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# Jewish Exponent

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BZBI congregant

Sharon Musher

personally relates to a century of bat mitzvahs.

Page 20



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# THIS WEEK

## Local / Nation / World

- 6 Fabric Row’s Identity Changing with the Times
- 8 Jews Brace for Costliest Passover in Decades
- 10 ADL Develops Algorithm to Track Antisemitism on Social Media
- 12 Many Jews Fast on the Day Before Purim. Some Are Dedicating the Ritual to Ukraine

## Opinion

- 16 Editorials
- 17 Letters
- 17 Opinions

## Feature Story

- 20 A Century After First Bat Mitzvah, Jewish Coming-of-Age Still Evolves

## Community


- 27 Synagogue Spotlight
- 28 Obituaries
- 31 Calendar

## In every issue

- 4 Seen
- 14 Federation
- 15 You Should Know
- 22 Food & Dining
- 24 Arts & Culture
- 26 Social Announcements
- 30 D’var Torah
- 32 Around Town
- 33 Last Word
- 34 Classifieds

## On the Cover


BZBI congregant Sharon Musher personally relates to a century of bat mitzvahs.



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**6** Fabric Row weaves a new chapter.



**22** Much-maligned pasta still makes for a fine dinner.



**27** Temple Sholom in Broomall continues its legacy.



## Aaron Parnas, Whose Dad Was at the Center of the Trump-Ukraine Scandal, Is a Pro-Ukraine Influencer on TikTok

Lev Parnas tried to leverage aid to Ukraine to get President Joe Biden investigated. His son is racking up millions of TikTok views by praising Biden for giving Ukraine aid without conditions.

Aaron Parnas, who is 22, has emerged as a leading pro-Ukraine voice on the video app. He posts videos of himself updating his 1.2 million followers on an hourly basis about Russia's war on Ukraine.

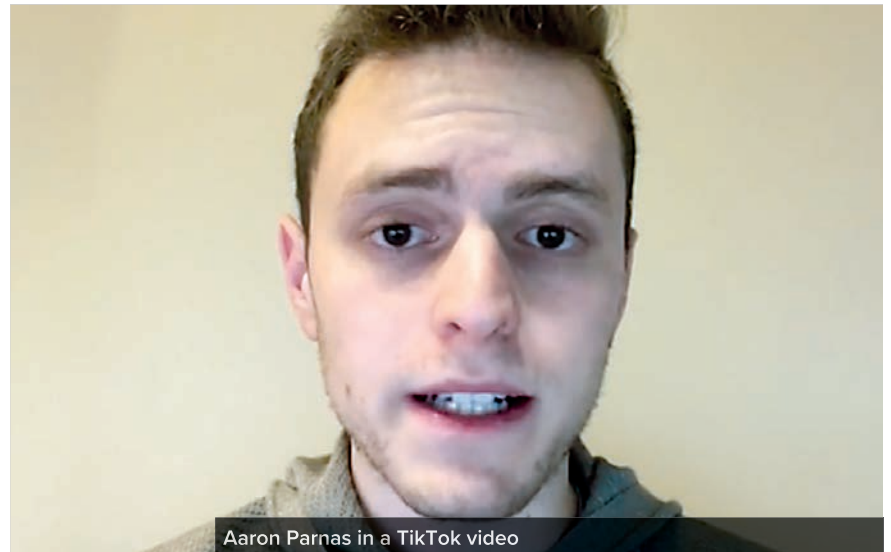
Often, his dispatches are dry, seemingly drawn from news headlines with little elaboration. But sometimes they dip into trend territory, as when he lip-synced the lyrics "Isn't this easy?" over the text "Supporting Ukraine instead of Russian war criminals." He also says he gathers information from family members who live in Ukraine.

Parnas' reach is so great that the Biden White House included him last week on a call with social media influencers whom they hope will combat misinformation about the war and the U.S. response to it. That briefing was first reported by The Washington Post, which said that some of the content creators on the call were shocked by Parnas' presence.

That's because he is the son of one of the men at the center of the scandal that led to former President Donald Trump's first impeachment — a scandal that centered on Ukraine.

An associate of Trump, Lev Parnas — a Jewish businessman who was born in Odessa, then part of the Soviet Union, before moving to the United States at age 3 — allegedly helped Trump's personal attorney Rudy Giuliani coax Ukrainian officials to investigate Biden, then the Democratic presidential candidate, and his son over the latter's seat on the board of Burisma Holdings, a major Ukrainian natural gas producer. They refused.

Trump was impeached on charges that he refused to give Ukrainian President Volodymyr Zelensky aid and an invitation to Washington, D.C., unless Zelensky agreed to investigate Burisma and charges that Ukraine had meddled in U.S. elections. Zelensky did not comply with the demands; a Republican-majority Senate acquitted Trump of those charges.



Aaron Parnas in a TikTok video

Parnas has since turned on Trump, been convicted of campaign finance crimes and pleaded guilty to separate fraud charges.

Aaron Parnas made headlines in 2017 when he enrolled in law school at George Washington University at age 18. He has since graduated, switched from being a Republican to a Democrat and has begun working as an attorney in Miami.

Parnas was not the only Jewish influencer on the White House call. Ellie Zeiler, who headed a Jewish youth group in San Diego before focusing full-time on her TikTok, where she has more than 10 million followers, told The Washington Post she sees herself as "a White House correspondent for Gen Z."

— Philissa Cramer

## Jewish Owner of America's Bobblehead Museum Has a Volodymyr Zelensky Figure in Production



Volodymyr Zelensky bobblehead

Ukraine's Jewish president Volodymyr Zelensky has become a global symbol of defiance as his country endures an all-out offensive from Russia.

British lawmakers gave him a standing ovation. Fans have set his speeches to rousing soundtracks. And Jewish supporters have called him a "modern Maccabee," a ref-

erence to the ancient Jews who stood up to a formidable army in the Chanukah story.

So it only makes sense that he would join the ranks of the public figures immortalized in a bobblehead doll.

The National Bobblehead Hall of Fame and Museum in Milwaukee, co-founded by Jewish Illinois native Phil Sklar, has announced a Zelensky bobblehead, and will donate some of the proceeds to Ukraine relief.

In a statement, Sklar said the figurine was intended to "show our support like countless others throughout the country and across the world" and "to help raise funds and awareness for Ukraine."

The museum said it will donate \$5 from each bobblehead sale to

GlobalGiving's Ukraine Crisis Relief Fund. The fund has already raised more than \$10 million to support humanitarian efforts in Ukraine and surrounding areas that are taking in refugees.

The Zelensky bobblehead is dressed in a dark suit and blue tie, standing on a base displaying his name and backed with the blue and yellow of the Ukrainian flag. The item is available for preorder, selling for \$30 each plus a flat-rate \$8 shipping fee, and is expected to ship late this spring.

Zelensky's bobblehead joins other prominent Jews at the museum including Moses, Albert Einstein, Ruth Bader Ginsburg and Sandy Koufax.

— Jacob Gurvis





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# Fabric Row's Identity Changing with the Times

SASHA ROGELBERG | JE STAFF

**A**fter 90 years in business, fabric store Maxie's Daughter will shut its doors in the coming months and, along with it, terminate a symbol of Jewish life on Fabric Row that spanned a century.

"It's a grieving process," owner Eric Trobman said of putting the building on sale.

It's not just Trobman who's had to make tough calls. Of the once 20-plus fabric stores that thrived in the now-Queen Village neighborhood in the 20th century, only seven remain, and only four are Jewish-owned.

The area's changing prospects are met with mixed feelings from the older generation. The vibrant immigrant neighborhood of decades past is gone, but it's been replaced with a new generation of small businesses that don't reflect the historic fabric conglomerate-

many of his generation who settled in Fabric Row, emigrated from Ukraine in 1923. His father was a tailor who immigrated to the United States 13 years before the rest of his family, and the family started their business selling schmattas from pushcarts, a popular means of selling goods in the neighborhood from 1905-'55, according to Palmer.

Many of the immigrants who settled there did so for similar reasons: to escape the turmoil of their home countries and build a new life among the rest of the Jewish population.

"They were really hustlers. They were hungry, and they built up tremendous businesses," said David Auspitz, whose family owned Famous 4th Street Deli from 1933 to 2005.

By the early 20th century, Fabric Row, though defined by the few dozen textile businesses in the area, was a vibrant community.

"The people who worked on Fabric



Louis Winitsky, co-owner of Wintech Fabrics, in the 1950s on a trip to New York

***"I can't imagine my grandfather standing here looking at glitter and sequins and spandex fabrics because back then you were in a three-piece wool or cotton suit or linen. What would the first generation of my grandparents think?"***

JOSEPH FLEISHMAN

tion that made the street famous.

"Things have changed over the years. I have pictures of how it used to be ... and things change over time; people change; times change," Trobman said.

Three generations prior, the Maxie's Daughter building at 742 S. Fourth St. belonged to the family of Michele Winitsky Palmer, a writer whose father co-owned a wholesale textile business called Wintech Fabrics. Palmer documented the history of Fabric Row on her website [fabricmuseum.org](http://fabricmuseum.org), which contains oral histories of the families who lived and operated businesses there.

Palmer's father Louis Winitsky, like

Row lived there with their families, so there had to be other kinds of businesses like bakeries and delicatessens, fish markets, chicken markets, all of that," Palmer said.

As the next generation of would-be store owners grew up, they were more interested in attending college than continuing the family business, Palmer said. Even her family moved from a small apartment above a fabric store to a roomier home on the Main Line.

Consumers in the late 20th century were no longer interested in buying fabrics in the same volume they once were. Fast fashion and online stores

have made clothing shopping faster and easier than ever before.

The styles of the time are also different, with window blinds replacing heavy drapes and curtains. According to Auspitz, Civil War reenactors and theater production companies also used to patronize the businesses; costume stores provided worthy competition.

Even with competition mounting, fabric stores, now with older owners, adapted to the changing market slowly, if at all. Maxie's Daughter has no website or online store. A single Instagram post from 2017 has three "likes," a

betrayal of the fabric store's former role as the cornerstone of the community.

Fleishman Fabrics is one of the few textile stores with a Jewish legacy to keep afloat, a feat owner Tricia Fleishman attributes to the store's ability to adapt to the changing times.

"We actually sort of reinvented ourselves," she said. "We've been around for close to 90 years. And we used to be at Fifth and Monroe [streets], and we were a wholesale retail house. Then seven years ago...we decided to move to 4th Street, and we went from wholesale to retail."

At the onset of the pandemic and





Fabric Row in the 1920s in the heyday of the pushcart era

Courtesy of Michele Winitsky Palmer

the first wave of lockdowns, Fleishman Fabrics immediately filed for exemption and was deemed an essential business by the city. They argued that because of the personal protective equipment shortage, materials from their store could be used to make cloth masks.

As giants such as Amazon, Walmart and Jo-Anne no longer stocked textiles and elastics, Fleishman Fabrics was able to keep its doors open.

But the fabric store has also set itself apart due to the continued interest in the business by Tricia Fleishman's son, Joshua Fleishman.

The 34-year-old joined the business seven years ago after helping the family move locations.

"I felt that was the right time to be a part of things, to kind of put my spin on where the business would head in the future and to work alongside my parents," Joshua Fleishman said.

Auspitz, as well as Palmer and Trobman, are optimistic and believe

that the new businesses are in line with the spirit of the old. The "fabulous" window displays in the new businesses mirror those from generations prior.

For the Fleishmans, the changing landscape of Fabric Row offers the possibility of new business from younger audiences drawn to the boutiques and restaurants that now line Fourth and South streets. With their business secure, the inevitable change appears less scary.

"I can't imagine my grandfather standing here looking at glitter and sequins and spandex fabrics because back then you were in a three-piece wool or cotton suit or linen," Joshua Fleishman said. "What would the first generation of my grandparents think? What would other merchants from this block think of the way things are today? It's a very fun dynamic to be a part of it. And in the ever-changing landscape, we get to be a part of new fashion." **JE**



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# Jews Brace for Costliest Passover in Decades

BY ADAM REINHERZ

**A**s Jews clear their hamantaschen crumbs, thoughts immediately turn to Passover. But with inflation reaching a 40-year high in February, next month's holiday will be anything but an exodus from increased expenses.

Pittsburgh resident Rochel Shlomo has worked in food services for 30 years.

"It's never been like this," she said.

Shlomo is vice-president of sales at Sampo, a full-service wholesale kosher and specialty foods distributor serving Western Pennsylvania, Ohio and West Virginia. On the day she was interviewed, Shlomo read through invoices dating to

2020. "The same item goes up week after week," she said. "It's frightening."

Shlomo pointed to the cost of canned goods.

"A year ago, 24 cans of corn cost a distributor \$17.75. This year, it's \$24.80," she said. "This has nothing to do with kosher. This is just crazy increases."

In a March 10 report, the Labor Department noted that the consumer price index rose 7.9% during the past year, with gasoline, shelter and food prices contributing to the climb.

Shlomo said that when people go to the pump and see fuel at almost \$4 a gallon, it's no surprise other costs have risen.

"America gets its food by truck. It's not being droned in," she said.

Sampo is paying almost double now from what it did last year to fuel its trucks, Shlomo said, but the other problem is labor shortages. "One vendor told me, 'the chickens show up every day, the workers don't.'"

Yehuda Fink is the chief financial officer of David Elliot Poultry, a third-generation Scranton-based company.

Fink said that since the pandemic began David Elliot has offered workers a 401(k), referral bonuses, "anything to get more people in," but the effects of the "Great Resignation" continue.

"We used to use about 90 employees on a daily basis. We haven't been able to get it above 80 more than a few times over the past 18 months," he said.

