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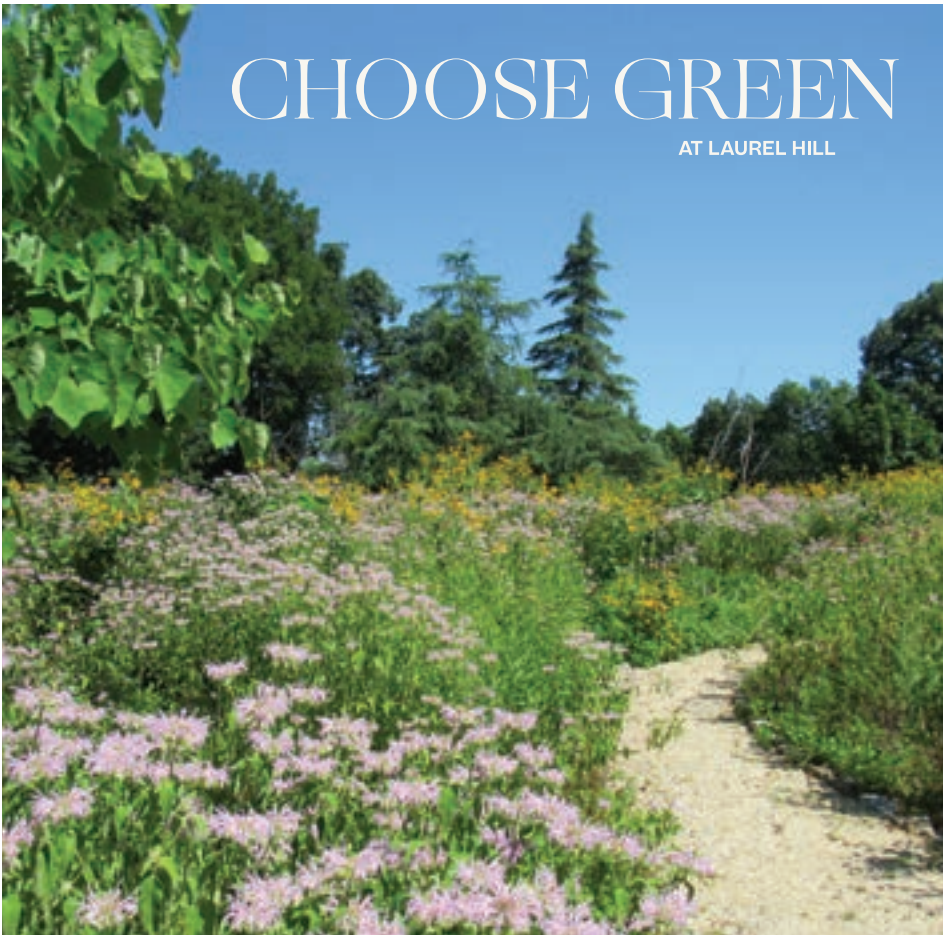
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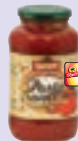


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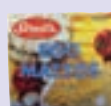
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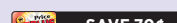


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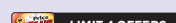
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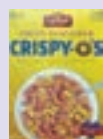


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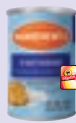
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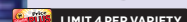
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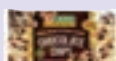
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Jodi Picoult Holocaust Novel Removed as Florida School District Purges Libraries to Comply With State Law

A Holocaust-themed novel by bestselling author Jodi Picoult was among dozens of books removed from a South Florida school district library's circulation last month, in the latest example of books with Jewish themes getting swept up amid a larger conservative-led effort to police potentially inappropriate material in classrooms.

"The Storyteller" was removed from the library last month at a high school in Martin County, bowing to a parental complaint. According to a list of removed books published by local media, the novel was among several others by Picoult that were taken off the shelves. Other removed books by Jewish authors include the coming-of-age novel "Forever," by Judy Blume, and "Extremely Loud and Incredibly Close," by Jonathan Safran Foer, which is about a boy whose father was killed on 9/11.

Nationwide, book removal campaigns have sought to purge schools and public libraries of what opponents have deemed "critical race theory," "pornography" and "gender ideology." Notable instances of Holocaust-themed books getting ensnared in such efforts include Art Spiegelman's "Maus" being removed from a Tennessee middle school curriculum; a graphic novel adaptation of Anne Frank's diary being briefly removed from a Texas district; and

several young-reader histories about the Holocaust also being briefly removed from a Missouri district.

Florida in particular has required additional scrutiny of the books that are available to schoolchildren. While Gov. Ron DeSantis has denied that the state is banning books, activists say his "Stop W.O.K.E. Act" encourages parents and educators to take license in purging schools of material that could carry a hint of impropriety. Some districts have covered or removed their classroom libraries entirely to comply with the law, while other Florida districts have removed picture books that trigger concern, including one about Shabbat that was part of a diversity package and another about a Jewish family with two dads.

Blume's and Foer's books have been frequent targets of other school bans and removals, as have many other books on Martin County's list — including Toni Morrison's "Beloved" and Margaret Atwood's "The Handmaid's Tale." But Picoult, who grew up in a secular Jewish household, told the Washington Post that this was the first time, to her knowledge, that "The Storyteller" has been targeted. She said the removal was "shocking, as it is about the Holocaust."

First published in 2013, "The Storyteller" follows the



Jodi Picoult and her daughter Samantha Van Leer pose at the opening night of the musical "Between The Lines" on July 11, 2022 in New York City.

Jewish granddaughter of a Holocaust survivor who learns that her neighbor is a former Nazi officer who served in concentration camps. Her neighbor also asks her to help him commit suicide.

The Post reported that most of the Florida district's book complaints originated from one parent: the head of the local chapter of the conservative group Moms For Liberty.

"At this point, we believe we have challenged the most obscene and age inappropriate books," the parent, Julie Marshall, told the Post.

Marshall did not immediately respond to a Jewish Telegraphic Agency request for comment on why she sought to remove "The Storyteller," but she previously told the school board that the vast majority of her challenges were based on what she deemed sexually explicit content. The book contains several sexually graphic scenes, including depictions of sexual assault by Nazi guards.

— Andrew Lapin | JTA

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Dinah, JFCS Partner With JWJ to Address Domestic Abuse in Orthodox Communities

Sasha Rogelberg | Staff Writer

Domestic violence and abuse exist everywhere, even in the Orthodox Jewish world.

“Domestic violence happens in all communities,” said Deborah Rosenbloom, chief program officer of Jewish Women’s International, a Jewish nonprofit advocating for an end to domestic violence against women and girls. “No one is immune.”

To address the problem in the Philadelphia community, JWJ is partnering with Jewish Family and Children’s Service of Greater Philadelphia and Dinah Philadelphia to design a slate of education and training programs and community outreach opportunities. The projects are a result of a grant awarded to JWJ by the Department of Justice Office on Violence Against Women.

The grant, titled “Sh’ma Kolenu: Engaging the Orthodox Jewish Community of Philadelphia in Addressing Domestic Violence,” is for \$450,000 over three years. Awarded in October with the budget approved in January, JWJ, JFCS and Dinah will convene a group of Orthodox leaders this month to build interest in addressing domestic violence in the community.

“Our religious leaders are our first responders, so it’s crucial for us to be able to provide them the training and resources to help those in abusive relationships, which includes knowing when something is beyond the scope of their work and when to refer out,” said Ronni Troodler, program manager and social worker for Orthodox Services of JFCS of Greater Philadelphia.

The partnership also will develop a series of workshops for Jewish high school and college students at Temple University and the University



Rachel Yakobashvili

of Pennsylvania, legal professionals and mainstream service providers, and raise awareness of domestic violence through signs and brochures at local Jewish businesses and community spaces.

The interventions and awareness-raising programming will be tailored to the results of JWJ’s 2021 study, “Domestic Violence in the Jewish Community: A Needs Assessment,” which found gaps in long-term help for survivors.

“The goal behind this whole thing is to reduce the *shanda*, reduce the shame people feel about it and promote healthy relationships,” Rosenbloom said.

JWJ applied for a grant from the Department of Justice Office on Violence Against Women specifically for underserved populations, such as faith groups. According to Rosenbloom, many service providers who provide care and interventions for domestic abuse survivors have not received culturally competent training. Providers may not know about specific



Deborah Rosenbloom

dating norms; shelters may not provide kosher meals or keep Shabbat; survivors may not feel comfortable seeking care outside of their community.

JWJ does not have any direct service providers and chose to partner with JFCS and Dinah, which both provide direct services to survivors. Philadelphia also has a robust Jewish community, allowing JWJ to extend its impact beyond the Baltimore and Washington, D.C., areas.

Both JFCS and Dinah are part of JWJ’s collaborative membership, providing national networking and peer support for Jewish organizations addressing domestic abuse. The two organizations, particularly Dinah, provided input on JWJ’s 2021 needs assessment.

JFCS and Dinah, with JWJ’s resources and grant dollars, will be able to expand their own programming and community outreach.

“Up until now, there hasn’t been any institutional infrastructure addressing domestic violence and abuse within the Orthodox community in Philadelphia,”

Troodler said.

Because the Orthodox Jewish community can be insular, it’s important to identify community leaders who can provide resources in confidence. According to Dinah Director of Programs and Partnerships Rachel Yakobashvili, mikvah attendants are examples of people who, when trained, can provide resources and support for survivors of domestic violence or abuse.

“Domestic violence and services — they do look different in every community, and you have to consider the cultural nuances behind that,” Yakobashvili said.

Emotional abuse can also take on specific forms in the Orthodox Jewish world, such as the withholding of a *get*, or documentation that allows for a divorce. Even if a Jewish couple divorces legally in civil court, if a man withholds a *get* from a woman, she is unable to remarry within the Jewish community.

“Refusing a *get* is really demoralizing to the survivor in the situation,” Yakobashvili said. “It’s a more insidious way that abusers manipulate situations in order to assert power, dominance and control that isn’t recognized by the court system.”

With appropriate education and interventions, more Orthodox community members can feel empowered to address domestic violence and abuse.

“There’s a huge emphasis, as we know, in Orthodox life on marriage and family,” Rosenbloom said. “We want to be sure that those relationships are healthy — and not just the end goal of getting married, having children, but that the end goal is like having a healthy relationship within that marriage and with your children.” ■

srogelberg@midatlanticmedia.com

Local Camps Seeing High Demand Post COVID

Jarrad Saffren | Staff Writer

At the beginning of March, the Foundation for Jewish Camp released its 2022 Census/State of Jewish Camp Report. Using data from 246 day and overnight camps across North America, the nonprofit found that enrollment last summer “grew to 96% of pre-pandemic levels.” That was up 13% from 2021.

And early reports show “strong demand for summer 2023.”

Local camps are not just seeing similar numbers. They are surpassing them.

Summer homes that serve Philadelphia-area families, like Canadensis in the Poconos, Nock-A-Mixon in Bucks County and the JCC Camps at Medford in South Jersey, have wait lists with hundreds of names. Directors say that parents want their kids to get out in nature with their peers and away from screens. That last part is especially important because kids spent so much time online during the pandemic.

“Camp means more now than ever before,” said Miryam Seid, the director of Camp Ramah in the Poconos.

Canadensis Director Brian Krug explained that, if you call him now for a bed, you will not be able to get one. But if you had done the same thing in March 2019, you would have been able to secure a spot for your child. Nock-A-Mixon Director Gary Glaser said, “Typically, we like to be full by the end of September.” This year, though, the overnight camp was full by the end of August.

The JCC Camps at Medford stayed open in 2020 but with limited capacity. In 2021, it reopened fully and exceeded its 2019 number. By 2022, there was “a massive increase,” Director Sara Sideman said. Going into this season, the South Jersey day camp is at 120% of its pre-pandemic total, with a wait list that is 200 names



Campers at the JCC Camps at Medford during the summer of 2022

long. Sideman said camp is healthy for kids and a form of child care for parents, especially now that they are returning to the office.

“Child care is back to being more of a necessity,” she added.

Other camps that serve Philadelphia area families also have seen increases.

Pinemere, based in Stroudsburg, “well surpassed our 2019 registration last year,” Executive Director Eytan Graubart said. Pinemere welcomed 490 kids to its day and overnight programs in 2022. It even had to build another cabin. This year, there are waitlists in the middle school-age groups with six or seven kids in each.

Camp Ramah in the Poconos is in a similar situation. The waitlist, according to Seid, is “longer than ever,” with four or five kids in some age groups. Camp Morasha, also in the Poconos, has increased its capacity to 985 campers from 950, according to director Jeremy Jozsef. It still has a waitlist with more than 200 names on it.

“The biggest problem is wait lists, not filling beds,” Jozsef said.

Jeremy Fingerman, the CEO of the Foundation for Jewish Camp, still

thinks about those spring months in 2020 when camps were canceling their summers. Like so many others in the camp community, he watched those videos and felt sad. He also called those cancellations “an existential threat for the field.” Today, though, those announcements feel like a distant memory.

“I am amazed at the position we’re in,” Fingerman said.

Elyssa Eisenbrock sent her daughter Myra to Nock-A-Mixon for the first time in 2021. The mom said that, now, her daughter will have sleepovers with camp friends during the school year. Melinda Engel’s two sons, Skyler and Liam, attended Pinemere before COVID and went back in 2021. She recalled that when they got home that year, they were both fine with ignoring their phones for a little longer.

“Overnight camp has always been a place where kids can learn to be independent,” Eisenbrock said.

This is not to say that Jewish camps face no issues. As the report found and as local directors confirmed, counselor retention is below pre-pandemic levels; costs are up with inflation; tuition might

outpace inflation in 2023; and more financial aid is being requested than ever before. That last one, especially, may force nonprofit camps, like Pinemere, to do even more fundraising from wealthy donors, according to Graubart.

But camp directors believe all of those issues are fixable. Most said they would be able to fill out their staffing for the summer. It just might take a little bit of extra work. Unlike COVID, these challenges are not, as Fingerman put it, “existential.”

