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at **75**

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Publisher & Chief Executive Officer

Craig Burke

cburke@midatlanticmedia.com

Associate Publisher

Jeni Mann Tough

jmann@midatlanticmedia.com

EDITORIAL

Editor | **Andy Gotlieb**

215-832-0797

agotlieb@jewishexponent.com

Staff Writers

Jillian Diamond, Sasha Rogelberg,

Heather Ross, Jarrad Saffren

ADVERTISING

Account Executives

**Alan Gurwitz, Robin Harmon,
Pam Kupersmidt, David Pintzow,
Sara Priebe, Sharon Schmuckler,
Samantha Tuttle**

MARKETING

Audience Development Coordinator

Julia Olaguer
410-902-2308
jolaguer@midatlanticmedia.com

CREATIVE

Art Director | **Steve Burke**

Graphic Designers | **Ebony Brown,
Lonna Koblick, Frank Wagner, Carl Weigel**

Digital Media Coordinator

James Meskunas

BUSINESS

Accounting Manager

Pattie-Ann Lamp
410-902-2311
plamp@midatlanticmedia.com
accounting@midatlanticmedia.com

Senior Accounts Receivable Specialist

Grace Hagan
ghagan@midatlanticmedia.com

Accounts Receivable Specialist

Sarah Appelbaum
sappelbaum@midatlanticmedia.com

Legal Notices

legals@jewishexponent.com

Main Office: 215-832-0700

editor@jewishexponent.com

215-832-0797

circulation@jewishexponent.com

215-832-0700, ext. 1

sales@jewishexponent.com

215-832-0700, ext. 2

classified@jewishexponent.com

215-832-0702

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Weekly Kibbitz

NBA Star Domantas Sabonis' Wife Says He Is Converting to Judaism

Domantas Sabonis, the 26-year-old All-Star and Sacramento Kings center, is in the process of converting to Judaism, according to his Jewish wife, Shashana Sabonis (née Rosen).

"We really haven't talked about it [publicly]," she said in an interview this week. "He loves [Judaism] and really wants to be a part of it."

Sabonis regularly studies on Zoom with Rabbi Erez Sherman of Sinai Temple in Los Angeles. Sherman, a Conservative rabbi who hosts the sports podcast "Rabbi on the Sidelines," said that Sabonis is serious about learning more about Judaism.

"After [he had] a triple-double against the Houston Rockets, I get a text, like, 'Hey can we find time to learn?' I'm like, you're for real," Sherman said. "He's always asking questions. He keeps kosher, and when he's in Vilnius, he's going to the kosher butchers to get chicken."

While Sabonis is committed to his studies, his wife said, the demands of his job have made it impossible for him to commit to following all of the mitzvot. "He has to fly and he has to do those things, but he's continuing his learning," Shashana Sabonis said. "We keep Passover, we

keep Shabbat. We don't drive, and we do Shabbat dinner every week."

The couple were married by a Reform rabbi in August 2021. They have a year-old son named Tiger, and Shashana Sabonis is pregnant with their second child.

They have a close relationship with Rabbi Mendy Cohen of Chabad of Sacramento, Shashana Sabonis said. He put mezuzahs up at their house and recited the Megillah for them on Purim following the Kings game that night. Sabonis attended Chabad of Sacramento's Purim party this year and signed autographs. In December, he sponsored a sufganiyot giveaway at a Kings home game.

Shashana Sabonis, who grew up in Los Angeles and went to Jewish day schools, said her husband appreciates the support he has received from the Jewish community.

"People that follow me [on social media] see how we do the holidays and Shabbat, and I think it's really fun for the Jewish community to see that representation in basketball," she said.

There are two active Jewish players in the NBA and its developmental G League, Deni Avdija of the Washington Wizards and Ryan Turell of the Motor City Cruise. Former



Rabbi Mendy Cohen is dwarfed by 7-foot-1 Kings center Domantas Sabonis, who attended Chabad of Sacramento's Purim party on March 7.

NBA player Amar'e Stoudemire stepped down last year as a Nets assistant coach after two seasons, citing conflicts with his religious observance. Stoudemire converted to Orthodox Judaism in 2020 after being raised in the Hebrew Israelite faith.

— Andrew Esensten | JTA via J. The Jewish News of Northern California

Courtesy of Chabad of Sacramento

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PHILADELPHIA Jewish Exponent

Jewish Federation Planning Celebration for Israel's 75th Birthday

Jarrad Saffren | Staff Writer

Israel is going through a tumultuous moment, but no amount of division, tension or upheaval should stop American Jews from celebrating a remarkable accomplishment for the Jewish state this year, according to Jeffrey Lasday, the senior chief of external affairs for the Jewish Federation of Greater Philadelphia.

And that is Israel's 75th birthday in April and May. In May 1948, the British mandate over the territory expired, and David Ben-Gurion, Israel's first prime minister, proclaimed independence.

To mark the anniversary, the Federation is planning a series of events. Those include a community mitzvah day on April 23, Shabbat gatherings on April 28 and 29 and A Taste of Israel, a festival, on May 7. The celebration will conclude with a trip to Israel, for anyone interested, from May 14-21.

"For over 2,000 years, the Jews were in a diaspora of wandering people, and yet never forgot about their homeland. And yet here, 75 years ago, this miracle occurs," Lasday said.

And it continues, according to the Federation executive.

"It's an amazing, continuous Jewish experiment," he said. "The fact that today almost half the Jews in the world live in Israel — who would have thought that 75 years ago?"

Lasday did not deny that Israel faces challenges. But he compared the country to the United States near the end of its first century. A civil war was going on.

"Israel is still in the process of defining what does it mean to be a Jewish state, what does it mean to be a democracy, what does it mean to be a democratic Jewish state," said Lasday.

The Federation executive sees energy on both sides. He believes that Israelis and diaspora Jews are, in



The Jewish Federation of Greater Philadelphia's 65th anniversary celebration for Israel 10 years ago.



The Jewish Federation of Greater Philadelphia's Israel 75 celebration will include a community mitzvah day.

their own ways, expressing love for the Jewish state.

"It's this messiness that's going on in Israel, but it's going on at this very passionate level," he said.

Philadelphia-area Jews can bring the same passion to the Federation's events. The gatherings are focusing on community service, religious practice

and Israeli culture. There is something for everybody. Or there is everything for somebody, depending on how much you want to participate.

The community mitzvah day will include more than 25 service projects like food deliveries, a cemetery cleanup and a schoolyard cleanup. Wherever you live, you will have an event within

a short distance, according to Lasday.

The following weekend, the Federation is encouraging synagogues and community centers to host Shabbat experiences for anyone interested. Synagogues in the suburbs, like Congregation Beth Am Israel in Penn Valley, and in the city, like Mekor Habracha, have signed up to host gatherings. There are also events for younger adults who may be unaffiliated with synagogues.

"It's an opportunity to reflect spiritually and about what Israel means in our lives," Lasday said.

One week later, A Taste of Israel will be less reflective and more festive. At the Saligman Campus in Wynnewood, there will be Israeli foods, music and merchandise. James Beard Award-winning chef Michael Solomonov will man a tasting area. Tickets can be bought at israel75.jewishphilly.org.

That is also where you can find more information about all of these activities, including the trip to Israel. There are four different "tracks" listed by the Federation for the trip: adventure; food, wine and culture; tech and business; and people, places and politics. But limited spots remain, and the cost is high: more than \$5,000 per person for a double room and more than \$7,000 per person for a single room.

"We wanted to weave these four events together and touch as many people in the greater Philadelphia community as possible," Lasday said. "At the end of the day, we'll probably have 4,000 participants in all these events."

Lasday estimated that a third of the Federation's allocations "fund Jewish cultural events in Israel." Jews are one people, he said.

"What the celebration does is it sort of reinforces that connection," he added. "The Philadelphia Jewish community is part of a greater Jewish community, with a homeland in Israel." ■

jsaffren@midatlanticmedia.com

Descendants Preserve South Jersey's Jewish Farming Community

Sasha Rogelberg | Staff Writer

Jewish people are no strangers to wandering through the wilderness. But the wandering hardly stopped after those biblical 40 years in the desert.

In the late 19th century, Jews found their wilderness in the Pine Barrens of southern New Jersey and, over the following decades, against the odds, farmed the land and made it their home. From the 1880s to 1960s, Vineland and the surrounding towns were home to thousands of European Jewish refugees and vibrant Jewish life, from synagogues to kosher butcher shops.

Though now only a scattering of older Jews call the area home, the South Jersey farm communities contain riches

of Jewish history.

The stories of the Jewish farming communities in the Garden State have been deemed worth preserving and sharing with the next generation of Jews.

"ALLIANCE," a documentary by Susan Donnelly telling the story of how Russian Jews settled in the Pine Barrens, premiered at Stockton University in Galloway on April 16. "Speaking Yiddish to Chickens: Holocaust Survivors on South Jersey Poultry Farms," detailing the next generation of European Jews to grow the farming community, was published by Rutgers University Press last month.

Donnelly, the great-granddaughter of one of the original Russian settlers of the farming community, recognized the importance of the area's history after attending a reunion celebration.

"I started realizing just how many descendants there are of the colony and just how committed they are to preserving their history, learning about it and how proud they are," she said. "And it just seemed like all of these people kind of deserved and wanted some kind of acknowledgment of this important piece of history."

The "ALLIANCE" documentary harkens back to the name of the original Jewish farming community formed outside of Vineland in 1882, made up of 43 original families.

In the late 1800s in Russia, Jews were the victims of rampant antisemitism and pogroms. The Russian czar prohibited Jews from owning land, leading them to flee the country.

The Russian Jewish group Am Olam, committed to maintaining Russian

Jewish wellbeing through a connection to the land, joined forces with the French organization Alliance Israelite Universelle to settle Jews in the rural South Jersey Pine Barrens.

True to its name, the land had poor soil for growing crops, and because the refugees were not allowed to own land in their mother country, they had no farming skills. Together with the other immigrant groups in the area — Italians, Germans and Quakers — as well as Lenape and Black farmers, the Russian Jews learned to tend to the land, farming and selling berries, sweet potatoes, asparagus and grapes.

By the 20th century, however, the community began to shrink.

"It was very much kind of a social experiment," Donnelly said.

"As time went on, as often happens,

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Photo by Max Salier

A family-owned poultry farm in Vineland, New Jersey, in the 1950s



Courtesy of Seth Stern

Congregants of Shairit Haplaite, a shtibl established by Holocaust survivor poultry farmers in Vineland celebrate the arrival of a new Torah soon after its founding in the fall of 1957.

people separated and started doing things more on their own individually and farming individually, and the sponsors that gave the money to the colony to help them thrive or get through the first five years really had become interested more in the type of capitalist way of farming. ... They didn't really care about the communal or social aspect of it," she continued.

But the community saw a resurgence in the 1930s when German and Austrian

Holocaust refugees settled in the area. Holocaust survivors followed in the years after, thanks to the Displaced Persons Act of 1948.

"There were roughly 500 families, 1,000 survivors," said Seth Stern, author of "Speaking Yiddish to Chickens" and editor at Bloomberg Industry Group. "The largest concentration anywhere in the U.S. of Holocaust survivor farmers was in South Jersey."

The farmers of the 1940s kept chickens, sometimes 3,000 chickens for a 10-acre farm, as a way to compensate for the land's poor farming qualities. Kosher butcher shops abounded, and the area was even home to a Jewish radio show.

"It was a very tight-knit community. There was a lot of common history, shared history," said Steven Manders, whose Holocaust survivor parents owned a chicken farm in the area before

selling it when Manders was a child.

But as the next generation of Jews became educated and left Vineland, and as chicken farming became increasingly industrial, pushing small farms out of the market, South Jersey's Jewish farming population shrunk once more.

"For the most part," Stern said, "all of the Jewish farming was gone by the early '70s."

Today, though with sparse numbers, Jews continue to find and build community in South Jersey. Alliance Community Reboot in Pittsgrove Township, founded by colony member Moses Bayuk's great-great-grandson William Levin and his wife Malya, help preserve Jewish farming tradition. The Jewish Federation of Cumberland, Gloucester & Salem Counties cares for the area's Holocaust survivors. Since 2019, Stockton University's Alliance Heritage Center has worked to preserve the area's history and curate a digital exhibit.

Thomas Kinsella, the Elizabeth and Samuel Levin Alliance Heritage Center director, noted the preciousness of these stories: "In one way, this is the American dream." ■

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Youth Zimriyah Choral Festival Makes Return After Pandemic Hiatus

Sasha Rogelberg | Staff Writer

Philadelphia's Youth Zimriyah choral festival will return for the first time in four years.

On April 23 at 1:30 p.m., youth choirs from Temple Beth Hillel-Beth El, Ohev Shalom of Bucks County and Darchei Noam will perform songs for the concert's Israel 75 theme. The event will be held at Beth Hillel-Beth El.

"Judaism is almost synonymous with music. ... Kids love music. From a young age, they sing to themselves as they're playing," said Shirley Cohen, the Zimriyah's coordinator and music specialist at Beth Hillel-Beth El.

The choirs will perform songs such as Israeli counting song "En Den Dino," sung by Beth Hillel-Beth El's choir, the largest and oldest of the three, and "Yerushalayim Shel Zahav," sung by Ohev Shalom's choir in Ladino, an homage to their Cantor Annelise Ocanto-Romo's Sephardic roots.

Beyond an opportunity for community members to enjoy the concert, it is a way for Jewish youth to connect with Jewish culture creatively.

"It's just the chance to perform and just to be in front of others and do something that they love doing," Ocanto-Romo said.

For Ethan, 10, son of Darchei Noam President Brandi Lerner, performing as part of Darchei Noam's children's choir helped him build confidence, community and a connection to the synagogue.

"He's very musical. He plays three instruments and loves to sing. So for him, it's a way to express that in

synagogue," Lerner said. "For him, it's kind of the marriage of the two, that it's giving him a way to make many prayers fun and for him to participate in services, which is very appropriate at his age, and doing something he really enjoys, which is music."

Ethan is not alone. Cantors and musical educators at the three participating synagogues have noticed that youth choir programs can help Jewish children participate in services, as well as meet kids from other synagogues through the Zimriyah.

"My kids want to see that there are other Jewish kids who love performing, who love Jewish music," Ocanto-Romo said. "And it brings our community together."

Though the concert will last about an hour, the impact of being part of a choir can have a profound impact on a young person's Jewish pride.

When Zimriyah organizer and Darchei Noam's Hazzan Arlyne Unger was a child, she joined her synagogue's youth choir as a way to enhance her Jewish identity. Her family wasn't very observant, but many of her friends attended Hebrew school. Unger's family joined a synagogue, and the young girl joined its youth choir.

"It just became such an important part of my life; it really anchored my identity," Unger said. "And my parents actually became more observant because of my Jewish journey."

Her participation is ultimately what drove her to become a cantor, getting a master's degree in Jewish education and administration and a Jewish music degree with a concentration in cantor studies from Gratz College. She

was a cantor for 30 years at various synagogues before joining Darchei Noam for its 2021 founding.

“The journey has continued from there, and I cannot emphasize enough how important it was that I got this start in children’s choirs,” she said.

The Zimriyah is also a way to build back the culture of music programming for youth that has diminished during the pandemic. Darchei Noam’s children’s choir is in its second year, and Ohev Shalom restarted its program after a three-year COVID-induced hiatus.

At its largest, the Zimriyah hosted six or seven different choirs, according to Unger.

In its current iteration, first coordinated by the Cantor’s Assembly, Delaware Valley Region in 2014, the event was described as a “vehicle for our children’s choirs and choruses to perform for each other in the afternoon of collegiality,” Unger said.

The Zimriyah youth choral festivals were funded by the Board of Jewish Education before 2013. But when the BJE closed, Unger, then chairperson of the Cantor’s Assembly, Delaware Valley Region, a regional chapter of a national consortium of Conservative movement cantors, wanted to revive the event. The assembly did so a year later and opened the event to synagogue and day school youth choirs in non-Conservative denominations. The last Zimriyah was held in 2019.

This year’s events will have a modest showing compared to previous years, but organizers stuck by the theater adage that the show must go on. Unger hopes to build momentum from a successful event this year.

“Our ultimate goal is to get as many youth choirs as possible involved,” she said. ■

srogelberg@midatlanticmedia.com



Courtesy of Shirley Cohen

Temple Beth Hillel-Beth El’s youth choir performing with David Broza in 2018

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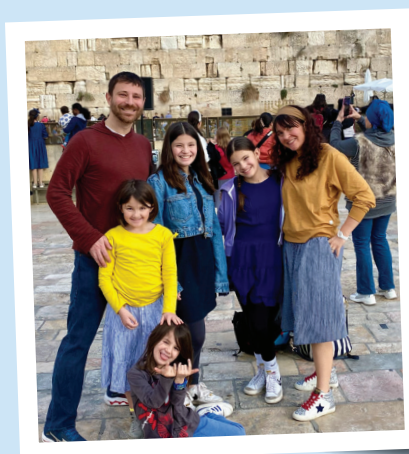
WHY IS SHABBAT MEANINGFUL TO YOU?

The smell of chicken soup simmering on the stove, the first bite of warm challah or the light emanating from the lit candles, these are just a few ways that Shabbat can bring joy to a Jewish life by disconnecting from a busy week.

As a way to share in the day of rest as a community, the Jewish Federation of Greater Philadelphia is hosting Shabbat Gatherings across the region in honor of Israel's 75th anniversary on April 28-29. From large community Shabbat events to young adult groups to private functions in homes – everyone is invited to participate in the collective Jewish experience.

“Greater Philadelphia’s Jewish community will join together with Jews around the world to blend countless different customs into one Shabbat as we celebrate yet another milestone illustrating the resilience of our people,” said Max Moline, director of community development at the Jewish Federation.

