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## Barbra Streisand Is Getting the Next ‘Jewish Nobel’

The prize dubbed the “Jewish Nobel” will go to Barbra Streisand later this year, in a return to its tradition of honoring Jewish celebrities for their lifetime of achievements.

The iconic actor and singer is getting the Genesis Prize, which has been awarded since 2013, in recognition of her contributions to a number of fields, including the arts and philanthropy.

The prize was endowed by a group of Russian Jewish billionaires, three of whom stepped down from the board of a related foundation, the Genesis Philanthropy Group, after being targeted by Western sanctions last year for their ties to Vladimir Putin following his invasion of Ukraine. The most recent Genesis Prize, awarded earlier this year, went to Jewish activists and nonprofits in Ukraine — the first time the prize had not been given to a single individual.

Now, the prize foundation is signaling a return to normalcy by selecting Streisand, 81, who has served as a symbol of pride for generations of women and men who saw themselves reflected in her brash, Brooklyn-bred, unapologetically Jewish persona. She has sold more than 100 million records; had more albums chart in the Top 40 than any other female recording artist; and is one of just 18 people to rack up an EGOT — an Emmy, Grammy, Oscar and Tony.

The prize’s goal is to stimulate Jewish giving by raising awareness of particular needs. Streisand will be donating her \$1 million award to four groups aimed at protecting the environment, promoting women’s health, combating disinformation in the media and aiding the people of Ukraine, according to a press release from the Genesis Prize Foundation.

“I am delighted to be honored by the special 10th Anniversary Genesis Prize and to work with The Genesis Prize Foundation to support organizations that seek to better society and our shared humanity,” Streisand said in a statement. “I am very proud of my Jewish heritage, and have always been moved by the Jewish tradition of tikkun olam, to repair the world. I hope to join and inspire

others in their own commitment to build a better world.”

The ceremony honoring Streisand, which will be held for the first time in Los Angeles, marks another change for the prize.

Before this year, the prize had been awarded at a ceremony in Israel. In the past, it was presented in cooperation with the Israeli Prime Minister’s Office, and in 2018, actor Natalie Portman, that year’s honoree, stirred controversy by declining to attend the ceremony in protest of “recent events” in Israel. The partnership with the prime minister ended in 2020.

The award seeks to honor “extraordinary individuals for their outstanding professional achievement, contribution to humanity, and commitment to Jewish values,” according to the press release, and has generally gone to a celebrity who has worn their Jewish identity publicly. Many of its laureates have been involved in the arts — including actors Michael Douglas and Portman; sculptor Anish Kapoor; violinist Itzhak Perlman; and, in 2021, filmmaker Steven Spielberg.

“Her sense of responsibility to heal the world grows out of her Jewish values and her Jewish identity, which Barbra has displayed proudly since the very beginning of her extraordinary career,” Genesis Prize Foundation founder Stan Polovets said in a statement about Streisand. “Barbra’s innovative philanthropy has had significant impact in so many areas, including health, environment, and gender equality.”

— Jackie Hajdenberg | JTA



Barbra Streisand

NIH Image Gallery from Bethesda, Maryland, USA, Public domain, via Wikimedia Commons



Actor Brett Gelman proposed to his longtime girlfriend, musician Ari Dayan, in Jerusalem last month.

## ‘Stranger Things’ Star Brett Gelman Proposes to Girlfriend Ari Dayan in Jerusalem

He grew up in Highland Park, Illinois, a heavily Jewish suburb of Chicago.

Dayan, meanwhile, is a singer and performance artist from California. She has posted videos previously from Tel Aviv and has also shared about her grandmother, a Holocaust survivor whom she said inspired her song “Sara.”

The pair have collaborated in the past, including for the music video for Dayan’s 2022 song “Love” and in a Chanukah singalong (with Dayan singing in Israeli-accented Hebrew) taped in their Los Angeles home and posted to Instagram.

In a joint interview with Ladygunn in 2022, Gelman called the “Love” video a “total equal collaboration.”

“Ari is a comic genius and her previous videos hadn’t showcased that side of her,” Gelman said. “Plus, the song itself has a celebratory tone to it.”

“We found our mutual voice pretty quickly,” Dayan said. “It has a lot of both of us in it both conceptually and tonally. I find a lot of joy at laughing at myself,

and I think Brett does, too. This is a love letter to that part of ourselves.”

In an interview with W Magazine last year, Gelman said his Jewish background is the motivation behind his approach to the world both in terms of humor and empathy. Coining the term “Jaddy” to refer to a “sexy, Jewish, masculine man,” he said his style role models are actors like Elliott Gould and Richard Dreyfuss who dispel the stereotype of nerdy Jewish men.

Gelman will appear alongside Natalie Portman in the upcoming Apple TV series “Lady in the Lake,” focused on the disappearances and deaths of a Jewish girl and a Black woman who were treated with unequal media attention in the 1960s.

Gelman was previously married, from 2015 to 2018, to the Jewish performance artist Janicza Bravo with whom he collaborated on a film called “Lemon” about a washed-up Jewish actor.

— Jackie Hajdenberg | JTA

Screenshot via Instagram via JTA



# Eagles Tackle Lane Johnson Speaks on Mental Health at JFCS Event

Sasha Rogelberg | Staff Writer

For Eagles offensive lineman Lane Johnson, his toughest opponent isn't the Cowboys or the Chiefs. It's himself.

On the field, the All-Pro player has experienced the highest highs of the sport, but off the field, Johnson has struggled with depression and anxiety, which caused him to sit out of three games in 2021.

Johnson shared his story of navigating mental health issues at the Jewish Family and Children's Service of Greater Philadelphia's Center Stage event for donors on May 2.

"What I'm really trying to do with my story is to inspire people, to inform people and to make it possibly better for families, for parents and their children and make it something that's talked about more and, I feel like, faced rather than feared," Johnson said at the event.

Johnson, 33, has worn midnight green since 2013, helping the team secure a Super Bowl victory in 2018. He holds the NFL record for most consecutive games without allowing a sack at 26 games. His accolades don't necessarily reflect his struggles.

Struggling with depression and anxiety while playing on his high school football team in Groveton, Texas, Johnson battled with perfectionism and the pressure of playing at the top of his game in a town with a big football culture. He was diagnosed with anxiety while attending the University of Oklahoma.

Johnson injured his ankle at the end of 2018 and underwent a minor procedure, but in 2020, he played seven games before having to get surgery again. Johnson noticed a dip in performance which triggered intense anxiety: He couldn't run as efficiently and didn't put full trust in his foot.

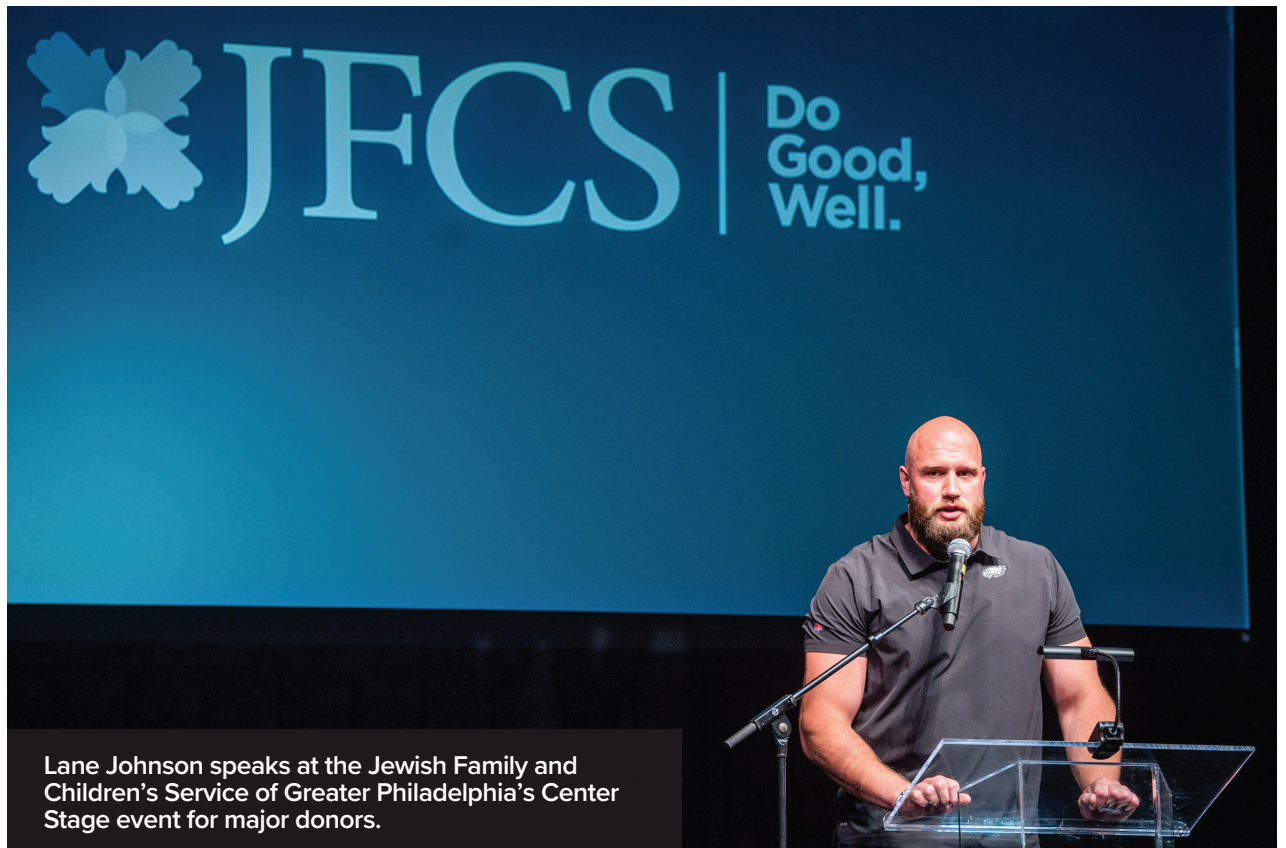
"When you excel at something, you have a sort of standard to play at, and internally, when that's not met, it can create a lot of turmoil," he said. "So that was what was going on in my mind."

Around the same time, he experienced tremendous side effects after he stopped taking an antidepressant.

"What I was going through was severe withdrawal effects," he said. "Nausea, vomiting, tremors in my hands and, really, the inability to focus or carry on just really ordinary tasks. I felt like every day, it was a challenge. ... I needed to really reassess my career."

In 2021, Johnson took a break after a Week 3 loss to the Cowboys and returned three games later. The Eagles went 7-3 over the rest of the season.

Today, Johnson has a mental performance coach in



Lane Johnson speaks at the Jewish Family and Children's Service of Greater Philadelphia's Center Stage event for major donors.

Brian Cain, who works with athletes in the NBA, NFL, NHL, MLB and PGA. He learned to treat anxiety as a motivator and performance tool.

"We all see anxiety as a negative, and it can be if you let it take over your life," Johnson said. "But as a performer, [Cain] always says that anxiety is like a fire. Fire could do wonders for us, keeping us alive, but obviously, if it gets out of order, it can destroy your life."

Recognizable as one of the players in a dog mask — alongside then-defensive end Chris Long — ahead of the 2018 Super Bowl, Johnson believes in the power of the underdog. He's spoken about his battle with mental illness in depression treatment centers and on Instagram.

The best way to address mental health struggles is to first acknowledge that they exist. Educating people on the importance of mental health is the first step, Johnson argued: "No conversation is too small."

JFCS featured Johnson as part of their major donor event focused this year on mental health to address a "growing mental health crisis," according to Christina Comenos, counseling program director for JFCS of Greater Philadelphia.

The event began with brief speeches by social worker Michael Byrne, art therapist Kiarra Williams,

JFCS' LGBTQ initiative program manager Galia Godel and JFCS' Parenting Education supervisor Lynette Ellis, each representing a community JFCS helps to serve.

"Supporting the mental health of our clients is the underpinning of everything we do here at JFCS — whether providing food or financial assistance, referrals for resources, adoption services and more," Comenos said. "Because mental health challenges can jeopardize all other areas of life, there is no crisis or life transition where an individual's mental health isn't prioritized by our social workers."

JFCS works with older adults to address feelings of isolation, death, illness, conflicts with children and more, with a focus on positive aging. Their Mental Health Network helps address barriers, such as costs, clients may have in accessing mental health services. JFCS' youth programs work with young people struggling with self-harm and suicidal ideation and can offer free pediatric care for those at or below 250% of the federal poverty guidelines.

"Mental health is a thread that runs through everything that we do for the community we serve," Comenos said. ■

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# With Three Jewish Candidates in the Mayor's Race, Does the Jewish Vote Matter?

Jarrad Saffren | Staff Writer

According to the now locally famous five-way tie poll for the Philadelphia mayoral race, the main candidates are about as close as they can be. Rebecca Rhynhart has 18%, Cherelle Parker 17%, Helen Gym 15%, Allan Domb 14% and Jeff Brown 11%, with 20% still undecided.

And among the three Jewish candidates, Rhynhart, Domb and Brown, the Jewish vote seems to be about as close as the race itself. While it's difficult to pin down exact totals for a religious group, we can extrapolate from other demographics that have Jews within them.

Rhynhart, according to a poll analysis by The Philadelphia Inquirer, is doing well with Center City, higher-income and white voters. Domb is getting attention from moderates, educated voters and Northeast Philadelphia. And Brown seems to be making connections with educated residents as well.

Jews are not a major demographic in this race. But with candidates battling for every vote, their outreach efforts to the Jewish community can make a difference. Domb and Brown made a point of saying that they had visited synagogues and advertised in the Jewish Exponent, among other efforts.

Philadelphia's Democratic Primary is on May 16. It will probably decide the election, as Philly is an 80% blue city.

"Is it going to be the major lead in your campaign? No. Is it going to be a component of your targeted campaign efforts? Yes," said Christopher Borick, the director of Muhlenberg College's Institute of Public Opinion, about the Jewish vote. "If you think your strength might be reaching out to older voters, and a segment of that cohort is Jewish, you try to reach them."

More than 30,000 Jews live in Center City, by far the largest geographical contingent of Jews in Philadelphia, according to the Jewish Federation of Greater Philadelphia's 2019 population study. Borick, who analyzed that five-way tie poll conducted by the nonpartisan Committee of Seventy for the Inquirer, explained that Rhynhart held a natural appeal for voters in Center City.

The 48-year-old has served under two mayors, Michael Nutter and Jim Kenney, as city treasurer, budget director and chief administrative officer. She



Allan Domb on the campaign trail

Courtesy of Allan Domb



Jeff Brown and his wife Sandy at Congregation Rodeph Shalom during the mayoral race

Courtesy of Jeff Brown for Mayor



Rebecca Rhynhart

Courtesy of Rebecca Rhynhart For Mayor



*Jews are not a major demographic in this race. But with candidates battling for every vote, their outreach efforts to the Jewish community can make a difference.*

also was elected as city controller in 2017, an office she held for more than four years.

"Her background as someone that's interested in policy in some ways fits the higher educated, more affluent and, sometimes, when you look at Center City, younger constituents," Borick said. "Part of that group is Jewish."

Borick also described Philadelphia as "a city of neighborhoods," and he said Domb is trying to tap into that. The real estate developer and former councilman has made frequent visits to Northeast Philadelphia, which has more than 10,000 Jewish residents.

Domb believes that Northeast Philadelphians identify with his rise from humble beginnings to successful real estate developer. The candidate also thinks that since many

Northeast residents have started small businesses, they agree with his proposal to end "double taxation," or the state and local tax hit, now at 15.9%, that slows business development in the city. The developer wants to end the local part of that tax system.

"If we lower that to zero over 10 years, we could create 100,000 good-paying jobs," he said. "My goal is to have an economic boom in the city."

Brown's strength, according to the poll, is not in any one geographic area. But Borick believes that his emphasis on fighting crime, a major issue for each candidate, is playing well with older voters, a high turnout group.

Brown, a grocer who owns several ShopRite locations, said that the issues in this race, crime and city services especially, cut across neighborhood

and demographic lines. He has heard about them from Jewish voters, but also from other residents. That's why he tries to listen to people's personal stories and then make a general appeal.