“I firmly believe that as long as we have campers who want to spend their summers with us, we’ll be able to support them,” Graubart said. ■

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Local College Students Comment on Israel Situation

Jarrad Saffren | Staff Writer

Israel Prime Minister Benjamin Netanyahu and his right-wing allies in the Knesset are pushing a law that would allow the Knesset to override Supreme Court rulings. The members of Israel's legislative branch would just have to reintroduce a proposal and give it majority approval (61 votes).

This proposal is widely seen as protection for Netanyahu against corruption charges and a way to expand the powers of the Rabbinical Court in the Jewish state.

But more than a quarter of Israel's population is not Jewish, and more than 20% of Israelis are Arab. Israel may be the Jewish state, but it is also a

multicultural democracy.

In response to the Knesset's proposal, hundreds of thousands of Israelis have taken to the streets in protest in recent months. Israel President Isaac Herzog has voiced his opposition.

Some of Israel's biggest tech companies, like the software company Riskified and the cybersecurity firm Wiz, announced plans to divest from the country.

Jewish New York Times columnist Thomas Friedman, a longtime documenter of Israel, called this "the biggest internal clash" since Israel's founding after World War II. He also wrote, in the same March 7 column, that for American Jewish leaders, "To stay silent about this fight is to become



Lehigh University Hillel Co-President Zach Weiser said it's important to support Israel even when you do not agree with the actions of its government.

Courtesy of Zach Weiser



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PHILADELPHIA Jewish Exponent



Israel Prime Minister Benjamin Netanyahu

Miriam Alster/Flash90 via JTA

irrelevant."

But what about the next generation of Jewish leaders? The Jewish Exponent tried to find some on campuses in the region to hear what they think. No one expressed support for Netanyahu and the Knesset's proposal. But a sampling of student leaders said that, even if the proposal passes into law, they would continue to support Israel.

"I can compare it to any other

organization I support, even the U.S. I definitely don't agree with everything the United States does as a government. It doesn't mean I want to have a coup and leave the U.S. and not support it anymore," said Zach Weiser, a Lehigh University sophomore and the co-president of the school's Hillel chapter. "I don't think it's fair to hold another country to that standard that we wouldn't even hold our own country to."

Ethan Lavi, another Lehigh sophomore and Weiser's Hillel co-president, grew up in the United States with Israeli parents who moved here before he was born.

He "100% supports the Jewish state," he said. But Lavi worries that under the judicial reform law Netanyahu and the Knesset would gain too much power. At the same time, he knows he can't do anything about it.

"All I can do is hope that things will resolve itself," Lavi said. "I can't really participate in protests that will get noticed because I don't live there."

Noah Rubin, a University of Pennsylvania sophomore and the vice president of the Penn Israel Public Affairs Committee on campus, has an Israeli father who came to the U.S. after serving in the Israeli army.

But the son is American and does not believe he should be asked to comment on Israel's internal politics. As American Jews, "We should just be happy that Israel is the only democracy in the Middle East and has due process," he said.

Rubin believes that it's his role to support Israel. He's in the process of planning Penn's Israel Week, with events about Israeli culture, technology and history.

"Just get people excited about being proud to support Israel," he said.

Erez Yarden, a Temple University freshman and active Hillel member, lived in Israel until he was 6 before moving to the U.S. with his family. Yarden does not support the Knesset's proposal.

But as an American, Yarden is less focused on his position regarding the Supreme Court than on his relationships with Israeli friends and family members.

He supports Israel because his people live there, not because he agrees or disagrees with the country's political system. He wants to keep in touch with them and make sure that they are still able to enjoy their lives.

"It's the people that you're looking out for. Israel remains an important land with important people," he said. "You have problematic policies in every country. It may be unfortunate that this is a problematic policy. But in the end, you're really only caring about the people." ■

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YOU SHOULD KNOW ...

Rabbi Elyssa Cherney



Sasha Rogelberg | Staff Writer

Just as many Gen Z and millennial Jews can be found outside of synagogue walls, Rabbi Elyssa Cherney wants people to know that holiness can be found outside those walls, too.

As founder and CEO of TacklingTorah, the Mount Airy resident and Germantown Jewish Centre member works with mostly unaffiliated Jews in their 20s, 30s and 40s in the Philadelphia area to build Jewish rituals and guide them in their life cycle events.

“TacklingTorah’s mission is the everyday search for holiness in our everyday lives,” Cherney said.

At 36, Cherney understands the headspace of the younger generations of Jews who, to synagogues and larger Jewish institutions, may seem unengaged from Jewish culture and religion.

“Like every other generation, millennials and Gen Z are seeking out meaning and are seeking out what that role [of Judaism] looks like for them,” she said. “I think they’re just going about it in a different way than what has been the traditional model.”

Unlike older generations, today’s young people don’t always associate community with their geographical location. Due to graduate school or finding a place to start a family, 20- and 30-somethings aren’t staying put and, therefore, are looking for ways to find Jewish meaning that they can bring with them on their respective journeys.

Cherney consults with these Jews about how to incorporate Judaism into their lives, whether through lighting Shabbat candles weekly, weaving in Jewish traditions at an interfaith wedding or finding new ways to celebrate Jewish holidays.

She asks her clients questions that cause them to reflect on what they want from their Judaism: What is their Jewish identity today? What are their Jewish values? What were the parts of Judaism that they grew up with that drew them to Judaism in the first place?

As part of Tribe 12’s 2023 fellowship cohort, Cherney hopes to hone in on the needs of the Philadelphia Jewish community to better serve her clients.

Much like the community members Cherney has worked with since TacklingTorah became a nonprofit in 2019, the rabbi had to find her Jewish voice.

Raised as a Reform Jew in Long Island, New York, Cherney loved being Jewish.

“My rabbi was my role model,” she said.

Cherney taught kindergarten through second grade at her childhood synagogue Temple Beth David’s religious school, even when she was still in high school. The synagogue was her “second home” and the birthplace of her dream to become a rabbi.

It was only when she left for college at Brandeis University that she realized the path to her dream would have hurdles.

“Day one at Brandeis, I met Jews that were different from myself,” she said. “And I immediately felt like my lifelong dream of becoming a rabbi was already being questioned by Jews who were more observant and weren’t as accepting of women rabbis.”

At one point, another Jewish woman approached Cherney and told her she couldn’t become a rabbi because she was a woman. Cherney got to know LGBT Jews and Jews married to non-Jews, who did not have strong or positive connections to a synagogue Jewish community.

But when presented with challenges about Jewish inclusion and the future of Jewish communities, Cherney searched for answers. After graduating with degrees in sociology and women and gender studies, Cherney worked as a community organizer at Keshet, a nonprofit advocating for LGBT Jews; she spent time as a programming assistant at Congregation Beit Simchat Torah in Manhattan, one of the country’s largest LGBT synagogues.

In 2012, Cherney matriculated at the Reconstructionist Rabbinical College in Wyncote on her quest to become a rabbi. After she was ordained in 2018, she took a fellowship at the 92nd Street Y in New York, focusing on innovations in Judaism and its crossover with entrepreneurship.

In Cherney’s words, rabbis are “constantly in the work of making connections for people, creating opportunities for people to engage and thinking up new ideas with their community.”

By the time she founded TacklingTorah a year later, Cherney was focused on making Judaism truly accessible to any person who wanted to engage with it.

Cherney frequently reflects on the words of medieval rabbi Rav Kook: “The old becomes new, and the new becomes holy.”

By catering to the needs and interests of young Jews with diverse identities and interests, TacklingTorah combines ancient rituals and values with 21st-century lifestyles.

“I don’t think I’m out here trying to do anything new,” Cherney said. “I’m just trying to do it in a way that reaches those people who feel like they haven’t been able to be a part of a community before.” ■

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The Saudi Surprise

Last Thursday came reports of a three-pronged Saudi proposal to the U.S. of its “terms” for normalizing relations with Israel: a security agreement of some kind with the United States, endorsement of a civilian nuclear program in Saudi Arabia and decreased restrictions on U.S. arms sales to the Saudis. The Saudi demands are not realistic. But the proposal was seen as an opening for further discussion.

As a result, Thursday’s chatter was all about the cost versus the benefit of the proposed “terms” and the impact of the Saudis joining fellow Gulf states and other Arab countries in making peace with Israel — thereby creating a more united front against expansionist Iran, and assuring a continuation of Israel’s integration into the region. For Israeli Prime Minister Benjamin Netanyahu, normalization with the Saudis and further tipping the balance of power against Iran would be a crowning foreign policy achievement.

That was Thursday. Then on Friday, in a head-spinning development, Iran and Saudi Arabia announced they will reestablish diplomatic relations in a deal brokered by China. The two Mideast rivals have been fighting proxy wars for years in Yemen, Lebanon, Syria and Iraq. But they are now declaring a truce, and plan to reopen embassies in Tehran and Riyadh in two months. Both countries have pledged “respect for the sovereignty



In this photo released by Xinhua news agency, from left, Saudi national security adviser Musaad bin Mohammed al-Aiban; Wang Yi, China's most senior diplomat; and Ali Shamkhani, the secretary of Iran's Supreme National Security Council, in Beijing on March 10

of states and noninterference in their internal affairs.”

The Iran-Saudi Arabia rapprochement is a potential game changer. It left pundits and diplomats struggling to determine the biggest takeaway. The consensus seems to be the emergence of China as the lead broker in the detente agreement, with the Xi government moving to the role of power player in the region, having successfully taken advantage of the diplomatic vacuum created by current U.S. policy in the Gulf. While the U.S. is evaluating the diplomatic consequences of the deal,

it leaves Israel wondering where it fits in, and how it is supposed to navigate an alliance between its most vaunted adversary and its most coveted potential partner.

Initial public reactions in Washington and Jerusalem were predictable. The Biden administration welcomed the reestablishment of diplomatic relations between Saudi Arabia and Iran and had little to say about Beijing’s role in bringing the two back together. But below the surface fingers are being pointed at failed U.S. leadership in the region and concern about China’s enhanced diplomatic stature and mounting influence. In Jerusalem, the disappointment over the joining of Iran and the Saudis on any level was palpable, even as Israel anticipates continued behind-the-scenes diplomatic and economic discussions with the Saudis.

No one is sure what comes next. After decades of competition and confrontation between Saudi Arabia and Iran, there are real questions regarding the viability of the planned rapprochement. The Sunnis of Riyadh and the Shiites of Tehran still have deep and visceral differences, and the historic animosities could be kindled by the slightest misstep on either side.

While a cautious wait-and-see approach makes sense across the board, there is no escaping the fact that there has been a shift in the balance of the political reality of the Middle East. That’s a big deal. ■

Luo Xiaoguang / Xinhua News Agency/Newscom

Progeny of the Taylor Force Act

The bipartisan Taylor Force Act was signed into law by former President Donald Trump in 2018. It directs the U.S. government to stop aid payments to the Palestinian Authority as long as the PA continues to pay stipends to individuals (or the families of individuals) who commit acts of terror. The bill was named in honor of Taylor Force, a West Point graduate who served tours of duty in Afghanistan and Iraq, who was murdered by a Palestinian terrorist in 2016 while he was visiting Israel as part of a university study group.

Shortly after the passage of the Taylor Force Act, the Trump administration froze financial aid to the PA and halted funding for UNRWA and the USAID office for the West Bank and Gaza. In 2021, the Biden administration announced that it was resuming aid to the Palestinians for U.N. relief efforts, for economic aid to the West Bank and Gaza and for peacebuilding programs. Those payments do not violate the Taylor Force Act since they are sent to organizations other than the PA.

Notwithstanding the Taylor Force Act, and a similar 2018 law passed by the Israeli Knesset that requires

Israel to deduct the amount paid to Palestinian prisoners and families of terrorists from the tax revenue that Israel sends to the PA under the Oslo Accords, the PA’s pay-for-slay program continues.

Last week, independent efforts were initiated in the U.S. Senate and the Knesset to address ongoing PA sponsorship of terror activity. These efforts were in partial response to the rash of deadly Palestinian terror attacks that have left 14 Israelis dead since the beginning of the year, including the recent killing of American Israeli citizen Elan Ganeles.

In the U.S., Sen. Tom Cotton (R-Ark.) announced his intention to reintroduce the Taylor Force Martyr Payment Prevention Act that targets foreign banks that are used as part of the PA process for pay-to-slay “martyr payments” by restricting banks that facilitate such payments or provide services to Hamas from doing business in the U.S. or with U.S. dollars. And in Israel, MK Yitzhak Pindrus of the United Torah Judaism Party offered legislation to enable terror victims to sue the PA for injuries and losses resulting from terror

attacks and to collect any judgment amounts directly from the tax money frozen by Israel under its 2018 Taylor Force Act-inspired law. Under the current law, the tax funds are held by Israel and not available for any purpose.

The Cotton bill (and a companion House bill by Rep. Doug Lamborn (R-Colo.) was first introduced in 2017 but was not brought for a vote in either the House or the Senate. The fate of Cotton’s new effort is uncertain. The Pindrus bill, however, is reported to have significant Knesset support from both coalition and opposition lawmakers.

We applaud the Pindrus bill and its objective of expanding meaningful financial recovery opportunities for terror victims, and we encourage strong consideration of the Cotton bill. We support efforts to bring ever-increasing pressure on the PA and its leadership to abandon the incendiary pay-for-slay martyr program. If the PA genuinely wants peace it needs to do everything in its power to stop terror activity rather than reward it. ■



It's Time for the Israeli Right to Take a Step Back

Gedaliah Blum

I have lived in Israel for the last 18 years, and most of the political disputes I have witnessed had some measure of nuance to them.

Moreover, I have been generally satisfied with the trajectory of our country's growth. However, it is now clear that internal political disputes are creating division on an unprecedented scale.

I hoped that the last election would bring right-wing leaders like Itamar Ben-Gvir and Bezalel Smotrich to power in order to counterbalance the left and ensure that the political establishment would always keep the interests of the people in mind. But instead of

irreconcilable differences and division among our brothers and sisters? What if the fabric of our society is unraveling before our eyes? What if we call our brothers evil, dehumanize them and turn them into our enemies?

