

# PHILADELPHIA Jewish Exponent

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# Andrea Heymann

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Vol. 136, No. 9 Published Weekly Since 1887

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**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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## Orthodox Pop Star Ishay Ribo Will Be First Israeli to Headline Madison Square Garden

The Orthodox singer Ishay Ribo, whose music has attracted a diverse audience of religious and secular Israeli fans, will be the first Israeli artist to headline a concert at New York City's Madison Square Garden.

"I've been keeping this inside for a long time, and more than once I pinched myself to check if I was dreaming or if this is real," Ribo wrote on his Facebook page on May 15. "It seems that both answers are correct, thank God."

At a time when Israeli society is deeply divided by political and religious fault lines, Ribo, 34, has achieved crossover appeal by blending religiously themed lyrics with pop melodies and is a leading voice in Israel's "faithful pop" genre. One of his songs, "Sibat Hasibot," was the most-played song on the country's radio stations in 2021, according to a recent New York Times profile.

Born in Marseille, France, to parents from Algeria and Morocco, Ribo's family moved to the Israeli West Bank settlement of Kfar Adumim when he was 8. He grew up in a haredi Orthodox family and was first exposed to secular music when it played over the

speakers during bus rides to school.

Ribo self-released his first album in 2014, and four of his five albums have reached gold certification, each selling more than 15,000 copies in the Israeli music market. He has performed alongside popular Israeli musicians such as Shlomo Artzi and Idan Raichel, and has drawn some backlash from Orthodox Israelis.

The poster for Ribo's show at the iconic 20,000-seat New York City venue, which is scheduled for Sept. 3, highlights his religious identity. The concert is advertised with a photo of Ribo in silhouette, performing in front of a crowd full of flashing phone cameras. Block letters spell out his name in gold, above Hebrew text reading "Elul 5783," — the month and year of the show on the Jewish calendar. One of the partners in the show's production is Bnei Akiva, the religious Zionist youth group.

Ribo is not the first Orthodox Jewish musician to have captured the attention of secular listeners. Other such performers include Rabbi Shlomo Carlebach — who blended liturgical lyrics with the



Ishay Ribo, the Israeli singer-songwriter whose faith pop music has united religious and secular audiences, is set to perform at Madison Square Garden in September.

sensibilities of the Greenwich Village folk scene and, later, San Francisco's Haight-Ashbury neighborhood — and the Miami Boys Choir, an American musical group founded in the 1970s that recently had a song go viral on TikTok.

Nor is Ribo the first Orthodox singer to plan a concert at Madison Square Garden. In 2008, a Chasidic charity concert was planned for the stadium, to be headlined by singer Lipa Schmeltzer, but Schmeltzer ultimately dropped out of the event after a group of 33 rabbis signed a decree saying the concert would cause "ribaldry and lightheadedness" and "strip the youth of every shred of fear of heaven and [lower] them into a pit of destruction."

— Jackie Hajdenberg | JTA.org



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# As Summer Approaches, Jewish-owned Restaurants Expand

Sasha Rogelberg | Staff Writer

**D**roves of Philadelphia Jews on their way down the shore make a stop at the Kibitz Room for an old school-style overstuffed sandwich or provisions for the weekend, at least according to the Cherry Hill, New Jersey, deli owner Neil Parish.

The Kibitz Room gets a chunk of its business from the Philadelphia area, so it only made sense for the deli to find a new home there. Last month, Parish signed a lease for a 3,750 square-foot retail storefront in Montgomery Township, where the Kibitz Room will expand.

Parish hopes to cut the ribbon on the new location at PA-309 and Witchwood Drive this time next year. His son, Brandon Parish, will take care of the family business at the Montgomery Township location.

The Kibitz Room isn't the only Jewish-owned restaurant business expanding. CookNSolo, helmed by Steve Cook and Michael Solomonov, will expand hummusiya Dizengoff into a full-service restaurant in July, taking over the space of Abe Fisher. A new Goldie location will replace Merkaz. The restaurants will join My Loup, a French restaurant opened in May by 2023 James Beard Award finalist chef Amanda Shulman, who opened Her Place Supper Club in June 2021.

Chef Nick Liberato and Mike Dalewitz will move their New York-style deli The Borscht Belt from Stockton, New Jersey, to Newtown. The deli, first opened in 2021, will reside at the Village South Shopping Center. It opened on May 30.

Philadelphia eaters have demonstrated a hunger for both traditional and innovative dishes. In its new location, Kibitz Room will expand its brunch menu to include takes on eggs Benedict and its dessert menu to serve ice cream. Brandon Parish plans to hire an executive chef to oversee the changes, but the heart of the deli will stay the same. "I like to say we put it on steroids. We do some different things," Neil Parish said. "But the core is always traditional Jewish delicatessen."

The Kibitz Room's new storefront is located within a three-story, mixed-use building. Compared to the Cherry Hill location's 2000-square-foot space, the Montgomery Township location is almost double



Essen bakery chef Tova du Plessis said the Fishtown location of the Jewish bakery is projected to open later this fall.



Amanda Shulman and fiancé Alex Kemp opened My Loup, a French Canadian restaurant, in May.

My Loup, a French restaurant opened alongside her fiancé chef Alex Kemp, is an homage to Kemp's French Canadian heritage and the couple's fine dining training.

Compared to Her Place, which has a set menu, My Loup has a more traditional service and menu structure.

"We wanted something a little bigger and more classic from a restaurant standpoint — we always envisioned a gorgeous bar and a serious vibe pulsing throughout the dining room that's somehow a party, but also feels like your grandma's house but also your favorite corner pub," Shulman said.

Shulman and Kemp may primarily cook French food, but their cooking is inspired by Jewish roots.

"I love working American Jewish food touches into the food we do," Shulman said. "Alex and I will be at a Passover seder eating charoset and then the next day make a chicken liver toast with charoset. We use a lot of smoked fish and draw a ton of inspiration from classic Jewish deli food."

CookNSolo's recent changes also reflect a return to familiar foods. While Abe Fisher and Merkaz will close next month, Dizengoff will expand and incorporate pita sandwiches and mezze salads found in Merkaz, in addition to its new dinner and bar services at 1605-1627 Sansom St. The Goldie menu in Merkaz' 1218 Sansom St. location, will continue to serve falafel and tahina milkshakes.

Restaurant expansions don't always go according to plan. Essen North, the Fishtown expansion of South Philadelphia-based Jewish bakery Essen, was projected to open this spring. Chef and owner Tova du Plessis said that due to personal reasons, the location will likely open in the fall after the High Holidays.

The Fishtown bakery will stretch in size to accommodate the bakery's production, which includes orders for national shipping through Gold Belly. Du Plessis wants to serve sandwiches and bagels in a cafe-like atmosphere.

"We do plan to freshen up the brand a little bit. We also will experiment with some new recipes and just expand out on the menu that we have already," she said. "And who knows? Maybe the future is more Essen locations." ■

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Photo by Mike Prince

Photo by Neal Santos



# Gratz College to Expand Adult Education with 300K Donation

Sasha Rogelberg | Staff Writer

**F**ormer Gratz College board member Daniel Cohen was a student at Gratz from age 5 until 93, about a year before his death in April 2022. He had served on the board since 1957.

“I have been almost everything at Gratz, from elementary school student to chairman of the board, and from teacher to carpool driver to parent,” Cohen said in a September 2020 oral history of Gratz.

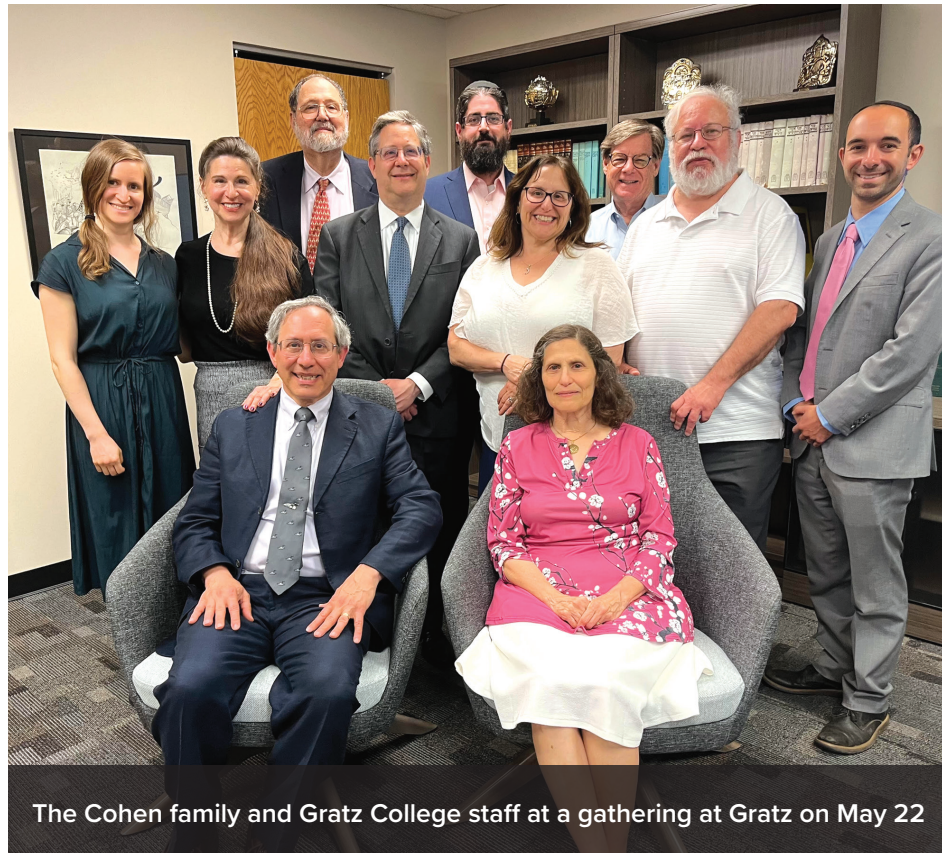
Cohen’s passion for adult education, shared by his wife Louise, lives on in the form of a trust that still supports the college. But now the couple’s legacy will be cemented in Gratz’s Adult Jewish Learning program.

Cohen’s four children finalized a \$150,000 gift to the college on May 22, matched by an anonymous donor, intended to expand Gratz’s adult education program.

The newly named Daniel and Louise Cohen Adult Jewish Learning Program will continue to grow Gratz’s noncredit courses, continuing legal education courses, endowed speaker series and in-person Gratz Cafe programs. The donation allowed Gratz to hire Rabbi Daniel Levitt, former executive director at Hillel of Temple University, to become the program’s director.

The adult learning program’s expansion follows “the proposition that *Torah lishmah*, Torah for its own sake, must be a good thing,” Gratz President Zev Eleff said. “We’re leaning into our role as a cultivator and incubator of Torah conversations.”

Gratz College in Melrose Park offers year-round courses covering the Holocaust, Israel and Jewish history, such as “Soviet and Post-Soviet Jewry: 175 Personal Journeys” as part of its adult education programming, which primarily serves retired and semi-retired adults in the Philadelphia area.



The Cohen family and Gratz College staff at a gathering at Gratz on May 22

Upon joining Gratz’s administration on June 1, Levitt will embark on a listening tour of the Philadelphia Jewish community to decide the direction of future courses and programs.

“I’m interested in hearing about what people’s Jewish journeys have been throughout their lives,” Levitt said. “At this stage in their lives, if they want to engage in further deeper Jewish learning — and, in my experience, so many people do — what might that look like for them?”

Levitt envisions the future of Gratz’s adult learning to follow the *beit midrash* model — a study space and community common in Orthodox spaces, but less so in other denominations. His goal is to cultivate a culture of community learning without reinventing Gratz’s structure and curriculum.

“Right now, it’s important to not lose sight that Gratz is already running quality adult education programs,” Levitt said. “And I want to maintain that

quality while expanding the number of people engaging with them.”

Levitt will work alongside immediate past chair of Gratz’ executive board, chair of the communal education committee and professor of Jewish history Rabbi Lance Sussman.

Gratz primarily serves as a graduate school in Jewish fields, and the college hired antisemitism scholar Ayal Feinberg as director of the cornerstone Center for Holocaust Studies and Human Rights. But the adult education program is a way for Gratz to connect with a broader demographic, according to Sussman.

“I like to call it the face of Gratz College to the community,” he said. “It’s the place where the general community, Jewish community connects to Gratz College.”

Since the pandemic, Gratz’s course attendance has increased each year, from 120 in 2021 to 160 in 2022. According to Eleff, more than 200

people are enrolled in summer courses. About 1,000 people attend each online speaking event.

Gratz had a strong online presence long before COVID back in the internet’s early days, and the college has attracted a pluralistic Jewish audience through its online offerings.

Founded in 1895, Gratz College was originally part of Mikveh Israel, created by the synagogue’s treasurer at the time, Hyman Gratz. Today, Mikveh Israel remains a trustee of Gratz College.

Daniel Cohen was a lifelong member of Mikveh Israel and served on the synagogue’s board and as president. While Cohen’s family was not Sefardic and hailed from Ukraine, Cohen and his brother became *b’nai mitzvah* at the synagogue. His parents met at the congregational Hebrew school at Gratz, then part of Mikveh Israel, and Cohen began his religious school education at age 5.

“He was a deep lover of Judaism and a lover of learning, really intellectually curious about all kinds of things,” son Jonathan Cohen said.

Cohen’s wife was equally committed to Jewish education. She was president of Mikveh Israel’s Women’s Association and a docent at the synagogue and was involved at the Hebrew Sunday School Society of Philadelphia, now the Hebrew Benevolent Society.

“She started studying at Gratz, too,” Jonathan Cohen said. “I remember her taking, in particular, Hebrew language that she would practice with us at home.”

Though the Cohens were involved in numerous Jewish organizations, their children believed that the couple’s devotion to Jewish education should reflect where their names are preserved.

“We really have deep Gratz roots,” Jonathan Cohen said. ■

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# Rebecca Rhynhart Discusses Mayoral Run, Next Steps After Defeat

Jarrad Saffren | Staff Writer

**A**fter working in two Philadelphia mayoral administrations, serving as city controller for more than four years and becoming an unexpected favorite in the 2023 Democratic Primary for the fall mayoral election, Rebecca Rhynhart is available.

Available to spend extra time with her family, consider her next move and open her mind to paths that may have little to do with running the city of Philadelphia.

The 48-year-old finished second to Cherelle Parker in the May 16 primary, losing by a little more than 24,000 votes and almost 10%. It was a disappointing finish after a race that saw the Jewish candidate earn endorsements from three former mayors, Ed Rendell, John Street and Michael Nutter, and the city's newspaper of record, The Philadelphia Inquirer.

But it was also a race that put Rhynhart on the map. At the candidate's election night event in Northern Liberties, Nutter said, "Rebecca Rhynhart will continue to do great things in Philadelphia."

Ten days after the election, Rhynhart discussed her future with the Jewish Exponent. At the beginning of her race in November, she said her Jewish values of empathy and fairness guided her in her effort to solve Philadelphia's problems, like crime. Those same values seem to be guiding her now.

## So, what's next for you?

I want to have a big impact on our city and region. I'm not going to be jumping in to run for office anytime in the near future. That's not where my head is. Where I am, is thinking about, how do I have the biggest impact?

## When you think back on the campaign, how do you



Rebecca Rhynhart

## feel about it? Was there anything you might have done differently?

I'm proud of the race. I'm proud of what my team did. We had a grassroots field organizing part of my campaign about spreading the message of what I bring to the city. I met so many people through the race that shared my vision.

But democracy works the way democracy works. I came in second. It's a hard loss. But at the same time, I want to focus on the positive, which is what we built and the momentum across the city among different groups of people.

It says to me that, what my message

was, resonated. It will continue to be my message. I'm not going anywhere. A loss makes you more resilient. This loss was heartbreaking, but at the same time, I feel thankful for all the amazing support that I did get.

I love Philly. My heart is 100% in the future of our city. So, it's emotional. I feel it. I'm going to figure out how best to use my voice, my experience, my knowledge and the principles I believe in to help our city.

## What have you been doing over the past week and a half?

I've just taken some time with my family. The race has an impact on the family. A lot of missed dinners. There's

also the impact of negative campaigning that my daughter saw.

## Can you offer any details on what your next move might be?

I'm taking some time to think through that over the summer. I'm thinking about a few different types of ways to approach it. The only thing I know for sure is I'm not jumping right into another campaign.

I'm having conversations with leaders in the region, nonprofit as well as private sector, to see where I'd best fit.

## Might you run again at some point?

It's a possibility.

What I did see throughout my campaign is the number of people throughout our city that believe in what I stood for and what I stand for, which is positive change in our city. I want to make sure I stay connected to everyone that believes in that.

I find that sometimes the path forward isn't immediately clear, but we have to stay true to our ideals.

We have a number of serious issues right now. We've got to make our city safer. We've got to get the gun violence down. We've got to improve the education system so all the kids have a real opportunity for success. And we need to encourage business growth.

