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Vol. 135, No. 44 Published Weekly Since 1887

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Mid-Atlantic

JEWISH EXPONENT, a Mid-Atlantic Media publication, is published weekly since 1887 with a special issue in September (ISSN 0021-6437) ©2022 Jewish Exponent (all rights reserved). Periodical postage paid in Philadelphia, PA, and additional offices. Postmaster: All address changes should be sent to Jewish Exponent Circulation Dept., 9200 Rumsey Road, Suite 215, Columbia, MD 21045. A one-year subscription is \$50, 2 years, \$100. Foreign rates on request.



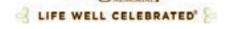
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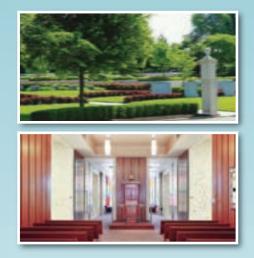
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Could ancient wheat be the solution to the world's food crisis?

Weekly Kibbitz

London Museum Seeks David Bowie's **Dress for Exhibit on Jews in British Fashion Industry**

David Bowie, Greta Garbo and Sean Connery were not Jewish. But some of the garments they made famous - Bowie's dresses, Garbo's hats and the tuxedo Connery donned as James Bond — all had Jewish creators.

A London museum is trying to gather some of those pieces of clothing for an exhibit on the impact that the city's immigrant communities had on the British fashion industry.

The Museum of London Docklands documents the capital city's history as a port town, telling the stories of those who arrived on the River Thames, from African slaves brought through the Atlantic slave trade to the masses of Jewish immigrants who came in the late 1800s fleeing persecution in Eastern Europe.

Like their co-religionists who arrived in New York, many of those Jews found themselves in the garment industry after immigrating.

"Jewish people were working at all levels of the fashion industry in London throughout the 20th century, but the extent of their contribution has been widely unrecognized," fashion curator Lucie Whitmore said in a statement from the museum. "Jewish makers established the ready to wear industry, worked their way into the highest levels of London fashion and dominated Carnaby Street in the swinging sixties. Many of these designers were internationally famous - favoured by the rich and famous and highly respected for their creativity, skill and originality. It's a contribution that deserves to be recognised."



David Bowie is shown with his wife Angie at home in Kent, England, in 1971, in a dress that he famously wore on the cover of his "The Man Who Sold the World" album.

titled "Fashion City: How Jewish Londoners Shaped Global Style."

To fill out the collection, however, they have put out a public call for help in gathering notable artifacts created by Jewish designers such as Mr. Fish (born Michael Fish), Cecil Gee, Otto Lucas, the Rahvis sisters and Madame Isobel (Isobel Spevak Harris). The statement states the museum is looking for "menswear pieces ... worn by famous names such as David Bowie, Mick Jagger, Muhammad Ali and Michael Caine," along with "members of The Beatles," by March 1.

Fish produced some of Britain's most iconic 1960s and '70s fashion designs, such as the wide kipper tie. Cecil Gee began his career in the 1930s and designed the "Demob Suit" (short for demobilization), which was granted to British soldiers by the army after their release from World War II service. Raemonde and Dora Rahvis were two South Africa-born Jewish sisters who after immigrating to London became some

of the first prominent costume designers in the British film industry. Starting in October and running until April 2024, the museum will host an exhibit - David I. Klein/JTA DON'T MISS OUT! THE 2023 CAROLINE ZELAZNIK GRUSS AND JOSEPH S. GRUSS LECTURE IN TALMUDIC CIVIL LAW **Read the AMERICAN SHTETL:** Philadelphia Jewish Exponent THE MAKING OF KIRYAS JOEL, digital magazine A HASIDIC VILLAGE IN UPSTATE NEW YORK every week on your mobile phone, TUESDAY, FEBRUARY 7, 2023 tablet or computer. 5:30 PM The University of Pennsylvania Carey Law School 3501 Sansom Street Over **4,000** users are enjoying the ease, The lecture will be followed by a reception. NOMI M. simplicity and pleasure of our digital magazine. Dietary laws will be observed. **STOLZENBERG** It's **EASY** to get your digital magazine every week. This program has been approved for a total of 1.0 Substantive CLE 2022-2023 Gruss Professor of Talmudic Law credits for Pennsylvania lawyers. Attendees seeking CLE credit can **SIMPLY** subscribe with your email address. make a payment via cash or check made payable to *The Trustees* of the University of Pennsylvania on the day of the event or prior to the event via the online registration link in the amount of \$40.00 (\$20.00 public interest/non-profit attorneys). In order to receive the appropriate amount of credit, passwords provided throughout the Sign up today at: program must be noted in your evaluation form. jewishexponent.com/econfirmation/ Penn Carey Law Alumni receive CLE credits free through The W.P. Carey Foundation's generous commitment to Lifelong Learning. Jewish Exponent ennCareyLaw To RSVP, please e-mail Neoshie Giles at: UNIVERSITY of PENNSYLVANIA gilesne@law.upenn.edu

Drexel Class Explores Relationship Between Judaism, Christianity Through New Lens

Sasha Rogelberg | Staff Writer

or as long as there's been discourse about Christianity, there's been discourse about its relationship with Judaism.

The topic has been explored through the lens of history, theology and sociology, but Drexel Professor of Philosophy and English Marilyn Piety is taking a different approach. For the past several years, Piety has taught "Judaism and Christianity: Two Religions or One," part of the university's Interfaith and Religious Studies program.

"This class is different," Piety said. "That is, I approach it from a philosophical perspective."

The course introduces students to a myriad of viewpoints from scholars of different faiths to identify common and separate philosophical ideologies between the religions.

A scholar of Danish theologian Søren Kierkegaard, Piety is interested in the philosopher's concept of "original Christianity." Through her scholarship and class, Piety posited some similarities between Jewish and Christian philosophies: "They both have the concept of neighbor love, God is love. They both have a concept of grace. They both have a concept of God working in humanity."

To contextualize these philosophies, Piety explores the history of the two religions.

"What most of my students don't understand is that the split between Judaism and Christianity was a long time in developing," she said.

"Jesus never talks about splitting off and forming his own religion. He was just one of, at the time, many charismatic leaders within ancient Judaism," Piety added. "Ancient Judaism, just as contemporary Judaism, was very tolerant of a diversity of views and



interpretations in religious scripture, and all that. That is something that most students are unaware of, that Christianity was essentially originally a movement from within Judaism."

Piety developed the course more than five years ago as part of Drexel's Interfaith Studies program after Jewish Philadelphia philanthropist Laurie Wagman awarded a grant for the creation of the program, which would offer online courses to students, culminating in a certificate. The grant included funding for a video lecture series from The Great Courses, which Piety uses to present diverse philosophical ideas from different scholars. Other courses in the interdisciplinary program include "Introduction to World Religions"; "Coexistence and Conflict: Jews, Christians, and Muslims in the Early Mediterranean"; and "Anthropology of Interfaith Relations."

One goal of the grant, according to

Piety, was to combat growing antisemitism by teaching religious diversity. Drexel did not previously offer many religious courses.

Most of the students in the program aren't religious but are instead spiritually curious.

Duy Hoang, a 2021 Drexel graduate who studied computer science, took Piety's course to gain insight into religions more subjectively.

"I was struggling with coming to faith. ... I was hoping that I could have an objective, historical view and facts about the Christian religion, the Jewish religion and how they're related," he said.

Despite Judaism being a bedrock of the program's founding and offered courses, none of the program's three faculty are Jewish. According to Professor of History Jonathan Seitz, who teaches "Coexistence and Conflict," being Jewish isn't necessary to teach or experience the program.

"That's always something that you have to be aware of, and work with when you're teaching," he said. "All scholars, I think, have our narrow specialty, but usually when we're teaching, we're trying to teach a larger story, larger context. And so, anytime you do that, you're gonna be working farther from your personal experience, personal knowledge or professional knowledge."

Seitz leads a student trip to Rome and Venice, Italy, once part of the program but now independent, to explore the Jewish and Muslim quarters and cemeteries of the cities. Experiences such as this help to recontextualize and challenge preconceived notions about religions. So much of religious studies have come from western and American perspectives, skewing the scholarship available.

"We have to approach it with a certain level of humility," Seitz said of addressing academic biases.

Beyond lectures and final exams, professors within the Interfaith Studies program want to instill deep mutual respect among students of different religions.

"There are important elements in our religions that need to be passed on," said Douglas Porpora, a sociology professor who teaches in the program.

Porpora is Catholic with Jewish ancestry and is married to a Jewish woman. Though secure in his religious beliefs, the Interfaith Studies program has helped him not only open his eyes to other religious beliefs but to identify and connect with them. The program could have the same effect on his students.

"To know these religions is to de-otherize them," he said. \blacksquare

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local /

Kaiserman JCC Announces New Class of Hall of Famers

Jarrad Saffren | Staff Writer

The Kaiserman JCC in Wynnewood opened the JCC Maccabi Hall of Fame last year to honor Philadelphia area athletes, coaches and contributors who represented the region at the national JCC Maccabi Games.

The first class had 13 inductees, a big group designed to establish the hall. The man behind the effort, Kaiserman board member Daniel Weiss, said that future classes would be smaller.

The JCC revealed the 2023 inductees, and the group is a little smaller, but not by much. It includes nine new members because there are still so many worthy inductees, according to Barrie Mittica, the JCC's director of engagement.

This year's class includes volunteer and emcee Michael Barkann of NBC

Sports Philadelphia fame, coach Keith Bradburd, coach Brian Schiff, swimmer Beth Adler, basketball players Aron and Bryan Cohen, baseball players Ryan and Conor Donavan, dancer Shelby Rosenberg, the coaches and volunteers from Bill and Tracey Brody's family and the 1984 boys' basketball team that won gold in Detroit, the first Philly team to win gold at the JCC Maccabi Games.

The games are for athletes between the ages of 13 and 16. The induction ceremony will take place on April 2. JCC officials are hoping to unveil an exhibit for the hall of famers at the ceremony, one similar to the wall honoring Philadelphia Jewish sports hall of famers in a Kaiserman hallway.

Proceeds from the event will go toward scholarships for the next crop of JCC Maccabi athletes from the





Philadelphia area. Mittica said the JCC is hoping to offer as much as \$20,000 in scholarship money to local teens. She believes the experience is important for young athletes because they are often too busy playing sports to participate in Jewish activities with their peers, like a youth group or camp. The JCC games become their connection to Jewish peoplehood.

"It creates positive Jewish adults," she said.

This year's hall of famers speak to that experience.

The brothers Cohen, Aron, who went on to play at the University of Pennsylvania, and Bryan, who played for Bucknell University, participated in a combined seven JCC Maccabi competitions and won six gold medals. Aron Cohen said playing on those teams at a young age helped him develop a strong work ethic. They also helped him build connections that he would use later on in his business career. The brothers own Full Court Development, a real estate development company in Philadelphia.

"A lot of people I work with today come from that world," Aron Cohen said of his JCC Maccabi connections.

Bryan Cohen said the brothers grew up playing one-on-one against each other, with the older Aron Cohen winning until the younger Bryan Cohen grew taller than him in high school. They also spent a year playing together at the Abington Friends School in Jenkintown, reaching the Friends Schools League championship with Aron Cohen at point guard and Bryan Cohen at forward. So to go into the hall together, after a lifetime of playing together, is just a cool experience.

"We put a lot of time and sacrifice in working out, being disciplined at basketball. It really paid off to play at different levels," Bryan Cohen said. "It's something you don't think about when you're young and working hard."

Brian Schiff, a longtime boys' basketball coach for the Philadelphia JCC team, described the games as a life-changing experience. In 1992, he was writing for The Jewish Times when he visited a JCC basketball tryout. He told the coach it looked fun. The coach asked him if he wanted to help. Schiff said yes and went to Baltimore with the team that year for the games.

The man who had never coached basketball before, and who admittedly did not know the Xs and Os, ended up coaching for the next quarter century. He was an assistant on that boys' team for the next five years before taking over as head coach, leading the team to seven golds between 1998 and 2016. Schiff also assisted Philadelphia Jewish sports hall of famer Steve Chadwin at Abington Friends for six years. Along the way, he learned the Xs and Os.

"It's humbling; it's a huge honor," he said of his hall induction. "Getting involved was kind of an accident, and then it changed my life completely."

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local

Local Organizations Celebrate Tu B'Shevat

Jarrad Saffren | Staff Writer

You live in Philadelphia or one of its suburbs in the winter. It's cold out. It's that time of year when you may not get outside as often as you would like.

But the Jewish holiday of Tu B'Shevat is an annual reminder of the beauty and importance of trees and the great outdoors. This year, the holiday falls on Feb. 5 and 6, and local organizations are planning a variety of events designed to get you outside so you can appreciate the natural world.

Here's a sampling of events you can attend, as well as the intention behind them.

Tu B'Shevat Gathering

Laurel Hill West Conservatory 215 Belmont Ave. Bala Cynwyd Sunday, Feb. 5, 1-3 p.m.

Laurel Hill West and the Weitzman

National Museum of American Jewish History are bringing together arboretum manager Lauren Greenberg (Laurel Hill West) and Tu B'Shevat educator Nati Passow (Dayenu: A Jewish Call to Climate Action) to offer a tour of the conservatory's "barks, buds and berries," according to an event listing. The Weitzman wants attendees to understand both the nature around them and its deeper importance, said Dan Samuels, the museum's director of public programs.