In anticipation of these community-wide celebrations, we asked some of the event leadership why Shabbat is meaningful to them.



“Shabbat is meaningful to our family, because it provides a regular opportunity to *connect* with each other and with our community while temporarily *disconnecting* from work and school. We enjoy making each Shabbat unique with themed meals and by talking about the weekly Torah portion.”

Yoella Epstein & Jeremy Kriger
 Israel 75 Shabbat Gatherings Chairs



“Shabbat is a time for our family to all be together and share things that happened during the week. We like inviting friends over to enjoy the special dinner and Jewish traditions together.”

Meredith & Stephen Moss, Israel
 75 Shabbat Gatherings Chairs



“Shabbos is also a time for me to be with family. I am blessed to be able to have Shabbos dinners with my wife and my 95-year-old father. Every Shabbos, I sing the Aishes Chayil, A Woman of Valor, to my wife as a way to thank her for everything she does for me and how we have built a life together.”

Nason Russ, Israel 75 Shabbat Gatherings Committee Member



“Shabbat is a break from the busy week, providing quality time for us to be together as a family. We love sharing our Shabbat traditions, like freshly baked challah and a kiddush fountain, with friends and then leisurely eating Shabbat dinner together. Between the light from the candles and the joy around a table, Shabbat gives us joyful, Jewish experiences as a family.”

Lysa Puma, Israel 75 Shabbat Gatherings Committee Member

Ready to share the meaning of Shabbat with your neighborhood? In honor of Israel 75, join the Jewish Federation by celebrating Shabbat in Greater Philadelphia with your family, friends and community on Friday, April 28 and Saturday, April 29, 2023 at israel75.jewishphilly.org/shabbat.



Jewish Federation
 of Greater Philadelphia

YOU SHOULD KNOW ...

Gavi Weitzman



Sasha Rogelberg | Staff Writer

Creativity is the heartbeat that brings Judaism to life for Gavi Weitzman.

The 24-year-old Philadelphia Moishe House resident has found Jewish community through music, art and adding levity to tradition.

“Jewish text, I think, is so rich, and ritual itself is also such a vast expanse of things ... Doing art about it makes me feel more connected to it and makes me want to understand it more and to engage with it,” Weitzman said.

Nestled near Rittenhouse Square, Moishe House is committed to bringing together young Jews and connecting them to an ancient religion and culture through programming rooted in modern sensibilities.

Since moving into the house in September, Weitzman has helped organize a musical havdalah with Philadelphia Jewish music educator

Marni Loffman. In December, she planned a prom-themed Chanukah party, dubbed Promukkah. Hosted at Congregation Mikveh Israel, the event had gelt, a photo booth and homemade hors d’oeuvres catered by Weitzman and her friends. About 120 people showed up.

“That event was probably the biggest thing we’ve ever done and exemplifies, I think, our approach to events, which is very playful and fun,” she said. “And everyone wants an excuse to put on a fancy dress.”

Weitzman attends the South Philadelphia Shtiebel for Shabbat services, a community that mixes Orthodox Jewish traditions with progressive practices, such as having a woman spiritual leader in Rabbanit Dasi Fruchter.

“I am interested in exploring the fringes of Jewish spaces, if that makes sense, the more progressive, more open and more questioning spaces,” Weitzman said.

Though originally from San Diego, Weitzman spent her teenage years in Bala Cynwyd, growing up in a Modern Orthodox household. She left the city for college and studied studio art at Washington University in St. Louis’ Sam Fox School of Design and Visual Arts before returning to Philadelphia.

As she looked for Jewish community outside of her immediate Orthodox upbringing, Weitzman attended a Passover seder at the Philadelphia Moishe House. Within six months, she moved in with her Jewish roommates-turned-best friends.

“I thought I would give myself a lot of agency in my own life,” she said. “And I am someone who really thrives when they’re put in a leadership position.”

“Moishe House was the perfect fit for me and was a great way to meet people outside of the traditional Orthodox world,” she added.

As a visual artist, Weitzman continues to play with her Judaism and Orthodox upbringing. She’s particularly interested in hair in the Jewish context and the relationship between

hair, femininity and Jewish tradition, which sometimes treats hair as beautiful and something to be covered to maintain modesty.

Hair, because of the random and infinite configurations in which it can fall, makes it an exciting medium. From sculptures to prints and collages, Weitzman features the material by adding disembodied curls and locks to her pieces. She wants to press her viewers to question when hair goes from beautiful and flowing to something gross or undesirable, like clumps clogging a shower drain.

Weitzman has explored themes of femininity, beauty and Jewish ritual by adding hair extensions to kippot and crocheting a bikini in the shape of kippot and adding accompanying tzitzit to the garment.

Most recently, Weitzman participated in an apprenticeship at the Fabric Workshop and Museum, where she created “Hair Paths.” The piece is a large-scale series of screenprints where curly locks of hair are stamped in red on a blank canvas. Weitzman toyed with turning these prints into hair coverings.

“Once you get married, there’s a custom for covering your hair,” Weitzman said. “And I was thinking about, what does that feel like? What does that do to you, when you look in the mirror and you don’t look at your own hair, or you look at someone else’s hair, or your hair is covered, how does that feel?”

Weitzman’s pieces may be subversive, but they’re hardly sacrilegious. Like her other creative pursuits, Weitzman’s art is a way to engage with her Judaism and dig deep into rituals and culture, finding a way to make being Jewish meaningful and relevant to her and other young Jews.

“That, I feel like, is a prime example of being playful, but also starting a serious conversation about gender and gender roles in Judaism,” she said. ■

srogelberg@midatlanticmedia.com

Israel at 75

This year, as we mark Yom Ha'atzmaut, Israel's Independence Day on April 26 (5 Iyyar), we join the people of Israel and supporters of Israel around the word in celebration and introspection. We celebrate the Jewish state's amazing growth, successes and achievements as we marvel at the vibrancy, creativity and grit of the "startup nation" that blossomed in the desert. At the same time, we worry about the profound political and societal rifts that now divide the people of Israel in a way and with an intensity we have not seen before. These fundamental internal differences raise concerns in Diaspora communities and among friends of Israel around the world. In the eyes of many, the divide threatens the continued vitality of the Jewish state's democratic enterprise.

Although Israel has faced all sorts of challenges in the past, this is the third time that a threatening cloud of this significance has hovered over a Yom Ha'atzmaut celebration. The first was the original Independence Day on May 14, 1948, when Israel was under withering attack from all of her neighbors. The second was on the eve of the Six-Day War in 1967, when Egypt and Syria were gearing up for war and the U.S. was warning Israel not to shoot first. In both cases, Israel overcame overwhelming challenges



and survived. And thrived. We pray for the same result now.

The Israel we celebrate this year is a much different Israel than in 1948 or 1967. Today's Israel is militarily strong, economically successful, a world high-tech innovator, at peace with many of her neighbors and largely in control of the Palestinian population in the surrounding territories. The Israel of 1948 and 1967 would hardly recognize what the country has become.

The other difference is that the earlier threats to Israel's existence were external. This year's

threat is from within. It is our hope that just as the people of Israel joined together to overcome historic external challenges, they will find a way to work together to resolve today's internal disagreements. The path forward will not be easy. But so long as approaches toward resolution recognize the sincerity of opposing views even while respectfully disagreeing with them, a path toward resolution can be found.

As part of that process, modest compromise is in order and should be embraced. For example, Yom Ha'atzmaut is immediately preceded by Yom Hazikaron, the sacred Memorial Day for Israelis who died in the country's defense. In the face of ongoing protests against the government, an opposition member of Knesset called for a pause in the demonstrations on Yom Hazikaron, so all could join together and honor the dead. Then a member of the government circulated a proposal calling for a halt to protests on Yom Ha'atzmaut, as well.

As of this writing, Israel's opposition has not agreed to the requested pause. They should. Everyone should join in commemorating Israel's fallen heroes and in celebrating the anniversary of the unparalleled country they want Israel to be.

Happy birthday Israel! Am Yisrael Chai! ■

Israeli Youth Trips to Poland

On March 22, Israel's Foreign Minister Eli Cohen and Polish Foreign Minister Zbigniew Rau announced an agreement to resume Israeli youth trips to Holocaust sites in Poland, pending approval of the deal in the Knesset and Poland's Parliament. The announcement was designed to end the suspension of the trips announced last year during a series of diplomatic clashes between the countries arising primarily from Poland's effort to highlight German crimes against Poles during World War II rather than focus solely on Poland's atrocities during the Holocaust. Under the proposed deal, new sites will be added to the students' itineraries, including some that document Nazi crimes against non-Jewish Poles. And each delegation of students would get a Polish guide (in addition to their Israeli leaders) at the sites their tour visits.

The deal – which reportedly will require every trip to visit one of 32 sites recommended by the Polish government – has been criticized by a wide range of Israeli educators and politicians, and by Yad Vashem, Israel's main Holocaust memorial and museum. According to Yad Vashem, the Polish government's

list contains "problematic sites inappropriate for visiting on educational trips."

There is also concern over the deal's terms and its wording — particularly the explanatory language inserted by Poland that can be construed as equating the Holocaust with other atrocities. Critics argue that the trips should remain focused solely on the Holocaust — a degradation of humanity without parallel. Others express concern that some of the sites on the Polish list ignore documented aspects of direct Polish involvement in the Nazi effort to wipe out the Jews and commemorate victims of Communist persecution that include Polish militia fighters and others who murdered Jews.

Supporters of the proposed deal say the sites recommended by the Polish government include sufficient choices for organizers to avoid controversial places, and that the deal represents an acceptable compromise.

And then there is the political angle. Israel's government wants to normalize relations with Poland which, until several years ago, was one of

the most pro-Israel countries in the European Union. That relationship started to unravel in 2018 after an increasingly nationalistic Poland passed legislation that outlawed blaming the Polish nation for any role in Nazi crimes. Israel's then-foreign minister, Yair Lapid, called the law antisemitic. When Poland would not back down, Israel suspended the youth trips. In Israel, political opposition to rapprochement continues, with now-opposition leader Lapid calling the deal "a national disgrace."

Both sides in Israel appear to agree that the high school trips are an important tool to teach young Israelis about the Holocaust. With that objective in mind, if acceptable sites are included in the list of 32 designated by Poland, Israeli tours can insist on visiting one of them. And if the Polish guides say anything unacceptable to the Israelis, those guides can be replaced. As long as Israeli personnel retain control over tour agendas, programs and trip administration, some accommodation should be able to be reached to enable resumption of the trips and normalization of an important political relationship. ■



I Can't Forget What the Nazis Did

Rabbi Michael Meyerstein

Picture a cute-looking, 6½-year-old girl with curly braided hair. She is standing on a sidewalk, on a cold, dreary day in Leipzig, Germany, together with her parents and my wife and me. My granddaughter Vivi is staring intently at a 75-year-old worker, kneeling on the ground. He is digging a hole through the pavers to install several 4" x 4" brass plaques mounted on cement cubes — memorials to relatives who perished at the hands of the Nazis more than 80 years ago.

In February, we traveled 9,500 miles round-trip to dedicate 12 Stolpersteine plaques in memory of relatives I never knew or even knew I had. They were just some of my late father's aunts, uncles and cousins who were murdered in the Holocaust, and we regarded the ceremony as a pseudo-levaya, a quasi-funeral that would be the final act of respect and farewell Hitler had denied my relatives.

I couldn't have imagined, 60 years earlier when I first visited Germany, that I would ever return in a spirit approaching forgiveness, or that I'd feel a deep connection to a country that was once synonymous with brutality, pain, humiliation and suffering.

Stolpersteine, a German word meaning "stumbling block," refers to a design brilliantly conceived by the non-Jewish German artist Gunter Demnig in the early 1990s. Installed in front of the homes where innocent Jewish victims last freely lived, the brass plaques simply and artistically memorialize, honor and personalize those brutally persecuted. On each plaque are engraved the victim's name, dates of birth and death. As Demnig once said, "A person is only forgotten when his or her name is forgotten." Hence, 100,000 of his plaques throughout Europe remind us that Jews are part of a shared history, and a common memory.

Whether consciously or not, the "stumbling pedestrian" instantly recalls the extraordinary evil unleashed by ordinary people, on once vibrant Jewish communities, and the terrorized Jewish neighbors who lived within

them. This evil was driven by a blind loyalty to a gratuitous hatred of "the other," meaning non-Aryans.

Who were these relatives I recently memorialized? Recently uncovered documents suggest my relatives were all decent, law-abiding citizens who contributed to Leipzig's economy, enriched its cultural life and strengthened its social fabric. Sadly, being model citizens did not spare them from torturous fates.

One of those relatives, Elfriede Meyerstein, my paternal grandfather's sister, was born Feb. 27, 1871, in Breslau. At 20, she came to Leipzig where her husband Menny ran a textile trading company with his family. They lived at the same address for many years. By 1931, after Menny's death, she lived with her daughter Käthe Huth.

The Nazis, once in power, immediately expropriated Elfriede's assets, comprising foreign stocks meticulously accumulated by Menny. The Nazi "Ordinance on the Registration of Jewish Assets" of April 26, 1938, forced her to surrender those securities to the state. In 1939, shortly after Kristallnacht on Nov. 9-10, 1938, the Nazis collected a "reimbursement tax" as "atonement," from Elfriede and the rest of Germany's Jewish community.

Just prior to her Sept. 19, 1942 deportation to Theresienstadt at age 71, Elfriede was forced to sign a "home purchase agreement," the Nazis' final act of expropriation. The document falsely and cynically promised her a "retirement home," with free lifetime accommodation, food and medical care, but paid for by her, in advance. The Reich Security Main office confiscated 65,000 Reichsmarks (\$300,000 in today's currency). Her "retirement home" was in a ghetto with disastrous hygienic conditions, starvation and no medical care. Elfriede died one month later.

After considerable soul-searching and three visits to Germany, spaced over 60 years, my attitudes and feelings today, vis a vis Germany and its citizens, are dramatically different from when I first visited in 1966.

Then, I came with unprocessed emotional baggage. In 1939, my father, Ralph Meyerstein, fled Dusseldorf and

my mother, Cecily Geyer, fled Dresden, both for England. My paternal grandparents, Alfred and Meta Meyerstein, were deported from Dusseldorf on Nov. 8, 1941, to Minsk, where they were killed. My maternal grandmother, Salcia, was deported to Riga in January 1942; in November 1943 she was sent to Auschwitz and murdered.

My parents met in Ware, a small town north of London, where some German Jews took refuge. They moved to London where they married during the Blitz, and we came to the United States in December 1947.

As an only child, I shouldered much of my parents' guilt over abandoning their parents, even though it was their parents who, thankfully, had urged them to flee Germany. When retelling their survival story, my eyes still well up with tears, revealing a lifetime of trauma I've absorbed on their behalf. That first visit felt almost adversarial in tone. It was I, representing my parents' personal losses and those of the Jewish people, versus Germany and Germans. I reacted viscerally to hearing guttural Deutsch

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letters /

A Victory for Freedom of Speech

It seems that Jonathan Tobin believes in two things ("A Resistance Coup Just Defeated Israeli Democracy," March 30). One is that a person should only be permitted to express his/her opinion on Election Day under the cover of curtains. Another is that lawmakers should have unlimited power.

It's important to know that it was the German Parliament that gave Hitler absolute power.

What if the lawmakers in the United States had absolute power? Schools could be segregated. States could prohibit interracial and same-sex marriage. Lawmakers could restrict what's being sent over the internet. Schools could limit freedom of speech.

In Israel, people exercised their freedom of speech. Conservatives could have had counter-demonstrations but chose not to do so.

What happened in Israel is a victory for freedom of speech and the preservation of democracy. ■

Charles Wolfsfeld, Philadelphia

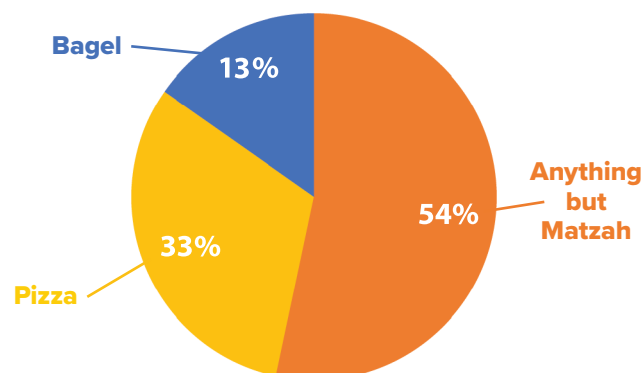
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For Theatergoers at Broadway's Spate of Jewish Shows, Attendance a Form of Witness



Laura Yares

Jewish stories have had top billing on Broadway this season — and Jewish audiences have flocked to the theater.

Audiences have lined up to see Tom Stoppard's "Leopoldstadt," the multigenerational saga of a Jewish family in Vienna, and the devastating consequences of the Holocaust upon its ranks. They have packed the house for "Parade," a musical retelling of the infamous antisemitic show trial and subsequent lynching of Leo Frank in Marietta, Georgia, in 1915. And just off Broadway, "The Wanderers" (which closed April 2) invited us into the slowly disintegrating marriage of two secular Jews born to mothers who dramatically left the Satmar sect of ultra-Orthodox Judaism, a show replete with intergenerational trauma and a pervasive sense of ennui.

None of these shows offers a particularly light-hearted evening at the theater. So why have they proven so popular? Critics have penned countless reviews of the three plays, analyzing the quality of the productions, the scripts, scores, performances of principal actors, set and design. But for our new book exploring what audiences learn about Judaism from Jewish cultural arts, my colleague Sharon Avni and I have been interviewing audience members after seeing "Leopoldstadt," "Parade" and "The Wanderers." We are interested in turning the spotlight away from the stage and onto the seats: What do audiences make of all this? What do they learn?