"No matter what group you look at, they're not completely homogenous. We have our own issues based on our life experiences and our work. Jewish people aren't homogenous. I didn't take for granted that I understood. I went and listened," he said. "In this race, the major issues really cut across the whole city. I've found very few neighborhoods that don't have the same list. They pretty much agree that a lot of our problems emanate from structural poverty that has not improved over the decades." ■

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# May is Jewish American Heritage Month. Does it Matter?

Jarrad Saffren | Staff Writer

**M**ay is Jewish American Heritage Month. That's been the case since 2006, when the House and Senate voted unanimously to declare it as such, and President George W. Bush backed the resolution with an announcement of his own.

But did you realize that?

If you didn't, you're not alone.

On the spring calendar, Jewish American Heritage Month falls after Yom HaShoah and Israel's birthday. This year, it also comes at a moment when rising antisemitism is a part of the national conversation. Finally, on the religious calendar, it arrives weeks after Passover and weeks before Shavuot.

With so much else going on, synagogues in the Philadelphia area are not planning events for JAHM. Neither is the Jewish Federation of Greater Philadelphia, according to Jeffrey Lasday, its chief of external affairs.

However, none of this is to say that Jewish American Heritage Month is a bad idea. It can be a good one, according to Emily August, the public engagement officer for the Weitzman National Museum of American Jewish History. It just needs to become relevant.

"It is a designated moment when the contributions of Jews get amplified," she said. "We have an awareness-building opportunity here."

The Weitzman, based in Old City, plays a leading role in JAHM. It has organized a network of 200 partners around the country, representing 46 states, to spread the word. The museum offers a set of marketing materials and a social media campaign. And this year, at least in Philadelphia, it is paying for billboards about the month.

"We want everyone to celebrate JAHM in any way they can," August said.

But so far, JAHM is not really on the radar of any of the denominations in the area.

Orthodox Rabbi Yonah Gross, who leads Congregation Beth Hamedrosh in Wynnewood, said, "I don't foresee any major programming going on around it. Especially this year when there's Israeli Independence Day and then Lag BaOmer next week." Reconstructionist Rabbi Anna Boswell-Levy, of Congregation Kol Emet in Yardley, also said that her synagogue is not planning any JAHM-specific events.

"It's a busy month for confirmation and Shavuot," she added. "There's a lot going on in May."

Reform Rabbi Geri Newburge, who leads Main



The Weitzman National Museum of American Jewish History

Courtesy of the Weitzman National Museum of American Jewish History

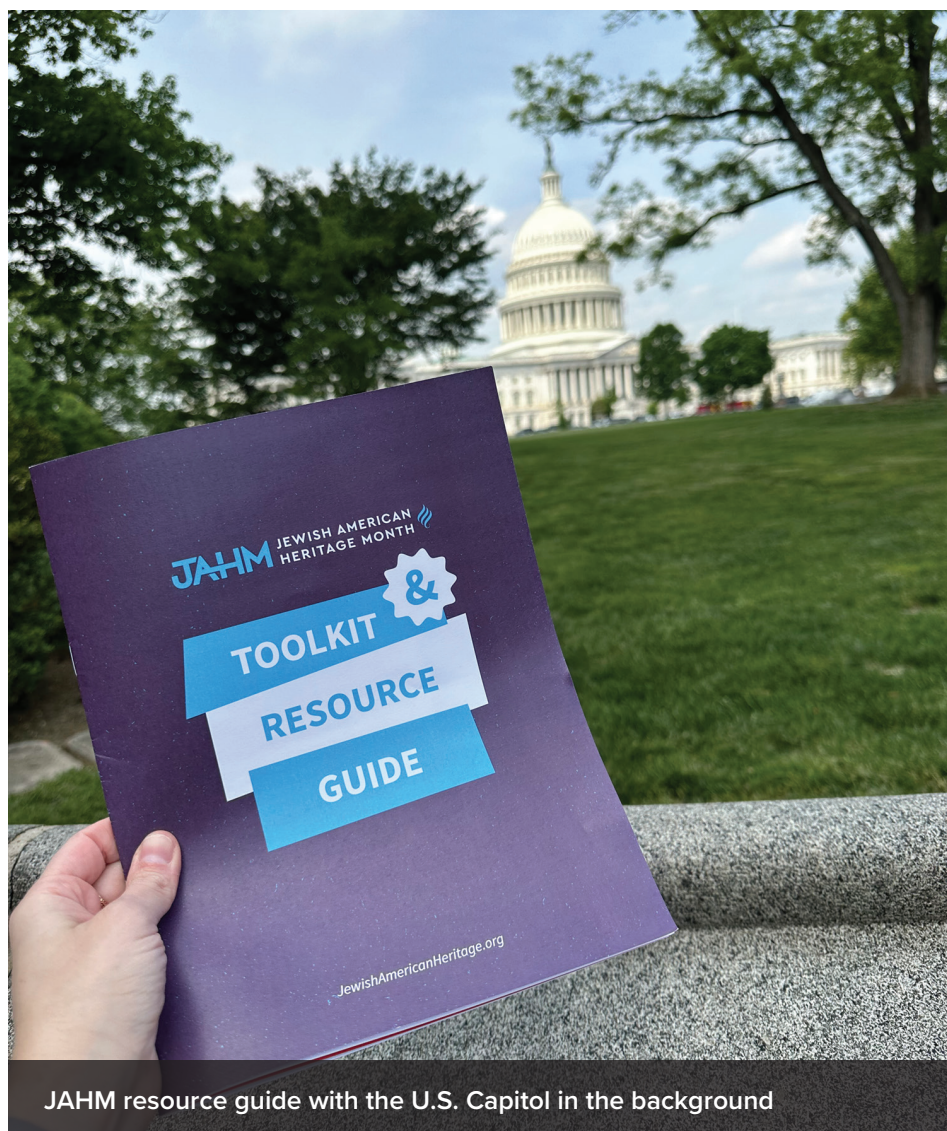
*With so much else going on, synagogues in the Philadelphia area are not planning events for [Jewish American Heritage Month].*



From left: Joshua Nelson and Frank London perform at a Weitzman Jewish American Heritage Month earlier in May.

Shoot From Within





JAHM resource guide with the U.S. Capitol in the background

Line Reform Temple-Beth Elohim in Wynnewood, explained that, “We’re dealing with so many challenges as a Jewish community right now that I think that that is taking center stage. I don’t have to tell you about the ADL report where we had more incidents of antisemitism since people started counting these things.” Conservative Rabbi Elliott Perlstein of Ohev Shalom of Bucks County said that JAHM gets “lost in the shuffle” of Yom HaShoah and Israeli Independence Day. His synagogue does not schedule any JAHM programming.

“I don’t think anyone has any criticism or opposition,” he said. “I don’t think the rank and file of our community is even aware of it.”

Each rabbi said that the month could be a positive for the Jewish community. Gross and Boswell-Levy believe that it can be a good way to inform the wider, non-Jewish community about Jewish culture. Newburge and Perlstein think that it’s important for Jews to receive positive recognition from politicians. Lasday agreed.

Zev Eleff, the president of Gratz

College and a scholar of American Jewish history, sees the month as an opportunity to reinforce the American story of the Jewish people. The Jewish community today is focused on Israel. But Bush’s 2006 resolution came on the heels of Jewish community celebrations in 2004 of the 350th anniversary of the arrival of the first Jews to North America.

“To understand what’s unique about the American Jewish experience helps us understand a number of things,” Eleff said.

It is the museum’s mission to help make Eleff’s point, according to August. The hope is to transform JAHM into more of a cultural event to make people aware of Jewish American Heritage. August envisions a kickoff event on Independence Mall and a Jewish music festival during May. She is already working on a community events calendar for the month. She is also trying to use influencers to get young people involved.

“We have a lot of big dreams,” she said. ■

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The Jewish Federation of Greater Philadelphia mobilizes financial and volunteer resources to address the communities' most critical priorities locally, in Israel and around the world.

# 5 Local Leaders Travel on Cabinet's Largest Study Mission

**M**ore than 175 young leaders from North America, including five representatives from the Jewish Federation of Greater Philadelphia, recently met with Jewish communities across Eastern Europe as part of the Jewish Federations of North America's National Young Leadership Cabinet Study Mission in March.

National Young Leadership Cabinet, better known as Cabinet, is the premier young leadership development program that educates and connects the next generation of global Jewish leaders and philanthropists.

"I am invested in the Jewish community because if we as Jews are not invested, no one else will be. We need to make sure that Jews locally, nationally and internally, are taken care of," said participant and Cabinet Co-Chair Lauren Danneman, who also serves on the board of trustees, the Committee of Jewish Life and Learning and the Women's Philanthropy Board for the local Jewish Federation. "I believe in the Jewish Federation as an organization that takes care of our own as well as others. From kids to teens to adults to the elderly — we address the needs of everyone in the U.S. and internationally."

Representing more than 40 Jewish Federations as the largest study mission in Cabinet's nearly 60-year history, the cohort traveled to Riga, Latvia, and Budapest, Hungary. During the week-long trip, participants explored global Jewry by visiting historical sites, taking walking tours and socializing with other participants and with the various international communities.

"Many of us as Ashkenazi Jews can trace our roots to Eastern Europe," said Cabinet participant Jan Kushner, who serves on the local Jewish Federation's Women's Philanthropy Board, Finance Committee and Partnership2gether (P2G) Committee. "Seeing the Jewish life where so many of us come from being revitalized and thriving was very powerful."

The mission began with a meeting with the United States Ambassador to Latvia Christopher Robinson, who spoke about Ukrainian refugee efforts, partnership relations with the U.S. and the fight for the recently-passed Holocaust restitution law to ensure that the country remembers the atrocities of the past.

"Experiencing this with Cabinet members — an amazing cohort of engaged, young Jewish lay leaders across the U.S. and Canada — transforms this into a once-in-a-lifetime, extremely meaningful experience," said Cabinet participant



Greater Philadelphia leaders with the United States Ambassador to Latvia Christopher Robinson during the National Young Leadership Cabinet's Study Mission. From left: Joey Schorr, Dayna Finkelstein, Danielle Weiss, Lauren Danneman, Robinson, Jan Kushner, Josh Schoenberg and Ben Schindler



One hundred and seventy-five young leaders traveled to Riga, Latvia, and Budapest, Hungary, as part of the largest National Young Leadership Cabinet's Study Mission in March.

Dayna Finkelstein, who serves on the local Jewish Federation's board of trustees. "At a time when we are seeing antisemitism seep into mainstream culture and Holocaust denialism still exists, I think it's important to combat this by remembering our past and confronting our present — through keeping our Jewish traditions alive, our memory of Jewish history sharp, and our global Jewish communities healthy and strong."

As part of their journey, Cabinet participants visited various partners of the Jewish Federation to feel the true impact of their philanthropic goals to help those in need and create vibrant Jewish communities around the world.

Partner visits included various Jewish Agency for Israel sites and the World ORT school in Riga. Participants also explored the Joint Distribution Committee's supported Jewish Community Center in Budapest, the Camp Szarvas — a summer camp turned winter respite for Ukrainian Jewish refugees — in Hungary, and more.

"It is an honor to do my part to ensure that our Jewish community, locally and globally, continues to thrive in the face of growing hate," said Cabinet participant Danielle Weiss, who serves as the chair of the local Jewish Federation's Jewish Community Relations Council as well as on the board of directors, Women's Philanthropy Board and Campaign team. "I can trust that my intention to repair the world will be well-executed when I make my gift each year to the

Jewish Federation."

This experience is just one of the many impactful leadership development opportunities that Cabinet provides for its 450 current members. Since its inception in 1963, Cabinet has trained 4,200 alumni across North America, including many who have gone on to hold senior leadership roles in Jewish communal organizations, public service and the private sector.

"We, in North America, are fortunate to have resources that people might not have in other parts of the world," said Cabinet participant Joey Schorr from the Jewish Federation of Greater Philadelphia delegation. "The Jewish Federation has a mandate to help Jews worldwide."

\*\*\*

Applications for the 60th year of Cabinet are open through May 19. For more information about Cabinet or other leadership development programs, contact NextGen Director Susan Becker at [sbecker@jewishphilly.org](mailto:sbecker@jewishphilly.org).



# YOU SHOULD KNOW ...

## Harry Bodek



**Sasha Rogelberg** | Staff Writer

In a time when so many young Jews are looking for meaning and community outside of synagogues, Harry Bodek has proven that it's possible for the next generation to find connections within a congregation.

The lifelong member of Congregation Rodeph Shalom went from being a reluctant bar mitzvah boy to leading the synagogue's Gen Z and millennial members in alternative programming as the synagogue's Young Friends co-chair alongside Beth Marlowe.

"The goal of Young Friends is just to bring young people that are

members of the synagogue together and give us excuses to hang out, talk, make friends, make connections and also expand our Jewish community and Jewish horizons," Bodek said. "It's a connection thing. It's all about making friends and meeting people."

In March, Bodek, 31, and his wife hosted 35-40 people in his Fishtown home for a BBQ Shabbat dinner, complete with a smoked brisket. Young Friends has hosted Torah study groups with Rabbi Eli Freedman at Bar Hygge in Fairmount and "Painting with a Jewish Twist" art classes.

The group is in a period of flux: COVID has made young people less interested in stepping out of their social comfort zones or taking the initiative to keep affinity groups going, Bodek noticed. He's hoping to add more vibrancy to Young Friends.

"COVID wrecked everybody's routines," he said. "We used to be really social, and now it just feels like work to pull things together even though they're always really enjoyable. It's a muscle we're working on flexing."

Young professionals are a difficult group to bring together. People are building their careers and starting families — Bodek works as a construction manager — and it's hard to build momentum when the onus of event planning is on just one or two people.

"We need to make it more of a communal effort to plan activities," he said.

The silver lining is that people who attend Young Friends events have fun and make new friends. It's made up of Jews who are choosing to live Jewishly, which wasn't always a reality or interest for Bodek.

"I was pretty involved in the synagogue and went to summer camp, but I never really understood why I was doing it other than it was what my parents said we were doing," Bodek said.

His family joined Rodeph Shalom in 1998. Bodek's mother converted

to Judaism and wanted her kids to have a Jewish upbringing and the religious community she lacked growing up. While Bodek was involved in synagogue, he certainly wasn't engaged.

"I didn't really like any of it," Bodek said. "Frankly, I was made fun of a lot for being Jewish. I went to public school, and people were just kind of rude about it."

Bodek checked out of Judaism for a while but returned to his roots after his wife wanted to get involved in the community. Two years ago, the couple became members of Rodeph Shalom, and this time, it was of Bodek's own volition.

"We went to our first Shabbat service together about two years ago right before we joined," he said. "Actually listening to the content and listening to what they were saying and listening to what the rabbi's sermon was talking about — everything that was said really resonated with me."

Bodek and his wife took an introduction to Judaism class together, where they met their best friends, another young couple. He said the class gave him "honor, pride and respect for my heritage."

Not only did Bodek develop a greater appreciation for his religion but also for his mother's reasoning to raise her children Jewishly. Bodek's story is starting to mirror his mother's: He and his wife are entering a phase of their lives where they want to think about their future and support system.

In the 25 years his family has been involved in Rodeph Shalom, it's difficult for Bodek to really see what has changed in the synagogue because he's changed so much. But he's noticed that the hunger for millennial Jews to get involved is strong.

"I see more people my age who are involved," he said. "It definitely does feel younger and more progressive." ■

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# Helping Supplementary Jewish Education

The Jewish Education Project recently issued a troubling report: In the 14 years from 2006 to 2020, total enrollment in North American Jewish supplementary schools dropped by a whopping 45%, and 761 Jewish supplementary schools (roughly 25% of all supplementary schools) closed. This is so, even as the number of Jews in North America increased by 43% during the same period.

The much maligned and struggling Jewish supplementary schools — the traditional Talmud Torah or Hebrew school model that students love to hate — have been the primary place where non-Orthodox Jewish children were taught Hebrew and Jewish rituals, Jewish history and about Israel. Whether one, two or three days a week, the supplementary school was where most Jewish children who attend a Jewish school are enrolled.

But much has changed. New choices are available for those seeking Jewish education. Independent Jewish religious programs (rather than synagogue-affiliated schools), online communities and new Jewish centers that open the exploration of Judaism on a more cultural and social basis are attracting a growing number of students. And some drop out or simply never enroll.

The JEP report encouraged educators to focus on new “design principles” for supplementary education, highlighting cultural identity, family life and diversity, and redefining the role of teacher and learner. JEP also encouraged the Jewish philanthropic world to embrace the importance of supplementary schools, where the largest number of non-Orthodox Jewish children get their primary form of Jewish education.

