

Shalom03|21

The Journal of the Reading Jewish Community published by the Jewish Federation of Reading/Berks



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- Community Holiday Programs
- Women's Philanthropy
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- Counseling Services
- Leo Camp Lecture
- Shabbat B'Yachad

Reimagining Community Shabbat

By Amanda J. Hornberger

Pivot. It's one of the most common words used in 2020 and one many have come to hate. But it has been something that Jewish Federation has been doing well since the pandemic started.

Instead of Friendship Circle meeting we have been delivering meals to seniors. Programs have switched to virtual formats and we have created activity kits for youth events. Now we are once again pivoting to reimagine one of our favorite community events.

Join us for Community Shabbat on March 5-6. While we cannot gather together to worship and share a meal, we can still recreate parts of Community Shabbat and gather in new ways.

Kosher meals by Boscov's can be ordered online at ReadingJewishCommunity.org

and will be available for pickup Friday, March 6, from 3-6 p.m. at RCOS/KZ (555 Warwick Drive, Wyomissing).

There are three options for adult meals, each costing \$15. Youth age 13 and under are free again courtesy of Jewish Federation of Reading/Berks. JFR is also providing Shabbat items such as grape juice, challah and candles to each family who registers.

If you are unable to pick up your meal please call Jewish Family Service at 610-921-0624 to coordinate a meal delivery.

Shabbat candle lighting and blessings will be held Friday at 5:15 p.m. on Zoom with Rabbi Lipsker and Rabbi Michelson.

New this year we will be gathering to mark the end of Shabbat with two Havdalah offerings on Saturday, March 6.

Havdalah kits can be requested (also

free of charge) when ordering your Shabbat meals. Rabbi Lipsker and Rabbi Michelson will join together at a park at 7 p.m. to mark the end of Shabbat with a Havdalah service. Watch for details. Afterwards we will enjoy an outdoor walk together. Masks and social distancing measures will be required at this outdoor gathering.

If you are unable to join us outdoors, the Havdalah service will be streamed via Zoom, followed by a concert featuring Nefesh Mountain, a Jewish bluegrass group, as another way to gather the community for this reimagined Community Shabbat.

I hope you will be able to join us for this annual gathering of community togetherness.

Questions? Please contact Amanda at amandah@jfreading.org or call 610-921-0624.

Great Passover programs for kids

By Amanda J. Hornberger

The Jewish Federation of Reading-Berks is providing some great opportunities for families to celebrate Passover with a sense of community this year.

Interactive story time

Ready to journey to outer space this Pesach? Then join us on Sunday, March 21, at 4 p.m. for a pre-Passover interactive story time with author Brianna Caplan Sayres. Her brand new book, "Asteroid Goldberg: Passover in Outer Space," is an out-of-this-world adventure!

When Asteroid Goldberg and her parents get stuck in outer space for Passover, Asteroid plans a Passover Seder for herself and her family that is truly out-of-this-world. With Jupiter's moons for matzoh balls and the Big Dipper for a ladle, you've

never seen a Passover Seder like this one!

Brianna Caplan Sayres is living her childhood dream of being a children's book author. She is the author of many picture books including the bestselling "Where Do Diggers Sleep at Night?" series. Caplan Sayres is the founder of Intergalactic Afikoman, a new publisher of Jewish children's books whose goal is to publish "out-of-this-world Jewish books for today's Jewish kids."

You can register for this interactive story time by visiting our website: <https://readingjewishcommunity.org/home/literatur>

Free Passover kits for children

For more Passover fun you can sign up for a free Passover kit courtesy of PJ Library of Reading.

Each kit will include a signed copy of "Asteroid Goldberg: Passover in Outer Space," as well as crafts, snacks and other Passover treats.

Kits will be available March 19-26 for pickup at the JCC. Register for the kit on our website (ReadingJewishCommunity.org), by email (info@jfreading.org) or call 610-921-0624.

JKids Radio All-Star Seder

Finally, save the date for a JKids Radio All-Star Passover Seder concert featuring some of your favorite Jewish children's musicians. Join Rick Recht, Shira Klein, Nefesh Mountain and many more for this interactive concert on Thursday, April 1, at 6:30 p.m.

Register at ReadingJewishCommunity.org



Feeding our community

At left, volunteer Sid Lempiner stands ready to distribute food at a Jewish Family Service pantry at Hampden Heights Seventh Day Adventist Church. That pantry and a second JFS food distribution program at the Olivet Boys and Girls Club in east Reading distribute more than 9,000 pounds of food to 600+ families each month with the support of Helping Harvest.

This vital work takes place thanks to dozens of dedicated volunteers who make sure that people don't go hungry in this challenging time.

Donor advised funds prove very effective

From Federation staff

The Jewish Federation of Reading/Berks is fortunate to have a number of funds that are donor designated or donor advised. Programs and services in our community benefit directly from these funds.

Named for the donor(s) who established them, these funds allow you to recommend distributions to charitable organizations you wish to support. Donors create their named fund using cash or securities. They receive an immediate tax deduction, but do not need to make an immediate distribution from their fund. They can wait and recommend fund distributions to qualified charities of their

choice at a later date.

Federation owns the assets of a donor's fund. While accounted for separately, these assets are pooled and invested with other Federation assets based on Federation's investment policies. The result is that any increase in assets remains in the donor's fund tax-free. You now have additional tax-free dollars that can be distributed.

The IRS requires distributions from advised funds to be for charitable organizations. This includes public charities in both the Jewish and non-Jewish community.

Donor advised funds are an effective

estate planning tool. Unlike a bequest, these funds are established during a donor's lifetime. They can help carry forward the donor's legacy of philanthropy since upon the donor's death they are converted to restricted or field of interest funds named for the donor. This allows the donor's charitable dollars to continue supporting the organizations they generously cared about during their lifetime.

If you wish to receive more information about creating your own named fund, contact Federation at 610-921-0624 or info@jfreading.org.

Reflecting on miracles during Passover

<p>"Miracles" / Yehuda Amichai</p> <p>"From a distance everything looks like a miracle but up close even a miracle does not look like that. Even someone who crossed the Red Sea when it split saw only the sweating back of the man in front of him and the swaying of his big thighs."</p>	<p>"נסים" / יהודה עמיחי</p> <p>"מרחוק כל דבר נראה נס אבל מקרוב גם נס לא נראה כזה. אפילו מי שעבר בים סוף בבקיעת הים ראה רק את הגב המזיע של ההולך לפניו ואת נוע רכיו הגדולות."</p>
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By Adi Shalev

In his poem "Miracles", Yehuda Amichai wants to look at the individual rather than the collective. Amichai returns to those who crossed the great Red Sea, those who witnessed this miracle closely:

- What did they see?
- How did they feel?
- Did they know they were part of an

epic moment that would be talked about forever?

Amichai tells us in a few words that there are things that need distance, distance of time and distance of place. Because even the most formative stories in the history of a people happened to individuals who tried to peek through the sweaty backs of those who went in front of them and wondered how it would all end?

On Passover, we celebrate all the miracles that God did for the Children of Israel.

After reading Yehuda Amichai's poem and before we celebrate God's miracles, let us think about the miracles in our lives. We may not see them because we are focusing on the sweating back of the person in front of us, but the miracles are there.

Chag Pesach Sameach

Development

- Annual Campaign
- Women's Philanthropy
- Maimonides Society
- Your Jewish Legacy
- Chai Circle
- L'Chaim Society
- Book of Life
- Letter of Intent

grades 8-9

Reading Jewish youth group

zoom hangout

Sunday, March 14th at 10:00 am

To register, email AdiS@JFReading.org

DONATE NOW TO OUR JEWISH COMMUNITY CAMPAIGN

Please visit ReadingJewishCommunity.org

Make your gift today!

From the President's Desk

Bringing out the best in us during the worst of times

By William D. Franklin
President



From mid-January through mid-February Carole, Sari and I were busy preparing our annual request for United Way funding. Although it requires many hours of data summarization and analysis, the effort results in my great appreciation for our Jewish Family Service (JFS) and the United Way of Berks and activities it helps support. JFS is one of more than 80 local programs the United Way supports, distributing more than \$10 million annually. United Way provides funding

in the four-key areas:

- Education: early care and school readiness, school success and positive youth development
- Financial stability: supportive housing programs and promoting personal financial management
- Health: addressing the preventative aspect of health issues and interventional needs
- Safety net services: providing a crucial safety net for vulnerable populations.

We apply for funds from the safety net services area. Your support and the United Way's support help JFS aid the at-risk members of our Reading Jewish and non-Jewish communities. In 2020, we opened a

second food pantry, collaborating with the Hampden Heights Seventh Day Adventist church. Monthly, our two food pantries distribute more than 9,000 pounds of food to 600+ families. We thank the 50 volunteers who helped distribute the meat and produce supplied to us by Helping Harvest. Last year, JFS' supportive services programs provided more than 900 hours of counseling and visits, when possible, to 274 of our community members. 83.5% are seniors and 29% of those served were at or below 150 % of the published local Federal Poverty Levels. Although travel was restricted, JFS provided 39 rides per month for medical purposes and shopping, and JFS volunteers provided grocery shopping and delivery

services. Further, we initiated monthly meal deliveries and numerous holiday packages along with brief in-person visits. Our seniors know that they are remembered and appreciated. Reviewing our challenges and accomplishments, I remembered the phrase from Charles Dickens' "A Tale of Two Cities": It was the best of times, it was the worst of times ... it was the spring of hope, it was the winter of despair." Clearly, the worst we faced in 2020 brought out our best. Our best is you, our donors and volunteers, our other partners, the JFR staff and the United Way. Together we will bring back a spring of hope. Thank you.

Decades-old *Shalom* describes vital community

By Judith Botvin

Reminiscing has always been a human pastime. (Some say that after Adam and Eve left the Garden of Eden, Eve looked with nostalgia at the days when she did not have to worry about laundry!) During this time of COVID-19 pandemic, with its related uncertainty, many of us are taking more time to explore the past. Knowing our history helps us to better understand our present and future.

In 1997, when my husband, Ivan, and I moved from Pennsylvania to my "home" in Denver Colo., I brought along a cache of *Shalom* newspapers, dating back to 1972. Today they yield a rich harvest of memories — both of the world at large and our own Jewish community in Berks County.

The 12-page, tabloid-size *Shalom* in my hands is dated May 1972. Published in the newspaper's second year, it is the color of café au lait, and its once-crisp surface now feels like tissue paper. On the front page is the inch-high headline "WE REJOICE ON ISRAEL'S 25TH ANNIVERSARY" and a 7-inch wide headshot of Golda Meir, Israel's prime minister. Several articles cover Israel's anniversary, including the lead story about the community's "Passport to Freedom" dinner, held at the JCC.

Dinner attendees paid \$1,250 each, which was described as the cost for one Jew to obtain a visa and leave Russia to emigrate to another country. The guest speaker was David Schoenbrun, chief correspondent for CBS news. He called the miracles of modern Israel "more astounding than the biblical accounts of Moses leading Jews out of Egypt.

"In its first 25 years, he said, modern Israel attracted 1 million people from more than 100 lands. Moses' parting the Red Sea, Schoenbrun claimed, has been topped by "the miracle of making

the desert bloom," accompanied by the development of superior military capacity and the emergence of Israel as a major player in the tourist industry.

As I unfold the fragile paper, it softly tears across the horizontal centerfold, reminding me to act quickly to preserve this precious artifact. The masthead records that Eric D. Gerst is the editor-in-chief, with Selma Cutler and Judy Botvin as executive editors. Debbie and Dr. Gerald Goodman provide summaries of international news while Neal Jacobs covers local news. Jack Gernsheimer is art director, Ellis Schein is editorial assistant and Harry S. Sack, executive director of The Jewish Community of Reading, oversees the entire production.

