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Women of Reform Judaism's

Becky Markowitz

continues to push for empowerment.

Page 28



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Women of Reform Judaism’s Becky Markowitz continues to push for empowerment.

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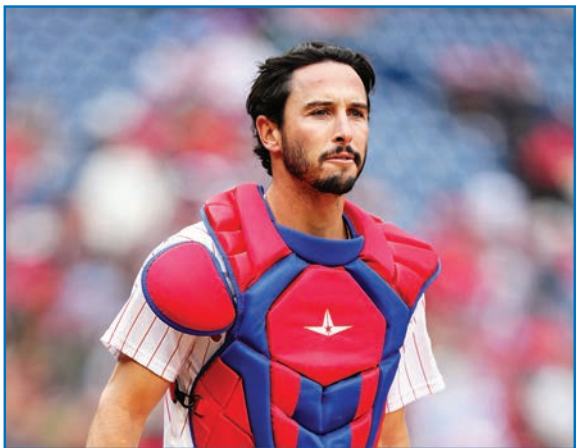
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Eurovision Song Contest Winners Made Their Intro Video in Israel

This year's Eurovision Song Contest did not go Israel's way — but even though the country didn't make it to the final for the first time in six years, it did have some representation in Turin, Italy.

That's because Ukraine, which won the competition with Kalush Orchestra's "Stefania" rap song, filmed its introductory video in Israel.

The intro, known in Eurovision jargon as the "postcard," features contestants who typically are filmed in a place of their choosing in the country that hosts that year's contest (normally, the country that won the previous year).

But the war has complicated traveling out of Ukraine, where civilian flights have basically stopped since Russia invaded Feb. 24. And filming in the war-torn country has also become difficult and potentially dangerous.

So Ukraine's Suspilne public broad-



Members of Ukraine's Kalush Orchestra at the opening ceremony of the Eurovision Song Contest 2022 in Turin, Italy

caster last month arranged for Kalush Orchestra to travel to Israel and record there their "postcard" video,

which was shown in the grand final ahead of the contestants' live performance.

The Ukrainian band in Israel took place at the headquarters of the Jewish Agency in Jerusalem, in the very room where Chaim Weizmann was sworn in as Israel's first president, according to the Times of Israel.

The final video does not feature Israel in any way. It shows the band members, who were filmed against a green screen, against drone footage of several monuments in Italy.

At a facility in Israel of the Jewish Agency, which helped bring Kalush Orchestra and 23 other contestants for an annual Israeli pre-Eurovision event called "Israel Calling," the Ukrainian band also performed for Jewish refugees from Ukraine. About 50 of the refugees enjoyed a live, unplugged rendition of "Stefania," a rap number featuring traditional Ukrainian instruments and motifs.

— Cnaan Liphshiz

'Funny Girl' Snubbed, But 'Lehman' Stock Rises in Tony Nominations

Some of the biggest Jewish names on Broadway weren't shining so bright in this year's Tony nominations.

The much-anticipated revival of "Funny Girl," with Beanie Feldstein in the Barbra Streisand role as pioneering Jewish comedienne Fanny Brice, came up almost empty-handed. The show received only one nomination in total, for featured actor Jared Grimes.

Also snubbed: "Plaza Suite," a revival of the Neil Simon play starring real-life Jew-ish couple Sarah Jessica Parker and Matthew Broderick, only garnered one nomination, for costume design.

Jews and Jewish-themed shows were more successful elsewhere, however. "The Lehman Trilogy," a multigenerational history of the infamous Jewish family of financiers, received eight nominations, including best play; all three lead actors were also nominated, including Adam Godley, who is Jewish.

"Girl from the North Country," a jukebox-style production built around Bob Dylan's songbook, received seven nominations, including Best Musical and Best Book of a Musical; the Great Depression-era orchestrations of Dylan's tunes were also recognized. "North Country" star Mare Winningham was nominated for lead actress. Winningham was



Beanie Feldstein as "Fanny Brice" during the opening night curtain call for the musical "Funny Girl" on Broadway at The August Wilson Theatre in New York City on April 24

raised Catholic, but converted to Judaism in her 40s.