"The arboretum master gives great context on the history of these trees and how they fit into this region," he said. "It's about asking questions like, 'What is our relationship today to trees?'"

General admission is \$20 for those 13 and older and \$10 for people under 13. Find tickets on Laurel Hill's website.

Happy Birthday Etzi

Temple Beth Zion-Beth Israel 300 S 18th St.

Philadelphia

Sunday, Feb. 5, 10 a.m.-noon

A year ago, Temple Beth Zion-Beth Israel in Center City celebrated Tu B'Shevat by planting a tree in front of its synagogue. Members named the tree Etzi and, this year, they will gather for its first birthday.

Rabbi Abe Friedman explained that the community found out a year ago that it could apply for a free tree from Philadelphia's Parks & Recreation department. You just have to make a strong case in your application that you can take care of the tree. So, the synagogue explained that preschool students would tend to it during the school year and facility staff members would take over during the summer. The city got the tree from a nursery, and it was already 4 feet tall when the congregation planted it.

"Hopefully as they grow up, they grow up with a sense that the natural world is something to care for and be loved," Friedman said of the students.

Sign up for the party on BZBI's website.

Combining Tu B'Shevat with the Martin Luther King Jr. Day of Service

A few local organizations — jkidphilly, the Kehillah of Buxmont and Tribe 12 are focusing less on just getting people outside and more on using appreciation for the world around us to motivate people to make it better. The appreciation part comes with Tu B'Shevat, while the motivation to make the world better shines through on MLK Day, which took place on Jan. 16. Last year, both holidays fell on the same day. And even though they are weeks apart this year, they can still complement each other.

Tribe 12 is hosting a guided meditation and reflection on Feb. 6 from 6:30-8 p.m. on Zoom. The meditations will be about expanding minds and connecting with Judaism, according to event organizer Jess



Families enjoy a Tu B'Shevat event at the Ambler Arboretum.

Meyers. But they also will focus on specific topics that relate more to MLK Day, like "understanding our privilege and understanding ways we can uplift members of diverse identities," Meyers said.

"As members of both marginalized and privileged groups, Jews share a unique position in society of both understanding certain aspects of oppression, while also having the power and responsibility to uplift others," an event description reads. Register for the Zoom on Tribe 12's

website.

The Kehillah of Buxmont and jkidphilly already had their event in mid-January around MLK Day. More than 40 families visited the Ambler Arboretum to "enjoy story time, traverse the arboretum labyrinth, explore the campus gardens and celebrate the diversity of benefits that trees offer," according to a Temple Ambler Facebook post. Then they went "back into a warm space to talk about trees and the origins of Tu B'Shevat," said Lisa Litman, the director of jkidphilly. "Why trees need a birthday," she added.

"We need families to take care of the natural environment and our natural resources before they all disappear," she concluded.

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COMMUNITY NEWS

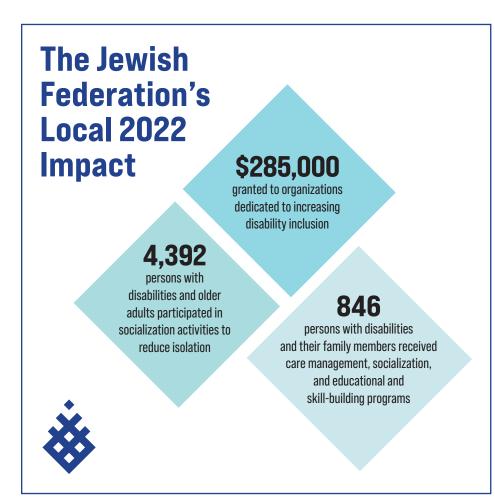
The Jewish Federation of Greater Philadelphia mobilizes financial and volunteer resources to address the communities' most critical priorities locally, in Israel and around the world.

Quest to Be Understood: Jewish Federation's Commitment to Disability Inclusion

he universal quest to be understood is a pursuit escaped by no one. Solvej Berman, 17, knows this well. Berman spends every Thursday afternoon with 7-year-old Ezra Hodas, a boy living with a disability who struggles to communicate with his peers. Together, Berman and Ezra build Legos, play hide and seek and wrestle in the grass outside on sunny days. But when the pair first met, their dynamic was a far cry from the caring relationship it is now.

Berman met Ezra through Philly Friendship Circle, a Jewish Federation of Greater Philadelphia-supported organization. Created by Chabad-Lubavitch to connect teens and young adults of all abilities and needs and their families, Philly Friendship Circle aims to build inclusive, authentic relationships that cultivate understanding, kindness and responsibility.

Berman has participated in the organization's Friends@Home program since she was 13 and Ezra was only 3.



"When we first became friends, he didn't talk much, and when he did, I couldn't always understand what he wanted and he would get a bit frustrated," Berman explained. "Now I don't even notice that communication is difficult for him because I understand



Solvej Berman, 17, and Ezra Hodas, 7, met through the Philly Friendship Circle four years ago.

his way of expressing himself. We're able to have complete conversations, like we're speaking our own secret language. It's such a joyful part of my week."

According to the Jewish Federation's population study in 2019, 178,310 individuals in the Greater Philadelphia area have been diagnosed with a mental or behavioral health condition, and 67,909 individuals are caretakers for someone with a physical health problem or disability.

This past year, the Jewish Federation granted \$60,000 to Philly Friendship Circle to help support the critical work it does for these individuals and their families. Chani Baram, co-founder and chief relationship officer of Philly Friendship Circle, says this funding allows them to expand their reach in the community and impact more lives.

"The generous support from the Jewish Federation has helped us to continue offering our flagship programs, such as Sunday Circle and Friends@Home, despite so many obstacles, including a global pandemic," Baram said. "Our goal is to have more and more youth experience the magic of genuine, inclusive connections, so that in the years to come, the future adults in our community will understand the power of friendship and acceptance, and use this appreciation to ensure that everyone belongs."

Working toward this sense of belonging is a priority for the Jewish Federation, which granted \$285,000 last year to local organizations dedicated to increasing disability inclusion.

"The Jewish Federation is an active participant in public policy advocacy related to disability inclusion in the community and workforce, and a proud partner and funder of many of our region's critical community organizations serving individuals living with a disability, including Judith Creed Horizons for Achieving Independence, Jewish Learning Venture, Jewish Family and Children's Service and many more," stated Brian Gralnick, the Jewish Federation's director of local grants and partnerships. "We believe that everyone belongs at every table."

For Berman, creating inclusivity starts at home by actively working towards understanding those around her – beginning with Ezra.

"Ezra makes me feel so loved, especially after a draining week," Berman said. "At the end of the day, all he wants is not to be judged, because it's harder for him to communicate in traditional ways. He just wants to have a friend to laugh with, and I always look forward to laughing with him."

YOU SHOULD KNOW ... Devora Weintraub



Sasha Rogelberg | Staff Writer

t 21 years old, Devora Weintraub has spent almost a quarter of her life as an emergency medical technician.

The daughter of a physician father and science teacher mother, the Bala Cynwyd native and University of Pennsylvania student was indoctrinated with a love of medicine and learning at a young age. Knowing she wanted to go to medical school early on, Weintraub was not intimidated by the extra schooling that becoming a doctor of medicine would require. Instead, she was eager to get a jump start.

"I didn't want to have to wait those eight additional years to start practicing medicine, so I realized that becoming an EMT was a shortcut to get started, to get my feet wet," Weintraub said.

At 16, Weintraub became an EMT at Narberth Ambulance, where she has volunteered for nearly six years, working at least a 12-hour shift per week, balancing a full school course load and involvement at the Orthodox Community of Penn, where she serves as chesed chair. She and her family are members of Young Israel of the Main Line.

Among the 50 other EMTs at Narberth Ambulance, Weintraub is one of the few women and the only Orthodox Jew.

"For a lot of my coworkers, I'm the first Orthodox Jew that they've ever met in their life, and some of them, the only one that they know," Weintraub said.

According to Weintraub, EMT work is a "boys' club," and the team took time to adjust to Weintraub's cultural practices that she maintained as an EMT: not volunteering on Shabbat and wearing long skirts, even during her shifts. Weintraub also keeps *shomer negiah*, the halachic principle that people of different sexes should not touch each other before marriage.

Under shomer negiah, Weintraub would not be allowed to touch male patients or coworkers, making her job nearly impossible to fulfill at times. To navigate being an Orthodox Jew in an intimate, secular environment, she invokes another halachic principle.

"When I walk into work, everything I do is in the name of *pikuach nefesh* (saving a life), so really, that overrides everything," she said.

In the name of saving a life, Weintraub will ignore *shomer negiah*, even if a patient has a non-life-threatening injury, such as a broken leg.

"It might not be an immediate life

threat, but down the line, if I don't splint it or somebody else doesn't splint it, it can lead to other issues," she said.

In other, more serious situations, drawing a line between *pikuach nefesh* and *shomer negiah* is trickier. Weintraub uses the example of a male patient having an issue with a catheter. In this instance, she would enlist the help of a male coworker, not just to preserve *shomer negiah*, but also the dignity of the patient in need.

Weintraub has discussed her religious and personal boundaries with Jewish community leaders and rabbis. At this stage in her life, she decides to shake hands with men in a professional setting or high-five a male coworker after a particularly difficult shift. The work, after all, is emotionally and mentally draining, and something as simple as a high-five can be an important team-building and morale-boosting action. She draws the line at hugging, however, and her coworkers respect her choice.

Working with the same team of EMTs, Weintraub sees the other volunteers as a family of sorts. There's a lot of good rapport underneath some crude jokes and an abundance of curse words, she said. The team is there to debrief with each other after harrowing 911 calls.

Outside of her Narberth Hospital team, Weintraub processes her work with friends and Jewish community members or tries to compartmentalize her shifts when she's finished. She's grateful she got started as an EMT young — when she couldn't overthink the job or back down.

"It's scary; it's a lot of responsibility," she said. "I think I just sort of jumped in the deep end, and if I hadn't, I don't think that I'd be here now."

But despite the difficulty of the job, Weintraub is committed to continuing.

"I really enjoy the aspect of being invited into people's hardest days of their life and trying to make it a little bit better for them," she said.

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editorials /

Stop Wasting Valuable Time in the House

n the U.S. House of Representatives, Minnesota Democrat Ilhan Omar has been a provocative figure, particularly for many in the Jewish community. She is vocal in her hostility toward Israel. And her comments about Jews have been either remarkably tone-deaf or outright antisemitic. She is one of the leaders of the squad of progressive, outspoken, media-savvy members of Congress who have been glorified by many in the left flank of the Democratic Party and their supporters, and vilified by just about everyone else.

So, just as former Democratic Speaker of the House Nancy Pelosi moved to penalize similarly offensive members of the Republican Party's outspoken and outrageous hard-right outliers like Georgia Rep. Marjorie Taylor Greene — of Jewish space-laser fame — by stripping her of committee assignments, the new Republican speaker, Kevin McCarthy, announced an intent to do the same to Omar.

But McCarthy has a problem. In a fractious House Republican caucus where McCarthy has only a whisper of a majority, he needs to move carefully. And not everyone in his caucus is with him in removing Omar, the first member of Congress born in Africa, from the Foreign Affairs Committee and its Africa subcommittee. Two other Democrats — Reps. Adam Schiff and Eric Swalwell, both of California — are also on McCarthy's hit list for removal from their committee assignments.



Speaker of the House Kevin McCarthy, R-Calif., is sworn in on Jan. 7.

Most outspoken in her opposition is Rep. Victoria Spartz (R-Ind.), who criticized McCarthy's proposed ouster plans as a distraction from the serious and necessary work the House should be doing. We agree. And we encourage McCarthy to stop wasting time.

The attempt to cancel Omar, Schiff and Swalwell is nothing more than politically infected vindictiveness.

If Democratic leadership wants a party member to serve on a particular committee (in a seat reserved for a Democrat) and is willing to accept the consequences of that choice, that preference should be respected. And if anyone wants to remove a targeted member from Congress, then they need to work to convince the targeted member's constituents to vote them out.

Our focus is not only on Republicans. We call for consistency. We encourage a single standard. And it is for that reason that we believe it was a mistake in 2021 for House Democrats to strip Georgia's Greene of her committee memberships in part for her past embrace of the QAnon conspiracy movement. Quite simply, we don't believe it is productive for one party to punish members of the other party simply because it can.

McCarthy pledged to punish targeted Democrats should he be elected speaker. If his caucus doesn't give him the support he seeks, he will at least be able to say that he tried. But trying and failing is not a good political look. So rather than wasting valuable time and political capital on seeking to punish opponents, McCarthy should spend his time trying to address some of the big issues facing this country and working to do something constructive. In order to succeed, and given his fragile leadership position, McCarthy and friends will have to work with Democrats in the House, in the Senate and in the White House.

The Religious Accommodation Test

Title VII of the Civil Rights Act of 1964 prohibits employers from discriminating against workers based on religion and other protected categories. That law also requires employers to make reasonable accommodation for a worker's religious beliefs so long as those accommodations don't impose an "undue hardship on the conduct of the employer's business." But what does "undue hardship" really mean?

Forty-six years ago, in Trans World Airlines, Inc. v. Hardison, the Supreme Court ruled that "undue burden" was defined to be "more than a de minimis cost." In other words, employers must accommodate a worker's religious practices and beliefs if it can be done easily and at minimal cost. Otherwise, the employee is out of luck. That very low standard has enabled employers to refuse many religious accommodation requests and has frustrated those seeking to require employers to do more to accommodate the religious practices of their workers.