In this issue, photographs are provided by William Meyers and Harry Elias. They would later be joined by Joanie Greenberg Friedman. Emanuel "Bud" Blumberg, publisher of a local weekly, the Reading Record, serves as technical advisor and oversees the entire publication of each monthly issue. Twenty people, ranging from teens to seniors, are listed as *Shalom* staff, and most contribute material for every issue. The staff list includes Victor Hammel, Alma Lakin, Betty Sodomsky and George Viener. Wayne Davis and Karen Vogel covered teen events.

Tay-Sachs disease, a major health issue in the Jewish community, was featured on page 1. Described as a "genetic disorder causing destruction of the nervous system," it was said to be carried by one in 30 Jewish individuals in contrast to one in 300 in the general population. The disease was and still is incurable, and its victims die by the age of 5 years. The hopeful part of the story is that Tay-Sachs affects only those children whose parents both carried the gene, and the gene can be detected by a simple blood test.

A related story in *Shalom* said

Tay-Sachs testing, funded by national organizations, was being performed by the Lehigh Valley Screening program. With sufficient testing, the disease becomes virtually avoidable. It was recommended that all adults in a family should be tested to help make predictions and institute preventions. Among the Reading volunteers assisting with the testing program were Jane Blumberg and Sharon Syret.

Note: Through our quick research we could not find the number of Tay-Sachs births today. However, we can assume that the increasing number of interfaith marriages among today's non-Orthodox Jews results in fewer Tay-Sachs babies.

The issue of *Shalom* featured many stories and pictures of Reading's Jewish children, including the approval for the Federation to hire a youth worker. Another story listed 19 students who represented Keshet Zion Hebrew School in a Philadelphia parade celebrating Israel's 25th anniversary. The Drama and Arts Festival, held at the Reading JCC, saw our kids performing with peers from Allentown, Harrisburg, Somerville, Cherry Hill and York.

The busy sports program at the JCC was popular with the youngsters. In one photo, the winners of Reading JCC sports awards included Jan Schein, Sam Cohen, Mark Rachman, Robert Vogel, Greg Bonda, David Zeidman, Drew Shapiro, Todd Schreiber, Gary Weiss, Jim Linton, Frank Friedman, Brian Erkes, Mike Fromm, Jerrold Schnee and Budd

Cohen. An article described a series of discussions for Jewish high school children. In the first, Dr. Larry Rotenberg of Reading Hospital discussed with 20 students his experience as a Romanian Jew who survived the Holocaust. Although the death of 6 million Jews was hard for some to grasp, a touching discussion of anti-Semitism ensued.

Another program in the series was "The Jewish I.Q. (Identity Quotient)" led by Rabbi Mitchell Kornspan. This session attracted 15 youngsters. Wayne Davis, the teenage author of the article, came to this conclusion: "There was general agreement that parents accomplish very little by sending their children to Hebrew School if they don't follow it up at home." He also pointed out that after 7 hours in public school, students were not at their peak mental capacity when attending Hebrew School.

A lively discussion followed about the idea of a permanent community Hebrew High School. With most people participating, many questions were explored, but not all could be answered.

Still another article focused on a community discussion about marijuana, featuring a panel of five professional experts. It examined the effects and attitudes of the controversial illegal substance, especially its new popularity with youngsters in the community. The consensus was that "weed," being non-addictive, was not as serious a problem among teenagers as alcohol.

Shalom

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The opinions expressed in *Shalom* are of the writers and not the Jewish Federation of Reading/Berks



March ☆ Adar-Nissan



Shabbat Candle Lightings

March 5
5:42 p.m.

March 12
5:50 p.m.

March 19
6:57 p.m.

March 26
7:05 p.m.



Torah Portions

March 6/22 Adar
Ki Tisa (Exodus 30:11-34:35)

March 13/29 Adar
Vayak'Hel/Pekudel (Exodus 35:1-40:38)

March 20/7 Nissan
Vayikra (Isaiah 43:21-44:23)

March 27/14 Nissan
Tzav (Leviticus 6:1-8:36)

New York Times bestselling author to speak at Literatour Berks brunch

By Amanda J. Hornberger

Near the end of her battle with cancer, *New York Times* bestselling children's book author Amy Krause Rosenthal wrote an essay for *The New York Times* titled "You May Want to Marry My Husband". Her essay went viral and has been read by millions around the globe.

After her death, her husband, Jason, a lawyer, began to reevaluate his life's work and his journey with grief. Now himself a *New York Times* bestselling author and public speaker, famous for his TED talk on grief, Jason B. Rosenthal wrote a memoir, "My Wife Said You May Want to Marry Me".

Rosenthal will be the speaker for our annual Literatour Berks brunch. His inspiring story on finding hope and joy amongst the pain and learning that his future is a blank space waiting to be filled, is a lesson for all of us.

Join us on Sunday, March 14, at 11 a.m. for this virtual brunch event.

Access to the event is \$36 per household and includes a brunch basket. If you would like a signed copy of "My Wife Said You May Want to Marry Me" in addition to the brunch basket

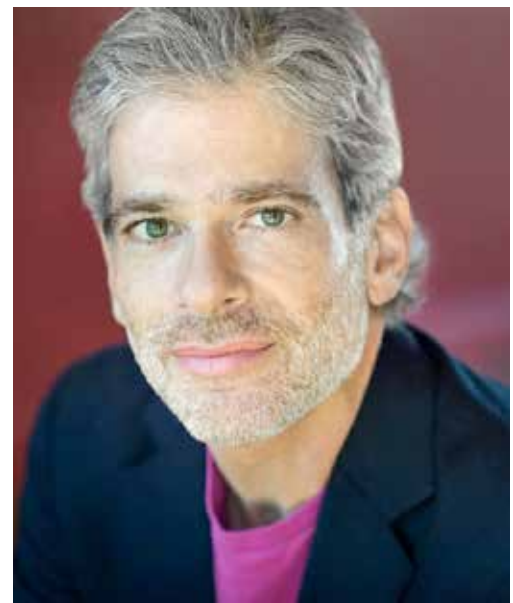


and event access, the cost is \$50. Registration is available at ReadingJewishCommunity.org or call 610-921-0624.

Throughout this second season of Literatour Berks more than 30 authors have come into your homes through our virtual events.

This brunch event is a fundraiser for the Jewish Federation of Reading's Literatour Berks, and proceeds will be used to help offset costs of the entire series of programs and help allow the series to continue to its third season.

Literatour Berks would not be possible without the support of the Jewish Federation of Reading, Jewish Book Council, Exeter



Jason B. Rosenthal

Community Library and our sponsor and patrons. Thank you for your continued support of bringing Jewish books and authors to Berks County!

Journey through Jewish South with Literatour Berks

By Amanda J. Hornberger

Sue Eisenfeld is a Yankee by birth, a Virginian by choice, an urbanite who came to love the rural South, a Civil War buff, and a non-observant Jewish woman. In "Wandering Dixie," she travels to nine states, uncovering how the history of Jewish Southerners converges with her personal story and the region's complex, conflicted present. In the process, she discovers the unexpected ways that race, religion, and hidden histories intertwine.

From South Carolina to Arkansas, she explores the small towns where Jewish people once lived and thrived. She visits the site of her distant cousin and civil rights activist Andrew Goodman's murder during 1964's Freedom Summer. She talks with the only Jews remaining in some of the "lost" places, from Selma to the Mississippi Delta to Natchitoches. Eisenfeld follows her curiosity about Jewish Confederates and casts an unflinching eye on

early Southern Jews' participation in slavery. Her travels become a journey of revelation about our nation's fraught history, and a personal reckoning with the true nature of America.

Learn more about this fascinating American Jewish history when Eisenfeld joins Literatour Berks for a discussion on Monday, March 1, at 7 p.m. on Zoom.

Sue Eisenfeld is the author of "Wandering Dixie: Dispatches from the Lost Jewish South" as well as "Shenandoah: A Story of Conservation and Betrayal." She is a contributing author to "Disunion: A History of the Civil War."

You can register at readingjewishcommunity.org/home/literatour. Signed copies of the book will be available for purchase through the Literatour Berks official book vendor, Reads & Company of Phoenixville.

Thank you to the sponsors and patrons of Literatour Berks for making this event possible.



92nd St. Y Programs

Game Nights

Community Shabbat

Reading Jewish Film Series

Great Decisions

Interfaith Mitzvah Day

Yom Ha'atzmaut

PJ Library

PJ Our Way

Leo Camp Lecture

Tech Tuesday

Yom Hazikaron

Art Exhibits

Yom Hashoah

Annual Meeting and Picnic

Purim Carnival

Richard J. Yashek

Memorial Lecture

Kristallnacht Remembrance

Youth Events

Purim Masquerade Party

Bridge

Chevra

Mahjong

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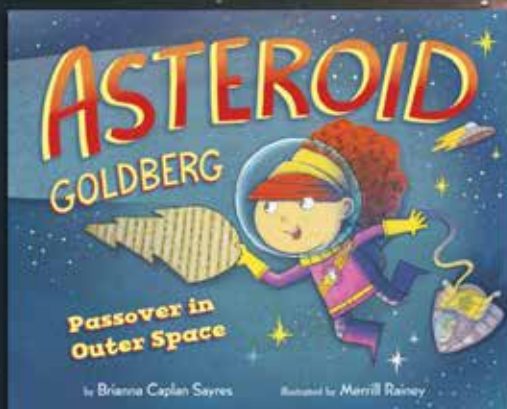
Lakin Holocaust Library

& Resource Center

Shabbat B'yachad

Community Calendar

Asteroid Goldberg: Passover in Outer Space by Brianna Caplan Sayres



Sunday March 21st 4 p.m. via Zoom

Registration required. To register, visit: www.ReadingJewishCommunity.org/home/literatour

Co-sponsored by: PJ Library of Reading

Literatour Berks is a program of Jewish Federation of Reading/Berks in partnership with Exeter Community Library and Sinking Spring Public Library.



Local leader moderates program with *Times* columnist

From Federation staff

Reading's Michael Fromm, Chair of the Jewish Council for Public Affairs (JCPA), recently moderated a JCPA program, 'The Biden Administration and the Middle East with Bret Stephens.'

Bret Stephens is a Pulitzer Prize-winning American conservative journalist, editor, and columnist, who began working as an opinion columnist for *The New York Times* in April 2017, and from 2002 to 2004, was editor-in-chief of *The Jerusalem Post*. He won the Pulitzer Prize for Commentary in 2013.

JCPA and its member Jewish Federations advocate for a just and

pluralistic American society, Israel's quest for peace and security, and human rights around the world in common cause with other civic, racial, ethnic, and faith-based leaders. Its motto is to "educate, advocate, and mobilize."

Michael Fromm is president and CEO of Fromm Electric Supply of Reading. In addition to his work for JCPA, he has a long history of community involvement including as a past chair of the Jewish Federation of Reading and chair of the Alvernia University Board of Trustees.

You can watch Michael interview Mr. Stephens on a YouTube video. The link is: <https://youtu.be/uV0h8Beg39E>.



Bret Stephens



Michael Fromm

Program features stars of Israeli TV series 'Fauda'

By Adi Shalev

We all know and are aware of the complex reality of life in Israel in terms of security, and the tv show "Fauda" was born and created out of this reality.

For those of you who are not familiar with "Fauda," it is an Israeli television series developed by Lior Raz and Avi Issacharoff drawing on their experiences in Israel Defense Forces' undercover unit in Palestinian territories.