One way to strengthen supplementary school programs and attract more students is to make sure they have well-trained educators who can engage, motivate and excite students. That’s a fact known for decades. But there aren’t enough teachers.

And that’s where the recently announced initiative of JCC Association of North America, Jewish Federations of North America and the Union for Reform Judaism — currently called Project 412 — could help. The joint project, supported by several prominent foundations, plans to train hundreds of new early childhood Jewish educators in the coming years. The spillover effect for supplementary schools could be significant.

Project 412’s plans are exciting. The organizers anticipate

a three-year pilot program in 14 communities across the country that will recruit, train and certify 30 educators in each community — for 420 new early childhood Jewish educators — to help address the national shortage of quality early childhood educators in Jewish schools.

JCC and Reform movements operate some 475 early childhood centers that serve 65,000 young children and their families, with tens of thousands of children around the country reportedly on waiting lists because of the shortage of qualified, trained educators.

Through Project 412’s program, the anticipated influx of new early childhood Jewish educators will help sustain and grow healthy Jewish communities by infusing heightened Jewish education, programming and culture in our communities.

We understand that early childhood education and supplementary school education face different challenges. But if the teacher development approach works at the early childhood level perhaps something similar could be done for supplementary and religious school education at the next age level. That could be a real game changer. ■

## The Challenge in Sudan

The Republic of Sudan, the northeast African country with a population of 45 million, is strategically located south of Egypt and bordering Chad, Ethiopia and Libya. Until a few weeks ago, American diplomats believed Sudan was on the verge of a breakthrough agreement to transition from a military dictatorship to a full-fledged democracy.

Some viewed developments in Sudan as a test of President Joe Biden’s foreign policy goal of supporting fledgling democracies worldwide as a means of countering the autocratic influence of China, Russia and others.

And then everything fell apart. In late April, U.S. diplomats shut the American embassy in Sudan’s capital city of Khartoum and fled in a nighttime evacuation. Sudan spiraled into a potential civil war in a bloody confrontation between two rival generals — Gen. Abdel Fattah al-Burhan, the head of Sudan’s army, and Lt. Gen Mohamed Hamdan, a paramilitary chief. The two had worked together in 2021 to carry out a military coup that toppled the country’s longtime dictator, Omar Hassan al-Bashir, but fell into conflict as post-coup responsibilities were being sorted out.

The violence in Sudan is creating all sorts of problems. The human toll has been significant — with estimates of



Lt. Gen. Mohamed Hamdan



Gen. Abdel Fattah Abdelrahman Burhan

some 600 people killed and more than 330,000 displaced. And on a practical level, the power vacuum created by the warring factions has created an attractive target for outside military and political intervention.

There is also fear that the violence could spread to neighboring countries. Most of Sudan’s neighbors are either indifferent or hostile to the quest for democracy. As a result, it isn’t at all clear where neighbor interests would be best served — other than each country’s consideration of what might be gained from support for one or the other of the competing generals.

And there is concern that the country’s political disarray

could impact Sudan’s 2020 normalization agreement with Israel. It is because of that concern and other regional issues that Israel’s foreign minister, Eli Cohen, has been involved in international efforts to bring about a lasting ceasefire, including what Cohen reports as “an offer to host a negotiation summit in Israel with the aim of reaching agreements that will allow an end to the violence and war in the country.”

Although Israel is probably the closest thing to a neutral party in the region and wants to establish and maintain lasting diplomatic relations with whatever government emerges in Sudan, Israel’s offer to mediate the dispute is almost certainly a non-starter.

There are a host of powerful, experienced and credible mediators with interests in the region who know Sudan well and are positioned to help work toward resolution. And given Sudan’s strategic location and wealth of natural resources, interested parties have an added incentive to help resolve the dispute.

No one seems to think that there is a quick fix to the conflict in Sudan. Nonetheless, given the stakes, there are meaningful reasons for those interested in the region to do everything possible to help achieve a peaceful resolution. We hope it comes soon. ■





# America Loves Jews. Now Stop Reading

David Suissa | JNS.org

**G**ood news is boring. If you want excitement, it's best to focus on things like danger. Media mavens and fundraisers know this: Danger rivets the mind, pumps up the heart and opens pockets.

We see this in the drama surrounding antisemitism. News of a swastika sprayed on a synagogue wall will get breathless coverage and quickly spread through social media. All told, enormous resources and countless initiatives and organizations are now devoted to exposing and fighting this Jew hatred wherever and whenever it rears its head.

Without blinking an eye, we have routinely assumed that the more we expose and fight this hate, the more we will reduce it.

But what if the opposite were true? What if the more we fight and expose the hate, the more we increase it? After all, isn't that what has happened in recent years? We've doubled down and tripled down on our fight and all we hear is that antisemitism is "worse than ever."

That phrase — worse than ever — is the lifeblood of activism and click-hungry media outlets. It embodies a crisis mentality that animates and energizes both donors and readers.

"People hate Jews" is a lot more attention-getting and lucrative than "people love Jews."

But how accurate is it?

One of the fallouts of focusing so much on the hate is that it can distort reality, making the problem seem worse than it is. And since people tend to believe the adage that there's "no smoke without fire," our crisis mentality runs the risk of actually encouraging more hatred. (Why do so many people hate Jews? Am I missing something? Should I hate them too?)

So, here's a thought: What if we turned the tables on "no smoke without fire" and replaced the smoke of hate with the sunshine of affection? In other words, instead of focusing so much on exposing those who hate Jews,

how about exposing those who love Jews?

It's not as if they don't exist. As many surveys have shown, Americans tend to have warm feelings toward Jews. In fact, in a 2019 Pew survey, Jews were the most liked religious group in America. The study also found that the more Americans knew about Judaism, the more they liked Jews.

That pro-Jewish vibe, unfortunately, has gotten lost in our relentless campaign to expose any sign of hate against Jews. I often wonder if some of those haters ever look at how hysterical Jews can get and tell themselves: "We have them on the run — we're winning!"

The point is not to stop fighting hate but to shift where we make the most noise. We can fight haters efficiently and legally, as when we push for the IHRA definition of antisemitism, without giving haters the attention they crave. Meanwhile, since we know that Americans already have warm feelings toward Jews and Judaism, why not build on those good feelings?

For example, at a time when loneliness and isolation have reached alarming levels, why not share the human connection of Shabbat with our fellow Americans? Just as everyone loves Thanksgiving, why not promote a weekly "Friday night of gratitude" that will encourage Americans of all stripes to partake in this invaluable Jewish ritual?

There are many other such ideas. The point is to inject more positivity into our conversation with America. We can't allow complaining about Jew hatred to become our #1 talking point. That can backfire simply because people don't like complainers. Jews should aim higher than that. The mantra of "ending hatred" may make us feel good, but it's both a Utopian fantasy and a low bar. It feels limiting to tell Americans that our main concern is to "end" something. Isn't the Jewish way more about starting great things?

"Don't hate us" is like saying "Leave us alone," as if all we want is to stay in our corners and not engage. But Americans have had warm feelings toward Jews precisely because we love to engage and give back.

Indeed, we've given back so much to America

because we're not a minority group that worries only about its own interests. We want what's best for the Jews, yes, but also what's best for America.

Our obsessive focus on "ending Jew hatred" risks undermining that altruistic bond. We know that Jew haters (and all haters, for that matter) will never go away. We also know that plenty of Americans have had many reasons to love and admire Jews. In the long run, putting "love of Jews" in the air could well become the smartest way to counter antisemitism and isolate the haters.

It may not be as exciting as yelling danger, but if we're serious about winning the fight, let's not rule out the more positive approach — even if it means having to read the occasional boring column. ■

*David Suissa is editor-in-chief and publisher of Tribe Media Corp and the Jewish Journal. This article was originally published by the Jewish Journal.*

## letters /

### Right About Animal Rights

I want to commend Rabbi Beth Janus for her excellent d'var Torah commentary on May 4, "Recognizing Animal Lives."

As an animal advocate, I greatly appreciate the perspective that places our biblical teachings in a modern ethical and environmentally aware context. This commentary is particularly important regarding a ritual called Kaporos, performed during Rosh Hashanah/Yom Kippur, in which a person's sins are transferred to a live chicken swung over one's head and then killed to feed the poor. This is only done by a small number of the ultra-religious members of our faith. It is not a religious directive, however, but a 15th-century Eastern European custom. Undercover investigations have revealed horrific cruelty and filthy conditions, as well as chickens left to suffer from dehydration, starvation, outdoor weather conditions and some that were never donated to the poor but thrown in the trash, some half alive.

It is an ugly, backward custom that reflects poorly on our people and can easily be replaced by donating coins to charity. More information can be found in this association of groups and individuals who want to replace the cruelty with a higher ethic: [endchickensaskaporos.com/](http://endchickensaskaporos.com/). ■

**Arlene Steinberg, Northeast Philadelphia**

## 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).

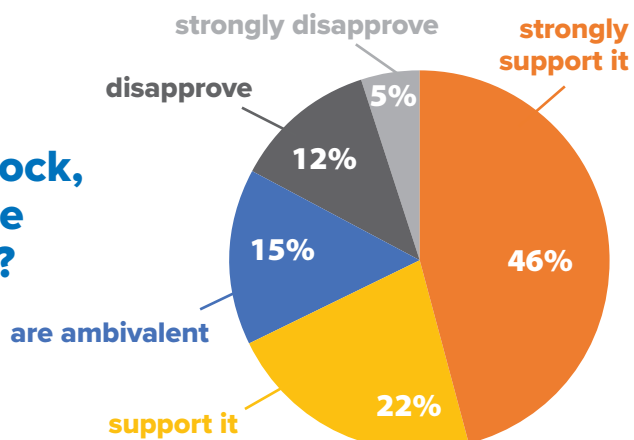
## May 4 Poll Results

**How do you feel about Major League Baseball's new pitch clock, which limits the amount of time that can pass between pitches?**

### Next Week's Poll

**Do you think Congress is going to vote to raise the debt ceiling in time?**

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







# ‘It’s Me, Margaret’ Is a Dated View of Interfaith Marriage

Edmund Case

**A**fter watching “Are You There, God? It’s Me, Margaret” with one of my grandchildren, I’m very concerned that the thousands of tweens and teens who watch the movie will accept, as true, its very negative message about religion in general and interfaith marriage in particular.

The movie is based on a book Judy Blume wrote in 1970, a long time ago. That date does flash on the screen when the movie begins, but it’s easy to forget that you’re watching a story based on things as they were over 50 years ago. The movie’s treatment of puberty, pre-teens kissing and mean girls ages well, although I’m no expert on those issues.

But the ways people experience interfaith marriage and religion today are very different.

The most dramatic part of the story is how Margaret’s Christian mother’s parents cut off contact with her when she married Margaret’s Jewish father — and had no contact with their granddaughter for 12 years.

It’s true that even today some non-Orthodox Jews react very harshly if their children fall in love with someone who is not Jewish. That definitely happened more in the 1970s, when there was not yet much interfaith marriage and the taboo against it was still high. My mother’s father literally sat shiva when a first cousin of mine intermarried in the 1960s.

When I married in 1974, my parents were unhappy that my wife was Christian and, while my wife’s parents never said anything, we learned much later that her father was unhappy that I was Jewish.

But they all put love of their family over those preferences, and they all had very loving relationships with our Jewish children.

Both of our children married partners from different faith backgrounds; I am pretty sure that our Christian *machatunim* (their spouses’ parents) were as delighted with these marriage choices as we were. Our grandchildren are adored by their two Jewish grandparents and two from different faith backgrounds.

I am afraid that the tweens and teens who watch the movie will not understand that its depiction of parents cutting off contact with their children for

marrying someone from a different religion has fading relevance in our world today. As far back as 2000, an American Jewish Committee study found that 56% of American Jews did not oppose interfaith marriage, and 80% said it was inevitable in an open society. The most recent Pew study of Jewish Americans found that only 22% of Jews said it was very important that their grandchildren marry Jews.

Meanwhile, Pew found that the number of Americans who have a spouse from a different religious group than their own rose from 19% who wed before 1960 to 39% who wed after 2010 — suggesting taboos have fallen among non-Jews as well.

Viewers of the movie won’t understand that people realize now that giving up a connection with children and grandchildren deprives one of so much love, it’s just not worth doing.

The second largely out-of-date part of the story is how Margaret’s parents do not practice any religion — they don’t celebrate Christmas or Chanukah — and tell Margaret she can pick a religion when she’s an adult. Margaret is clearly curious about religious matters — after all, as the title says, she’s always trying to talk to God.

I’m afraid that kids who watch the movie will not understand that today it is rare for Jewish-Christian

couples to decide not to have any religion in their lives. The recent Pew study found that 57% of interfaith couples raise their children as Jewish only; that may include celebrating Christian holidays in a not-religious way, or it may not. The study found that 12% of parents raise their children partly Jewish and partly another religion. Some 30% do not raise their children Jewish at all; they may be raised Christian only, maybe with or without Jewish holidays, or with no religion at all.

There’s no suggestion in the movie that for Jewish-Christian interfaith families like Margaret’s, engaging in a religious community — whether Jewish, Christian, or both — can be a profound source of meaning and connection. Instead, the message is that religion is boring and confusing. In the movie’s synagogue scene, everything is unfamiliar to Margaret because she had no prior experience, and it’s incomprehensible because it’s all in Hebrew. I’m afraid that kids who watch the movie will have no idea that Jewish worship services can be lively and meaningful — even with lots of Hebrew.

The dramatic climax of the movie is a scene in which the Christian grandparents show up to say that Margaret should be baptized. They’ve had no contact with her for 12 years. The Jewish grandmother’s declaration that Margaret is Jewish because she went to services once is equally ridiculous. In more than 25 years of working with and studying interfaith families, I almost never encountered this kind of conflict. I’m afraid viewers won’t understand that this kind of fighting over a granddaughter’s religious identity — instead of respecting her parents’ decisions about religion — thankfully is very rare.

Fiction seems to need conflict. There is a paucity of positive messaging about interfaith families being happily engaged in fulfilling religious communities with supportive grandparents. Perhaps those stories wouldn’t sell — but they are the reality for so many interfaith families. Unfortunately, this movie will leave tween and teen viewers — especially those from interfaith families — questioning that reality. ■

*Edmund Case is the retired founder of InterfaithFamily (now 18Doors), president of the Center for Radically Inclusive Judaism and an author.*







# Meir Shalev, Yehonatan Geffen Were Israeli Cultural Royalty

Gilad Halpern

Over the last few months, since the far-right government announced its plans for an overarching constitutional overhaul, Israel's embattled liberal camp has experienced a renaissance.

Unprecedented mobilization on the part of protesting masses, business leaders and the IDF vanguard has left the government in disarray and, in the wake of a seemingly endless string of electoral defeats, invigorated the left to an extent that it had not seen since the 1990s. The left may be dead, but it is not quite buried yet.

But amid this process of rejuvenation and weeks before Israel celebrated its 75th anniversary, the Israeli left experienced two symbolic blows in ironic proximity when two cultural titans died within days of each other.

Meir Shalev, an eminent novelist, and Yehonatan Geffen, an incredibly prolific journalist, author and songwriter, were also prominent public intellectuals. Both spent decades dabbling in current affairs as columnists for the mass-circulation dailies Yedioth Aharonoth and Maariv, respectively.

Shalev was 74 when he died on April 11. Geffen, who died on April 19, was 76.

The symbolism did not stop at their premature and almost simultaneous passing. It was, rather, the final chapter of two lives that also began in great proximity: Shalev and Geffen were born a little over a year apart in the agricultural community of Nahalal, the Camelot of the Labor Zionism movement. Both were descendants of Zionist aristocracy: Shalev's father was the Jerusalemite author and educator Yitzhak Shalev, and Geffen's maternal uncle was the legendary general-turned-politician Moshe Dayan. Like many of their cohort, they were groomed for the driving seat of the newborn state of Israel.

Their formidable life's work, thus, was largely an ongoing attempt to deal with the burden bestowed upon them by their pedigrees. And this is where they differ, despite the eerie similarities in their biographies.