That may soon change.

The Supreme Court has agreed to review the case of Gerald Groff, an evangelical Christian who observes

Sunday as a day of worship and rest. Groff worked as a non-career auxiliary mail carrier for the U.S. Postal Service. His job was to fill in when other workers were not available, including on weekends and holidays. For the first few years of his employment, Groff was not asked to work on Sundays. But demand for fill-ins increased when the post office started delivering for Amazon on Sundays. Initially, Groff himself or his managers were able to arrange for others to fill in for him on that day. But as demand mounted, Groff was threatened with disciplinary action if he didn't take assigned Sunday shifts. Rather than face the disciplinary threat, Groff quit. He then sued the post office for its failure to accommodate his religious beliefs.

Both the trial and appellate courts found that the post office had made reasonable accommodation for Groff's religious beliefs. And they found that to require anything more would impose an undue hardship on the post office and on Groff's co-workers. Those rulings were consistent with decades of other court conclusions since the Hardison case was decided.

But today's Supreme Court — with its 6-3 conservative

supermajority and a pronounced sensitivity to religious accommodation — is widely expected to change things. For most court watchers, the question isn't whether the Hardison case will be overruled but how far the court will go in defining the standard for "undue hardship."

Religious public-interest groups are urging a standard like that of the Americans with Disabilities Act, which requires accommodations for disabled workers unless doing so presents an "undue hardship" on the employer and defines "undue hardship" as an "action requiring significant difficulty or expense."

Such a change would be a big deal, particularly since the ruling could impact a lot more than the scheduling of work shifts. Things like an employer's grooming and dress-code requirements, workplace expressions like the wearing of religious objects and symbols, and even workplace prayer activity could be implicated by any new definition of "undue hardship."

There will be a lot riding on how the court seeks to balance the competing interests of employers and their workforce. We look forward to argument on the case and a decision later this year.



A Year After Colleyville, the Jewish Community Must Remain Vigilant

Andrew Goretsky and Hope Comisky

ust over one year ago, on Jan. 15, 2022, an extremist held four innocent people at gunpoint at Congregation Beth Israel in Colleyville, Texas. That morning, Rabbi Charlie Cytron-Walker discovered a man walking outside in the cold and, in an act of compassion, opened his synagogue to offer refuge, only to be held at gunpoint and taken hostage with three other worshippers.

The extremist that held Cytron-Walker hostage believed the conspiracy theories about Jewish power and control of government. He believed that if he threatened the rabbi and the congregants, a prominent New York rabbi would arrange for the government of the United States to release a convicted terrorist from prison. This was never possible, but this individual genuinely believed that it could happen because he had accepted dangerous conspiracy theories regarding Jewish power.

This hostage situation, and the 2018 Tree of Life attack, highlight the dangers that these conspiracy theories present to our communities. The Tree of Life attacker believed that Jewish people were conspiring to replace white Americans with Black and brown Americans and immigrants, in what is known as the Great Replacement Conspiracy Theory. We must fight back against these conspiracies and not let them become more prevalent in society.

The Anti-Defamation League saw a record number of antisemitic incidents of harassment, vandalism and assault in 2021. Recently, ADL released its report on antisemitic attitudes in America that provides a comprehensive snapshot of current antisemitic attitudes in the U.S. and the findings are disturbina For example, this survey found that 20% of

Americans believe in six or more antisemitic conspiracy theories, like the conspiracy theories that motivated the attackers in Pittsburgh and Colleyville. The survey also found that 75% of Americans accept as true at least one antisemitic conspiracy theory or trope about Jewish people.

This report makes clear what we have known: Antisemitism is not only on the rise but is becoming far too mainstream

Though Cytron-Walker would later credit ADL

Evil triumphs when good people do nothing. So, we must continue to work together if we are to win this struggle and create a better and safer community for all. Everyone can join and contribute to this effort.



and law enforcement for the tactical training that saved his life and the lives of his fellow captives, training may not be enough to stop future attacks. In a country like the United States, where religious freedom is a cornerstone of our democracy, defense training for the clergy cannot be our best option in the fight against violent extremism.

We need to combat the rhetoric of hate and bigotry that pushes people to extremes and leads to grave consequences not only for Jews but for Christians, Sikhs, Muslims, Buddhists and people of all faiths and backgrounds.

Despite the rise in antisemitic beliefs and rhetoric, we have hope because there are so many people of all backgrounds who want to come together and push back the tide of hatred. There are more allies than enemies in this battle.

But evil triumphs when good people do nothing. So, we must continue to work together if we are to win this struggle and create a better and safer community for all. Everyone can join and contribute to this effort.

First, report incidents and encourage your friends to report incidents of antisemitism. Even though the number of antisemitic incidents is at an all-time high, we know that these types of incidents, like many biased incidents, are grossly underreported. Accurate data regarding incidents of antisemitism is vital to ADL's ability to influence and advocate for leaders to address this issue. You can report an incident by going to our website at adl.org/ report-incident.

Second, work with your school district and workplace human resources to ensure that antisemitism education and Jewish culture are included in their diversity, equity, inclusion and belonging work. Depending on the source, the number of Jewish people in America is 8 million and in the world is 15 million. This is an infinitesimally small percentage of the American and world population.

Most people will not have direct engagement with a Jewish person. We must work with organizations to educate with accurate information to counter the conspiracy theories that exist. Your school district and workplace diversity education is a great place to start.

Andrew Goretsky is the regional director for ADL Philadelphia. Hope Comisky is the board chair for ADL Philadelphia.

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opinion /

No, President Biden, the Synagogue Attack Did Not Target the 'Civilized World'



David Suissa

e attach ourselves to narratives because they comfort us. It's comforting to think that the terrorist who murdered seven Jews

coming out of a Jerusalem synagogue on Jan. 27 was striking a blow against "the civilized world," as President Joe Biden asserted.

But he wasn't, Mr. President. Alqam Khayri, 21, a resident of eastern Jerusalem, was specifically going after Jews.

His Palestinian brethren, who celebrated his murderous act by dancing in the streets and handing out candies, were not thinking about the civilized world. They were rejoicing at the death of Jews.

When the Palestinian Authority glorifies terrorists who murder Jews or teaches Jew hatred to their children, they're not thinking about the opera halls of Vienna or the art galleries of Paris. They're thinking about the dreaded Jews who had the chutzpah to return to their biblical homeland after 1,900 years.

When Hamas launches rockets from Gaza to murder Israeli civilians, they're not thinking, "Boy are those Jews civilized; we better get rid of them." No, they're thinking of the Hamas Charter that obligates them to destroy the world's only Jewish state.

This is not a comfortable narrative.

It's a lot more "civilized" to sanitize and universalize our conflicts; it helps us manage and control them. If we can frame the Palestinian terror against Jews as an attack on a grand idea like the "civilized world," it reduces our frustration and anxiety. Instead of dealing with a conflict that is ugly and personal, we can come together around a sophisticated ideal.

The problem is that the hatred for Jews within much of Palestinian society is just that — ugly and personal. There's nothing civilized or universal about teaching Palestinian kids that "the Jews don't belong here." That is a hatred of aspiring annihilation. No amount of clever reframing can change that.

Three decades ago, Israel made the mistake of sanitizing and overlooking that hatred by pretending that a political agreement based on geographical borders could end the conflict. I was one of those dreamers, and part of me still dreams of that day.

But ugly, deep, personal hatred dies hard. The



Palestinians celebrate in the Gaza Strip following a terror attack in Jerusalem on Jan. 27 that left seven people dead, including a child.

narrative that has always been exceedingly difficult for Westerners to contemplate is that the Israeli-Palestinian conflict is not a political conflict but an existential one. This narrative is horribly inconvenient for the simple reason that it doesn't lend itself to solutions: the drug of choice of civilized diplomacy.

From the minute modern-day Israel was born nearly 75 years ago — continuing with its building of a vibrant nation with the strongest army in the region — Israel has been a victim of its success, becoming a source of constant humiliation to Arab neighbors who could never match that success. This has been especially true for Palestinians, who have been cursed with corrupt leaders who have rejected every Israeli peace offer while fattening their own bank accounts and blaming their people's misery on those "Zionist invaders."

But unlike the Palestinians, who kept saying no and built an identity around victimhood, those Zionists took what the United Nations gave them in 1947 and built a powerful state. The contrast with the Palestinians can't help but be humiliating. Here are the Jews, who for centuries had to accept their second-class *dhimmi* status in Arab and Muslim lands, breaking free to a place of empowerment through the Jewish state. No amount of political appeasement can cure Palestinian leaders of this humiliation, indeed of this epic failure to serve their own people.

If anything, given this shameful failure, Palestinian leaders have a more obvious incentive to keep nurturing their status as the most coddled victims in the world, oppressed by the "little Satan" Israel. You take your status where you can get it.

That may also explain why murdering Jews who come out of a synagogue, as heinous as it is, is so acceptable in the perverted Palestinian algorithm of Jew hatred. The terror act itself serves to reinforce and dramatize the desperation of victimhood.

Until a radically new and brave leadership infiltrates Palestinian society, teaching its people that hating the Jews is violently against their interest, we are relegated to dealing with facts on the ground.

Those facts go as follows: Terrorists will continue to try to kill Jews, and Jews will continue to try to stop them. This may not be very comforting for the civilized world, Mr. President, but for the Jews of Israel, it's the only world they know.

David Suissa is editor-in-chief and publisher of Tribe Media Corp and the Jewish Journal.



Why the Pro-settler Right Hates Israel's Justice System So Much

Susie Gelman

s Prime Minister Benjamin Netanyahu's new government places the Israeli Supreme Court in the crosshairs, concerned supporters of Israel, from the Biden administration to American Jewish communal organizations, are raising the alarm about the implications that attacks on Israel's independent judiciary carry for the country's democracy and for the persistence of a bilateral relationship built on shared values.

Unease on this side of the Atlantic about Israel's institutional malaise echoes the chants of protesters who turned out the last two weeks on streets of Tel Aviv and other cities to rally against the so-called "judicial reforms" that would subordinate the court to the Knesset, eroding a major check on government power in the Jewish state.

While the attention being paid to Israel's democracy is well-placed, a key context must be emphasized: namely, the Israeli-Palestinian conflict.

Israel's democratic decay cannot be discussed without mentioning the Palestinian conflict. The Supreme Court is a critical pillar of Israeli democracy, but it is not the only one. Why, then, have would-be authoritarians and theocrats in the coalition taken aim at it first? Why not start with the parliamentary opposition or some other organ of the state?

The obvious answer is that the court, in particular, is widely viewed on the Israeli right as an impediment to Jewish settlement in the West Bank and to an expansive vision of Greater Israel.

The antagonism between the settlement movement, on the one hand, and the court, on the other, is not a new phenomenon. In 1979, the court issued an important verdict barring the establishment of settlements on private land in the occupied territories.

The ruling inflamed opinion among proponents of settlement in the West Bank and Gaza and divided Menachem Begin's right-wing government, with the hawkish Ariel Sharon — then minister of agriculture — calling sarcastically to lift "the burden of having to make" such "political decisions" from the court and suggesting more directly that the justices "should not be dealing with settlements."

This was one of the first episodes in what would prove to be an acrimonious relationship between Israeli jurists and Jewish settlers. There was the "judicial revolution" of the 1990s, in which the court under Court President Aharon Barak developed an



approach more closely resembling judicial review in the United States and other countries — namely, the ability to strike down unconstitutional laws (or, in Israel's case, the legislation that violated the quasiconstitutional Basic Laws).

As the court's reach grew, so did the fears of religious Zionists and settlers that it would stand in the way of their goals.

When the court ordered the demolition of a synagogue built illegally in the Givat Ze'ev settlement in 2015, one opponent of the decision decried it, saying "it's inconceivable that a Jewish court will destroy a synagogue."

Of course, the Supreme Court does not always default to the Palestinian position in a case, as advocates for the Palestinian cause will readily point out. But the mere fact that the court does not automatically accept the Jewish or Israeli side over Palestinian petitioners is enough to elicit indignant rage from many who want to erase the Green Line.

Neutralizing the court through legislation that would allow the Knesset to override its decisions would not be damaging only for Palestinian rights; it would limit the judiciary's ability to protect individuals in Israel across a wide range of axes, whether religion, gender, ability or age. But the Palestinian conflict is the primary reason the court became a target for the Israeli right in the first place.

The battle between the Knesset and the court is

far from the lone arena in Israeli politics in which the side effects of the conflict can be felt today.

Talk of removing constraints on soldiers' conduct in the field — and lifting punishments for those who run afoul of them — is another. The defense of rogue soldiers, whether Elor Azaria in 2016 or the soldier who harassed activists in Hebron late last November, also ties back to the conflict, in addition to having serious implications for the IDF's chain of command and its moral underpinnings.

The question is whether Israel's interactions with the Palestinians, either during military operations or along the Green Line, will be governed by laws or by impulse.

The new government is not leaving much open to interpretation here. Alongside its intentions for the court, the coalition also entered office following announcements of bold plans for legalizing hitherto unauthorized West Bank settlements. With the Supreme Court's future on the line, it is important to shine a spotlight on the state of Israeli democracy, but failing to mention the context of the Israeli-Palestinian conflict leaves our comprehension of the stakes sadly incomplete.

