cookie on the market, while Oreos remained "treif," lacking a kosher heksher, or seal of approval. Growing up, I genuinely thought Hydrox cookies were knockoff Oreos produced specifically for religious Jews. Oreos were the forbidden fruit, and

I still vividly remember when, shortly after they became kosher certified, my mom snagged a sleeve of Oreos from a Jewish event. We gobbled them up.

Hydrox stopped production in 2003, giving Oreo 12 years of a monopoly, give or take a 100th anniversary promotion by Hydrox's then maker, Kellogg's. A Pax Oreana, if you will. But in 2015, Hydrox, now part of Leaf Brands, sprang back like a phoenix and has been trying to duke it out with Oreo, David and Goliath style.

And now it's taking that battle to the government.

Hydrox posted on Facebook that it has filed a formal complaint with the Federal Trade Commission accusing employees of Oreo's parent company, Mondelez, of blocking Hydrox from view when it stocks Oreos on supermarket shelves. The Facebook post says Mondelez uses a system called "direct store distribution" in which employees of the brand, rather than supermarket attendants, stock the food. This allows the Oreo stockers to push Hydrox aside when they place Oreo boxes on the shelves.

Loyal Hydrox customers have sent in pictures of the cookies being boxed out by Oreos, moved behind

other products or otherwise obscured from customers. Hydrox claims a major supermarket chain brought up the problem at a meeting.

"We believe in competition and choice but we firmly believe the folks @Mondelez (the owners of Oreo) have been undertaking a national program to damage our brand and stop us from competing," Hydrox's posts says. "Many of you over

the last few years have been great at taking pictures when you see #hydroxcookies being moved or blocked from store shelves and we really appreciate your help."

Mondelez sounds unconcerned about the complaint, telling Gizmodo that it is "confident that this accusation has no merit. The OREO brand is an iconic one, with a proud and rich history

of delivering great tasting products and exciting innovations to our consumers for more than a century. This focus, and our commitment to operating with integrity, has made OREO America's favorite cookie."

So who will win, the original kosher sandwich cookie or the giant it's fighting? Only time, and maybe a government agency, will tell.

Iran Action Group created

By Jackson Richman

(JNS)—U.S. Secretary of State Mike Pompeo announced on Thursday the founding of the Iran Action Group, which will "be responsible for directing, reviewing and coordinating all aspects of the State Department's Iran-related activity."

"For nearly 40 years, the regime in Tehran has been responsible for a torrent of violent and destabilizing behavior against the United States, our allies, our partners, and indeed, the Iranian people themselves," said Pompeo.

"Our hope is that one day soon we can reach a new agreement with Iran. But we must see major changes in the regime's behavior, both inside and outside of its borders. The Iranian people and the world are demanding that Iran finally act like a normal nation." He added that "the Iran Action Group will drive daily progress on these objectives and I hope do much more."

Benham Ben Taleblu, an Iran analyst with the Foundation for Defense of Democracies (FDD), told JNS that he views the creation of the group as a positive sign that the United States is prioritizing the Iran issue.

"The need for an Iran action group—or any entity specializing in streamlining,

coordinating and implementing Iran policy—is due to the challenge of balancing the myriad threats posed by the Islamic Republic, as well as the attention the president and other administration officials have rightly given to that threat," explained Ben Taleblu.

He added that "there have been White House czars before, study groups, as well as unconfirmed reports about Secretary Pompeo having a similar group to deal with the North Korea problem set in his previous government position [as CIA director]. The most important takeaway here is that it's a good thing when the U.S. prioritizes assets and resources towards a problem set."

"Hopefully, the Iran Action Group will strive to empower and better stand with the Iranian people as they contest the clerical regime in Tehran," said Ben Taleblu.

Brian Hook, who had served as director of policy planning under Pompeo and his predecessor, Rex Tillerson, will lead the initiative as the Special Representative for Iran, reporting directly to the secretary of state, Pompeo said.

"Since the president's decision to withdraw from the Iran deal in May, Brian has played an important role in shaping

our strategy of maximum diplomatic and economic pressure," said Pompeo. "We are going to continue to rely on him and his team to lead our efforts to counter the Iranian regime's malign activity, to support Iranian voices and to galvanize international support for our efforts."

Hook accused Iran on Wednesday of being "a force for instability and violence," and said he would be open to talks, but added that American efforts to sanction Tehran economically and diplomatically would continue until its leadership changed course.

The move by Pompeo also comes as America reimposed sanctions on Aug. 6 after U.S. President Donald Trump pulled out of the Iran nuclear deal in May.

"The creation of the Iran Action Group indicates that the Trump administration seeks to mobilize all of Washington's institutional resources to advance its maximum pressure campaign against the regime in Iran," Tzvi Kahn, senior Iran Analyst at FDD, told JNS. "At the same time, it also sends a resolute message to Tehran that the United States will remain unrelenting in its efforts to change the mullahs' behavior."

Kahn added, "In other words: Don't underestimate us."

Jerusalem hostel blacklists Jon Stewart and others

A hostel in Jerusalem's Old City has published a list of "haters of Israel" who have been banned "because of crimes committed against the Jewish people," drawing derision and ridicule from those blacklisted.

The Jerusalem Heritage House describes itself as an institution that provides "warm and comfortable accommodations for Jewish travelers in the heart of the Old City for a nominal fee." It boasts of having hosted more than 60,000 guests since 1985.

Posted on Twitter by journalist Jacob Kornbluh, the list includes figures such as comedian Jon Stewart, politi-

cian Bernie Sanders, former Obama administration ambassador to Israel Dan Shapiro and actress Bette Midler. Also banned are members of the media including the staffs of The Times of Israel, Haaretz, CNN and The New York Times, as well as the heads of the Anti-Defamation League and the Reform movement.

The Jerusalem Heritage House hung up when contacted by a Jerusalem Post reporter.

Members of the Israeli press corps responded with sarcasm, with The Times of Israel's Judah Ari Gross tweeting "Shucks, no Jerusalem

Heritage House for me" and The Jerusalem Post's Amy Spiro joking that "Bette Midler has been banging on the doors of the Jerusalem Heritage House for hours begging to be let inside."

In response, Daniel Sugarman of the Jewish Chronicle tweeted at Spiro to be quiet, jokingly inquiring if she wanted "to get the Jerusalem Post on the list too."

Finding that his outlet was listed above other organizations on the list, Times of Israel Deputy Editor Joshua Davidovich sarcastically tweeted "We're #8 Woooooh! Suck it, @haaretzcom and @ADL_National."

Trump approves largest-ever aid package to Israel

By Jackson Richman, JNS and United with Israel

US President Donald Trump signed the National Defense Authorization Act on Monday, which includes \$550 million in assistance to Israel and temporarily halts the sale of F-35 fighter jets to Turkey. This comes amid tensions between Washington and Ankara, which is currently holding an American pastor hostage, among other political moves.

The \$717 billion Act includes a bipartisan measure honoring a decade-long Memorandum of Understanding between America and

Israel, with the US giving \$3.8 billion annually to the Jewish state.

The NDAA, titled the "John S. McCain National Defense Authorization Act for 2019," authorizes funds for research and development pertaining to weapon-defense systems, including the Iron Dome, David's Sling, Arrow 2 and Arrow 3 that help Israel defend against missile and rocket threats.

Additionally, the law provides \$50 million for joint US-Israeli work on counter-tunnel technology, which has emerged as a major security threat to Israel in recent years from the Palestinian Gaza-based terror group Hamas.

Facing constant threats on its borders, Israel is forced to spend more on defense as a percentage of GDP than any other nation in the industrialized world.

The vast majority of the security assistance is spent purchasing American products, and therefore the aid is essentially an investment in the US economy.

The annual military blueprint also temporarily blocks the US delivery of the F-35 fighter jets to Turkey in response to the detention of American pastor Andrew Brunson, whom the country accuses of participating in the failed 2016 coup against President Recep Tayyip Erdogan.

HERITAGE

FLORIDA JEWISH NEWS



Rosh Hashanah



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'BlacKkKlansman' recalls the possibilities, then and now, of a black-Jewish alliance

By Marc Dollinger

SAN FRANCISCO (JTA)—In a dramatic scene, word reaches local officials that the leader of a militant black organization coming to town is intent on stirring up trouble. An undercover operation ensues when an African-American attends the event, taking copious notes and reporting his findings back to his Jewish colleague.

In this moment, it seems, the black-Jewish relationship stood strong. Racists and bigots, no matter what side of the racial or religion divide, will face blacks and Jews working together in pursuit of justice.

It sounds like an early scene from Spike Lee's "BlacKkKlansman," when African-American detective Ron Stallworth (played by John David Washington) surveils a speech by Black Power founder Stokely Carmichael. Instead, it's the true story of a 1959 speech by Nation of Islam leader Elijah Muhammad at a mosque in Newark, New Jersey.

Years before the events in the movie, in which a black detective and his Jewish partner go undercover to infiltrate the Ku Klux Klan, the American Jewish Committee joined with African-American civil rights leaders to investigate the threat posed by Muhammad and his call for black militancy. Even as Jewish leaders concluded that Muhammad's speech proved more anti-white than anti-Semitic, the episode painted a picture of black-Jewish cooperation that anticipated the partnership between Stallworth, Colorado Springs' first black police officer, and the detective who in the film is called Flip Zimmerman (Adam Driver).

On the surface, Lee presents a classic tale of black-Jewish cooperation. In this understanding of interracial relations, two historically oppressed groups joined forces to confront the racism and anti-Semitism of the Ku Klux

Klan. Jews, committed to the mandates of prophetic Judaism, reached across the divide and leveraged their religious ideals to demonstrate the equality of all Americans, regardless of racial status.

In the civil rights movement that predated the events of the film, Jews comprised a majority of white volunteers and offered generous funding to the Rev. Martin Luther King Jr. and his allies. Most contemporary news reports and even historical accounts offered this idealistic and filiofietistic analysis. The black-Jewish story line of "BlacKkKlansman" offers a needed challenge to that simplistic historical understanding.

Even as Lee and script writers David Rabinowitz, Charlie Wachtel and Kevin Willmott treat the Jewish detective sympathetically, they are careful not to fall into the trap, so prevalent in much of the historical literature, of moving white Jews into the center of what was a movement created and led by African-Americans. Instead, Stallworth enjoys agency. He is the one who finds an ad in the local paper advertising a meeting of the KKK. Despite the racism within his police department and in the community at large, he launches an investigation, determining its course throughout the film.

In a break from the classic interracial motif of more-powerful Jews helping less-powerful blacks, "BlacKkKlansman" places Jewish detective Zimmerman, as well as the other white police officers in his unit, in supporting roles. Stallworth, acknowledging white privilege as he impersonates Zimmerman's voice in telephone calls with the KKK, lobbies his Jewish colleague to impersonate him in face-to-face meetings with Klansmen.

By redefining the black-Jewish relationship in this more Afrocentric way, Lee corrects a historical literature that all too often marginalized African-Americans in their own social

justice movement. He takes an approach similar to "Selma" director Ava DuVernay, who was unfairly criticized by many Jewish viewers when she did not include an iconic image of Rabbi Abraham Joshua Heschel in her movie.

Lee and his team go a step further in rebalancing the black-Jewish relationship by showing the ways that Stallworth inspired his Jewish colleague to strengthen his own religious identity. When Zimmerman downplays his Star of David necklace, remarking that he did not identify strongly as a Jew, Stallworth pushes back. And when he asks, "Why you acting like you ain't got skin in the game?," Zimmerman realizes that his Jewishness matters. Later in the film, he faces virulent anti-Semitism from members of the KKK when he is told to take a "Jew lie detector test" and to lower his pants to see if he had been circumcised.

Zimmerman's heritage mattered; it took his African-American colleague to wake him up from his Jewish slumber. My own research has shown how, taking their cues from the Black Power movement, young Jews were indeed inspired to seek a more serious engagement with their ethno-religious identity.

The deepest evidence of this film's investment in exploring black-Jewish relations comes from the surprising fact that the real detective Zimmerman was not Jewish. Lee and the creative forces who wrote and produced the film, including "Get Out" director Jordan Peele, took license to frame this story in black-

Jewish terms. With this decision, they offer a 21st-century re-creation of the postwar civil rights alliance.

"BlacKkKlansman" teaches us that in a nation so fraught with racism and anti-Semitism, blacks and Jews offered a model of cooperation built on equity and respect between communities.

In a riveting conclusion—I won't detail it here for those who have yet to see the film—Lee connects the history of white supremacy and the KKK to the contemporary political climate. With heart-wrenching cinematic detail, viewers are left to wonder how much progress has been achieved since the emancipation of African-Americans in the mid-19th century.

Yet in his crafting of a renewed black-Jewish relationship that demonstrates the ways in which Jews learned, grew and benefited from their interactions with blacks, Lee offers a model of hope. With this reframe, we have a vision for blacks and Jews, as well as for other communities, to rally once again.

Marc Dollinger holds the Richard and Rhoda Goldman Chair in Jewish Studies and Social Responsibility at San Francisco State University and is author, most recently, of "Black Power, Jewish Politics: Reinventing The Alliance In The 1960s."

The views and opinions expressed in this article are those of the author and do not necessarily reflect the views of JTA or its parent company, 70 Faces Media.

It's all about eliminationism

By Yisrael Medad

(JNS)—There is two-stage subversion project at work against Israel and its Zionist-base ideology. The first stage seeks to cozy up, in a sense, and to equalize, falsely, two movements: Zionism and Palestinianism. If we are "equal," then we are the "same."

Here is a first-stage formulation:
...you [Israel] will never be free until the Palestinians are...

That has an emotional as well as philosophical/moral message. "We" are just like "you." And for "you" to be really "you," "we" must be "we."

If that reads a bit confused, that is the point. Who among our younger generation of students and young adults will not be taken by that phraseology?

The second stage, pushed after they have confounded and weakened the support for Israel and Zionism, is the type of "freedom/liberation" they intend to achieve?

Having unmoored their target audience from Jewish history, our religion and ethnic community national identity and the chronicles of the Jewish connection with Eretz-Yisrael (the Land of Israel) they move in for the kill, literally. They are talking about eliminationism. This is the prologue from the National Committee for the Heads of the Arab Local Authorities in Israel's recent "The Future Vision of the Palestinian Arabs in Israel."

We are the Palestinian Arabs in Israel, the indigenous peoples, the residents of the States [sic! we don't have two states yet] of Israel, and an integral part of the Palestinian People and the Arab and Muslim and human Nation.

It continues:
Israel is the outcome of a settlement process initiated by the Zionist-Jewish elite in Europe and the west and realized by Colonial countries contributing to it and by promoting Jewish immigration to Palestine, in light of the results of the Second World War and the Holocaust.

Are they truly "indigenous"? Where else are there "Palestinian people"? Or are those the "refugees" from 1948? How many "nations" are there? Arab, Muslim and human?

Isn't all that, though, an echo of the Palestine National Covenant?

