



SHALOM



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2010 totals as of Sept. 21

Jewish Community Campaign

\$532,418

Middle East analyst to be featured speaker at Federation's Leadership Gifts Event

General Chair Judy Schwank announced that Middle East analyst Asaf Romirowsky will be the guest speaker October 31 at this year's Leadership Gift Event, the kickoff to the 2011 Jewish Community Campaign.

The event will be hosted by Victor and Dena Hammel in their Wyomissing home.

Brunch will begin at 11:30 a.m. The minimum contribution to attend is \$1,200.

Romirowsky, adjunct scholar at the Middle East Forum, will discuss "The Future of Israeli and Palestinian Relations: What Next?" He is a former Israel Defense Force (IDF) liaison officer in the West Bank and

serves as an IDF reserve liaison officer to the Hashemite Kingdom of Jordan. He holds a BA in Middle East affairs from Hebrew University of Jerusalem and an MA in International Relations and Middle East affairs from Villanova University as well as a MA in Holocaust and genocide studies from West Chester University. Romirowsky is a PhD candidate at Kings College, London.

A widely published author of newspaper editorials and magazine features, he currently lectures on Middle East history at Pennsylvania State University.

For more information on the event, call the Federation office at 610-921-0624.



Asaf Romirowsky

Get a taste of Kosher Gospel at Leo Camp Lecture

Joshua Nelson, the "Prince of Kosher Gospel Music," will perform at this year's Leo Camp Lecture Wednesday, Nov. 3, at 7:30 p.m. in the Albright College Memorial Chapel.

When Nelson sings his Kosher Gospel music, he commands attention. It's not just because of his fire-and-brimstone voice, the comparisons with the late Mahalia Jackson or even his discovery by Oprah Winfrey, who called him "The Next Big Thing" in music, and whom he also counts as a friend. It's the places he performs, mostly synagogues, JCC's, concert halls, outdoor festivals, and national television.

Nelson, an African-American Jew, has combined the sounds of soul with Jewish liturgical music and first appeared on the Jewish music circuit a decade ago with the release of the national PBS special about his life, "Keep on Walking," which has been a big hit at Jewish Film Festivals around the globe.

Nelson is also known for capturing the style and sound of Mahalia Jackson, and performing her music to generations who are too young to have known her work. Joshua's appearance on the "Oprah Winfrey Show" catapulted his career nationally and internationally. He and his Kosher Gospel Singers have performed with such notables as Aretha Franklin, Jamie Fox, Maya Angelou, Ashford & Simpson, Cicely Tyson, Harry Belafonte, Billy Preston, Wynton Marsalis, Stephanie Mills, Cissy Houston, Dionne Warwick, Melba Moore, The Klezmatics, President Bill Clinton, President Barack Obama, European royalty and at the funeral of jazz legend Sarah Vaughan.

You may have never heard of Kosher Gospel music, but Nelson's inspirational

performance will surely call out to your soul.

Kosher Gospel is the marriage of Jewish religious lyrics and meanings with the soulful sounds of American gospel music. While the word *gospel*, a Greek word meaning good news, is usually associated with African-American Christian churches, the musical styling came from several African tribes and was developed as a tool to escape social injustice. These pre-date the West Africans introduction to Christianity. These same sounds have been retained in the musical cultures of black African Muslims and Jews, and such soul-inflected vocalizations filled the Black Hebrew synagogue Nelson attended as a child with his family, observant Jews who traced their lineage to Senegal.

When he was 8, Joshua Nelson discovered an album by Mahalia Jackson in his grandparents' record collection, and he fell in love with her singing. During his teens and early 20s, he became widely celebrated as a gospel singer continuing Jackson's legacy. He continued studies of Judaism, including two years on a college and kibbutz program in Israel, and clarified his understanding that throughout history, Jews had always integrated religious law and practices with the cultural context in which they lived. Upon his return from Israel, Nelson began to apply this understanding to music.

For Joshua Nelson, kosher gospel is a way to claim both parts of his identity as a black Jew. For his audiences, whatever their faith or heritage, Kosher Gospel has been a revelation. Nelson passes on this musical gift as an artist in residence at Jewish congregations across the country, including at his home synagogue of Temple Sharey Tefilo-Israel, a Reform congregation in South



Orange, N.J., where he taught Hebrew School for 15 years. Whatever the venue, Joshua Nelson, the Prince of Kosher Gospel, brings people — and cultures — together in joyous song.

The Leo Camp Lectures were established at Albright by the Jewish Federation of Reading as a lasting tribute to Leo Camp, humanitarian and respected business and community leader.

**REMEMBER: A NIGHT TO HONOR ED AND ALMA LAKIN
SATURDAY, OCT. 9, BOLLMAN CENTER, ALBRIGHT COLLEGE**

Federation News

A new year; a newer and improved Gratz JCHS

By Chana Dickter

Gratz JCHS Director

We invite all current, former and prospective students and their families to "check us out" on Sunday, October 3 at 7 pm at the JCC. Why spend Sunday evenings with Gratz?

- It is the only place where Jewish teens in the area can well, just be Jewish, in whatever way they choose, in an open atmosphere, all questions permitted!
- We offer "R & R", respect and relevance to our students. Where else do they get the opportunity to decide what

materials to engage with? Our course offerings for the year are a direct result of student input.

- It is a place to develop some essential skills and experiences for high school and beyond, including social service combined with learning in accordance with Jewish values.
- We are a non-denominational Jewish school. We are not affiliated with any particular sector or denomination within the Jewish community. Synagogue membership or prior Jewish education is NOT required.

• We have fun AND we learn in a supportive, non-judgmental atmosphere.

Please join us Sunday, Oct. 3, at 7 pm for snacks, for schmoozing, to watch the Gratz promotional video, and learn more about us. Please bring your friends. At about 7:30 that evening, we will switch into "students only" mode, where we can get to know each other a bit better, when we will have sample classes, and when students can get to ask any questions that they want. At 9 pm, parents are invited back to complete any additional paperwork, ask more questions, etc.

So what's new and improved? Some of you may remember that for the past two years, we have met at the JCC on Sunday afternoons, and the 11th and 12th graders only attended twice per month. While this was a wise choice at the beginning of our partnership with the JCC and the Jewish Federation of Reading, the hours were a problem as we developed our program. First, the

Sunday afternoon conflicted with band, sports, BBYO and some volunteer opportunities for the students. Next, due to the fluctuations in both the Jewish and secular calendars, some months the 11th and 12th graders only attended once. This not only made it difficult to maintain momentum for learning, it made it extremely difficult to maintain enthusiasm and ruach/spirit for the entire branch. The older students told us "we don't feel like we know the younger students at all", and, on days when only half the students were in attendance, it was difficult to maintain the same high level of energy with a very small number of students.

We hope to meet you all on Oct. 3. In the meantime, if there are any questions, please contact me at: cdickter@gratz.edu or 267-625-4372.

B'shalom,
Chana Dickter
Branch Director

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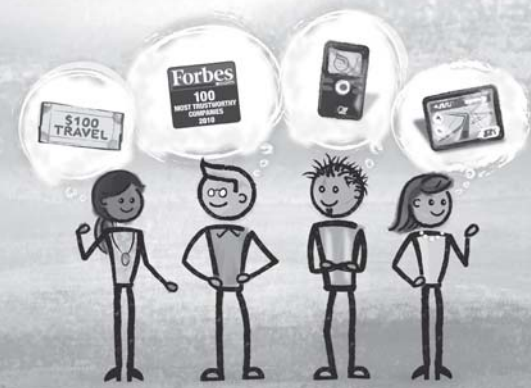


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If you are a leader, read on; If you are a follower, read on

By Paul D. Cohn
Chairman



How many of us are leaders? Do you know if you are a leader? What makes an effective leader? These are questions I ask myself all the time. People exhibit leadership in many ways. Some people are very visible and active in their leadership styles and roles. Others are more subtle and occasional. A third group chooses to let others lead, for they have no desire (nor perceived ability) to lead.

I have been around and observed leaders for many years. I have seen some exceptional leaders who have done an excellent job of defining and carrying out the mission at hand. I have also seen leaders who have failed miserably for various reasons. If I had to identify some characteristics of successful leaders it would include the following attributes (not a complete list by any means):

Goal oriented — Leaders are goal oriented. They know what they want and where they want to go. They have a clear understanding of what is needed and are able to prioritize what needs to get done. A good leader also makes sure that the organization's goals are kept fresh and current and fairly represent what his or her constituents are looking for and expecting.

Good listeners — Leaders are good

listeners. They take the time to hear what is on people's minds. They do not interrupt when others are speaking. They make sure they have a clear understanding of what is being discussed.

Open minded — Leaders keep an open mind. They do not rely on preconceived thoughts nor do they stereotype people. Leaders are always looking for good ideas and are willing to consider many different sources.

Consensus builders — Leaders know how to build consensus and move towards a common goal. When they encounter a roadblock, a leader will adapt his or her approach to ensure the organization's goals and objectives are kept in focus.

Team player — Good leaders surround themselves with smart people, and know that everyone has a role to play and something to contribute. A good leader is constantly looking for input and feedback from team members.

Selflessness — A good leader keeps his or her agenda at bay, and works towards the common good of the organization and the clients served by the organization. Leaders feel good about getting things done knowing that they have helped others.