Susie Gelman is board chair of Israel Policy Forum, the U.S. organization founded in 1993 that supports a viable two-state solution consistent with Israel's security. She is a member of the ownership group of Mid-Atlantic Media, publisher of the Jewish Exponent.

opinion

I Am a Single Rabbi Without Children. I Shouldn't Be Made to Feel I Am Not 'Doing My Part'



Rabbi Jessica Fisher

recently attended a bris in my community where the mohel announced to the new parents and the whole room, "Raising this child is the most important and

impactful thing you will ever do."

These words were offered to anchor the already exhausted and overwhelmed couple in the sanctity of the job they are embarking upon; the holiness of shaping a person into adulthood; the pride in doing something meaningful and lasting.

At the same time, these are the sentiments that form the foundation of parents' guilt when they have to work or when they choose to be with friends and not their children. They create the basis of self-recrimination when a child struggles and the parent is made to feel they are to blame. They foment anxiety over not enjoying aspects of parenthood or feeling lonely or isolated in the endless exhaustion of rearing children.

These are also the words that shame those of us who have no children.

The year I turned 30, I was not on any identifiable path to parenthood. I was, however, in rabbinical school and deeply committed to the ways I could and would serve the Jewish people as a rabbi. Until rabbinical school, I experienced my own private grief about not having a partner or kids, but no one had ever imposed those feelings on me or pressured me on my timeline.

As part of a counseling course in rabbinical school, I was assigned a reading where I learned that 13.9% of married women ages 30-34 experience infertility (a percentage that only increases after 35). Thirty years later, the author who shared this data did so again at an all-school gathering, reminding us that women pursuing education were largely responsible for the decline in Jewish population, since the ideal age for a woman to get pregnant is 22. He added, in essence, "Don't come crying to me when you finish your education and realize you missed your window."

I was shocked by his callousness and also by the overt implication that delaying parenthood for the sake of education was damaging to the Jewish people — an assertion, overt and implied, reached by many Jewish social scientists, as others have pointed out. Apparently, nothing I could do as a rabbi would ever have the same impact on Jewish peoplehood and the Jewish future as producing babies above "replacement level."

While the presentation surprised me, the idea that the ideal role of anyone with a uterus is to bear children is embedded in our scripture and liturgy. Even the way many of us have chosen to add women into the daily amidah prayer to make it more egalitarian attests to this role: Three times a day we chant, *"magen Avraham u'foked Sarah,"* that God is the one who shields Abraham and remembers Sarah. This line about remembering Sarah refers to the moment when God undid Sarah's barrenness, giving her a child (Genesis 21:1). Every time we recite these prayers we are reifying the idea that a woman's relationship with God is directly linked to her fertility.

According to the medieval sage Maimonides, "Whoever adds even one Jewish soul it is considered as creating an entire world." How many times do I have to sit on a beit din, or rabbinical court, before the number of conversions I witness adds up to a child? How many weddings and b'nei mitzvah and tot Shabbats and hospital visits and adult education classes? This is math I should not have to do as a rabbi or as a woman. It is not math we should ask of anyone.

I know I am not alone among my peers in expressing frustration around such rhetoric. If we truly believe that a person's value is derived from being created *b'tzelem elohim*, in the image of the Divine, then we need to demonstrate this in the ways we speak and teach about parenthood and fertility, celebrating the role and value of an individual within a community with no correlation to the number of children they raise, how they parent, or how those children connect to Judaism.

While there are plenty of sources in Jewish literature and a range of sociological data that offer all kinds of reasons that Jews should "be fruitful and multiply" — often expressed with urgency after the devastation of the Holocaust — the Torah, our most ancient and sacred text, also presents a model for what it means to be a person without a child who makes a tremendous impact on the Jewish future.

According to the most straightforward reading of the Torah, Miriam, the daughter of Yocheved, sister of Aaron and Moses, does not marry and does not bear children. And yet, Miriam played a crucial role in



ensuring the possibility of a Jewish future. She was the sister who watched over Moses as he floated in a basket, the girl who connected Moses' adoptive mother with his birth mother and the prophet who led the women in joyous dancing when the Israelites finally attained freedom.

In a recent conversation, Rabbi Rachel Zerin of Beth El Temple in West Hartford, Connecticut, pointed out that what is powerful about Miriam is that she appears content with her life. Unlike most of the women we encounter in the Hebrew Bible who do not have children, we never see Miriam praying for a child; she is never described as barren or unfulfilled and yet she is instrumental in securing the Israelites' — our — freedom.

Through this lens, we can understand that the Torah offers us many models of a relationship to parenthood: Some of us may yearn for it and ultimately find joy in it, some of us may experience ambivalence around bringing children into the world, some of us may encounter endless obstacles to conceive or adopt, some of us may struggle with parenting the children we have, some of us may not want to be parents at all and some of us may experience all of these at different times.

Like Miriam who fearlessly added her voice to the public conversation, we, too, can add more voices to the conversation about Jewish continuity that counteract the relentless messaging that raising children into Jewish adulthood is the most consequential thing we might do.

Yes, parenting can be miraculous and beautiful, something we should continue to celebrate. But we each have so many gifts to offer the Jewish people our communities just need to create space for all of us to contribute in a broad variety of ways, by making fewer assumptions and speaking about parenthood with more nuance, expansiveness and compassion.

Jessica Fisher serves as a rabbi at Beth El Synagogue Center in New Rochelle, New York.

\ nation / world



Half of 25 Most Generous Philanthropists in US Are Jews, But Few Give to Jewish Groups

Jews made up nearly half of America's biggest philanthropic donors last year, according to a calculation by Forbes of who gave the most money away in 2022, JTA.org reported.

In a year that saw their fortunes take

a hit amid declines in the stock market, America's 25 "most generous givers" donated a collective \$27 billion, up from \$20 billion in 2021, for a lifetime total of \$196 billion, according to Forbes. They included 12 billionaires with Jewish backgrounds — a dramatic overrepresentation when compared to the proportion of Jews in the overall U.S. population.

The Jews on the list include financier George Soros, who gave away at least \$300 million to racial justice and humanitarian work in Ukraine and other causes; businessman and former New York City mayor Michael Bloomberg with \$1.7 billion in donations to charter schools, clean energy and fighting heart disease; and Meta CEO Mark Zuckerberg, whose charity donated more than \$900 million, with much of the money going to fund research into artificial intelligence and genomics at universities.

One thing that stands out about these Jewish philanthropists is that almost none focus on giving in the Jewish community. Only Lynn and Stacy Schusterman of the Tulsa oil dynasty, who are paired together on the list, are prominent donors to Jewish causes.

White Supremacist Nick Fuentes Returns to Twitter With Spree of Antisemitic Comments

The white supremacist and far-right provocateur Nick Fuentes was reinstated to Twitter on Jan. 24 and returned to the social media platform with a volley of antisemitic posts and comments, including praise for Hitler.

Fuentes is a Holocaust denier who first gained prominence after participating in the white supremacist "Unite the Right" rally in Charlottesville in 2017 and was banned from Twitter in July 2021, amid the platform's crackdown on far-right extremists, particularly in the wake of the insurrection at the U.S. Capitol on Jan. 6, 2021. He burst back onto the public stage in November, when he and Ye, the artist formerly known as Kanye West, had dinner with former President Donald Trump.

Fuentes' reinstatement comes as Elon Musk, who acquired Twitter last year, restores the accounts of many people who were banned for advancing far-right extremist ideas on the platform.

Majority in Netherlands Don't Know Holocaust Affected Country

A recent study of the Dutch population conducted by the Conference of Jewish Material Claims Against Germany showed an alarming lack of education about the Holocaust in the Netherlands, JTA.org reported.

A majority of Dutch respondents across all age groups didn't cite their own country as a place where the Holocaust took place, despite the Netherlands being the setting of the world's most widely-read Holocaust memoir — Anne Frank's "The Diary of a Young Girl," which has been translated into more than 70 languages. About 75% of the country's Jews were killed during the Holocaust, one of the highest rates in Europe.

The study, for which Schoen Cooperman Research surveyed 2,000 people across the country of over 17 million, also found that a majority of respondents (54%) and a slightly larger share of those in the millennial and Gen Z generations (59%) did not know that the number of Jews murdered by the Nazis totaled 6 million. Many said the total was 2 million or fewer.

Compiled by Andy Gotlieb



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COULD ANCIENT WHEAT Be the Solution to the World's quarter of the world's food comes from just one crop. It grows abundantly in Russia and Ukraine, but war has obstructed the supply chain. Food Crisis?

Add to this the effects of climate change, and a major food crisis seems inevitable.

One solution could be lying in a seed collection housed in the Israel Plant Gene Bank of the Volcani Center Agricultural Research Organization near Tel Aviv.

"We have built up a collection of over 900 wheat lines. This is a massive and rich collection compared to banks in other parts of the world," Volcani researcher Sivan Frenkin said. "It's really a toolbox for the cultivation and improvement of future wheat varieties, to cope with climate change or crop diseases like wheat rust."

Since the 1950s, wheat has been plentiful due to the cultivation of modern varieties that produce high yields. Today, it is one of three staple foods (aside from rice and maize) and accounts for the nutrition and income of more than 4 billion people worldwide.

So where does the problem lie?

Despite its success in feeding the world, modern wheat lacks genetic diversity and is not resilient enough to withstand droughts, floods and pests. And this is where ancient wheat lines (landraces) from Israel have a distinct advantage.

A GENETIC TREASURE

"The Near East climate ranges from arid to Mediterranean, under which local wheat landraces have been grown for millennia, assumingly accumulating a unique repertoire of genetic adaptations," states Frenkin, a Ph.D. candidate researching restoration of lost genetic diversity of wheat landraces from Israel.

Roi Ben David, director of agricultural research at the Volcani Center, concurred: "Israel is geographically sitting on a genetic treasure. These are wheat lines that go back to the beginning of agriculture where cultivation of wheat started."

New wheat varieties could also counter the effects of the current disruption to the supply chain. The war in Ukraine, he estimated, has caused the loss of wheat equivalent to that consumed by 151 million people in an average year. Floods in India have also become a regular occurrence and in the past few seasons have seen large areas of wheat crops destroyed.

With modern wheat in short supply and lacking genetic diversity and resilience, Israeli seed detectives are amassing a treasure of ancient cultivars.

ELANA SHAP | ISRAEL21C

"The genetic variations will enable the improvement of wheat year to year to meet the growing demand," Ben David said.

The Volcani's "Land of Wheat" initiative was set up by Ben David in 2015 together with the Plant Gene Bank under Einav Mayzlish-Gati and Bizi Goldberg, an independent consultant in the field of traditional wheat — the prime aim being to conserve, restore and characterize Israel's local and traditional wheat varieties.

"We started from scratch," Ben David said. "Past collections were fragmented and not taken care of, which put it at high risk. Over the last seven years, we have built up a very organized and diverse bank."

One of the team's initial tasks was to scour the databases of gene bank collections worldwide looking for landraces that had grown in ancient and traditional Israel agriculture. Detective work included finding collections that had samples with "names related to the traditional names of lines in our region and that we knew had been collected here," Frenkin said.

Some of the seeds located were stored abroad for decades, including specimens brought back to Israel from St. Petersburg, where Russian seed bank founder Nikolai Vavilov had amassed a collection of ancient wheat seeds brought from his visit to Israel in 1926.

Other important specimens were found in institutions around the state of Israel and even in storage at Volcani itself.

Part of the latter, said Mayzlish-Gati, is one of the last collections conducted in the 1980s by the Volcani's Yaakov Matitya.

His research was documented in little notebooks and covered trips he made throughout the country from the Golan Heights to the Sinai Desert. These seeds were moved to more optimum conditions at a temperature of minus-20 degrees.

INTRODUCING AVIV

Once the collection was fully genotyped, it was then time to put the 900 samples to the test to "see what we have in our hands. It was exciting," Frenkin said.

Propagation was carried out during two seasons in two very different climactic regions: in Volcani's net-houses in the center of the country with its Mediterranean climate; and at its Gilat Experimental Station in the semi-arid northern part of the Negev Desert.

Some lines, including a batch collected in the 1970s, didn't succeed in germinating, but Frenkin is not disappointed.

"We cannot be nostalgic and think the past was much better than the present. The modern varieties are excellent cultivars and give high yields, sometimes double that to landraces. But they don't have options for improvement. Our project will enrich the resource of genetic traits."

The institute has engineered a wheat strain, named Aviv, with an ultra-short life cycle. It flowers early in the cooler months of January and February to escape heat and possible drought later in the year. Not yet economically viable for farmers, Aviv has benefits for those cultivating wheat in dry climates.

Another strain that has been developed is Mizpor 37, a late-flowering variety that is more disease resistant and is suitable for animal feed.

ARTISANAL BREAD

Testing the flavor, texture and aroma of bread baked with promising ancient wheat strains is also part of the Land of Wheat project.

To that end, a baking and tasting panel was recently organized with four artisanal bakers and Stybel Flour Mills, one of the largest suppliers of flour in Israel.

One of the bakers, Hagay Ben Yehuda, said he was fortunate that his interest in ancient wheat strains Einkorn and Emmer ("the grandmother and grandfather of all the wheat in the world") coincided with the Volcani wheat researchers' outreach to bakers working with traditional methods.