"Mr. Saturday Night," Billy Crystal's musical comedy based on his 1992 film about a fading TV comic, received five nominations, including best musical and best actor for Crystal. He also co-wrote the nominated book with Jewish writing

duo Lowell Ganz and Babaloo Mandel. Featured actress Shoshana Bean, who is Jewish, was also nominated, as were the Jewish writers of the show's music, composer Jason Robert Brown and lyricist Amanda Green.

"Company," a gender-swapped restaging of the Stephen Sondheim classic, scored nine nominations.

"Caroline, or Change," Tony Kushner's Civil Rights Era-set musical about a Black maid who works for a Southern Jewish family in 1963, received three nominations.

And "American Buffalo," a revival of caustic Jewish playwright David Mamet's 1975 play about a junk shop, was nominated for four Tonys, as was "Take Me Out," about a professional baseball player coming out as gay, by Jewish playwright Richard Greenberg.

"How I Learned to Drive," a revival of the Pulitzer-winning 1997 play dealing with taboo topics such as pedophilia and incest, was nominated for three Tonys, including best revival. Its author, Paula Vogel, had a Jewish father and has also written other Jewish-themed plays.

— Andrew Lapin

Synagogue To Unveil, Dedicate Czech Torah Scrolls from Holocaust

SASHA ROGELBERG | STAFF WRITER

Old York Road Temple-Beth Am will display and rededicate its three Torah scrolls salvaged from Czechoslovakia during the Holocaust on June 3, coinciding with the Abington synagogue's 75th-year jubilee.

The event also marks the 50th anniversary of the scrolls' recovery and restoration and the 80th anniversary of the deportation of Jews in the area.

The synagogue will unveil a permanent exhibit in the main lobby of the synagogue featuring a three-dimensional, multimedia mural by local artist Murrie Gayman, which will house replicas of two scrolls. The third, smallest scroll will be displayed in the center of the mural.

The scrolls are on permanent loan from the Memorial Scrolls Trust in London, where they, along with 1,561 other Torah scrolls were rescued from Nazi possession and restored at Westminster Synagogue in London. All of the 1,564 scrolls salvaged by the Memorial Scrolls Trust is marked with a little metal tag, each with its own number.

"The whole idea, symbolically, philosophically, is to breathe new life into these Torah scrolls that, God forbid, would have been destroyed," Old York Road Temple-Beth Am Rabbi Robert Lieb said.

The synagogue acquired the scrolls in 1982 and 2004, though the scrolls are likely 150 years old. The synagogue's former Rabbi Harold Waintrup secured two of the scrolls from the Memorial Scrolls Trust, and the third was acquired when Reform congregation Temple Beth Torah, the scroll's previous owner, merged with Old York Road Temple-Beth Am in 2004.

The scrolls are originally from the Czech towns of Louny, Svetla nad Sazavou and Tabor, which were, during World War II, part of Moravia and Bohemia, Czech protectorates partially annexed by Nazis.

Before the war, the Jewish presence in the area was "precarious," according

to the Memorial Scrolls Trust. Various restrictions and expulsions meant the Jewish population fluctuated over the centuries, but by the mid-1800s, Jews lived comfortably in the area.

After the Munich Agreement on Sept. 29, 1938, Sudetenland, which included Moravia and Bohemia, was absorbed into Germany. By the end of the year, many synagogues and Jewish spaces were destroyed in pogroms. Jewish businesses and homes that were spared were destroyed in Nazi pillages in March 1939.

The initial survival of Jewish religious objects was a result of irony: In 1942, Czech Jews — by Nazi order — cataloged salvaged scrolls and objects to be sent to the Jewish Museum in Prague, which was founded in 1906. The museum's inventory increased 14-fold as a result of the influx of objects during the war, the Memorial Scrolls Trust wrote on its website.

Nazis tasked Jews with cataloging the materials until they finished the work, at which point they were sent to die in concentration camps. Though there is no evidence to prove it, some speculate that Nazis were planning to keep these materials to create "a museum of an extinct race" following the Holocaust.

In 1948, the objects were transferred to a different warehouse following a Communist coup in Czechoslovakia. During the war, more than 60 Czech synagogues were destroyed. Seventy-eight thousand of the area's 117,000 Jews were murdered.