Many of Shalev's novels, especially the earlier ones, were loving tributes to his lineage. They included "A Pigeon and A Boy," which is set during the War of Independence and won the National Jewish Book Award in 2006, and "The Blue Mountain," set on a *moshav* (an agricultural cooperative) shortly before

the founding of Israel. Though never overly sentimental and always strewn with a heavy dose of irony, Shalev's writings were adoring accounts of a bygone generation, complete with their shtick and quirks and foibles. His protagonists were shrouded in a certain mythology, which Shalev did not labor to deconstruct entirely; he was just attempting to humanize and bring them down to earth.

But while Shalev looked up to his parents' generation, Geffen blew a raspberry in their faces. He was part of a tight cohort of musicians and artists who grew up in Israel post-independence — a tribe that included David Broza, Arik Einstein, Gidi Gov, Shalom Hanoch and Yehudit Ravitz, all household names in Israel. Geffen's song "Could It Be Over?,"

about a timid and frail fallen soldier praised as a hero against his will, was one of the first and best-remembered anti-war songs in the Hebrew canon.

Geffen's counterculture instincts were informed by his great American heroes — notably the Jewish iconoclasts Bob Dylan and Lenny Bruce — and this admiration was in itself a jab at his upbringing, characterized by vain parochialism masquerading as self-sufficiency. Geffen felt more at home in New York (where he spent several years) and Tel Aviv than in the fields of the Jezreel Valley; his tools were not a sickle and a plow, but rather a pack of cigarettes and a bottle of whiskey.

Shalev, in his political writing, also advocated for left-of-center politics that is sometimes derisively

*The Israeli left experienced two symbolic blows in ironic proximity when two cultural titans died within days of each other.*

featured on Arik Einstein's 1973 album sporting the deliberately ironic title "Good Old Israel," exemplifies the challenging relationship. From the opening line ("They say it was fun before I was born, and everything was just splendid until I arrived"), the song is a mischievous and self-deprecating take on Israel's founding myths. Enumerating them one by one — the draining of the swamps, the heroic battles for Jewish sovereignty, the nascent Hebrew culture in the pre-state Yishuv — Geffen sarcastically concludes: "They had a reason to get up in the morning."

More broadly, Geffen was bent on smashing every aspect of the Zionist ethos. In defiance of the image of the Hebrew warrior, of which his uncle Moshe was the poster boy, Geffen was an adamant pacifist as well as, famously, a very bad soldier himself. Having been called for reserve service during the first Lebanon War, in 1982, he was performing for soldiers ahead of the IDF offensive on Beirut when he was dragged off stage by the commanding officer for calling on the troops to refuse. His song "The Little Prince of Company B" (sung by Shem-Tov Levy),

described as "Ashkenazi": moderate, civil, Western in its orientation, calling to rally around a common good — a type of political discourse that, as recent events show, speaks to fewer and fewer Israelis. "The Israeli public is moving more and more to the right. The war in 1967 may have destroyed Israel," he told an interviewer in 2017. "We took a big bite that is now suffocating us. All Israel has done since 1967 is deal with aspects of the occupation. Israel has not been dealing with the things I feel it should deal with. With my political views, I am a minority in Israel."

Shalev was a pastor of sorts; Geffen was sometimes a Jeremiah and sometimes a court jester, and often both.

They were representatives of two distinct streams within the traditionally fragmented Israeli left; the very same left that, despite the current resurgence, seems too often to have more streams than members. ■

*Gilad Halpern is an Israeli journalist, broadcaster and media historian.*





Jonathan Tobin

# Jews Don't Need a Heritage Month, and Neither Does Anyone Else

For some community members, it's exactly what Jews have always wanted and needed. In 2006, following up on a resolution passed by Congress, President George W. Bush was the first to declare May to be Jewish American Heritage Month. His successors have happily done the same.

President Joe Biden's proclamation is full of the same fulsome praise for the role that Jews have played in the history of this republic, similar to Presidents Barack Obama and Donald Trump, and, like theirs, is peppered with self-referential language seeking to position himself as a true friend of the community. As has become the custom and much like the way other declarations of other months, weeks or days dedicated to various ethnic, racial and religious groups, as well as a never-ending list of philanthropic causes and efforts, the states have chimed in with their own proclamations.

The fuss made over Jewish American Heritage Month may not equal that accorded celebrations such as those for Black History (February), Hispanic Heritage (September), Women's History (March) or LGBTQ+ Pride (June), and it does have to share May with Asian American & Pacific Islander Heritage. But it is gaining a lot more attention with each passing year. And a lot of serious people, including those who are advocates in the battle against antisemitism like former U.S. State Department Envoy to Monitor and Combat Antisemitism Elan Carr, think it ought to be made an even bigger deal.

This pleases a lot of people in the Jewish community who have long thought that Jewish history deserved to be singled out. To an older generation of Jews that remember a time when Jewish participation in mainstream culture was noteworthy and a source of great pride to a community largely made up of immigrants struggling for acceptance, any amount of hoopla made over Jewish American Heritage Month is especially satisfying.

But there's more to this than a group ego trip. Many believe that promoting interest in Jewish life and history among the general population can play a role in combating antisemitism.

Carr agrees with Jonathan Greenblatt, CEO of the Anti-Defamation League, that May ought to be a time when schools teach their students about American Jewish history, and the ADL and other organizations post links to curricula along those lines. The consensus among mainstream entities is that such efforts can promote awareness of antisemitism. They believe that teaching kids about the way Jews have played an important role in U.S. history and achieved distinction in just about every field imaginable can help undermine

the surge of antisemitic hate.

They think that all the recognition given to Jews in this manner will, in Greenblatt's words, "help us build understanding and allyship."

One can only hope they're right, though those who are committed to this idea ought to give a thought to the way that the far greater focus on Holocaust education has largely failed to achieve a similar goal.

Still, there's nothing wrong about Jews celebrating their often-influential role in the story of America. But the impulse for Jews to get their own "month" alongside that of other minorities is part of something that goes beyond the natural desire to see our ancestors celebrated.

## Seeking victim status

At the heart of all these "months" is a desire to get in on the same intersectional victim racket that is doing such damage to the country. While a laudable pride in Jewish identity is clearly something the promoters of this idea want to support, Jews don't need congressional or presidential proclamations, or an official Google Doodle caricature about this commemoration (the absence of which has led to some complaints) to do that. Nor, I might add, do all the other communities eager to promote their special months need any of this either.

Much like the effort to include Jewish history in ethnic studies courses, the insistence on breaking down American identity in this way is related to critical race theory and its insistence that we define ourselves solely as members of groups rather than as individuals.

We are right to want to draw attention to antisemitism. But in the intersectional playing field in which "allyship" to those who are labeled as oppressed minorities (which in practice generally means to admit guilt for sins of the past even if you or your group had nothing to do with those sins), Jews are always going to be considered as not as oppressed as other groups. In the current context, curricula about specific groups inevitably become a competition for victimhood where groups labeled as oppressed in the intersectional dialectic — a status that is denied Jews, who are labeled as "white" and therefore implicitly in the wrong — will always prevail.

## Carving up American history

Americans need to re-emphasize the study of their history which has been downgraded in recent decades.

If we were serious about creating an atmosphere of public discourse in which antisemitism could be marginalized and eradicated, Jews would not be joining the line of those seeking to carve out pieces of American history to be apportioned among the groups with their own months. In fact, it is via the process by

which the general narrative of this country has been changed from one that centers on the American nation and its leaders as a whole into one that instead focuses on minorities of various kinds or other demographic subsets where we have lost the thread of our history.

The founders of this republic may not have been as diverse as contemporary America, but men like George Washington, Thomas Jefferson, James Madison and Alexander Hamilton belong to all of us today, which is something that composer Lin Manuel Miranda made plain in his hit Broadway musical "Hamilton" when he cast them all as non-white minorities.

In that same way, later generations who were considered great in various fields of endeavor — be they jurists like Louis Brandeis, Benjamin Cardozo and Ruth Bader Ginsburg, or composers like George Gershwin, Aaron Copland and Leonard Bernstein — similarly belong to all Americans, and not just their fellow Jews, without it being labeled "cultural appropriation."

## The diversity obsession

Though to say it is to fly against the fashionable yet mad desire to remake society in the image of the woke catechism of diversity, equity and inclusion (DEI), in addition to the belief that all who are not "people of color" are privileged and inherently racist, what we need today is fewer special months and an emphasis on diversity. This racialization of society has helped create an atmosphere where groups like Jews are more easily singled out for opprobrium. What we need is more unity and Americans of all colors, creeds and backgrounds joining together to embrace a shared identity.

Jews don't need a presidential proclamation to have a sense of peoplehood. They can get it from their own sacred texts and history.

To move away from this tribalism that manifests itself as an obsession with diversity is not to rain on the parade of those who wish to celebrate the heritage of American Jews or any other group that desires to be recognized. But it might do more to create an atmosphere where prejudice like antisemitism wouldn't thrive in the way it has in this age of faux anti-racism that actually does more to promote hate than to extinguish it.

If the American Jewish community wants to throw a party and promote more knowledge of a heritage they justly take pride in, that's fine. Yet the more Jews seek to get their share of the intersectional minority victimhood scam, they are doing far more harm than good for themselves and their country. ■

*Jonathan S. Tobin is editor-in-chief of JNS (Jewish News Syndicate).*





Dr. Steve Feldman, pictured on a trip to the West Bank. Feldman was denied payment from the state of Arkansas for refusing to sign a pledge promising not to boycott Israel.

### Jewish Doctor Denied \$500 Payment After Refusing to Promise Arkansas He Won't Boycott Israel

The state of Arkansas is refusing to pay a Jewish doctor for a talk he delivered at a public university because he declined to promise not to boycott Israel, JTA.org reported.

Steve Feldman, a dermatologist, delivered a Zoom lecture to University of Arkansas at Little Rock medical students in February, for which he was entitled to a \$500 honorarium from the state. But Feldman said that the state is withholding payment because he refused to sign a pledge, required for public contractors under Arkansas law since 2017, to commit to not boycotting Israel.

Arkansas is one of dozens of states that have passed laws aiming to combat the boycott, divestment and sanctions movement targeting Israel. The laws either bar the state from investing in companies that boycott Israel or, as in Arkansas' case, mandate that state contractors promise not to boycott the country. Most of those laws have been struck down by courts, but Feldman's lecture took place the same month the U.S. Supreme Court declined to hear a challenge to Arkansas' law.

Feldman has close relatives who live in Israel. But he said the pledge conflicted with his religious and moral views. In addition to his medical work, he is a pro-Palestinian activist who created the online-only Jewish Museum of the Palestinian Experience. The website says that the Jewish commitment to fighting injustice should lead Jews to stand up for Palestinian rights. Feldman said he does support boycotting Israel.

### American Couples Caught at Tel Aviv Airport Trying to Smuggle Fruit Roll-Ups into Israel

At least two American couples were caught by Israeli customs attempting to smuggle a total of more than 650 pounds of Fruit Roll-Ups into Israel, as the country experiences a dire shortage of the snack due to a TikTok craze, JTA.org reported.

A video posted on May 2 by Mako, an Israeli news website, appears to show a customs official at Ben Gurion International Airport sifting through at least three open suitcases each filled with hundreds of the colorful, sugary treats. An American-accented voice off-screen, in a mix of Hebrew and English, explains that he brought the snacks across the ocean for his family in Israel.

Why did he fill two checked bags with Fruit Roll-Ups? "It has something to do with ice cream," the man's voice says.

The man was almost certainly referring to a viral TikTok trend, ongoing since at least March, in which users wrap the sweet, sticky roll-up around a small scoop of ice cream, which then freezes over and becomes hard and crunchy.

Around the country, supermarkets, convenience stores and online retailers have reportedly sold out of Fruit Roll-Ups, driving up the cost of the snack. ■

— Compiled by Andy Gottlieb

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# Does Anime Have a Nazi Problem?

## Some Jewish Fans Think So

Nazis are villains in the “Hellsing” series and many other anime shows.

Jordyn Haime | JTA.org

When the Season 3 plot twist of “Attack on Titan” aired in 2019, viewers wasted no time jumping online to discuss what they saw.

In the world of “Attack on Titan” — an extremely popular Japanese anime series now in its final season, which started in March and does not have a known end date — humanity has been trapped within a walled city on the island of Paradis, surrounded by Titans, grotesque giants who mindlessly eat any person who gets in their way.

In the third season, the Titans’ origins are revealed as a group called the Eldians, a group that made a deal with the devil to gain Titan powers with which they subjugated humanity for years. A group called the Marleyans later overthrew the Eldian empire and forced them into ghettos, forcing them to wear armbands that identified their race with a symbol similar to the Star of David. Political prisoners were injected with a serum that turns them into the terrifying Titans.

The implications that a race meant to represent Jews had made “a deal with the devil” to achieve power were too much for some to bear. Fans debated the meaning on Twitter and Reddit as think pieces pointed to the show’s “fascist subtext” and possible antisemitism as ratings and viewership climbed. Some viewers defended the series as a condemnation of those ideas and a meditation on moral ambiguity, but others said the plot’s condemnation of fascism was too weak. The

New Republic in 2020 called “Attack on Titan” “the alt-right’s favorite manga.”

Either way, in November 2021, the show’s production team announced it would cancel the sale of Eldian armbands — the ones Eldians were forced to wear in their ghettos — explaining that it was “an act without consideration to easily commercialize what was drawn as a symbol of racial discrimination and ethnic discrimination in the work.”

“Attack on Titan” is only the latest manga (a specific type of Japanese comic books or graphic novels) or anime (TV shows or movies animated in the manga style) series on the chopping block. As it continues to gain popularity outside of Japan’s borders, the Japanese animation medium as a whole has been hit with criticism for alleged glorification of antisemitism, fascism and militarism. The debate has been fueled by a stream of examples: the literal evil Jewish cabal in “Angel Cop,” (references to Jews were later removed in the English-language dubbed version), the Fuhrer villain in “Fullmetal Alchemist,” the Nazi occultism (in which Nazis channel the occult to carry out duties or crimes) in “Hellboy,” and the Nazi characters in “Hellsing” and “Jojo’s Bizarre Adventure,” to name a few.

Western viewers are not the only ones taking issue. Fans of “Attack on Titan” in South Korea — which was subject to Japanese war atrocities during World War II that Japan continues to deny — have taken issue, too. Revelations from Hajime Isayama, the creator of the original “Attack on Titan” manga, that a character in the series was inspired by an Imperial Japanese

army general who had committed war crimes against Koreans were met with heated discussion and later death threats from Korean fans online. Some also pointed to a private Twitter account believed to be run by Isayama that denies imperial Japan’s war atrocities.

“Ridiculous the lengths a fandom will go to downplay the blatant antisemitism in a series and protect and lie about the creator of said series,” wrote one Twitter user. “[Y]ou doing this and ignoring koreans and jewish people says a lot.”

These themes are so common in manga and anime that some independent researchers like Haru Mena (a pen name) have begun creating classifications for the many Nazi tropes that make regular appearances. Mena, a military researcher who lectures annually at the Anime Boston convention about World War II and Nazi imagery in anime and manga, says the phenomenon is a result of how Japan remembers its role in World War II — not as the aggressor, but as a victim of war.

“Japan does not want to be the bad guy. They love to have other people be the bad guy,” he said. “That’s why they’re using all these Nazi characters. We all agree Nazis are bad, war crimes are bad, no decent self-respecting nation would ever do [what they did].”

But many Jewish anime fans, like Reddit user Desiree (who did not offer her last name for privacy reasons), have taken issue with the way some anime and manga series portray Nazis while reducing the Holocaust to narrative devices.

“I think that most people who are telling these stories aren’t coming from an area where this would



be as personally familiar,” she said. “There’s almost no resonance to it. Because they take away all these details, they make it a big trope.”

East Asian interest in Nazi imagery has also bled over into the West in the form of news headlines in recent years — involving everything from Nazi-themed bars and parades to Nazi cosplay in Japan, Taiwan, Thailand and Korea.

But some experts say that repeated references to Nazi villains and World War II in manga and anime have more to do with Japanese history and culture than with antisemitism.

“There is a fascination with Nazism in Japan to some degree or another,” said Raz Greenberg, an Israel-based writer whose Ph.D. research examined Jewish influence on Japan’s “God of Comics,” Osamu Tezuka, an artist sometimes referred to as Japan’s equivalent to Walt Disney. In 1983, Tezuka released the first in a five-volume series called “Adolf,” a popular manga set in World War II-era Japan and Germany about three men with that name — a Japanese boy, a Jewish boy and Hitler.