Good communicators — Leaders know how to effectively communicate. They know the importance of knowing when to speak up, and when to listen. Most often, they know that "less is more" and will choose words carefully.

Winning attitude — Leaders have a winning attitude. They go into an assignment knowing that they (i.e. their organization) will win. Leaders play fair, and know that there are various degrees of winning. Confidence, preparation and optimism are important ingredients in a leader's winning attitude.

Risk takers — Inherently, being a leader means taking calculated risks. Leaders know that to achieve great things one needs to assume some level of risk. They are not fearful of the risk. Leaders know they are confident, have prepared and done their homework, and are optimistic that the risk will pay off.

Decision makers — In the end, leaders are able to make thoughtful decisions that take into account many factors and benefit as many people as possible. Leaders are action-oriented.

Most of us tend to think of leaders as famous politicians, corporate CEOs, sports figures, religious or spiritual figures, or military heroes. At times we assign the mantle of greatness to these individuals. I used to think this way too. However, as I have become more involved in various projects at work and in the community, my attitude has changed to some extent. A lot of people I come in contact with offer very good suggestions and feedback and exhibit the qualities of a successful leader. Unfortunately either they don't know it or they are reluctant to take advantage of leadership opportunities.

Over the last year, a number of people helped lead your Federation by being part of the strategic planning committee.

Now we are at a point where we will need to find others who will help take our strategic plan to the next level. The strategic plan is only a written document. It will come to life by those of us who choose to take part in the implementation phase of the plan, and who want to contribute to the long-term success of your Federation.

Over the next few months, you may be asked to participate in the implementation phase of our strategic plan. Being a titan of industry or a Nobel Peace Prize winner is not a prerequisite of participating! If you have any of the attributes listed above, we are looking for your help.

All of us have the ability to lead and to contribute. You may find it uncomfortable, or assume someone else will step up in your place and participate. Now is the time to get involved. Please use this opportunity to lend your knowledge and skills to your Federation. Who knows, you most likely will enjoy the challenge, make some new friends, and one day become a titan of industry or Nobel winner.

Being a leader is a lot like playing golf. You need to play, and play often, to get good. I want to leave you with one of my favorite quotes...

"We must walk consciously only part way toward our goal and then leap in the dark to our success"

Henry David Thoreau

From the president's desk

Our Town has a plan

By Tammy K. Mitgang

President

"Indeed the play's success across cultural borders around the world attests to its being something much greater than an American play: it is a play that captures the universal experience of being alive."

--Donald Margulies in the Foreword to "Our Town"



In mid-September, CBS News featured a close-up on "Our Town," Thornton Wilder's play about life and loss in Grover's Corners. It was on the occasion of the announced closing of the critically acclaimed Off Broadway production of the three-act play at the Barrow Street Theater and the longest running in the play's 72-year history.

The play first opened in Princeton, N.J., in January 1938, later making its Broadway debut on February 4 at Henry Miller's Theatre (now known as the Stephen Sondheim Theatre). Wilder's

masterpiece received the Pulitzer Prize for Drama in 1938 and today enjoys the title of "America's most produced play".

Staged without sets and few props, simplicity sets the tone for the everyday lives of those living in Grover's Corners, N.H. But its message — that people should appreciate the details and the everyday relationships while they live them, made it especially meaningful to its audiences when it first hit theaters. Political rumblings were beginning to escalate in Europe, and World War II was soon to become a reality. It was a time when international tensions were palpable and people around the world were fearful and uncertain. "Our Town" was a distraction from the big picture, 'hustle and bustle' of life. It focused on the everyday human experiences that make life truly meaningful in this small New Hampshire town — marriage (relationships), daily living and death.

One writer describes Grover's Corners as a "microcosm; it is the world condensed into a small community with characters reflecting the hopes and dreams, the failures and successes, of people everywhere." Grover's Corners could easily be our town, Reading, Pennsylvania. It could be even

more specific, our Jewish community. The towns are inter-changeable and the message the same — immerse yourself in life, don't just live it!

The Federation is positioned to begin the work of its newly completed strategic plan, our plan for our Jewish community and our future. Its outline has been distributed to the board of directors and a special board meeting with our strategic planning consultant, Don Kligerman, scheduled for Oct. 21 when the entire plan will be discussed.

Much like the pivotal role of the stage manager in Wilder's play, the strategic plan sets the stage, introduces the strategies, defines the steps and will step back in from time to time as we check our progress. Newly established cohorts (groups) made up of a broad cross-section of community members and at like 'life stages' will determine the programming needs of their respective group. Each group will have a budget to implement the programs they develop. There will be oversight, professional and staff support and ownership.

The plan is bold and provides for a significant investment of financial resources back into the community. Some

programs and activities may be broad in focus while others will be directed to the needs of smaller groups and individuals. But, most importantly, you will have center stage and the ability to speak more loudly than ever before as to what you want your Jewish community to look like and how you want to experience it.

When Emily returns to Grover's Corners in the final act, she realizes the importance of simple, ordinary events that make up the patterns of life. Won't you help us take the strategic plan and make the ordinary events of life, our Jewish life, extraordinary?

Thornton Niven Wilder was born April 17, 1897, in Madison, Wis. He graduated from Yale University in 1920 and went on to study archaeology in Rome. He taught literature at the University of Chicago from 1930 to 1937. Among his other plays were "The Skin of Our Teeth" (1942; Pulitzer Prize) and "The Matchmaker," published in 1954 and later adapted into the musical, Hello, Dolly! Wilder also wrote several novels, the most famous of which is "The Bridge of San Luis Rey" (1927; Pulitzer Prize). Wilder died Dec. 7, 1975, in Hamden, Conn.

SHALOM

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General Offices: 1100 Berkshire Blvd., Suite 125
Wyomissing PA 19610
Web site: www.ReadingJewishCommunity.org

Jewish Federation of Reading

Chairman: Paul D. Cohn
President: Tammy K. Mitgang
Communications Director: Mark Nemirow, Editor
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Deadline for November Shalom is Oct. 5



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Michael Oren's warning to American Jews

By Jeffrey Goldberg

The Atlantic Monthly

There's been some controversy here in Washington about a short sermon Michael Oren, Israel's ambassador to the United States, delivered at my synagogue, Adas Israel, and two other synagogues over the course of Yom Kippur. I took the sermon as a warning from the Netanyahu government: There may be tough times ahead, in the peace process, and with Iran, so it is time for American Jews to cowboy-up and deal with the difficulties our brethren in Israel are facing. Others in my congregation took the speech as a signal that Israel was prepping American Jewry for an inevitable attack on Iran, or, at the very least, for an Israeli unwillingness to freeze settlement growth, which could lead to the end of the current round of peace talks. In typical Goldblog fashion, I think the speech might have meant all of these things. In any case, here is Oren's presentation in its entirety; judge for yourselves:

On Yom Kippur we read the Book of Jonah, one of the Bible's most enigmatic texts. It is also one of the Bible's shortest texts, weighing in at a page and a half, which is quite an accomplishment for this holiday. And it features one of our scripture's least distinguished individuals. Jonah — a man whose name, in Hebrew, means *dove* — not *dov*, as in Hebrew for bear, but *dove* as, in English, *pigeon*.

Yet this same everyman, this Jonah, is tasked by God with a most daunting mission. He is charged with going to the great city of Nineveh and persuading its pernicious people to repent for their sins or else.

Not such an unusual task, you might think. Life in the 21st century is rife with people who warn of the catastrophes awaiting us if we fail to modify our behavior one way or the other. Today we call them pundits, commentators who, if proven correct, claim all the credit but who, if proven wrong, bear none of the responsibility.

Jonah, though, cannot escape the responsibility. Nor can he dodge his divinely ordained dilemma. If he succeeds in convincing the Ninevehians to atone and no harm befalls them, many will soon question whether that penitence was ever really necessary. Jonah will be labeled an alarmist. But, what if the people of Nineveh ignore the warning and the city meets the same fiery fate as Sodom and Gomorrah? Then Jonah, as a prophet, has failed.

Such is the paradox of prophecy for Jonah, a lose-lose situation. No wonder he runs away. He flees to the sea, only to be swallowed by a gigantic fish, and then to the desert, cowering under a gourd. But, in the end, the fish coughs him up and the gourd withers. The moral is: there is no avoiding Jonah's paradox. Once elected by God, whatever the risks, he must act.

As such, the Book of Jonah can be read as more than morality play, but also a cautionary tale about the hazards of decision-making. It is a type of political primer, if you will, what the medieval thinkers called a *Mirror for Princes*. The Talmud teaches us that, in the post-Biblical era, the gift of prophecy is reserved for children and fools. In modern times, we don't have prophets — pundits, yes, but no prophets. Instead we have statesmen who, like Jonah, often have to make fateful decisions for which they will bear personal responsibility. If not a paradox of prophecy, these leaders face what we might call the quandary of statecraft.

Take, for example, the case of Winston Churchill. During the 1930s, he warned the world of the dangers of the rapidly

rearming German Reich. The British people ignored Churchill — worse, they scorned him, only to learn later that he was all along prescient and wise. But what if Churchill had become Britain's prime minister five years earlier and had ordered a pre-emptive strike against Germany? Those same people might have concluded that the Nazis never posed a real threat and that their prime minister was merely a warmonger.

