



Shalom 03|19

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

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Shabbat B'Yachad

Women's Philanthropy hosting evening with author, activist

By Richard Nassau

On April 16, Women's Philanthropy is sponsoring an evening with Letty Cottin Pogrebin, noted author, activist, and national lecturer.

The mission of Women's Philanthropy is to bring together women at every stage of life and career to help shape our community and build a strong Jewish future. The April 16 program is an opportunity to discuss with Ms. Pogrebin and each other the pivotal role Jewish women have in our community.

Haia Mazuz, Board Chair of the Jewish Federation, spoke about the importance of Women's Philanthropy. She sees our community at a crossroads with the good fortune to have a vibrant group of young Jewish families who are intent on taking our Jewish community into a new future. She said, "The Jewish Federation is here to support their needs. I know these women are the ones who will be instrumental in realizing these goals. They are brimming with ideas." She spoke about coming together as women on April 16. How the program is an opportunity to interact with an experienced organizer like Letty Cottin Pogrebin, "It is no longer about



Letty Cottin Pogrebin

empowerment as a goal. It is about new ways to achieve what we want for our community and our families."

Tracy Rossi is hosting the evening. She sees April 16 as just the start. "Women's philanthropy is about how we can work together. It is a way for us to choose and explore topics that interest us. Our goal is to make our community better for everyone."

Amanda Hornberger, Federation's Program Director, added that women can become involved however they wish, "It can be anything from hands-on volunteering to having a one-on-one conversation about an idea to identifying and developing new programs."

Pogrebin, a founding editor and writer for *Ms.* magazine, is the editor of the anthology, *Stories for Free Children*, and was the consulting editor on "Free to Be, You and Me," Marlo Thomas' groundbreaking children's book, record and television special. She is the author of 11 books, including the memoir "Deborah, Golda, and Me: Being Female and Jewish in America," along with the acclaimed guidebook — "How to Be a Friend to a Friend Who's Sick," and her first novel, "Three Daughters."

Preregistration is required to attend on April 16 with a Community Campaign gift of \$180 or more recommended. Funds raised will be used directly for programs.

To make a Community Campaign gift and register for April 16 or for more information about the program, visit ReadingJewishCommunity.org or call 610-921-0624.

Yashek Lecture to focus on power of Jewish books during Holocaust

By Amanda J. Hornberger

In the midst of death and devastation during the Holocaust what value did the Torah or other Jewish books hold? To a few daring individuals, the value was worth their lives. Historian David E. Fishman, Ph.D. will explore the depths of care, effort and risk individuals in the Vilna Ghetto undertook to save Jewish texts during the Holocaust at the 15th Annual Richard J. Yashek Memorial Lecture on Wednesday, April 3.

Fishman's lecture is titled "The Book Smugglers of the Vilna Ghetto: A Story of Spiritual Resistance During the Holocaust" and is based on his book, "The Book Smugglers: Partisans, Poets, and the Race to Save Jewish Treasures from the Nazis", winner of a National Jewish Book Award in 2018.

Yad Vashem describes spiritual resistance as "attempts by individuals to maintain their humanity and core values in spite of Nazi dehumanization and degradation. Such unarmed resistance came in many forms, religious and non-



David E. Fishman, Ph.D.

religious, cultural, and educational. It proved that physical survival was not the only decisive quality of a person, and it certainly was not the only matter of importance even to people in the most dire conditions."

Fishman will tell the amazing, and oft-unknown story of spiritual resistance in the form of book smuggling in the

Vilna Ghetto.

Fishman is a professor of History at the Jewish Theological Seminary in New York, and a leading authority on the Jews of Russia and Eastern Europe. He is also the director of Project Judaica, JTS's academic and research program in Ukraine, based at Kiev-Mohyla Academy National University.

Thanks to the generous support of Rosalye Yashek and her daughters in memory of their husband and father, Richard, the Richard J. Yashek Memorial Lecture is now in its fifteenth year of bringing distinguished scholars from across the country to Albright College to discuss Holocaust related topics.

The Richard J. Yashek Memorial Lecture is free and open to the public and begins at 7:30 p.m. on April 3 in the Campus Center, South Lounge at Albright College.

For directions or additional information please call the Lakin Holocaust Library & Resource Center at 610-921-7214 or email hrc@albright.edu.

Thank you to all who take time to volunteer

By Richard Nassau
Development Director

Thank you for the time you give to our community. I do not say that lightly. Time is precious, and the gift of time is so important to what we do as a Jewish community. Volunteering is a good example.



The number of programs, services, and activities we accomplish as a community is phenomenal. The reason is because there is a direct correlation to the large number of people who choose to give their time.

You may not be aware, but I brag a lot about our community to colleagues in other cities. I talk about all we do, especially when compared to larger communities. Part of this includes emphasizing how much of this is possible because of the quality and number of volunteers we have.

January's MLK Day of Service is a good example. We had whole families volunteering. Unlike some other communities, interest also remains high here for these types of programs. You just need to look at the Jewish Community Family Volunteer Day Federation sponsored at the end of last year. The turnout was unbelievable. Program volunteers represented every part of our community at every age.

Volunteering is also a way to stay engaged with our community. The list of opportunities is long. It could be a hands-on one-time project or a long-term program such as each month at our food pantry. It could be through the JCC or a Jewish Family Service program. There are lots of choices. This includes the many opportunities to volunteer through one of our community's synagogues or another Jewish organization.

Volunteering within our Jewish community keeps us moving forward.

Volunteering outside of our Jewish community keeps us connected. The mitzvah of Tikkun Olam — Repairing the World — is one of care and compassion. It is a visible showing of the heritage and tradition we've inherited and how important it is to us to pass it along.

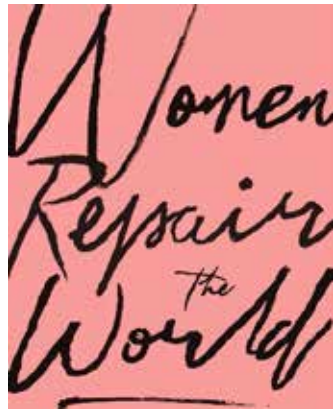
Volunteering expresses the commitment we share as a Jewish community to improve lives. Giving a gift of time is one of the many ways we can choose to help people.

So, thank you to all the volunteers for your compassion and your awareness, for seeing the needs and responding. It makes us a stronger community, both within and out.

Thank you for taking the time to volunteer. Your engagement is important to us. It makes us all better and will always be welcomed.

Interested in volunteering? Send Jewish Federation of Reading/Berks an email — info@JFReading.org. We'll respond and connect you with the right opportunity.

Jewish Federation of Reading/Berks Women's Philanthropy



We are sisters and daughters, mothers and friends, compassionate and committed women at every stage of life and career. We are the change-makers and community-shapers of the world. We are a strong, inter-generational community of women that sustains and nurtures Jewish life, coming together to secure the vibrancy and well-being of the entire Jewish community.

Women's philanthropy is powered by a diverse group of women who share a common bond and values. Our passion for Jewish life and culture connect us. Together, we are exploring new interests and ideas on topics that matter to us. We are discussing key issues facing women and the world today. We are having powerful conversations with other Jewish women, who live down the street, across the country, and around the globe. We are networking, we are learning, we are connecting; and together, we are making a difference in the lives of people everywhere.

Women's philanthropy is how you can make a difference. Whether your interests lie in education, networking, fundraising or community service, there is something for everyone. Guided by Jewish values, women's philanthropy is an opportunity to meet other women who share your interests and passions, creating lasting connections.

We invite you at any age and background to join with us and ignite your passion for meaningful service, giving and leadership.

Learn More

Visit - ReadingJewishCommunity.org

Call - 610 921 0624

Email – info@JFReading.org



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today!**

From the President's Desk

New programs emphasize community, education

By William D. Franklin
President

On Saturday morning March 23, the Federation and Reform Congregation Oheb Sholom are holding a PJ Library Tot Shabbat at the Highlands to which the entire community is invited.



I like to look to the Torah to learn and relate its lessons to our current issues. In Tzav, the Torah portion of March 23, G-d commands Moses to educate Aaron and his sons as to their rights and duties as Kohanim. The Kohanim are responsible for performing the rituals of Judaism. The first ritual taught is that the fire on the altar must be kept burning at all times.

We too are commanded to educate

our children. The older generation must keep the light of Jewish learning burning at all times for the next generation. The Tot Shabbat at the Highlands, as with our Jewish Community High School's Better Together program, creates these connections and learning between generations.

If we want to have Jewishly educated children, we need to have Jewishly educated adults. Margo Levin and I recently returned from the Jewish Council on Public Affairs national conference with some ideas for new programs. We also came away with three key guiding principles:

- 1) We are one Jewish community — here in Reading, in the United States, in Israel and Jewish communities around the world.
- 2) We need to continually work for

what supports the common good of that one community.

3) An Abraham Lincoln quote: "The best way to predict the future is to create it."

Using these three principles, some ideas for new educational programs are:

- 1) The Jewish Women's Renaissance Project. — an organization that seeks to inspire women to transform themselves, their family and their community through the learning and relationship building they experience on an eight-day trip to Israel.
- 2) Working with Resetting the Table, an organization that builds important communications across political silos in American life through specific programs and facilitating community town hall meetings that encourage civil discourse on key divisive issues.

3) Creating giving circles to bring together community members who give varying amounts to a pooled fund and collectively decide where their money will go. Participants have found giving circles a great way to build community. They also become more motivated to find areas of need in their communities. For example, Sarasota's Women's Giving Circle distributes grants to nonprofits in Israel that help women and children of all backgrounds live safer, healthier and more meaningful lives. In Baltimore, the Jewish Women's Giving Foundation works to fight domestic violence, improve women's health and nutrition, provide shelter to vulnerable girls and protect at-risk seniors.

I hope you can join us at the Tot Shabbat and at other programs we will be having to create a vibrant, engaged future.

Is the IDF recruiting grandmothers?

By Andi Franklin

What could motivate a 70-year-old grandmother to spend three weeks on an Israeli army base? It wasn't a love for sleeping on a cot in a barracks or shivering through showers in an unheated bathroom. It wasn't the gourmet food — salad, cornflakes without milk and instant coffee for every breakfast and dinner. And it certainly wasn't a passion for menial labor. We painted tractors, stocked and restocked storage rooms, and sorted and folded uniforms — thousands of them. One of which I had to wear even though olive green is not my best color.

It was however, a great insight into the life of most Israelis. They spend two to three years (not weeks) on base in a regimented life where their time is not their own, where they must sleep, eat and work with others whom they may

not know, may not like, may not even understand. In our group there was a Cuban, a Brazilian and an Italian whose English was sketchy. Our commanders' English wasn't even that good. But everyone worked hard together and shared heaters, snacks, Band-Aids and aspirin.

We ate breakfast, lunch and dinner, played ping-pong, pool and foosball and took Krav-Maga lessons with a thousand soldiers (18-20 years old) from all over the world. They were politically left and right, religiously observant and secular, even of various religions. There were also some ultra-Orthodox female soldiers wearing skirts as they learned how to shoot their rifles. There were soldiers who were fifth- and sixth-generation Israelis and Lone Soldiers from Australia, Europe, South America, Canada and the

United States without any family in Israel. I called two mothers in Chicago when I returned to tell them how their children were doing.

These soldiers are smart, fun and funny. Yet despite profound differences in ideology and background they all believed in the importance and privilege of protecting the Jewish and democratic state of Israel and through that the Jewish people and democratic states everywhere. I wanted to be a part of this great effort and that was the real reason I was there.

As I left there was a terrible dam break in Brazil. Israel sent 130 soldiers from my unit, Bahad 16, as a Search and Rescue team to help Brazil. So I was even able to play a (very tiny) part in all the global humanitarian good that Israel does. How cool is that!



Andi Franklin

Jewish Council on Public Affairs learns power of networking

By Margo Levin

I recently had the opportunity to attend the JCPA Conference in Washington, D.C., an event that commemorated the 75 year anniversary of the JCPA.

The JCPA was created in 1944 during the dark days of the Holocaust and amid rampant anti-Semitism throughout Europe and the world. The JCPA was created to safeguard American Jews and promote a just and pluralistic society.