Take "Leopoldstadt," for example, a drama so full of characters that when it left London for its Broadway run the production team added a family tree to the Playbill so that theatergoers could follow along. "Leopoldstadt" offers its audience a whistle-stop introduction to modern European Jewish history. In somewhat pedantic fashion, the family debates issues of the day that include Zionism, art, philosophy, intermarriage and, in a searing final scene, the memory of the Holocaust.

For some of the theatergoers that we interviewed, "Leopoldstadt" was powerful precisely because it packed so much Jewish history into its two-hour run time. It offered a basic literacy course in European Judaism, one they thought everyone needed to learn. Others, however, thought that this primer of Jewish history was really written for novice audiences — perhaps non-Jews, or assimilated Jews with half-remembered Jewish heritage, like Stoppard himself. "I

don't know who this play is for," one interviewee told us. "But it's not me. I know all this already."

Other interviewees thought the power of "Leopoldstadt" lay not in its history lessons, but in its ability to use the past to illuminate contemporary realities. I spoke at length with a woman who had been struggling with antisemitism at work. Some of her colleagues had been sharing social media posts filled with lazy caricatures of Jews as avaricious capitalists. Upon seeing "Leopoldstadt," she realized that these vile messages mirrored Nazi rhetoric in the 1930s, convincing her that antisemitism in contemporary America had reached just as dangerous a threshold as beheld European Jews on the eve of the Shoah.

We heard similar sentiments about the prescience of history to alert us to the specter of antisemitism today from audiences who saw "Parade." Recalling a scene where the cast members wave Confederate flags during the titular parade celebrating Confederate Memorial Day, Jewish audiences recalled feeling especially attuned to Jewish precarity when the theater burst into applause at the end of the musical number. "Why were we clapping Confederate flags?" one of our interviewees said. "I've lived in the South and, as a Jew, I know that when you see Confederate flags it is not a safe space for us."

"Parade" dramatizes the popular frenzy that surrounded the trial of Leo Frank, a Yankee as well as a Jew, who was scapegoated for the murder of a young Southern girl. Jewish audience members that we interviewed told us that the play powerfully illustrated how crowds could be manipulated into demonizing minorities, comparing the situation in early 20th century Marietta to the alt-right of today, and the rise of antisemitism in contemporary America.

What we ultimately discovered, however, was that audience perceptions of the Jewish themes and characters in these productions were as varied as audiences themselves. Inevitably, they tell us more about the individual than the performance. Yet the fact that American Jews have flocked to these three shows — a secular pilgrimage of sorts — also illustrates the power and the peril of public Jewish storytelling. For audience members at "Leopoldstadt" and "Parade,"



especially, attending these performances was not merely an entertaining evening at the theater. It was a form of witnessing. There was very little to be surprised by in these plays, after all. The inevitable happens: The Holocaust destroys Jewish life in Europe; Leo Frank is convicted and lynched. Jewish audiences know to expect this. They know there will be no happy ending. In the secular cultural equivalent to saying Kaddish for the dead, Jewish audiences perform their respect to Jewish memory by showing up, and by paying hundreds of dollars for the good seats.

The peril of these performances, however, is that audiences learn little about antisemitism in reality. The victims of the Nazis and the Southern Jews of Marietta would tell us that they could never have predicted what was to happen. Yet in "Parade" and "Leopoldstadt" audiences are asked to grapple with the naivete of characters who believe that everything will be all right, even as audiences themselves know that it will not. By learning Jewish history on Broadway, audiences are paradoxically able to distance themselves from it, simply by knowing too much.

In the final scene of "Leopoldstadt," Leo, the character loosely based on Stoppard himself, is berated by a long-lost relative for his ignorance of his family's story. "You live as if without history," the relative tells Leo. "As if you throw no shadow behind you." Audiences, at that moment, are invited to pat themselves on the back for coming to see the show, and for choosing to acknowledge the shadows of their own Jewish histories. The cold hard reality, however, is that a shadow can only ever be a fuzzy outline of the truth. ■

Laura Yares is an assistant professor in the Department of Religious Studies at Michigan State University.



Ruthie Blum

Holocaust Remembrance and Inexcusable Hyperbole

During his Holocaust Remembrance Day speech on April 17 at Yad Vashem, Israeli President Isaac Herzog admonished the public never to invoke the genocide of the Jews in any context other than the Shoah itself. This was a not-so-veiled reference to a practice that's become frighteningly commonplace in the politically polarized country.

"The Nazi abomination is an unprecedented evil, unique by any measure," he said. "We must remember, repeat and emphasize again and again: These, and only these, are Nazis. This, and only this, is the Holocaust. Even when we are in the midst of fierce disagreements on our destiny, calling, faith and values, we must be careful about and guard against making any comparison, any analogy, to the Holocaust and the Nazis."

He went on to remind the citizens of Israel that the "Nazi monster" didn't distinguish between one member of the tribe or another, regardless of their "views, beliefs or lifestyles." Indeed, he stressed, such "nuances" were utterly meaningless to those who set out to annihilate every last Jew.

"For them," he pointed out, "we were one people, scattered and separated among all the nations, with one sentence: death. And our victory over them, as well, which takes place every day, is a victory of one people."

He concluded: "We are currently celebrating 75 years of Israeli independence — 75 years of victory during which the Jewish and democratic state of Israel and its [proud] society are standing up and declaring to the

Nazi monster and those who, even in this generation, are following in its path: 'You cannot defeat us, because we are brothers and sisters; yes, siblings who know how to argue and dispute, but never hate one another, are never enemies.' We are one people and we will remain one people, united not only by a painful history but also by a shared destiny and a hopeful future."

It was an appropriate message with just the right tone. As is the case with all such pleas, however, the people who most needed to hear and heed it either weren't listening or didn't think it applied to them. Indeed, within minutes, Herzog's social media feed was filled with nasty remarks from both sides of the spectrum.

Supporters of the government accused him of abetting the opposition to thwart judicial reforms. Members of the protest movement were more vitriolic.

"I'm ashamed that you're the president of my country," tweeted one respondent. "You have nothing to say about the pure evil [Prime Minister Benjamin Netanyahu] that's trying to destroy the country just to get out of going to jail."

Another, writing "Yair Golan was right," posted an article from 2016 about the then-deputy chief of staff of the Israel Defense Forces, who took the opportunity of Holocaust Remembrance Day to caution against the country's own "seeds of intolerance, violence, self-destruction and moral deterioration."

Yet another argued, "Make no mistake; the comparison [of the current government] to the rise of the Third Reich is absolutely spot on!"

So much for Herzog's words about Jewish unity,

delivered at the World Holocaust Remembrance Center in Jerusalem. Simultaneously, at a Tel Aviv synagogue service marking the somber event, MK Boaz Bismuth from Netanyahu's Likud Party was heckled loudly as he attempted to express a similar sentiment about brotherhood.

Shouting one of the key chants at anti-government rallies ("shame, shame, shame") and ordering him to leave, many congregants wouldn't let him speak. Some attendees yelled at them to stop harassing their guest. Faced with the altercation that was threatening to turn physically violent, Bismuth exited the premises.

"When your daily job is to corrode the remains of Israeli statehood, and then you appear at a Holocaust Remembrance Day ceremony and pretend to represent something, don't be surprised when you're thrown out on your butt," tweeted Raanan Shaked, an editor at the Hebrew daily Yedioth Ahronoth.

This type of hyperbole, along with the very comparisons and analogies that Herzog insisted rightly should be taboo, is not only now the norm; its spewers refuse to refrain from employing it even while the country mourns the 6 million who didn't live to see the birth of the Jewish state and honors the survivors of the unfathomable atrocity.

It's as inexcusable as any form of Holocaust denial. Shame on any Israeli who engages in it. ■

Ruthie Blum is a Tel Aviv-based columnist and commentator. She writes and lectures on Israeli politics and culture, as well as on U.S.-Israel relations.

Can't Forget

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being spoken. I eyeballed Germans on the street and asked myself: How old are they? Did they commit heinous crimes against my family and my people?

By 2018, when I dedicated a Stolpersteine in my maternal grandmother's memory, my judgmental attitudes and harsh feelings had softened. Maybe I realized that 75 years later, the ordinary citizen on the street could not be held responsible for the carnage of the Holocaust. Also, working with non-Jewish German volunteers in planning the ceremony showed me their humanity, sensitivity and outright remorse for Nazism's impact on my family and their German state.

My visit in February shed further light on my evolving relationship with Germany and Germans. Today's Germany is doing *teshuvah*, or repentance,

by strengthening democracy, creating an inclusionary society, responding resolutely to far-right extremism, educating its young about the Holocaust, offering sanctuary to Jews fleeing Russia and Ukraine and being a true friend to the state of Israel.

My relationship became much more nuanced upon learning that Germany was once home to five generations of my family, as far back as 1760, in the small town of Grobzig where Matthias Nathan Meyerstein was born. On our visit to its mid-17th-century Jewish cemetery, I gazed incredulously at the graves of Meyersteins. I saw *schutzbriefen*, documents issued by the reigning duke, that assured my ancestors protection, commercial privileges and religious rights.

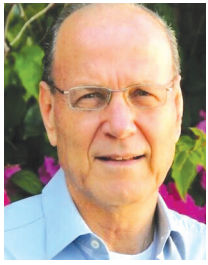
Before my retirement, I never knew that Grobzig or Leipzig or other towns were in my family's history. This discovery led to one conclusion: Unquestionably, 1933 to 1945 was a tragic anomaly in human history and

especially Jewish history. However, I must also gratefully acknowledge the Germany that sustained my family for over 300 years, and Jewish communal life for 1,700 years.

Nazi Germany's ill-treatment and intolerance of "the other" still affects me today as I mourn my relatives' death. On the other hand, I feel heartened by this sentiment written by a non-Jewish German who funded research about my family: "For me, as I am part of this country and its history, it will be a never-ending task to find ways to deal with this horrible past and most importantly, never to forget," she wrote.

Navigating this complex relationship with Germany and Germans is intellectually and emotionally messy for Jews. My engagement with "the other," however, has been profoundly satisfying. ■

Rabbi Michael Meyerstein is a retired Conservative rabbi and a former professional fundraiser.



The War on Terror: Offense or Defense?

Yoram Ettinger

Islamic and Palestinian terrorists consider Israel to be a critical beachhead — and proxy — of the United States in the Middle East, and a significant collaborator with the pro-U.S. Arab regimes. They perceive the war on “the infidel Jewish state” as a preview of their more significant war on “the infidel West” and attempts to topple all pro-U.S. Sunni Arab regimes.

Therefore, Islamic and Palestinian terrorists have been engaged in intra-Arab subversion, while systematically collaborating with enemies and rivals of the United States and the West (e.g., Nazi Germany, the Soviet Bloc, Ayatollah Khomeini and Asian terror organizations to name a few). The more robust Israel’s war on terrorism, the more deterred the terrorists in their attempts to bring the “infidel” West to submission.

Both Palestinian and Islamic terrorism is inspired by 1,400-year-old Islamic values, still being spread today via K-12 hate education, mosque incitement and official and public idolization of terrorists.

Terrorists have astutely employed 1,400-year-old Islamic tactics such as the *taqiyya*, which promotes double-speak and dissimulation as a means to mislead and defeat enemies — and the “*hudna*,” which misrepresents a temporary, non-binding ceasefire with “infidels” as if it were a peace treaty.

Islamic and Palestinian terrorism is politically, religiously and ideologically led by despotic and rogue regimes that reject Western values such as peaceful coexistence, democracy, human rights and good-faith negotiation.

Such terrorism is not susceptible to financial or diplomatic incentives. This terrorism is driven not by despair, but by hope — the hope to bring the “infidel” into submission. The terrorists view goodwill gestures, concessions and hesitancy as weakness.

The terrorism is not driven by a particular Israeli or U.S. policy but by a fanatic vision. Thus, Islamic terrorism afflicted the United States during the Clinton and Obama Democratic administrations, as well as during the Bush and Trump Republican administrations.

The U.S. State Department has embraced a “moral equivalence” between Palestinian terrorists — who systematically and deliberately target civilians — and Israeli soldiers, who systematically and deliberately target terrorists. It emboldens terrorism, which threatens all pro-U.S. Arab regimes, undermining regional stability, and benefiting U.S. rivals and enemies, while damaging the United States.

War on terrorism

The bolstering of deterrence — rather than hesitation,

restraint, containment and goodwill gestures, which exacerbate the violence — is a prerequisite for defeating terrorism and advancing the peace process.

The most effective long-term war on terrorism — operationally, diplomatically, economically and morally — is not a surgical or comprehensive reaction, but a comprehensive and disproportional preemption, targeting the gamut of terroristic infrastructure and capabilities; draining the swamp rather than chasing the mosquitos.

Containment produces a false, short-term sense of security, followed by a long-term security setback. Far from mitigating terrorism, it adrenalizes it, providing time to bolster its capabilities — a tailwind to terror and a headwind to counter-terrorism. It shakes confidence in the capability to crush terrorism. Defeating terrorism mandates the obliteration of capabilities, not co-existence or containment.

Seeking to avoid a multi-front war (Hamas, the Palestinian Authority, Hezbollah and Iran), a policy of containment erodes Israel’s posture of deterrence, which brings Israel closer to a multi-front war under much worse conditions. Israel’s posture of deterrence is also eroded in the eyes of the relatively-moderate Arab countries, which have dramatically enhanced cooperation with Israel due to Israel’s posture of deterrence against mutual threats.

A policy of containment also derives from White House and State Department pressure, subordinating national security to diplomatic priorities. It undermines Israel’s posture of deterrence, which plays into the hands of anti-Israel and anti-U.S. rogue regimes. Precedents prove that Israeli defiance of U.S. pressure yields short-term tension, but long-term strategic respect, resulting in expanded strategic cooperation. On a rainy day, the United States prefers a defiant, rather than appeasing, strategic ally.

The comprehensive 2002 Israeli counter-terrorism offensive, and the return of Israel Defense Forces to the headquarters of Palestinian terrorism in the mountain ridges of Judea and Samaria (West Bank) — and not defensive containment and surgical operations — resurrected Israel’s effective war on Palestinian terrorism, which substantially curtailed terrorists’ capabilities to proliferate terrorism in Israel, Jordan and the Sinai Peninsula.

A policy of containment intensifies terrorists’ daring and feeds vacillation and the self-destructive “don’t rock the boat” mentality. It erodes steadfastness and feeds the suicidal perpetual retreat mentality.

The addiction to containment is one of the lethal byproducts of the 1993 Oslo Accord, which has produced a uniquely effective hothouse of terrorism, highlighted by the import, arming and funding of some 100,000 Palestinian terrorists from Tunisia, the Sudan, Yemen,

Lebanon and Syria to Gaza, Judea, Samaria and eastern Jerusalem, who have unprecedentedly radicalized the Arab population of pre-1967 Israel, established a K-12 hate education system, launched an unparalleled wave of terrorism, and systematically violated agreements.

The bottom line

The 30 years since the Oslo Accords have featured unprecedented Palestinian hate education and terrorism. It has demonstrated that a retreat from the mountain ridges of Judea and Samaria has boosted terrorism; that the Palestinian Authority is not committed to a peace process, but to the destruction of the Jewish state; and that terrorism requires a military, not political, solution.

A successful war on terrorism requires preemptive offense, not defense, containment and reaction; fighting in the terrorists’ trenches is preferable to fighting in one’s own. No Israeli concessions could satisfy international pressure; and diplomatic popularity is inferior to strategic respect. Avoiding a repeat of the critical post-Oslo errors requires a comprehensive, disproportional, decisive military campaign to uproot — not to coexist with — terroristic infrastructure.

The historic and national security indispensability of the mountain ridges of Judea and Samaria — which dominate the 8-mile to 15-mile sliver of pre-1967 Israel — and the necessity to frustrate Palestinian terrorism, requires Israel to eliminate any sign of hesitance and vacillation by expanding the Jewish presence in this most critical area. This will intensify U.S. and global pressure, but as documented by all prime ministers from Ben-Gurion, through Eshkol, Golda Meir, Begin and Shamir, defiance of pressure results in the enhancement of strategic respect and cooperation.

The Palestinian track record during the 30 years since the 1993 Oslo Accord has highlighted the violent, unpredictable and anti-U.S. nature of the proposed Palestinian state west of the Jordan River, which would force the toppling of the pro-U.S. Hashemite regime east of the river. It would transform Jordan into an uncontrollable, chaotic state in the vein of Libya, Lebanon, Syria, Iraq and Yemen, triggering a domino scenario in the Arabian Peninsula (south of Jordan), which could topple the pro-U.S., oil-producing Arab regimes. This would reward Iran’s ayatollahs, China and Russia, while severely undermining regional and global stability and US economic and national security interests. ■

Yoram Ettinger is a former ambassador and head of Second Thought: A U.S.-Israel Initiative. This article was first published by The Ettinger Report.

Israel at 75



Nearly Half of the World's Jews Live in Israel

JNS.org

At the start of 2022, there were 15.3 million Jews in the world, 7 million of whom, roughly 46% of all Jews worldwide, resided in Israel, Israel's Central Bureau of Statistics revealed on April 16.

In 1939, on the eve of World War II, Jews numbered 16.6 million, and 449,000 (3%) resided in the land of Israel. Just under 10 years later, in 1948, the world's Jewish population had diminished to 11.5 million; of them, 650,000 (6%) lived in Israel.

Among Diaspora Jews, about 6 million live in the United States, 442,000 in France, 392,000 in Canada, 292,000 in Britain, 173,000 in Argentina, 145,000 in Russia, 118,000 in Germany and another 118,000 in Australia, according to the report.