Or consider Harry Truman who, shortly after assuming the presidency in the spring of 1945, had to decide whether to drop America's terrible secret weapon on Imperial Japan. Today, many people, including some Americans, regard the dropping of the atomic bomb on two Japanese cities as an act of unrivaled brutality, but what if Truman had decided otherwise? What if the United States had invaded the Japanese mainland and lost, as the U.S. Army estimated at the time, more than a million GIs? Truman, the decision-maker, was either the butcher of Japanese civilians or butcher of young Americans. Either way he lost.

The quandary of statecraft: every national leader knows it and few better than Israeli leaders. They, too, have had to make monumental — even existential — decisions.

On May 14, 1948, Zionist leader David Ben-Gurion had to determine whether to realize the 2,000-year-long dream of Jewish sovereignty in the land of Israel. But, by doing so, he risked an onslaught by overwhelming Arab forces against a Jewish population half the size of Washington, D.C. today armed mainly with handguns.

Another example: my personal hero, Levi Eshkol. On June 5, 1967, Eshkol had to decide whether to unleash Israel Defense Forces against the Arab armies surrounding the Jewish State and clamoring for its destruction or whether to alienate the international community and especially the United States and be branded an aggressor.

Ben-Gurion's decision resulted in the creation of the State of Israel and Eshkol's in the immortal image of Israeli paratroopers dancing before the Kotel. Nothing is inevitable in history and in both cases the outcome might have been tragically different. Like Churchill and Truman, Ben-Gurion and Eshkol confronted the quandary of statecraft.

They also have to answer to their citizens. Unlike the prophetic leaders of antiquity, presidents and prime ministers are not selected by God but rather elected by the majority of their peoples through a democratic process. In America, the system was modeled on the Roman Republic in which citizens empowered senators to represent them in the distant capital. In tiny Israel, with its multi-party consensual style of democracy, the model is not Rome but rather ancient Athens. The American president, it has been said, represents 300 million constituents; Israeli prime ministers represent 7 million prime ministers.

Israeli democracy is rambunctious and intensely personal, placing the premium on individual participation. In our family, I can attest, my wife and I have never voted for the same party. Our son also went his own way politically. Together with his friends, he started a political party in our living room that now holds two seats on the Jerusalem municipality.

At 62 years old, Israel's democracy is older than more than half of the democratic governments in the world, which, in turn, account for fewer than half of the world's existing nations. Israel is one of the handful of democracies that has never succumbed to periods of undemocratic rule. And Israel has

achieved this extraordinary record in spite of the fact that it is the only democracy never to know a nanosecond of peace and that has endured pressures that would have crushed most other democracies long ago. In a region inhospitable — even fatal — to government by and of the people, Israel's democracy thrives.

Democracy in Israel is not only personal and vibrant, but also grave, because the stakes are so enormously high. Recalling Jonah's paradox, the leaders we elect are confronted with grueling decisions.

Consider the case of terror. Israel today is threatened with two major terror organizations: Hamas in Gaza and, in Lebanon, Hizbollah. Both are backed by Iran and both call openly for Israel's destruction. And, over the past five years, both have acted on that call by firing nearly 15,000 rockets at Israeli towns and villages.

Next imagine that you're the prime minister of Israel. You know that in order to keep those thousands of rockets out of Hamas's hands you need to blockade

Gaza from the sea. The policy is risky — people may get hurt, especially if they're armed extremists — and liable to make you very unpopular in the world. But you have to choose between being popular and watching idly while a million Israelis come under rocket fire. You have to choose between popular and being alive.

In Lebanon, Hizbollah has nearly quadrupled the rockets in its arsenal. They're bigger, more accurate rockets, with a range that can reach every Israeli city, even Eilat. Worse: Hizbollah has positioned those rockets under homes, hospitals, and schools, confident that if Israelis try to defend themselves from those missiles, they will be branded war criminals.

Imagine, again, that you're Israel's prime minister. Do you wait until Hizbollah finds a pretext to fire those rockets or do you act preemptively? Do you risk having much of the country being reduced to rubble or having that same country reduced to international pariah status?

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James P. Restrepo, M.D., F.A.C.S.
Charles K. Lutz, M.D., F.A.C.S.
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Israeli diplomat warns American Jews of challenges

Continued from Page 4

The terror threat is a very poignant example of the quandary of statecraft in Israel, but an even thornier case is posed by the peace process.

Yes, the peace process, with its vision of two peoples living in adjacent states in a relationship of permanent and legitimate peace. What could be so hazardous about that?

Well, let's return to that Kafkaesque scenario in which you wake up one morning and find yourself transformed into Israel's prime minister.

You know that to create that neighboring state that you're going to have to give up some land, but not just any land, but land regarded as sacred by the majority of the Jewish people for more than 3,000 years. You know that a great many of your countrymen have made their homes in these areas and that numerous Israelis have given their lives in their defense. You know that Israel has in the past withdrawn from territories in an effort to generate peace but that it received no peace but rather war. And, lastly, you know that many Arabs view the two-state solution as a two-stage solution in which the ultimate stage is Israel's dissolution.

What, then, Mr. or Ms. Prime Minister, do you do?

You could opt for maintaining the status quo, with the risk of deepening Israel's international isolation or you could specify a vision of peace that

significantly reduces its perils. You could, as Prime Minister Benjamin Netanyahu has done, insist that the future Palestinian state be effectively demilitarized, without an army that could bombard Israeli cities or an air force that could shoot down planes landing at Ben-Gurion Airport. You could insist that the Palestinian State reciprocally recognize Israel as the nation-state of the Jewish people, and so put an end to all future claims and conflicts.

Even then, of course, Israel will be running incalculable risks, for what if the Palestinian state implodes and becomes another Gaza or Lebanon? What do you do if, a week after the peace treaty is signed, a rocket falls on Tel Aviv?

More than Gaza, more than peace, the ultimate quandary of statecraft centers on Iran.

This is the radical, genocidal Iran whose leaders regularly call for Israel's annihilation and provides terrorists with the means for accomplishing that goal. This is the Iran that undermines governments throughout the Middle East and even South America, and an Iran that shoots its own people protesting for freedom.

Iran does all this without nuclear weapons — imagine what it would do with the nuclear arms it is assiduously developing. And imagine what you, awakening once again as the Israeli Prime Minister, will decide. Do you remain passive while Iran provides nuclear

weaponry to terrorist groups, targets Tel Aviv with nuclear-tipped missiles, and triggers a nuclear arms race throughout the region? Or do you act, as Israel has now, joining with the United States and other like-minded nations in imposing sanctions on Iran, hoping to dissuade its rulers from nuclearizing? And, if that fails, do you keep all options on the table, with the potentially far-reaching risks those options entail?

The issues of terror, the peace process, and Iran evoke strong emotions in this country and around the world, and often spark criticism of Israeli policies. Yet it's crucial to recall that those policies are determined by the leaders elected through one of the world's most robust and resilient democracies. Recall that the people of Israel—not of Europe, not of the United States--bear the fullest consequences for their leaders' decisions.

There is no escaping the responsibility — as Jonah learned thousands of years ago--and that responsibility is borne by our leaders and by the majority of the people they represent. Israel today faces decisions every bit as daunting as those confronting Jonah, but we will not run away. There is no gourd to hide under or fish to swallow us whole. Terror, the peace process, Iran — our Ninevehs — await.

Support us as we grapple with these towering challenges. Back us in our efforts to defend ourselves from terrorist

rockets. Uphold us if we have to make painful sacrifices for peace or if we decide that the terms of the proposed treaty fail to justify those sacrifices. Stand with us as we resist Iran's efforts to acquire nuclear weapons. Respect the decisions we take through our democratic system and respect the risks that we, more than any other nation, take.

The message of the Book of Jonah is one of personal and collective atonement, but it is also a message of unity and faith. "In my trouble I called to the Lord," proclaims Jonah, "VaYa'aneini" — "and He answered me."

Let us — Israelis and the American Jews—united by our faith, our peoplehood, and our common love for democracy. Let us assume responsibility for our decisions, crushingly difficult though they may often be, and appreciative of the quandaries our leaders face. When we call out, let us answer one another with the assurance that no challenge--no paradoxes, no Ninevehs — can defeat us.

Jeffrey Goldberg is a National Correspondent for The Atlantic. Before joining The Atlantic in 2007, he was Middle East correspondent, and Washington correspondent, for the New Yorker. Previously, he served as a correspondent for the New York Times Magazine, and New York Magazine. He has also written for the Forward, and was a columnist for The Jerusalem Post.

What is the extent of poverty in Pennsylvania?

By Hank Butler
Pennsylvania Jewish Coalition

One study states that poverty in Pennsylvania is an urban issue.

Another study states that poverty in Pennsylvania is a rural issue.

Some people are saying poverty in Pennsylvania is getting worse.

Other people are saying poverty in Pennsylvania is getting better — seeing a reduction.

What is the status of poverty in Pennsylvania? How do we reduce poverty in Pennsylvania?

We need a comprehensive, unbiased, and non-partisan study of poverty in the Commonwealth in order to develop

a game-plan and work to counter poverty.

The Pennsylvania Jewish Coalition, as a member of the Interfaith Justice Coalition (composed of representatives from the Churches, Catholics, Lutherans, Methodist, and Jewish advocacy groups) and the Coalition for Low Income Pennsylvania are working to move forward a resolution to develop a comprehensive study on poverty in Pennsylvania.