## Would you consider working in a Parker administration?

I'll always be willing to work with her as the mayor to help move our city forward. I don't have any interest in going back to work for city government. But I'd be happy to help her in any way I could be helpful.

I've worked for two mayors. That's why I ran for mayor, and I'll figure out another way to have an impact. ■

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# Jewish Federation of Greater Philadelphia

## 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.

# Celebrate Your Pride This June

As June begins, so too does Pride Month to celebrate the LGBTQ+ community.

"By celebrating Pride Month, the Jewish community makes it clear and joyful that LGBTQ Jews are beloved and an integral part of our present and future," said Program Manager Galia Godel of Jewish Family and Children's Service of Greater Philadelphia that heads the J.Proud Consortium, the Philadelphia collective of Jewish organizations committed to LGBTQ+ inclusion.

The Jewish Federation of Greater Philadelphia is a proud member of the J.Proud Consortium, which will host several events that focus on acceptance, inclusion and community throughout the month.

"It's a core Jewish value to create an accepting and welcoming community for all," said Senior Chief of External Affairs Jeffrey Lasday of the Jewish Federation. "We are proud to celebrate the LGBTQ+ community through upcoming programs as well as through funding to Jewish value-based agencies and initiatives that ensure historically disconnected groups, such as LGBTQ+ individuals and their families, are connected to Jewish life and receive the resources that they need."

According to the Jewish Federation's Population Study, conducted in 2019, one in 10 Jewish households in the Greater Philadelphia area includes an individual who identifies as LGBTQ+.

"This year, it's more important than ever to be loud and proud and to show that we are here and we're never going to hide again," Godel continued. "By raising our voices, we can fight back against hatred and intolerance, and keep LGBTQ folks safe, loved and proud."

From marches to learning sessions to parties, check out these opportunities to show your pride.

### **PRIDE "Love, Light and Liberation" March** Sunday, June 4 | 10:30 a.m.

**Departing from the Constitution Center on 5th and Arch streets**

Walk in celebration of authentic selves. Before the march, there will be a short time for speeches, music and joy. March alongside the J.Proud Consortium and constituents from its 44 member organizations and synagogues. Whether joining with friends, family or solo, all are welcome to enjoy this Pride March. Don't leave: Once the march is over, there will be a festival



The Jewish community is showing up for Pride Month with multiple programs this June.

following to celebrate love and unity.

### **Building a New Home in Our Minds** Sunday, June 4 | 5 p.m. Virtual

Join the Jewish Federation's Kehillot (neighborhood groups) and community partners for an interactive workshop that will give participants a roadmap to support gender-diverse and transgender youth. Led by Kohenet Harriette E. Wimms, a clinical psychologist and contract trainer for Keshet, this program is an opportunity to gather information, ask questions and support each other in a safe and affirming environment.

### **The Big, Queer B'nai Mitzvah Party** Tuesday, June 6 | 7-9 p.m.

**Elkins Park; address given upon registration**

All of the celebrating, none of the studying. jkidpride, J. Proud and Moving Traditions invite LGBTQ+ teens (12-18) for an evening of music, food, games and friends! Parents/caregivers will have the opportunity to socialize while the teens hang out, if desired. Dress in whatever feels fabulous.

### **'Pink Triangle Legacies: Coming Out in the Shadow of the Holocaust'**

**Thursday, June 15 | 6 p.m.**

**Weitzman National Museum of American Jewish History**

Join in commemorating Pride Month with a compelling discussion on the intersection of LGBTQ+ history and the Holocaust. The event will be moderated by Jake Newsome, author of "Pink Triangle Legacies," who

will guide participants through the complex history and meaning of the pink triangle and how knowledge of the Holocaust shaped the fight for queer liberation and influenced American gay rights activism.

### **Pride: The Continuing Struggle for Queer Liberation Across America and Israel**

**Tuesday, June 27 | Noon-1 p.m.**

**Virtual**

Join the Jewish Federation's Jewish Community Relations Council for a discussion on the history and current state of the LGBTQ+ rights movement both locally in our community and across the sea in Israel. This panel will feature academics, activists and lawmakers discussing where we have been and where we must go to achieve full queer liberation.

### **Love is in the Ground: Album Release and Queer Jewish Music Night**

**Thursday, June 29 | 7 p.m.**

**Weitzman National Museum of American Jewish History and Virtual**

Celebrate the release of Rena Branson's new album, "Love Is the Ground" and compositions by West Philadelphia-based queer Jewish musical collaborators. Branson's music seamlessly weaves together Hebrew liturgy, English poetry and wordless nigunim (spiritual melodies). Attendees are welcome to move and sing along throughout the event.

### **Special mention: Sparking Connections Information Session**

**Tuesday, July 25**

If you are 45 or under, identify as Jewish and LGBTQ+ and are looking to connect with others on a deeper level — while learning more about specialized topics through an Israel lens — the Jewish Federation of Greater Philadelphia has a program for you. Sparking Connections Near and Far is a yearlong program, beginning in September, that brings people together to learn more about diversity and inclusion topics through an Israel lens and which offers an immersive travel opportunity to Israel.

\*\*\*

Visit [jewishphilly.org/pride](http://jewishphilly.org/pride) to learn more and register for these events.



# YOU SHOULD KNOW ...

## Andrea Heymann



Sasha Rogelberg | Staff Writer

**B**y now, anyone reading Jewish news has seen the Anti-Defamation League's "Audit of Antisemitic Incidents," reporting the number of hate and bias incidents that occurred nationally over the year.

For many, the report has become a useful statistic or numbers they've grown numb to, but for Andrea Heymann, associate regional director of ADL Philadelphia, the report is the culmination of a year of work.

"I am our point person for managing and responding to every bias or hate incident that gets reported to us," she said.

Liaising between local, state and federal officials, Heymann, 33, also collects and investigates data from law enforcement. She oversees ADL's leadership division, which includes the associated board and Glass Leadership Institute for young professionals.

Heymann can see antisemitism and other forms of hate beyond just the numbers, observing the bigger picture on the future of discrimination in the U.S.

"The most frightening thing that I've noticed in the past six months is how intense and vile the rhetoric I've seen in K to 12 schools, in the past six months specifically," she said.

Heymann has heard of instances of physical attacks on Jewish children in middle schools, students throwing paper airplanes with

swastikas drawn on them and mimicking rapper Ye's (formerly Kanye West's) antisemitic comments.

Schools are now the hotbeds of antisemitic activity but, according to Heymann, they can also lay the foundation to combat hate.

"Education is by far the best remedy" to antisemitism and other -isms, Heymann said. ADL has a host of educational opportunities, including providing diversity, equity and inclusion materials for workplace leaders. But Heymann is interested in what goes on in the classroom.

Heymann lives in Head House Square and has lived in the Philadelphia area most of her life. She was raised in a Conservative Jewish household in Cherry Hill, New Jersey, attending Perelman Jewish Day School, then Solomon Schechter Day School, before attending Goucher College to study history and women's studies and Stockton University to get her master's degree in Holocaust and genocide studies. Before joining the ADL, she was the assistant director of the Jewish Graduate Student Network. Jewish education was at the heart of all she did professionally.

But teaching the Holocaust must be done thoughtfully to be effective, Heymann argued. Jewish educators haven't always gotten it right, she believes.

Back in the 1990s, Solomon Schechter Day School taught the Holocaust in a way that represented the times.

"Every year, when Yom HaShoah happened, they would dim the lights in the entire school," she recalled. "Everybody would have to wear a yellow *zacher* sticker with a Jewish star. And on the walls, they would have the now-famous black-and-white photographs documented by Russian and American soldiers of people after liberating Auschwitz."

From kindergarten through eighth grade, Heymann was haunted by the efforts.

"I had no context. I just remember being really scared by that," she said.

Thirty years ago, role-play activities

to teach the Holocaust were common, as were showing images and primary sources that answered the "what," as opposed to the "why" of the Holocaust. By showing young people disturbing images of the Shoah, they would have an emotional connection to the curriculum, Heymann posited, but this form of education risked having the opposite effect.

"Sometimes, if you cross an emotional line with someone, it touches them and it scares them and makes them turn around and run the other way," she said.

That approach has changed. Heymann recalls recently going to the United States Holocaust Memorial Museum and seeing graphic images hidden behind a drape for audiences to view voluntarily. Other exhibits feature sensitive content at eye level for adults, not children, to view.

Today, age-appropriate Holocaust education materials are ubiquitous, with the Disney+ series "A Small Light" about Anne Frank, told from the perspective of the woman who helped hide her. Holocaust educators feature art created by children in Theresienstadt to teach about the concentration camp.

But with a large push for Holocaust education amid the rise in antisemitism, there's still risk in how stories of the Shoah are told. It's important that even in times of rising hate, antisemitism doesn't become the dominant narrative of the Jewish people, painting Jews as solely victims of white supremacy.

"We sometimes forget that antisemitism shouldn't define a Jewish person or the Jewish community as a whole, but there's so much more to the Jewish community than just the problem of antisemitism," Heymann said.

Heymann proposes teaching about what makes Judaism great, so non-Jews can garner respect for Jewish people.

"When I've been in conversation, whether it's a school administrator or clergy or whoever, it's been really important to also acknowledge and talk about Jewish joy," she said. ■

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# Budgeting for Haredi Isolation

On the eve of last week's celebration of the Shavuot holiday — a festival that celebrates God's gift of the Torah to His chosen people — Israel's haredi community rejoiced in a different celebration of a different gift: adoption by the Knesset of a new government budget that includes massive discretionary earmarks for the ultra-Orthodox community that were demanded by haredi political leaders in order to continue support of Prime Minister Benjamin Netanyahu's coalition government.

The numbers are staggering. Budgets for 2023 and 2024 include at least NIS 5.9 billion (\$1.9 billion) in discretionary earmarks for Israel's ultra-Orthodox community that include grants to yeshiva students and married haredi men who choose to pursue the full-time study of religious texts rather than enter the workforce, funding for unregulated religious schools that don't teach core curriculum subjects, and increased support for a food stamp program that is not tied to working or seeking gainful employment. These new allocations are in addition to a complex web of stipends, subsidies, tax abatements and direct payment programs made available to haredi families, receipt of

which is often canceled if the head of the household goes to work.

These extraordinary government supports create a significant strain on Israel's economy. And they are resented by other Israelis who are being called upon to shoulder the rising cost of supporting a growing haredi population that wants no part of modern Israel.

According to a recent report from the Kohelet Policy Forum, the benefits made available by the Israeli government to haredi families result in haredi families receiving four times the total financial benefit given to non-haredi families. In addition to the disconcerting imbalance of that treatment, the subsidies create a significant disincentive for haredi men to join the workforce.

Added to that is the fact that haredi schools, which will also receive increased funding, provide little or no secular education for male students — making it difficult for haredi students to achieve high school matriculation, pursue university study or enter the workforce. And, haredi students are exempt from Israel's military draft,

which shuts off another channel for possible haredi integration into broader Israeli society.

All of this is happening as haredi families are growing at a much faster rate than the rest of Israel's population. Haredim were 3% of Israel's Jewish population in 1948. Today, they account for 13% of Israel's population and an eye-popping 25% of newborns.

Haredi leaders in Israel need to face the reality that the system of ever-increasing government supports for a segment of the population that is growing exponentially, seeks to separate from the remainder of society, refuses to engage in active support of the very government that sustains it and refuses to help grow the economy on which its support is based is destined to fall apart once the haredi parties' stranglehold on the future of the governing coalition disappears.

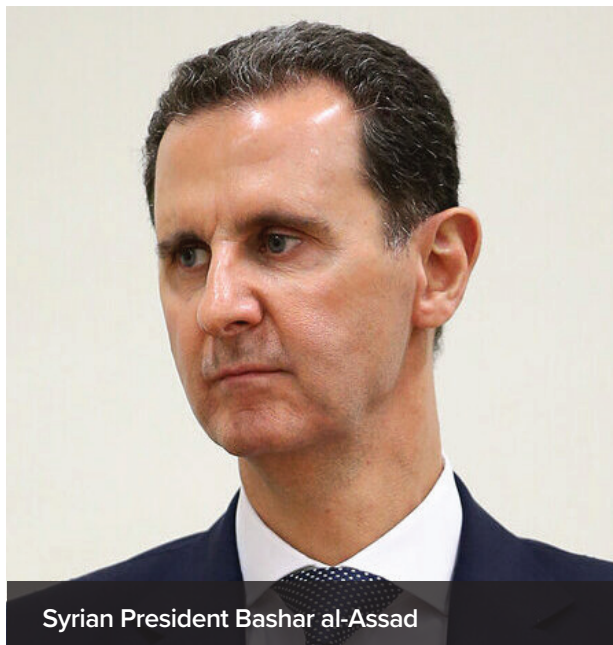
Haredi leaders have artfully worked the system for years. But the massive government supports they have orchestrated are not sustainable. Haredi parties need a Plan B. ■

# Arab Reengagement with Bashar al-Assad

Syrian leader Bashar al-Assad is a bad man. He was shunned by the Arab League and most of the world for the past 12 years, as he turned his country's 2011 Arab Spring uprising into one of the region's most brutal civil wars. His government is accused of widespread torture, the use of chemical weapons against its own people and a bloody campaign of oppression — including the targeting of hospitals, schools and other protected sites — that has left hundreds of thousands of people dead and forced the displacement of half of the country's population.

Syria's Arab League neighbors have long been concerned about the strategic and military assistance alliance Assad developed with regional rival Iran, and with the significant regional burdens of waves of refugees who have fled the brutal regime as well as a steady flow of illegal drug production and traffic from Syria. Nonetheless, Assad was warmly welcomed back without any preconditions to last month's Arab League Summit hosted by Saudi Arabia in Jeddah.

The Arab League's embrace of Assad and efforts to reestablish ties with Syria is at odds with existing U.S. and European allies' policy of isolation and sanctions against Assad. And yet, reports indicate that notwithstanding U.S. refusal to reduce its own sanctions program, the Biden administration supported the overall goals to reengage with the Assad regime and encouraged



Syrian President Bashar al-Assad

Arab League countries to get something in return for reengagement. But what they got may be quite different from what the Biden administration expected.

Assad's ability to survive more than a decade of political banishment has been enabled by, among other things, support from Russia and an expansion of Iranian military power on NATO's borders. Assad's alliance with

Russia and Iran is of significant concern to the U.S., but doesn't appear to trouble Arab leadership in their current rapprochement efforts. In fact, it appears to be just the opposite.

The new wave of Arab diplomacy is being led by Saudi Crown Prince Mohammed bin Salman. He is actively pursuing regional rapprochement and seeking to take on an international diplomatic role. First, with help from China, MBS orchestrated the restoration of Saudi Arabia's diplomatic ties with Iran and ended the kingdom's yearslong war against Iran-backed rebels in Yemen. Then he led the push for Syria and Assad to return to the Arab League, along with an implicit nod to Syria's friends in Russia and Iran. And finally, MBS arranged a visit at the Arab League meeting by Ukrainian President Volodymyr Zelensky, with MBS expressing support for "whatever helps in reducing the crisis between Russia and Ukraine," and offering "to exert efforts for mediation."

The moving parts of these diplomatic developments are dizzying. And the potential ramifications of the efforts are significant. But the moves do not directly involve the U.S. and its European allies. As a result, the United States is watching the rollout of what could be a significant political realignment in the Middle East along with the rest of the world.

We don't doubt that the U.S. will get involved at some level. We wait to see what comes next. ■





KeSean L. Johnson

# Jewish Community Needs to Do a Better Job of Including Black Jews

**M**any liberal Jews can openly quote Rabbi Abraham Joshua Heschel and speak of him as the guide for their social justice philosophies. But do they apply those words?

Heschel's approach to Torah gave life to the idea that all of the words in religious truth can be found everywhere that truth exists, and those spaces were divinely prepared so no faith had control over them. This ideology allowed him to see people for their divine purpose.

is my job, I'd imagine that Heschel would welcome me in with open arms. I don't think, however, that he would be proud of my treatment in the community.

In many of the Jewish spaces in which I belong, there is a focus on inclusion and diversity for people of color, with my ethnicity as an American Descendant of Slavery being at the end of the list of consideration. We discuss immigrant and refugee rights, but we never talk about how this will impact Black American communities — one could argue that it is because the tradition is to gentrify those same communities so who cares. We talk about training and developing emerging leaders in the community — so long as those

accessibility to this group of future and current Jewish community leaders.