The absence of workers plays out in all sorts of ways. Take chicken feet, for instance, which require extra labor to process. Without workers able to prepare the product, David Elliot sends chicken feet to recycling. So, instead of selling a product for above \$6 per pound at wholesale, the company ends up collecting a "few cents per pound" from a rendering company, Fink said. "There's not much we can do about it."

Another issue is packaging.



Fink said that what used to be a “two-week lead time became an eight-week time.”

Because David Elliot has to wait nearly two months for boxes, the process is inefficient.

“We have extra costs because we’re using the wrong-size boxes, but we don’t have an alternative because we want to keep things moving through the plant,” Fink said.

Then, there are the chickens themselves.

Fink said the “chicken raising cycle is upward of 10 weeks, which means you have to know what you’re doing 12 weeks out.”

In past years, while preparing for Passover or other holidays, David Elliot built up its inventory to meet increased demand. The company typically aims to have “1-2 weeks of production in the freezer, but we don’t really have a day’s production in the freezer and the reason why is because our production is down, and the demand is through the roof,” Fink said. “We can’t make more

## “America gets its food by truck. It’s not being droned in.”

ROCHEL SHLOMO

chicken and, unfortunately, it becomes one big ball of snow rolling down the hill.”

Product availability was something Moshe Siebzener, a Pittsburgh-based caterer, was worried about weeks ago.

Those fears have allayed but only to a certain extent, Siebzener said. “It looks like our product is available, but the pricing is right now unknown.”

Siebzener said that he and Deena Ross of Creative Kosher Catering keep waiting to hear from suppliers about costs, and that without knowing how much chicken, beef or even cream cheese will be, it’s tough to create a menu.

“Pricing is just crazy now,” Siebzener

said.

From February 2021, ground beef is up 16%. Boneless chicken breast is up nearly 18%, the Labor Department reported on March 10.

Siebzener said he recently spoke with his supplier who told him that despite kosher for Passover margarine costing \$90 for 30 pounds last year, the same product could likely top \$130 this year.

Aryeh Markovic, co-owner of Murray Avenue Kosher in Pittsburgh, said he’s well aware of price increases on kosher for Passover foods, but there’s “no reason to panic.”

Prices fluctuate, “it happens every year,” Markovic said. “Most things are

not going up an exorbitant amount.”

Ross said she’s trying to “make due” with increased costs both in her catering business and as she prepares for her personal seders.

“I think of this as a holiday for my house,” she said. “At our seder, we take seriously the idea of *Kol dichfin yeitei v’yeichol, kol ditzrich yeitei v’yifsach.*”

The Aramaic words, which are included in the Haggadah, translate to “Anyone who is famished should come and eat, anyone who is in need should come and partake of the Pesach sacrifice.”

In years past, Ross has welcomed 15-18 people for seders. She said that rising prices won’t augment the way she celebrates the holiday this year.

“We have people who are older, younger, people who don’t have family,” she said. “If anyone needs a seder, we will have them.” **JE**

Adam Reinherz is a staff writer with Pittsburgh Jewish Chronicle, an affiliated publication of the Jewish Exponent.



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# ADL Develops Algorithm to Track Antisemitism on Social Media

BY ASAF SHALEV | JTA.ORG

**W**hen it comes to antisemitism on social media, the algorithms governing the major platforms shoulder some of the blame for their reach. But the Anti-Defamation League hopes to fight the spread — by creating an algorithm of its own.

The Jewish civil rights group announced on March 8 that it has built a system called the Online Hate Index, describing it as the first tool ever developed to measure antisemitism on social media platforms. The program can sift through millions of posts quickly to detect antisemitic comments and aid in

their removal.

This system uses an algorithm informed by artificial intelligence to find and classify posts as possibly antisemitic. Those posts are then fed to a team of both volunteers and experts, who use their judgment to make the final call. The system also tracks whether the posts are eventually taken down.

The Online Hate Index was needed because social media companies are not being transparent enough about their efforts to curb the spread of hate speech on their platforms, according to ADL CEO Jonathan Greenblatt, whose organization has been pressing the big tech companies on the issue for years.

“We will use this tool to hold social

media platforms accountable for how well they proactively take down hate and how well their content moderators respond to reports,” Greenblatt said in a statement.

One of the project’s goals is to demonstrate that if the ADL has developed the technology to track antisemitism, surely Silicon Valley can do so as well — and can therefore be doing more to address the issue.

Social media companies have attempted to tackle antisemitism in the past, but their track record is mixed at best. Facebook (now known as Meta) has stumbled following its decision to ban Holocaust denial on its platforms; engineers developed screens that also sometimes blocked legitimate educa-

tional posts meant to spread awareness about the Holocaust.

For its first analysis, the ADL used its system to scrutinize Reddit and Twitter, collecting posts from one week in August of last year. The ADL chose these platforms because they are the only major ones that provide open access to their data. Facebook, by contrast, does not typically allow outside groups to tap in for research.

The algorithm used by the ADL was trained to spot instances of possible antisemitism. In a process known as machine learning, human beings had labeled comments as antisemitic and fed them to the algorithm, which in turn began recognizing patterns. The more comments the algorithm pro-



cessed, the better it became at catching the antisemitic ones.

Antisemitic statements like “Jews are lizard people prove me wrong” and “Jew mind control magic” were among the roughly 2,000 Reddit posts pinpointed by the ADL system, out of some 40 million total comments added to Reddit during that week.

The number of people who view a comment on Reddit is in part determined by whether users “upvote” or “downvote” it — and there’s some good news in this regard. Users are on average scoring antisemitic comments a third lower than other types of posts, according to a report ADL published about its analysis.

members holding a wide variety of views on the question. One particularly contentious issue is deciding when criticism of Israel crosses the line into antisemitism.

The ADL report says that its algorithm is trained by in-house experts and volunteers from the Jewish community. That doesn’t mean human judgment is entirely outsourced to computers. In the ADL’s system, artificial intelligence is simply used to sift through masses of content, with its human teams ultimately determining which posts constitute antisemitism.

To aid them in their decisions, each volunteer gets a primer that’s also available on the ADL website. That

***The ADL report says that its algorithm is trained by in-house experts and volunteers from the Jewish community. That doesn’t mean human judgment is entirely outsourced to computers.***

“Statistical analysis of those scores shows that antisemitic content on Reddit is rewarded significantly less than non-antisemitic content,” the report said.

For Twitter, which provides only a limited snapshot of its data, the ADL estimated there were some 27,400 antisemitic tweets among the 440 million posted during the week its software examined, and that these tweets could have been viewed by as many as 130 million people.

The ADL cautioned that it designed its dragnet to be conservative and that it looked only at English-language text, meaning that video, audio and images were excluded, as well as anything written in a foreign language.

On both platforms, most of the antisemitic comments stayed up for months after being posted and were not removed even after the ADL alerted the platforms about them.

One of the challenges for any attempt to stamp out antisemitic speech is defining the term, with scholars and

primer includes a reference to the definition of antisemitism drafted by the International Holocaust Remembrance Alliance, which has proven controversial because it focuses on anti-Israel speech.

Some examples in the primer of statements that can be considered antisemitic include “claiming that the existence of a State of Israel is a racist endeavor” and “denying the Jewish people their right to self-determination.”

Critics say that the IHRA definition is improper because it has the potential to delegitimize pro-Palestinian activism if adopted by universities and governmental bodies. Supporters, on the other hand, say that any discussion of antisemitism today must contend with attacks on Israel.

In a post on its website predating the introduction of its software tool, the ADL rejects the idea that adopting the definition could prohibit criticism of Israel, arguing that expressing such criticism is protected under the U.S Constitution. **JE**

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# Many Jews Fast on the Day Before Purim. Some Are Dedicating the Ritual to Ukraine

PHILISSA CRAMER | JTA.ORG

Russia's war on Ukraine was only a week old when Rabbi Jeremy Borovitz tweeted a bold suggestion: He called for a Jewish fast day dedicated to Ukrainian President Volodymyr Zelensky.

Now, Borovitz is among a growing number of Jews who are planning to dedicate a traditional fast this week to Ukraine, in hopes of delivering spiritual strength to the forces defending that country from Russia.

The day before Purim is known as Ta'anit Esther, or the Fast of Esther, when many observant Jews fast from sunrise to sunset. It is an echo of the fast that Esther, the heroine of the Purim story, asked the Jews of Shushan to observe before she petitioned the king to save them from a murderous villain intent on their destruction.

"Esther asked the people to fast because she wanted through the fasting of the Jewish people to give her strength, which is, I think, a deep idea in the Jewish tradition," Borovitz said.

About Zelensky, he said, "This is a Jew in the world who needs our strength right now."

Borovitz works with Hillel International in Berlin as part of a rabbinic career that he said was spurred by his two years as a Peace Corps volunteer in Ukraine a decade ago.

Now, Hillel is a leading amplifier of the call for a fast in solidarity with Ukraine. The international group serving Jewish college students and young adults — its Kharkiv, Ukraine, headquarters were heavily damaged by Russian bombs in the war's early days — is urging Jews who can to refrain from eating and drinking on March 16, and dedicate their fast to Ukraine. The group launched a website and a hashtag, #FastforUkraine, to galvanize participation.

"The fast of Esther reminds us as Jews that in order to make change in



Hillel International is leading an effort to get Jews to turn the Fast of Esther into a day to support Ukraine.

Hillel Facebook

the world, we must look inward as well as outward," Rabbi Ben Berger, Hillel International's vice president of Jewish education, said in a statement. "Fasting aligns our bodies, our minds, and our spirits with the deep pain and need present in the world, awakening

our souls to the role we might play in providing comfort and healing for ourselves and for others."

Hillel is not alone in connecting Purim with the war in Ukraine. Moshe Azman, one of multiple men who lay claim to the title of chief rabbi for

Ukraine, also called for a special fast on March 16, Borovitz said. Last week, the chief rabbis of Israel issued a special call for prayer at the Western Wall just before the fast day, saying, "The sorrow and pain of the Jews of Ukraine touched the hearts of all Jews around the world."



And on March 14, a group of Reform and Reconstructionist Jewish groups, including the Union for Reform Judaism, announced a call for a communal fast on March 16 that would be accompanied by a prayer service outside the Russian Embassy in Washington, D.C.

“For more than two weeks we have witnessed the heartbreaking suffering of the Ukrainian people at the hands of a leader who reminds us of Haman, and whose effort at subjugation must be stopped,” the groups said in a statement. “In the spirit of the Batei Din, the Rabbinic Courts of old, we call for

a Taanit Tzibbur, a Communal Fast, to demonstrate our solidarity with the Ukrainian people.”

A communal fast or its alternatives, including making donations to causes aiding Ukrainians, offers a historic chance for Jewish groups to connect their work with the real concerns of the people they strive to engage, two Jewish philanthropists argued in eJewishPhilanthropy on March 14.

“Jewish organizational work needs to connect our current lives and challenges with Jewish wisdom and tradition,” wrote Don Abramson, a former chair

of American Jewish World Service, and Joe Kanfer, a former chair of Jewish Federations of North America. “This is a teaching opportunity to invoke our collective memory and for Jews to understand the significance of Purim in a way that they likely have not in their lifetimes.”

For Borovitz and others on the front lines of the effort to support Ukrainian Jews, the holiday’s significance is already being felt viscerally: The Hillel building where he works in Berlin has been turned into a hostel for students who have fled Ukraine.

Borovitz said he’s thinking not just about the impact of the fast day on Jews like him, but on non-Jewish Ukrainians like the ones he got to know during his Peace Corps stint. At least 10 of his former students are currently serving in the Ukrainian Army, he said, adding, “As far as I know, everyone’s alive.”

“I think that it would mean a lot for people in Ukraine — and maybe even for the president himself — to know that the Jewish people are behind them,” he said. **JE**

JTA’s Shira Hanau contributed reporting.

# Changing Addresses?



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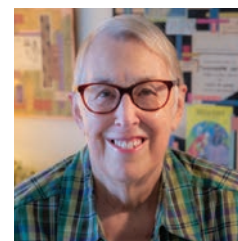
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# AN UPDATE ON EMERGENCY RESPONSE EFFORTS IN UKRAINE

**650+**

Jewish Ukrainian refugees have arrived as new olim in Israel

**4,130**

beds were rented

**23,000+**

calls have been received at various hotlines

**70%+**

of the requests are for food, medicines, and evacuation

**7,000**

receiving support on the ground

**1,000**

locations across Ukraine

A lifeline for

**40,000**

elderly

Showing up for

**2500**

poor Jewish children

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Emergencies happen without notice, which is why the Jewish Federation of Greater Philadelphia is grateful for the support of the Jewish community in times when it matters most. As fighting intensifies, millions of Ukrainians, including tens of thousands of Jews, are attempting to flee the country. Thanks to the incredible generosity of this community, as of March 14, more than \$800,000 has been raised to provide humanitarian aid on the ground and help individuals and families escape to safety.

To date, Jewish Federations have raised \$24.5 million for Ukrainian relief efforts. In collaboration with our global partners, including the American Jewish Joint Distribution Committee (JDC), the Jewish Agency for Israel, World ORT, and others on the ground, these dollars have made real impact.

Your support can help ensure the safety and vitality of the Jewish community:

- **Emergency Response Fund – [jewishphilly.org/emergency](https://jewishphilly.org/emergency)**

*Addressing crises as they arise, such as the current situation in Ukraine*

- **Jewish Community Fund – [jewishphilly.org/donate](https://jewishphilly.org/donate)**

*Essential, unrestricted dollars for the organizations that provide services to our community and to those in need around the world*

On behalf of all of our Jewish brothers and sisters that your generosity is helping, thank you. Let us pray for peace.