House Resolution 833 introduced by Rep. Eugene DePasquale (D-York) directs the Pennsylvania Joint State Government Commission to present a thorough study of poverty in the

VOTE SMART ON NOV. 2

Tuesday, Nov. 2, Pennsylvania's voters will be going to the polls to vote for candidates seeking the following posts:

- U.S. Senate (1 seat)
- U.S. Congress
- Pennsylvania Governor
- Lieutenant Governor
- State Senate (half the seats up for election)
- State House

Please take the time and:

- Know the issues important to you, your family, your interests, and your community
- Learn the candidates' position on these issues of importance
- Vote smart on Nov. 2
- Be involved and voice your support for the issues important to you
- Vote for the candidate who best represents you, your family, your interests, and your community

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Please let people know the importance of their vote!!!



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commonwealth.

Our objective is to create a comprehensive study of the impact of poverty in both urban and rural areas. This study could be used as a resource to reduce this unfortunate epidemic upon our society and state.

HR 833 has already passed the House of Representatives' Health and Human Services Committee and is

currently before the House Appropriations Committee. Passage of HR 833 by the House would authorize the commission to start its study and report findings within 18 months.

Let's get a strong study about poverty in the Commonwealth and start moving forward to reduce poverty and help people increase their standard of living for them, and their children.

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Community News

Telling Holocaust survivor's story an amazing experience

By Jennifer Goss

October will be an exciting month with the PHEC Conference beginning in Reading on Oct. 10, one day after the benefit honoring Ed & Alma Lakin. I am



looking forward to seeing everyone at some of the upcoming events. Since I discussed the conference in last month's column, I would like to give you an update on another item in this column.

Last month, Tammy Mitgang made mention of a very special project being embarked upon by Fleetwood High School. The project is temporarily titled "The Frank Grunwald Documentary Project." Students at Fleetwood, under the guidance of Communications & Media teacher Sean Gaston and myself, will be working on creating a full-length documentary about Frank Grunwald, a Holocaust survivor from Prague whose experience contains some unique components.

Frank was interned in Terezin/Theresienstadt with his family before being sent to Auschwitz-Birkenau, where he spent time in the "Auschwitz Family Camp," which was created to hold Jews from Terezin so the Nazis could have a group of seemingly well-treated individuals to show in the event of a Red Cross visit. The visit never took place, and once the Nazis realized this would not occur, they had a selection that Frank narrowly survived. He then spent time working in Kanada before being sent on a death march to Mauthausen. Frank also spent time in the Mauthausen sub-camps, Melk & Günskirchen. He was liberated in the latter camp and eventually returned to Prague with his father, the only other survivor in his family. After spending several years in communist Czechoslovakia, Frank and his father escaped using forged papers. They eventually arrived in the United States, via London, where Frank graduated high school and college. He spent his career working as an industrial designer. Today he spends time lecturing as an adjunct professor and is an artist.

During Labor Day weekend, a small film crew consisting of Sean, myself, Matthew Goss and James Hollenbaugh traveled to Indianapolis to capture the initial interview footage that will serve as the backbone of this film. Sean coordinated the entire shoot and I acted as the interviewer and historical coordinator. Photographer Matt Goss took more than 1,500 pictures and also made scans to document the unusually

large amount of original photographs that Frank's father managed to preserve. Cinematographer James Hollenbaugh captured more than six hours of footage that included the base interview, in addition to material that will be used as filler during various portions of the documentary. Sean coordinated the entire shoot and I acted as the interviewer and historical coordinator.

The experience in Indianapolis was beyond words. Frank and his wife Barbara were extremely hospitable and made us feel right at home. Frank was very open in sharing his story and welcomed any questions we had related to his experience. The shoot also contained many emotional moments for all those involved, particularly when Frank read the letter his mother wrote to his father prior to entering the gas chambers in Auschwitz-Birkenau. Wilma Grunwald chose to go to the gas chambers to accompany Frank's older brother John, whose genetic defect caused him to limp and made him unsuitable for labor according to Dr. Mengele. The letter was smuggled to Frank's father, who managed to carry this letter with him throughout the Holocaust. Frank found the letter in his father's drawer upon Dr. Kurt Grunwald's death in 1967.

The next steps for this project will directly involve the students at Fleetwood. Students in Sean's TV/Media program will assist with the transcribing process. Students in the Holocaust courses will help to develop the script for the film and to perform related research. Following these initial steps, students in TV/Media will help to edit film footage that will result in the final project. Sean and I will be going to USHMM to acquire stock footage and photos to include in this project. Students in Fleetwood's art and music programs will also be involved in creating the film's cover art and score. A goal for the near future is to create a blog so that you can watch our progress. A web address will be noted in next month's column.

We hope to have this project completed by late spring. Our end goal is to distribute 1500 copies, free of charge, to Pennsylvania schools and other schools around the country. In order to accomplish this we hope to acquire \$5,000 in funding. We are appreciative of the initial funding provided by the Jewish Federation of Reading, Reform Congregation Oheb Sholom, Keshet Zion and an anonymous donor. Without them, this project would not have been possible.

Jennifer Goss teaches social studies in the Fleetwood School District and specializes in Holocaust education.



From left, James Hollenbaugh, Barbara Grunwald, Frank Grunwald, Jennifer Goss, Sean Gaston & Matt Goss; and Skylar the Dog

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EQUAL HOUSING OPPORTUNITY

Journey to Greece, Turkey, offers sad evidence of anti-Semitism

By Aaron Wernick

My recent trip to Greece and Turkey with my girlfriend, Melissa, marked my third time visiting Europe, and unfortunately the theme of Jewish life on all three trips always relates to the past, never the present. This village used to be predominantly Jewish. This was the site of the town's largest synagogue. Such is the sad and regrettable case when a tyrant sets out to eliminate an entire people.

Although Jewish life in Greece has been reduced to virtually nothing, Melissa and I did visit a recently restored synagogue in the town of Chania on the island of Crete. Chania lost its entire Jewish population of 265 during World War II and its lone synagogue, built during the 15th century, fell into disrepair soon after the war. In the 1990s, Jewish organizations and donors from around the world joined together to help restore and rebuild the synagogue.

After spending two weeks taking in the incredible sites throughout Greece and its islands, Chania's small "one-aisle" synagogue, tucked in a narrow alley in the town's historic Venetian quarter was one of the more humble places we had visited. Though the synagogue may have lacked the size and stature of the Parthenon in Athens, our visit left us with one of the most enduring impressions on our trip.

Prior to entering the sanctuary, I noticed an article tacked on one of the doors separating the synagogue's cozy courtyard from the sanctuary. I thought that I would be reading a feel-good story about the efforts of those behind the recent restoration. Instead, I found myself reading about two recent horrendous attacks that the synagogue had endured. In early January 2010 — that's right, 2010 — arsonists entered the synagogue and planted a makeshift firebomb under the steps leading to the library. The fire destroyed valuable and irreplaceable books about Jewish art and literature dating back a millennium ago to the Byzantine era.

Although devastated, members of the synagogue quickly set out to repair what was damaged and held a commemorative Shabbat service less than two weeks after the attack. A few hours after the Havdalah service ended, arsonists struck again — this time setting fire to the synagogue's 15th century sanctuary. This attack caused severe damage to the interior of the sanctuary. Fortunately, the arsonists — two Americans, two Brits, and a Greek — were caught soon thereafter. The director of the synagogue told us that he was unaware of their motives beyond general anti-Semitism. Our visit left us stunned — we could not believe that these arsonists could be so determined to accomplish their goal of destroying this valuable piece of Jewish history. The arsonists failed to destroy the synagogue or destroy its congregants' resolve. The congregants quickly repaired the damage, and today the synagogue is active and open daily for visitors and for prayer.

We next encountered Jewish life during our visit to Istanbul. Obviously, we were a bit apprehensive about visiting Istanbul in the wake of the Gaza flotilla incident (we booked our trip in mid-April prior to the flotilla raid), and did not know what kind of greeting to expect. Although we encountered no difficulty in visiting Istanbul's synagogues, our visit to Istanbul's Jewish sites was marked by sadness.

Our visit was marked by sadness because our only memories of Istanbul's stately synagogues are of the exterior of the buildings. In fact, we could barely catch a glimpse of the buildings because they were hidden behind the concrete walls and thick steel doors that guard against terrorist attacks. We could freely enter any one of Istanbul's incredible Ottoman mosques and Byzantine churches; however, in order to enter one of Istanbul's synagogues, we were required to send photocopies of our passports to security services four days ahead of our visit so that they may conduct background checks. Unfortunately, we were unfamiliar with the process involved in gaining access to the synagogues and were forced to imagine what the interiors of these incredible buildings looked like.

Although we were under the impression that the heightened security was a response to anti-Israel sentiment arising from the flotilla incident, the director of the Jewish museum informed us that the Turkish



Aaron Wernick and Melissa Falk at the old Jewish district of Istanbul.



The interior of the Jewish Museum in Istanbul. The building was a synagogue until the 1980s



The interior of a synagogue in Greece that was recently restored but was attacked twice by arsonists this year.



Exterior of the Italian synagogue in Istanbul. Note the thick concrete wall, thick steel doors and cameras overlooking the street

Muslims and Turkish Jews live in relative harmony. In fact, Turkey's Prime Minister, Recep Erdogan, told Turks in the wake of the flotilla incident that the Turks should not retaliate against Turkish Jews and that they should not attribute Israel's actions to Turkish Jews.