However, I make a great decoration for groups and organizations. I tend to be pictured at all Jewish events, added to websites, given faux titles of inclusion that are taken away when I inquire about the actual inclusivity and repair work being done. The same places that use me as their performative poster child of their inclusive environment are also the ones who do not speak up when I am called "aggressive" in an email that starts with "Hey Team." Similarly, I'm a hit at events where we need to talk about Black suffering long enough for someone who feels like a savior to "piggyback off me" and share their story. But why can I not lead an agency in Jewish Baltimore? If your answer is that it may have something to do with me being Black, then that sounds about white! ■

*KeSean Johnson ethnically identifies as an American Descendant of Slavery. He is the founder of the Hip Hop Party for Change and an Emmy Award-winning film producer.*

*I'm a hit at events where we need to talk about Black suffering long enough for someone who feels like a savior to "piggyback off me" and share their story.*

At the time of his arrival in America, Black America was 99% American Descendants of Slavery. He studied the history of his adopted country, learning about Black grief and that many were not afforded basic rights and protections under the law. He realized that as a Jewish man in America, he was free to live his life because of his proximity to white America. While he may have faced some discrimination, he understood that the American Descendants of Slavery had no rights. He listened to the Black Americans with whom he surrounded himself and made known to them his job as a Jew was *tikkun olam* (repairing the world).

As a Black American Jewish man who is an American Descendant of Slavery who believes that *tikkun olam*

leaders are not Black males. We teach tolerance and increasing sensitivity to other marginalized groups while microaggressions toward me and my family, of being mistaken for the intern, caretaker or security go ignored.

I have been in leadership positions in the private and public sectors. I have had leadership training in both sectors. I have successfully helped a group of about 64 people between the ages of 18-27 go to a war zone to provide communications and returned them to their loved ones safely, with a 99.7% reliability rate at their backs. I was even sponsored to do a Jewish leadership course, where I inevitably taught a class in diversity, equity, inclusion and

## letters

### Florida Law Misrepresented

I was appalled by Rabbi Benjamin David's false statements ("Assault on LGBTQ Rights Must be Countered," May 25) about Florida's laws that have been passed concerning sexual education taught in schools and other sexual practices such as drag shows.

The "Don't Say Gay" bill never mentioned gay or even implied gay sex. It spelled out that sex cannot be taught in school to third graders or younger — nothing at all about heterosexual sex being right or vice versa. Total distorted misinformation. As for public drag shows, the laws are pertaining to minors attending the shows.

Please don't refer to me as homophobic as I support all individual rights. I am just tired of lies used to make a point or support causes. ■

Morris Zelikovsky, Aventura, Florida

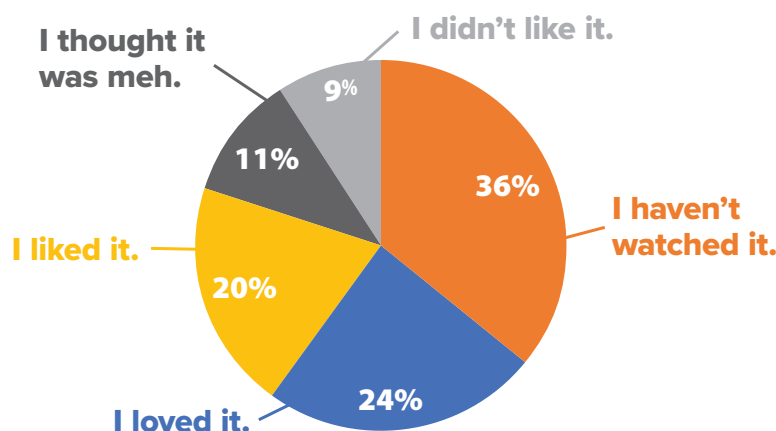
## May 25 Poll Results

**What did you think about "Jewish Matchmaking" on Netflix?**

### Next Week's Poll

**Are you concerned about AI?**

To vote, visit: [jewishexponent.com](http://jewishexponent.com)



## SEND US LETTERS

Letters should be related to articles that have run in the print or online editions of the JE, and may be edited for space and clarity prior to publication. Please include your first and last name, as well your town/neighborhood of residence. Send letters to [letters@jewishexponent.com](mailto:letters@jewishexponent.com).



# Jew-hatred Struts the Stage in Berlin



**Melanie Phillips**

**T**he unspeakable performance by Roger Waters in Berlin last week crossed a number of new red lines, even for him.

The former Pink Floyd guitarist has long been infamous for his venomous attacks on Israel and antisemitic remarks. Few, though, could ever have imagined that he would be allowed to stage the obscene performance he put on at Berlin's Mercedes-Benz Arena.

As described on the German website Bell Tower, Waters displayed the names of people supposedly killed because of their identity. In an odious comparison, Anne Frank, who was indeed murdered because she was a Jew, was displayed as equivalent to Shireen Abu Akleh, the Al Jazeera journalist who was shot dead while covering clashes between Israeli troops and Palestinian gunmen in Jenin.

Dressed in a Waffen SS uniform under fascist-style banners hanging from the roof, Waters pretended to fire on the audience with a dummy rifle. When he exchanged this for a keffiyeh in an unsubtle reference to Israel and the Palestinian Arabs, the giant LED screen flashed up: "F\*\*\* bombing people in their homes. F\*\*\* the occupation. You can't have occupation and human rights."

In a speech bubble displayed on that screen, a fragment of dialogue channeled Jewish conspiracy theory by suggesting that the world was controlled by a cabal of wealthy individuals who were secretly pulling all the strings.

Many who visit Berlin speak about the "impressive" or "moving" Holocaust memorial there. The fact that Waters could nevertheless stage this obscenity in that very city shows how thinking has become badly skewed.

There is now an unprecedented amount of Holocaust memorializing and education in the West. Yet the Shoah is nevertheless routinely misappropriated, trivialized and demeaned.

Words like "Nazi," "fascism" and "holocaust" are now used to describe a dizzying range of presumed social ills. Meanwhile, verbal and physical attacks on Jews are becoming ever more frequent and brazen.

There are several reasons for this frightening trend. But Holocaust memorializing has itself played an unwitting part.

The demonization of the Jews is, of course, the never-ending hatred, as is the corresponding impulse to deny Jewish suffering. At the core of the form it takes today lies moral relativism — the replacement of objective truth by personal opinion, feelings and emotion. Relativism means no one's values or status can be higher or lower than anyone else's.

There can be no hierarchy of suffering. So Jews can

never be allowed to make the justifiable claim that the Jewish people are unique, or that antisemitism is unique or that the Nazi genocide of the Jews was unique.

Of course, this so-called equal status merely produces an inverted hierarchy in which good and bad, truth and lies, victim and victimizer are reversed.

That's one reason why, in the minds of progressives for whom relativism is a kind of faith, Israel is an oppressor and its Palestinian attackers are its victims.

That's why such progressives can't acknowledge that the fate of Israeli victims of Palestinian terrorism is in a different moral universe from the fate of the Palestinians.

That's why CNN chief international anchor Christiane Amanpour misrepresented the point-blank murder of Lucy Dee and her daughters by Palestinian terrorists in the disputed territories of Judea and Samaria as a "shootout"; and why Amanpour's belated and lame attempt at an apology, altering "shootout" to the scarcely less distorted "shooting," merely compounded the offense.

It's why Waters so disgustingly equated Anne Frank with Shireen Abu Akleh, who was killed not because she was a Palestinian-American but because she had put herself in harm's way by standing in the middle of a fire-fight.

And unfortunately, this most immoral equivalence has now become embedded into much Holocaust education and memorializing, which equates the genocide of the Jews with "other genocides."

In his book "The End of the Holocaust," Alvin Rosenfeld observed that the Anne Frank story has been reframed to articulate the need to overcome racism and homophobia, prevent mass murder and promote tolerance and kindness.

Jews like Anne Frank, however, were wiped out not because of a lack of tolerance or kindness or through prejudice but because of a derangement beyond comprehension directed at the Jewish people.

In Mosaic in 2016, Edward Rothstein wrote that Holocaust museums flinched from emphasizing the uniqueness of Jewish suffering. No such museum, he observed, could seemingly be complete without invoking other 20th-century genocides in Rwanda, Darfur or Cambodia.

If we are all guilty, though, then no one is guilty. More balefully still, if everyone can be a Nazi so, too, can the Jews. Holocaust universalism has thus led directly to the demonization of Israel by people claiming to be anti-racist.

In Britain, this is one reason why there have been strenuous objections to the Holocaust memorial and education center that the government wants to construct in a small park next to the Houses of Parliament. The project has been derailed by the late discovery of a planning law that forbids any such construction in this park, a law that the government is determined to overturn.

Aside from environmental objections, significant concerns have long been expressed that the message to

be delivered by this center will relativize and thus devalue the Holocaust. These objections have been brushed aside by the government and the project's backers in the Jewish community leadership.

However, the government itself has now given the game away by acknowledging that the main purpose of this center is not to commemorate the genocide of the Jews. As Housing Minister Baroness Scott disclosed last month, its aim is to ensure that the story of what happened in the Holocaust "resonates with the public."

And how will it do that? By denying the unique nature of the Jewish genocide. "The content will also address genocides in Cambodia, Rwanda, Bosnia and Darfur," she said.

This drew a furious response from one of the leading opponents of the project, Baroness Deech, who said it would "demote the Shoah."

Deech, who is Jewish and whose late father, historian Josef Fraenkel, fled the Nazis, said: "It would prompt generalities about hate and intolerance and would drain the presentation of the Shoah from its antisemitic origins dating back thousands of years."

She went on: "They are going to put forward the message that if you see something bad going on, you must not be a bystander. If it's just 'don't be a bystander,' I don't see how that helps people understand antisemitism and the plight of the Jews."

Deech was backed by Gary Mond, chairman of the National Jewish Assembly, who said: "The main concern is that there must be no dilution to the principle that the Holocaust was totally unique and incomparable."

But that message will be utterly diluted by this proposed memorial.

The government is being egged on by Jewish community leaders who refuse to get the point. Instead, they have bullied objectors to the project and vilified them as antisemites, although a number of them are Jews.

These leaders are thus weaponizing antisemitism to drive through a project that will instrumentalize antisemitism to deliver a message that will betray the memory of Jews murdered in the Shoah by diminishing their unique fate.

Universalizing the Holocaust has happened for two reasons. The non-Jewish world wants to share the protected moral status of being victims of the greatest crime in history by claiming other evils are just as bad. Diaspora Jews, desperate not to be viewed as different, are terrified of asserting Jewish uniqueness, even over this.

Meanwhile, a depraved antisemite struts the stage in Berlin. ■

*Melanie Phillips, a British journalist, broadcaster and author, writes a weekly column for JNS and is a columnist for The Times of London.*





# When a Breast Cancer Diagnosis Knocked Me Down, a Network of Jewish Women Lifted Me Up

Karen E. H. Skinazi

On the way home from the hospital where I was given my diagnosis of grade 2 invasive lobular breast cancer, I directed my husband, through my tears, to stop at the kosher store.

“I don’t want to see anyone right now,” I said, knowing the inevitability of running into someone we knew in the small Jewish community where we live, “so can you go in?” He pulled into the parking lot. “We need challah,” I reminded him. It was Thursday, after all. The next evening was Shabbat. Time doesn’t stand still for cancer.

My hospital appointment took place two days after the front page of The New York Times declared: “When Should Women Get Regular Mammograms: At 40, U.S. Panel Now Says.” I was 48. Breast cancer has long been the second most common cancer for women, after skin cancer. It is also the most lethal after lung cancer. Statistically, though, most women affected are postmenopausal, so unless there was a specific reason to test early, women were screened regularly from the age of 50. Now, the advice has changed. Breast cancer is rising in younger women. For women in their 40s, the rate of increase between 2015 and 2019 doubled from the previous decade to 2% per year.

Why is this happening? Air pollution? Microplastics? Chemicals in our food? We don’t know.

In the days following my appointment, there was a proliferation of articles about the topic. Importantly, doctors explained that the cancer women are diagnosed with in their 40s tends to be a more aggressive type of cancer. Cancers in premenopausal women grow faster; many breast cancers, like mine, are hormone sensitive. (Got estrogen? Bad luck for you.)

When I posted the news about my diagnosis — on Facebook, because I’m an oversharing type — I was stunned by the number of friends my age, more discreet about their lives, who sent me messages to tell me they had recently gone through the



same thing. Everyone had advice. “If you can do a lumpectomy, you’re very lucky. It’s not a major operation, and you’ll preserve your breast.” “Cut it all off! Immediately! Just get rid of all it and you’ll never worry again! Do you want to spend the rest of your life in mammogram scanxiety?” “Ask plastic surgeons for pictures, and pick the cutest new boobs out there. You won’t regret it.” “The radiation burns — that’s something no one ever tells you. Get yourself some Lubriderm and lidocaine, mix into a slurry, slap it on a panty liner, and tuck it in your sports bra.”

I’m not sure why I thought I was immune. Or maybe I didn’t — maybe I just never gave it much thought. Even when I found the lump on my breast, I was dismissive. I went to the doctor, and she asked if anyone in my family had had breast cancer. “Oh, who knows? They were all murdered,” I said blithely. Her eyes bugged. “In the Holocaust,” I added. “Your ... mother? Grandmother? Sisters?” “Oh! No, no history of breast cancer in my immediate family.”

Add to that, my mother and sister both tested negative for the BRCA gene mutations, and that’s my Ashkenazi side. The thing is, though, most women who test positive for breast cancer have no family history of it.

But also, I’d done everything right! If you look through the preventative measures, I took all of

them. I had three kids by 35, and I breastfed them. I have a healthy, mostly plant-based diet; I walk and cycle everywhere. I’m not a drinker or smoker. I eat so many blueberries!

Several of the articles that have been published in recent days are emphasizing the particular danger for Black women, with good reason: They have twice the mortality rate of white women. But as I did my research, I realized that Jewish women should also be on high alert. We’ve long known that one in 40 Ashkenazi women has the BRCA gene mutation, significantly raising the risk of breast cancer (50% of women with the gene mutation will get breast cancer) as well as ovarian cancer, which

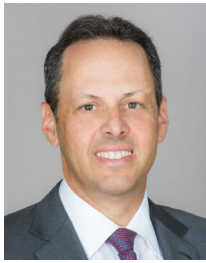
is much harder to detect and far more deadly. So many of my friends who reached out to me to tell me of their breast cancer experiences are Jewish; interestingly, not one has the BRCA mutation. Are these high numbers indicative or anecdotal? Are Jewish women generally more susceptible to breast cancer? This seems to be an important area of future research.

For me, that research will come too late — as did the guidance. For now, I have to accept that this cancer diagnosis is part of my life, that just as I will pick up challah every Thursday, I will wake every morning and take my hormone-blocking Tamoxifen. I will lose sleep every night about which surgery to have until I have the surgery, and then I will lose sleep every night about whether it was fully successful. And there’s plenty more in store for me that isn’t pretty; so it goes.

But here’s a good thing that’s already come out of this diagnosis: When the responses to my Facebook post flooded in, they were not only along the lines of “*Refuah shleimah*” and “I’ve just been through this too,” but also, “Thank you for sharing! I’m going to book my mammogram right now!” ■

*Karen E. H. Skinazi is associate professor of literature and culture and director of liberal arts at the University of Bristol in the United Kingdom.*





# As a Child of Survivors, I See My Parents in Every Ethiopian Immigrant to Israel

Mark Wilf

**R**ecently, I watched a mother reunite with her son for the first time in 41 years.

On May 9, I was part of a delegation of the Jewish Agency for Israel that accompanied Ethiopian *olim* (immigrants) from Addis Ababa to Ben Gurion Airport and new lives in Israel. The mother had made aliyah in 1982 as part of Operation Moses, when Ethiopian Jewish immigrants trekked for weeks through the Sudan, hiding out from authorities in the daytime and walking by moonlight, to reach Israeli Mossad agents, who were secretly facilitating their transport to Israel.

But the son, due to family circumstances, was left behind. And here she was on the tarmac, praying and crying, and the embrace they had when the now grown man walked down the stairs, that depth of emotion after decades of waiting and yearning, was something that I will never forget.

The Ethiopian Jewish community dates back some 2,500 years, from around the time of the destruction of the First Temple. We know that they have always yearned, from generation to generation, to be in Jerusalem. Most of the Ethiopian Jews emigrated to Israel during the 1970s and 1980s and in one weekend in May 1992, a covert Israeli operation, dubbed Operation Solomon, airlifted more than 14,325 Ethiopian Jews to Israel over 36 hours. Those coming today are being reunited with family members who came during one of these earlier operations.

On my four-day trip from Addis Ababa to Tel Aviv and Jerusalem, I listened to the stories of incredible perseverance, and of heartrending suffering, among Ethiopian Jews — our brothers and sisters. Close to 100,000 of them have made their way to Israel over the past 40-plus years, fulfilling this community's centuries-long quest to come to Israel.

I heard about the Ethiopian Israeli who, as a 15-year-old, marched through Sudan with his family and lost three of his siblings to starvation. I heard the stories of families waiting, for months or years, for that moment of aliyah, as clandestine negotiations among government negotiators dragged on. It was so powerful to hear of the sacrifices they made and how strong the dream was, and is today, of coming to Jerusalem, to Israel.