**Jewish Federation**  
of Greater Philadelphia



# YOU SHOULD KNOW ...

# Claudia Kronfeld

BY SASHA ROGELBERG

Picking up the jeweler's saw was the easy part for Claudia Kronfeld, the Rittenhouse-based creator and designer behind Claudia Mae Jewelry. Building a jewelry brand from the ground up was a little bit more difficult.

With a knack for details and an eye for the finer things, Kronfeld, 26, honed her passion for jewelry — and served as the apprentice to an Israeli master jeweler by night after college — to develop Claudia Mae Jewelry during the pandemic.

Kronfeld, who had her bat mitzvah at Har Zion Temple in Penn Valley, began selling her pieces at the onset of COVID-19 restrictions in 2020. Over the past two years, all while she balanced a full-time job, Kronfeld's brand has grown and now has an established presence on Instagram and in Philadelphia-area retailers. She hopes to one day take the brand to retailers across the country.

## How would you describe the style of the jewelry you create?

It's definitely for the gold-lover. I use a lot of chunky gold. Most of my pieces are done in 14-karat, but I do a lot of made-to-order stuff in 18. So it's really for the person who loves and appreciates the richness of gold and the weight of gold.

And then it's also for the person who loves and appreciates gemstones because I am a big gemstone enthusiast. I studied at the GIA (Gemological Institution of America); I hunt for stones all around the world — so someone who loves color and is interested in the background of gemstones and where they come from and how they got here.

## What drew you to those materials in particular?

My metalsmithing background started at NYU (New York University), and at NYU, we were working with silver, and I honestly hated metalsmithing when I was working with silver because I had no interest in silver.

I love jewelry, I had appreciation for jewelry, and then once I started working with those materials (gold and gemstones), I loved it that much more because making something that has inherent value is just such a different experience than making something of metal that really doesn't hold any value.

## If money and resources were not an issue, what would your ideal piece of jewelry look like?

I always talk about making my chunky nomad ring that I do with three large oval stones. My dream ring would be that with diamonds in it — three big oval diamonds and gold of course, always yellow gold.

With the market now, everything is diamond, diamond, diamond. The diamond industry is like this false scarcity. Diamonds really aren't as rare and scarce as we're made to believe they are; they're just market-controlled.

I still would choose diamonds but, after that, I would love a piece with a massive emerald because they're really as rare as we think they are.

## When were you first drawn to making jewelry and metalsmithing?

I've always been a very creative and visual person. I explored so many different creative outlets growing up and even in high school. I started a "Crafts for a Cause" club, where we would do different projects and donate them for different causes. So, at one point, I had all the boys in my grade knitting scarves for the homeless. But I never saw my creativity as anything more than hobbies.

So when I went to college, I was focusing on what I felt was more practical and then pursuing my creative outlets on the side. So I had taken this metalsmithing course at NYU just because I had an extra credit.

And then, fast forward a few years later, when I graduated, I was working full time in the beauty industry. And I was so trapped in that corporate office setting. I would spend my lunch hours walking up and down



Madison Avenue and would window shop all the high-jewelry houses. And at the time, I had really wanted a gold band for my birthday, and I couldn't find it anywhere. I became obsessed with jewelry, and obsessed with the idea of just creating this perfect gold band since I couldn't seem to find it anywhere. Just for myself, not for anything else.

## Given the time you spent in the Diamond District in New York, what's your assessment of "Uncut Gems"?

Accurate in a lot of ways! I spent a lot of time — and still do — on 47th Street, and when I first started, I really had no idea what I was doing. And I was walking into those ground-floor jewelry stores, like the ones in "Uncut Gems," and I'm dealing with these guys who really are very similar to how they're depicted in the movie. And they're looking at me like, "What is this girl doing?" And a lot of them try to take advantage of me. I've gotten ripped off plenty of times. A lot of them would totally laugh in my face. **JE**

# Zelensky's Inspiring Leadership

**W**e learn from the Purim story that leadership can be thrust upon an individual in unanticipated ways. In Ukraine, we see that theme playing out in real-time.

When Ukrainians elected former comedian and entertainer Volodymyr Zelensky as their president in 2019, we joined in welcoming him, even as we recognized his lack of government or leadership experience. There was also an element of pride in our embrace — Zelensky is Jewish, even if that was not a defining aspect of his life before his entry into politics. And we wondered how Zelensky, who played the president of Ukraine for laughs on TV, would redeem himself now that he was elected president for real.

Following Vladimir Putin's Russia invasion of Ukraine on Feb. 24, it didn't take long to see that Zelensky is a serious player, focused on leading and defending his people. Thus, when the Biden administration offered to help Zelensky escape Kyiv to save himself from anticipated targeted assassination, he is reported to have famously responded: "The fight is here; I need ammunition, not a ride."



Ukrainian President Volodymyr Zelensky meets foreign journalists in Kyiv, Ukraine, on March 3, 2022.

What Zelensky also didn't need was help figuring out how to use his bully pulpit. He knew exactly what to do. And on that stage, his performance has been extraordinary and inspiring. Zelensky artfully worked to calm a terrorized nation by exuding calm, seriousness, hope, resolve and defiance. With the unshaved face of an everyman and the worn camouflage T-shirt of a fighter, the comedian cum politician was transformed. The communicator found his ultimate role.

Early on, Zelensky told European leaders that he was Russia's No. 1 target — and that they might not see him again alive. In short order, he personalized a country of 44 million people into one vulnerable man. And in the process, he put Putin on notice that the whole world was watching his every move.

Zelensky also spoke to and for his nation — with emotional yet forceful reassurance — helping to rally confidence and determination in the face

of overwhelming force and odds. And if Zelensky's Jewishness was a prop before the war, it has become the key to a whole new audience as he pursued increased support in Israel and in the Diaspora with the recurring theme that "Nazism is born in silence."

The world has taken note. As observed by Franklin Foer in *The Atlantic*: "It is hard to think of another recent instance in which one human being has defied the collective expectations for his behavior and provided such an inspiring moment of service to the people, clarifying the terms of the conflict through his example."

Zelensky has demonstrated impressive skill as a public personality and leader. He shows confidence in his people and declares his place with them. He doesn't hide, yet he doesn't pretend that he is either safe or secure. He projects the persona, not of an elite, but of a common man. And he has become the voice and the face of a victimized people. Zelensky is Ukraine. Zelensky is Jewish. He seems to be drawing courage, strength and purpose from both. **JE**

EyePress/Newscom

# Uncertainty in the Iran Deal

**I**ran nuclear talks in Vienna have once again hit a roadblock. This time, they were derailed by Russia's demand for sanctions relief in commercial dealings with Iran. All the while, Iran continues to develop its nuclear program, setting Israel and Arab countries on edge. Then, this past weekend, Iran sent ballistic missiles into Iraq, striking near a U.S. Consulate compound, highlighting the urgency of figuring out some way to deal with the dangerous Islamic regime.

The situation is complex and is made even more so by the lack of transparency regarding the new terms being considered regarding possible U.S. re-entry into the deal. In 2015, the permanent member countries of the United Nations Security Council — United States, United Kingdom, France, Russia

and China — plus Germany and the European Union, signed the Joint Comprehensive Plan of Action with Iran. As part of that deal, Iran agreed to various measures designed to curtail the development of its nuclear program and for inspections from the International Atomic Energy Agency to ensure compliance. In exchange, Iran received some sanctions relief.

But the deal faced significant criticism, with challengers arguing first that Iran could not be trusted to comply with its performance promises and that, in any event, parts of the deal would eventually expire, and second because JCPOA didn't address Iran's ballistic missile program or its funding of terrorist activities. In 2018, President Donald Trump pulled the U.S. out of the deal. Since then, JCPOA has effectively collapsed.

President Joe Biden made joining an improved version of the deal one of his campaign promises. And for the past year, negotiators have been involved in slow-moving talks in Vienna seeking to achieve that result. Before this latest delay involving Russia, the agreement was reportedly approaching its final stages. But serious questions about the new terms have been raised. Rumors of significant financial concessions to Iran, wholesale lifting of terror designations for the Iran Revolutionary Guard and many of its individual leaders and limited restrictions on Iran's nuclear development activity have emerged, casting a large cloud over public reaction to reports of a pending agreement. Since there has been no public disclosure of potential re-entry terms, no one knows for sure.

It's also unclear whether Congress will have a say in approving the new terms. Some argue that if this is an expanded or new deal, Congress should review it. Others assert that if the U.S. is "simply" reentering the previous deal, Congress has already had its say. Those issues are probably what prompted a bipartisan group of 21 Congress members to send a letter to Biden last week, expressing concern about reports of U.S. concessions in the current negotiation process.

JCPOA is not a deal that should be built on rumors and whispers. Any proposed new terms should be made public, and Congress should weigh in on the agreement and its terms. If Congress approves the deal, so be it. But moving ahead without congressional input would be a mistake. **JE**





## Evil Doesn't Always Wear a Triangle-Shaped Hat

BY RABBI JASON BONDER

Many of us know exactly what to do when we see a man wearing a triangle-shaped hat — especially if we see that man in our synagogue plays on the holiday of Purim.

We boo and hiss and shake our noise-makers when we hear his name read aloud from the Megillah. Haman is that wicked man whose name we are commanded to drown out.

Fewer of us, I suspect, know that not once in the entire book of Esther is it mentioned that Haman ever wore a hat that has three corners. So, what's the hat all about? I think I discovered the meaning of the hat all over again this past Shabbat thanks to this moment of history in which we live.

This month, at our family Shabbat services, I wanted to find a story with connections to Ukraine. Thankfully, I came across a story called “Haman and Mordecai: A True Story in Honor of Purim” written by Solomon Naumovich Rabinovich, born just outside of Kyiv, and better known by his pen name, Sholem Aleichem.

Aleichem set his Purim-themed story “in one of the Jewish cities of our old home,” and it begins with the arrival of Haman and Mordecai in that unnamed city. The biblical duo arrive in town centuries after the Purim story was first penned. Haman, who Aleichem describes as a “rich magnate, with an angry, severe glare,” is wearing his triangular hat.

Despite the iconic head covering, the Jews in this fictional town do not recognize Haman. They ask Mordecai about the rich magnate, and Mordecai explains in no uncertain terms who they are. He mentions that they are from Persia and Media, from the Fortress Shushan.

Yet each character with whom Mordecai speaks isn't quite sure what to do. Perhaps in disbelief, perhaps in confusion, none of the town's Jews are spurred to action despite the villain's presence. They fail to take immediate steps toward ridding their town of this known villain. Purim, and Aleichem's story, come to teach us that we cannot react in this way to the presence of evil. It is incumbent upon us to spot

wickedness quickly and then do something in response.

This coming week, we will teach our children to get loud in all kinds of ways at the mention of Haman's name. Haman's triangular hat will likely make its appearance in Purim spiels across the world. But we aren't booing that hat. The triangle hat is a teaching tool to communicate something far more important and our whimsical tradition of booing Haman is much more serious than it appears.

When we take our children to hear the Megillah, we are teaching them to build a world in which good people stand up to bullies wherever and whenever they see one. We are instructing the next generation that when we spot wickedness in our midst, we push decorum aside and we get loud until the evil plot is thwarted.

God willing, we will raise a generation of people who have even just an ounce of the courage it took for the Ukrainian soldiers on Snake Island to stare down a Russian warship and defiantly say, “Go f\*\*\* yourself!”

It is not enough to put this on the shoulders of the next generation. We, the adults in the room, need to heed our own advice. Over these past two weeks, we have watched a villainous plot unfurl. It is as if this moment in history is testing the Jewish people by asking, “Do you still need that triangular teaching tool from your childhood to spot evil?”

Vladimir Putin shouldn't have to wear a hat that has three corners for us to recognize his wickedness. His brutal and unjust aggression should be enough to spur us to action.

Those of us who grew up attending Purim services have been training for this our whole lives. It's time to stand up and make noise until this modern-day Haman is stopped. A good place to start is by booing Haman with the kind of passion and courage displayed by those soldiers on Snake Island.

But don't stop there. Donate, write on social media, encourage others to do the same. May our celebration of Purim this year, and every year, be a reminder to us that not all villains wear triangular hats. **JE**

Jason Bonder is the associate rabbi at Congregation Beth Or in Maple Glen.

### Article Didn't Present Enough Evidence of Racism

Emet is a strong Jewish value, as is refraining from lashon hara. With this in mind, I would like to respond to your article of Feb. 24, “Black Jew Denied Israeli Citizenship Twice,” whose headline implied that this was a decision motivated by race.

There is no doubting the real pain and frustration that Jared Armstrong feels. He was raised as a Jew and still spent nine months converting to meet what he thought were the objections of Israeli authorities to becoming a citizen, only to be denied again. I cannot speak to whether this decision was correct, not knowing all the facts. But neither can anyone else who does not know all the facts say with certainty that this decision was because of racism.

What do we know? We know that Israel rescued thousands of black Ethiopian Jews at great risk and expense. We also know that white individuals wishing to become citizens are turned down because their conversions are not regarded as valid by the Israeli authorities. Finally, we know that in March 2019, Amare Stoudemire, a black American basketball player who underwent an Orthodox conversion in Israel, was granted Israeli citizenship.

These facts alone are enough to raise questions about any assertion that denial of citizenship to Armstrong is caused by racism. We also know that standards for conversion are different in Israel than they are in the United States. It is quite possible that this is the reason Armstrong's application was turned down.

Because racial discrimination is wicked, a charge of racism is ugly and should be supported by stronger evidence than was presented in this article.

Rabbi Yonah Gross | Congregation Beth Hamedrosh, Wynnewood

### Writer Drank Republican Kool-Aid

It is evident from David Levine's letter (“Endorsement Omitted Key Details,” March 17) that he has been drinking too much Republican Kool-Aid.

Levine implies that Judge Ketanji Brown Jackson is unqualified because her “handlers” refuse to address such issues as LSAT scores and class standing. He also opines that Biden only nominated her to fulfill a “debt” to his supporters.