Ahead of Holocaust Remembrance Day, which begins on the evening of April 17, the CBS also revealed that 147,199 Holocaust survivors or victims of antisemitic actions during the Holocaust are living in Israel.

Of those survivors, 61% are women and 39% are men.

A small number, 4.5%, immigrated to Israel before the establishment of the state, between 1933 to 1947; 31.7% immigrated during the large



Israelis wave flags at the Western Wall in Jerusalem's Old City on the eve of Jerusalem Day on May 9, 2021.

aliyah wave following the state's establishment (1948 to 1951); 29.7% immigrated between 1952 and 1989 and 34.1% came since the 1990s, during the wave of aliyah from the former Soviet Union.

In a 2021 survey, 87% of Israel's survivors said they

were either "satisfied" or "very satisfied" with their lives, similar to the 88% of Jews and others above the age of 75. However, 17.3% of Holocaust survivors said they felt lonely often, compared to 12.6% of Jews and others 75 and older. ■

Jewish Agency, Others Partner on New Song to Amplify Jewish Unity, Diversity

JNS.org

To celebrate the state of Israel's 75th anniversary, the Jewish Agency for Israel and the Z3 Project have partnered with influential HaDag Nahash lead singer Shaanan Streett to create a song that brings together the diverse faces of the Jewish people in Israel and around the world.

In its Voices Together project, the Jewish Agency and Z3 invited Jews worldwide to submit short passages that expressed what Israel meant to them. Streett and eight other artists from across the globe who work in different languages, in collaboration with the Jewish Agency and Z3, then incorporated the sentiments of the

submitted messages into their lyrics for an original song titled "Ma Nishma, Israel?" ("What's Up, Israel?") and performed the song in a music video.

Artist and music producer Michael Cohen, known simply as "Cohen," joined the production of the music video, which was made accessible in sign language.

Born and raised in Jerusalem, Streett is an Israeli artist, musician, script-writer and social activist. Aside from his work with HaDag Nahash, one of Israel's most popular hip-hop bands, he has released two solo albums. In 2001, he founded the One Shekel Festival association, which works to make culture accessible for marginalized communities. He also co-hosts the Dream A Dream podcast.

The other artists featured in the new song include:

- Belarus-born **Pinhas Tsinman**, who immigrated to Israel about a year ago from Ukraine, where he had lived for 16 years and worked as a Chabad emissary.
- **Deres Worknech** (Dere Work), who made aliyah from Ethiopia when he was 11, and began to practice music by rapping in Amharic while serving in the Israel Defense Forces.
- **Sandro Koren** (MC Sapinho), a rap and reggaeton singer originally from Rio de Janeiro, Brazil, now a father of four living in Ashdod, who started performing as a child at parties.
- **Judith Hasin** (Judith), a singer and composer born in France who participated in the Israeli reality singing show "Rising Star" in 2019, and today writes songs in both Hebrew and French.
- **Noah Shufuntinsky** (Westside Gravy), who was raised in San Diego and began writing songs and beats at age 7, and learned of Voices Together from his university rabbi.
- Australian-born, U.K.-raised **Jonah Baron Cohen** (JBC) — the nephew



Shaanan Streett

of famed comedian and actor Sacha Baron Cohen — who grew up in a musical home and today performs around Europe with a group of local artist friends.

- **Lea Kalisch** (Rebbetzin Lea), who was born in Switzerland, has performed in numerous Yiddish plays, and is best known for her debut single "Eshet Chayil of Hip Hop."
- **Hila Almog**, vice president and deaf community manager of the Tel Aviv company Sign Now, which offers free, real-time sign-language interpretation that is accessible on smartphones.

The music video also features dancers Viktoriya Bakhova, Polina Gutkina and Sonya Zaveliska.

"Ma Nishma, Israel?" is being used in P2G communities as part of the celebrations of Israel's 75th anniversary.

Maj. Gen. (res.) Doron Almog, chairman of the executive at the Jewish Agency, emphasized the song's role as a timely and much-needed vehicle for Jewish unity.

"Given music's status as the universal language, this new song gives voice to Jewish unity and global Jewish peoplehood at a time when

those values urgently need to be bolstered and amplified," Almog said. "Shaanan Streett and his collaborators have sent an unmistakable message that, whether it be relations between Israel and the Jewish world or among the Israeli people themselves, the ties which bind us together will always overcome the transient tensions that threaten to divide us."

Zack Bodner, CEO and president of the Oshman Family JCC and founder of the Z3 project, an initiative that reimagines Israel-world Jewry relations, said: "Voices Together celebrates the beautiful diversity of the Jewish people, bringing together artists and words from around the world to create a powerful tribute to Israel's 75th birthday. With unity as our guide, we have harnessed the power of music to amplify the voices of Jews from all walks of life, highlighting the importance of community and connection.

"Our message is clear: We may be different, but when we come together as equal partners, our collective voice is strong and resilient," Bodner continued. "This project is a testament to the power of diversity and the beauty of unity, and we couldn't be more proud to be a part of it." ■

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Toast to Israel at 75

Vegetarian Shabbat Dinner Shows Off the Country's Farm-to-table Flavors

Ethel G. Hofman

Phyllis Glazer made aliyah from New York more than 40 years ago. Today, she is one of Israel's culinary stars as a journalist, television personality and spokesperson.

So when we were invited to her home in Tel Aviv for Shabbat dinner, I immediately accepted. Although Glazer is a vegetarian, with respect to her meat-eating guests, I expected the traditional chicken dinner, redolent with the spices and produce that come to Israeli tables fresh from the moshav (small farms). The wines were sure to be exceptional. From chardonnays to

syrachs, Israel's fine wines continue to sweep up awards at international festivals. Gone are the days when Manischewitz grape was the only kosher wine in town.

I was wrong about the chicken. As food professionals and friends, Glazer and I share culinary tastes. As she handed me a wooden spoon and a package of yellow cornmeal, she stated simply: "You like polenta." Then she instructed me to pour the cornmeal slowly into a big pot of simmering water. As I stirred the pot over a low heat, it thickened into a creamy yellow mixture. We seasoned it with salt and white pepper, and it was ready. As the side dish?

Not so. A friend who knows his way around Glazer's kitchen carried the heavy pot to the table and proceeded to spoon the polenta onto a huge wooden board, spreading it about three-quarters-inch thick. This served as the base for half a dozen sautéed and grilled vegetables. Chunks of pumpkin had been cooked and sweetened, then crisp-tender, golden asparagus spears glistened with extra-virgin olive oil fresh from Israel.

Mushroom earthiness was combined with young peppery arugula, chunks of fried red and green peppers, and discs of grilled baby eggplant all to make an appetizing, colorful palette, healthy and low-calorie. Dishes of fresh tomato salsa, shredded Parmesan cheese, diced Bulgarian cheese (similar to feta) and a lightly dressed salad of baby greens were all part of the main meal. Each challah braid was sprinkled with different seeds and herbs: sunflower seeds, sesame, oregano, pine nuts, nigella (black caraway seeds) and cumin.

Everything on the table was locally produced — fruits, vegetables, cheeses, the full-bodied olive oil and the wine. The produce went farm-to-table within hours. Picked at the peak of ripeness with maximum nutritional value, each item had its own distinctive taste, texture and appearance. This was fresh Israeli food at its very best.

Polenta should be made at the last minute, but all the vegetables can be prepared ahead of time and simply warmed in the microwave. You can use whatever vegetables are available and to your taste.

As Glazer stood at the head of the table reciting the blessings over the bread and wine, we gave thanks for life, love and the abundance of quality food and drink grown in Israel's pristine hills and valleys.

Serve this meal with nuts and raisins to go with a selection of wine.

Polenta Shell

Serves 6-8

Polenta is actually a cornmeal porridge. A famous dish with cultural roots in Romania, where it's called Mămăligă. It can be prepared with milk or a mixture of water and milk. The method here is the simplest to prepare.

- 7 cups water**
- 2½ cups fine yellow cornmeal**
- 3 tablespoons butter or margarine**
- 1 teaspoon salt or to taste**
- White pepper to taste**

Pour the water into a large heavy-bottomed pot. Bring it to barely simmering over medium heat.

Stirring constantly, slowly add the cornmeal, pouring in a steady stream. Continue stirring until thickened. Stir in the margarine or butter to combine. Season to taste with salt and pepper. Remove it from the heat and cool slightly.

Spoon it onto a board, about 20-inches-by-15-inches, spreading about ¾-inch thick. Top it with a selection of sautéed and grilled vegetables, arranged in sections.

Serve it hot.

Sweet Pumpkin Chunks | Pareve

Serves 6-8

- 3 tablespoons olive oil**
- 3 tablespoons sugar**
- 1 medium onion, coarsely chopped**
- 1 pound pumpkin, peeled, seeded and cubed into ¾-inch cubes**
- 1 tablespoon lemon juice**
- ¾ teaspoon cardamom or cinnamon or to taste**

In a heavy pot over medium heat, heat the olive oil and sugar until the sugar just begins to barely turn brown (watch carefully). Reduce the heat to low.



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Photo: Ehud Lazin



Add the onion and sauté until soft, about 5 minutes.

Add the pumpkin, lemon juice, cardamom or cinnamon, and about $\frac{3}{4}$ -cup water.

Cover and cook it for about 30 minutes or until the pumpkin is soft but has not lost its shape. Stir occasionally.

Serve it hot or at room temperature.

Roasted Asparagus Spears | Pareve

Serves 6-8

20-24 asparagus spears, trimmed

Olive oil

Kosher salt and fresh ground pepper

Preheat your oven to 475 degrees F.

Liberal brush asparagus on all sides with olive oil. Arrange them on a baking sheet.

Sprinkle them with salt and pepper.

Cook them in a preheated oven for 5 minutes.

Then turn on the broiler and finish them off for 4 to 5 minutes longer or until beginning to brown.

Serve it hot or at room temperature.

Grilled Eggplant Discs | Pareve

Serves 6-8

3 baby eggplant

About $\frac{1}{4}$ cup olive-oil vinaigrette dressing

Dried basil or chives
Freshly ground pepper

Preheat your broiler. Spray a broiler pan with nonstick cooking spray.

Trim the ends of each eggplant and discard. Wipe the eggplants with a damp towel and cut them into discs about $\frac{1}{4}$ -inch thick. Brush them liberally with the vinaigrette dressing. Place them on a prepared broiler pan. Sprinkle them with dried basil or chives and pepper.

Let them stand for 10 minutes at room temperature.

Place the eggplant under the preheated broiler. Cook it for 4 to 5 minutes or until it's beginning to brown. Flip the eggplant, and cook it on the other side until golden brown, about 5 minutes longer.

Serve it hot or at room temperature.

Mushrooms With Arugula | Pareve

Serves 6-8

- 2** tablespoon olive oil
- 1** pound sliced white mushrooms
- 1** teaspoon minced garlic
- $\frac{1}{2}$ teaspoon turmeric
- $\frac{1}{2}$ cup coarsely shredded baby arugula, packed



Polenta

Photo courtesy of Wikimedia Commons.



Pumpkin chunks

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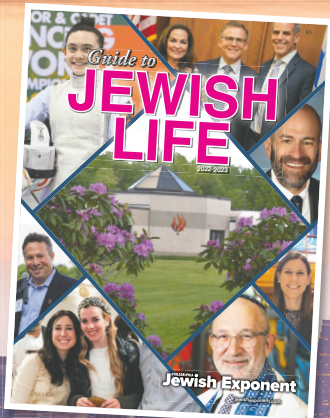
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2 teaspoons lemon or lime juice

Heat the olive oil in a deep skillet over medium-high heat. Add the mushrooms, and cook them until they begin to brown, 5 to 7 minutes.

Add the garlic and turmeric. Cook for 1 to 2 minutes longer until the garlic is soft. Remove the skillet from the heat and stir in the arugula and the lemon or lime juice.

Serve it hot or at room temperature.

Balsamic-Lemon Vinaigrette | Pareve

Makes about $\frac{3}{4}$ cup

$\frac{1}{3}$ cup extra-virgin olive oil
 $\frac{1}{4}$ cup fresh lemon juice
2 tablespoons balsamic vinegar
2 teaspoons Dijon-style mustard
 $\frac{1}{2}$ teaspoon minced garlic
Salt and freshly ground pepper to taste

Whisk the oil, lemon juice, vinegar, mustard and garlic together.

Season to taste with salt and pepper. Use at room temperature. ■

Ethel G. Hofman is a widely syndicated American Jewish food and travel columnist, author and culinary consultant.



Asparagus

Photo by Pixabay



Arugula

Photo by Pixabay

Looking Back

How Americans Celebrated Israel at 50

JTA.org archives

Americans have enthusiastically embraced Israel as the Jewish state celebrated its 50th year as an independent nation.

From cultural events featuring some of Israel's performing artists — to public celebrations in cities across the country, to extensive media coverage — Israel this year has received the kind of attention that few countries get when marking 50 years of independence.

An outpouring of support for Israel can naturally be expected from American Jews, but the active involvement of Americans who are not Jewish in the broad range of activities prompts the question: Why so much interest?

"This phenomenon reconfirms how interested people are in Israel. It's a chance to look back and look forward," said Steven Spiegel, a professor of political science at the University of California at Los Angeles who specializes in U.S.- Israel relations.

According to a national survey conducted by The New York Times, 57 percent of Americans said they have a generally favorable opinion of Israel. Some 76 percent believe the United States has a vital interest in Israel, while 15 percent do not, according to the poll, which the Times published last week, just days before Israelis celebrated Independence Day.

The Times was one of several major dailies across the country that ran a special series, in conjunction with Israel's jubilee, that analyzed how far Israel has come in its brief history, as well as the turmoils, domestic and foreign, that still trouble the small nation.

"Israel is different than other countries. It was created at a specific time in history for a specific reason," said Andrew Rosenthal, the Times' foreign editor.

"The establishment of the state of Israel in the middle of this century was



a major event," Rosenthal said. "The question of what will happen to Israel" has been a concern since the state's creation.

As Israelis marked their jubilee on April 30, the day of independence according to the Hebrew calendar, Americans also gathered to join in the celebrations.

In New York, for example, thousands gathered for a midday celebration that also marked the city's annual Jewish Heritage Week. Elementary school students from public schools and Jewish day schools attended, and the lunchtime entertainment also attracted office workers from nearby offices.

In southern Florida, Norman Braman, chairman of the Israel at 50 celebrations for greater Miami, said, "The community has rallied" in support of the Jewish state.

The Greater Miami Jewish Federation raised \$1 million in a special fund-raising campaign for a series of Israel 50 events that began last month and will continue into the summer. "Over half of the funding was from the non-Jewish community," said Braman, who once owned the Philadelphia Eagles.

Jewish communities across the United States have been celebrating the anniversary since last fall by

hosting a range of cultural performances by traveling Israeli groups. In some American cities, non-Jews have also expressed public support for the Jewish state, joining in the commemorative events.

Kenneth Stein, a professor of Middle Eastern studies at Emory University in Atlanta, said that given the depth of American interest in Israel, he was not surprised that widespread celebrations have been taking place.

"It would be noticeable if no one cared," Stein said.

For the New York-based Israeli official who has been coordinating the appearances around the country of Israeli musicians, singers and artists, the American focus on Israel this year is not surprising.

"The history of the state of Israel is not just the history of another state," said Rafi Gamzou, Israel's consul for cultural affairs. "One has to be short-sighted if he doesn't get the dimensions of the jubilee."

The Israeli Consulate in New York has coordinated cultural events featuring Israeli performers throughout the United States. The Kennedy Center in Washington, D.C., hosted six full weeks of cultural events in honor of Israel at 50 and during the summer Lincoln

Center in New York will host a festival featuring productions by Israeli theatrical groups.

The commemorations in the United States stand in contrast to the jubilee celebrations in Israel, which have been marred by divisive political debates over how to characterize the nation's history and religious conflicts. These debates peaked on Independence Day, when a leading Israeli dance troupe canceled its appearance at the main jubilee event because of objections raised by fervently Orthodox leaders.

"There's more celebration in the United States than in Israel, partly because American Jews have a deep but more vicarious purpose in celebrating," Stein said. "Israelis have more issues they deal with on a daily basis."

But there has been some dissent within the ranks of American Jewry.

At least one rabbi organized an alternative celebration.

"We are very supportive of Israel, but we also want to recognize the pain of the Palestinian people and the tragedy that we continue to occupy the West Bank," said Rabbi Michael Lerner, who is the spiritual leader of Beit Tikkun, a Jewish Renewal congregation in San Francisco.

"There's a lot to celebrate," Lerner said. "Israel has accomplished a lot in 50 years."

But he also maintained that there is widespread ambivalence among American Jews toward Israel because of such issues as the peace process and religious pluralism. "A very small percentage of Jews will be participating [in Israel at 50 events]. A much larger percent participate in holidays like Chanukah and Passover."

But for the vast majority of American Jews, unity in support of Israel's achievements has been the main theme of celebratory events.

"People get focused on the tensions of the moment," Spiegel said. Israel's jubilee is "an opportunity to look beyond the moment." ■

Why Veterans of Israel's 1948 War of Independence Took up the Fight

Avi Kumar | JNS.org

Many see the creation of the modern-day state of Israel as part of a historical narrative, in which Israeli independence was a reaction to the Holocaust. “The catastrophe which recently befell the Jewish people — the massacre of millions of Jews in Europe — was another clear demonstration of the urgency of solving the problem of its homelessness by reestablishing in Eretz-Israel the Jewish State,” the provisional government of Israel declared on May 14, 1948.

But when JNS interviewed nearly 30 veterans of the 1948 War of Independence in Israel from October 2022 to January, all of the octogenarians, nonagenarians and centenarians said that 3,000 years of Jewish history — and not the Shoah — drove them to help reclaim the Jewish historic homeland.

