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# Jewish Exponent

JUNE 23, 2022 | 24 SIVAN 5782

CANDLELIGHTING 8:15 P.M.

Beth El in Yardley  
Hires New Rabbi

# David Cantor

Page 24



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Publisher & Chief Executive Officer

**Craig Burke**

cburke@midatlanticmedia.com

Associate Publisher

**Jeni Mann Tough**

jmanna@midatlanticmedia.com

## EDITORIAL

Editor | **Andy Gotlieb**

215-832-0797

agotlieb@jewishexponent.com

Staff Writers

**Jesse Berman, Jillian Diamond,**

**Alex Krutchik, Sasha Rogelberg,**

**Heather Ross, Jarrad Saffren,**

**Lindsay VanAsdalan**

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## MARKETING

Audience Development Coordinator

**Julia Olaguer**

410-902-2308

jolaguer@midatlanticmedia.com

## CREATIVE

Art Director | **Steve Burke**

Graphic Designers | **Ebony Brown,**

**Rachel Levitan, Paul McGuigan,**

**Jay Sevidal, Frank Wagner, Carl Weigel**

Digital Media Coordinator

**James Meskunas**

## BUSINESS

Accounting Manager

**Pattie-Ann Lamp**

410-902-2311

plamp@midatlanticmedia.com

accounting@midatlanticmedia.com

Senior Accounts Receivable Specialist

**Shelly Sparks**

ssparks@midatlanticmedia.com

Accounts Receivable Specialist

**Sarah Appelbaum**

sappelbaum@midatlanticmedia.com

Legal Notices

legals@jewishexponent.com

Main Office: 215-832-0700

editor@jewishexponent.com

215-832-0797

circulation@jewishexponent.com

215-832-0700, ext. 1

sales@jewishexponent.com

215-832-0700, ext. 2

classified@jewishexponent.com

215-832-0749

Connect with us:



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## Stephen Curry Wore a Hebrew Sweatshirt at the NBA Finals

Jews looking for a rooting interest in the concluding games of this year's NBA Finals might have had one thanks to a head-turning wardrobe choice from Golden State Warriors star Stephen Curry.

No, Curry isn't Jewish. But at the June 10 Game 4 postgame press conference, following a Warriors victory, he did don a Hebrew sweatshirt for the cameras — one that matches his own Hebrew tattoos.

Eagle-eyed Twitter sleuth Emma Goss, a reporter at Jewish Telegraphic Agency partner J. The Jewish News of Northern California, caught the hoodie. It features a Hebrew phrase that translates to "love never fails" — a reference to the New Testament passage 1 Corinthians 13:8 (though with the Hebrew letters written in the reverse order). It's also one of Curry's two Hebrew tattoos, which he shares with his wife.

The sweatshirt features an image of Curry's wrist, visibly emblazoned



with the same Hebrew tattoo. Curry's second Hebrew tattoo is simply his last name rendered in Hebrew.

Curry's fascination with the language might stem from his mother, Sonya Curry, who told reporters in 2015 that, following a previous visit to Israel, she "was just transformed

spiritually." Sonya Curry, who also has a Hebrew tattoo, said she wanted to learn Hebrew because it is the language that Jesus spoke (more likely, he spoke Aramaic, although probably understood Hebrew), and added that she wanted to read the Torah in Hebrew.

Of course, a haphazardly translated New Testament phrase is hardly a gateway to meaningful Jewish wisdom. But the NBA Finals series between the Warriors and the Boston Celtics had other Jewish connections, too.

For Boston, that included Hall of Fame coach and executive Red Auerbach (who died in 2006), the son of a Russian-Jewish immigrant who is generally considered the greatest coach in the history of basketball.

For the Warriors, there's Jewish-Ukrainian immigrant and fellow Hall of Fame coach Eddie Gottlieb (who died in 1979), who played a leading role in bringing the team to the Bay Area from Philadelphia.

Two of the NBA's biggest awards are named after these two Jewish basketball pioneers. The league's Rookie of the Year award confers the Eddie Gottlieb Trophy, while the Coach of the Year receives the Red Auerbach Trophy.

— Jacob Gurvis



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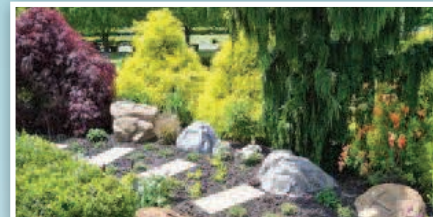
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# Association of Jewish Libraries to Host Conference at Weitzman

SASHA ROGELBERG | STAFF WRITER

**J**ewish librarians are more than just little old ladies with tight buns and eyeglasses. And being a librarian is more than just fetching a dusty book from a shelf.

Library and information science is a multidisciplinary field, incorporating books, archives, technology and multimedia, preserving it and making it more accessible to those who need it.

For Jewish media, such as ancient texts and historical objects that have survived antisemitic attacks and centuries of wear and tear, finding a steward for those objects and information is crucial.

Jewish librarians are the champions of that effort. As the “people of the book,” those librarians, as part of the Association of Jewish Libraries, come together every year to learn from one another about how to do their jobs better.

On June 27-29, AJL will host its 2022 conference, with the theme “together again,” in Philadelphia at the Weitzman National Museum of American Jewish History. It will be the organization’s first in-person conference since 2019.

“The AJL conference is like the opportunity to be in an entire room of people who all do the same thing that you do, and to be able to problem solve and troubleshoot, brainstorm and get ideas from people,” said Rachel Kamin, national conference chair of the AJL Conference Committee and a librarian at North Suburban Synagogue Beth El in Highland Park, Illinois.

The committee expects more than 200 conference attendees; there are 23 sessions planned with more than 60 presenters.

Over the past two years, libraries, like every other institution, have weathered the pandemic. For librarians, this meant finding new technologies to use and being creative in getting books to people.

In the early days of the pandemic,

Kamin set up a way to deliver books to congregants. They would call with book requests, and Kamin would drive to their house when the book arrived.

Gail Shirazi, an Israel and Judaica librarian in the Asian and Middle Eastern Division of the Library of Congress, believes that COVID was a mixed blessing for libraries. Though many shuttered, it gave others, such as the Library of Congress, the opportunity to prioritize and digitize resources.

“[COVID] expanded the need for e-resources, and the library is really making every effort, full speed ahead, to acquire the e-resources database,” Shirazi said.

While some librarians were able to share their pandemic-induced innovations virtually at the 2020 and 2021 conferences, the virtual space doesn’t allow for the same in-between moments that generate connections and new ideas.

“I can’t even begin to tell you how many of these little ephemeral conversations have led to really big projects,” said Michelle Margolis, AJL vice president/president-elect.

Margolis, the Norman E. Alexander Librarian for Jewish Studies at Columbia University, enjoys the conference’s ability to mesh groups. As a university librarian, she can commiserate with the high school librarians about gaps in knowledge and skills in matriculating students, so high school librarians can better design curricula.

The organization’s focus on Jewish librarians sets it apart from larger library association missions.

Jewish libraries have a unique set of challenges, said Sean Boyle, librarian at Congregation Keneseth Israel in Allentown.

“Secular libraries do not worry or know how to determine if a damaged resource needs to be placed in a *genizah* (synagogue repository) or not,” Boyle said. “Nor do they know what are the best Jewish young adult LGBTQ+ books



AJL conference attendees at the 2019 conference, the last time the organization met in person

Courtesy of Association of Jewish Libraries

to purchase to build up a collection that may currently have zero.”

Libraries are the foundation of many Jewish institutions, used by more than just an individual looking to check out a book. Just as much of Jewish thought comes from the written word, Kamin said, much of Jewish life comes from access to Jewish resources.

“The library supports the preschool; the library supports religious education; the library supports the clergy, the ritual committee, the ritual director, the Sisterhood,” Kamin said. “Every department relies on the library as kind of that central hub.” **JE**

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# Or Ami in Lafayette Hill Updating its Sanctuary

JARRAD SAFFREN | STAFF WRITER

Sometimes, an institution's public relations description of its project actually does sum it up quite well. In a recent Facebook post, Congregation Or Ami in Lafayette Hill announced a "once-in-a-generation" update to its sanctuary.

The Reform, 200-family synagogue is "completely redoing the sanctuary," according to Executive Director Scott Allen. Individual seating will replace the pews, which have already been taken out; the bimah will be lowered in an appro-

priate metaphor for bringing God closer to the people; and new carpeting, floor tiles, paint and lighting will be installed.

The several hundred thousand dollar project is the first major update to the sanctuary in 40 years, per Allen. The goal is to complete it before the High Holidays.

"We're looking forward to welcoming more people back and having a beautiful new space to pray in," Allen said, referring to the pandemic's curtailing of in-person activities over the past two years.

Or Ami's update is both practical and stylistic, according to Allen.

Practically, a 40-year-old sanctuary

just needs an update, and a period with reduced activity is an ideal time to do it. About 700 people attended High Holiday services in pre-COVID times, and synagogue officials want to prepare for that crowd to return.

Stylistically, though, Or Ami wants to enter post-COVID times with a more flexible and egalitarian aesthetic. Allen mentioned the addition of individual seating and the lowering of the bimah as the key updates.

The new seating allows for more versatility for activities ranging from bar and bat mitzvah services to rock Shabbats. A lower bimah brings the rabbi closer to the congregation.

Altogether, Allen believes the new setup will be more inviting.

"The idea of being able to make the space fit the programming is one way of making the space more contemporary," he said.

For the update, Or Ami depended on a combination of big and small donors, per the director. To start the process, temple officials asked congregants who they thought would contribute. That effort landed enough funding to secure the project.

"By targeting some people we felt would find this project meaningful and special, we were able to raise a sizable amount of money," Rabbi Glenn Ettman said.

Ettman and his leadership team started dreaming about the overhaul four years ago. During a service on Rosh Hashanah morning, Ettman opened the Torah ark doors to reveal the stained glass windows behind them. A congregant sitting in the back, who grew up at Or Ami, told the rabbi after the service that he felt like he was seeing the stained glass for the first time.

He thought it was beautiful and wondered if the synagogue could update its sanctuary to enhance that beauty. Together, the member and the rabbi came around to a clarifying question: What if you could walk in, see the

stained glass and understand its beauty?

Now, with the bimah lowered, congregants will be able to do just that.

"To know that it's a special, sacred space," Ettman said. "That began the conversation."

But the size of the project and the pandemic kept the idea firmly in dream territory for a few years. Recently, though, Or Ami renovated its kitchen to allow for more space for "alternative-type programming," as the rabbi described it, like cooking classes for young adults.

Ettman wanted to bring the same spirit to the sanctuary upgrade, too. Synagogue members today want religion, yes; that's why they are synagogue members after all. But they also want community in more modern, interest-based ways, like through cooking classes where they can learn recipes.

This, according to Ettman, is what Judaism will look like post-COVID.

"Believing in religion as well as a knish bread recipe is how Judaism will continue," he said. "Being able to revamp the spaces, to give it a fresh look, to say, 'Here we are. Let's come back. Let's do this.'"

For a smaller synagogue, Or Ami has a healthy mix of younger and older families. Some are multigenerational. Others are kids who grew up in the temple and came back.

Ettman hopes they all attend High Holiday services in the fall and stick with Or Ami moving forward. His young daughter has graduated from the synagogue's Early Childhood Education program and is a student in its religious school.

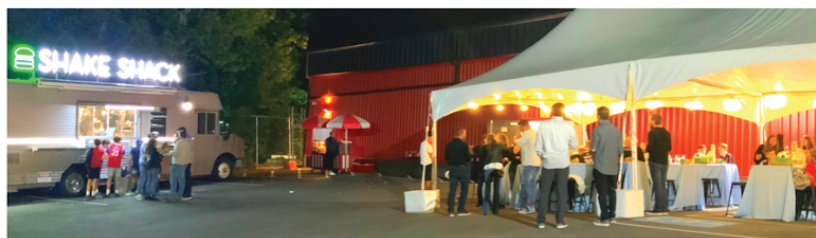
"Our goal is to bring together the Jewish community starting with the ECE (Early Childhood Education program) and all the way through the Jewish life cycle moments," he said. "And the non-life cycle moments." **JE**

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Congregation Or Ami's sanctuary prior to renovation

Courtesy of Scott Allen and Rabbi Glenn Ettman



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# Jews Debate Mastriano's Christian Nationalist Beliefs

SASHA ROGELBERG | STAFF WRITER

**W**hen Pennsylvania Republican gubernatorial candidate Doug Mastriano kicked off his primary campaign on Jan. 8, he donned a tallit and blew a shofar, despite not being Jewish.

The use of Jewish holy objects was not a one-off affair: The state senator attended the "Patriots Arise for God and Country" rally in Gettysburg in May when nine event leaders blew the shofar to begin the event.

"We have the power of God with us," Mastriano said at the rally, The Philadelphia Inquirer reported. "We have Jesus Christ that we're serving here. He's guiding and directing our steps."

In April, Mastriano appeared at a rally organized by far-right activists Alan and Francine Fosdick, who have alleged that Jews have orchestrated recent natural disasters, including wildfires, through the use of space lasers.

In many of his primary campaign events, Mastriano, an Army veteran, drew from his evangelical Christian beliefs, taking a conservative stance on issues such as abortion access, same-sex marriage and transgender rights. He attended President Donald Trump's Jan. 6 rally before the storming of the Capitol Building.

Though he's rejected the label, Mastriano embodies the values of Christian nationalism, which, according to the Associated Press, is the idea that God has destined America for greatness and will give the country a "divine blessing." It's the belief that Christian values should dictate the country's politics.

Combined with his far-right platform, Mastriano's use of Jewish symbolism and condemnation of the division between church and state has alarmed area Jewish Democrats. Is Christian nationalism antisemitic? What about the use of a shofar and tallit in a political campaign by a gentile?

Mastriano did not respond to repeated

requests for comment.

According to Anti-Defamation League Philadelphia Regional Director Andrew Goretsky, Christian nationalists, though often not self-proclaimed, believe that American values are inextricable from Christian values.

"Christian nationalists assert that America must remain a 'Christian nation' — not merely as an observation about American history but as a prescriptive program for what America must continue to be in the future," Goretsky said.

He asserts, though not specifically referring to Mastriano, that Christian nationalism would be antisemitic if it was dismissive of Judaism or if it specifically claimed that Jews were responsible for the death of Jesus, which Mastriano has not claimed.

The use of Jewish objects by a non-Jew is not inherently antisemitic, Goretsky said, but a politician's use of these objects in a political campaign could be offensive.

"ADL believes that using a tallit or shofar outside of the ways they are supposed to be used, or in a political context, cheapens their meaning and offends many people who respect their holiness," Goretsky said.

Jill Zipin, chair of Democratic Jewish Outreach Pennsylvania, was quick to condemn Mastriano's use of the shofar and tallit during his campaign.

"It's very problematic because the appropriation of Jewish symbols at campaign events, which is how he has used it, I believe, such as the shofar, the tallit, is appropriating sacred Jewish items and symbols for political gain," she said.

Even more concerning to Zipin were Mastriano's principles of Christian nationalism, which she believed was anti-democratic, favoring one religious group over others.

"At the turn of the last century, Jews came to this country for economic freedom, for religious freedom and for political freedom," Zipin said. "And Christian nationalism goes to both religious freedom as well as political freedom because

it's an anti-democratic ideology."

But to Richard Tems, a Doylestown resident and member of the Republican Jewish Coalition, Christian nationalism is not antisemitic, as Christian and Jewish values are in line with each other.

"Roots of Christianity come from us," Tems said. "So they (evangelical Christians) believe that the Messiah came, and we're still waiting."

Tems believes that Democrats have manufactured an adversarial relationship between Jews and Christians; to Tems, "Judeo-Christian values" are consistent with Judaism and Christianity.

Because of the religions' close con-

nections, Tems does not take issue with Mastriano's use of the shofar and tallit, so long as he does so with intention and respect.