Together with a farmer in the Galilee, Ben Yehuda has planted seeds of indigenous, ancient wheat strains obtained from the Volcani bank.

Ben Yehuda noted that ancient strains of wheat are low in gluten and high in minerals and vitamins. But his experience has not always been favorable.

"Emmer wheat had no interesting flavors and was disappointing. But Einkorn was a revolution of flavors that hits you with each bite."

This is probably why his country-style bread, which mixes 30% Einkorn flour with both spelt and rye, is a favorite among his customers at Hagay Ve'ha-lehem (Hagay Bread) on Kibbutz Einav.

While it is invigorating to taste ancient wheat varieties, breeding new ones to face the immense challenges will take time, "10 years at the earliest," Ben David predicted.

Elana Shap has covered a wide range of subjects for print and digital outlets in Israel and abroad, including The Jerusalem Post, Jerusalem Report, The Forward and Aish.com. Born in South Africa, she has lived in Israel since 1991.



Benedictus, a wheat cultivar developed at the Volcani Center.



Wild green wheat



Cultivated emmer wheat





Einkorn wheat

Gimme Some Gumbo

Keri White

friend recently bought me a bag of fresh okra. That sounds like an odd gift — but she knows me and is aware that I am always on the hunt for unique ingredients and innovative ways to use them.

The gift coincided with a damp, cold spell, so gumbo suggested itself. There are many different types of gumbo, but the main fault line is divided into Creole and Cajun. Creole gumbo contains tomatoes, dark roux, okra and shellfish, while Cajun gumbo eschews tomatoes, and usually contains chicken. Both generally integrate ham and sausage.

Granted, many of these ingredients would not be found in a kosher kitchen, but using some of the techniques and elements of a traditional gumbo adapted to kashrut produced a delicious meal.

The recipe is not difficult, but it does involve several steps and is a bit labor-intensive. The upside is that it makes quite a lot and freezes well, so this will feed a large crowd, or provide many future meals to a smaller group.

We served this with a simple salad and a loaf of crusty semolina bread.

Gumbo

Makes about 1 gallon

Chicken and broth:

3 pounds bone-in chicken pieces (breasts/thighs)

- carrot, cut into chunks
- onion, quartered 1
- 1 stalk celery, cut into large chunks
- 1 teaspoon salt
- teaspoon pepper 1
- 1 teaspoon garlic powder

Water

Roux:

1/2 cup vegetable oil or margarine 1⁄2 cup flour

Vegetables:

- 11/2 pounds okra, cut into 1/4-inch slices
- cup onion, chopped 1
- cup celery, chopped 1⁄2
- cup green pepper, chopped 1/2
- cup fresh parsley, chopped 1⁄4 cup scallions, white and green 1/2
- parts, chopped
- teaspoon dried thyme 1
- 1 bay leaf
- teaspoon cayenne pepper 1⁄4 (to taste)
- ¹/₂ teaspoon salt

Meat:

Soup:

- 1¹/₂ pounds andouille turkey sausage (or other spicy, smoked sausage) sliced into 1/4-inch discs
- Chicken from stock pot, cut into bitesized pieces

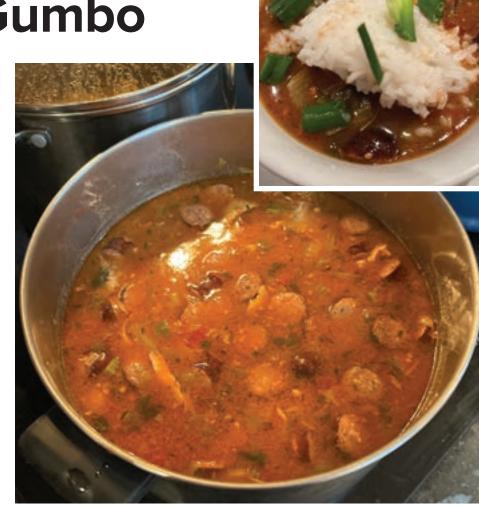
- 3 quarts chicken broth
- 28-ounce can crushed tomatoes 1



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Finishing seasoning:

- tablespoon Worcestershire 1 sauce
- teaspoon (or more) Tabasco 1 sauce

Salt/pepper/cayenne pepper to taste

To serve: cooked white rice and chopped scallions to garnish

In a large stockpot, place the chicken and broth ingredients, and cover them with water. The recipe calls for 3 quarts of stock, but if there is extra freeze it and use it in soup - spare chicken stock never goes to waste!

Bring it to a boil, then lower the heat, cover and simmer until the chicken is cooked, about 40 minutes.

Remove the chicken pieces from the pot and, when they're cool enough to handle, remove the skin and bones; set the meat aside, and return the skin and bones to the stock. Continue simmering to enhance the flavor of the broth.

While the stock simmers, make the roux. In a large pot or Dutch oven, place the oil and flour. Mix with a whisk or wooden spoon, and heat it over medium. Continue stirring until the roux turns a golden brown and gives off a nutty aroma. This forms the basis of the gumbo, so don't rush this part! It takes about 15 minutes.

When the roux is done, add the vegetables and seasonings. Stir to coat, and sauté until the veggies are soft. The okra may get stringy during the sauté process; continue cooking until it is no longer stringy. Add the sausage and chicken; stir to coat. Strain 3 quarts of chicken stock, and add it to the pot. Add the tomatoes and stir.

Bring it to a boil, then lower the heat and simmer for 11/2 hours, stirring occasionally. Add the finishing seasonings, taste and serve.

For each serving, ladle the gumbo into a bowl, top it with a scoop of cooked white rice (about a half-cup per bowl) and garnish with chopped scallions, including both the white and green parts.

Keri White is a Philadelphia-based freelance food writer.

Jewish Arts Options Abound in Coming Weeks



Jon Marks

With the Super Bowl still more than a week away, how can you spend your free time before settling in to watch Jalen Hurts and the Eagles take on Andy Reid's Chiefs?

Well, there are plenty of options on the local arts scene — and with Jewish content, no less.

You have everything from a Tu B'Shevat-centered exhibit at the Old City Jewish Arts Center to an extension of Jonathan Horowitz's thought-provoking exhibit at the Weitzman National Museum of American Jewish History to three local artists who did works in a series at the Temple Judea Museum at Keneseth Israel.

And many of them won't cost you a dime.

Here's the rundown:

Old City Jewish Arts Center: "Celebration of Trees" exhibit Feb. 1-26

This exhibit features 18 artists ranging in age from 18 to 99, each of whom has a handful of pieces on display in commemoration of Tu B'Shevat.

"Going to nature is very therapeutic," center director Rabbi Zalman Wircberg said. "Sometimes people are scared to go out. They know our natural habitat is to go to the trees and nature. Coming to our exhibit is a moment of therapy and calmness."

Besides that, the center is sponsoring "First Friday," where you can congregate around the corner on Market Street for an art walk beginning on Feb. 3 at 5 p.m. You can visit shops and galleries throughout the neighborhood over the next few hours before returning to the center at 9 p.m. for a free Shabbat dinner.

For more information, visit ocjac.org or call 215-627-2972.

Weitzman National Museum of American Jewish History: "The Future Will Follow the Past"

Jonathan Horowitz's exhibit, whose work combines aspects of health, race, gender and antisemitism, opened at the same time the museum reopened last May and was supposed to close in December. But due to its popularity and relevance, it will remain open through year's end.

"We felt we couldn't pass up the opportunity to have the conversation continue," museum curator and Director of Exhibitions and Interpretation Josh Perelman said. "It's bringing in contemporary art to reflect the past. The issues it raises continue to escalate in their intensity. As a history museum, how can we learn from the past to inform our future?"

The Weitzman is open Fridays through Sundays from 10 a.m. to 5 p.m. *For more information, visit theweitzman.org or call 215-923-3811.*

Temple Judea Museum at Keneseth Israel: "Seriously: Works in Series"

Three local artists — chair of the Museum Artists' Collaborative Marlene Adler, Diane Pieri and Drexel University student Dan Soslowsky — have interpreted how they perceive their work in a series.

"Each of these artists has taken a different approach to what is a work in a series," museum director and creator Rita Rosen Poley said. "In addition, we have complemented the exhibit with works from our permanent collection."

Pieri's series includes 22 tapestries of the Hebrew alphabet. Soslowsky did a series on Jewish identity, while Adler joined forces with K.I. Rabbi Emeritus Lance Sussman on a new Purim megillah. She painted all the illustrations, while he wrote the text.

The exhibition runs from now through March 15, with a grand opening on Feb. 12 from 1-3 p.m.

For more information, visit kenesethisrael.org/temple-judeamuseum or call 215-887-8700, ext. 416.

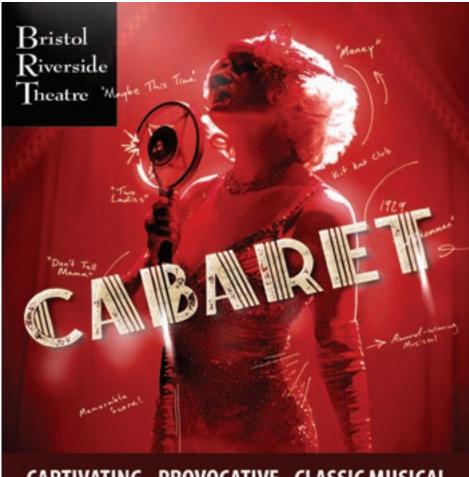
Theatre Ariel: "Amsterdam"

Theatre Ariel is known for its salons in which actors perform the reading of a play in an intimate setting. Written by Israeli Maya Arad Yasur, "Amsterdam" is the story of an Israeli violinist living in Amsterdam who receives an unpaid gas bill from 1944. A discussion with the cast follows the reading.

Later this spring, Theatre Ariel will present Marshall Botvinick's "To Reach Across a River" about a Chasidic woman dealing with infertility who wishes to adopt.

Salons will be performed on Feb. 18 in Bala Cynwyd, on Feb. 19 in Old City and on Feb. 25-26 in Wynnewood.

See Arts, page 31



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s the proportion of older adults in the United States continues to increase, appropriate care for older people becomes increasingly important. In fact, caregivers and loved ones should be aware of age-appropriate care for heart attack or chest pain.

The first step is to call 911. Once medical care is started, age-related changes in general health and in the heart and blood vessels require consideration, and likely modifications, in how people age 75 and older are treated, according to a scientific statement from the American Heart Association, published in its flagship, peer-reviewed journal "Circulation."

The statement, "Management of acute coronary syndrome in the older adult population," highlights evidence to help clinicians better care for older patients. According to the statement, 30% to 40% of people hospitalized with ACS, which includes heart attack and unstable angina (heart-related chest pain), are 75 or older.

"Older patients have more pronounced anatomical changes and more severe functional impairment, and they are more likely to have additional health conditions not related to heart disease," said Dr. Abdulla A. Damluji, chair of the scientific statement writing committee, director of the Inova Center of Outcomes Research and an associate professor of medicine at Johns Hopkins School of Medicine. "These include frailty, other chronic disorders (treated with multiple medications), physical dysfunction, cognitive decline or urinary incontinence."

Age-Related Changes in Heart and Blood Vessels

Cardiovascular changes that occur with normal aging make ACS more likely and may make diagnosing and treating it more complex. These changes include large arteries becoming stiffer, the heart working harder but pumping less effectively, blood vessels becoming less flexible and less able to respond to changes



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in the heart's oxygen needs and an increased tendency to form blood clots.

Sensory decline due to aging may alter hearing, vision and pain sensations. Kidney function also declines with age, with more than one-third of people 65 and older having chronic kidney disease.

As people age, they are often diagnosed with health conditions that may be worsened by ACS or complicate existing ACS. As these chronic conditions are treated, medications prescribed may result in unwanted interactions or medications that treat one condition but may worsen another.

"Geriatric syndromes and the complexities of their care may undermine the effectiveness of treatments for ACS, as well as the resiliency of older adults to survive and recover," Damluji said. "A detailed review of all medications, including supplements and over-thecounter medicines, is essential, ideally in consultation with a pharmacist who has geriatric expertise."

Steps for Heart-Attack Care and Follow-Up

Courtesy of Getty Image:

· Call 911 if you notice someone experiencing heart-attack warning signs. These include chest discomfort, dis-



comfort in other areas of the upper body (one or both arms, back, neck, jaw or stomach), shortness of breath or other symptoms such as a cold sweat, nausea or lightheadedness.

- Consider treatment needs for co-existing conditions. An individualized, patient-centered approach is best for older adults.
- Get input from multiple specialists, including a pharmacist, to manage care and medications.
- limited mobility may benefit from a ACS in older adults, visit Heart.org.

simplified medication schedule, with fewer doses per day and 90-day supplies of medications so fewer refills are necessary.

- The goals of care for older people with ACS should extend beyond clinical outcomes and focus on quality of life and the ability to live independently.
- Do-not-resuscitate orders should be discussed before any surgery or procedure -

People with cognitive difficulties and For more information about managing





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BELITSKY

AARON JACK-On January 19, 2023. Beloved brother and brother-in-law of the late Bernice and Michael Brown. Loving uncle of Mark Brown (Waynette), Clifford Brown (Marcia), Paul Brown (Shelley Argus), and Karen Velocci (Peter). Also survived by many great nieces and great nephews. Mr. Belitsky was dedicated to his Jewish community and touched many people over the years. Contributions in his memory may be made to KleinLife Meals on Wheels, 10100 Jamison Avenue, Philadelphia, PA 19116.

