

A close-up portrait of Cantor Jack Kessler, an elderly man with a white beard and mustache, wearing a blue kippah with gold embroidery and a white prayer shawl. He is smiling slightly. The background is a warm, abstract yellow and orange wash.

# PHILADELPHIA Jewish Exponent

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SPREADS A MESSAGE OF  
**UNDERSTANDING  
THROUGH SONG**

Page 31



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Vol. 135, No. 51 Published Weekly Since 1887

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**JEWISH EXPONENT**, a Mid-Atlantic Media publication, is published weekly since 1887 with a special issue in September (ISSN 0021-6437) ©2022 Jewish Exponent (all rights reserved). Periodical postage paid in Philadelphia, PA, and additional offices. Postmaster: All address changes should be sent to Jewish Exponent Circulation Dept., 9200 Rumsey Road, Suite 215, Columbia, MD 21045. A one-year subscription is \$50, 2 years, \$100. Foreign rates on request.  
  
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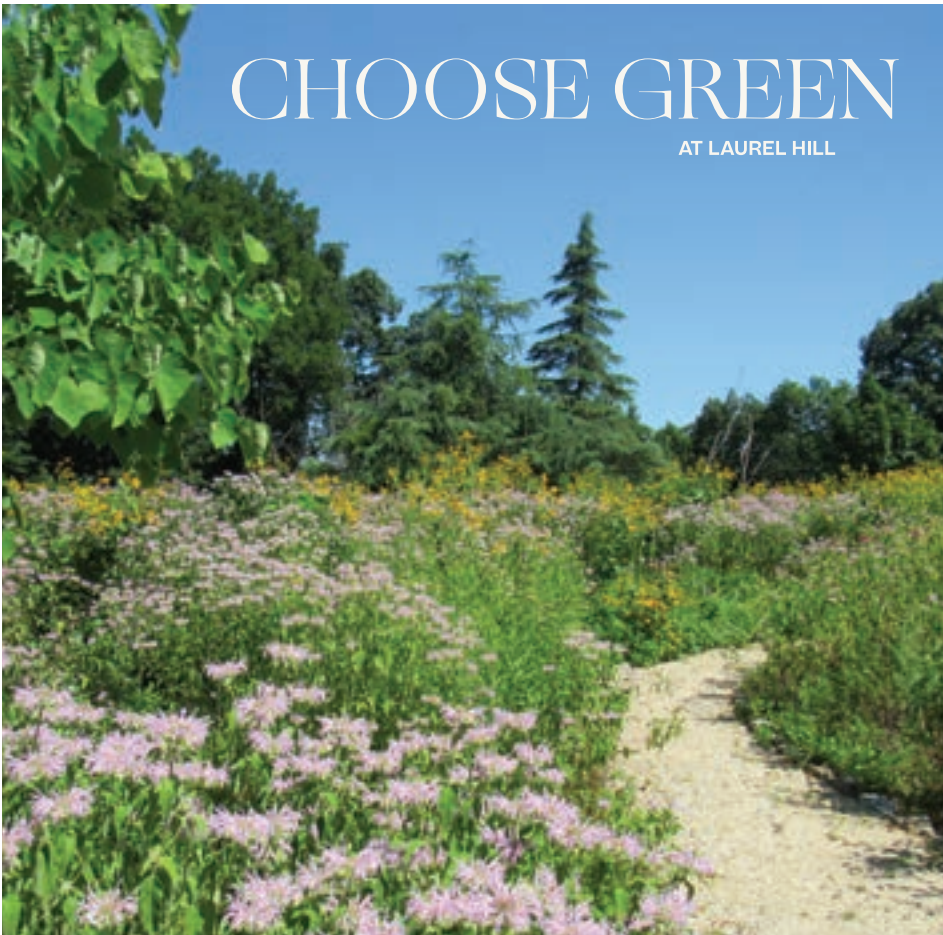
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## Team Israel Exits World Baseball Classic With 5-1 Loss to Venezuela

They didn't call it the "Pool of Death" for nothing.

After a 3-1 come-from-behind victory over Nicaragua on March 12, Israel finished the World Baseball Classic with only one additional run over the next three games. Israel lost 10-0 to both Puerto Rico and the Dominican Republic, recording only one hit across the two games, both of which were cut short by the WBC mercy rule.

On March 15, Israel's bats came alive in the final game, with nine hits, including three for Noah Mendlinger and two for Michael Wielansky. But Israel lost 5-1 to Venezuela, which swept the fearsome Pool D where Israel played last week.

Israel scored its lone run with a trio of singles by Mendlinger, Wielansky and Jakob Goldfarb in the bottom of the seventh inning.

"It was nice to have a little action out there, and score one run," Israel manager Ian Kinsler said after the game. "The guys really battled today and put up some tough at-bats, so it was a lot more exciting for us."

With the loss, Israel exits the WBC in fourth place in Pool D with a 1-3 record, but will automatically qualify for the 2026 tournament.

Israel switched up its lineup on March 15, inserting

Goldfarb, an Arizona Diamondbacks minor leaguer, into center field for star Joc Pederson — who helped recruit fellow big leaguers for the team — and Wielansky, a former Houston Astros draft pick, at shortstop.

Jake Fishman, who made his major league debut for the Miami Marlins in 2022, pitched the fourth inning for Israel, becoming the final member of the Israeli roster to appear in the tournament.

Mendlinger and outfielder Alex Dickerson led the team with three hits each in the WBC. Israel's four total runs were driven in by Phillies catcher Garrett Stubbs, Goldfarb and Spencer Horwitz.

Other notable moments for Israel included a gutsy performance by 19-year-old Orthodox prospect Jacob Steinmetz, who struck out three Dominican All-Stars on March 14, and, earlier that day, a joint ceremony between the Israeli and the Dominican teams to promote friendship between the two countries.

And what was Kinsler's highlight for this WBC? Two words: Jacob Steinmetz.

"He threw well for a young player, an inexperienced player," Kinsler said. "To come into this environment and control his emotions, control himself and fill up the



Team Israel player Noah Mendlinger with Venezuelan star Ronald Acuña Jr.

MLB Photos via JTA

strike zone was pretty impressive."

Kinsler, who had never managed prior to this tournament, said he learned a lot about coaching. He added that Brad Ausmus, who was his manager when Kinsler was a player on the Detroit Tigers and served as a coach for Israel, was a helpful resource as he learned on the job.

Fans traveled from near and far to cheer on Team Israel. Lloyd Kaplan, who visited Miami from Long Island, called it a "once in a lifetime experience." Israel's fans may have been far outnumbered by the four Latin countries, but Israel's players still appreciated the support.

"Just seeing all that is awesome, knowing there will always be people behind me," Steinmetz said after his start. ■

— Jacob Gurvis | JTA

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In the event of rain, the event will take place at  
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# Jewish Leaders Address 2024 Primary Election Scheduled for Passover

Sasha Rogelberg | Staff Writer

For the upcoming presidential primary, some Philadelphia Jews worry they may have to sacrifice their civic duties for their religious ones.

Pennsylvania, as well as Delaware, Rhode Island and Maryland, is scheduled to hold its 2024 presidential primary elections on April 23, according to the National Conference of State Legislatures, which is the first day of Passover, JTA.org reported.

The first two and last two days of Passover are all *yom tov*, festival days, which, according to Jewish law, prohibit the use of technology or writing, preventing halachically observant Jews from driving to the polls or using voting machines to cast their ballots.

Rabbi Yochanon Goldman of B'nai Abraham Chabad in Center City said the conflict would deter some Jews from visiting the polls.

"I'm sure there are a lot of observant Jews who would not be able to participate in voting," he said.

"It's not a good look to schedule a primary or an election on a major holiday, whether it's a Jewish holiday, or some other holiday," added Jewish Federation of Greater Philadelphia Director, Government Affairs Robin Schatz.

Though Schatz doesn't believe the decision to schedule the primary on Passover was intentional or antisemitic, it's indicative of a lack of knowledge about Jewish holidays and culture.

"Most people who are not Jewish don't understand, necessarily, the importance of Pesach. That's one of the big four [along with Rosh Hashanah, Yom Kippur and Shavuot]," Schatz said.

Pennsylvania's administration,



The Pennsylvania presidential primary election is scheduled to take place on April 23, 2024, the first full day of Passover.

including Jewish Gov. Josh Shapiro, is aware of the conflict, said Hank Butler, executive director of the Pennsylvania Jewish Coalition.

Leaders across political parties and religions, including the Catholic Conference, have reached out to Butler asking how they could help in efforts to change the primary's date.

"This good news is, we have over a year to figure this out," Butler said.

Jewish Democratic state Rep. Jared Solomon, who represents Philadelphia, has helped introduce a bill to move the 2024 presidential primary up to March, though the date change has nothing to do with Passover.

An argument to move the primary's date for religious reasons likely wouldn't gain much traction because Pennsylvania offers mail-in ballots for residents to vote remotely before election day.

"I understand people's feelings

about being able to go to the polls, except that the reality is nobody who wants to vote will be disenfranchised," Schatz said.

Some legislators have pushed to move up Pennsylvania's primary date to give the commonwealth greater influence in the election, as well as bring in additional revenue. The push to move the primary has existed since Gov Ed Rendell's tenure, according to Solomon.

"We've been pivotal in choosing the makeup both for the U.S. Senate, and the presidential fortunes of many candidates have relied upon Pennsylvania," Solomon said. "So we make ourselves even larger if we move that date a month back."

An earlier primary would mean that presidential candidates would spend more time interacting specifically with Pennsylvanians. Additional news coverage in the commonwealth would mean

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more press affiliates and campaign staff staying in Pennsylvania, which would increase revenue, Solomon said.

The bill will enter a newly formed committee in the House soon, with a companion piece entering the Senate. Solomon said additional bills were introduced that would increase voting accessibility, such as automatic and same-day voter registration. One bill, which proposes two weeks of in-person early voting, would eliminate future concerns of election days falling on holidays, Solomon argues.

"The goal, of course, is that at every time, whether it's mail-in voting or in-person voting, we want to make sure that everyone is able to access the ballot," he said.

If a bill to change the primary date does not pass before the election, organizations such as the Jewish Federation will increase messaging and create a campaign educating Jewish Philadelphians on how to register to vote and vote by mail for the 2024 primary election.

"We're preparing," Schatz said. ■

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# Adath Israel to Host Event on Antisemitism, Hinduphobia

Sasha Rogelberg | Staff Writer

Many Jews may be familiar with an antisemitic image that gained notoriety during the Holocaust: an old bearded man with a long, hooked nose wearing a kippah.

But less familiar to Jewish people is a similar image which, instead of the greedy merchant donning a kippah, is wearing a turban. The image, which has circulated across social media, is meant to disparage Hindus.

Discrimination against Jews and Hindus extends far beyond the shared drawing but has seldom been talked

about by the two communities. Over the past decade, Jewish and Hindu leaders have sought to change that.

Adath Israel on the Main Line will host Jewish and Israel advocacy nonprofit StandWithUs and the Hindu American Foundation for “Shine a Light on Antisemitism and Hinduphobia: What Jews and Hindus Can Learn from Each Other” on March 23 at 7 p.m. StandWithUs National Director of Special Projects Peggy Shapiro and HAF Executive Director Suhag Shukla will speak at the event.

“It’s an opportunity for two minority groups that experience marginalization to come together and talk about how we can counteract it,” Adath Israel Rabbi Andrew Markowitz said. “We’re definitely stronger together when we share narratives and have the opportunity to share experiences and reach out beyond the boundaries of our established communities.”

“Shine a Light on Antisemitism and Hinduphobia” will teach the similarities between the two religious traditions, as well as the similar challenges Jews and Hindus face.

“We’re the two ancient civilizations left, and we’re going to have to stand together to make sure that we don’t become a footnote in history like many other civilizations did,” HAF co-founder Mihir Meghani said.

Hindus make up about 1% of the population in Philadelphia, according to the Pew Research Center. Jews make up about 3%.

Like American Jews, Hindus in America — who number about 3.2 million — have also seen an increase in discrimination and hate crimes, Meghani said. In August, a man in Fremont, California, was charged with a hate crime for shouting anti-Hindu abuse at restaurant patron Krishnan Jayaraman, including a jibe about bathing in cow urine, according to an ABC7 News report.

Anti-Hindu hate often stems from

reducing the culture and religion to three components: “cows, caste and karma,” Shukla said.

“Cows kind of [represent] the exotification, or exoticization of practices and just kind of simplifying them, where there’s a Hindu tradition of venerating all life,” Shukla said.

Another common stereotype about Hinduism relates to karma and caste, and the misunderstanding of Hindu beliefs of reincarnation.

“Everything gets rooted in this idea that Hinduism teaches that we come back, but people don’t have an equal inherent worth,” Shukla explained. “One of the foundational teachings of Hinduism is that all of existence — all beings, all animals, all people, all trees, everything that we have — is inherently divine and that, therefore, we have a responsibility to treat everyone with mutual respect and dignity.”

Misunderstandings about Hinduism originate in how it has been taught to non-Hindu audiences, Shukla said.

British forces colonized and occupied India from 1757 to 1947, and the narratives of Hindu people as having regressive or hierarchical beliefs and traditions stem from colonial biases.

“Those colonial narratives were also deeply informed by Christian — mostly Protestant and Catholic — discomfort with the Hindu tradition, and also their own motivations of conversion,” Shukla said.

Early colonial beliefs about Hindus were also a driving force in antisemitic rhetoric during Nazi rule in Europe, a further tie between Judaism and Hinduism.

In the late 1800s, Europeans created the Aryan Invasion Theory. Upon first interacting with Hindu society, Europeans witnessed advancements in science and math and assumed that this sophisticated society resulted from earlier European colonization. They believed that European settlers had given Hindus knowledge and



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Peggy Shapiro



Suhag Shukla

technology to create a thriving society, rather than Hindus simply creating it themselves.

As proof of their beliefs, Shukla explained, they looked to Hindu texts and came across the word “Arya,”

which means “noble.” Europeans interpreted “Arya” as a separate, superior race of people who guided Hindus,

rather than interpret it the way Hindus did, as simply a title or honorific.

In the 1930s, Adolf Hitler used similar rhetoric to ascribe superiority to the “Aryan race” of Germans.

Jews and Hindus can also find similar touchstones in their respective cultures: Both have holidays celebrating light (Chanukah and Diwali), with themes of light over darkness prevailing, as well as diasporic communities supporting their respective countries of Israel and India, both of which are struggling young democracies.

Shapiro has spent the last decade learning about these similarities and more and formed a partnership with HAF nine years ago to travel around the country and educate Jewish and Hindu audiences about their similarities. The March 23 event will be the first in-person presentation of “Shine a Light on Antisemitism and Hinduphobia.”

“We thought we should educate people,” Shapiro said. “They should see that we have a lot in common.” ■

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# Merged Cherry Hill Synagogue Attracting Young Families



Congregation Kol Ami in Cherry Hill



Congregation Kol Ami members

Photo by Jarrad Saffren

Courtesy of Congregation Kol Ami

Jarrad Saffren | Staff Writer

**A**cross the Philadelphia area, Reform synagogues are losing members, considering moves and mergers and wondering how to attract younger members.

But in Cherry Hill, this process is already playing out. Two Reform synagogues, M'kor Shalom and Temple Emanuel, saw their memberships decline from more than 1,000 people to less than 350. Then they considered a unification and went through with it last June.