Article 1:
Palestine is the homeland of the Arab Palestinian people; it is an indivisible part of the Arab homeland, and the Palestinian people are an integral part of the Arab nation.

Article 2:
Palestine, with the boundaries it had during the British Mandate, is an indivisible territorial unit.

To highlight how they first establish "equality" between Zionist and Palestinian, ask

yourselves if you could imagine the Knesset adding to that Jewish Nationality Bill this, from that Palestinian Covenant (original wording crossed out):

Article 7:
Jews Non-Jews of Palestinian-Land of Israel origin are considered Palestinians Israelis if they are willing to live peacefully and loyally in Palestine Israel.

What is prohibited to Jews/Zionists—and labeled imperialist, colonialist, etc.—is quite permitted to the Arabs-called-Palestinians. That the Arabs in the seventh century were imperialists, colonialists, and yes, even occupiers, is ignored.

And therein lies the deadly trap. First, they attack ideologically. Then they present a false history and reality. And after that, they make their seemingly logical demands, which are but a repeat of the Mufti and Arafat's denial and destruction program.

Another declaration of national essence of the Arabs of Israel, the "Haifa Document," refers to their "identity truncated into a misshapen 'Israeli Arab' one." Composed by so-called elite intellectuals, they cannot break free from a century-old misreading of Jewish national identity as well as a corruption of the historical record:

Towards the end of the 19th century, the Zionist movement initiated its colonial-settler project in Palestine. Subsequently, in concert with world imperialism and with the collusion of the Arab reactionary powers, it succeeded in carrying out its project, which aimed at occupying our homeland and transforming it into a state for the Jews.

They, too, engage in revolutionary progressive language, writing of an "historic reconciliation" that requires... *Israel to recognize the historical injustice that it committed against the Palestinian people through its establishment, to accept responsibility for the Nakba... recognizing the Right of Return... and recognizing the rights of Palestinian citizens in Israel, which derive from being a homeland minority.*

And by "homeland," they mean Israel is really "Palestine." And it will eventually, they intend, replace Israel.

Our Jewish university student, our young adult and all too often our Jewish-establishment lay leadership are lured by such language and cannot grasp what is developing. And they are quite upset at Israel's [chutzpah not to be, in any verbal formulation and in any practical sense, to yield before such eliminationist programming.

And if you fellow Jews feel uncomfortable or even "betrayed" by our behavior, we'll forgive you in the end.

Yisrael Medad is an American-born Israeli journalist and author.

Protect Israel from terrorists, not its critics

By Jonathan S. Tobin

(JNS)—When security breaches threaten airports, there's not much doubt about who is usually called in to deal with the situation. Israel's prowess in dealing with threats to its borders, and especially its air-transportation system, is legendary.

What makes their methods so reliable?

Leaving aside the reputation for toughness, smarts and facial-analysis techniques that the Jewish state's security services have cultivated both inside airports and during covert operations, it's actually something that doesn't require much derring-do: a willingness to be politically incorrect.

In stark contrast to methods used in the United States, the Israelis practice what Americans call racial profiling without apology.

Which is why the current dustup about the questioning that liberal American Jewish writer Peter Beinart got when entering Israel recently made no sense. That said, however foolish the questioning of groups and individuals critical of the Jewish state may be, it shouldn't, as Beinart clearly intends, cause Israel to re-examine its approach to security.

In this context, racial profiling means security personnel are trained to look for the types of people and behavior that raise red flags. While personnel from the Transporta-

tion and Security Agency at U.S. airports are as likely to single out an elderly grandmother or a mother with a baby for special scrutiny as anyone else, the Israelis focus their attention on the types of people who are more likely to be terrorists.

Israelis ask pointed questions of all visitors to the country to ensure that they are who they say they are. Inevitably, that also means they single out people based on ethnicity and age—to take just two of the most prominent indicators of possible trouble—for questioning or searches. In practice, that means that younger males who are Palestinian Arabs and/or Muslims are a lot more likely to get the third degree from Israeli security personnel than that proverbial harmless grandmother or nursing mother.

That strikes some as unfair. But Israel's results, especially when compared to that of other security services that don't follow the same procedures, are outstanding.

Palestinian terrorists continue to strike whenever they can at vulnerable Israeli targets. But Israel's transportation system, which is normally the weak point in any nation's defenses, remains secure. That's because trained security people have learned how to spot problems and are unashamed

Tobin on page 11A

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FROM THE EDITOR'S DESK

Where's the Establishment Clause?

By Christine DeSouza

How would you feel if your child came home from school and said that he/she had to memorize and recite the Apostles Creed? The Apostles Creed is a statement of faith that many Protestant Christians recite in church every Sunday.

What if your child was required to make rosary beads for a class art project and recite the Hail Mary prayer, commonly called the Ave Maria or Angelic Salutation, a traditional Catholic prayer asking for the intercession of the "Blessed Virgin Mary"?

By refusing to do the art project or recite the creed or prayer in class, your child would receive a failing grade on that portion of the course.

My hope is that you would be furious and you'd call the teacher, the superintendent, the school board, the media and demand to know why these religious beliefs are be-

ing taught in a public school. After all, we do have the protection of the Establishment Clause, don't we?

The "establishment of religion" clause of the First Amendment concerning public schools, simply put means this: "Neither a state nor the federal government can force nor influence a person to... profess a belief or disbelief in any religion."

Let me explain that it is constitutionally permissible for public schools to teach *about* religions. In fact, religion plays a significant part in world history. Many cultures were developed based on religious values—our United States was founded on Judeo-Christian beliefs. However, it is unconstitutional for public schools to *promote* religious beliefs.

The Clause explains that schools may expose students to a diversity of religious views, but may not impose any particular view:

"'Teaching religion' amounts to religious indoctrination or practice and is clearly prohibited in public schools. Teachers must be extremely sensitive to respect, and not interfere with, a student's religious beliefs and practices. Students must not be encouraged to accept or conform to specific religious beliefs or practices. A program intended to teach religion, disguised as teaching about religion, will be found unconstitutional."

So, we can relax. Right? Public schools can't make students create prayer beads or memorize the Apostles Creed or make Muslim prayer rugs. That would be forcing children to entertain a religious belief. To be clear—children in public schools are not making prayer beads or reciting the Apostles Creed.

But wait—what has been going on in public schools for a number of years? Tenth graders in Seminole and Or-

ange counties are being told to recite the shahada—the Muslim profession of faith. They are learning the Five Pillars of Islam. They are not learning *about the history* of Islam or its spread across the Middle East. Students used to have to make a prayer rug, but from what I understand, they no longer are required to do that art project (thanks to parents' outrage).

Back to the shahada, this is a serious problem. Muslims take this statement of faith very seriously. I will not state it (ever) but in explanation, it says that their god is the only god and their messenger is the only messenger. This is a statement said by those who wish to convert to Islam.

Students in Seminole and Orange county must recite this for a grade. If students refuse to recite it and object because they do not believe this statement, a failing grade can be incurred.

Ask someone on the Seminole School Board about this, and the topic is down played. And if students in 10th grade are being taught Islam, where is the balance with other religions? Oh, they learn about Judaism and Christianity in seventh grade.

So, if a student wanted to do a religious comparison, he'd have to recall what he learned in seventh grade?

Libby Hilsenrath of New Jersey is boiling mad at the Chatham School District and Board of Education, and she is suing because of the teaching of Islam (not as a belief but as facts) to her seventh-grade son in his World Cultures and Geography class.

Hilsenrath had a more serious problem. Her son was required to view two videos on YouTube, "Intro to Islam Video" and "The 5 Pillars of Islam," that she claimed were "an explicit and direct call to the children for conversion to the religion of Islam." We're talking about public schools here!

The Chatham School District tried to have the claim dismissed, but federal Judge Kevin McNulty refused to dismiss the lawsuit, stating the "untested" scenario merits further exploration.

<https://gellerreport.com/2018/06/islam-is-school-lawsuit.html/>

I shared this news article because this "study" of Islam isn't happening only in Florida. It is across the country through the distribution

of textbooks published by Pearson Education, a British-owned education publishing company.

Laurie Cardoza-Moore, founder of the nonprofit organization Proclaiming Justice to the Nations, recently spoke in Orlando about corruption in school textbooks. She enlightened the audience comprised of Christians and Jews about the world history, geography and social studies textbooks distributed by Pearson Publishers to public schools across the country. The mission statement of this publisher is to "change the way America thinks," by indoctrinating children to globalization standards.

Do parents have a say in what their children are being taught in public schools? One drastic measure would be to have a tort lawsuit brought up to the school board stating this teaching of Islam must be removed, as Hilsenrath is doing in New Jersey. Another measure, certainly doable by all parents right now, is to read your children's textbooks, see what they are being taught. Discuss the material and reinforce your views and beliefs with your children.

There is a lot at stake here.

The missing Israeli flags

By Evelyn Gordon and JNS.org
Aish Hatorah Resources

Arabs came to the protest in Tel Aviv because they oppose the very existence of a Jewish state, including its most innocuous symbol.

Ever since Saturday night's demonstration against the nation-state law in Tel Aviv, which was organized by Israel's Arab community, people have been talking about the presence of Palestinian flags. But too little attention has been paid to something even more disturbing—the enforced absence of Israeli ones.

Certainly, demonstrators who wave Palestinian flags while chanting slogans like "With blood and fire, we will redeem Palestine" merit attention. As Jonathan S. Tobin noted earlier this week, those protesters clearly weren't seeking to reform Israel, but to eradicate the Jewish state.

Nevertheless, the demonstration's organizers explicitly asked people not to bring Palestinian flags since they hoped to attract Jewish moderates rather than just the usual far-left fringe, and understood that Palestinian flags would make Jewish moderates uncomfortable.

Nor is it their fault that some people ignored this request; at any demonstration with tens of thousands of participants, some people will disregard the organizers' instructions. So while the chants and Palestinian flags certainly say something about the intentions of those particular demonstrators, they don't necessarily indicate the views of the majority.

What's far more telling is that the organizers also banned Israeli flags at the protest, arguing that they would make Arab demonstrators uncomfortable (here, too, some people disobeyed).

They did this knowing that it would undermine their goal of strong Jewish participation since many Jews opposed to the nation-state law would still feel uncomfortable at a protest where Israeli flags were unwelcome. And this wasn't a decision by a few rebellious protesters; it was made by the Arab community's most representative body—the Higher Arab Monitoring Committee, which consists of elected mayors, Knesset members and other community leaders.

In other words, the organizers believed that Israeli flags were unacceptable to

most of their community. So they informed Jews that no partnership was possible, even over an ostensibly major shared concern, unless the Jews agreed to forgo even the most basic symbol of their Israeli identity.

If this doesn't immediately strike you as outrageous, try imagining, say, a protest against U.S. President Donald Trump's immigration policy at which protesters were forbidden to wave American flags. It would be ridiculous. After all, most of the policy's opponents consider themselves proud Americans who object to the policy precisely because they

think it contradicts America's best values, and most of the immigrants themselves would like to become proud Americans. So why would anyone mind if American flags were present?

For the same reason, Israeli flags were much in evidence at the Druze community's protest against the nation-state law the previous week. Those demonstrators, Druze and Jews alike, considered themselves proud Israelis, nor did they have any objection in principle to Israel's Jewish identity. They merely

Flags on page 14A

Am I being too picky?

By Ilana Cowland and Rabbi Jamie Cowland
Aish Hatorah Resources

Hold on to what's important and let go of the super detailed image you have in your mind.

One day they tell you you're young and beautiful. You have a bright future ahead of you, they say. Then the next day, with no warning, they say you are being too picky, that you're not getting any younger, and you need to think more seriously about settling down.

That day happens at different ages and stages depending on your culture and community as if there's an expiry date stamped on your forehead for all to see.

Very few things are more painful for an older single than being told that they're being too picky. You wonder which one of your dates you were being too picky about? Was it the one with abusive red flags? Or the divorced one who claimed no responsibility for any of the three failed marriages? Or perhaps the one with whom you had absolutely nothing in common whatsoever. They tell you it's a blind date, but they don't tell you blind, deaf and mute.

Would any of the people accusing you of being too

picky have married any of your previous disaster dates? I highly doubt it.

That being said, there is a small kernel of truth to the picky myth and with the permission of you wonderful courageous singles I'm going to lay it out in the hope that you will remain picky—if picky means you're not going to settle for anything less than the wonderful life you all deserve.

We imagine. We picture. We don't always realize that we do, but we do. For example, ever read a book before you saw the movie (which is always a disappointment after the book, apart from "The Help") and spent the entire movie irritated at the choices of the casting director because that character was so different from how you'd imagined them? Ever work with somebody and then later on met their partner and found yourself saying, Good gracious, that's so not who I imagined? Ever have a phone conversation with someone you haven't met in person and then when you meet him or her you think to yourself, Hey, you're tall! I pictured you short!

Our mind is always conjuring images and that's

normal. Except sometimes it can create a problem. Think of the following scenario: You're looking for the perfect shoe to match the perfect outfit. You walk into shop number one, scan the shelves and they're not there, so you walk into shop number two. You scan the shelves and nope, they're not there either. All day long you look for your shoes and they're nowhere to be found.

But here's the thing. There are two parts to the evolution of the shoe. First, there's the shoe profile. For example, shoes that fit; shoes that are the right color; shoes that look good; shoes that make you feel good; shoes that match the outfit.

Then there's the image of the shoe that you conjure up in your mind. Ladies: black, pointed, opaque 3-inch heel. Gents: charcoal loafers, thick sole, perhaps a contrast rim.

You get it. We all have our picture.

But there may be a whole variety of shoes that fit your profile. If you have imagined the perfect shoes down to the last detail, chances are you'll spend your time looking for that exact pair. And it's unlikely you'll find it. You'll leave the store empty handed, even

though you passed over a few pairs that do fit the profile.

The next day you walk into a different shoe store and the shop assistant says, "Don't tell me what your picture is; tell me your profile." Size, color, basic style. The shop assistant pulls out a pair and they're different than what you imagined. You instantly want to say no because these are not the shoes you've been envisioning. But then you remind yourself to take the shop assistant's advice and you drop the detailed picture of your shoes and focus instead

on the essential profile that you're looking for.

Taken from that perspective, the new shoes have everything that you need and are looking for. You're just a bit surprised. You try them on. It takes you a minute, but guess what? They look good. Even better than the shoes that you had imagined!

Ask happily married people if the person they married took them by surprise. Many people will say yes. This doesn't mean that they were hoping to marry someone good and—surprise!—they

married an axe murderer! It means they shifted their picture.

Hold on to what's important. That overall profile is your guide. And let go of your detailed picture. Holding tight to what you're specifically envisioning needlessly limits your options. Chances are that the partner that's out there waiting for you is not the one you've pictured to the T.

Let go of the details and hold on to what's genuinely important. You'll find yourself open to finding the better version of the partner you seek.