"Fauda" tells the story of Doron,

a commander in the Mista'arvim unit, as he and his team pursue a Hamas arch-terrorist known as "The Panther."

I think the special thing about this series, and the reason so many people in Israel and around the world have loved and connected with it, is the fact that "Fauda" depicts and presents all the complexities and the reality of the different characters from both sides of the conflict in the Middle East.

Fauda presents humanity in the most difficult situations, showing us the challenges and difficulties of each of the characters and the way of making decisions and choices in stressful situations, which for the most part, we cannot really understand.

One of the main things the series teaches us is not to judge and to understand that there are lots of sides, even to things that look black or white to us.

I invite you to join us on Sunday, March 7, at 1 p.m. to meet Boaz Konforty and Yaakov Zada Daniel, two of the main actors on the show.

The two will take part in a talk about their unique journeys of becoming actors, the significance of Jews and Arabs collaborating in the name of the art and the impact of the TV series on Arabs, Israelis, and Jews.

Need to catch up with the show? Three 12-episode seasons of "Fauda" are available on Netflix.



Special thanks to
East Penn Manufacturing Co.
for Sponsoring Literatour Berks

I'M STAYING FOR ANOTHER YEAR!

In September 2019 I arrived in Reading to work as your community Shlichah for 2 years. I did not imagine that this year and a half would have looked the way that it has. Unfortunately, because of the pandemic, I did not have the opportunity to meet all of you and experience together the Jewish community as much as I would have like to. I have decided and I'm thrilled to stay working here for another year! I look forward to continuing all the programs that I have started and being together with you for the new ones in the future.

Adi, your Shlichah



Tuesday
March 9th
6:30 p.m.



To register, email exetercl@berks.lib.pa.us or call 610-406-9431

2020 JEWISH COMMUNITY CAMPAIGN

HONOR ROLL OF DONORS

CAMPAIGN TOTAL: \$455,000 as of Dec. 31

ADVANCED LEADERSHIP GIFTS

\$25,000 +

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Berks County Community Foundation
Sandy Solmon and Douglas Messinger

LEADERSHIP GIFTS

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Irving and Arlene Ehrlich
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MAJOR GIFTS

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Reconnecting with our roots helps us find our way

By Rabbi Yosef Lipsker
Chabad Center of Berks County

A few years back I took a trip to California for a family simcha. After picking up my rental car, as I was hurriedly placing the destination into my phone's GPS so that I would not be late for the event, for a moment my heart sank.



A 40 hour drive?? How would I make it on time? How can that be possible? Did I land at the wrong airport? And then it hit me: my GPS still thought I was in Philadelphia — from where I had taken off.

Once I restarted my phone, it recalibrated its location, and I was on my way — a comparably measly 2.5 hour drive.

This experience got me thinking:

What if in our own lives, in the moments when we feel lost, and that the journey ahead seems too winding and cumbersome to overcome, that there was a way to recalibrate?

Could it be that when the challenges that we find in the world around us feel

overwhelming, and the distance to our destination seems impractical to achieve, that the answer might lie within us, and not in the journey itself?

Can our perspective, and approach redefine the obstacle?

As we approach Passover, we recall the story of how the Jewish People were freed from their bondage in Egypt — redeemed from their shackles and hard physical labor, only to be brought into the dry and sullen desert.

They were taken out from one challenge and were seemingly plunged into another.

The Jews themselves voiced this complaint to G-d on multiple occasions: "Have you set us free from Egypt, only to lead us into the desert to die?"

What was this journey about?

It was precisely aimless wandering that forced them to recalibrate and discover that no wandering is aimless when purpose itself is found within you.

When your entire being is infused with a mission, when your whole world is lit up by its potential, you can find joy, and peace, even in an arid desert.

It took some time, but they found a

way of turning the negative environment of the desert into a place where they could connect with their spiritual side and focus on serving G-d.

They concluded that it was not their physical environment that should be dictating their state of mind, but rather their state of mind would dictate its effect on their physical environment.

This experience was essential to their formation as a people. It infused their DNA with a spirit of resilience that would see them through the thousands of years of adversity that lay ahead.

No matter the challenge, and even when all hope seemed lost, their inner compass gave them meaning.

This is who we are. We are a people who experience the tumultuous world around us and internalize it according to its wonderful potential.

We will never lose hope that we can be the catalyst to the change that we wish to see in the world.

Just as a GPS cannot possibly provide accurate directions without first determining its point of origin, we cannot find our path in life without first coming to terms with our roots.

Without a guiding compass, without our true north, we can find ourselves floating aimlessly through life, like a discarded leaf upon the water.

A feeling of freedom does not come from allowing yourself unlimited space to indulge in the physicality of this world.

True freedom is achieved by recognizing your incredible power of self-discipline; adapting the physical world around you to spread positivity.

When the lockdowns feel burdensome, and the loneliness and anxieties kick in, I remember the phone that needed to reconnect with its source to find its way. I double down and reconnect with my own roots.

For I've found, as our forebears in the desert had:

When joy won't find us, we must find joy — and within ourselves is where it's often found.

When you find inner purpose, you'll find inner joy.

May Passover this year truly be a holiday of freedom and joy for each and every one of us.

Chag Sameach!

Obituaries

Jeffrey Brok of Florida and formerly of Reading. Jeff was a graduate of Reading High School and York College with a degree in accounting. He played on the Reading JCC basketball team and was an avid Philadelphia sports fan. After graduation he worked with his father, Ralph, and his Uncle Bob in their business, Brok Housewares Inc. Jeff moved to Florida in 2014 and worked at Merrill Lynch. He is survived by his wife, Jill, and his two children; son Connor and daughter Erica. Other survivors include his sister Cynthia and her husband, Eric, along with nieces, nephews and cousins.

Barbara (Bobbi) Picker, 93, of Reading. Barbara was born in Philadelphia. She was a charter member of B'nai B'rith Women's; Veterans Hospital; Red Cross; Jewish Welfare Board and other organizations. She is survived by her children; daughter Jill Greene and her husband, James Greene II, of Reading; and her son Glenn Welsh and his wife, Deborah. Other survivors include her four grandchildren, four

great-grandchildren and her sister Marlyn Rothstein.

Dr. C. Harold Cohn, 97. He was a graduate of Reading High School and Bucknell University. He was drafted into the Army in 1943, served over eight years and achieved the rank of captain. He graduated from Jefferson Medical College in Philadelphia in 1948. After his discharge from the Army, he returned to Jefferson, where he contributed to medical history as one of the operators of the heart lung-machine for the first open-heart surgery in 1953. Hal was on the staff and later appointed the chief of thoracic surgery at Reading Hospital, St. Joseph's Hospital and Community General Hospital. He retired from his full-time surgical practice in 1989 but continued his medical work. He was a lifelong member first at Keshet Zion Synagogue and later at Reform Congregation Oheb Sholom. He was preceded in death by Ruth K. Cohn, his wife of 59 years, and is survived by his children, David L. Cohn (Carol Borloff), Paul D. Cohn (Jo Ann Kisling) and Susan C. Evans; and granddaughters Abigail Wargo (Matt), Tessa Cohn, Sarah Evans, and Andrea Evans.

All Around the Town

Mazel tov to **Sharon and Ron Berman** on the birth of their grandson Miles Avery Frank to daughter **Kate Berman** and her husband, **Adam Frank**.

We love good news about members of our community! Please share it by emailing Marknem@aol.com or calling 610-921-0624.

Virtual Community Seder hosted by RCOS

Saturday, March 27, 6 p.m.

Registration required! To register follow this link:

<https://us02web.zoom.us/join/register/tZAAtfuCgqD4vHtdXiq70WeMBppBIc3dFAoO>

After registering, you will receive a confirmation email with information about joining the seder. An electronic version of the Haggadah will be sent to all who register.

Monthly Community Meditation

Join us online for a community meditation on the first Sunday of each month. We will do a guided meditation, followed by opportunity for discussion.

The series will be led by Julie Gabriel LCSW, a Wyomissing resident, who is a therapist and certified yoga and meditation teacher.



We will meet online for 30 minutes on Sunday, March 7th at 7:00 pm.

To register, email AdiS@JFReading.org or check JFR weekly emails

Reasons to be grateful during this difficult Pesach

By Rabbi Brian Michelson
Reform Congregation Oheb Shalom



One of the standout moments of the Passover Seder is the asking of the Four Questions. Students practice and families kvell over the ability of their children and grandchildren to ask these questions.

Last year, a colleague of mine Rabbi Arthur Lavinsky, rewrote the questions for the time we are living through. He said that children might ask:

1. Why is this Passover different in that we only have our immediate family with us? Usually, we have many guests including friends and out-of-town relatives.

2. Usually, we put our cellphones and tablets away during the Seder. Why is everyone using Facetime, Facebook, Zoom, and Skype with people who live so far away?

3. Why aren't we going to synagogue during the Passover holiday as we usually do?

4. Why isn't everyone happy during Passover? Aren't we commanded to be joyful during our festivals?

We have been dealing with this global pandemic for more than a year. This is our second Pesach separated from loved ones and our communities. It has been a very long 12 months. We know that this Passover will be different, and not in a good way, from most of the others we have celebrated. We know that we need to isolate ourselves so as not to contract or spread the virus.

As strange as this separated Passover may be for us, it is interesting to note that the very first Passover was celebrated in the same way. The Israelites preparing

for the 10th plague — the death of the firstborn — dashed lamb's blood against their doorposts and shut themselves in their homes hoping to be protected from the angel of death. I think we can gain new insight and appreciation for what that first Passover might have been like for our ancestors in Egypt.

As challenging as this time is, I think it is also a time for us to be grateful and awed by the opportunities and technologies that we have. Who could have imagined the ways we have been able to reinterpret the community with the help of Zoom, Facetime, and Skype? We have the chance to have seder with relatives all over the world thanks to technology.

We have had the opportunity to be "together" in ways that our ancestors could never have imagined and for all of these, I am profoundly grateful. Is it the same as being together in person? Of course not, but it is far better than we might have been able to do even five short years ago.

My family gathers about every two weeks for a Zoom check-in. My parents, sister, aunt, uncle, cousins and their families join us for an hour of usually very loud conversation. Just like when we are together, people are talking over each other and family stories get repeated. We have probably spoken and seen each other more during this year of the pandemic than many other years combined. As frustrated as I am at the situation, I am also grateful.

This Passover I cannot stress enough that reaching out to others, expressing love, care and concern is something we can all do. Everyone has the power to make a phone call, send an e-mail, or reach out in any way that he or she can.

In so doing, you will bring light to someone experiencing darkness, and

warmth when the world seems so cold and lonely.

We conclude our Seders with the famous declaration "Next Year in

Jerusalem." While that would be ideal, I would settle for "Next Year let's all celebrate together again."

Dayenu. That would be enough!



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Join us for a conversation with

Jason B. Rosenthal

NY Times Bestselling author of
My Wife Said You May Want to Marry Me

Sunday, March 14, 2021 | 11 AM
 Virtual Event

Register at ReadingJewishCommunity.org

\$36 per household includes brunch basket
 \$50 per household includes brunch basket
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To receive a brunch basket registration must be received by March 10, 2021.

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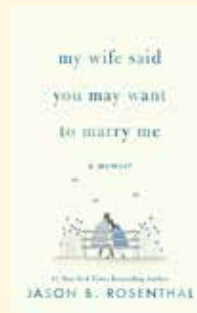
Jason B. Rosenthal



Jason B. Rosenthal is a lawyer and the executive director of a nonprofit organization created in his late wife's name, the Amy Krouse Rosenthal Foundation, which funds child literacy programs and ovarian cancer research.