Today, almost a year since they moved in together to Emanuel's home on Springdale Road, they are not wondering how to attract younger members. They are doing it.

Congregation Kol Ami, the unified synagogue's new name, which means "voice of my people," has welcomed 100 new families since the move. Those new households were not a part of "either legacy congregation," said an email from Kol Ami's public relations team.

They are not all young either, according to Kol Ami Rabbi Jennifer Frenkel. Some are seniors. Others are in their 50s. But for the most part, they are adults moving to South Jersey for jobs, families who want to start their

children in Kol Ami's Early Childhood Center and families who want to give their kids a proper Jewish education in the temple's religious school. They are households from Cherry Hill, Voorhees, Marlton, Medford, Moorestown and Cinnaminson. Some come from as far as the shore.

But regardless of who they are or where they come from, what they are looking for is the same: a Reform Jewish community. And Kol Ami is now the only one in a township with thousands of Jewish residents. It is also one of the only local Reform options, alongside Congregation Adath Emanu-El in Mount Laurel, according to the Jewish Federation of Southern New Jersey.

"There's definitely those practical elements of, 'My child is reaching religious school age, and we need to educate him or her.' There are transactional, specific needs, and then there's the more general needs," Kol Ami Co-President Drew Molotsky said. "People are looking for community, other people who share interests and clergy guidance and partnership at different stages of their lives."

Cecilia Connor, 38, lives in Haddonfield, about 10 minutes from Kol Ami, with her husband Nick and their three children. The Connor parents grew up in interfaith families and were not synagogue members. But they

were "brought up in the Jewish culture" by their Jewish mothers, according to Cecilia Connor. So, as they got older, the parents decided that they wanted Judaism to be a part of their kids' lives. They also wanted a Jewish community outside of their secular neighborhood and school system in Haddonfield.

"We value the Jewish tradition and having Jewish heritage be a part of our kids' lives. It's about knowing where they came from and who their ancestors are," she said.

Cecilia Connor had already heard about Temple Emanuel from a neighbor. The newly-formed Kol Ami was the closest option. The Connors enrolled their daughter in the synagogue's summer camp last year and then joined as a family. By the fall, their daughter and son were students in the ECC. Today, the family attends preschool activities, tot Shabbats, candy bingo nights and the Purim carnival.

"Most of the friends we've made have been through our kids, but it's been nice to make those friendships as well," Cecilia said.

Adam and Ahlise Greenbaum, both 47, live in Cherry Hill with their 8-year-old son. Adam Greenbaum grew up in a Conservative synagogue in upstate New York. His father had grown up Orthodox, but he decided on a different path for his family.

"Secular but with Jewish beliefs," the son said. "It was more about understanding Judaism and the values it instills than simply following traditions we don't fully understand."

Now the Greenbaums want to raise their son with the same values. They heard about Temple Emanuel from Ahlise Greenbaum's OB-GYN before their son was even born. Then Ahlise Greenbaum, who is not Jewish, took an introduction to Judaism class with Emanuel's rabbi, Jerome P. David, now retired, before the unification last year. By August, the parents had enrolled their boy in religious school at Kol Ami.

"Our son attends religious school. We do the events that come with that, and we attend the occasional service," Adam Greenbaum said.

Late in February, about 100 congregants attended Kol Ami's weekly Shabbat service. A few years ago, that would have been a great crowd, according to Molotsky. But in 2023, it's a little light. The Friday night crowd "skews older for sure," he said. But if there's a bar or bat mitzvah weekend starting up, which there is most Fridays, young families come.

"Unification has really turned out to be everything we hoped it would be," Molotsky said. ■

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# Costumes, Cookies and Carnivals: Purim 2023 Recap

**H**amantaschen, music and parades — what a memorable way to bring everyone together for Purim! This year, the Jewish Federation of Greater Philadelphia’s Kehillot, neighborhood groups, celebrated Purim with carnivals, arts and crafts, costumes and delicious foods. Approximately 1,500 community members across the Greater Philadelphia area came out to commemorate the joyous holiday.

**Kehillah programming is part of the Jewish Federation’s neighborhood initiative to foster a vibrant Jewish community throughout the Greater Philadelphia region. Learn more by visiting [jewishphilly.org/kehillah](http://jewishphilly.org/kehillah) or by contacting Director of Community Development Max Moline at [mmoline@jewishphilly.org](mailto:mmoline@jewishphilly.org).**



**Northeast Kehillah**

The Northeast Kehillah hosted Purim Comes Alive on Feb. 28 at KleinLife with an exciting evening of interactive stories with jkidphilly and crafts and activities with Camp Galil.



**Old York Road Kehillah**

The Old York Road Kehillah hosted the Old York Road Kehillah Purim Carnival on March 5, where participants enjoyed hamantaschen, prizes, inflatable obstacle courses, slides and more.



**Lower Merion Kehillah**

On March 5, the Lower Merion Kehillah and community partners hosted Purim Fest ‘23, complete with games, prizes and crafts at the Kaiserman JCC.



**Center City Kehillah**

The Center City Kehillah, Temple Beth Zion-Beth Israel and other community partners hosted a Purim Block Party in Fitler Square on March 7 featuring DJ Aluminum, Dr. Dani Dancepants, Drag Queen Storytime, face painting and more!

Photos courtesy of Jewish Federation of Greater Philadelphia except for Lower Merion Kehillah, which is courtesy of Margarita Moreland



# YOU SHOULD KNOW ...

## Chaim Levin



**Sasha Rogelberg** | Staff Writer

**W**ith a name like Chaim Levin, it's nearly impossible not to be associated with a Jewish identity.

For the Levin in question, a 33-year-old living in Point Breeze, the Jewishness that accompanied his name wasn't always welcomed.

Levin was raised in an Orthodox community in Crown Heights, Brooklyn, to a family that instilled in him the value of survival: His maternal grandmother survived the Holocaust, with most of her family killed by Nazis; his father's parents fled communist Russia.

"We're a people of survival," Levin said. "That has kind of passed on to me. It might look different, but I had to survive some pretty difficult things to be alive, to be where I am today."

Levin came out as gay to an Orthodox community that didn't talk about homosexuality and, when it did, it was with Yiddish slurs such as *faygele*. He spent time in conversion therapy in his late teenage years.

But having lived in Philadelphia for the past 15 months and becoming OneTable's field manager in Philadelphia at the beginning of February, helping to provide funding to young Jews looking to foster community through Shabbat dinners, Levin is ready to take a rest from survival. He's ready to embrace Shabbat.

"Who can argue with Shabbat?" Levin said.

Levin's Friday nights are often quiet, spent having dinner with friends or his partner, or sometimes traveling back to New York for dinner with

his family. For the 25 hours his day of rest spans, Levin revels in the freedom and agency the day affords him: He can do whatever he wants.

Like many of the ex-Orthodox Jews Levin has encountered, Shabbat is fraught. Growing up, Shabbat felt claustrophobic. Levin spent the day at yeshiva, where the minutes of his schedule were predetermined.

Many young queer people seek refuge from homophobic families or environments in internet friendships, which Levin was cut off from on Saturdays. Instead of a day of rest, Shabbat was a reminder of feeling out of place, isolated, even ostracized.

As Levin healed his relationship with Judaism, he recognized that a choose-your-own-adventure Shabbat, which OneTable offers, is a chance to heal one's relationship with the holiday.

"I hope that one of the things I can do at OneTable is reintroduce Shabbat to people who are ex-Orthodox in a way that is on their terms, if that's what

they want," Levin said.

Levin's journey to healing began when he was 20.

By 18, he knew he was gay and had signed up for a week at Jews Offering New Alternatives for Healing, an opportunity to rid himself of his same-sex attraction which was disgraced in his community.

JONAH instead was a week of humiliation and dehumanization.

In 2012, Levin and six others, represented by the Southern Law Poverty Center, filed a lawsuit against JONAH for consumer fraud. In 2015, the plaintiffs won the suit, and JONAH was forced to close. But conversion therapy in some Orthodox spaces remains a problem, Levin said.

"It felt great to win," he said. "But I'm still deeply concerned about what I know from people inside the community, the things I'm seeing and hearing from people on the ground."

Levin has since stepped away from advocacy work for the time being and has focused on finding joy and community with other queer Jews. Shortly after he left conversion therapy, he attended his first Purim party at Jewish Queer Youth in New York. Last month, he went back again.

"That Purim party changed my life because suddenly I was standing in a room full of people who were gay, lesbian, trans," Levin said. "They grew up just like I did, and they understood it, and that was the beginning of my roaring out of the closet."

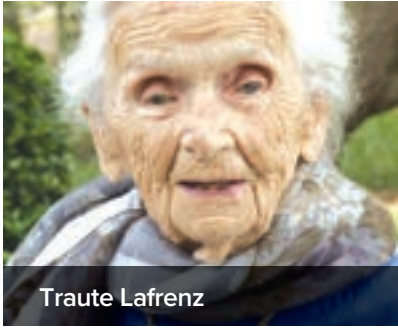
Today, Levin is finding that feeling of belonging in Philadelphia, where he's able to help other Jews connect with Judaism in their own ways.

"I just want to be able to be part of bringing that joy to anyone who seeks it out," Levin said.

Levin finds joy in the little moments of his job. Sometimes healing can be as simple as helping someone complete their Instacart order before Shabbat, making sure they get their cholent on the stove well before the Friday sun sets. ■

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Traute Lafrenz

### Last Known Member of Nazi-resistance Group White Rose Dies at 103

German-born doctor Traute Lafrenz, who was the last known surviving member of White Rose, which formed in Munich in 1942 and advocated nonviolent resistance against the Nazi government, died on March 6 at 103, JNS.org reported.

As young German college students allied against their country's government, the group concluded its first leaflet: "Do not forget that every nation deserves the government that it endures."

The Nazi government beheaded three of the group's members for producing and distributing leaflets opposing the totalitarian regime.

Lafrenz also faced punishment for her involvement. The Gestapo arrested her in 1943, but she managed to conceal the depth of her involvement in the group, so she only received a one-year jail term.

After the war, Lafrenz relocated to the United States, married another doctor and worked in hospitals in California and Illinois before retiring in South Carolina.

### FBI: Anti-Jewish Incidents Jumped Nearly 20% in 2021

A new FBI report found that anti-Jewish incidents increased nearly 20% in 2021 relative to 2020 but decreased relative to prior years, JTA.org reported.

The updated FBI statistics released on March 13 counted 817 anti-Jewish criminal offenses reported by local law enforcement agencies in 2021, up from 683 in 2020 — a year when people largely stayed off the streets for a substantial period due to the pandemic.

The 2021 numbers, however, represent a 15% decline from 2019, when the FBI reported 963 hate crimes, as well as a slight decline from 2018, when FBI statistics show 847 hate crimes.

Overall, the report showed a total of more than 10,800 total hate crimes — the highest number in decades. As in previous years, anti-Jewish incidents comprised the majority of the 1,590 hate crimes based on religion.

### Disgraced New York Gov. Andrew Cuomo Announces New Pro-Israel Group

Former New York Gov. Andrew Cuomo has a new project, a year and a half after resigning amid a flurry of sexual harassment allegations: a pro-Israel organization targeting Democrats, New York Jewish Week reported.

Cuomo delivered the message via video on March 13 at an event at Carnegie Hall hosted by the World Values Network, the organization led by Rabbi Shmuley Boteach. Boteach organized the event in honor of the 80th anniversary of the Warsaw Ghetto Uprising.

The launch of "Progressives For Israel" was first reported by Jewish Insider.

While Cuomo provided few details about the organization, he said that it would call on Democrats to stand with Israel, "because silence is not an option."

### Israel Police Seize Rare, Exotic Animals in Black-market Raid

Israeli authorities busted a massive black-market operation featuring rare and exotic animal species, the Nature and Parks Authority said on March 14, JNS.org reported.

"We were able to stop a breeder that was illegally keeping a large number of animals, some of which were kept in poor condition," said Nature and Parks Authority National Wildlife Crime Prevention Unit official Yaniv Shalom.

The animals, worth tens of thousands of shekels, were either set to be sold or were being kept by individuals. Those in poor condition were transported for veterinary care. ■

— Compiled by Andy Gottlieb

## Freda Egnal

**"There is a lot of diversity here, which I find very attractive. The residents are friendly and interesting."**

Freda moved to Simpson House in February 2021. She appreciates the support—from regular housekeeping services, to transportation, to the availability of medical care. "The activities and programs... there's too much to do!" Freda says.

"I don't get much done in the apartment, with all the music, exercise, art, movies, and book groups to name a few. It's very well done."

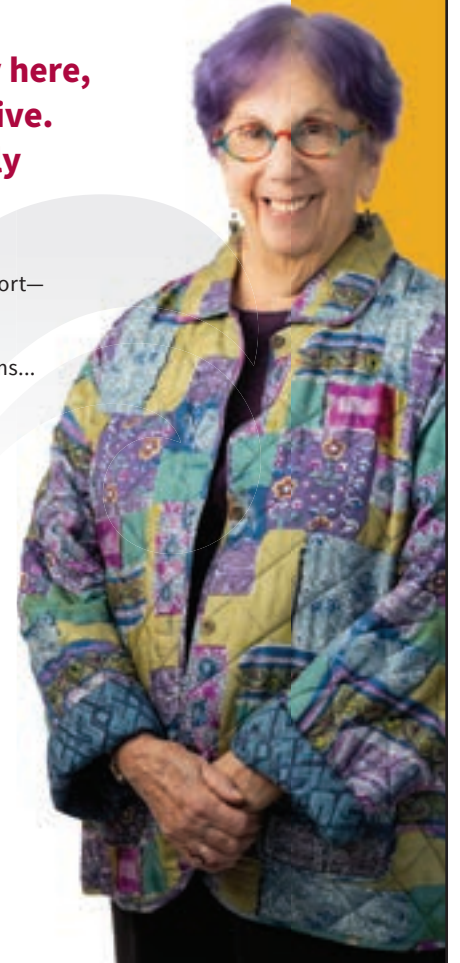
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**PHILADELPHIA Jewish Exponent**

# Compromise and Rejection

Israeli President Isaac Herzog spoke to the nation last week. He addressed the increasingly contentious judicial reform proposal before the Knesset that some view as a fundamental threat to democracy in the Jewish state. Herzog proposed a compromise approach to the legislation.

And he warned ominously that civil war could lie ahead if the heavy-handed reform effort continues unabated. “He who thinks that a real civil war, one that costs lives, is a line we won’t reach, is out of touch,” he said. “In this moment, of all moments, in the 75th year of the state of Israel, the abyss is within reach.”

For weeks, Israelis have turned out in mass demonstrations to oppose the Netanyahu government’s plan to make the judiciary subordinate to the government. The legislation and the government’s unbending pursuit of it has attracted the ire of reservists, retired generals and former prime ministers. They say the legislation will make Israel less democratic and rip away legal protections for minorities. And, in making their points, the protesters don’t hold back. They accuse those promoting the hardline reform effort of abuse of power and blame Prime Minister Benjamin Netanyahu for encouraging the effort: “Those who are in favor of the state of Israel should be against the prime minister of the state of Israel,” former Prime Minister Ehud Olmert said.