What's Happening

A COMPREHENSIVE COMMUNITY CALENDAR

LIGHT SHABBAT CANDLES AT
AUGUST 24
 7:37 p.m.
AUGUST 31
 7:29 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, AUGUST 24

Ahavas Yisrael—Kabbalat, 30 minutes before sundown.
 Congregation Sinai—Torah procession to their new location, 1200 West Broad St., Groveland, 7 p.m.—9 p.m.

SATURDAY, AUGUST 25

Torah Portion—Ki Teitzei: Deuteronomy 21:10 - 25:19; Haftarah: Isaiah 54:1 - 55:5.

SUNDAY, AUGUST 26

The Holocaust Memorial, Resource & Education Center—Exhibit: Deadly Medicine—Creating the Master Race, on display through Aug. 31.
 Congregation Beth Am—Open House, 9:30 a.m. in the social hall at 3899 Sand Lake Road, Longwood. Info: www.congbetham.org or 407-862-3505.
 Temple Israel—SAK Comedy Lab at the shul, 9—10 p.m. Cost: \$10 per person and children 10 and up. Free babysitting available.
 The Roth Family JCC—In partnership with JNF, live-streaming of three Israelis who live near the Gaza border. 6:30 p.m. - 8:30 p.m. Open to the public, free of charge. Please note: for security purposes, government-issued photos ID will be required for entry. All bags subject to search. No backpacks or large bags allowed.
 The Holocaust Center—Nuremberg: Tyranny on Trial, 2 p.m.-4 p.m. Screening of "Nuremberg: Tyranny on Trial," followed by a panel of experts who will discuss the lessons and outcomes of the trials.

MONDAY, AUGUST 27

Israeli Folk Dancing—7:30-8:15 p.m. instruction, 8:15-10 p.m., requests. Cost: Free for JCC members, \$7 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, AUGUST 28

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, AUGUST 29

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—Learning & Lattes, 9:30 a.m. -10:30 a.m. Info: Sarah Gittleson at sgittleson@joinorlando.org.
 Memorial Concert—In memory of Mel Goldstein, 2 p.m.-3 p.m. at Brookdale Lake Orienta, in the Garden Room, 217 Boston Ave., Altamonte Springs. For info: 407-678-9363. This is a free event and open to the public.

THURSDAY, AUGUST 30

JFS Orlando—Coffee Connections, 8 a.m. Take a tour of the Jewish Family Services' facility and enjoy a cup of coffee.

FRIDAY, AUGUST 31

Ahavas Yisrael—Kabbalat, 30 minutes before sundown.

Quote of the Week

"It is in the Negev that the creativity and pioneer vigor of Israel shall be tested."
 — David Ben-Gurion

HERITAGE FLORIDA JEWISH NEWS

"I'm lost without it!"

"It's inexcusable!"

"My week is not complete without it!"

"I can't live without it!"

"How in the world am I supposed to know what's going on?"

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

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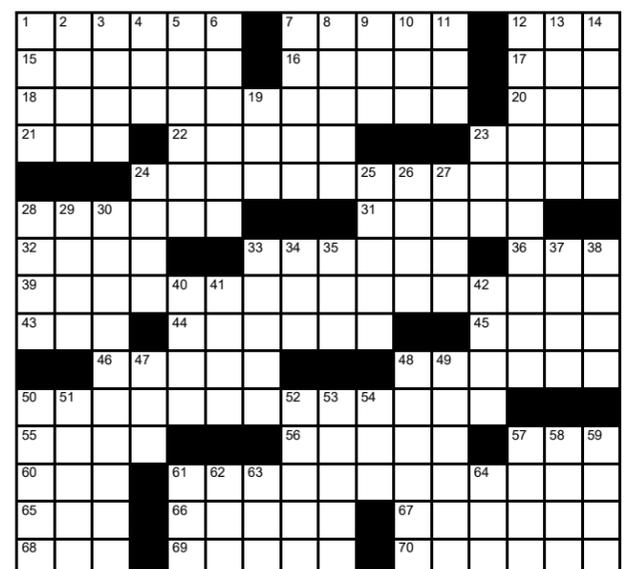
Medium puzzle "The Maestro" by Yoni Glatt koshercrosswords@gmail.com

Across

1. Parsha in between Shemot and Bo
7. Some bitter items
12. Chem. class measures
15. The only democracy in the Middle East
16. Dangerous thing to fall into
17. Indication of being short, for short
18. Long time New York employer of 39-Across
20. Atlantic cape
21. Stealing, e.g.
22. Coffee improver, for some
23. Soon, to Shylock
24. What 39-Across might be best remembered for
28. "___ Vida" (2008 #1 hit)
31. Epic with many gods
32. Seder song with "Hu"
33. "The Handmaid's Tale" author
36. "Sit, ____, sit. Good dog." (lines during some sitcom credits)
39. Music man who would have turned 100 on August 25th
43. Mineo of "Exodus"
44. Lifts, as morale
45. "...words of wisdom, let ___"
46. Perfect fit
48. Drooping eyelid, medically
50. 1953 Tony winner by 39-Across
55. Opening for Annie Leibovitz?
56. "Groovy"
57. Giant syllable
60. Amts. on a scale
61. 39-Across won 16 of them
65. Started Shabbat?
66. "Catch Me If You Can" airline
67. Hot jelly bean
68. Hillel and Ben Yehuda: Abbr.
69. What a Talmud has that an iTalmud does not
70. Bar that isn't kosher

1. Big shots, for short
2. Notable Amoraic Rav
3. Ellie (Kemper) on "The Office"
4. Suffix with "president" or "proverb"
5. Fix a pump, maybe
6. Islamic holy site
7. Middle East terrorist organization
8. Gastroenteritis cause
9. Reagan, for short
10. Certain physical measurement, for short
11. Kind of fly
12. Some multi-hand arrangements by 39-Across
13. Kind of roll
14. Favorable forecast
19. Bad place, job-wise
23. Words before crossroads or standstill
24. Say "Be careful!" to
25. Christian outfits?
26. Musk people think is Jewish (he's not)
27. Caesar and Vicious, e.g.
28. Actor Kilmer and others
29. What comes to mind
30. Some who brought

- 39-Across's work to life
33. Perhaps the least likely name for a baby Jewish boy
34. Atlanta-based channel
35. Freshly painted, e.g.
37. Top dog in 15-Across
38. They're number one in Paris
40. "... butterfly, sting like ___"
41. What stadium crowds do, sometimes
42. Suffix for orchestra and opera
47. Drill wielder: Abbr.
48. Kind of kugel
49. Like many streets or traffic
50. Smith and Rogers
51. Elliptical path
52. Deprive of machismo
53. "___ at 'em!"
54. Largest river in Scotland
57. People rush to get into one
58. In screen saver mode, say
59. 10, in 15-Across
61. "Calculating" device
62. Make like Nissim
63. "___ ledodi, v'dodi li"
64. Some rush-hour periods: Abbr.



See answers on page 14A.

Why Spike Lee's 'BlacKkKlansman' is a cautionary tale for 21st-century Jews

By Charles Dunst

Spoilers for "BlacKkKlansman" below.

NEW YORK (JTA)—In 1965, two young Jewish men, Andrew Goodman and Michael Schwerner, were murdered along with black activist James Chaney by Ku Klux Klansmen in a Southern horror memorialized in the 1988 film "Mississippi Burning." My own Jew-adjacent summer camp showed the film to us when we were about 12, with a non-Jewish camp director adding in an impassioned speech that while the days of the violent Klan had passed, it was our responsibility, as well-meaning white people, to eradicate casual racism.

Spike Lee's "BlacKkKlansman" initially shares his well-meaning optimism before dashing it in favor of a grimmer reality. The film, in which two cops—a black and a Jew—go undercover to infiltrate the Klan, is based on a true story whose racial hijinks may remind viewers of Dave Chappelle's famous "black white supremacist" skit.

Alec Baldwin opens "BlacKkKlansman," set in 1972, with a surprise cameo as a white supremacist filming an infomercial. Dressed like a B-list Colonel Sanders, he repeatedly fumbles his condemnations of blacks and the "Jewish justices of the Supreme Court." Lulling the

viewer—perhaps only the native white viewer—into a false state of comfort, Lee's opening implies that organized white supremacy, as embodied by Baldwin's character, is an antiquity of our American past to be laughed at rather than a contemporary movement to be feared.

The first hour or so of the film, chock full of racial quips and legitimately funny moments, continues the purposeful misconception. Lee portrays white supremacists as sloppy and ignorant. It is only when Klan Grand Wizard and "National Director" David Duke (Topher Grace) arrives in Colorado Springs that the proverbial comedic hood comes off of "BlacKkKlansman," revealing a bleaker plot indicative of a disquieting reality.

The film, as Jewish writer David Klion put it, is "surprisingly fun for a while and then not fun at all."

"BlacKkKlansman" becomes not fun at all when Duke, speaking at a private KKK banquet, embarks on a campaign speech of sorts, telling his followers exactly what they want to hear about blacks, Jews and the like. The Klansmen and their wives and girlfriends soon watch, enthusiastically, D.W. Griffith's "The Birth of a Nation," the 1915 film that Richard Brody of The New Yorker calls a "racist fabrication which had the immediate practical result

of reinvigorating the Klan nationwide."

Lee intercuts the banquet scene with a visit to the Colorado College Black Student Union from a man named Mr. Turner (Harry Belafonte), who tells, in agonizing detail, the story of a lynching of his friend, Jesse Washington, noting that he hid in the attic to avoid being found while locals sold Washington's body parts and celebrated his murder in postcards. (The lynching, which took place in Waco, Texas, is a true story).

Ron Stallworth (John David Washington), the black cop ironically assigned to protect Duke against death threats, is, like Mr. Turner once was, hiding in an attic of sorts at the banquet—in a raised space, behind a small window, watching the disturbing scene unfold. It's difficult to imagine any Hebrew school graduate watching the scene without thinking briefly of Anne Frank and her own temporary attic refuge from white supremacy.

As the film grew darker, its references to President Donald Trump drew fewer laughs and more collective despondency from the sold-out theater where I saw the film. Anachronistic cries of "America first" and "Make America Great Again" mark nearly every Klan gathering, while every Klan space is plastered with Richard Nixon campaign paraphernalia.

In the most obvious allu-

sion to Trump, Stallworth's white sergeant (Ken Garito) suggests that Duke's attempts to mainstream white supremacy could eventually result in an American president who, through immigration, affirmative action and tax reform, will embody Klan values but make them palatable to the American public.

"Politics," Sergeant Trapp notes, is another way "to sell hate."

"America would never elect somebody like David Duke president," Stallworth says.

Trapp responds: "For a black man, you're pretty naive."

Lee wants to shatter this naivete. "People become delusional and think they're not black anymore because they are accepted—it's the okay-doke," Lee told Time magazine. "You can say that now, but they still think you's a nigger."

Just as even the most naive viewer recognizes that America's racist past is not separate from but directly tied to its present and future, so does the Jewish cop, Flip Zimmerman (Adam Driver). Earlier in the film, Zimmerman refuses to admit to Stallworth that he has "skin in the game." Later he realizes that no matter what he does or how culturally accepted he may be, to the Klan he's still a Jew—still a "kike."

"I never thought about it before," Zimmerman confesses to Stallworth, reflect-



Adam Driver plays Flip Zimmerman, a Jewish cop in Colorado Springs, and John David Washington plays Ron Stallworth, the black cop assigned to protect David Duke.

ing on the fact that he was not raised particularly Jewish. After spending time with the Klan, who repeatedly reference yarmulkes and circumcision, even casually asking if a situation is "kosher," he now admits "I'm thinking about it all the time."

While Stallworth, perhaps embodying contemporary black Americans, needs no reminder of his own vulnerability, Zimmerman, perhaps embodying contemporary Jewish Americans, does.

As indicated by anti-Semitism's central place in the Unite the Right rally in Charlottesville and the movements behind it, contemporary Klan types haven't forgotten about American Jews.

In the closing moments

of "BlacKkKlansman," Stallworth and his love interest's collective cozy contemplations of their future are interrupted by a Klan cross burning nearby. Moments later, viewers' contemplation of America's future is interrupted with disturbing real-life footage from the Charlottesville rally, complete with participants' chants of "Jews will not replace us" and cut-aways to Trump equivocating on the white supremacist violence. Eventually Lee provides a memorial to Heather Heyer, killed by a white supremacist who drove his car into a crowd of counterprotesters.

Lee ends the film by filling the screen with an upside-

Lee on page 15A

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CARDINAL MONUMENTS

If Israel has such bad PR, why does it remain so popular?

The first mention in JTA of the Hebrew word "hasbarah" was in 1988, at the height of the first intifada. The article focused on Israelis and American Jews and their deep concern that the media were distorting the unrest and showing the Israeli military in a bad light.

The answer, interviewees agreed, was better "hasbarah"—a Hebrew word, explained the author (OK, it was me), "whose meaning falls somewhere between information and propaganda."

"Israel has never actually looked at hasbarah as an integral part of policymaking," said Dan Pattir, a former press secretary to prime ministers Yitzhak Rabin and Menachem Begin.

Fast forward 30 years. Writing last week in the Los Angeles Times, Noga Tarnopolsky makes a convincing case that Israel's public diplomacy efforts are flawed, unprofessional, scattershot and out of touch. Critics tell her that Prime Minister Benjamin Netanyahu relies too much on social-media videos to defend Israel. They say its military spokespeople are ill prepared to answer questions about controversial events, like May's deadly riots on the border with Gaza.

"There is... no single authority that coordinates and supervises these various activities," complains Michael Oren, who is (wait for it)

Israel's deputy minister in charge of public diplomacy.

The critics, however, don't make a convincing case why any of this matters.

Complaints about Israel's hasbarah efforts are as regular and ritualistic as the Jewish holidays. Without answers from a strong PR campaign, the theory goes, the litany of anti-Israel charges gains traction.

But among whom? Israel remains hugely popular among the American public. According to Gallup, 64 percent of the U.S. population sympathizes with the Israelis over the Palestinians, and only 19 percent say they sympathize more with the Palestinians. Congress remains firmly pro-Israel. Yes, a Pew survey in January showed a wide partisan divide over Israel, with 79 percent of Republicans and only 27 percent of Democratic sympathizing more with Israel than with the Palestinians. But the poll questions forced respondents to choose between Israelis and Palestinians (why not both?), and the results may have reflected only the deeply partisan nature of American politics—not anything you can hasbarah away.

Despite wide publicity and Jewish consternation, the Boycott, Sanctions and Divestment movement hasn't taken root outside the far left. As of June, 25 states have enacted anti-BDS laws. In fact,

the whole point of BDS is that Israel has a positive image that needs to be undermined. You wouldn't know about BDS if celebrities didn't regularly include Israel on their world tours.

The charge of "pinkwashing"—that Israel touts its relatively progressive record on LGBT rights to distract the world from the occupation—targets what the BDS folk think is a positive and effective means of hasbarah—otherwise, why would they bother? And paradoxically, every charge of pinkwashing only reminds the casual reader of Israel's strong LGBT record.