"If that's what he chooses to do, that's fine. Does he understand why?" Tems said. "Does he have a clear understanding of the role ... Jews have in America? How fundamental we are to this nation, and how this nation was founded on Judeo-Christian principles?" **JE**

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Doug Mastriano at a rally in Harrisburg on Dec. 14



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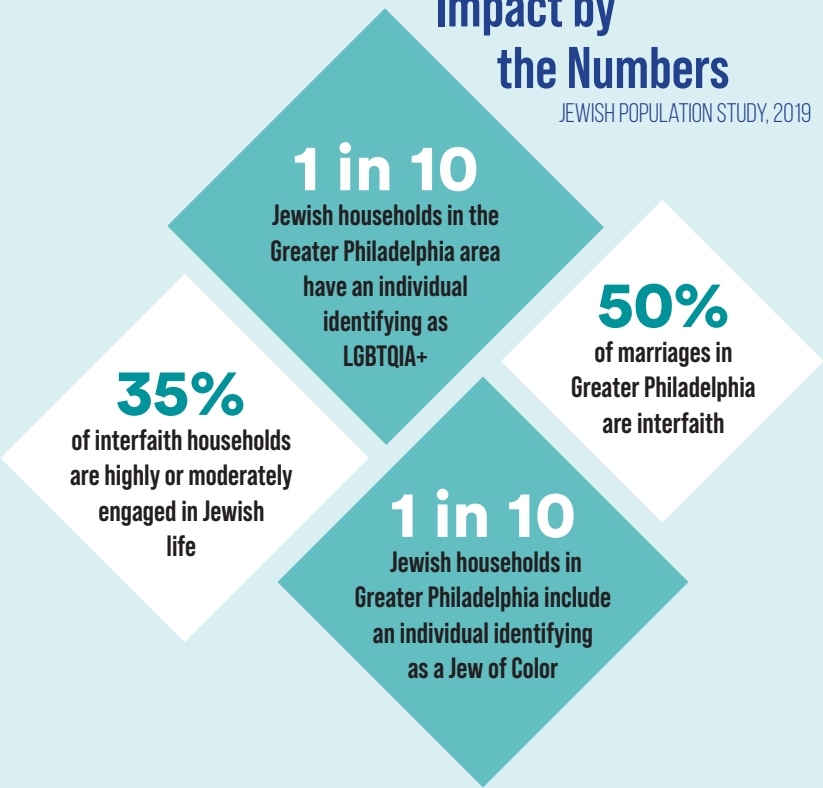
is proud to support diversity in the Jewish community by ensuring that historically disconnected groups, such as interfaith families, LGBTQIA+ individuals, Russian-speaking Jews and Jews of Color, are connected to Jewish life. As part of this initiative, the Jewish Federation supports agencies and programs that are welcoming, Jewish values-based, and responsive to these communities' needs and interests.



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– Member of Tribe 12’s LGBTQIA+ community

**Tribe 12’s LGBTQIA+ Program** aims to connect queer young adults as they build their Jewish identities through support and community events year-round.

## Celebrating Diversity in Israel

In an effort to promote opportunities for diverse Jewish expressions and Jewish pluralism, the Jewish Federation of Greater Philadelphia is proud to fund **Israel Hofsheet** for its work to promote marriage equality in Israel.

An estimated 350,000 Russian olim couples can now marry legally, thanks to Israel Hofsheet’s Havaya Freedom of Marriage project, a unique “one-stop-shop” for wedding services and legal rights.



# YOU SHOULD KNOW ...

# Isabella Segalovich



SASHA ROGELBERG | STAFF WRITER

**A**t first glance, a video about hidden gelatin in vitamin D3 capsules has nothing to do with the rise of subway graffiti in New York or the lost-then-found Birds' Head Haggadah.

As mishmashed as the topics seem, the respective videos share a grid on Isabella Segalovich's TikTok page, which has amassed more than 163,000 followers and 5.2 million views since Segalovich made the account a year-and-a-half ago.

Segalovich, 25, is a Jewish graphic design artist and freelance writer in South Philadelphia with an interest in art history. But like many young people entering the professional world in a pandemic, she

found refuge — and a platform — on the video app.

"I was living alone during the continuing pandemic, and so I was really just extremely bored, scrolling on TikTok through 2020," Segalovich said. "Then, in early 2021, I started posting a couple of videos of my artwork and multimedia stuff."

At first, people on the app were put off by Segalovich's eccentric videos on sprawling topics. It wasn't until she uploaded a series of videos about jewel-adorned skeletons in Germany and Austria that she found her footing.

"The third one of those videos kind of blew up and got 13,000 likes, and I was like, 'What the what! Sixty-five thousand people saw my face? That's ridiculous,'" Segalovich said.

With hundreds of one-to-five minute videos uploaded, Segalovich has become a TikTok microcelebrity in the world of art history.

Though her TikToks are a combination of musings, public service announcements and do-it-yourself scholarship, Segalovich has an overarching interest in "anti-authoritarian folk art history." Rather than looking at art through the lens of one artist creating a new style or format, Segalovich focuses on art and art traditions made in community and passed down through generations.

Jewish art scholarship fits into this philosophy, as Jewish tradition and architecture is built on folk traditions and community spaces. But like most things Jewish, it is fraught with differing points of view.

"One of the things that a lot of people say is, you know, there is no such thing as Jewish architecture; there's no such thing as, like, defining a building as being inherently Jewish," Segalovich said. "What I think is more specific and maybe a little bit better for me is to say that there are many types of Jewish architecture; there are many different types of Jewish art."

Segalovich's research has led her to explore early 20th-century American modernist synagogues that favor large, sweeping shapes; Yemenite and Sephardi synagogues with ornate ritual

art; and Eastern European shtetl synagogues with detailed murals.

"We have the principle of *hiddur mitzvah*, which is making your original art as beautiful as you possibly can and kind of enhancing the mitzvah [of religious celebrations]," Segalovich said. "That has obviously been taken in different directions by different communities at different times."

Raised in New Haven, Connecticut, Segalovich developed a love for art and art history after her godfather gifted her "The Styles of Ornament" by Alexander Speltz, a 1959 tome of more than 3,765 illustrations.

"I was just super, just completely obsessed with these drawings," she said.

Segalovich got her bachelor's in fine arts and minored in visual studies (an application of art history) from Haverford College in 2019, writing her thesis on ornaments in Central and Eastern Europe and studying abroad in Croatia, Bulgaria and Hungary, among other Central European countries. She planted roots in Philadelphia after graduating.

The city is home to its own brand of ornamentation that embodies Segalovich's interests: graffiti.

"Graffiti is as old as art in itself," she said.

Art historians consider cave paintings and drawings to be the first graffiti, but the folk art form had its modern genesis in Philadelphia, where artist Cornbread and a group of friends began tagging their names — spray-painting initials and nicknames on bridges and buildings — across the city in the 1960s. The "Wicked" graffiti style was born, easily recognizable by its flowing letters but individualized across different artists.

It's a way of envisioning art more expansively, as a community project rather than an institution's invention.

"That's what's really interesting to me ... art that is created by communities and architecture that's created by communities and stuff that is, in some way, ground-up as opposed to being top-down," Segalovich said. **JE**

[srogelberg@midatlanticmedia.com](mailto:srogelberg@midatlanticmedia.com)

# The Mapping Project Names Names

Our community is already on edge because of the alarming rise in antisemitism, including direct attacks on Jews in synagogues, at commercial establishments and on neighborhood streets.

Last week, things got worse. The Mapping Project, a pro-Palestinian group in Boston, took things to a new, disturbing level, with frightening implications.

The Mapping Project is an activist collective that is aligned with the boycott, divestment and sanctions movement. It believes there are harmful connections between Jewish and pro-Israel groups and government, the police and the media, that are responsible for a lot of bad things. It posits that “institutional support for the colonization of Palestine is structurally tied to policing and systemic white supremacy here where we live, and to US imperialist projects in other countries.”

In other words, the Mapping Project has recycled the hateful mantra of antisemites everywhere that the Zionist conspiracy is the root of all evil.

In furtherance of its point, the Mapping Project created and published an interactive state-wide map designed to expose “local institutional support for the colonization of Palestine” and a litany of other societal problems. The map shows a web of connections linking hundreds of Massachusetts Jewish

the organization’s address and, for many, the names of lay and professional leadership of the organization.

While the Mapping Project doesn’t call for specific action against the identified organizations or their members, the potential for harassment and harm is clear, and is clearly intended. Indeed, the Mapping

actions, with many expressing concern about possible incitement to violence. The Mapping Project itself has been silent. And neither its website nor its publications identify any of its members.

What is particularly upsetting is that there is nothing that can be done to undo the damage of the Mapping Project’s actions. The information they have published cannot be withdrawn. And the blatantly antisemitic enemies list they have created puts organizations and individuals at risk.

The Mapping Project will likely invoke the questionable assertion that “being anti-Zionist is not antisemitic.” And it will surely invoke the First Amendment’s protection of freedom of speech.

But neither argument cuts it here. The ugliness of the Mapping Project’s publication along with the clear incitement to action is wrong, dangerous and irresponsible. It’s also antisemitic. The First Amendment does not protect the right to incite violence against Jews or anyone else. **JE**

*What is particularly upsetting is that there is nothing that can be done to undo the damage of the Mapping Project.*

groups, schools, universities, political groups and charities, with several references to the amount of money controlled by some of the entities, and making no distinction between a day school and a pro-Israel political organization — or even between J Street and the ZOA.

But it gets worse. The Mapping Project names names — and provides addresses. It lists the webpage for each identified entity, which includes

Project tells its supporters: “Our goal ... [is] to reveal the local entities and networks that enact devastation, so that we can dismantle them. Every entity has an address, every network can be disrupted.” The invitation for mischief could not be more explicit.

The Massachusetts Jewish community and communal, religious and political leaders of all stripes responded promptly and forcefully to the Mapping Project’s outrageous

# The Complexities of Biden’s Visit to Saudi Arabia

Why is President Joe Biden going to Saudi Arabia next month?

During his presidential campaign and for most of his first year in office, Biden treated the kingdom’s impetuous and murderous Crown Prince Mohammed bin Salman as a pariah. But that was when the price of gasoline was around \$2 a gallon. And it was also at a time when the murder and decapitation of journalist Jamal Khashoggi, at the crown prince’s direction, plus a ruinous Saudi-led war in Yemen, were big problems for the oil kingdom.

Now, however, the calculation is different. With U.S. gasoline prices rising well above \$5 a gallon and most of the western world refusing to buy oil from Russia because of

Russian President Vladimir Putin’s invasion of Ukraine, neither Saudi oil nor the crown prince look as bad as they once did.

So, Biden is making the trip. But he won’t admit that he will embrace Saudi Arabia and its autocratic leadership in order to firm up world oil availability. Instead, he claims that his visit is driven more by security concerns than the price of gasoline. And he says, “I’m not going to meet with MBS [the crown prince]. I’m going to an international meeting, and he’s going to be part of it.”

The president will start his trip in Israel and will also meet with Palestinian leaders. That will be the easy part of the trip. It is when he gets to Saudi Arabia that friends and foes will be watching carefully to see

whether Biden can pull off a Saudi Arabian summit with so many built-in contradictions.

Israel welcomes the visit to the kingdom as another step in the Abraham Accords process in which the United States has used its leverage to encourage Arab states to establish formal ties with Israel. Saudi Arabia would be the jewel in the crown of the universally praised Abraham Accords. Back home, however, the visit has been criticized by a wide range of interests, including democracy and human-rights advocates, media figures, Republican politicians and even some of Biden’s fellow Democrats. Each of the critics raises significant policy or diplomatic concerns that create a complicated list of issues that need to be navi-

gated by the president in his Saudi meetings.

Thus, beyond the highly publicized human rights concerns, Abraham Accords issues and oil pricing and production, there is the Saudi war effort in Yemen, the Khashoggi murder and Saudi concerns about a possible reentry of the U.S. into an Iran nuclear deal. And, of course, there are lingering questions about why it is necessary for Biden to ask the Saudis to produce more oil when the United States, as the world’s largest oil producer, should be able to do that itself.

There are a lot of moving diplomatic and policy parts relating to Biden’s Saudi visit. That’s a lot to juggle. We hope the president is up to it. **JE**



# The Monstrous Origins and Effects of ‘Israeli Apartheid Week’

BY ABIGAIL DARWISH

Every year in the Diaspora, anti-Israel activists on university campuses worldwide unite to host “Israeli Apartheid Week.” This event does not promote any productive — let alone constructive — solution to the Arab-Israeli conflict. Instead, it fosters a hardline, absolutist approach that creates a hostile environment for Jewish and Israeli students.

This approach is promoted quite effectively by the boycott, divestment and sanctions movement, which is at the forefront of “Israeli Apartheid Week.” A self-proclaimed “movement for freedom and equality,” BDS purports to be modeled on the measures taken against apartheid South Africa in the late 20th century. But behind the façade of a “just” social cause that seeks political change, the movement is, in fact, deeply rooted in antisemitism.

Over the last century, one way in which antisemitism has manifested itself is through boycotts of “Jewish goods” and “Zionist goods” — which in practice have been more or less the same thing. Indeed, the “Don’t Buy” stickers plastered on Israeli products in the Diaspora are disturbingly reminiscent of Nazi Germany’s “Don’t buy from Jews” slogan. This was the basis of the German parliament’s decision in 2019 to pass legislation denouncing BDS as reminiscent of the most “terrible chapter in German history.”

Alongside the Nazis’ boycotts in Europe were those undertaken in the Arab world. In 1933, the Palestinians’ Arab Executive committee, headed by Nazi collaborator Haj Amin al-Husseini, declared and enforced boycotts of Jews in what was then British Mandatory Palestine. In December 1945, the Arab League organized the Arab Economic Boycott of Jewish goods and industries — couched, of course, in the language of “anti-Zionism.”

In this context, it is entirely reasonable to ask whether BDS is simply another manifestation of the long tradition of antisemitic boycotts.

Indeed, the very act of singling out Israel as the “perpetrator of the world’s worst iniquities,” as historian Simon Schama put it, to

the extent that a week every academic year is dedicated to highlighting Israel’s alleged illegitimacy, does tend to make one’s moral compass — if one has a moral compass at all — appear highly questionable.

Pro-Palestinian groups on campus have exacerbated this issue by inviting anti-Israel speakers who regularly engage in the most vicious hate speech imaginable. This year, for example, King’s College London’s Palestine Society — along with 19 other Palestine Societies nationwide — hosted the leader of the BDS movement, Omar Barghouti. Barghouti, despite having studied at Tel Aviv University, has accused Israel of “apartheid,” “ethnic cleansing” and “Nazi practices.”

In another case, 21 Palestine Societies co-hosted Mohammad El-Kurd at an “Israeli Apartheid Week” event. El-Kurd has compared Israelis to Nazis, negated the historic Jewish connection to the Land of Israel and vilified Jews. He has also used his social media platforms to spew gross and inflammatory statements, many of which employ traditional antisemitic rhetoric.

Notably, El-Kurd evoked the blood libel in May 2021, tweeting that Zionists have an “unquenchable thirst for Palestinian blood” and that Zionism is “bloodthirsty.” He has also employed Holocaust inversion, stating that Israel is guilty of “lynching,” “Kristallnacht” and “gassing” Palestinians.

It goes without saying that the presence of this kind of rhetoric and activism creates a hostile environment for Jewish and Israeli students on campus, the vast majority of whom consider the Jewish state an important part of their cultural, ethnic and religious identity. Worse still, this environment is tolerated by the universities themselves, who appear unconcerned about the safety and security of their own students.

But more than anything else, the zero-sum approach to the conflict advocated by events like “Israeli Apartheid Week” makes constructive dialogue, and thus peace, impossible. **JE**

*Abigail Darwish is a student at University College London and a fellow for the U.K. CAMERA on Campus organization.*

## Gun Law Changes More Likely Than Second Amendment Changes

As always, Jonathan Tobin’s Opinion Column (“The Only Honest Discussion About Guns Rests on the Second Amendment,” June 2) is straightforward and insightful. Tobin argues that the Second Amendment is at the heart of our gun issues, and thus should be at the heart of the gun debate. He apparently believes that no meaningful solution to the gun problem can occur without changes to or a repeal of the Second Amendment.

The practical realities are that changes or repeal will not happen. The principal process for amending the U.S. Constitution requires an affirmative two-third vote of both houses of Congress, and a three-fourths vote of the state legislatures. There is no chance of that occurring on this issue.

Therefore, we must pursue those fixes that are politically attainable, such as the Manchin-Toomey initiative still pending, or the recommendations to come from the Murphy-Cornyn efforts now underway. Voters must make politically attainable and legally sustainable fixes a priority and make that priority known to their representatives.

Steven Stone, Maple Glen

## Op-ed a Bad Editorial Decision

I am writing in regards to an editorial decision that was made to print an op-ed by Jonathan S. Tobin regarding gun control (“The Only Honest Discussion About Guns Rests on the Second Amendment,” June 2).

Tobin is entitled to his opinion. It is misguided at best (and out-and-out *chillul Hashem* at worst), but he is certainly entitled to express it.

However, a line must be drawn when Tobin makes statements that are false. For example, in part of his dismissal of common-sense gun laws, he states: “Efforts to ban certain kinds of guns, like assault rifles, including the widely popular AR-15 that has been used in mass shootings, ignore the fact that the difference between these weapons and others is largely cosmetic.”

That is an obviously false statement. An assault rifle is a military-grade weapon that fires bullets in rapid succession, mowing down many people at once. It hardly even needs to be aimed to be deadly. There is a reason the AR-15 has been the weapon of choice in many mass shootings. It is — obviously — because this weapon is designed for ... mass shootings.

Jewish Exponent editorial staff, please be responsible, and do not publish an outright falsehood like this in your pages.

Carol Fleischman, Ardmore

## Beth Sholom Article Hit the Spot

As a Beth Sholom congregant for the past 27 years, thank you for Sasha Rogelberg’s nice piece on our shul and its “storied roots” involving architect Frank Lloyd Wright (“Beth Sholom Congregation Celebrates Storied Roots,” June 9).