First of all, Jackson was endorsed by many legal scholars of both political persuasions, and both white and minority attorneys. I don't remember anyone asking for LSAT scores and class ranking of any of Trump's three appointments to the Supreme Court. In fact, Republican members of Congress tried to whitewash Brett Kavanaugh's alleged alcoholism and sexual harassment charges — charges that would have disqualified most candidates.

As far as fulfilling a debt, one of Trump's major campaign promises in 2016 was to appoint conservative judges to the court to overturn *Roe v Wade*. Trump's appointments were selected by the conservative Federalist Society, and he dare not go against any of their recommendations. **JE**

Jeff Ettinger | Huntingdon Valley

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



# Is ‘Never Again’ Now? The Ukraine War Ignites a Recurring Debate

BY ANDREW SILOW-CARROLL

Seventy-nine years ago this month, crowds twice filled Madison Square Garden for a pageant, “We Will Never Die,” meant to draw attention to the slaughter of Europe’s Jews by the Nazis. Screenwriter Ben Hecht organized the spectacle and wrote the script; German refugee composer Kurt Weill wrote the score. A young Marlon Brando had a leading role.

Two million Jews had already been killed. The performance included the lines, “No voice is heard to cry halt to the slaughter, no government speaks to bid the murder of human millions end. But we here tonight have a voice. Let us raise it.”

In the self-congratulatory amnesia called hindsight, American Jews often look back on “We Will Never Die” as a watershed in raising awareness about the Holocaust — and a condemnation of America’s failure at that point to stop the genocide. What’s often forgotten is that Hecht had trouble getting major Jewish organizations to sign on as sponsors. “A meeting of representatives of 32 Jewish groups, hosted by Hecht, dissolved in shouting matches as ideological and personal rivalries left the Jewish organizations unable to cooperate,” according to the David S. Wyman Institute for Holocaust Studies.

This was 1943, mind you, so the debate over whether the United States should commit blood and treasure to the defense of its Allies was already settled. But the “ideological and personal rivalries” are reminders that Americans were never of one mind about entering World War II, and certainly not about whether and how to save the Jews.

America and its allies are embroiled in a similar debate now, and World War II and its lessons are being invoked by those urging a fierce Western response to Russia’s invasion of Ukraine. Chief

among these are Ukraine’s Jewish president, Volodymyr Zelensky, who has specifically cited the Holocaust in asking governments, and Jewish groups, to intervene.

“Nazism is born in silence. So shout about killings of civilians. Shout about the murders of Ukrainians,” Zelensky said in a call with American Jewish groups. He spoke about the Russian missile strike near the Babyn Yar memorial to slaughtered Jews, saying, “We all died again at Babyn Yar from the missile attack, even though the world pledges ‘Never again.’”

Dmytro Kuleba, the foreign minister of Ukraine, also invoked “never again” in a Washington Post oped.

*If nothing else, the debate over “never again” demands more humility and forgiveness in judging the failures of previous generations.*

“For decades, world leaders bowed their heads at war memorials across Europe and solemnly proclaimed: ‘Never again.’ The time has come to prove those were not empty words,” he wrote.

The rhetoric may be soaring, but not everyone is convinced. “I’m seeing the term genocide & the phrase ‘never again’ used more in the context of Ukraine,” tweeted Emma Ashford, a senior fellow at the Scowcroft Center for Strategy and Security. “I understand why they’re being used — & the resonance they carry — but they’re not accurate ways to talk about a conventional war between states, even one with humanitarian casualties.”

Damon Linker, a columnist at The Week, made a similar point. “What Russia’s doing is terrible, but it’s what happens in war. It isn’t genocide, and it certainly isn’t the Holocaust, which is what that phrase refers to,” he

tweeted. “Please stop the hype.”

In some ways the debate is semantic. “Never Again” is a phrase popularized by a Jewish militant, adopted by mainstream Jewish groups and eventually absorbed into the global vocabulary as a shorthand for — for what, exactly? Is it about intervention when a government targets a people or ethnic group for slaughter, as in Rwanda? Does it include campaigns of terror meant to “ethnically cleanse” a region, as in Bosnia or Myanmar? Is it about a system of “reeducation camps” meant to erase a people’s culture, as the Chinese are doing to the Uyghurs?

Or, as Kuleba defines it, does it

mean “stopping the aggressor before it can cause more death and destruction”? According to that conception of “never again,” the Holocaust may have ended with the death of six million Jews, but it couldn’t have begun without unchecked territorial expansion by a brutal regime.

The debate is also highly concrete. If Kuleba is right, history will judge America poorly if it doesn’t do more to stop Russia’s attacks on civilians and its razing of Ukrainian cities.

And yet, while the United States and its allies have committed arms and sanctions meant to cripple Russia’s economy, President Biden has ruled out sending ground troops to defend Ukraine, or enforcing a “no-fly zone” over the country that would make direct conflict with Russian jets inevitable.

The bloody Russian invasion, bound to get bloodier still, has not risen to what most people and offi-

cial bodies would call a genocide. And even if it were to, it would be surprising if the United States would commit troops to the battlefield. Most Americans have little stomach for a hot war with Russia. The threat of nuclear escalation is terrifying.

A Cygnal poll taken last week found that 39% of U.S. respondents supported Washington “joining the military response” in Ukraine — a plurality but hardly a landslide. A broad majority still preferred non-military intervention.

The United States, like the rest of the world, has a checkered history in fulfilling the promise of “never again.” Bill Clinton was ashamed of America’s inaction in Rwanda. Barack Obama in 2012 launched a White House task force called the Atrocities Prevention Board, although it didn’t prevent the mass slaughter of Syrians by their own government and Russia on Obama’s watch.

The United States Holocaust Memorial Museum has a Center for the Prevention of Genocide. And yet to paraphrase Stalin, “How big is its army?”

And yet, many refuse to allow realpolitik to deaden their response to the tragedy in Ukraine. “We can discuss and debate a no-fly zone, but there is one thing we can’t debate, and that is this should be a no-cry zone,” said Rabbi Joseph Potasnik, head of the New York Board of Rabbis, during a recent interfaith service for Ukraine. “We should never, ever see innocent people mercilessly murdered.”

Few could dispute that. But if nothing else, history reminds us that slogans are not policies, and that the very best intentions crash up against self-interest and self-preservation. If nothing else, the debate over “never again” demands more humility and forgiveness in judging the failures of previous generations. **JE**

Andrew Silow-Carroll is the editor in chief of The New York Jewish Week and senior editor of the Jewish Telegraphic Agency.





# What Ukraine Has Taught Europe About the Need for Nationalism

BY FIAMMA NIRENSTEIN

Europe's new thinking on Russian President Vladimir Putin's war against the nationalist and democratic Ukrainian resistance could be promising, if it signals that the West is finally about to descend from the sense pacifist supremacy that has characterized it since the end of World War II.

Already, however, all the boasting by E.U. leaders about the newfound unity and meaning that will change a post-Putin world resembles the froth of classical European rhetoric. It's a powerful choir that may not only silence all the uncomfortable truths revealed by the conflict, but deplete its energy to plan for the future.

Witnessing, as I do, the Ukraine war from Israel, a country perpetually at war—and one, like any democracy, which abhors war — is instructive. Having Hamas and Hezbollah missiles rain down on the country's civilian population; living in a place where at least 2,000 people were killed during the years of the Second Intifada; inhabiting a nation that has been attacked from all sides for the last 80 years — nevertheless induces first and foremost optimism.

Indeed, small nations tied to their history, culture and origins possess extraordinary strength of resistance. Ukraine, therefore, is capable of winning this war despite the torment that it's undergoing.

Ukrainian President Volodymyr Zelensky, whom Ruth Wisse has called a kind of post litteram Isaac Babel, a Jew and a Cossack, can succeed in the way of the late Israeli Prime Minister Golda Meir or other Jewish-Ukrainian leaders, among them Zev Jabotinsky. And Zelensky is well aware of this from his family history.

The Jews of Ukraine are survivors who owe their survival solely to themselves. Today, too, the Ukrainian people, like the Jews, will receive no substantial help; no "cavalry" will be



coming. Loneliness is a lesson that the prime minister of Ukraine certainly learned as a Jew and is now teaching to his people.

Herein lies the first post-world war global lesson: Putin was shocked by the resistance he met, because he had told himself lies and drawn a non-existent geopolitical reality in which Ukrainians were Russians. But Ukrainians aren't Russians, as we are now seeing clearly. And they have always been searching for their identity in the West, for better or for worse, precisely in order to escape Russia.

Now European culture, for which nationalism had been muddled by the Nazi-fascist past, must understand that the nation-state is not only necessary; it's the historical bearer of freedom. Indeed, the evils mistakenly attributed to nationalism are actually those of imperialism.

The E.U. has to recognize that human beings are born free and fight for the freedom of their national collective through their heroes, traditions and institutions. It needs to rehabilitate the word "nation," and with it develop a different relationship with the state of Israel.

But this is for tomorrow. In the meantime, to preserve its internal

cohesion, the E.U. must step back from its globalist absolutism and grasp that there are differences and contrasts in Europe. Moreover, it must mercilessly reject "cancel culture" in all its stupidity. The heroes and monuments of the past have shown their power, after all.

And here's more for productive conservative thought. During the current war, men remained to fight, as they have always done over the course of millennia, while mothers and grandmothers have taken children by the hand to safety. It's a magnificent revival of a de-ideologized feminism that will consider women's primary task during both war and peace as key to safeguarding freedom.

Liberalism, nationalism, freedom, democracy and tradition must go hand in hand. Europe must separate itself from some of its postmodern dreams, parlance, rhetoric and socialist origins, and reduce its universalism.

Even war, the most abhorred concept, has to be finally reconsidered. Pacifist smoke signals don't prevent or stop it. It is Putin who must be stopped.

Germany doubled its defense budget within a single day, an instructive

somersault. Here in Israel, the country wouldn't survive a day if it didn't know how to fight, win wars and cultivate valor. It takes a lot of moral strength to risk one's children's lives.

The E.U. has completely forgotten this principle, but now needs to remember it. If Israelis, whether religious or secular, on the left or the right, didn't know how to rise above their own hard principles and stick together in need, we wouldn't have survived and flourished. Blessed is the country that has its heroes; not the one that doesn't need them.

Finally, as the late Middle East historian Bernard Lewis explained to me, the Turks didn't realize that the recoil of the cannons made their beautiful war ships sink.

We must move the cannons of democracy to prevent our vessels of freedom from sinking like the Ottoman Empire. **JE**

Journalist Fiamma Nirenstein was a member of the Italian Parliament (2008-13), where she served as vice president of the Committee on Foreign Affairs in the Chamber of Deputies. She served in the Council of Europe in Strasbourg, and established and chaired the Committee for the Inquiry Into Anti-Semitism. She is a fellow at the Jerusalem Center for Public Affairs.

# A Century After First *Bat Mitzvah,* Jewish Coming-of-Age Still Evolves

SASHA ROGELBERG | JE STAFF

*for* some Jewish tweens, Judith Kaplan Eisenstein's reality was their worst nightmare.

The evening before, Eisenstein's father, Rabbi Mordechai Kaplan, told his daughter that she would be having a bat mitzvah ceremony — chanting Torah and prayers in front of the entire congregation — giving her few hours to prepare.

The tight timing of the ordeal was only one part of the anomalous situation: Eisenstein would also become the first young Jewish woman to have a bat mitzvah, the ceremonial honor until then only afforded to young men. Previously, women only participated in a b'nai mitzvah, a group ceremony for young Jews, regardless of gender.

On March 18, 1922, a Saturday morning, Eisenstein left her seat in the front row of the women's section of the Society of the Advancement of Judaism synagogue in New York to stand on the men's side, some distance away from the bimah, to read from the Chumash, the book with the printed text from the Torah.

One hundred years after Eisenstein became a bat mitzvah in front of her community, her accomplishment is being recognized, both through events honoring the milestone and by the continuous paradigm shift the Jewish institution of b'nai mitzvah is undergoing in some communities.

Despite the unprecedented nature of Eisenstein's Jewish coming of age, the event was not particularly controversial in the community.

Kaplan was the founder of the Reconstructionist movement, which was defined by its views of Judaism as an ever-evolving culture and religion. He had an interest



Dylan Tanzer as Judith Kaplan

in the suffrage movement of the time and in first-wave feminism, which advocated for the increased presence of women in public roles.

Kaplan saw Eisenstein, his eldest daughter, as his disciple and mentee, according to Stockton University history professor and great-niece of Eisenstein, Sharon Musher.

"He had four daughters and he wanted them to participate in this rite of passage," Musher said.

In line with his Reconstructionist sensibilities, Kaplan took the consensus of the SAJ community, who agreed that Eisenstein could have a bat mitzvah in front of the congregation. Only Eisenstein's grandmothers had qualms with the ceremony, Musher said.

Eisenstein's bat mitzvah had marked differences to the likes of those seen today in Reform, Reconstructionist and some Conservative spaces: She didn't read from the Torah scroll or wear a tallit or kippah. Eisenstein wasn't permitted to be on the bimah until the bat mitzvah of her daughter Miriam many years later. Eisenstein had

a second bat mitzvah in 1992, four years before her death.

In honor of the 100th anniversary of Eisenstein's bat mitzvah, SAJ - Judaism That Stands for All, will host a Rise Up/ Bat Mitzvah At 100: National Shabbat on March 17 over Zoom and in-person.

With Ironbound Films, they launched an Instagram campaign @judithkaplan1922 to illustrate what young Judith Kaplan's life at 12 would have been like had she had Instagram as a child.