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BUZGON

SOLOMON (Sol) passed away peacefully on January 10, 2023 at the age of 85. He was a proud graduate of Chester High School and Pennsylvania Military College (now Widener University). Sol was an outside salesman for several companies. His favorite job was representing Planters Peanuts. After retiring from sales, he became a substitute teacher in all the major school districts in New Castle County. Sol enjoyed listening to Klezmer music and attending concerts, musicals, plays, and live sporting events. He always rooted for the Eagles, Phillies, and Sixers. Husband of the late Ruth (nee Schwartz). Father of Harold (Lisa) and Edina. Grandfather of Ethan. Brother of Miriam (Joe) Elman, Phyllis (the late Gary) Gumerman, and Nadine (Stewart) Abowitz. He will also be missed by his many nieces and nephews. After Ruth passed away in 2006, Sol enjoyed the company of the late Lynne Ludwig and Sandy Davis. Contributions in his memory may be made to City Fare Meals on Wheels at www.cityfare.org, Talleyville Fire Company at www.talleyvillefireco.org, or a charity of the donor's choice.

SCHOENBERG MEMORIAL CHAPEL www.schoenebergerfuneralhome.com



FELDMAN

NORMA (nee Carman) on January 21, 2023. Wife of the late Ralph, mother of Rand Feldman, Lisa (Ron) Krader and the late Marc Feldman; grandmother of Scott (Linda) Feldman, Stephanie Feldman, Jessica (Eric) Zoldessy and Amanda Krader; great grandmother of Zia Rose. Contributions in her memory may be made to The Jewish Federation of Greater Philadelphia. GOLDSTEINS' ROSENBERG'S

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FRIEDMAN

NOMI RAIA (1931-2023) - Nomi Raia Friedman's career spanned fine arts, commercial and fashion illustration, and design. Her editorial fashion work and commercial illustrations were featured in international fashion magazines, galleries, magazines, and more Nomi's fine art varied from commissioned floral, portrait, and still life works, to the very painfully personal, visceral and spiritual "Deposition Series." Her commercial work included high-end retail and restaurant branding, as well as fragrance, fashion, interior design, and launch books. She was also the illustrator for the classic "Emily Post's Complete Book of Wedding Etiquette." Nomi was a scholarship graduate of the Philadelphia College of Art - where she later taught - and attended the Boston Museum School, Boston University, and the Pennsylvania Academy of Fine Arts. She studied with Emlen Etting, René Bouché, Franz Kline, and others. Nomi is survived by children, Bela Lisa, Seth, and Joel and grandchildren, Lucas, Hallie, and Yelena. The family will be organizing an exhibit highlighting the scope, power, and beauty of her work.

GLASER

EUGENE on January 17, 2023. Husband of Marilyn (nee Tucker) and the late Elaine. Father of Debra Ismailoff, Dr. Richard (Jackie) Cohen, Sheryl Cohen and Karen (Ron) Wilk, also survived by 13 grandchildren and 28 great grandchildren. Contributions in his memory may be made to a charity of the donor's choice.

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HOCKY

JOSEPH - January 24, 2023, of Haverford, PA and former resident of Broomall; beloved husband of the late Fay (nee Zelitch); loving father of Joan Hocky (Tony Stanford). Eric Hocky (Abby Stamelman) and Susan Novick (Howard); devoted brother of Betty Woolf (Milt), the late Minna Passman (Richard) and the late Addie Gabel (Harold): cherished grandfather of Glen, Melanie, Daniel, David, Ben and Vaughn; adored great-grandfather of Larry. Joe practiced law until the age of 94. He was known for his lively wit and puns; charming storytelling to young and old alike, and his kindness and patience with all. In lieu of flowers, contributions in Joseph's memory may be made to Celebrate the Individual, https://www.celebratetheindividual. org/, The Quadrangle Board (memo: Residents Assistance Fund), 3300 Darby Road, Haverford PA 19041, or a charity of your choice.

JOSEPH LEVINE & SONS www.levinefuneral.com

KUSHNIER

LEONARD, age 80, passed away January 24, 2023. Beloved husband of Betty (nee Rockliss) Loving father of Scott Kushnier (Galit), and the late Joseph Kushnier. Adoring grandfather of Ephrat, Rina, Yehoshua, Binyamin, Talya, and Pessia Leah. Dear brother of Ronald Kushnier (Marsha). He is also survived by Betty's children Howard, Elice, and Debbie and their families. Contributions in his memory may be made to Cancer Support Community of Greater Philadelphia www.cancersupportcommunity.org

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MORRIS

HOWARD P., died January 26, 2023. Husband of the late Esther; father of Alissa Morris-Alexander (Michael) and Aaron David Morris; and grandfather of Samantha and Maya. GOLDSTEINS' ROSENBERG'S

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ROSEN

LEWIS January 21, 2023. Beloved husband of Leslie (nee Jurikson) of Bala Cynwyd; loving father of Julie (Lowell) Singer, Bonnie Rosen and Ryan (Lisa) Rosen, adoring Zayda of Mathew, Sam and Alex Singer and Simon and Sydney Rosen, devoted brother of Elliot (Maxine) Rosen and Sharon (the late Arthur) Webb. Contributions in his memory may be made to a charity of the donor's choice.

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ROSENBLUM

BETTIE (nee Lander), January 21, 2023, of Wynnewood, PA. Beloved wife of the late Simon Rosenblum; loving mother of Randie (Robert) Harmelin, Wendi (Mitchell) Lax and Amy (Steven) Lancellotta; cherished grandmother of Sara, Stephanie, Matthew, Rachel (Chris), David (Liz), Michael (Marina) and Justin and, great grandmother of Ryan, Hannah, Hudson, and Peyton. Contributions in Bettie's memory may be made to JDRF Greater Delaware Valley Chapter, 555 Croton Road, Suite 111, King of Prussia, PA 19406 or LifeRaftGroup.org.

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ROSENFELD

DR. HOWARD, January 25, 2023, of Blue Bell, PA; beloved husband of Rhoda (nee Applebaum); loving father of Dr. Jack Rosenfeld (Linda), Jill Marcus, (Jeffrey) and Jayme Powell (Tom); cherished grandfather of Rachel (David), David (Johnathan), Jason (Jennifer), Michelle, Melody, Jessica and Aiden. In lieu of flowers, contributions in Howard's memory may be made to Tiferet Bet Israel (tbibluebell.org) or a charity of the donor's choice.

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SCHUMAN

ROCHELLE "SHELLIE" (nee Anderson) on January 24, 2023. Beloved wife of the late Isadore; Loving mother of Dana Refold (Jeff); Sister of Barry Roth and the late Mark Roth; Devoted grandmother of Jaxson and Logan. Contributions in her memory may be made to Leeza's Care Connection, www.leezascareconnection.org

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www.goldoteinoldherdi.com

SEARS

ADELE (nee OKUN)-On January 25, 2023. Wife of the late Dr. Herbert, mother of the Rev. Dr. Stanley Sears (Carolyn Christie) and Dr. Alan Sears, grandmother of John Stuart Sears (Lauren Randall), Dr. Louis Stephen Sears, Dr. Landon Scott Sears (Michelle) and Elana Rae Sears and great grandmother of Leah Sears. Contributions in her memory may be made to The Michael J. Fox Foundation for Parkinson's Research, P.O. Box 5014, Hagerstown, MD 21741.

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SHUSTER

ELEANOR (nee Felzer) beloved wife of the late Stanley Shuster; loving mother of Carol (Dennis) Freedman and Penny (Mel) Brodsky; adoring grandmother of Jay (Melissa), Mindy (Scott), and Carly (Michael); great-grandmother of Emma, Matthew, Zachary, Tyler, Dylan, and Noa. Contributions in her memory may be made to the American Cancer Society, or American Heart Association or to a charity of the donor's choice.

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SMILOWITZ

JACQUELINE (nee Gordon) on January 23, 2023. Wife of Alec. Mother of Hope (Matthew) McLaughlin and Robert (Sandra) Smilowitz. Sister of Suzan (Harvey) Friedrich. Grandmother of Jake McLaughlin and Dan (Rachel) Smilowitz.

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MEMORIAL

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Adath Israel on the Main Line Maintains Family Atmosphere



Jarrad Saffren | Staff Writer

onathan Goldstein, 51, describes himself as a congregant, daily minyan attendee and Shabbos regular at Adath Israel on the Main Line.

His children, ages 18, 15 and 13, have all gone through Hebrew school and the bar/bat mitzvah process at the Merion Station community on North Highland Avenue. Goldstein and his wife are part of a group of 12 families who eat together, travel and even play Dungeons & Dragons.

All of this started when they first walked into the Conservative synagogue and met each other many years ago. There was an energy in the air, Goldstein recalled.

"When you come and join our synagogue, one of the things that's self-evident is that the gravity is around new families," he said. "When you come to our shul, on Shabbos, there are 100 children running around."

Goldstein spoke in the present tense because this energy continues today. Adath Israel did not lose members before, during or after COVID, according to synagogue leaders. It has remained stable at about 750-800 families. Plenty of older families have left, but they have

been replaced by younger households.

Rabbi Andrew Markowitz, who works full-time at the synagogue but is filling in during Rabbi Eric Yanoff's sabbatical, said the Saturday morning Shabbat crowd has gotten younger since the pandemic started. And Adath Israel's Early Childhood Learning Center has more than 120 students, with more waiting to get in.

"We're stable and healthy," the rabbi said. "We're not declining in any way."

Adath Israel attracts young parents with its preschool and religious school programs. According to Markowitz, the Conservative institution turns 50-60% of its preschool families into congregants. And then it offers programs "attached to that" that provide options for the whole family.

Recently, the shul introduced a class called "The Home We Build Together" consisting of 10 young families learning how to create a Jewish household with Jewish values. Most of those members were not Shabbat regulars before taking the course, but they became weekly attendees after they completed it.

More recently, Adath Israel leaders hired a social worker to organize a post-partum group and an aging group for people who wanted safe spaces



From left: Adath Israel Rabbi Andrew Markowitz, Cantor Elizabeth Shammash and Rabbi Eric Yanoff

to talk about both topics. Many Early Childhood Learning Center parents are active in the synagogue's Parent-Teacher Organization. Many are also Mitzvah Players, meaning they perform plays for the community every 1-2 years.

But perhaps the most important program is Hebrew school classes on Saturdays. Rabbi Markowitz explained that, when students used to meet on Sundays, they were taking in lessons but not learning to live like Jews. Moving classes to Saturdays allowed them to take part in Sabbath activities as they happened. Plus, when parents started picking kids up after services, they began staying for Kiddush and mingling with the members who attended. This encouraded parents to just come to the service in the first place. Adath Israel's Shabbat ritual now draws about 250 people to the sanctuary on a normal Saturday.

"The synagogue has really become a community center," Markowitz said.

About 80% of members live in Bala Cynwyd or Lower Merion, meaning they can walk to the building. Fifth and sixth graders often walk over for Wednesday night sessions of religious school.

"We're essentially a neighborhood shul," the rabbi said.

But while Adath Israel may attract jsaffren@midatlanticmedia.com

congregants with its schools and then cater to their needs as individuals, too, it really does try to offer something for everybody - even people who may not use the schools. A group of empty nesters meets for a Saturday morning Torah study session. Sometimes, congregants put yoga classes on the calendar. Whatever people want and need.

This helps it build cohorts among various groups of adults. There are many versions of the friend group that Goldstein described. Bob Salvin, a member in his eighth year and the synagogue president, joined after moving back to the area from Houston in 2015. And Salvin and his wife also have "a bunch of people we hang out with."

Synagogue life, according to Markowitz, is not founded on the transaction of offering a school for people's kids. A school may get them in the door, pay the bills and open another e door to a deeper commitment. But once they are inside, parents must feel that their community is relational, not transactional.

"It doesn't work if it's transactional," Rabbi Markowitz said.

d'var **torah** /



Step Toward the Promise of a Better Tomorrow

Rabbi Geri Newburge

Parshat B'shalach

What did you do, and how did you feel when you felt like any choice was less than desirable?

That is the situation our ancestors find themselves in during this week's Torah portion, B'shalach. Once God stiffened Pharaoh's heart for the last time, and Pharaoh told Moses to take the Israelites out of Egypt, it was time for them to flee, which they did expeditiously.

However, you might remember that once they began their journey Pharaoh had a change of heart, and then, "Egyptians gave chase to them, and all the chariot horses of Pharaoh, his horsemen, and his warriors overtook them encamped by the sea ... As Pharaoh drew near, the Israelites caught sight of the Egyptians advancing upon them. Greatly frightened, the Israelites cried out to the Eternal." (Ex 14:9-10)

The narrative continues to build the tension as we read that the Israelites, "said to Moses, 'Was it for want of graves

in Egypt that you brought us to die in the wilderness? What have you done to us, taking us out of Egypt? Is this not the very thing we told you in Egypt, saying, 'Let us be, and we will serve the Egyptians, for it is better for us to serve the Egyptians than to die in the wilderness'?' But Moses said to the people, 'Have no fear! Stand by, and witness the deliverance which the Eternal will work for you today; for the Egyptians whom you see today you will never see again.'" (Ex 14:11-13)

Our ancestors proclaimed they'd rather be in Egypt as slaves than die in the wilderness! They see the Egyptians approaching, and they are getting close enough to spur the Israelites to cry out to God, and wonder if they could be saved, from both their oppressors as well as from drowning in the sea. Our people saw two rather dismal options, either slavery or death, and failed to consider any alternatives.