“I think there’s something fascinating about Nazi aesthetic, certainly for countries that never actually participated in the war against the Nazis. But I don’t think it’s that different from, say, the way George Lucas made the Empire in the ‘Star Wars’ films very Nazi-like in its aesthetic,” Greenberg said.

As Greenberg notes, Western media is also full of Holocaust references — some more successful in its repudiation of Nazi ideology than others — like the numbered tattoos and recent use of a Lithuanian prison camp as a filming location in the Netflix hit show “Stranger Things.”

“What makes people angry is, people think when the Japanese approach it, they approach it without understanding. And it’s easier to think that they don’t understand it when you look at a show like ‘Attack on Titan,’” Greenberg said.

Liron Afriat, a Ph.D. candidate at the Hebrew University of Jerusalem’s Asian Sphere program and the founder of the Anime and Manga Association of Israel, said while shows like “Attack on Titan” reference the Holocaust and use World War II-era imagery, it’s likely that Western viewers are misinterpreting its intended parallels to Japanese politics ... particularly Japan’s past of aggressive and corrupt militarism and late former Prime Minister Shinzo Abe’s attempts to reinstate a non-defensive military.

“Western people are very eager to jump to conclusions when it comes to Asian media. This is something I see a lot in my work and it’s very frustrating,” she said. “There is a sense that because Japanese pop culture is so popular nowadays, it’s very easy to kind of dogpile on it and say it’s racist.”

In recent decades, anime series have been watched by hundreds of millions of people around the world, and the medium has gone from being seen in the West as a geeky niche genre to a mainstream phenomenon. Though show creators may be conscious about their references, some fans say the fascist and Jewish references, especially the more clear-cut ones — like the Jewish conspiracy in



“JoJo’s Bizarre Adventure” features a Nazi character named Rudol von Stroheim.

“Angel Cop” — have real-life consequences.

Many in the anime fan community today remember a 2010 incident at Anime Boston when a group of cosplayers dressed up as characters from “Hetalia: Axis Powers,” a series that anthropomorphized Axis and Ally countries, was photographed making Nazi salutes just around the corner from the city’s Holocaust memorial.

“It used to be like, I can go to an anime convention and they would be selling uniforms that were clearly meant to be Nazi uniforms, but sans the swastika,” Desiree said. “And then over time, I noticed conventions started banning that kind of thing.”

Noah Oskow is the managing editor of the digital magazine Unseen Japan and a Jew who has lived in Japan for seven years. He recalled similar experiences at U.S. anime conventions.

“I think that it is problematic to portray Nazis and the Holocaust in the very frivolous way that it’s often portrayed,” he said. “Even in a place that is so far removed from Japan, that aesthetic of Nazis from manga or anime was seeping into somebody’s choices in a far-removed anime and manga event.”

Oskow says recent portrayals of Nazis and fascism in anime and manga lack the depth necessary to confront an issue like the Holocaust, but that some subtext in shows like “Attack on Titan” is likely missed by Western viewers since it is created for a Japanese audience.

Still, he says, as a Jew, there is a discomfort with these depictions, and the problems with simplifying themes like fascism and genocide should not be ignored just because the product came from Japan — particularly as stereotypes about Jews as having outsize influence remain common. In Japan, as in other East Asian nations such as South Korea, China and Taiwan, books and classes on how to become as smart and wealthy as Jews — believed to be among the most powerful people in media and finance — are not uncommon.

“In my years of discussing Jews with Japanese people ... they really think of Jews as an ancient historical people or the people who were killed in the Holocaust unless they have some sort of conspiratorial idea. But most people have no conception of Jewish

people,” Oskow said. “So when they’re portraying Jews in manga or anime or any sort of media, and when readers or viewers are engaging with that media, I just don’t think there’s this thought of how a Jewish person would perceive how they’re being portrayed.”

Jessica, a 29-year-old Jewish and Chinese anime fan from Vancouver who also requested her last name be left out of this article, said she deliberately chooses not to watch shows such as “Attack on Titan” and “Hetalia” because she finds the discussions about them among fans to be unproductive and frustrating. Desiree echoed Jessica’s experience of being ignored when raising the topic of antisemitism within the medium or within the fan community on platforms such as Reddit.

“I saw the reactions of other Jewish fans and, more importantly, saw the reaction of the goyish fans — the way ‘Hetalia’ fans did the ‘Sieg Heil’ in front of a Holocaust memorial, the way that [‘Attack on Titan’] fans would swarm concerned Jewish fans in droves to tell them that they should perish in an oven, and I decided I didn’t want anything to do with anime that attracted that sort of fanbase,” Desiree said.

“Attack on Titan” returned to streaming services on March 4 with the first part of its final season. In the first episode, the protagonist Eren, whom audiences have followed for a decade, begins carrying out a global genocide known as “the rumbling” with the end goal of destroying all Titans for good and bringing peace. The end result is a wipeout of 80% of humanity, an act that Eren believes was the only path to freedom. He thinks humans must all suffer as a consequence of being born into the world — a nihilistic philosophy that can be found among the manifestos of school shooters and incels.

In the original manga series, Eren’s supporters on the island militarize to defend Eren’s violent act, chanting a slogan: “If you can fight you win, if you cannot fight you lose! Fight, fight!” The ending was seen as morally ambiguous and was not popular with fans, who mostly refuted it due to poor writing. Many hope that the anime series will go a different route in its final episodes, which have not yet been released or given future release dates. ■



# JCPA Names Amy Spitalnick, Who Sued Charlottesville Rally Organizers, as its CEO

Ron Kampeas | JTA.org

**T**he Jewish Council for Public Affairs has tapped Amy Spitalnick, who spearheaded a successful multimillion-dollar lawsuit against neo-Nazis, as its next CEO.

The decision is a sign that the group, called the JCPA, is pursuing a more assertively liberal approach. For nearly 80 years, it was an umbrella for local Jewish community relations groups and was affiliated with the Jewish Federations of North America, which has historically been driven by consensus across local Jewish communities. But in December, it split from the federation system and rebranded as a more explicitly progressive group.

The statement on May 8 announcing Spitalnick's hire highlighted her work at the helm of Integrity First for America, the nonprofit that underwrote a successful lawsuit against the organizers of the deadly neo-Nazi march in Charlottesville, Virginia in 2017. The statement emphasized fighting for democracy against hate as priorities, and called Spitalnick "a powerful national voice on issues of democracy, antisemitism, extremism, and hate."

Spitalnick, 37, said that she would focus on building relationships with other communities that are vulnerable to hatred and erosions in democracy.

"There needs to be an organization that wholeheartedly recognizes how deeply intertwined Jewish safety is with other communities' safety and how bound up that all is in a broader fight for democracy at this moment, and builds the sorts of coalitions within and across communities that are essential to moving the needle," she said.

The organization will remain nonpartisan, Spitalnick said, but she made no secret that she especially opposed many of the tropes peddled by Republicans including former President Donald Trump, who is a leading contender for the 2024 Republican nomination.

"We are grappling with a wave of anti-democratic extremism that is deeply tied to rising bigotry and hate," Spitalnick said. "And we see this in many forms — we see this with the attacks on immigrants and how so many of the conspiracy theories that underpin, for example, election lies, happen to utilize anti-immigrant and antisemitic conspiracy theories. We see this with the attacks on the trans community and on drag



Amy Spitalnick

shows, where for example, neo-Nazis are using those attacks and those flashpoints to actively recruit for their violent antisemitic hate."

Spitalnick was a communications official at J Street, the liberal Israel lobby, before transitioning into the rough-and-tumble of New York politics as the communications director for Mayor Bill DeBlasio and then in the state attorney general's office. Last year, she was named director of another progressive Jewish group, Bend the Arc, but ultimately declined the position.

She earned a reputation for giving as good as she would get from her bosses' critics and rivals. An email exchange she had with Tucker Carlson in 2015 made headlines when Carlson and his colleagues lambasted her with misogynist and vulgar language.

She was characteristically blunt last week after Carlson's firing from Fox News after a history of using racially charged language. "When reporters write the story of Tucker Carlson, do not gloss over who he is," she wrote on Twitter. "He is a raging white supremacist, misogynist, and bigot who has done more to normalize violent extremism and hate over the last few years than nearly anyone else."

Spitalnick's style is a sharp departure from the tone that the 79-year-old organization had taken until December, when it announced an amicable divorce from the Jewish federations structure and its emphasis on consensus. It also means the group will be led

by a millennial woman, a rarity among large national Jewish organizations.

"This now makes two millennial women at the helm of legacy Jewish organizations," said Sheila Katz, CEO of the National Council of Jewish Women. "I'm looking forward to getting in good trouble together as we push Jewish organizations and leaders toward justice."

Founded in 1944 as the National Jewish Community Relations Advisory Council — it changed its name in 1997 — the storied group was at the forefront of Jewish community advocacy for decades, from rescuing Europe's Jews and opening up immigration to allow refugees to enter the United States to the Black-Jewish civil rights coalition, pro-Israel advocacy and advocacy for Jews in the Soviet Union. It received funding from dues paid by scores of local Jewish Community Relations Councils and from 16 national Jewish groups.

In recent years, as the American — and American Jewish — populations became more politically polarized, JCPA's consensus-driven structure made it increasingly difficult for the group to take noteworthy stands on the issues of the day.

A turning point was the group's decision in 2020 to sign a statement recognizing Black Lives Matter as a leading civil rights body. Officials in the Jewish federations system, which underwrote much of JCPA's funding at the time, thought it was reckless to endorse a movement despised by most Republicans, and which has been accused of vehement opposition to Israel.

That spurred an effort to roll the JCPA directly into the Jewish Federations of North America, a shift that JCPA defenders said would place Jewish community relations under the purview of major donors, who tend to be more conservative than the grassroots.

Instead, the current chairman, David Bohm, led a split from the Jewish federations that would guarantee JCPA's independence. Bohm and one of his predecessors, Lois Frank, joined UJA-Federation of New York in providing a substantial cash influx that would allow JCPA to function for three years.

That led to the divorce from the Jewish federations, and the end of dues that had come into the organization from the local and national groups. A JCPA official said Spitalnick would be expected to diversify the funding base and did not count out a return to the dues-paying format. ■



# Omer counters blend space and time, past and present

Sarah Ogince

Tobi Kahn grasps an asymmetric block of wood in both hands. He turns the piece, a fluid combination of angles and curves painted a rich metallic pewter, to reveal the base: a perfect rectangle, soft gold and marked with a hand-written number eight. Behind him, 48 similar blocks sit in a wooden grid suspended from the wall. “I didn’t want each individual piece to look the same because every day is a different day,” he says.

Very much a work of 21st-century art, Kahn’s sculpture is also part of a tradition that stretches back centuries. The Torah commands the Israelites to count 49 days each year—from the second day of Passover until the holiday of Shavuot (which begins this year at sundown on Thursday, May 25, and lasts through the evening of Saturday, May 27). Originally a celebration of the grain harvest in ancient Israel, the seven weeks of *Sephirat HaOmer* have absorbed additional shades of meaning over millennia of Jewish history.

And they have inspired generations of Jewish artists.

Omer counters have been a staple item of Judaica since at least the 18th century. “We see so much artistic creativity: paper cuts, books—handwritten and printed—parchment scrolls in calendar boxes,” says Abigail Rapoport, curator of Judaica at the Jewish Museum in New York, which has a large collection of Omer counters, including Kahn’s. The richness and detail in the counters reflect the meditative aspect of the practice, she notes. “The makers of these calendars are thinking about ingenious methods for counting the Omer and then converging it with a work of art.”

Though the Torah describes it purely as a harvest ritual (omer is the measurement of the barley offering



“Saphyr,” Counting the Omer. Art by Tobi Kahn.



From “I Am Still Alive,” Omer 2011. Art by Jacqueline Nicholls.

brought at the start of the count), in the Diaspora, *Sephirat HaOmer* quickly took on spiritual significance. The fifth-century text *Leviticus Rabbah* describes the Israelites counting 49 days in the desert after the Exodus from Egypt in anticipation of receiving the Torah. In the 16th century, Rabbi Isaac Luria and his disciples connected the seven weeks to seven Kabbalistic sephirot, attributes of Divine revelation, and *Sephirat HaOmer* became a period of self-reflection and refinement in preparation for receiving the Torah anew on Shavuot.

But Omer counters also reveal the contemporary experiences of the communities that produce them. A parchment counter from the 18th century in the Netherlands depicts the numbers intertwined with tulips—not long after the region’s “tulip mania”—and colorful birds. Portuguese script next to the

numbers hints that the counter was made by descendants of refugees fleeing that country’s inquisition.

A counter produced in early 20th-century Rochester, N.Y., shows a darker aspect of *Sephirat HaOmer*: The Talmud relates that 24,000 students of the Tannaitic sage Rabbi Akiva perished in a plague during this time, and many Jews observe it as a period of mourning. The intricate papercut counter doubles as a memorial plaque that includes hundreds of names of deceased congregants.

Kahn has been fascinated by *Sephirat HaOmer* since childhood (his birthday falls during the count), but never saw an Omer counter that inspired him. In 2002, he produced his sculpture, “Saphyr,” which allows the user to count by removing or adding one piece each day. The 49 unique pieces are an expression of his own

relationship with tradition.

“I believe in diversity in Judaism,” he says. “I like that there are many types of Jews. I like that each person looks more interesting because of the person next to them.”

## ‘Engage with the place I am in’

As counting apps and electronic reminders have made traditional counters obsolete, Jewish artists have taken a different approach to *Sephirat HaOmer*. In 2011, British artist Jacqueline Nicholls began creating a drawing on each of the 49 days, each year focusing on a different theme.

“It’s really slowing down that ritual of counting the day, realizing that the process of time is slow and steady,” she says. “But also, by doing it as a drawing practice, it allows me to grow.” ■

—JNS



# ‘Parade,’ ‘Leopoldstadt’ Each Nab 6 Tony Nominations in a Big Year for Jewish Broadway

Andrew Lapin | JTA.org

**S**hows about the Holocaust and a notorious American antisemitic incident picked up several Tony Award nominations on May 2, as Broadway’s biggest honors made room for a sizable Jewish presence.

Most notably, a revival of the 1998 musical “Parade,” starring Ben Platt as the early-20th-century Jewish lynching victim Leo Frank, scored six nominations, including best revival of a musical and a best actor nod for Platt. Jewish lead actress Micaela Diamond also scored a nomination for playing Leo’s wife Lucille, causing awards presenter Lea Michele to squeal with glee (pun intended) as she read Diamond’s name at the livestreamed nominations ceremony.

Arriving during a heightened moment of national awareness about antisemitism, “Parade” attracted notice early in its Broadway run when a performance was picketed by neo-Nazis. That incident led to an outpouring of support from Broadway’s Jewish community. Platt himself arrived at last week’s Met Gala wearing a Star of David necklace, further driving home the show’s message.

“Leopoldstadt,” Tom Stoppard’s epic, highly personal play about multiple generations of a Jewish Viennese family before, during and after the Holocaust, also received six nominations, including an expected nod for best play. Brandon Uranowitz also earned a nod for best actor in a featured role in a play, and Patrick Marber scored a best direction nomination; both are Jewish.

Signs were more mixed for another high-profile Jewish production, “The Sign In Sidney Brustein’s Window,” which eked out two nominations, including best



A view of the cast of “Leopoldstadt,” which focuses on multiple generations of a Viennese Jewish family

revival of a play. The show, first written by Lorraine Hansberry in 1964 shortly before her death, follows a Jewish bohemian grappling with political and social change in Greenwich Village. It had not been staged on Broadway since its initial run. Neither of its A-list stars, Oscar Isaac and Rachel Brosnahan, earned acting nominations, though Miriam Silverman did receive the show’s lone other nomination for her featured role as Isaac’s character’s sister-in-law — who is casually antisemitic.

Besides “Parade,” the musical revival category was dominated by shows with Jewish roots. Also nominated was a new version of the 1960 classic “Camelot,” billed as “Lerner & Loewe’s Camelot” in recognition of the two Jewish Broadway scribes who crafted the initial production, Alan Jay Lerner

and Frederick Loewe. Written by Aaron Sorkin, who is Jewish, and directed by Bartlett Sher, who learned as a teenager that his father was Jewish, the new “Camelot” had five nominations in total.