Overall, our encounters with Jewish culture on our trip were not very positive; however, this journey left us in awe of the resiliency and determination of the Jewish

people who continue to endure irrational animosity wherever they may be.

Aaron Wernick graduated from Exeter Township Senior High School in 2001, Emory University in 2005, and Boston University School of Law in 2010. He will begin working for the law firm of Schulte Roth and Zabel in New York in November.

COME SHARE YOUR STORIES

All Around the Town

By Joan Friedman

Mazel Tov to **Judy Copeland** and **Bob Copeland** on the engagement of their son Jeremy to Megan Vescio of Las Vegas. A July 2011 wedding is planned.

Congratulations to **Rachel Pleet**, who participated in a panel discussion Sept. 13 on BCTV's "Diversity: A Wider Vision," hosted by Joseph Amprey. She participated with other high achieving students to discuss goal setting and peer pressure.

until next time: Shalom!
Please e-mail all your simcha news to joan@friedman.net.

Obituaries

Phyllis (Freedman) Balis, 94, Tampa Fla., formerly of Reading.

She is survived by a son Dr. Gene Balis of Tampa; and a daughter Ellen Friedman of Westchester, N.Y. Other survivors include grandchildren Jennifer and Jeffrey Balis, Jami Friedman and Lisa Flaster, there are also five great-grand children; Alixandra, Arlie and Anderson Rubin and Austin and Phoebe Flaster..

Palestinian leaders lack peace mandate

By Mitchell Bard

President Mahmoud Abbas' term as President of the Palestinian Authority expired in January 2009. Elections have not been held since Hamas took over the Gaza Strip in 2007. Salaam Fayyad has an even more dubious claim to his job as prime minister. Fayyad's party won only two parliamentary seats in the 2006 elections, now reduced to one since the other member has since left the party. Fayyad was appointed to the position under heavy pressure from the United States and Europe because he was viewed by Western nations as a moderate and a reformer. Even as he has taken steps to make the PA more fiscally responsible and begun to build the infrastructure for a state, Fayyad has remained more popular abroad than among the Palestinian people. A recent poll gave him 8 percent of the vote in a hypothetical run for president. Abbas does not even have the support of the governing body of his own party.

The legitimacy of the PA negotiators is further weakened by the fact that Hamas controls the Gaza Strip, home to about 40 percent of the Palestinians in the territories. Hamas has made no secret of its opposition to any compromise with Israel or any acceptance of its right to exist. These questions make it difficult for Israeli negotiators who seek to reach a compromise with the Palestinians but have to feel confident an agreement can be enforced. Israelis also worry about Abbas' ability to fulfill the terms of any deal. He cannot guarantee peace so long as he has no control of the Gaza Strip; moreover, the terrorist attacks conducted in the West Bank during the Washington summit raised doubts about his control over the area over which he is supposed to have authority.

Despite these concerns, Israel is negotiating with him in good faith with the hope that achieving an agreement might enable him to win the support of the Palestinian people that he now lacks.

Mitchell Bard is author of "Myths and Facts: A Guide to the Arab-Israeli Conflict"

Please join Penn State Berks' Reading Jewish History English class and share your stories, pictures, documents and other important items to help the students as they prepare to write the Jewish history of Reading.

Where: Jewish Community Center at 1100 Berkshire Blvd., Wyomissing

When: Wednesday, Oct. 13, from 5 p.m. to 8 p.m.

Thursday, Oct. 14, from 5 p.m. to 8 p.m.

Thursday, Oct. 28, from 12:30 p.m. to 3 p.m. during Friendship Circle

Hope to see you there!



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Confronting history, change during amazing year in Germany

By Ian Gavigan

Standing before the heavy red curtain covering the ark, I simply could not figure out how to hook it to the adjacent wall. I — a guest in this majestic, dilapidated sanctuary, older than most in the United States — had one task, one high honor: to open and close the ark. Surrounded by Jews from around the world, in the foreign city that I would soon love enough to call my home, I found this one simple job terribly difficult.

The seconds dragged on and I still could not figure it out until I realized that the hook was broken. I — not wanting to embarrass myself — improvised; wedging the curtain between my back and the wall, I grinned at the congregation as it chanted prayers, and as soon as I was released from my duty I scrambled to my seat watched by 10 or 15 pairs of smiling eyes.

As the Kol Nidre service would continue, I came to realize just how silly it was of me to think my mistake would be embarrassing. As each person in the congregation spoke and sang and chanted — as we shared in each other's company — I sensed a wave of comfort wash over the room full of Jews from around the world — some stranded in Germany and some there by choice; we were home, I was home.

Entering a different culture is like entering a different world. Language, food, customs — they are the obvious challenges presented to newcomers in all societies. Less obvious but perhaps more demanding can be problems presented by history. To think of Germany is to think of the Holocaust. We think about the SS and Gestapo hunting down Jews, the clouds of smoke and ash billowing from the crematoria of the concentration camps, and the barks of the German shepherds, herding Untermenschen to their deaths.

And yet there I was, come to live among the last surviving criminals, and the children and grandchildren of their generation. I cannot quite remember what drove me to choose such a path, but today I can say, I would not have it any other way.

I arrived in Germany with a year of high school language lessons and a mind still stuck on the not-so-distant memory of college applications. I was waiting for something to happen to me, waiting for the heavens to part and give me my "gap year experience," neatly wrapped and dropped in my lap. As it turns out, things do not work like that.

The language was tough and the people tougher. Some say the Germans are like coconuts, hard on the outside but sweet on the inside. After a few weeks, I had the feeling there was nothing to them but shell.

Over time, I grew to like and befriend my classmates and neighbors. Each day my German improved and my friendships strengthened and I started to get hints of the sweet milk promised by those who had done this sort of thing before. At each turn there seemed to be, however, a great cloud over my head. Without a particularly Jewish name, which is more or less the only way a German can pick a Jew out of a crowd, I was not taken for Jewish. To my peers, I was simply the American exchange student and for a time, I had no plans to make them think anything different.

In our school library, where we spent free periods and time between classes, I overheard more than a few anti-Semitic jokes, read on desks things like "Kill the Jews," and encountered a general hostility toward discussions over World

War II and the Holocaust. It seemed to me best not to let my classmates in on my secret right away. Eventually, I opened up to some friends. I did not come right out and say, "Ich bin Jude," rather, I dropped a line about going to the synagogue Friday night as opposed to the disco. A few hours later, my entire grade knew.

Within days, I believe the information was general knowledge among the student body. I became an instant curiosity, not just as a large American, but as the only Jew to have set foot in the building for years.

My interactions with friends and classmates did not change in any great, obvious ways. There was, I sensed, a filter — some kind of barrier — that kept me from really connecting with many people to whom the history of the Nazis and the genocide committed by their grandparents is an unsavory subject. To others, however, I became a resource. Suddenly, I could provide people access to a real live specimen of that fabled "race" which had all but disappeared from the continent. It was as if everything I did was taken by many to represent what Jews do, every opinion I offered translated into what the Jews of the world thought.

And then one day, a girl in my French class showed me her history textbook and wanted my thoughts on the subject. I was surprised to learn that they were studying the history of the Israeli-Palestinian conflict. She offered to take me to the next lesson and let me see for myself what was happening. The course, which was done in English, turned out to be an ambitious attempt on the parts of the students and teacher to wrap their heads around the complicated and emotional events that make up Israel's relatively short history.

I was intrigued and decided to keep returning to the class. Instantly I became a "star." I was the go-to-guy for questions about Jews and Judaism, U.S. history, problems of grammar — anything. I enjoyed the course but also came out of each lesson feeling a little troubled by what I perceived to be a subtle — and sometimes very obvious — bias against Israel, present not only in the textbook but also in my peers' statements.

I consider my stance on the Israeli-Palestinian Conflict a moderate, even progressive one, and I have always felt that all sides of the issue — of any issue — must be heard and understood in a broader context. That being said, this anti-Israeli, and at times anti-Semitic undercurrent running through the comments of my friends and parts of our textbook bothered me. I came to believe that these biases had little to do with reality, rather, with the general lack of contact my peers had with Jews, Judaism and their own painful history in the area.

One day, after class, I approached the teacher and shared my feelings. She was receptive and understood where I was coming from (having lived for some time in the United States, she had had, perhaps, more contact with Jews than anyone else at the school.) We agreed it would be good for me to give a small lesson on Jews and Jewish history, to present the class with a snapshot of Jewish life.

My 15-minute presentation turned into nearly an hour of back and forth discussion over the history of the Jews and the cultural and religious themes that I had touched on. My classmates were engaged in the discussion as I had never seen them before. I was confident

that I had helped them expand their own understanding and appreciation of Jews and Jewish history, thus providing them with a larger frame in which to understand the Israeli-Palestinian conflict.

Toward the end of the next session, one of my friends, Anne, whose opinions on Israel and Jews could have been described as critical at best, raised her hand to speak and blew me out of the water with a balanced rebuttal of another student's argument blasting Israel for one reason or another. As she concluded, she said that I had opened her eyes and shown her that Jews and Israelis were at the end of the day, just humans looking for a home.

I could speak for hours about my year in Germany. I had wonderful experiences in the Hannover Liberal Synagogue, exploring the museums of Berlin, connecting with my family's history and engaging young people from around the globe. However there is one episode that trumps them all.

On April 18 I attended the day of remembrance at Bergen-Belsen, a concentration camp near my home — infamous as the last stop for Anne and Margot Frank.