Dylan Tanzer, the West Orange, New Jersey-based actor who will play the bat mitzvah girl in the Instagram project, believes Eisenstein was an "inspiration to all Jewish girls now."

Only seven months away from her own bat mitzvah at a Reform synagogue, Dylan, 12, will read as much of her Torah portion as she can. Learning more about Eisenstein's story, Dylan was shocked that the first bat mitzvah, something of an inevitability in her Jewish upbringing, was near-unheard of a century ago.

"I cannot express that it was 100 years ago," she said. "I just thought it was normal; I didn't even think about it."

But Eisenstein didn't just open the door for young girls. For Jewish women not allowed to celebrate their bat mitzvah when they turned 12, Eisenstein's legacy gave them a chance to fulfill the mitzvah later in life.

This year, Congregation Beth Tikvah, a Conservative synagogue in Marlton, New Jersey, held an adult b'nai mitzvah class to coincide with the 100-year anniversary.

"It's by design that we're doing it this year," Rabbi Nathan Weiner said.

Beth Tikvah was the first Conservative congregation to allow for bat mitzvahs that were identical to bar mitzvahs, according to Weiner.

The egalitarian nature of the synagogue is what drew congregant Bonni Rubin-Sugarman to the synagogue more than 30 years ago.

Now 70, Rubin-Sugarman, a student in Beth Tikvah's adult b'nai mitzvah class, will have the bat mitzvah ceremony she longed to have but didn't as a tween.

Growing up with a father who was the president of a Conservative synagogue, Rubin-Sugarman was





The four daughters of Rabbi Mordechai Kaplan as young girls

socialized with strict gender roles. She was somewhat resentful that her brothers who played Little League baseball and attended Hebrew school, envious of the one Jewish girl she knew who had a bat mitzvah.

"I thought it was wonderful — and not for the party — for what she was accomplishing," she said. "I was just in awe of what she accomplished."

After her confirmation in the 10th grade, Rubin-Sugarman became involved in United Synagogue Youth, committing to involvement in Jewish life as an adult.

"I said to myself at 16 when I went on USY On Wheels, 'I'm going to do this someday; someday, I'm going to be able to have a bat mitzvah,' and that kind of had a huge effect on me," she said.

Rubin-Sugarman approached Weiner last year, requesting a bat mitzvah ceremony that would take place in her 70th year of life. Her son-in-law, who recently converted, and seven other congregants joined her.

Always religious, Rubin-Sugarman said her relationship with Judaism has changed as her June 11 bat mitzvah date approaches.

"I consider myself a pretty spiritual person," she said. "And I couldn't imagine [the adult b'nai mitzvah class] would enhance it, but I think it has."

While Rubin-Sugarman felt like having a bat mitzvah later in life was a way to fulfill a dream from her past, SAJ Rabbi Lauren Grabelle Herrmann is looking to make fundamental changes

to the language and attitude around Jewish coming-of-age that align with the spirit of Eisenstein's bat mitzvah, which brought an underrepresented gender into a new fold of synagogue life.

About four or five years ago, Grabelle Herrmann — who also was the founding rabbi of West Philadelphia's Kol Tzedek congregation — changed all language referring to coming-of-age to "b'mitzvah," a gender-neutral term that is becoming more widely used in many Reform and Reconstructionist spaces. SAJ's gender-neutral language is also used when calling up individuals for an aliyah, regardless of the individual's gender.

In the past year, five of the congregation's 260 families have had b'mitzvah for a transgender, gender non-conforming or non-binary child.

"It's awesome to feel like we're ready to be inclusive without it being a big deal at all," Grabelle Herrmann said.

In addition to the language being affirming, it's also practical in a space where kids and tweens are thinking openly about their gender, she said. Grabelle Herrmann had a child announce a change in pronouns two weeks before their b'mitzvah. The family asked what needed to change in the ceremony. Nothing did, Grabelle Herrmann said.



Judith Kaplan Eisenstein at her second bat mitzvah ceremony in 1992

In a changing political and social landscape, more than just a language update is necessary to engage Jewish youth, Grabelle Herrmann argued.

Beyond teaching prayers and parshot to young congregants, she's also tasked with engaging tweens who aren't interested in becoming b'mitzvah or engaging further with the Jewish community.

"I've had many conversations with kids who are like, 'I'm not into this; I'm not feeling this,' Grabelle Herrmann said. "And I'm able to talk about: What are the reasons people do this? Why is this important to your parents? What can you get out of it? Those conversations keep the kids engaged, even if they don't love their b'mitzvah. They know that they can trust to talk to a Jewish adult and spiritual figure."

The task is in line with what Musher believes is the true purpose of a b'mitzvah.

When she reflects on the legacy of her great aunt, Musher thinks beyond just the inaugural bat mitzvah. Eisenstein became a prominent and prolific Jewish composer, musicologist and educator. Though her bat mitzvah was the genesis of her engagement with the larger Jewish community, the impact of her scholarship and commitment to Jewish life was profound after her coming-of-age.

"It's really important that [b'nai mitzvahs] mark, not the end of young people's Jewish education," Musher said, "but the beginning of an adult commitment to Jewish peoplehood." JE



Sharon Musher's daughter Elena (center) at her bat mitzvah in 2016



# Pasta for Dinner

KERI WHITE | JE FOOD COLUMNIST

I love pasta. That's not a unique opinion, although over the years pasta has been vilified as demonic, extolled as a simple, economic, tasty meal, and everything in between. While I could eat pasta every day, I don't, so when I do I relish it.

These two dishes are simple, delicious and typical of Italian cuisine, in that they showcase the ingredients.

The first one is vegetarian and could be vegan if you omit the cheese — it won't have the silken richness, but the roasted tomatoes and garlic deliver plenty of flavor, so the dish won't suffer. Roasting garlic brings a sweetness and caramelization that is darn near intoxicating.

The second dish, amatriciana, is typically made with guanciale or pancetta (both smoked pork products). I have tweaked it using turkey bacon and omitting the cheese, thus adapting the dish for a kosher audience.

## Roasted Tomato and Garlic Mascarpone Pasta

Serves 4

This dish came together when I realized the grape tomatoes I bought were passing their prime. No longer fresh, they needed to be used — and quickly — to avoid waste.

Roasting tomatoes brings out a depth and intensity of flavor that is just wonderful, and tossing it together with these ingredients provided a meal that suggested far more effort than it required.

If you don't have mascarpone, you can use cream cheese, butter or even a drizzle of heavy cream. And if you don't have either, you can skip the dairy; the dish will be lighter but still quite delicious.

I used grape tomatoes because that's what I had on hand, but any small-sized tomato from plum on down is fine. As for the pasta — I used fresh fettuccine, but any long, ribbon-style fresh or dry pasta cooked to al dente is fine for this dish.

3 pints cherry, grape or plum tomatoes

8 cloves garlic, peeled

2 tablespoons olive oil

Generous sprinkle of salt and pepper

¼ cup mascarpone cheese

¼ cup Parmesan cheese

Handful or basil, coarsely chopped, for garnish

1 pound fresh fettuccine

Heat your oven to 375 degrees F.

Line a cooking tray with parchment, and spread the tomatoes and garlic in a single layer. Sprinkle them with olive oil, salt and pepper, and toss to coat. Roast them in the oven for about 45 minutes until the tomatoes are jammy and slightly black in spots.

Note: Keep an eye on the garlic during the roasting process; it may roast more quickly than the tomato, and you want it soft and mushy, not toasted crisp. If it starts to inch past soft, take the pan out, remove the garlic to a bowl and continue roasting the tomatoes until done.

When the tomatoes are nearly done, heat a pot of salted water to a boil. When the roasting is complete, mash the garlic and pour the tomatoes and their juice/drippings into a serving bowl.

Cook the pasta to al dente, and drain, reserving about ¼ cup water for the sauce. Toss the pasta with the sauce, add the mascarpone cheese and toss. If the sauce needs to be loosened, add a bit of the pasta water and toss to coat all noodles thoroughly. Top it with Parmesan cheese and fresh herbs, and serve.

## Pasta all'Amatriciana

Serves 4

If you like spice, the red pepper flakes are for you. Vary the amount



Photos by Keri White



per your preference or omit it altogether if a milder flavor is desired.

- 4 slices turkey bacon, chopped
- 1 onion, chopped
- 1 tablespoon olive oil
- ¼ teaspoon salt
- ½ teaspoon crushed red pepper flakes  
(more/less per preference)
- ½ cup red wine
- 1 28-ounce can crushed tomatoes
- 1 pound ribbon-style pasta
- 1 handful chopped fresh parsley

Heat the oil in a large saucepan or deep skillet. Add the onion, turkey bacon, pepper and salt. Saute until fragrant. The onion should be soft and the bacon thoroughly cooked, about 8 minutes.

Add the red wine, bring it to a boil and let it reduce a bit. Add the canned tomatoes, lower the heat, cover and simmer for at least 30 minutes, or as long as 90 minutes, if desired. The flavor will deepen a bit, but this is not a dish that requires hours on the stove.

Cook the pasta in salted water according to package directions to al dente. Reserve ¼ cup of the cooking water before draining and, when done, toss the pasta with sauce, adding water if needed to coat the noodles.

Top with chopped parsley, and serve. **JE**



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# Interactive Mosaic Exhibit Encourages Diverse Interpretations

SASHA ROGELBERG | JE STAFF

**B**eauty may be in the eye of the beholder, but for Rabbi Gila Ruskin, she hopes the beholder sees more than just beauty in her mosaic art.

The West Philadelphia-based rabbi and artist, with 15 years of mosaic-making under her belt, created the project Mosaic Midrash hoping others would help add meaning to her pieces, which were inspired by the words of the Torah.

Combining meticulously placed tiles traditionally seen in the mosaic medium with three-dimensional elements from found objects, Ruskin constructs her mosaic pieces drawing not just on the materials of everyday life, but also the theme of what it means to be alive.

“I love the idea of taking broken objects, constructing them into something beautiful. To me, that’s the essence of life,” Ruskin said.

Audiences can view and participate in Ruskin’s Mosaic Midrash project by visiting her exhibit, which opened Feb. 27, at Mekor Habracha/Center City Synagogue, 1500 Walnut St., #206.

The exhibit consists of 35 mosaic pieces, almost all of them drawing inspiration from a scene from the Torah. The exhibit is interactive, with visitors able to affix materials to some pieces, and add their own midrashic interpretations to the works.

Divided into three separate themes, the exhibit is a loose exploration of one’s life and their connection with God, according to curator Seraphina Ferraro.

The first theme is Mavo, which Ferraro described as “the chaos before divine order.” The theme is represented in pieces such as “Midrash of the Arks,” which has become a hotbed for interpretation in the exhibit. Instead of one ark represented in the piece, there are nine, and Ruskin asks her viewer why this is.

Among the responses she’s received, Ruskin has been stunned by the diversity in thought the pieces have evoked.

“One person said it’s so the animals don’t ever give up hope; they can always see that there’s another art com-

ing along, and that they don’t have to despair,” she said of one interpretation.

The second theme is M’orav, involvement, which represents the human covenant with God and the intertwining of spiritual values and practices in Jewish life.

The last theme is Matmid, which focuses on the idea of the promises of the future one keeps with God, and includes a piece she created several years ago about the Red Cross refusing to collect blood donations from Black Americans in 1941.

“What I love about Gila and about the way that she approaches her work is that she really wants that moment when the rubber meets the road, of her artwork and her concepts, meeting other people and creating new stories, new ideas,” Ferraro said.

Ruskin was inspired to display her artwork in this fashion after visiting Mekor Habracha and being struck by the lighting in the space’s hallway.

Mekor Habracha Rabbi Eliezer



Ruskin’s mosaics represent different themes and scenes from the Torah, many of which are related to an individual’s life and relationship with God.

Courtesy of Gila Ruskin







Mosaic Midrash exhibit curator Seraphina Ferraro

Courtesy of Seraphina Ferraro

***“I love the idea of taking broken objects, constructing them into something beautiful. To me, that’s the essence of life.”***

RABBI GILA RUSKIN

Hirsch, who is a proponent for hosting art at the synagogue space, thought Ruskin’s works reflected the synagogue’s values of using art to augment the aesthetics of the space and could “inspire” those who walked through the synagogue doors.

“The work of an artist is something personal, but it’s also something that they share with the community,” he said.

Ruskin was first drawn to mosaics because of her interest in creating picture frames and challah trays. When she taught a class on Genesis and asked her students to interpret two different images about the binding of Isaac, she realized the power of art in conveying various meanings to a narrative.

“That struck me in the moment that visual art could be a midrash and

without words, they convey completely different conceptions of the same thing or multiple conceptions,” Ruskin said.

Though once a rabbi at a Reform congregation in Baltimore, Ruskin now produces art out of her condominium. Displaying her art at an Orthodox synagogue was important to her, as it allowed a new audience to give life to her mosaic pieces.

“Having a Hebrew-literate and biblically literate congregation to interact with it, to really grapple with these texts and these pieces of art, to me was what I wanted,” Ruskin said. “I ran after it; I pursued it.”

The exhibit at Meor Habracha will be open to guests weekdays from 8 a.m. to 8 p.m. Some pieces will be available to buy. **JE**



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Photo by Melissa and Josh Strauss



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What's happening at ... Temple Sholom

# Temple Sholom Adds to Long Legacy of Openness

JARRAD SAFFREN | JE STAFF

**T**emple Sholom in Broomall prides itself on openness, a tradition that goes back to Rabbi Mayer Selekman, who served the congregation from 1971 to 1999.

Selekman was one of the first rabbis in the area to officiate intermarriages, according to a successor at Temple Sholom, Rabbi Peter Rigler. And today, more than 20 years on from Selekman, openness at the Delaware County temple means more than just intermarriages, which, of course, continue.