He is also the subject of an essay written by his wife, Amy Krouse Rosenthal, called *You May Want to Marry My Husband*. Just days before her death, her article appeared in the Modern Love column of the New York Times, went viral and was read by millions of readers worldwide. His response to Amy's piece titled, *My Wife Said You May Want to Marry Me* was published in 2020.

Jason now speaks publicly and writes about issues related to processing grief and finding hope and joy amongst the pain.



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15 Israeli dishes you must try in 2021

Israel21c.org

Israelis have decided to turn still being stuck at home from lemons into lemonade. Or rather, limonarak, the ultimate Israeli drink made of potent arak liquor and the aforementioned fruit. In other words, we are going to be utilizing the fact that we have more time on our hands, and fewer places to go, to get into the kitchen and try making the ultimate Israeli foods. We recommend you do the same. Most of these items do originate elsewhere. But that's the beauty of Israeli cuisine – the diverse population means that foods from all over the world have become absolute staples in Israel.

Zhoug

A fiery condiment originating in Yemen, zhoug comes in either green or red – depending on the type of hot peppers that are used to make it. These hot peppers are complemented by garlic, salt and cilantro, which are pounded together to make a breathtakingly hot paste.

Labaneh

A perfect partner for zhoug is labaneh, or strained yogurt. Popular across the Middle East, labaneh is served in a similar way or in addition to hummus as part of a mezze table. Sometimes the dip is shaped into little balls covered in olive oil and spices that are sold in jars and can make a wonderful gift. But while this version requires certain skills and patience, the basic dip could not be easier to make. Just place yogurt of your choosing in a clean piece of cloth, tie it up and leave it hanging off the tap in the kitchen sink. By morning, you'll be left with a creamy strained substance that's just waiting to be devoured.

Sabich

The origins of sabich lie in the traditional Shabbat breakfast enjoyed by the Jews of Iraq. When they immigrated to Israel, they brought along this delicacy and it took off in the country as a fast-food lunchtime favorite. Originally, sabich included potatoes, hard-boiled eggs, fried eggplant, tahini, pickles and chopped parsley, but in Israel it got stuffed into pita bread (obviously).

Chopped salad

If you, like us, are trying to lose some of that quarantine weight, may we recommend that you give a simple Israeli chopped salad a chance. Called "Arab salad" in Israel, it's usually made of thinly diced cucumbers, tomatoes and onions. Sometimes peppers, parsley and radishes are also added, and it's always served with a fresh lemon-and-olive-oil dressing. Absolutely delicious, and really simple to make.

Matbucha

Matbucha is made of tomatoes, roasted red peppers and garlic. It immigrated to Israel together with Jews from northern Africa. Each community has a different name for the salad and slightly different preparation, but the result is always fabulous — a rich and fragrant salad or dip that can be slathered on bread, added to stews or enjoyed as is, with a big spoon.

Treat yourself to Israel's most popular winter drink – Sachlav

With most of us still stuck at home, now is the ideal time to make sachlav, a blend of hot milk, vanilla and coconut. It's Israel's most popular wintertime drink.

This winter we all need some treats to give us a taste of foreign climes, and what could be better than Israel's most popular wintertime drink – sachlav.

Made from hot milk, vanilla, cinnamon and coconut, sachlav offers a real flavor of the Middle East.

Ingredients

1 liter (4½ cups) milk
4 heaped tablespoons cornstarch
1/3 cup sugar
1 ¼ teaspoons vanilla
Large pinch salt
Top with a sprinkling of cinnamon/chopped walnuts/coconut

Directions:

1. Mix the cornstarch into the milk when cold.
2. Mix in the sugar
3. Bring up to a light boil, stirring the whole time until frothy and thick, but still pourable (about five minutes total).
4. Pour into the cup and garnish with cinnamon, walnuts and coconut.



Ptitim

This was invented in the early days of Israel when Prime Minister David Ben-Gurion asked food company Osem to create a readily available substitute for rice. From its humble beginnings, this orzo-like pasta rose to its prominent place in every household larder. Abroad, it's known as "Israeli couscous."

Amba

Amba is a condiment made of pickled mangoes, vinegar, salt and spices. It's somewhat similar to Indian mango chutneys but is more savory, has a saucier texture and is usually spooned over breads, falafel, the said sabich or shawarma.

Bourekas

Bourekas are ubiquitous in Israeli bakeries in many shapes, sizes and varieties – think potato, cheese, spinach, mushrooms and even pizza.

Shakshuka

Most Israelis eat this regularly. It traditionally involves eggs nestled in a spicy tomato sauce, cooked on the stovetop until just set. However, you can also get "green" shakshuka based on leafy greens and cheeses, or even vegan ones with egg substitutes. Don't forget bread to mop up all the sauce.

Jerusalem pretzel

Jerusalem pretzels have little to do with their New York counterparts. They're larger, thinner, chewier and come covered in sesame.

Jachnun

This is sweetish, thick dough covered in mounds of butter and left to bake overnight in a designated round pot. Come morning, it's served warm with a chopped tomato sauce, hard-boiled eggs and zhoug.

Silan

Silan, or date honey, is a staple of Middle Eastern and Persian cuisines. Its complex yet sweet flavor makes it great for drizzling over yogurt, adding to savory marinades and mixing with tahini and spreading over toast.

Arak

This is an aniseed-flavored spirit that people either love or hate. Fans mix it with a little water and ice, use it to make fresh cocktails such as limonarak or even drink it straight up in shot form. Proceed with caution.

Sachlav

Sachlav is a frothy milk drink that's warm, thick and sweet. It is delicious and very simple to make.

Krembo

This is the ultimate Israeli winter snack. A round biscuit base is topped with a white chewy meringue nest that's in turn covered in a thin coating of dark chocolate. It is as yummy as it sounds. The traditional Krembo is mass-produced and appears on supermarket shelves only in winter months. But recent years have seen artisanal Krembos popping up at Israeli patisseries.

ISRAELI COOKING CLASS

PASSOVER WITH ADI'S MOM

Join Adi and her mom, Revital, for a Passover oriented class, where we will make traditional Iraqi Kibbeh called "Kibbeh Pateta" and mixed nut cookies

Sunday, March 21st at 1:00pm

To register, email AdiS@JFRReading.org or check JFR weekly emails

*Ingredients list will be sent at registration



A fruitful Tu B'Shevat at Chabad



Chabad sent out packages of the Sheva Minim, the seven "kinds" that Israel is blessed with, in honor of the holiday of Tu B'Shevat. Also to celebrate the "New Year of the trees," students at CHS took part in a healthy fruit gummy workshop.

2021 GREAT DECISIONS

Meeting virtually on Zoom
 Monday* mornings 10:30am
 March 1 through April 19

*Except for Tuesday, March 30 due to Passover

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2021 Topics

- * **March 1**--Gloal Supply Chain & National Security with Dr. Victoria Williams, Alvernia University
- * **March 8**--Korean Peninsula with Kevin Coats, RACC
- * **March 15**--The Fight Over the Melting Artic with Dr. Stephen Mech, Albright College
- * **March 22**--Brexit and the E.U.
- * **Tuesday, March 30**--The End of Globalization? with Dr. Michelle Mart, PSU Berks
- * **April 5**--Persian Gulf Security with Dr. Randallh Newnham, PSU Berks
- * **April 12**--China & Africa with Dr. John Stanley, Kutztown University
- * **April 19**--The Role of International Organizations in a Global Pandemic with Dr. Irene Langran, Albright College

Great Decisions is the name shared by a national civic-education program and publication of the Foreign Policy Association. Published annually, the Great Decisions briefing book highlights eight of the most thought-provoking foreign policy challenges facing Americans today. Great Decisions provides background information, current data and policy options for each of the eight issues and serves as the focal text for discussion groups. Each week's session includes a short video produced by internationally renowned scholars and a focused discussion on the issues.

\$30 one person, one book or \$35 two persons, one book

To register for Great Decisions and to order a copy of the 2021 Great Decisions Briefing Book, return form at bottom of this page or contact Amanda Hornberger
 AmandaH@JFReading.org



The Foreign Policy Association is a non-profit organization dedicated to inspiring the American public to learn more about the world. Founded in 1918, FPA serves as a catalyst for developing awareness, understanding of, and providing informed opinions on global issues. Through its balanced, nonpartisan programs and publications, the FPA encourages citizens to participate in the foreign policy process.

Great Decisions 2021...Please complete & return to Jewish Federation by Friday, February 19 or contact Amanda Hornberger (610) 921-0624 or AmandaH@JFReading.org

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Move over Millennials

By Carole Robinson

Move over Millennials, there is a new group in town! I'm not talking about Generation Z or even Generation Alpha; I want to introduce you to the "Perennials."

I was introduced to this term through a Zoom event that Literatour Berks and Jewish Family Service co-sponsored. Together, we brought in Rabbi Laura Geller on Tuesday, Jan. 26. She spoke about her book "Getting Good at Getting Older," which she wrote with her late husband, Richard Siegel.

Rabbi Geller described their book as a do-it-yourself kit to navigate getting older. It's a Jewish catalog for people of a "certain age" — those between midlife and frail old age. The book is divided into sections: Getting Good at Gaining Wisdom, Getting Good at Getting Along, Getting Good at Getting Better, Getting Good at Getting Ready, Getting Good at Giving Back, and Getting Good at Giving Away.

It includes writings from many contributors and an extensive list of resources and tools for each category, serving as a guidebook to aging. The book does not need to be read cover to cover or even read in order; dip into the sections that appeal to you.

On average, we are living 30 years longer than our grandparents. Those extra years are tacked onto the middle, and this is Rabbi Geller's focus. She challenged the listeners, "How do you add more life to those years?" During our Zoom session, Rabbi Geller explained, "Seventy is not



the new 50; 70 is simply a new 70" and offered the suggestion of calling people of this age "perennials." This term was coined by Dr. Laura Carstensen from the Stanford Center of Longevity who said: "We're still here, blossoming again and again. It also suggests a new model of life in which people engage and take breaks, making new starts repeatedly."

According to Rabbi Geller, "Perennials" need to ask themselves many questions including the following:

- How do I nurture long-time connections?
- How can I make new friends?
- How do I give meaning to my life?
- What do I have to do now to become the 85 year old I want to be?
- What lives on after me?

By examining these questions, we may be inspired to create rituals to enrich this stage of our lives. For instance, downsizing is a dilemma many "perennials" will face. How do we say goodbye to the homes where our children grew up? How do we part with our possessions?

Rabbi Geller reminds us that it's not the "stuff" itself but the memory of what it represents. One participant, Betsy Katz, shared her story. Her family had numerous awards, plaques, and framed photos which she did not have room for in her new home. Betsy took pictures of everything to preserve her fond memories.

Rabbi Geller urged everyone to be intentional about how they leave their stories. She suggested writing memoirs or making videos as part of our family legacy and also encouraged writing ethical wills for your loved ones.

Rabbi Geller briefly touched on loss and dealing with the reality of change. She recommends acknowledging loss and

figuring out what you need to do to move on. After her husband's unveiling, she created a ritual to take off her wedding ring and thank the people who had been there for her during her year of mourning. Meditation was a big help for Rabbi Geller during this time. She recommends the following Gratitude Workout:

1. Acknowledge what is good in your life.
2. Remember that it is a gift. You didn't do anything to deserve it.
3. Acknowledge where the gift comes from, perhaps a person or perhaps God.
4. Find a way to say thank you.

Rabbi Geller concluded her talk with the Talmudic story about Honi. In this story, Honi asked an old man why he was planting a carob tree, which would not bear fruit for 70 years. The man responded that just as his ancestors planted trees for him, he plants them for his descendants. Rabbi Geller reminded us, "We are planting trees. Those who come after us will eat the fruit. My advice to you: keep planting trees!"