These interviewees were found by visiting nursing homes, kibbutzim and other sites in Israel and abroad, often asking to speak with the oldest people present. The roughly 30 who agreed to talk about their experiences — the majority in English with some Yiddish — spoke for more than 60 hours collectively.

The veterans spanned Israeli-born sabras who were active in the Jewish militias Irgun, Lehi and the Haganah, as well as foreign fighters who came to assist what would become the Israel Defense Forces in Machal units. Both sabras and foreign volunteers knew a great deal about the Holocaust, and many had lost relatives and friends. They met survivors who recounted their experiences. But invariably, the veterans said that they were motivated in their service by a long cultural and historical memory rather than World War II itself.

Ahead of Yom

Ha'atzmaut — Israel's Independence Day, which begins on the evening of April 25 and continues through the following day — here are a few of those stories.

Haganah Messenger

During some eight hours at kibbutz Gan Shmuel, Itzik Mizrachi, 90, shared his story, gave a tour of the kibbutz where he lives and invited JNS to lunch at its dining hall. The Jerusalem-born Mizrachi said he was a messenger in Haganah's youth wing, Gadna.

During the outbreak of the war in May 1948, Mizrachi and his family were in the Mount Scopus area, and Arabs blocked them from taking roads to other safe areas. A mob mobilized to try to kill them, he said, but the patriarch of an Arab family, Abu Mustafa, who shared their home stood guard at the door and told the mob it would have to kill him first.

Soon thereafter, Haganah members came in an armored truck and told the family it had half an hour to gather its things and come to safety.

Mizrachi, who remains in good health and walks and drives on his own, said that he is the seventh generation in his family to live in Israel, after his ancestors, Sephardic Jews, left Spain during the expulsion.

As a Haganah message runner, he studied KAPAP — an acronym for *krav panim el panim*, or close-quarter fighting — which Haganah used to disguise its weapons training. Mizrachi later studied with Imi Lichtenfeld, founder of krav maga, and his son Rhon Mizrachi is now one of the recognized experts in that area.

Mizrachi said that the

Holocaust was only one chapter in Jewish history. “Why would we allow that moment alone to define us as Jews?” he said. “Long before the Holocaust, we said, ‘Next year in Jerusalem’ every year during the Passover seder.”

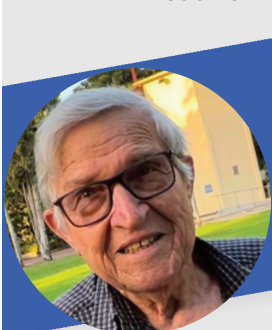
The Holocaust was a motivator, but not the main one. “For generations, we yearned for our independence. There were many pogroms, massacres and expulsions in our history. We never let any of these define us either,” he said.

South African Zionism

“The South African Jewish community was very Zionist long before the Holocaust,” said Ruth Stern, 97, a South African nurse who now lives in Jerusalem.

The 800 South African volunteers in 1948 paled in number only to Americans (1,000). Due to the representation from these two nations in particular, English became the most spoken language among *machalniks*, and most foreign volunteers, who were likelier to know Yiddish than Hebrew, first spoke in Yiddish with Israelis.

Stern, who went to Israel to volunteer over her parents' objections — “Why can't you be like your



Itzik Mizrachi



Ruth Stern



Alex Zilony

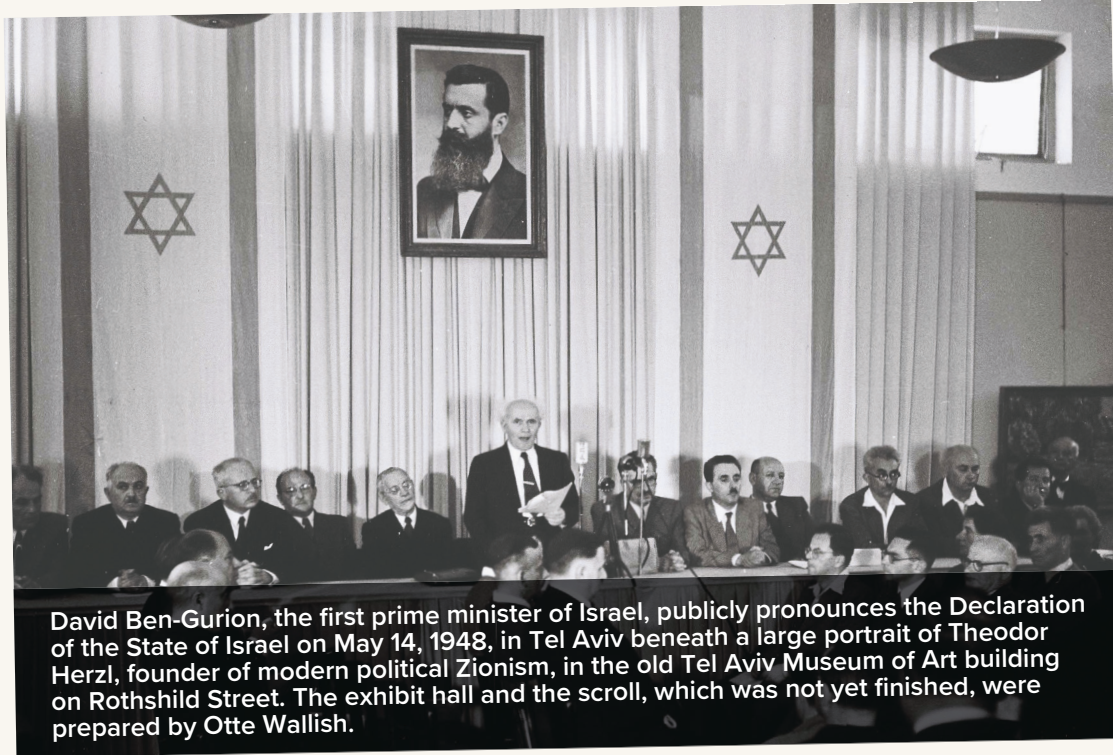


Tom Tugend



“For generations, we yearned for our independence. There were many pogroms, massacres and expulsions in our history. We never let any of these define us either.”

ITZIK MIZRACHI



David Ben-Gurion, the first prime minister of Israel, publicly pronounces the Declaration of the State of Israel on May 14, 1948, in Tel Aviv beneath a large portrait of Theodor Herzl, founder of modern political Zionism, in the old Tel Aviv Museum of Art building on Rothschild Street. The exhibit hall and the scroll, which was not yet finished, were prepared by Otte Wallish.

sisters and not go?” — said that she and her peers knew about the Holocaust and that many South African Jews of Lithuanian heritage lost relatives back home.

“The Holocaust wasn’t why I volunteered or why most other Jews did,” she insisted.

In 1948, she treated many patients who had survived the Holocaust before their injuries in the war. They experienced trauma on top of trauma, she said.

She accounted for her choice to go to Israel despite pressure from her parents with her spirit of adventurousness. It’s not every 2,000 years that one can see the Jewish state rebuilt, she said. She didn’t want to wait another two millennia.

High-Flying Graphic Designer

Asked whether the Holocaust motivated him, the late Alex Zilony, who died at 107 on March 3, replied: “No. What a question!”

Zilony, who was born in Poland and grew up in Israel, studied in the United Kingdom before becoming a Haganah pilot. He was one of the founders of the Israeli Air Force, and speaking from his home in Tel Aviv, he said that he designed the IAF emblem, which remains in use today.

“We have wanted a state for over 3,000 years,” he said. “Maybe the possibility of building a state was higher after the Holocaust because we got many new immigrants and war veterans, but Jews had been migrating since the 1920s and even before this,” he said.

Zilony’s daughter, Ruth, who was present during the interview, was surprised at her father’s response. “This was not the answer I expected,” she said, highlighting generational

differences in Israel today.

Despite the tendency of American, South African and British volunteer pilots to pride themselves on the proclamation that they helped solidify a victory in 1948, Zilony was adamant that Israel would have prevailed without that help.

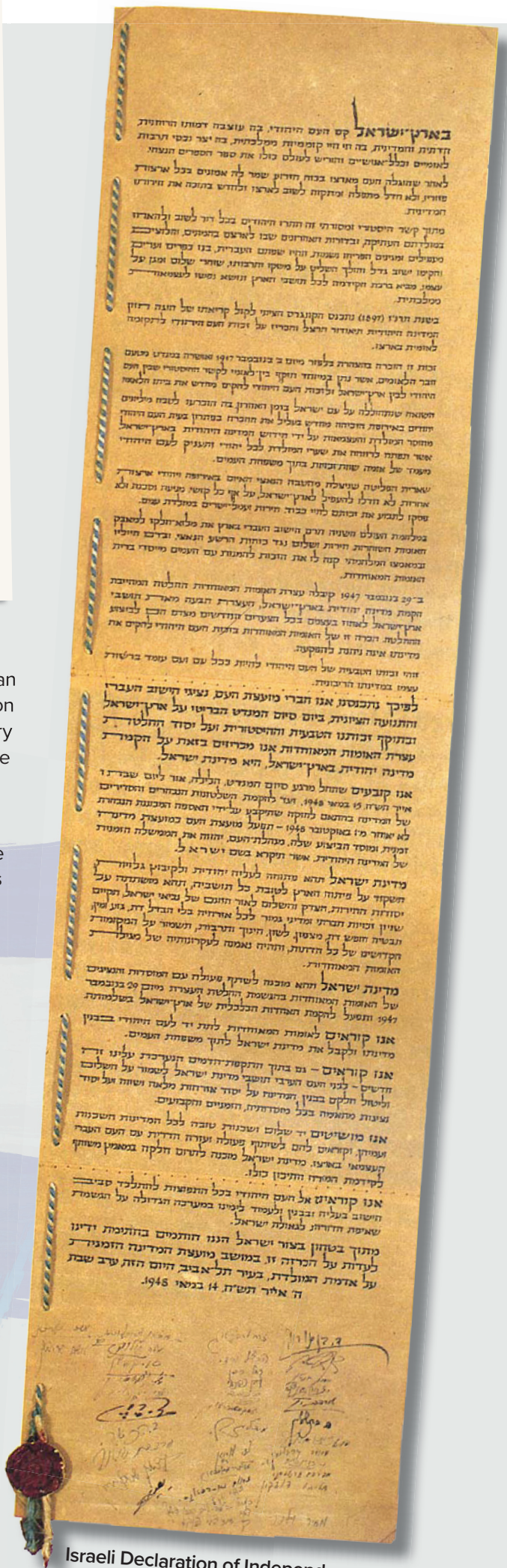
Stay Alive!

“They say three Jews, five opinions,” the late Tom Tugend said in a phone call from his California home late last year. “This time, it was half a million of us, one opinion — stay alive! Pretty much the whole Diaspora or every Jew who could hold a gun sent someone to represent their community.”

Despite having fled Nazi Germany to the United States and later returned to Europe as a U.S. soldier, Tugend insisted that his desire to help create a Jewish state was a more significant motivator than the Holocaust.

Jews came from a variety of backgrounds, noted Tugend, from Jewish IRA (Irish Republican Army) arms smugglers to Indian Jews. Some, like Tugend, had served in the U.S. military, or in the British or French armies in World War II. Some were officers, while others lacked any military experience, he said, and a few even came from Kenya.

“The South Africans were among the most dedicated fighters,” he pointed out. “There was a Jewish Texan cowboy with a Southern accent. There was a Jew with a Scottish accent, and I recall one from Yorkshire whom nobody could understand. They all wanted to defend the new nation of Israel.” ■



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Footage of the rally was captured by an NGO and uploaded to YouTube.

'Death to the Jews' Chants Heard at Berlin Pro-Palestinian Rally

Berlin police are investigating a pro-Palestinian rally where demonstrators allegedly chanted "Death to the Jews" and "Death to Israel," phrases that if verified could be criminal offenses under Germany's strict post-World War II hate speech laws, JTA.org reported.

Hundreds of people showed up in the Kreuzberg and Neukölln neighborhoods on April 8 at a rally organized in response to the police clashes with Muslim worshipers at the Temple Mount and Al-Aqsa Mosque in Jerusalem. In video captured by a watchdog called Democ, many were shown praising the Qassem Brigades armed branch of Hamas, the militant group that rules the Gaza Strip and is considered a terrorist organization by the European Union.

Some additionally chanted "Tel Aviv, the answer will come."

In the aftermath, authorities have launched investigations into incitement of hate and have been scouring videos of the event. Iris Spranger, the Berlin city government's interior senator, condemned the antisemitic statements in a tweet on April 10, writing, "Hate has no place in our society."

"The rule of law must be applied consistently," said Josef Schuster, head of the Central Council of Jews in Germany, in remarks to the Jewish community newspaper Jüdische Allgemeine.

Jewish Basketball Star Abby Meyers Selected in 1st Round of WNBA Draft

Abby Meyers, a Maccabiah Games gold medalist and former University of Maryland basketball star, was selected 11th overall by the Dallas Wings in the first round of the WNBA Draft on April 10, JTA.org reported.

Meyers, who was involved with Jewish life on campus, helped her squad make the Elite 8 at this year's NCAA tournament. She averaged 14.5 points and 5.4 rebounds per game during the regular season.

Meyers said last month that she felt supported by Jewish Maryland fans.

"There's an amazing following of Jewish students who come to my games, who support me and love the fact that I'm Jewish," she said.

The Washington, D.C., native also led Maccabi USA to a gold medal last summer.

"I see myself as a female Jewish athlete, and I think it really came to fruition this past summer when I went to the Maccabiah Games in Israel and was able to play alongside so many amazing, talented Jewish athletes from all over the world," Meyers said. "That was different for me because I've never been around so many Jewish athletes before."

Yad Vashem Denounces Poland's Demanded Additions to Israeli Student Trips as 'Inappropriate'

When Israel and Poland agreed to resume Israeli youth trips to Polish Holocaust sites last month, their agreement stipulated that new sites be added to the students' itineraries, including some that document Nazi crimes against non-Jewish Poles, JTA.org reported.

Yad Vashem, Israel's Holocaust memorial and history authority, is now calling those additions "inappropriate" and "problematic."

In statements to Haaretz published on April 10, leading historians condemned the development, arguing that the new trip rules advance what they call Poland's track record of obscuring its Holocaust record.

The new list of required sites for students to see is "dubious at best and controversial at worst," said Havi Dreifuss, a Tel Aviv University history professor affiliated with Yad Vashem. She added that some of the sites "ignore documented aspects of Poles' involvement in the murder of Jews," or even "glorify Poles who were involved up to their necks in the murder of Jews." ■

— Compiled by Andy Gottlieb

democ./Screenshot from YouTube via JTA.org

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Plov, an Iconic Tajik Dish by Way of Boulder, Colorado

Keri White

I had the good fortune to travel to Boulder, Colorado, recently. It is a beautiful place with an interesting food scene.

The Boulder Dushanabe Teahouse, an iconic building and restaurant, can be found adjacent to the downtown corridor. The building, surrounded on the exterior with colorful and elaborate tilework, was a gift to the city of Boulder from Dushanabe, its sister city and the capital of Tajikistan.

Artisans in Tajikistan painstakingly created the teahouse using traditional tiling, plaster, painting and carving techniques, then disassembled it and shipped it to Colorado. The gift was intended to symbolize the bond between the cities, as Tajik teahouses serve as places where friends meet and the community gathers to socialize over cups of tea. Tajik artisans later visited Boulder to reassemble the teahouse, which is now a popular restaurant and purveyor of teas.

We had lunch there — their chai is famous, the tea menu resembled a wine list at a swanky restaurant and the cuisine was varied and delicious.

Given that I was in a Tajik restaurant, I was duty-bound to try the traditional food, so I opted for the “plov.” And darn if it didn’t remind me of how connected we are around the globe through food.

The plov that I enjoyed reminded me of Persian polo, Indian biryani, Spanish paella, Low Country perlaw, West African jollof rice, Cajun jambalaya ... you get the picture. I was able to recreate a vegetarian version of the dish here.

Plov | Pareve

Serves 8

The plov I enjoyed at the teahouse was well-seasoned rice mixed with vegetables and chickpeas and topped with



Plov

grilled beef. I have since learned that it is a classic Central Asian comfort food.

The version below is vegetarian, but traditional plov is often made with beef or lamb that is braised along with the rice mixture. This plov stands on its own just fine but, if desired, it could be topped with meat, fish or chicken or served as a side to accompany a main dish.

The Dushanabe Tea House served this with a delicious pickled salad of cilantro-infused cucumber and onion ribbons that was fresh and bright, a perfect complement to the rich and hearty plov.

- 3 cups medium-grain rice (such as basmati), rinsed until water runs clear**
- 1 tablespoon oil**
- 2 onions, chopped**
- 8 carrots, chopped**
- 6 cloves garlic, minced**
- 2 tablespoons cumin**
- 1 tablespoon turmeric**
- 1 teaspoon pepper**
- 2 teaspoons salt**
- 6 cups vegetable broth or water,**

or half broth/half water

- 1 cup raisins**
- 2 cups chickpeas**
- Sprigs of cilantro for serving**

In a large Dutch oven, heat the oil, and add the onions, carrots and garlic. Cook until softened, about 10 minutes. Add the spices and continue stirring. Add the rice and stir to coat it.

Add the liquid, stir and bring it to a boil. Add the chickpeas and raisins.



A column at the Dushanabe Tea House

Lower the heat, cover it and simmer until the rice is cooked and the water is absorbed, about 20 minutes. Stir to ensure that all liquid is absorbed, and taste for seasoning.

Top the plov with chopped fresh cilantro. Serve it as is, with naan or top it with additional vegetables, meat, chicken or fish. ■

Keri White is a Philadelphia-based freelance food writer.