Your wonderful article would be incomplete without mention of our “Minyanaires” — a group of devoted members who for the past 40-plus years meet each weekday at 7:30 a.m. to daven Shachrit with intensity, pride and love for Judaism and G-d. It is a rich tradition; it is the kindling that keeps the flame of Beth Sholom burning so intensely and a major inspiration in my life and the lives of so many others. **JE**

Simon Rosen, Melrose Park

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).



# The Fall of the Israeli Government and the Upcoming Election

BY RUTHIE BLUM

The moment that some Israelis have been dreading and others happily anticipating finally arrived on June 20. Though the announcement by Prime Minister Naftali Bennett and Foreign Minister Yair Lapid of a call for the disbanding of the Knesset was virtually a foregone conclusion, it came as a bit of a surprise.

Earlier in the day, it was reported that Bennett had bought his teetering coalition an additional week. This was attributed to the fact that Likud Party and opposition leader Benjamin Netanyahu was postponing a no-confidence motion for several days.

Still, the public response has been similar to that surrounding the death of someone who suffered a long and drawn-out illness; despite the inevitability of the demise, the end is slightly jolting. Nevertheless, nobody skipped a beat — certainly not the politicians or reporters scrambling to address the new reality — at the sound of the government's last breath.

Judging by the polls, those who had hoped it would survive aren't numerous, but they have begun to reiterate the rhetoric of the anti-Netanyahu camp. Sadly, some voters who experienced buyers' remorse at having opted for Bennett in the first place — as he represented for them the uncompromising Zionist who would annex Judea and Samaria — are singing the same tune about Netanyahu.

If they allow their ideological purism to govern their ballots on Oct. 15, the ostensible date for the fifth Knesset election in 3½ years, they are likely to find themselves back where they started. And it won't serve their interests to have Likud unable to form a majority coalition.

The same goes for Likud supporters who considered it a waste of their time to vote at all, given the repeated impasse that led to four inconclusive rounds. Ditto for disgruntled Likudniks who don't favor Netanyahu but say that there's no candidate they consider a substitute.

One thing that Israelis across the spectrum seem to share, however, is embarrassment at the content of Bennett's statement about why the coalition is no longer viable — as though it ever were destined to succeed with such an internally disparate makeup.

"We stand before you today at a difficult moment, but with the understanding that we made the right decision for Israel," he began. "A year ago, we formed a government that many thought was



impossible, in order to stop the terrible spiral in which Israel was caught."

He got the first part right. What followed, on the other hand, was laughable.

"In Israel, a year ago, there was massive unemployment, a huge deficit, rioting in the streets and missiles on Jerusalem," he went on, failing to mention the pandemic in this context. Oh, and a surge in terrorism spurred, among other things, by an internecine Palestinian Authority battle between Fatah and Hamas over which group is better equipped to demolish the Jewish state.

He then proceeded to point to the main impetus behind his "Zionist" move to forge a coalition with a mere seven seats: a government that was in "total paralysis." Here he omitted the bit about the signing of the Abraham Accords, for example, in September 2020.

"Together, we got the country out of the pit," he said. "We returned the values of fairness and reliability to center stage. Israel resumed being led."

Here is where he highlighted how well it worked out. This raised a few eyebrows, considering the circumstances under which he was speaking: the flop of the kumbaya experiment.

A more substantial guffaw was elicited when he invoked the famous biblical story of King Solomon's judgment.

"We chose to be the mother who safeguards

her child's life at great personal expense," he said, before listing what he claimed to be his coalition's outstanding accomplishments. These, according to the outgoing premier, included repairing the economy, making the south of the country safer, successfully fighting terrorism and conducting wonderful relations with the administration in Washington.

In the alternate universe that Bennett described, Lapid — the "alternate prime minister" replacing him until the establishment of the next government — is a perfect fit. Not so much for the Israeli populace living in the real world.

It's a population whose justified fear is that the results of the upcoming election will not resolve the political deadlock that characterized the previous ones. The only way around it, other than an overhaul of the electoral system (which isn't in the cards in the near future) is for all eligible citizens to cast a ballot. This means curbing the purism and joining, not hovering above, the fray.

There was a 67.4% voter turnout in March 2021. It is possible and necessary to raise that percentage considerably. We Israelis owe it to ourselves to aim for majority rule. **JE**

*Ruthie Blum is an Israel-based journalist and author of "To Hell in a Handbasket: Carter, Obama, and the 'Arab Spring.'"*





# Finally, Politicians Speak Out Against BDS Antisemitism

BY GILEAD INI

If further proof were needed that the BDS campaign against Israel is deeply antisemitic, a venomous “mapping” campaign defaming and targeting Boston-area Jews provides stunning evidence of it.

A Boston BDS group recently publicized an online map that lists the addresses of Jewish institutions across Massachusetts. The group called on followers to use the addresses to “dismantle” and “disrupt” the institutions in question. Although the project was slammed as antisemitic and dangerous by members of Congress, the city’s leading daily *The Boston Globe* has not covered the scandal.

The BDS hit list includes a Jewish high school, a center for Jews with disabilities, Jewish student groups, synagogues, Jewish newspapers, a center for Jewish arts and various Jewish-run charities.

Also included in the list are Jewish communal organizations ranging from the ZOA to J Street. They include the ADL, AJC, CAMERA, JCRC, New England Jewish Labor Committee, the New Israel Fund and others. Also included is the city of Newton’s public-school district — the elementary schools, middle schools and high schools of a community known for its high Jewish population (30%).

The so-called “Mapping Project” holds Jewish communal organizations responsible for the world’s ills, both abroad and in the United States. It accuses the Jewish community of being implicated in “white supremacy,” “colonization,” “U.S. imperialism” and “propaganda.” Boston’s “Zionist leaders” are even charged with “extracting wealth from colonized Puerto Rico” and “advancing the privatization of U.S. public schools.” Opponents of antisemitism are said to be responsible for police violence.

The BDS activists behind the map appear to encourage violence against those on the list — all those allegedly evil Jewish students, artists, worshipers, philanthropists and disabled people. “These entities exist in the physical world and can be disrupted in the physical world,” the Mapping Project asserts. “We hope people will use our map to help figure out how to push back effectively.”

The map’s creators call for confronting Zionists with a “network of resistance.” On a page directly and prominently tying “Zionism” to “policing,” they state that in confronting the police — and perhaps also their Zionist enablers—they support “resistance in all its forms,” a clear call for violence.

Antisemitism has always festered on the right and left fringes. The Mapping Project, however, has been promoted by influential political activists with connections to various Massachusetts politicians.

“Zionist” has long been a euphemism for “Jewish.” And anti-Zionism has long been used as a flimsy cover for antisemitism, including violent antisemitism. With their attack on the Massachusetts Jewish community, the authors of the Mapping Project make this as clear as ever.

Those behind the Mapping Project have managed to remain anonymous. Its promoters, however, have been prominent in Massachusetts political activism. A lobbying group called Massachusetts Peace Action, which has been frequently cited by *The Boston Globe*, has promoted the map. A group called BDS Boston has also heavily pushed it.

The leadership of both these groups includes young activists highlighted in *The New York Times* as prominent boosters of Democratic Massachusetts Sen. Ed Markey’s recent cam-

interpretation.

It is reassuring, however, that in the face of the Mapping Project’s blatant antisemitism, many prominent politicians have spoken out in support of the Jewish community.

Rep. Jake Auchincloss (D-Mass.) called the map “chilling,” telling *Jewish Insider* that it “is tapping into millennia-old anti-Semitic tropes about nefarious Jewish wealth, control, conspiracy, media connections and political string-pulling.”

Rep. Katherine Clark (D-Mass.) stated, “At a time where anti-Semitism and political violence is on the rise, this ‘mapping’ of Jewish people, schools, organizations and academics is alarming” and could “provoke attacks against the Jewish community.”

Rep. Seth Moulton (D-Mass.) said the project is a dangerous “anti-Semitic enemies list with a map attached.”

*It is reassuring, however, that in the face of the Mapping Project’s blatant antisemitism, many prominent politicians have spoken out in support of the Jewish community.*

paign. They are part of an informal collection of activists, dubbed the “Markeyverse,” who the senator thanked by name.

Even after the activists criticized Markey for saying Israel has a right to defend itself against Hamas rocket fire, Markey’s chief of staff said, “I can tell you, Senator Markey loves these people.” The *Times* also tied the collection of activists to campaigners for Sen. Elizabeth Warren (D-Mass.) and Boston Mayor Michelle Wu.

Antisemitism is always a danger to Jews. And with political extremism from all sides on the rise, it’s imperative that our politicians understand the threat in all its guises, including the BDS movement, and all its sources, including political campaigners. One polling organization has found that a disturbing number of young Americans support political violence. Just this week, a man was arrested for attempting to murder a Supreme Court justice. An activist who has heavily promoted the anti-Jewish map, and is part of the leadership of Massachusetts Peace Action, BDS Boston and the so-called Markeyverse, appeared to cheer the assassination attempt, though her language was vague enough to leave room for

Rep. Ayanna Pressley (D-Mass.) released a statement saying, “It is not acceptable to target or make vulnerable Jewish institutions or organizations, full stop.” Some might be confused about the source of the threat in question, however, as Pressley’s statement pointed the finger at “anti-Semitism and organized, violent white supremacy,” even though the map does not appear to be the work of white supremacists.

Warren and Markey later issued a joint statement condemning what they called a “dangerous and irresponsible” attack on Massachusetts Jews.

Massachusetts Attorney General Maura Healy wrote, “With anti-Semitism rising across the country, including here in Massachusetts, this is irresponsible and unacceptable. Mapping out Jewish community groups, arts organizations and schools like this puts residents and their families at risk.”

Outside of Massachusetts, Reps. Ritchie Torres (D-N.Y.), Jerry Nadler, (D-N.Y.) and Brian Schatz (D-Hawaii) forcefully spoke out against BDS antisemitism. **JE**

*Gilead Ini is a senior research analyst at CAMERA. This article was originally published by CAMERA.*



# Google's 'Sentient' AI Can't Count in a Minyan, but it Still Raises Ethical Dilemmas

BY MOIS NAVON

When a Google engineer told an interviewer that an artificial intelligence technology developed by the company had become “sentient,” it touched off a passionate debate about what it would mean for a machine to have human-like self-awareness.

Why the hullabaloo? In part, the story feeds into current anxieties that AI itself will somehow threaten humankind, and that “thinking” machines will develop wills of their own.

But there is also the deep concern that if a machine is sentient, it is no longer an inanimate object with no moral status or “rights” (e.g., we owe nothing to a rock) but rather an animate being with the status of a “moral patient” to whom we owe consideration.

I am a rabbi and an engineer and am writing my doctoral thesis on the “Moral Status of AI” at Bar Ilan University. In Jewish terms, if machines become sentient, they become the object of the command “*tzar baalei hayim*” — which demands we not harm living creatures. Philosopher Jeremy Bentham similarly declared that entities become moral subjects when we answer the question “Can they suffer?” in the affirmative.

This is what makes the Google engineer’s claim alarming, for he has shifted the status of the computer, with whom he had a conversation, from an object to a subject. That is, the computer (known as LaMDA) can no longer be thought of as a machine but as a being that “can suffer,” and hence a being with moral rights.

“Sentience” is an enigmatic label used in philosophy and AI circles referring to the capacity to feel, to experience. It is a generic term referring to some level of consciousness, believed to exist in biological beings on a spectrum — from a relatively basic sensitivity in simple creatures (e.g., earthworms) to more robust experience in so-called “higher” organisms (e.g., dolphins, chimpanzees).

Ultimately, however, there is a qualitative jump to humans who have second-order consciousness, what religious people refer to as “soul,” and what gives us the ability to think about our experiences — not simply experience them.

The question then becomes: what is the basis of this claim of sentience? Here we enter the philosophical quagmire known as “other minds.” We human beings actually have no really good test to

determine if anyone is sentient. We assume that our fellow biological creatures are sentient because we know we are. That, along with our shared biology and shared behavioral reactions to things like pain and pleasure, allow us to assume we’re all sentient.

So what about machines? Many a test has been proposed to determine sentience in machines, the most famous being the “Turing Test,” delineated by Alan Turing, father of modern computing, in his seminal 1950 article, “Computing Machinery and Intelligence.” He proposed that when a human being can’t tell if he is talking to another human being or a machine, the machine can be said to have achieved human-like intelligence — i.e., accompanied with consciousness.

From a cursory reading of the interview that the Google engineer conducted with LaMDA, it seems

create a world, for it is written, “But your iniquities have distinguished between you and God.” Rava created a humanoid (*gavra*) and sent him to R. Zeira. R. Zeira spoke to him but received no answer. Thereupon [R. Zeira] said to him: “You are a creature from my friend: Return to your dust.”

For R. Zeira, similar to Turing, the power of the soul (i.e., second-order consciousness) is expressed in a being’s ability to articulate itself. R. Zeira, unlike those who apply Turing’s test today, was able to discern a lack of soul in Rava’s *gavra*.

Despite R. Zeira’s rejection of the creature, some read in this story permission to create creatures with sentience — after all, Rava was a learned and holy sage, and would not have contravened Jewish law by creating his *gavra*.

But in context, the story at best expresses deep ambivalence about humans seeking to play God. Recall that the story begins with Rava declaring, “If the righteous desired it, they could create a world” — that is, a sufficiently righteous person could create a real human (also known as “a complete world”). Rava’s failed attempt to do so suggests that he was either wrong in his assertion, or that he was not righteous enough.

Some argue that R. Zeira would have been willing to accept a human-level humanoid. But a mystical midrash, or commentary, denies such a claim. In that midrash, the prophet Jeremiah — an embodiment of righteousness — succeeds in creating a human-level humanoid. Yet that very humanoid, upon coming to life, rebukes Jeremiah for making him!

Clearly, the enterprise of making sentient humanoids is being rejected — a cautionary tendency we see in the vast literature about golems, the inanimate creatures brought to life by rabbinic magic, which invariably run amok.

Space does not permit me to delineate all the moral difficulties entailed in the artificial creation of sentient beings. Suffice it to say that Jewish tradition sides with thought leaders like Joanna Bryson, who said, “Robot builders are ethically obliged to make robots to which robot owners have no ethical obligations.”

Or, in the words of R. Zeira, “Return to your dust.” **JE**

*Mois Navon teaches “Ethics and AI” at Ben Gurion University and Yeshiva University. He is an ordained Orthodox rabbi and one of the founding engineers of Mobileye, which designed the chip powering the autonomous vehicle revolution.*



relatively clear that the Turing Test has been passed. That said, numerous machines have passed the Turing Test over recent years — so many that most, if not all, researchers today do not believe passing the Turing Test demonstrates anything but sophisticated language processing, not consciousness. Furthermore, after tens of variations on the test have been developed to determine consciousness, philosopher Selmer Bringsjord declared, “Only God would know a priori, because his test would be direct and nonempirical.”

Setting aside the current media frenzy over LaMDA, how are we to approach this question of sentient AI? That is, given that engineering teams around the world have been working on “machine consciousness” since the mid-1990s, what are we to do if they achieve it? Or more urgently, should they even be allowed to achieve it? Indeed, ethicists claim that this question is more intractable than the question to permit the cloning of animals.

From a Jewish perspective, I believe a cogent answer to this moral dilemma can be gleaned from the following Talmudic vignette (Sanhedrin 65b), in which a rabbi appears to have created a sentient humanoid, or “*gavra*”:

Rava said: If the righteous desired it, they could



## Court Allows German Church to Keep 'Jewish Pig' Sculpture on Display

A one-man effort to remove a medieval anti-Jewish sculpture from public view in Germany has failed, JTA reported.

The Federal Supreme Court in Karlsruhe announced on June 14 that the St. Marien Church in Wittenberg didn't have to remove the "Judensau" — Jew Sow — sculpture from its façade, since the church administration had adequately distanced itself from the original antisemitic intention.

The Judensau is a Christian folk image dating to the Middle Ages that depicts Jews suckling on the teats of a pig, peering into its anus or, in the case of the Wittenberg relief, both.

Michael Duellmann, who is Jewish, is vowing to take his fight to the next level, to Germany's highest court of human rights. These sculptures are "much more than merely insulting," he said. "They are an inducement to murder."

Duellmann, 79, had demanded that the sandstone relief be removed because it was defamatory to himself and to Judaism overall. After losing his case in district court and on appeal, he took it to Germany's highest criminal and civil court two years ago, where he lost.

## Seriously Ill COVID Patients in Israel Jump 70% in a Week

The number of COVID patients in Israel considered seriously ill hit 140 on June 17, compared to 85 a week earlier, The Times of Israel reported.

Health experts called the situation "unstable" as the country deals with the new variant BA.5.; those experts warned that COVID wards may need to reopen.

There were 7,313 Israelis who tested positive for the virus on June 17. The country's death toll from COVID is 10,882.

## Jewish Basketball Star Sue Bird to Retire After Season

This season will be WNBA superstar Sue Bird's last, JTA reported.