Rigler's Temple Sholom counts about 430 families in its congregation. But unlike many synagogues today, the Broomall building's membership does not skew older. It ranges from newborns to 100-year-olds, the rabbi said.

During the pandemic, the temple's doors even opened to people outside the Philadelphia area, according to Rigler. With the virtual option, service and program attendees now hail from Chicago, Boston and South Carolina, among other places.

"This is a dynamic, warm and welcoming place that's not afraid of change," Rigler said.

Rigler left one of the biggest and most well-known synagogues in the area, Congregation Keneseth Israel in Elkins Park, to come to Temple Sholom. He made that decision 12 years ago because he wanted to be a senior rabbi. But he also knew of the Broomall institution's reputation under Selekman, and he wanted to continue the older rabbi's legacy.

When Rigler walked in the door for his interview, he got a series of hugs from members of the search committee. At that moment, he felt that the openness was real.

"Rabbi Selekman," he said. "He was ahead of his time, and people here weren't afraid of that."

Early in his tenure, Rigler learned that the hugs were not just some overly enthusiastic, first day of school-type gesture, either. That was the syna-

gogue's culture.

Warm and welcoming, willing to let Rigler lead. But also, perhaps more importantly, open to letting the new rabbi make his own stamp on Selekman's institution.

He professionalized the staff to ensure that Temple Sholom's programs were guided by people with the right skills; he started a social action program to take students to the southern United States to do hands-on work in different communities; he worked with education director Lori Green to build classes around project-based learning; he started working with synagogue parents and kids to make a 15-minute comedy video each year emphasizing High Holiday themes.

The rabbi was even ahead of the game in using the digital space. Temple Sholom began offering a virtual option for services about a decade ago.

The only difference that emerged during the pandemic was, instead of just streaming services, Rigler started engaging with those watching from a remote location.

"We realized a long time ago that one of the barriers to joining a synagogue was walking in the front door of the synagogue," the rabbi said. "The Zoom world is the synagogue without walls."

Now that the walls have transformed into bridges, Rigler wants to build them out even further.

He said some older members have recently moved to King of Prussia but are still attending synagogue programs. The rabbi wants to continue the growth in opportunities in both the virtual and in-person spaces by adding more programs for specific constituency groups, as he described them.

A new men's study group already has 25 people signed up, according to Rigler. Other similar groups will surely follow.

"We're realizing that people are hungry for connections and meaningful connections to community," he said. "It is the Temple Sholom spirit that this moment for us, while challenging for everyone, we were able to look at



Cantor Jamie Marx and Rabbi Peter Rigler of Temple Sholom in Broomall

Courtesy of Temple Sholom



The Temple Sholom Sisterhood with its sukkah

Courtesy of Temple Sholom

it as an opportunity and pivot toward our future."

Before his interview at Temple Sholom all those years ago, the rabbi didn't have his heart set on leaving KI. He just figured he'd take a look at Selekman's old home, as he had heard good things.

After the hugs, the decision was easy — and he certainly doesn't regret it now.

He also thinks he's lived up to Selekman's legacy.

Temple Sholom is still the same place it was then, just with some different programs and a whole new and modern dimension.

"We have a spirit of being warm and welcoming to interfaith families and diverse families," he said. "That makes it a place where people want to find a home." **JE**



# Holocaust Survivor, Psychiatrist Henri Parens Dies at 93

ANDY GOTTLIEB | JE EDITOR

**H**olocaust survivor and psychiatry professor Dr. Henri Parens died on Feb. 19 of congested heart failure in Minneapolis. The former Wynnewood resident was 93.

Parens served as a professor of psychiatry at Thomas Jefferson University, a research professor of psychiatry at the Medical College of Pennsylvania and an analyst at the Psychoanalytic Center, and also was a prolific author.

A native of Lodz, Poland, Parens (born Henri Pruszinowski on Dec. 18, 1928) escaped by himself at the age of 12 from a French detention camp in France, making his way to the United States a year later. He never saw his parents, older brother or other relatives

again, detailing his experiences to the Louie B. Nunn Center for Oral History at the University of Kentucky Libraries.

Upon arrival in the U.S., Parens lived with two foster families in Pittsburgh. The nascent singer earned a bachelor's degree in music at Pittsburgh's Carnegie Tech (now Carnegie Mellon University), in 1952. Son Erik Parens noted that his father had a beautiful singing voice and was paid as a cantor for a time.

After two years in the Army as a medic, he earned a medical degree at Tulane University Medical School in 1959, his first step in a lengthy professional career.

But his Holocaust-era experiences influenced his career and "he dedicated the rest of his life to helping children, parents and others understand and manage despair, prejudice, aggression and other



Dr. Henri Parens

Courtesy of "Zaida"



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destructive behavior," the Philadelphia Inquirer wrote in its obituary.

He drew inspiration from his mother, who encouraged him to try to escape, as well as those who helped him during his long journey.

Erik Parens said that while his father spoke of his childhood experiences to his children, he didn't speak publicly about it until somewhat later in life.

"He became very deeply committed to speaking in schools," Erik Parens said, "It became enormously important to him ... His dream was to educate people so it wouldn't happen again."

Erik Parens said his father was strongly impacted by his mother's death at the hand of the Nazis, particularly since he was able to survive because his mother encouraged him to escape.

He also wrestled with the question of how good and evil could co-exist in the world. Erik Parens described how his father was impressed by his first foster family — led by a poor bread truck driver who already had three children.

"How could people be full of such generosity?," he asked.

Parens joined the faculty of the

Medical College of Pennsylvania in 1969, moving on to Jefferson in 1992. He retired in 2017.

Parens worked as a private psychiatrist and psychoanalyst for more than a half-century, specializing in treating children with psychological trauma.

His work included lectures, workshops and research on family relationships. He served with the United Nations and other global organizations to combat ethnic hatred and genocide.

As an author, he published a dozen books, while writing, editing and contributing to nearly 300 books, as well as a multitude of media projects.

His 1995 textbook "Parenting for Emotional Growth" was adopted by schools in the Philadelphia area and nationwide.

Dr. Salman Akhtar's career intersected with Parens' life for decades, starting in late 1979 or early 1980 when the former was the latter's student. A decade later, they co-wrote "Beyond the Symbiotic Orbit," the first of a half-dozen works together. And Akhtar took advantage of his colleague's singing voice, having him sing at his wedding.



Akhtar said Parens had a different outlook than often-cynical psychoanalysts such as Sigmund Freud.

“He had a more positive view of mankind,” Akhtar said, adding that Parens believed that human aggression was more a response to life than something innate.

In addition, Akhtar said Parens’ focus on parenting education also set him apart.

Awards Parens received included the 1993 Miriam Jones Brown World of the Child Award from Friends School Haverford, and the 2019 Sigourney Award for outstanding contributions to psychoanalysis.

“Dr. Parens and his colleagues used real-life moments to help teach parents and caregivers how to respond in ways that would enhance their children’s emotional development,” the

latter wrote in describing his work. “Focusing on the caregiver’s role in shaping the child’s capacity to manage their own aggression and teaching caregivers new ways of responding at moments of real urgency between caregiver and child, Dr. Parens is able to teach new and alternative ways to handle aggression.”

The Psychoanalytic Center of Philadelphia created the Henri Parens

Hope Scholarship for students who plan to “improve the lives of individuals, especially children and the underserved.”

In 2020, granddaughter Sophie Parens debuted a short documentary entitled “Zaida” about her grandfather.

Parens is survived by his wife, Rachel; sons Erik, Karl and Joshua; eight grandchildren; and other relatives. **JE**

## HARAD

Henry L. Harad on March 7, 2022. Husband of Rochelle “Shelley” (nee Snyder). Father of Cheryl (Steven) Pilchik and Michael (Serena) Harad. Brother of Sharon Spitzer. Grandfather of Brian Pilchik, Josh (Jenna) Pilchik, Maccabee Harad, Jonah Harad and Levi Harad. Contributions in his memory may be made to the International Myeloma Foundation, 4400 Coldwater Canyon Avenue, Suite 300, Studio City, CA 91604, [www.myeloma.org](http://www.myeloma.org) or to a charity of the donor’s choice.

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## JONAS

Leon Jonas Jr., formerly of Elkins Park PA, passed peacefully on March 3, 2022. Beloved husband of Millicent Jonas (deceased April 8, 2018); loving father of David Jonas (Tina), Daniel Jonas (Alexandra Epsilanty), Lee Ann Stern (Steven) and William Jonas (Lisa Gleim-Jonas); also survived by 5 grandchildren (Nika, Adriana and Libby Jonas, and Josh and Jacob Stern).

Contributions in his memory may be made to University of Pennsylvania Fund for Penn Medicine accessible at: [www.pennmedicine.org](http://www.pennmedicine.org)

## LEVINE

Phillis Pearl Levine died peacefully on January 11, 2022, after a brief stay in hospice. She was born on April 19, 1930, to Shmuel and Zlata Schwaber of Queens, N.Y.

Phillis was married to Harold Edward Levine for sixty-seven wonderful years; he predeceased her by four years. They are survived by their children, Larry and Hildy, their nine grandchildren and fifteen great-grandchildren.

A dedicated wife, artist and art teacher, Phillis always made time for various volunteering and committees. A lifetime Hadassah member, she was very active in synagogue life, recorded lessons for the blind, taught English as a second language, and was instrumental in the Philadelphia Soviet Jewry Council movement with her husband, Hal. She created art pieces for Old York Road Temple Beth Am, including a stained-glass eternal light. Phillis and Hal loved to travel and visited new destinations yearly. She had a

wealth of information that she was happy to share. She and her husband were avid bridge players, and always had a great group of friends.

Phillis was a witty, warm and wonderful wife, mother, grand and great grandmother who remembered all the children’s names and birthdays! We will miss you, Mom, but we know you and Dad are rocking the Heavens together with your oldest grandson, Yudi!



## LEVY

Sylvia Levy (nee Segal), We note with sadness the passing of Sylvia Levy at age 89 on February 27, 2022. She is survived by her beloved husband Jacob (Jack) Levy (70 years married). Sylvia was born in Poland and immigrated in 1938 to the Philadelphia area. She lived for many years in Mt Airy where she raised her family and worked for many years in the Philadelphia school system. In retirement, Sylvia and Jack moved to Abington. Most recently she and Jack had relocated to Rydal Park in Jenkintown.

Sylvia was a kind and caring wife, mother, and grandmother. She had a passion for reading and learning and loved to discuss and share opinions.

Sylvia and Jack shared a curiosity for knowledge and a passion for regional antiques. Their curiosity led them to become well-informed about American pewter, Pennsylvania furniture and Chinese porcelain and pottery. Their devotion to one another was matched by their love of their children, Andrew Levy (Jo-Anne Latino) and Stacy Levy and their grandchildren Sarah Knapp and Daniel Knapp. Private arrangements have been made. If desired memorial contributions can be made to

US Holocaust Memorial Museum (<https://www.ushmm.org>) or to a charity of the donor’s choice.

## MORGENSTERN

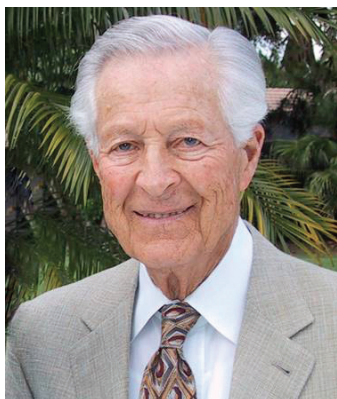
Lillian Morgenstern (nee Wollman); wife of the late Albert Morgenstern; mother of Arlene (Paul) Koenigsberg and Joyce (Al) Siciliano; grandmother of Todd Koenigsberg, Amy (Josh) Remick, Annie (Tim) Dixon, and Josh (Saraswati) Drinkard; great-grandmother of Dylan, Haley, Brady, Olivia, Gavin, Russel, Mason and Ainsley. Contributions in her memory may be made to the American Cancer Society, [www.cancer.org](http://www.cancer.org).

GOLDSTEINS ROSENBERGS  
RAPHAEL-SACKS

## PEARLMAN

Jaclyn (nee Mann) Pearlman, March 8, 2022, of Penn Valley, PA; beloved wife of the late Barry; loving mother of Jason Pearlman (Stacey), Jared Pearlman (Pam) and Eric Pearlman; devoted sister of Gary Mann (Norma) and Denise Cyrkin (David); cherished grandmother of Chase, Luke, Mia and Brayden. In lieu of flowers, contributions in Jaclyn’s memory may be made to the Jewish National Fund ([jnf.org](http://jnf.org)).

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## RODSTEIN

Albert M Rodstein died peacefully at 104 years old, having survived his beloved wife Miriam by 15 years.

Starting his business career at 17 he went on to found and lead numerous companies, and to sit on the boards of two New

York Stock Exchange companies

He was a devoted supporter of Israel and Jewish Charities and a member of Keneseth Israel for nearly 70 years.

He was also a lifelong sports fan especially of the Phillies, Warriors and 76ers, and an avid golfer at Ashbourne, Philmont and Hamlet/Seagate Clubs.

Albert is survived by his daughter Arlene Ginsberg (Jim), his son Marc (Jill) his son Howard, and had 4 grandchildren Linda Ginsberg, Elizabeth Kamens (Matthew) Jeffery Rodstein\* (Catherine) and David Rodstein (Rina). He had 13 grandchildren. (\* Deceased)

Contributions can be made to the Albert M Rodstein Centennial Scholarship fund by check payable to Thomas Jefferson University with a note “Memorial-Rodstein Scholarship” and mailed to: Jefferson Office of Institutional Advancement, 125 S. 9th St., Suite 600 Phila, Pa. 19107

## SCHWARTZ

Deborah Arlene Schwartz (nee Sklaroff) on March 7th 2022, beloved wife of Marvin Schwartz; loving mother of Beverly (Gary) Weinberg and Lori (Andy) Walinsky; adoring grandmother of Brooke, Jessica, Zoe and Eli. Contributions in her memory may be made to Congregation Beth Or Interfaith Apartment Fund [www.bethor.org/give](http://www.bethor.org/give) or to Integrate for Good Empowerment Lab Marvin and Debbie Schwartz Scholarship Fund.