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‘Spinning Gold’ Movie Departs From Hollywood Stereotypes About Jewish Music Producers

Stephen Silver | JTA.org

In the hit show “The Sopranos,” veteran actor Jerry Adler plays mob-adjacent Jewish businessman Hesh Rabkin, who made a fortune in the music business decades earlier. In a first season episode, Hesh is confronted by a rapper seeking “reparations” for a late Black musician who he says Rabkin didn’t pay fairly for a hit record.

When Hesh responds by bragging that he wrote the hit songs he worked on back in the day, Tony Soprano corrects him: “A couple of Black kids wrote that record; you gave yourself co-writing credit because you owned the label.”

The greedy Jewish music mogul has been a common trope, from the acclaimed work of Spike Lee to the rants of Kanye West. “Walk Hard: The Dewey Cox Story,” a 2003 parody of music biopics, made fun of the trope itself by making the record executives into Chasidic Jews, led by Harold Ramis. (They were depicted as friendly and not so greedy, and the film’s writers, Judd Apatow and director Jake Kasdan, are both Jewish.)

The new movie “Spinning Gold,” which recently opened in theaters, tells the real-life story of Neil Bogart, the founder of Casablanca Records and a top music executive of the 1970s. It breaks from the mold of most other music biopics in a couple of key ways: The protagonist is a music executive, not an artist or a group, and the music mogul character — in this case, another Jewish one — is not treated as a villain.

The Jewish Brooklyn native whose given name was Neil Scott Bogatz helped promote bubblegum pop and early disco, signing artists such as Donna Summer, Gladys Knight, Cher and the Village People. A notable rock signing was Kiss. In one scene of “Spinning Gold,” the Bogart character



Jeremy Jordan as Neil Bogart in “Spinning Gold”

(played by Jewish actor Jeremy Jordan) implies to Kiss’ Gene Simmons that he signed the band, in part, because Simmons’ and guitarist Paul Stanley’s real names are Chaim Witz and Stanley Eisen. He relates to them, the film argues, as fellow Jewish guys who hailed from the outer boroughs of New York City. Bogart died of cancer in 1982.

The movie covers a long span in Bogart’s life and career, and it shows him struggling for many years before striking gold by shepherding Donna Summer’s single “Love to Love You Baby” to hit status. Timothy Scott Bogart, the mogul’s son and the film’s director, did not want to depict Bogart as an unambiguous hero. In the story, the elder Bogart is shown cheating on his first wife with the woman who would become his second, and the film also makes clear that his record label was heavily in debt for many years. It does sometimes show him at odds with the talent, such as when the members of Kiss complain to him that their career hasn’t taken under Bogart’s tutelage.

“I don’t know that I looked at it as protagonist or antagonist, I think he was a bit of both,” Timothy Scott Bogart said.

“But I do think the character of the executive, in general, has been a

much-maligned character ... certainly in the music biopic world,” he added. “And that’s not who Neil Bogart was.”

Jews have been part of the business side of the American music industry for most of its existence, in part because of the way they were shut out of many professions in the first half of the 20th century. Music executive Seymour Stein, who passed away this week after a long career of working with the likes of Madonna and The Ramones, said in a 2013 interview that “music is something Jews were good at and they could do. All immigrants into America tried their hand at show business.”

Some executives in the early days of the music industry — Jewish and non-Jewish — did exploit their artists, doing everything from underpaying Black artists to denying them songwriting credits or royalties. Moguls of the past with reputations for doing so included Herman Lubinsky of Savoy Records. Others, like the recently deceased Stein and Milt Gabler of Commodore Records, had better reputations. Historians have differing opinions on specific individuals.

“There is a scholarly controversy between those who look at the moguls and say that they exploited the [Black] musicians and those who say that they

encouraged and made possible Black success in music,” said Jonathan Sarna, the professor of American Jewish history at Brandeis University. “Both use the same data, but some point to the money Jews made and others point to the musicians that Jews discovered and promoted.”

Spike Lee drew fire for his depiction of fictional Jewish music executives Moe and Josh Flatbush (played by John and Nicholas Turturro) in his 1990 movie “Mo’ Better Blues.”

Other “bad guy” examples include Paul Giamatti’s Jerry Heller in 2015’s “Straight Outta Compton” and David Krumholtz’s Milt Shaw in 2004’s “Ray.” “Cadillac Records,” from 2008, starred Adrien Brody as Leonard Chess, the Jewish founder of the legendary Chess Records who, the film implied, gave his mostly Black artists Cadillacs, but not always the money they were owed. “Get On Up,” the 2014 biopic of James Brown that starred the late Chadwick Boseman, cast Fred Melamed as famed Cincinnati mogul Syd Nathan; journalist RJ Smith criticized the film for depicting Nathan as a “bumptious racist.”

“Spinning Gold” isn’t the only counter-example to the trend in film. In last year’s Whitney Houston biopic “I Wanna Dance With Somebody,” the Jewish label honcho character, Clive Davis (played by Stanley Tucci), is treated as a benevolent guiding light. In that case, Davis was among the producers of the movie.

“Jewish promoters, like all music promoters, were and are first and foremost business people selling a product. Their goal: promote a performer to reap income. The performers have obviously a different stake in the transaction, although both depend on the other,” said Hasia Diner, an American Jewish history professor at New York University. ■

Congregation Or Ami Remains the Heart of Jewish Lafayette Hill

Jarrad Saffren | Staff Writer

The new sanctuary at Congregation Or Ami in Lafayette Hill does not look big.

It's half of a room, with a sanctuary on one side, a divider in the middle and a social hall on the other side. The individual seats, which replaced the pews during a renovation last year, and the lowered stage, which also was a part of that project, make the sanctuary look more like a community meeting room than a worship space. It's a more intimate sanctuary befitting a synagogue that has lost more than 100 members over the past six years.

But if you look closely, and especially if you count the chairs, you can see that Or Ami remains a sizable congregation. The seats add up to almost 200. The membership list still includes between 200 and 225 families. And unlike in pre-COVID times, when that list included people who were no longer shul regulars, it is filled with residents who walk through the doors off Ridge Pike and participate in synagogue life.

Or Ami describes itself on its website as "the center of Jewish life in the Lafayette Hill area." In a recent conversation, Rabbi Glenn Ettman updated the line.

"We're the heart of the Jewish community here in Lafayette Hill," he said.

Ettman, 46, arrived at Or Ami in July 2016 with an interim label. But he had that tag dropped in February 2017 and has called Lafayette Hill home ever since. He makes it his mission not so much to grow the community but to deepen it. He reaches out to members on their birthdays and calls them at least twice a year.

"My goal is to get to know everybody," he said.

"All of those things help to keep people connected," added Scott Allen,



A fun event at Congregation Or Ami in Lafayette Hill



A Chanukah gathering at Congregation Or Ami

the synagogue's executive director.

And people are connected.

A group called the Mitzvah Core helps congregants deal with difficult situations. During Passover, a member called the synagogue "needing substantial help getting Passover food," Allen said. Within four hours, another member volunteered to buy food and deliver it to the woman. It was delivered the following day.

Once a month, and sometimes once a week, congregants volunteer at the Norristown Food Bank. Allen

said younger families in particular are taking to this activity. And when someone from Or Ami dies, members mobilize to help the family set up the shiva, buy the food and clean up.

"We view our community as a family," Rabbi Ettman said.

That must be part of the reason why young families are joining. Or Ami's Early Childhood Education Center enrollment is 93 kids. Its religious school student body consists of 86 children and teenagers.

Allison Russell, 36, joined four

years ago with her husband and young daughter because she wanted to send her daughter to a Jewish preschool. The family lived in neighboring Conshohocken, so Or Ami was the closest option. Russell met with Michelle Ruder, the director of the ECE Center, and "felt right at home," she said. The feeling hasn't gone away. Russell's older daughter is now in kindergarten and her younger one is in nursery school.

"They both love going into the building," she said.

Jessica Roomberg, 35, grew up at Or Ami and attended preschool and had a bat mitzvah. She rejoined with her family in 2017 because she had heard from friends with older kids that the shul still had a great ECE Center.

"As a parent, you want your kids to feel taken care of and safe and loved. I've definitely felt that," she said.

The Roombergs have two kids, son Liam and daughter Meadow, in school at Or Ami. But their oldest, a daughter named Mila, died in 2019 due to a rare vascular manifestation of a genetic disorder, Neurofibromatosis Type 1. Every year on Mila's yahrzeit, the family attends a service at Or Ami, and Ettman tries to include something in honor of her, like a song. Mila's Magical Garden now sits by the playground in the backyard of the synagogue's property. Children use it to learn about nature.

Roomberg "wasn't much of a believer in God" after her daughter died. Today, "God and I are working on things," she said. She questions, but she tries to keep the faith. Her faith in the synagogue, though, is unwavering.

"The community was there as much as they could be. It did feel like a safe place," Roomberg said. "The rabbi always keeps Mila in mind. He definitely keeps the congregants' needs in mind." ■

jsaffren@midatlanticmedia.com

ADLER

BERTRAM, 98, on April 4th, 2023. Beloved husband of the late Janet (nee Cohen); loving father of Robert (Susan), Craig (Lynn) and Jamie (Jim) Adler. Adoring grandfather of 7 grandchildren. Contributions in his memory may be made to Mazon, A Jewish Response to Hunger.

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CHAFETZ

LAURIE (nee Lucker); Beloved wife of the late Bruce; Loving mother of Meryl Chafetz and Scott Chafetz (Rachel); Dear sister of Linda Leibowitz (Stuart); Adoring mom-mom of Dayna and Parker. Contributions in her memory may be made to Leukemia and Lymphoma Society, www.lls.org or a charity of the donor's choice.

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GOLDER

ROBERT B. passed away peacefully after a wonderful life of 92 years. A leader in the paper industry, Bob was also a community leader for 60 years. He served as a past campaign chair of the Jewish Federation, as well as a past honoree & chair of its paper trade division; he was also the former chair of Philadelphia AIPAC, the Delaware Valley PAC & a vice president of Beth Shalom Congregation. Additionally, he & his late wife Cis were major donors to Federation & all Jewish causes, while raising dollars & inspiring others to share their passion. Bob is also the co-founder of the "Cis Golder Quality of Life Grant," providing funds for women with financial need as they battle breast cancer. Bob & his late wife Cis shared a fairy tale for marriage for 54 years, he was the beloved father of Elyn Golder Saft, father-in-law of the late Stephen Saft, grandfather to Lauren Saft Hanulec (Steve) & Jonathan Saft, great-grandfather to Margot Cynthia Hanulec, brother of the late Mervyn Golder & cherished partner to Sandre Lustine for the past 16 years. Please send contributions in Bob's honor to the Jewish Federation of Greater Philadelphia, jewishphilly.org.



COREN

HARRIET S. (nee Silow), Age 91, April 5, 2023, of Ventor, NJ. Beloved wife of 65 years to Benedict Coren (Coach), who passed in April 2018. Proud mother of Steven (Leslie), Bruce, and Jon (Jaime); cherished grandmother of Sara, Evan (Clare) and Alex and great grandmother of Ben. Daughter of Irwin and Dorothy Silow. Predeceased by sisters Roberta Hausman, and Rita Abelson. She has bequeathed to family and friends a legacy of class, dignity, and grace.

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KAPLIN

MARTIN "Marty" LARRY - April 12, 2023. Husband of Elaine "Laney" (Nee New). Father of Philip Kaplin and Jill (Michael) Freiman. Brother of Janet Newman. Grandfather of Shira, Bonnie and Matthew Freiman. Contributions in his memory may be made to the American Cancer Society, www.cancer.org.

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KESSLER

ARNOLD MAIER was born April 9, 1927 in Bethlehem, PA to Joseph and

Dora Kessler, the youngest of four siblings, Natalie, Stanley, and Bernie. He passed on April 6th, 2023. Arnold's life was defined by his commitment to family, faith, social justice, and becoming the president of any organization he joined. In 1945, he was drafted into the army, serving in Germany for a year. Infantry training in the South made him keenly aware of racial injustice. He attended Temple University and Law School at night on the GI Bill, leading to a successful career in civil litigation. In 1958, he married Naomi Winston ("my best friend") and they celebrated their 65th wedding anniversary just days before his passing. Arnold is survived by three children (Susan Kessler Ross, David Kessler and Carole Kessler Rosen) and seven grandchildren (Rebecca Rosen, Julia Ross, Rachel Kessler, Alana Rosen, Danielle Kessler, Adam Ross, and Miriam Rose Kessler). Travel with family was a highlight. Five weeks driving across the US in a Buick Electra 225 with 3 kids, winters in Florida, a cruise to Alaska, and a celebration in Israel with the grandkids were treasured memories. Arnold was an avid photographer; his favorite photo was the annual grandchild photo on the sofa. Arnold insisted that his three children talk weekly while in college. "Your friends may come and go; your family is on whom you can depend." Arnold was a beloved leader in the Philadelphia Jewish community. He was chairperson of the Young Adult Division of the Allied Jewish Appeal, founded the Young Men's Council, and served as president of Jewish Family Service and his congregation, Beth Hillel-Beth El. "Because I am the president," ended most disagreements. Arnold will serve as President of the Gates of Heaven. As a leader of the Philadelphia Bar Association in 1974, he brought Jimmy Hoffa to speak to the organization because he believed Mr. Hoffa "gave voice to the little guy," as attorneys should. He loved his work and was a respected litigator. He was most proud when a social injustice was corrected as the result of his efforts. We may never enjoy a Mrs. Smith's pie, but it's a safer place to work because of him. In his later years, Arnold worried the world had become terrible. In truth, he had tremendous hope for the future. Extremes of political discourse disappointed him. Still, he trusted his children and grandchildren to make the world a better place. We shall miss him and make him proud. Contributions in memory may be

made to Jewish Federation of Greater Philadelphia or charity of choice.

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KRASSENSTEIN

CLAIRE ANN (nee Caplan) April 10, 2023. Wife of Michael; Mother of Aryeh Leib Yisrael (Lee) Krassenstein z"l and Jill Rosenstein; Sister of Barbara Slavin (Mark Goldstein) and Blanche Kornfeld; Grandmother of Esther, Yonatan (Rina), Matthew Reuben z"l, Shoshi, David, and Levi. Contributions in her memory may be made to Old York Road Temple-Beth Am or charity of your choice.

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KUBALL

ROBERT on March 29, 2023. Beloved husband of Susan (nee Schultz); Loving father of Debbie Indictor (Ken), Abby Watkins (Gregg), and Brennan Kuball (Mandy); Dear brother of Richard Kuball (Barbara) and the late Nancy Frank; Brother-in-law of Michael Frank; Devoted grandfather of Hallie, Molly, Sophia, and Olivia. He worked for Electro-Nite Co. for over 50 yrs and was loved in his industry worldwide. Contributions in his memory may be made to Leukemia and Lymphoma Society, 100 N. 20th St., Ste. 405, Phila., PA 19103.

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LANG

NORMA M. (nee Dorfman), 92 of Lansdale, PA formerly of Bensalem, PA on April 10, 2023. Daughter of Phillip and Elizabeth Dorfman; Beloved wife of the late Irving; Loving mother of Sharon Shive (Michael) and Pamela Lang; Dear sister of Howard Dorfman (Linda) and Marilyn Cohen; Devoted grandmother of Liza, Jamie, Matthew, and Jack. Predeceased by grandson Samuel Sokol. She was a lover of books, old movies and jewelry. We would like to thank the nurses and aides at Elm Terrace Gardens for making her last days comfortable. Contributions in her memory may be made to First Candle (SIDS Alliance), 21 Locust Ave., Ste. 2 B-3, New Canaan, CT 06840, www.firstcandle.org

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BENVENESTE

SHARON (nee Orenstein) on April 4, 2023. Wife of the late Albert. Mother of Debra (Scott) Rubinsky, Rachel (Steven) McCullough and the late Deena (Benjamin) Pargman. Grandmother of Sydney, Max and Manny Pargman and Samuel Chack. Sharon was a Past President of the Women's League for Conservative Judaism in Philadelphia. Graveside services are private. Contributions in her memory may be made to the Torah Fund Campaign, Women's League for Conservative Judaism, c/o Jewish Theological Seminary, 3080 Broadway, New York, NY 10027.

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LUBEROFF

SHARON (SHERRY) on April 6, 2023. Adored daughter of the late Lillian and Nate; Dear cousin of the Engber family; Devoted residence of KenCrest Services. Sherry will be missed for her sweet smile and pleasant disposition. Contributions in her memory may be made to KenCrest Services, 960 A Harvest Dr. #100, Blue Bell, PA 19422. GOLDSTEINS' ROSENBERG'S RAPHAEL-SACKS
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TANNENBAUM

ELAINE RUTH (nee Brown)-April 6, 2023 of Margate, NJ; beloved wife of the late Charles Tannenbaum and the late Robert Wolfe Tepper; loving mother of Susan Svigals (Dr. Paul) and Sally Ware (Everett); cherished grandmother of Bobby, Julie, Calvin and Lucy; devoted sister of Shirley Friedman (The late Milton). In lieu of flowers, contributions in Elaine's memory may be made to the Alzheimer's Association, <http://www.alz.org> or a charity of the donor's choice. JOSEPH LEVINE & SONS
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**WOLFE**

DOROTHY "Dotty", 102, of Haverford, PA on April 5, 2023. Dotty is survived by her daughter, Carolyn Spivak, and grandson Paul Arthur Spivak. Predeceased by her parents Jacob and Helen Wexler (nee Klein); siblings, Cece (Wexler) Cooper and Arthur Wexler, and her husband, Martin "Marty" Wolfe. In lieu of flowers, donations may be made to the Quadrangle Employee Appreciation Fund, The Quadrangle, c/o Felicia Gonzalez, 3300 Darby Road, Haverford, PA 19041.