Herzog’s compromise approach struck the right chord. He acknowledged that structural changes to



Israeli President Isaac Herzog in 2022

Israel’s judicial system are necessary and “in the best interest of the country,” but maintained that change of this magnitude needs to be pursued logically and through an orderly process rather than imposed by the controlling faction of the Knesset.

Netanyahu wasn’t moved. He rejected Herzog’s proposal, claiming that “central elements of the proposal [Herzog] offered just perpetuate the current

situation and don’t bring the necessary balance between the branches.” Netanyahu’s slap down was bemoaned by those seeking to navigate a consensus resolution and celebrated by those supporting the government’s bulldozer approach. We join those who are disappointed.

The judicial reform proposals are important. Israel does not have a formal, written constitution. It only has one house of parliament in which laws are formulated. Israel needs an independent judiciary that is not controlled by a coalition majority to rule on legal issues. That’s not to say the current system has no problems. But it does support Herzog’s proposed engagement, dialogue and compromise with respect to such a fundamental issue of government structure and policy.

Israel’s president has limited power. The role is largely ceremonial. But Israeli presidents have increasingly used their position to address sensitive issues while trying to unify the nation. That is the role Herzog is trying to fill. And his effort should be embraced.

At a time when Israel is in turmoil with ever-growing mass demonstrations, worried conferences between Israeli leadership and Diaspora Jews, mounting Palestinian unrest and allies and friends keeping their distance, we are concerned that Netanyahu seems isolated and out of step. And we see a disturbing thematic similarity between Netanyahu and the hard-hearted Pharaoh of Egypt in the Exodus story. That leader rejected compromise and lost it all. ■

Wikicommons photo by Amos Ben Gershon

# Struggling with Long COVID

Three years ago, Sen. Tim Kaine (D-Va.) developed flu-like symptoms. It turned out to be COVID. He never got very sick, and his symptoms eventually went away. Except one. “I noticed one day that my nerve endings turned on like a light switch was flipped and all of them started to tingle like my skin had been dipped in an Alka-Seltzer,” Kaine said last week. “24/7, every nerve ending in my body. It has not gone away in 3 years.”

For most, the pandemic seems like a bad dream as it falls to the back of our day-to-day concerns. But the coronavirus isn’t through with us yet. People are still getting sick, especially those burdened with long COVID.

Although there is no clinical definition of long COVID, the Centers for Disease Control describes it as a wide range of new, returning or ongoing health problems people can experience four or more weeks after first being infected with SARS-CoV-2.

That’s a pretty large — and vague — basket to drop a disease into. That’s because long COVID

manifests itself in a variety of ways. Symptoms can include extreme fatigue, trouble concentrating, memory problems, heart problems, organ damage, a persistent cough, difficulty breathing or, like Kaine, a nerve-end buzzing that doesn’t go away. One of the problems with long COVID is that we don’t know enough about it.

Last week, Kaine, along with Rep. Don Beyer (D-Va.) and other legislators, introduced a bill calling for the Department of Health and Human Services to compile and study data on long COVID patients, including the effectiveness of treatments. The bill also seeks to have DHS conduct COVID-related education programs throughout the country. The Comprehensive Access to Resources and Education For Long COVID Act has a price tag of \$475 million. A similar bill introduced last year languished in committee and was not brought to a vote.

That shouldn’t be allowed to happen this year. We call on Congress to promote research into long COVID and support for those who suffer from it.

Medical science needs more information on how long COVID spreads, its symptoms and how to treat it. It needs a better understanding of who is most vulnerable to which symptoms, how long the illness lasts, and why the different variants affect patients differently. A soon-to-be-published study found that people infected with the Omicron variant are less likely to develop long COVID after being vaccinated than those who had COVID-19 before the emergence of Omicron. Finding out why is a key task for researchers.

DHS expects the COVID emergency to end in May. But that doesn’t mean that COVID will disappear or that long COVID won’t persist. Unfortunately, both will remain. And the need for research and treatment will continue. The elderly, people with preexisting conditions, the poor and people of color continue to bear the brunt of the pandemic. Their vulnerabilities should not be forgotten. The CARE For Long COVID Act will help. We encourage strong consideration and passage of the legislation. ■





Rabbi Shai Cherry

# Justice, Justice Thou Shalt Review

**T**he judicial reforms being ramrodded through the Israeli parliament, the Knesset, have galvanized Israelis as well as those outside the country who are committed to Israel's peace and prosperity.

Up to half a million Israeli protesters, in a country of fewer than 10 million people, have gathered weekly since this legislative coup breached the Knesset. The protesters are determined, as are their allies, to thwart the judicial reforms initiated by a coalition of the illiberal, the criminal and the religiously fanatic.

These judicial reforms would sabotage Israel's democracy.

Illiberalism, according to Professor Marlene Laruelle of George Washington University, "is a strain of political culture, a set of institutional reforms (such as assaults on an independent judiciary) and broader societal processes (such as declining trust in liberal democratic institutions) that, over the past two decades, has emerged in response to liberalism. ... Adherents of illiberalism argue that, in the face of a liberalism that has 'gone too far,' it is time to reassert the rights of the collective, or of an alleged silent majority, by ... preferring a strong leader with large powers over a parliamentary system ... [and by] refusing multiculturalism and minority rights. ..."

Israel's assault on the judiciary is led by a prime minister who is standing trial for corruption. One of the judicial "reforms" would allow the government to reinstate Aryeh Deri, previously convicted of bribery, fraud and breach of trust, to his previous position as a minister. Another "reform" would essentially eliminate judicial review, potentially shielding the prime minister from future criminal convictions.

In the United States, the principle of judicial review — the ability of the judicial branch to pronounce on the constitutionality of any particular piece of legislation — was established by the 1803 decision *Marbury vs. Madison*.

As Israel approaches its 75th anniversary, she still has no constitution. Nevertheless, Israel does have a Declaration of Independence guaranteeing "complete equality of social and political rights to all Israel's inhabitants."

Who guards those rights if not the judiciary?

Our Founding Fathers foresaw the dangers of the tyranny of the majority. "[A majority may] sacrifice to its ruling passion or interest both the public good and the rights of other citizens" (James Madison,

Federalist Paper #10). Alexander Hamilton proffered the solution: "[It is the duty of the courts] to declare all acts contrary to the manifest tenor of the Constitution void" (Federalist Paper #78).

In other words, judicial review.

The mere existence of Israel's Constitution, Law and Justice Committee speaks to the unfinished imperfection of Israel's system of governance. But the proposal for judicial reform would exacerbate those imperfections by neutering the power of the courts to declare laws void that violate individual rights. Members of the governing coalition have made no secret of their desire to deny rights both to non-Jewish Israelis and non-Orthodox Jews.

As an American, I oppose this version of judicial reforms because it tilts Israel from democracy toward authoritarianism. Thomas Nides, the American ambassador to Israel, echoed Israel's president in calling for a suspension of the legislative blitz to negotiate a compromise that better reflects a broader base of the Israeli electorate. Amichai Chikli, Israel's inaugural Minister of Diaspora Affairs, told him to "mind his own business."

Telling the ambassador of the country that provides \$3 billion a year in aid to Israel to "mind his own business," calls into question more than Chikli's diplomatic bona fides.

As a rabbi, this version of judicial reform is a betrayal of the most sacred tenets of Judaism. Well before our own Declaration of Independence in the age of the Enlightenment, the Book of Genesis announced the radical, countercultural claim that all people were created in the divine image. Everyone possesses inherent dignity.

The Torah's laws are geared toward protecting that dignity through the pursuit of justice. Alas, the Israeli government is pursuing unchecked power to deny others the dignity of their humanity.

To paraphrase David Ben-Gurion, American Jews must fight these judicial reforms as if there were no terrorists, antisemites or anti-Zionists. And we must fight the terrorists, antisemites and anti-Zionists as if there were no judicial reforms. ■

*Shai Cherry is the rabbi at Congregation Adath Jeshurun in Elkins Park.*

## SEND US LETTERS

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

## letters

### Enforcing the Taylor Force Act

I applaud the enforcement of the Taylor Force Act ("Progeny of the Taylor Force Act," March 16). The Palestinian Authority should be penalized for underwriting acts of Palestinian terror.

The Pindrus Act, sponsored by a minister of the far-right United Torah Judaism Party, would allow Israeli victims of Palestinian terror to sue the PA for compensatory damages. The PA, however, is no longer the law enforcement agency in the West Bank. That responsibility now falls to the IDF, which is, after all, now responsible for the safety of all residents of the West Bank, including Palestinians.

In fact, the IDF was responsible for protecting the murdered residents of Hawara and preventing the destruction of property and the injuries that resulted from the settler pogrom.

Victims of any terror, perpetrated by Jews or Palestinians living in the West Bank should be equally compensated after judicial review by the Israeli Supreme Court, which has jurisdiction over such matters.

Stuart Fredd, Ambler

### Defining Reality

The attack on Huwara by observant Jews fed up with being victims of stabbings and shootings, of thrown rocks and other projectiles aimed at their cars, of bombs set off indiscriminately, of family massacres — thankfully, this is not the Orthodox Judaism that Aviad Houminer-Rosenblum grew up on (*The Settlers' Attack on Huwara Is Not the Orthodox Judaism I Grew Up On*, March 9).

But that is the reality for these Jews. Perhaps they are sick and tired of being on the receiving end and decided to play by Arab rules for a change. If the destruction of Huwara sends a message to the next Palestinian terrorist, what's the problem? Must Jews always play the victim?

As for the author's irresponsible statement that Jewish outposts abuse the Palestinians daily, it is just that — an irresponsible statement. Perhaps he thinks that Jews should return to the '67 boundaries or, even better, the '48 lines. I support the right of these Jews to live anywhere in Eretz Israel. They are true Zionists, and that's Orthodox Judaism. ■

Zachary Margolies, Philadelphia



Steve Rosenberg

# Robin Hood Got it Half Right

**A**s we approach the Jewish festival of Passover, we will also recognize the 50th anniversary of Disney's animated film, "Robin Hood."

Why link these two together? Because at Passover, we begin our seder with the words: "Let all who are hungry come and eat. Let all who are needy come and celebrate Passover." This powerful call to reach out and help those less fortunate than us comes just as we begin to recall the foundational story of our people, as we highlight the integral part that Jewish charity, or tzedakah, holds in Jewish beliefs and practice.

The legendary Robin Hood of English folklore, in a slightly different manner, also believed in helping the poor. However, his method involved stealing from the wealthy. Generations have grown up with a heroic ideal of robbing from the rich and giving to the poor. Robin Hood's superhero-like skills in both archery and swordsmanship seemingly made him popular with young people, while his social ideals typically endeared him to their guardians.

These days, Robin Hood might be called a woke progressive socialist for his methods and theories as a hero to the working class and an oppressor to the rich. But his intentions always seemed innocent, and his movies certainly sold a lot of tickets.

Regardless of how one feels about Robin Hood or Little John, at this time of year, we must really consider tzedakah and taking care of Jews in need. Maimonides famously outlines eight levels of giving with the most important level identified as helping sustain a person before they become impoverished and dependent on others.

Competition for the Jewish dollar is immense in today's world. There are many good organizations seeking our philanthropy, and while it might seem like some are using arrows or swords, the reality is that all of them have good in mind. Some are set up to help Jews in need in North America, Israel and worldwide. Others fight Jew hatred and intolerance; and some work tirelessly on Jewish life and learning, as well as building a brighter Jewish future.

Regardless of what motivates you, it is incumbent upon all of us to give. Giving can both feel great and be great. But great giving is much more difficult than it has been in the past. We are deluged with infographics, Hollywood-caliber videos from recipients and data to analyze impact. While NGOs are becoming more sophisticated, so are donors.

*Regardless of how one feels about Robin Hood or Little John, at this time of year, we must really consider tzedakah and taking care of Jews in need.*

Even with available data, donors are often driven by emotion and passion. Gifts are often reactive and not proactive. People become involved in organizations for three reasons as I often write about:

Meaning  
Significance  
Lifestyle

When you factor in Jewish organizations, a fourth quadrant can be added: guilt. I give because my grandparents gave; therefore, I must carry on the tradition.

Passover is upon us. As we clean out our chametz and prepare our kitchens for this important holiday, let us not forget our duties to take care of those less fortunate. Philanthropy is easy; you don't have to be a millionaire to give. Philanthropy is the power of ordinary, everyday people coming together to extend the impacts of other everyday people.

Robin Hood could have had a much more significant impact had he understood that the real power in philanthropy is about inspiring others to realize their potential to become leaders, and to get up off the bench and make a difference — either with the checkbook or their time. One person getting involved can inspire others to do the same. Gen Z is leading

the way in its involvement with nonprofits. They don't wish to give and sit back. They want to know what impact their investment has, and they want to roll up their sleeves and volunteer and be involved. That is where Robin Hood swung and missed.

Anyone can stand up and ask others for money — "Give because I'm giving and I will give because you give." But show people the passion of your involvement and why you care, and perhaps they become involved in a more meaningful and deeper way.

I don't have the answers, and I know that 50 years after the fact, Robin Hood didn't either. Maimonides, though, was way ahead of his time; he knew the power of tzedakah and the importance of Jews taking care of each other. This won't end Jew hatred, and it won't stop anti-Zionism, but it will make us stronger as a people.

Remember, we are only 16 million individuals worldwide. Despite what you read, we don't control the media, the banks, Hollywood or anything else. We can, however, take control of our destiny and how we care for those less fortunate than ourselves. ■

*Steve Rosenberg is principal of the GSD Group and board chair of the Philadelphia Jewish Sports Hall of Fame.*



# Passing the Torch: Millennials Must Find Unique Ways to Foster Holocaust Remembrance



**Sophie Don**

**G**rowing up in a tight-knit community outside of Philadelphia as the only granddaughter of Holocaust survivors, I heard the stories and perspectives of survivors from an early age.

I cannot recall the first time I heard someone speaking about the Holocaust; it was part of a conversation that existed in my life for as long as I can remember, just like the stories we all grow up hearing from our loved ones.

My paternal grandmother, my Bubbe, was born in a small town in the Carpathian Mountains in 1929. Of the seven children in her family, Bubbe survived the camps alongside one sister and later reunited with a brother who hid in Bratislava and made it to the States before them.

My Zayde, my paternal grandfather, was from Ostryków, Poland. After a stint in jail as a Polish criminal (his crime: attempting to escape the ghetto), he spent time at several concentration camps, including Auschwitz, and was liberated from Theresienstadt.

Bubbe and Zayde were liberated in their late teens and first crossed paths at a displaced persons camp in Heidenheim, Germany. After falling in love and getting married, they decided to come to Philadelphia together — as Bubbe's aunt, brother, sister and brother-in-law had already set up lives in the city. Shortly after moving, they opened Don's Bakery on Bustleton Avenue in Northeast Philadelphia, not far from where Bubbe still resides at 94 years old.

This story — and the dozens of interwoven anecdotes that have accompanied it through countless retellings — is a staple of our family history that has and will continue to be relayed throughout generations. It is largely what inspired me to study history and the public humanities in my academic career, to write and study “museumifying, memorializing and educating” about the Holocaust, and to now continue Holocaust remembrance and education work in my role at the Philadelphia Holocaust Remembrance Foundation.

Very few people grow up with survivor Bubbles or Zaydes in their lives and, as the number of existing survivors decreases over time, any type of access to first-hand Holocaust accounts becomes increasingly rare.