For 75 years, JCPA has been the organized Jewish community's primary convener and consensus-builder, community relations powerhouse, and policy advocate.

The conference this year primarily focused on how crucial it is to strengthen the relationship between the Jewish community and other governmental and non-governmental individuals and entities in our community such as local elected officials and leaders in the Hispanic and African-American communities. In order to do so, the conference emphasized the importance of why now more than ever we have to find a way to engage the new generation. It is very important to note that these types of relationships have to

start locally in order to have a chance to be successful. We are going through very polarized times, and political divisions run deep. To overcome this we have to come together as a community and face head-on the issues that confront us since the issues affect not only the Jewish community but also other communities that have been targeted in these difficult times.

At the conference, we were reminded that anti-Semitism is rampant all over Europe and increasing elsewhere around the world. Here at home the Anti-Defamation League has reported a significant increase in hate crimes targeting Jews along with other forms of anti-Semitism. The horror of the shooting at the Tree of Life Synagogue in Pittsburgh is, of course, still fresh in our minds.

The BDS movement (Boycott, Divestment and Sanctions) against Israel was also at the forefront of the conference agenda. Its impact has been largely felt on college campuses. The Israel Action Network works very closely with colleges and universities and communities facing this problem and provides insight and assistance with how

to be prepared to take action and respond in an appropriate way.

Criminal justice reform and immigration are other issues that Jewish communities around the country continues to work on.

Irrespective of the issues faced by Jews and their communities, we were reminded that we must continue to advocate on behalf of others and on behalf of causes in accord with our Jewish core values. One way we do so is

by being mindful of tikkun olam, repairing the world.

Lastly, we should both recognize and be thankful for all the work our local rabbis and JCC leadership do to build relations with members of our community, especially including working with non-Jewish faith-based groups as well as on the individual level no matter where they came from or what they believe in.

Shalom

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



Jewish Summer Camp Financial Assistance

Applications for the Jewish Federation of Reading's summer camp financial assistance program are due by Friday, March 8.

The information and financial assistance application are available at www.readingjewishcommunity.org. Please call Bill Franklin at 610-921-0624 with any questions.

Join us at THE adult Purim event

By **Amanda J. Hornberger**

Purim is always a fun, loud holiday full of costumes and games for the kids of our community. But who says that kids should have all the fun? The JCC invites you to join us for the annual Purim Party on Saturday,

March 16, to be held at Chabad of Berks.

Kicking off festivities this year will be a brief Havdalah at 7:45 p.m. followed by an Israeli dinner, music, dancing and drinks! Costumes and masks are always encouraged and

dress is your party best.

All community members 21 and older are invited to join the fun! RSVPs are accepted through March 8 at a cost of \$27 per person for JCC members or \$36 per person for non-members.

Please RSVP to 610-921-0624 or info@jfreeding.org.

Don't miss the fun at this year's only Purim event just for the big kids!

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

Fly in the sky at Purim in the Air family celebration

By **Amanda J. Hornberger**

Chabad of Berks and Jewish Federation of Reading invite you to celebrate Purim in the Air! Join us at Chabad, 2320 Hampden Blvd. Reading, on Thursday, March 21, for this fun event for the whole family.

Join us for an air journey filled with

hamentaschen, food and of course in-flight entertainment!

Rabbi Lipsker will lead an interactive Megillah reading at 4:45 p.m. and a Kosher buffet dinner will be served at 5:30 p.m.

The excitement continues at 6 p.m. with special in-flight entertainment! Animals in flight

will be featured during this bird showcase!

The cost is \$15 per adult or \$8 for children (2-12). RSVP is requested to office@chabadofberks.org.

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

Polish-Jewish relations focus of next film in series

By **Amanda J. Hornberger**

A modern day scandal. The destruction of a shtetl in Poland in October 1942 by the Nazis. Historical memory and the politics of history. Each of these elements along with the past, present and future of Poland, Europe and the Jewish world collide in the feature Polish/Israeli documentary "Scandal in Ivansk," the next feature in the Reading Jewish Film Series.

Screening on Wednesday, March 6, at Fox East, "Scandal in Ivansk" is the story of a group of descendants from a small shtetl in Poland who attempt to restore the old Jewish cemetery. Filmmaker David Blumenfeld uncovers hidden secrets about the town's past, both Polish and Jewish. When memories collide about the word "collaborators" to be etched on a stone monument in the restored cemetery, a front-page scandal erupts. The documentary offers a glimpse into the national

discourse about how memories sculpt our identities as either victim or hero and into the politics of history.

Immediately following the screening will be a discussion on current Polish-Jewish relations and Holocaust memory and memorialization by Dr. John Incledon, Holocaust Studies faculty at Albright College.

The 2019 Reading Jewish Film Series is co-sponsored by the Rubin Educational Fund of the Jewish Federation of Reading and Fox Theatres. Admission is \$5 per film. All films will be shown on Wednesday evenings at 7 p.m. at Fox East, 4350 Perkiomen Avenue, Exeter Township (next to Boscov's East). Tickets can be purchased at the theater beginning at 6:30 p.m. the day of the screening and cash and checks are accepted.

The complete list of remaining dates and films for the 2019 Reading Jewish Film Series can be found below:



March 6 — "Scandal in Ivansk" (discussion following film)

April 10 — "Heading Home: The Tale of Team Israel"

Online event registration, payment and donations upgraded

By **Amanda J. Hornberger**

Jewish Federation of Reading is proud to announce the launch of our upgraded website including improved online event registration and payment. Starting with our March 1 Community Shabbat community members can access online event registration

and payment not only through our website but on their mobile devices as well. This upgrade also means connecting to us online continues to be a secure way to register and pay for all the many events and programs that Federation and the JCC offer!

Our weekly emails will now

also include live links directly to online event registration. Of course, you can continue to visit our website — ReadingJewishCommunity.org. Using your mobile device or our website still allows you to make a donation online as well as submit honoriums or memorials.

If you aren't receiving our weekly emails or have any questions please call the Federation offices at 610-921-0624.

We look forward to making it easier and more convenient than ever to register for events and support the work of Federation.

RCOS Social Action Film Series

Join us as we view and discuss stimulating films on important social action/social justice topics. The upcoming films are listed below. All films are shown on Sundays at 1 p.m. at Reform Congregation Oheb Sholom.

- **March 17 — "TRIPLE DIVIDE"**

This film exposes the consequences to drinking water from "fracking", in Pennsylvania.

- **April 14 — "WHEN THE DUST SETTLES" and "A BOLD PEACE"**

The first film is an animated work that addresses conflict resolution. The second film focuses on Costa Rica's elimination of their army and goal of fostering a peaceful society.

Introducing the Get Together program sponsored by PJ Library!



Make Jewish moments into memories!

- Applications accepted **NOW** through **April 30, 2019**.
- Families will receive **up to \$100 reimbursement** if they get together with at least two or more other families.
- Get Togethers can be anything families want to do with **two or more other families**.
 - Jewish holidays or Shabbat/Havdalah;
 - Family volunteering or service projects
 - Something else they think of!
- **Parent-only** and **PJ Our Way** kid Get Togethers are also allowed.
- Families must be a **current PJ Library** or **PJOW** subscriber family to be eligible to sign up to host.
- For more information visit <https://pjlibrary.org/gettogether2018>

Questions? Please email GetTogether@pjlibrary.org or Amanda Hornberger, AmandaH@jfreeding.org your local PJ Library Coordinator

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

Trips to NYC/Philadelphia

Lakin Holocaust Library

& Resource Center

Shabbat B'yachad

Community Calendar

Relax during kids yoga classes at the JCC

By Amanda J. Hornberger

Does the winter cold have your child antsy? Come stretch and relax at our kids yoga classes on Sunday, March 3. Taught by community member Sarena Kabakoff, our two kids yoga classes offer a fun experience for kids to learn about yoga and relax in the new JCC youth lounge!

Two classes will be offered at the JCC on Sunday March 3. From 3-3:45 p.m. is a class for 5-10 year olds and then 10-15 year olds will have an hour long session at 4 p.m. The class cost is free for children of JCC members and \$5 for children of non-members. RSVP is required to info@jfreading.org by March 1, and a minimum number is required to hold the classes.

Please see below for class descriptions and teach bio. I look forward to seeing the young yogis on

March 3 at the JCC!

Please see below for class descriptions and teacher bio

Kids 5-10 Yoga

Does your child have some extra energy? Let them play, stretch, and learn in a kids yoga class. This class will use sound, yoga, and dance movements. We will bark like a dog in down dog, meow like a cat in cat pose, and ribbit like a frog as we hop along the floor. We will play movement games such as creating the letter A with your body, which bridge movement and academics. The class will open and close with breathing techniques to help children focus and feel more calm, alert and alive.

Kids 10-15 Yoga

Every teen/pre-teen has their share of stressors. It can be difficult to find an outlet for emotions that

arise from this stress. This yoga class is a wonderful way to air out all the worries, and emotions. It will help your child to gain more coping mechanisms when they are feeling hurt or overwhelmed. We will begin with breathing techniques to help focus and calm the mind, progress into poses that will build strength and flexibility, and end with a guided meditation. To move your body with your breath, to unite mind and body, is a gift. The earlier we can give our children these gifts, the better equipped they will be to deal with the emotional stressors of their daily life.

About the instructor

Sarena Kabakoff is a native of Sinking Spring. She started her dance training at the age of 8, attending Berks Ballet Theater. went on to attend Temple University, where she

graduated Cum Laude in 2013, receiving the Benzwie Dance in Education grant for her extensive work with children. Her passion for dance also carried her to do outreach programs, using dance/yoga as a vehicle for healing at Safe Harbor (a program for grieving children), and in the greater Cancer Support Community.

She most recently attended an Expressive Dance Therapy program entitled "Tamalpa" in Northern California. Since then she has been touring her yoga/dance therapy workshop called "Unpacking the Body."

Sarena is passionate about movement's capability to shape a child's life, to become a deep rooted discipline, and also serve as a coping mechanism when times are tough.

PJ Library's Pajama Havdalah



PJ Library participants join with Rabbi Brian Michelson and Student Cantor Meara Lebovitz Feb. 9 at Reform Congregation Oheb Sholom for Pajama Havdalah, a fun way to say goodbye to Shabbat. Special thanks to Paul Missan for his photography.

All Around the Town

Mazel tov to grandparents **Ellen and Don Abramson** on the birth of grandson Brandon to their son Joey and his wife Debbie.

members of our community! Please share it by emailing Marknem@aol.com or calling the JCC office at 610-921-0624.

We love good news about

Until next time: Shalom!

Obituary

Judith L. (Farkosh) Katz, 85, of Delray Beach, Fla., and formerly of Bernville. Judith was born in New York City. She is survived by two daughters, Beanie Gilbert, wife of Steven Gilbert; and Leslie Katz, and two grandchildren.

Rosalind Ruth (Fried) Hyman, 85, of Wyomissing. Roz founded and led the Parkinson's Support Group of Group of Reading and was co-founder and co-director of Alvernia Seniors

College.

She also served on the Board of Directors of the Food Bank and the Reading Emergency Shelter, and also served as president of Reform Congregation Oheb Sholom.

She is survived by her children; daughter, Cathy Badal and her husband John Badal and son Bradley Hyman and his wife Cynthia Grosskreutz. Other survivors include her four grandchildren, her brother Louis Fried of California and her companion Tim Blessing.

TRIVIA NIGHT

at Keshet Zion Synagogue



COME OUT AND JOIN KZ FOR A COMPETITIVELY FUN NIGHT OF TRIVIA WITH PROFESSIONAL "EXPERIENCED TRIVIA MAN" JIM MARLIN

Admission: \$ 5.00 per person, payable at the door

Teams: Bring your own team of 2-6 people or join a team at event

Prizes: Gift Certificate or cash prizes to top 3 teams

Food: Enjoy delicious munchies & desserts

** FREE GLASS OF WINE, SODA, OR COFFEE **

Questions: Some "Jewish Trivia" questions



Keshet Zion Synagogue

SUNDAY MARCH 31, 2019

TIME 3:00-5:30PM

555 Warwick Drive Wyomissing, PA 19610 610-374-1763 kzsecretary@entermail.net

Gift Certificate

RSVP ON OR BEFORE MONDAY MARCH 18, 2019



Reform Congregation Oheb Sholom invites you to a First Night

Community Passover Seder

Friday, April 19, 2019 at 6:00 pm

Catered by *Boscov's Ala Carte Catering*

Adults: \$ 35.00 Children (6-13 years): \$ 20.00 Children 5 & under: FREE

MENU: Matzo Ball Soup, Gefilte Fish, Horseradish, Turkey with Matzah Stuffing on the side, Baked Salmon w/ Mango Salsa, Vegetables, Matzah, Desserts, & Beverages (Decaf, Coffee, Juice, Tea, & Wine)

Hoping to see all of you as we gather together as a community to share our Seder Meal!