Two kinds of critics, often overlapping, criticize Israel's hasbarah.

The first is convinced that the media have in it for Israel. Such critics also hold the mistaken notion that the media's role is to tell a story as they would have it told. Coverage of the Israeli-Palestinian conflict is hardly perfect, and examples abound of stories becoming stories only when Palestinians are the victims, or headlines that ignore cause (a terror attack) for effect (the Israelis' response). In general, however, Palestinians have a point when they complain that the media often shape the narrative according to an Israeli point of view, depicting Palestinian life with an

PR on page 14A



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Kol Nidre - 7:00pm
Wednesday, September 19
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Scene Around

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

Anti-Semitism in France...

As recently reported in the La Croix International, (and passing it along to you), some 300 leading French public figures signed a manifesto denouncing what they see as the new wave of anti-Semitism in their country. The manifesto was published recently in Le Parisien newspaper and was signed by politicians, as well as Jewish, Muslim and Catholic leaders.

Among the signatories were two leading Catholic officials: JOSEPH DORE, Bishop-emeritus of Strasbourg, and Father PATRICK DESBOIS, responsible for relations with Judaism at the French Bishops' Conference.

Others included actor GERARD DEPARDIEU, singer, CHARLES AZNAVOUR, and former president NICHOLAS SARKOZY.

"We demand that the fight against this democratic failure that is anti-Semitism becomes a national cause before it's too late. Before France is no longer France," reads the manifesto. "French Jews are 25 times more at risk of being attacked than their fellow Muslim citizens. In our recent history, 11 Jews have been assassinated and some tortured by radical Islamists because they were Jewish."

The murders date back to 2006 and include the 2012 fatal shooting of three schoolchildren and a teacher at a Jewish school by an Islamist gunman in Toulouse.

Three years later, an associate of those who massacred cartoonists at the satirical newspaper "Charlie Hebdo" killed four people at a Jewish supermarket in Paris.

In April 2017, an elderly Orthodox Jewish woman was thrown out of the window of her Paris apartment by a neighbor shouting "Allahu Akbar." And the latest shocking attack took place a few months ago when an 85-year-old Holocaust survivor was stabbed 11 times before her body was set on fire.

The statement urges prominent Muslim religious leaders in France to denounce anti-Jewish and anti-Christian references in the Quran as outdated so "no believer can refer to a holy text to commit a crime."

As the widow & mother of U.S. Military veterans...

I want to protect veterans, especially, from the following scams:

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Credit Card Scam: You get a call from a robocaller saying you can lower your interest rate.

IRS Tax Scam: Someone calls or leaves a message saying they work for the IRS and that you owe them money.

Charity Scam: You are asked to make a donation to support veterans but the charity is not a legitimate organization.

JCC39ers...

Cinema Sundays next feature will be shown on Aug. 26, 2 p.m. in the Maitland JCC Senior Lounge.

The movie featured is "The Florida Project" with Willem Dafoe.

Refreshments will be available.

Meet & Mingle Mondays will feature "The Jewish Ameri-

can" presented by SHELDON BROOK. It takes place at 1 p.m. in the Maitland JCC Senior Lounge on Aug. 27. Refreshments will be put out after the program and will be plentiful!

Shout Outs...

"Calories make it taste good," said LAURARUSAKIEWICZ, a waitress at TooJay's Restaurant in Altamonte Springs. That was Laura's response to my request to "take all the calories out." She is a wonderful waitress and very pleasant.

And at Bagel King in Casselberry, always on the ball, JOSH DOBB saw that I was feeling a little light-headed and rushed me over my dessert! Also at the same Bagel King, waitress SUZANNE LIPTAK, a lovely looking, fast and efficient waitress, took good care of me and my guest.

(We enjoyed the service and especially the food that had NO calories!!)

Art at the JCC...

On Wednesday, Aug. 29 from 6:30 to 8:30 p.m. at the Roth Family JCC in Maitland, a program titled Jewish Canvas Art will take place.

Work with Bonnie Morgan, JCC's art teacher and Ringling College alum, to create a one-of-a-kind, piece of Judaic art. You will be guided through the painting process step-by-step to help you create your own unique masterpiece. Be sure to phone the JCC at 407-645-5933 to register.

I saw this on a t-shirt...

"The world's best antidepressant has 4 legs, a wagging tail, and comes with unconditional love." (I wholeheartedly agree!)

While on my recent visit to Chicago, I bonded with my "niece," KASEY, a 9-year-old German Shepherd mix that is an important part of one of my son's families. While there I noticed that we had an uncanny family resemblance! (Check for yourself!)

One for the road...

Izzy has taken to flying kites, but he's not very good at it. In fact, today he's having trouble controlling his kite—it's bobbing and weaving all over the sky. His wife Sarah, observing the scene from the window, calls out to him, "Izzy, I think it would be better if you had a piece of tail." Izzy replies, "When I asked you for that a little while ago, you told me to go fly a kite."



Sheldon Brook



Kasey

Lauder helped make Netanyahu prime minister—now he's opposing him



Sean Gallup/Getty Images

Ronald Lauder speaking next to a lit menorah at a memorial to the Warsaw Ghetto Uprising in Poland, April 19, 2018.

By Ben Sales

(JTA)—It's gotta hurt when the guy who used to fund your political career writes two op-eds criticizing you in The New York Times.

Benjamin Netanyahu would know—that's what's happening to him right now.

On Monday, Netanyahu

was the target of a scathing column by Ronald Lauder, the cosmetics heir who heads the World Jewish Congress. Lauder lamented Israel's recent nation-state law, which Netanyahu defends as a safe-guard of Israel's Jewish character but critics see as a slap in the face to the country's minorities. Lauder wrote that

Israel's turn to the nationalist right is betraying its, and the Jewish people's, commitment to democratic, humanistic ideals. "The Jews of the new era have fused our national pride and religious affiliation with a dedication to human progress, worldly culture and morality," Lauder wrote. "Conservatives and liberals, we all believe in a just Zionism and a pluralistic Judaism that respects every human being. So when members of Israel's current government unintentionally undermine the covenant between Judaism and enlightenment, they crush the core of contemporary Jewish existence."

It's the second time Lauder has taken to the pages of The Times to lambaste Netanyahu's agenda. In March, he lamented the demise of the two-state solution under Netanyahu and the power of

Orthodox parties in Israel, warning that "[b]y submitting to the pressures exerted by a minority in Israel, the Jewish state is alienating a large segment of the Jewish people."

Lauder may fear Netanyahu's policies now. But without Lauder's support, it's possible Netanyahu never would have been prime minister at all.

In 1996, the first time Netanyahu ran for the office, he was a major underdog facing a 30-point deficit to incumbent Shimon Peres. Yitzhak Rabin, Israel's prime minister, had been assassinated months earlier by a Jewish extremist opposed to the Israeli-Palestinian peace process.

Beyond the national sympathy for Rabin's Labor Party, some saw Netanyahu as complicit in the incitement that led to the assassination. A month beforehand, he

Orthodox parties in Israel, warning that "[b]y submitting to the pressures exerted by a minority in Israel, the Jewish state is alienating a large segment of the Jewish people."

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Lauder on page 14A

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Why Israelis aren't as worked up about the Western Wall as Diaspora Jews



Yonatan Sindel/Flash90

Jewish worshipers cover themselves with prayer shawls as they pray in front of the Western Wall, Judaism's holiest prayer site, in Jerusalem's Old City, during the Cohen Benediction priestly blessing at the Jewish holiday of Sukkot, Oct. 8, 2017.

By Josh Hasten

(JNS)—The future of prayer at the Western Wall has become one of the most contentious issues among Diaspora Jewry in the past year, mainly as a result of the Israeli government's June 2017, suspension of a plan, which would have changed the status quo at one of Judaism's holiest sites.

Leaders of Diaspora Jewry from the non-Orthodox streams, along with the Women of the Wall organization, a group that holds monthly controversial prayer services at the Western Wall, were enraged by the last-minute shelving of the proposal.

The plan had suggested enlarging and solidifying the

current temporary egalitarian prayer section constructed in 2013 near Robinson's Arch on the south side of the wall, while creating a common opening from the main Western Wall plaza to make the entrance more prominent. At the same time, a joint committee of Reform, Conservative and non-Orthodox female representatives was established to oversee the area.

Yet while the issue of Western Wall prayer generated such strong emotions in the Diaspora and within sectors in Israel that work directly with Diaspora Jewry, why has the Israeli public as a whole been substantially less committed to—in fact, downright unenthusiastic about—changing the status quo?

The American Jewish Committee's 2018 groundbreaking survey on the attitudes of American and Israeli Jews shows that while 73 percent of American Jews, a strong majority, favor providing a space near the Western Wall for mixed-gender prayer, with just 21 percent opposed, within Israeli Jewry that statistic was 42 percent in favor with 48 percent opposed.

'Resentment on core issues'

Knesset member Michael Oren, deputy minister in the Prime Minister's Office, says that he is in the midst of a major undertaking, researching why the issue of prayer at the Western Wall isn't a burning issue for average Israelis.

He tells JNS that while he believes that most Israelis

feel there should be a recognized egalitarian section at the Western Wall, it's not something they are passionate about. He points out that 100,000 Israelis joined a rally in Tel Aviv in support of surrogacy rights for male gay couples last week, but asks rhetorically, "How many would come out for a rally in support of Reform/Conservative rights at the Kotel [Western Wall]? Maybe a couple dozen."

Oren adds that while many in Israel took issue with various aspects of the recently passed Nationality Law, including wording when it comes to Jewish settlements and minority rights, "there wasn't any real discussion in Israel over Article Six," which discusses non-Israeli Jews.

The third bullet point in Article Six states that "the State shall act to preserve the cultural, historical and religious heritage of the Jewish people among Jews in the Diaspora," implying that the rights of Diaspora Jews while in Israel weren't covered under the law.

Oren explains that the original text didn't say "Diaspora," but included the phrase "among Jews wherever they are." It was revised to include the word due to pressure from ultra-Orthodox Knesset parties. He says "there was no interest [in fighting] to make a change back to the original text," proving Israeli

indifference on these issues, including prayer at the Western Wall for non-Israelis, most of whom are affiliated with the non-Orthodox movements.

Oren feels that it is his responsibility to awaken the Israeli public on the importance of these topics, though he realizes his goal is difficult; the divide between Israelis and Diaspora Jewry on many issues is currently wide.

"There is resentment here on core Israeli issues, such as the Iranian nuclear deal and the U.S. moving its embassy to Jerusalem, because they [U.S. Jews] backed the first and opposed the second," he says.

Oren gives several other examples supporting this schism, but feels passionately that Israelis "have a responsibility and should be working with Diaspora Jewish movements from all streams to strengthen Jewish identity and promote aliyah," among other issues.

'Changing what they know is unacceptable'

Rabbi Ken Spiro, a historian and a licensed tour guide from the Israel Ministry of Tourism, says that the bottom line regarding the attitude of the majority of Israelis about prayer at the Kotel and why there isn't a significant outcry for change is that "Israelis, in general, are more traditional than Jews in the Diaspora."

He explains that the major difference between Israel and the Diaspora is that in the Jewish state, there is a large population of Sephardim (Jews from the Arab world) who are generally more traditional and historically have had no exposure to Reform or Conservatism Judaism—movements that originated in Western European—as well as American Ashkenazi Jewish communities of the 19th and early 20th centuries.

Spiro says most traditional or Orthodox Israelis "want to preserve status quo; that's what's normal for them. Changing what they know is 'unacceptable,' as it is a departure from the long-accepted practices of the past."

He believes that having separate sections for genders in synagogue is a long-accepted practice, noting the old joke about Israelis and synagogue attendance: "The shul I don't go to is Orthodox."

Ran Baratz, former director of communications for Israeli Prime Minister Benjamin Netanyahu, says the reason Israelis are less interested in creating change at the Western Wall is due to the "Orthodox or traditional attitude of most Israelis." He cites anecdotal proof in "the fact that the large majority of the visitors to pray separately,

Diaspora on page 14A



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Tuesday	September 11, 2018	9:00 am <i>open to community</i>

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Wednesday	September 19, 2018	9:00 am <i>ticket required</i>
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	Minchah	5:30 pm <i>open to community</i>
	*Ne'ilah	6:45 pm <i>open to community</i>
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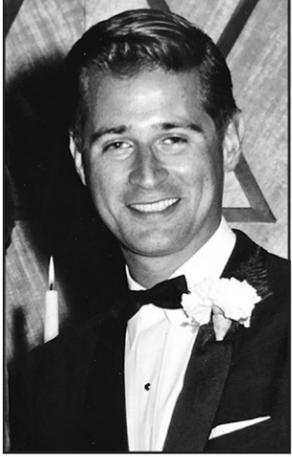
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OBITUARIES



ALAN BERMAN

By Bradley Berman

Alan B. Berman, an architect responsible for scores of prominent Central Florida buildings, passed away on Aug. 10, 2018. For nearly four decades, starting in 1960—a period of rapid growth in Central Florida—Berman designed homes, office buildings, shopping centers, and hotels. His keen sense of design was put to use by several of the regions most successful real estate developers.

“Alan was a very talented architect and human being,” said James Russell, a retired developer. “He made great use of space. His work and his life were honest.”

Berman was born in Brooklyn, N.Y., on April 18, 1930. He was the son of George Berman and Myra Gingold, Jewish immigrants from Belarus. Berman became an only child at that age of four after his nine-year-old sister, Gloria, died.

As a young man, Berman developed a keen interest in photography and jazz. His trips as a teenager into Manhattan to see the popular music stars of the day, including Frank Sinatra and Peggy Lee, inspired Berman’s lifelong love of jazz crooners. Berman also was an avid photographer throughout his life—delighting family and friends with images from his travels.

Berman enrolled as an undergraduate in engineering at Bradley University in Peoria, Ill. When his parents retired to Miami Beach, Berman transferred to the University of Florida, where he graduated with a degree in architecture in 1952. Soon after graduating, Berman served as a captain in the United States Air Force in San Antonio, Texas, and Biloxi, Miss. As he

was preparing to deploy to the Korean War, the conflict ended in July 1953.

After his discharge from the Air Force, Berman moved to Miami Beach to start his architectural career. One of Berman’s first jobs in 1954 was to design the roadside sign for the Ocean Palm Motel, which was developed and owned by his father. Berman’s mid-century modernist sign became a beloved local landmark.

In August 1957, Berman met Marcia Gibbs of DeLand, Fla., when their parents set them up on a blind date. He proposed marriage to Gibbs, then a student at Emory University, just six weeks after their first date. The couple married on Feb. 17, 1958, at the Elinor Beach Country Club in Ormond Beach, Fla. In 2018, Marcia and Alan celebrated their 60th wedding anniversary.

In 1960, the couple relocated to the Orlando area. Berman opened his architectural firm in downtown Orlando. In the ensuing four decades, Berman designed numerous award-winning buildings, including the Sheraton World Hotel at SeaWorld Orlando, hotels in Atlantic City, N.J., and Durham, N.C., and many iconic, modern, custom homes in the area.