With her positive attitude toward gracefully aging, I am recommending that each of you pick up a copy of Rabbi Geller's "Getting Good at Getting Older" for you or the "Perennial" in your life. Yes, the book does address ageism and the fears "Perennials" face (such as becoming invisible, becoming isolated, living without purpose, and becoming dependent), but it is laid out in an uplifting tone and encourages readers to embrace this new stage of life.

Books are available for purchase at <https://bookshop.org/books/getting-good-at-getting-older/9780874419856>. Get your copy today and proudly tell your Millennial child or your Generation Alpha grandchild that you are a "Perennial"!

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JFS continues its vital work



Jewish Family Service volunteers, left, load a client's car at the monthly JFS food distribution at Hampden Heights Seventh Day Adventist church in Reading, one of two monthly JFS food distributions. At right, Meryl Marks is excited to receive her Tu B'Shevat gift from the Federation

Israelis, Palestinians skeptical of conflict solutions

From online news sources

Israelis and Palestinians want an official separation from one another, but the major political solutions to the conflict do not appeal to them, a new in-depth study by the RAND Corporation. Overall, the research found that “mistrust, broadly defined, is likely the greatest impediment to peace.”

Researchers at RAND, a leading global policy think tank, sought “to assess whether there were any viable alternatives to the current status quo” between Israel and the Palestinians. They found that Israeli Jews, Israeli Arabs, West Bank Palestinians and Gazan Palestinians were more likely to be uncertain about any of the five alternative solutions to the conflict offered — two-state solution, confederation, one-state solution, Israeli annexation of Area C or the status quo — than they were to support them.

The questions allowed for uncertainty and support at the same time, yet the only option that a majority of Israeli Jews

found to be acceptable was the status quo, and none were supported by a majority of any of the other populations. “There is widespread skepticism that any alternative would be feasible,” the report states. “There was widespread distrust among Israelis and Palestinians of their own leadership, the leadership of the other side, and the people from the other side. As a consequence, there was great skepticism that a deal could be reached and that either side would abide by the terms of the deal.”

“In addition, the majority of Israelis and Palestinians in our focus groups indicated that none of the alternatives would end the conflict,” the researchers wrote.

Young Israelis, especially, prefer the status quo because they are focused on other matters, most notably economic concerns.

As for the alternatives, “the overwhelming priority in all discussions with Israeli Jews and with Palestinians was the desire to separate from the other and avoid

any governance or living arrangement that brought the two groups closer together.”

Israeli Arabs also said total political separation from the Palestinians was a priority. Egel said “they sympathized with the Palestinians and wanted them to get a fair deal but had the idea that if there was a separation, a lot of domestic issues” — regarding discrimination and being treated as the enemy — “will be solved.”

In light of the clear preference for separation, a two-state solution was unsurprisingly found to be the most politically viable alternative. Palestinians viewed a two-state solution as something very different than what was discussed in past negotiations. Researcher Shira Efron pointed out that most negotiations since the Oslo Accords were for the Palestinians to have a nonmilitarized state, with Israel having control over borders, but the Palestinians in the focus groups were mostly unaware of that. “They kept talking about an airport and other symbols of sovereignty,” such as an army or full control over borders, she said.

Overall, researchers were struck by the fact that people in all of the focus groups did not fully understand the implications of the different alternatives, and some of their views evolved when the different concepts were explained thoroughly. “We saw particularly among the Israeli Jewish community that people decided [alternatives] were not worth the risk,” Egel said. “People on the [Israeli] Right may have started out pro-annexation, but at the end, they were saying the status quo is more stable.”

Since the status quo is the preferred option for Israelis, but they still strongly support a two-state solution, the report said it would be critical for policymakers to find “incentives... both domestically and internationally, to encourage Israelis to be willing to explore the two-state solution.” Egel said he was surprised to find that “across the [Israeli] political spectrum there was not really an impetus or a desire to take the risk of a two-state solution. I expected it from more conservative groups, but... we talked to groups on the political Left that said a two-state solution is great, but not worth taking the risk.”

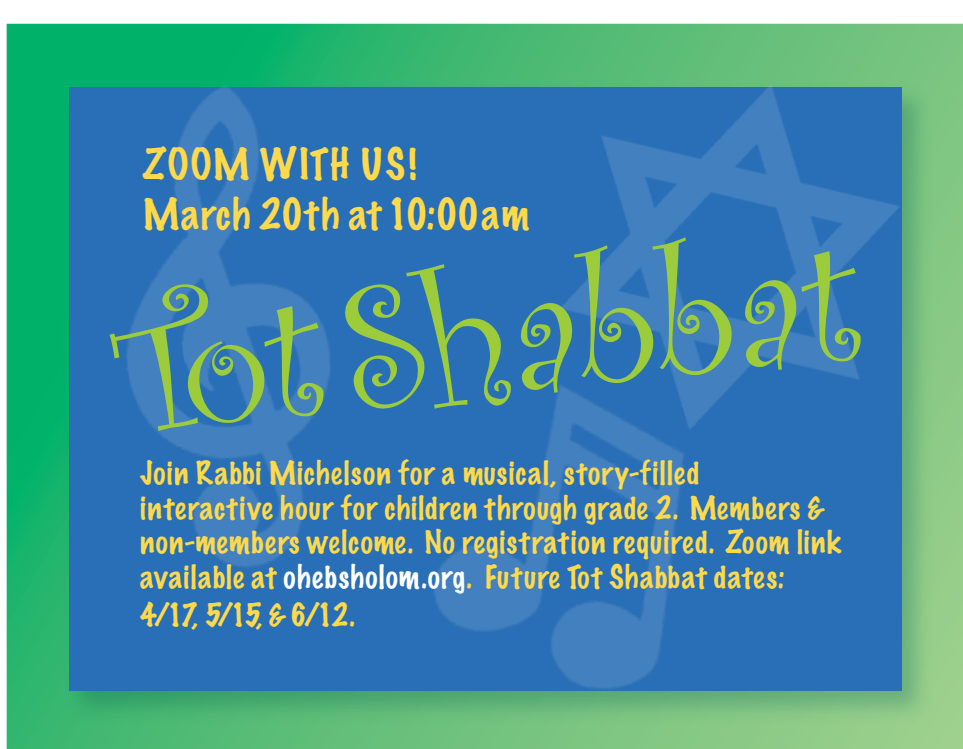
The research found all of the groups were skeptical about a two-state solution. “For Israeli Jews, advocates highlighted the political and security benefits of separation while opponents cited security, settlements, Jerusalem, religion, and feasibility as major concerns,” the report reads. “Israeli Arabs saw separation as a benefit for both Israelis and Palestinians but stated that the Palestinians were being asked to sacrifice too much for the limited autonomy provided to them. The Palestinians in Gaza and the West Bank were skeptical of both the viability and the benefits of the two-state solution.”

Israelis were also skeptical about the viability of evacuating settlements, in light of the 2005 Gaza disengagement.

A confederation, by which the Palestinians would have a separate state, but certain functions would be shared with Israel, was met with even deeper negativity. Efron said that the groups found the confederation suggestion to be bafflingly unrealistic. She pointed out that the solution has recently gained popularity among foreign pundits and intellectuals, but that shows a “detachment from Israeli and Palestinian realities.” “When we presented it to Israelis and the Palestinians, they said ‘this isn’t the EU, it’s not going to work here’... More contact means more friction,” she said. “For Palestinians... it was unheard of. They said, ‘they hate us, we hate them, how could we all live together.’”

The researchers concluded that there were few areas of overlap in opinions between Israelis and Palestinians that could offer avenues for negotiations and peace. “The data highlight the deep distrust and profound animosity of each side for the other,” the report reads. “In light of our findings, it is hard to imagine a departure from present trends and where they lead unless and until strong, courageous leadership among Israelis, Palestinians, and the international community articulates a desire for a better future for all.”

“It helps me understand why peace didn’t break out after Oslo, even though until very recently all the polls said most support a two-state solution,” Egel said. “It’s a heck of a lot more complicated.”



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Israelis see welcome new precedent in UAE

From online news sources

Israelis are visiting Dubai in the tens of thousands thanks to an agreement with the United Arab Emirates.

Israel and the UAE have promoted their U.S.-brokered deal for diplomatic relations as a historic peace deal. It is the bear-hug that Israelis have always wanted from their Arab neighbors, leading many Israelis to redefine the very notion of peace and reconsider whether they need make any painful sacrifices to achieve it. This new view is inspired by an alternative peace doctrine Prime Minister Benjamin Netanyahu has promoted: "peace for peace," a rejection of the traditional paradigm of land for peace. He says the UAE deal sets a precedent: Israel does not need to cede land to the Palestinians in order to win friends in the Arab world.

The detente reveals a realpolitik in the Persian Gulf, where a new generation of Arabs is less consumed by the Israeli-Palestinian conflict, more willing to partner with Israel over common concerns like Iran, more interested in gleaning Israeli technological know-how and keener on strengthening their own standing by aligning with the U.S.' closest Mideast ally. Bahrain, Sudan, and Morocco have also normalized ties with Israel.

What makes the friendship easier is that Israelis and Emiratis have never met on the battlefield. Breaking the Arab boycott of Israel remains controversial in the region. The UAE government expects fealty from its residents and has low tolerance for criticism.

Emiratis describe their embrace as a strategic attempt to soften Israelis' defensiveness in a hostile region,

encourage a spirit of compromise with Palestinians and eventually persuade Israel to cede land to create a Palestinian state. Israel already agreed to suspend its West Bank annexation plans in exchange for relations with the UAE. "We still want to see a two-state solution. We still want to see a negotiation between the two parties. But perhaps, just perhaps, we might be able to have more influence and more leverage when we do have a relationship with Israel," said UAE Ambassador to the U.S. Yousef Al Otaiba.

But a prominent Israeli advocate for peace with the Palestinians recently returned from a trip to Dubai with a hardened outlook: it is the Palestinians who must change, he said, not the Israelis. "I think that the Palestinians need to rethink the way they treat Israel," said Chemi Peres, son of the late Israeli President Shimon Peres. Chemi Peres runs the Peres Center for Peace and Innovation, and he is steering it to prioritize Israeli business ties with the Emiratis, an approach he wants Palestinians to adopt in forging peaceful ties with Israelis.

Palestinian officials say they cannot. "Israel occupies our land. Israel continues to create settlements in our villages, destroys our houses...and yet it is we who have to treat Israel better? Who is it that should be doing what to whom? The occupied to the occupier?" said Nabil Shaath, advisor to Palestinian President Mahmoud Abbas.

Palestinians and their allies say real peace requires Israel to cede the occupied West Bank to the Palestinians. Shaath worries the UAE deal removes the incentive for Israel to do so.

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This class will be held online on the second Thursday of the month: 6:30-7:30 pm

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Dr. Robert Seesengood (Th.M., Princeton Theological Seminary; Ph.D., Drew University) is Professor of Religious Studies and Associate Dean at Albright College, Reading, PA. He is the author of numerous articles and five books, all on the subject of biblical studies. He's currently at work on *American Standard: The Bible in U.S. Popular Media and Culture* (Blackwell).



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Apartheid accusation branded malicious slander

From online news sources

Israeli diplomats in London have reacted with anger and disdain after an Israeli human rights group said Benjamin Netanyahu ran a “non-democratic apartheid regime”.

Embassy spokesman Ohad Zemet rejected the “false claims” in a B’Tselem report after the NGO said Israeli policies “advanced and perpetuated Jewish supremacy over Palestinians.” Calling it “a propaganda tool”, he said: “Israel rejects the false claims in the so-called report as it is not based on reality but on a distorted ideological view.”