RSVPs and payment due to the RCOS Office by Friday, April 12, 2019

Please send completed reservation form & check made payable to RCOS:

555 Warwick Drive Wyomissing, PA 19610.

If financial assistance is necessary, please contact Sari Inledon at Jewish Family Service 610-921-2766. NO RESERVATIONS will be accepted after Friday, April 12. NO WALK-IN SEATING WILL BE AVAILABLE.

of Adults: _____ x \$35.00/each = _____ Phone: _____ E-Mail: _____

NAMES (first & last): _____

of Children (6-13) _____ x \$20.00/ea.ch= _____ # of Children (0-5) _____ (need high chair?) yes _____

NAMES (first & last): _____

TOTAL # ATTENDING: _____ TOTAL PAYMENT SUBMITTED = _____

Please indicate any seating preferences: _____

* Please provide the names of all attending the Seder so we can make everyone feel welcome with a name tag!

We can find something positive even at troubling times

By Rabbi Yosef Lipsker
Chabad Center of Berks County



As we enter into the month of Adar, it is tradition that we increase in our happiness as it is the month that we celebrate the joyous holiday of Purim. Life sometimes takes us on a journey of stress and discomfort, and distracts us from feeling joy.

I share this story with you as I believe many times we can reflect upon an event that is not so good, in a positive way.

Two of the great Chassidic masters during the movement's infancy were the brothers Rabbi Elimelech and Rabbi Zushe. Before they became popular masters, they decided to be "wanderers" — living incognito as beggars on the road, stripping themselves of material pursuits while completely focusing on perfecting their spiritual state. This was a common practice of the greats of yesteryear.

In one of their stops, disguised as beggars, they were wrongly accused of a crime and thrown into a local jail. When the time arrived for prayers, the older brother, Rabbi Elimelech, stood

to pray until his eye caught the pot in the corner used by the inmates for discharging bodily waste. The room was unfit for prayer, and the rabbi was quite distressed to forego his prayer.

Rabbi Zushe turned to his brother and said: The same G-d Who has instructed us to pray, instructs us not to pray under these circumstances. We currently have the rare ability to fulfill G-d's instruction not to pray!

Serving the Almighty with joy was Reb Zushe's motto. He had never been in a situation where the absence of prayer was grounds to serve the Almighty, and now he wanted to do so with joy. He grabbed his saintly brother, and they began to dance. The inmates in their cell did not have much to do. They were also inspired by the joy of the dancing, so they all got up to join the rabbis. Soon the inmates of the entire cell were joyfully dancing around the room.

It did not take long for the prison guards to hear the commotion. This was the last thing they needed. They entered the cell, demanding to learn the cause of this disturbance. The inmates pointed to the two rabbis and the bucket, indicating that it was the bucket. In the attempt to stop what seemed to them as risky insanity, they dutifully emptied the bucket of its offensive contents. The

room suddenly became acceptable for prayer...

The perspectives provided by this story are many. It sheds light on how one can make the best of any situation. It teaches that despair amounts to nothing, while joy can transform. It helps us realize that even the lowest aspects of this world can sometimes be the very impetus for elevation.

There is another element to this as well. Every situation, no matter what, is placed before people as an opportunity. One can choose how to react, what to do, and how to do it. The choice is in the hands of the people. The question is, though, which path will one choose?

Nothing happens by itself: the best and the worst, the top and the bottom, the highest and lowest, are all scenarios that everyone faces because this is Divinely desired.

One must realize that all experiences and all events in life — whether "up" events, which bring happiness and joy, or "down" events, which do not seem conducive to happiness and joy — are all interrelated and compatible. It is up

the individual to choose how to regard these events.

And it is the same with people. Some people seem always to be in the forefront, while others seem to be more hanging in the shadows types. While externally this may be the case, both types, all types, intrinsically are related and connected to each other. Each person must, therefore, recognize the inherent value of every other person.

A friend called me recently. He said he was having a down moment and needed to unload on someone. After sharing his deep frustration over a recurring, annoying matter, I shared that I had gone through that very issue some time ago. So, he was not the only one getting "picked on." I also shared that, while it is almost impossible to see it now, the day will come when not only will the issue be gone, but the outcome will make him stronger and better than before.

And this is because now, during the "down" time, the perspective has to be that it is this down event, this "bucket," which will, in due course, bring him to a true high. So, it's time to dance...

LOCAL CONGREGATIONS AND SERVICE TIMES

**COMMUNITY SHABBAT SERVICE FRIDAY, MARCH 1, 6 P.M.
AT REFORM CONGREGATION OHEB SHOLOM.**

**CHABAD CENTER OF BERKS COUNTY (610) 921-0881
Saturday mornings: 9:30 a.m.; Friday evenings: 6:30 p.m.**

**KESHER ZION SYNAGOGUE (610) 374-1763
Weekly services Saturdays: 9:30 a.m.; Thursdays, 7:30 p.m.**

**REFORM CONGREGATION OHEB SHOLOM (610) 375-6034
Fridays, March 8, 22 and 29: Shabbat services, 7:45 p.m.
Friday, March 15: Family Night service, 6 p.m., followed by dinner
Saturday, Feb. 23: Tot Shabbat, 10 a.m.**

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PASSOVER SHABBAT DINNER



Celebrate Shabbat with friends and family

Join

KESHER ZION SYNAGOGUE

on

Friday, April 26, 2019

for

RCOS Shabbat Service at 6:00p.m.

with Rabbi Brian Michelson

followed by

KZ Passover Shabbat Kosher Dinner at 7:00 p.m.

Menu: Matzah Ball Soup, Chicken Cacciatore, Roasted Potatoes, Vegetable, Dessert

Cost: \$28.00 / Adult

\$15.00 / Child 6 to 13 (Children 5 and under Free)

Vegetarian entrée available upon request with reservation only (same price)

RSVP on or before April 12, 2019

If you are in need of transportation to the Shabbat Dinner or Service, please contact the KZ Office (610) 374-1763.

RESERVATION FORM: SHABBAT PASSOVER DINNER

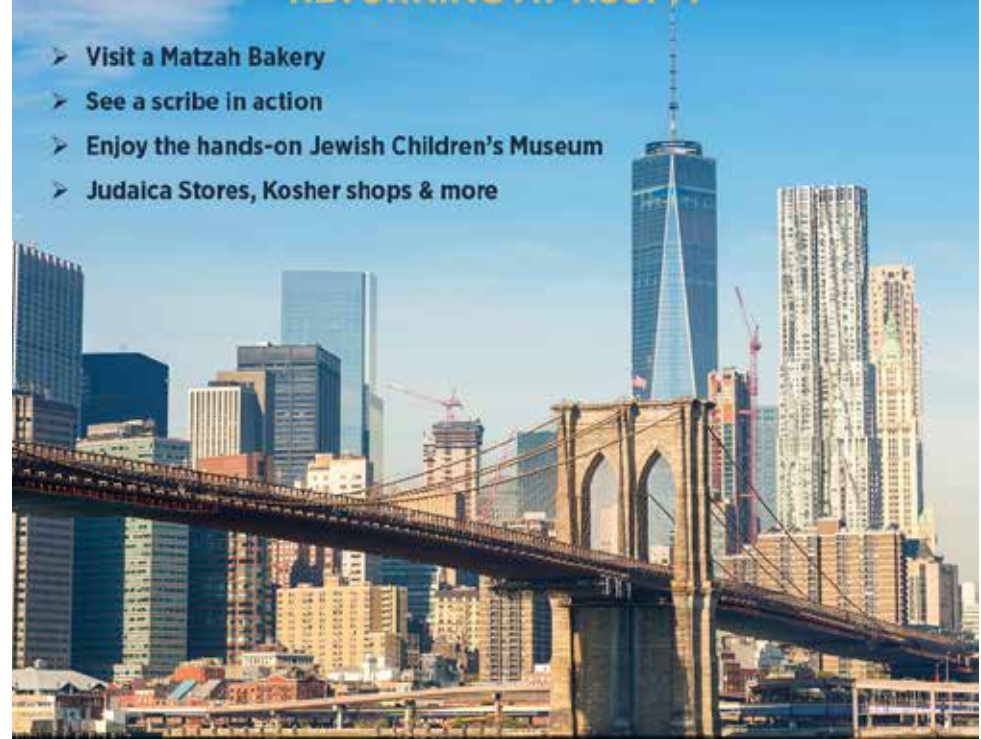
I/We will be attending Friday, April 26, 2019 for Passover Dinner at 555 Warwick Drive, Wyomissing, PA 19610. We are returning this reservation form with our check made payable to Keshet Zion Synagogue, P.O. Box 14112, Reading, P.A. 19612

RSVP by: April 12, 2019 \$28.00 x each adult \$ _____ \$15.00 x each child \$ _____ (Children 5 and under Free) \$Total \$ _____
Names: Adults _____ # _____ Children _____ # _____

COMMUNITY FAMILY TRIP TO New York City

**SUNDAY, MARCH 31, 2019
LEAVING CHABAD AT 8AM
RETURNING AT 7.30PM**

- Visit a Matzah Bakery
- See a scribe in action
- Enjoy the hands-on Jewish Children's Museum
- Judaica Stores, Kosher shops & more



\$25

Co-sponsored by Chabad Lubavitch of Berks County & The Jewish Federation of Reading

Reservations: Brenda @ 610-921-0624 or Lipskerreading@aol.com

Israeli foreign policy expert to speak at two local events

By Amanda J. Hornberger

The community is invited to two talks by Colonel (Ret.) Eran Lerman, Ph.D. on Wednesday, March 13. Speaking on "Israel: Prospects for Conflict Resolution" in partnership with Jewish Federation of Reading, Dr. Lerman will speak at the World Affairs Council lunch at noon at the Inn at Reading.

Lunch reservations are requested by Monday, March 11 by email to contactus@wacreading.org or call 610.375.7880. Cost is \$23 members, \$30 non-members, \$10 for students and non-dining attendees. That evening Dr. Lerman will speak



Eran Lerman

to the Jewish community at 7 p.m. at the JCC. In addition to prospects for conflict resolution, he will discuss Middle East security and upcoming Israeli elections. The talk is free and open to the public.

Dr. Lerman is vice president of the Jerusalem Institute for Strategic Studies. Previously, he served as Deputy Director for Foreign Policy and International Affairs at the National Security Council in the Israeli Prime Minister's Office. Dr. Lerman held senior posts in the Israeli Defense Force's Directorate of Military Intelligence for more than 20 years. He also served eight years as Director of the Israel and Middle East Office of the

American Jewish Committee.

Dr. Lerman teaches at Shalem College in Jerusalem, Tel Aviv University and the National Defense College. He holds a Ph.D in Economics and Political Science from the London School of Economics and a Masters in Public Administration from Harvard.

Dr. Lerman's recent publications include "The Mediterranean as a Strategic Environment: Learning a New Geopolitical Language" and "The Game of Camps: Ideological Fault Lines in the Wreckage of the Arab State System." He is fluent in English, Hebrew, Arabic and Dutch.

THE 15TH ANNUAL RICHARD J. YASHEK MEMORIAL LECTURE

THE BOOK SMUGGLERS OF THE VILNA GHETTO

A Story of Spiritual Resistance During the Holocaust
by David Fishman, Jewish Theological Seminary

WED., APRIL 3, 2019
7:30 p.m., Albright College McMillan Student Center, South Lounge
Experience Event, Free and Open to the Public

A group of ghetto inmates risked their lives to rescue thousands of Jewish books, manuscripts and documents from the Nazis, who intended to loot, deport and destroy these cultural treasures. The rescue operation, which lasted 18 months, was an act of resistance, an affirmation of human dignity and an expression of faith that the Jewish people and their culture would survive. Some of the inmates survived the Holocaust and dug up the hidden treasures, many of which eventually made traveled to the United States and Israel.