Fortunately, in the late 20th and early 21st centuries, the “second generation,” i.e. children of survivors — dedicated innumerable hours to collecting and

organizing the stories from their parents' generation. They did an incredible job sorting first-person accounts and primary documents, capturing history that could only be recorded in the immediate aftermath of the Holocaust. Their handiwork can be seen in the many Holocaust museums across the country, as well as the 55,000 video testimonies recorded for the USC Shoah Foundation.

But with that work near its final stages, 3Gers, the grandchildren of survivors, now have an imperative to consider their role in promoting remembrance and evolving Holocaust education for today's youth.

One primary consideration should be the mediums we use to convey these messages and memories. To date, Holocaust remembrance has centered on firsthand accounts whenever possible, and it has almost always been taught in a vacuum of history lessons and social studies courses. As access to survivors dissipates and millennials play a greater role in Holocaust education, we are tasked with adopting innovative means of reaching younger audiences in a way that truly resonates.

A great example of evolving Holocaust education that is already underway is the use of AI by the USC Shoah Foundation for the “Dimensions in Testimony” project, which allows museum-goers to “have conversational interactions” with the holograms of Holocaust survivors, built using prerecorded video interviews. In what the foundation calls a “[redefinition of] inquiry-based education,” visitors who interact with the project can ask the AI-powered holograms questions and receive real-time answers, utilizing technology to preserve testimonies of the Holocaust.

Social media has also become an effective tool. Beyond the informative social media accounts of existing educational and memorial institutions like the United States Holocaust Memorial Museum, there are also accounts taking a more innovative approach, like “Eva Stories.”

Launched by Mati and Maya Kochavi, the son and granddaughter of Holocaust survivors, “Eva Stories” tells one Holocaust victim's story to millions of viewers using Instagram's “stories” feature. This profile provides a key example of how second- and third-generation survivors can work together to present a survivor's story in a way that resonates with children eight decades after the Holocaust.

Thematically, millennials in the 3G community are also looking to broaden the scope of Holocaust education, introducing an approach that's more intersectional and takes into consideration modern examples

of bigotry extending beyond antisemitism, including racism, homophobia, xenophobia and so on.

The U.S. Holocaust Memorial Museum, perhaps the most prominent organization in Holocaust education, has been expanding the narrative around Holocaust education in this way for the past few years, weaving in discussions around the white supremacy and bigotry that minority groups continue to face to this day. Teens and even tweens can relate to these ideas and understand the connections between different manifestations of racism.

Groups like 3G Philly — a regional nonprofit creating a platform for Holocaust remembrance and education across the Delaware Valley — are zeroing in on the perspective and power of third-generation survivors to advance Holocaust education. The group, which I've been a proud member of since its start in 2021, is comprised of grandchildren of Holocaust survivors seeking to honor their grandparents through education, advocacy and peer support.

As organizations like 3G Philly connect and empower their members, millennials are beginning to take real leadership roles in the Jewish community, in social, religious and educational organizations. They are in a unique position to address and promote Holocaust education.

Building on the first- and second-generations' decades-long work preserving Holocaust memory, millennials must continue to give serious thought to what the next era of Holocaust education should look like, amplifying the commemorative and historical work that has already been done while reshaping it for mediums that enable today's children to learn and become more compassionate individuals.

If we truly want to build a better world, we must not be afraid to openly discuss the Holocaust and the lessons it has taught us, identifying the threads between antisemitism eight decades ago and the antisemitism, racism and homophobia that continue to plague society. This is the only way we can ever truly continue learning from the atrocities of the past.

In the absence of these conversations — and evolution in the way these conversations are framed — the next generation will never fully understand the moral knowledge that is gained through effective and thoughtful Holocaust education. ■

*Sophie Don is the senior manager, programs and operations at the Philadelphia Holocaust Remembrance Foundation.*

# How ‘Are You There God? It’s Me, Margaret’ Broke Taboos About Interfaith Marriage



Emily Schneider

**W**hen Judy Blume’s young adult novel “Are You There God? It’s Me, Margaret” appeared in 1970, intermarried families were a small segment of the American

Jewish population. Perhaps 17% of Jews were married to someone who wasn’t Jewish; today, 42% of married Jews have a spouse who is not Jewish, and in the past decade, 61% of Jews married non-Jewish partners.

Through the 1960s, middle-grade and young adult fiction rarely acknowledged the existence of these families, reflecting and reinforcing their outsider status. Today it is routine for authors to address the reality of inter-religious and culturally mixed families, portraying them with insight and compassion.

This change was made possible partly by Blume’s story of sixth-grader Margaret Simon and her one-sided conversations with God.

Blume’s status as a pioneer in young adult literature is usually associated with her honest approach to the emotional, physical and sexual milestones of growing up, with her works still attracting readers and still finding an honored place on lists of banned books. That legacy is being celebrated in April with a new documentary, Amazon Prime Video’s “Judy Blume Forever,” and a theatrical release by Lionsgate of a feature film version of “Are You There God?”

Yet her treatment of contested identity in intermarried families is as revolutionary as her openness about bras, menstruation and sexual feelings. Actors Lena Dunham and Molly Ringwald, comedian Samantha Bee and many authors, including Raina Telgemeier, Tayari Jones and Gary Shteyngart, have cited Blume’s influence on both their lives and their work.

Margaret Simon is 11 at the start of “Are You There God?” Her Jewish dad and Christian mom have pointedly ignored the possibility that their daughter might have questions about her identity. Along with other issues of teen angst, she feels compelled to decide if she is Jewish, Christian or neither. Without any guidance, the last alternative leaves her in a frightening void. As she pointedly asks God, in her ongoing series of questions for Him, “I can’t go on being nothing forever, can I?”

Margaret’s parents, Barbara Hutchins and Herb Simon, fell in love and defied their respective parents by marrying out of their faiths. They assure Margaret that she has no religion, but can choose one when she is older, oblivious to the fact that this solution seems more of a burden than a promise of future freedom. Their avoidance of any serious engagement with either

religion or culture renders any possible choice unlikely.

Blume situates Margaret’s search within the specific landscape of post-World War II America. When the Simons decide to leave their Upper West Side home in New York City and move to suburban New Jersey, their decision suggests a coded reference to their religious status. Long Island is “too social,” an implied euphemism for “too Jewish.” Living there might have made it harder for their relatively unusual situation to be discreetly ignored. On the other hand, the more affluent Westchester and Connecticut are “too expensive” and “too inconvenient.” Farbrook, New Jersey, has enough Jews for it to feel right for Herb, but not so many as to make their mixed family stand out.

Margaret also suspects that her parents are determined to put distance between the Simons and Sylvia, her paternal grandmother, who lives in New York City. This gregarious woman shows up at their new home unannounced and toting deli foods, making it clear that Margaret’s one unambiguous connection to Judaism is not going to disappear. While Barbara’s parents utterly rejected her when she married a Jew, Sylvia has pragmatically decided to accept what she cannot change. In the postwar era, more Jews began to abandon or minimize religious practice, while still maintaining ethnically distinct customs. Like holiday observance or synagogue attendance, ethnic Jewish culture is also absent from the Simon home.

Still, when Sylvia repeatedly asks Margaret if her (nonexistent) boyfriends are Jewish, the young girl is baffled. Given her lack of consciousness of herself as Jewish, why would Margaret care?

In the larger world of Farbrook, Margaret’s new friends seem to have more secure identities, conveniently defined by membership either in the “Y” (Young Men’s Christian Association) or the Jewish Community Center. Perfunctory attendance at Hebrew school until after one’s bar mitzvah is the furthest extent of her peers’ Jewishness. Margaret explains that her parents are “nothing” and that, before their marriage, they were Jewish and Christian, as if those identities could be cast off like an article of clothing. When young teacher Mr. Benedict distributes a questionnaire, Margaret completes the prompt “I hate” with “religious holidays.” He attempts to draw her out about this troubling answer, and she scornfully observes that her teacher acted as if “he had uncovered some deep, dark mystery.”

On one level, he has. Her mother’s blandly universal definition of God as a “nice idea,” who “belongs to everybody,” is clearly a denial of the fractures in her family members’ lives.

Blume also captures the essence of mid-century non-Orthodox Judaism as comfortably accessible, yet also somewhat empty. On a visit to Grandma Sylvia’s

elegant temple, the atmosphere is quietly decorous, the sanctuary filled with well-appointed congregants and beautifully arranged flowers. Sylvia’s rabbi greets Margaret with an enthusiastic “Good Yom Tov,” which he translates as “Happy New Year.”

When Margaret later visits Presbyterian and Methodist churches, she notes the similarities.

The novel’s one incident of specific religious practice involves Margaret’s brief, unfinished confession in a classmate’s Catholic church. Having participated in bullying, Margaret tries to assuage her guilt through a ritual alien to both her father’s Judaism and her mother’s Protestant Christianity. She even momentarily confuses the priest with the silent God of her conversations. Nothing could be further from her parents’ rejection of religion, or from Grandma Sylvia’s loving assurance to Margaret that “I knew you were a Jewish girl at heart.”

When Margaret’s Christian grandparents decide to resume contact, the suppressed anger in the Simon home finally erupts. Herb is furious, and accuses his in-laws of only wanting to meet Margaret “to make sure she doesn’t have horns!” — a caustic reference to a persistent antisemitic myth. Blume had subtly foreshadowed this disruption of the status quo in a parallel event at school. When a Jewish student, backed by his parents, refuses to sing Christmas carols, the implicit agreement of the town’s Jews to quietly conform is broken. A Christian girl, in what seems an act of retaliation, then refuses to sing Chanukah songs. These acts of resistance reinforce Margaret’s marginal status. Her intermarried family represents neither conformity with postwar norms nor an assertion of Jewish pride.

Blume appears to tip the scales in her portrayal of Mary and Paul Hutchins, Margaret’s maternal grandparents. Entirely unlikeable, simultaneously pushy and cold, they insist that the granddaughter they had never acknowledged is Christian. After their failed visit, Grandma Sylvia returns, along with her sweet and obviously Jewish new boyfriend, Mr. Binamin. Readers rooting for the triumph of Margaret’s Jewish roots may breathe a sigh of relief here, but hope for a satisfying ending is illusory.

More than 50 years ago, Judy Blume tackled a difficult subject, about both changing demographics and the search for authenticity in American Jewish life. Margaret’s conclusion that “twelve is very late to learn” about the essence of who you are still poses a challenge, while her persistent search for a meaningful identity offers a degree of optimism. ■

*Emily Schneider lives in New York City and writes for the Jewish Book Council, The Horn Book and other publications.*



# WHY A COUNTY IN UTAH COULD PLAY A ROLE IN ISRAEL'S JUDICIAL CRISIS

Ben Sales | JTA.org

**A**ron Davidson has never been to Israel. He isn't Jewish. He began serving in his position, Utah County clerk, just two months ago.

But the policies he oversees in his office in Provo, Utah, could have an impact more than 7,000 miles away — in the halls of Israel's parliament, the Knesset, in Jerusalem.

That's because Davidson is the top local official in a county that has, improbably, caused a seismic shift in the way marriages are legally recognized in the Jewish state. An ensuing court battle over the issue — which the Israeli government just lost — could provide added motivation for Prime Minister Benjamin Netanyahu to pass controversial judicial reform that has already thrown the country into crisis.

Let's take a step back and break this down.

## HOW DOES MARRIAGE WORK IN ISRAEL?

Although a large chunk of Israeli Jews are secular, legal marriage in the country is controlled by the Chief Rabbinate, which is haredi Orthodox. In other words, within Israel, the only way for a Jew to get legally married is through an Orthodox ceremony.

That means same-sex marriage, interfaith marriage and non-Orthodox weddings performed in Israel

are not recognized by the Israeli government. Also left in limbo are hundreds of thousands of largely Russian-speaking Israelis, who are not Jewish according to traditional Jewish law and are therefore unable to get married in Israel.

But there's a loophole of sorts: Marriages performed and recognized abroad also get recognized in Israel. So for decades, non-Orthodox Israelis have found a workaround to those restrictions by taking a short flight to Cyprus to tie the knot, or traveling farther afield for their weddings. They then bring their marriage certificate to Israel complete with a stamp of authentication (called an *apostille*), and voila: legally married.

## WHAT DOES THAT HAVE TO DO WITH UTAH?

Starting in 2020, Utah County, Utah, began recognizing marriages performed entirely via videoconference, as long as the officiant or one of the parties was in the county. The county encompasses the area surrounding Provo, which is home to Brigham Young University and has a tech scene. Officials saw the new remote marriage system as a way to make it easier to “execute a permission slip from the government for two consenting adults to get married,” as former County Clerk Amelia Powers Gardner

told The New York Times.

The innovation coincided with the onset of the COVID-19 pandemic, and beginning later that year, Israelis realized they could now get legally married in Utah without having to leave Israel — in fact, without having to leave their living rooms. Since 2020, Davidson estimates that more than 1,000 Israelis have taken advantage of the remote weddings. The fees for the remote wedding total a maximum of \$155.

“The technology now opens a window of opportunity for thousands of Israeli couples every year to quickly, simply, cheaply gain civil marriage without leaving their homes,” said Rabbi Uri Regev, CEO of Hiddush, an Israeli organization that advocates for religious pluralism. “That in and of itself is a real breakthrough.”

(Israelis aren’t the only foreign nationals to use the county’s remote wedding option. It has also been a boon for gay couples from China.)

### HOW HAVE ISRAELI OFFICIALS RESPONDED?

They are not happy about it. The acting Israeli interior minister, Michael Malchieli, is a member of the haredi Orthodox Shas party, and had refused to recognize the Utah marriage certificates, as did a predecessor of his, arguing that the marriages took place in Israel. A predecessor of his had also refused to recognize the certificates, but last year, a court ruled that the government must recognize the Utah marriages.

That decision made its way to Israel’s Supreme Court which, on March 7, ruled unanimously in favor of the married couples. Henceforth, their marriages will officially be seen as valid in Israel. The court made a similar decision in 2006 that compelled the state to recognize same-sex marriages performed abroad.

“It is the duty of the [Israeli] registrar to refrain from

making decisions regarding the validity or invalidity of the marriages themselves,” the court wrote in a summary of its decision. “When the registrar is presented with a proper public document, he must, as a rule, register it accordingly and refrain from making decisions regarding complicated legal matters.”

### HOW IS THIS RELATED TO ISRAEL’S CURRENT CRISIS?

Israel is in the throes of a raucous national debate over legislation being pushed by Netanyahu’s government that would effectively sap the Supreme Court of much of its power. One bill would allow a simple majority of Israeli lawmakers to override court decisions, meaning they could negate decisions like the one handed down this week.

Proponents of the court reform say the legislation will allow Israeli law to more effectively represent the will of the country’s right-wing majority. Another Shas lawmaker, Moshe Arbel, cited the March 7 decision as a reason why the court reform is urgent.

“The high court, in another political step, proved once again how necessary the judicial reform is,” Arbel said, according to the Israeli publication Ynet. The decision, he said, works to “erase the Jewish identity of the state.”

### HOW DO OFFICIALS IN UTAH FEEL?

Initially, it seemed Davidson, the county clerk, might do away with the virtual marriages. His campaign website said that, “This online option devalues the union of a marriage and Utah County should not be the entity that facilitates the marginalization of marriage.”