The Jewish four-time league champion and five-time Olympic gold medalist announced on June 16 that she would retire following the 2022 season.

"I've decided this will be my final year," Bird shared on social media. "I have loved every single minute, and still do, so gonna play my last year, just like this little girl played her first."

The 41-year-old point guard has won everywhere she's played.

At the University of Connecticut, Bird won two NCAA championships. She was the first overall pick in the 2002 WNBA draft and has played her entire career with the Seattle Storm. In the WNBA, the 12-time All-Star is the only player in league history to win titles in three different decades and is the all-time assists leader.

Abroad, Bird played for three different Russian teams and won five Russian National League championships and five EuroLeague titles. She also won five Olympic gold medals playing for the U.S.

## Israeli Academy of Sciences sues US Fundraising Arm

The Israel Academy of Sciences and Humanities is suing its American fundraising affiliate for refusing to hand over donations, JTA reported.

Two Jewish Nobel laureates, Mike Brown and Roger Kornberg, who served on the board of the U.S. fundraising arm, the American Foundation for Basic Research in Israel, resigned in protest, according to the lawsuit.

Lawyers for the academy, one of Israel's most distinguished research bodies, alleged that AFBRI, created by the academy in 1990, has refused to approve the distribution from the \$17 million in its coffers.

The academy is a collective of scientists and scholars established by Israeli law in 1961 to encourage scholarship and maintain connections with the international scientific community. It grants awards and fellowships, in addition to generating reports for the government assessing the state of science in Israel.

The law firm representing the academy, Nutter McClenen & Fish LLP, maintains that, since AFBRI was created to finance research in Israel, "any attempt to divert AFBRI's funds away from [the academy] is a breach of the agreements with the donors." **JE**

— Compiled by Andy Gotlieb



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# LGBT Acceptance Swells, But Queer Jews Remember Pain of AIDS Crisis

SASHA ROGELBERG | STAFF WRITER

scyther5 / iStock / Getty Images Plus

**W**hen Heshie Zinman visited his buddies — HIV/AIDS patients in Pennsylvania Hospital — in the mid-1980s, delivering their food trays or just saying hi, he would hold his breath, sneaking out of the room into the hall or bathroom to suck in a gulp of air.

Zinman, now 71, is on the Governor's Pennsylvania Commission for LGBT Affairs, advocating for the greater inclusion and cultural competency to support older LGBT people, and the co-chair of pRiSm, Congregation Rodeph Shalom's LGBT affinity group. He's the co-founder of the AIDS Library of Philadelphia, now the Critical Path Learning Center at Philadelphia FIGHT.

An activist during the AIDS epidemic in the 1980s, Zinman witnessed the deaths of loved ones and the complacency of the government to address the epidemic. After more than 1 million reported COVID deaths in the United States in 2022, the toll of one public health crisis in the wake of another one still impacts Zinman.

"The '80s and the '90s were filled with trauma and fear. For me, the COVID pandemic brought back a lot of issues around death and dying," Zinman said. "And although completely different, people losing people every day, the losses of what it meant to the family, what it meant to society, what it meant to the arts, what it meant to culture, I had lots of rushes of the AIDS epidemic."

From 1981 to 1990, there were 100,777 deaths of those diagnosed with AIDS reported to the Centers for Disease Control and Prevention. The disease first made headlines in the U.S. in 1981, when five healthy, young gay men in Los Angeles suddenly

died of pneumonia.

Though HIV can be transmitted through any unprotected sexual encounter or through intravenous drug use, the disease's initial proximity to gay men gave it its early monikers of the "gay cancer" and "Gay-Related Immune Deficiency," stigmatizing gay men and the queer community who supported them.

Though the American Jewish community now prides itself on its support of the LGBT community, with the Jewish Federation of Greater Philadelphia and Philadelphia-based J. Proud Consortium holding events for June's Pride Month, that allyship was not always guaranteed. As the larger Jewish community — as well as most religious institutions — turned their backs on gay people in the 1980s, the Jewish LGBT community took the responsibility of supporting each other into their own hands. The road to wide accep-

tance in larger Jewish institutions took decades.

Zinman came out in 1979, and following a divorce and a layoff from his job at an architectural design firm in 1984, he found himself, like many other gay men, finding community at a gay bar in Philadelphia.

"It was at that point that I'm now bartending, that people started getting sick and started having these horrible experiences of death and dying and being tossed out of their apartments," Zinman said.

The bar, per Zinman's insistence, transformed from a place for some gay men to escape news of the epidemic to a place of community support. It was the hub of fundraisers and workshops on safer sex. Zinman became a member of the Philadelphia AIDS Task Force and was diagnosed with HIV in 1989, years after he began his efforts to support friends and community members living with the disease.

"My whole thinking was looking at the environment — the fear, the discrimination, deaths and the dying — I figured this could be me, and so I just was petrified," he said. "My fear and my anguish and my grief just kind of catapulted me into my AIDS activism. Every time I got anxious, I went to another meeting. I started another program."

Outside of LGBT nightlife, support for queer people was sparse.

In the late 1970s, hepatitis B, another sexually transmitted disease, was of greater concern to the gay community, said David Fair, a Philadelphia-based LGBT and AIDS activist. Though anxiety of the disease prompted the beginning of LGBT-oriented health care such as the Lavender Health collective, it also fueled the flames of gay stigma and homophobia.

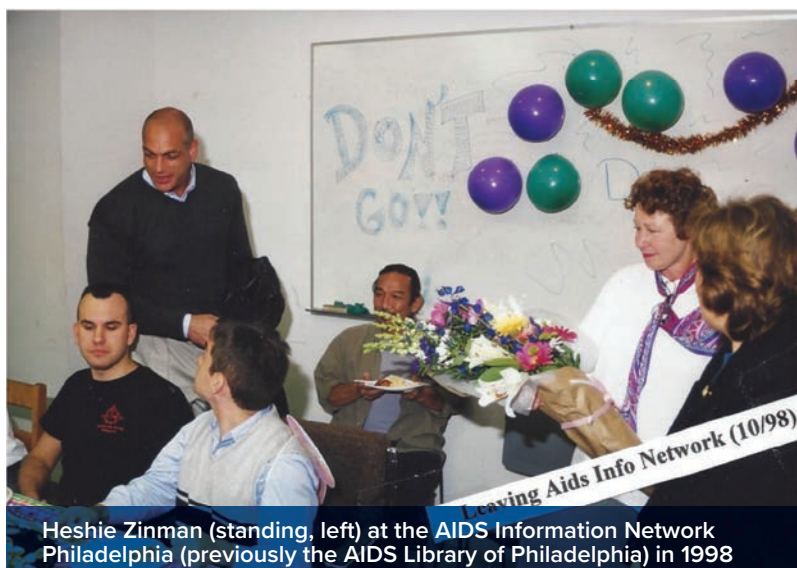
"There were a lot of scare tactics used in those years. People were afraid you could catch it from a toilet seat, or you could



Beth Ahavah founder Jerry Silverman (left) and other Beth Ahavah members in front of their Letitia Street location in 2007

Photo from the Jewish Exponent archives





Heshie Zinman (standing, left) at the AIDS Information Network Philadelphia (previously the AIDS Library of Philadelphia) in 1998

catch it by being in the vicinity of an affected person,” he said. “And that led to all sorts of legal efforts to punish people who had AIDS.”

Mandatory HIV testing strained patient-physician relationships and further stigmatized those living with HIV.

Stigma permeated into many religious spaces as well. The greater Jewish community in Philadelphia and the U.S. was not widely welcoming to LGBT people, said queer Rabbi Linda Holtzman. Interpretations of Jewish texts were more conservative in the 1970s and ’80s.

Close memories of the Holocaust instilled an anxiety around Jewish futurity, prompting prejudice toward many queer couples who chose not to have children or have “traditional” family structures. When Holtzman came out, her parents were concerned that she would be unable to live a happy, fulfilled life because of widespread homophobia.

“AIDS just frightened people even more, so it stopped any kind of forward movement for the Jewish world for a while,” Holtzman said.

Zinman and Holtzman both assert that in the 1980s, The Jewish Exponent, then overseen by the Jewish Federation of Greater Philadelphia’s Jewish Publishing Group, did not mention AIDS in obituaries of those who died of complications from the disease. This was the status quo for Jewish publications of the time, Holtzman said.

The erasure of those who died of AIDS complications was widespread across many large American publications. The New York Times didn’t put news of AIDS on the front page of the paper until 1983, reported journalist Leah Rosenzweig in a 2018 investigation for Slate. Reports of AIDS-related deaths were relegated to the back of the paper or sandwiched between unrelated news sections. Reports obscured AIDS-related deaths as something random and unrelated.

Former Jewish Exponent editor and current Hadassah Magazine Executive Editor Lisa Hostein doesn’t remember the Exponent’s policy on writing about AIDS-related deaths during her time at the paper as an intern in 1983 and as a reporter and news editor from 1985-1994. However, the Exponent did not publish announcements of weddings or civil unions between LGBT couples until their policy change in 2009, which Hostein, who became executive editor in 2008, championed alongside Jewish Publishing Group board Chairman Bennett L. Aaron.

The absence of any significant LGBT reporting in the

Exponent was not driven by prejudice, Hostein believes; the Jewish community didn’t prioritize LGBT issues during that time.

“While clearly there was bias against gays in the Jewish — and general — community, I don’t remember much discussion about LGBTQ issues at the Exponent ... I just don’t think it was on people’s radars the way it is today,” Hostein said.

The lack of LGBT-inclusive Jewish spaces prompted Jerry Silverman to start a congregation of LGBT members.

Inspired by Congregation Beit Simchat Torah in New York and

Beth Chayim Chadashim in Los Angeles, Silverman founded Beth Ahavah in 1975, convening a small group of like-minded gay Jews in his living room.

“Back then, people were in the closet, and you were looking to meet with other people, looking for a partner or just to hang out with people that shared your Jewish values,” Silverman said. “You won’t necessarily find them in another synagogue because most people were so closeted at the time.”

Silverman put advertisements for Beth Ahavah in the Philadelphia Gayzette. The 10 people who showed up to Silverman’s house declared themselves the founders of the group.

Less than a decade after its founding, Beth Ahavah was deeply touched by the AIDS crisis. Several members of the small congregation died, including synagogue President Ed Traitman, one of Silverman’s dear friends.

Silverman remembers little of those years: “It’s almost as if I wasn’t even around at the time.”

Holtzman, who was Beth Ahavah’s rabbi during the AIDS epidemic, remembers the ample trauma of the time more vividly. She remembers closeted Beth Ahavah members diagnosed with AIDS who were forced to come out with their parents by telling them of their death sentence, she said.

Some families of people with AIDS-related deaths wouldn’t let Holtzman perform funerals for their relatives because of her association with Beth Ahavah. In other cases, families would want her to perform a funeral, but not disclose their loved one’s cause of death.

“We would do a funeral where we would talk about this — who had been — a healthy 20-something-year-old who died of pneumonia,” she said.

The numerous AIDS-related deaths prompted Holtzman to help create the Reconstructionist Chevra Kadisha, or burial ritual society, of Philadelphia for those who felt other Jewish institutions would not honor their deaths.

“I started preparing bodies for burial because one man

who had AIDS, who was a member of Beth Ahavah, came to me and said, ‘I want my body prepared in the traditional Jewish way. I want it prepared by people who treated me with absolute respect and acceptance in life,’” Holtzman said.

In the mid-1990s, however, the landscape began to change for LGBT Jews. As medical professionals developed more effective treatment options for those living with HIV, the diagnosis was no longer a death sentence for those who had the resources. Stigma around the disease decreased.

In 1990, Beth Ahavah became affiliated with the Union of American Hebrew Congregations, part of the Reform movement, to gain more resources. In 2007, it became affiliated with Rodeph Shalom.

The Jewish Federation of Greater Philadelphia approached Zinman and several queer community members in 2010 or 2011, hoping to make chances to become more inclusive.

“The Federation wanted to be supportive of LGBT people ... It’s a little late, but better late than never,” Zinman said.

In 2015, Beth Ahavah merged with Rodeph Shalom, whose visible rainbow mezuzah in their sanctuary pays homage to the LGBT congregation.

“It was kind of a shock,” Silverman said. “We knew it was the right thing, but it still hurt a lot.”

By then, the Supreme Court had legalized gay marriage. Beth Ahavah members left to join synagogues they felt more spiritually connected to, as many voiced support for LGBT Jews. pRiSm and Zinman remain active at the synagogue.

The merger represented increased acceptance of queer Jews in the largest Jewish institutions, but the loss of a community that nurtured LGBT Jews when few others would.

For Zinman, who still mourns the loss of friends and community members who died in the 1980s, congregations like Rodeph Shalom are still an overwhelming victory for LGBT Jews.

“The language of LGBT and queer community, diversity, inclusion — that’s so crystal clear when you come into RS, not only reading it, but hearing it from people who greet you,” Zinman said. “And it’s just a beautiful thing.” **JE**

[srogelberg@midatlanticmedia.com](mailto:srogelberg@midatlanticmedia.com)



From left: AIDS Library of Philadelphia co-founder John Cunningham and Heshie Zinman in 2015



# ‘Fiddler’ Documentary Celebrates Jewish Goy

JARRAD SAFFREN | STAFF WRITER

“Fiddler’s Journey to the Big Screen” is a documentary about the non-Jewish film director, Norman Jewison, who turned the classic story and play, “Fiddler on the Roof,” into an Oscar-winning movie.

In our simplistic culture of today, Jewison’s role might have risen to the level of controversy. There might have been a social media cycle about how the director was “appropriating” Jewish culture. Or, if there wasn’t, someone like

Sarah Silverman probably would have argued that there should have been.

“Fiddler’s Journey to the Big Screen,” though, is a 2022 documentary out on Amazon Prime that dares to celebrate Jewison for his celebration of the Jewish people. And make no mistake: The man deserves to be celebrated. What the director did, as the doc’s director Daniel Raim shows by focusing on Jewison as his primary subject, was bring the Sholem Aleichem story and Joseph Stein play to a mass audience.

Chaim Topol, the actor who plays the main character Tevye in the 1971 film,

explains to Raim at one point that more than 1 billion people saw “Fiddler on the Roof.” The adaptation made more than \$80 million at the box office and received eight Oscar nominations.

Its power, as several people explain in “Fiddler’s Journey,” is in its ability to both explain Jewish culture and capture timeless themes. Tevye is a classic Jewish shtetl character; he’s committed to tradition, he maintains a dialogue with God and he’s concerned about the wellbeing of his daughters. At the same time, he’s a character that any parent can relate to. As the song “Sunrise, Sunset” portrays in

moving fashion, it’s hard when your kids get old, when you have to let them go and when you grow to understand that everything is ephemeral.

As a non-Jewish artist who appreciated Jewish culture, Jewison saw and understood that duality. He was also able to convey it through an art form, movies, built for an audience of all religions. He was just the man for this job.

Raim, a documentary filmmaker who was born in Israel, interviewed several other people involved in the making of this classic, including Topol. But while they all add a lot, this story is about Jewison, whose story starts, finishes and forms the spine of the 88-minute movie.

When he was a boy, the director’s classmates in Toronto mistook him for being Jewish due to his last name. After guiding the Oscar-winning “In the Heat of the Night” in 1967, Jewison got the chance to helm “Fiddler.” But he was worried that the studio executives were making the same mistake his classmates once made. So, he told them he was a goy. They said that was why they wanted him. They felt he could transcend the Jewish audience of the story and play, both of which were written by Jews.

Raim then implies that the success of “Fiddler” made Jewison feel a sense of pride in his adopted identity. Over the rest of the film, Jewison recounts a story of Israeli Prime Minister Golda Meir wiping away a tear during a screening and of a later visit to the father of modern Israel, David Ben-Gurion, who tells him that anyone “crazy enough to want to be Jewish” is. Finally, late in the documentary, Raim shows footage of Jewison winning a lifetime achievement award at the 1999 Oscars. He gets up on stage and says, “Not bad for a goy.”

Truer words have nary been spoken in the history of Jewish film. They could have formed the doc’s tagline. **JE**

[jsaffren@midatlanticmedia.com](mailto:jsaffren@midatlanticmedia.com)



From left: Chaim Topol and Norman Jewison brought “Fiddler on the Roof” to the silver screen in 1971. Courtesy of Zeitgeist Films

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# Going Coconuts!

KERI WHITE | SPECIAL TO THE JE

I adore coconut. I love the flavor and texture, and I love that it is vegan/pareve and can be used to make delicious nondairy desserts.

I love that it is versatile and is spectacular on its own but also pairs well with chocolate and fruit and caramel and vanilla ... need I go on? I think not.

The desserts below reflect my admiration of this delicious drupe (yes, drupe; that is the classification of fruit that coconut falls into.) The first recipe is a riff on tres leches cake and, although this version is dairy as it contains condensed milk, this ingredient can be swapped out for “cream of coconut,” a sweetened, syrupy coconut product. Be sure to pay attention to the different coconut cans — cream of coconut is sweet; coconut cream is a richer, fattier unsweetened coconut milk; and coconut milk is also unsweetened.