Except for one person: Nachshon ben Aminadav.

There is a famous midrash, a rabbinic story, about Nachshon. He is renowned for being the first of the Israelites to enter Yam Suf, the Reed Sea, when they were between that proverbial rock and a hard place, or namely, between the sea and the mighty Egyptian army. It was because of Nachshon's first steps into the water that the rest of the Israelites saw a new possibility, and they followed suit.

While there are several rabbinic commentaries that offer this midrash, none seem to provide any insight into Nachshon's motivation. Was he driven by fear or faith?

Not surprisingly, the rabbis pick up on the notion of the Israelites' fear. They wrestle with what that does to the group. Rabbi Jacob ben Asher (c. 1269-1343), also known as Ba'al haTurim, asks, "Why were these people not prepared to defend their lives and the lives of their children against this minuscule force of Egyptians? The answer is strictly psychological. All the Israelites had been raised from infancy to see in the Egyptians their natural masters, and to willingly bear the burden of being slaves to these masters. They had absolutely no knowledge of how to conduct a self defense."

For Ba'al haTurim, the people had no ability to problem solve; they did not have the wherewithal to think for themselves much less examine their motivation for their behavior. We still do not know the source of Nachshon's initiative, but his actions proved inspiring and motivational. Even the Eternal tells Moses to stop praying and do something at this critical moment. Our community is not enslaved by tyrants and taskmasters, but that does not mean we do not find ourselves in situations where the options are undesirable. When we encounter such moments, how can we take brave steps into unknown territory?

Rabbi Nachman of Bratslav taught, "Kol ha-olam kulo gesther tsar me'od, v'ha-ikar lo l'hit-pa-cheyd klal — The whole world is a very narrow bridge; the essential thing is not to become paralyzed by [your] fear."

Take the time to act out of hope, or faith, or love, to take a step toward the promise of a better tomorrow, even if we do not know exactly what that means.

Rabbi Geri Newburge is the senior rabbi at Main Line Reform Temple in Wynnewood. The Board of Rabbis of Greater Philadelphia is proud to provide diverse

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BAT MITZVAH

REVA ROSARD

Reva Rosard, 83, became a bat mitzvah in December, achieving her long-held desire to step up to the Torah in front of family and friends.

Reva, a lifelong Philadelphia resident who lives at the Fountain View at Logan Square independent living community in Center City, studied with Cantor Naomi Hirsch.

Reva devoted her entire professional career to teaching music, and she played violin often as a member of several orchestras in Philadelphia. She has always been musically inclined and loves going to concerts and shows with her friends from Fountain View.



ENGAGEMENT

BERMAN-IATAROLA

Pamela and John Berman of Merion and Cary Berman of Margate and Denise and Mark latarola of Doylestown announce the engagement of their children, Logan Berman and David latarola.

Logan is a graduate of Penn State University where she earned a degree in telecommunications.

David is also a Penn State graduate where he holds a degree in finance from The Smeal College of Business. He is an employee of Johnson & Johnson where he is a financial analyst supporting the Janssen Pharmaceutical business.



FEBRUARY 3-9

THURSDAY, FEB. 9



WIND FELLOWSHIP EXHIBIT

InLiquid will host its second Thursday reception at 6 p.m. for the second annual Wind Fellowship Exhibition, comprised of works from 10 noteworthy emerging artists from the Philadelphia area. *For more information, visit inliquid.org/inliquid-gallery-events/wind-fellowship-show-2023.* 1400 N. American St., Philadelphia.

FRIDAY, FEB. 3 'SERIOUSLY' EXHIBIT

The Temple Judea Museum will exhibit a unique trio of artists: Marlene Adler, Diane Pieri and Dan Soslowsky. What joins this disparate group together? Find out at this exhibit, running through March 15 and open from 9 a.m.-5 p.m. *For more information, contact Rita Poley at tjmuseum@kenesethisrael. org or 215-887-8700. 8339 Old York Road, Elkins Park.*

'THE CEMETERY CLUB'

Three Jewish widows meet once a month for tea before going to visit their husbands' graves in "The Cemetery Club," a production of Colonial Playhouse. The show runs until Feb. 5. For more information, contact Kate Sapsis at ksapsis@gmail.com. 522 W. Magnolia Avenue, Aldan.

JDAIM SHABBAT

You're invited to Reform Congregation Keneseth Israel's annual Inclusion Shabbat service. Our guests are members of Association for Adults with Developmental Disabilities and their families, with services led by congregant Heather Michaelson accompanied by Cantor Amy Levy at 7 p.m. For more information, contact contact@kenesethisrael.org or 215-887-8700. 8339 Old York Road, Elkins Park.

SUNDAY, FEB. 5

COMMUNITY BINGO

Join Tiferes B'Nai Israel for community bingo: 12 rounds of bingo for \$20, starting at noon. There will be food, daubers, additional boards, a special round for purchase and a 50/50 raffle. **Contact Erica Douglas at** *ejs145@comcast.net or 215-803-4840.* 2478 Street Road, Warrington.

'CODE NAME: AYALON' SCREENING

Discover the little-known story of 45 Israeli teens who operated a

clandestine bullet factory during the War of Independence in the documentary "Code Name: Ayalon," screening at Congregation Rodeph Shalom at 10 a.m. The film's producer, Laurel Fairworth, will join us for Q&A following the film. **Contact 215-627-6747 for more information. 615 North Broad St., Philadelphia.**

TU B'SHEVAT SEDER

The Congregations of Shaare Shamayim are hosting a Tu B'Shevat lunch and seder, starting at 11:30 a.m. Join us as we celebrate the holiday and the fruits of the earth. \$20. *For further information, call the synagogue office at 215-677-1600. 9768 Verree Road, Philadelphia.*

TU B'SHEVAT GATHERING

In celebration of Tu B'shevat, often called the Jewish New Year for the Trees, join the Weitzman National Museum of American Jewish History for a tour of Laurel Hill West's living collection and enjoy Camuna Cellars wine and fruits, starting at 1 p.m. Contact Brittanie Sterner at programs@laurelhillphl.com or 215-228-8200. 225 Belmont Ave., Bala-Cynwyd.

TUESDAY, FEB. 7 SISTERHOOD BOOK CLUB

The MBIEE Sisterhood book club will discuss "The Only Woman in the Room" by Marie Benedict, with conversation led by Matilyn Einheber at 2 p.m. *For Zoom link, call the MBIEE office at 215-635-1505.*

WEDNESDAY, FEB. 8

SISTERHOOD STUDY PROGRAM The Congregations of Shaare Shamayim's Rabbi Sandi Berliner will teach a class on "Words of Wisdom from Jewish Ethics" as part of the Sisterhood Study Program at 10 a.m. on every Wednesday in January and the first two Wednesdays in February.

For further information, call the synagogue office at 215-677-1600. 9768 Verree Road, Philadelphia.

INTRODUCTION TO JUDAISM

Introduction to Judaism at Congregation Kol Ami is an engaging, multi-session course for anyone who wants to gain a deeper understanding of Jewish life, from Nov. 2-March 8 at 7-8:30 p.m. No charge for congregants. \$180 per device for non-congregants. For more information, contact Ruth Scott, director of community engagement: ruth@kolaminj.org. 1101 Springdale Road, Cherry Hill, New Jersey.

THURSDAY, FEB. 9

YIDDISH SHMOOZE GROUP

If you've got the chutzpah, get off your tuches and join Congregation Kol Ami for casual conversations and programs in Yiddish. Yiddish Shmooze Group will meet on Zoom from 10:30-11:45 a.m. on the second and fourth Thursdays of the month through June. *Register: kolaminj.shulcloud.com/event/ yiddishgroup.* around town

Courtesy of the Abrams Hebrew Academy











Main Line Reform Temple-Beth Elohim congregants engaged in service activities on Martin Luther King Jr. Day.
 Milton & Betty Katz JCC volunteers helped out at Atlantic County senior centers on Martin Luther King Jr. Day.
 Abrams Hebrew Academy first graders enjoyed working with their eighth-grade buddies.
 About 100 Har Zion Temple volunteers collected items for 12 different charities, donated 51 pints of blood and made 325 meals for KleinLife on the Martin Luther King Jr. Day of Service.
 Leaders of the Philadelphiabased Alliance of Trust, which works to build connections between Jewish and Black communities, took a trip south to see historical sites from the Civil Rights movement and a basketball game at Auburn University, where Bruce Pearl, a Jewish AOT board member, coaches the men's team.

26 FEBRUARY 2, 2023 | JEWISH EXPONENT

Lou Moyerman A LIFELONG JEWISH ATHLETE

Sasha Rogelberg | Staff Writer

ou Moyerman has competed in the Maccabiah Games in two sports: judo, which he's practiced for 58 of his 70 years of life, and Bavarian curling, which he learned in an hour and a half.

Regardless of the event in which he's competing, Moyerman has shown a lifetime commitment to sports, particularly in Jewish communities. In 1981, Moyerman competed in his first Maccabiah Games in judo, and his team won gold. He went on to coach the USA Maccabi judo team for the 1989, 1993, 1997 and 2001 Maccabiah Games, helping him earn an induction in the Philadelphia Jewish Sports Hall of Fame with the 2004/2005 class.

Moyerman's credentials don't end there. He was a gold medalist in the 1982 National Masters, the 2002-2003 Midwestern Championships, the 2004 Keystone State Games and an eighttime gold medal winner in the USA National Championships. When he wasn't competing, Moyerman was coaching Temple University's judo team — which he formed in 1969 — until 1977. The lifelong Philadelphian and Northeast Philadelphia resident taught physical education in Philadelphia public schools for 35 years, retiring 11 years ago.

Retirement simply afforded more time to invest in Jewish community sports. Moyerman serves on the board of the Maccabi USA Executive Committee and was the general chair for the 21st Maccabiah in 2022.

Most recently, his leadership took him to Germany, where Maccabi USA helped support and compete in the Makkabi Deutschland Winter Games from Jan. 2-9, the first Maccabi winter games since Czechoslovakia hosted the Olympic-style tournament in 1936. Judo is not a winter sport, but convinced by the young, energetic



German team to compete in the games, Moyerman picked up Bavarian curling. He had one day to learn the sport, a variation on curling where athletes fling ice stocks with vertical handles across the icy surface toward a target.

"We just want to go over and have a good time and try it," Moyerman said. "We did."

Moyerman and the rest of Team USA placed fourth in the event, though Team USA took home 18 medals in the tournament with more than 350 athletes. Though medalless, winning was never what brought Moyerman to Ruhpolding, Germany, for the games.

"I find myself still in awe when I see all Jewish athletes compete," Moyerman said.

Every Maccabiah game Moyerman has attended has instilled a similar feeling: "I just think it's a pride. Feeling like we are as good as anybody else. ... Whether it's basketball, soccer — or whatever sport it is — karate, judo, you're going to go home more proud to be a Jew."

Sports weren't always a source of pride for Moyerman, and his foray into judo was not his decision.

When Moyerman was 12, he and his friends spent a day in Center City "horsing around," when they were approached by a group of kids.

"We basically got jumped by some kids there," Moyerman said. "Nothing really happened. Nobody got hurt. But the parents of the other boys and my dad started talking about what could they do for us to learn something, to help defend ourselves."

Moyerman enrolled in a judo class taught by Helen Foos, one of the first women black belts in the country. Though reluctant at first, Moyerman learned to enjoy the sport. It taught him discipline, about competition and getting up after being knocked down.

"It prepares you for life," he said. "Sometimes I've looked at some of the things that I do in life through judo."

One of the larger Olympic sports, judo has its fair share of Jewish superstars in the sport. In 1964, Jewish athlete Jimmy Bregman competed with the U.S.'s first Olympic judo team, earning a bronze medal. (He won gold in the Maccabiah Games a year later.) Rena "Rusty" Kanokogi, a Jewish athlete from Coney Island, was the first woman to train with male judo students. She coached the U.S. Olympic team in 1988.

The Jewish pride instilled in playing sports with other Jews can help combat antisemitism, Moyerman said. He remembered a young athlete he coached at a previous Maccabiah game attending a talking with an athlete who survived the Munich Massacre, a terrorist attack at the 1972 Olympic games. The young competitor told Moyerman that just attending that talk made the games worth it.

Despite being surrounded by snow and ice for a week, Moyerman's Jewish pride was "a warm feeling that you get inside your body," he said.

srogelberg@midatlanticmedia.com

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LEGALS

LOPEZ JG CONSTRUCTION, INC. has been incorporated under the provisions of the Pennsylvania Business Corporation Law of 1988.

Notice is hereby given that Articles of Incorporation-For Profit were filed in the Department of State of The Commonwealth of Pennsylvania for **P-METRX INC** under the provisions of the Pennsylvania Business Corporation Law of 1988, as amended.

Notice is hereby given that, pursuant to the Business Corporation Law of 1988, **PlasmaCare**, Inc., a business corporation incorporated under the Laws of the Delaware will withdraw from doing business in Pennsylvania. The address of its principal office in its jurisdiction of incorporation is 2410 Grifols Way Los Angeles CA 90032 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.