But since taking office, he said he has changed his mind. His concern, he said, was that abusers could take advantage of the virtual weddings to facilitate

underage marriage and human trafficking. Now he realizes that that has not been an issue, and he is working on upgrading the county’s facial recognition software to forestall that possibility.

“It doesn’t seem like there’s any controversial marriages that want to happen in Israel, so I’m totally open in keeping that open and alive,” he said. “We’re trying to avoid any hint of child marriages or forced marriages or trafficking. We want to make sure that we know who it is that’s getting married before we perform the marriage online.”

Alex Shapiro, the executive director of the United Jewish Federation of Utah, is likewise happy about the Supreme Court decision. “[I] fully stand behind the decision to make civil marriage available to all citizens,” Shapiro said. “I’m further pleased that the state of Utah can play a role in these unions without the challenge of couples needing to travel out of the county to be married.”

Davidson’s county, however, has few Jews and a politically conservative population. It is the home of the flagship school of the Church of Jesus Christ of Latter-day Saints, which opposes same-sex marriage.

Davidson, who is a member of the LDS church, said that he has heard a few objections from residents about facilitating same-sex marriages abroad. But he told JTA that he feels the virtual marriages uphold another core conservative tenet: limited government.

“Government restricts who can live where, in what country, and I kind of feel the same thing about marriage,” he said. “Why do I feel like I have the power to prevent a couple — whether same-sex or traditional — [from] being able to be happy with their life, and do what they want? That’s kind of been a guiding principle: Why should I have the power to control the happiness of somebody else?” ■



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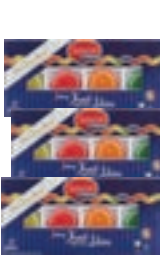
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# Chicken Three Ways

Courtesy of Aunt Beulah's Recipe Cards

Keri White

I have written before about my husband's Aunt Beulah, who was everyone's favorite matriarch. I recently uncovered a tranche of her recipes, some handwritten and some typed (on a typewriter!) in her distinctive style, with notes on small modifications that made everything better.

In honor of her and all the aunts and bubbies that taught us to love food and to cook, we continue this series as part of our food programming.

These recipes, which I pulled off typewritten sheets in a file folder, are all suitable for Passover. They could anchor a seder or serve as a non-seder meal during the holiday. They are also



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tasty, flavorful and healthy and, as such, are well worth bringing into the regular rotation all year long.

Beulah recommends bone-in chicken pieces for these, but for those of us who prefer boneless, simply sub the cut you prefer and adjust the cooking time accordingly.

## Lemon-Herb Broiled Chicken

Serves 4

- 4 pieces chicken (or more if you want leftovers)**
- $\frac{1}{3}$  cup olive oil**
- 4 tablespoons fresh lemon juice**
- 1 clove garlic, crushed**
- 2 teaspoons chopped fresh parsley**
- 2 teaspoons dried oregano**
- 1 teaspoon each salt and pepper**

Mix all the marinade ingredients, and add the chicken. Coat thoroughly, and let the chicken sit in the marinade for 2-24 hours.

Broil or grill, basting occasionally until done. For bone-in, skin-on pieces in the broiler, cook for about 30 minutes total on the bottom rack, far from the heat. For grilled boneless pieces, cook about 18 minutes total.



## Lime-Mustard Chicken

Serves 4

This recipe is suggested for a winter night. I found that interesting because I tend to associate lime with warmer weather, but it is delicious 365 days a year.

Like the recipe above, this presumes bone-in pieces, but I prefer the convenience of boneless. You do you!

- 4** pieces chicken (more if you want leftovers)
- 1/3** cup lime juice
- 1/4** cup brown sugar
- 1/2** cup cooking oil
- 2** tablespoons yellow mustard
- 1** teaspoon grated lime zest
- 1** clove garlic, minced

Mix all the marinade ingredients. Add the chicken pieces and coat. Leave the chicken in the marinade for 4-24 hours.

Heat your grill or broiler. Cook away from direct heat. For boneless pieces, cook about 18 minutes total; for bone-in pieces, cook about 30 minutes until done.

## Lemon Chicken Stew

Serves 6-8

Outside of Passover, egg noodles can be added to the finished stew or served beneath it. During Passover, it can go over mashed potatoes or simply be offered solo in a warming bowl.

- 6** bone-in chicken thighs or breasts
- 1** tablespoon vegetable oil
- 3** carrots, chopped
- 1** onion, chopped
- 1** stalk celery, chopped
- 1/4** teaspoon dried thyme
- 1** bay leaf
- 2** cups chicken broth
- 4** cups water
- 1/3** lemon juice
- 1** cup crushed tomatoes
- Salt and pepper to taste**
- Tabasco sauce to taste**

In a large Dutch oven, heat the oil over medium-high, and brown the chicken on all sides. Remove the chicken, and add the vegetables to the

pan. Lower the heat, and sauté it for 5 minutes.

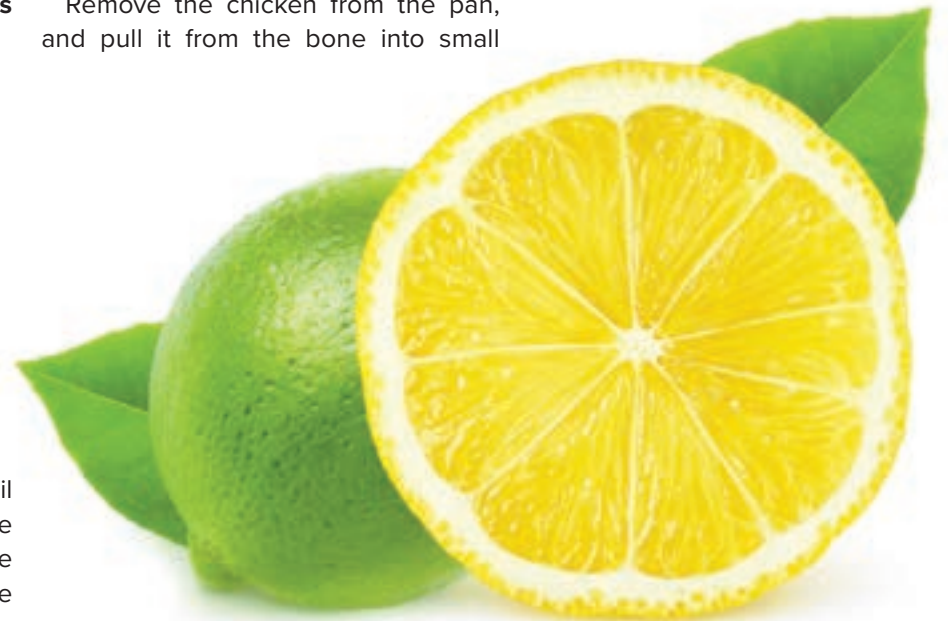
Return the chicken to the pan, add the stock and water, and bring it to a boil. Add the tomatoes, lemon juice, thyme, bay leaf, salt, pepper and Tabasco. Lower the heat, cover the pan and simmer for about 45-60 minutes until the chicken is very tender.

Remove the chicken from the pan, and pull it from the bone into small

pieces. Return it to the pan. Remove the bay leaf, and add salt, pepper, Tabasco and lemon juice to taste.

If desired, add cooked noodles to the stew, or serve atop noodles or rice. ■

*Keri White is a Philadelphia-based freelance food writer.*



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# Passover Desserts

Keri White

Passover desserts often get a bad rap. Many of us have unpleasant memories of dry-as-dust, dense cakes, flavorless sponge cakes, stewed fruit compote or jellies that simply did not taste good. But this doesn't have to be the case! Dozens of lovely Passover desserts conform to the no-hametz rule and are truly delicious. Chocolates, candies, flan, ice cream, sorbet, caramel, macaroons, candied nuts, dipped fruit — there are countless examples of tasty treats that do not require flour or leavening. And when all else fails, put a dollop of homemade whipped cream on anything, and it automatically tastes better and presents more elegantly. If you are capping off a meat meal,



consider chocolate fondue or a cup of molten drinking chocolate made with water or nut milk. The recipes below — an almond tart shell and a coconut tart shell — can be filled as you desire with fresh berries, coconut cream, chocolate ganache, jam, Nutella, custard, etc. Check the Jewish Exponent

- archives for the following ideas — look for Passover or gluten-free recipes at [jewishexponent.com/category/lifestyle/food/](http://jewishexponent.com/category/lifestyle/food/).
- Truffles
  - Almond cookies
  - Tahini cookies
  - Peanut butter cookies
  - Brigadeiros
  - Flourless chocolate cake
  - Fondue
  - Macaroons
  - Ricotta pie
  - Whipped cream
  - Chocolate (or other flavor) mousse
  - Fool (pureed fruit with whipped cream)
  - Candied matzah
  - Flan
  - Semifreddo torrone
  - Poached pears

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### Almond Tart Crust

Makes 1 9-inch shell

This can be fully baked and filled as desired (with chocolate ganache, caramel, prepared pie filling, etc.) or it can be partially baked and returned to the oven with filling that needs further baking (such as custard, fruit, key lime, etc.). See the directions below for the options.

- 2½ cups almond flour**
- ¼ cup brown sugar**
- ¼ cup butter or butter substitute, melted**
- ½ teaspoon almond extract**
- 1 teaspoon vanilla extract**
- 1 egg**

Heat your oven to 350 degrees F.

Mix the flour and brown sugar. Add the butter, extracts and egg until well blended. Press it firmly into a tart or pie shell. Prick it with a fork to avoid ballooning up and/or line it with a piece of parchment or foil and place pie weights in the shell.

To fully bake, leave it in the oven for about 12-15 minutes; to partially bake it, remove it when the edges begin to brown, about 6 minutes; fill as desired and return to oven. If the edges begin to burn, cover them with foil.

### Coconut Tart Crust

Makes 1 9-inch tart shell

This shell does not lend itself well to partially baking as well as the almond shell.

It is best filled with things that do not require additional baking, such as

coconut cream, chocolate ganache or mango puree. It can also be filled with fruit sorbet and frozen until served. Pineapple, coconut and lime are especially good with the coconut crust.

- 3 cups sweetened, flaked coconut**
- 1 cup matzah cake meal**
- 4 tablespoons coconut oil, melted and cooled**

Mix the crust ingredients until they are well blended. Press them firmly into a tart or pie pan. Chill for 30 minutes to set the crust.

Heat your oven to 350 degrees F. Bake the crust until it is turning golden, about 15 minutes. Watch it carefully as the sweetened coconut can burn easily.

Cool and fill as desired. ■

*Keri White is a Philadelphia-based freelance food writer.*

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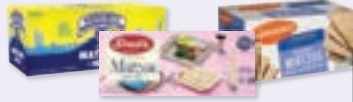


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# Philadelphia Jewish Film and Media Adds Spring Festival to Calendar

Jarrad Saffren | Staff Writer

Philadelphia Jewish Film and Media is bringing back its spring film series for the first time since 2019. Only this time, it will be a festival: the Lindy Springfest, from March 25-April 1. And like PJFM's Philadelphia Jewish Film Festival in November, the spring event will be back in person.

On March 25, the Weitzman National Museum of American Jewish History hosts opening night: a screening of "March '68" at 7:30 p.m. The feature-length drama focuses on a Jewish woman, Hania, who along with her lover must escape the persecution of an antisemitic government in Poland. A week later, on April 1, the Weitzman will again welcome festival-goers, only this time for closing night. "Haute Couture," a drama about a seamstress and a thief who form an unexpected friendship, also begins at 7:30 p.m.

PJFM is planning screenings throughout the week, including a Sunday morning showing of "The Prince of Egypt." The Weitzman is hosting most of the screenings, but Gratz College and the Bryn Mawr Film Institute are staging a few.

A \$150 all-access pass gets you to the front of the line for each event. General admission for screenings is \$15 for adults, \$13 for seniors and \$10 for students. Tickets can be bought at [phillyjfm.org](http://phillyjfm.org).

"When you go to the movies, even if it's a bad movie, even if it's a silly, frivolous movie, the excitement is when it's done and everybody is talking about it," said Matthew Bussy, PJFM's program director. "It's that excitement that drives people to go back to the movies."

In November, Jews came back out, according to Bussy. Total attendance for the Philadelphia Jewish Film



People attend a screening during the Philadelphia Jewish Film Festival.

Festival was 1,539. The average crowd for a screening was 110. PJFM is spreading the word through its ambassadors at local synagogues and community organizations, social media and the Weitzman. A few hundred tickets have sold so far.

"I don't know if we'll get the same amount as last fall," Bussy said. "But I'm hopeful we'll get a decent turnout."

Jerry Silverman, a 73-year-old Philadelphian who attends most PJFM events, is planning on going to "almost every single film" between March 25 and April 1. Silverman is a movie buff. He even went to theaters during COVID after they reopened. And while he does watch some movies at home, he said his dog "doesn't really like to laugh a lot."

"Seeing a movie by yourself is not seeing a movie," he said. "It's meant to be seen with other human beings."

Rachel Weinberg, a 29-year-old filmmaker in New York City, has a film in the festival called "Ibach," about a Philadelphia man who tends to his family's piano that escaped Nazi Germany. It screens on March 30 at the

events. But there are several other movies playing during the week. "The City Without Jews," playing March 26 at 8 p.m. at the Weitzman, is a 1924 silent film that takes viewers into a town where the government passes a law excommunicating Jews. Another feature-length film, "SHTTL," playing at Gratz on March 27 and the Weitzman on March 29, takes you into a shtetl in Soviet-era Ukraine where residents are grappling with the possibility of a Nazi invasion.

And for true movie fans, short-film night at the Weitzman on March 30 has some fascinating human-interest stories. "Women of Virtue" is about a 9-year-old girl who is blessed by the community after her first period, only to be told later that "women are impure during menstruation," according to a synopsis from PJFM's event program.