ALBRIGHT
COLLEGE

Edwin & Alma '51 Lakin
Holocaust Library
and Resource Center

Photo courtesy of United States Holocaust Memorial Museum, courtesy of National Archives and Records Administration, College Park

Jewish Family Service

Taxi program stands the test of time

By Sari Incledon, M. Ed.

I am not sure when our JFS Taxi Program started. It was in existence before I started working for JFS, almost 25 years ago and has stood the test of time. It was created to help seniors and people who are disabled maintain independence and be able to travel to their appointments, run errands and participate in synagogue and JCC functions.



Our public transportation system in Berks County is very limited, and while BARTA Specialized Transportation is helpful, it has many limitations. We are

often contacted by organizations around the county who are interested in duplicating our unique program.

Our taxi program provides an alternative to driving for people who are limiting their driving to either only daytime or to their own neighborhood, as well as to people who aren't driving at all. Giving up driving is usually an emotional decision. Our transportation program provides a safe alternative for people who no longer feel they are safe drivers, for people who can no longer drive for medical reasons or for any other reason.

Here is how our program works. Consumers purchase a booklet of coupons for \$25 from JFS. Each coupon book contains 25 coupons worth \$3 each toward their ride with Reading Metro Taxi. Tips are not included in the coupons. So, consumers receive coupons worth \$75 for taxi rides for

their \$25 purchase price. This program is subsidized by community contributions to the Jewish Federation and the United Way.

Since its inception, the taxi program has provided invaluable service to hundreds of seniors and disabled people in our community. Last year 32 seniors and disabled people were thankful for this program and the positive impact it had on their lives. They took an average of 140 rides a month and were able to go to medical appointments, grocery shopping and Friendship Circle (among other places). Our consumers are very grateful for this program that helps them maintain their independence in their own home and still participate in the life of their community.

If you would like to know more about this invaluable service, please contact Sari or Carole at 610-921-0624.

More fun times at Friendship Circle



Friendship Circle continues to enjoy fun and learning at its weekly gatherings. Clockwise from left, Sean Telford shares his Aliyah experience; the group celebrates Tu B'Shevat; Brian Engelhardt's presents "Moe Berg: Before He Was a Catcher or a Spy." Friendship Circle, a program of Jewish Family Service, meets Thursdays at 1 p.m. for lunch followed by a fascinating program at 1:45. Check the Centerpiece for each month's events.

United Way supports Jewish Family Service

By Bill Franklin

Jewish Family Service is fortunate to be one of our area's 34 agencies that receive significant grants from our United Way of Berks County. Primary areas of focus are JFS's food pantry, transportation service, Friendship Circle, counseling, senior citizens assistance and support and hospital visits. United Way finances approximately 23 percent of our JFS annual expenses.

Most recently we received a special United Way grant supporting our MLK Day of Service during which our volunteers and youth worked at the Berks County Food Bank and at the JCC preparing care

packages for Reading Hospital patients.

We are working with United Way on a project exploring how our community agencies can support and raise the standard of living for Reading's Oakbrook neighborhood. And partnering with United Way, we are looking at opportunities to expand our food pantry program so that we can provide a greater number of families with groceries that they need each month.

United Way personnel have proven to be a valuable source of information and community contacts supporting our many Tikkun Olam initiatives. Thank you for continuing to support both the Jewish



United Way of Berks County

Federation of Reading/Berks and the United Way of Berks County as we work together to assist those in need in our community

Know someone who would like to receive Shalom?

Please share their address and we'll add them to our mailing list.

- Food Pantry
- Friendship Circle
- Counseling Services
- Transportation
- Financial Assistance
- Hospital and Home Visitations
- Living with Loss
- Information and Referral
- Case Management
- Holiday Programs

Addressing controversies in the news at JCHS

By Rabbi Barry Dov Lerner

Reading Jewish Community High School

In a three-part class building on selected scenes from “Fiddler on the Roof” (1971), “The Jazz Singer” (1927) and “The Jazz Singer” (1980), students discussed the changes in how a group perceives itself and changes its identity.

We began with Jewish immigration and then change in Jewish identity and practice and the different paths Jews in Europe and America were choosing for themselves and felt they were still “Jewish.”

“The Jazz Singer,” which introduced sound in movies to a broad audience, was produced by the Jewish-led Warner Bros. and starred Al Jolson, born Asa Yoelson and son of an immigrant rabbi and cantor.

Though Jolson was known for performing in blackface, it was coupled with personal support for the black community, which considered him a hero. His use of blackface was not a source of enmity or racism.

Jolson’s blackface persona served as a means to introduce white audiences to black culture and to make fun of the general idea of “white supremacy.” A Harlem newspaper, the *Amsterdam News* called it “one of the greatest pictures ever produced.”

The subject was part of our Better Together program, which involves teens and seniors.

We compared with seniors the issue of blackface itself and how attitudes toward it have changed from the days of Jolson to today. What happened to the self-perception of the black, Jewish and general American population.

We then reviewed the history of the Jewish community and its participation in the civil rights movement. The teens were unaware of the degree to which Jews were significant in the organizations during the 1950s and ’60s. We asked, what is our Jewish role(s) today?

Jewish Food — Fact or Fiction Taste Report

Many of the foods, ingredients and recipes being investigated in this class are given a taste test for the students. Two weeks ago students learned about borscht.

We then offered them beet borscht, and to mellow the flavor and provide an original taste, we offered it with or without sour cream.

Though borscht is important in Russian and Polish cuisines, Ukraine frequently is cited as its place of origin. Its name is thought to be derived from the Slavic word for the “cow parsnip”, or common “hogweed” indicating its peasant origin. This is a cabbage and beet-based soup — it also can be made with meat or meat broth — it is one of very few soups that can be enjoyed hot or cold.

Results: students knew a great deal more about the origins of popular immigrant Jewish food for those coming from Eastern European roots.

Taste summary: Not unanimously popular, with or without sour cream.



Barbara Lerner leads parsley planting in preparation for Passover.



Students and seniors gather for Better Together.

It was tough to hear that so few thought it tasty. I remember my parents, especially my father, enjoying sour cream and borscht, with bananas and especially with boiled potatoes — obviously my Russian immigrant grandparents.

Indoor gardening

Students did some gardening indoors while there was still snow on the ground, learning about spring and the forthcoming holiday of Passover.

We planted parsley seeds and sent each student home not only with the hands-on learning experience but a container to grow

and then have parsley greens for the Seder table.

Better Together

Meeting dates:

March 10

April 14

May 19

From 11 a.m. to noon at the JCC, teens and seniors meet to discuss significant issues of the day that relate to more than one generation. Watch for the notices and reminders. We welcome the return of seniors who go away for the winter and newcomers to Better Together.

Jewish Education

Camp Scholarships

Israel Trips

Jewish Community

High School

Lakin Preschool

Better Together

March Adar I-Adar II



Shabbat Candle Lightings



Torah Portions

March 1
5:37 p.m.

March 8
5:45 p.m.

March 15
6:52 p.m.

March 22
7:0 p.m.

March 29
7:07 p.m.

March 2/Adar I 25
Vayak'hel (Exodus 35:11-34:35)

March 9/Adar II 2
Pekudi (Exodus 38:21-40:38)

March 16/Adar II 9
Vayikra (Leviticus 1:1-5:26)

March 23/Adar II 16
Tzav (Leviticus 6:1-8:36)

March 30/Adar II 23
Shmini (Leviticus 9:1-11:47)

Join us next time, March 23rd at 10:00am for an Intergenerational Tot Shabbat at The Highlands!

Tot Shabbat

Members and non-members are invited. No registration is required. Tot Shabbat services are held Saturday mornings at 10:00 am at Reform Congregation Ohav Shalom, 555 Warwick Drive, Wyomissing unless noted. Please call the Temple office with any questions, 610.375.6034.

A musical, story-filled, interactive hour for children through grade 2 co-sponsored by RCOS & PJ Library. Bring your family & friends to celebrate with Rabbi Michelson and stay for a pint-sized oneg of juice, challah, fruit, & child-friendly treats!

FUTURE TOT SHABBAT DATES:
April 13, May 18, & June 8

Dozens of Hamas, PFLP members part of pro-BDS group

From online news sources

There are more than 100 links between the internationally-designated terrorist organizations Hamas and the Popular Front for the Liberation of Palestine (PFLP) with NGOs promoting the anti-Israel Boycott, Divestment and Sanctions movement, some of which receive funding from European states and philanthropic funds, a recent report by the Strategic Affairs Ministry found.

Over 30 members of Hamas and PFLP hold senior positions in BDS-promoting NGOs, the vast majority of whom have been in prison for terrorism-related crimes, including murder, and maintain active ties with the terrorist groups.

Public Security Minister Gilad Erdan said the research reveals the true nature and goals of the BDS movement and its connection to terrorism and antisemitism.

"When people talk about the goals of the BDS movement, they don't bother to read official statements from its leaders," Erdan said. "If you do, it becomes clear that goals of its leaders are the same as the leaders of Palestinian terror organizations. BDS rejects Israel's right to exist as a Jewish State within any borders. They want to see Israel wiped off the map."

"Promoting boycotts is a different means to achieve this goal," Erdan added. One such example is Leila Khaled, a PFLP member infamous for hijacking two civilian planes in 1969 and 1973. She was found to have planned terrorist attacks in Jerusalem as recently as 2011 and called for armed struggle against Israel last year. She continues to actively fundraise for BDS organizations in Europe and South Africa.

Another example is Rani Sourani, Director of the Palestinian Center for Human Rights and a PFLP operative. His organization releases weekly reports calling to boycott Israel and received \$1.5 million of European funding in 2014-2017. Sourani and the director of the Palestinian Center for Human Rights' Legal Department Iyad al-Alamo provided legal aid and advice to Hamas as recently as 2017.

Salah Hammouri, a convicted PFLP terrorist who attempted to assassinate former chief rabbi Ovadia Yosef in 2005 and was released as part of the deal to free Gilad Schalit from Hamas captivity, is a field worker at Adameer, an organization promoting BDS.

Mustapha Awad, a Hezbollah-trained PFLP member, is part of the US-based NGO Samidoun, which coordinates

with the PFLP to secure the release of Palestinian terrorists from prison, supports BDS and the ongoing riots on the Gaza border. He has since been arrested for facilitating terror funding and ties with Hezbollah.

There are people who "by day fill senior positions in NGOs that promote BDS, and by night are members of terrorist groups," Erdan said. "These are people who were formerly active members of terrorist groups and now recruit other members into their NGOs."

The BDS National Committee, the Ramallah-based leadership of the global boycott movement, includes the Palestinian National and Islamic Forces, which includes Hamas, PFLP, and another internationally-designated terrorist organization, Palestinian Islamic Jihad. The American fundraising platform Donorbox suspended the BNC's account after finding it maintained ties to terrorist groups.

Among the organizations around the world that maintain connections with PFLP and Hamas members is the boycott-promoting American Muslims for Palestine, which has many staff and board members who previously worked at the Holy Land Foundation and the Islamic Association for Palestine, two groups shut down for funneling funds to

Hamas.

The European Coordination of Committees and Associations for Palestine operates out of Brussels. Awad of Samidoun worked with ECCP to bring Khaled to meet members of the European Parliament in 2016. BDS South Africa, which has ties with the country's leading party, the African National Congress, brought Khaled to Pretoria help with their fundraising efforts, and they have campaigned to release PFLP operative Bilal Kaid from Israel prison, where he was serving time on two charges of attempted murder. Erdan said, "there are members of Hezbollah walking around European parliaments, presenting themselves as civil society activists, while working to release terrorists." The minister concluded that BDS is "a parallel and complementary track to terrorism."

Erdan plans to share the report with the International Homeland Security Forum, which includes officials holding roles similar to his around the world. "We call on them to examine terrorist ties of NGOs operating in their countries," Erdan said. "I am calling on all governments, EU institutions, philanthropies, banks and fundraising platforms to end all support for organizations linked to terror."