In Judaism, there is an idea that God's judgment takes into consideration the strict letter of the law, but also views the people and circumstances involved with mercy. I believe that judicial reform is required and long overdue, but at what cost? At what cost will we stand on our pedestals with an iron fist and talk about majority rule, emphasizing the letter of the law without taking mercy into consideration? At what cost will we marginalize a large part of Israel's population, even if they are a political minority? At what cost will we continue to allow this

However, we must not allow ourselves to reach a point where we no longer see each other as brothers and sisters, or even worse, as enemies.

We Jews have been around long enough to know how this plays out. Therefore, it is time for the right-wing government to climb down from the tree. Although we cannot be held hostage by the left, the truth is that it encompasses too many people to ignore. For the sake of unity, the right must take a breath, step back and bring down the temperature of the country. It's time to stop being activists and start being pragmatists. ■

Gedaliah Blum is a resident of Eli in the Binyamin region and a co-founder of the Heartland Initiative.

What if right-wing policies are being pushed so forcefully that they are causing irreconcilable differences and division among our brothers and sisters?

being a counterbalance, Ben-Gvir and Smotrich are now perceived as the sole drivers of the government.

As someone who lives in the Binyamin region with my wife and seven kids, I voted for Ben-Gvir and Smotrich because they were aligned with my interests in promoting economic Zionism and strengthening the Jewish presence in Judea, Samaria, Binyamin and the Jordan Valley.

I have even started several initiatives that promote family-run small businesses in the region, hoping to normalize these areas and create unity between Hebron and Herzliya. The key takeaway from my work is the importance of the concept of "normalization" rather than imposing my worldview on others.

Here lies the problem. What if right-wing policies are being pushed so forcefully that they are causing

battle between brothers to escalate?

Taking a step back, I am astounded by the timing of this division. While Iran is on the threshold of a nuclear weapon, we are fighting each other. While Hezbollah, Hamas, Islamic Jihad and Fatah, led by the Palestinian Authority, are either murdering us or planning our demise, we are fighting each other.

We were in exile for more than 2,000 years and prayed constantly for the ingathering of the exiles and the reestablishment of Israel as our homeland. We came from all corners of the globe with our own experiences, cultures and languages. What do we expect? That we are in the times of the messiah and everything is going to be rainbows and butterflies?

It is only natural and expected that when we come together to build a country, there will be arguments.

letters

Synagogue Not Dead Yet

I take exception to the March 2 article, "Congregation Adath Jeshurun Searches for New Way Forward." I had phone calls from friends who indicated they were sad for us because our synagogue was dying. I quote "Spamalot" — We are not dead yet!

How many Conservative synagogues of any size have minyanim twice a day?

How many Conservative synagogues have well attended, spirited and informed adult education every month, with some of them weekly?

We engaged a Jewish scholar as a rabbi because we felt that he would attract new members. And we were one of the few congregations that had new members join during COVID.

We have so many different activities at AJ all year long. It could make your head spin.

We face the challenges that most Conservative congregations face. For the most part, younger Jews are not "joiners." We are continuing to search for ways to make Judaism an important part of their lives.

A Congregation that has faced challenges since before the Civil War will find ways to meet these challenges. ■

Bernie Dishler, Elkins Park

SEND US LETTERS

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

Denouncing Israel's Judicial Reforms Won't Have the Effect Herzog Desires



Ruthie Blum

Israeli President Isaac Herzog's latest plea for judicial-reform compromise was more than merely impassioned. Indeed, his speech to the nation on March 9 was downright angry and with good reason.

As he pointed out in his concise address — delivered with a cracking voice and grim facial expression — he spent the previous 10 weeks “working around the clock, meeting with everybody, including with those who don't agree with [him], even those who refuse to admit it.” He also mentioned the “harsh and hurtful” criticism he's received for his efforts, though he claimed to take it “with love.”

That's a bit hard to believe, given the wrath he incurred from anti-government protesters last month, when he dared to express sympathy for “both sides” of the debate. As a former head of the Labor Party, he wasn't accustomed to the level of vitriol typically reserved for the right in general and Prime Minister Benjamin “Bibi” Netanyahu in particular.

But all he had to do to spark hate-filled demonstrations outside his residence — rife with threats against him and his wife — was acknowledge the concerns of each camp. The one that favors judicial reforms, he said on Feb. 12, “feels that an imbalance has developed between the branches [of government] and that lines have been crossed for years,” while the opposition considers the bills put forth by Justice Minister Yariv Levin to be “a real threat to Israeli democracy.”

To ignore either, he stressed — before presenting a five-point alternative plan as a “basis for immediate and decisive negotiations” — would be a “grave mistake.”

He must not have anticipated that even a nod to the legitimacy of the democratically elected ruling coalition would be seen by the left and fellow travelers as a mortal sin. Nor, apparently, had he imagined that willingness to discuss his proposal would come solely from pro-reform corners, despite its containing elements unacceptable to them.

He was foolish not to have realized that the Yair Lapid-led opposition, and the movement running the “resistance,” wouldn't be satisfied with anything short of a complete halt to the legislative process and the ultimate fall of the right-wing government. He seems to have wised up a bit since then — or at least changed his tactics.

This explains his frustration. It also sheds light on



the shift in tone and substance of his recent words.

Whereas he initially tried to stave off “civil war” by honoring his role as an impartial figurehead and brokering a proverbial peace accord, on March 9 he denounced Levin's plan by echoing the false narrative of its detractors.

“The legislation in its current iteration has to disappear and fast,” he declared. “It's erroneous; it's predatory. It shakes our democratic foundations. It must be replaced by a different, agreed-upon blueprint. And immediately.”

Israel's democracy, he continued, “is a supreme value. A strong and independent judicial system is a supreme value, [as is] the preservation of human rights, for both men and women, with an emphasis on minorities.”

Because of his earlier insistence that he'd succeeded in reducing most points of contention between the sides — and perhaps to soften the outrageous implication that Levin and his backers don't possess such values — he tipped his hat to the Israelis who favor the reforms. You know, a majority of the electorate.

“The special, rich Israeli mosaic is a supreme value and, yes, the diversity of the judiciary, for it to [serve] all citizens of the country, is a supreme value,” he said. “And a healthy, stable and clear relationship between the branches of government is a supreme

value, as well.”

His pretense of evenhandedness didn't end there. First, he admonished the “leaders of the country — the coalition and the government at its head — [that] we are at a point of no return. It's a moment to be or not to be; to opt for consensus and [take advantage of a] constructive constitutional moment that will [enhance] us for generations to come, or slide into a constitutional, security, social and economic abyss.”

Only afterward did he include the anti-government bloc in his reprimand. And this was without once referring to its campaign to vilify more than half of the populace and disrupt the functioning of the state whose democracy it professes to be safeguarding.

“You — both the coalition and the opposition — have to reach a decision,” he announced, posing the question: “Are Israel and its citizens above all, or will egos and narrow political interests kick us off the edge of the cliff?”

Before storming off the podium, he concluded: “You're asking me to help you? I'm willing to help you. But the responsibility is on you, all factions. The choice is either disaster or a solution. If you continue as you have been until now, the chaos is on your hands. History will judge all of you. Take responsibility right now.”

It's hard to fault Herzog for trying to appease the naysayers, whose viciousness takes nerves of steel to withstand. And he's not only human but hails from the left.

There are two problems with his entreaty, however. The first is that the government is open to reviewing and contemplating all counter-proposals, such as that developed by former Justice Minister Daniel Friedmann and legal scholar Yuval Elbashan. Levin happily met on March 8 with Elbashan, high-tech businessman Giora Yaron and former National Security Adviser Giora Eiland, who drafted the compromise. It's Lapid and National Unity Party chief Benny Gantz who've rejected all overtures to parley.

The second hitch in Herzog's appeal is that it won't win him any popularity contests with the radicals running the show — you know, the “anybody but Bibi” activists purposely fomenting the “chaos” that he disparaged. It's time for him to internalize the fact that they'd prefer to drag the country down the tubes than come to the table. ■

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



Mitchell Bard

‘Law & Disorder: Israel’

The United States has adopted many Israeli shows; perhaps it is time for Israel to pick up one of America’s. It could be part of Dick Wolf’s “Law & Order” franchise called “Law & Disorder: Israel.”

Ironically, the government is trying to ram through legislation to improve the legal system while seemingly losing control of the country, with lawlessness growing in the West Bank and tumult inside Israel. All that’s missing is Jeff Goldblum to explain chaos theory.

The government makes the case that it is acting democratically in seeking to reform the Supreme Court. On the one hand, it is indeed democratic for elected representatives to make laws as they see fit; on the other, it is not the case that their proposals have a mandate from the people. Netanyahu may claim he was elected to make these changes, but public opinion polls have shown that the people disagree with his proposed overhaul. Furthermore, he is in power because of the support of religious parties whose constituents care more about avoiding conscription, funding for yeshivas and keeping secular studies out of the schools.

Some reform supporters refuse to acknowledge that a single Israeli, legal scholar or world leader has any valid objections to the proposed changes. Perhaps Israeli Prime Minister Benjamin Netanyahu’s greatest political success was as finance minister. Now, he oversees the shekel’s loss in value while economists inside and outside Israel, including his economy minister, warn of the potential economic damage if the judiciary loses its independence.

The demonization of critics as just a minority of leftists funded by outsiders has lost credibility now that Likud Knesset members Danny Danon, Yuli Edelstein, Nir Barkat and Defense Minister Yoav Gallant, together with National Unity Party MKs Chili Tropper and former IDF Chief of Staff Gadi Eizenkot, have expressed reservations about the reforms and called for a pause in the legislative process to engage in negotiations.

In the West Bank, the situation shows signs of spiraling out of control. The violence, despite what the media says, is not new. Not only does it predate Netanyahu; its origins also preceded the establishment of the state. Hardly a day goes by without a terrorist attack. Fortunately, most are thwarted, so they don’t make the news. Too many people use this

as an excuse for the misbehavior of Jewish residents.

On occasions such as the rampage (the word “pogrom,” used by some, is inappropriate) by settlers in Huwara, however, it seems the authorities are failing in their mission. It typically takes a few hours or days for Palestinian terrorists to be caught. It should take no more to identify the Jewish lawbreakers. A marauder allegedly killed a Palestinian. If true, whoever was responsible should face charges. Sadly, the show’s “order” part rarely applies to Jews in the West Bank. There would be no “hilltop youth,” illegal outposts or attacks on soldiers if settlers were treated with the same severity as Palestinian lawbreakers. Two men suspected of involvement in

“wiped out.” Now Ben-Gvir reportedly has the genius idea of demolishing illegally built homes in eastern Jerusalem during Ramadan.

Demonstrators may seek regime change, but that is also part of democracy when pursued peacefully. Netanyahu’s labeling them “anarchists” and comparing demonstrators in Tel Aviv to the rioters in Huwara is incendiary.

Let’s be clear. The disorder in the West Bank is a result of the incitement against Jews by the Palestinian Authority — from the indoctrination of hatred in its youth to its rewards for martyrdom. Mahmoud Abbas has lost his grip as Palestinians have become contemptuous of his corrupt and

Let me suggest that Israelis of all political persuasions keep chaos theory in mind: “When you deal with very complicated situations, unexpected things are going to happen.”

the Huwara incident were arrested, then released by court order. In a rare use of a practice regularly employed against Palestinians, Israeli Defense Minister Gallant placed them in administrative detention over the objections of National Security Minister Itamar Ben-Gvir.

Meanwhile, excessive measures are being used against Israelis exercising their freedom of expression. Enforcing order applies to Israeli protesters who block roads or engage in illegal activities. However, some Israelis, including police officers, have questioned the use of stun grenades at demonstrations. “Stun guns are only used in extreme cases of violence on the protesters’ part against the police troops. There was no trace of this in today’s demonstration,” a senior officer told Haaretz.

One police officer is being investigated for throwing a stun grenade into a crowd of demonstrators in Tel Aviv. Ben Gvir’s response? “I give full backing to the officer who dispersed rioting anarchists with a stun grenade.”

The situation is likely to get worse and less equitable with Bezalel Smotrich and Ben-Gvir in positions of power. These two should never have been in the government in the first place, and Smotrich should have been fired after he said Huwara should be

autocratic regime. The fight for succession when he dies will only bring greater turmoil and violence.

If all this is not enough, consider the chaos likely to follow if Netanyahu is convicted of a crime. He refused to give up the premiership after being indicted. Will he do the same if he is convicted? His supporters hope to pass legislation to preempt such an outcome. How will this be received if adopted? A bill has already been approved in its initial reading to prevent the Supreme Court from suspending the prime minister.

Even more disturbing is the battle royale that will take place if the government passes judicial reforms that the Supreme Court invalidates. Who will be obeyed — the government or the court? What will the military do? Already, there is a movement by a still small number of reservists to refuse to report for service.

Since Goldblum isn’t available, let me suggest that Israelis of all political persuasions keep chaos theory in mind: “When you deal with very complicated situations, unexpected things are going to happen.” ■

Mitchell Bard is a foreign policy analyst and an authority on U.S.-Israel relations who has written and edited 22 books.

Preserving the Abraham Accords as the US Lowers its Regional Profile



Meir Ben-Shabbat

Saudi Arabia can't rely on the United States to guarantee its security. That, put simply, is the message the Saudis sent with their decision to renew diplomatic ties with Tehran.

The Biden administration's declining attentiveness to the Middle East, its Iran policy and the arrogance Washington has displayed toward its allies in the region have all pushed Riyadh to formulate an alternative insurance policy under China's umbrella, while at the same time tightening relations with Moscow. This development symbolizes yet another stage in the weakening of the U.S. in the region and the strengthening of the counter-axis led by China with partial Russian support.