Two reinterpretations of Stephen Sondheim standards, “Into The Woods” and “Sweeney Todd: The Demon Barber of Fleet Street,” rounded out the category. The pop singer Josh Groban, whose father was Jewish before converting to his mother’s Christianity, was nominated for playing the lead role in “Sweeney Todd,” while Julia Lester, whose great-grandfather was part of a Yiddish theater in Poland, was nominated for her featured role in “Into the Woods.”

The play “Good Night, Oscar,” about the Jewish entertainer Oscar Levant’s

struggles with mental illness, picked up three nominations, including for lead actors Sean Hayes and Rachel Hauck. “Death of a Salesman,” a new revival of the classic play by Jewish playwright Arthur Miller, also picked up two nominations.

Jewish actress Jessica Hecht picked up an acting nomination for her lead role in the play “Summer, 1976,” about a lifelong friendship between two women. Hecht is up against several star performers in the category, including Jessica Chastain, Jodie Comer and Audra McDonald.

Among the other nominees was a modern-day musical reimagining of “Some Like It Hot,” the 1959 cross-dressing comedy. The original movie had plenty of Jewish talent: It was directed by Billy Wilder,

Joan Marcus via JTA.org





Micaela Diamond and Ben Platt during the opening night curtain call for “Parade” at New York City Center on Nov. 1, 2022



Oscar Isaac plays the titular character in a revival of Lorraine Hansberry’s “The Sign in Sidney Brustein’s Window” at the BAM Harvey Theater in Brooklyn, New York.

co-starred Tony Curtis and Jewish convert Marilyn Monroe, and featured recently deceased Jewish character actor Nehemiah Persoff in a small role. The new musical, by Amber Ruffin and Matthew López, led the pack with 13 Tony nominations including best new musical. Veteran Jewish songwriter Marc Shaiman picked up a nomination

for co-writing the show’s score.

Another new musical based on a movie, “New York, New York,” also built off of Jewish talent: the songwriting duo John Kander and Fred Ebb wrote the music for the original 1977 film, and Kander is co-credited with Lin-Manuel Miranda for additional music on the new film. “New York,

New York” received nine nominations, including best new musical.

The prolific Jewish theater composer Jeanine Tesori had another Broadway hit this year with the musical “Kimberly Akimbo,” which received eight nominations, including one for her music.

The nominations were co-announced by Michele, who has been the talk of

Broadway since she replaced Beanie Feldstein as the lead of the “Funny Girl” revival. Feldstein was snubbed at the Tonys last year amid tepid reviews for her performance in the musical about Jewish comedienne Fanny Brice.

The Tonys will air on CBS and various Paramount-owned streaming services on June 11. ■



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# Chicken With Preserved Lemon and Olives

Jessica Grann

I published my recipe for preserved lemons recently in preparation for this divine chicken dish, which I've made for nearly 20 years with rave reviews. It has a wonderful mix of ingredients that, when combined, are special to North African cuisine: slow-braised meat, olives, preserved lemons, saffron, ginger, cumin and a little spice.

I really enjoy this in the warmer months. It gets better the longer that it rests, so it's a wonderful meal to make ahead for a Shabbat or a holiday. I use a light hand with the spices so that the chicken is fragrant but not reeking of anything in particular. One of the biggest mistakes that home cooks make is covering their meat in heavy spices.

Essentially, this is a tagine. While you don't need a tagine to make this recipe, you will need a heavy-bottomed Dutch oven. Steam and air flow are important when braising any meat, so there must be room between the food and the lid — as opposed to using a baking dish and covering it with foil which doesn't leave enough space for steam. A few inches of space in the pot will create a more tender meat.

This recipe has several steps and is a bit more time-consuming than what I typically publish, but it will come out beautifully if you follow my instructions. The prep takes about an hour, which is why I usually save this meal for Shabbat and special occasions. The chicken must be marinated overnight and then browned before baking, but once you set it into the oven to cook, you're basically done.

## INGREDIENTS

*For the chicken and marinade:*

- 3-4 pounds dark meat chicken on the bone, skin on. Use legs, thighs or a combination.**
- 3 cups sweet onion, diced**
- 4 large cloves garlic, peeled and sliced**



Chicken with preserved lemon and olives

- ¼ cup olive oil**
- 1 teaspoon cumin**
- 1 teaspoon ground ginger**
- 1 teaspoon turmeric powder**
- ½ teaspoon cayenne pepper**
- 1 teaspoon coarse kosher salt**
- 3 tablespoons fresh lemon juice**

In a small bowl, combine all of the above ingredients and mix well. Place the raw chicken in a large bowl, and pour the marinade on top. Cover with plastic wrap and refrigerate overnight. I usually give it a good stir and re-cover the bowl before bed or first thing in the morning, just to ensure that the chicken is evenly coated.

*For the main dish:*

- 3 tablespoons olive oil**
- 1 teaspoon ground ginger**
- 1 teaspoon cumin**
- A nice pinch of saffron, about ¼ teaspoon**
- 1 preserved lemon, pith and fruit removed; use the rind only. Slice it into thin pieces.**
- ½ bunch of parsley and ½ bunch of cilantro (equal amounts), washed and tied with string**
- 1.5 cups assorted Mediterranean olives (not canned black or American-style green olives)**
- ⅓ cup water**

Immersing the herbs in water with a splash of white vinegar helps to clean off the sand and bugs. Soak and rinse the herbs and set them aside to dry on a paper towel for later use.

Add 3 tablespoons of olive oil to a Dutch oven and heat the burner to medium-low. Lightly brown each piece of chicken on both sides, working in batches, cooking each side for 8-10 minutes. Browning the chicken does not fully cook it; it simply helps to seal in the juices. There will be small pieces of diced onion on the raw chicken that you don't need to wipe away before browning. Brown all the chicken pieces and set them aside on another plate. The leftover marinade will settle to the bottom of the bowl, and there should also be a nice amount of chicken juice and oil from the cooked chicken in the pot.

Add the marinade to the pot and sauté for about 10 minutes, stirring regularly over medium-low heat. The onions should be translucent but still be firm.

Add the cumin and ginger to the onions and stir constantly for 1 minute before removing the pan from the heat.

Stir in the saffron. There may be blackened residue at the bottom of the pot. This is common when sautéing with olive oil. While I typically scrape blackened bits into the sauce, with this dish I don't disturb it because I'm not

deglazing the pan.

Scoop out ¾ of the onion mixture and place it into another small bowl. If you have a large tagine, scoop ¼ of this onion and a few slices of the preserved lemon across the bottom of the clay pot; otherwise do this step with the same Dutch oven that you used to brown the chicken. Add the chicken in layers and spoon the rest of the cooked marinade over the top. Add the olives and the rest of the preserved lemon rind. Pour the water into the side of the pot so that it covers the bottom and doesn't wash away the marinade.

Cut just the ends off the parsley and cilantro stems and tie them in a bunch with kitchen string. Set the bunch on top of the chicken, but to the side of the pot, and cover.

Tagine-style cooking is all about slow cooking. Put the covered tagine or Dutch oven into a cold oven, then set the heat to 275 F. Bake without uncovering for 3 hours. A Dutch oven may take a little less time than a tagine; the chicken should be tender when you insert a fork.

If you're using a tagine, place it on a wood cutting board when you take it out of the oven to avoid cracking. Placing a hot clay pot onto a cold surface will cause shock to the pot and destroy it.

If you're not serving this immediately, turn the oven off, crack the oven door and allow it to cool down in the oven for an hour.

Serve warm over rice or couscous, which will sop up the sumptuous sauce. Kosher chicken, olives and preserved lemon are all salty, so I salt this to taste at the table.

This is not a spicy dish. It has slight warmth from the cayenne pepper, and saffron comes to life in food that is not overly peppered. I hope that you get as much enjoyment out of this meal as my family does. Enjoy and bless your hands! ■

*Jessica Grann is a home chef living in Pittsburgh.*



# Taste of Israel Draws a Healthy Crowd

Jarrad Saffren, Sasha Rogelberg  
and Andy Gottlieb | Staff Writers

**T**he Jewish community showed up en masse on May 7 at the Kaiserman JCC in Wynnewood for the Taste of Israel Festival, organized by the Jewish Federation of Greater Philadelphia.

And while many showed up to taste Israeli food, they also came to walk around, talk to organizational representatives at different tables, observe chef Michael Solomonov's cooking demonstrations and listen to music.

The Taste of Israel Festival provided a taste of Israel to be sure, but it also offered a festive atmosphere. One man even mocked U.S. Rep. Marjorie Taylor Greene by wearing a shirt that said, "Jewish Space Laser Corps."

In the end, though, during the warm spring day, it was about the food.

The secret ingredient to Zahav's hummus is not the garlic, the chickpeas or the lemon juice — though each is important to the final product, according to Solomonov, a James Beard Award-winning chef.

Instead, the key to smooth, fluffy hummus is ice water, drizzled slowly through a food processor into the whirring hummus components. The water emulsifies with the tahini — slick and packed with flavorful oil — to keep the hummus creamy.

That's just one of many tips Solomonov, joined by Philadelphia-based tahini giant Soom CEO Amy Zitelman, shared at the festival. Hundreds of visitors were packed under the tent in the center of the festival, where Solomonov showed off his cooking chops, proving once more why his nine different restaurants in Philadelphia live up to the hype.

Those fortunate enough to procure a blue ticket got to enjoy a free salatim platter from Solomonov's famed restaurant Zahav via his catering arm Lilah. The platter included the aforementioned hummus, pita and a couple of other salads.

Meantime, other vendors, including a couple of food trucks stationed along the edge of the grounds, provided a variety of other foods.

Just about every Jewish group you can think of was present at the event, with the most savvy organizations offering candy or other small freebies to lure passersby to hear their pitches.

No kid-friendly event is complete without bouncy castles, and they were stationed on the tennis courts.

And various musical performers could be found at another corner of the grounds, drawing crowds throughout the day. ■





Linda Morel

**A**lthough strawberries are available all year, the best-tasting strawberries flood farmers markets and gourmet food stores from May until early July. They are often smaller and sweeter than the super-market variety in plastic containers.

Because I adore strawberries in season, I buy as many boxes of them as possible while they're at their peak.

But there are a few things to know about strawberries before buying them by the bushel. They should be bright red and sweet smelling. Avoid specimens that are white around their green leaves. That means they were harvested too early. Strawberries don't ripen after picking. Conversely, strawberries that are moist and mushy are past their prime.

Strawberry longevity is limited. They last better when refrigerated. Because they break down easily, don't wash or hull these delicate berries before you're ready to prepare or eat them. To keep them firm and fresh, I line a large, flat-bottomed bowl with paper towels and gently place them on top. If I've got a bumper crop, I cover the first layer with more paper towels and place additional strawberries over that.

They are sweet treats when eaten raw. Low in calories, they're a healthy snack. There are only 46 calories in a cup of whole strawberries. They are high in Vitamin C, fiber, potassium and several antioxidants.

Strawberries are versatile, delicious in both savory and desserts. I mix them into salads and shakes. They're amazing dipped in melted chocolate or dotted over vanilla ice cream. They jazz up plain yogurt and granola. But best of all, I love baking with strawberries. Each pastry exudes the scent of summer.

# Strawberry Season

## Strawberry and Walnut Muffins | Pareve

*Yield: 12 servings*

Not requiring eggs, these berry good muffins are vegan baking at its best.

**Equipment:** a muffin tin, preferably with a nonstick surface  
**Nonstick vegetable spray**  
**1 1/3 cups strawberries, approximately 8 ounces (1/2 pound)**  
**1 cup applesauce**  
**2/3 cup sugar**  
**1/3 cup vegetable oil**  
**2 cups flour**  
**1 1/4 teaspoons baking soda**  
**1/2 teaspoon salt**  
**1/4 teaspoon cinnamon**  
**1/2 cup chopped walnuts**

Preheat your oven to 350 degrees F. Lightly spray a muffin tin with nonstick spray, including a little beyond the edge of each indentation. Reserve.

Rinse the strawberries under cold water. Drain them on paper towels and pat them dry. Hull the strawberries. Cut them in half lengthwise and dice them into small pieces about the size of chocolate chips. Reserve.

Place the applesauce, sugar and oil into a large mixing bowl. With a wooden or plastic spoon utensil, stir the ingredients together. Fold in the flour, baking soda, salt and cinnamon, stirring until well combined. Gently stir in the strawberries and walnuts.

With a soup spoon, transfer the batter to the muffin tin, distributing it equally. The indentations will be nearly full.

Bake for 26-28 minutes, or until the tops are golden brown and a cake tester or toothpick inserted into the center comes out clean. The muffins will be puffed out beyond the edges of the indentations. Cool to warm before eating.

When the muffins are completely cooled, they freeze well. Wrap each muffin in aluminum foil, and place in an airtight container for storing or freezing. Once defrosted, they reheat well at 350 degrees F for about 2 minutes.

## Petit Strawberry Tart | Dairy

*Yield: 6-8 slices*

This thin-crust tart is as light as the season.

**Equipment:** food processor, parchment paper and rolling pin  
**1 pound strawberries**  
**1 1/4 cups flour**  
**3 tablespoons sugar, plus 1 tablespoon**  
**Pinch of salt**  
**8 tablespoons sweet butter (1 stick), cold**  
**1 egg yolk**  
**1/8 teaspoon vanilla**  
**1 tablespoon cold water**  
**Optional accompaniment: vanilla ice cream**

Rinse the strawberries under cold water. Drain them on paper towels and pat them dry. Hull the strawberries. Cut them in half vertically and slice them thin. Reserve.

Set up a food processor, using the metal blade. Place 1 1/4 cups flour, 3 tablespoons of sugar and the salt into the bowl. Cover and pulse once.

Cut the butter into about 20 slices. Arrange the slices evenly over the flour mixture. Add the egg yolk and vanilla. Cover and pulse several times until the butter is broken into bits and the dough looks crumbly.

With the top on and the food processor running, add water through the feed tube. Pulse on and off until the dough sticks together in clumps. Turn off the food processor. The dough should stick together when pinched.

Remove the dough and shape it into a disk approximately 4 inches in diameter. Wrap it in plastic wrap and refrigerate for 20 minutes.

Preheat the oven to 350 degrees F. Cover a cookie sheet with parchment paper. Place the dough disk in the center. Using your palms, press the disk into a circle 10 inches in diameter. With your fingers, form a lip around the edges. Arrange the strawberry slices in concentric circles, starting at the

center of the dough and working out to the edges. Sprinkle a tablespoon of sugar evenly over the strawberries.

Bake for 30 minutes, or until the edges brown and the berries are soft but ruby red. Strawberry juice may ooze over the edges in places. Cool to warm before serving. Serve with vanilla ice cream, if desired.

## Frisée Salad with Strawberries | Pareve or dairy

*Serves 6*

This stunning salad is refreshing on a warm day.

**1/3 cup sliced almonds**  
**1 large head of frisée, rinsed in cold water, drained and chopped**  
**1 pound strawberries, hulled and sliced**  
**1/2 small bunch of chives, chopped**  
**1/3 cup Kalamata olives, pitted and cut in half**  
**1/2 cup feta cheese, crumbled (optional)**

Preheat an oven or toaster oven to 350 degrees F. Place the almonds on aluminum foil and bake until fragrant, about 1-2 minutes. Cool to room temperature.

Place the above ingredients in a large salad bowl. Include the feta cheese if you want a dairy salad or leave it out. Toss it with the lemon vinaigrette below.

## Lemon Vinaigrette | Pareve

**1/4 cup lemon juice (about 1 to 2 lemons)**  
**1/4 cup olive oil**  
**1/8 teaspoon garlic powder**  
**Kosher salt to taste**

Strain the lemon juice through a fine sieve. Pour it into a clean jar and add the remaining vinaigrette ingredients. Cover and shake well. Drizzle it over the salad and toss it. ■

*Linda Morel is a freelance food writer.*



# Narberth Havurah Continues on in its Essential Form

Jarrad Saffren | Staff Writer

If you click around on Narberth Havurah's website, you will see a synagogue with an address, a dues structure, a Hebrew school and various activities for members. In other words, you will see a community with all the characteristics of a big, formal, suburban synagogue.

But if you look deeper, you will notice a shul with only about 45 households, no owned property and a lay-led approach to organizing events. In other words, you will see what the word havurah implies: a small, informal association of people who meet for discussion and prayer.