"Favorite Daughter" is about a girl who quarantines with her mother and grandmother during the lockdown in 2020. According to that event program, "they laugh, reminisce about past relationships and remind one another that no matter how scary the world gets, they will always be there for each other." ■

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## BRAUNSTEIN

IRIS (nee Cupersmith) - March 15, 2023 of Wynnewood, PA. Beloved wife of the late Martin Braunstein; loving mother of Norman Braunstein (Helene) and Robin Glenn (Michael); adoring grandmother of Jenni (Derrick), Allison, and Jeffrey (Jasmine) and great-grandmother of Dana and Léa. In lieu of flowers, contributions in her memory may be made to the Ronald McDonald House of Philadelphia (rmhchphilly.org) JOSEPH LEVINE & SONS www.levinefuneral.com

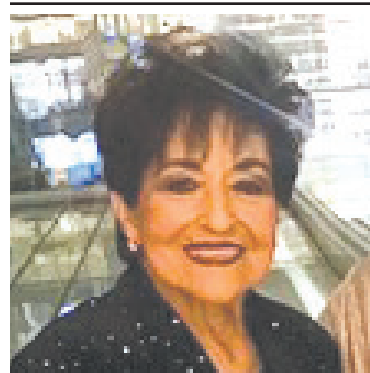


## GOLDSTEIN

BARBARA LYNN, beloved mother, cherished wife, treasured grandmother, shrewd businesswoman and social butterfly passed away on March 12, 2023, in Ventnor, New Jersey, her "special place" at the age of 71. She has left a loving family behind. They include her daughters Stephanie Blumstein and Abby Blank and her precious grandchildren Chloe and Ellie Blumstein. Her brother David and his wife Ellen Frank and their children Matthew and Sydney Frank. She is also survived by her stepchildren Mark and Josh Goldstein and their families. J.S. GOLDSTEIN FUNERAL HOME & MONUMENTS INC. www.jsfunerals.com

## CARDONICK

CECELIA (nee Chasen) on March 14, 2023. Beloved wife of the late Morris; Loving mother of Larry Cardonick, Eric Cardonick (Sara Lee), and Cindy Benamy (Richard); Devoted grandmother of Lauren, Jordan (Laura), Marissa, and Alanna; Adoring great-grandmother of Ari and Parker. Contributions in her memory may be made to the Phila. Protestant Home, 6500 Tabor Rd, Phila., PA 19111, https://pphfamilly.org/giving/donate/ GOLDSTEIN'S ROSENBERG'S RAPHAEL-SACKS www.goldsteinsfuneral.com



## COHEN

SANDRA B., 87, on March 13th, 2023. Beloved wife of the late Albert Cohen; loving mother of David Cohen, Robert (Caryn) Cohen, Michael Cohen, and Stacie (Michael Schultz) Cohen. Adoring grandmother of Jessica (Adam), Alexandra, Tyler (fiancé Lori), Austin, Jesse, Chase and Micayla; great-grandmother of Leo and Max. In the memory of her late husband, contributions in her memory may be made to the Parkinson's Association at Johns Hopkins Hospital. GOLDSTEIN'S ROSENBERG'S RAPHAEL-SACKS www.goldsteinsfuneral.com

## ISENBERG

SARA F. (nee Bernstein). March 15, 2023. Beloved wife of the late Samuel Isenberg. Loving mother of Ruth Bernstein (Harvey), Adam Isenberg (Laura), and Daniel Isenberg (Susan). Devoted sister of Sheila Saxe and the late Toby Pincus. Dear grandmother of Samuel, Ilana, Sidra, and Rebecca. Contributions in her memory may be made to Leket Israel, leket.org. GOLDSTEIN'S ROSENBERG'S RAPHAEL-SACKS www.goldsteinsfuneral.com

## LEDERMAN

ZELDA - March 15, 2023. Dr. Zelda Hurwitz Lederman, a trailblazing physician passed away at age 91 after a long and courageous battle with chronic illness. Born in 1931, Dr. Lederman was ahead of her time in pursuing a medical career. Despite obstacles, she never wavered in her commitment to becoming a doctor. She graduated Temple Medical school in 1957 and completed psychiatry

residency at a time when few women had jobs outside the home. Her career spanned over sixty years as she remained dedicated to her patients until her late 80s. Beyond her professional accomplishments, Dr. Lederman was a devoted wife and mother who valued family above all else. She was deeply committed to and is survived by her husband (Ivan), children (Jennifer and Jonathan), grandchildren (Noah, Rachel and Sophia), and beloved dog, Obie. Dr. Lederman's passing is a great loss to her family and those that knew her. She was a fighter to the end, and her legacy will continue to inspire and uplift those whose lives she touched. PLATT MEMORIAL CHAPELS www.plattmemorial.com



## NAPPEN

ROBERT (Bob) WILLIAM, 80, of Boca Raton, Florida, died on March 9, 2023. Beloved husband of Madeline (nee Hankin); loving father of Allan (Julie) Nappen and Dara Nappen King; cherished grandfather of Wesley, Aaron, Evan, Brandon, Rachel, and Colby; brother of Sheila and the late Barnett; brother-in-law of Ina and George Hankin and Mark and Helene Hankin and loved by many cousins, nieces, and nephews, employees/ associates and contractors. Robert was born in Philadelphia to his parents Albert and Sadie in 1943. At an early age, he showed the world his mechanical ability when he came in 1st winning a prestigious award as the number one high school mechanic in Pennsylvania by disassembling, diagnosing and re-assembling an auto engine in record time. Impressing the judges with his accuracy, speed, and ability to diagnose things they hadn't even been looking for. A passion for cars ran deep and followed him throughout

his life. He took this love with him into his first career owning and operating multiple gas/service stations with his brother. Robert married his wife Maddie just before entering the military. Their love story began when Maddie was 14 and Robert was 19. They grew their love into a family over the next 56 years. Robert served in the Army as military police for 2 years beginning December 2, 1966. During this time he also tinkered with cars on the military base. Robert and Barnett started 309 Development Company in 1969. His father-in-law Perch Hankin offered to teach him the industrial development business but Robert chose to continue the partnership with his brother as they shifted from the gas stations into the construction business. The business was formed with his wife, brother Barnett and sister-in-law. Due to health reasons, Robert and Maddie bought out Barnett and Marilyn's shares of the business and the business was renamed Nappen & Associates. Over the last 50 plus years, Robert grew Nappen & Associates into a leading development and management company with approximately four million square feet of industrial buildings. Robert remained in the business until the day of his death. Even on his last day he talked about how the community of people surrounding him in the business is what led to its success. Robert was a very humble man with a strong code of ethics that was based on loyalty, honesty and integrity that was known and respected in the community. These values have been shared with his children and grandchildren as they continue his legacy of hard work through collaborative efforts. Robert's love of cars never waned. As a way to reconnect with his love of cars, he purchased several auto dealerships. At the time of his death he remained dealer principal of Cherry Hill Nissan, Montgomeryville Acura and Montgomeryville Nissan. He was known to be a man of quiet compassion with love for so many. He was a loving father to his children and a father figure to so many others. A mentor, a role model for honor, integrity, love of family, community, and commitment to those he interacted with. He was/is so loved and respected by his family and his community. Robert's mild manner was enhanced with a sharp wit, sensitivity and vibrant sense of humor. Please join us at shiva to share your stories of love,

respect, and laughter. Contributions in his memory may be made to the Boys and Girls Club of North Penn Valley www.npvcclub.org/donate, The Kelley Anne Dolan Memorial Fund www.dolanfund.org, or Magen David Adom https://afmda.org/ GOLDSTEIN'S ROSENBERG'S RAPHAEL-SACKS www.goldsteinsfuneral.com

## PATRICK

MARY (nee Mathason) March 16, 2023. Beloved wife of the late Stanley Patrick. Loving mother of Jodi Holschuh (Douglas) and Scott Patrick (Martha). Dear sister of Bruce Mathason. Devoted grandmother of Lisa Patrick and Charlie and Samuel Holschuh. Contributions in her memory may be made to the National Kidney Foundation, www.kidney.org GOLDSTEIN'S ROSENBERG'S RAPHAEL-SACKS www.goldsteinsfuneral.com

## SHIFTAN

IRIS (nee Haber) - Passed away on March 11, 2023. Wife of the late Gary Shiftan. Mother of Bruce Shiftan and the late Karen (David) Pressel. Sister of Stephen (Salli) Haber. Grandmother of Rob and Adam Pressel, and Jared Shiftan. Contributions in her memory may be made to the National Multiple Sclerosis Society, www.nationalmssociety.org. GOLDSTEIN'S ROSENBERG'S RAPHAEL-SACKS www.goldsteinsfuneral.com

## WATTS

ERNEST - March 12, 2023 of Ardmore, PA; beloved husband of the late Elaine (nee Hoffman); loving father of Eileen Siegel (Dan), Lorrie Keammerer (David) and Susan Lankin- Watts (Alan Lankin); cherished grandfather of Louis, Bradley, Jonathan, Douglas and Benjamin and devoted brother of Harold Watts. In lieu of flowers, contributions in Ernest's memory may be made to Temple Beth Hillel-Beth El (tbhbe.org) or a charity of the donor's choice. JOSEPH LEVINE & SONS www.levinefuneral.com

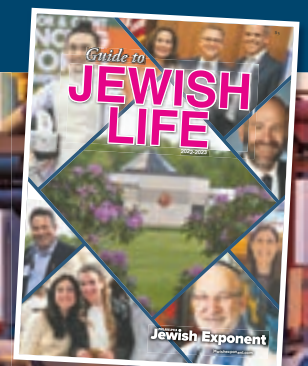
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# Ethics Evolve

Rabbi Jon Cutler

*Parshat Va Yikra*

We begin the next book of the Torah, Va Yikra – the Greek name is Leviticus. It is the operating manual for the Levites to operate the *Mishkan*, or the Tabernacle.

We begin with the list of sacrifices and the conduct of the Levites. There are sin offerings, elevation offerings, dedications, holy days and so on. We learn the many details of the laws of animal sacrifice. It is hard for us to comprehend how, at one point in Jewish history, the religious practice was built around offering cattle, sheep, goats and birds on the altar to God.

In the Orthodox prayer book, during the Musaf service, Jews still pray for

prostitutes, something the Torah explicitly forbids. When God gave the Torah, it was given to a people who expected cultic sacrifices.

The Torah put a limit on allowing only certain animals from the herd and sacrifices carried out by the priestly class. Maimonides taught the laws of sacrifice, he admitted that humanity had evolved and sacrifice was no longer necessary in his day and age.

Our ethics have evolved over time. The Torah discusses and allows slavery, it allows capital punishment for crimes ranging from witchcraft to profaning the Sabbath, and it permitted the stoning of a son who rebels against his parents. Women were of second-class status.

It was under the auspices of rabbinic law that the rabbis would reinterpret these laws as their ethical under-

I asked my father, how come? He did the best he could to explain to me, a 10-year-old, about the Jim Crow laws. This is unthinkable today.

My grandparents, caring Jews, would not understand a bat mitzvah and would find a female rabbi or cantor unthinkable. And, of course, gay marriage was beyond their consideration. They were not bad people. Ethical sensitivities and standards have evolved since their day. It's not right to judge people in the past by the ethics of today.

Instead of judging the Torah for endorsing animal sacrifice, or the rabbis of the Talmud for their view toward women, we ought to judge people within the framework of their own time. We ought to look at ethics not as permanent and unalterable, but always in process.

We need to appreciate how far we have come in our ethical understanding from earlier generations, and always strive to do better. Ethics evolve. ■

*Rabbi Jon Cutler is co-president of the Board of Rabbis of Greater Philadelphia and rabbi of Beth Israel Congregation of Chester County. The Board of Rabbis is proud to provide diverse perspectives on Torah commentary for the Jewish Exponent. The opinions expressed in this column are the author's own and do not necessarily reflect the view of the Board of Rabbis.*



*“Speak to the people of Israel, and say to them, ‘If any man of you brings an offering to the Lord, you shall bring your offering of the cattle, of the herd, and of the flock.’” (Leviticus 1:2)*

the rebuilding of the ancient Temple in Jerusalem and the reestablishment of these sacrifices. Conservative Judaism has made a liturgical change with a theological twist. The Conservative prayer book speaks of the Temple where “our ancestors used to bring these sacrifices.”

We no longer desire a Judaism based on animal sacrifice. Jewish ethics have evolved.

Maimonides thought that animal sacrifice was a compromise based on the norm of how people lived in ancient times. Animal and often human sacrifice were the common practice.

Often these sacrifices were tied with the worship of idols and a variety of cultic practices, often sexual in nature. Ancient temples employed sacred

standing evolved. Human ethics are constantly evolving. And this has great relevance for our day and age.

It is common today to judge people in the past by contemporary ethical standards. Thomas Jefferson, one of the great leaders of the American Revolution, owned slaves. Stephen Foster composed his song “Swanee River” (“Old Folks at Home”) using racist lyrics. The lyrics were rewritten when it became the state song of Florida.

I have seen how ethics have evolved in my lifetime.

I am old enough to remember the Jim Crow laws in the South. When I was a child, I traveled with my family to North Carolina. I remember distinctly two water fountains at the train station: “One for Whites and one for Colored.”

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# 283-Year-Old Congregation Mikveh Israel Remains as Relevant As Ever

Jon Marks

**S**o how does the third-oldest synagogue in the country — the one whose nearby cemetery was deemed a national shrine by Congress — remain relevant 283 years after its inception, especially coming out of a pandemic?

Well, maybe because this wasn't the first time that Congregation Mikveh Israel dealt with a pandemic.

"When the Spanish flu hit, we had to close the doors," said Rabbi Albert Gabbai, a mainstay for 35 years. "Otherwise, since 1940 we have not missed any Shabbat whether due to a pandemic or snow."

Of course, in 1740 the Sephardic Jews who'd crossed the Atlantic from Spain and Portugal to set up shop in Philadelphia learned to adapt to their times. So has the current iteration.

"We're getting better and better with the passing of time," Gabbai said. "We still have not reached our full potential, but it's much better than it was before."

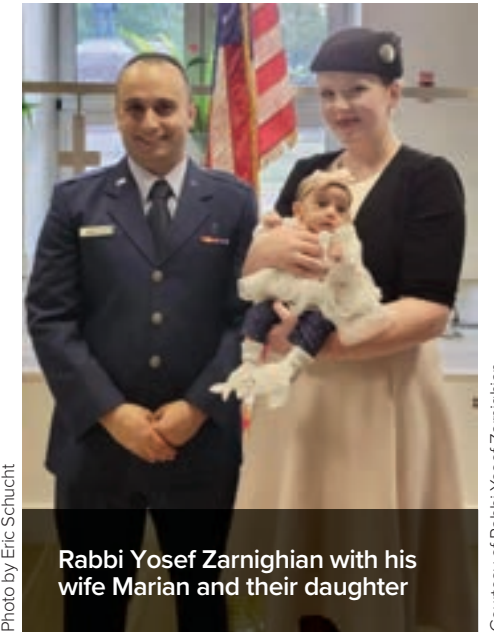
"Our Shabbat dinners and lunches never stopped. For Purim, we had regular services, a full meal and a Purim party. And every last Friday of the month, we have a Shabbat dinner with a theme. We've had an Italian evening. Coming up, we'll have them for Spanish and Syrian Jews and others."

Inclusivity has always been a staple at Mikveh Israel, whose founders included Nathan Levy, the man who helped bring the uncracked Liberty Bell to town. Whatever your ethnicity, whatever country you're from, whatever your Jewish background, you're welcomed.

"Being Ashkenazic [and] going to a Sephardic synagogue, I wondered what it would be like," said longtime congregant Sharon Geller, a comedic actress who's appeared on "Saturday Night Live" and is in the national touring company of "Old Jews Telling



From left: In 2019, Eli Gabay and Rabbi Albert Gabbai of Congregation Mikveh Israel look at the remains of the final resting place of Henriette Marx, whose tombstone in Mikveh Israel Cemetery was smashed by a falling tree branch.



Rabbi Yosef Zarnighian with his wife Marian and their daughter

Photo by Eric Schucht

Courtesy of Rabbi Yosef Zarnighian

Jokes." "The tunes were not familiar to me — not the tunes I grew up with."

"But what drew me to the congregation and the reason I kept coming back was I really enjoyed the people and the rabbi with his sense of humor. It's a very friendly, warm, inviting congregation. Just what you might expect from Mediterranean Jews."

Evoking such feelings is one of Mikveh Israel's goals. Another is remaining connected with the Spanish and Portuguese Jewish community. In that respect, Congregation President Eli Gabay said the pandemic served as an enhancement.

"Throughout the pandemic, we've maintained a strong relationship with other Portuguese synagogues in the world," Gabay said. "London, Amsterdam and others. We have a strong bond with those original synagogues."

Yet on a personal level, Gabay felt the impact of COVID-19.