Even the White House's most ardent supporters of a "diplomatic approach" will struggle to deny the extent of its failure thus far when it comes to Iran, as well as the high price the U.S. is paying as a result. Under Biden's watch, the ayatollahs have come to feel immune. Iran is racing forward with its military nuclear efforts, continuing with subversive actions and maintaining an aggressive policy through terrorist and militia proxies operated by the IRGC.

Poking a figurative middle finger in the eyes of the Americans, Tehran is supplying suicide drones to Russia to help with its war against Ukraine and tightening military cooperation with Moscow. Iran is also preparing to spread its tentacles to other arenas such as Latin America and northwest Africa, where it hopes to stoke the conflict between Algeria and Morocco.

Iran's Supreme Leader Ayatollah Ali Khamenei has contemptuously rejected the outstretched arm of Washington and its partners, who have tried to revive the "nuclear deal." Iran's self-confidence has been boosted and it has taken full advantage of the naivete of the West and the West's lack of enthusiasm for grabbing the Persian bull by its horns.

The indifference displayed by the White House in the face of these developments, and the way it treated Saudi Arabia and its Gulf partners, as if they were in its pocket, shortened the path between Beijing and Riyadh. Washington's pallid response to



Tuna salmon / AdobeStock

Volodymyr Zelenskyy's cries for help on the eve of the Russian invasion of his country didn't help either. It was against this backdrop and with the encouragement of China, which spotted an opportunity to fill the vacuum left by the downsizing of the American footprint in the area, that a path was paved for Saudi Arabia to renew ties with Iran.

"The end of American hegemony in the region," was how Khamenei's military advisor termed the renewal of ties between Riyadh and Tehran. The Lebanese Al-Mayadeen TV channel, with great satisfaction, crowned the U.S. and Israel as the big losers from the move and China as the big winner. China will now be able to penetrate the Arab and Muslim world through the gates of both Iran and Saudi Arabia.

These forecasts should not be dismissed, but neither should they be seen as prophecies. The hostility between Saudi Arabia and Iran is rooted in religion and ethnicity, and these factors will not disappear as a result of one agreement or the other. Moreover, the U.S. and the West can still influence the picture, especially in view of the legitimization that Iran continues to provide for them to intervene through its provocative behavior on the nuclear

front and its involvement in the war in Ukraine.

From Israel's perspective, the Iranian threat remains as it was and thus there is no room for Israel to change its approach and demands. Israel did the right thing by repeating over and over again that its commitment to defend itself against a nuclear Iran is not dependent on external factors.

Given the statement by the Chinese last month regarding their support for a resumption of negotiations on the nuclear deal, the possibility that the talks could return to the international agenda either publicly or behind the scenes should be taken into account. Israel, for its part, should continue to push the U.S. to declare the "death" of the Iran deal and put a credible military option on the table.

With regard to possible normalization between Israel and Saudi Arabia, it would seem that the chances have declined in the wake of the Tehran-Riyadh rapprochement, but Israel should not cease its efforts on this

front. It is possible that the Saudis will see progress on normalization as a means of spreading its risk and a balancing act vis-a-vis the United States and Israel. Moreover, the ties that have been built up will be maintained for any opportunity that may spring up further down the road.

Israel should discuss with the U.S. a series of immediate measures to be taken, among them the urgent need for the White House to invest resources in maintaining the Abraham Accords and ensuring the American and Israeli status in the region. This includes supporting Egypt, completing the peace deal with Sudan, recognition of Moroccan sovereignty in the western Sahara and bringing more countries into the normalization circle.

The lesson from these developments is crystal clear: There is no such thing as a diplomatic vacuum. When the U.S. is not actively present, it gives up its place to other forces. ■

Meir Ben-Shabbat served as Israel's national security adviser and head of the National Security Council between 2017 and 2021. He is head of the Institute for Zionist Strategy & National Security in Jerusalem. This originally was published by Israel Hayom.



The Albanian Holocaust museum will occupy the House of Toptans in Tirana.

Albania to Build Museum to Citizens Who Saved Jews During Holocaust

Albania's prime minister announced plans to open a museum in Tirana dedicated to the stories of its citizens who saved Jews during the Holocaust, JTA.org reported.

The museum also will honor Jewish history and culture, Prime Minister Edi Rama announced on March 1 while on a state visit to Jerusalem.

The Besa Museum will be named after the strict neighborly honor code that Albanians say motivated them to protect their Jewish neighbors during World War II. Though Albania was occupied by both fascist Italy and later Nazi Germany, its Jewish population grew throughout the war, more than tripling as refugees flocked there from around Europe.

Albania's embassy in Berlin issued false identity papers to Jews, and many locals hid them in their houses. Yad Vashem, Israel's Holocaust remembrance authority, has recognized at least 75 individuals as Righteous Among the Nations for saving Jews.

"The rescue of the Jews during World War II is one of the most beautiful pages in the history of the Albanians. Christians and Muslims sacrificed everything to protect them," said Elva Margariti, Albania's minister of culture. "For Albanians, this is besa; it is a value that we will pass on to our children, telling them this extraordinary story."

'Boy Meets World' Star Ben Savage Runs to Succeed Rep. Adam Schiff

Ben Savage, the Jewish actor best known for the 1990s coming-of-age series "Boy Meets World," is running to replace Adam Schiff, the Jewish Democratic congressman from California who is running for Senate, JTA.org reported.

Savage, 42, is among at least four Democrats running in the primary to replace Schiff in his Los Angeles-area congressional district. His Instagram post on March 6 announcing the campaign focused on good governance.

"I'm running for Congress because it's time to restore faith in government by offering reasonable, innovative and compassionate solutions to our country's most pressing issues," Savage wrote in the post. "And it's time for new and passionate leaders who can help move our country forward."

Alongside his acting career, Savage has some political experience. He graduated with a degree in political science from Stanford University and interned for Pennsylvania Sen. Arlen Specter, who was Jewish, in 2003, when Specter was a Republican.

Four Israelis Inherit Corneas of Brothers Killed in Terror Attack

The corneas of two Israeli brothers killed in Samaria on Feb. 26 were transplanted into the eyes of four Israelis at Beilinson Medical Center in Petach Tikvah on March 8, JNS.org reported.

Esti and Shalom Yaniv, the brothers' parents, said: "We were excited this morning to receive the news about Hallel and Yagel's corneal transplants. We wish the donors to see the world with goodness and joy, as our sweet Hallel and Yagel saw it. The kind and beautiful eyes of Hallel and Yagel will continue to illuminate our world through [these] dear emissaries, and it fills us with satisfaction that even after their death they were able to do good to others."

On Feb. 26, a terrorist opened fire on Hallel and Yagel Yaniv as they sat in traffic in the Arab village of Huwara in Samaria. They were evacuated to a hospital, where they were pronounced dead. ■

— Compiled by Andy Gottlieb

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How the Late Actor Topol Turned Tevye Into a Zionist

Andrew Silow-Carroll | JTA

If you were born anytime before, say, 1975, you might remember Israel not as a source of angst and tension among American Jews but as a cause for celebration. In the 1960s and '70s, most Jews embraced as gospel the heroic version of Israel's founding depicted in Leon Uris' 1958 novel "Exodus" and the 1960 movie version. The 1961 Broadway musical "Milk and Honey," about American tourists set loose in Israel, ran for over 500 performances. And that was before Israel's lightning victory in the Six-Day War turned even fence-sitting suburban Jews into passionate Zionists.

That was the mood when the film version of "Fiddler on the Roof" came out in 1971. The musical had already been a smash hit on Broadway, riding a wave of nostalgia by Jewish audiences and an embrace of ethnic particularism by the mainstream. The part of Tevye, the put-upon patriarch of a Jewish family in a "small village in Russia," was originated on Broadway by Zero Mostel, a Brooklyn-born actor who grew up in a Yiddish-speaking home. Ashkenazi American Jews tended to think of "Fiddler" as family history — what Alisa Solomon, author of the 2013 book "Wonder of Wonders: A Cultural History of Fiddler on the Roof," describes as the "Jewish American origin story."

But Mostel didn't star in the film, which landed in theaters while the afterglow of Israel's victory in its second major war of survival had yet to fade. Famously — or notoriously — the part went to Chaim Topol, a young Israeli actor unknown outside of Israel except for his turns in the London productions of "Fiddler." With an Israeli in the lead, a musical about the perils and dilemmas of Diaspora became a film about Zionism. When Topol played Tevye in London, Solomon writes, "Fiddler" became a site for celebration, drawing Jews as well as gentiles to the theater — some for repeat viewings — to bask in Jewish perseverance and to pay homage to Jewish survival. The show didn't change,

but the atmosphere around it did."

Topol died last week at 87, still best known as Tevye, and his death reminded me of the ways "Fiddler" is — and isn't — Zionist. When Tevye and his fellow villagers are forced out of Anatevke by the czarist police, they head for New York, Chicago and Krakow. Only Yente, the matchmaker, declares that she is going to the "Holy Land." Perchik, the presumably socialist revolutionary who marries one of Tevye's daughters, wants to transform Russian society and doesn't say a word about the political Zionists who sought to create a workers' utopia in Palestine.

"There is nothing explicitly or even to my mind implicitly Zionist about it," Solomon told me a few years back. And yet, she said, "any story of Jewish persecution becomes from a Zionist perspective a Zionist story."

When the Israeli Mission to the United Nations hosted a performance of the Broadway revival of "Fiddler" in 2016, that was certainly the perspective of then-Ambassador Dani Danon. Watching the musical, he said, he couldn't help thinking, "What if they had a place to go [and the Jews of Anatevke could] live as a free people in their own land? The whole play could have been quite different."

Israelis always had a complicated relationship with "Fiddler," Solomon told me. The first Hebrew production was



Chaim Topol appears as Tevye in the 1971 film "Fiddler on the Roof."

brought to Israel in 1965 by impresario Giora Godik. American Jews were enthralled by its resurrection of Yiddishkeit, the Ashkenazi folk culture that their parents and grandparents had left behind and the Holocaust had all but erased. Israelis were less inclined to celebrate the "Old Country."

"Israelis were — what? — not exactly ashamed or hostile, but the Zionist enterprise was about moving away from that to become 'muscle Jews,' and even denouncing the stereotype of the pasty, weakling Eastern European Jews," said Solomon, warning that she was generalizing.

That notion of the "muscle Jew" is echoed in a review of Topol's performance by New Yorker critic Pauline Kael, who wrote that he is "a rough presence, masculine, with burly, raw strength, but also sensual and warm. He's a poor man but he's not a little man, he's a big man brought low — a man of Old Testament size brought down by the circumstances of oppression."

Mostel, by contrast, was plump, sweaty and vaudevillian — a very different kind of masculinity. The contrast between the two Tevyes shows up in, of all places, a parody of "Fiddler" in *Mad* magazine. In that 1973 comic, Mostel's Tevye is reimagined as a neurotic, nouveau riche suburban American Jew with a comb-over,

spoiled hippie children and a "spendthrift" wife; Topol's Tevye arrives in a dream to blame his descendants for turning their backs on tradition and turning America into a shallow, consumerist wasteland. A kibbutznik couldn't have said (or sung) it better.

Composer Jerry Bock, lyricist Sheldon Harnick and book writer Joseph Stein set out to write a hit musical, not a political statement. But others have always shaped "Fiddler" to their needs.

In the original script, Yente tells Tevye's wife Golde, "I'm going to the Holy Land to help our people increase and multiply. It's my mission." In a 2004 Broadway revival, staged in the middle of the second intifada, the "increase and multiply" line was excised. In a review of Solomon's "Wonder of Wonders," Edward Shapiro conjectured that the producers of the revival didn't want Yente to be seen as "a soldier in the demographic war between Jews and Arabs."

Topol himself connected "Fiddler" to Israel as part of one long thread that led from Masada — the Judean fortress where rebellious Jewish forces fell to the Romans in the first century CE — through Russia and eventually to Tel Aviv. "My grandfather was a sort of Tevye, and my father was a son of

Tevye," Topol told *The New York Times* in 1971. "My grandfather was a Russian Jew and my father was born in Russia, south of Kiev. So I knew of the big disappointment with the [Russian] Revolution, and the Dreyfus trial in France, and the man with the little mustache on his upper lip, the creation of the state of Israel and 'Masada will never fall again.' It's the grandchildren now who say that. It's all one line — it comes from Masada 2,000 years ago, and this Tevye of mine already carries in him the chromosomes of those grandchildren."

The recent all-Yiddish version of "Fiddler on the Roof" — a Yiddish translation of an English-language musical based on English translations of Yiddish short stories — readjusted that valence, returning "Fiddler" solidly to the Old Country. It arrived at a time when surveys suggested that Jews 50 and older are much more emotionally attached to Israel than are younger Jews. For decades, "Exodus"-style devotion to Israel and its close corollary — Holocaust remembrance — were the essence of American Jewish identity. Among younger generations with no first-hand memories of its founding or victory in the 1967 war, that automatic connection frayed.

Meanwhile, as Israeli politics have shifted well to the right, engaged liberal Jews have rediscovered the allure of pre-Holocaust, pre-1948, decidedly leftist Eastern European Jewish culture. A left-wing magazine like *Jewish Currents* looks to the socialism and anti-Zionism of the Jewish Labor Bund; symposiums on Yiddish-speaking anarchists and Yiddish-language classes draw surprisingly young audiences. A Yiddish "Fiddler" fits this nostalgia for the shtetl (as does the "Fiddler" homage in the brand-new "History of the World, Part II," which celebrates the real-life radical Fanny Kaplan, a Ukrainian Jew who tried to assassinate Lenin).

Topol's Tevye was an Israeli Tevye: young, manly, with a Hebrew accent. Mostel's Tevye was an American Tevye: heimish, New York-y, steeped in Yiddishkeit. It's a testament to the show's enduring appeal — and the multitudes contained within Jewish identity — that both performances are beloved. ■

In Mel Brooks' 'History of the World Part II,' Jewish Jokes Reign From BCE to the Beatles

Jackie Hajdenberg | JTA.org

This article contains spoilers for "History of the World Part II."