## Dos Leches Cake

Makes 1 square cake, about 9 servings.

### For the cake:

- 2 cups cake flour or sifted all-purpose flour
- 1½ teaspoons baking powder
- ½ teaspoon baking soda
- ¾ teaspoons salt
- ¾ cup plus 2 tablespoons water
- ½ cup coconut oil (microwave for 10 seconds to make it liquid)
- ¾ cup granulated sugar
- 4½ tablespoons white vinegar
- 1 tablespoon vanilla extract
- ½ teaspoon coconut extract

### For the dos leches soak:

- 1 cup sweetened condensed milk or cream of coconut (sweetened)
- 1 cup unsweetened coconut cream or coconut milk, well stirred to an even consistency

### For the toasted coconut topping:

- 1 cup sweetened, flaked coconut

Heat your oven to 350 degrees F. Grease an 8-inch square pan.

Mix the flour, salt, baking soda and baking powder in a medium bowl. Set aside.



Dos leches cake



Coconut rice pudding

Mix the water, coconut oil, sugar, vinegar, vanilla and coconut extracts in a small bowl.

Add the wet mixture to the dry mixture and stir to blend.

Pour it into the pan, and bake it for 30-35 minutes. When the center springs back to the touch and a toothpick comes out clean, it is done.

Cool the cake completely and poke the top of the cake with a chopstick or fork to make holes all over to allow the “leches” to soak it.

While the cake cools, mix the dos leches soak ingredients, making sure that the texture is even and smooth. When the cake is completely cool, slowly pour the milk mixture over the cake, letting it seep into the holes.

While the cake is “soaking,” toast the

flaked coconut. Heat a large, nonstick skillet on medium-high, and pour the coconut in the pan. It should be spread in a single layer; do in two batches if the coconut is too deep. Stir with a spatula constantly as the coconut toasts; watch it carefully, as it goes from raw to burnt quickly. When the coconut is golden brown and crisp, remove it from the pan and let it cool on a plate.

When you are ready to serve the cake, sprinkle the toasted coconut over the top.

## Coconut Rice Pudding

Serves 2 generously

This is a great thing to do with leftover rice. It is also pareve/vegan, which makes it a useful dessert for

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kosher diners looking for a creamy rich pudding after a meat meal.

It is delightful served warm, equally lovely cold and can stand alone, be topped with fresh fruit, a drizzle of chocolate, some chopped nuts or toasted coconut (see above recipe for technique). Adding a scoop of coconut oil at the end brings a richness and depth to the pudding, but if you are cutting fat and calories, this can be omitted.

- 1 cup cooked rice (I used basmati because it was left over from my Indian dinner)
- 1 can coconut milk, well stirred
- ⅓ cup brown sugar or white sugar
- 1 teaspoon vanilla
- ½ teaspoon coconut extract
- 1 tablespoon coconut oil
- ½ cup toasted flaked coconut

Mix the rice, coconut milk and sugar in a medium saucepan. Bring it to a simmer, and let it cook for about 15 minutes, stirring occasionally until thickened.

Remove it from the heat, and add the extract and coconut oil; stir.

Serve warm or chilled, topped with toasted coconut. **JE**



**BIRTHS**

**ALEC BLAKE MILLER**

**P**hilip and Rachel Miller (née Masel) of Philadelphia announce the birth of their son, Alec Blake, on April 6.

Sharing in their joy are grandparents Terry Masel-Auerbach and Stewart and Sheree Miller; aunts and uncles Rebecca Masel, Daniel Lamond, David and Jaclyn McNabb; cousins Maddyn and Miles McNabb; and their extended family.

Alec Blake is named in loving memory of his maternal step-grandfather Allen Auerbach, maternal grandfather Robert Bruce Masel and paternal great-uncle Bruce Bernstein.



Photo by Ron Soliman

**ELIANA SOPHIA PETERMAN**

**A**ndrea Highbloom and Scott Peterman of Philadelphia announce the birth of their daughter, Eliana Sophia, on May 23.

Sharing in their happiness are grandparents Fran and Richard Highbloom, Hedra Packman and Steve Steinberg, and Jacques Peterman and Martina Kominiarek, along with great-grandmother Janet Highbloom, aunt Melanie Highbloom and aunt Nora Peterman.

Eliana Sophia is named in loving memory of her maternal great-grandfather, Stanley Highbloom.



Photo by Fran Highbloom

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# ‘Underground’ Jazz Songwriter, Composer and Performer Edward Kalendar Dies at 80



Edward Kalendar performs at the Rainbow Room in 2007.

Courtesy of the Kalendar family

HEATHER M. ROSS | STAFF WRITER

Edward Kalendar, whose love of underground jazz music heard while living in Ukraine led to a prolific career as a composer, conductor, jazz pianist and educator, died on June 11 at his home in Philadelphia. He was 80.

Kalendar led an underground jazz band and was a pioneer of that genre in the former Soviet Union during the 1950s and '60s, daughter Elina Kalendarova Picht said.

“[At the time], anything coming from the West was considered part of the bourgeoisie culture and ‘couldn’t be good,’” she said.

Kalendar, who attended Congregation Keshet Israel, fell in love with jazz while listening to Voice of America broadcasts when he was growing up. He learned to play by ear, as he did with many piano pieces.

At one point, the dean of a conser-

vatory Kalendar was studying at called him into his office after learning he was practicing jazz and told him that his involvement with the genre could negatively impact his musical career, according to Kalendarova Picht. However, his love for the genre persisted: After 1964, he led his underground jazz band for another six years.

Kalendar was trained in classical music at conservatories in Tashkent and Moscow, where he studied with other prominent composers and musicians.

Music was not Kalendar’s only love there. He met his wife, Asya Kalendar, while studying at the conservatory; they married in 1967.

His musical career officially began in 1968, as he began serving as the conductor of the Tashkent Radio Orchestra through 1976. He also was the music director for the Music Folklore Theater in Moscow from 1991 to 1994.

Kalendar had a great appreciation for folk music, including Jewish folk music.

He knew and could perform folk music from around the world, according to his son-in-law, Aaron Picht.

“He was the Stevie Wonder of Uzbekistan,” Picht said, describing how he would write a tune, record it and suddenly everyone would be singing it. “Edward was an extremely versatile musician. We all had musical relationships with him.”

Kalendar’s family of three moved to New York City in 1994, performing with the American Society for the Advancement of Cantorial Arts, alongside prominent artists at the Vail Jazz Festival and even doing some stand-up comedy with a Russian-Jewish comedy troupe.

Kalendar, who was a member of the American Society of Authors, Composers and Publishers, played the organ at Temple Shalom in Long Island, New York, when he wasn’t sharing bigger stages.

He performed at the United Nations, Rockefeller Center, Tilles Center, Alice Tully Hall and the Theater Gran Via Madrid. He once shared a program with Victor Borge at a private school graduation in Manhattan.

Kalendar’s compositions included 27 film scores and more than 200 classical and popular songs. Several volumes of his Jewish music arrangements enjoy worldwide distribution, according to his family.

He also shared his musical acumen



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with his family.

Kalendarova Picht is a violinist with the Philadelphia Orchestra, while Picht is the conductor of the Youth Chamber Orchestra and Baroque Players Orchestra at Temple Music Prep.

Kalendar was especially proud of his grandson, Sebastian Picht, who shares his love and talent for the piano. Kalendar worked with his grandson to restore a lost original concerto from the drafts, the first section of which Sebastian Picht hopes to perform later this year.

And that love for music showed up in other places, too, such as in his students, friends and colleagues.

Kalendarova Picht said her father often made a point of standing up for musicians who were the victims of an age bias, either being thought of as too young or too old.

Kalendarova Picht told a story where Kalendar stood up for a young Vlad Girshevich, who was being pushed to finish his piece early so more experienced musicians could join in. Thirty years later, Kalendar and Girshevich were reunited at the Vail Jazz Festival in Colorado.

Kalendar taught composition classes in Philadelphia. Many of his students went on to attend prominent schools and several became successful composers, jazz singers and instrumentalists, according to his family.

He is survived by his wife, Asya; his daughter Elina Kalendarova Picht; son-in-law, Aaron Picht; and a grandson. **JE**

[hross@midatlanticmedia.com](mailto:hross@midatlanticmedia.com)

# Caterer Arleen Weitz Dies at 73

**GALL SIGLER** | SPECIAL TO THE JE

**A**rleen Roberta Weitz, a prominent figure in the local catering industry and a Philadelphia proponent, died on May 27. She was 73.

Born and raised in the Philadelphia area, Weitz attended Cheltenham High School. After graduating, she remained in the area and matriculated at Temple University. She was a member of Temple Sinai in Dresher and a former member of Temple Beth Zion-Beth Israel in Center City, brother Stu Weitz said in an email.

Weitz graduated with a degree in English and began working as a teacher. But her calling lay elsewhere — during a brief stint working at a riverfront restaurant, Weitz fell in love with the hospitality industry, Assistant Rabbi Sam Hollander said in his eulogy.

She took her first steps in the business at the Barclay Hotel. Always excited by new challenges, when asked by a friend if she was interested in working at the Bellevue-Stratford Hotel, Weitz readily agreed.

Her knack for the business did not go unnoticed at the Bellevue, where she was appointed director of catering for the Hotel Atop the Bellevue.

After years there, Weitz took the position of senior catering sales manager in the new Philadelphia Marriott Downtown.

And despite a brief spell as the director of member services at the Philadelphia Bar Association, Weitz's passion remained in the hospitality industry. She returned to the Bellevue, this time as the sales manager for The Palm.

Undeterred by the hardships and demands of the profession, Weitz spent long hours at the hotel, often brandishing a "Survived the blizzard of '96" T-shirt.

Weitz breathed Philadelphia. Whether it was the 76ers, Eagles or Phillies, she was a devout fan, both Hollander and Stu Weitz said. Weitz lived in the 1500 Locust Street block in the heart of Center City for more than 40 years.

In 2001, armed with the knowledge gained during years of working in the hospitality industry, Weitz established her company, ARW Events, which specialized in event planning.

Her last job was working for Philadelphia Sightseeing Tours, Stu Weitz said.

Weitz was eager to give to the community and volunteered as a poll worker, served on the Delaware Valley Stroke Council and expressed her grat-



**Arleen Weitz**

Courtesy of Goldsteins' Rosenberg's Raphael-Sacks, Inc.

itude to veterans at any chance she got.

A decade ago, Weitz beat colon cancer but continued to battle for others. She joined the Patient Advisory Council at Jefferson University Hospitals and participated in the annual "Get Your Rear in Gear" 5K to raise awareness and money for colon cancer research.

For her last birthday in March, Weitz organized a fundraiser through the Colon Cancer Coalition. On her Facebook page, she posted "I hope you'll consider contributing as a way to celebrate with me ... Every little bit will help me reach my goal."

Hollander said that "she lived her life, elevating others ... making them feel special."

Arleen Weitz is survived by her brother, Stu Weitz. **JE**

*Gall Sigler is an intern for the Jewish Exponent.*

## BERGMAN

Morris (Maury) Bregman passed away in his sleep on June 14, 2022. He was born to Jules and Josephine (nee Mueller) Bregman. Beloved husband of the late Hinda May (Hink) (nee Lashner). Loving father to his daughter Barbara Jo (Bobbie) and his son, the late Steven Scott. Loving grandfather to his granddaughter, Cindy and his grandson, Jesse (Brittany). Great-grandfather to Emory Bregman. Morris grew up in the Logan section of Philadelphia. He met his wife when her family moved to the same block where he lived. He was the one who coined his wife's nickname as he thought "Hinda May" was too long to say. So he nicknamed her "Hink". He went to the Birney Elementary School and it made such an impression on him that later on in life, he would

remember the school song and sing it. He graduated Northeast High School as #1 in his class. He was drafted into the Army for World War II and was shipped to the Philippines as a medic. After the war he returned home to attend and graduate from the University of Pennsylvania. Upon graduation from Penn, he went to work for Rohm and Haas as a chemical engineer where he worked for over 40 years. He raised a family in West Oak Lane, making lifelong friends from Middleton St where he lived. In 1961, he moved the family to Elkins Park. Maury was a unique and special man in that he was born on Leap Day. He technically was only 24.5 yrs. old when he died. His interests included bowling, football, traveling, working with his hands and cooking and being a part of the B'nai Brith, William Portner Lodge.

He was in the B'nai Brith bowling league which morphed into the Spare Pins. Maury was affectionately known as the "Spare Maker" and he continued bowling until the age of 95! He loved football, was a longtime Eagles season ticketholder and took his family to Eagles football games for 43 years. Maury loved to travel as evident by his many trips to England and Scotland with his wife Hink. He was a very resourceful man. If he didn't know how to do something, he'd research it (by looking in a book) and then do it! In 1980, he bought a home in Cape May, NJ and fell in love with the city's restaurants and quiet casual lifestyle. Touches of his handiwork are still present in the house. He was an amazing man whose life's mantra was "You can agree with me or you can be wrong!" Contributions can be made in his honor

to Wounded Warrior Project ([www.woundedwarriorproject.org](http://www.woundedwarriorproject.org)) or the Cape May Volunteer Fire Department ([www.capemayfd.org](http://www.capemayfd.org)).

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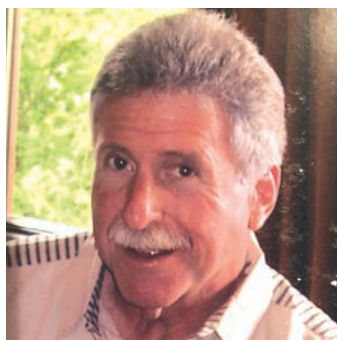
## COHEN

Elaine Glauser, Einbinder, Cohen (nee Sinawski) age 93, passed away on June 12, 2022 in Lauderhill, Florida. Elaine was widowed at a young age with three small children when her beloved husband Sol Glauser tragically passed away. She later met and married Henry (Big Hank) Einbinder who also predeceased her. Her third husband was Len Cohen, to whom she was married for 12 years before he passed away in 2000. Both Henry and Len had children from

previous marriages who became Elaine's family. Elaine, a loving mother, stepmother, grandmother, and great grandmother is survived by her daughter, Lynn Blasberg (Bruce) and their children and grandchildren, son Jonathan Blasberg and his daughter, Emily; son Adam (Roselle) and their daughters Orla and Edie; son Hank (Trish) and Hank's son Matthew. Elaine was predeceased by her beloved daughter, Cyndi Haaz who left behind her husband Eddie and their children and grandchildren, Steffany (Rob) Moonaz and their children Soliel and Vie, and son, Matthew (MJ) (Dawn) and their son Noah. Elaine is also survived by her stepchildren, Ilene Cohen Abramson (Gil) and their daughter Julie, and Chad Einbinder (Wendy) and Chad's children Hannah and Spike. She also had many nieces



and nephews, as well as their children, with whom she had close and loving relationships. Elaine had an enormous heart and capacity for love for her family and friends including lasting friendships with her girlhood friends. Elaine has left her family and friends memories beyond measure and she will live in our hearts forever.



## ELGART

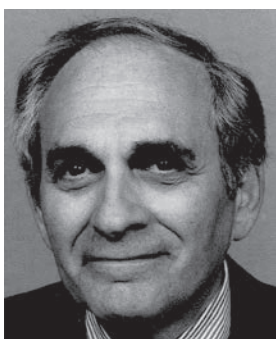
Charles J. "Chuck" Elgart, June 12, 2022, of Blue Bell, PA. Beloved husband of Penni (nee Snyderman); loving father of Todd (Jennifer) Elgart, Howard (Rebecca) Elgart and Holli Elgart; cherished grandfather of Madeline, Sarah, Shayna and Jason; Brother of June Schroeder and the late Malcolm Elgart. He was a graduate of Central High School class of 218, attended Temple University and a proud owner of auto parts and used car businesses for over fifty years. In lieu of flowers, contributions in Chuck's memory may be made to the The Jerry Segal Classic or any Pancreatic Cancer related charity.