Palestinians get more treatment permits in Israel in 2018

From online news sources

More than 20,000 permits were granted to Palestinians living in Judea and Samaria to enter Israel and receive treatment or support a patient who was receiving treatment in the Jewish state, according to numbers released to *The Jerusalem Post* by the Unit for Coordination of Government Activities in the Territories (COGAT).

That number is up by nearly 3,000 from the year before. Medical coordination between Israel and the Palestinian Authority has been ongoing since 1995 and continues to increase

each year, despite ebbs and flows on the security and diplomatic fronts. As one representative from the program who asked to remain anonymous explained, "treatment must go on" even in times of high tension, including during each of the two intifadas and the more recent uptick of violence in the West Bank.

The Israeli health coordinator trains Palestinian doctors in Israel, helping to improve their capacity to treat patients in the West Bank. Palestinian doctors are paired with professionals from Hadassah University Medical Center in Jerusalem and they become colleagues and friends.

When doctors in the West Bank don't have the skills or the facilities to provide needed care, Palestinian patients are taken for treatment in Israel.


Israeli-Arab residents of east Jerusalem work with the health coordinator to volunteer support, bring warm meals and goodies to the families who travel to Israel to support their loved ones, and sometimes even provide them with a place to sleep. Treatments vary, but cancer is among the most frequently treated diseases. Of the 6,000 Palestinian cancer patients from Judea and Samaria, 1,200 were treated in a

hospital in Israel.

Additionally, in 2018, more than 200 patients from Judea and Samaria — including 112 children — received bone marrow transplants in Israeli hospitals. Some 18 patients received eye neoplasms, and 103 received cornea transplants.

But it is not just about health. The program has also built invaluable ties between Israelis and Palestinians that are often not reported by the media. Doctors become friends and colleagues and consult with one another often. The medical program is first about health, but also about cooperation.

LET'S TAKE A STEP IN THE RIGHT DIRECTION™




Anti-Defamation League


WALK AGAINST HATE

May 19, 2019 | 9am-12pm

Registration: 8am
The Navy Yard / Marine Parade Grounds
Philadelphia, PA
Registration Fee: \$10 for youth (18 and under)
\$25 for adults



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PURIM 2019**

KESHER ZION SYNAGOGUE

WEDNESDAY, MARCH 20, 2019
MEGILLAH READING AT 6:00 p.m.
HAMANTASCHEN & DRINKS
TO FOLLOW

THURSDAY, MARCH 21, 2019
MEGILLAH READING AT 9:30 a.m.
HAMANTASCHEN & DRINKS
TO FOLLOW



KESHER ZION SYNAGOGUE
555 WARWICK DRIVE, WYOMISSING, PA 19610
YOUR RSVP IS APPRECIATED 610-374-1763—KZSECRETARY@ENTERMAIL.NET

'Whiteness' as the new measure of anti-Semitism

By Steven Windmueller, Ph.D.
The Jewish Philanthropy

Our enemies are seeking to redefine our status, question our loyalty, and undermine our political interests. Some accuse us of trying to "replace" or imitate WASPS as the new power group. These new negative images represent an element of the contemporary assault on Jewish Americans.

In the end, however, these attacks on Jews and Jewish institutions are really about a larger question, what type of American ethos and culture will emerge over the decades ahead? This dual-edged war is directed toward questioning the status and place of America's Jews, just as it permits others the opportunity to marginalize Israel and its legitimacy as a Jewish state. For the political right this is the first salvo in their war against multiculturalism and diversity.

By seeking to question the "whiteness" of Jewish Americans, the alt-right and its allies are also seeking to minimize the other "non-white" forces that "occupy" space in this society? Speaking about an American homeland, the alt right defines this idea as "white-only means Jews aren't invited."

"They (Jews) have their own identity, and it isn't white-slash-European." Greg Johnson best summarizes the bottom line of this assault on Jews when he writes: "I oppose the Jewish diaspora in the United States and other white societies. I would like to see the white peoples of the world break the power of the Jewish diaspora and send the Jews to Israel, where they will have to learn how to be a normal nation."

But the war against the Jews and Israel is not limited to the political right. Take specific elements from the political left, including the "progressive wing"

of the Democratic Party, the Women's Movement, BDS campaign, or Black Lives Matter. Each of these voices carries its specific grievances against the Jewish State and in some cases against American Jewry. For elements within these circles, "Jewish whiteness" and their Zionist credentials are seen as both problematic characteristics and disqualifying issues. Here, the perceived Jewish political relationship to the Trump Administration and the close connections between this President and Israel's Prime Minister serve as the backdrop in defining Jews today as "white" or being identified as part of the entrenched power-class, and therefore no longer qualifying as being legitimate political outsiders.

How Jewish Americans are currently being portrayed represents an important theme in connection with the new anti-Semitism. Where once Jews were seen as "marginal" players to the American economic and political story, today we are being described as the "New WASPS" (White Anglo-Saxon Protestants), i.e. as important and visible power brokers within this society. For our enemies on the right this development is seen as threatening to their definition of a "white" America. As political impostors, we are being viewed as operating in a territorial space reserved for others. On the political left we are now seen as "powerful" and "influential" and as a result, "frauds" in our strivings to be present and active in challenging the status quo.

Historically, their enemies defined Jews as the subversive outsider; today they are described as the "oppressive insider." By adopting this application, it now becomes easier to assign blame to the Jews, if they can be described as part

of the political elite. Within recent weeks, reports of hate crimes, physical attacks, anti-Semitic threats, and negative political messaging have accelerated. Our enemies, both left and right, have taken the opportunity to advance specific anti-Jewish commentaries or to repeat worn out mantras against the State of Israel. This new war on American Jews and Israel reflects the hidden, and not so hidden, hatred present within this society. Now unleashed, our community is experiencing assaults on individual Jews, Jewish institutions, and high-profile symbols of Judaism and Israel.

Today's anti-Semitism employs previous forms of anti-Jewish behavior, just as distinctive elements are being raised. The new anti-Semitism reintroduces the issue of "race" and "nationality" into the mix, as Jews are being challenged about their "whiteness" and their legitimacy as Americans. Drawing upon Hitler's use of race, the assault today on America's Jews seeks to employ a similar type of profiling.

It is delivered differently than prior expressions, as social media carries contemporary hate. It seeks to target specific, high profile Jews (i.e. George Soros). The new hate employs the use of conspiracy ideas concerning Jewish behaviors and actions, a technique borrowed from earlier periods of anti-Semitic rhetoric. In this current framework of hate Israel has become a centerpiece in the war against the Jews.

What is contributing to the acceleration of these anti-Semitic attacks? American mainstream culture and politics have given space for these expressions of public hate. "We are deluding ourselves if we do not see the parallel between intolerant or hateful rhetoric and its inevitable consequence." In the past such overt commentaries and hostile actions would be seen as outside of the boundaries of acceptable behavior or public speech.

Some of the characteristics contributing to current phenomenon of anti-Semitism:

Using social media and the new technologies to convey hate messages

Linking Israel as a significant factor in contemporary anti-Semitism

Employing traditional anti-Jewish canards depicting Jewish behaviors and practices identifying Jewish support of Donald Trump as a contributing element

Viewing Jews as more loyal to Israel than to their countries of citizenship. Reintroducing an array of conspiracy theories on Jews and Judaism

We appear to be entering a period where we are witnessing a new normalization of anti-Semitism. The information revolution has altered both how and what is conveyed to audiences. New understandings of "truth" and "facts" have altered and disrupted the flow of ideas. We are seeing the dumbing down of public discourse, where messages of hate and intimidation are redefining the public square? Historic facts have given way to new mythologies about Jews, Judaism and the State of Israel.

Over the past year a number of new books on anti-Semitism have been released. Each seeks to reference the character and substance of this current pushback against America's Jews and Israel. In her book "Anti-Semitism Here and Now," Deborah Lipstadt noted: "A healthy democratic society cannot tolerate anti-Semitism and racism. If that is festering in its midst, it says something is unhealthy about the society. It's not just Jews for whom this is dangerous. This should terrify you. Because if this is happening to Jews, it may start with the Jews but it doesn't end with the Jews."

We are experiencing a new era in the history of contemporary anti-Semitism. The political culture has given space to the voices of hate, both left and right, to offer their angry perspectives on the status of Jews. This dual-edged war is directed on the political right toward questioning the status and place of America's Jews, just as it affords the political left an opportunity to marginalize Israel. In both scenarios, Jews as "white folks" has been introduced as the defining and common measure.

Chabad Lubavitch Kosher Cooking Class For Ladies presents.... B"H

Chocolate Mock Seder!

Sunday, March 10, 2019 · 5:00 PM
At Chabad 2320 Hampden Blvd

- Explore the fifteen steps of the Seder while enjoying it all chocolate-style! Four cups of chocolate liquor, dipping strawberry-karpas in chocolate and downing a whole entire smore-Korach sandwich to name a few!
- Leave armed with inspiration from the Haggadah, familiarity with the order of the Seder and Passover tips.

Couvert: \$15
RSVP lipskerreading@aol.com or 610-334-1577

PLEASE JOIN US FOR
KESHER ZION'S
2019 PASSOVER CELEBRATION

Friday, April 19	Passover First Seder at RCOS 6:00 p.m. Conducted by Rabbi Brian Michelson
Saturday, April 20:	KZ Passover Shabbat Services at 9:30 a.m. followed by Kiddush
Sunday, April 21:	KZ Passover Festival Services 9:30 a.m. followed by Kiddush
Friday, April 26:	KZ Passover Festival Services 9:30 a.m. followed by Kiddush
Friday, April 26:	RCOS Friday Night Shabbat Services 6:00 pm KZ Passover Shabbat Dinner at 7:00 pm.
Saturday, April 27:	KZ Passover Shabbat Services at 9:30 a.m. including Yizkor, followed by Kiddush

The secret history of bagels

By Ari Weinzweig

The Atlantic

Bagels seem simple enough when you start. In *The New York Times* a few years ago, Ed Levine wrote, quite factually and descriptively: A bagel is a round bread made of high-gluten flour, salt, water, yeast and malt. Its dough is boiled, then baked, and the result should be a rich caramel color; it should not be pale and blond. A bagel should weigh 4 ounces or less and should make a slight cracking sound when you bite into it. A bagel should be eaten warm and, ideally, should be no more than four or five hours old when consumed. All else is not a bagel.

But it's the story behind the food -- not just the bit that we hold in our hands or put in our mouths -- that makes it so much more than just something to eat. Bagels are very much a bread thread that pulls through hard times, dreams, visions, organizational development, good luck

and good food.

The bagel's known history goes back at least a good six centuries, and probably more than that. The bagel's likely rollout to the world probably began in Poland. In her excellent new book, "The Bagel: the Surprising History of a Modest Bread," Maria Balinska shares theories of their origin.

Balinska first suggests the possibility that they came east to Poland from Germany as part of a migration flow during the 14th century. At the time, pretzels were making their way out of their original home in the monasteries and being made into readily available feast day bread. German immigrants, brought to Poland to help provide people power for building the economy (immigration was then encouraged, not discouraged), brought the pretzels with them. In Poland, that theory goes, the German breads morphed into a round

roll with a hole in the middle that came to be known in Poland as an obwarzanek. Written records of them appear as early as the 14th century. They gained ground when then Queen Jadwiga, known for her charity and piety, opted to eat obwarzanek during Lent in lieu of the more richly flavored breads and pastries she enjoyed the rest of the year.

One other version dates the first bagels to the late 17th century in Austria, saying that bagels were invented in 1683 by a Viennese baker trying to pay tribute to the King of Poland, Jan Sobieski. The king had led Austria in repelling invading Turkish armies. Given that the king was famous for his love of horses, the baker decided to shape his dough into a circle that looked like a stirrup -- or beugel in German.

Going back a bit, at the same time Germans were making their way to Poland, so too were a good number of Jews, which is where my ancestors would have gotten involved. In that era it was quite common in Poland for Jews to be prohibited from baking bread. This stemmed from the commonly held belief that Jews, viewed as enemies of the Church, should be denied any bread at all because of the holy Christian connection between bread, Jesus, and the sacrament. Jews were often legally banned from commercial baking.