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Rabbi Ezra Weinberg

Holy Taboo

Parshat Metzarah

Can something that is taboo somehow be holy?

Taboos are everywhere, even in the Jewish community. The interesting thing about taboo subjects is that you often don't realize they are taboo until you start talking about them. And sometimes you don't even realize something is taboo until you go through it yourself.

Here is one example: I never realized that divorce was taboo in the Jewish community until I got divorced myself. More often than I could have predicted, I experience an almost allergic reaction to the topic, the equivalent of treif. A lot of people don't want to talk about it — which is a succinct definition of taboo.

The Torah, on the other hand, is not shy about diving into matters we might consider taboo. The book of Leviticus was extremely deliberate in handling matters outside the bounds of what was acceptable within the community.

In the sacrificial system, which was an ancestor to Hebrew prayer, ritual objects, as well as people, were assigned two possible statuses: *Tahor* and *Tameh*, which roughly translate as pure and impure. Or as we might say today, kosher and treif.

These designations are a significant reason these chapters are referred to as the Holiness Code. These chapters helped clarify the idea of holiness, a divine trait that humans could access. This leads me to question where the intersection was between *Tahor* and *Tameh*? Between holiness and taboo? Do seemingly opposing designations have underlying features and threads of connection? Parshat Metzarah helps make a link!

Repetition in the Torah, no matter how subtle, clues us to something interesting in the text. In one specific ritual in Metzarah, the repetition is not subtle.

Parshat Metzarah describes the final stage of purifying someone who has been contaminated by *Tza'ra'at* — a scaly

skin disease. After being exiled for seven days and ritually cleansed and deemed fit to rejoin the community, there is one more final purifying ritual. It says, "The priest shall take the blood of the guilt offering and put it upon the tip of the right ear of the affected, the thumb of the right hand and upon the toe of the right foot." (Lev 14:14)

This purification ritual is almost an exact repeat of a ritual six chapters earlier. In parshat Tzav, it is Moses who places the blood on Aaron and his sons. And where does he put it? Also on the tip of the right ear, the thumb on the right hand and the big toe of the right foot! (Leviticus 8:23-24)

Repetition in the Torah, no matter how subtle, clues us to something interesting in the text.

Same ritual, different context. In this case, this is not a ritual to cleanse the unclean through contagious skin disease. This is the final initiation rite for Aaron and his sons into the priesthood. Virtually the same ritual. The former for welcoming back the most defiled while the latter for consecrating our most holy.

By using the same rite of passage, one could argue the *Torah* is demonstrating an unusual bond between *Tahor* and *Tameh*. We usually think of them as repellent ideas that are fundamentally in opposition.

But what if we made space to see them as inextricably linked? The *Torah* does just this. Through this blood-centric ritual, the most outer circle, the contaminated sick, is linked to the most inner circle, the holy priesthood. I do not believe this is an accident.

The idea of holiness has to be more than simply a status differentiating itself

from impurity. I like to imagine holiness as a divine quality that we have only just barely glimpsed. Perhaps holiness exists as a continual invitation to transformation. For us today, what if we could see the potential for holiness in something that is taboo, a modern-day version of what we used to think of as impurity? How might injecting some holiness into an experience rife with shame and social avoidance shift our perspective?

The good news is that our tradition already does this. Circling back to the example of divorce, the ritual of a get is considered a holy act of transformation in Judaism. As a Jewish community, we relate certain life events such as birth,

marriage, death, conversion and even divorce as elevations in holiness.

Holiness is not a concept reserved for the most pure among us. Holiness, and the associated rituals, is expansive enough, as we see in Metzarah, to include even those outside the camp. ■

Rabbi Ezra Weinberg is a Philadelphia-based rabbi and a practitioner of conflict transformation. He is the founder of ReVoice: A Journey of Discovery for Jewish Families After Divorce. The Board of Rabbis of Greater Philadelphia is proud to provide diverse perspectives on Torah commentary for the Jewish Exponent. The opinions expressed in this column are the author's own and do not necessarily reflect the view of the Board of Rabbis.



BOARD OF RABBIS
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APRIL 21-27

FRIDAY, APRIL 21

DAVID AND ME

David Harris and Alvin Gilens met in Israel in 1965 and bonded instantly over their mutual love for Israel and for photography. The photographs displayed in this Temple Judea Museum exhibition through June 30 attest to their friendship and their talent for capturing the land and its people. **For more information, contact tjmuseum@kenesethisrael.org or 215-887-8700. 8339 Old York Road, Elkins Park.**

JRA FOOD PACKING

Volunteers will assist with Jewish Relief Agency's pre-distribution preparation from 10 a.m.-noon. Volunteers will tape boxes, pack toiletries and assemble family-friendly food bags. **For more information about JRA's volunteer schedule, visit jewishrelief.org/calendar. 10980 Dutton Road, Philadelphia.**

SUNDAY, APRIL 23

COMMUNITY MITZVAH DAY

Bring family and friends out for a day of good deeds and giving back in honor of Israel, starting at 9 a.m. Twenty five-plus hands-on volunteer projects will be offered by organizations across Greater Philadelphia. This day of giving back is part of the Jewish Federation of Greater Philadelphia's Israel 75 celebrations. **Learn more at israel75.jewishphilly.org.**

JRA FOOD DISTRIBUTION

Join Jewish Relief Agency from 9 a.m.-2 p.m. for junior and all-ages food packing, as well as food delivery to allow recipients to receive assistance directly to their door, alleviating some of the challenges they may face, such as transportation, language barriers or access. Additional delivery opportunities are available on Monday through Wednesday. **For more information about JRA's volunteer schedule, visit jewishrelief.org/calendar. 10980 Dutton Road, Philadelphia.**

YOM HASHOAH COMMEMORATION

Join the Philadelphia Holocaust Remembrance Foundations, 3G Philly, the Holocaust Awareness Museum and Education Center, Keneseth Israel and Friends Select School at the Horwitz-Wasserman Holocaust Memorial Plaza at 1 p.m. for an event designed for families to learn about the monument and the importance of Yom HaShoah. **For more information, contact phrf@antennagroup.com or 551-287-2989. 16th Street at Benjamin Franklin Parkway, Philadelphia.**

CHOIR CONCERT

The Gloucester County Community Chorus and the choir at Congregation B'nai Tikvah Beth Israel are teaming

SUNDAY, APRIL 23



ISRAELI WINE TASTING

Drink a toast (or several) to celebrate Israel's 75th anniversary from 2-4 p.m. at Congregation Rodeph Shalom. Arie Hochberg, the principal of Israeli wine direct and wine consultant to Zahav, will teach us about the Biblical roots and modern-day rebirth of Israel's wine industry. **Register at tfaforms.com/5049481. 615 North Broad St., Philadelphia.**

up for a concert at CBTBI at 3 p.m. The two Sewell-based groups will perform a variety of music. **For more information, email glouco.chorus@gmail.com. 115 E. Holly Ave., Sewell, New Jersey.**

MONDAY, APRIL 24

ISRAEL POLICY FORUM TALK

Join Temple Beth Zion-Beth Israel and the Jewish Community Relations Council to learn from author Oren Kessler. He will discuss his new book "Palestine 1936." Books will be available for purchase at the event along with the opportunity for them to be signed by Kessler. **To register for this free event, contact julia.pollock@bzbi.org. 300 S. 18th St., Philadelphia.**

TUESDAY, APRIL 25

INTERFAITH PROGRAM

Reform Congregation Keneseth Israel will hold "Won't You Be My Neighbor?" at 10:30 a.m. in-person and virtual at KenesethIsrael.org/Stream. A luncheon will follow the program. Donate non-perishable groceries to help our neighbors. **For more information, contact 215-887-8700.**

FREE LIVE ENTERTAINMENT

Join KleinLife Rhawnhurst for free

live entertainment with JT Trinacria, beginning with lunch at 12:30 p.m. in the Tabas Community Room. **For more information, contact 215-745-3127. 2101 Strahle St., Philadelphia.**

WEDNESDAY, APRIL 26

"UPHEAVAL" FILM SCREENING

To this day, the politics of Menachem Begin, the former prime minister of Israel, divide the world. In this preview of "Upheaval: The Journey of Menachem Begin," Executive Producer Rob Schwartz will speak at the Weitzman National Museum of American Jewish History, starting at 7 p.m. **For more information, contact info@phillyjfm.org or 215-545-4400. 101 S. Independence Mall East, Philadelphia.**

KOLEINU CHOIR PERFORMANCE

This concert at the Verizon Hall, Kimmel Cultural Campus, a celebration of Israel's 75th anniversary, features Israeli pop star Noa. The show begins at 8 p.m. **Tickets available at kimmelculturalcampus.org/events-and-tickets/202223/kcp/sing-hallelujah. 300 S. Broad St., Philadelphia.**

social announcements /

BIRTH

SLOANE JENNA MANIN ROSEN

Brittany and Blake Rosen of Center City announce the birth of Sloane Jenna Manin Rosen on March 18.

Sloane Jenna is the granddaughter of Hope and Lee Kirschner and Debbie and Craig Rosen. She is the great-granddaughter of Sharon, z'l, and Paul Feigenbaum, z'l, Beverly Yanoff, z'l, and Helene, z'l, and Martin Rosen and Rhoda, z'l, and Dr. Lawrence Manin, z'l. She is the niece of Bryan and Danielle Kirschner, Blair Rosen, Jeffrey Rosen, z'l, and Lauren and Dave Burman and cousin to Leah and Jamie Burman.

Sloane Jenna Manin Rosen is named in loving memory of maternal great-grandmother Sharon Feigenbaum, paternal uncle Jeffrey Manin Rosen and paternal great-grandfather Dr. Lawrence Manin.



Photo by Sweet Me Photography

Courtesy of the Jewish Family Service of Atlantic & Cape May Counties



Photo by Andy Gottlieb

Courtesy of Beth Sholom Congregation



Courtesy of Debbie Zlotnick

Courtesy of Lester Shapiro



1 Area residents made donations to the Jewish Family Service of Atlantic & Cape May Counties' food pantry. **2** In March, Gratz College held three in-person Gratz cafes about the return of in-person events at the college. **3** Beth Sholom Congregation's Men's Club presented its Morton Tabas Humanitarian Award to Tamar and Marshal Granor on April 1 at the Elkins Park synagogue. **4** Philadelphia Business Journal honored Shoshanna Barnett, Federation Housing's director of real estate development, with its first-place award for Best Real Estate Deals of 2022 in the category of affordable housing. **5** The Federation of Jewish Men's Clubs' Middle Atlantic Region held a gathering for men's club leaders at the Double Nickel Brewery in Pennsauken, New Jersey.

FORMER INQUIRER REPORTER

Andrew Cassel

TRANSLATES HOLOCAUST DIARY

Jarrad Saffren | Staff Writer

In 2015, Andrew Cassel retired from his career as a newspaperman after 35 years, including 23 at The Philadelphia Inquirer. But the longtime business reporter was not ready to just kick back. He became a visiting professor of business journalism at Penn State University. Then, two years later, he entered a master's program in liberal arts at the University of Pennsylvania.

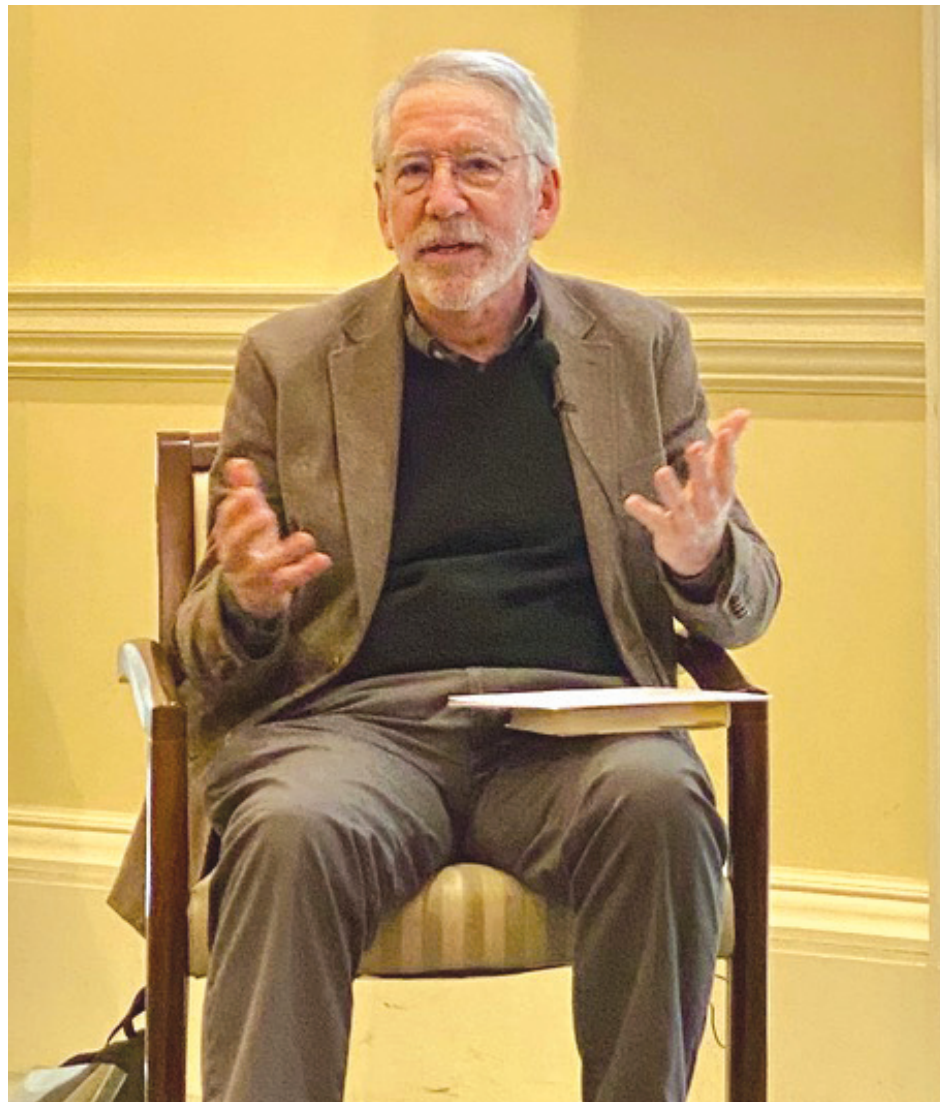
But it was not until 2018 that Cassel found his retirement project.

He was on a Google journey into the story of Dr. Aharon Pick, a Jewish doctor who lived in Lithuania's Jewish ghetto under German occupation during World War II. Cassel knew about Pick because his grandfather was a friend of the doctor in Lithuania. And on this Google journey, he learned that the United States Holocaust Memorial Museum in Washington, D.C., had Pick's diary. He reached out and urged the museum to translate it.

The Philadelphia resident and Society Hill Synagogue member began working with a translator, Gabriel Laufer, a museum volunteer and former engineering professor at the University of Virginia. The duo's work is now a translated journal called "Notes from the Valley of Slaughter," published by Indiana University Press on April 4.

"It was a labor of love. Once I got going, it became engrossing," Cassel said. "It tells you a lot about the experience of the Holocaust that you don't get from reading popular accounts."

Cassel first learned about Pick in 1990. He picked up a book in his parents' house that his grandfather had put together containing memoirs from Keidan, the town in Lithuania where Cassel's grandfather and Pick lived. One article was by Pick, according



to an email from the U.S. Holocaust Memorial Museum about Cassel.

"It was a memoir of growing up in this town, and it was fascinating," said Cassel to the museum's PR team.

Seven years later, Cassel received a package from a cousin in Israel about the Hebrew-language publication of Pick's journal from the ghetto. Pick's son took it with him when he moved to Israel after the Holocaust. Sometime after, "some folks got a hold of it and decided to publish it," Cassel said.

Pick "worked in a Lithuanian hospital for more than a dozen years," according to the email from the museum.

But then the Nazis "outlawed Jewish doctors from treating non-Jewish patients." As the email goes on to explain, "Pick was forced to move into the Šiauliai ghetto, where families were forced into cramped living situations. Essential food items like bread, milk and meat were hard to find, and there was punishment for Jewish people caught smuggling these items. Vermin riddled the ghetto, often making edible provisions scarce."

The doctor's journal contained passages like this one: "Horrible rumors regarding the fate of the Jewish population in Poland terrify us by day

and take the sleep from our eyes by night. The cup of poison which has been spilled upon us in the last year is now the fate of our brothers in Poland. Exterminations of entire communities, killings of hundreds of thousands of Jews. They are telling us that tens of thousands of our brothers had been killed with poisonous vapors [gasses] like bedbugs and cockroaches — they had chosen a beautiful death for them!"

Pick learned about the Allied invasion of Normandy on D-Day in June 1944. His final entry was about how the West was coming.

"Maybe this means we'll survive and be liberated.' But he didn't survive. He had an illness and he died shortly after that," Cassel said.

"It's frustrating," Cassel added. "You see this drama unfolding, and then it just stops."

As he read the story and started working with Laufer to translate it, the former reporter viewed it as a much longer assignment.

"You start going from one discovery to another," he said.

Now that it's out, Cassel believes he's contributed to Holocaust memory.

"I'm waiting to see if the rest of the world agrees with us, but we'll find out," he said.

The translator is already working on his next project: a translation of a book written in Yiddish and published in the late 1940s by a survivor, Levi Shalit, from the same Lithuanian ghetto. Ellen Cassidy, a Yiddish translator and a friend of Cassel's, asked him to join the project. Cassel thinks they have a tentative contract with another university publisher.