Bergen-Belsen was a gray place. The average life expectancy of a prisoner was nine months. Those at Bergen-Belsen did not, however, die in gas chambers or in mass killings. They were left to rot.

Richard Dimblebey, a BBC reporter, described the scene as such:

"Here over an acre of ground lay dead and dying people. You could not see which was which... The living lay with their heads against the corpses and around them moved the awful, ghostly procession of emaciated, aimless people, with nothing to do and with no hope of life, unable to move out of your way, unable to look at the terrible sights around them ... Babies had been born here, tiny wizened things that could not live ... A mother, driven mad, screamed at a British sentry to give her milk for her child, and thrust the tiny mite into his arms, then ran off, crying terribly. He opened the bundle and found the baby had been dead for days... This day at Belsen was the most horrible of my life."

My day at Bergen-Belsen is still a difficult thing to talk about. I was, however, able to find the words to describe it that day and was smart enough to save them in my blog. What follows is an excerpt from that post:

"Today was the 65th anniversary of the "Befreiung." Gathered at Bergen-Belsen were nearly 200 survivors, accompanied by family and friend and joined by hundreds of strangers. The sun shone brightly in the cloudless sky as we baked like matzo, seated and standing in front of the obelisk, situated in the center of the "camp." Speaker after speaker came to the podium, from around the world. Americans, Israelis, Germans, Russians, Poles, Canadians. Wreaths were laid as a choir sung psalms. It was a solemn affair.

"Following the formal speeches, a smaller group assembled around the Jewish monument, erected in 1946 by survivors, commemorating those lost in the Shoah. There, a Canadian cantor — and Bergen-Belsen survivor — stepped forward and sang "El mole rachamim," an Ashkenazi prayer sung at funerals. There is not a thesaurus in this world that could help me describe his singing. He rocked back and forth while he sang, his hands clamped together at his waist. I cried a little; his wails shot straight through me. A man



Ian Gavigan with Philip D. Murphy, the U.S. ambassador to Germany

spoke about the Jewish people and Israel. We recited Kaddish.

"There is a point where you simply cannot take more. The mental and emotional overload hits you and all you can do is sit and watch and wonder. In that time which I took to reflect, I asked myself about responding to Nazis. About how to get back at them — how to right their wrongs.

"I realized that the entire time, I was surrounded by crying babies. Crying children of children of survivors who had endured hours in planes and cars and trains. Seated on a bench near me were three generations of men. The grandfather, a survivor, sat aside his grown son, who had on his lap his 3-year-old son. Someday, the survivors will no longer be here, but their children, and their children's children, and those who stood with them before the obelisk at Bergen-Belsen, will carry with them the horrors and lessons of the Holocaust. They will carry on and in doing so, declare "We are still here!" As time marches on, and the children and grandchildren of the survivors, and those who listened and cared, become responsible for bearing witness, we must embrace a new challenge to keep the memories of those lost, alive."

My life in Germany was a roller coaster ride. I criss-crossed the country, ended up in the hospital, discovered Berlin with my aunt, addressed the German Bundestag, fell in love and found myself a part of new families. I watched the country change; I saw firsthand how time goes on, how people grow, how nations grow. I was a student and a teacher. I witnessed Germany's Jews regain their footing as they moved forward, rebuilding and redefining a once shattered community. And I had the privilege to join my friends, the newest generation of Germans, as they confronted their scarred history and began to take from it a better understanding of right and wrong, of peace and war and love and hate.

My year in Germany was sponsored by the Congress-Bundestag Youth Exchange Program, which is supported by the U.S. Department of State. The program sends hundreds of American students to Germany and German students to the United States every year. If anyone would like more information about this program or about hosting a student, I'd be glad to talk to you.

Ian Gavigan is a freshman at Haverford College. He can be contacted at ian_gavigan@yahoo.com

Jewish Family Service

United Way



Help for home heating available

By Sari Incledon, M. Ed.

The Pennsylvania Low Income Home Energy Assistance Program (LIHEAP) is a federally-funded program that helps low income households pay their bills through energy assistance grants.



LIHEAP is administered by the Department of Welfare and consists of three components:

1. cash benefits to help eligible low-income households pay for their home-heating fuel;
2. crisis payments, if needed, to resolve weather-related, supply shortage, and other household energy-related emergencies; and
3. energy conservation and weatherization measures to address long-range solutions to the home-heating problems of low-income households.

Homeowners and renters who are responsible for their heating bills and have a low or fixed income are eligible. You do not need to have an unpaid bill to receive energy assistance. You can receive this money without being on welfare. Clients living in subsidized housing are eligible for the cash grant only if they pay for part or all of their primary heating source directly to a vendor. LIHEAP eligibility is based on 150 percent of the Federal Income Poverty Guideline. The income limit for a

household of 1 is \$16,245; for 2 - \$21,855 and for each additional person add \$5,610.

The program runs during the cold weather season. Although the program dates change each year, the opening date for each of the components is generally early November. The Cash and Crisis programs are generally scheduled to close mid to end of March. The welfare department may extend or shorten the program dates depending upon availability of federal funds.

A written notice explaining your eligibility and the amount of cash grant that will be credited to your account should be sent 30 days after your completed cash grant application is received. The county assistance offices requests 45 days to process all cash grant applications. If your application is judged to be incomplete, the department must tell you, within 10 days what is missing and provide you an additional 15 days to complete it. An application for a Crisis Grant must be acted upon within 48 hours. However, if a life-threatening emergency exists, the department must act within 18 hours.

If you are eligible, a payment will be sent directly to the utility/fuel dealer you designate and the payment will be credited on your bill. In some cases, a check may be mailed directly to you.

LIHEAP is not a public assistance program. Eligible low-income households will not have liens placed on their property, nor will other assets affect their eligibility for LIHEAP benefits. Eligibility for public assistance and grant amounts is not affected by receipt of LIHEAP benefits.

To apply for LIHEAP call or visit your local welfare office to set up an appointment. You can download the LIHEAP application at: www.dpw.state.pa.us/Resources/Documents/Pdf/FillInForms/PWEA%20Application.pdf or you can apply online at the DPW Compass

website: www.humanservices.state.pa.us/compass/PGM/ASP/SC001.asp.

For more information, contact your local county assistance office or the LIHEAP hotline at 1-866-857-7095, Monday through Friday (the TDD number for the hearing impaired is 1-800-451-5886).

The Jewish Family Service Food Bank welcomes all contributions of canned and dry foods



**Paper & Plastic Needed for Food Bank
Please drop bags off at the JCC or Keshet Zion Synagogue.**

Living with Loss

Monday, Oct. 25, 3 to 4:30 p.m.

at the JCC

For more information, call Sari at 610-921-0624

The Benefit Bank

A Jewish Family Service Program

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e-mail jfrsarii@comcast.net
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Someone else needed

By Anne Seltzer

The temperature has cooled off and the leaves are falling. Children are back to school. We have celebrated the Days of Awe. Matt turned 28. Apple cake baking has begun. As I write this, it is September.



Last week Rabbi Michelson told us of the death of Someone Else. He said that we could no longer depend on Someone Else to do things. We would have to step up to the plate. I have been giving a lot of thought as to how I can help fill Someone Else's shoes. They are mighty big ones and I do not believe that anyone can do it alone.

One thing I can do is to help more with Food Festival baking. So this past week I spent time helping with baking. Having spent the last two years campaigning in the fall and doing the matzo balls, I had little time for baking. I had forgotten how much fun and camaraderie is associated with this. And you get free tastes also!

This week I attended two different School Board related meetings. The purpose of the first meeting was to update the West Reading community on our building project. The second was a meeting of the Berks County Intermediate Unit. As discussions commenced and questions arose, I was listening to the concerns of another mother at one meeting, and a report by the Education Director of the IU at the other. Both shared a similar theme. My awareness of the physical and mental challenges that some children and their parents face everyday has been heightened. As the report was being given last night I kept thinking, "This is someone's child they are talking about." Not a number, but a living breathing person. These people are heroes, as 365 days a year they deal

with a reality that no reality show has dared to tell. These are the heroes, not the American Idols, or Lindsay Lohan, or any gazillion dollar sports star. No one on any reality show on television can hold a candle to these students and parents. They persevere and accomplish and do not complain. Their request is very simple: "Please treat my child with dignity and make sure they can feel that way in school." I am not a hero, but I will try to find a way to help. I will advocate for these children and their parents. This is what God wants us to do.

Please help fill Someone Else's shoes. We can do this together. This year let us find a higher purpose in life that comes from giving of ourselves to others. Here is a new recipe I tried that Alan really likes.