"There were 50 people invited to one bar mitzvah, but only 11 showed up," he recalled of a December 2020 simcha. "So we drove all the food that was left over to a shelter on Race Street and fed 50 people."

"We couldn't bring the food into the

shelter, so I laid trays of food on the trunk of my car and brought plates. It was a very meaningful bar mitzvah, a special kind of tzedakah, and the bar mitzvah boy, who happened to be my son Noam, was a participant."

At the same time, Gabay noted how far the congregation has come since then.

"We've been able to forge forward with all the programs we had before and add some with the educational aspect of Zoom. That's enabled us to stay in touch with congregants. But it's difficult to bring back people to a house of worship. Our numbers are lower. The pandemic got people out of their routines and, as a result of that, they got into different routines."

The pandemic also put a crimp into Mikveh Israel's hope of generating enough funds for major repairs at its three cemeteries, which date back centuries. Hoping to raise \$50,000 through a GoFundMe page it set up, only \$5,600 has come in so far.

"It's still ongoing," Gabay said. "We got some money to refurbish, but we're waiting for someone to see it as an important act of charity to remember our fallen heroes and the first Jews in Philadelphia."

Mikveh Israel also is in the midst of another transition, as Gabbai prepares to make way for his ultimate successor, Rabbi Yosef Zarnighian.

The new rabbi arrived in February 2021, back when few people were vaccinated and attendance at services was low. Since then, he's become convinced that he's come to the right place.

"I knew to some degree what I was getting myself into," said Zarnighian, now enjoying fatherhood since the birth of his daughter nine months ago. "What was surprising was experiencing the services and the people in person."

"When you're taken back in time reliving the melodies, the rituals, the customs as our ancestors practiced, it's kind of humbling. There are really only a handful of houses of worship in the United States — churches included — that have preserved close to 300 years of tradition."

"For me, that's something not only humbling, but I think all our members should be proud of what an amazing job they've all done to preserve that. It really is a group effort." ■

*Jon Marks is a freelance writer.*



# MARCH 24-29

## FRIDAY, MARCH 24

### HAMANTASCHEN FOR HUMANITY

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

### PARSHA FOR LIFE

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

### MUSICAL KABBALAT SHABBAT

Join Beth Sholom Congregation's Rabbi David Glanzberg-Krainin, Cantor Jacob Agar and the band at 6 p.m. for a musical Kabbalat Shabbat. The community is welcome to attend. **Call 215-887-1342 for information. 8231 Old York Road, Elkins Park.**

### ADL SYNAGOGUE PROGRAM

Congregation Kol Ami will host Robin Burstein, deputy director of the Anti-Defamation League Philadelphia, for "Rising Levels of Antisemitism in The U.S." at 7 p.m. The presentation is part of the ADL's Signature Synagogue Program and will be both an in-person and streamed event. **For more information, call 215-635-3110. 8231 Old York Road, Elkins Park.**

## SUNDAY, MARCH 26

### PESACH UNIVERSITY

Join Congregation Adath Jeshurun from 9 a.m. to noon for teaching sessions from David Bernat and Rav Shai Cherry on a variety of Passover topics, such as "Secrets of the Haggadah," "Women of the Haggadah" and "What's Love Got to Do With It? Song of Songs as Erotic Poetry for Pesach." Breakfast is included. **Details at [adathjeshurun.info/pesach-u-2023.html](https://www.adathjeshurun.info/pesach-u-2023.html). 7763 Old York Road, Elkins Park.**

### GRATZ CLE COURSE

Join Judge Greg Buzzard at this Gratz

College CLE course at 9:30 a.m., hosted at Main Line Reform Temple, for "How Lawyers Talk about Hate and Discrimination: Ethical Duties vs. First Amendment Right to Free Speech." Bagel breakfast included. **For more information, contact Mindy Cohen at [mcohen@gratz.edu](mailto:mcohen@gratz.edu) or 215-635-7300. 410 Montgomery Ave., Wynnewood.**

### MEMORIES AND MOMENTS

Congregations of Shaare Shamayim invites you to join us at noon as we celebrate the memories and moments of our 60 years in Northeast Philadelphia. **For more information, call the synagogue office at 215-677-1600. 9768 Verree Road, Philadelphia.**

### SISTERHOOD WOMEN'S SEDER

Celebrate Passover with a Sisterhood potluck seder at Congregation Kol Ami. The seder will start promptly at noon. Bring your favorite soup, side or nondairy dessert. We will provide kosher roasted chicken and grilled/roasted vegetables. **Register at [kolaminj.shulcloud.com/form/womenseder2023](https://kolaminj.shulcloud.com/form/womenseder2023). For more information, contact 856-489-0029 or [sisterhoodpresident@kolaminj.org](mailto:sisterhoodpresident@kolaminj.org). 1101 Springdale Road, Cherry Hill, New Jersey.**

## TUESDAY, MARCH 28

### BEREAVEMENT GROUP

Join KleinLife Rhawnhurst for a bereavement group, held twice a month, at 11 a.m. **For more information, call 215-745-3127. 2101 Strahle St., Philadelphia.**

### KLEINLIFE SEDER

Join KleinLife Rhawnhurst in the Tabas House Community Room for a seder at 1 p.m. The meal is \$2. **For more information, call 215-745-1201. 2101 Strahle St., Philadelphia.**

## WEDNESDAY, MARCH 29

### ISRAEL'S RIGHTS REVOLUTION

Barak Medina, the Justice Haim Cohen Chair in Human Rights at the Faculty of Law of the Hebrew University of Jerusalem, presents a talk at the Penn Carey Law School on the ongoing changes to the process of constitution-making in Israel at 5:15 p.m. **3718 Locust Walk, Philadelphia. ■**



## SATURDAY, MARCH 25

### PJFM LINDY SPRINGFEST

Lindy SpringFest by Philadelphia Jewish Film and Media returns for a weeklong festival highlighting Jewish stories from around the world. From March 25-April 1, the festival will showcase films old and new, each with a unique twist to bring memorable experiences to the audience. **For more information, contact 215-545-4400 or [info@phillyjfm.org](mailto:info@phillyjfm.org).**

## social announcements

### BIRTH

### RILEY HARPER MALLEN

Diana and Jonathan Mallen of North Wales announce the birth of their daughter, Riley Harper on Oct. 31.

The grandparents are Sheryle Mallen, Eric Mallen, Michael Blitz and Karen Blitz Shabbir.

On March 5, a five-generation Shabbat dinner took place in Elkins Park to celebrate the birth. Belle Magerman, Riley's great-great-great aunt, is holding her. Over Riley's right shoulder is her father, Jonathan Mallen. Behind her is her great-great uncle Saul Axelrod. To her left is her grandmother, Sheryle Mallen.

Courtesy of the Mallen family



### BIRTHDAY

### JERRY HEITNER

Jerry Heitner celebrated his 90th birthday on Feb. 10. The party included his wife Sandy, his daughter, his sons and their spouses, along with his grandchildren and cousins.

Courtesy of the Heitner family





Courtesy of Ronni Strongin



Photo by Mike Prince

Photo by Polina Bulman



Courtesy of Liz Stoller

Courtesy of the Jewish Federation of Greater Philadelphia



Courtesy of Lester Shapiro

**1** To honor 39 of her relatives who were killed in the Holocaust, Miriam Einhorn of Rydal sponsored a Mobile Intensive Care Unit ambulance for Magen David Adom, Israel's national paramedic and Red Cross service organization. **2** Essen Bakery owner Tova du Plessis, who is from South Africa, is collecting donations to pay for blankets for women in need in her home country. **3** More than 200 Israeli citizens and American Jews gathered on the steps of the Philadelphia Museum of Art on March 5 to show support for democracy in Israel. **4** Main Line Reform Temple-Beth Elohim Sisterhood members held a Purim fundraiser at their temple. **5** The Jewish Federation of Greater Philadelphia's Israel 75 leadership and staff are getting ready for four celebrations in honor of the Jewish state's founding. **6** Lester Shapiro, the president of the Federation of Jewish Men's Clubs' middle Atlantic region, presented an affiliation certificate to the federation to Richard Harwood at Congregation Tifereth Israel in Bensalem, who is the co-president of the synagogue's men's club.



# CANTOR Jack Kessler

## HONORED FOR PURSUING ‘PEACE THROUGH SONG’

Jarrad Saffren | Staff Writer

**H**azzan Jack Kessler is the frontman for Atzilut, a nine-member ensemble that performs Hebrew and Arabic music.

Kessler is the singer who specializes in the Hebrew side of that partnership. His fellow frontman, Maurice Chedid, is the master of Arabic classical music. Since forming in the early 1990s, the group has performed at the United Nations, the New York Folk Festival and the Copenhagen Opera House in Denmark. It once played for 8,000 people near the U.S.-Mexico border in El Paso, Texas.

Kessler, a Mount Airy resident, is aware of how this looks. It's a political message: If Jews and Arabs can sing together, they can live together, too. Except that is not quite the message. It's more about "making a heart statement that is deeper than politics," Kessler said.

"Peace can't be legislated from above by governments. It has to be desired by the people," he said. "It has to come from people's hearts."

For using song to pursue that goal, Kessler was honored on March 18 at Drexel University's Mandell Theater on Chestnut Street. The school's Mediterranean ensemble played songs in the cantor's honor. Performers included "Kessler's musical collaborators," like Bruce Kaminsky, the director of the Mediterranean ensemble, piano player Samuel Heifetz and trumpet and flute player Stan Slotter, among others.

"He's a mensch," said Kaminsky of Kessler. "And he's done his best to bring peace to the world through song, and he deserves credit for that."

Atzilut has pursued that goal on big stages. But he also has pursued it on stages as small as synagogues and Jewish community centers. The structure of each program is to alternate



Hebrew and Arabic songs before blending them at the end.

"One way of looking at this programming concept is to demonstrate that we have individual identities and also areas of commonality," the 79-year-old said.

The cantor grew up in a "traditional Jewish home," as he described it. His parents escaped the Nazis by immigrating to the United States in 1941. Kessler's father was a "Hungarian-trained rabbi," as the son put it. So as his son, Kessler "always had that in my bones."

During his teenage years in the 1950s, or "the Joan Baez era of folk music," as Kessler remembered it, he would do the

folk thing and just go out with a guitar and play. But the future cantor eventually realized that "what really rang true for me was the desire to do Jewish spiritual singing."

Even today, Kessler, who attends P'nai Or Jewish Renewal Congregation, has no rational explanation for that desire. He did enjoy singing with his family around the Shabbat dinner table. But besides that, he cannot point to a specific motivation. Something, as he put it, "just clicked." So, the young man studied to become a cantor and then served congregations for 20 years. But at some point during that

era, something else clicked: Kessler wanted his music to transcend the walls of his sanctuary.

The cantor came to view modern Jews as "tumbleweeds who have lost our roots because of the destruction of the 20th century." He wanted to re-establish those roots by helping Jews rediscover their spirituality. For a cantor, this meant bringing "passion back into Jewish life" through song. Jews should be emotionally open when expressing their spirituality, according to Kessler. They should not be afraid to sing.

"I don't look at a service as something that is performed by the leaders, but as an interactive, highly participatory process that involves a leader and congregation dynamic that produces emotional energy," he said.

One of the projects that emerged from this realization was Atzilut. Another was developing a cantorial training program for ALEPH, or the Alliance for Jewish Renewal, in Philadelphia. Kessler started building the program in 2000 and still works with Ashkenazi cantorial students to help them understand their heritage. But he also exposes them to non-Ashkenazi music. Kessler's process includes vocal coaching and "training in spiritual expression," as he describes it.

He said the cantorial training program might be the most important project of his life.

"It's about a certain self-trust to being open to something larger than us that comes through," he added.

According to Kaminsky, Kessler is still open to something larger than himself when he performs. And it usually comes through.

"Jack's extremely passionate, high energy ... and he's no kid anymore," Kaminsky said. "He's out there as a performer." ■

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Pursuant to the requirements of section 1975 of the Pennsylvania Business Corporation Law of 1988, notice is hereby given that **WESTERN PA ACCOUNTING SERVICES INC.** is currently in the process of voluntarily dissolving.

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

ESTATE OF AARON THOMAS, SR., DECEASED.  
Late of Philadelphia County LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to AARON THOMAS, JR., EXECUTOR, 6154 Old York Rd., Philadelphia, PA 19141  
Or to his Attorney: MARYBETH O. LAURIA LAURIA LAW LLC 3031 Walton Rd., St. C310 Plymouth Meeting, PA 19462

ESTATE OF ALBERT JACKSON, DECEASED.  
Late of Philadelphia, PA. Letters Testamentary on the above estate have been granted to the undersigned. All persons having claims against or indebted to the estate should make claims known or forward payment to Keith Reginald Jackson, Executor, c/o Hope Bosniak, Esq., Dessen, Moses & Rossitto, 600 Easton Rd., Willow Grove, PA 19090.

ESTATE OF ALICE DIGIACOMO, DECEASED.  
Late of Philadelphia County LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to JOSEPH A. DIGIACOMO and LISA ANN LEONARD, ADMINISTRATORS, c/o Harry Metka, Esq., 4802 Neshaminy Blvd., Ste. 9, Bensalem, PA 19020.  
Or to their Attorney: HARRY METKA 4802 Neshaminy Blvd., Ste. 9 Bensalem, PA 19020

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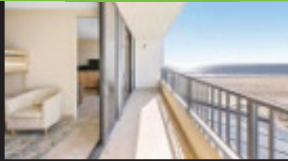
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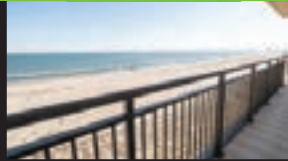
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undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to HOWARD M. SOLOMAN, ADMINISTRATOR, 1760 Market St., Ste. 404, Philadelphia, PA 19103, Or to his Attorney: Howard M. Solomon 1760 Market St., Ste. 404 Philadelphia, PA 19103

ESTATE OF ANA E. VELASQUEZ PONCE, DECEASED. Late of Philadelphia County LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to ANGELEE RIVERA, ADMINISTRATRIX, 15225 Wayside Rd., Philadelphia, PA 19116, Or to her Attorney: DAVID SCHACHTER 1528 Walnut St., Ste. 1507 Philadelphia, PA 19102

ESTATE OF BERNARD, J. GALLAGHER, DECEASED. Late of Philadelphia County LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to ANN MARIE GALLAGHER, EXECUTRIX, c/o Joan M. Graner, Esq., 11 W. Third St., Media, PA 19063, Or to her Attorney: JOAN M. GRANER 11 W. Third St. Media, PA 19063

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

ESTATE OF CESAR D. MANGUBA a/k/a CESAR MANGUBA, DECEASED. Late of Philadelphia County LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to JANE LEPORE, EXECUTRIX, 1322 Katie Ln., North Wales, PA 19454, Or to her Attorney: LISA H. LANPHEAR LAW OFFICE OF LISA H. LANPHEAR 326 Sleepy Hollow Court Maple Glen, PA 19002

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

ESTATE OF EDWARD D. HUGHES a/k/a EDWARD DANIEL HUGHES, SR., DECEASED. Late of Philadelphia County LETTERS TESTAMENTARY on the above Estate have been granted to the

undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to EDWARD D. HUGHES, JR., EXECUTOR, c/o Renata T. Pabisz, Esq., 116 E. Court St., Doylestown, PA 18901, Or to his Attorney: RENATA T. PABISZ HIGH SWARTZ LLP 116 E. Court St. Doylestown, PA 18901