"It's a fascinating read," he said. "But it'll reach more people when we get it translated." ■

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LEGALS

FICT. NAME REGISTRATION - Notice is hereby given, pursuant to the provisions of Act of Assembly, No. 295, effective March 16, 1983, of the filing in the office of the Dept. of State, of the Commonwealth of PA, at Harrisburg, PA on 4/4/23, for an Application for the conduct of business in Phila. County, PA, under the assumed or fictitious name, style or designation of **Home for Anxiety, Repetitive Behaviors, OCD, and Related Disorders (HARBOR)**, with a principal place of business at 1518 Walnut St., #1506, Phila., PA 19102. The names and addresses of the individual and entities interested in said business are, Martin E. Franklin, Ph.D., 1096, N. Middletown Rd., Media, PA 19063; Colleen Harker PHD LLC & Katherine Crow PhD PLLC, 1518 Walnut St., #1506, Phila., PA 19102; John Guerry PHD LLC, 312 Grayling Ave., Narberth, PA 19072; Courtney Weiner, Ph.D. L.L.C., 1518 James Rd., #104, Wynnewood, PA 19096; Kathryn Roberts PhD PLLC, 9 Ashlea Dr., Glenmoore, PA 19343; Melanie Klein Ph.D., LLC, 416 Woodside Ave., Narberth, PA 19072; Elizabeth Walker PhD PLLC, 720 Addison St., Phila., PA 19147 and Joelle Beecher McGovern PC, 119 Coulter Ave., Ardmore, PA 19003. COOPER, SCHALL & LEVY, Solicitors, 1204 Twp. Line Rd., 2nd Fl., Drexel Hill, PA 19026

Notice is hereby given that, pursuant to the Business Corporation Law of 1988, **Cideon America, Inc.**, a business corporation incorporated under the Laws of the Delaware has withdrawn from doing business in Pennsylvania. The address of its principal office in its jurisdiction of incorporation is 92 W. Lancaster Avenue, Suite 120, Chester, PA and the name of its commercial registered office provider in Pennsylvania is C T Corporation System. The statement of Withdrawal of Foreign Registration shall take effect upon filing in the Department of State.

Pursuant to the requirements of section 1975 of the Pennsylvania Business Corporation Law of 1988, notice is hereby given that **VIA TRAVEL, INC.** is currently in the process of voluntarily dissolving. Maniaci Cicotta & Schweizer, LLP 6720 Frankford Ave. Philadelphia, PA 19135

Pursuant to the requirements of section 5975 of the Pennsylvania Nonprofit Corporation Law of 1988, notice is hereby given that **ITALIAN AMERICAN CULTURAL CENTER, INC.** is currently in the process of voluntarily dissolving.

39 CLUB has been incorporated under the provisions of the Pennsylvania Nonprofit Corporation Law of 1988. John J. O'Connor, Esquire 1600 Locust Street Philadelphia, PA 19103

ALZAHRA REALTY CORP has been incorporated under the provisions of the Pennsylvania Business Corporation Law of 1988. McCreesh, McCreesh, McCreesh & Cannon 7053 Terminal Square Upper Darby, PA 19082

Bell Media House Inc. has been incorporated under the provisions of the Pennsylvania Business Corporation Law of 1988.

CHANGE OF NAME NOTICE IN THE COURT OF COMMON PLEAS CIVIL DIVISION OF PHILADELPHIA COUNTY
Court of Common Pleas for the County of Philadelphia, March Term, 2023. Notice is hereby given that on 30th day of March, 2023 the petition of for Change of Name, filed by Truc Linh Thuy Ngo was filed, praying for a decree to change his name to Brian Ngo. The Court has fixed May 11th, 2023 at 12:00 pm, in Courtroom 691, City Hall, Philadelphia, PA as the time and place

for the hearing of said Petition, when and where all persons interested may appear and show cause, if any they have, why the prayer of the said petition should not be granted. Tracy R. Sauler, Esp. 1019 S. 8th St. Ste 4 Philadelphia, PA 19147 Solicitor

COURT OF COMMON PLEAS – PHILA. COUNTY – TRIAL DIV. – Mar. '23/NO. 002688 – NOTICE IS HEREBY GIVEN THAT ON 3/30/23, the Petition of DEVON MICHAEL ESPENSCHIED was filed in the above-named Court praying for a Decree to change his name to DEVON MICHAEL DOODY. A hearing is fixed for 5/11/23 at 12:00 P.M., #691, City Hall, Phila., PA as the time and place for the hearing on the petition, when and where all persons interested may appear and show cause, if any they have, why the prayer of the said petition should not be granted. CHRISTOPHER H. STEWARD, Atty. for Petitioner, WOOD and FLOGE, 2246 Bristol Pike, Bensalem, PA 19020, 215.639.1776

ESTATE OF ALICE ELIZABETH FAY, DECEASED.
Late of Philadelphia, PA. Letters Testamentary on the above estate have been granted to the undersigned. All persons having claims against or indebted to the estate should make claims known or forward payment to Eileen A. McCarthy, Executrix, c/o Hope Bosniak, Esq., Dessen, Moses & Rossitto, 600 Easton Rd., Willow Grove, PA 19090.

ESTATE OF ANNE K. COLLINS, DECEASED.
Late of Philadelphia County, PA. LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to MICHELE GOEKEPELSZYN, ADMINISTRATRIX, c/o Jay E. Kivitz, Esq., 7901 Ogontz Ave., Philadelphia, PA 19150, Or to her Attorney: JAY E. KIVITZ KIVITZ & KIVITZ, P.C. 7901 Ogontz Ave. Philadelphia, PA 19150

ESTATE OF BRIAN DIU, DECEASED.
Late of Philadelphia County, PA. LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to CONNIE DIU, ADMINISTRATRIX, c/o Kristen L. Behrens, Esq., 1500 Market St., Ste. 3500E, Philadelphia, PA 19102, Or to her Attorney: KRISTEN L. BEHRENS DILWORTH PAXSON LLP 1500 Market St., Ste. 3500E Philadelphia, PA 19102

ESTATE OF CYNTHIA B. BLYNN, DECEASED.
Late of Pennsylvania LETTERS OF ADMINISTRATION on the above estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same, and all persons indebted to the decedent to make payment without delay, to Judith A. Zone and Ian J. Blynn, Co-Executors, c/o their attorney Debra G. Speyer, Two Bala Plaza, Suite 300, Bala Cynwyd, PA 19004.

ESTATE OF DOUGLAS P. NICHOLARY, DECEASED.
Late of Philadelphia County, PA. LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to KEVIN NICOLARI, ADMINISTRATOR,

c/o Roy Yaffe, Esq., 2005 Market St., 16th Fl., Philadelphia, PA 19103, Or to his Attorney: ROY YAFFE ZARWIN BAUM DEVITO KAPLAN SCHAER TODDY, P.C. 2005 Market St., 16th Fl. Philadelphia, PA 19103

ESTATE OF EDWARD W. PACZKOWSKI, JR., DECEASED. Late of Philadelphia County, PA LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to LINDA F. MALINOWSKI, ADMINISTRATRIX, 1415 Grant Ave., Woodlyn, PA 19094, Or to her Attorney: DANIEL BALUCH 104.5 Forrest Ave., Ste. 10 Narberth, PA 19072

ESTATE OF ENEIDA LUZ CANCEL, DECEASED. Late of Philadelphia County LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to KRISTEN BEHRENS, ADMINISTRATRIX, 1500 Market St., Ste. 3500E, Philadelphia, PA 19102, Or to her Attorney: KRISTEN L. BEHRENS DILWORTH PAXSON LLP 1500 Market St., Ste. 3500E Philadelphia, PA 19102

ESTATE OF FRANK ALEXANDER FARROW, III a/k/a FRANK FARROW, DECEASED. Late of Philadelphia County LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make payment without delay to HOPE TAYLOR, ADMINISTRATRIX, c/o Jay E. Kivitz, Esq., 7901 Ogontz Ave., Philadelphia, PA 19150, Or to her Attorney: JAY E. KIVITZ KIVITZ & KIVITZ, P.C. 7901 Ogontz Ave. Philadelphia, PA 19150

ESTATE OF GERALD SHOVLIN, DECEASED. Late of Philadelphia County, PA LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to ADAM BERNICK, ESQ., ADMINISTRATOR DBNCTA, 2047 Locust St., Philadelphia, PA 19103, Or to his Attorney: ADAM S. BERNICK LAW OFFICE OF ADAM S. BERNICK 2047 Locust St. Philadelphia, PA 19103

ESTATE OF GINO ARAMIS AURELI, DECEASED. Late of Philadelphia County, PA LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to JANINE SHAHINIAN, EXECUTRIX, c/o Daniella A. Horn, Esq., 2202 Delancey Place, Philadelphia, PA 19103, Or to her Attorney: DANIELLA A. HORN KLENK LAW, LLC 2202 Delancey Place Philadelphia, PA 19103

ESTATE OF HASS SHAFIA, DECEASED. Late of Philadelphia, PA.

Letters Testamentary on the above estate have been granted to the undersigned. All persons having claims against or indebted to the estate should make claims known or forward payment to Georgia Shafia, Executrix, 3401 Schoolhouse Lane, Philadelphia, PA 19129 or to their attorney Edgar R. Einhorn, Esq., 7 N. Columbus Blvd., Unit #243, Philadelphia, PA 19106.

ESTATE OF JAMES HAROLD ALLEN, DECEASED. Late of Philadelphia County LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to REBECCA SALLEN, ADMINISTRATRIX, 325 Merion Rd., Merion Station, PA 19066, Or to her Attorney: REBECCA SALLEN SALLEN LAW, LLC 325 Merion Rd. Merion Station, PA 19066

ESTATE OF JAMES JOSEPH DOLAN, JR., DECEASED. Late of Philadelphia County, PA LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to CHARLES A. J. HALPIN, III, ADMINISTRATOR, The Land Title Bldg., 100 S. Broad St., Ste. 1830, Philadelphia, PA 19110, Or to his Attorney: CHARLES A. J. HALPIN, III The Land Title Bldg. 100 S. Broad St., Ste. 1830 Philadelphia, PA 19110

ESTATE OF JER'MYA THOMAS, DECEASED. Late of Philadelphia County, PA LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to WANITA JENKINS, ADMINISTRATRIX, c/o Kristen L. Behrens, Esq., 1500 Market St., Ste. 3500E, Philadelphia, PA 19102, Or to her Attorney: KRISTEN L. BEHRENS DILWORTH PAXSON LLP 1500 Market St., Ste. 3500E Philadelphia, PA 19102

ESTATE OF JOHANNA O. AURINO, late of Philadelphia, LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons as having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to Leslie V. Aurino or to their attorney: Michael Wolinsky, Esquire 1015 Chestnut Street, Ste: 414 Philadelphia, PA 19107

ESTATE OF JOSEPH ROBERT GENTILE, DECEASED Late of Chester Springs, PA. LETTERS TESTAMENTARY on the above estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same, and all persons indebted to the decedent to make payment without delay, to Gary A. DeVito, Esq., Executor, Zarwin Baum DeVito Kaplan Schaer & Toddy, PC, One Commerce Sq., 2005 Market St., 16th Fl., Philadelphia, PA 19103 or to their attorneys, Gary A. DeVito, Esq. Zarwin Baum DeVito Kaplan Schaer & Toddy, PC One Commerce Sq. 2005 Market St., 16th Fl. Philadelphia, PA 19103

ESTATE OF KELLY A. CREAMER, DECEASED. Late of Philadelphia, PA. Letters of Administration on the above estate have been granted to the undersigned. All persons having claims against or indebted to the estate should make claims known or forward payment to Melissa Creamer, Administratrix, 2801 Bridge St., Philadelphia, PA 19137 or to their attorney Mark Feinman, Esquire, 8171 Castor Avenue, Philadelphia, PA 19152.

ESTATE OF KIMBERLY JANE SURKAN a/k/a KIMBERLY J. SURKAN, KARL SURKAN, KJ SURKAN, DECEASED. Late of Philadelphia County, PA LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to Patricia Melzer, Executrix, c/o Benjamin L. Jerner, Esq., 5401 Wissahickon Ave., Philadelphia, PA 19144, Or to her Attorney: BENJAMIN L. JERNER JERNER LAW GROUP, P.C. 5401 Wissahickon Ave. Philadelphia, PA 19144

ESTATE OF LINDA S. FINKLE, DECEASED. Late of MIDDLETOWNSHIP, PA LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to Arthur L. Finkle, Executor 209 Shady Brook Dr. Langhorne, PA 19047

ESTATE OF LOUISE FARROW CRUEL, DECEASED. Late of Philadelphia County LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to HOPE TAYLOR, ADMINISTRATRIX, c/o Jay E. Kivitz, Esq., 7901 Ogontz Ave., Philadelphia, PA 19150, Or to her Attorney: JAY E. KIVITZ KIVITZ & KIVITZ, P.C. 7901 Ogontz Ave. Philadelphia, PA 19150

ESTATE OF MARLON MEYER, DECEASED. Late of Bucks County, PA. Letters Testamentary on the above estate have been granted to the undersigned. All persons having claims against or indebted to the estate should make claims known or forward payment to Marsha Meyer, Executor.

ESTATE OF MARY HOM a/k/a MARY LEE HOM, DECEASED. Late of Philadelphia County, PA LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to RUTH HOM, ADMINISTRATRIX, c/o Harry Metka, Esq., 4802 Neshaminy Blvd., Ste. 9, Bensalem, PA 19020, Or to her Attorney: HARRY METKA 4802 Neshaminy Blvd., Ste. 9 Bensalem, PA 19020

ESTATE OF MICHAEL TSOKAS, DECEASED. Late of Philadelphia, PA. Letters Testamentary on the above estate have been granted to the undersigned. All persons having claims against or indebted to the estate should make claims known or forward payment to Katherine Maria Korovessi, Executrix,

c/o Alfred Rauch, III, Esq., Black & Gerngross, PC, 1617 JFK Blvd., Suite 1575, Philadelphia, PA 19103.

ESTATE OF NORMA J. HOLZWARTH, DECEASED. Late of Philadelphia County LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to JOHN A. SERFASS, EXECUTOR, 3768 Morrell Ave., Philadelphia, PA 19114, Or to his Attorney: MARYBETH O. LAURIA LAURIA LAW LLC 3031 Walton Rd., Ste. C310 Plymouth Meeting, PA 19462

ESTATE OF OLIVIA IANTHA WARD a/k/a OLIVIA I. WARD, OLIVIA WARD, DECEASED. Late of Philadelphia County, PA LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to MARIA L. BELL, EXECUTRIX, c/o Benjamin L. Jerner, Esq., 5401 Wissahickon Ave., Philadelphia, PA 19144, Or to her Attorney: BENJAMIN L. JERNER JERNER LAW GROUP, P.C. 5401 Wissahickon Ave. Philadelphia, PA 19144

ESTATE OF PAUL GIORDANO a/k/a PAUL P. GIORDANO, DECEASED. Late of Philadelphia County, PA LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to RAYMOND VAGNONI, EXECUTOR, c/o John M. Pelet, III, Esq., 200 S. Broad St., Ste. 600, Philadelphia, PA 19102, Or to his Attorney: JOHN M. PELET, III ASTOR WEISS KAPLAN & MANDEL, LLP 200 S. Broad St., Ste. 600 Philadelphia, PA 19102

ESTATE OF PIERRE YVES THELEMAQUE, DECEASED. Late of Philadelphia County, PA LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to MARTINE JESSE MELLON THELEMAQUE, ADMINISTRATRIX, 701-2239 Eglinton Ave. E., Toronto, ON M1K 2N1

ESTATE OF REGINA A. GORMLEY, DECEASED. Late of Philadelphia County LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to ROBERT J. GORMLEY, ADMINISTRATOR, c/o Martin J. Pezzner, Esq., 100 W. 6th St., Ste. 204, Media, PA 19063, Or to his Attorney: MARTIN J. PEZZNER GIBSON & PERKINS, P.C. 100 W. 6th St., Ste. 204 Media, PA 19063

ESTATE OF RICHARD SMAKULSKI, DECEASED. Late of Philadelphia County, PA LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known

the same and all persons indebted to the decedent to make payment without delay to ADAM S. BERNICK, ADMINISTRATOR, 2047 Locust St., Philadelphia, PA 19103, Or to his Attorney: ADAM S. BERNICK LAW OFFICE OF ADAM S. BERNICK 2047 Locust St. Philadelphia, PA 19103

ESTATE OF ROBERT MACK SCOTT, SR. a/k/a ROBERT SCOTT, DECEASED. Late of Philadelphia County, PA LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to GAIL MICHELLE SCOTT, EXECUTRIX, c/o Adam S. Bernick, Esq., 2047 Locust St., Philadelphia, PA 19103 Or to her Attorney: ADAM S. BERNICK LAW OFFICE OF FAYE RIVA COHEN, PC 2047 Locust St. Philadelphia, PA 19103

ESTATE OF SHUI PING CHUNG, DECEASED.

Late of Philadelphia County, PA LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to LILIAN WU, EXECUTRIX, 2653 Wentworth Rd., Philadelphia, PA 19131

ESTATE OF VIRGINIA L. KULP, DECEASED Late of Towamencin Twp., PA. LETTERS TESTAMENTARY on the above estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same, and all persons indebted to the decedent to make payment without delay, to Cynthia Gayle Arcade, Executrix, c/o Gary A. Zlotnick, Esq., Zarwin Baum DeVito Kaplan Schaer & Toddy, PC, One Commerce Sq., 2005 Market St., 16th Fl., Philadelphia, PA 19103 or to their attorneys, Gary A. Zlotnick, Esq. Zarwin Baum DeVito Kaplan Schaer & Toddy, PC One Commerce Sq. 2005 Market St., 16th Fl. Philadelphia, PA 19103

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