JOSEPH LEVINE AND SONS  
www.levinefuneral.com

## ELLIS

Gloria B. (nee Blefeld), June 15, 2022, of Bala Cynwyd, PA. Beloved wife of the late Solomon Ellis; loving mother of Elyn Ann (Mark Elstein) Gellar-Elstein and Michele (Jerald) Hyman; cherished grandmother of Andrew Jason Elstein, Brian Michael Elstein, Dana Brown and Drew A. Hyman-Manger and great grandmother of Gianna H. Brown and Renji Kon Elstein. Former wife of the late Herman Gellar. In lieu of flowers, contributions in Gloria's memory may be made to the Samuel, Elsie and Justin Ellis Scholarship Fund at Jack M. Barack Hebrew Academy (www.jbha.org) or to the American Kidney Fund (www.kidneyfund.org)

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## JECK

Saul Jeck, 90, devoted husband, father and grandfather passed away peacefully on June 16, 2022 at his home in Elkins Park. Beloved husband of Sheila Ann (Caplan), z"l, loving father of Charles Neil, z"l and Daniel (Dara); adored grandfather of Evan, Nicole (Josiah) Ackley, Ethan and Dylan Jeck. A longtime practicing Obstetrician/Gynecologist (OB/GYN), former Chairman of the Department of OB/GYN at Parkview, Delaware Valley and Lower Bucks Hospitals, former Professor and Chairman of OB/GYN at the Philadelphia College of Osteopathic Medicine (PCOM), Fellow and former president of the American College of Osteopathic Obstetricians and Gynecologists (ACOGG). Before embarking in what would become a 60-year career in medicine, Dr. Jeck graduated from South Philadelphia High School in 1949, University of Pennsylvania in 1953 and the Des Moines College of Osteopathic Medicine in 1957. He was an accomplished violinist who played alongside eventual members of the Philadelphia Orchestra. After graduating from medical school, he became the very first OB/GYN resident at PCOM; a program decades later he would chair and nurture. Dr. Jeck provided exceptional care to women in Northeast Philadelphia along with his two mentors, partners and longtime friends, the late Dr. Emanuel Fliegelman and the late Dr. Simon Lubin from 1965-1990. During his illustrious career, Dr. Jeck delivered over 13,000 babies and performed surgery on tens of thousands of patients. Scores of students and physicians rotated through his practice and learned from him. As the years went by and there were new technological advances in OB/GYN medicine, Dr. Jeck embraced change as a way to provide the best care possible. He taught other physicians how to read and interpret ultrasounds and fetal monitoring strips. Dr. Jeck pioneered and taught less invasive laparoscopic GYN surgery, conducted research, inspected hospitals and authored numerous medical publications. He remained on the forefront of the latest screening and detection techniques of GYN cancer. He was a staunch supporter of the right of women to make personal decisions regarding their reproductive health. Dr. Jeck was universally beloved by not just his patients and his students, but revered by colleagues and staff at the hospitals where he practiced. His energy

was abundant and infectious and he would often appear on local TV to discuss the latest medical innovations. His medical expertise, gentle and calm demeanor, kindness, decency, undeniably good sense of humor and even better sense of life was uplifting and inspiring. Dr. Jeck made a positive impact on all he met and knew. Dr. Jeck spent the second half of his career giving back to his chosen field of medicine as a professor and mentor. While others his age retired, he considered medicine a calling and embraced the opportunity to teach all he had learned. In 1990, he began his tenure as Professor and Chairman of PCOM's Department of Obstetrics and Gynecology. He also became Director of the College's Residency program in OB/GYN which he was instrumental in expanding from four to nearly 30 candidates over the course of a decade. Dr. Jeck served as president of ACOOG which recognized his outstanding contributions over decades with numerous recognitions and awards. In 2004, he was named to the American Osteopathic Association Mentor Hall of Fame. He twice received the Christian R. and Mary F. Lindfbach Distinguished Teaching Award, the Dean's Appreciation Award and a Distinguished Service Award for his OB/GYN residency program. In 2013, Dr. Jeck received the esteemed OJ Snyder Memorial Medal, presented in memory of the co-founder of PCOM. This is the College's highest honor, as a recognition of Dr. Jeck's leadership and service to PCOM and to the osteopathic profession. In recognition of his service and notoriety as a physician, he was inducted into the South Philadelphia High School Hall of Fame. Born to Jewish immigrant parents, Harry and Rose on November 27, 1931, Dr. Jeck grew up in the heart of South Philadelphia along with his sister, Lillian, where he excelled academically and fostered a love for music. He aspired to become a professional violinist. His family physician, an osteopath, encouraged him to consider medicine and he changed his career path and applied to medical school. Dr. Jeck began school at the Des Moines College of Osteopathic Medicine in the fall of 1953. There, he met the late Sheila Ann Caplan. They fell in love over their shared devotion to music. Sheila, a classically trained pianist, impressed him with her skill and they would often play together. One of Saul's greatest joys was attending local orchestral events, returning to play in an all-physician orchestra as well as arranging impromptu family home concerts—eventually with his grandchildren—following holiday dinners. In addition to music, Dr. Jeck enjoyed family vacations, sightseeing and spending his summers down the shore. As a teenager, he counseled under-privileged Jewish kids at the SGF summer camp in Collegeville, PA. Later, when his children attended overnight camp, he cherished his time as camp doc-

tor at Camps Wohelo, Comet and Trails in Waynesboro, Pa where he cared for campers by day and entertained them at night—starring as the Master of Ceremonies in the many 'Wierdo' skits accompanied by magic and fireworks. His performances were legendary! Saul Jeck loved and adored his family. He and Sheila enjoyed a wonderful loving marriage for over 64 years and they were inseparable. Saul was proud of his son, the late Charles Jeck, DO, who followed in his footsteps to become an osteopathic physician. He was equally proud of his son, Daniel, a Philadelphia Trial Lawyer for 30 years and his daughter-in law, Dara, a retired teacher. More recently, Saul mostly enjoyed cheering on his grandchildren at their sporting and other events and passing the time with his family during summers at the New Jersey shore. Donations in Dr. Jeck's memory may be made online to the Philadelphia College of Osteopathic Medicine or directly at PCOM, Institutional Advancement, 418 City Avenue, Philadelphia, PA 19131-1695 or to the Alzheimer's Association, PO Box 96011, Washington, DC 20090-60.

GOLDSTEINS' ROSENBERG'S  
RAPHAEL-SACKS  
www.goldsteinsfuneral.com

## PERELMAN

Gloria Yvonne, June 4, 2022, of Delray Beach, FL. Wife of the late Leon J. Perelman. Survived by her loving sister Dixie Lee Stretch, dear friends Brenda Allen and Howard B. Savage and many other loving friends and family. Contributions in her memory may be made to charity of the donor's choice.

JOSEPH LEVINE AND SONS  
www.levinefuneral.com

## ROBERTS

Judith Mae Roberts (nee Goldberg)-On June 13, 2022 of Philadelphia, PA. Loving mother of Leigh Roberts, Joshua Roberts (Jennifer) and Rachel Roberts (Benjamin Shrager). Daughter of Leah Goldberg (nee Roth). Beloved sister of Maxine Pestcoe (nee Goldberg). Adoring Mom Mom to Sydney, William, Sofia, Henry, Samuel and Isabella. Retired school teacher, active member of the sisterhood at Shaare Shamayim and a lifetime member of Hadassah. Contributions in her memory may be made to the ASPCA, PO Box 96929, Washington, DC 20090-6929. Judith loved her animals.

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## WALLNER

Stephen Bruce Wallner, on June 14, 2022. Husband of Lois (nee Lindenbaum). Father of Jeffrey (Sara) Wallner and Jason Wallner. Brother of Woody (Merle) Wallner. Grandfather of Alana Rose and Trey Michael. Contributions in his memory

may be made to the Hillari Schad Foundation, c/o Dana-Farber Cancer Institute, 450 Brookline Avenue, Boston, MA 02215-5450.

GOLDSTEINS' ROSENBERG'S  
RAPHAEL-SACKS  
www.goldsteinsfuneral.com

## ZELENKOFKSKE

On the morning of June 7, 2022, Paul passed away in Boca Raton Florida. Paul was 85 years old. Paul was the youngest of four children of Abraham and Sarah Zelenkofske (née Zayon). Paul was preceded in death by 3 siblings, Frances Morganstein, Max. Zelenkofske, and Zelda Silverstein. Paul was raised in South Philadelphia as a first generation American and was the first in his family to attend college graduating with a degree in Accounting from the Wharton School of Business at the University of Pennsylvania. He started his own accounting practice which grew to be Zelenkofske, Axelrod and Company, the largest independent accounting firm in the Philadelphia area at the time of his retirement in 1994. Following his retirement, Paul served as the Chairman of the Delaware River Port Authority and the ports of Philadelphia and Camden waterfront under the appointment of governor Tom Ridge. He also served on the board of directors of Temple University and London Life Insurance company. Paul had many charitable endeavors including the founding of the Small Miracles Golf Tournament supporting the pediatric neonatal intensive care unit at Albert Einstein Hospital in Philadelphia. He also served on the board of numerous other Philadelphia and Florida based charities including but not limited to Fight for Sight of Greater Philadelphia, Boys Town of Jerusalem, and various committees of the Federation of the Jewish Agencies. Paul's endeavors also led to a scholarship in accounting at Florida Atlantic University.. As an avid golfer Paul was a long time member of Philmont, Squires and Woodfield Country Clubs serving as President of Philmont Country Club in Huntington Valley, Pa and as inaugural President of Woodfield Country Club in Boca Raton Florida. Paul loved football and attended Philadelphia Eagles games for years owning season tickets for 50 years. Paul's greatest joy was his family and is survived by his wife Sonya (Sunnée née Schmukler), his son Dr. Steven and wife Dr. Leslie (née Cormier), son Andrew and belated wife Linda (née McNally), daughter Stacey Shavell and husband Richard along with 8 grandchildren Michael Zelenkofske (wife Catherine), Alexander (AJ) Shavell (wife Kimia), Eric Zelenkofske, Samantha Shavell, Jacob Zelenkofske, Aaron Zelenkofske, Daniel Zelenkofske and Derek Shavell. In lieu of flowers the family requests donations be made to the Paul Zelenkofske Accounting Scholarship at Florida Atlantic University, 777 Glades Road, Administrator Building Room 339 Boca Raton Florida 33431.

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com



*What's happening at ... Beth El in Yardley*

# Beth El in Yardley Hires New Rabbi

JARRAD SAFFREN | STAFF WRITER

It's not every day that a man from California falls in love with a town in the Philadelphia suburbs and migrates across the country.

But the new rabbi at Congregation Beth El in Yardley, David Cantor, is doing just that.

In the winter, the rabbi was looking to leave his Long Beach congregation due to rising rent prices and the unattainable price of a starter home (about \$1 million) in the area. During his interview process, he visited Yardley and felt a connection with Beth El officials and congregants. He drove around the town's neighborhoods, dined on its main street and fell in love.

Between June 20-24, Rabbi Cantor, Rebbetzin Kedma Cantor and their four children, all between 16 and 25, packed their van and drove across the United States. Cantor begins his new role at Beth El, a Conservative congregation with 211 member families, on July 1.

"It felt kind of like home," he said of his February visit to the synagogue's lower Bucks County locale.

During that weekend, Cantor met with temple officials, spoke at Beth El's Hebrew school, talked to different synagogue groups and led services. He found the congregants to be lively, cordial and curious, as well as unafraid to ask questions about their priorities, his values and his vision.

The rabbi, though, didn't have to ask the members about their values. Those were made clear to him throughout the three-day visit.

"This notion of, I've become a better person by being involved in the community, and I want to give back by making this community even better," he said.

Cantor saw that Beth El offered a well-established internal structure. There were "committees and committees and committees" for initiatives like adult education and social action. There were also twice-daily minyan and great uses for community space,



Congregation Beth El in Yardley

Photo by Alan Gilbert Photography

the rabbi explained.

Additionally, though the synagogue does not offer a preschool, it does have a bar and bat mitzvah program and a religious school with 50 students.

In an institution that already functions well, the rabbi believes he can focus on what he's good at — playing a more therapeutic role where he tries to talk to each member regularly. Cantor once studied to leave the rabbinate and become a family therapist. But he realized halfway through the program that his listening ear was best used in a shul.

"My highest priority is being there for the congregant," the rabbi said. "There's nothing so important in a book that can't be set aside when someone walks in the door."

But it was not just Beth El that was perfect for Cantor. It was Yardley, too.

Cantor, 51, is from Winnipeg, Canada, and he said the architectural style in the Bucks County town reminded him of his childhood home. During that February visit, he ate on Main Street with Beth El leaders at "lovely local restaurants."

Cantor realized that he could afford to buy a home in the area, too. His Yardley house will have a forest, a farm and a river within a mile, he said. He also mentioned that he liked an oft-cited quality of the Philadelphia suburbs: If you are looking for a city experience, both Philadelphia and New York are just a day trip away.

"We wanted to live the American



Rabbi David Cantor

Courtesy of Rabbi David Cantor

dream and own a little bit of paradise," Cantor said.

The rabbi is talking like a man who is ready to settle down somewhere, and that's the type of leader Beth El is looking for as well. Out of the temple's last three rabbis, one of whom was interim, none stayed longer than seven years, according to Mindy Albuck, the synagogue's vice president.

Candidates were honest with Albuck, who chaired the search committee, during this most recent hiring process. They viewed the small synagogue as a career stepping stone.

The longtime member was not mad; she understood. But she quickly realized that Beth El needed someone

different than the well-published, big personality, good talker archetype that kept walking through the door.

Someone like Cantor, in other words.

"It was clear that he wants to make personal connections and get to know people," Albuck said. "He's not a performer."

Beth El congregants often get together outside of the synagogue, too. Albuck thinks Cantor will fit right into that culture.

"The relationships are kind of long. The people stay around long. We're just not a transient type of group," she said. **JE**

[jsaffren@midatlanticmedia.com](mailto:jsaffren@midatlanticmedia.com)





# The Act of Seeing

BY RABBI ABE FRIEDMAN

## Parshat Shlah Lekha

I was 17 when I started wearing *tallit katan* — the thin, four-cornered undergarment worn in order to fulfill the mitzvah of tzitzit — and I went to great lengths to hide my *tallit katan* from my parents: washing it by hand late at night and drying with rolled towels, slipping it between folded T-shirts when I put it away at night, carefully tucking in my shirts so it wouldn't show.

In the grand scheme of things teenagers hide from their parents, this is not front-page news. Still, it's strange that I tried so hard to keep them from learning about my tzitzit. I had no reason to think my parents would be upset — on the contrary, my parents sent me and my sisters to Jewish day schools, youth groups and summer camps and, quite likely, would have supported my decision to take on this mitzvah.

Tzitzit originate in this week's Torah portion, Shlah Lekha. At the very end of our parshah, God tells Moses, "Speak to the Israelites, and you shall say to them that they should make them a fringe on the skirts of their garments ... and you shall see it and be mindful of all the Lord's commandments and you shall do them" (Numbers 15:38-39). From this passage, familiar to many as the third paragraph of Shema, we get the widespread practice of wearing a tallit (prayer shawl) during services and the prevalent but less-widely-observed custom of wearing a *tallit katan* under one's clothes.

But tzitzit feature only in the last five verses of Shlah Lekha. Most of the parshah focuses on the 12 spies who are sent to the land of Israel, the demoralizing report they bring back and the grave consequences the Israelites face for believing the fearful lies over Caleb and Joshua's faithful report. I'm curious: Of all the places in the Torah, why does the mitzvah of tzitzit appear here, right next to the story of the spies?

A common theme throughout our Torah portion is the act of seeing. The spies are sent to look at the land and see whether it is good; they see the strong, powerful natives and report back that they

"looked like grasshoppers in their eyes"; the Israelites are condemned to 40 years in the wilderness so that they will not see the promised land; and finally we are instructed to wear tzitzit so that when we see them we will remember the mitzvot.

More subtly, the parshah plays with the differences between what we see when we look outside of ourselves and what we see when we look within. The 10 faithless spies look outward, comparing themselves to the fierce Canaanites, and feel like tiny little bugs. Caleb and Joshua visit the same places and take in the same sights, but they look inward and ask whether, in their hearts, they believe that the Israelites, with God's support and protection, have the fortitude to overcome the challenges of settling the land of Israel — and they conclude that it is possible.

With tzitzit, we find a similar interplay between seen and seeing. Reading carefully, the Torah emphasizes that the purpose of tzitzit is to remind us of the mitzvot and our covenant with God when we see them. It doesn't matter if others can see our tzitzit or not — secretive teenage me with the hidden tzitzit still saw them when I got dressed, sensed them under my clothes as I moved around throughout the day, and they kept my attention on living right: Beyond the formal practices of Judaism, I thought differently about how I spoke and how I behaved. Tzitzit helped me keep my attention within — on the values that I wanted to express into the world and the kind of person I wanted to be.

All too often, when our attention turns outward, to what others have that we feel we lack, wondering how the people around us perceive us, our behavior turns away from our best selves. Kids, teenagers, adults, seniors — it doesn't seem to make a difference. People tend to make very poor decisions when we focus on wanting others to approve of us.

The opposite holds true as well: When we focus inward and consider what kind of person we want to be, how we ideally want to live, these questions often help us align our actions with our values. Whether your current practice of Judaism includes wearing tzitzit in some form or not, the emphasis in this

week's parshah on where we focus our attention and what we see can help each of us live our best each day.

Rabbi Abe Friedman is the senior rabbi at Temple Beth Zion-Beth Israel in Philadelphia. 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 reflect the view of the Board of Rabbis.