In a scene now streaming on Hulu, a group of early Christian bishops gathers to set a promotion strategy for their newish religion — to “make the Bible an international blockbuster,” as one puts it.

But the plot is unclear: “Who are the bad guys in this story?” asks one. He and his fellow clerics consider two options: the Jews and the Romans.

“Let’s make them the Jews, for sure,” says a bishop. “They run everything,” says another.

And thus the First Council of Nicaea, a gathering in 325 C.E. that is considered the birth of Christian antisemitism, gets the Mel Brooks treatment in “History of the World Part II,” the long-awaited sequel to the classic Mel Brooks film that revolves around Jewish history — and skewers it. The new four-part series even had a Jewish premiere date — March 6, the eve of the merrymaking holiday of Purim.

As with the 1981 original — written, directed and produced by Brooks, who also stars — the new series is littered with Jewish subject matter, even in the sketches that aren’t about Jews. And although comedy mores have changed in the past four decades, the series aims to retain Brooks’ signature combination of sharp parody, vaudevillian vulgarity and Borscht Belt antics.

“We really tried to embrace what we loved about [Brooks’] work and apply that to the work that we were doing, whether that was the themes of funny character names, or breaking the fourth wall or anachronisms



From left: Nick Kroll, Wanda Sykes, Mel Brooks, Ike Barinholtz and David Stassen at the Los Angeles premiere of "History of the World Part II"

or certain kinds of playful blocking,” director Alice Mathias said. “The kind of comedy work that I was doing up until this point was a touch more restrained and not quite as slapstick in places. So it was really fun to get a little sillier.”

And the creators aren’t concerned about a show with repeated send-ups of Jewish history at a time of rising antisemitism.

“Saying ‘the Jews are the bad guys’ is only funny because you’re making fun of the people saying it,” said showrunner David Stassen. “You’re punching up, you’re making fun of the bishops in power. That was the intent.”

Part of the series’ Jewishness is thanks to Nick Kroll, the Jewish comedian who had been interested in creating “History of the World Part II” for a very long time and “nudzhed” Brooks to agree, Stassen said, using the Yiddish word for pester. Kroll is the co-creator of the critically acclaimed cartoon “Big Mouth,” which was largely based on his experience attending the Solomon Schechter School of Westchester. He also grew up in a Conservative, kosher-keeping household.

Kroll joins Brooks, 96, Wanda Sykes, Ike Barinholtz and David Stassen as a writer and executive producer, with Mathias of Netflix’s absurdist sketch series “I Think You Should Leave” as director.

“It wasn’t a matter of, is this the right time for this?” Stassen said. “It was just like, how do we honor Mel? How do we do a show that’s different than current sketch shows, that is in Mel’s tone?”

“History of the World Part I” spoofs the epic films of the mid-20th century, with sketches including a musical number take on the Spanish Inquisition; an alternate history of Moses receiving the Ten Commandments; and cavemen discovering music. The new series puts a 21st-century spin on that idea, reminiscent of Comedy Central’s “Drunk History” (and featuring many of the same cast members, including Joe Lo Truglio, who plays one of the bishops at Nicaea) with hints of the Netflix series “I Think You Should Leave.”

Audiences will see comedic sendups of historical events including Black congresswoman Shirley Chisholm’s historic run for president; Marco Polo’s arrival at the palace of Kublai Khan in China; the Russian Revolution; and the

signing of the Oslo Accords, the 1993 Israeli-Palestinian peace agreement.

Just a few of the Jewish jokes: Jason Alexander appears as a notary-slash-mohel who brings the wrong bag, full of his ritual tools, to the official signing of the Confederate Army’s surrender at the end of the Civil War.

“Useless. Unless somebody wants to take a little off the top,” Alexander’s character says, gesturing to his tools.

The story of Jesus Christ gets parodied via multiple genres and is arguably one of the most Jewish recurring sketches of the whole series. In a “Curb Your Enthusiasm”-inspired sketch in the second episode, Judas (Kroll) and Luke (JB Smoove) realize that Jesus (Jay Ellis) has abandoned keeping kosher when they catch him publicly eating a bacon cheeseburger. A subsequent sketch spoofs the documentary “The Beatles: Get Back,” in which fans of the apostles eat matzah on sticks outside of the Apples & Honey recording studio.

And a recurring sketch focusing on the Russian Revolution and parodying parts of “Fiddler on the Roof” features a literal mud pie salesman named “Schmuck Mudman” who lives in an Eastern European shtetl. Mudman sells his wares via Putz Mates, a Yiddish play on the food delivery app PostMates. After moving from the village to Moscow, Mudman, played by Kroll, is surprised to find a meeting of the Mensheviks, the opposition to the Communist Bolshevik party, in his apartment.

“Your misery looks familiar to me. Are we from the same shtetl?” Mudman asks one of the Mensheviks in a depressing round of early 20th-century Jewish geography.

“No. I get this all the time,” the man responds. “But I’m a miserable city Jew.” ■

Chicken Rice Curry Dinner

Keri White

I saw a version of this in The New York Times a few weeks ago. The original recipe was called “One-Pot Japanese Curry Chicken Rice” and was the creation of Kay Chun.

I was intrigued by the preparation, as one-pot meals always speak to me, and with the chill still lingering in the air, this warming dish seemed appealing. A comment on the recipe’s name: I did not find this evocative of Japanese cuisine — to me, it skewed Indian in its flavor profile, but my daughter deemed it more in the Moroccan or North African palate. Regardless of where it sends you, the dish is delicious.

Chun’s version used bone-in chicken thighs and Madras curry powder; I swapped these for bone-in breasts and hot curry powder. Other than that, I followed the recipe closely, but going forward, I could see introducing more vegetables, using brown rice and maybe swapping out the bone-in for boneless chicken.

The mixed winter greens complemented the dish nicely; for this dish, the sides should be simple, as the curry brings a lot to the table.

Chicken Rice Curry

Serves 4 generously

For the chicken:

- 4 large bone-in chicken breasts, cut in half**

- 2 tablespoons canola or vegetable oil**

Generous sprinkling of salt and pepper

For the curry:

- 3 tablespoons canola or vegetable oil**
- 1 small onion, chopped**
- 3 tablespoons hot curry powder (or your favorite curry blend)**
- 4 cloves garlic, crushed**
- 1-inch piece ginger, grated**
- 2 medium potatoes, each about the size of your fist (peel if you wish; I do not)**
- 5 carrots, sliced thickly**
- 1½ cups white rice**
- 3½ cups chicken broth**
- 2 tablespoons Worcestershire sauce**
- Salt and pepper to taste**
- To serve: chopped fresh cilantro and/or scallions**

Heat your oven to 350 degrees F.

Salt and pepper the chicken. In a Dutch oven or heavy ovenproof pot, heat the oil and brown the chicken pieces in batches. Remove the chicken from the pan, and set it aside.

Scrape up the brown bits, add the remaining oil and add the onion, curry powder, garlic, ginger, potatoes and carrots. Sauté until fragrant and coated with seasonings, about 3 minutes. Add the rice, and stir to coat.

Add the broth, Worcestershire sauce and more salt and pepper, then return the chicken to the pan. Bring it to a boil, cover and place it in the oven for



30 minutes. Remove the cover, and cook it for another 10 minutes or until most of the liquid is absorbed and the rice is cooked through.

Serve with chopped fresh cilantro and scallions, if desired.

Mixed Winter Greens

Serves 4

This preparation is as simple and basic as they come, but consider it a blank canvas. Add the ginger or red pepper flakes, onion, lemon juice and zest or your favorite spice blend. I kept it simple for this meal because the curry delivers so much flavor.

- 1 tablespoon canola or vegetable oil**
- 3 cloves garlic, crushed**

Salt and pepper to taste

- 10 cups chopped mixed winter greens, coarsely chopped — I used napa cabbage and bok choy, but any combo of cabbage, kale, collards, mustard greens, et cetera, works well in this recipe.**

Heat the oil in a large skillet. Add the garlic, salt and pepper, and stir until fragrant. Add the greens and sauté, turning the leaves to coat them with oil.

Continue cooking and turning the greens until they are wilted and cooked through. The timing varies with the greens; kale/collards will take longer, while bok choy/spinach cook more quickly. ■

Keri White is a Philadelphia-based freelance food writer.

Photos by Keri White

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Will Elijah Be at Your Seder?

Daniel Matt

Most Jews are not familiar with the biblical Elijah nor with his Talmudic portrayal. They know of him because of childhood memories of the seder — when the Cup of Elijah adorned the table, or when the door was opened in the expectation that he would appear.

Neither custom has a precise beginning or a clear explanation. Rather, they evolved over centuries; only later, did rabbis attempt to explain them.

Both customs are associated with the belief that Elijah will herald the Messiah, and that Israel's final redemption will take place on the anniversary of the original redemption from Egyptian slavery on the first night of Passover. That anniversary is instituted in the Torah: *It is a night of watch for YHVH, for bringing them out of the land of Egypt; this night is YHVH's, a watch for all the Israelites through their generations (Exodus 12:42).* Commenting on this verse, a midrash predicts: "On that night they were redeemed, and on that night they are destined to be redeemed."

The verse in Exodus mentions *shimmurim*, "watch (or



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vigil)” twice, both times in the plural. Various rabbis wondered about all this watching. One of them, Rabbi Eli’ezer, suggested that it implied “a night under constant protection.”

Based on this guarantee of protection, it became customary to leave the door of one’s home open or unlocked during the first night of Passover. In some places, opening the door was associated with the declaration near the beginning of the Haggadah: “Let all who are hungry come and eat; let all who are needy come and celebrate Passover.”

But the 11th-century North African scholar Nissim Gaon associates the open door with Elijah: “I saw that ... my father would not close the doors of our house. ... And until now this is our custom, and [on the night of Passover] the doors of the house are open. When Elijah comes, we will go out to greet him quickly without any delay.”

If Elijah is expected to appear on the first night of Passover to announce the Messiah, won’t he need a cup of wine? So reasoned Zelikman Binga, a 15th-century Ashkenazic rabbi, the earliest known author to mention the Cup of Elijah.

I have seen some people on the night of Passover who pour a special cup and place it on the table, saying that this is the cup for Elijah the prophet — and I don’t know the reason. But it seems that the reason derives from this: If Elijah the prophet comes on the night of Passover, as we hope and expect, he, too, will need a cup, for even a poor person among Israel must drink no less than four cups. And if the cup is not ready, we would have to prepare it for him, which might delay the seder.


Some linked Elijah’s cup with the declaration near the beginning of the seder (mentioned above): “Let all who are hungry come and eat; let all who are needy come and celebrate Passover.” As one author noted, “Since one calls for ‘all who are needy’ to ‘come and eat,’ he should prepare a cup for a guest who may come; and they call that cup ‘the Cup of Elijah the prophet,’ because we hope for this guest.”

A more utilitarian explanation was offered in the 17th century by the Sephardic authority Hayyim Benveniste, who reports:

This is the custom I saw among a few Ashkenazim: to leave on the table one empty cup ... in which to pour all the wine left over in the cups of all those reclining there [after they have drunk the required minimum]. This cup is called the Cup of Elijah the prophet (gratefully remembered).

Among the various attempts to explain the Cup of Elijah, one relates to how many cups of wine a person is required to drink at the seder. The standard practice is to quaff four cups. But according to early manuscripts of the Talmud, Rabbi Tarfon mentions a “fifth cup.” Elsewhere in the Talmud, we are told that one day Elijah will come and resolve all halakhic disputes. Presumably, he will then determine the status of this additional cup, so the cup is appropriately named for him!

His explanation was attributed to another famous Elijah — Elijah ben Solomon, the Gaon of Vilna: We have the custom of pouring a fifth cup and calling it the Cup of Elijah the prophet. The reason is that there is a dispute in the Gemara over whether one needs a fifth cup, and the halakhah is not determined. When Elijah



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comes, the doubt will be clarified. Therefore, based on this doubt, the cup is poured but not drunk, and it is called the Cup of Elijah, for when he comes, all doubts will be clarified, including this doubt.

Eventually, Elijah will indicate whether drinking a fifth cup is required. For now, that cup is poured for him alone!

On Passover, Elijah is expected to appear on the threshold. Anticipated at the doorway, he mediates between home and community, between private space and the wider world. He links the ancient liberation from Egyptian slavery with messianic deliverance, bridging the chasm between this unredeemed earth and the final redemption.

But memories of Elijah and the seder can be bittersweet, because of the annual disappointment of not finding him at the door. Once, before

Passover, according to a Chasidic tale, the disciples of Menahem Mendel (the Kotsker Rebbe) complained to him about this. He promised them that Elijah would be revealed to them at the upcoming seder.

On the first night of the festival, the room was full, the atmosphere charged, with Elijah's cup waiting on the table. The seder proceeded and, finally, the door was opened. What happened next left the disciples astonished. Nothing; no one appeared.

Crushed, they turned to their Rebbe, whose face was beaming. Seeing their distress, he asked, "What's troubling you?" They told him. "Fools!" he thundered. "Do you think Elijah the prophet enters through the door? He enters through the heart."

This piece is drawn from Daniel Matt's new book, "Becoming Elijah: Prophet of Transformation," published by Yale University Press. ■

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WEDDING

EISMAN-STEIN

Robin Eisman and David Stein were married on Aug. 21, 2022 at the Schuylkill Center for Environmental Education in Philadelphia, and the wedding was conducted by Rabbi Josh Minkin.

The bride and groom were escorted to the huppah by, respectively, her sons, Ben and Jake Weilerstein, and his sister and brother-in-law, Harriette and David Coddington.

Huppah-bearers and other ceremony participants were Robin's daughter-in-law, Shira Rascoe, her parents, Beatrice and Sylvan Eisman, her sister and brother-in-law Sherrie Eisman and Michael Freeman, and David's cousins, Janis Risch and George Longbottom.