ESTATE OF EDWARD G. OLDEN, DECEASED. Late of Philadelphia LETTERS on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the Estate of the decedent to make known the same, and all persons indebted to the decedents to make payment without delay, to Administrator Joy Bauerle c/o Or to Attorney Ellen S. Fischer, Esquire Bloom Peters, LLC 955 Horsham Road, Suite 307, Horsham, PA 19044

ESTATE OF ERSELLE F. ANDERSON, DECEASED. Late of Philadelphia County LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to KEITH A. ANDERSON, EXECUTOR, c/o Charles A. J. Halpin, III, Esq., The Land Title Bldg., 100 S. Broad St., Ste. 1830, Philadelphia, PA 19110, Or to his Attorney: CHARLES A. J. HALPIN, III The Land Title Bldg. 100 S. Broad St., Ste. 1830 Philadelphia, PA 19110

ESTATE OF FLORENCE CHRISTINE PARKER, DECEASED. Late of Philadelphia County LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to RENEE E. GREEN, EXECUTRIX, 6419 Boyer St., Philadelphia, PA 19119

ESTATE OF FREDERICK LLOYD JAMES, DECEASED. Late of Philadelphia County LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to PAULINE Y. STUART, ADMINISTRATRIX, c/o Daniella A. Horn, Esq., 2202 Delancey St., Philadelphia, PA 19103, Or to her Attorney: DANIELLA A. HORN KLENK LAW, LLC 2202 Delancey St. Philadelphia, PA 19103

ESTATE OF GERMAINE PHILIBERT, DECEASED. Late of Philadelphia County LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to PETER L. KLENK, ADMINISTRATOR, 2202 Delancey Place, Philadelphia, PA 19103, Or to his Attorney: DANIELLA A. HORN KLENK LAW, LLC, 2202 Delancey Place Philadelphia, PA 19103

ESTATE OF HENRY COURTNEY THOMPSON, DECEASED. Late of Philadelphia County LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to RaSHANNA C. THOMPSON and DANIELLE RASHEEDA CARMEN THOMPSON, EXECUTRICES, c/o Marc H. Jaffe, Esq., 795 E. Lancaster Ave., Ste. 260, Villanova, PA 19085, Or to their Attorney: MARCH H. JAFFE FROMHOLD JAFFE ADAMS & JUN 795 E. Lancaster Ave., Ste. 260 Villanova, PA 19085

ESTATE OF HERBERT L. ROGERS, JR., DECEASED. Late of Philadelphia County LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to SANDRA ROGERS, ADMINISTRATRIX, c/o Daniella A. Horn, Esq., 2202 Delancey St., Philadelphia, PA 19103, Or to her Attorney: DANIELLA A. HORN KLENK LAW, LLC 2202 Delancey St. Philadelphia, PA 19103

ESTATE OF JENNIFER HARE, DECEASED. Late of Philadelphia County LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to STEVEN J. HARE, ADMINISTRATOR, 2313 E. Firth St., Philadelphia, PA 19125

ESTATE OF JEROME R. DIGIOVANNI, DECEASED. Late of Philadelphia County LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to DEAN G. DIGIOVANNI, EXECUTOR, c/o John F. Walsh, Esq., 653 Skippack Pike, Ste. 317, P.O., Box 445, Blue Bell, PA 19422-0702, Or to his Attorney: JOHN F. WALSH 653 Skippack Pike, Ste. 317 P.O., Box 445 Blue Bell, PA 19422-0702

ESTATE OF JOHN V. HENRY, DECEASED. Late of Philadelphia County LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to Joanne O'Neill, Administratrix, c/o John F. Walsh, Esq., 653 Skippack Pike, Ste. 317, P.O., Box 445, Blue Bell, PA 19422-0702, Or to her Attorney: JOHN F. WALSH 653 Skippack Pike, Ste. 317 P.O., Box 445 Blue Bell, PA 19422-0702

ESTATE OF JOSEPH A. LYDON, DECEASED. Late of Philadelphia County, PA LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to MICHAEL LYDON, ADMINISTRATOR,

c/o Charles A. J. Halpin, III, Esq., The Land Title Bldg., 100 S. Broad St., Ste. 1830, Philadelphia, PA 19110, Or to his Attorney: CHARLES A. J. HALPIN, III The Land Title Bldg. 100 S. Broad St., Ste. 1830 Philadelphia, PA 19110

ESTATE OF JOYCE GEORGE KAIL a/k/a JOYCE G. KAIL, DECEASED. Late of Pennsylvania LETTERS OF ADMINISTRATION on the above estate have been granted to the undersigned, who bequest all persons having claims or demands against the estate of the decedent to make known the same, and all persons indebted to the decedent to make payment without delay, to Jennifer Reidenberg, Executrix c/o their attorney Debra G. Speyer, Two Bala Plaza, Suite 300, Bala Cynwyd, PA 19004.

ESTATE OF LYNN LISS, DECEASED. Late of Philadelphia County LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to SHELDON LISS, EXECUTOR, c/o Jonathan H. Ellis, Esq., One Tower Bridge, 100 Front St., Ste. 100, Conshohocken, PA 19428, Or to his Attorney: JONATHAN H. ELLIS FLASTER GREENBERG PC One Tower Bridge 100 Front St., Ste. 100 Conshohocken, PA 19428

ESTATE OF MADELAINE D. GOLD a/k/a MADELAINE DIANA GOLD, MADDY GOLD, DECEASED. Late of Philadelphia County LETTERS OF ADMINISTRATION-CTA on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to BENJAMIN JERNER, ADMINISTRATOR-CTA, 5401 Wissahickon Ave., Philadelphia, PA 19144, Or To his Attorney: BENJAMIN L. JERNER JERNER LAW GROUP, P.C. 5401 Wissahickon Ave. Philadelphia, PA 19144

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

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

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



Or to his Attorney:  
BRADLEY NEWMAN  
ESTATE & ELDER LAW OFFICE OF  
BRADLEY NEWMAN  
123 S. Broad St., Ste. 1030  
Philadelphia, PA 19109

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

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

ESTATE OF MARY JANE CONROY  
a/k/a MARY CONROY, DECEASED.  
Late of Philadelphia County, PA  
LETTERS of ADMINISTRATION on the  
above Estate have been granted to the  
undersigned, who request all persons  
having claims or demands against the  
estate of the decedent to make known  
the same and all persons indebted to the  
decedent to make payment without  
delay to JILLIAN C. CONROY,  
ADMINISTRATRIX, c/o Harry Metka,  
Esq., 4802 Neshaminy Blvd., Ste. 9,  
Bensalem, PA 19020,  
Or to her Attorney:  
HARRY METKA  
4802 Neshaminy Blvd., Ste. 9  
Bensalem, PA 19020

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

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

ESTATE OF PATRICIA A. FUSCO a/k/a  
PATRICIA FUSCO, DECEASED.  
Late of Philadelphia County  
LETTERS TESTAMENTARY on the  
above Estate have been granted to the  
undersigned, who request all persons  
having claims or demands against the  
estate of the decedent to make known  
the same and all persons indebted to

the decedent to make payment without  
delay to DAVID GRUBER, EXECUTOR,  
c/o Howard M. Soloman, Esq., 1760  
Market St., Ste. 404, Philadelphia, PA  
19103  
Or to his Attorney:  
HOWARD M. SOLOMAN  
1760 Market St., Ste. 404  
Philadelphia, PA 19103

ESTATE OF PHILIP FRANCIS KELLY,  
SR., DECEASED.  
Late of Portland ME and  
Phila. County, PA  
LETTERS TESTAMENTARY on the  
above Estate have been granted to the  
undersigned, who request all persons  
having claims or demands against the  
estate of the decedent to make known  
the same and all persons indebted to the  
decedent to make payment without  
delay to ANNE KELLY and JAMES  
ROGERS, EXECUTORS, c/o Joan M.  
Graner, Esq., 11 W. Third St., Media,  
PA 19063,  
Or to their Attorney:  
JOAN M. GRANER  
11 W. Third St.  
Media, PA 19063

ESTATE OF RENEE PEDRO,  
DECEASED.  
Late of Philadelphia County  
LETTERS TESTAMENTARY on the  
above Estate have been granted to the  
undersigned, who request all persons  
having claims or demands against the  
estate of the decedent to make known  
the same and all persons indebted to the  
decedent to make payment without  
delay to RONALD S. BODINE,  
EXECUTOR, c/o Daniel R. Ross, Esq.,  
One Summit St., Philadelphia, PA  
19118,  
Or to his Attorney:  
DANIEL R. ROSS  
ROSS & McCREA LLP  
One Summit St.  
Philadelphia, PA 19118

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

ESTATE OF RONALD ANTHONY  
MANSON, DECEASED.  
Late of Philadelphia County  
LETTERS of ADMINISTRATION on the  
above Estate have been granted to the  
undersigned, who request all persons  
having claims or demands against the  
estate of the decedent to make known  
the same and all persons indebted to the  
decedent to make payment without  
delay to AMY F. STEERMAN,  
ADMINISTRATRIX, 1900 Spruce St.,  
Philadelphia, PA 19103,  
Or to her Attorney:  
AMY F. STEERMAN  
AMY F. STEERMAN, LLC  
1900 Spruce St.  
Philadelphia, PA 19103

ESTATE OF RUTH LOUISE RUSSELL  
a/k/a RUTH L. RUSSELL, DECEASED.  
Late of Philadelphia County  
LETTERS TESTAMENTARY on the  
above Estate have been granted to the  
undersigned, who request all persons  
having claims or demands against the  
estate of the decedent to make known  
the same and all persons indebted to the  
decedent to make payment without delay  
to BARBARA GEIGER, EXECUTRIX,  
c/o Marc Vogin, Esq., 1608  
Walnut St., Ste. 1703, Philadelphia, PA  
19103,  
Or to her Attorney:  
MARC VOGIN  
KLEIN, VOGIN & GOLD  
1608 Walnut St., Ste. 1703  
Philadelphia, PA 19103

**Fictitious Name Registration**  
Notice is hereby given that an  
Application for Registration of Fictitious  
Name was filed in the Department  
of State of the Commonwealth of  
Pennsylvania on November 10, 2022  
for **JR Medical & Electronics** at 3562  
N 6th St, Philadelphia, PA 19140. The  
name and address of each individual  
interested in such business is Jesus  
Lopez, 3562 N 6th St, Philadelphia, PA  
19140 in Philadelphia County. This was  
filed in accordance with 54 Pa.C.S. 311.

**Fictitious Name Registration**  
Notice is hereby given that an  
Application for Registration of Fictitious  
Name was filed in the Department  
of State of the Commonwealth of  
Pennsylvania on October 24, 2022  
for **Dix USA** at 979 S Lewis Rd,  
Royersford, PA 19468. The name and  
address of each individual interested  
in such business is Jeongrye Dix, 979  
S Lewis Rd, Royersford, PA 19468 in  
Montgomery County. This was filed in  
accordance with 54 Pa.C.S. 311.

**Fictitious Name Registration**  
Notice is hereby given that a  
Registration of Fictitious Name was filed  
in the Commonwealth of Pennsylvania  
for **Barbara Rowens Financial** with  
a principal place of business located  
at 4201 Lilac Ct., Upper Gwynedd PA  
19446-7619. The individual interested  
in this business is Barbara Rowens lo-  
cated at 4201 Lilac Ct., Upper Gwynedd  
PA 19446-7619. This is filed in compli-  
ance with 54 Pa.C.S. 311.

**Fictitious Name Registration**  
Notice is hereby given that an Application  
for Registration of Fictitious Name was  
filed in the Department of State of the  
Commonwealth of Pennsylvania on  
January 31, 2023 for **P3PE School of  
Physical Education** at 3502 Scotts  
Lane, Apt 1432, Philadelphia, PA 19129-  
0030. The name and address of each  
association interested in the business is  
Power of 3 LLC at 3502 Scotts Lane, Apt  
1432, Philadelphia, PA 19129-0030. This  
was filed in accordance with 54 Pa.C.S.  
311.41

**IN THE COURT OF COMMON  
PLEAS OF MIFFLIN COUNTY,  
PENNSYLVANIA  
ORPHANS' COURT DIVISION**  
IN RE: ADOPTION OF  
No. 6 of 2023  
BABY GIRL JOHNS  
**NOTICE OF HEARING**  
To: "Gary" and all putative fathers  
A Petition has been filed asking the  
Court to put an end to all rights you  
have to your child, who was born on  
December 29, 2022, in Philadelphia,  
PA. The birth mother is Ruth Johns.  
The Court has set a hearing to consider  
ending rights to your child. That hearing  
will be held via video conference, us-

ing the Zoom Cloud Meeting program/  
app before Judge Gingrich on April 14,  
2023, at 2:00 p.m. Your presence is re-  
quired at the hearing. You are warned  
that even if you fail to appear at the  
scheduled hearing, the hearing will go  
on without you and your rights to your  
child may be ended by the Court with-  
out your being present. You have a right  
to be represented at the hearing by a  
lawyer. You should take this paper to  
your lawyer at once. If you do not have  
a lawyer or cannot afford one, go to or  
telephone the office set forth below to  
find out where you can get legal help  
**COURT ADMINISTRATOR'S OFFICE**  
**MIFFLIN COUNTY COURTHOUSE**  
**LEWISTOWN, PA 17044**  
(717) 248-6733  
Respectfully submitted,  
**THE LAW OFFICES OF DENISE M.  
BIERLY**  
Denise M. Bierly, Esquire  
Attorney I.D. No. 58860  
201 West High Street  
Bellefonte, PA 16823  
(814) 237-7900

**IN THE COURT OF COMMON  
PLEAS OF MIFFLIN COUNTY,  
PENNSYLVANIA  
ORPHANS' COURT DIVISION**  
IN RE: ADOPTION OF  
No. 7 of 2023  
BABY BOY ROSELLI  
**NOTICE OF HEARING**

To: Alejandro Garcia and all putative  
fathers  
A Petition has been filed asking the  
Court to put an end to all rights you  
have to your child, who was born on  
December 1, 2022, in Philadelphia,  
PA. The birth mother is Jenna Roselli.  
The Court has set a hearing to consider  
ending rights to your child. That hearing  
will be held via video conference, us-  
ing the Zoom Cloud Meeting program/  
app before Judge Gingrich on April 14,  
2023, at 2:30 p.m. Your presence is re-  
quired at the hearing. You are warned  
that even if you fail to appear at the  
scheduled hearing, the hearing will go  
on without you and your rights to your  
child may be ended by the Court with-  
out your being present. You have a right  
to be represented at the hearing by a  
lawyer. You should take this paper to  
your lawyer at once. If you do not have  
a lawyer or cannot afford one, go to or  
telephone the office set forth below to  
find out where you can get legal help  
**COURT ADMINISTRATOR'S OFFICE**  
**MIFFLIN COUNTY COURTHOUSE**  
**LEWISTOWN, PA 17044**  
(717) 248-6733  
Respectfully submitted,  
**THE LAW OFFICES OF DENISE M.  
BIERLY**  
Denise M. Bierly, Esquire  
Attorney I.D. No. 58860  
201 West High Street  
Bellefonte, PA 16823  
(814) 237-7900

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of Greater Philadelphia

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