GOLDSTEINS ROSENBERGS  
RAPHAEL-SACKS

## SEGAL

Jerry Segal passed away at 86 on February 26, 2022, shortly after having been diagnosed with multiple myeloma. He was born in Philadelphia on July 3, 1935 to Samuel and Dorothea (née Edelstein), and grew up at 5th and Bainbridge where he graduated from West Philadelphia High School and Temple University School of Pharmacy. When he was 17 he met Ellen (née Feldman) who in 1958 would become the wife he adored. They raised their children in Lafayette Hill where together they modeled what a loving marriage looked like for over 63 years.

Jerry’s most defining trait was his desire to connect with people, often by “offering advice” or through his sense of humor. His greatest joy came from making people

belly laugh – but his jokes were never at someone else’s expense.

He opened Buckley Pharmacy in 1964, in Norristown, then Buckley Valley Forge Pharmacy in 1986, in King of Prussia – voted best Pharmacy and Gift Shop in Montgomery County. He gave untold numbers of “kids” their first (and often favorite) job, and had employees that stayed with him for well over 20 years. Customers also stayed “forever” and their children and grandchildren often became part of the Buckley’s family.

By example, Jerry taught his children kindness and compassion, to never compare themselves to others, and to take risks – but to never wager more than they could afford to lose. His was a life well lived and he was truly a man well loved.

Jerry is survived by his wife, daughters Susan (Michael) Holland and Caren Segal, and beloved granddaughter Chandler. He was predeceased by his parents and brother Leonard Segal, D.O.

Interment was held at Shalom Memorial Park on March 1.

If you would like to share a story about Jerry on his memorial page, please visit [tinyurl.com/JerrySegalMemorial](http://tinyurl.com/JerrySegalMemorial) as we send him off to that great poker game in heaven.

Contributions in Jerry’s memory may be made to FamilialDysautonomia.org/donate or to the charity of your choice.

## ZARETT

MICHAEL “Pickle”, March 7, 2022 at the age of 82, of Bala Cynwyd and previously from South West Philly and Overbrook Park. Beloved husband of Anita (née Lewis), loving father of Steve (Carol), Elliott (Kathy) and Brother Sammy (Randi). Also survived by nephews Chad (Kimberly), Alan (Barbara) and Niece Lauren. Pop Pop Pickle to Jaclyn, Samantha, Zack, Haley, Alex, Jake, Lauren and Alisa (Don). Michael was a successful marketing and salesperson for a food distributor and at a chemical corporation. He loved dogs, sports, the shore, and talking to all his friends, especially from “Phils”. Contributions can be made to MainLine Home and Hospice Care in Radnor or the charity of choice.

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[www.goldsteinsfuneral.com](http://www.goldsteinsfuneral.com)



# Do You Believe in Miracles?

BY RABBI GERI NEWBURGE

## Parshat Tzav

Our tradition teaches that yes, we do (or maybe that we should)! For instance, the splitting of the Red Sea and the daily manna from heaven were miracles; even the proper functioning of our bodily systems is considered a miracle, and a blessing is recited for that every day.

One aspect of this week's Torah portion, Tzav, from the book of Leviticus, offers additional insight into the mir-

acles we experience. While most of the laws of the various sacrifices are detailed in Vayikra, last week's portion, Tzav spotlights the laws of the *zevach shlamim*, the peace offering.

When the *zevach shlamim* is first presented in the parsha, the great sage Rashi teaches that this particular sacrifice is offered to give thanks to the Holy One for a personal miracle. Such miracles include making a sea voyage and returning safely, surviving a journey through the desert, being imprisoned and then released, or recovering from an illness. Today, we recite the blessing known as Birkat HaGomel when experiencing such extraordinary events.

Yet, in many other rabbinic texts, a miracle is not required to proffer the *zevach shlamim*. It should come as no surprise that peace is considered the ideal state of affairs in Jewish tradition. In fact, the rabbis in Leviticus Rabbah 9:9 claim all blessings are contained within peace, and they point out several instances in the Torah when someone speaks misleadingly in order for people to live in peace.

The Hebrew word *shalom* has a range of meanings. We teach our religious school students it translates as "hello," "goodbye" and "peace," yet that fails to convey the depth of the word. The word *shalom* is found more than 200 times in the Hebrew bible and encompasses a diversity of meanings, including peaceable agreements or accord between individuals (family members or leaders) as well as nations, and the rabbis offer numerous midrashim on many of these occurrences.

The miracle of peace is a virtue ingrained in Jewish practice and ritual. Every service, weekday, Shabbat and festival, includes prayers for peace; we recite them at the end of the Amidah, after Silent Prayer, when we conclude the Mourner's Kaddish, a prayer we utter when we are most bereft, asking God to make peace descend upon us, and the most beautiful blessing of all, the Priestly Benediction, is ultimately one of peace.

*Shalom* is also about wholeness, completeness. Perhaps the rabbis were onto something when they taught, "The world is maintained by three things, by justice, by truth and by peace." Rav Muna added, "These three actually are one. If justice is present then truth is present, and this makes peace. And all three are found in the same verse, as it is written, 'Judge with the justice of truth and peace within your gates.'" In other words, peace, in and of itself, is not possible without an ethical society. Our sages teach us that there must be justice to experience peace.

It is impossible to ignore the signif-

icance of this particular offering our ancestors made and what it represents, either in thanksgiving or in fulfillment of a vow or donation. We are living through unprecedented and terrifying times. As I write this piece, Russia instigated a war with Ukraine, its president a targeted man, its citizens living under a 5 p.m. curfew, hundreds of thousands of citizens having fled or are fleeing, and hundreds of innocent lives have been lost.

The Israelites were instructed to bring the sacrifices "near" to God. They are meant to draw us closer to God and to that which is sacred and, in the case of the *zevach shlamim*, to peace. We have an active role in bringing about peace, with each other and with God.

Finding that path was not easy for our ancestors, nor will it be easy for us. We will need to advocate for Ukraine politically and with social services and extend financial and other support to the refugees and the survivors to live up to the ideals ingrained in our tradition.

Perhaps the *zevach shlamim*, peace offering, is the greatest miracle of all. May the people of Ukraine, and all those living in fear and with illness, be granted this miracle. May we carry on the sacred work of our ancestors, dedicating ourselves to peace and wholeness for children, grandchildren and the generations to come. **JE**

Rabbi Geri Newburge serves at Main Line Reform Temple-Beth Elohim in Wynnewood. The Board of Rabbis of Greater Philadelphia is proud to provide diverse perspectives on Torah commentary for the Jewish Exponent. The opinions expressed in this column are the author's own and do not reflect the view of the Board of Rabbis.



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Online: [jewishexponent.com/events/](http://jewishexponent.com/events/)

**JEWISH EXPONENT**



**MARCH 18 — MARCH 24**

# CALENDAR

## FRIDAY, MARCH 18

### JEWISH SIGNS EXHIBIT

The Signs of Our Jewish Times exhibit at the Temple Judea Museum at **Reform Congregation Keneseth Israel** will be on display until March 31. What constitutes a “sign”? Admittedly, our definition is quite broadly interpreted. See for yourself. 8339 Old York Road, Elkins Park. For more information: [TJMuseum@kenesethisrael.org](mailto:TJMuseum@kenesethisrael.org); 215-901-2656; 215-887-8700, ext. 416.

### PARSHA FOR LIFE

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

### VIRTUAL CLASSES

**Golden Slipper Gems** is a great place to connect with friends and meet new people. Our diverse speakers will stimulate your passion for learning and you’ll keep returning to sample all that we have to offer. Click on our website and learn more about our most recent classes: [goldenslippergems.org](http://goldenslippergems.org).

## MONDAY, MARCH 21

### MAHJONG GAME

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

## TUESDAY, MARCH 22

### BINGO WITH BARRY

Join Barry at **Tabas Kleinlife** for an afternoon of bingo from 12:30-3:30 p.m. on March 22, 23 and 24. Free parking and free to play with snacks available on March 23. For more information, call 215-745-3127. 2101 Strahle St., Philadelphia.

### SISTERHOOD BINGO

The **Sisterhood of Congregations of Shaare Shamayim** is hosting a virtual bingo at 7:30 p.m. The cost is \$36 per person and includes two cards for eight games of bingo. We are also holding a \$5 50/50 each week. For further information, call the CSS office at 215-677-1600 and ask for Gerry or Nancy.

### FINANCE WORKSHOP

Money is the No. 1 source of stress for the majority of Americans across all demographics and

## PURIM PARADE • SUNDAY, MARCH 20



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earning levels. In this virtual **Jewish Family and Children’s Service** workshop, financial expert Simi Mandelbaum will help you successfully reduce that stress. For more information, contact Laura Flowers at 267-256-2274 or [lflowers@jfcspshilly.org](mailto:lflowers@jfcspshilly.org).

## THURSDAY, MARCH 24

### BEREAVEMENT GROUP

**Jewish Family and Children’s Service** is offering this eight-session online support group for individuals who have suffered the loss of a loved one. Sessions will be held from 10:30 a.m.-noon until April 21 on Zoom, and the cost is \$144 total. Contact Rivka Goldman at 267-256-2250 or [rgoldman@jfcspshilly.org](mailto:rgoldman@jfcspshilly.org) for more information.

### JEVS WORKSHOP

At this virtual **JEVS** workshop at 11 a.m., we will help you gain confidence and prepare to answer the most difficult interview questions that don’t have a one size fits all response. [jevshumanservices.org/event/answering-tough-interview-questions-3/](http://jevshumanservices.org/event/answering-tough-interview-questions-3/).

### HOARDING SUPPORT

**Jewish Family and Children’s Service** is offering an online support group to help individuals find community and connection with those whose partner, parent or loved one is also struggling with a hoarding disorder. Sessions will be held from 12-1 p.m. on Zoom. To register or for more information, contact Rivka Goldman at 267-256-2250 or [rgoldman@jfcspshilly.org](mailto:rgoldman@jfcspshilly.org). **JE**



# Out & About



- 1 Adath Emanu-El in Mount Laurel celebrated the arrival of its new Torah. Courtesy of Adath Emanu-El
- 2 Abrams Hebrew Academy held Purim activities to mark Rosh Chodesh. Courtesy of Abrams Hebrew Academy
- 3 Perelman Jewish Day School collected a truck full of supplies for humanitarian assistance to Ukraine. Courtesy of Perelman Jewish Day School
- 4 The Jewish Family Service of Atlantic & Cape May Counties received a \$181,299 grant from the Claims Conference to help Holocaust survivors. Courtesy of Jewish Family Service of Atlantic & Cape May Counties



## LAST WORD

## Rachel Zimmerman

JARRAD SAFFREN | JE STAFF

When Rachel Zimmerman moved to Philadelphia from New York City in the late 1990s, she was a young photographer looking to connect with other artists.

So Zimmerman created a website, InLiquid, where artists could share work, view the creations of contemporaries and learn about upcoming shows. In the early days of mass internet use, the site gained a following and active membership from people in similar situations as Zimmerman.

More than 20 years later, Zimmerman is still a photographer, and InLiquid is still a website. But both are also so much more.

The Old City resident is known in the local arts community as a passionate advocate for and connector of other artists, from photographers to painters to sculptors. And InLiquid is a nonprofit organization with a physical space for galleries, the Crane Arts Building on North American Street, an annual schedule of events around the city and a much more modern, sophisticated website for this digital age.

InLiquid counts about 300 members in its regular base, according to Zimmerman.

"We just kept growing," she said. "It grew by word of mouth."

Zimmerman grew up in a Jewish household in Philadelphia. But she left for New York to earn her BFA in photography at New York University's famous Tisch School of the Arts.

After school, she did medical photography to pay her bills but grew tired of the competitive art gallery scene. So in the late '90s, she returned home and started a print and web design business. The photographer hired graphic designers to do the design part and started meeting other artistic people from around the city.



But she also realized that these artists — as well as the countless others she hadn't met yet — weren't really connected. They would play the expensive game of sending slides into galleries and hoping for the best.

That was the scene.

Then Zimmerman had a realization. "Now that we had computers, we could do all these different things," she said. "We needed a website to support artists."

She created InLiquid and began posting art, show listings, artist talks and openings. Zimmerman and others could add to the site at any time,

making it different from the primary art information sources of the era, The Philadelphia Inquirer and a now-defunct publication called Art Matters.

Zimmerman named the site InLiquid because as an artist, you're either "moving or drowning," she said. The site took on a similar energy.

"I was like, 'Give me your work. We're gonna put it on this website,'" she recalled.

And she did, and it worked.

Showcasing everyone from emerging to experienced artists, InLiquid started driving "different types of traffic," Zimmerman said. After the site

proved itself, its creator and contributors opened a membership group. They thought it would encourage an even deeper and more consistent level of commitment, and they were right.

By the site's first anniversary in 2000, it was big enough for members to plan a silent art auction — in the physical space.

From that point, the InLiquid community hosted public events on an annual basis. Now, Zimmerman and friends do eight per year.

But the executive director's favorite seems to be the one she mentions most often: the annual "Art for the Cash Poor" exhibit, which is really more like a street party where artists sell work for under \$200, and attendees enjoy food and music.

"I was always driven to do stuff like that," Zimmerman said.

As far back as high school, the photographer dreamed of more than just doing her art. One time, she organized a group of friends to drive to the Pennsylvania State Capitol in Harrisburg to lobby for equal rights.