Photo by James Guild, courtesy of Barnyard Photography



BIRTH

RACHEL LIORA HIRSCH

Alan and Sheila Snyder of Bensalem and Mitch Hirsch and Sylvia Lifschitz of Lower Gwynedd announce the birth of their granddaughter, Rachel Liora Hirsch, son of Josh and Stacey Hirsch, and sister of Aaron Eli, of Meadowbrook.

Rachel Liora was born on March 1. She is named in loving memory of paternal great-grandparents Rose Lifschitz and Robert Hirsch, and maternal great-great-uncle Louis Snyder.

Sharing in the joy are aunt and uncle Allison and Scott Snyder and cousins Sophia and Maya Snyder.

Photo by Stacey Hirsch



ENGAGEMENT

RUCKENSTEIN-MATZ

Debbie and Michael Ruckenstein of Wynnewood and Ellen Horowitz Matz and Michael Matz of Elkins Park announce the engagement of their children, Jen Ruckenstein and Zach Matz.

Jen has a BS in kinesiology from Penn State University and a doctorate in physical therapy from Arcadia University. She is a pediatric physical therapist with Ivy Rehab for Kids in Montgomery County.

Zach graduated with a BS in kinesiology from the University of Maryland and is certified as a paramedic through Jeff Stat/Thomas Jefferson University Hospital. He works as a paramedic with the Philadelphia Fire Department. Zach also has his real estate license and works for Keller Williams Philadelphia/Venture Philly Group.

The couple were engaged in Cabo, Mexico, and are planning a June 2024 wedding. ■

Photo by Ellen Horowitz Matz



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ADELMAN

The family is saddened to announce the passing of Irvin Adelman, 93, on March 9, 2023. Irvin, resided at Lions Gate Community in Voorhees, NJ at the time of his death, but was previously a resident of Warminster, PA and Philadelphia, PA. Irvin was an Air Force veteran of the Korean War, and had a commercial graphic arts business through his career. He had been married to the late Marilyn Adelman for 69 years. He is survived by his daughters Janice (Larry) Strug, and Lisa (Robert) Aberman; grandchildren Lindsay (Jesse) Emple, Michael (Kelly) Strug, Harrison (Danielle) Aberman and Zachary Aberman (Phil Kessler); and great grandchildren David and Joey Emple. He will be very sadly missed. Please send donations in memory of Irvin Adelman to Samaritan Life Enhancing Care, Voorhees, NJ.

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BLEZNAK

ALAN D., March 2, 2023, of Southern New Jersey and Palm Beach, Florida. Beloved husband of Kathleen (nee Harrison). Devoted father of Patricia (Howard) Silverstein, Daniel (Karen) Bleznak and the late Nancy Bleznak. Brother of Richard Bleznak. Proud grandfather of Carolyn Silverstein and Jackson Bleznak. Alan was a prominent builder, developer and Principal of the Bleznak Organization. Contributions in his memory may be made to the Patient Facilitated Services Program at the University of Pennsylvania Medical Center.

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BLUMENTHAL

BARBARA Y. (nee Young)-March 6, 2023, of Audubon, PA; beloved wife of Stephen; loving mother of Bobbi Rosan (Jay), Andrew Blumenthal (Elise) and Larry Blumenthal (Roe DeLuca); adored by her 7 grandchildren and 7 great-grandchildren. In lieu of flowers, contributions in Barbara's memory may be made to Act II Playhouse, Ambler, PA (www.act2.org).

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BOARDMAN

JEROME "Jerry" On March 2nd, 2023, husband of Bonnie (Nee Dunoff), father of Heather (Allen) Serdikoff, Mindy Boardman and Paul (Terry) Boardman, brother of Simon "Sonny" Boardman, also survived by 8 grandsons and one great granddaughter. Contributions in his memory may be made to the Children's Dyslexia Center of Lancaster, 213 Chestnut St., Lancaster, PA 17603 or Autism Speaks, 1060 State Rd., 2nd Floor, Princeton, NJ 08540.

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COHEN

GAIL (nee Weinstein) age 84, passed away peacefully at home on March 7, 2023. Beloved wife of Dr. Gary Cohen. She was born in Philadelphia and graduated from Lincoln High School. She met her future husband at a youth function at Temple Menorah Synagogue where they eventually married. Five days before she passed, they celebrated 65 years of marriage bliss. Gail returned to Temple University at age 42 to receive her degree in Dental Hygiene cum laude. Gail added to her brilliant career, becoming inspiration and chief of operations of xSoTec technology until her

retirement, a successful lecturer, and author of Guiding Children. One of Gail's favorite pastimes was creating and directing musical theater shows with her husband frequently involving their grandchildren. Loving mother of Jay (Sharon) Cohen, David Cohen, Dr. Robert (Maria) Cohen, and Andrew (Loretta) Cohen. Adoring grandmother of Joshua (Rebecca), Ana, Eliana, Carina, Chava (Jordan), Rebecca, Jamie, and Hannah. Dear sister of the late Mikell Zinn. In lieu of flowers contributions in her memory may be made to the American Cancer Society.

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FISH

MARCY (nee GARBER) March 7, 2023, of Wyncote, PA, beloved wife of David J. Fish; loving mother of Emily Fish and stepchildren Andrew (David Ain) Fish, and Rachel (Nick Kuhn) Fish, cherished grandmother of Zoe Fish Ain, Sadie Fish Kuhn and Ramona Fish Kuhn; sister of Steven (Ruth Ledewitz Haendler) Garber. In lieu of flowers, contributions in Marcy's memory may be made to Camp Ramah in the Poconos. (RamahPoconos.org)

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GOLDER

MERVYN - March 6, 2023 of Audubon, PA. Beloved husband of the late Ruth (nee Blumenfeld); loving father of Cindy Golder Miller, Herb Golder, and Ted Golder; adoring grandfather of Morgan and Olivia; treasured brother of Robert Golder. In lieu of flowers, contributions in his memory may be made to Jewish Federation (jewish-philly.org).

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LEVEN

GUSSIE (nee Grossman) on March 4, 2023, age 104. Beloved mother of Raymond (Beverly) Leven, grandmother of Keith (Sonia) Leven and Cindy (Travis) Adams. Also survived by 4 Great grandchildren. Contributions in her memory may be made to Friends of the Israeli Defense Forces FIDF.org

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LIFSON

MARILYN (nee Koslow) on March 9, 2023. Beloved wife of the late Kalman; Loving mother of Amy Lifson (Edward Zampino), Robert Lifson (Rayna), and Neil Lifson; Devoted grandmother of Matthew, Benjamin, Daniel, and Natalie. Also survived by dear nieces and nephews. Contributions in her memory may be made to Moss Rehab, Office of Development, Braemer Bldg., 5501 Old York Rd, Phila., PA 19141 or Reform Cong. Keneseth Israel, 8339 Old York Rd., Elkins Park, PA 19027.

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LITVIN

Dr. HENRY (DOB: 3/20/1923) Born in Philadelphia, Pa., Graduated University of Pennsylvania 1943, Graduated University of Pennsylvania School of Medicine 1948, Served as an Infantry Battalion Medical Officer with the First Marines, in Korea Fought with valor at the Battle of Chosin Reserver and was awarded the Legion of Merit Medal with Combat "V" for his service. He lived in Levittown, Pa., where Dr. Litvin practiced internal medicine. Dr. Litvin later practiced Psychiatry at Abington Memorial Hospital, where he retired as part of the emeritus staff. Upon retirement, Dr. Litvin continued to counsel active service

members and veterans in dealing Post Traumatic Stress Syndrome, earning the accolades of our country's highest ranking military officers. He is survived by: his wife Joanie Litvin née Meiman, his daughter Lisa Chaiken and Joseph Chaiken, his son Joel Litvin (and Lisa Eggert Litvin), His grandchildren Steven Chaiken (and Ruthie Friedlander), Jennifer Samson (and Bill Samson), Jesse Litvin, and Janey Litvin.

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MUCHNICK

CLAIRE - March 11, 2023. Devoted wife of the late Daniel Muchnick. Loving mother of Ronald Muchnick (Roberta) and Paula London (Louis). Beloved grandmother of Lori Adelman (Judd), Bob Muchnick, Jennifer London, and Melanie London (Derek Little). Dear great-grandmother of Max and Bella Muchnick, Matthew Adelman, and Jack and Finley Little. Contributions in her memory may be made to Seashore Gardens Living Center, 22 W. Jimmie Leeds Road, Galloway, NJ 08205, or any animal charity of the donor's choice.

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SCHWARTZ

DAVID, on March 8th 2023, beloved husband of Rochelle (nee Libofsky); adoring father of Stacey (Eric) Baumholtz and Jonathan (Michelle) Schwartz. Loving grandfather of Lauren and Matthew Baumholtz and Alexa and Lindsey Schwartz. Contributions in his memory may be made to the Wounded Warrior Project or to the Dementia Society of America.

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SINGER

BEATRICE - March 9, 2023, of Cherry Hill, formerly of Mt. Laurel, NJ. Wife of the late Harry Singer and the late Charles Litvin. Mother of Eileen (Bernard) Allmayer and Sharon (Bernard) Markowski. Grandmother of Paula (Jean Luc) Saillard, Alexis Brownstein, Lee (Jennifer) Brownstein, Andrea (Jason) Radine and Julie (Ben) Caem. Great grandmother of Allison (Mauro), Keri, Justin, Maya, Talia and Anna.

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MEMORIAL

GLASSMAN

SOL GLASSMAN, MD, passed away February 8, 2022 at 92 years of age. Beloved Husband of the late Lorraine (nee Cohen). Father of the late Judith (David), Sheryl (Lee), Richard (Beth), Michael (Amy). Grandfather of Rachel (Levon), Stephanie, Melissa (Keith), Arden (Phil), Andy, Leah Tova, Nachum Baruch and Yaakov. Great Grandfather to Jacob, Elora, Noah and Jamie. Loving Son, Brother, Brother-in-Law, Cousin, Uncle, and Great Uncle to many. Sol was devoted to his family, friends and patients. We will remember his enthusiasm, joy in life and kindness to others. He helped family and friends when they were in need and introduced them to the gift of music, movies, literature and Torah. Contributions, in lieu of flowers, may be donated to the Charity of your choice in Sol's Memory. Zichrono livracha. May His Memory be a Blessing.

May Their Memory Be For a Blessing

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

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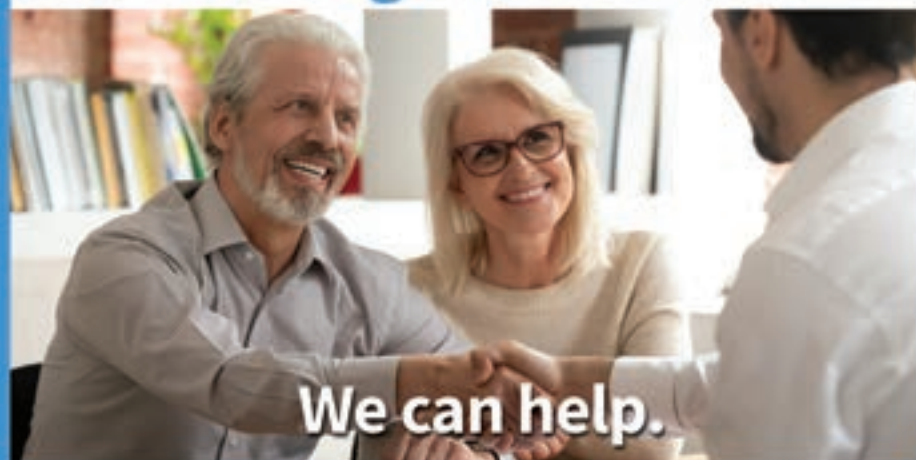
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Darkaynu Continues With 15 Members

Jarrad Saffren | Staff Writer

If you Google “Darkaynu,” you will see a listing for an organization at 2040 Street Road in Warrington. But if you click the website link and go to darkaynu.org, you learn that the “account has been suspended.”

A Facebook search yields a similar result. Darkaynu has a page. But it has less than 100 followers, and its last post came on May 25, 2022.

But despite some evidence to the contrary, Darkaynu is alive.

The nondenominational synagogue remains what it pretty much has always been — a small group that sees value in worshipping. The community started with 30 members in 2009, grew to about 60 or 70 at its peak in the 2010s and contracted back to its current total of 15. Several of those 15 are original congregants. All of them, just like in 2009, are empty nesters. And they continue to meet once a month for a Friday night Shabbat service.

“We’re a pretty cohesive group. We’ve gotten to know each other well. We enjoy each other’s company,” said Mark Feingold, a longtime member and a Doylestown resident.

In addition to the Shabbat service, members meet once a month for a Torah study. Both take place inside the BuxMont Unitarian Universalist Fellowship in Warrington, where the synagogue rents space. But Darkaynu does not have a rabbi. Its last one, Rayzel Raphael, left in 2021. Now Feingold and another member, Jay Burstein, lead the services.

“The problem of having too small of a group is you don’t have enough resources over time. We could not afford to keep a rabbi,” Feingold said.

But for Feingold, Burstein and others, the small congregation, light schedule and limited resources are not deterrents. Feingold, 67, participates because, as he explains, “I’m Jewish, and I believe



Rabbi Jon Cutler founded Darkaynu with a group of congregants in 2009.

that religion offers learning, spirituality, a sense of closeness with God.”

Burstein, 74, mentioned similar reasons for staying involved. He also offered another, more existential, motivation: “As we get older, we tend to think more about God and the afterlife, things like that.”

Both men like that Darkaynu is a smaller, more intimate community. When they walk in the door for Shabbat services, they see their friends. The congregants go out socially, too, even when there’s no Jewish activity involved. Burstein said that, “The people in the group really enjoy being together.” And, according to Feingold, “It’s a very comforting group. There’s virtually no confrontation.”

“It’s just that we’ve known each other for so long,” Burstein added.