The bagel as Jewish food really came of age during the era of Polish history known as the "Nobles' Democracy." While intolerance and conflict reigned elsewhere, Poland was probably the pre-eminent country for tolerance, acceptance, education, and understanding. Poles identified themselves as citizens of their country rather than of any divisive framework based on religious, ethnic, or linguistic origins. This mindset created the environment where Jews were first allowed the opportunity to bake, and then sell, bread -- of which bagels were an integral part.

William Safire wrote in *The New York Times* in 1999, "A sea change in American taste took place at the beginning of this decade. The bagel overtook the doughnut in popularity. Today we spend three-quarters of a billion dollars a year on bagels, only a half-billion on doughnuts."

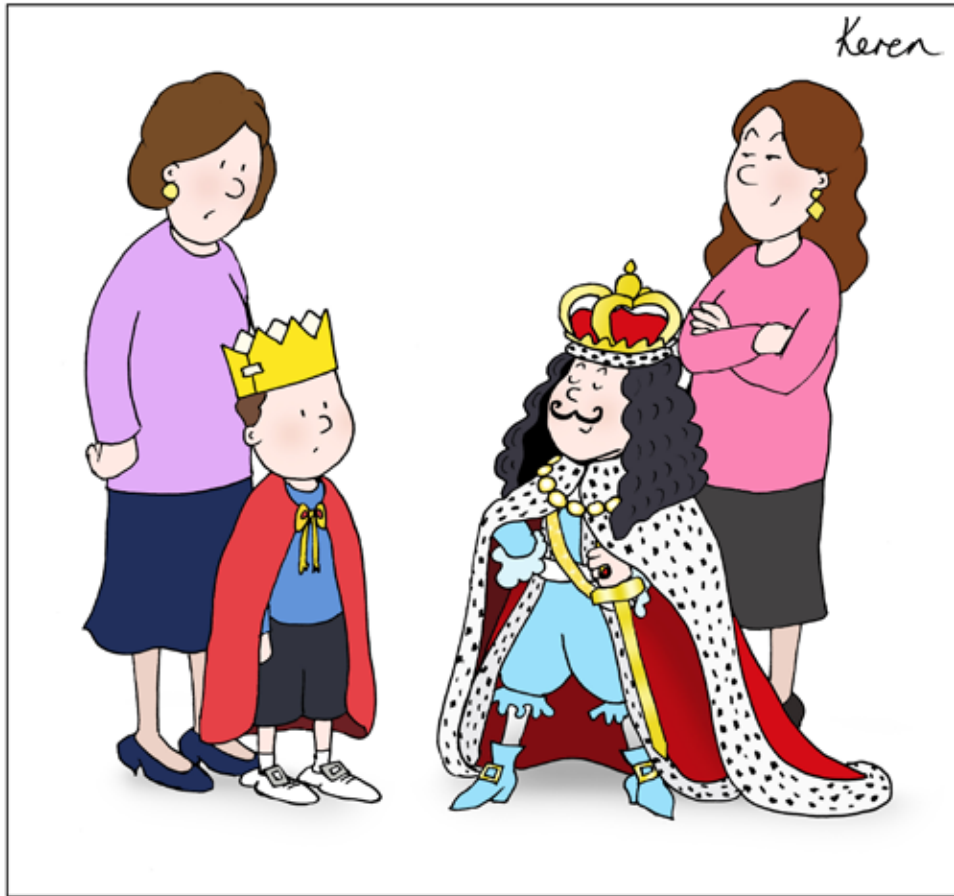
Safire may have been a political conservative, but bagels have a decidedly liberal history. Over the years bagels came to be everyday street food associated with poverty, not wealth. When times were very tough in Poland, many poor Jews (and note that poverty was the way of life for most Polish Jews) turned to selling bagels on the street as a last resort, a way to earn a few pennies when there was no other way available.

Although bagels clearly had multi-ethnic origins in Poland, here in the U.S. they came fairly quickly to be associated with Jewish culture. Over the course of the 20th century, bagels followed the pattern of so many other ethnic foods still superficially "Jewish" -- they got softer and sweeter as they successfully moved out of New York's Lower East Side into the middle of the country and the mass market.

The mass-market bagel world left behind much of the real work. Hand shaping shifted to machine rolling; boiling was switched to the less time-consuming steaming; bakeries opted out of stone ovens in favor of standard steel. The results of all these "efficiencies" were the soft, round breads more akin to a sort of savory donut than the chewy, crusty, hand shaped, boiled ones that came over with my grandparents' generation. As Safire said, "The formerly chewy morsel that once had to be separated from the rest of its ring by a sharp jerk of the eater's head is now devoid of character -- half-baked, seeking to be all pastry to all men."

The first written records of the bagel date to 1610. They showed up then in the community regulations of the Polish city of Krakow, which dictated that bagels were to be given as a gift to women after childbirth. Back in medieval Poland, their shape led to the belief that bagels had magical powers. Like the round loaves of challah we eat at Rosh Hashanah to symbolize a full and complete year to come, the shape of the bagel was believed to bring good luck in childbirth and to symbolize long life. I'm happy to have any good luck charm I can get -- it never hurts to knock on wood, and I don't mind carrying a bagel with me in my bag for good luck either.

Have a bagel and enjoy the day.



Suddenly Josh's mom's efforts with his costume seemed entirely inadequate.

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Mothers With Meaning help make miracles happen

American Friends of Meir Panim

In late November, a group of women from Mothers With Meaning, as part of a trip with Masa Israel, visited Meir Panim charity organization's Dimona branch in southern Israel. The people in the group were so touched by Meir Panim's good work, as they visited its Holocaust Survivors program, that they decided to arrange a special event for the city's impoverished and mainstream citizens.

"Many people are impacted by their personal experience with Meir Panim's volunteer program as they see our work in action, providing meals and care for those in need with dignity and respect," said Mimi Rozmaryn, Director of Global Development for Meir Panim. "However, the 'Mothers With Meaning' group took greater action after their visit."

Rozmaryn explained that just five weeks after their initial visit, the ladies were back in Meir Panim's center with an event that benefited not only the regular patrons of the charity's free restaurant-style soup kitchen but the whole Dimona community.

"Within days of their visit, the 'mothers' decided that they wanted to run a 'sale' for Meir Panim clientele," Rozmaryn said. "They arranged this to be broadly publicized, opening it up to the community at large

along with the more needy who regularly receive their daily nourishment from Meir Panim."

The goal of 'Mothers With Meaning' is to make mini communities around Israel composed of enthusiastic mothers looking to create high impact social projects and unite Israeli society. Their sale idea hit the mark. The women scoured their homes, called their friends and networked in order to collect car loads of second-hand clothes and housewares in great condition for the sale. They then worked tirelessly at Meir Panim to set up the sale in an organized and attractive way.

The especially unique point of the sale was that everything was sold from 1-3 shekels (about 25 to 75 cents). In this way, people could get something "new" in an affordable and dignified fashion. In addition, all of the proceeds went towards Meir Panim's network of social welfare programs.

One woman in the group, Smadar, who moved to Israel eight years ago from New York, shared her experience with the project. Finding the event very moving, she said that it is important for mothers to take time off from their work and even their families, to help someone in need.

Another attendee, Cherie Lipschitz Albucher, posted on her Facebook page, "[This visit was] an emotional roller-coaster of self discovery, of the



Mothers With Meaning raise funds for Meir Panim.

importance and the strength of community, showed me the amazing diversity of the people of our nation, my connection to our history so that we could ensure our future and the definition of my Jewish identity... Everyday we get up, get the kids ready for school, rush to work, come home, washing, cooking... We have food on our tables and clothes for our kids, we have blankets and family and love. But what about those who don't have all of this?

Today we had the amazing opportunity to meet true heroes of survival. Meir Panim Dimona feeds over 500 people on a daily basis, they run a [program] for Holocaust survivors and today we were part of this huge chessed [good deed]. Today my amazing friends and I brought

a ray of sun to our heroes. We danced, we sang, we painted.. we loved and received love. I cried when we had to leave, I felt so grateful that I was in a position to give and to love."

Rozmaryn added, "Meir Panim is grateful to Dimona branch manager Nissim, who helps Israel's most needy citizens with love and attention to detail. This event made for a very special day, the culmination of dreams come true and a lot of hard work on behalf of the very dedicated group of 'Women With Meaning.' Also, thank you to our staff and all those who support Meir Panim's charitable efforts in Israel."

Meir Panim's work is supported with local dollars from the Jewish Federation of Reading's Israel Now campaign.

Yemin Orde plays role in training IDF commanders

Friends of Yemin Orde

For young adults in Israel, the period of mandatory military service is a pivotal time in their lives.

Serving in the Israel Defense Forces (IDF) can be an empowering experience for most young Israelis. Israel's military services can offer opportunities to learn new skills, meet a diverse group of new friends and, hopefully, set a positive course for the future, professionally and personally.

Unfortunately, Israel's at-risk youth population, such as graduates of Yemin Orde Youth Village or Village Way educational partner schools and communities, often face additional challenges as new recruits beside the rigors of military service, such as cultural misunderstandings, language barriers and acceptance within their units.

Yemin Orde is supported by local dollars from the Jewish Federation of Reading's Israel Now campaign.

In an effort to build greater understanding and strengthen the morale of young immigrant soldiers, the Village Way Educational Institute is training IDF commanders and officers in the Village Way methodology. In so doing, military commanders serve more as "educators" and work to instill a sense of belonging among all soldiers in their unit.

first training started with the IDF's Education Corps "Special Populations" department, which oversees young soldiers who are new immigrants, minorities and those with a history of behavioral or mental health issues. Village Way Educational Initiatives is one of a small number of non-profit organizations authorized to operate training sessions across all units in the IDF.

As educators, unit commanders will focus on "ethical fitness," in which their responsibility extends to building a sense of belonging among all the soldiers in their unit. Cultural diversity is understood to be a positive resource rather than a difficulty to overcome. Commanders learn how encouraging belonging and embracing diversity will not only improve soldier morale, but also improve their tactical capabilities. These learning sessions often include a visit to Yemin Orde Youth Village, where the unit leaders learn about the work at the Village with diverse populations and the practical applications to their work in the field.

IDF has incorporated Village Way methodology training into its leadership training courses.

The IDF sees this Village Way training as important and positive. In recent months, Yemin Orde has integrated Village Way sessions into some



IDF commanders attend training in the Village Way methodology.

of the army's most prestigious training courses for future leaders in the IDF and those serving as career soldiers, including the Command and Staff College, the Officer Training Base and the Tactical Command College. The IDF has also requested to extend many of these sessions into full-day interactive workshops, and the Educational Institute has been asked to develop a full Village Way course for educational officers.

One Head Commander from the Command and Staff College noted that the positive feedback from participants in our trainings "keeps coming, from all the those who have taken the course...on the methodology, implementation and impact this will have as they move up to become senior commanders. Thank you so much for the dedication, the desire to help us make a change and paying attention to the need. I have a soldier

in my unit whom everyone has already given up on, including me. After today, I decided not to give up and I will do everything I can to include him and to foster a sense of belonging."

Israel Defense Forces commander following training in the Village Way methodology

Another participating commander noted: "We, as commanders, are obligated to know all of the cultural backgrounds of our soldiers, and it is very important in the Israel Defense Forces that we all be united because we all have one goal."

The Village Way Educational Initiatives also works in a variety of other communities in Israel, besides the IDF, that are outside of a traditional educational setting. Find out more about how the Village Way methodology is helping to change young lives at Ofek Juvenile Prison, Israeli scouts program and more.

Israel & Overseas

- Jewish Agency for Israel
- Yemin Orde
- Jewish Federations of North America
- Joint Distribution Committee
- Meir Panim

A memorable journey to Europe for Berks County family

By Stef Brok

A family trip to Prague and Milan in early April of 1980 proved to be a most eye-opening and educational experience. Meeting my dad's first cousin Robert Brock and his family in Prague before traveling to Milan to meet another first cousin Leo Brock and his family was an adventure that reminded me how precious and diverse family can be. Three cousins, all grandsons of Bernard Brock, were destined to be part of an extremely wealthy industrial family in Rakovnik, Czechoslovakia, until the horrors of World War II changed the course of their lives. As it turned out, Fate would intervene and these three men would eventually live three completely different lives.