A line of Ethiopian immigrants during Operation Solomon

And I thought of my own family's journey — a different time, under different circumstances. But also a Jewish journey of perseverance, suffering and, for the fortunate among us, survival.

My parents were born in Poland in the 1930s. During World War II, my father and his family survived in a Siberian labor camp and then in a remote part of Poland. My mother's family managed to get work papers, but her father did not have them. He survived the war by hiding under the floorboards of a barn on a farm where they were living. The woman who owned the farm did not know they were Jewish, so it was a harrowing day-to-day existence.

But my mother and father survived, managed to make it to liberation, and eventually came to the United States. They were first sponsored by the Birmingham, Alabama, Jewish community, and then made their way to New York and New Jersey, where our family has built a new life. We now have fourth-generation children growing up here in New Jersey, and we feel so fortunate for the lives we have.

Here is the essential difference from their story and mine: For my family, there was no state of Israel. Many members of my family perished in the Holocaust. There was nowhere for them to go.

This drives what I do. Today, everything has changed because we have a state of Israel, and we have a Jewish Agency that ensures that Jews can make aliyah and helps them make new lives in Israel.

Last year, after the Russian invasion of Ukraine, I traveled to Poland and stood at the border as thousands

of Ukrainian refugees streamed across. I was standing only a few miles from where my grandfather hid under the floorboards of that barn about 80 years earlier. Back then, there was no one there to protect my family, no one to do anything for them. And here I was in 2022 standing amid a massive array of aid agencies, and the very first thing these refugees saw — whether they were Jewish or not — were signs with the Star of David, marking the Jewish Agency, the American Jewish Joint Distribution Committee and other Jewish groups.

While there has been significant hardship and struggle for the first generation of Ethiopian Jews in Israel, it was incredibly inspiring for me to meet members of the second generation — those who made the trek as children

or teenagers in the 1980s and '90s — who are now Israeli adults in positions of leadership and significant responsibilities. We heard from Havtamo Yosef, who immigrated as a young child from Ethiopia with his parents, and then watched his father become a street sweeper and his mother a housecleaner while he was growing up. Now he heads up the entire Ethiopian Aliyah and Absorption services for the Jewish Agency, ensuring that there are stronger absorption procedures, better education and firmer foundations for better lives for these new immigrants than there ever was for his family.

While there was no Israel for my family when we were refugees, there were — in Birmingham, Alabama; in Hillside, New Jersey; and everywhere along the way of my family's journey — people who thought outside of themselves, who cared and took care of my relatives. This is my legacy and what motivates me today.

So when I stood on the tarmac at Ben Gurion earlier this month, I cried tears of sadness at the long family separations and tears of joy that today this Jewish journey continues, from Ukraine and Russia and Ethiopia to Israel. Today, there is a place to go and a people to welcome Jews on that tarmac, with an Israeli flag, a smile and a warm embrace, and a promise of better lives in freedom. ■

*Mark Wilf is chairman of the Board of Governors of the Jewish Agency for Israel and immediate past chair of the board of the Jewish Federations of North America.*





Roger Waters performs in Munich on May 21.

### Roger Waters Uses Anne Frank's Name at German Concerts, Prompting Calls for Punishment

Roger Waters projected Anne Frank's name at recent concerts to draw comparisons between Israel and Nazi Germany, leading Germany's Orthodox rabbinical association to call for a ban on

his performances in the country, JTA.org reported.

Observers said that Waters, the former Pink Floyd frontman known as a leader in the boycott Israel movement, has lumped Anne Frank with Palestinian Al Jazeera journalist Shireen Abu Akleh in on-screen projections at concerts on his current tour. Abu Akleh was killed on an assignment in the West Bank last year.

The Belltower journalist Nicholas Potter, who observed the May 17 Berlin concert, argued that Waters promoted antisemitic language.

In speech bubbles on an LED screen in the Mercedes-Benz Arena, Waters blamed the world's troubles on "THE POWERS THAT BE," which Potter described as "an ominous, overpowering elite that is not explicitly named — this is an antisemitic blueprint on which many conspiracy narratives work."

Before the event, BDS supporters outside the arena handed out flyers and held up banners, one of which read, "Jews, Israelis and internationals all agree with the Roger," added Potter, noting that the average concertgoer appeared to be white, German and around 60 years old.

### German Court Acquits COVID Denier Who Compared Israel to Nazi Germany

A German microbiologist known for repeatedly spreading misinformation about the coronavirus was acquitted on May 23 of incitement to hatred for comments about Jews and Israel, JTA.org reported.

In a 2021 campaign video for the fringe political party die Basis (The Basis), Sucharit Bhakdi, 74, a well-known critic of Germany's pandemic restrictions, said that the Jews had learned evil under Hitler and are utilizing it in Israel to spread more evil.

"The people who fled from this land where the arch evil was, and have found their land, have turned their own land into something even worse than Germany was," Bhakdi said in the video. "That is the bad thing about the Jews. They learn well."

Prosecutors at the Plön district court argued that Bhakdi's comments could lead to the targeting of Jews in Germany. But a judge concluded that it couldn't be determined without reasonable doubt that Bhakdi had spread antisemitic hatred toward Jews, rather than a specific criticism of the Israeli government and its vaccination policies, German newspaper Tagesspiegel reported.

### CNN's Christiane Amanpour Apologizes for Saying Killing of British Israelis Happened in 'Shootout'

CNN anchor Christiane Amanpour apologized on May 22 for saying in April that the killing of three British Israelis happened in a "shootout."

Amanpour was referring to the shooting of three members of the Dee family, who were killed in a West Bank terror attack in early April by a Palestinian gunman. Maia and Rina Dee, ages 20 and 15, respectively, were killed, and their mother, Lucy, 48, later died of her wounds.

Soon after the attack, Amanpour said on screen that the Dee daughters "were killed in a shootout, and now the mother has died of her injury." She commented amid a recounting of recent violence between Israelis and Palestinians, which has escalated this year.

Honest Reporting, a pro-Israel media watchdog, tweeted to Amanpour, "You owe a grieving family an apology." And this week, Rabbi Leo Dee, the husband and father of the victims, said he was considering suing CNN for \$1.3 billion, according to the Jewish Journal.

The next day, Amanpour apologized on air. ■ — Compiled by Andy Gottlieb

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# Digital Jewish Library Aims to Add Women's Torah Scholarship to Its Shelves

Jackie Hajdenberg | JTA.org

**S**efaria, the app that contains a digital collection of Jewish texts, has made everything from Genesis to an essay on Jewish law and gambling accessible at the tap of a finger.

But in one way, it's the same as nearly every other Jewish library in history: Almost all the texts, from ancient times to the present, are written by men.

Now, Sefaria is hoping to chip away at that gender disparity by organizing and supporting a group of 20 women Torah scholars who are writing new books on Jewish texts.

"It's relatively recent in the history of the Jewish people that women have had access to as full a Jewish education as men," said Sara Wolkenfeld, chief learning officer at Sefaria. "And so it's even more recent that women are able to create those works."

She added, "When I spoke to women about this, I discovered more and more that there were amazing women teaching Torah and many fewer women who were being encouraged to write books of Torah and really have the scaffolding in place to do that."

The participants in the new program, called Word-by-Word, range from ordained clergy to academics and teachers. They have expertise in subjects ranging from early modern Jewish studies to Jewish thought and Talmud. Most of them are affiliated with Orthodox institutions or received Orthodox ordination. There are no non-Orthodox rabbis on the list.

Non-Orthodox women have been receiving rabbinic ordination for more than half a century, and recent decades have seen the proliferation of advanced Orthodox Jewish educational institutions geared toward women. In recent years, a growing number of Orthodox women have received ordination as clergy as well.

Word-by-Word aims to parlay their expertise into texts about topics such as Sephardic women's halachah and rabbinic literature, villains of the Torah, and environmental ethics. Many but not all of the planned books will cover women's issues: Rabbanit Leah Sarna aims to produce a pregnancy and childbirth guide for observant Jewish women and Gila Fine in Israel will explore the six women named in the Babylonian Talmud, for example, while Adina Blaustein in Ohio will produce a book rooted in the weekly Torah portion.

The program will provide the selected scholars

with a support system that will help them put their knowledge down on paper — and, crucially, will pay them to do so. Cohort members will receive \$6,000 per year for three years to support their work and will also get professional coaching, peer mentoring and networking opportunities with publishers and authors. The goal is for at least 15 to publish books by the program's end, in 2026.

Erica Brown, director of the Sacks-Herenstein Center and vice provost for values and leadership at Yeshiva University, is leading the program with Wolkenfeld at Sefaria. (Sefaria's CEO, Daniel Septimus, is on the board of 70 Faces Media, JTA's parent organization.)

"Word-by-Word is the program I most needed when I started writing books about 15 years ago," Brown said in a statement. "I needed help articulating my table of contents, editing myself down, structuring my ideas, writing a proposal, and then connecting to publishers."

The program builds on a sisterhood that has been growing for some time — of Orthodox women engaged in leading Jewish communities. Many of the cohort's members are themselves graduates of, or teach at, Orthodox women's educational institutions. At least seven of the 20 have spent time at Yeshivat Maharat, a liberal Orthodox institution that ordains women clergy. Others are affiliated with Orthodox campuses such as Yeshiva University in New York City or Bar-Ilan University outside of Tel Aviv, or Orthodox high schools or synagogues.

At least six of the cohort members are Ph.D.s whose academic work mostly focuses on Jewish texts. Others are senior educators or hold prominent positions at Jewish educational institutions or nonprofits ranging from the Pardes Institute of Jewish Studies to the Shalom Hartman Institute of North America.

Word-by-Word was open to women of all denominations and its organizers aimed for their advertising to reach a broad Jewish audience. But Wolkenfeld estimates that somewhere between 50%



and 75% of the 122 women who applied were, judging from the applicants' resumes, "plausibly Orthodox." She also said the cohort's denominational breakdown may have been a result of the program call for projects that closely analyzed Jewish texts.

"We got a lot of applications that were not actually close analysis of Jewish texts, but rather more, like, writing about themes in Jewish texts," Wolkenfeld said. "To have a fellowship that was even more diverse, we probably would have needed to have different criteria."

Pamela Barmash, a Conservative rabbi and a professor of Hebrew Bible at Washington University in St. Louis, who is not involved in Word-by-Word, said the absence of non-Orthodox rabbis means "the full orchestra of voices that make up the Jewish community is not there."

"We only see part of the colors in the spectrum," she said. "We only see pieces of the Jewish world and we're missing much of the vitality and creativity and initiative that is found in the rest of the Jewish world."

Wolkenfeld is an alumna of several Jewish educational institutions and said she feels the increasing gender diversity she sees in institutions of Torah learning has been a boon. Soon, she hopes, some of the women she has studied with will see their names on those institutions' bookshelves.

"As opposed to where we were, let's say, 20 years ago," she said, "I think we now have had the chance to start reaping the benefits of what happens when you have both men and women involved in learning Torah and teaching Torah and disseminating Torah." ■



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# BIDEN'S ANSWER TO CHARLOTTESVILLE

The president's plan to combat antisemitism demands reforms across the executive branch and beyond

Ku Klux Klan members stage a demonstration in downtown Charlottesville, Virginia, to protest the removal of Confederate memorials in July 2017. At the Unite the Right Rally in August, a counterprotester was killed.

Ron Kampeas | JTA

**P**resident Joe Biden last week unveiled a multifaceted and broad strategy to combat antisemitism in the United States that reaches from basketball courts to farming communities, from college campuses to police departments.

"We must say clearly and forcefully that antisemitism and all forms of hate and violence have no place in America," Biden said in a prerecorded video. "Silence is complicity."

The 60-page document and its list of more than 100 recommendations stretch across the government, requiring reforms in virtually every sector of the executive branch within a year. It was formulated after consultations with over a thousand experts, and covers a range of tactics, from increased security funding to a range of educational efforts.

The plan has been in the works since December, and the White House has consulted with large Jewish organizations throughout the process. The finished document embraces proposals that large Jewish organizations have long advocated, as well as initiatives that pleasantly surprised Jewish organizational leaders, most of whom praised it upon its release.

Among the proposals that Jewish leaders have

called for were recommendations to streamline reporting of hate crimes across local, state and federal law enforcement agencies, which will enable the government to accurately assess the breadth of hate crimes. The proposal also recommends that Congress double the funds available to nonprofits for security measures, from \$180 million to \$360 million.

One proposal that, if enacted, could be particularly far-reaching — and controversial — is a call for Congress to pass "fundamental reforms" to a provision that shields social media platforms from liability for the content users post on their sites. The plan says social media companies should have a "zero tolerance policy for hate speech on their platforms."

In addition, the plan calls for action in partnership with a range of government agencies and private entities. It says the government will work with professional sports leagues to educate fans about antisemitism and hold athletes accountable for it, following instances of antisemitic speech by figures such as NBA star Kyrie Irving or NFL player DeSean Jackson.

The government will also partner with rural museums and libraries to educate their visitors about Jewish heritage and antisemitism. And the plan includes actions to be taken by several cabinet

departments, from the Department of Veterans Affairs to the USDA.

"It's really producing a whole-of-government approach that stretches from what you might consider the obvious things like more [security] grants and more resources for the Justice Department and the FBI," said Nathan Diamant, the Washington director of the Orthodox Union. "But it stretches all the way across things that the Department of Labor and the Small Business Administration can do with regard to educating about antisemitism, that the National Endowment of the Humanities and the President's Council on Sports and Fitness can do with regard to the institutions that they deal with."

An array of Jewish organizations from the left to the center-right echoed those sentiments in welcoming the plan with enthusiasm, marking a change from recent weeks in which they had been split over how the plan should define antisemitism. Still, a handful of right-wing groups blasted the strategy, saying that its chosen definition of antisemitism diluted the term.

## Areas of controversy

Despite the relatively united front, there are elements of the strategy that may stoke broader controversy: Among a broad array of partner groups named in the plan is the Council on American-Islamic Relations, whose harsh criticism of Israel has



led to relations with centrist Jewish organizations that are fraught at best. The call to place limits on social media platforms may also upset free speech advocates.

Biden recalled, as he often does, that he decided to run for president after President Donald Trump equivocated while condemning the neo-Nazis who organized a deadly march in Charlottesville, Virginia, in 2017.

“Repeated episodes of hate — including numerous attacks on Jewish Americans — have since followed Charlottesville, shaking our moral conscience as Americans and challenging the values for which we stand as a Nation,” Biden wrote in an introduction to the report.

The administration launched the initiative last December, after years during which Jewish groups and the FBI reported sharp spikes in antisemitic incidents. The strategy was originally planned for release at its Jewish American Heritage Month celebration last week but was delayed, in part because of last-minute internal squabbling over whether it would accept a definition of antisemitism that some on the left said chilled free speech on Israel. Some right-wing groups were deeply critical of the new strategy for not accepting that definition to the exclusion of others.

Rabbi Levi Shemtov, the executive vice president of the Washington-based American Friends of Lubavitch (Chabad), praised the breadth of the plan and said the delay seemed to produce results.

“The White House has taken this very seriously. The phrase that something is still being worked on can often be a euphemism for a lack of concern,” he said. “In this case, it seems to have resulted in an even more comprehensive and hopefully more effective result.”

Some of the initiatives in the plan focus less on directly confronting antisemitism and more on promoting tolerance of and education about Jews. The Biden Administration will seek to ensure accommodations for Jewish religious observance, the accompanying fact sheet said, and “the Department of Agriculture will work to ensure equal access to all USDA feeding programs for USDA customers with religious dietary needs, including kosher and halal dietary needs.”

Jonathan Greenblatt, the Anti-Defamation League CEO who was closely consulted on the strategy, said promoting inclusion was as critical as fighting antisemitism. “Is FEMA giving kosher provisions after disasters going to solve antisemitism?” he said in an interview. “No, but... it’s an acknowledgment of the plurality of communities and the need to treat Jewish people like you would any other minority community, and I think I’m very pleased to see that.”

In the months since Second Gentleman Doug

Emhoff, who is Jewish, convened a roundtable to launch the initiative, the Biden administration has pivoted from focusing on the threat of antisemitism from the far-right to also highlighting its manifestation in other spheres — including amid anti-Israel activism on campuses and the targeting of visibly religious Jews in the northeast. Those factors were evident in the strategy.

“Some traditionally observant Jews, especially traditional Orthodox Jews, are victimized while walking down the street,” the strategy said in its introduction. “Jewish students and educators are targeted for derision and exclusion on college

***Biden recalled, as he often does, that he decided to run for president after President Donald Trump equivocated while condemning the neo-Nazis who organized a deadly march in Charlottesville, Virginia, in 2017.***

campuses, often because of their real or perceived views about the state of Israel.”

The proposal that may provoke controversy beyond American Jewry is the Biden administration’s calls to reform the tech sector, which echo bipartisan recommendations to change Section 230, a provision of U.S. law that grants platforms immunity from being liable for the content users post. Free speech advocates and the companies themselves say that if the government were to police online speech, it would veer into censorship.