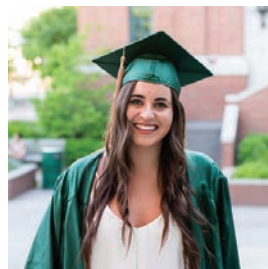
## CONGRATULATE YOUR GRADUATE

The Jewish Exponent's graduation issue will publish on Thursday, June 30<sup>TH</sup>  
DEADLINE IS FRIDAY, JUNE 24<sup>TH</sup>

SIZE A  
\$150  
3" x 5.25"

### Congratulations

Rachael,  
We wish you the best in this next chapter of your life.



Dad, Mom,  
Sister & Brother

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### Congratulations

Adam,  
Work hard in College next year, we wish you the best!



Mom & Dad

3" x 1.25"

### Mazel Tov!

Jeremy, on your graduation!  
Grandma & Grandpa

Highlight the achievements of your graduate!

Limit 25 words and photo.

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## JUNE 24–JUNE 29



Julia Plipichenko / iStock / Getty Images Plus

## FRIDAY, JUNE 24

### PRIDE SHABBAT

Temple Judea presents a Shabbat service in celebration of Pride Month featuring Dan Kahn, a song leader and soloist, and a talk by congregant Seth Wohl, who will share his experiences as a young Jewish gay man. All are welcome to join the music, joy and spirit of this inclusive service at 7 p.m. **38 Rogers Road, Furlong.**

## FRIDAY, JUNE 24

### PARSHA FOR LIFE

Join Rabbi Alexander Coleman, Jewish educator and psychotherapist at the Institute for Jewish Ethics, at 9 a.m. for a weekly journey through the Torah portion of the week with eternal lessons on personal growth and spirituality. **Go to [ijethics.org/weekly-torah-portion.html](http://ijethics.org/weekly-torah-portion.html) to receive the Zoom link and password.**

## SUNDAY, JUNE 26

### FELSTIVAL

Federation Early Learning Services is hosting an inaugural spring festival from noon-6 p.m. to connect with our community who have aided the mission of FELS, especially our children and families. **The event will be hosted at our Paley Early**

**Learning Center, 2199 Strahle St., Philadelphia. Visit [felskids.org/felstival-2022](http://felskids.org/felstival-2022) for more information.**

## MONDAY, JUNE 27

### 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.**

### TIKVAH SUPPORT GROUP

At 6 p.m., Tikvah will provide a facilitated space to provide support and resources to parents, family members, friends and caregivers of those with the lived experience of

mental illness, led by Alexis Bracy and Neen David. **Call 215-832-0671 for details.**

## TUESDAY, JUNE 28

### 'EAT - PRAY - LOVE'

Why do Jews eat a triangle-shaped dough on Purim? What is the importance of dates in Islam? These questions and more will be the focus of this virtual course. Each week in June, Golden Slipper on the Main Line will explore a different religious tradition and the food that is accompanied by it. 11 a.m. **Contact [msimonhazani@goldenslipper.org](mailto:msimonhazani@goldenslipper.org) or 610-359-8632 for more information.**

### BINGO WITH BARRY

Join Barry at Tabas Kleinlife for an afternoon of bingo from 12:30-3:30

p.m. on June 28, 29 and 30. Free parking and free to play with snacks available on June 29. **For more information, call 215-745-3127. 2101 Strahle St., Philadelphia.**

### "MY WAY OR THE HIGHWAY"

The Institute for Jewish Ethics presents a discussion on disagreeing with dignity with Rabbi Anthony Manning at noon. Who should we tolerate, and who should we oppose? Can there be multiple truths? How do we express ourselves in ways that honor our own beliefs without putting others down? **[ijeseminars.com/products/my-way-or-the-highway](http://ijeseminars.com/products/my-way-or-the-highway).**

## WEDNESDAY, JUNE 29

### BIBLICAL THEMES IN MUSIC

Join Golden Slipper on the Main Line at 10 a.m. as we explore how historical biblical leaders (and villains) have inspired composers' music for the stage and the concert hall in a virtual lecture. **Contact [msimonhazani@goldenslipper.org](mailto:msimonhazani@goldenslipper.org) or 610-359-8632 for more information.**

### 'NEW HOLLYWOOD' SERIES

In the late 1960s and early 1970s, a new breed of young filmmakers infiltrated Hollywood. This four-week virtual course by Golden Slipper on the Main Line looks at the revolution that occurred in the movie business during that period when a young Steven Spielberg became the most successful filmmaker in history. 11:15 a.m. **Contact [msimonhazani@goldenslipper.org](mailto:msimonhazani@goldenslipper.org) or 610-359-8632 for more information.**

### HOARDING SUPPORT

Join Jewish Family and Children's Service and like-minded individuals from April 13-July 27 from 5:30-7:30 p.m. in a supportive community where you will learn tools to address compulsive acquiring and saving while deepening your understanding of clutter and how you got here. **To register or for more information on sliding-scale options, contact Rivka Goldman at 267-256-2250 or [rgoldman@jfcshilly.org](mailto:rgoldman@jfcshilly.org). JE**



# Out & About

Photo by Jessica Goldstein



Courtesy of Joe Adler



Igor Farberov/Hebrew University



Courtesy of JNF-USA



Courtesy of Elliot Miller



Courtesy of Susan Miller



1 The AVODA Club honored Tyler Mong, Jordan Severino and Michael Leiderman at its annual awards dinner at the Harbor Pines Golf Club in Egg Harbor Township, New Jersey, on June 9. 2 Or Hadash cosponsored a rally of more than 300 people in Ambler to protest gun violence. 3 The Hebrew University of Jerusalem presented executive and philanthropist Joseph Neubauer with an honorary doctorate degree during the 85th Board of Governors meeting on June 13 in Jerusalem. 4 On June 5, young professionals from Philadelphia and eastern Pennsylvania joined JNFfuture, Jewish National Fund-USA's community of young philanthropists, for a social gathering to celebrate Shavuot. 5 Steven Pilchik, Art Lashin and David Sternberg represented Beth Sholom Congregation and the Middle Atlantic Region of the Federation of Jewish Men's Clubs at the 11th Quad Region Retreat at Camp Zeke in the Poconos on June 10-12. 6 NA'AMAT USA's Rimmonim chapter, an Israel-focused organization serving women and children, held its closing luncheon at Osteria Saporino in Huntington Valley.



## CRAFT SHOWS ARE BACK

# Barbara Boroff

JARRAD SAFFREN | STAFF WRITER

It started as a fun hobby with her husband and grew into a business that could attract a Big Ten football-sized crowd, about 100,000 people, to downtown Haddonfield, New Jersey.

For Barbara Boroff, a Jewish resident of Wynnewood, glass collecting was a true passion. Over time, too, that passion became not just about glass, but arts and crafts in general. Boroff's Renaissance Craftables partnered with local main streets to host shows all over the Philadelphia area.

This summer, as downtown shows return post-COVID, Boroff's legacy will be on full display along the main street that once hosted her biggest event: The Haddonfield Crafts and Fine Art Festival is set for July 9 and 10 on Kings Highway. Boroff organized the first show in 1993, and it became an annual event.

"Haddonfield is just a beautiful community," the 87-year-old said. "The streets are wider. The customers are interesting. It's great."

Boroff started the business in 1984 and began collecting glass with her late husband Alan Boroff sometime before that. They were on a skiing trip to Vail, Colorado, and they saw a nice piece; so she said to her husband, "Honey, why don't we collect handmade goblets?"

"He said, 'Great,'" the wife recalled.

"We both love stuff," she added.

So, the couple started buying glass pieces wherever they went. It did not matter where they were in the United States. They would walk into stores, spot nice items and pick them out. They also joined glass groups and began visiting glass museums.

Eventually, their collection reached 700 goblets, and they started donating to those same museums. Boroff estimates that they've given to four or five different institutions.

"We've gone to almost every glass museum in the country," she said.

But Boroff always felt that other peo-



ple did not share her passion. It was not that they didn't like glass; it was because they didn't know about it. So, she wanted them to learn, and she came up with a way to showcase local artists.

When she opened Renaissance Craftables, Boroff was a former teacher who had left education to raise her kids. She had never done anything like what she was about to try.

But she thrived at it.

Renaissance Craftables held shows on main streets like Haddonfield, in synagogues like Har Zion in Penn Valley and at the Willow Grove Mall.

At one point, Boroff, who attends both Har Zion and Mishkan Shalom in Philadelphia, was doing 18 events per year, she said.

The business owner, her husband and often their three daughters, Marcy, Joan and Lisa, would show up to a main street area around 5 a.m. to set up tables and tents. It was a partnership that worked for everybody. Renaissance Craftables made money from selling tables; downtowns got major weekend traffic to their local economies; and artists got a chance to sell their work to interested locals.

Barbara Boroff estimated that

between 225 and 250 artists would apply to be in shows.

"A lot of the fine crafts and arts are usable. You can buy clay that you use; you can buy wood that you use; you can buy goblets that are usable," Marcy Boroff said. "It makes unique items accessible if you buy them as part of an art festival."

By the time Barbara Boroff reached her 70s, though, she was ready to slow down. Marcy Boroff ran the organization from 2007 until 2019, the last tour year before the pandemic.

In 2020, Renaissance Craftables had to cancel all of its shows. In 2021, "we did maybe two," Marcy Boroff said. But this year, the tour is back, with dates scheduled for Haddonfield, Wildwood and Haddonfield again in the fall. A Glenside show has already happened.

"We're back," the daughter said.

They are back with another new leader, too: Marcy Boroff's wife, Maria Veneziano.

Marcy Boroff worked in public health before taking over Renaissance Craftables, and recently got back into the field with a public engagement and policy position in the Jefferson Health system. The couple needed one job between them that would provide benefits.

But Marcy Boroff and Veneziano did not want to lose Renaissance Craftables, as Veneziano became part of the operation in her own right. She became the logical successor to her wife.

Barbara Boroff is just glad that the shows are back.

"It's very important that it's still going on," she said. "I see people around that remember the shows and have been to the shows."

The coolest part, according to Barbara Boroff, is helping the artists.

"It's a tough way to earn a living, and it takes some talent and backing," she said. "There are good people on many levels that are worth looking at things and buying and appreciating." **JE**

[jsaffren@midatlanticmedia.com](mailto:jsaffren@midatlanticmedia.com)



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### TERRACES

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## Legals

**Friends of Connell Park** has been  
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of the Pennsylvania Nonprofit  
Corporation Law of 1988.

**M.K.W. & ASSOCIATES INC.**, a  
corporation organized under the  
laws of the state of Illinois, has ap-  
plied for registration in Pennsylvania  
under the provisions of Chapter 4  
of the Associations Code. The ad-  
dress of its principal office under the  
laws of the jurisdiction of formation is  
2656 Western Ave., Park Forest,  
IL 60466 and the address of its  
proposed registered office in this  
Commonwealth is 1101 Market St.,  
Ste. 2700, Philadelphia, PA 19107.  
Sidkoff, Pincus & Green  
1101 Market Street  
2700 Aramark Tower  
Philadelphia, PA 19107

**Valiant Legal Group, PC** has been  
incorporated under the provisions  
of Chapter 29 of the Pennsylvania  
Business Corporation law of 1988  
as a Professional Corporation.  
Robert M. Tobia, Esquire  
123 South Broad Street  
Suite 1640  
Philadelphia, PA 19109

**2006 W Girard Condominium  
Association** has been incorpo-  
rated under the provisions of the  
Pennsylvania Nonprofit Corporation  
Law of 1988. Capstone Law LLC  
1760 Market Street  
Suite 1200  
Philadelphia, PA 19103

**3449 Scotts Lane Association,**  
Inc. has been incorporated under  
the provisions of the Pennsylvania  
Nonprofit Corporation Law of 1988.  
Klehr, Harrison, Harvey, Branzburg  
LLP  
1835 Market St., (1400)  
Philadelphia, PA 19103

**600 DANDAN INC** has been incor-  
porated under the provisions of the  
Pennsylvania Business Corporation  
Law of 1988.  
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ESTATE OF KENNETH M.  
CLARK a/k/a KENNETH CLARK,  
DECEASED.  
Late of Philadelphia  
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  
decendent to make known the same  
and all persons indebted to the  
decendent to make payment without  
delay to KATHLEEN J. SCANNELL,  
ADMINISTRATRIX, c/o Harry  
Metka, Esq., 4802 Neshaminy Blvd.,  
Ste. 9, Bensalem, PA 19020,  
Or to her Attorney:  
HARRY METKA  
4802 Neshaminy Blvd., Ste. 9  
Bensalem, PA 19020

ESTATE OF BARRY J. MAGARICK  
Magarick, Barry J. late of  
Philadelphia, PA. Rochelle  
Magarick, 1810 S. Rittenhouse Sq.,  
Apt. 1703, Philadelphia, PA 19103,

Executrix.  
Edward J. Campanella, Esq.  
477 West Valley Rd.  
Wayne, PA 19087

ESTATE OF CLIFTON CLYDE  
CORBIN, JR., 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  
LULA M. CORBIN, 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 DENNIS S BARR,  
DECEASED  
LETTERS on the above Estate  
have been granted to the under-  
signed, who request all persons  
having claims or demands against  
the Estate of the decedent to make  
known the same, and all persons  
indebted to the decedents to make  
payment without delay, to  
Siana Ritzinger Administratrix CTA  
Or to Attorney  
Vincent Carosella, Jr., Esq.  
Carosella & Associates, P.C.  
882 South Matlack Street, Suite 101  
West Chester, PA 19382-4505  
610-431-3300  
diana@carosella.com

ESTATE OF DONNA M.  
McKEEVER, DECEASED.  
Late of Philadelphia, PA  
LETTERS of ADMINISTRATION  
on the above Estate have been  
granted to the undersigned, who  
request all persons having claims or  
demands against the estate of the  
decendent to make known the same  
and all persons indebted to the  
decendent to make payment without  
delay to MEGHAN A. McKEEVER  
and AMY M. McKEEVER,  
ADMINISTRATRICES, c/o Harry  
Metka, Esq., 4802 Neshaminy Blvd.,  
Ste. 9, Bensalem, PA 19020,  
Or to their Attorney:  
HARRY METKA  
4802 Neshaminy Blvd., Ste. 9  
Bensalem, PA 19020

ESTATE OF DOROTHY R. JONES  
a/k/a DOROTHY RICE JONES,  
DECEASED.  
Late of Philadelphia  
LETTERS TESTAMENTARY on  
the above Estate have been grant-  
ed to the undersigned, who re-  
quest 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 CHERYL JONES-  
DIX, EXECUTRIX, c/o Roy Yaffe,  
Esq., One Commerce Square, 2005  
Market St., 16th Fl., Philadelphia, PA  
19103-7042,  
Or to her Attorney:  
ROY YAFFE  
GOULD YAFFE AND GOLDEN  
One Commerce Square  
2005 Market St., 16th Fl.  
Philadelphia, PA 19103-7042

ESTATE OF EDWARD W.  
WASSER, JR., DECEASED.  
Late of Warminster Township, Bucks  
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  
ELIZABETH DOYLE, EXECUTRIX,  
c/o Wendy Fein Cooper, Esq., 50 S.  
16th St., Ste. 3530, Philadelphia, PA  
19102,  
Or to her Attorney:

WENDY FEIN COOPER  
DOLCHIN, SLOTKIN & TODD, P.C.  
50 S. 16th St., Ste. 3530  
Philadelphia, PA 19102

ESTATE OF ELSIE C. EVANS a/k/a  
ELSIE EVANS, DECEASED.  
Late of Philadelphia, PA  
LETTERS TESTAMENTARY on the  
above Estate have been granted to  
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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  
COLLEEN BLACK-COOPER,  
EXECUTRIX, 523 S. Conestoga St.,  
Philadelphia, PA 19143,  
Or to her Attorney:  
DANIEL BALTUCH  
104.5 Forrest Ave., Ste. 10  
Narberth, PA 19072

ESTATE OF HELEN TERZIAN  
GALLAGHER a/k/a HELEN  
GALLAGHER, DECEASED  
Late of North Wales, 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  
JOHN GALLAGHER, c/o DIANE H.  
YAZUJIAN, ESQ. P.O. Box 1099,  
North Wales, PA 19454

ESTATE OF HILDA GRACE  
MITCHELL a/k/a HILDA G.  
MITCHELL, 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  
LATISHA DENISE BRANCH,  
EXECUTRIX, 355 Kevin Court,  
Philadelphia, PA 19116,  
Or to her Attorney:  
MARK J. DAVIS  
CONNOR ELDER LAW  
644 Germantown Pike, 2-C  
Lafayette Hill, PA 19444

ESTATE OF JAMES SCHWOERER  
a/k/a JAMES E. SCHWOERER,  
JAMES EDWARD SCHWOERER,  
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  
VANESSA A. SCHWOERER,  
EXECUTRIX, c/o Harry Metka,  
Esq., 4802 Neshaminy Blvd., Ste. 9,  
Bensalem, PA 19020,  
Or to her Attorney:  
HARRY METKA  
4802 Neshaminy Blvd., Ste. 9  
Bensalem, PA 19020