All of those qualities were present from the beginning, according to the rabbi who started the congregation, Jon Cutler. In 2009, Cutler had just returned from a deployment to Iraq as a chaplain for the Army. After serving



From left: Darkaynu lay leaders Mark Feingold and Jay Burstein

in a war zone, Iraq’s Anbar province, Cutler wanted “a more intimate (synagogue) community than to deal with boards and politics.” He started Darkaynu with people who knew him from his previous post at Tiferet B’Nei Israel in Warrington. Members viewed their new community as a *chavurah*, or a smaller group that still engages in congregational activities, like services.

But the gatherings, as Cutler described them, were “more lay-led.” Services featured a live band with musicians and singers. Communal outreach projects included collections for a local food pantry and an effort to house six different homeless families in Bucks County. At the once-a-month Shabbat dinners, people set up chairs and provided homemade dishes. A craftsman in the community, Harvey Soll, built an ark from scratch. His wife designed a Torah cover. All of the congregants pitched in to buy a Torah from another local synagogue.

“It was wonderful because people

had say in it,” Cutler recalled. “People would not only commit financially but timewise.”

The rabbi, though, could only make a small salary from Darkaynu. He also had to work for the military and for Abramson Senior Care Hospice in Blue Bell. So, in 2015, he left to take a full-time job at Beth Israel Congregation of Chester County. The rabbi remains there, leading a congregation with more than 100 households. But he still marvels from afar at Darkaynu. He said that he wasn’t sure in the beginning if it would last a year.

After Cutler’s departure, Darkaynu tried to find new members, according to Feingold. But it did not have much luck. That’s why congregants decided to close the website. It wasn’t getting much traffic. But through it all, the existing members never lost interest.

“There’s a real longing for intimacy and community. This could be a model for that,” Cutler said. ■

jsaffren@midatlanticmedia.com



Holy Time, Holy Space, Holy Community

Rabbi Shelly Barnathan

Parshat Vayakhel/Pekudei

For several weeks now, the Torah has discussed the *Mishkan* — the portable sanctuary that the Israelites were instructed to create for their journey through the *midbar*, the wilderness.

Back in Parshat Terumah, Exodus 25:8, we discovered the purpose of the *Mishkan*. “*V’asu Li Mikdash v’shachanti B’tocham*,” “They shall make me a holy place, and I will dwell amidst them.” The sanctuary was about holy space, and its primary purpose was for G-d to dwell among the people.

With so much discussion of the sanctuary and the details of its construction, what is the *chidush*, the new teaching, in Vayakhel/Pekudei?

The Torah begins, “*Vayakhel Moshe Et Kol Adat B’nei Yisrael*,” “And Moshe gathered all of the community of the children of Israel.”

The *chidush* begins with the opening word, *Vayakhel*, which comes from the same root as the word for *kehillah* — or “community.” And *adat* refers to “community” as well.

What an appropriate time for Moshe to be calling the Israelites together as a *kehillah*. Having only recently been freed from slavery, the identity of the Israelites was still unformed. How could the Israelites become a *kehillah*, a holy community?

To live a life of holiness, Moshe reminds the Israelites to observe Shabbat as a day of rest. In her book “Torah Journeys,” Rabbi Shefa Gold reflects, “When Moses calls the people together for their final instructions for building the *Mishkan*, we are first warned that there must be a holy rhythm to our lives ... Without the practice of Shabbat, this work of building the *Mishkan*, even though it is holy work, will kill us ... Work becomes life-giving and wholesome only when it

is balanced with the Shabbat.”

Moshe is telling the Israelites that to become a people, not only do they need to create holy space — the *Mishkan* — but they must also create holy time — Shabbat — time to enter into the holy space that they are creating as a community.

As the Torah reading continues, another *chidush*, based on repeated words and expressions, reveals itself. What are these expressions?

1. “*Lev* — heart or mind,” as in, “Take from among you gifts to Adonai — everyone whose heart so moves him.” (Exodus 35:5)

2. “*Ruach* — spirit,” as in, “And everyone whose spirit moved him should bring his offering to G-d.” (Exodus 35:21)

3. “*Chochmah* — wisdom,” as in the expression “*Chochmat Ha-Lev*” — wisdom of heart/mind. *Chochmat ha-lev* is used repeatedly to refer to the special talents and skills that each person would offer in the creation of the *Mishkan*.

4. And finally, “*Nashim v’Anashim, Kol Ish v’Ishah*,” referring to “each man and each woman,” indicating that the skills and talents of every man and every woman were critical to the creation of the *Mishkan*.

Taking these repeated expressions together, what central message is created?

The message is that when each one of us offers the *authentic gift* of our uniqueness, from the wisdom of our *hearts and spirits*, then, and only then, can we create *holy community*.

And what better message could Moshe deliver to bolster the self-esteem of a people who were searching for their own identity and self-definition? Moshe, the talented leader and community organizer that he was, recognized and honored the talents of each person and invited each man and woman to add these talents to the creation of the holy *Mishkan*.

Vayakhel/Pekudei provides us with a model for creating holy time, holy

space and, perhaps most importantly, holy community — all through the central endeavor of building the *Mishkan*.

What is your unique gift? How can you offer it to others and to the communities to which you belong? How can you make your life and your community holy?

May we take to heart the messages of Vayakhel/Pekudei, using our authentic talents and gifts to create holy time, space and community. May we each be a *Mishkan*, a traveling vessel of holiness. And as we complete the book of Exodus, let us say *Chazak, Chazak, V’nitchazek* — be strong, be strong and let us strengthen each other!

Shabbat Shalom. ■

Rabbi Shelly Barnathan is the rabbi and founder of Or Zarua, a congregation for baby boomers and empty nesters located in the Main Line suburbs. Barnathan serves on the executive committee of the Board of Rabbis of Greater Philadelphia. The Board of Rabbis is proud to provide diverse perspectives on Torah commentary for the Jewish Exponent. The opinions expressed in this column are the author’s own and do not necessarily reflect the view of the Board of Rabbis.



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MARCH 17–23

FRIDAY, MARCH 17

HAMANTASCHEN FOR HUMANITY

Our hearts are heavy for people around the world who have had their lives uprooted by humanitarian, climate and community crises. During March, Night Kitchen Bakery will bake its hamantaschen (chocolate, cherry, poppy seed and prune). Ten percent of sales will be donated to World Central Kitchen. **7723-25 Germantown Ave., Philadelphia.**

JRA FOOD PACKING

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

SATURDAY, MARCH 18

MEDITERRANEAN ENSEMBLE CONCERT

Join the Mediterranean Ensemble at Drexel University at 7:30 p.m., directed by Bruce Kaminsky, for its winter concert, a musical tribute honoring Cantor Jack Kessler. The performance will feature Samuel Heifetz on piano, Roger Mgrdichian on oud and Stan Slotter on trumpet/flute. Admission is free. **For more information, contact performingartsga@drexel.edu or 215-895-2787. 3141 Chestnut St., Philadelphia.**

SUNDAY, MARCH 19

RED CROSS BLOOD DRIVE

The Congregations of Shaare Shamayim are holding a blood drive run by the American Red Cross from 8:30 a.m. to 1:30 p.m. In addition to donating blood, you can volunteer to check people in and assist where needed. Light refreshments will be served.

To reserve your time slot or for more details, call the CSS office at 215-677-1600. 9768 Verree Road, Philadelphia.

JRA FOOD DISTRIBUTION

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

HADASSAH EDUCATION DAY

Hadassah Greater Philadelphia presents Stacey Maslow, vice chair of Hadassah Medical Organization, and Ellen Hershkin, immediate past president of National Hadassah, to discuss recent advancements at Hadassah Hospital and speak about the crucial role

FRIDAY, MARCH 17



SCHOLAR-IN-RESIDENCE WEEKEND

Congregation Adath Jeshurun will welcome Judy Klitsner, senior lecturer on Bible study at the Pardes Institute for Jewish Studies in Jerusalem, for sessions on Friday at 6:15 p.m. with dinner after services, Saturday lunch and afternoon and Sunday morning brunch. **To learn more and register, visit adathjeshurun.info/adult-ed-judy-klitsner.html. 7763 Old York Road, Elkins Park.**

Hadassah has played in the development of Israel. 10 a.m. **For more information, contact Alyssa Posoff at aposoff@hadassah.org or 215-732-7100. 201 Ridge Pike, Whitmarsh.**

YIDDISH CULTURAL FESTIVAL

D. Zisl Slepovitch returns to Haverford College's Yiddish Cultural Festival for a musical afternoon to present works from some of his current projects at 3 p.m. in the Stokes Hall Auditorium.

For more information, contact 610-896-2222 or 610-896-1199. 780 College Ave., Haverford.

ONE BOOK, ONE JEWISH COMMUNITY

Author and journalist Matti Friedman tells the little-known story of Leonard Cohen's concert tour to the front lines of the Yom Kippur War at this Gratz College lecture at 11 a.m. **For more information, contact Mindy Cohen at mcohen@gratz.edu or 215-635-7300. 7605 Old York Road, Melrose Park.**

HAOCHEN ZHANG CONCERT

World-renowned pianist Haochen Zhang, featured soloist with the Philadelphia Orchestra for the

upcoming 2023-2024 season, returns to Reform Congregation Keneseth Israel at 4 p.m. **For more information or to buy tickets: 215-887-8700 or kenesethisrael.org/musicarts. 8339 Old York Road, Elkins Park.**

'GREETINGS FROM SPRINGDALE ROAD'

Enjoy a live performance from The BStreetBand, with special guest Max Weinberg, at Congregation Kol Ami at 7:30 p.m., benefiting the Kol Ami Religious School and Early Childhood Center Scholarship Funds. Concert attire encouraged. Open to adults 21+. **For more information, contact info@kolaminj.org or 856-489-0029. 1101 Springdale Road, Cherry Hill, New Jersey.**

THURSDAY, MARCH 23

SHINE A LIGHT

Join Peggy Shapiro, national director of special projects for StandWithUs, and Suhag Shukla, executive director of the Hindu American Foundation, to "Shine a Light on Antisemitism and Hinduism," starting at 7 p.m. **For more information, contact Peggy Shapiro at peggys@standwithus.com or 310-836-6140. 250 N. Highland Ave., Merion Station. ■**

Photo by Bernie Roseman



Courtesy of Stephanie Hampson



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



Courtesy of Rabbi Geri Newborge



Courtesy of the Abrams Hebrew Academy



Courtesy of Hilary Levine

1 The Jewish Residents' Council at Ann's Choice in Warminster invited conductor Karl Middleman to discuss the Israeli orchestra. 2 Main Line Reform Temple-Beth Elohim held a reunion in Florida. 3 KleinLife in Northeast Philadelphia held a "Day at the Races" program for seniors. 4 Abrams Hebrew Academy students dressed up as national monuments and American historical figures for the school's wax museum. 5 The Jewish Family Service of Atlantic & Cape May Counties scored more than 300 cans of soup during its February "Soup'er Bowl" collection to help combat hunger in the community. 6 American Jewish Committee Philadelphia/Southern New Jersey launched a three-part Civil Rights Tour of greater Philadelphia on Feb. 26.

JEWISH FEDERATION CO-CHAIR

Gail Norry

LEADS JEWISHLY, INSIDE AND OUTSIDE THE HOME

Sasha Rogelberg | Staff Writer

Though she spends her days at work committed to Jewish community growth, the love of Judaism doesn't stop at Gail Norry's doorstep.

The co-chair of the Jewish Federation of Greater Philadelphia board balances her job with hosting Shabbat and holiday dinners at her family's Center City home, welcoming guests and colleagues. The South Philadelphia Shtiebel member abides by the principle of "*Kol yisrael arevim zeh bazeh*," that each of us is responsible for one another.

"It's building stronger Jewish community because we have that sense of responsibility of taking care of one another," she said.

Over the past two-and-a-half years of Norry's term as co-chair, which wraps up later this year, building a stronger community has been her priority. Norry, 58, helmed the organization through its hiring of CEO and President Michael Balaban and the restructuring of its leadership, such as the hiring of Livvy DiCaro as chief financial officer.

The Jewish Federation has worked to be more transparent about finances with its board and strengthen its fundraising campaign. The organization is finalizing the sale of its building at 2100 Arch St., resulting in savings of \$5 million a year, which can be reinvested in community interests.

Other parts of the job have had a profound personal impact on Norry, such as a March 2022 trip with Balaban to the Polish border to visit Ukrainian refugee families aided by the Jewish Federation's emergency campaign fund.

"It's just been a tremendous opportunity for me to not only see Jewish communities around the world, but to see the impact of the dollars that we raise," Norry said.

Norry was once on the other side of the Jewish Federation's campaigns,



giving dollars before getting to see firsthand the impact. Her Conservative Jewish upbringing in Cherry Hill, New Jersey, instilled in her a love of Judaism, which stayed with her through college.

At the end of 1984 during Operation Moses, in which the Israel Defense Forces airlifted 8,000 Ethiopian Jews from Sudan to Israel, Norry dropped off her first check to the Jewish Federation to assist in the mission. It was an auspicious moment in Norry's life: Not only was it the beginning of her involvement in the Jewish Federation, but it was the moment she met her husband Elliot, the man who collected that first check.

The couple moved to Philadelphia when Norry was pregnant with their first child. She immediately joined what was then the Jewish Federation's Young Women's Division, now part of Women's Philanthropy. She became involved in the women's campaign and joined the National Young Leadership Cabinet.

The role of women in Jewish Federation's fundraising projects remains crucial, according to Norry, not only in raising dollars for the organization, but in creating a network of friendship and mentorship.

"It definitely helped establish the power of women," she said. "And I just

feel like it has provided me with a lot of leadership development."

Women's Philanthropy also expands the impact of Jewish women beyond the home, where they set the tone for fostering Jewish practices and values in their families.

When Norry's son was diagnosed with autism at age 3, Norry had to step up and lead both her family and the greater community.

The Norry family had enrolled all of their children at Perelman Jewish Day School, but her son needed accommodations, sometimes additional one-on-one time with teachers and sometimes a teaching aide to guide him in social interactions.