“Tech companies have a critical role to play and, for that reason, the strategy contains 10 separate calls to tech companies to establish a zero-tolerance policy for hate speech on their platforms, to ensure that their algorithms do not pass along hate speech and extreme content to users and to listen more closely to Jewish groups to better understand how antisemitism manifests itself on their platforms,” Elizabeth Sherwood-Randall, Biden’s top Homeland Security adviser, said during a 30-minute briefing on the strategy on Thursday. “The president has also called on Congress to remove the special immunity for online platforms and to impose stronger transparency requirements in order to ensure that tech companies are removing content that violates their terms of service.”

### **How to define antisemitism?**

In the weeks before the rollout, a debate raged online and behind the scenes among Jewish organizations and activists about how the plan would define antisemitism. Centrist and right-wing groups pushed for the plan to embrace the International

Holocaust Remembrance Alliance’s working definition. Among its examples of anti-Jewish bigotry are those focusing on when criticism of Israel is antisemitic, including when “double standards” applied to Israel are antisemitic.

Advocates on the left say those clauses turn legitimate criticism of Israel into hate speech; instead, they pushed to include references to the Nexus Document, a definition authored by academics that recognizes IHRA but seeks to complement it by further elucidating how anti-Israel expression may be antisemitic in some instances, and not in others. Others sought to include the Jerusalem Declaration on Antisemitism, which rejects IHRA’s Israel-related examples.

In the end, the strategy said the U.S. government recognizes the IHRA definition as the “most prominent” and “appreciates the Nexus Document and notes other such efforts.”

A number of the centrist groups pressed for exclusive reference to IHRA, including the Conference of Presidents of Major American Jewish Organizations and the Simon Wiesenthal Center. Those groups praised the strategy and focused only on its embrace of IHRA. So did the Israeli ambassador to Washington, Michael Herzog.

“I would like to congratulate the Biden administration for publishing the first ever national strategy to combat antisemitism,” Herzog wrote on Twitter. “Thank you, @POTUS, for prioritizing the need to confront antisemitism in all its forms. We welcome the re-embracing of @TheIHRA definition which is the gold standard definition of antisemitism.”

Some center-right groups like B’nai Brith International, StandWithUs and the World Jewish Congress, praised the strategy while expressing regret at the inclusion of Nexus. Right-wing groups, such as the Republican Jewish Coalition and Christians United for Israel, condemned the rollout.

RJC said Biden “blew it” by not exclusively using the IHRA definition. The Brandeis Center, which defends pro-Israel groups and students on campus, said the “substance doesn’t measure up.”

Groups on the left, however, broadly praised the strategy. “We call on our Jewish communities to seize this historic moment and build on this new strategy to ensure that the fight for Jewish safety is a fight for a better and safer America for all,” said a statement from six left-leaning groups spearheaded by Jews For Racial & Economic Justice.

Greenblatt said it was predictable that groups on the left would take the win and that groups on the right would grumble — but that it was also beside the point. IHRA, he said, was now U.S. policy.

“This document elevates and advances IHRA as the way that U.S. policy will be formulated going forward and across all of the agencies,” Greenblatt said. “That is a win.” ■

# On Her 100th Birthday, This Holocaust Survivor Threw Out the First Pitch

Max Baker | JTA.org

**S**he may not have the same velocity on her fastball as an MLB pitcher, but Helen Kahan still had plenty to be proud of as she threw out the ceremonial first pitch before the Tampa Bay Rays and New York Yankees took the field on May 5 — her 100th birthday.

Kahan stood confidently on the Tropicana Field pitcher's mound with her daughter and son by her side. It didn't matter that the throw only made it halfway to home plate. The crowd of more than 25,000 gave her a standing ovation as Rays relief pitcher Kevin Kelly, who caught the pitch,

congratulated her with a smile and a handshake.

Kahan, of Seminole, Florida, who survived multiple Nazi concentration camps, was triumphant.

"I never could have imagined celebrating a birthday like this, let alone my 100th!" Kahan said. "I'm so grateful that I am here to tell my story and help the world remember why kindness and empathy are so important for us all."

Born in 1923 in Romania, Kahan was forced into a ghetto as a young adult before being deported to Auschwitz-Birkenau, then Bergen-Belsen and Lippstadt. As the end of the war approached, she escaped from a death march before the camp was liberated

by the Soviet army in May 1945. In 1967, Kahan fulfilled a lifelong dream when she and her family immigrated to the United States.

Bally Sports Sun, the Rays broadcaster, featured an in-game segment on her inspiring story.

"They heard how I lived ... that I have a number from Auschwitz," Kahan said, pointing to the Nazi tattoo on her arm that reads 7504.

Many of Kahan's family members — two children, five grandchildren and 12 great-grandchildren — were at Tropicana Field to witness the big moment.

"It was very nice," Kahan said. "Everybody celebrated; everybody made it bigger than me."

She said the experience was special because she never got to play sports when growing up, explaining, "I always had to make a penny in the family."

To prepare, Kahan watched her grandsons and great-grandsons play catch so she could get the pitching motion in her head.

Afterward, Kahan received lots of media attention, including segments on the local news and social media posts from global outlets, including ESPN.

Kahan said she relished the experience and was grateful for the opportunity.

"I love it ... I came from a Hitler camp that did not give me anything but numbers," Kahan said, pointing at her tattooed arm once again.



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Kahan's daughter, Livia Wein, said that watching her mother throw out the pitch was one of the best things she has ever experienced.

"It was probably the coolest thing for our entire family," Wein said. "Having a lot of our friends in the stands also made it very special."

Kahan and Wein are both avid Rays fans; however, Kahan prefers to keep her favorite player a secret. She said it was a pleasure to meet several of the players and coaches before the game.

In addition to honoring Kahan, the Rays announced a \$10,000 partnership grant with the Florida Holocaust Museum during the pregame festivities. Kahan has been a longtime volunteer educator at the St. Petersburg museum.

Whether it was Kahan's charisma and courageous spirit or simply great defense and timely hitting, the Rays defeated their rival Yankees by a final score of 5-4. ■

*A version of this story originally appeared in the Jewish Press of Tampa Bay.*



Helen Kahan and her family at the Tampa Bay Rays game on May 5

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# Learn How to Protect Yourself from Medicare Fraud

Family Features

**M**ore than 65 million people in the United States were enrolled in Medicare as of February, with more people becoming eligible and enrolling each year.

But anyone on Medicare is at risk of Medicare-related fraud, and the Medicare program continues to warn people to watch out for scammers who steal Medicare numbers and other personal information to exploit beneficiaries' benefits.

Broadly speaking, Medicare fraud occurs when someone makes false claims for health care services, procedures and equipment to obtain Medicare payments. Medicare fraud costs taxpayers billions of dollars and puts the health and welfare of beneficiaries at risk.

"Anyone on Medicare can be a target of Medicare fraud," said Centers for Medicare & Medicaid Services Administrator Chiquita Brooks-LaSure. "But there are steps you can take to protect yourself and your loved ones by using CMS' fraud



Courtesy of Getty Images



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### How to Protect Yourself

You'll also need to know how to protect yourself from potential fraudsters.

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- Review your Medicare statements, watch for services billed that look suspicious and ask questions if something looks wrong

### How to Report Scammers

Reporting Medicare fraud protects you and millions of other people with Medicare and those with disabilities. If you or someone you know has experienced Medicare fraud or suspect an offer you've received is a scam, report it as soon as possible.

To learn more about Medicare fraud, visit [Medicare.gov/fraud](https://www.Medicare.gov/fraud). To report potential Medicare fraud, you can call 1-800-MEDICARE (1-800-633-4227) or report the scam to the Federal Trade Commission at [ReportFraud.ftc.gov](https://www.ReportFraud.ftc.gov). ■

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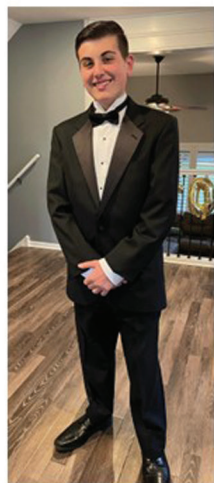
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# 2023 confirmations



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### Mazel Tov to Micah Senior on his Confirmation



David Cantor, Rabbi, Kedma Cantor, Education Director, and Elizabeth Ravitch, President



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Evening Service with Confirmation – Thursday, May 25, 2023 at 7PM  
Morning Service with Yizkor – Friday, May 26, 2023 at 9AM



**Tyler Jordan Rifkin**  
Son of Elliott and Nicole Rifkin

**Alexandra Jade Saragovi**  
Daughter of Joshua and Norma Saragovi

**J. Hayden Brown**  
Son of James and Priscilla Brown

**Eric J. Lazar** Rabbi • **Sharon Forman-Toll** Director of Lifelong Jewish Learning



## Mazel Tov to the Keneseth Israel Confirmation Class of 5783/2023



**GRACE ALISA CHEIFETZ**  
Daughter of Jennifer and Larry Cheifetz

**WILLIAM NATHAN GOLDSTEIN**  
Son of Betsy Madway and Steven Goldstein

**AMELIA JAYE GOODE**  
Daughter of Karen and Andrew Goode

**FREEDY LEV KELMAN**  
Son of Bonnye and Kenneth Kelman

**DREW BENJAMIN SHENKMAN**  
Son of Marijke and Arlen Shenkman

**ANDREW ABT SHMELZER**  
Son of Jaimie and Kevin Shmelzer

**SARAH ROSE WOOD SKLAR**  
Daughter of Caitlin and Peter Sklar

**SCOTT ALEXANDER SOLAR**  
Son of Jill and Chad Solar

**ANGELA LEAH STEVENS**  
Daughter of Anna Stevens

**EMMERSON DANIELA WILDMAN**  
Daughter of Marnie and Jason Wildman

**RAFAEL LAVI VAN WIE**  
Son of Deborah Rosen and Eric Van Wie

Deb Rosen, Director, Quest Noar; Rabbi Benjamin David, Cantor Amy Levy  
Scott Solar, Andrew Shmelzer, Freedy Kelman, William Goldstein  
Emmerson Wildman, Amelia Goode, Sarah Sklar, Rafael Van Wie  
Grace Cheifetz, Angela Stevens



Mazel Tov! 2023 Confirmation & Leadership Academy Students.  
The service will be held Friday, June 9, 6:30PM  
at Congregation Or Ami, 708 Ridge Pike, Lafayette Hill, PA 19444



**Chloe Michaels**



**Ava Spicer**



**Cantor Jordan Franzel**



**Rabbi Glenn Ettman**





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### Confirmands

**Livy Betesh**  
**Lillian F. Brand**  
**Mollie Lauren Chapnick**  
**Lanie Fleming**  
**Alana Sophie Frajerman**  
**Ilana Schieken**  
**Izzy Teitelman**

### Parents

Robbie and Rachel Betesh  
Dean and Alysha Brand  
Jonathan and Jen Chapnick  
Jim Fleming and Beth Stern Fleming  
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Cantor Elizabeth Shammash - Hannah Isaacs, *Education Director*

### Students:

Rena Civan  
Matthew Cramer  
Jacob Gold  
Jackson Hart  
Luke Maslow  
Preston McClure  
Kody Raizen  
Andrew Stearn  
Chase Weisberg  
Aiden Yanoff

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דביר אהרן  
חיים קדש  
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L. Erik Gold and Robin Gold  
William & Laurie Hart  
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**Peyton Weiss**  
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daughter of Mindy & David Chesner

**Lily Rebecca Cohen**  
daughter of Natalie & Jason Cohen

**Nora Helen Eder**  
daughter of Melanie Cutler & Jeff Eder

**Caroline Sophia Familant**  
daughter of Susan Familant & Glenn Familant

**Quinn Charles Goldberg**  
son of Lydia & Josh Goldberg

**Pearl Rose Hassid**  
daughter of Melody & Behnam Hassid

**Sierra Jordan Klein**  
daughter of Mindi and Neil Klein

**Asher Scott Levitt**  
son of Nancy & Lee Levitt

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son of Rachael & Michael Smolen

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**Sophia Brooke Gerson**..... Greg and Sheri Gerson  
**Dylan Goldstein**..... Howard and Andrea Goldstein  
**Ilan Goldstein**..... Howard and Andrea Goldstein  
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**Ruthie V. Shigon**..... Marshall and Judy Shigon  
**Harrison Flynn Steinberg**..... E. Matthew and Rachel Steinberg  
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From Bottom Left: **Rena Weissbach** - Daughter of Shira & Cobi Weissbach, **Lucy Sternthal** - Daughter of Adena & Andrew Sternthal, **Rebecca Kideckel** - Daughter of Alison Klugherz & Kenneth Kideckel, **Hannah Kideckel** - Daughter of Alison Klugherz & Kenneth Kideckel, **Shira Weissbach** - Director of Education, **Zachary Dall** - Son of Debbie & Michael Dall, **Asher Caplan** - Son of Carolyn & Barry Caplan, **Jonah Thomas** - Son of Jenifer & Michael Thomas, **Elly Gartenberg** - Daughter of Wendy & Ira Gartenberg, **Chloe Appelstein** - Daughter of Neal & Lisa Appelstein and Stacey Appelstein, **Lexi Frutkin** - Daughter of Stacie & Jeffrey Frutkin, **Rabbi Adam Wohlberg**, **Nathan Rigberg** - Son of Maegan & Andy Rigberg, **Jack Frutkin** - Son of Stacie & Jeffrey Frutkin, **Matthew Cohen** - Son of Jennifer & Eric Cohen, **Rabbi Sam Hollander**

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# On-stage ‘Transparent’ Musical Looks to Transcend the Amazon Show’s Rocky Ending

Shira Li Bartov | JTA.org

When the Amazon series “Transparent” premiered in 2014, America had never met a family like the Pfeffermans on TV.

The hit dramedy, following a Jewish family of three adult siblings whose parent comes out as a transgender woman in her 60s, was the first scripted series to center on a transitioning character. The show won eight Emmys out of 28 nominations, along with awards from GLAAD and the NAACP. It was credited with paving a path for more leading trans characters in shows such as FX’s “Pose,” CW’s “Supergirl” and HBO’s “Euphoria.”

“Transparent” was also called by many “the most Jewish show on TV.” Its Jewish characters range from mostly secular Los Angelenos to a rabbi to Weimar-era German counter-culture pioneers (seen in flashbacks). In the fourth season, the main characters visit Israel, where they attempt to understand both their faith and the occupation.

But the show was criticized for casting straight cisgender actor Jeffrey Tambor as the transitioning matriarch Maura Pfefferman. And in 2017, after “Transparent” was renewed for a fifth season, Tambor was accused of sexual harassment by two former on-set colleagues. He was fired, and his starring character was killed off in the finale. (Tambor has repeatedly denied the allegations against him.)

That finale took the form of a 100-minute musical film, which ended the series with a divisive show tune called “Joyocaust,” urging Jews to transform their DNA-rooted suffering into joy: “Take the concentration out of the camps, concentrating on some song and dance.”



From left: Jimmy Ray Bennett, Adina Verson and Samora la Perdida at rehearsal for “A Transparent Musical”

Now the entire series is getting the musical treatment, arriving on a real stage in Los Angeles. “A Transparent Musical” — adapted by “Transparent” creator Joey Soloway with music and lyrics by Faith Soloway, who also wrote for the TV series — debuted on May 23 and runs through June 25 at the Mark Taper Forum. One of the goals: to put the spotlight squarely on LGBTQ actors.

“It’s like 75% trans and nonbinary people on stage,” Faith Soloway said.

The siblings were originally inspired by their family: A parent came out as trans at 75 years old. After they started making the show, Joey and Faith Soloway gradually also came out as trans. Both siblings use the pronouns “they/them.”

They saw the musical medium as a way to freshen up the TV show’s explorations of Jewish and queer history, and how they interact. Their production will include songs like “Jewish and Queer” — a jubilant “Jewish drinking song,” Joey Soloway said — along with defiant anthems like “Deviant,” which celebrates uniting against hatred.

Before they understood their interest in gender, the siblings always imagined making a musical together.

“At the ages of 5, 6, 7 years old, you

can picture us sitting on the carpet in our living room in the early ‘70s, listening to the cast albums of ‘Jesus Christ Superstar’ and ‘Hair’ and ‘Fiddler on the Roof,’ dreaming that one day this was where we were going,” Joey Soloway said.

Joey Soloway said they did not realize that Tambor’s casting was “problematic” when the TV series debuted. They approached casting and hiring creatives for “A Transparent Musical” with a laser focus on representation, choosing trans actress Daya Curley for Maura’s role. They also centered the character of Davina — Maura’s trans friend, portrayed by Black actress and “RuPaul’s Drag Race” runner-up Peppermint — to intensify the musical’s focus on intersectionality.