Berman’s triplex on Park Avenue, where he lived for the past 15 years, won a Grand Aurora Award—a design competition of the Southeast Building Conference, a program of the Home Builders Association. Berman also designed the Home Builder Association’s Central Florida headquarters.

Berman was an active member of the American Institute of Architects. In 1981, he represented the Orlando branch in an exchange program with the Swiss Institute of Architects, which brought Berman on a tour to Switzerland, including Zurich and Geneva.

The couple raised their three children in Maitland. Vicki, an attorney, and Reid, a real estate developer and investor, live in Winter Park. Bradley, who lives in Berkeley, Calif., is a writer.

Berman retired in 2005, after which he traveled extensively throughout Europe, the Baltics, Iceland and South America with his wife and

close friends, Marvin and Myrna Newman.

“His wit and his goodness were contagious,” said Newman, a retired attorney and professor at Rollins College.

Berman is survived by his wife, Marcia; three children—Vicki, Reid, Bradley and his wife, Angela; brother-in-law, Gus and his wife, Arlene; and five grandchildren—Joey, Nadira, Sasha, Isaac, and Oliver.

Funeral services were held at Congregation of Reform Judaism with Rabbi Steven W. Engel officiating. Interment followed at Palm Cemetery in Winter Park.

In memory of Alan Berman, the family requests contributions to The Jewish Pavilion, 421 Montgomery Road, Suite 231, Altamonte Springs, FL 32714.

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

ZACHARY LEONARD FARBER

Zachary “Zach” Farber, age 85, of Apopka, passed away at Life Care Center of Altamonte Springs on Saturday, Aug. 11, 2018. Born in Scranton, Penn., on July 25, 1933, he was the son of Julius and Lila Seidman Farber. Zach was a graduate of the University of Scranton and served in the United States Army. He was the owner of Short Stop Services—a transportation company. He was a former member of the Central Florida Chevra Kaddisha and a regular attendee at the morning minyan. The family has been long time members of Temple Israel.

Zach is survived by his wife, the former Cynthia Stone; his son Jay (Lindsey) Farber; and daughters, Ronni (Jason) Mendelsohn and Faye (Victor) Bosch. He is also survived by his grandchildren—Lauren, Ryan, Adam, Ava, Levi and Victor and his sister, Velma.

A graveside service, with military honors, was held at Temple Israel Cemetery with Rabbi Joshua Neely officiating. In memory of Zachary L. Farber, the family requests contributions to the Jewish Pavilion, 421 Montgomery Road, Suite 231, Altamonte Springs 32714.

Arrangements entrusted to Beth Shalom Memorial

Chapel, 640 Lee Road, Orlando FL 32810. 407-599-1180.

JOAN GALIN

Joan Galin, age 94, of Herndon, Va., and formerly of Orlando, passed away at her residence on Monday, Aug. 13, 2018. Mrs. Galin was born on Aug. 13, 1924, in Umarra, New South Wales, Australia, to the late Frederick Walter Johnson and Edna Moore Johnson. She was a homemaker and the widow of the late Arthur H. Galin, who passed away in 1984.

Mrs. Galin is survived by her daughter, Deborah Lynne Sanders (David A Radtke) of Herndon, Va.; and her sons, Gregory Bruce Galin of Cape Canaveral and Nelson D. Flack of Hawaii. She is also survived by her grandchildren—Sarah, Rachael, Lisa, Katherine and Arthur; and step-grandchildren—Christine, Candace and Jacob. She is further survived by her great-grandchildren—Jonathan, Leilani, Killian, Ivar, Benedict, Ezekiel, Luke, Camren and Conner.

A graveside service was held at Congregation of Reform Judaism Cemetery with Rabbi Moe Kaprow officiating. In memory of Joan Galin, the family requests contributions to Alzheimer’s Association, 378 CenterPointe Cir, Suite 1280, Altamonte Springs FL 32701. Arrangements entrusted to Beth Shalom Memorial Chapel, 640 Lee Road, Orlando FL 32810. 407-599-1180.

MELVYN RONALD GOLDSTEIN

Melvyn R. Goldstein, age 78, of Delray Beach, passed away at his residence on Saturday, July 28, 2018. He was born in Brooklyn on Aug. 29, 1939, to the late Walter (Wolf) and Evelyn Glickman Goldstein. He was a 1957 graduate of Miami High School. On Oct. 15, 1958, in Lindenhurst N.Y., he married the former Lynn Bolotin, his wife of nearly 60 years who survives him. An entrepreneur, he owned Bol-tin’s Formal Wear and Travel, a family business in New York from 1972 to 2002, when he retired to South Florida. During his years in Lindenhurst, he served several terms as president of the Lindenhurst Hebrew Congregation; president of the Lindenhurst

Rescue Company; and was a lifetime volunteer fireman. In addition to his wife, Mel is survived by his son, Walter (Helene) Goldstein of Waterford Lakes and his daughter, Penny (David) D’Agostino of Tavares. He is also survived by his grandson, Bradley, and his brother, Marvin Goldstein (Linda Chaiken).

A graveside funeral service was held at Forest Lawn Memorial Park in Pompano Beach with Cantor Eric Lindenbaum officiating. In memory of Melvyn Goldstein, the family requests contributions to the Jewish Pavilion, 421 Montgomery Road, Suite 231, Altamonte Springs 32714.

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

LOIS G. PARNESS

Lois G. Parness, age 75, of Clermont, passed away on Aug. 2, 2018, at Crane’s View Lodge Assisted Living in Clermont. A native of Fall River, Massachusetts, she was born on May 24, 1943, to the late William and Eleanor Meirowitz Gitlin. After receiving her nursing degree she worked as a registered nurse for many years. In May 1964, in Fall River, she married Bruce Parness, her husband of nearly 51 years when he passed away on May 15, 2015. Lois and her family relocated to Central Florida from South Windsor, Conn., in 1997.

She is survived by her daughter, Stephanie (Robert) Hitchings of Bridgewater, Mass., and two grandchildren, Evan and Brandon. Her son, Andrew, passed away in February 2017.

A graveside funeral service was held at Temple Israel Cemetery, Gotha, with Rabbi Arnold Siegel officiating. In memory of Lois Parness, the family requests contributions to the American Cancer Society, PO Box 22718, Oklahoma City OK 73123-1718 or Alzheimer’s Association, 378 Center Pointe Circle, Suite 1280, Altamonte Springs 32701.

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

PHYLLIS M. ROSENFELD

Phyllis Muriel Rosenfield,

age 95, of Longwood and formerly of Munster, Ind., passed away on Aug. 3, 2018, at her residence at Brookdale Island Lake. She was born in Chicago on June 6, 1923, to the late George and Bess Fienberg Katz. A college graduate, she was predeceased by her loving husband and partner of 47 years, Bernard Rosenfield, and is survived by her loving daughters, Adrian Selig of Indianapolis and Leslie (Tom) Johnston of Altamonte Springs. She was also the adoring grandmother of Gary Selig, Ira (Christina) Selig and Sarah Johnston and great-grandmother to Julian Selig.

Graveside services were held at Evergreen Cemetery in Evergreen Park, Ill. In memory of Phyllis M. Rosenfield, the family requests contributions to the Jewish Pavilion, 421 Montgomery Road, Suite 231, Altamonte Springs FL 32714.

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

LAURA JEAN WINTON

Laura J. Winton, age 88, of Winter Springs, passed away at Arden Court ALF in Winter Springs on Aug. 6, 2018. Born in Canton, Ohio, on July 24, 1930, she was the daughter of the late Morris and Sylvia Rubin Cooper. Laura received her BBA from the University of Southern California, and in Las Vegas on Nov. 21, 1951, she married Paul Winton, her husband of nearly 50 years when he passed away in April 2001. They relocated to the Orlando area from Marin County, Calif., in 1972 and became members of Congregation of Reform Judaism.

Laura is survived by her son, Mark (Elizabeth Rash) Winton of Winter Park, and her brother, Marvin Cooper of California.

A cryptside service was held at Hillside Memorial Gardens in Los Angeles. In memory of Laura J. Winton, the family requests contributions to Congregation of Reform Judaism, 928 Malone Dr., Orlando, FL 32810.

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

Tobin

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to single out the types who are most likely to commit mayhem. And they have continued doing so, even though it has earned the country a reputation for being unfriendly to Palestinian and Muslim passengers and tourists.

It also puts the controversies engendered by Israeli officials who have subjected people like Beinart or Simone Zimmerman, the co-founder of the anti-Zionist IfNotNow group to interrogations when entering the country, in a different context.

Israeli security is smart enough to know that even if his views demonstrate a shocking ignorance of the

realities of the Middle East, as well as staggering self-regard, Beinart is no security threat. The same is true of Zimmerman, even though her views are odious.

While Beinart’s account of an hour spent answering questions from what appears to have been a not-terribly-bright Israeli official when he arrived to attend a family simcha was overly dramatic, it’s equally obvious that the only purpose of such encounters that focus on politics is intimidation, not security.

These incidents are likely the result of an ill-advised law passed last year in which Israel banned BDS activists from entering the country. The legislation did nothing to enhance Israel’s security,

but it does allow people whose ill intent is plain to play the martyr. Keeping them out in this manner does the Jewish state more harm than letting them wander about the country they want to boycott. It is far from unprecedented—even for democracies—to keep out people who advocate their overthrow, such as America’s longstanding ban on Communists. But terrorism is the work of terrorists not peddlers of bad or even repugnant ideas.

That’s why Israeli Prime Minister Netanyahu is right to take notice of the Beinart incident. What happened to the liberal journalist was wrong. And if publicizing it leads to a crackdown on out-of-control security person-

nel who have been playing the inquisitor with American liberals who don’t like the country’s democratically elected prime minister and government, instead of just worrying about potential terrorists, Israel will be the better for it.

The problem here is that in writing about his “ordeal,” Beinart’s real purpose is not just to avoid similar incidents. To the contrary, he understands that—petty harassment aside—he was in no danger of being locked up for his beliefs because as an American Jew and a well-known journalist, even the dimmest of border officials understood he posed no threat. As he put it, his “national, religious and class

privilege” was such that he was never frightened.

What Beinart wants is to ensure that Palestinians also aren’t subjected to tough questioning, no matter whether they fit the racial profile of a potential terrorist. That is where he should lose the argument with anyone who cares about protecting Israel.

While this incident plays into left-wing narratives about Netanyahu and U.S. President Donald Trump trashing democracy, there is a difference between wrongful harassment of political foes and smart policies that focus on actual threats.

While Beinart likes to complain about the decline of Israeli democracy, his real beef with Israel is that

Israelis who share his views about the peace process haven’t won an election in 20 years. Moreover, the majority of Israelis not only disagree with him, they also sleep better knowing that those who are given the job to protect them are doing it without worrying about being politically correct.

That’s why Netanyahu should make sure that those who have that job stop playing politics, which inadvertently gives the country’s detractors undeserved publicity. Instead, they should stick to ferreting out actual terrorists by using profiling techniques that ought to have reminded them that Beinart wasn’t a threat, whether the writer likes it or not.

Myrtle's story—walking through 105 years of life

By Christine DeSouza

This article ran in the Nov. 18, 2016 issue of the Heritage shortly before Myrtle turned 106. She passed away on Aug. 18, 2018.

As I pulled into Myrtle Rutberg's driveway at the house she has lived in for 30-some years, her son, Gerald, greeted me at the door.

"My mother likes visitors to come in through the front door," he said as he led me to the front porch. Myrtle's dear friend Karnine greeted me at the door. Karnine stays with Myrtle and their relationship is like a mother and daughter.

Myrtle was standing on her back patio, gazing out into her backyard. She wore a royal blue dress. Her straight white hair was combed in a fashionable side sweep. She is very petite, and because of her height, she said people always thought she was younger than she was. She usually hung around with younger people, and her husband, Albert, was younger than her. Karnine and I teased her, telling her that women who marry younger men are called cougars. She laughed hardily. And even as I was talking with her, she seemed younger than her 105 years.

I kept forgetting her age as she shared so many stories in such detail. She has a gift for storytelling—like painting a picture.

Myrtle Skop was born Sept. 17, 1911, in St. Louis, Mo., and she had a twin brother, Arthur, whom they called Archie.

"I have three older siblings," Myrtle shared. "My mother gave birth one and a half years apart for all three elder children. Then three years later God gave her two!" Myrtle gave a youthful giggle, which she often did as she talked about her life. Archie was born 10 minutes before she was, making her the baby of the family.

Myrtle's oldest brother, Morris Skop, became Congregation Ohev Shalom's first seminary rabbi in 1937. Two years later, when Myrtle came to Orlando, he introduced her to the congregation as his baby sister.

"When I came in, my brother announced 'here comes my baby sister!' Everybody turns around expecting to see a baby (she gleefully laughs) and here they see a 28-year-old lady!"

Myrtle treasures living in the United States. "People clamor to get into the United States. They'll do it every which way they can. I was very fortunate that my parents came here in 1904 from a small shtetl in Poland."

Her parents arrived in New York on July 4. "My mother saw those firecrackers go off and they got her very, very nervous. She said, 'Is this what America's all about?'"

Her parents settled in Cleveland, Ohio, where the first three children were born. They moved to St. Louis, Mo., then back to Cleveland after the birth of the twins. Myrtle lived in Cleveland until she came to Orlando in 1939.

"These are all stories in themselves and it's hard to tell you individual stories because I'd be talking all night!" she repeatedly said throughout the interview as we changed from topic to topic.

Myrtle had just turned 18

when the Depression struck in September 1929. "We counted every penny we had because without that extra penny we couldn't buy certain items. Those weren't good memories. The song they were singing was 'Brother Can you Spare A Dime,' and they were selling apples in downtown Cleveland to make five cents. I was lucky to have a job. Men were being paid \$8 a week, as was I, believe it or not."

Later, to get her to move to Florida, her brother helped her get a job at The Lerner Shop in Jacksonville. She arrived Nov. 10, 1939 and her brother contacted someone in Jacksonville to watch over her. "I was walking down the street and someone came up behind me and tapped me on the shoulder, asking if I was Myrtle Skop. 'How did you know?' I asked. He said because no one wears a coat and hat in Florida!"

After training in Jacksonville, she became the assistant manager and window decorator in The Lerner Shop in Daytona Beach, and soon transferred to a Lerner Shop in Orlando.

"Orlando was called the City Beautiful. And it really was the city beautiful. There were lakes all around, and wherever we went, I thought we were riding around in circles because I was forever seeing a lake!"

When her parents came to Orlando, they bought a house on Park Lake Avenue. "We used to catch the bus on Hyer Street to go downtown or we would walk. Orange Avenue was a beautiful avenue."

Her father moved a business that her twin brother owned on Park Avenue in Winter Park to the corner of East Church St. and Division St. It was called The Myrtle Shop ("after me," she interjected).