Lightly Glazed Soft Lemon and Orange Cookies

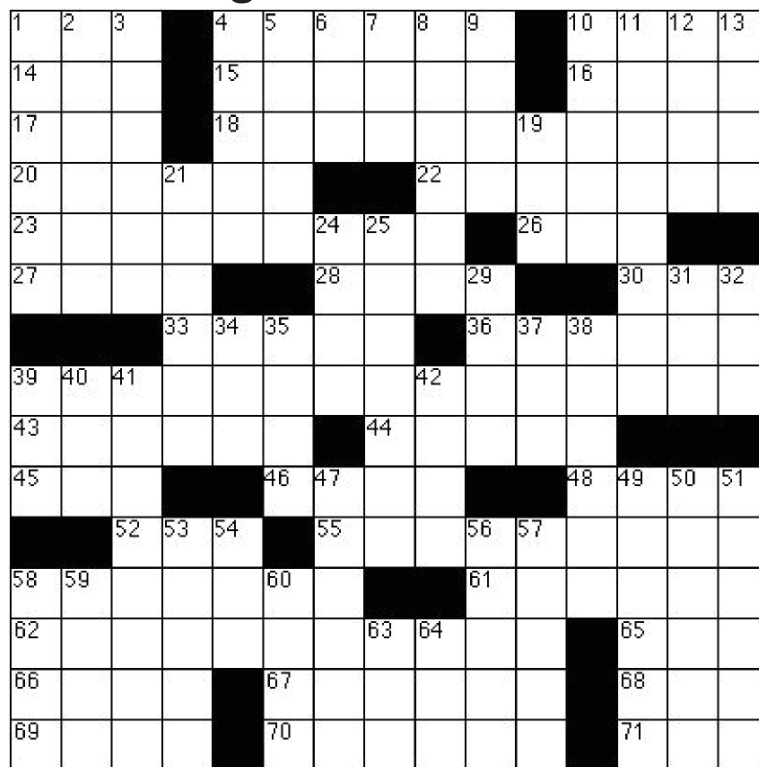
- ½ c. unsalted butter, room temp.
- 1 ½ c plus 3 T flour 1 c. sugar
- ½ tsp. baking powder
- 1 ½ T. fresh orange zest, finely grated
- ½ tsp. baking soda 1 ½ tsp. vanilla extract
- ½ tsp. salt 1 large egg
- 1 T. fresh lemon zest, finely grated
- ½ c. plus 3 T. sour cream

Beat butter and sugar until light and fluffy. Stir in the zests. Scrape down bowl. Add eggs, vanilla, and sour cream, beat until blended. Mix in flour, baking powder, baking soda, and salt. Scrape down sides of bowl. Drop by rounded tablespoons 2" apart on parchment-lined sheets. Bake at 375° for 10-12 minutes, until cookies are firm and just beginning to turn golden brown. Cool completely and glaze.

Glaze

- 1 ¼ c. Confectioner's sugar
 - 1 T. fresh orange juice
 - 2 T. unsalted butter, melted
 - 1 T. fresh lemon juice
- Whisk all ingredients until smooth

Jewish songsters on first name basis



Solution on Page 12

©2010, Bernard Mann / Legacy Crosswords

Across

1. Day-___
4. African people
10. Place for baby
14. Johannes ____, German president, 1999-2004
15. Priced without profit
16. Plane prefix
17. Not in
18. COHEN / SIMON
20. Bits of evidence
22. Managed
23. Pin a motto on Missouri or Florida (3 words)
26. Portable defibrillator, acronym
27. Great joke
28. ___ time, a benefit on some jobs
30. Corn unit
33. River mammal
36. The British beat this Spanish fleet
39. SEDAKA / WEILL / GERSHWIN / LERNER
43. Give the exam again
44. "The land down ___"
45. FRANKEN (sings at times) ET AL
46. ___-phobia
48. Small field rodent
52. High regard, reverence
55. Departing from core beliefs
58. Oscar Wilde's "The Birthday of the ___"
61. Brooklyn's island and rabbits (esp. Eur.)
62. JOEL / GARFUNKEL / ISRAELI SINGER NINI
65. Away from the wind
66. Medicinal plant
67. Between two ___
68. Globe or ball
69. Members of Congr.
70. Cay, small islet
71. Mao ___ Tung

Down

1. Cave, in-the-ground retreat
2. SINGER/COMPOSER ("ELI'S COMING") first name, last-name initial

3. Power failure
4. Hay, straw units
5. Big-bomb trial
6. Sergeant or master sgt.
7. "This must weigh a ___!"
8. "I'd like that dress edge sewn up, ___"
9. Town with Paladio's Villa Pisani
10. Location, France's nuclear reprocessing plant
11. "I promise! This is the ___ ___!" (sales pitch)
12. "___ the day you were born!"
13. Assertive
19. Blood component, key to facts
21. KING
24. Maple genus
25. Agony, typically inflicted by evil sorts
29. "Howdy, ___" – cowboy greeting
31. U.S. act ensuring barrier-free access to disabled
32. Contended for office
34. Abbr. for tanks, trucks
35. ___ absoluta, destructive tomato moth
37. Past-era singer/comedienne Martha ___
38. HAMLISCH
39. Gun lobby org.
40. Moray
41. Critic's thumbs-down finding
42. "Hey! You're either ___ out!"
47. Term used by Louis XVIII for his grant of rights in 1815
49. Endangered feline in South Texas, elsewhere
50. Cake segments
51. "Be alert, or ___ warned!"
53. Home of Dylan Thomas, western Llangothlen Canal
54. Ernst & Young's NYSE symbol
56. ___ des Beaux Artes
57. "We're ___!" (We're "history")
58. Construction steel member
59. Moses floated in a basket here
60. Work item

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L'Shana Tova Tika Tavu Happy, Healthy New Year to You

By Martha Silverman, Copyright 2006

L'Shana Tova! L'Shana Tova!
These are the words we say as we read the Torah
On this very highest Holy Day
To our God these words we say

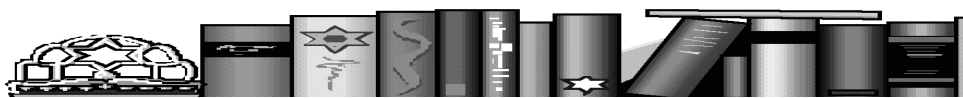
Praise to you our dear God up above
We come to you today with our love
We thank you for the goodness of last year
And pray for the coming days without fear

Bless you our God for giving us and our loved ones life
And bless you our God for helping us to continue without strife
As we dip our apples in honey and feast on a wonderful holiday meal
We pray for a New Year blessed with happiness and zeal

As we hear the sounds of the Shofar this year
We will slowly recall the days of yesteryear
Some memories will make us smile and some will bring a tear
As we pray for a year filled with happiness, health, and good cheer

We ask you to sustain us through thick and thin
We know that with your love we can surely win
Please bless us with happiness on the Holy Day as we meet
Please bless us with a New Year both good and sweet

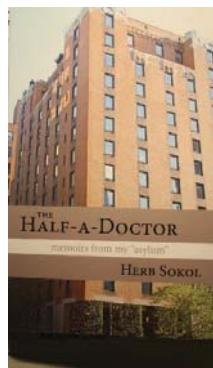
As a New Year is born on this Rosh Hashanah
We say to all L'Shana Tova!



Reader's Market

By Joan G. Friedman

"The Half-A-Doctor," memoirs from my "asylum" by Herb Sokol, published by Author House; Paperback, 245 pages; \$11.99, e book \$9.99.



Here is an entertaining and informative account of Sokol's 15 years as manager of the Roger Williams Hotel, Madison Avenue at 31st Street in Manhattan. He has sorted through thousands of guests to bring you the most impressive, most interesting, and definitely downright funny. When he writes that he screamed, you will, too!

Well worth the read, you'll find facts such as how one gets the name "half-a-doctor," a gypsy cab with no gypsies, and the delightful blackout of 1965.

You'll experience mystery, suspense, tragedy, and provocative incidents. Very important: without first reading this book,

do not purchase a green suit! You'll enjoy the hilarious antics (Did you ever change a light bulb?).

This book belongs on everyone's bookshelves. It is available at Authorhouse.com, amazon.com, borders.com, and barnesandnoble.com. Enjoy!

CD Interest

"The Mother of all Comedy CDs" by Amy Borkowsky and Mom, self-published.



For more than 10 years, Borkowsky saved the answering machine messages from her mother. You'll hear hilarious advice on everything from Motor Vehicles, her Red Robe, Oatmeal, Crepe Soles, Talk Show Bachelors, and Metal Detectors. Oy! Such advice.

Be careful when you leave someone a message. You may star in a new CD!

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N	E	I	L	K	U	R	T	I	R	A	A	L
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A	L	S	A	C	R	O	V	O	L	E		
	A	W	E	H	E	R	E	T	I	C	A	L
I	N	F	A	N	T	A	C	O	N	E	Y	S
B	I	L	L	Y	A	R	T	N	O	A	L	E
A	L	O	E	S	T	O	O	L	S	O	R	B
R	E	P	S	K	E	Y	L	E	T	T	S	E

Concert brings harmony to Israel

Israel21c.com

For the past 19 years Gershon Cohen has directed and produced Israel's one and only vocal festival, the Abu Gosh Vocal Music Festival.

It is important to Cohen that the festival takes place in the Muslim Arab village of Abu Gosh, which boasts some of the best acoustic venues in the country — located in the crypt of the Crusader Church, the Benedictine Monastery, and the Kiryat Ye'arim Church.

But it isn't just the venues that attracted him to the Arab Muslim village. "I wanted to do something in a Muslim village, and this is a Muslim village with Christian churches, and attendees are Muslim and Christian Arabs and Jews. You can't ask for a better pluralism," he said.

Cohen, 70, from the nearby town of Sho'eva, revived the festival, which began in the 1950s but had died out by 1969.

"I fell in love with the music and decided to start up the festival again," he said. "This is the only vocal festival in Israel and it is really very beautiful."

Twice each year, at Sukkot and Shavuot, more than 8,000 vocal music fans descend on the pastoral town of Abu Gosh, on the outskirts of Jerusalem, to hear sweet songs of all sorts, from Mozart to Irish folk.