B’Tselem is not the only Israeli human rights group to say the government’s policies amount to a system of discrimination against Palestinians – last year Yesh Atid published a legal opinion to that effect. However, B’Tselem has now said that Jewish supremacy is “an organizing principle at the base of a wide array of Israeli policies”, suggesting that discrimination is systematized. “Israel is not a democracy that has a temporary occupation attached to it [but] one regime between the Jordan River to the

Mediterranean,” said B’Tselem director Hagai El-Ad. “We must look at the full picture and see it for what it is: apartheid.”

B’Tselem said Palestinian rights were kept below those of Jews, evidencing discrimination in land and property, immigration, and politics. Zemet said all Israelis had full rights, with Arabs “represented in all branches of government — parliament, the courts, public service, even the diplomatic corps”.

In response to the report, Zionist Federation chair Paul Charney called B’Tselem “anti-Israel” and labelled its claims “malicious ... they are nothing more than an attempt to grab the headlines and mislead, but with very little to no substance at all”. Charney said Israeli Arabs “have the same rights and freedoms as their Jewish counterparts,” adding that the Palestinian Authority and Hamas shared responsibility for the governance of Palestinians.

He said that while the conflict had created “societal issues in Israel that need to be changed”, calling it ‘apartheid’ was “slander... it is dishonest and grossly diminishes the suffering of millions of



Palestinians next to the West Bank security barrier that separates them from Israel

Black South Africans under the real former apartheid regime”.

BICOM senior research fellow Alan Johnson said the description of Israeli policies as amounting to apartheid was “a smear” that polarized both the debate outside Israel and the peace process within it. “Successive offers to

share the land ... have been rejected without a single Palestinian counter-offer being tabled,” said Johnson. “Israel refuses to commit national suicide. That is why the occupation of the West Bank continues, not because Israel is running an apartheid regime there.”

Israeli technologies automate PPE distribution

Israel21c.org

Even before COVID-19 , gloves and clean uniforms were essential for employees in healthcare and other settings to keep the work environment as clean and germ-free as possible.

The coronavirus pandemic has only intensified the need for employers to provide personal protective equipment to workers 24/7. Now two Israeli companies have developed innovative solutions for outfitting workers in gloves and uniforms in a more hygienic, controlled and convenient manner.

“The system we are launching is revolutionizing one of the most common parts of medical treatment — wearing sterile gloves,” says Orna Goldberg, CEO of Tel Aviv-based IGIN Tech, a subsidiary of AIDOR Group.

IGIN’s smart device stores 500 gloves in special cartridges. When a worker inserts a hand into the opening of the machine, a glove is inflated and the hand slides right inside. The automatic fitting is

done in less than five seconds.

The device also addresses another major problem: Close to half of the disposable gloves used worldwide are discarded even before use.

One reason is that disposable gloves are difficult to put on, especially on damp hands, and they often tear. Sometimes, healthcare workers grab several gloves out of the box accidentally and must discard the extras. As a result, Goldberg said, hospitals have difficulty tracking inventory and deciding when and how many gloves to order. The IGIN device takes care of that, too.

“Our system is the first in the world that lets you know exactly how many gloves you have left so that you know when to order more,” says Goldberg.

The company’s main source of revenue will be replacement gloves — a medium size that fits most hands, says Goldberg. The machine also includes a dispenser for hand sanitizer and a bin for glove disposal.

Designed by Israeli engineering company Geomatrix, the device was presented at the recent GITEX technology exhibition in Dubai.

“We are starting to take orders. We’re opening a factory in Israel and finding partners in other regions to open factories for mass production,” says Keter.

Gloves are just one part of a healthcare worker’s garb. Ready access to clean scrubs also is essential to prevent the spread of viruses and bacteria.

“Medical staff uniforms have become a potential health hazard as a result of the COVID-19 pandemic, and this has led to tremendous interest in our solution from medical institutions around the world in new and existing markets,” said Yariv Matzliach, CEO of Polytex Technologies.

Medical institutions in 20 countries in North America, Europe and Asia already have installed a total of 3,000 Polytex machines to dispense clean uniforms and collect used ones in a fully automated,

hands-free system.

The sealed units are opened only by laundry professionals for collection and restocking. Built-in software and a centralized cloud-based management system monitors turnover and inventory.

The units come in various sizes and can be moved wherever needed.

In Israel, one Polytex scrub-dispensing machine was installed as a test in Sheba Medical Center’s rehab unit in 2019. By the end of 2020, Sheba had deployed 20 stations around the hospital serving more than 4,500 doctors, nurses, and lab technicians. Other hospitals have installed the units as well.

Sheba reported that Polytex installations have led to a 45% reduction in annual uniform purchase costs, and improved hygiene and staff satisfaction levels.

Other target markets include hotels, sports and health clubs and industrial facilities where hygienic workwear is a must.

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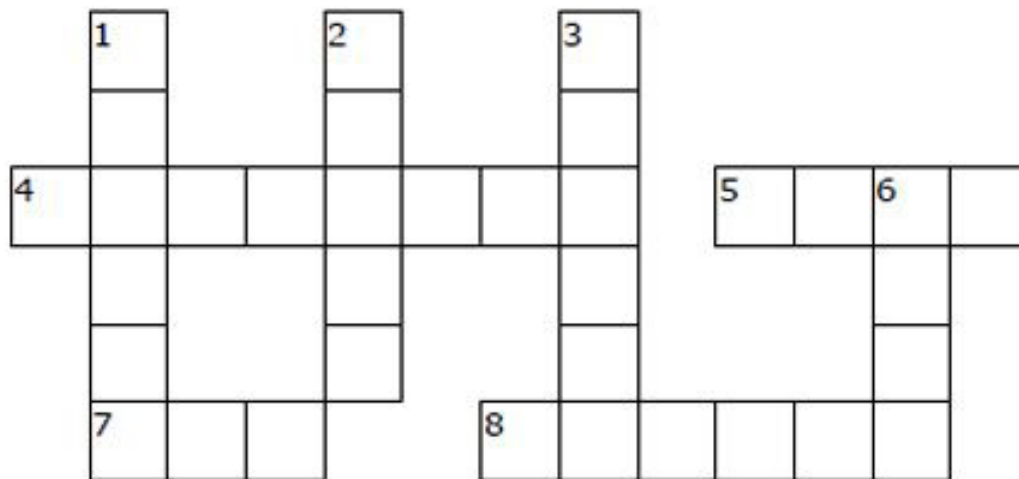
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Puzzle is based on Exodus 12:1-14



ACROSS

- 4. A celebration of the escape of the Jews from Egypt
- 5. A young sheep
- 7. To take in food through the mouth
- 8. A flaw or blemish that keeps something from being perfect

DOWN

- 1. A serious disease or disaster
- 2. The red liquid that is sent through the body by the heart
- 3. To hit or attack someone or something
- 6. The flesh of animals that is used as food

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Israel Book Group: 'War of Return' by Adi Schwartz & Einat Wilf

By Moisey Schneider
and Bill Franklin

Adi Schwartz and Einat Wilf come from the political left in Israel and have been strong proponents of the two-state solution. However, as with many on the Israeli left, they became increasingly baffled as repeated efforts to reach an agreement failed even though the proposals were in line with Palestinian demands. Seventy years of failed attempts to solve the Arab-Israeli conflict, with 30 years of peace negotiations, have left behind only shattered hopes.

Research revealed that the Palestinian refugee issue was not just one more issue in the conflict, it is probably the issue. It reflects the Palestinians' belief about their relationship with the land and their willingness or lack of willingness to share any part of it with Jews.

Following the passage of the UN Partition Resolution, Arab violence broke out almost immediately. On the other hand, Israel's Declaration of Independence, read publicly by Ben-Gurion on May 14, 1948, states, "We appeal ... in the very midst of the onslaught launched against us ... to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship." Some 150,000 Arabs remained and became Israeli citizens.

However, the Arab Higher Committee called for a general strike across the land, and war started. The young Jewish state survived but at a heavy price: 6,000 Jews were killed and 1,000 more were injured and permanently disabled. The Palestinians also paid a heavy price: Thousands were killed, hundreds of thousands left their homes, and they failed to establish their own state. The Arab flight and the resulting refugees were not inevitable, not necessary, and not inherent in Zionism.

Jews in Arab countries suffered fierce revenge and were expelled. Some

700,000 Jews were forced to leave their homes in Arab countries after the war, and not a single Jew remained in the areas conquered by Arab forces. Unlike the Palestinians who left Israel, these Jews did not remain refugees. So why are there still Palestinian refugees from a war that ended 70 years ago?

The demand to return is not based on specific humanitarian or legal requirements. It was precisely designed and crafted as an alternative to continuing the war on the battlefield. The Arabs were not prepared to accept the Jewish state, and peace was perceived as nothing less than treason. Co-existence was not on any Arab agenda. Many refugees wanted to return home, but the Palestinian leadership was opposed, believing this would mean recognition of Israel.

Arab leaders showed that they considered the plight of the refugees secondary to the main political question — the elimination of Israel. For the Israelis, the mounting death toll and the intensity of the war made them less tolerant of the local Arab population and more cognizant of their hostility. Their hostility to Israel and the way the Arab world incited them against Israel rendered the refugees a kind of fifth column. Nevertheless, the Israeli government still did not completely rule out the return of some refugees.

The idea of the Palestinian right of return was not originated by an Arab politician but by the Swedish count Folke Bernadotte. He was appointed in 1948 by the UN to mediate the Arab-Israeli conflict. The Arab world believed the refugee problem was created by the UN's Partition Plan. Faced with Arab opposition, Bernadotte's proposed solution was to reverse the partition plan and to cripple Israel's new independence. He was the first to decide that responsibility for the stateless Palestinian refugees should fall on the international community via the United Nations. He called the refugees innocent victims and demanded the return of Arab

Note to readers

The Israel Book Group's December discussion of Selected Essays by Ahad Ha'-Am was inadvertently left out of our January Shalom. This important work expresses the author's concern with the theoretical and practical problems of the Jewish people and presents his philosophy of Jewish history.

In January, the group discussed "The War of Return," a recent book covering the Palestinian refugee situation, their insistence on their right of return and the role UNRWA has played.

You will find both reviews on these facing pages. The Israel Book Group's will meet Monday, March 8, at 7 p.m. to discuss "Israel Matters" by Mitchell Bard. Please call or email Bill Franklin at williamf@jfreading.org to get the Zoom meeting information if you would like to join the discussion

refugees to their individual homes in the state of Israel.

The authors argued that throughout the 1950's Israel made its position clear that the refugee problem was created by Arab aggression in the 1948 war. If there had been no war against Israel there would be no refugees. Israel argued that the obvious solution to the problem was their rehabilitation in Arab host states, since they have wide empty spaces and cultural, linguistic, and religious affinities.

The United Nations Relief and Works Agency (UNRWA) was founded in 1949 to support the relief and human development of Palestinian refugees. It is the only UN agency dedicated to helping refugees from a specific region or conflict. It is distinct from the UNHCR, established in 1950 as the main agency to aid all other refugees worldwide. Unlike UNRWA, UNHCR has a specific mandate to assist refugees in eliminating their refugee status by local integration into the current country, resettlement in a third country or repatriation when possible.

The authors state that "two different godparents with competing intentions had been appointed for the same child." The international community saw economic rehabilitation and resettlement of the refugees as the only realistic way to end the problem. On the other hand, the Arabs and UNRWA turned down several rehabilitation projects and perpetuated the problem by maintaining an ever-increasing number of Palestinian refugees and keeping the hope of return alive and very present. The compression of the refugees into camps and the decision not to rehabilitate them in Arab counties has created a class of hundreds of thousands of stateless people who have failed to develop roots in Arab societies.