"Being Jewish, it's always about community. That was how I was raised," she said. "You support the community around you."

She was quick to credit her community for building InLiquid.

It's been her staff, the artists and the collaborations, Zimmerman said.

"You can't do it alone," she concluded.

Moving forward, Zimmerman wants to help expand Philadelphia's artistic community beyond Old City. Philadelphia does not have a big gallery scene because of its proximity to New York, she said.

But it could.

Zimmerman thinks it should take the form of a more public-facing scene where you can both see and buy art.

"You don't have to go to New York," she said. "I'd like to think we're part of making that happen." JE



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decedent to make payment with-  
out delay to DONNA M. SHAPLEY,  
EXECUTRIX, c/o Wendy Fein  
Cooper, Esq., 50 S. 16th St., Ste.  
3530, Philadelphia, PA 19102  
Or to her Attorney:  
WENDY FEIN COOPER  
DOLCHIN, SLOTKIN & TODD, P.C.  
50 S. 16th St., Ste. 3530  
Philadelphia, PA 19102

ESTATE OF CHARLOTTE  
MIDDLEMAN, DECEASED.  
Late of Philadelphia  
LETTERS TESTAMENTARY on the  
above Estate have been granted  
to the undersigned, who request all  
persons having claims or demands  
against the estate of the decedent  
to make known the same and all  
persons indebted to the decedent  
to make payment without delay to  
MARK MIDDLEMAN, 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 CONSTANCE WILF,  
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  
KAREN WILF, EXECUTRIX, c/o  
Rebecca Rosenberger Smolen,  
Esq., 1 Bala Plaza, Ste. 623, Bala  
Cynwyd, PA 19004,  
Or to her Attorney:  
REBECCA ROSENBERGER  
SMOLEN  
BALA LAW GROUP, LLC  
1 Bala Plaza, Ste. 623  
Bala Cynwyd, PA 19004

ESTATE OF EMMA ROSARIO  
a/k/a EMMA LUCY ROSARIO,  
DECEASED.  
Late of Philadelphia  
LETTERS of ADMINISTRATION on  
the above Estate have been granted  
to the undersigned, who request all  
persons having claims or demands  
against the estate of the decedent  
to make known the same and all  
persons indebted to the decedent  
to make payment without delay to  
MIGUEL ANGEL MIRANDA, JR.,  
ADMINISTRATOR, c/o Kenneth R.  
Pugh, Esq., 5401 Wissahickon Ave.,  
Philadelphia, PA 19144,  
OR to his Attorney:  
KENNETH R. PUGH  
JERNER LAW GROUP, P.C.  
5401 Wissahickon Ave.  
Philadelphia, PA 19144

ESTATE OF FELICE A.  
ERDREICH, late of the City  
and County of Philadelphia, PA,  
DECEASED.  
Letters of Administration on the  
above estate having been granted

to Howard Erdreich, all persons in-  
debted to said estate are request-  
ed to make immediate payment,  
and those having legal claim to  
present the same without delay to  
the Administrator below: Howard  
Erdreich, 14 Juniper Drive Richboro,  
PA 18954, or Attorney:  
Robert L. Mercadante, Esq.  
408 Fawn Hill Lane  
Penn Valley, PA 19072

ESTATE OF HELEN D. DELMOOR  
BROWN a/k/a HELEN D. BROWN,  
DECEASED.  
Late of Philadelphia  
LETTERS of ADMINISTRATION  
CTA on the above Estate have been  
granted to the undersigned, who re-  
quest all persons having claims or  
demands against the estate of the  
decedent to make known the same  
and all persons indebted to the  
decedent to make payment without  
delay to AYANNA E. DELMOOR,  
ADMINISTRATRIX CTA, c/o Jay  
E. Kivitz, Esq., 7901 Ogontz Ave.,  
Philadelphia, PA 19150,  
Or to her Attorney:  
JAY E. KIVITZ  
KIVITZ & KIVITZ, P.C.  
7901 Ogontz Ave.  
Philadelphia, PA 19150

ESTATE OF HENRY J.  
WEISSMAN, DECEASED.  
Late of Philadelphia  
LETTERS of ADMINISTRATION on  
the above Estate have been granted  
to the undersigned, who request all  
persons having claims or demands  
against the estate of the decedent  
to make known the same and all  
persons indebted to the decedent  
to make payment without delay to  
RONALD JAMES WEISSMAN,  
ADMINISTRATOR, 6036 Lawndale  
St., Philadelphia, PA 19111,  
Or to his Attorney:  
HENRY A. JEFFERSON  
JEFFERSON LAW, LLC  
1700 Market St., Ste. 1005  
Philadelphia, PA 19103

ESTATE OF JOSEPH ELLIOT  
SANDERS (a/k/a Joseph E.  
Sanders; Joseph Sanders),  
DECEASED,  
late of Lower Merion Township,  
Montgomery County  
LETTERS on the above Estate  
have been granted to the under-  
signed, who request all persons  
having claims or demands against  
the Estate of the decedent to make  
known the same, and all persons  
indebted to the decedents to make  
payment without delay, to Co-  
Executors Charlene G. Sanders and  
Elissa M. Sanders  
c/o Heather C. Winett, Esq.  
1515 Market Street, Suite 1200  
Philadelphia, PA 19102-1932

ESTATE OF LINDA HOWELL a/k/a  
LINDA SCOLAVINO HOWELL,  
DECEASED.  
Late of Philadelphia  
LETTERS TESTAMENTARY on the  
above Estate have been granted  
to the undersigned, who request  
all persons having claims or de-  
mands against the estate of the  
decedent to make known the same

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Andrea DeSouza, Sales Associate  
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**[rickdesouza70@gmail.com](mailto:rickdesouza70@gmail.com)**

and all persons indebted to the  
decedent to make payment without  
delay to JOSEPH SCOLAVINO,  
EXECUTOR, c/o Kenneth R. Pugh,  
Esq., 5401 Wissahickon Ave.,  
Philadelphia, PA 19144,  
Or to his Attorney:  
KENNETH R. PUGH  
JERNER LAW GROUP, P.C.  
5401 Wissahickon Ave.  
Philadelphia, PA 19144

ESTATE OF MARC ZOLL  
DECEASED  
Late of Philadelphia, PA.  
LETTERS TESTAMENTARY  
on the above estate have been  
granted to the undersigned, who  
request all persons having claims or  
demands against the estate of the  
decedent to make known the same,  
and all persons indebted to the  
decedent to make payment without  
delay to, Melissa Caplan,  
6 Shamrock Court, Newtown, PA  
18940  
Administratrix.  
Jeffrey S. Michels, Esq.  
1234 Bridgetown Pike  
Suite 110  
Feasterville, PA 19053

ESTATE OF MARJORIE  
RICHMAN, DECEASED.  
Late of Philadelphia  
LETTERS TESTAMENTARY on the  
above Estate have been granted  
to the undersigned, who request  
all persons having claims or de-  
mands against the estate of the  
decedent to make known the same  
and all persons indebted to the  
decedent to make payment without  
delay to CHARLES JAY RICHMAN  
and ANN RICHMAN BERESIN,  
EXECUTORS, c/o Daniella A.  
Horn, Esq., 2202 Delancey Place,  
Philadelphia, PA 19103,  
Or to their Attorney:  
DANIELLA A. HORN  
KLENK LAW, LLC  
2202 Delancey Place  
Philadelphia, PA 19103

ESTATE OF MICHAEL E. PROBE  
PROBE, MICHAEL E DECEASED  
Late of Philadelphia, PA.  
LETTERS TESTAMENTARY  
on the above estate have been  
granted to the undersigned, who  
request all persons having claims or  
demands against the estate of the  
decedent to make known the same,  
and all persons indebted to the  
decedent to make payment without  
delay to Valerie Ferris, c/o Jeffrey  
S. Michels, Esq., 1234 Bridgetown  
Pike, Suite 110, Feasterville, PA  
19053, Executrix.  
Jeffrey S. Michels, Esq.  
1234 Bridgetown Pike  
Suite 110  
Feasterville, PA 19053

ESTATE OF PAULINE ALLEN,  
DECEASED.  
Late of Philadelphia  
LETTERS of ADMINISTRATION  
on the above Estate have been  
granted to the undersigned, who  
request all persons having claims  
or demands against the estate of  
the decedent to make known the  
same and all persons indebted to

the decedent to make payment  
without delay to JULIE A. MCNAIR,  
ADMINISTRATRIX, c/o Nathan  
Snyder, Esq., 3070 Bristol Pike,  
Bldg. 2, Ste. 204, Bensalem, PA  
19020,  
Or to her Attorney:  
NATHAN SNYDER  
LAW OFFICE OF NATHAN  
SNYDER  
3070 Bristol Pike, Bldg. 2, Ste. 204  
Bensalem, PA 1902

ESTATE OF SALLY ANN  
HAMILTON, DECEASED.  
Late of Philadelphia  
LETTERS of ADMINISTRATION  
on the above Estate have been  
granted to the undersigned, who  
request all persons having claims  
or demands against the estate of  
the decedent to make known the  
same and all persons indebted to  
the decedent to make payment with-  
out delay to KARYN L. COATES,  
ADMINISTRATRIX, c/o Donna  
J. Wengiel, Esq., P.O. Box 70,  
Newtown, PA 18940,  
Or to her Attorney:  
DONNA J. WENGIEL  
STUCKERT AND YATES  
P.O. Box 70  
Newtown, PA 18940

ESTATE OF SHIRLEY  
SCHMUCKLER a/k/a SHIRLEY  
HYMAN SCHMUCKLER,  
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 de-  
mands against the estate of the  
decedent to make known the same  
and all persons indebted to the  
decedent to make payment without  
delay to LOUIS A. SCHMUCKLER,  
EXECUTOR, c/o Katherine F.  
Thackray, Esq., 1880 JFK Blvd., Ste.  
1740, Philadelphia, PA 19103,  
Or to his Attorney:  
KATHERINE F. THACKRAY  
ALEXANDER & PELLI, LLC  
1880 JFK Blvd., Ste. 1740  
Philadelphia, PA 19103

**Operation Hope For All People**  
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Mills of Victoria  
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1489 Baltimore Pike  
Springfield, PA 19064

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porated under the provisions of the  
Pennsylvania Business Corporation  
Law of 1988.  
Lee Stivale, Esquire  
Mills of Victoria  
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1489 Baltimore Pike  
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<p><b>NEW PRICE!</b></p>  <p><b>MARGATE \$1,489,000</b> PARKWAY CORNER PROPERTY! 5 BEDROOMS, 3 FULL BA WITH CONVENIENT 1ST FL BEDROOM SUITE! MOVE RIGHT IN!</p>	<p><b>NEW LISTING!</b></p>  <p><b>MARGATE \$899,000</b> BAYSIDE COURT HOME!! 3 HUGE BEDROOMS, 2.5 BATH, WITH A FIRST FLOOR MASTER SUITE!</p>	<p><b>NEW LISTING!</b></p>  <p><b>MARGATE \$899,000</b> FIRST BLOCK NORTH IN THE "A,B,C" SECTION OF MARGATE, TURN-KEY AND UNDER \$900,000</p>	<p><b>NEW LISTING!</b></p>  <p><b>MARGATE \$735,000</b> YOUR NEW MARGATE BEACH HOUSE!! 3 BEDS, 1.5 BATH AND ADORABLE OPEN LIVING SPACE.</p>	<p><b>NEW PRICE!</b></p>  <p><b>VENTNOR \$654,900</b> OVERSIZED DUPLEX JUST TWO BLOCKS TO THE BEACH AND BOARDWALK!! WITH 11 BR IN TOTAL AND 4.5 BATHS</p>	<p><b>NEW PRICE!</b></p>  <p><b>VENTNOR \$524,900</b> GORGEOUS 2 BEDROOM, 1 BATH IN 5000 BOARDWALK! INCREDIBLE OCEAN VIEWS FROM PRIVATE BALCONY!</p>

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*“In Israel, in order to  
be a realist, you must  
believe in miracles.”*

– David Ben Gurion

## THREE SESSIONS:

**Friday, April 8 at 6:15 PM**

### **Jimmy Carter: Calculated Ambivalence**

In the 1980s and 1990s, Prof. Ken Stein advised former President Carter about Middle Eastern matters, traveled with him to the region, and wrote a book with him. He played an important role in the organization and development of the Carter Presidential Center in Atlanta. When Carter wrote the highly controversial book, *Palestine: Peace Not Apartheid*, in 2006, Prof. Stein dramatically split with Carter for his false claims about Israel and American Jews. He will speak about how Carter and other presidents develop their attitudes toward Israel and the negotiating process, and particularly on the roots and evolution of Carter's involvement in peace negotiations and the growth of his animus towards Israel over the years.

**Saturday, April 9 at 12:30 PM\***

### **Intelligent Design and Not the Big Bang Theory: The Zionist State, 1848–1949**

With the use of archival and published sources of the period, Prof. Stein will discuss with us the causes and political choices that contributed to Zionist state making before the tragedy of the Holocaust was known to the world. What roles did the involved parties play in carving out a Jewish territory in Eretz Yisrael? What is the historical context for Israel's unfolding and the Palestinian dispersion in the period from 1945–1949? Join us for compelling conversation and lunch.

**Sunday, April 10 at 10:00 AM\***

### **Why Negotiations Don't Work Anymore**

Why did Arab-Israeli Negotiations work in the 1970s but Palestinian–Israeli talks are dead in the water in 2022? What criteria/elements were present then but are not there now? Prof. Stein will touch on these reasons and others in a morning session accompanied by brunch.

**\*Charges apply and these sessions include lunch and brunch respectively. \$36 for AJ members; \$54 for non-members; \$18 for all students.**

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