The Narberth Havurah is both, and that quality has helped it navigate turbulent times with relatively little drama. As many suburban synagogues lose members, consider downsizing and wonder aloud about how to attract new congregants, Narberth Havurah just keeps gathering for High Holiday services, Shabbat potlucks and other events. The community that gathers in a church on Woodbine Avenue has maintained a membership of about 45 households since its 2005 founding.

"We do have many of the features of a larger synagogue. But the feel of our community is very much like a havurah," Rabbi Simcha Zevit said.

Samantha Levy Green, the synagogue's president, described Zevit as the heart of the community and its members as the soul. The rabbi makes herself available to congregants and brings Jewish knowledge and spirituality to services and holidays. Her goal, she explained, is to "help people feel what is meaningful to them about Jewish life."

But then it's the members, according to Green, who start the book clubs and the adult dining groups, as well as plan and execute holiday gatherings like Passover seders and meals inside a sukkah. The synagogue's sanctuary is in the Holy Trinity Church, but it gathers in a variety of locations.

"I think what makes us sustainable ... it's the adaptability," Levy Green said.

The havurah lives on a shoestring budget, so when COVID broke out in March 2020, it was not difficult to



Narberth Havurah members often plan their own activities.



Narberth Havurah members gather in a sukkah.

transition to online services. The community stayed together, too. After all, about 15 households have been involved since the founding almost 20 years ago.

Much of the rest of the congregation consists of younger families, with 16 kids in Narberth's religious school, which runs from grades 2-6. A bar and bat mitzvah program follows that schooling.

"There's a core of really committed people that have sustained the community," Zevit said.

Levy Green is one of them. And even though she's

the president, she's just a member taking on a slightly bigger role. The Narberth resident moved to the area in 2014 with her husband and young son, who was starting to ask questions about Judaism, so they wanted a way to educate him. But they did not want to do so in a "larger synagogue that comes with all the financial and social responsibilities," the mother said.

So, they found Narberth Havurah and were drawn to it. One Hebrew school day a week plus deep connections to fellow members. It was all that they wanted.

"I was adamant about not just dropping my kid off," Levy Green said.

Miriam Shakow, also a Narberth resident, joined the synagogue with her family after they moved to the area in 2010. Today, the mother of two helps to organize activities. For Tu B'Shevat this year, she brought acorns and pots with dirt from her backyard, so kids could plant acorns to see if they would sprout.

What Shakow loves most about the community is "how local it is," she said. Her son has friends from his elementary school who also attend Hebrew school with him. Every Tuesday, they walk over together.

"It's nice to have that overlap between the different kinds of things you do. It feels integrated and fun," the mom said. "And also, because it's local it's just nice because you're like, 'Oh, this is part of my community.'"

The synagogue is not without its issues. As Levy Green explained, "We have some of the problems that larger institutions have." Kids often do not want to stay beyond graduating from Hebrew school. Some members have had financial trouble.

"We've been able to weather some of that," the president said.

They've been able to deal with it well enough to maintain the fundamental structure of the synagogue. Narberth Havurah is a havurah, yes, but it's also a community institution. It's a balance that has always existed, and it's one that synagogue leaders have no plan to change.

"We need people to renew their memberships, and we need people to join us. Keep showing up," Zevit said. ■

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## BERGER

DORIS "Buddie" – 102, of Durham, NC on April 9, 2023. Survived by her daughter Mimi Krystel (Maury), grandchildren Abby Clobridge (Matt) and Noah Krystel. Also survived by her sister Selima Doull and five nieces. Predeceased by her husband Alexander Berger, son Raphael Berger, sister Connie Jacobs and former husband Jacob Weinrach. Buddie was born and raised in Philadelphia, where she was an integral member of the family that founded Raphael-Sacks, now part of Goldsteins' Rosenberg's Raphael-Sacks. A retired travel agent, she also lived in Florida for many years. Known for her positive attitude, sense of humor and interest in learning something new every day, Buddie loved life, adored her family and appreciated every kindness shown to her. Contributions in her memory may be made to the National Library Service for the Blind and Print Disabled (NLS).

## CHAVILLE

SHIRLEY S. (nee Waloff), recently of Haverford, PA, died on April 28, 2023. Born on November 20, 1927, Shirley grew up in the Strawberry Mansion section of Philadelphia and graduated from Simon Gratz High School. She met her future husband, Harry, in 1945 and was married on October 11, 1947. The couple enjoyed 42 years together until Harry's sudden passing in 1990. Shirley and Harry lived in the Oxford Circle area of Philadelphia until 1963 when the family moved to Huntingdon Valley, PA primarily to ensure their three daughters could have an excellent education in the highly rated Abington Township School District. From the mid-1970s until 1990, Shirley and Harry successfully ran a family business that allowed the family to en-

joy life in their Ventnor, NJ and Palm Desert, CA properties. In addition, the couple benefitted by their hard work, enabling them to take excursions to many U.S. states, European trips and cruises. Shirley is lovingly survived by her three daughters, Bonnie L., Beth Chaville-Fuller (Rich), and Bobbi J. (Greg Maunz); her three grandchildren, Cynthia Gutierrez (Wagner), Gregory Fuller (Natalie), and David Fuller; and her four great-grandchildren, Eli, Charlotte, Mason and Amelia. She was predeceased by her husband, Harry, her brother Harry Waloff, and her sister-in-law, Carol (nee Wurtzman). The family requests that donations in Shirley's memory be made to the Philadelphia Ronald McDonald House or to a charity of the donor's choice.

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## HARRIS

LINDA P. (nee Pinsk) on April 30, 2023. Beloved wife of the late Melvin; loving mother of Mindy Harris, Esq. and Diane Tarbell; sister of Allen Pinsk; adored grandmother of Justin Tarbell. Contributions in her memory may be made to a charity of the donor's choice.

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## KANT

MILTON on May 1, 2023. Beloved husband of the late Millicent (nee Glaser); Loving father of Ronald Kant and Fern Kant-Ghuri (Shehzad); Dear brother of Seymour Kant.

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## KATZ

BETH SANDRA SEIFERT, born August 21, 1949, lived a life of adventure, great food, and an abundance of love. She taught at Cheltenham Elementary, where through compassion and creativity, she lovingly guided a generation of children. Sandy was a loyal friend to many, a dedicated wife to Gerry, world's best mom to Jesse and Joanna, a supportive sister to Mike, Ray, and H, top aunt to many adored nieces and nephews, and an incredible Noni to Serena, Isabel, Isaac, and Jed. Sandy played a mean guitar, swam thousands of laps, and aced three holes-in-one. This world lost a legend on 2/23/23, and all who knew and loved her will feel this loss forever. On 5/18/23, at 6PM, we will gather to celebrate the story of love that was her life at 150 Radnor Chester Road, Wayne. To honor Sandy, please consider donating to NorthernChildren. networkforgood.com.

## KOTZEN

MARILYN F., 86, of Warminster, PA died May 1, 2023 at Jefferson Abington Hospital in Abington, PA. She was the wife of the late Norman Kotzen; the mother of Alan (Ronda) Kotzen and Stephen Kotzen; the grandmother of Hillary (Scott) Norris and Evan Kotzen; the great grandmother of Noa Kylie Norris and the sister of Gay (Stephen) Fox and Arlene (Hank McDowell) Kaufman. Marilyn used her creativity to start her own jewelry business and was a master at needlepoint. She enjoyed playing mah jongg and canasta with her friends and was always up for game night with her family. Funeral services and entombment were held at Shalom Memorial Park.

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## NACHUM

YOCHAVED (nee Barashi); May 1, 2023 of Philadelphia, PA; devoted daughter of Eliahu & Shulamit Barashi; beloved wife of the late Elias Nachum; cherished mother of Ayelet Nachum, Sheeri Brand (Joshua) and Benjamin Nachum (Allison Shore); grandmother of Elias, Ethan, Ansel, Hannah and Leah; dear sister of Judith Bar, Aria Barashi and Moshe Barashi. In lieu of flowers, contributions in Yochaved's memory may be made to Manna (mannapa.org), American Cancer Society (donate.cancer.org) or a charity of the donor's choice.

JOSEPH LEVINE & SONS  
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## STEINBERG

LEONARD of Wynnewood, Pa., 98 years old, passed on April 3, 2023. Devoted husband of 77 years to Barbara Steinberg (nee Snyder). Beloved father of Joseph Steinberg (Gail) and Randi Zarett (Sammy). Adoring grandfather of Michael Steinberg (Rochelle) and Chad Zarett (Kimberly). Loving great-grandfather of Sloan, Dylan, Ryan, and Reagan. Leonard's (Len) life was defined by his commitment to his country, his faith, and his family. Len was born December 17, 1924 in Strawberry Mansion to Isadore and Cecilia Steinberg. After graduating from the original Northeast High School in 1942, Len volunteered for the Army Air Corps after hearing about the Nazism and Fascism in Europe, lying about his age at the recruiting office in order to enlist. Len advanced to Staff Sgt., performing hundreds of bombing missions over Germany as a radio operator and gunner on a B-17 Bomber. In early 1944, his plane was shot down in Germany where he was captured as POW in a German Prison Camp

for almost two years. After being liberated by the British in late 1945, Len returned to Philadelphia where he met his loving wife Barbara (Bobbi) at a welcome home party. He was married to his best friend, Bobbi, for 77 years, making their home in Overbrook Park and Wynnewood. Len was a leader in the electronic parts distribution business as a partner in Steinberg Electronics, a family business he co-owned in North Philadelphia for almost 50 years. He was committed to employing people from the neighborhood and giving many a second chance on life. Len and Bobbi were also active at their synagogue, Beth T'Fillah in Overbrook Park and at White Manor Country Club. Leonard's family continues to honor his legacy by spending as much quality time as possible with his wife Bobbi. Contributions may be made in his memory to Travis Manion Foundation (for Veterans) <https://www.travismanion.org/> or to Alzheimer Association, <https://www.alz.org/> GOLDSTEINS' ROSENBERG'S RAPHAEL-SACKS [www.goldsteinsfuneral.com](http://www.goldsteinsfuneral.com)

## TAUBER

SHIRLEY R. nee Berger. May 3, 2023. Wife of the late Dr. Stanley A., Mother of Jeffrey Tauber, Jonathan (Diane) Tauber and Joanne Tauber (late Nicholas Iadicicco). Sister of the late Allan Berger. Grandmother of Jennifer Tauber (Sean Sonoda) and Michael (Tanaya) Tauber. Great grandmother of Lily and Zora. Contributions in her memory may be made to the American Associates of Ben-Gurion University.

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## WEINSTEIN

LINDA S. (nee Slesinger) April 15, 2023 of Wynnewood, PA; beloved wife of Donald Weinstein, loving mother of Steven (Pam) Weinstein and Michael (Heather) Weinstein, devoted sister of Robert Slesinger and adoring grandmother of Elly, Allison and Liam. The family is planning a celebration of her life at a later date. Contributions in her memory may be made to Lower Merion Scholarship Fund, Jewish Federation of Greater Phila. or a charity of the donor's choice.

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# May Their Memory Be For a Blessing

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

To receive our weekly obituary eletter visit [www.jewishexponent.com/enewsletter](http://www.jewishexponent.com/enewsletter)

[jewishexponent.com](http://jewishexponent.com) 215-832-0700





Rabbi Lance J. Sussman

*Parshat Behar-Bechukotai*

In just three years, the United States will observe the 250th anniversary of the American Revolution. In my view, the American Revolution not only led to the creation of the United States but was also a “revolution” in Jewish history.

For the first time in Jewish history since the destruction of Jerusalem by the Romans in 70 C.E., Jews were fully enfranchised as citizens and no longer were either subjects of the realm or alien residents. In many ways, the Liberty Bell, whose inscription, “Proclaim liberty throughout the land,” (Leviticus 25:10) instantly became a symbol of the new nation and its revolutionary character.

***Grateful for their new status as citizens, American Jews then commenced with the work necessary to expand the meaning of religious liberty.***

Originally part of the Torah’s discussion of the manumission of slaves at the Jubilee in this week’s portion, the verse was reimagined as a statement about “liberty” from the perspective of 18th-century political philosophy. For American Jews, it helped to codify their new civil status as “equals under law” in the new nation.

Prior to the Revolution, American Jews lived under the law of each of the 13 colonies and the imperial laws of Great Britain. Jews were expelled from England in 1290 and were only readmitted in the 1650s. For the most part, their rights were limited and they could not vote or hold public office. It took two centuries before a British Jew was elected to Parliament.

For Jews, the legal situation in France, Germany and other places was also

limited. Because of the teachings of the Enlightenment, the distance between the colonies and the homeland, association of Jews with the white majority and the willingness of American Jews to stand up for their rights, the civic status of Jews began to improve dramatically by the middle of the 18th century.

One of the first signs of the changing position of Jews in Colonial America was the willingness of a group of Jewish businessmen to sign a letter of protest against the Non-Importation Resolutions in 1765. Although they later split between Tories and Whigs, the group made a bold statement not only about British tax policies but also about the place of Jews in American society.

By 1774, an American Jew, Frances Salvador of Charleston, South Carolina, already held public office in that colony

and, two years later, became both the first Jew to hold elected office in the United States and was the first Jew to die in combat in defense of the new nation. During the war, as many as two dozen Jews served as officers with George Washington, including several from Philadelphia. It was unprecedented for Jews to be found in such high military circles anywhere else in the world.

On the political front, American Jews were also active in securing their civil rights. Under the Articles of Confederation, the states had the right to determine who was eligible to hold public office. Most of the states, including Pennsylvania, required elected officials to be Christian. Beginning in 1783, a committee at Philadelphia’s Mikveh Israel studied all 13 state constitutions and then wrote letters to various

newspapers urging the enfranchisement of Jews, which was finally achieved with the adoption of the new Constitution. To celebrate the Constitution’s ratification, a federal parade was held in Philadelphia in 1788 with a rabbi joining other clergy at the front of the procession.

Finally, two years later in 1790, President George Washington penned his now-famous letter to the Jewish community of Newport, Rhode Island, declaring that the United States would give “to bigotry no sanction, to persecution no assistance.” Finally, after centuries of marginalization and persecution, a Jewish community could embrace the message inscribed on the Liberty Bell that liberty had been proclaimed “for all the inhabitants thereof.”

Grateful for their new status as citizens, American Jews then commenced with

the work necessary to expand the meaning of religious liberty in their new country and boldly fight the enduring scourge of antisemitism. ■

*Lance J. Sussman is the rabbi emeritus of Reform Congregation Keneseth Israel in Elkins Park and immediate past chair of the board of governors at Gratz College. The Board of Rabbis of Greater Philadelphia is proud to provide diverse perspectives on Torah commentary for the Jewish Exponent. The opinions expressed in this column are the author’s own and do not necessarily reflect the view of the Board of Rabbis.*



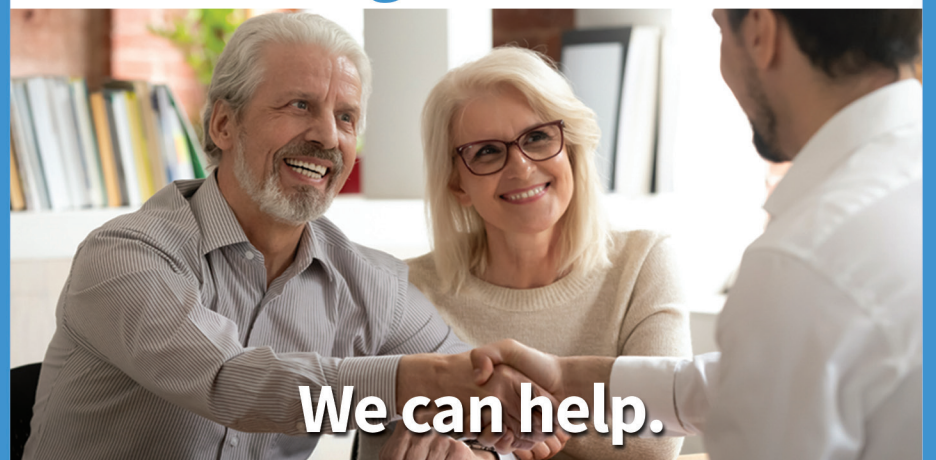
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## MAY 2-18

## FRIDAY, MAY 12

## DAVID AND ME

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

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

## PARSHA FOR LIFE

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

**Go to [ijethics.org/weekly-torah-portion.html](https://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.**

## MONDAY, MAY 15

## MAHJONG GAME

Melrose B'nai Israel Emanu-El Sisterhood invites the community to

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

## TUESDAY, MAY 16

## GLOBAL CONNECTIONS

Robert Siegel (former senior host of NPR's "All Things Considered") will interview Dr. Felix Benninger (Rabin Medical Center, Israel), Laura L. Carstensen (Stanford Center on Longevity) and Jeffrey A. Sonnenfeld (Yale School of Management) as part of "Global Connections: How Old is Too Old to Work and to Lead?" at 4 p.m. **Register at [globalconnections.splashthat.com](https://globalconnections.splashthat.com).**

## GRATZ COLLEGE LECTURE

Ayal Feinberg, incoming director for the Center for Holocaust Studies and Human Rights at Gratz College, will lecture on "The Knots that Bind: The Holocaust, Israel and Contemporary Antisemitism," at Gratz at 7 p.m.