Tracing the Brok Family roots, my mom, Doris; my dad, Bob, and I arrived in a very cold and snowy Prague where we were met by Robert Brock, my dad's cousin who was living in Prague with his young wife and four young children. Working and staying at a hotel in the center of town during the week and visiting his family in their crowded two room apartment on weekends was the only way this 53-year-old Holocaust survivor could eke out a living. He was also a bookie at the racetrack to earn extra money, not exactly a legal vocation, but no one bothered to arrest him or others who were forced to supplement their sparse income in the same manner. Upon our arrival, Robert was very pleased to announce that he had procured for us what he said was a three-bedroom apartment. It turned out to be three cots in one room with the community bathroom down the hall and certainly not enough heat to warm our freezing toes.

Robert was one of Schindler's Jews. He didn't speak often of his time in the concentration camp or of working in Oskar Schindler's factory, but it was obvious that many of his actions were influenced by that experience. Spielberg's movie had not yet come out, but we knew this was something special. Robert, of course, did not make a big deal of it.

He told the story of a rumor that was going around soon after the Russian occupation. The Jews were told not to worry about the fight, that the Americans would come over in their bombers at night and drop sleeping gas. They would all sleep pleasantly and when they awoke, they would be free. He said many people believed this, and he sort of believed it. He added softly and sadly, "but they never came."

Robert was in a concentration camp in Poland and a jail in Prague. At each meal Robert finished everything that was served to him, including the gristle of the meat. He reminded us, "We must eat to the end. You have never known hunger." He also recalled, "It was better to live in the camp than in Praha (Prague) for there I was among Jews and all were equal."

While walking through cobblestoned streets with sidewalks designed with patterns of colored stones, we came to an old cemetery next to an equally old and dilapidated synagogue. We noted that people were buried one on top of the other as there was no room available for more graves. They stopped burying people in this Jewish cemetery 200 years ago. Now everyone is cremated.

There were 40,000 Jews before World War II, but by 1980, the Jewish population was only 14,000. Every time Robert wanted to go to the synagogue, he had to pay five crowns to the Communists. Most synagogues have been turned into museums. Torah covers were displayed and most statues and architecture were oriented to Catholicism.

Robert also explained that his father, Bernard, was an influential, well-liked man of Rakovnik and the leader of the Jewish community. When he grew old he would sit by his window and all passers-by would acknowledge him with reverence. Yet

when he died only two people came to his funeral — his housekeeper and a niece from Prague who was forbidden but was resolved to attend anyway. The reason for such a small gathering? The Nazis had occupied the country and nearly all Jews had been removed.

He explained that he was looked down upon because he was the son of an upper class Jewish merchant, but he feels that now the gypsies who live in the area have taken some of the pressure off of being Jewish as people waste their time hating them instead of the Jews. As in all cases of discrimination, the pressure decreases as other groups are seen as different or as potential threats.

Robert stated, "People do not complain, they are happy here. And if they are not, they must be. They have no say in the government, no right to complain."

At one point, when discussing the frivolity of Americans, he said, "What else could you want to buy? You have everything." It's true. We are so very spoiled that I was embarrassed. Our new vehicles, our large homes, our expensive hobbies. How does one explain that in America we consider these luxuries to be almost necessities?

Leaving Robert and his way of life felt sad and disconcerting, knowing we would undoubtedly never see him again and that he would never know the joy of true comfort or of a life without a background of uncertainty.

Continuing our journey to explore our family heritage, we flew to Milan, Italy, where we were warmly greeted by a stately Leo and an outgoing, energetic Cicci Brock, our Italian cousins. Though Leo could speak English, Cicci communicated through bits of German, French and an interesting amount of humorous sign language. Unlike Robert, who had remained in the Czech Republic, Leo survived the Holocaust by trekking across the Alps at the age of 17 when he and his parents escaped to Switzerland, walking through the December snows to the safety of a welcoming nation. After two years they returned to Milan where they converted to Catholicism. It was there that he was able to finish his education to become a prominent lawyer and he and Cicci could raise their three children in a safe and loving environment.

After our interesting hotel accommodations in Prague, we were pleasantly surprised with our two-bedroom suite in Milan's beautiful Hotel Sant' Ambroeus. It was quite luxurious and, thankfully, warm.

While our cousin Robert lived in a somewhat state of poverty, our cousin Leo had done quite well for himself. He owned three condos in Courmayeur, a lovely village in the Italian Alps, along with a beautiful summer home at the Genoa seashore. They also owned a large weekend home in Milan. It was used for family gatherings. Their main residence, an exquisite apartment in Milan, is where they spent the majority of their time.

The Brocks were wonderful hosts. On our first day we were taken to see Leonardo DaVinci's "Last Supper," which proved to be fascinating. During World War II precautions had been taken to preserve this well-known building by placing sandbags over the painting. When the structure was bombed by Germans, one wall and the roof were totally destroyed. The walls which had been protected remained intact with only slight damage.

We were shown the most interesting castles and ancient bridges with day trips to France and Switzerland, and we were treated to their box seats at the La Scala Opera House. It was at this beautiful theater that we sat

through three productions; the first was "Oedipus," which I found laborious and unimpressive as no one moved — not even Dad as he fell asleep as soon as it began. The second featured a large woman singing about a dead body while she sat upon it in the forest; and the third was a form of experimental ballet which I thought vied for last place.

It was during this visit that the mystery of the Brok/ Brock name was solved. It seems that Bernard Brock found that everyone in Czechoslovenska was mispronouncing his name so it sounded like "Broszk." He deleted the "c" so the Czechs would pronounce it correctly. He never officially changed it, therefore, Leo had to go back to the true form of the name when applying for an Italian citizenship on his 21st birthday.

In just one week, our Italian family gave us insight into our heritage that was completely unknown and fascinating to us.

As for the third cousin, Robert Brok, his story is also very interesting and quite a contrast to his relatives. Due to his the incorrigibility of his father, Ervin, the Brok family ended up in Reading. It seems Bernard Brok, my dad's grandfather, grew up in the small, friendly industrial town of Rakovnik, about 40 miles from Prague. It was there he raised his six sons and three daughters. However, his third eldest son Ervin was so intractable that the family sent him to America as punishment in the hopes that he would "grow up." In New York he met and married Ella Schwerin. In 1923, while living in Reading and with his youngest son Bobby at the age of 2, Ervin took his wife and three children back to Rakovnik. He wanted to show off his family and the fact that he was now obviously a responsible and successful

businessman.

Sadly, all buildings, factories and homes that belonged to our European relatives were taken by the government in the early 1940s, and many family members were placed in the camps in Poland. That visit was the last time Ervin was to see his family.

Ervin died in 1929 at the age of 44 due to an infection resulting from the removal of his tonsils. He left his widow to raise Ralph, Leah and Bob during the Great Depression. Continuing to run the family novelty business, Ella was successful in keeping her family fed, clothed and educated until Ralph came home from the military service and Bob finished working on military plane engines. The brothers took over Brok Novelty Company and expanded the business to a point where they employed 12 salesmen and more than 30 office and warehouse staff. Brok Housewares, Inc. grew and afforded both families a very comfortable lifestyle. With his beautiful wife, Doris, Bob raised two wonderful children, Glenn and Stef. Bob and Doris traveled quite extensively and together rode motorcycles, did some scuba diving, flew airplanes and played tennis and volleyball. After selling the family business, we all traveled with a carnival for 21 summers hawking computer portraits on T-shirts, buttons, mugs, etc. Quite a different lifestyle than our Brock cousins.

As stated, Fate played an interesting part in the lives of the Brock/Brok families. Three cousins, three completely different life experiences. Having met a very small part of our diverse family I can only wonder about those cousins I have not met and what intriguing twists of fate altered their lives.



Reform Congregation
Oheb Sholom presents

Shabbat for the Soul
a musical experience
featuring **Ross M. Levy**
7 pm Friday, April 12th

Ross M. Levy, a guitarist and vocalist, brings Reform Jewish literary into the 21st century by taking familiar melodies and putting them to an irresistible groove. Elements of soul, rock, jazz and folk music are combined into an energetic fusion that is spiritual, joyful and yes, danceable, too! Listen to samples of his music at www.rossmlevy.com.

Service to be followed by a special catered oneg featuring Mediterranean favorites.

Omar, AIPAC and the Jews

The following are excerpts from Rabbi Shraga Simmons' recently published article on recent controversies involving U.S. Rep. Ilhan Omar, D-Minn.

Minneapolis leaders have had enough of Rep. Ilhan Omar's insincere apologies and anti-Semitism. "Jews use financial influence to control society ... Jews have dual loyalty... Jews are conspiring to take over the world... Jews are hypnotizing humanity..." These antisemitic tropes have been at the core of some of humanity's worst atrocities — Crusades, Inquisition, pogroms, Holocaust.

And now Omar of Minnesota is bringing this rhetoric to the hallowed halls of the U.S. Capitol. "It's all about the Benjamins baby," she tweeted, referring to the influence of Jewish money ("Benjamins" a slang reference to \$100 bills), then singling out pro-Israel AIPAC for the corrupt buying of politicians.

Omar's contention is unacceptable on many levels. Not only does it evoke harsh anti-Semitic myths of Jews controlling the world via money, it is factually wrong: AIPAC pays no money to politicians, nor contributes to their candidacy. As for Omar's implication that a pro-Israel policy is bad for America, perhaps she is unaware that Israel is America's most trusted and reliable ally in the Middle East, a beacon of democracy standing

on the frontline of the war against terror.

When Omar faced backlash and semi-apologized for these dangerous words, many in the Jewish community excused her ignorance, saying she was "previously unaware" and is now "educated."

Yet things are worse. Omar deceived the Jewish community about her support of the BDS (Boycott, Divestment, Sanctions) movement that uses double standards to delegitimize and demonize Israel as the world's pariah — aiming to deny the Jewish state's right to exist.

"Evil Israel." Recently, when asked how the U.S. should work productively toward peace between Israelis and Palestinians, Omar first criticized Israel's very identity as a Jewish state, then said: "If we see that in any other society we would criticize it. We would call it out. We do that to Iran." Omar falsely suggests that the idea of a state religion is somehow fanatical, racist, and anti-democratic — effectively denying Israel's right to exist as a Jewish state. Does Omar not know about Western democracies like England, Spain, Denmark, Greece, Costa Rica and 35 other countries who are officially Christian nations? Does Omar not know that 30 countries identify Islam as their official religion? Yet it is the world's sole Jewish state — where freedom of religion for all is enshrined into

Israeli law — that aggravates Omar. This double standard is called antisemitism.

Does Omar truly require more re-education — or is something more sinister operating here? Omar's most sinister Tweet came as Hamas terrorists were bombarding Israel's civilian population with 150 rockets. It was then that she labeled Israel an "apartheid regime," saying that "Israel has hypnotized the world, may Allah awaken the people and see the evil doings of Israel."

"Evil apartheid"? Doesn't Omar know that Israel upholds Muslims' freedom of the press, freedom of speech, freedom of association and freedom of religion — more freedom and rights to Muslim citizens than any Arab nation, and more religious freedom than the "progressive" nations of Switzerland, Holland, Belgium and France?

Doesn't Omar know that the first country in the Middle East to grant Arab women the right to vote was not Egypt, Jordan, Kuwait, or one of other 23 Arab states — but Israel?

Doesn't Omar know that in Israel today, 10 percent of Israeli parliament (Knesset) members are Arab; that 30 percent of students at Hebrew University in Jerusalem are Arab; that one-third of the staff at Israel's Hadassah Hospital — arguably the leading hospital in the

Middle East — are Arabs?

Yet on all this, Omar is silent. Why does Omar not criticize the horrific discrimination against Jews throughout the Middle East,? Why does Omar not criticize the Palestinian Authority's apartheid policies that regard selling land to Jews as punishable by death, and its longstanding vow that should Palestine ever become a state, not a single Jew will be permitted to live there? Does she not know that Iran is a radical theocracy, the world's largest state-sponsor of terror, that routinely vilifies the United States, and that operates terror bases in Syria, Yemen, Lebanon, Iraq and Lebanon?

With Omar now wielding international influence on the House Foreign Affairs Committee, it's time to stop pretending she doesn't know her statements are antisemitic tropes and dog whistles. To stop pretending that BDS is anything but a bludgeon to delegitimize and destroy the Jewish state. To ensure that these vile views do not gain ascendancy in the US Congress.