Adina Verson, who identifies as nonbinary and is featured in the show “Only Murders in the Building,” will play Ali Pfefferman, the family’s youngest sibling.

“I’ve never seen a show with so many trans actors,” Verson said. “It’s an incredible room full of unique, incredible performers who honestly haven’t often been given the stage that they deserve.”

As someone who is married to a

man and has a child, Verson said they “never felt queer enough”; meanwhile, growing up as a Reform Jew, they “never quite felt Jewish enough.” (In the series, Ali is played by non-Jewish actress Gaby Hoffmann.)

“It was so exciting to be able to bring that questioning to Ali’s journey, and through Ali, I feel like I’ve really found my footing,” Verson said.

At the same time as trans representation in popular culture has grown since Amazon premiered “Transparent,” trans identities have come under a coordinated political attack. This year, 20 states have passed 71 bills restricting health care, public accommodations and school activities for trans people, according to the Trans Legislation Tracker.

Last week, Florida Gov. Ron DeSantis signed a slate of bills targeting drag shows, restricting the discussion of “preferred pronouns” in schools and enforcing the use of specific bathrooms at public facilities — from schools to prisons — based on “biological sex.” The laws also banned minors from accessing transgender medical treatments, such as puberty blockers or hormone therapy, and placed new restrictions on adults seeking treatment.

Joey Soloway said they were “in mourning” and “paralysis” over the legislation. They see “A Transparent Musical” as a form of protest, conveying “the relationship between how Jews are othered and trans people are othered” with a power that feels different on a theater stage.

“We’re amping up our ammunition beyond a one-on-one TV experience that you watch alone in your room, streaming on your iPad,” Joey Soloway said. “This is something you experience collectively, that lands in the body and allows you to go out into the world singing and dancing.” ■



# As ‘The Marvelous Mrs. Maisel’ Ends, Will its Jewish Legacy Be More Than a Punchline?

Shira Li Bartov | JTA.org

**A**fter five seasons, 20 Emmy awards and plenty of Jewish jokes, “The Marvelous Mrs. Maisel” airs its final episode on May 26.

The lauded Amazon Prime show from Amy Sherman-Palladino has enveloped viewers in a shimmering, candy-colored version of New York during the late 1950s and early 1960s — a world in which “humor” has meant Jewish humor and “culture” has meant Jewish culture.

But as it comes to an end, the show’s Jewish legacy is still up for debate: Did its representation of Jews on mainstream TV make it a pioneer of the 2010s? Or did it do more harm than good in the battle for better representation, by reinforcing decades-old comedic tropes about Jews?

The comedy-drama followed the vivacious Midge Maisel (Rachel Brosnahan) on a journey from prim Upper West Side housewife — left in the lurch after her husband has an affair with his secretary — to ambitious, foul-mouthed comic fighting her way through the male-dominated standup comedy industry. Her New York Jewishness colored her jokes, her accent, her mannerisms and much of her daily life.

That’s because the whole landscape of the show was Jewish, from the well-to-do, acculturated intelligentsia (such as Midge’s parents) to the self-made garment factory owners (such as her in-laws). Even the radical Jewish comic Lenny Bruce, a countercultural icon of the midcentury, appeared as a recurring character who propels Midge’s success.

Henry Bial, a professor specializing in performance theory and Jewish popular culture at the University of Kansas, said the emergence of “The Marvelous Mrs.



From left: Alex Borstein and Rachel Brosnahan in a scene from Season 3 of “The Marvelous Mrs. Maisel.”

Maisel” in 2017 exemplified a shift to more overt portrayals of Jews on TV — especially on streaming services. Although Jewish characters featured in TV shows throughout the 20th century, such as “The Goldbergs” in the 1950s, “Rhoda” in the 1970s and “Seinfeld” in the 1990s, their Jewishness was often more coded than explicit. Network television, seeking to attract the majority of Americans coveted by advertisers, feared alienating audiences who couldn’t “relate” to ethnic and racial minorities.

“If there are only three things you can put on television at 8 o’clock on Tuesday night, then there’s a lot more incentive for networks and advertisers to stay close to the herd, because you’re competing for the same eyeballs,” said Bial. “But when people can watch whatever they want whenever they want, then it opens up for a much wider range of stories.”

Other shows such as “Transparent,” “Broad City” and “Crazy Ex-Girlfriend,” which debuted in 2014 and 2015, are often cited alongside “Mrs. Maisel” as part of a new wave of Jewish representation.

Riv-Ellen Prell, a professor emerita of American studies at the University of

Minnesota, argued that Midge subverts the stereotype of the “Jewish American princess.” At the start of the show, she appears to embrace that image: She is financially dependent on her father and husband and obsessive about her appearance, measuring her body every day to ensure that she doesn’t gain weight. Despite living with her husband for years, she always curls her hair, does her makeup and spritzes herself with perfume before he wakes up.

“She looks for all the world like the fantasy of a Jewish American princess,” said Prell. “And yet she is more ambitious than imaginable, she is a brilliant comic who draws on her own life. You have Amy Sherman-Palladino inventing the anti-Jewish princess.”

Bial said that Midge’s relationship with her Jewishness defies another stereotype: That identity is not a source of neurosis or self-loathing, as it often appears to be in the male archetypes of Woody Allen and Larry David, or in Rachel Bloom’s “Crazy Ex-Girlfriend.” Through the spirited banter, the pointed exclamations of “oy,” the titillation over a rabbi coming for Yom Kippur break fast — Midge’s Jewishness is a source of comforting ritual, joy and celebration.

“She has anxieties and issues,

but none of them are because she’s Jewish,” said Bial.

Some critics argue the show’s depiction of Jewish culture relies on shallow tropes. In a 2019 review, TV critic Paul Brownfield said “The Marvelous Mrs. Maisel” repurposed stereotypes to appear “retro chic.” He pointed to a consistent contrast between the Weissmans (the assimilated, cultured Jews of the Upper West Side) and the Maisels (the boorish, money-focused Jews of the Garment District), arguing that these superficial types replace an exploration of what the period was actually like for American Jews.

“However ‘Jewish’ Sherman-Palladino wants the show to be, ‘Maisel’ fails to grapple with the realities of the moment in Jewish American history it portrays,” Brownfield wrote. “Which is ultimately what leaves me queasy about its tone — the shtick, the stereotypes, the comforting self-parody.”

Meanwhile, Andy Samberg took a jab while co-hosting the 2019 Golden Globes with Sandra Oh. “It’s the show that makes audiences sit up and say, ‘Wait, is this antisemitic?’” he joked.

Others have criticized the show’s casting: Its titular heroine, her parents Abe and Rose Weissman (Tony Shalhoub and Marin Hinkle) and Lenny Bruce (Luke Kirby) are all played by non-Jews. A debate over the casting of non-Jewish actors in Jewish roles has heated up in recent years, taking aim not only at Brosnahan as Midge Maisel, but also at Felicity Jones as Ruth Bader Ginsberg in “On The Basis of Sex,” Helen Mirren as Golda Meir in “Golda” and Gaby Hoffmann and Jay Duplass as the Pfefferman siblings in “Transparent.” Comedian Sarah Silverman popularized the term “Jewface” to critique the trend.

“Watching a gentile actor portraying, like, a Jew-y Jew is just — agh — feels, like, embarrassing and cringey,” Silverman said on her podcast in 2021. ■





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# Soupe au pistou

By Jessica Grann | Special to the Chronicle

I rarely eat hot soup during the summer months, but I make an exception for soupe au pistou. It's made from lots of fresh summer vegetables, beans and a little bit of pasta, so it's light and delicious.

Pistou is a Provençal basil pesto made without the nuts and cheese of Italian pesto. You place a dollop of the pistou on top of the soup, and the garlicky basil sauce just melts into the broth.

My vegetable soup recipe stands well on its own, but the pistou takes the flavor to another level.

The key to adding any pasta or noodle to soup is cooking it separately ahead of time and then adding it to each bowl when serving. This keeps the soup broth clear and the pasta from getting soggy. It also allows for any leftovers to be rewarmed while keeping the consistency of freshly-made soup.

I love simple, Mediterranean-style food year-round. This healthy soup is as good as it gets.

To make this recipe vegan, replace the chicken broth with vegetable broth.

- ¾ cup dry pasta, cooked separately according to package. I suggest tiny soup shells, ditalini or another very small-sized pasta.**

## Vegan basil pistou

- 4 cups fresh basil, long stems removed, washed and fully dried**  
**5 cloves minced garlic**



Basil pistou

- ½ cup olive oil**  
**⅛ teaspoon sea salt; add more to taste**

## Vegetable soup

- 12 cups chicken or vegetable broth. Store-bought is OK.**  
**3-4 tablespoons olive oil**  
**2 cups diced onion**  
**1 leek, white and light green parts only, sliced**  
**2 stalks celery, sliced**  
**2 large zucchini, cubed, about 3 cups**  
**1 large summer squash, cubed, about 2 cups**  
**2 large carrots, peeled and diced, about 2 cups**  
**1 large potato, peeled and diced**  
**3 cloves garlic, minced**  
**1 can diced tomatoes, about 14 ounces**  
**2 cans cannellini or white beans, rinsed and drained**  
**1 large bay leaf**  
**2 cups fresh green beans, broken by hand into small pieces**  
**1 tablespoon sea salt; add more to taste**  
**Freshly-ground black pepper**

## For the pistou

Wash and let the basil air dry a few hours before you make the pistou. It's really important that the leaves are not wet.

Combine the basil, minced garlic, salt and olive oil in a food processor and pulse until well blended.

Scoop the pistou into a small bowl and drizzle it with olive oil to keep the color, using a rubber spatula to get every last drop out of the food processor bowl.

If not using immediately, cover it with plastic wrap.

This keeps well in the refrigerator for 3-4 days. If you have any left over, it's wonderful in omelets or mixed into a salad.

## For the soup

You can use store-bought chicken broth or vegetable broth if making this recipe vegan.

To make fresh chicken stock in a slow cooker overnight: Put a small chicken, 1 tablespoon of kosher salt, a few peppercorns, 3 stalks of celery and half of an onion into the slow cooker and fill it with about 14 cups of water. Let it cook on high for a few hours before setting it to low to cook overnight. Refrigerate the broth if you will use it within a few



Soupe au pistou

days; otherwise, freeze it for later use.

I never make any soup by just throwing everything into a pot and walking away. You can do that when making stock, but the individual vegetables won't stand out if you don't cook them for different amounts of time.

In a large soup pot, warm the olive oil over medium heat before adding the onions. Sauté for 10 minutes, stirring occasionally.

Add the celery and leek, and sauté for another 5 minutes, then add the zucchini, yellow squash and carrots. Give everything a good stir to distribute the oil and reduce the heat slightly.

Stir occasionally for another 10 minutes.

Add the minced garlic, stirring constantly for 1 minute or until fragrant.

Add the can of diced tomatoes (with juices) and the potato.

Add 12 cups of the broth of your choice and bring it to a boil over high heat.

Add a bay leaf and the rinsed cannellini beans, reduce the heat and simmer at a soft boil for 30 minutes. Do not cover.

Add the green beans (I usually tear these by hand) and cook them for an additional 20 minutes. Adding the green beans later keeps their texture firm. You can also add a cup of peas or use peas instead of green beans. Either way, add them last.

The vegetables release a lot of water, so check for salt at this point and add a little olive oil if the broth tastes weak.

Add fresh ground pepper.

When serving, add a tablespoon or two of the cooked pasta — which makes a nice little addition to the soup without overpowering it — and a spoonful or two of pistou, and stir into the broth. Enjoy and bless your hands! ■

Jessica Grann is a home chef living in Pittsburgh.



# Holy Mole!

Keri White

I recently traveled to Mexico City. The food scene there is tremendous, the markets are a feast for the senses and I learned quite a bit about the local culinary traditions.

Mole, often called the “national dish of Mexico,” invokes significant passion. I was told repeatedly by various people, from chefs to food stand merchants to Uber drivers, that their mama’s or abuela’s mole was the best in the world, and there is no arguing the point. Obviously, I did not argue the point.

I tried mole in various forms — an Oaxacan version over cheese enchiladas at the renowned traditional restaurant Azul; a white version topped with fermented carrots at Rosetta, a restaurant honored with “the best female chef in Latin America”; and a bunch of different blends spooned out of bins for tastes at a market from a stand that offered about 40 different types of mole.

The history of mole is disputed — some claim it was invented by accident when a bunch of spices spilled together. Others suggest that Montezuma served it to Cortes, the conquistador who the natives mistook for a god. Others claim it was created in a panic, pulling a random assortment of ingredients together to host a visiting archbishop.

Regardless of its origin, the dish is beloved throughout Mexico, and there are many different types — all include an assortment of dried, roasted, ground chilis, and then the deviation occurs. Some moles can require up to 100 ingredients — they might add aromatic spices such as cinnamon, cloves and allspice or nuts, seeds and fruits. The spices are then mixed with water or broth, heated and used as a sauce or, in some cases, as a base for stew.

Of course, I brought a large bag of my favorite blend home, but for those of you who wish to make your own, I have a simpler version. I also offer a vegetable mole stew and a cocktail or mocktail that makes a refreshing aperitif.

## Mole Spice Blend

Makes about  $\frac{2}{3}$  cup

In addition to providing the base for mole sauce, this can be used as a rub for chicken or meat or mixed with oil and citrus for a marinade. The degree of spiciness can be shifted for personal preference, using less chili, more cocoa, etc.

- 2 tablespoons ancho chili powder
- 2 tablespoons chipotle chili powder
- 1 teaspoon cayenne pepper

- 3 tablespoons unsweetened cocoa powder
- 1 teaspoon cinnamon
- $\frac{1}{2}$  teaspoon cloves
- 2 teaspoons white or brown sugar
- 1 tablespoon salt

Mix all the ingredients well with a fork. Store it, tightly sealed, in a spice cabinet.

## Mole Sauce

Spice blend  
Water or broth

For traditional mole sauce, mix 1 part of the spice blend with 4 parts water and heat it in a small saucepan over medium. Bring it to a boil, lower the heat, stirring constantly, and cook it for about 2 minutes. If it’s too thick, add more water or broth. (It should be the consistency of a very smooth marinara sauce or slightly thinner than barbecue sauce.)

Remove it from the heat and use it as desired — as a sauce for chicken or meat, over enchiladas, as a base for soup or stew, or as a topping for quesadillas, tacos or any Mexican dish.

## Vegetable Mole Stew

Serves 4

This stew has a hardness that can provide rib-sticking warmth, but it is also vegetarian, so it is light enough to serve year-round. Use whatever veggies you have on hand and serve it over rice.

- 1 tablespoon canola or vegetable oil
- $\frac{1}{3}$  cup mole spice blend
- 6 cups chopped vegetables (potatoes, yams, bell peppers, carrots, beans, etc.)
- 2-3 cups water or broth, or more as needed
- 1 cup crushed tomatoes or tomato puree
- 1 lime

Cooked white rice for serving

Chopped fresh cilantro and/or scallions for garnish

Heat the oil and add the spice blend in a large soup pot. Let the spices toast for a few minutes and add the vegetables. Stir to coat. Add water or broth, mix well and bring it to a boil. Add the crushed tomatoes. Stir to blend, add the juice of the lime and throw the 2 halves of the lime into the stew. There should be enough liquid to just cover the veggies; if not, add more.

Stir, cover and simmer the stew for about 40 minutes until all the vegetables are soft and cooked



through. Check occasionally to ensure there’s sufficient liquid; add more if needed.

Serve the stew over rice topped with cilantro and scallions.

## Fruit Mocktail or Cocktail

Serves 1-2

I took a cooking class from a chef, and she made this drink with passionfruit. This is difficult to come by here in the Northeast, so I asked her for advice on a workaround. She suggested cantaloupe, oranges and limes. I used the whole fruits, which yielded a rather thick drink, but if you prefer a thinner texture, you can strain it.

- 1 orange, peeled and pitted
- 1 cup chopped cantaloupe or other sweet, ripe melon
- Juice of  $\frac{1}{2}$  lime
- 5-6 mint leaves (save 1 for each serving as garnish)
- +/- 1 cup water

Tequila or mezcal if desired

Place all the ingredients in a blender and puree until smooth. Pour it over ice and garnish it with a mint leaf. If you’re spiking the drink, use 1 part of tequila for 2 or 3 parts of juice. ■

Keri White is a Philadelphia-based freelance food writer.