**For more information, contact [mcohen@gratz.edu](mailto:mcohen@gratz.edu) or 215-635-7300. 7605 Old York Road, Melrose Park.**

## SISTERHOOD MEETING

The Sisterhood of Congregations of Shaare Shamayim will host our general May meeting at 7 p.m., with the program beginning at 7:30 p.m. Lynn Levin is a poet, author, translator and



## THURSDAY, MAY 16

## SISTERHOOD TRIP

The Sisterhood of Congregations of Shaare Shamayim will go to the Bryn Athyn Cathedral at 1 p.m. We are scheduled for the 45-minute tour, and this trip is open to all. **For more information, call the synagogue office at 215-677-1600. 9768 Verree Road, Philadelphia.**

associate professor at Drexel University who will speak about her new collection of short stories. **For more information, call the synagogue office at 215-677-1600. 9768 Verree Road, Philadelphia.**

## THURSDAY, MAY 18

## JRA FOOD PACKING

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

## CANASTA GAME

Ohev Shalom of Bucks County Sisterhood invites the community to a weekly canasta game from 1-3 p.m.

Open play is \$4. **Call 215-968-6755 for more information. 944 Second Street Pike, Richboro.**

## NETFLIX AT KLEINLIFE

Join KleinLife Rhawnhurst in the Tabas Community Room from 2-3 p.m. for a showing of Netflix's "Breaking Bad." There will be popcorn. **For more information, contact [kleinliferhawnhurst@gmail.com](mailto:kleinliferhawnhurst@gmail.com) or 215-745-1201. 2101 Strahle St., Philadelphia.**

## EARLY HEBREW BOOKS

This 6 p.m. tour at the Rosenbach Museum and Library examines artifacts of the Gratz family of Philadelphia and asks how they learned the ways of this new world and made it their home. **For more information, contact [info@rosenbach.org](mailto:info@rosenbach.org) or 215-732-1600. 2010 Delancey Place, Philadelphia. ■**

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2

Courtesy of Rhonda Cohen

Courtesy of the Abrams Hebrew Academy



3



4

Courtesy of Stu Coren

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



5



6

Courtesy of Harold Marcus

- 1 Former Melrose B'nai Israel Emanu-El president Edythe Kaplan celebrated her 100th birthday.
- 2 Tikvah members and their families and the Sunrise Rotary Club participated in Community Mitzvah Day at KleinLife.
- 3 Abrams Hebrew Academy students performed an Israeli flag dance and enjoyed a barbecue lunch to celebrate Israel's independence.
- 4 KleinLife held a Shabbat program for Israel's 75th birthday.
- 5 The Jewish Family Service of Atlantic & Cape May Counties named Bianca Migliacci as its new director of compliance.
- 6 Israel Bonds Pennsylvania Region Ambulance and the American Friends of Magen David Adom bought an ambulance for Israel.



# Kristen Kreider

## CURATES JUDAICA AT THE WEITZMAN STORE

Sasha Rogelberg | Staff Writer

**K**risten Kreider can pinpoint the moment that exponentially increased traffic on the Weitzman National Museum of American Jewish History museum store website.

On Aug. 4, 2020, former President Donald Trump, in a speech about the Great American Outdoors Act, pronounced ‘Yosemite’ as what can only be deciphered as ‘Yo, Semite.’ The Weitzman gift shop stuck the blunder-turned-Jewish greeting on a T-shirt. The store got 10,000 new customers, according to Kreider.

As managing director of business operations for the Weitzman, the 60-year-old Congregation Rodeph Shalom member not only oversees the museum’s store but also looks for ways to expand the museum’s audience.

“It’s not just that first sale that the museum makes a profit on. It’s all those residuals,” Kreider said. “So we’re always looking for new avenues to promote ourselves.”

The Weitzman’s store has garnered an international audience through its viral “Yo, Semite” shirt, as well as a “Secret Jewish Space Laser Corps” keychain and more typical Judaica, such as mezuzot and kiddush cups, and Kreider hopes to bring those people through the museum’s doors.

Kreider attributes the store’s broad audience to their online presence and variety of Judaica that is hard to come by in suburban Jewish communities or smaller cities with fewer Jews.

“If you live in, you know, Biloxi, Mississippi, or Ketchum, Idaho, you might not have a Judaica store in your neighborhood or in your town, so we do have a little bit of a captive audience where people are forced to search online,” Kreider said of the Judaica business.



The East Falls resident has worked to curate the Weitzman store with wares that will draw in curious customers, Jewish and not, a skill she developed decades prior.

Always with a knack for knickknacks, Kreider opened American Pie on South Street in 1988, where she was a wholesale buyer for craft, furniture and artist accounts all over the country. She sometimes drove 1,000 miles a week to meet with clients, but her hard work paid off: For some sellers, Kreider was one of their top accounts in the

country. With Kreider’s help, one client, a jeweler, expanded her business so much that she went from “renting the cheapest hotel when she would come to New York for trade shows to buying Clint Eastwood’s home.”

Kreider was not particularly artistic but had an eye for objects beautiful and different. After a successful menorah display in 1992, she began regularly selling Judaica — despite her Catholic upbringing.

“I always had this attraction to Judaism,” Kreider said. “I felt some

kind of kindred connection; I couldn’t explain it.”

Catholicism intimidated Kreider, who was one of seven kids growing up in Bethlehem. It felt “ominous” and punitive. Though Kreider believed in God, she questioned the role of a deity in biblical stories and in her everyday life.

A babysitter to Jewish kids, Kreider became familiar with the religion by attending synagogue with the kids she looked after. She enjoyed hearing the rabbi’s sermons, which incorporated current events and politics, making the religion feel fresh and relevant. She learned it was OK to question God and other pieces of Judaism.

“Judaism just felt very warm and cozy, without the wrath and the fear,” she said.

Kreider started working at the Weitzman museum store in 2010. She closed American Pie in 2007 amid the telltale signs of economic collapse and a dissolving marriage.

But Kreider didn’t convert until 2012. She took an introduction to Judaism course at the Society Hill Synagogue under Rabbi Avi Winokur. Despite not feeling knowledgeable enough to convert at the end of the course, Winokur pushed her to make the leap.

“He was like, ‘You’re ready. If you want to do this, there’s nothing else required,’” Kreider recalled.

Kreider went to the beit din and took a dip in the mikvah and a plunge into Judaism. Her life and career had been entwined with Judaism for years at that point, but Kreider wanted to make sure she converted on her terms and timeline.

“I wanted to do 100% for myself,” Kreider said. “Not for a marriage, not for a boyfriend, not for a job or any other reason than in my heart of hearts, this is where I wanted to be.” ■

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



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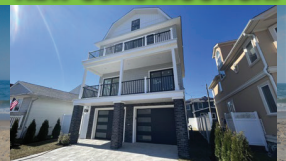
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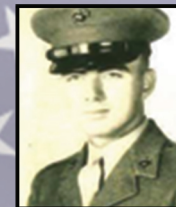
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ESTATE OF ADA C. BELLO a/k/a ADA BELLO, DECEASED.  
Late of Philadelphia County, PA LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to JOHN CUNNINGHAM, JR., EXECUTOR, c/o Roy Yaffe, Esq., 2005 Market St., 16th Fl., Philadelphia, PA 19103, Or to his Attorney: ROY YAFFE ZARWIN BAUM 2005 Market St., 16th Fl. Philadelphia, PA 19103

ESTATE OF ADRIENNE WILLIAMS, DECEASED  
Late of Philadelphia County LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who requests all persons having claims or demands against the Estate of the decedent to make known the same, and all persons indebted to the decedent to make payment without delay to CHRISTINE WILLIAMS, Administratrix c/o DENNIS A. POMO, ESQUIRE 121 S. Broad St., Ste. 1200 Philadelphia, PA 19107 215-665-1900

ESTATE OF CHARLOTTE E. DEARIE, DECEASED.  
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ESTATE OF DIANE J. MEZEJEWSKI, 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 CHARLES A. J. HALPIN, III, ADMINISTRATOR, 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 ELAINE L. KIRSCHKE, DECEASED.  
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ESTATE OF EMIL COHN a/k/a EMIL COHN, III and EMIL COHN, 3RD, DECEASED.  
Late of Abington Township, Montgomery County, PA LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to ANDREW STARR and JUDITH H. COHN, EXECUTORS, c/o Robert J. Stern, Esq., Two Bala Plaza, Ste. 300, Bala Cynwyd, PA 19004, Or to their Attorney: ROBERT J. STERN ROBERT J. STERN LAW, LLC Two Bala Plaza, Ste. 300 Bala Cynwyd, PA 19004

ESTATE OF EVA BUNN, DECEASED.  
Late of Philadelphia County, PA LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to GINA MARIE DIPRINZIO, EXECUTRIX, c/o Adam S. Bernick, Esq., 2047 Locust St., Philadelphia, PA 19103, Or to her Attorney: ADAM S. BERNICK LAW OFFICE OF ADAM S. BERNICK 2047 Locust St. Philadelphia, PA 19103

ESTATE OF HALA HELOUNE, 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 Nour Alawi, Executrix, 9615 Hilspach St., Philadelphia, PA 19115 or to their attorney Mark Feinman, Esquire, 8171 Castor Avenue, Philadelphia, PA 19152.

ESTATE OF HARRY P. SCHLEIN, DECEASED.  
Late of Huntingdon Valley, 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 LINDA G. SCHLEIN and BRET H. SCHLEIN, CO-EXECUTORS, 3780 Glenn Court, Huntingdon Valley, PA 19006



ESTATE OF INGRID T. NUNEZ, 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 CRISTIAN EDUARDO NUNEZ, ADMINISTRATOR, c/o Marc Vogin, Esq., 1608 Walnut St., Ste. 1703, Philadelphia, PA 19103,  
Or to his Attorney:  
MARC VOGIN  
KLEIN, VOGIN & GOLD  
1608 Walnut St., Ste. 1703  
Philadelphia, PA 19103

ESTATE OF JAMES E. KNOTWELL, 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 JOSEPH J. KNOTWELL, ADMINISTRATOR, c/o Daniella A. Horn, Esq., 2202 Delancey Place, Philadelphia, PA 19103,  
Or to his Attorney:  
DANIELLA A. HORN  
KLENK LAW, LLC  
2202 Delancey Place  
Philadelphia, PA 19103

ESTATE OF JAMES J. DOLAN, 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 CHARLES A. J. HALPIN, III, ADMINISTRATOR, 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 JOHN V. BARBALIOS, 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 Mary B. Kitsios and Christos J. Barbalios, Executors, c/o Anthony J. Beldecos, Esq., Lundy Beldecos & Milby, PC, 450 N. Narbarth Ave., Suite 200, Narberth, PA 19072.

ESTATE OF JOSEPH FRANCIS ALTOMARE a/k/a JOSEPH F. ALTOMARE , DECEASED.  
Late of Philadelphia County, PA  
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 RACHEL MALESKI, ADMINISTRATRIX CTA, 709 7th Ave., Elizabeth, PA 15037,  
Or to her Attorney:  
DANIEL BALTOUCH  
104.5 Forrest Ave., Ste. 10  
Narberth, PA 19072

ESTATE OF LINDA E. MAZAUD a/k/a LINDA MAZAUD, DECEASED.  
Late of Warrington Township, Bucks County, PA  
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to ALAIN Z. MAZAUD (a/k/a ALAIN MAZAUD) and GABRIELLE A. MAZAUD (a/k/a GABRIELLE MAZAUD), EXECUTORS, c/o Adam S. Bernick, Esq. 2047 Locust St., Philadelphia, PA 19103,  
Or to their Attorney:  
ADAM S. BERNICK  
LAW OFFICE OF ADAM S. BERNICK  
2047 Locust St.  
Philadelphia, PA 19103

ESTATE OF LOUIS STARKMAN, DECEASED.  
Late of Philadelphia County, PA  
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to LORI B. SHAPIRO, EXECUTRIX, c/o Robert S. Levy, Esq., 1204 Township Line Rd., Drexel Hill, PA 19026,  
Or to her Attorney:  
ROBERT S. LEVY  
COOPER, SCHALL & LEVY, P.C.  
1204 Township Line Rd.  
Drexel Hill, PA 19026

ESTATE OF MARLON MEYER, DECEASED.  
Late of Bucks County, PA.  
Letters Testamentary on the above estate have been granted to the undersigned. All persons having claims against or indebted to the estate should make claims known or forward payment to MARSHA MEYER, Executor.

ESTATE OF MICHAEL DASKALUK, DECEASED.  
Late of Las Vegas, NV.  
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 Robin Siegfried, Administratrix, 36 Legacy Oaks Dr., Richboro, PA 18954 or to their attorney Mark Feinman, Esquire, 8171 Castor Avenue, Philadelphia, PA 19152.

ESTATE OF MICHAEL E. PARKHILL, 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 MEGAN CRESCIMONE, ADMINISTRATRIX, 2217 Oakwyn Rd., Lafayette Hill, PA 19444,  
Or to her Attorney:  
MARYBETH O. LAURIA  
LAURIA LAW LLC  
3031 Walton Rd., Ste. C310  
Plymouth Meeting, PA 19462

ESTATE OF MUNA J. FREEMAN, 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 VANESSA FREEMAN, ADMINISTRATRIX, c/o Kristen L. Behrens, Esq., 1500 Market St., Ste. 3500E, Philadelphia, PA 19102,  
Or to her Attorney:  
KRISTEN L. BEHRENS  
DILWORTH PAXSON LLP  
1500 Market St., Ste. 3500E  
Philadelphia, PA 19102

ESTATE OF ROSALIE HAUT a/k/a ROSALIE B. HAUT, DECEASED.  
Late of Philadelphia County, PA  
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to ELLIOTT RICHARD HAUT and WENDY LAURA HAUT, EXECUTORS, c/o Joseph D. Rutala, Esq., 1500 JFK Blvd., Ste. 1203, Philadelphia, PA 19102,  
Or to their Attorney:  
JOSEPH D. RUTALA  
1500 JFK Blvd., Ste. 1203  
Philadelphia, PA 19102

ESTATE OF RUTH M. KISLOW, 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 APRIL POPOLO, ADMINISTRATRIX, 3637 Edgemont St., Philadelphia, PA 19134,  
Or to her Attorney:  
MARYBETH O. LAURIA  
LAURIA LAW LLC  
3031 Walton Rd., Ste. C310  
Plymouth Meeting, PA 19462

ESTATE OF THOMAS DEVINE, 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 ANNIE MAE POTTS, ADMINISTRATRIX, c/o Kristen L. Behrens, Esq., 1500 Market St., Ste. 3500E, Philadelphia, PA 19102,  
Or to her Attorney:  
KRISTEN L. BEHRENS  
DILWORTH PAXSON, LLP  
1500 Market St., Ste. 3500E  
Philadelphia, PA 19102

ESTATE OF VINCENT L. FALCONE, DECEASED.  
Late of Philadelphia County, PA  
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to PHILIP VANCE FALCONE, EXECUTOR, 1105 Brennan Dr., Warminster, PA 18974

ESTATE OF WILLIAM J. McMENAMIN, DECEASED.  
Late of Abington Township, Montgomery County, PA  
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to CAROLE COVERT McMENAMIN, EXECUTRIX, c/o Robert S. Cohen, Esq., 123 Old York Rd., Ste. 201, Jenkintown, PA 19046,  
Or to her Attorney:  
ROBERT S. COHEN  
LAW OFFICE OF ROBERT S. COHEN  
123 Old York Rd., Ste. 201  
Jenkintown, PA 19046

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