In addition to not rehabilitating the refugees, UNRWA exacerbated the problem in multiple ways. First, there is the problem of incorrect counting. Estimates of the total number of Palestinians who fled were from 500,000 to 900,000. The exact number is not known. Refugees who moved from one place to another were sometimes registered more than once or under different names. Even

Arabs from neighboring countries who were unaffected by the war received refugee status. Further, families did not report the deaths of the elderly or relatives who had emigrated. Last, refugee status was granted in perpetuity. Thus, children, grandchildren and great-grandchildren who have never been in the land of Israel claim it as their home. The Palestinians are the only group in the world with a whole division at the UN Secretariat dedicated to protecting their rights. Not even the victims of genocide in Cambodia, Darfur and Rwanda ever received such support.

UNRWA is the second largest employer of Palestinians after the Palestinian Authority. UNRWA employs about 30,000 Palestinian refugees and a small number of international staff. Thanks to an extensive internationally financed education system, the Palestinians have become one of the best educated groups in the Arab world. However, because all of the teachers are Palestinians who support the right of return, students became ever more ideologically radical. In order to exalt and glorify the Palestinian revolution with the intention of the conquest of Israel by force, UNRWA's schools were renamed "fedayeen" after the Palestinian men who infiltrated Jewish villages and killed civilians. The perpetrators of the Munich Massacre were primarily refugee camp children who were born after 1948, educated in UNRWA schools and had never set foot in Palestine. Nonetheless, their blind loyalty to the idea of a violent return to Palestine was absolute. UNRWA's education system effectively has become an instrument for Palestinian armed struggle.

Refugees are returned only where the returning refugees are members of the majority group, have not been at war with the majority population and there is no ethnic conflict between the returning and receiving sides.

The obligation of anyone who truly and earnestly wants peace is to remove obstacles. There is no greater obstacle to that peace than the Palestinian demand for return and the organization UNRWA that has enabled this demand to continue growing over so many decades.



TIKKUN OLAM

GRADES 10-12

Join us on **Sunday, March 7th from 9:30-11:00 am** to prepare lunch for Opportunity House.

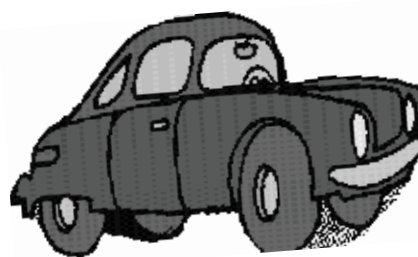
We will meet at the Jewish Federation office.

Masks are required and we will provide gloves.



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Israel Book Group: 'Selected Essays by Ahad Ha'am'

By **Moisey Schneider**
and **Andi Franklin**

The book "Selected Essays by Ahad Ha'am" is taken from his three volume work "At the Parting of the Ways," published first in 1904. His essays are concerned with the theoretical and practical problems of the Jewish people and present a philosophy of Jewish history.

He understands the history of the Hebrews as the story of a living organism that asserted itself not only in the physical survival of the Jews but in the creation of a specific outlook of the Jewish people and a type of life that embodies the Hebrew spirit. The author shows that the Hebrew spirit is essentially spiritual and moral, attempting to create a social order based on G-d's will.

These efforts were generated by and created Prophets, whose special gift is to see into the heart of things and to enunciate moral laws based on the spiritual truth. The Prophetic books, beginning with the Torah, are therefore the mirror of the Hebrew Soul.

The vision of the Prophets was universal. They wished to see the sway of righteousness established over the whole Earth. However, their actions were essentially national. They demanded that Israel should be, among the nations, what they themselves were in Israel, an elemental force making for righteousness.

They understood righteousness to be truth in action. By accepting the Prophets and their law, the Hebrews were expressing their national spirit. The extremism of the Prophets' demands, however, went beyond humans' ability to perform,

and it took the priestly modifications to create laws that were able to be followed by humans. The Priests, and later the Rabbis, realized that national separateness was also essential. The creation of a separate and independent nation on its own land for the preservation of their ideals was worth more to them than the acceptance of those ideals by the world.

Ahad Ha'am reminded Jews that the coming of the Messiah meant the national restoration of Israel to their ancestral land, but the exile, Galut, was of indefinite duration and the national way of life had to be adapted. Their Hebraism was narrowed down to Judaism. They defended themselves against assimilation and hatred by using the Torah as their shield. Judaism was forced, in self-defense, to express itself in an ever-more stringent code of observations to make a fence around the law in place of the lost safeguard of a national life.

Therefore, the Judaism of the Rabbis is an imperfect reduction of the larger national Prophetic Hebraism. It is important to understand the sense in which Ahad Ha'am uses the words "Hebraism" and "Judaism." Hebraism defines the entire national culture. It is the essential spirit which animates and guides the creation of unique arts and sciences, ethical values, and a political structure in our homeland.

Hebraism included Judaism as the national religion. However, during our exile we were bereft of the structure and opportunities a homeland provides. And therefore, Hebrews became Jews. Judaism is still an expression of the Hebrew spirit, which knows no compromise

with opposing forces and demands of righteousness and absolute truth in thought and action. The sanctification of human life, physical and spiritual, remains the cornerstone of Judaism throughout our history.

Ahad Ha'am points out that Judaism was saved at the expense of Hebraism. Being ghettoized saved Hebraism from extinction, but its stringent Rabbinic code stifled and petrified our development as a people.

The solution to the Jewish problem lies in the revival of the Hebrew spirit. According to Ahad Ha'am, when we have ascertained what change in existing conditions is necessary for that revival, we shall have determined the practical course that the Jews of the present day must pursue.

What we need is the possibility of combining unadulterated Jewishness with the breadth and freedom of modern life.

He insists that Jews need a soil of their own, a fixed center for a national life. That center can be found only in the land with which the history of the Jews is inevitably bound.

This has been the goal of our most cherished aspirations since we were forced to leave.

Only there, can the Jew become once more a Hebrew.

Only there, can we take up the thread of our national history and begin again the eternal pursuit of our ideal.

Only there, can the Hebrew spirit find a body and again become an effective force for making absolute righteousness.

Long exile and the Enlightenment

resulted in the assimilation of many Jews seeking the freedom of modern life.

Dominated as they were by the culture of their environment, the emancipated Jews lacked not only the opportunity but, worse, the desire to preserve their spiritual kinship with own past. They forgot the grandeur of the driving forces of Hebraism that makes us unique and valuable.

The immediate step toward the solution is the return of the Jews to their own language and national literature. That literature, by definition, is written in Hebrew. Ahad Ha'am is confident that the ancient land and language of the Hebrews is essential to the revival of Hebraism in its theoretical and practical aspects.

Ahad Ha'am attended the Zionist Congress but came away disappointed. The purpose of Herzl's political Zionism was to save the body of the Jewish people, not its soul. For Ha'am, the only possible way was the union of body and soul, the revival of the Hebrew spirit through the creation of a concrete Jewish life in our land.

The author's work shows us our outlook and our inner life. The long miraculous development of ethical monotheism, with its ideas of equality, freedom, and the value of each individual's life, could never have come into being without us. Humanity's most extravagant dreams are articulated by the Jewish prophets.

With the miracle of Israel may we continue towards our goal of righteousness — truth in thought and action.

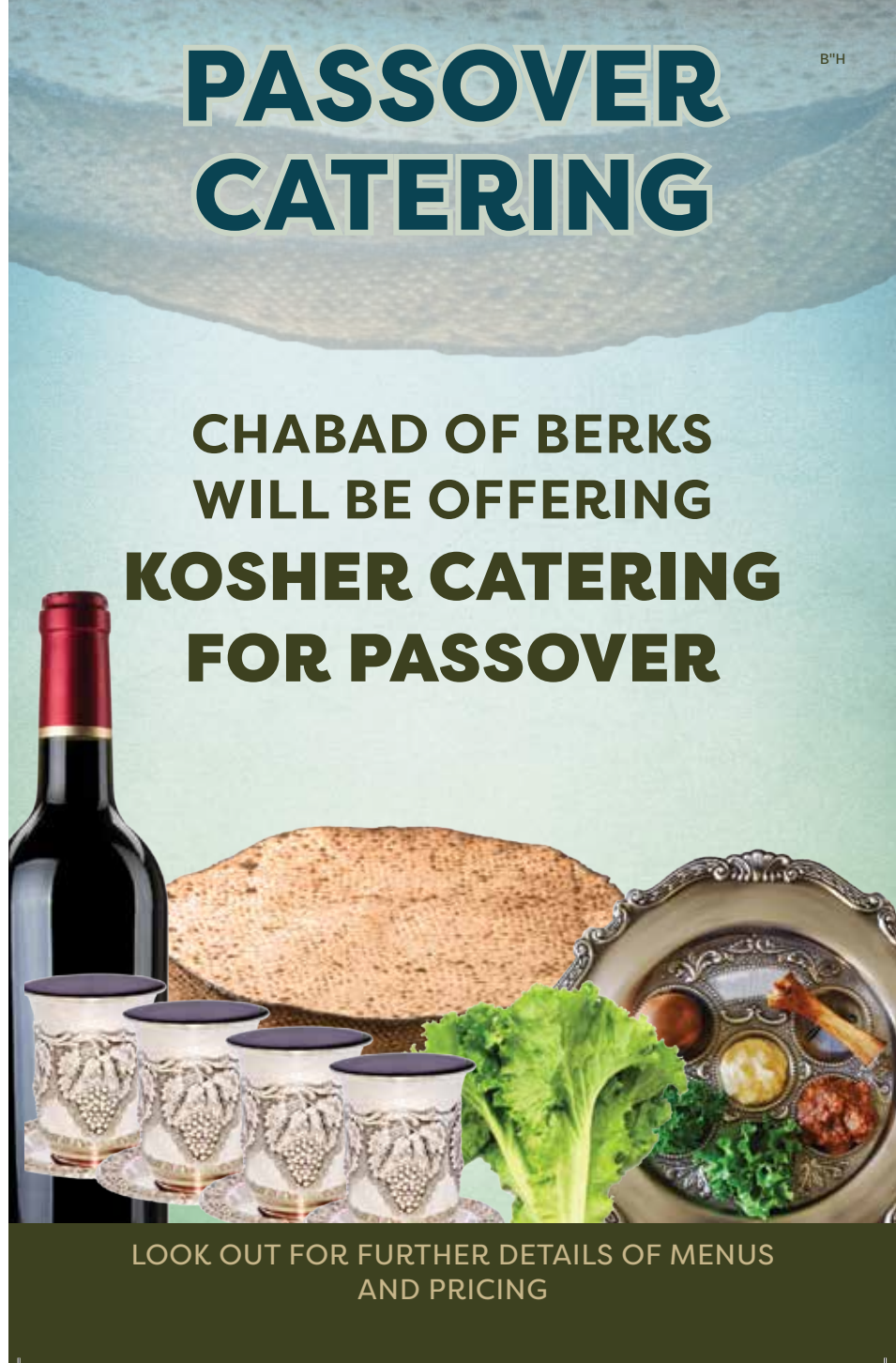



A CHAT WITH
BOAZ KONFORTY & YAAKOV ZADA DANIEL
STARS FROM THE HIT TV SHOW *FAUDA*

Join **Yaakov Zada Daniel** and **Boaz Konforty**, actors in the hit TV show "Fauda" for an unforgettable talk about their unique journeys to become actors, the significance of Jews and Arabs collaborating in the name of Art and the impact of the TV series on Arabs, Israelis and Jews.