## ABOWITZ

JORDAN MALVIN on May 24, 2023. Husband of the late Anita. Father of Shalom (Sarit) Abowitz, Andrew Abowitz (Michael Levin), Robert Abowitz (Kathleen Knight Abowitz) and Allison (Evan) Sasson. Brother of Sandra (late Joseph) Smaul, also survived by 14 grandchildren and 7 great grandchildren. Contributions in his memory may be made to the Merow Family Food Pantry at Beth Shalom Congregation, 8231 Old York Road, Elkins Park, PA 19027 or the Alzheimer's Association, [www.alz.org](http://www.alz.org).  
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## DOULL

SELIMA "Slim" - 96 of Delray Beach, FL passed away on May 3, 2023. She was the wife of the late Louis Doull. Survived by her daughters Andee Leopold (Howard), Carole Berk (Bobby), and Mindy Meisel (Allen), and by five grandchildren and nine great grandchildren. Selima was born and raised in Philadelphia, where she was an integral member of the family that founded Raphael Sacks. Selima was a Life Master in Bridge, a world traveler, a consummate shopper, and theatre enthusiast. She loved meeting people wherever she went. Weeks before Selima passed away she lost her sister Buddy Burger. Contributions in Selima's memory may be made to: Macular Degeneration [macularhope.org](http://macularhope.org)

org or A Giving Heart Foundation [agivingheartfoundation.org](http://agivingheartfoundation.org)

## FARBER

GERALD S. May 19, 2023. Devoted husband of Eileen Farber (nee Gordon). Loving father of Jason Farber (Randi) and Rachel Ok (Sarun). Beloved grandfather of Aiden Ok, Jack Farber, and Sam Farber. Contributions in his memory may be made to Childrens Hospital of Philadelphia, <https://www.chop.edu>  
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## FELDMAN

IRA A. on April 30, 2023. Husband of Rochelle (nee Rose). Father of Amy (Scott) Alters and Paul (Beth) Feldman. Brother of Fred (Anita) Feldman. Grandfather of Heather (Matt) Einstein, Elyssa (Steven) Beja, Cara Feldman and Hillary (Nate) Horn. Great-grandfather of Weston Horn. Interment Mt. Lebanon Cemetery. Contributions in his memory may be made to the Holocaust Awareness Museum, 8339 Old York Road, Elkins Park, PA 19027.  
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## KAPLAN

SHIRLEY J. (nee Koplin) died on May 24, 2023. Mother of Michael Kaplan of Los Angeles and New York and BJ Kaplan of New York. Contributions in her memory may be made to Best Friends Animal Society [www.bestfriends.org](http://www.bestfriends.org)  
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## MILLER

DR. ROYAL, of Cherry Hill, NJ died May 23, 2023. He was the beloved

husband of Rhoda Miller, the loving father of Sheira (Dr. Robert) Viggiano and Lori Miller; the adored grandfather of Matthew and Taylor Viggiano and the dear brother of Helene Kanefsky.  
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## PERILSTEIN

WILLIAM (Billy) At age 89, passed away on May 20, 2023. Devoted Husband to Marianne (Cookie Sall), and father to his children Linda Appelbaum (the late Joel), Robert and Nancy (Toll) Perilstein, Ronald and Jayne (Davis) Perilstein, and Margie Perilstein Wargon. Proud Grandfather of Julie Mozes (Daniel), Matti Burnett (Max), Alex Perilstein (Erika), Samuel Appelbaum, Molly Appelbaum, George Perilstein (Tayarisha Poe), Elana Perilstein (Paiboon Chooklin), Jesse Wargon, Talia Wargon, and Ava Wargon. Proud Great-Grandfather of Henry, Ari, Max, Rena, Miriam, Valerie, and Binyamin. Billy was also blessed with adoring nieces and nephews. Born in Philadelphia, Billy was the son of Rose and Nathan Perilstein, brother of Paul Perilstein (Adeline), Edgar Perilstein (Charlotte), Harold Perilstein (Florence), Charlotte Kirschner, and Betty Krestal (Larry), who predeceased him. He was also the beloved brother-in-law of Roberta Sall and the late Betty Lou and Leonard Malmud. He graduated from Overbrook High School, Class of 1951 and from the Wharton School of the University of

Pennsylvania, Class of 1954 with a B.S. in Management, majoring in Engineering/Industrial Management. Billy was devoted to Judaism not only through his philanthropy and daily prayers, but also by giving of his time to the Jewish Federation of Greater Philadelphia, and as past President and Board Member of Har Zion Temple and the Philadelphia Geriatric Center (now Abramson Senior Care). Billy received myriad accolades for his tireless involvement and leadership during his life. Additionally, many of his deepest friendships had been nurtured by his charitable efforts with the Golden Slipper Club where he received the prestigious Gold Medallion Award. In 1955, Billy joined the H. Perilstein Glass Company after honorably serving in the US Armed Forces. The company was later sold to Chromalloy. In 1978, he founded the Wm Perilstein Glass Company in Cherry Hill, NJ, later joining Allied Glass Industries in Clark Summit, PA as the Sales Manager until his retirement in 2017. Billy was a humble and sincere person, the essence of goodness. He believed that every man and woman was his equal, offering his sincere attention (as well as advice and assistance) and respecting their dignity. Not only would Billy give you the shirt off his back, but he would make sure that it was cleaned and pressed. Billy and Cookie traveled to Israel numerous times and once to Communist Russia, visiting with Jewish Soviet Dissidents while bringing suitcases of cigarettes, blue jeans, and prayer books, all highly prized commodities used to secure favors, food, and exit visas from the government. In 1986, Billy and Cookie were with the Soviet dissident Natan Sharansky when he received word that he could leave Russia and emigrate to Israel. Contributions to honor and remember William Perilstein may be made to the Nathan and Rose Perilstein Fund at Har Zion Temple ([harziontemple.org](http://harziontemple.org)) or to the charity of the donor's choice.

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## RUBIN

SUZANNE BOROW, 82, passed away on May 24, 2023. Wife of 62-years to Ellis and mother to Aaron, Debbie, and Michael. Grandmother of Sydney, Henry, Benjamin, Matthew, Sophie and Andrew. Born in Philadelphia, Suzanne was the daughter of Dr. Sydney and Isabel Borow, and sister of Sherry Siegel and the late Sheila Peck. She graduated from Northeast High School, Class of 1958 and from the University of Pennsylvania, Class of 1962. She also studied at the Barnes Foundation and had a life-long appreciation of art: She painted, made stained glass and welded metal sculptures, and was also proud of her enamel and mosaic pieces. She was well-known in art circles for her knowledge and extensive collection of ceramics. Suzanne was an active member of Old York Road Temple Beth Am, where she served on the board and was co-chair of the adult education committee. Her mosaic adorns the synagogue's Biblical garden. Suzanne was also a lifelong lover of animals, and always had pets by her side. Contributions in her honor may be made to the Whiskers of Love Cat Rescue and Sanctuary, the Blue Card Fund which provides medical and other assistance to Holocaust survivors, and Old York Road Temple Beth Am.

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The Philadelphia Jewish Exponent extends condolences to the families of those who have passed.

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# Congregation Leyv Ha-Ir Remains a ‘Link in the Chain’ of Jewish Continuity

Jarrad Saffren | Staff Writer

Congregation Leyv Ha-Ir is a Reconstructionist synagogue with no property, no programming for school-age children, a part-time rabbi and suggested but not mandatory dues. But the Center City community is nonetheless a formal one along the lines of a traditional synagogue, according to Rabbi Julie Greenberg. It just caters to a different type of congregant.

“It’s a Jewish community for adults who want Jewish community for themselves,” Greenberg said. “Not because they need a bar or bat mitzvah for their offspring.”

In most cases, they don’t even have offspring, according to the rabbi. There are around 85 individual members in Leyv Ha-Ir. On occasion, congregants will bring their grandchildren to High Holiday services. Other than that, children do not really appear at congregational events.

Some members have already raised families. Others never had kids in the first place. Most are empty nesters over 60 who live close enough to Leyv Ha-Ir’s Rittenhouse Square meeting rooms.

Membership lengths range from one year to five years to 10 years to 33 years, dating to the synagogue’s founding in 1990. On High Holidays, Greenberg leads services in the First Unitarian Church of Philadelphia, and hundreds of people attend for free. And each year, new congregants join the community. The rabbi said that Leyv Ha-Ir’s congregation and endowment are bigger than they’ve ever been. In the era of hybrid services, some members have joined from California and Massachusetts.

“Our people take soup to each other, give each other rides to doctor’s appointments and send birthday cards to each other,” said Greenberg. “It’s a very caring community.”



Rabbi Julie Greenberg

Courtesy of Rabbi Julie Greenberg



Leyv Ha-Ir members at a congregational event

Courtesy of Congregation Leyv Ha-Ir

Leyv Ha-Ir was founded by women who had been “excluded from even touching a Torah” in other Jewish communities, the rabbi said. While the community has always had a spiritual leader, with Greenberg serving as the third, it also maintained that lay-led spirit. Members organize minyans and book groups, among other activities. Once a month, Greenberg leads a Shabbat service. Every other weekend, congregants take control.

And the rabbi prefers it that way. Like a member, she just enjoys seeing people multiple times a week. She’s part of a Wednesday morning Zoom session about heavy topics like coping with memory loss. Every week, the topic is different, and the 15-25 people who attend really talk.

“You’re not anonymous in this community,” Greenberg said.

Bobbi Cohen, the synagogue’s president, joined in 2000 after a friend told her about it. As she started attending services and other events, Cohen connected with the Reconstructionist

experience. She liked the emphasis on music and the openness of the rabbi at the time, Rayzel Raphael, who allowed members to “question things as they were taught,” Cohen recalled.

For the first time in her adult life, the single woman felt like she belonged in a shul. While living in Marlton and Mount Laurel in South Jersey, Cohen tested out a few synagogues. But she could tell that they were places for families with kids.

Leyv Ha-Ir felt open to anyone.

“It was more casual, and casual in terms of the way people dressed. People would sometimes interrupt the rabbi to ask a question. If people were singing a song, you could make a suggestion as to what you would sing,” she said. “Everybody is a participant. It felt right.”

At first, Cohen commuted to Center City for shul activities. But she was considering a move into the city anyway, and the synagogue made her decision easier. She moved to Center City and became an official member

around the same time that Greenberg started.

“I said if I move into Center City and like the new rabbi, there would be no question that I would join,” Cohen recalled.

As Greenberg put it, despite its lack of property, children and a full-time rabbi, Leyv Ha-Ir is “thriving.” It has more members and money than ever, yes, and, of course, that’s nice. But it’s not even about that, according to the rabbi.

It’s about living Jewishly without the pressure of maintaining the business of a synagogue.

“We are a link in the chain of continuity meeting the needs of people in this community. The purpose of Judaism is to be a vehicle for the flow of Jewish wisdom and spiritual connection into the world,” she explained. “As long as we are doing that and people find meaning in that, there will be Jewish continuity.” ■

jsaffren@midatlanticmedia.com





Rabbi Geri Newburge

## Parshat Naso

In the famous tale “If Not Higher,” Yiddish writer I. L. Peretz weaves the tale of a Litvak (a Jewish person who is stereotyped as overly cerebral and extremely rational and represents a contrarian perspective to the Chasidim) who becomes curious as to where the local Chasidic, and highly esteemed, rabbi goes every year on the days leading up to Rosh Hashanah.

Rumor has it that he ascends to heaven to beg God to forgive the sins of the villagers, but the man does not believe this. He secretly follows the rabbi home one day and hides under his bed in order to see what he does next and where he goes.

*If we take the paradigm of the nazir as a person who commits oneself to sacred deeds or efforts, we can voluntarily bring greater meaning and intention to our lives.*

Early in the morning, the rabbi rises, disguises himself as a woodcutter and ventures into the forest to chop wood. He delivers it to a poor widow, even lighting the fire for her. When he sees what the rabbi is doing, the Litvak recognizes just how special the rabbi is, and whenever he overhears the rumor about the rabbi ascending to heaven, the man nods and says, “If not higher.”

Though the rabbi was a well-respected leader, his community couldn’t help but wonder where he disappeared to and especially at such an important time of year. As we come to learn, this particular rabbi took upon himself an extra responsibility. Perhaps he was just a very sympathetic and caring man, or perhaps he wished to elevate his life by performing a certain deed or mitzvah.

This week’s parsha is Naso, the

second from the book of Numbers, and the longest of all the portions. It shares the curious case of the *nazir*, a person of any gender who voluntarily takes a vow to lead a different kind of life, with explicit rules not to drink wine, cut one’s hair or come into close contact with the dead.

It is likely the last of these qualifications does not require too much persuasion, but in all cases the *nazir* follows a prescribed practice for a period of time, just as the rabbi did, in order to gain a greater sense of purpose or to enhance their sense of holiness.

There are several cases of *nazirites* in our texts that seem to elevate them to a lofty place. The most famous is Samson, who possessed superhuman strength due to his uncut hair, and whose story in the book of Judges is told in the weekly haftarah accompa-

is no evidence of any *nazirites* past the Middle Ages, I think the sages are inviting us to think about the questions: What kind of person are you? What kind of person do you want to be?

We — the Jewish people — are out of the ordinary, just a very small fraction of the population, though it is relatively easy to not be Jewish in America (despite the recent spike in antisemitism). Yet this does not mean we are exempt from considering something “wonderfully different” as a community or an individual.

If we take the paradigm of the *nazir* as a person who commits oneself to sacred deeds or efforts, we can voluntarily bring greater meaning and intention to our lives. What little changes — even if seemingly insignificant — can we each make in our lives?

While a *nazirite* vow is no longer permitted, sometimes we need a moment to remember what is important in life, and to take action to help ourselves reach “even higher.” ■

*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 perspectives on Torah commentary for the Jewish Exponent. The opinions expressed in this column are the author’s own and do not necessarily reflect the view of the Board of Rabbis.*



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## JUNE 2–8

## FRIDAY, JUNE 2

## DAVID AND ME

David Harris and Alvin Gilens met in Israel in 1965 and bonded instantly over their mutual love for Israel and for photography. The photographs displayed in this Temple Judea Museum exhibition through June 30 attest to their friendship and their talent for capturing the land and its people.

**For more information, contact** [tjmuseum@kenesethisrael.org](mailto:tjmuseum@kenesethisrael.org) or **215-887-8700. 8339 Old York Road, Elkins Park.**

## PARSHA FOR LIFE

Join Rabbi Alexander Coleman, a Jewish educator and psychotherapist at the Institute for Jewish Ethics, at 9 a.m. for a journey through the Torah portion of the week with eternal lessons on personal growth and spirituality.

**Go to [ijethics.org/weekly-torah-portion.html](https://ijethics.org/weekly-torah-portion.html) to receive the Zoom link and password.**

## MUSICAL KABBALAT SHABBAT

Join Beth Sholom Congregation's Rabbi David Glanzberg-Krainin, Cantor Jacob Agar and the band at 6 p.m. for a musical Kabbalat Shabbat. The community is welcome to attend.

**Call 215-887-1342 for information. 8231 Old York Road, Elkins Park.**

## KOL ZIMRAH

"Kol Zimrah" means "the sound of singing." This musical service, offered online at 6 p.m., is led by Germantown

Jewish Centre Rabbi Adam Zeff and Executive Director Nina Peskin and features original melodies and *kavanot* (short spiritual reflections).

**[venue.streamspot.com/a79c0def](https://venue.streamspot.com/a79c0def).**

## SUNDAY, JUNE 4

## KEEPING COOL WITH KOL AMI

Start the day with Kol Ami Cantor Schnitzer and a refreshing iced coffee or tea at Jersey Java in Haddonfield. Pay your own way. Questions? **Contact Congregation Kol Ami at [info@kolaminj.org](mailto:info@kolaminj.org) or call 856-489-0029. 140 N. Haddon Ave., Haddonfield, New Jersey.**

## 'BUILDING A NEW HOME'

When a child in a family makes a gender shift, the entire family shifts with them. "Building a New Home in Our Minds," beginning at 5 p.m., offers caregivers an opportunity to gather information and ask questions in a safe and affirming environment. **For more information, contact [chestercounty@jewishphilly.org](mailto:chestercounty@jewishphilly.org) or 484-582-0210. 45 Haverford Road, Wynnewood.**

## MONDAY, JUNE 5

## MAHJONG GAME

Melrose B'nai Israel Emanu-EL Sisterhood invites the community to join our weekly mahjong game at 7 p.m. Cost is \$36 per year or free with MBIEE Sisterhood membership. **For more information, call 215-635-1505 or email [office@mbiee.org](mailto:office@mbiee.org). 8339 Old York Road, Elkins Park.**

## SUNDAY, JUNE 4



## COOK, EAT AND LEARN

Congregations of Shaare Shamayim invite you to join us for an afternoon of cooking, eating and learning about the healthy Mediterranean diet. At 2 p.m., we will welcome guest chef Aliza Green and registered dietician and founder of Key Nutrition Olena Zinshtein. **For more information, contact Lynn Ratmansky at 215-677-1600. 9768 Verree Road, Philadelphia.**

## BOOK CLUB

The Book Club of Congregations of Shaare Shamayim will host its June Zoom session at 7 p.m. The book this month is your favorite that you have read and enjoyed. Be prepared to speak for five minutes on characters, setting, theme, etc. **For more information or to register, contact Lynn Ratmansky at 215-677-1600. 9768 Verree Road, Philadelphia.**

## TUESDAY, JUNE 6

## SISTERHOOD DONOR AFFAIR

The Sisterhood of Congregations of Shaare Shamayim will host its annual donor affair at 6 p.m. **Call the synagogue office at 215-677-1600 for more information. 9768 Verree Road, Philadelphia.**

## THURSDAY, JUNE 8

## JRA FOOD PACKING

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

## CANASTA GAME

Ohev Shalom of Bucks County Sisterhood invites the community to a weekly canasta game from 1-3 p.m. Open play is \$4. **Call 215-968-6755 for more information. 944 Second Street Pike, Richboro. ■**

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



1 Main Line Reform Temple-Beth Elohim's choir and Cantor Faryn Rudnick performed in the Sing Hallelujah concert for Israel's 75th anniversary at the Kimmel Center. 2 Federation Housing resident Sima Boguslavskay celebrated her 100th birthday. 3 The Federation of Jewish Men's Clubs held its Presidents Appreciation Dinner on May 11 at the Brazilian BBQ Steakhouse in Northeast Philadelphia. 4 Liberty Region BBYO announced its newly elected teenage leaders for 2023-'24. 5 KleinLife celebrated the anniversary of Victory Day in Europe from World War II. 6 Jewish Family Service of Atlantic & Cape May Counties team members attended the recent three-day NJHSA PowerNet Conference in Dallas about mental health programs, vocational services and other topics.