Myrtle remembered The Lerner Shop was next to Yowell Drew Ivey on the corner of Central and Orange. On the other side of Lerner's was Butler Shoe Store. "Rutland's was on Jefferson and JC Penneys was across the street. What else do I have to remember?" she suddenly asked. "Oh, the stores were open 9 a.m. to 9 p.m. I asked, 'Don't they have labor laws in Florida?' We had labor laws in Ohio! We were not allowed to work more than 40 hours a week!"

Some of her happiest memories of Orlando include becoming part of the Jewish community.

"We had Jewish organizations like the B'nai B'rith, women and men, two different organizations. Hadassah, and what they refer to as the Ladies Auxiliary of the Synagogue. All three were important to any Jewish person who came to Orlando. And we would join all three. I've been active in the Jewish community all through the years."

In February 1941, Myrtle met her husband-to-be, Albert Rutberg.

"I was part of a young people group—eight girls and eight boys. We called ourselves the Stags and Does. We were planning a Valentine's Party and each committee had jobs. I was on the decorating committee, making Valentine hearts to string up."

Orlando was a popular place for Jewish kids. COS was

downtown on Church Street and the party was open to all the Jewish young people from all over. Albert lived in Daytona and had just purchased a car. He and some friends drove to Orlando, knowing there was to be a party at the synagogue later that evening. However, they arrived early.

As Myrtle was still decorating, a girlfriend of hers introduced Albert to her as Myrtle Skop.

"Are you the rabbi's wife?" asked Albert.

"No! I'm the rabbi's sister!" I said. He put two and two together and figured I must be single.

He asked if he could bring her to the dance. As it turned out, Myrtle already had a date with a lieutenant from the base and she was double dating with her girlfriend, but she told Albert they could 'mingle together.'

"My girlfriend and I, we walked into the synagogue looking like a million bucks. We were dressed to the hilt—and the rest is history!"

Albert wanted to take her home. "I said no. I came with this lieutenant. I better let him take me home. But we exchanged phone numbers."

Albert asked if she would go for coffee with him around 10:30. "Oh no, I can't do that. I have to stay until the end when the lieutenant will take me home."

As it turned out, the lieutenant had to be back at base by 11 p.m.

"Well," said Myrtle laughing, "I was sorry I didn't tell him to come to the house and pick me up afterwards!"

Albert was not dissuaded. The very next day Myrtle received a seven-page letter from him.

"What did it say?" Karnine and I pressed her.

"It was a real love letter, believe me. He had fallen for me hook, line and sinker," she said straightforwardly, then added, "I think that he was more interested in the fact that I was the rabbi's sister!" she said giggling. "That impressed him! But none-the-less ..."

It was a long-distance courtship. Albert came over twice a week from Daytona to see her. A short while later, he proposed.

"The way he proposed to me—we were at Lake Estelle by the Florida Hospital and Sanitarium, and we sat on the seats along the shore of Lake Estelle. He asked me, 'How would you like to be a June bride?'"

Myrtle didn't want to be a June bride. She really wanted to get married in September. "So, when he proposed the way he did, I didn't know whether to say yes or no!"

"You didn't want to be a June bride, but you wanted to get married?" I asked.

"That's exactly what happened!" Myrtle stated.

"So, when did you get married?" I asked.

"I got married in June," she said matter-of-fact. We all laughed like school girls.

On June 15, 1941—only four months after they met—Albert and Myrtle got married at her parents' home on Park Lake Avenue with her brother, Rabbi Skop, performing the ceremony and five other rabbis in attendance.

The couple moved to Daytona and Myrtle came back to Orlando to stay with her parents when Albert was drafted into the Army. After he returned from duty after only six months ("that's a story in itself"), the Rutbergs moved back to Daytona.

During the war, the Rutbergs experienced black outs in Daytona Beach. "We used a room that was blacked out. We feared the enemy could see the smallest twinkle of light."

Myrtle recalled standing on the beach and seeing oil on the sand. "It was a reminder that ships had been blown up close to shore. Such a rude awakening," she solemnly said.

One of her happiest memories was when her twin, Archie, returned from the war. He served under Gen. Mark Clark, who came to prominence with the planning and execution of the North African invasion of November 1942 and led the capture of Rome in 1944.

"We always got together for our birthdays or we called each other. My son was eight months old when my brother came home and saw him for the first time. I was so glad to have him home."

The son whom Archie saw was Gerald who was born at Orange Memorial, now Orlando Regional Medical Center.

"We had a circumcision in a downstairs room," Myrtle recalled. "It was during Passover. They dressed up my baby on the eighth day of his life, which is when the circumcision takes place. And my mother had bought him a little bonnet for a boy. I still have that in my possession."

Archie died in 1995. "Uncle Archie was electric!" said Gerald. "During the last 20 to 25 years of his life he was a TV actor and in commercials. When I would drive to Tampa, I'd see billboards with my Uncle Archie's picture!"

Eventually the Rutbergs moved back to Orlando. They bought their first home on Yates Ave. Gerald was five years old. Reluctantly, Myrtle had to ride in a car or take a bus to COS, which was on the corner of Church Street and Eola Drive—too far from College Park. Her parents moved to Anderson St. "It was a lovely two-story house," she remembered. Later the house was moved because the east-west expressway came through.

Eventually the family moved to Kennison Drive in Orlando, and Myrtle was able to walk to shul again. COS was only about eight blocks away. "My husband drove, I walked!" she said with laughter.

"I would walk every Friday night and Saturday morning and on holidays. I did a lot of walking in my lifetime," she said, attributing all this walking to the possibility of her longevity.

"Mom enjoyed walking," said Gerald. "She would take in all the scenery and talk with people."

When Myrtle first met Albert, he was working in his brother Joe's deli in Daytona. "Everybody knew Joe and everyone thought he had an interest in the business—which he didn't. He was just a waiter."

What kind of work did Albert do? "That's a story in



Myrtle Rutberg celebrating her 106th birthday, show here with caretaker Jessica (l) and longtime friend Karnine, at Chabad's annual Mega Challah Bake.

itself," Myrtle said. He bought a general merchandise store on Broadway Street in Oviedo. "There was a refrigerator for sale on the porch, and he bought the store!"

"It was 16 miles away. Today it's simple [to get there]—from UCF it's a straight line, but at that time there was just a dirt road and my husband was up at 5:30 to get on the job by 6:30. Most customers were up early because they worked the fields."

That was also the first time Myrtle saw women wearing pants.

"I laughed," she said. "They were wearing pants under their dresses. I'd never seen anything like it! But it wasn't too long before I was doing the very same thing because you needed to cover up, especially early in the morning and you have to wear a dress to be presentable. That became the regular style at the time."

In 1972, COS broke ground to build a new synagogue, and in 1974, the new building on Goddard Street was dedicated. "When the synagogue moved, my mother moved," said Gerald. It took a while, but she did move to Alfred Street in the late 70s, a few years after Albert died in March 1975.

"That was quite a walk from Alfred Street," Gerald stated, explaining that she had to cross Lee Road to get to the shul.

Rabbi Rudolph and Rose Adler, who lived close by, would walk with her to services.

The Adlers and Rutbergs were very close friends.

"That's a story in itself," Myrtle prefaced telling of first meeting Rabbi Adler.

"Al picked up Rabbi Adler at the airport when he first came to town. He stayed with us until the family moved here. We were close to the Adlers to the very end. My husband was his second hand and we got in on all the bar and bat mitzvahs because of the Adlers."

"Rabbi had three children—ages 9, 6 and 3. My husband picked them up on Saturday mornings and brought them to the house and we had lunch. Gerald was like a big brother to the Adler children."

What people remember most about Myrtle was learning their Torah portions for their bar or bat mitzvahs from her.

There are people in the community who studied Hebrew with Myrtle whose parents and grandparents also studied Hebrew with her. She even had an adult class at Winter Park High School. When

that class was terminated, she continued to teach adults in her home.

"She would have the lessons and afterward have coffee or cake and ice cream for everyone to enjoy," said Karnine, explaining that the custom was that when children used to finish learning a page in the Torah the rabbi would put a drop of honey at the bottom of a page to make learning sweet.

"That was before my time," quipped Myrtle.

"But she still made learning sweet," said Karnine.

Myrtle learned Hebrew when she lived in Cleveland. She was playing out in the yard with Archie when their mother came out and told Archie he was going to Hebrew School. They were 8 ½ years old. Myrtle's mother looked at her and asked, "Do you want to come along?"

"Yes!" Myrtle replied. When they got to the school, Myrtle noticed a classroom full of girls and told her mother she wanted to attend Hebrew school too. "Mother had saved enough money to enroll my brother and told me to wait until she saved enough send me," she said.

"Mother sold real estate and she got \$50 for selling a house, and the builder told her he would give her \$50 for each house she sold."

That's how Myrtle got to go to Hebrew school.

Teaching was a joy for Myrtle and she learned quite a few important things: "Silence is gold. Sweets are gold and silence is silver or visa versa. And for every expression there is a counter expression and I've found that is very true."

Myrtle stopped talking and sat quietly.

"Would you like a sip of water?" Karnine asked.

Myrtle sipped the water and remained quiet.

"I'm gonna have to take a break," she said. "I can't talk anymore right now."

We'd been talking for over an hour. Karnine tried to encourage her to continue.

"Do you want me to give her the whole 105 years in five minutes?" responded Myrtle to Karnine.

It was an honor to sit and listen to Myrtle Skop Rutberg share much of her life with me that day. And no, there is no way a whole 105 years of life can be shared in five minutes!

Some of Myrtle's memories came from the Orange County Library System's oral history profiles. J Tracy interviewed Myrtle on Jan. 8, 2012, when she was 100 years old. For more of Myrtle's memories, visit www.orlandomemory.info.

Weekly roundup of world briefs from JTA

Trump says Israel will have a prime minister named Mohammed if there is a one-state solution

JERUSALEM (JTA)—Israelis eventually will have a prime minister named Mohammed if there is a one-state solution to the Israeli-Palestinian conflict, President Donald Trump reportedly told King Abdullah of Jordan.

According to Axios, Abdullah informed French Foreign Minister Jean-Yves Le Drian of Trump's remarks during a meeting in Amman earlier this month, recalling how he told his American counterpart that "many young Palestinians don't want the two-state solution anymore, but would rather live together with the Israelis in one state with equal rights for all."

Such an outcome, the king said, would mean that Israel would "lose its Jewish character."

Abdullah described Trump as replying, somewhat sarcastically, that his observation made sense and that in such a case, "the prime minister of Israel in a few years will be called Mohammed."

Support for a two-state solution among Israelis and Palestinians recently dropped to a historic low. According to a new poll conducted by Tel Aviv University and the Palestinian Center for Policy and Survey Research in Ramallah, only 43 percent of both Israeli Jews and Palestinians back such a negotiated end to the conflict, a decline of 9 and 8 points since 2016, respectively.

In his public statements Trump has remained somewhat agnostic regarding the outlines of a final agreement between Israel and the Palestinians. During a joint news conference with Israeli Prime Minister Benjamin Netanyahu in February 2017, the president expressed ambivalence about the form that a final settlement would take, saying that he was "looking at two-state, and one-state, and I like the one that both parties like."

"I'm very happy with the one that both parties like. I can live with either one," Trump said.

Subsequently asked whether he had backed away from the two-state concept, Trump said, "No, I like the two-state solution." But, he added, "I ultimately like what the both parties like."

This position sharply diverged with that of previous U.S. presidents, who said two states is the only viable solution for resolving the conflict.

The Trump administration has yet to reveal its much-touted Middle East peace plan, which is being developed by Jared Kushner, his son-in-law and senior adviser; Jason Greenblatt, a special represen-

tative for international negotiations; David Friedman, the U.S. ambassador to Israel; and Nikki Haley, the U.S. envoy to the United Nations. Except for Haley, all of the administration officials working on the proposal are Orthodox Jews.

The team did release a joint statement last week saying that "no one will be fully pleased with our proposal, but that's the way it must be if real peace is to be achieved. Peace can only succeed if it is based on realities."

"We were the first to fight against it and we will continue to fight against it until it falls," Palestinian Authority President Mahmoud Abbas said of the administration's plan last week during a session of the PLO Central Council. "This is the 'slap of the century.'"

Responding to Trump's purported comments, Israeli-Arab Knesset member Ahmad Tibi jokingly tweeted that he would be the next prime minister.

"Mr President, you are also confusing the names," he tweeted. "Ahmad, not Mohammed. Ahmad."

Netta's Eurovision winner 'Toy' tops Billboard dance club chart

JERUSALEM (JTA)—Netta Barzilai's Eurovision-winning single "Toy" hit No. 1 on the Billboard dance club chart—the first time an Israeli artist has topped any of the music industry magazine's popularity lists, according to the Israeli media.

It's an impressive achievement for a singer who was practically unknown outside of her home country before this year.

"This is very exciting for me," Barzilai said in a statement quoted Monday by The Times of Israel. "I just got off the plane and this is the first message I got when I turned on my phone. I am grateful for everything happening around me. This is an amazing year and the experience I'm having is just nuts."

Barzilai is on tour in the United States. In May, she delivered Israel its fourth victory in the Eurovision song contest with "Toy, a song about female empowerment that features staccato vocals and a driving rhythm. She has said the song was inspired by the #MeToo movement.

Speaking last week to Billboard, Barzilai said it was "also an empowerment song for everybody."

She went to say: "It's for everybody who's been told that they're not good enough and they're not smart enough. I decided to listen to my own voice and to be my own self, and when you do that, you inspire people. You make a difference because you feel good with yourself and you spread happiness outside."

Ynet reported recently that Barzilai is close to a deal with the Universal Music Group, which has alleged that "Toy" stole from the White Stripe song "Seven Nation Army."

White House fires staffer who hobnobbed with white nationalists

(JTA)—The White House has fired a policy aide and speechwriter with ties to white nationalists after reporters began asking questions about his employment.

According to CNN, Darren Beattie, a former professor and immigration hardliner, was fired after reporter Andrew Kaczynski asked about his attendance at the 2016 H.L. Mencken Club Conference at which he delivered a speech. White nationalist figures such as Richard Spencer, John Derbyshire and Robert Weissberg frequently attend the Mencken Club Conference.

"In 2016 I attended the Mencken conference in question and delivered a stand-alone, academic talk titled 'The Intelligentsia and the Right.' I said nothing objectionable and stand by my remarks completely," Beattie told CNN. "It was the honor of my life to serve in the Trump Administration. I love President Trump, who is a fearless American hero, and continue to support him 100 percent. I have no further comment."

In a tweet, Kaczynski wrote that he had "asked the White House last week about a speechwriter who was listed as speaking at a conference that included white nationalists Peter Brimelow, Jared Taylor and a host of VDARE writers. Friday evening they told me he was gone." VDARE is an anti-immigration website.