Minnesota state Sen. Ron Latz (D) tells Aish.com. "She should have learned by now. It is time to hold her accountable for what she says."

The full article is available at <https://www.aish.com/ci/s/Omar-AIPAC-and-the-Jews.html>

Israeli students develop algae-based falafel to battle hunger

Israel21c.com

An ecologically friendly and nutritious microalgae that used to be a daily food source for the Aztecs in central Mexico could be making its way to Western tables in the form of a new kind of protein-rich falafel. Graduate students at the Biotechnology and Food Engineering Faculty at Israel's Technion-Israel Institute of Technology have developed what they call the Algalafel, a new kind of falafel that enriches the traditional ingredients with spirulina — a biomass of blue-green algae which in its dried form contains about 60 percent protein and is

seen as a solution for food insecurity and malnutrition.

The students nabbed first prize in the EIT Food Project (European Knowledge and Innovation Community) as part of an innovative microalgae product development competition. "It tasted very good, almost identical to regular falafel," said Prof. Yoav Livney, the project leader.

Growing cows for meat has been found to have one of the largest negative impacts on the global environment, and reducing meat consumption is necessary to cut gas emissions and avoid climate change, a study in the

journal Nature showed. Plant and algae-based proteins are seen as a solution that could be both inexpensive and produced quickly in a relatively small space, without contributing to global warming.

The product developed by the students is "getting a lot of interest"

from parties eager to commercialize it, Livney said. The idea would be to bring a protein-rich falafel to the market possibly in a ready-to-eat frozen form, he said. The Technion, however, does not allow students to work on commercializing their products while still on scholarship, he said.



Reform Congregation Oheb Sholom presents the FOURTH ANNUAL

PURIM SPICEL

Enjoy a rollicking "All Disney" musical comedy retelling of the Book of Esther—open to the entire Jewish community!

RSVP by March 13 to ensure a seat for the dinner and show

Wednesday, March 20, 2019 at OHEB SHOLOM:

6:00 pm — Megillah reading
(Not intended for young children)

6:30 pm — Dinner
(includes pasta, gluten-free pizza, salad and wine)

7:00 pm — Purim Play

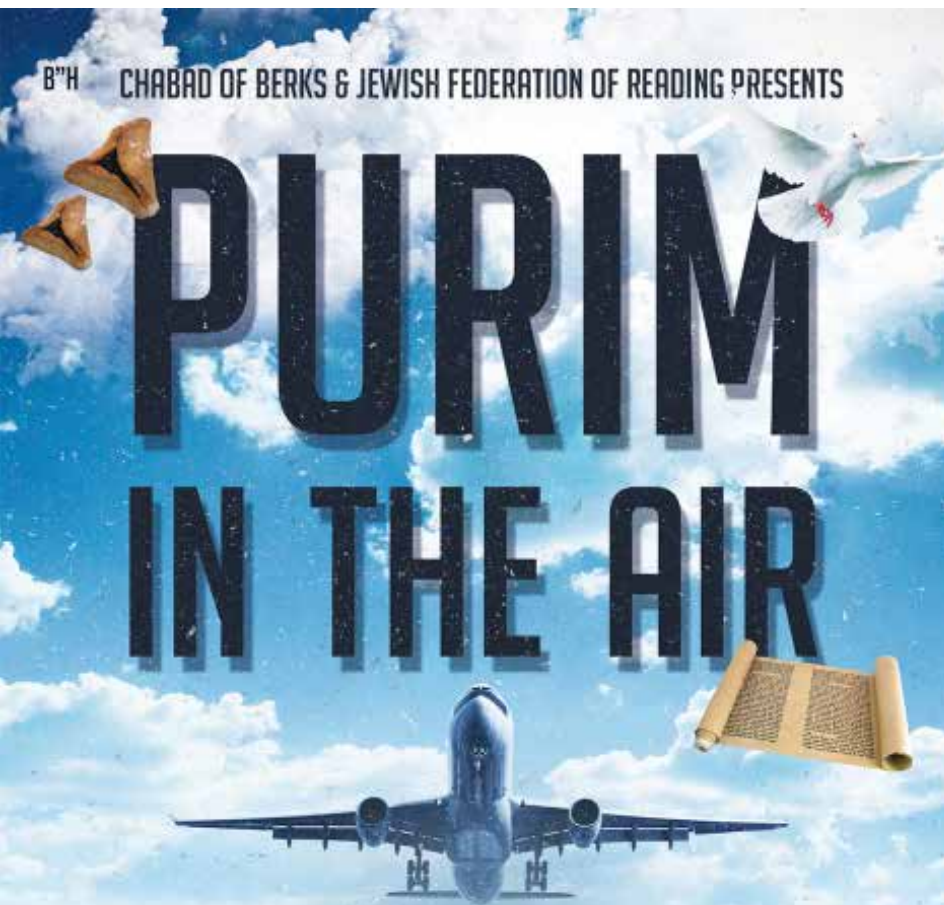
7:40 pm — Dessert

Adults (13 and older): \$10 each
Children 3 to 12: \$6 each
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There is no Israeli-Palestinian conflict

By Matti Friedman

You've most likely seen much about "the Israeli-Palestinian conflict" in the pages of many newspapers. That phrase contains a few important assumptions. That the conflict is between two actors, Israelis and Palestinians. That it could be resolved by those two actors, and particularly by the stronger side, Israel. That it's taking place in the corner of the Middle East under Israeli rule.

Presented this way, the conflict has become an energizing issue on the international left and the subject of fascination of many governments, including the Trump administration, which has been working on a "deal of the century" to solve it. The previous administration's Secretary of State, John Kerry, committed so much time to Israeli-Palestinian peace that for a while he seemed to be here each weekend. If only the perfect wording and map could be found, according to this thinking, if only both sides could be given the right dose of carrots and sticks, peace could ensue.

To someone here in Israel, all of this is harder and harder to understand. There isn't an Israeli-Palestinian conflict in the way that many outsiders seem to think, and this perception gap is worth spelling out. It has nothing to do with being right-wing or left-wing in the American sense. To borrow a term from the world of photography, the problem is one of zoom. Simply put, outsiders are zoomed in, and people here in Israel are zoomed out. Understanding this will make events here easier to grasp.

In the Israeli view, no peacemaker can bring the two sides together because there aren't just two sides. There are many, many sides. Most of Israel's wars haven't been fought against Palestinians. Since the invasion of five Arab armies at the declaration of the State of Israel in May 1948, the Palestinians have made up a small number of the combatants facing the country. To someone here,

zooming in to frame our problem as an Israeli-Palestinian conflict makes as much sense as describing the "America-Italy conflict" of 1944. American G.I.s were indeed dying in Italy that year, but an American instinctively knows that this can be understood only by seeing it as one small part of World War II. The actions of Americans in Italy can't be explained without Japan, or without Germany, Russia, Britain and the numerous actors and sub-conflicts making up the larger war.

Over the decades when Arab nationalism was the region's dominant ideology, Israeli soldiers faced Egyptians, Syrians, Jordanians, Lebanese and Iraqis. Today Israel's most potent enemy is the Shiite theocracy in Iran, which is more than 1,000 miles away and isn't Palestinian (or Arab). The gravest threat to Israel at close range is Hezbollah on our northern border, an army of Lebanese Shiites founded and funded by the Iranians.

The antiaircraft batteries of the Russians, Iran's patrons, already cover much of our airspace from their new Syrian positions. A threat of a lesser order is posed by Hamas, which is Palestinian — but was founded as the local incarnation of Egypt's Muslim Brotherhood, affiliated with the regional wave of Sunni radicalism, kept afloat with Qatari cash and backed by Iran.

If you see only an "Israeli-Palestinian" conflict, then nothing that Israelis do makes sense. (That's why Israel's enemies prefer this framing.) In this tightly cropped frame, Israelis are stronger, more prosperous and more numerous. The fears affecting big decisions, like what to do about the military occupation in the West Bank, seem unwarranted if Israel is indeed the far more powerful party.

That's not the way Israelis see it. Many here believe that an agreement signed by a Western-backed Palestinian leader in the West Bank won't end the

conflict, because it will wind up creating not a state, but a power vacuum destined to be filled by intra-Muslim chaos, or Iranian proxies, or some combination of both. That's exactly what has happened around us in Gaza, Lebanon, Syria and Iraq. One of Israel's nightmares is that the fragile monarchy in Jordan could follow its neighbors, Syria and Iraq, into dissolution and into Iran's orbit, which would mean that if Israel doesn't hold the West Bank, an Iranian tank will be able to drive directly from Tehran to the outskirts of Tel Aviv.

When I look at the West Bank as an Israeli, I see 2.5 million Palestinian civilians living under military rule, with all the misery that entails. I'm seeing the many grave errors our governments have made in handling the territory and its residents, the construction of civilian settlements chief among them.

But because I'm zoomed out, I'm also seeing Hezbollah (not Palestinian), and the Russians and Iranians (not Palestinian), and the Islamic State-affiliated insurgents (not Palestinian) on our border with Egypt's Sinai Peninsula. I'm considering the disastrous result of the power vacuum in Syria, which is a 90-minute drive from the West Bank.

In the "Israeli-Palestinian" framing, with all other regional components obscured, an Israeli withdrawal in the West Bank seems like a good idea — "like a real-estate deal," in President Trump's formulation — if not a moral imperative. And if the regional context were peace, as it was in Northern Ireland, for example, a power vacuum could indeed be filled by calm.

But anyone using a wider lens sees that the actual context here is a complex, multifaceted war, or a set of linked wars, devastating this part of the world. The

scope of this conflict is hard to grasp in fragmented news reports but easy to see if you pull out a map and look at Israel's surroundings, from Libya through Syria and Iraq to Yemen.

The fault lines have little to do with Israel. They run between dictators and the people they've been oppressing for generations; between progressives and medievalists; between Sunni and Shiite; between majority populations and minorities. If our small sub-war were somehow resolved, or even if Israel vanished tonight, the Middle East would remain the same volatile place it is now.

Misunderstanding the predicament of Israelis and Palestinians as a problem that can be solved by an agreement between them means missing modest steps that might help people here. Could Israel, as some centrist strategists here recently suggested, freeze and shrink most civilian settlements while leaving the military in place for now? How can the greatest number of Palestinians be freed from friction with Israelis without creating a power vacuum that will bring the regional war to our doorstep? These questions can be addressed only if it's clear what we're talking about.

Abandoning the pleasures of the simple story for the confusing realities of the bigger picture is emotionally unsatisfying. An observer is denied a clear villain or an ideal solution. But it does make events here comprehensible, and it will encourage Western policymakers to abandon fantastic visions in favor of a more reasonable grasp of what's possible. And that, in turn, might lead to some tangible improvements in a world that could use fewer illusions and wiser leaders.

Matti Friedman is an Israeli journalist. This piece originally appeared in The New York Times.

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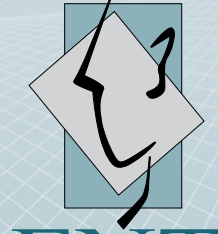
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Do you remember — reversed

By Tootie Moyer

- I can get information at this minute — I don't have to go to the library.
- I just grated 75 pounds of potatoes in my food processor — I don't have to do it by hand anymore
- Quick get the camera, I want to take a picture — "Oh wow," all I need is my smartphone.
- Take pictures on your phone — you don't have to take them to be developed at the drugstore.
- I don't need a clock, I can turn on the TV or look at my phone for the time.
- I can go to the movies, relax in

lounge chair and order my lunch — I don't have to sit in a hard seat and go home to eat.

- I can wear jeans everywhere I go — I don't have to "get dressed up" to go out.
- If you want a date just go online — you don't have to go to a club or bar to meet someone
- You don't have to walk around a grocery store — just call or text your order and it will be ready for you whenever you get there.
- Our kids now live all over the 50 states — we get to have a vacation with

them for free — even in Hawaii

I give credit to all the 90-plus men and women that use a smartphone and computer. I know nothing about these things, I just use my brain, and I still use reference books.

Here is something you can look forward to when you are 90-plus — you

can say anything, dress any way, do anything you want to as long as you don't hurt anyone. "Boy" do I have fun with that.

To all you "youngsters" take care of yourself because I want you to read my next column — love and be happy.

Thank you Sari for this idea.

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