Norry, who was asked to be on the board of the school, met with new Headmaster Jay Leberman, who came from a school in Chicago with a special needs program. They spoke with other board members and Jewish Federation leaders who agreed to partner with the school to create OROT, a special needs program that would help provide accommodations to students with disabilities. The Jewish Federation was the backbone of the program, and Norry served as founder and co-chair.

"If Federation had not been there, I don't think we would have been able to get the program started," Norry said. "It really shows the importance of having a community convener, which I think is an essential role in a strong Jewish Federation."

Though she heavily credits the Jewish Federation, Norry's work at OROT has been a valuable lesson to her and is one she hopes can teach others in the Jewish community looking to get involved.

"This is just an example for people to see the impact that any one person can have," she said. ■

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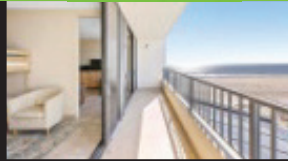
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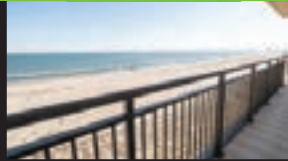
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Foreign Registration Statement
Law Office of Okan Sengun, PC, a professional corporation organized under the laws of the state of California, has applied for registration in Pennsylvania under the provisions of Chapter 4 of the Associations Code. The address of its principal office under the laws of the jurisdiction of formation is 837 Turk St., San Francisco, CA 94102 and the address of its proposed registered office in this Commonwealth is 1744 Federal St., Unit 3, Philadelphia, PA 19146.

3017 Ridge Avenue Condominium Association has been incorporated under the provisions of the Pennsylvania Nonprofit Corporation Law of 1988. Law Offices of Jon Taylor, PC
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The Jack Kanoff Revocable Living Trust DTD 08/31/2001, as amended and restated. Jack Kanoff, Deceased. Late of Lower Providence Twp., Montgomery County, PA. This Trust is in existence and all persons having claims or demands against said Trust or decedent are requested to make known the same and all persons indebted to the decedent to make payment without delay to Joni Herman & Carla Fishman, Trustees, c/o Jonathan H. Ellis, Esq., 100 Front St., #100, Conshohocken, PA 19428. Atty.: Jonathan H. Ellis, Flaster Greenberg PC, 100 Front St., #100, Conshohocken, PA 19428

ESTATE OF AARON THOMAS, SR., DECEASED.
Late of Philadelphia County
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to AARON THOMAS, JR., EXECUTOR, 6154 Old York Rd., Philadelphia, PA 19141
Or to his Attorney:
MARYBETH O. LAURIA
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ESTATE OF ALICE DIGIACOMO, DECEASED.
Late of Philadelphia County
LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to JOSEPH A. DIGIACOMO and LISA ANN LEONARD, ADMINISTRATORS, c/o Harry Metka, Esq., 4802 Neshaminy Blvd., Ste. 9, Bensalem, PA 19020, Or to their Attorney:
HARRY METKA
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ESTATE OF BERNARD J. GALLAGHER, DECEASED.
Late of Philadelphia County
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to ANN MARIE GALLAGHER, EXECUTRIX, c/o Joan M. Graner, Esq., 11 W. Third St., Media, PA 19063, Or to her Attorney:
JOAN M. GRANER
11 W. Third St., Media, PA 19063

ESTATE OF CATHERINE F. MALONEY, DECEASED.
Late of Philadelphia, PA. Letters of Administration on the above estate have been granted to the undersigned. All persons having claims against or indebted to the estate should make claims known or forward payment to Regina Maloney, Administratrix, 3600 Conshohocken Ave., Apt. 1915, Philadelphia, PA 19131 or to their attorney Mark Feinman, Esquire, 8171 Castor Avenue, Philadelphia, PA 19152.

ESTATE OF EDITH M. STURGIS, DECEASED.
Late of Philadelphia County
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to LaVERNE TYLER, EXECUTRIX, c/o Robert J. Dixon, Esq., 7715 Crittenden St., #203, Philadelphia, PA 19118,
Or to her Attorney:
ROBERT J. DIXON
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Philadelphia, PA 19118

ESTATE OF FREDERICK LLOYD JAMES, DECEASED.
Late of Philadelphia County
LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to PAULINE Y. STUART, ADMINISTRATRIX, c/o Daniella A. Horn, Esq., 2202 Delancey St., Philadelphia, PA 19103,
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ESTATE OF HERBERT L. ROGERS, JR., DECEASED.
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sons indebted to the decedent to make payment without delay, to Jennifer Reidenberg, Executrix c/o their attorney Debra G. Speyer, Two Bala Plaza, Suite 300, Bala Cynwyd, PA 19004.

ESTATE OF JULES DORNBERG, DECEASED.
Late of East Norriton Township, Montgomery County, PA
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Or to his Attorney:
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ALEXANDER & PELLI, LLC
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ESTATE OF KENNETH M. ALGAZY a/k/a KENNETH MARK ALGAZY and KENNETH ALGAZY, DECEASED.
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Or to her Attorney:
LAWRENCE S. CHANE
BLANK ROME LLP
One Logan Square
130 N. 18th St.
Philadelphia, PA 19103-6998

ESTATE OF LOIS KYLER, DECEASED.
Late of Philadelphia County, PA
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to DEBORAH A. SCHWARTZ and BRUCE M. WARREN, EXECUTORS, c/o Kenneth F. Cohen, Esq., 1515 Market St., Ste. 1200, Philadelphia, PA 19102,
Or to their Attorney:
KENNETH F. COHEN
1515 Market St., Ste. 1200
Philadelphia, PA 19102

ESTATE OF MADELAINE D. GOLD a/k/a MADELAINE DIANA GOLD, MADDY GOLD, DECEASED.
Late of Philadelphia County
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Or To his Attorney:
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ESTATE OF MARGARET JASKULEK a/k/a MARGARET JASKULEK BOEHNER, DECEASED.
Late of Lower Merion Township, Montgomery County, PA
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to KURT BOEHNER, EXECUTOR, c/o Rachel Fitoussi, Esq., 62 W. Princeton Rd., Bala Cynwyd, PA 19004,
Or to his Attorney:

RACHEL FITOUSSI
62 W. Princeton Rd.
Bala Cynwyd, PA 19004

ESTATE OF MARGARET L. SEEGER, DECEASED.
Late of Philadelphia, PA. Letters of Administration on the above estate have been granted to the undersigned. All persons having claims against or indebted to the estate should make claims known or forward payment to Diane L. Michalowski, Administratrix, 8318 Strahle St., Philadelphia, PA 19111 or to their attorney Mark Feinman, Esquire, 8171 Castor Avenue, Philadelphia, PA 19152.

ESTATE OF MARIE A. OSBEY, DECEASED.
Late of Philadelphia, PA. Letters of Administration on the above estate have been granted to the undersigned. Any potential heirs and all persons having claims against or indebted to the estate should make claims known or forward payment to Linda Binduga, Administratrix, c/o Hope Bosniak, Esq., Dessen, Moses & Rossitto, 600 Easton Rd., Willow Grove, PA 19090.

ESTATE OF MARIE C. REGINELLI a/k/a MARIE C. CILETTI-REGINELLI, DECEASED.
Late of Philadelphia County
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to RICHARD SPEZIALE, EXECUTOR, c/o Bradley Newman, Esq., 123 S. Broad St., Ste. 1030, Philadelphia, PA 19109,
Or to his Attorney:
BRADLEY NEWMAN
ESTATE & ELDER LAW OFFICE OF
BRADLEY NEWMAN
123 S. Broad St., Ste. 1030
Philadelphia, PA 19109

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

ESTATE OF MARY ANN RICCA a/k/a MARYANN J. RICCA, DECEASED.
Late of Philadelphia County
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to ROSEMARIE POOLE, EXECUTRIX, c/o Harvey P. Abramson, Esq., 7 Neshaminy Interplex, Ste. 400, Trevose, PA 19053,
Or to her Attorney:
HARVEY P. ABRAMSON
SKARLATOS ZONARICH
7 Neshaminy Interplex, Ste. 400
Trevose, PA 19053

ESTATE OF MICHELLE CONICELLO, DECEASED.
Late of Philadelphia County
LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to VALERIE CONICELLO, ADMINISTRATRIX, c/o Donald Petrille, Jr., Esq., 116 E. Court St., Doylestown, PA 18901,

Or to her Attorney:
DONALD PETRILLE, JR.
HIGH SWARTZ LLP
116 E. Court St.
Doylestown, PA 18901

ESTATE OF NORMAN LIPTON, DECEASED.
Late of Philadelphia, PA. Letters Testamentary on the above estate have been granted to the undersigned. All persons having claims against or indebted to the estate should make claims known or forward payment to Bruce Lipton, Executor, c/o Ned Hark, Esq., Goldsmith Hark & Hornak, PC, 7716 Castor Ave., Philadelphia, PA 19152.

ESTATE OF PATRICIA A. FUSCO a/k/a PATRICIA FUSCO, DECEASED.
Late of Philadelphia County
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to DAVID GRUBER, EXECUTOR, c/o Howard M. Soloman, Esq., 1760 Market St., Ste. 404, Philadelphia, PA 19103
Or to his Attorney:
HOWARD M. SOLOMAN
1760 Market St., Ste. 404
Philadelphia, PA 19103

ESTATE OF PHILIP FRANCIS KELLY, SR., DECEASED.
Late of Portland ME and Phila. 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 ANNE KELLY and JAMES ROGERS, EXECUTORS, c/o Joan M. Graner, Esq., 11 W. Third St., Media, PA 19063,
Or to their Attorney:
JOAN M. GRANER
11 W. Third St.
Media, PA 19063

ESTATE OF ROBERT D. ADLER, DECEASED.
Late of Philadelphia County
LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to HOWARD M. SOLOMAN, ADMINISTRATOR, 1760 Market St., Ste. 404, Philadelphia, PA 19103,
Or to his Attorney:
HOWARD M. SOLOMAN
1760 Market St., Ste. 404
Philadelphia, PA 19103

ESTATE OF THELMA LINDER, DECEASED
LATE OF MONTGOMERY COUNTY, PENNAYLVANIA
DATE OF DEATH: DECEMBER 15, 2022
Notice is hereby given that Letters Testamentary have been granted by the Register of Wills of Montgomery County, Pennsylvania, to the undersigned upon the Estate of Thelma Linder, Deceased. All persons having claims or demands against the Estate of the Decedent should make same known and all persons indebted to the Decedent should make payment without delay to: Michael Yanoff, Executor Goldstein Law Partners, LLC 610 Old York Rd Suite 340
Jenkintown, PA 19046

IN THE COURT OF COMMON PLEAS OF MIFFLIN COUNTY, PENNSYLVANIA
ORPHANS' COURT DIVISION
IN RE: ADOPTION OF
No. 2 of 2023
BABY BOY BURTON
a/k/a JOSIAH ROBERSON
NOTICE OF HEARING
To: All putative fathers
A Petition has been filed asking the

Court to put an end to all rights you have to your child, who was born on November 22, 2022 in Philadelphia, PA. The birth mother is Lakenya Burton. The Court has set a hearing to consider ending rights to your child. That hearing will be held via video conference, using the Zoom Cloud Meeting program/app before Judge Gingrich on April 14, 2023, at 1:30 p.m. Your presence is required at the hearing. You are warned that even if you fail to appear at the scheduled hearing, the hearing will go on without you and your rights to your child may be ended by the Court without your being present. You have a right to be represented at the hearing by a lawyer. You should take this paper to your lawyer at once. If you do not have a lawyer or cannot afford one, go to or telephone the office set forth below to find out where you can get legal help
COURT ADMINISTRATOR'S OFFICE
MIFFLIN COUNTY COURTHOUSE
LEWISTOWN, PA 17044
(717) 248-6733
Respectfully submitted,
THE LAW OFFICES OF DENISE M. BIERLY
Denise M. Bierly, Esquire
Attorney I.D. No. 58860
201 West High Street
Bellefonte, PA 16823
(814) 237-7900



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Israel 75

is coming to Greater Philadelphia!



Jewish Federation
of Greater Philadelphia

#PhillyLovesIsrael75

**The Jewish Federation is hosting three celebrations to ring in Israel's BIG 75.
Connect with community while you show your blue and white pride.**

COMMUNITY MITZVAH DAY

April 23
Various Locations & Times



Bring family and friends out for a day of good deeds and giving back in honor of Israel. Hands-on volunteer projects will be offered by organizations across Greater Philadelphia. There will be activities for all ages. Some opportunities have limited capacity, so sign up today! Advance registration closes on April 14.

SHABBAT GATHERINGS

April 28-29
Various Locations & Times



Join your family, friends and community to welcome Shabbat throughout Greater Philadelphia. We have opportunities for people of all ages and backgrounds. You can attend a public Community Shabbat Experience, host your own Private Shabbat Gathering or join a Young Adult Shabbat Gathering.

A TASTE OF ISRAEL FESTIVAL*

May 7 | 1:00 p.m. - 5:00 p.m.
Saligman Campus, Wynnewood



Experience a tasting area and cooking demonstrations by five-time James Beard Foundation Award-Winning Chef Michael Solomonov along with top local chefs. Enjoy an afternoon that is fun for all ages: food, activities, crafts, culture and performances by the renowned male a cappella group Six13. Advance registration closes May 3, but register today to get the early bird price!



Learn more and sign up for one or all
of the Israel 75 celebrations today:

israel75.jewishphilly.org

For questions, contact Claudette Elliotte at 215.832.0547

Israel 75 Co-Chairs
Margie Honickman
Tamar Silberberg Shiffman

Jewish Federation
Board Co-Chairs
Gail Norry
David Adelman

President and CEO
Michael Balaban

See full leadership listing at israel75.jewishphilly.org

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* All food prepared in the main demonstration tent will be under the supervision of Keystone-K and certified as Glatt kosher. Kashrut level of vendors outside the main tent will be clearly indicated.