NOTICE OF FILING AN APPLICATION Notice is hereby given that on September 23, 2022, The Cincinnati Insurance Company, with its princi pal place of business located at 6200 South Gilmore Road, City of Fairfield, County of Butler, State of Ohio, filed with the Pennsylvania Department of Banking and Securities, pursuant to the provisions of Section 112 of the Banking Code of 1965, as amended, an after-the-fact application for approval of an August 2020 purchase of 16% of the Perpetual, Non-Cumulative, Convertible Preferred Stock, Series A of Republic First Bancorp, Inc. of The City of Philadelphia, County of Philadelphia, State of Pennsylvania and thereby indirectly acquired 10% or more of the ownership of the nonvoting Series A Preferred Stock of Republic First Bancorp, Inc. of The City of Philadelphia, County of Philadelphia, State of Pennsylvania. All interested persons may file comments regarding this application, in writing with the Pennsylvania Department of Banking and Securities, Bureau of Bank Supervision, 17 North Second Street, Suite 1300, Harrisburg, PA 17101-2290. In order to be considered, comments regarding this application must be received by the Department of Banking and Securities no later than thirty (30) days after the date that notice of the filing of this application is published in the Pennsylvania Bulletin Publication in the Pennsylvania Bulletin may or may not appear contemporane-ously with this notice. Please check the Pennsylvania Bulletin website at www pabulletin.com to determine the due date for filing comments.

O & A FURNITURE Inc has been incorporated under the provisions of the Pennsylvania Business Corporation Law of 1988. Mark Feinman, Esquire 8171 Castor Avenue

> BINDER & WEISS CERTIFICATE OF GRANT OF LETTERS

Philadelphia, PA 19152

ESTATE OF JOHN LASOFSKY Late of Philadelphia County Date of Death: December 13, 2022 File Number: W0267-2023

Whereas, on the 18th day of January, 2022, my office admitted to probate an instrument dated the 17th day of March, 2002, known as the Last Will of the decedent a true copy of which is annexed hereto:

Now, therefore, I, Tracey L. Gordon, Register of Wills in and for the County of Philadelphia in the Commonwealth of Pennsylvania, hereby certify that I have this day granted Letters Testamentary to Agnes Lasofsky, who has duly qualified as Executrix of the estate of the abovenamed decedent and has agreed to administer the estate according to law, all of which fully appears to record in the Office of the Register of Wills of Philadelphia County, Pennsylvania.

In Testimony Whereof, I have hereunto set my hand and affixed the seal of my Office, at Philadelphia, on this 18th day of January, 2023.

Justin Graham, Deputy Register of Wills

ESTATE OF ANNA MAY K. BECKLER, 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 DAWN MARIE MAY, EXECUTRIX, 12 Springmeadow Rd., Feasterville, PA 19053, Or to her Attorney: MARK J. DAVIS CONNOR ELDER LAW, LLC 644 Germantown Pike, Ste. 2-C

ESTATE OF DEBORAH KUEHL, DECEASED.

Lafavette Hill, PA 19444

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 MADELINE SPATA, ADMINISTRATRIX, c/o Lisa M. Nentwig, Esq., 1500 Market St., Ste. 3500E, Philadelphia, PA 19102, Or to her Attorney:

LISA M. NENTWIG DILWORTH PAXSON LLP 1500 Market St., Ste. 3500E Philadelphia, PA 19102

ESTATE OF DOROTHY PAUPST DECEASED.

Late of Limerick 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 JENNIFER G. HAAS, EXECTTRIX c/o

AMY W. SOSNOV, ESQ SOSNOV AND SOSNOV 540 SWEDE STREET NORRISTOWN, PA 19401

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ESTATE OF EARL H. BLACK,

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 BLANCHE ELIZABETH ARTIS, EXECUTRIX, 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 EDWARD P.

PATANOVICH, J.R., 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 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 ELAINE FRANCES ZLOTNICK aka ELAINE ZLOTNICK, DECEASED Late of Philadelphia, PA. LETTERS TESTAMENTARY on the above estate have been granted

PARTLOW, 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 Marie R. Williams, 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 JEAN MARY DIPIETRO, 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 STEPHEN DIPIETRO, EXECUTOR, 2311 Timberbriar Ct., Magnolia, TX 77355, Or to his Attorney:

Or to his Attorney: MARK D. FREEMAN P.O. Box 457 Media, PA 19063

ESTATE OF JOAN M. DANIEL, 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, Eve Marie Daniel-Queenan, Hasan Jabbar Daniel and Bruce D. Daniel, Co-Administrators, c/o Jennifer L. Damelio, Esq., Friedman, Schuman, PC, 275 Commerce Dr., Suite 210, Ft. Washington, PA 19034.

ESTATE OF JOHN FRANCIS RUTH a/k/a JOHN F. RUTH, DECEASED. Late of Philadelphia County

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 DONNA M. GILLE, EXECUTRIX, 7822 Lister St., Philadelphia, PA 19152, Or to her Attorney: MARK J. DAVIS

CONNOR ELDER LAW, LLC 644 Germantown Pike, Ste. 2-C Lafayette Hill, PA 19444

ESTATE OF JOSHUA JAMES GAWEL, 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 CONSTANCE MULHOLLAND, ADMINISTRATRIX, c/o Daniella A. Horn, Esq., 2202 Delancey Place, Philadelphia, PA 19103, Or to her Attorney: DANIELLAA. HORN KLENK LAW, LLC 2202 Delancey Place Philadelphia, PA 19103

ESTATE OF JOYCE LOIS GILBERT *a/k/a* JOYCE GILBERT, 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 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 KIMBERLY TRACY YACOVONE a/k/a KIMBERLY T. YACOVONE, 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 Kareama Posey, Executrix, c/o Jay E. Kivitz, Esq., 7901 Ogontz Ave., Philadelphia, PA 19150 Or to her Attorney: JAY F KIVITZ KIVITZ & KIVITZ, P.C.

7901 Ogontz Ave. Philadelphia, PA 19150

ESTATE OF LAWRENCE M.

HERMAN, 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, Robert Herman, Executor, c/o Hope Bosniak, Esq., Dessen Moses & Rossitto, 600 Easton

Rd., Willow Grove, PA 19090.

ESTATE OF LEON J. KELLERMAN a/k/a LEON JOSEPH KELLERMAN, DECEASED.

Late of Pennsylvania

LETTERS OF ADMINISTRATION on the above estate have been granted to the undersigned, who bequest 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 Fulton Bank, NA and Elizabeth Sampsonr, Co-Executors c/o their attorney Debra G. Speyer, Two Bala Plaza, Suite 300, Bala Cynwyd, PA 19004.

ESTATE OF MARGARITA HERNANDEZ, 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 Victor Mercado, Executor, c/o Daniella A. Horn, Esq., 2202 Delancey Place, Philadelphia, PA 19103, Or to his Attorney: DANIELLAA. HORN KLENK LAW, LLC 2202 Delancey Place Philadelphia, PA 19103

ESTATE OF MARGIE KLEGER DECEASED

LETTERS 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 decedents to make payment without delay, to the Administrator Betsy Barsky, 5 Hanover Ct Langhorne Pa 19047.

ESTATE OF MARY H. PALESTINI, 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, Jane McHugh, Administratrix, c/o Hope Bosniak, Esq., Dessen Moses & Rossitto, 600 Easton Rd., Willow Grove, PA 19090.

ESTATE OF MARY WASHINGTON a/k/a MARY WASHINGTON-MITCHELL, DECEASED.

Late of Philadelphia County LETTERS of ADMINISTRATION CTA 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 ANDREW A. MITCHELL, ADMINISTRATOR CTA, c/o Nicole B. LaBletta, Esq., 200 Barr Harbor Dr., Ste. 400, Conshohocken, PA 19428, Or to his Attorney:

200 Barr Harbor Dr., Ste. 400 Conshohocken, PA 19428

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ESTATE OF MATTHEW VINCENT GROM, DECEASED.

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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 CHRISTOPHER P. BEARDSLEY, EXECUTOR, 1595 Fels Rd., Quakertown, PA 18951, Or to his Attorney: JAY E. KIVITZ KIVITZ & KIVITZ, P.C. 7901 Ogontz Ave. Philadelphia, PA 19150

ESTATE OF MEHMET BURAK GOK a/k/a BURAK MEHMET GOK, 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 Hayriye B. Gok, Administratrix, c/o Daniella A. Horn, Esq., 2202 Delancey Place, Philadelphia, PA 19103, Or to her Attorney DANIELLAA. HORN

KLENK LAW, LLC 2202 Delancey Place Philadelphia, PA 19103

ESTATE OF MICHAEL ANGELO aka MICHAEL ANGELO, SR., DECEASED Late of Middletown Twp., 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 Michael Joseph Angelo, Jr., Administrator, c/o Gary A. Zlotnick, Esq., Zarwin Baum DeVito Kaplan Schaer & Toddy, PC, One

Arts

Continued from page 19

For more information, visit theatreariel.org or call 610-667-9230.

Haverford College: "Yiddish Culture Festival"

For the 25th year, one Sunday a month, beginning at 3 p.m. on Feb. 19, continuing on March 19 and on April 23, Haverford College will host a series of discussions, poetry readings and musical performances based on the central theme of a Yiddish revival.

On Feb. 19, Eugene Orenstein will discuss the influence of the late Yiddish poet Yude-Leyb (Dr. Judd) Teller, who came to the U.S. from Austria in 1921. On March 19, Zisl Slepovitch presents a musical program focused on his project "Songs from Testimonies." They're songs from Holocaust survivors, along with Yiddish songs of war, love and from childhood. Finally, on April 23, Ellen Cassedy, who's written several books, discusses

Commerce Sq., 2005 Market St., 16th Fl., Philadelphia, PA 19103 or to their Gary A. Zlotnick, Esg.

Zarwin Baum DeVito Kaplan Schaer & Toddy, PC One Commerce Sq. 2005 Market St., 16th Fl. Philadelphia, PA 19103

ESTATE OF MORRIS J. DEAN a/k/a MORRIS JONATHAN DEAN, DECEASED

Late of Lower Merion Township, Montgomery 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 DANIEL Z. DEAN, ILANA DEAN-SCHMIDT and RACHEL MATTHEWS, EXECUTORS, c/o Lawrence S. Chane Esq., One Logan Square, 130 N. 18th St., Philadelphia, PA 19103-6998, Or to their Attorney: LAWRENCE S. CHANE BLANK ROME LLP One Logan Square 130 N. 18th St.

ESTATE OF OTTILIE LADEN, DECEASED. Late of Whitemarsh Township, Montgomery County, PA LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons

estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to SCOTT M. LADEN. DREW M. LADEN and ROBERT J. CAMPBELL, EXECUTORS, c/o Robert J. Stern, Esq., Two Bala Plaza, Ste. 300, Bala Cvnwvd, PA 19004. Or to their Attorney ROBERT J STERN

Women).

European culture."

entrance of the school.

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For more information,

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ESTATE OF PAUL NEUFELD, DECEASED Late of Philadelphia, 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 Leonora Gold, 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 Sg. 2005 Market St., 16th Fl. Philadelphia, PA 19103

ESTATE OF RAYMOND P. GORE, 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, Dorothy Gore Vincent, Administrator, C.T.A, 5219 Hazel St., Philadelphia, PA 19143 or to their attorney Andrew I. Roseman, Esquire, 1528 Walnut St., Suite 1412, Philadelphia, PA 19102.

ESTATE OF RICARDO DORIAN BROOKS, 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, Paulette Brooks, Executrix, c/o Maureen M. Farrell Esg 1628 JEK Blvd Suite 1901, Philadelphia, PA 19103.

ESTATE OF RITA AGNES BLOOMER, DECEASED. Late of Pennsylvania

LETTERS OF ADMINISTRATION on the above estate have been granted to the undersigned, who bequest 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 William R Bloomer and Suzanne Bloomer. Co-Executors c/o their attorney Debra G Speyer, Two Bala Plaza, Suite 300, Bala Cynwyd, PA 19004

Estate of Robert Frank Everett, Late of Philadelphia, PA. Deceased. 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. Sandra Everett. Administratrix. c/o Ned Hark, Esq., Goldsmith Hark & Hornak, PC, 7716 Castor Ave., Philadelphia, PA 19152

ESTATE OF SAMUEL J. COCO, SR. aka SAMUEL J. COCO

Late of Philadelphia, 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 Samuel J. Coco, Jr., Executor, 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

women writers in "Di Froyen" (The pushed her musicians relentlessly to keep them alive. However, she

"This was started by a group of never made it out of the camp. faculty who wanted to generate Her story so touched Doylestown sculptor Kathleen McSherry that interest from Haverford students studying Yiddish," festival organizer she felt compelled to give tribute: Jeff Tecosky-Feldman said. "Only a "For violinist Alma Maria Rose every few students came, but community day in Hitler's Auschwitz death members came. The purpose is camp was a fight for survival," she to celebrate Yiddish and Eastern wrote. "Every day, she watched people disappear. As in life, she Meetings are free, although donations are accepted. Events will be held in Stokes Hall

demanded to be heard and I went where she took me. This work is dedicated to you. Whenever I hear the violin I will think of you, and you'll live on." Open Wednesday-Friday from

10 a.m. to 6 p.m. and weekends from noon-6 p.m., the exhibition, which features other works by her and other artists, runs through Feb. 12

For more information, visit ceruleanats.com or call 267-514-8647.

Jon Marks is a freelance writer.

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