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# Work of Two Photographers in Israel Featured at Temple Judea Museum

**T**hrough June 30, the Temple Judea Museum at Reform Congregation Keneseth Israel in Elkins Park will feature “David and Me – Two Photographers in Israel.”

Photographers David Harris and Alvin Gilens met in Israel in 1965 and became fast friends. The exhibit showcases their talent for showcasing the country and its residents.

The museum’s permanent collection features many little-seen Press Photographs that document Israel’s early years.

Harris was born in Jerusalem in 1927 and began photographing the country from its birth, capturing images when David Ben-Gurion declared the establishment of the state of Israel. He photographed the Dead Sea Scrolls excavation and the items in Israel’s museums.

A resident of Gladwyne, Gilens often documents his work in black and white. He was honored with a solo exhibition of his Holocaust-related imagery at Yad Vashem, becoming the first American photographer to be exhibited there. ■



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## LEGALS

Fictitious Name Registration  
Notice is hereby given that a Registration of Fictitious Name was filed in the Commonwealth of Pennsylvania for **Rockwell Centers for Sexual Medicine** with a principal place of business located at 15 Presidential Blvd., Ste. 103, Bala Cynwyd PA 19004 in Montgomery County. The entity interested in this business is Vitevity Health, PLLC located at the same address. This is filed in compliance with 54 Pa.C.S. 311.

Pursuant to the requirements of section 1975 of the Pennsylvania Business Corporation Law of 1988, notice is hereby given that **MACLEN MOTOR CO.** is currently in the process of voluntarily dissolving. Kaplin Stewart  
Union Mtg. Corp. Ctr.  
910 Harvest Drive, P.O. Box 3037  
Blue Bell, PA 19422

Foreign Registration Statement  
**GLOBAL PROPERTIES TD INC.**, a corporation organized under the laws of the state of New York, has applied for registration in Pennsylvania under the provisions of Chapter 4 of the Associations Code. The address of its principal office under the laws of the jurisdiction of formation is 1 Hamptworth Dr., Great Neck, NY 11024 and the address of its proposed registered office in this Commonwealth is 5400 Eadom St., Philadelphia, PA 19137.  
Michael Wolinsky, Esquire  
1015 Chestnut St., Suite 414  
Philadelphia, PA 19107

**CSI Production Company, Inc.** has been incorporated under the provisions of the Pennsylvania Business Corporation Law of 1988.  
Stephen F. Ritner, Esq.  
Zarwin Baum DeVito Kaplan Schaer & Toddy, PC  
One Commerce Square  
2005 Market St., 16th Fl.  
Philadelphia, PA 19103

CHANGE OF NAME NOTICE  
IN THE COURT OF COMMON PLEAS  
CIVIL DIVISION OF  
PHILADELPHIA COUNTY  
Court of Common Pleas for the County of Philadelphia, April Term, 2023. Notice is hereby given that on 2nd day of May, 2023 the petition of for Change of Name, filed by Hannah Mathis was filed, praying for a decree to change her name to Ari Mathis. The Court has fixed June 12th, 2023 at 11:30 am, in Courtroom 691, City Hall, Philadelphia, PA as the time and place for the hearing of said Petition, when and where all persons interested may appear and show cause, if any they have, why the prayer of the said petition should not be granted.

ESTATE OF ADELE SEARS aka ADELE ETHEL SEARS, 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 Stanley Franklin Sears and Alan Jeffrey Sears, Executors, 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

ESTATE OF ALBERT I. GLASSMAN, 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 DAVID B. GLASSMAN, EXECUTOR, 604 S. Washington Square, Apt. 1107, Philadelphia, PA 19106, Or to his Attorney:

MARK S. BLASKEY  
BALLARD SPAHR LLP  
1735 Market St., 51st Fl.  
Philadelphia, PA 19103-7599

ESTATE OF BERNARD POLSKY, 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 ARLENE R. WEISS, 284 Hendrix St., Philadelphia, PA 19116 and LAWRENCE J. POLSKY, 221 Parkside Ln., Glenside, PA 19038, EXECUTORS

ESTATE OF CAROLYN B. SCHOCK a/k/a CAROLYN L. SCHOCK and CAROLYN SCHOCK, DECEASED.  
Late of West Goshen Township, Chester 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 TODD A. SCHOCK, EXECUTOR, c/o Rachel Fitoussi, Esq., 62 W. Princeton Rd., Bala Cynwyd, PA 19004, Or to his Attorney:  
RACHEL FITOUSSI  
62 W. Princeton Rd.  
Bala Cynwyd, PA 19004

ESTATE OF DEBORAH BEATRICE WHITLOCK a/k/a DEBORAH WHITLOCK, 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 CLARENCE H. GUESS, JR., EXECUTOR, c/o Harvey P. Abramson, Esq., 7 Neshaminy Interplex, Ste. 400, Trevese, PA 19053, Or to his Attorney:  
HARVEY P. ABRAMSON  
SKARLATOS ZONARICH  
7 Neshaminy Interplex, Ste. 400  
Trevese, PA 19053

ESTATE OF DOLORES M HICKS a/k/a DOLORES MAE HICKS, 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 Robert P. Hicks, Administrator, c/o their attorney Debra G. Speyer, Two Bala Plaza, Suite 300, Bala Cynwyd, PA 19004.

ESTATE OF ELIZABETH LIU BAINBRIDGE a/k/a ELIZABETH L. BAINBRIDGE a/k/a KUNG-JI LIU BAINBRIDGE, 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 Benjamin Eckersley, Executor, c/o their attorney Debra G. Speyer, Two Bala Plaza, Suite 300, Bala Cynwyd, PA 19004.

ESTATE OF ERNESTINE G. MARTIN, DECEASED.  
Late of Philadelphia County  
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to JOHN WILLIAM YOUNG, JR., EXECUTOR, 2314 River Green Dr., NW, Atlanta, GA 30327

ESTATE OF ESTELLE SMITH, 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 Jacob Green, Administrator, c/o David W. Crosson, Esq., Crosson Richetti & Daigle, LLC, 609 W. Hamilton St., Suite 210, Allentown, PA 18101.

**ESTATE OF EUGENE GLASER, DECEASED.**

Late of Bucks County, PA. Letters Testamentary on the above estate have been granted to the undersigned. All persons having claims against or indebted to the estate should make claims known or forward payment to MARILYN GLASER, Executor

c/o  
STEPHANIE KALOGREDIS  
LAMB MCERLANE, PC  
24 E Market St  
Westchester, PA 19382

**ESTATE OF FLORENCE RUBINSKY, DECEASED.**

Late of Lower Moreland 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 SCOTT RUBINSKY, EXECUTOR, c/o Michael D. Rubin, 686 Gray Circle, Southampton, PA 18966,  
Or to his Attorney:  
MICHAEL D. RUBIN  
LAW OFFICE MICHAEL D. RUBIN  
686 Gray Circle  
Southampton, PA 18966

**ESTATE OF FLORENCE SEARLES, DECEASED.**

Late of Philadelphia County  
LETTERS TESTAMENTARY DBN 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 E. CAMPBELL and ROSALYN SEARLES, EXECUTRICES DBN, c/o Daniella A. Horn, Esq., 2202 Delancey Place, Philadelphia, PA 19103,  
Or to their Attorney:  
DANIELLA A. HORN  
KLENK LAW, LLC  
2202 Delancey Place  
Philadelphia, PA 19103

**ESTATE OF FRANK A. CHIAVAROLI, 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 Karen Panichelli, Executrix, c/o their attorney Debra G. Speyer, Two Bala Plaza, Suite 300, Bala Cynwyd, PA 19004.

**ESTATE OF JAILENE HOLTON, 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 KAREN MCCONNELL, ADMINISTRATRIX, c/o Kristen L. Behrens, Esq., 1500 Market St., Ste. 3500E, Philadelphia, PA 19102,  
Or to her Attorney:  
KRISTEN L. BEHRENS  
DILWORTH PAXSON LLP  
1500 Market St., Ste. 3500E  
Philadelphia, PA 19102

**ESTATE OF JORDAN TOBIAS, 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 David Bacharach, Administrator, c/o their attorney Debra G. Speyer, Two Bala Plaza, Suite 300, Bala Cynwyd, PA 19004.

**ESTATE OF JUDITH KENNEDY, 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 PETER L. KLENK and WILLIAM BENZ, ADMINISTRATORS, 2202 Delancey Place, Philadelphia, PA 19103,  
Or to their Attorney:  
DANIELLA A. HORN  
KLENK LAW, LLC  
2202 Delancey Place  
Philadelphia, PA 19103

**ESTATE OF LEAH ELIZABETH KEYER, 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 TIM ANDREW GILLILAND, ADMINISTRATOR, c/o Adam S. Bernick, Esq., 2047 Locust St., Philadelphia, PA 19103,  
Or to his Attorney:  
ADAM S. BERNICK  
LAW OFFICE OF ADAM S. BERNICK  
2047 Locust St.  
Philadelphia, PA 19103

**ESTATE OF MALEK JERMAINE GRIFFIN, DECEASED.**

Late of Philadelphia County and Apex, Wake County, NC  
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 Maryam Griffin, Administratrix, 1014 Lathrop Ln., Apex, NC 27523

**ESTATE OF MARIAN EFFIE CLARKE aka MARION CLARKE, 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 Linda Denise Clarke-Rose, Executrix, c/o David W. Crosson, Esq., Crosson Richetti & Daigle, LLC, 609 W. Hamilton St., Suite 210, Allentown, PA 18101.

**ESTATE OF MARY A. BYRNES a/k/a MARY BYRNES, 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 KATHLEEN A. RENYE, EXECUTRIX, c/o Renata T. Pabisz, Esq., 116 E. Court St., Doylestown, PA 18901,  
Or to her Attorney:  
RENATA T. PABISZ  
HIGH SWARTZ LLP  
116 E. Court St.  
Doylestown, PA 18901

**ESTATE OF MARY ANN HYMAN a/k/a MARY ANN McNEIL HYMAN, 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 MINDER H. HAMLIN, EXECUTRIX, c/o Ronald G. McNeil, Esq., 1333 Race St., Philadelphia, PA 19107-1585,  
Or to her Attorney:  
RONALD G. McNEIL  
1333 Race St.  
Philadelphia, PA 19107-1585

**ESTATE OF MARY P. WITTROCK, DECEASED.**

Late of Philadelphia  
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 PAULINE CIERI, EXECUTRIX, c/o Andrew Gavrin, Esq., 306 Clairemont Rd., Villanova, PA 19085,  
Or to her Attorney:  
ANDREW GAVRIN  
306 Clairemont Rd.  
Villanova, PA 19085

**ESTATE OF MOSES ALEXANDER JIMMY CORDERO, II, 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 ALYSIA LYNN CORDERO, ADMINISTRATRIX, 6138 Montague St., Philadelphia, PA 19135

**ESTATE OF NORMAN BARTWINK a/k/a NORMAN I. BARTWINK and NORMAN IRVING BARTWINK, DECEASED.**

Late of Whitpain 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 STEPHEN R. GOLDSMITH and LAUREN MOLISH, EXECUTORS, c/o Edwin M. Goldsmith, III, Esq., Ten Penn Center, 1801 Market St., Ste. 1140, Philadelphia, PA 19103,  
Or to their Attorney:  
EDWIN M. GOLDSMITH, III  
LAW OFFICES OF EDWIN M. GOLDSMITH, III, LLC  
Ten Penn Center  
1801 Market St., Ste. 1140  
Philadelphia, PA 19103

**ESTATE OF QUENTIN Da-SILVA, 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 ESMIE DaSILVA, ADMINISTRATRIX, c/o Jay E. Kivitz, Esq., 7901 Ogontz Ave., Philadelphia, PA 19150,  
Or to her Attorney:  
JAY E. KIVITZ  
KIVITZ & KIVITZ, P.C.  
7901 Ogontz Ave.  
Philadelphia, PA 19150

**ESTATE OF RAEI SKENDERAJ, 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 Ned Hark, Esq., Administrator, Goldsmith Hark & Hornak, PC, 7716 Castor Ave., Philadelphia, PA 19152.

**ESTATE OF ROBERT NICK, 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 Louise Nick, Administratrix CTA, c/o Kristen L. Behrens, Esq., 1500 Market St., Ste. 3500E, Philadelphia, PA 19102,  
Or to her Attorney:  
KRISTEN L. BEHRENS  
DILWORTH PAXSON LLP  
1500 Market St., Ste. 3500E  
Philadelphia, PA 19102

**ESTATE OF ROCHELLE SCHLESINGER a/k/a SHELLEY SCHLESINGER, 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 with-

out delay to BUDDI KARPO and EVAN SCHLESINGER, EXECUTORS, c/o John M. Pelet, III, Esq., 200 S. Broad St., Ste. 600, Philadelphia, PA 19102,  
Or to their Attorney:  
JOHN M. PELET, III  
ASTOR WEISS KAPLAN & MANDEL, LLP  
200 S. Broad St., Ste. 600  
Philadelphia, PA 19102

**ESTATE OF SERIGNE M. THIOUNE, 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 Aminata Faye, Administrator, c/o their attorney Debra G. Speyer, Two Bala Plaza, Suite 300, Bala Cynwyd, PA 19004.

**ESTATE OF SHIRLEY SMALLWOOD, 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 Charles Kalvin Ivey, Administrator, c/o Ned Hark, Esq., Goldsmith Hark & Hornak, PC, 7716 Castor Ave., Philadelphia, PA 19152.

**ESTATE OF STANLEY D. JOHNSON, 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 LOGAN HAYES-JOHNSON, ADMINISTRATRIX, c/o Kristen L. Behrens, Esq., 1500 Market St., Ste. 3500E, Philadelphia, PA 19102

**ESTATE OF VICENTE AYALA COLON, 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 DENISSA AYALA and VERONICA ASCCENCIO, ADMINISTRATRICES, c/o Sharon Wilson, Esq., 215 S. Broad St., Philadelphia, PA 19107,  
Or to their Attorney:  
SHARON WILSON  
215 S. Broad St.  
Philadelphia, PA 19107


**ESTATE OF WILLIAM H. MUEHLBERGER a/k/a WILLIAM H. MUEHLBERGER, JR., 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 WILLIAM H. MUEHLBERGER, ADMINISTRATOR, c/o Nathan Snyder, Esq., 3070 Bristol Pike, Bldg. 2, Ste. 204, Bensalem, PA 19020,  
Or to his Attorney:  
NATHAN SNYDER  
LAW OFFICE OF NATHAN SNYDER  
3070 Bristol Pike, Bldg. 2, Ste. 204  
Bensalem, PA 19020

**ESTATE OF WILLY NICOLAS, 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 Guadalupe Reyes-Pariona, Administratrix, c/o Jeffrey M. Scafaria, Esq., P.O. Box 30095, Philadelphia, PA 19103.

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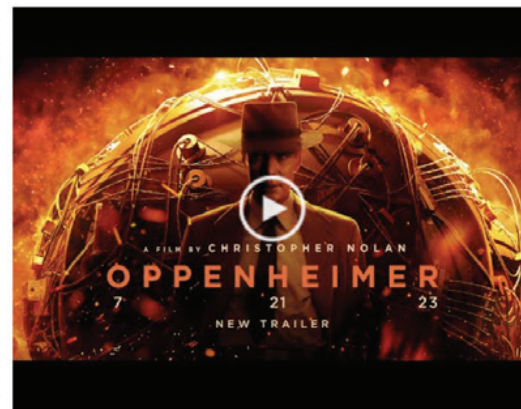
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