Daniel and Konforty will share their experiences on sacrifice, friendship, devotion, fear and near death experiences. You will gain an intimate insight into how they have overcome struggles early in their lives and how through hard work, persistence and faith they eventually turned their dreams into reality.

Sunday, March 7th at 4pm

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Meet the Cochin Jews: Israel's oldest Indian community

Israel21c.org

Whatever way you look at it, the Jewish community of Cochin is an ancient one. If you rely on traditional lore, the Jews of the city of Cochin in southwestern India can trace their roots there all the way back to the times of the biblical King Solomon. If you would rather go with archeological finds, then 10th century copper tablets detailing the rights given to the community by a local king should do the trick.

Yet despite these ancient roots, only eight Cochin Jews remain in the southwestern Indian state of Kerala. The rest, now numbering around 8,000, reside here in Israel. "Immigration to Israel began the moment the state was declared. The Jews immediately began getting ready," explains Mira Elia of the Cochin Jewish Heritage Center. "Their whole purpose was to immigrate to Israel and that was their goal."

Before arriving in Israel, the Jewish community there had a rich heritage and unique traditions. "The Jews resided in two cities and three villages in southwestern India and mostly worked in trade," Elia says. Earlier centuries saw the Cochin Jews engage in international trade, but by the 20th century commerce was far more local and included both trade and work at a printing press and a soda factory. In all cases, members of the community used to work independently from the rest of the population to enable them to adhere to rules pertaining to Shabbat and the holidays. They also used to live in great proximity to the synagogue. "The community was very devout," Elia says. "Until the arrival in Israel it was very religious and that is what preserved it."

And yet, relations with the rest of the multicultural communities of the area were positive, she notes. "You must remember that we're in Cochin, in a huge India, where tolerance and patience is what it's all about," she says. "There was respect for one another."

Another element that characterized the community, and which was very much linked to the prominence of trade, was the status of women. "There was great respect for women. Women had center stage," Elia notes. "The woman, the mother, was the one who stayed at home to manage the home and take care of the children and their education. The result was that their status was very, very high." The husband depended on his wife to manage the money he sent home. "She was responsible to both save and organize the funds in an adequate way for children to receive their education."

This go-getting attitude, Elia says, also characterized the community as it settled in Israel. Back in 1949, the first members of the community to immigrate traveled via train for three days to reach Bombay – present-day Mumbai — where they waited for many months to catch a flight to the Holy Land. By 1953, the great majority of the community — some 2,800 people — arrived in the country and went to live in rural communities, or moshavim, as well as in a few urban neighborhoods.

Elia resides in Nevatim, a moshav in the Negev



A historic photograph showing Jewish community leaders meeting with an emissary from Israel in Ernakulam, India. Photo courtesy of the Cochin Jewish Heritage Center

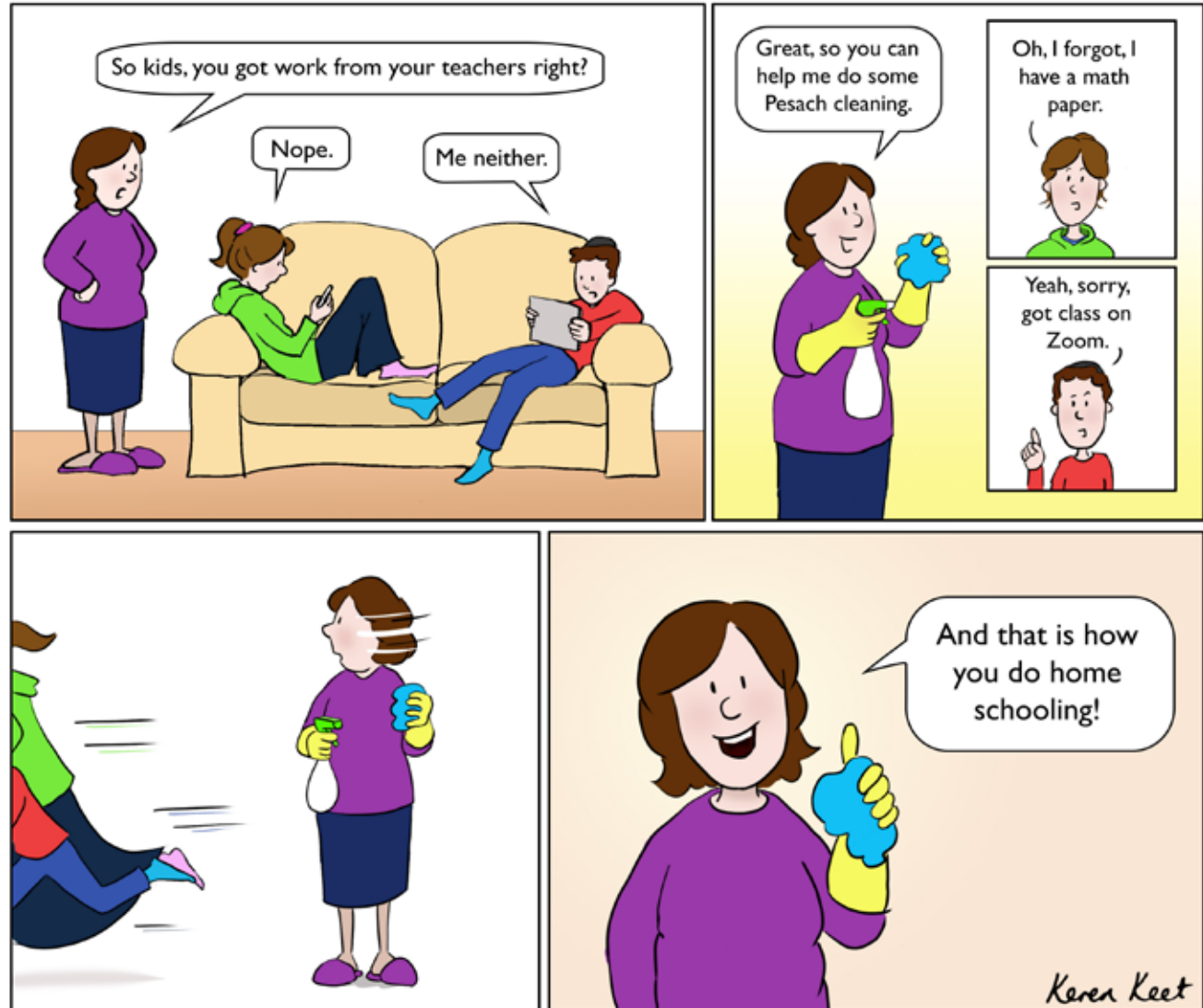
Desert that is home to many members of the community. It is also where she operates the Cochin Jewish Heritage Center that welcomes visitors to learn more about and enjoy different aspects of the community. The center is currently shuttered because of COVID-19, but in regular times it offers exhibitions on the community's dress, wedding traditions and life back in Kerala. Recently, it

has also conducted online lectures in English for senior citizen centers in Israel and is open to more of the sort.

Elia says that unlike the difficulties experienced by other communities that immigrated to Israel, the Jewish Cochin community had a relatively smooth landing, even though they had left lush surroundings for a more arid desert atmosphere. "They arrived from a beautiful, green and tropic land, but they wanted to settle in a place where they could work and establish the state," Elia says. What also helped, she notes, is the moshav's proximity to Beersheva, the city of Abraham.

Nowadays, the Cochin community in Israel numbers some 8,000 people – the 2,800 people who immigrated and their subsequent families. But as the younger generation of the community began marrying Israelis of other origins, traditions changed. "The community is very varied," Elia notes. "If you ask an 80-plus-year-old whether this is how things were done in Cochin, then they'd smile. Because it is far from it. We grew up into this reality, we can see the changes, but the community is still important."

For more information on the Cochin Jewish Heritage Center, contact Mira Elia at cochin1152@gmail.com.



THE KNESSET: A VIRTUAL TOUR OF ISRAEL'S PARLIAMENT

IN HONOR OF THE UPCOMING ISRAELI ELECTIONS, JOIN US FOR A VIRTUAL TOUR OF ISRAEL'S PARLIAMENT, THE KNESSET, WITH NETTA ASNER-MINSTER, SHLICHA AT B'NAI ISRAEL CONGREGATION, ROCKVILLE MD. NETTA WAS A FORMER ISRAELI TOUR GUIDE AND WILL BE PROVIDING A TOUR OF THE VARIOUS PLACES AND ROOMS IN THE KNESSET. LEARN ABOUT ISRAEL'S DEMOCRACY AND FIND OUT WHY ISRAEL IS HOLDING ITS 4TH ELECTION

MARCH 17
7:00PM

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Contributions as of Feb. 12

Jewish Family Service

In honor of:

Marriage of Beth and Bob Caster's son Morty to Carmen Colmenarez – Barbara and Seth Rosenzweig

In memory of:

Evelyn Drezner – Maralyn and Ken Lakin, Marcia and George Eligman, Louise Zeidman, Judy Copeland, Doris and Elliott Leisawitz, Barbara and Seth Rosenzweig
Herb Schneider – Corinne and Andy Wernick, Esther and Sid Bratt, Evelyn and Jay Lipschutz, Louise Zeidman

Ernestine Urken (Vic Hammel's mother) – Sid and Esther Bratt, Judy Copeland, Sharon and Julian Syret, Sue Schlanger, Barbara and Seth Rosenzweig, Amy Schein Hollowbush

Stanley Ferber (Sari Incledon's father) – Bernard and Temah Copelovitch, Barbara and Seth Rosenzweig

Irvin Cohen – Alvin and Betsy Katz, Marcia and George Eligman, Barbara and Seth Rosenzweig

Bernie Tishman – The Berman family – Sharon, Ron, Marj, Kate, Adam and Miles

JFS Food Pantry

In memory of:

Ernestine Urken (Vic Hammel's mother) – Jim Rothstein and Sharon Scullin

Federation Jewish Community Campaign

In memory of:

Evelyn Drezner – Sylvia Wenger, Richard and Mindy Small, Eunice Boscov
Ernestine Urken (Vic Hammel's mother) – Rob and Yvonne Oppenheimer, Sylvia Wenger, Roger Schein

Irvin Cohen – Helene and Henry Singer

Irwin Goldstein – Elaine Safir

Herb Schneider – Eunice Boscov

Honorials and Memorials

Contributions may be made to the following Funds:

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Leo Camp Lecture Fund

JFS Food Bank

JFS Taxi Transportation Program

Holocaust Library & Resource Center

Doris Levin Fund

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Harry & Rose Sack Fund

Evelyn Thompson Fund

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In memory of:

Irvin Cohen – Albert and Nancy Sack

Rose and Harry Sack (my Reading cousins) – Rena Schklowsky

JFS Taxi Transportation Program

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Ernestine Urken (Vic Hammel's mother) – Helene and Henry Singer

Edwin & Alma N. '51 Lakin Holocaust Library and Resource Center

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Evelyn Thompson Nursery School Fund (Lakin Preschool)

In memory of:

Ernestine Urken (Vic Hammel's mother) – Bob and Beth Caster

Arnold Berman (Ron Berman's father) – Bob and Beth Caster

Herb Schneider – Bob and Beth Caster

Friendship Circle Fund

In memory of:

Charlotte Bluestone Stark (Eric Bluestone's mother) – Glenn and Gaye Corbin

Ernestine Urken (Vic Hammel's mother) – Glenn and Gaye Corbin

Herb Schneider – Lila Shapiro

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ON ALL OTHER PASSOVERS, ELIJAHU'S CUP. ON THIS NIGHT, ELIJAHU'S QUARANTINED.

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