ESTATE OF JEANNE MATTHEWS  
ANDERSON, DECEASED  
LETTERS on the above Estate  
have been granted to the under-  
signed, who request all persons  
having claims or demands against  
the Estate of the decedent to make  
known the same, and all persons  
indebted to the decedents to make  
payment without delay, to  
Kenneth M. Anderson, Jr., Executor  
Or to Attorney  
Vincent Carosella, Jr., Esq.  
Carosella & Associates, P.C.  
882 South Matlack Street, Suite 101  
West Chester, PA 19382-4505  
610-431-3300  
diana@carosella.com

ESTATE OF JOHN MICHAEL  
BORUCH a/k/a JOHN BORUCH,  
JOHN M. BORUCH, SR.,  
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  
JOHN MICHAEL BORUCH,  
EXECUTOR, 10 Trout Trail,  
Delanco, NJ 08075,  
Or to his Attorney:  
BETH B. MCGOVERN  
Trevose Corporate Center  
4624 Street Rd.  
Trevose, PA 19053

ESTATE OF JOHN R. HENEHAN,  
DECEASED  
Late of the City of Philadelphia,  
Philadelphia County, Pennsylvania  
LETTERS OF ADMINISTRATION  
on the above estate having been  
granted the undersigned. All per-  
sons indebted to said estate are  
requested to make immediate pay-  
ment, and those having legal claims  
to present same without delay to:  
Administrator: John H. Henehan  
c/o Thomas J. Profy, IV, Esquire  
BEGLEY, CARLIN & MANDIO, LLP  
680 Middletown Boulevard  
Langhorne, PA 19047  
Attorney: Thomas J. Profy, IV,  
Esquire  
BEGLEY, CARLIN & MANDIO, LLP  
680 Middletown Boulevard  
Langhorne, PA 19047

ESTATE OF JOHN THOMAS  
GALLAGHER aka JOHN T.  
GALLAGHER  
Gallagher, John Thomas aka  
Gallagher, John T. late of  
Philadelphia, PA. John Michael  
Gallagher, c/o David W. Crosson,  
Esq., Crosson Richetti & Daigle,  
LLC, 609 W. Hamilton St., Suite 210,  
Allentown, PA 18101, Executor.  
Crosson Richetti & Daigle, LLC  
609 W. Hamilton St.  
Suite 210  
Allentown, PA 18101

ESTATE OF JOSEPH ALFRED  
DANIELS a/k/a JOSEPH DANIELS,  
DECEASED.  
Late of Philadelphia  
LETTERS TESTAMENTARY on  
the above Estate have been grant-  
ed to the undersigned, who re-  
quest all persons having claims  
or demands against the estate  
of the decedent to make known  
the same and all persons indebt-  
ed to the decedent to make pay-  
ment without delay to DANIELLE  
WILSON and CHANTELL L.  
POOLE, EXECUTRICES, c/o Arnold  
Machles, Esq., Two Bala Plaza, Ste.  
300, Bala Cynwyd, PA 19004,  
Or to their Attorney:  
ARNOLD MACHLES  
Two Bala Plaza, Ste. 300  
Bala Cynwyd, PA 19004

ESTATE OF JOSEPH N.  
MISURACO a/k/a JOSEPH  
NICHOLAS MISURACO, JOE  
MISURACO, 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  
JOHN COCHIE and ALAN SMITH,  
EXECUTORS, c/o Kenneth R.  
Pugh, Esq., 5401 Wissahickon Ave.,  
Philadelphia, PA 19144,  
Or to their Attorney:  
KENNETH R. PUGH  
JERNER LAW GROUP, P.C.  
5401 Wissahickon Ave.  
Philadelphia, PA 19144



ESTATE OF JOSEPH T. HASSEY  
a/k/a JOSEPH THOMAS HASSEY,  
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 PAULETTE  
HASSEY, EXECUTRIX, 301 Hartel  
Ave., Philadelphia, PA 19111

ESTATE OF KATHLEEN MARTINO  
Martino, Kathleen late of Philadelphia,  
PA Richard Martino and David  
Martino, 1715 S. 11th St., Philadelphia,  
PA 19148, Co-Administrators.  
George V. Troilo, Esq.  
Law Offices of Gregory J. Pagano, PC  
1315 Walnut St., 12th Fl.  
Philadelphia, PA 19107

ESTATE OF LaGRACIA H. JONES  
a/k/a LaGRACIA HENRIETTA  
JONES, DECEASED.  
Late of Philadelphia, PA  
LETTERS of ADMINISTRATION  
on the above Estate have been  
granted to the undersigned, who  
request all persons having claims  
or demands against the estate of  
the decedent to make known the  
same and all persons indebted to  
the decedent to make payment with-  
out delay to DEBORAH A. JONES,  
ADMINISTRATRIX, 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 LAURA L.  
MURTAUGH, 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 MICHAEL  
MURTAUGH, EXECUTOR, c/o D.  
Keith Brown, Esq., P.O. Box 70,  
Newtown, PA 18940,  
Or to his Attorney:  
D. KEITH BROWN  
STUCKERT AND YATES  
P.O. Box 70  
Newtown, PA 18940

ESTATE OF MARIE E.  
HUTCHINSON a/k/a MARIE  
HUTCHINSON, 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 ROBERT W. HUTCHINSON,  
EXECUTOR, c/o Harry Metka,  
Esq., 4802 Neshaminy Blvd., Ste. 9,  
Bensalem, PA 19020,  
Or to his Attorney:  
HARRY METKA  
4802 Neshaminy Blvd., Ste. 9  
Bensalem, PA 19020

ESTATE OF MARJORIE A.  
SMEDILE a/k/a MARJORIE  
SMEDILE, 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 CHRISTOPHER  
SMEDILE, EXECUTOR, 107 Bowater  
Ct., Media, PA 19063,  
Or to his Attorney:  
DANIEL BALTUCH  
104.5 Forrest Ave., Ste. 10  
Narberth, PA 19072

ESTATE OF MARSHA DUBIN,  
DECEASED.  
Late of Philadelphia  
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 HOWARD M. SOLOMON,  
ADMINISTRATOR, 1760 Market St.,  
Ste. 404, Philadelphia, PA 19103,  
Or to his Attorney:  
HOWARD M. SOLOMON  
1760 Market St., Ste. 404  
Philadelphia, PA 19103

ESTATE OF MARY P. THOMPSON,  
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 JOHN  
T. THOMPSON, EXECUTOR, c/o  
Daniella A. Horn, Esq., 2202 Delancey  
Place, Philadelphia, PA 19103,  
Or to his Attorney:  
DANIELLA A. HORN  
KLENK LAW, LLC  
2202 Delancey Place  
Philadelphia, PA 19103

ESTATE OF MAUREEN E.  
HELVERSON a/k/a MAUREEN  
HELVERSON, 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 CHRISTINE  
HELVERSON, EXECUTRIX, c/o  
Harry Metka, Esq., 4802 Neshaminy  
Blvd., Ste. 9, Bensalem, PA 19020,  
Or to her Attorney:  
HARRY METKA  
4802 Neshaminy Blvd., Ste. 9  
Bensalem, PA 19020

ESTATE OF MICHAEL T. GATLING  
a/k/a MICHAEL TRACY GATLING,  
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 CURTIS L. WALN, EXECUTOR, c/o  
Bruce M. Dolfman, Esq., 901 N. Penn  
St., F-2102, Philadelphia, PA 19123,  
Or to his Attorney:  
BRUCE M. DOLFMAN  
N. Penn St., F-2102  
Philadelphia, PA 19123

ESTATE OF MICHELLE DELANGE  
a/k/a MICHELLE MARIE DELANGE  
MARCUS, 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 JUSTIN MARCUS,  
EXECUTOR, c/o Gerard J. Woods, Esq.,  
415 Johnson St., Ste. 102, Jenkintown,  
PA 19046,  
Or to his Attorney:  
GERARD J. WOODS  
415 Johnson St., Ste. 102  
Jenkintown, PA 19046

ESTATE OF NANCY MARIE  
DEVLIN, 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 THOMAS  
E. DEVLIN, EXECUTOR, c/o Daniella  
A. Horn, Esq., 2202 Delancey Place,  
Philadelphia, PA 19103,  
Or to his Attorney:  
DANIELLA A. HORN  
KLENK LAW, LLC  
2202 Delancey Place  
Philadelphia, PA 19103

ESTATE OF QUYNH BUI,  
DECEASED.  
Late of Philadelphia  
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 HELEN BUI VO,  
ADMINISTRATRIX, c/o Daniella A.  
Horn, Esq., 2202 Delancey Place,  
Philadelphia, PA 19103,  
Or to her Attorney:  
DANIELLA A. HORN  
Klenk Law, LLC  
2202 Delancey Place  
Philadelphia, PA 19103

ESTATE OF RHODA MARIA  
JACKSON a/k/a RHODA  
JACKSON-HARVEY, DECEASED.  
Late of Philadelphia, PA  
LETTERS of ADMINISTRATION CTA  
on the above Estate have been grant-  
ed 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  
SHERRY TYLER, ADMINISTRATRIX  
CTA, 3215 Oxford LN NW, Rochester,  
MN 55901-4175,  
Or to her Attorney:  
HENRY A. JEFFERSON  
JEFFERSON LAW, LLC  
1700 Market St., Ste. 1005  
Philadelphia, PA 19103

ESTATE OF RICHARD JAY  
MARCUS, DECEASED.  
Late of Philadelphia, PA  
LETTERS of ADMINISTRATION on  
the above Estate have been granted  
to the undersigned, who request  
all persons having claims or demands  
against the estate of the decedent  
to make known the same and all persons  
indebted to the decedent to make  
payment without delay to JUSTIN  
MARCUS, ADMINISTRATOR, c/o  
Gerard J. Woods, Esq., 415 Johnson  
St., Ste. 102, Jenkintown, PA 19046,  
Or to his Attorney:  
GERARD J. WOODS  
415 Johnson St., Ste. 102  
Jenkintown, PA 19046

ESTATE OF SAMUEL F. BROWN,  
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 BARBARA  
ANN BROWN, EXECUTRIX, c/o  
Adam S. Bernick, Esq., 2047 Locust  
St., Philadelphia, PA 19103,  
Or to her Attorney:  
ADAM S. BERNICK  
LAW OFFICE OF ADAM S. BERNICK  
2047 Locust St.  
Philadelphia, PA 19103

ESTATE OF SAUL MAURICE  
SCHWARTZ a/k/a SAUL M.  
SCHWARTZ, 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  
FREDERICK SCHMALHEISER,  
EXECUTOR, 4161 Harlem Rd.,  
Amhurst, NY 14226,  
Or to his Attorney:  
MARK S. HARRIS  
KRAUT HARRIS, P.C.  
5 Valley Square, Ste. 120  
Blue Bell, PA 19422

ESTATE OF STEPHEN JOSEPH  
SENDZIK a/k/a STEPHEN  
SENDZIK, 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 EUGENE  
MALADY, EXECUTOR, c/o Daniella  
A. Horn, Esq., 2202 Delancey Place,  
Philadelphia, PA 19103,  
Or to his Attorney:  
DANIELLA A. HORN  
KLENK LAW, LLC  
2202 Delancey Place  
Philadelphia, PA 19103  
ESTATE OF THEODORE MUSE, SR.  
Muse, Sr., Theodore late of  
Philadelphia, PA. Theodore Muse,  
Jr., c/o David W. Crosson, Esq.,  
Crosson Richetti & Daigle, LLC,  
609 W. Hamilton St., Suite 210,  
Allentown, PA 18101, Administrator.  
Crosson Richetti & Daigle, LLC  
609 W. Hamilton St.  
Suite 210  
Allentown, PA 18101

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

same and all persons indebted to  
the decedent to make payment with-  
out delay to HAKIM ABDULLAH,  
ADMINISTRATOR, 1802 Ontario  
Ave., Unit B, Atlantic City, NJ 08401,  
Or to his Attorney:  
DANIEL BALTUCH  
104.5 Forrest Ave., Ste. 10  
Narberth, PA 19072

ESTATE OF VENTURA ALAMO,  
DECEASED.  
Late of Philadelphia  
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 with-  
out delay to MARITZA ESTEVES,  
ADMINISTRATRIX, c/o Amy H.  
Besser, Esq., 2202 Delancey Place,  
Philadelphia, PA 19103,  
Or to her Attorney:  
AMY H. BESSER  
KLENK LAW, LLC  
2202 Delancey Place  
Philadelphia, PA 19103

ESTATE OF WALTER WILLIAM  
WALLACE, JR., DECEASED.  
Late of Philadelphia

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 DAVID BOGDAN,  
ADMINISTRATOR, 2725 West  
Chester Pike, Broomall, PA 19008,  
Or to his Attorney:  
DAVID V. BOGDAN  
2725 West Chester Pike  
Broomall, PA 19008

ESTATE OF WILLIE GREGORY,  
DECEASED.  
Late of Philadelphia  
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 with-  
out delay to DAVID V. BOGDAN,  
ADMINISTRATOR, 2725 West  
Chester Pike, Broomall, PA 19008,  
Or to his Attorney:  
DAVID V. BOGDAN  
2725 West Chester Pike  
Broomall, PA 19008

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# MAZAL TOV BARRACK CLASS OF 2022!

Ari Lior Abramovitz  
Ethan Landau Auritt  
Benjamin Joshua Axelrod  
Jordan Andrew Becker  
Moriel Avraham Ben-Abou  
Nina Hannah Berkowitz  
Daniel Sklar Cohen  
Roni Cohen  
Liam Maxwell Cooperberg  
Madeline Rachel Denker  
Lia Groen Dolev  
Gabrielle Brooke Dorfman  
Jacob Joseph Erlbaum

Dayna Nicole Felger  
Beila Chava Friedman  
Raya Haley Gilman  
David Goldfarb  
Lucas Aiden Golluber  
Molly Avigal Groen  
Jacob Kiefer Hare  
Jamison Charles Hartnett  
Jhonathan Reuven Hassidim  
Aaron David Heller  
Max Harrison Hirsch  
Talia Carmela Hirshman  
Eve Abigail Isaacs

Noah Jackson Joffe  
Sivan Mery Kahlon  
Harel Kanotopsky  
Hunter Blake Kimmel  
Isaac Leo Klein  
Jacob Andrew Kopelman  
Amina Jane Levites-Cohen  
Shelly Sarah Makias  
Michael Jacob Martin  
Rebecca Yael Scheinmann  
Ziv Shadur  
Caleb Sage Shapiro Mendelsohn  
Eden Sky Shavit

Aron Abraham Shklar  
Brandon Michael Singer  
Jessie Singer  
Leyah-Reyna Elizabeth Solomon  
Jacob Lee Spivack  
Sarah Ariela Spivak  
Omry Dan Tzabbar  
Alexa Morgan Verne  
Pearl Abigail Victor  
Daniel Gabriel Wachs  
Daniel Marcus Wax  
Yonatan Aaron Webner  
Rebecca Madeline Wilson  
Arielle Brooke Zabusky



**Our 53 seniors have received 188 acceptances from 83 colleges and universities.**

American University  
Arizona State University  
Bard College  
**Boston University**  
**Brandeis University**  
Case Western Reserve University  
**Clemson University**  
Colgate University  
CUNY Hunter College  
**College of Charleston**  
Colorado College  
**Cornell University**  
**Drexel University**  
**Duke University**

Elon University  
Embry-Riddle Aeronautical University  
Emerson College  
Florida State University  
Franklin & Marshall College  
Haverford College  
**Hood College**  
**Howard University**  
Indiana University at Bloomington  
**Israel Defense Force**  
Ithaca College  
**Jewish Theological Seminary/Columbia**  
**Lehigh University**

Marietta College  
McGill University  
Michigan State University  
North Carolina State University  
**Northeastern University**  
Northwestern University  
Pace University  
Pennsylvania State University-Abington  
Pennsylvania State University  
**Princeton University**  
**Rutgers University**  
Sarah Lawrence College  
Savannah College of Art & Design  
Spelman College  
SUNY at Binghamton University  
**Syracuse University**  
**Temple University**

Texas A&M University  
**The New School**  
**The Ohio State University**  
The University of Alabama in Huntsville  
The University of Tampa  
Thomas Jefferson University  
**Tufts University**  
**United States Air Force Academy**  
University of Arizona  
**University of Colorado-Boulder**  
**University of Delaware**  
**University of Maryland-College Park**  
**University of Massachusetts-Amherst**  
**University of Miami**  
**University of Michigan**

**University of North Carolina-Chapel Hill**  
**University of Pennsylvania**  
**University of Pittsburgh**  
University of Rochester  
University of San Francisco  
**University of Southern California**  
**University of Virginia**  
**University of Wisconsin-Madison**  
Villanova University  
Virginia Polytechnic Institute & State Univ.  
Wake Forest University  
**Washington University in St. Louis**  
Wesleyan University  
**West Chester University**  
**Williams College**  
**Yeshiva University**



Accredited by Pennsylvania Association of Independent Schools (PAIS) and Secondary Schools.



\*Colleges that the members of the Class of 2022 have chosen to attend are indicated in bold.