Trump has struggled to shake off accusations of racism. After last year's clashes between white supremacists and counterdemonstrators that left one dead in Charlottesville, Virginia, Trump issued a statement saying there were "very fine people" on both sides. His former chief strategist, Steve Bannon, is affiliated with the far right Breitbart News, which he has called a "platform for the alt-right."

Israel loosens gun laws for army combat veterans

JERUSALEM (JTA)—Israel eased restrictions on gun ownership Monday in a move intended to increase the number of weapons in circulation, allowing Israelis to more effectively respond to Palestinian terrorism.

According to the Israeli news site Ynet, the Ministry of Public Security's new licensing policy will open up gun ownership to hundreds of thousands of veterans,

although they will still be required to pass the same rigorous screening procedures in place. Only those living in the West Bank or working in professions that required weapons, such as security guards, had been eligible for ownership.

"Many civilians have saved lives during terror attacks," Minister of Public Security Gilad Erdan was quoted as saying. "In an era of lone-wolf terror attacks, the more armed and trained civilians there are, the larger the chances of disrupting an attack and decreasing casualties."

This is not the first time that Erdan has worked to loosen Israel's strict gun laws. In the wake of a series of lone wolf terrorist attacks carried out by Palestinians across Israel in 2015, he allowed local authorities in what are deemed "high priority" areas to grant weapons permits rather than require applicants to deal directly with his ministry. He also expanded the number of areas that fell under that designation.

"Citizens with firearms training are a multiplying force for the police in their fight against terrorism and therefore I will take measures to ease the restrictions at this time," he said at the time.

Responding to Erdan's announcement on Monday, Meretz chairwoman Tamar Zandberg tweeted sarcastically that "there is no doubt that what is missing in Israel is more weapons in the streets."

"It is amazing to see how the Ministry of Public Security is solving problems, instead of dealing with the huge quantities of illegal weapons that are circulating in the streets and endangering human life, it is simply expanding the number of weapons licenses," she wrote. "We are speaking about a tool of death whose use needs to be minimized as much as possible, especially for civilians."

Iranian ballistic missile program tops agenda as Bolton meets Netanyahu

JERUSALEM (JTA)—Iran's ballistic missile program and its military presence in Syria topped the agenda as U.S. National Security Adviser John Bolton met with Prime Minister Benjamin Netanyahu in Jerusalem over the weekend.

Bolton, a defense hawk and Iran hardliner, has been a long-time supporter of Israel and has visited the Jewish state many times over the years. This was his first trip in an official capacity since being named to his current position in March. He and U.S. Ambassador to Israel David Friedman met with Netanyahu and Israeli Ambassador to the U.S. Ron Dermer at the Prime Minister's residence on Sunday.

Touting Bolton as a "tremendous friend of Israel [and the] American-Israel alliance," Netanyahu praised the Trump administration for moving the U.S. Embassy to Jerusalem and "get[ting] out of the terrible Iran deal."

"I look forward to discussing with you a whole array of topics, but the most important one is how to continue to roll back Iran's aggression in the region and to make sure that they never have nuclear weapons," Netanyahu said. "Many other things, but I think this is a good starting point."

According to a statement put out by Netanyahu's office, Bolton agreed, saying that "[i]t's been an exciting year and a half in the Trump administration with some of the things you've mentioned. Obviously we've got great challenges, for Israel, for the United States and the whole world. The Iran nuclear weapons program, the ballistic missile programs are right at the top of the list. So I'm delighted to be here, and look forward to our discussions."

In an interview with ABC's This Week prior to his visit, Bolton stated that Israel, the United States and Russia all had a common objective of making sure that Iranian forces get out of Syria.

"Well I think the—certainly the objective of the United States, of Israel, President Putin said it was Russia's objective is to get Iran—Iranian forces, Iranian militias, Iranian surrogates out of the offensive operations they're in in both Syria and Iraq and frankly, to end Iran's support for Hezbollah," he said.

"I think the president's decision to withdraw from the Iran nuclear deal has put a real crimp into the Iranian economy. I think they're feeling it in their capability for the Quds Force or the Iranian Revolutionary Guards to conduct offensive operations in—in the region here and in Yemen as well," he continued. "But I think this is part of the problem with the Iranian regime generally and why it's such a threat to peace and security not just because of its nuclear program, but because of its military operations and its support for terrorism."

Israel's Supreme Court doubles sentence of policeman who killed Palestinian rioter

JERUSALEM (JTA)—Israel's High Court has doubled the prison sentence of a border policeman who shot and killed an unarmed Palestinian teenager during a Nakba Day riot outside of Ramallah in 2014, Haaretz reported.

He had previously been sentenced to nine months incarceration and a 50,000 shekel (\$13,600) fine under a plea deal.

On May 15, 2014, Ben Dery and other members of his Border Police unit were sent to the Beitunia checkpoint outside Ramallah to contain Palestinian demonstrations. Despite being under orders to use rubber bullets, Dery switched to live rounds and shot 17-year-old stone-thrower Nadim Nuwara in the chest, killing him.

Both Nuwara's parents and Dery's attorney expressed opposition to the plea agreement. Nuwara's father derided the "ridiculous sentence," comparing Dery's sentence to that of Ahmed Mansara, a thirteen-year-old Palestinian who received nine and a half years in jail for stabbing a Jewish boy in 2015.

Dery attorney Zion Amir, meanwhile, said that while he was "happy about the moderate punishment," he was "not in complete agreement with my client's desire to reach a plea bargain. We believed that the totality of evidence in this case should have resulted in complete acquittal."

Israel's State Prosecutor appeared to agree with the Palestinian boy's parents, and in July appealed the sentence, stating that "the district court was mistaken in sentencing Dery to a punishment that does not adequately express the value of protecting human life, nor the severity of his actions or the degree of his guilt."

"The case before us does raise a difficulty in examining the verdict that was given," wrote High Court Justice Noam Solberg, according to Haaretz. "This is because we are dealing with a case where the value of human life and the value of preserving purity of arms collide with considerations regarding Dery's personal circumstances and the background leading to his actions. Taking the rule into one's own hands, consciously deciding to cause injury facing no danger—this must absolutely not be done."

Dery's "degree of negligence was significant and warranted prison time," stated Justice Daniel Tepperberg.

This case stands in stark contrast to that of Israeli infantryman Elor Azaria, who was convicted of shooting and killing an injured Palestinian terrorist as he lay on the ground on March 24, 2016. Following a public outcry, Azaria's 14-month sentence was eventually reduced by one-third and he was released from prison after nine months. The case divided Israeli society on the issues of the Palestinians and the military.

Israeli police rejected Azaria's request for a gun license last week, stating that he posed a danger to the public, Ynet reported

Rutberg

From page 1A

done in the setting of her home, desserts accompanied every lesson ever given.

She was born in St. Louis, Missouri, on Sept. 17, 1911, together with her twin brother Arthur Usher Skop, who predeceased her in 1995. They were the youngest children of the family.

Myrtle moved to Orlando

from the family's long-time home in Cleveland, Ohio, in 1938 as her brother, Rabbi Morris A. Skop, had become the first full-time in residence rabbi to Congregation Ohev Shalom. He predeceased her in 1985.

She was also preceded in death by her husband, Albert Louis Rutberg, who passed away in 1974, and by infant son Rutberg, her first-born.

She was also preceded in death by her parents, Abraham Louis Skop, who passed away in 1964, and by Flora Necha Pienick Skop, who passed away in 1959. She was also preceded in death by another brother, David Leon Skop, who passed away in 1988, and by her older sister, Miriam Leah Skop, who passed away in 1964.

Myrtle Rutberg is survived by a son, Gerald Sheldon Rutberg, Orlando, Florida, and by a granddaughter, Leah Allison Rutberg, Rochester, Minnesota. She is also survived by nephews and nieces Dennis Mason Skop, Tampa, Florida; Renee Skop, Tampa, Florida; Adena Skop Konigsburg, Coconut Creek, Florida; Eli T. Skop, Coral Springs, Florida;

and Shirah Penn, Cooper City, Florida; and by great-nephew Dr. Neal F. Skop, Philadelphia, Pennsylvania; great-niece Bonnie F. Skop, Plantation, Florida. She is also survived by great-nephew Joel Garson, Anaheim Hills, California; and great-niece Leslie Garson Wright, Parker, Colorado.

Funeral services were held at Congregation Ohev Sha-

lom, on Wednesday, Aug. 22, 2018. If you wish, please give to a worthy cause.

Funeral services were entrusted to Beth Shalom Memorial Chapel, Orlando, Fla. 407-599-1180.

Heritage has reprinted the article written in November 2016 about Myrtle Rutberg's life, "Myrtle's story—walking through 105 years of life," on page 12A.

Flags

From page 5A

thought the law as currently worded contradicts Israel's best values as a Jewish and democratic state.

By banning Israeli flags, the Arab community's protest sent the opposite message. Arabs didn't come as proud Israelis who felt that Israel was betraying its best values; they came because they oppose the very existence of a Jewish state, up to and including its most innocuous symbol: the flag. And they object to the nation-state law not because of any infelicitous wording, but precisely because it enshrines aspects of Israel's Jewish iden-

tity in a quasi-constitutional law, thereby making it harder (at least theoretically) for the Supreme Court to continue eroding this identity by interpreting "Jewish" at a "level of abstraction so high that it becomes identical to the state's democratic nature" (to quote former Supreme Court President Aharon Barak). In other words, Arab demonstrators were dismayed because they fear the nation-state law will impede their decades-long effort to erode Israel's Jewish identity—which, of course, is precisely why the law's supporters favor it.

Lest anyone think I'm reading too much into a flag ban, the Higher Arab Monitoring Committee said all this

explicitly in a document it commissioned in 2006. The first operative paragraph of "The Future Vision of the Palestinian Arabs in Israel" reads as follows: "Israel is the outcome of a settlement process initiated by the Zionist Jewish elite in Europe and the west and realized by Colonial countries contributing to it and by promoting Jewish immigration to Palestine, in light of the results of the Second World War and the Holocaust."

In other words, Israel is an illegitimate colonialist enterprise that has no right to exist.

The document then proposed various mechanisms for eradicating Israel's Jew-

ish identity, such as demanding that the Arab minority be given veto power over any policy adopted by the Jewish majority. This, incidentally, would also destroy Israel's democratic character: Countries where ultimate decision-making power rests with the minority rather than the majority aren't generally classified as democracies.

Nevertheless, over the past decade, there's been a slow, grassroots movement toward greater integration in the Arab community. So one could simply argue that more time is needed before this sentiment trickles up to the community's leadership. But it's never been clear

whether this integrationist movement represented growing acceptance of a state that's both Jewish and democratic, or merely a growing belief that efforts to erase Israel's Jewish identity were gaining momentum. After all, many Jews feel that the state's Jewish identity is under siege, which is precisely why many supported the nation-state law. Thus it wouldn't be surprising if many Arabs had reached the same conclusion.

Unfortunately, the Israeli flag ban at Saturday's demonstration indicates that the pessimistic interpretation may be more accurate. The worrying part isn't that Arab demonstrators didn't want to wave Israeli flags themselves;

nobody has to wave flags at a demonstration. It's that any Jew who wanted to do so was declared persona non grata. In short, the Arab community wasn't willing to countenance any form of Jewish-Arab cooperation that didn't include the Jews completely abdicating their identity.

That is the real message of the missing Israeli flags. And it's one that anyone dreaming of a glorious new era of Jewish-Arab civic partnership should keep in mind. Because no such partnership is possible as long as the price of entry for Jews is abandoning Israel's Jewish identity.

Evelyn Gordon is a journalist and commentator living in Israel.

PR

From page 8A

Israeli gaze. If you want to see what coverage of the conflict would look like otherwise, read a pro-Palestinian website like Electronic Intifada or a far-left Israeli site like +972. It's nothing like the Israel coverage you see in the mainstream media.

The other kind of critic blames unpopular policy

on bad hasbarah. Good hasbarah, they insist, could presumably have forestalled the brouhaha over the Israeli nation-state law (a brouhaha, I'd wager, that most Americans never even heard about). That story got legs not because of a bad marketing rollout, but because the law was a policy decision that fed directly into a perception that Israel's right-wing

government was growing less democratic and more nationalistic.

Passage of the law capped a week in which the Knesset allowed the education minister to bar groups critical of government policies from speaking in public schools, made it harder for Palestinians to win land disputes and blocked single men and gay couples from having

children through surrogacy. More broadly, Netanyahu's close ties with President Donald Trump may be understandable and justifiable, as is his outreach to European nationalists, but there is a political and PR price to be paid for such embraces.

Netanyahu has good instincts for English-speaking audiences, and sometimes he realizes that a positive pitch

can only get you so far. In the past few weeks, left-wing activists have complained that Israeli airport security have detained them and asked specifically about their activism and their political beliefs. On Monday, after the liberal Zionist writer Peter Beinart said he was stopped and interrogated, Netanyahu issued a statement saying it was an "administrative mistake," adding that

"Israel is the only country in the Middle East where people voice their opinions freely and robustly."

The latter statement is a staple of pro-Israel hasbarah. It's a terrific policy, as long as it has the added benefit of being true. But when actions prove unpopular, PR won't save you. The root meaning of hasbarah is "explanation," not "alchemy."

Lauder

From page 9A

participated in an anti-Rabin rally where some people waved photos of Rabin in an S.S. uniform and chanted that he was a traitor. It was Peres' election to lose.

Enter Lauder, a Netanyahu ally since the man nicknamed Bibi was Israel's ambassador to the United Nations in the 1980s. Lauder reportedly was a major donor to Netanyahu's 1996 run. More crucial, he brought Republican campaign strategist Arthur Finkelstein to work on the campaign.

Finkelstein came up with the slogan "Peres will divide Jerusalem" in peace negotiations and it worked. A stark attack ad, complete with a black screen, red text and ominous narration, warned that Peres had failed while a Netanyahu victory would mean a "secure peace." A string of suicide bombings in the weeks before the election damaged the public's faith in Peres, and Netanyahu won in a shocking upset, beating Peres by 1 percent.

Lauder remained in Netanyahu's corner for more than a decade, at one point even

offering to buy every unsold copy of one of Netanyahu's books. In 1998, Netanyahu enlisted Lauder to pass on sensitive messages to then-Syrian President Hafez Assad in a failed attempt to broker a peace pact.

During Netanyahu's 1999 re-election campaign, when Lauder chaired the Conference of Presidents of Major American Jewish Organizations, the mogul praised Netanyahu's economic policies in a speech to the Shalem Center, which some took

as an endorsement of his candidacy.

Police investigating Netanyahu for corruption reportedly questioned Lauder last year about gifts he has given the prime minister.

So why the falling-out? In 2011, Israeli Channel 10 aired an unflattering investigation into Netanyahu's wife, Sara, accusing her of an inappropriately extravagant lifestyle. Lauder has a partial stake in the channel, but refused to pressure Channel 10 to drop the segment.