The festival includes some non-Israelis, as well.

Among the 16 indoor concerts taking place throughout the four-day event from Sept. 29 to Oct. 2, are concerts by vocal ensemble Voces8, from London, and three concerts featuring the Kammerphilharmonie-Hessen chamber orchestra from Essen, Germany.

According to Cohen, there is so much local talent that it's rare for the festival to host more than one international guest, despite frequent requests for participation from ensembles and orchestras abroad.

"There are very good orchestras in Israel and so there is no need to bring them from abroad," Cohen said, mentioning the Rishon LeZion Symphony Orchestra, the Ra'anana

Symphonette Orchestra, the Jerusalem Symphony Orchestra, and the Israel Philharmonic Orchestra.

"We have a lot of excellent musicians in Israel," he said. "The competition here is very high."

Cohen attributed this abundance of musical talent to the flood of Russian immigration to Israel in the early '90s. "They brought a lot of musicians and this was very good," says Cohen. "It's a big part of their culture and we are very happy about that."

Attendees have come to rely on the familiar structure and talent that appears at the festival and Cohen likes it that way.

"We're really not looking for 'different,'" he said. "This makes it nice because the audience knows what to expect."

While many of the festival's musicians and audience members remain the same, the event's repertoire changes with each festival. This Sukkot, the festival opened with Brahms' German Requiem, conducted by Hanna Tzur, the festival's longtime musical director.

Other concerts on the roster include sacred French music and chansons; a Balkan festival; songs of great American folk singers; a Baroque hit parade; Irish folk songs; and a concerto and mass of J.S. Bach's Cantata.

Besides the 16 ticketed indoor concerts, the festival features more than 20 outdoor performances at five different locations around Abu Gosh.

These include opera singing with Israeli Opera pianist Eitan Shmeisser, concerts by accordion virtuoso Emil Aibinder, among various other performances by Israeli folk singers, choirs, and small chamber groups. The event also features a wine-tasting pavilion and a small bazaar, hosting local artisans.

Cohen says that these are just extra charms. The reason why attendees keep coming back, season after season, is the music.

"All music is very popular in Israel — jazz, pop, classical, you name it," he said. "Israelis love music, and this music has a particularly loyal following."

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Contributions as of Sept. 17

Holocaust Library & Resource Center

In honor of:

Bob & Shirley Kauffman's 55th Anniversary – Rosalye Yashek
Rita & Norman Wilikofsky's 55th Anniversary – Rosalye Yashek

Jewish Family Service

In memory of:

Frances Rosenberg – Arnold & Barbara Newman
Norman Voigt – Edith Mendelsohn

Federation Jewish Community Campaign

In honor of:

Bob & Judy Pollack's 30th anniversary – Jackye and Jim Barrer
Bat Mitzvah of Robert & Margery Gilbert's granddaughter – Debbie Goodman
Engagement of Judy Copeland's son Jeremy – Anzie and Edward Golden, Debbie Goodman & John Moyer

Honorials and Memorials

Contributions may be made to the following Funds:

Federation Jewish Community Campaign	\$10
Jewish Family Service	\$10
Leo Camp Lecture Fund	\$10
JFS Food Bank	\$25
JFS Taxi Transportation Program	\$20
Holocaust Library & Resource Center	\$18
Doris Levin Fund	\$10

Trudy Katz's birthday – Yvonne & Rob Oppenheimer
Gordon & Anna Kaye's move to Chicago – Rob and Yvonne Oppenheimer
Engagement of Nancy Kozloff's son Allen – Anzie and Edward Golden

In memory of:

Phyllis Balis – Ed and Alma Lakin, Fran Suknow
Natalie Penso – Fran Suknow
Sharyn Harris' sister Marcia – Debbie Goodman and John Moyer

PJ Library Fund

In honor of:

Scott Leisawitz's marriage – Sue and George Viener, Sue & Herb Wachs

Get well:

Gary Lattin – Sue and George Viener



A Hilary Helstein Film narrated by Maya Angelou

As Seen Through Their Eyes

Sunday, Oct. 10, 3 p.m.

GoggleWorks Theater

\$8 per person

Meet film producer and writer, **Hilary Helstein**, for a Q&A session following the showing

This powerful documentary reveals the story of a brave group of people who fought Hitler with the only weapons they had: charcoal, pencil stubs, shreds of paper and memories etched in their minds. These artists took their fate into their own hands to make a compelling statement about the human spirit, enduring against unimaginable odds.

The film will be shown at the GoggleWorks Theater October 8 through October 15.

*No. 4
Street of our Lady*

Sunday, Oct. 10, 7 p.m., Miller Center for the Arts, Reading Area Community College
Admission – Free Will Offering. Donations will benefit the outreach programs of the Pennsylvania Holocaust Education Council

If your neighbors were being hunted down and came to your door begging for help, would you risk your life to save theirs?
This film tells the remarkable, yet little-known, story of Francisca Halamajowa, a Polish-Catholic woman who rescued 16 of her Jewish neighbors during the Holocaust, while cleverly passing herself off as a Nazi sympathizer.

Special Guest - Fay Miliken, one of the Holocaust survivors featured in the film, will participate in a Q&A session.

Parking is available free of charge in the nearby parking garages.

Congregational News

Modern psalms show Jewish path to healing

By Rabbi Minna Bromberg
Keshet Zion Synagogue

Ever heard of a "Psalmist-in-Residence?" I hadn't either when I joined Beth Emet Synagogue in Evanston, Ill., in 1997. Her name was Debbie Perlman and I got to know her through her amazing words



— modern psalms written out of her own longings and challenges and joy. She wrote psalms for baby-namings — which were read aloud in the synagogue — and others for congregants who were ill — to accompany them quietly on their difficult journey. Drawing on traditional Jewish images as well as the inspiration of the "original" Book of Psalms, Debbie's words were truly "Flames to Heaven" (as her book is titled). Debbie herself was already quite sick by the time I met her — from cancer, but mostly from adverse reactions to treatments — and she died in 2002. She called her body of work "Healing Psalms," and examples can still

be found on her website HealingPsalm.com.

Lately I have found myself returning to her psalms as I seek out more ways to connect with healing in a Jewish context. In August we began having Jewish Healing Services once a month at Keshet Zion, and I am reconnecting with some of the words, prayers, and melodies that I learned when I first encountered Healing Services at Beth Emet over a decade ago. We would sometimes use Debbie's psalms alongside more traditional Jewish prayers.

One big question that often arises when people first hear of it is simply, "What is Jewish healing?" And Debbie's approach to writing psalms provides a very moving answer. She wrote: "My psalms release me from the disability that keeps me hooked to oxygen, bent and with a cane, walking slowly. They remind me again and again of my survival, my tenacity, the blessings of good husband and family and friends....These words strengthen my faith in my ability to weave a lasting thread in the pattern of holiness, bound tightly to God's design." For

her, writing psalms was itself a healing practice.

She was not counting on the psalms that flowed through her to change the physical conditions of her life; she makes one of the best cases I know for the idea that healing is not the same thing as cure. We can be cured of a physical illness without ever taking it as an opportunity to ask bigger questions in our lives and, as her life and her work showed so beautifully, we can also sometimes find a deep sense of healing even when our physical illness remains unchanged. Debbie Perlman's writing and her living example showed that we always have the opportunity to bring more wholeness and more holiness into our lives.

Debbie's voice is unique, but she is not alone in seeking new ways to engage Jewish tradition for the sake of healing. The last two decades have brought amazing growth in this field; the New York-based National Center for Jewish Healing lists over 30 Jewish Healing centers around the country. These centers offer Jewish Healing support groups and other resources as

well as training for people who want to bring a Jewish Healing focus to their work in hospice or other settings. And many synagogues have begun offering Jewish Healing services, as well as training for volunteers who visit the sick and the dying.

I hope our whole community will be able to find more and more ways to bring Jewish Healing into our lives. Please feel free to join us at the next Healing Service at Keshet Zion (October 12th at 7:30pm). If you have other ideas for how to bring more healing into our lives and the life of our community, please be in touch. You can hear a little bit of the beauty and strength of Debbie Perlman's writing in this last verse of a psalm she wrote a month after Sept. 11, 2001.

*"For You will begin to illuminate kinder days,
You will give me mourning and healing.
You will soothe night terror with returning dawn,
To soften memories' teeth with my mother's smile."*

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SUNDAY, NOV. 7

LOCAL CONGREGATIONS AND SERVICE TIMES

REFORM CONGREGATION OHEB SHOLOM
Friday, Oct. 1, 3, 6 p.m.;
Saturday, Oct. 2: Shabbat service, 10 a.m.
Fridays, Oct. 8, 15, 22 and 29: 7:45 p.m.

CHABAD CENTER OF BERKS COUNTY
Saturday mornings: 9:30 a.m. Friday evenings: 6:30 p.m.

KESHER ZION SYNAGOGUE
Friday, Oct. 1, 6 p.m.; Saturdays: 9:30 a.m.; Tuesdays, 7:30 p.m.
Babysitting available upon request with one week's notice.

CONGREGATION SHOMREI HABRITH

Commemoration of

Kristallnacht (Night of Broken Glass)

Wednesday, November 10, 2011
6:30 p.m. - Circle of Light (Outdoors)
7:00 p.m. - Interfaith Service Indoors

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