In the meantime, Bibi got a new benefactor: Sheldon Adelson. In 2007, the casino mogul and Republican megadonor threw his heft behind Netanyahu. Adelson funds Israel Hayom, a free daily newspaper that supports the prime minister. Adelson also donated to President Donald Trump's campaign, helping bridge the two leaders.

Since Trump took office, Lauder reportedly has tried to use his rapport with Trump, Netanyahu and Palestinian Authority President Mah-

moud Abbas to restart peace talks. But the effort so far has gone nowhere.

So now Lauder has taken twice to the op-ed pages of The New York Times, slamming the man he once helped bring to power.

"Israel is a miracle," Lauder wrote on Monday. "The Jews of the diaspora look up to Israel, admire its astonishing achievements and view it as their second home. However, today some wonder if the nation they cherish is losing its way."

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Diaspora

From page 10A

while the mixed [egalitarian] section is mostly empty."

This leads Baratz to state that "this means that the drama [about the Western Wall] is in essence symbolic rather than real, and people are more tolerant to real-life problems and less tolerant in regard to symbolic battles."

'It is practically empty 365 days a year'

One Jerusalemite who feels that it is unnecessary to change the status quo is Joshua Wander, a public-relations consultant and Temple Mount activist who lives on the Mount of Olives in the eastern side of the city. Wander has shared videos on social media of a completely empty egalitarian section of the Western Wall, entirely free of worshippers.

"It is practically empty 365 days a year he says. If you go there any day of the year, you will find it abandoned," he says.

To be fair, the entrance can often be overlooked, and many visitors simply don't know it's even there.

Wander adds that those who want to change the arrangements, "will never be satisfied with what they are given. Their goal is to breakdown what they refer to as the 'Orthodox monopoly of the Kotel.'"

Wander has also been to the wall during the monthly prayer sessions held on Rosh Chodesh (the new month) by the Women of the Wall, whose members often don phylacteries and wear prayer shawls, and attempt to sneak over Torah scrolls from the men's section to be used in their services. Sometimes, those gatherings lead to verbal confrontations and scuffles with others at prayer, along with conflicts with the authorities in charge of keeping the peace.

He says that "what they are doing is making a mockery

of the Western Wall. This is clearly a publicity stunt."

Wander tempers his word by adding, "I'm sure there are members of the group who are sincere, but it's clear from the 'scene' that they are trying to make a statement. Unfortunately, that statement is very offensive to the vast majority of visitors to the Kotel, who are not interested in a fight, but in a spiritual uplifting experience. Their [Women of the Wall's] scene takes away from that."

While the full government plan for the Western Wall remains frozen, earlier this month Netanyahu himself was approved to head a ministerial committee to implement part of the plan to expand the current egalitarian site thus creating a permanent mixed prayer space.

As JNS reported, Minister of Culture and Sport Miri Regev, who originally headed the panel along with Minister of Justice Ayelet Shaked, both resigned from the committee

in protest over its mission.

But as Rabbi Susan Silverman, a member of Women of the Wall, has said: "Whether Miri Regev stays on the committee or leaves the committee is incidental."

Silverman, an American native who lives in Jerusalem, says Regev "is part of the problem in the sense that the people in power in our government are doing everything they need to do to keep themselves in power without a sense of vision for the active, liberal, vibrant democracy that we could be."

While the resignation of the ministers from the committee caused further uproar among the non-Orthodox spiritual leaders of the various branches of Judaism in the Diaspora, once again, the reaction by the average Israeli was muted. Netanyahu may or may not succeed in fulfilling the committee's mandate, but it seems that for now, most Israelis won't be actively lobbying for change.

Sinai

From page 1A

Joe and Lynn Goldovitz provide distinctively unique spiritual leadership. This organization serves as a house of prayer, assembly and study in which the spectrum of Jewish expression is cultivated, protected and

nurtured. With adult education, bible study groups, bar/bat mitzvah study programs and group tours to Israel; they strive to educate adults and children in Judaism's rich heritage with contemporary significance, while sharing Jewish culture, rituals, traditions and values.

They hold Shabbat Services every Friday Night with Torah readings, Bible & Bagel study workshops, Healing Services; many very creative service events as well as special services for every major Jewish Holiday.

For more information about their Friday night

and the upcoming High Holiday services, membership, and special events, contact Congregation Sinai at 1200 West Broad Street, Groveland, FL 34736 and phone 352-243-5353. Email info@congregation-sinai.org and visit www.congregation-sinai.org.

Gaza

From page 1A

from the Gaza Strip in 2005. He served in one of Israel's elite military units, the 890th Paratroopers Brigade.

This barrage of terror has destroyed nearly 10,000 acres of agricultural land and forests in Israel that people rely on as their main source of income and economic development for the region. Families and their children have been confined to

bomb shelters, and PTSD is impacting residents throughout the region.

"Unfortunately, as the danger increased over the last 3.5 months, the Gaza Envelope residents watched their region become largely reduced to an

ecological disaster area. They are running to bomb shelters and safe rooms as rocket alerts blare and it's evident that the work of our Task Force is more important than ever," said Betsy Fischer, chair of the Gaza Envelope Task Force.

"We are thrilled that Jewish National Fund-USA is taking on the bold move to bring residents from the region who will cross the country and share their stories about what life on the border with Gaza is like during this most

difficult time."

Please note that for security purposes, government-issued photo identification will be required for entry. All bags are subject to search and absolutely no backpacks or large bags will be allowed.

We've come too far to stay silent any longer

By Russell F. Robinson

They say that silence is golden. Yet, now is a time that we cannot stay silent. For over four months, communities facing the Gaza border in Southern Israel have lived through a daily barrage of incendiary kites, balloons, and rockets. For these families, one night of silence would be welcome. Instead, they are woken up each night by the sound of sirens blaring as they gather their children and rush to

bomb shelters. Children are afraid to take a shower in case a siren goes off. Farmers watch their livelihood burn as hundreds of thousands of dollars' worth of crops meant to support their family are gone in an instant. This is what normal life is like for close to 30,000 people living in these communities.

These are people who moved here to farm the land before 1948 and others who were seeking refuge from Yemen and other Arab coun-

tries and brought in 1949 and 1950 to make a home in Southern Israel during Operation Magic Carpet. Among these communities are also families who moved during the disengagement from Gaza in 2005, who are not filled with anger, but instead they moved on to build new lives. They are filled with the passion to build the State of Israel, for the Jewish people everywhere. Modern day pioneers who see the Negev through the same eyes as David Ben-Gurion—the

place that holds the future for Israel.

We cannot sit silently by while thousands of men, women, and children have their physical and mental wellbeing put in jeopardy.

At Jewish National Fund we are standing up and calling attention to what has not made it into the headlines. We are gathering our voices together to share the story of these families. From Aug. 19 through Aug. 30, Jewish National Fund is bringing a farmer, a mother, and a

student to share firsthand accounts of what life is like. The true story. This caravan will travel to communities across the United States and together we can make a sound that is louder than the sirens. Join us, invite your friends and family, share these stories on social media, and reach out to your local representatives. Together we can make sure that what is happening is no longer silent.

Jewish National Fund-USA has also launched an emergency campaign to fur-

ther relief efforts and support the communities affected by this terrorism. In addition to funding trauma resilience centers and the JNF Sderot Indoor Recreation Center, we are also planning to add bomb shelters, paint 20 bomb shelters already in place to make them child-friendly, provide new fire trucks and firefighting wagons, purchase life-saving equipment, and fund special activities for children of the region.

Russell F. Robinson is CEO of Jewish National Fund.

Volunteers

From page 1A

Brookdale Lake Orienta and later at Oakmonte Village. She helped with programs at Savannah Court for a long time and has substituted as service leader at other living facilities. She tends to make light of her contributions, but Nancy Ludin, the Pavilion's executive director, knows how much she brings to the seniors whose lives she touches.

"She's the life of the party," said Ludin. "She comes in, she smiles, she gives everybody kisses. She's really warm and she makes people feel good about things, and she brings this light wherever she goes."

For many years, Schilowitz chaired the Pavilion's annual gala, an enjoyable evening of food, friends and fun, as well as an important source of funding for the organization's work in the community. Bringing together all the elements for such a big event takes hard work and long hours, but it's a job Schilowitz very much enjoyed.

"It's fun!" she said. "You're making parties and having a good time."

In the Pavilion's early days, before it was well known in the community, she and Friends Board member Corinne Brail worked together to get ads for the tribute book and organize the donations for the auctions. "We had very few things that were donated," Schilowitz recalled. In their effort to put those items in the most appealing light, "we made poems up for all the things that we were going to auction off."

Each year for many years, Schilowitz has stored the items for the Gala's auction at her home as they were collected over several months, devoting most of a little-used room to the growing piles. Ludin appreciates the work Schilowitz puts into documenting and organizing the items, saying that when it comes time for Gala Committee members to finalize and wrap the items, it makes that big job so much easier.

Along with longtime Friends Board member Miriam Josephs, Schilowitz also chaired the Pearls of the Pavilion Luncheon for many years. The annual event invites the Pavilion's significant donors for a fun afternoon of food and culture. Under the guidance

of Schilowitz and Josephs, past themes have included an "Antiques Roadshow"-like experience, a jewelry designer, and a formal tea served on antique china.

Schilowitz enjoys her involvement with both Jewish Pavilion boards because she finds the meetings to be so pleasant. "The board members enjoy what they're doing," she said. "And they're just nice to be with." Ludin is thankful for Schilowitz's dedication to The Jewish Pavilion's mission. "Lots of her wonderful friends have bowed out from volunteering as they've aged," said Ludin, "but she's continued to serve diligently and keep up wonderful relations with everybody."

For her part, Schilowitz finds her commitment to The Jewish Pavilion to be a satisfying part of her life.

"You make people's lives happier," she noted, especially for the many people who don't have family living in town. And as she ages, she realizes that it's likely that "someday, I'm going to very happy when they visit me."

That's something that Gloria Newberger can attest to. A volunteer and Friends of Jewish Pavilion Board member since almost immediately after she moved to Orlando in 2004, she moved to Oakmonte Village's independent living building about 2 years ago and is a regular attendee of—and helper for—the very popular and well attended Jewish Pavilion programs there.

Newberger grew up in a small town in Ohio until age 12 and then in Philadelphia until college. After she married, she and her husband, Edward, moved around with their two sons to New York and the Chicago area before settling in Philly, where their daughter was born.

That daughter is Nancy Ludin, who at the time her mother moved to Orlando was the campaign director at the Jewish Federation of Greater Orlando and was an avid Jewish Pavilion volunteer. Inspired by the Pavilion's mission and its potential to reach many seniors who need a friend, Newberger quickly became active in the organization.

Recalled Ludin, "some of the seniors she visited at the very beginning had not been visited by the Jewish



Elise Schilowitz (l) visits with a senior.

community ever." The first person Newberger was sent to visit, Shirley Sonne, had been very active in the Jewish community before moving into senior living. Newberger vividly remembers the first time they met. "When I walked in the door, she said, 'I thought the Jewish community had completely forgotten me.'"

Newberger was determined to make Sonne feel like part of the community again. "My mom came every week," Ludin said. "Whatever Shirley asked for, my mother brought her. She said, 'I like gefilte fish,' my mother brought her gefilte fish; she said 'I like chopped liver,' she brought her chopped liver. She did that with many people over the years."

Newberger began visiting Regent Park several days a week to visit with Sonne and other residents. Then she started going to Savannah Court. "For over 10 years, every Monday I did a happy hour," Newberger said. Other Friends Board members began helping as well, including Susie Stone, Shirley Schoenberger and Corinne Brail. "We would visit with the residents, sing some songs, and serve refreshments," Newberger said.

Newberger's sunny personality is a big asset as she makes these visits. Ludin was often at the Savannah Court and other events and is very proud of her mother's impact: "She'd walk in the building and people who were dozing would wake up with big smiles on their faces. She'd walk around and hug everyone when she got there." When it was time to sing, said Ludin, her mother would "face each person as she sang and sing with them, then

she'd move to the next person and sing with them, so they were getting individual attention. She was just wonderful with making people feel really special."

Knowing her mother's wonderful warmth, Ludin encouraged her to be a greeter at Jewish Pavilion events, along with another especially warm volunteer, Riva Shader. They took that role very seriously, said Ludin. They thanked people for coming as they came in the door, and "they hugged them and kissed them, even if they had no idea who they were," Ludin said.

They even did that at the Pavilion's Annual Fashion Show, standing at the top of the escalators at Bloomingdale's to greet guests as they arrived at the second floor. "But our fashion show wasn't the only thing going on at Bloomingdale's—some of the people were just shopping," laughed Ludin. "And these two older ladies would hug and kiss them when they got off the escalator. And they must have thought, 'Bloomingdale's must be the nicest store in America! I can't believe I'm being hugged and kissed just to shop here!'"

Even when some of the people told them they weren't there for the fashion show, Newberger and Shader were unfazed and continued to treat them warmly. Said Ludin, "We really miss them doing that job. Nobody does it they way that they did it—it takes a special talent to hug a stranger."

Although Newberger no longer drives since moving to Oakmonte, her volunteering continues. She walks over to



Gloria Newberger (l) celebrates at a Jewish Pavilion Rosh Hashanah party.

Oakmonte's assisted living and memory care buildings twice a month to help with Shabbat programs and looks forward to those days. In memory care, "they don't have that much to say sometimes," she said. "But when you start singing songs like 'Ain Keloheinu,' they do come

around, and they seem to look forward to it."

Newberger has enjoyed her Jewish Pavilion volunteering very much and values the time she has devoted to it. "It's why I haven't played cards—I was so busy going to these various things," she laughed. "I felt very good about it."

Lee

From page 7A

down American flag—a signal of distress. It's an unmistakable comment: Everything in America is not OK, not only for blacks but also for Jews and countless others. It is perhaps a surprising gesture of solidarity with Jews from a director whose past portrayals of Jews were criticized as stereotypical and unflattering.

Nevertheless, "BlacK-

kKlansman" is an alarm clock, telling Jews—who still need police protection at their places of worship—to wake up.

"If I am not for myself, who will be for me? If I am only for myself, what am I? And if not now, when? And if not me, who?" asks black radical Kwame Ture (Corey Hawkins) at a rally during the film.

The line is a paraphrase of Hillel the Elder.



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Democrat JEFF GREENE

WILL FIGHT THE ANTI-SEMITISM AND RACISM
ENCOURAGED BY TRUMP

We live in troubled times with a President who is encouraging hatred and bigotry by standing with white supremacists and American Nazis over our families. Jeff Greene has been a leader in denouncing hatred and bigotry and was honored by the Anti-Defamation League with the Haym Salomon Award.

Jeff is passing along the deep faith his mother instilled in him to his three sons who attend Hebrew school at Palm Beach Synagogue. You can count on Jeff to stand up to Trump and make sure Florida doesn't suffer a tragedy like Charlottesville.

Jeff
Greene
FOR FLORIDA

Fighting for Our Families

ON AUGUST 28, VOTE DEMOCRAT JEFF GREENE FOR GOVERNOR.

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