Old York Road Temple-Beth Am members were able to see firsthand the modern efforts to honor the Czech Jewish community when they sent synagogue delegations to Louny and Svetla in 2013 and 2016, respectively.

"When we visited ... they were so taken by the fact that we had brought back a Jewish presence to their town," synagogue member Carol Stein said of her time in Louny.

In 2016, the Svetla mayor unveiled a plaque honoring the Jewish victims of the town that the synagogue had helped to fund. Other towns honored the syn-

agogue and Jewish population of the area with similar plaques and ceremonies.

"They were so moved that they surprised us with 'Hatikvah' [sung by a choir]," congregant Jane Hurwitz said of the trip to Svetla.

Old York Road Temple-Beth Am will similarly honor its Torahs, though instead of an onyx plaque inscribed in English, Hebrew and Czech, they will display the mural by Gayman, who is also Stein's brother. The synagogue had a similar dedication event in 2014.

The commissioned work took 500 hours to make over three months.



Rabbi Robert Lieb holds the Svetla Torah rescued and restored by the Memorial Scrolls Trust in London.

The mural shows a congregation celebrating Simchat Torah with the small center Torah. It also depicts a representation of the townspeople lost to Nazi pillages during the war.

"It has a very emotional background," Gayman said. "The story of the Sefer Torahs is very moving." JE

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Stuart Weitzman Talks Jewish History as Namesake Museum Reopens

JARRAD SAFFREN | STAFF WRITER

In December, shoe designer Stuart Weitzman announced an eight-figure gift to the Philadelphia-based National Museum of American Jewish History, saving it from bankruptcy. Less than six months later, the museum is reopening as the Weitzman National Museum of American Jewish History.

On May 13, the benefactor sat down with the Jewish Exponent to discuss his motivation for keeping American Jewish history alive.

What was your motivation?

It was based on need. When I heard that the bank had the right to the building and they may put up a tower unless their debt is paid off, and man, look at our location, right? When are you ever going to get a corner at the Constitution Mall?

We couldn't lose that and the stories we hope to tell through this museum.

Tell me why Jewish historical memory is important to you.

I'm proud of our people's accomplishments.

The first thing I showed my kids when we take a vacation to Europe was right away to Anne Frank's house or the Nobel Museum, where 30% of the winners were Jewish.

Tell me about your Jewish history.

The town I grew up in was all Jewish. Long Island. Hewlett. Have you ever heard of Great Neck? People haven't heard of Hewlett, but it's even more Jewish.

So I never thought much about where I was or who I came from, because that was it.

What was Judaism like in your house growing up?

The holidays we went to the synagogue like traditional Jews do.

But not in any way religious. We didn't have a kosher home, although I do now because it's my wife's goal.

To me, bagels and lox was our kosher home.

But it was important to you on a cultural level, it sounds like.

Big time. Hey, don't Italians love their



culture? Irish? So why shouldn't Jewish people love their culture?

And all of us here in America love American culture, but nobody wants to give up where they originally came from.

Tell me why that connection is so important to you.

We're Americans. We grow up with that patriotism and learn our history and are proud of how we evolved.

Especially my generation. There's nobody woke in my generation. We're not tearing statues down. And the things we are now understanding we shouldn't be proud of — we didn't even think about them.

I feel doubly lucky to have two great cultures that I can hang on to.

I think they are a great marriage, and I think that's why Jews have done so well here. This museum really shows that.

Well, have you ever seen that letter from (George) Washington? Oh man. I mean, that was a time before the final Constitution, when every state had the right to make their own religious rules.

Some of them didn't want Jews around, and they did it because no one was blocking them. And Washington in that letter and then the Congress to put it together made sure that that was a right (religious freedom) regardless of state that everybody had.

It warms the heart, right? Given how Jews have been treated in other countries.

And still.

I'm involved with the Spanish Jewish community to build a Hispano-Judeo Museum. In Madrid. You know there were 700 years of great Jewish culture in Spain.

It ended with the Inquisition. But it started in the eighth century. When Columbus left in the summer of 1492, the Jews left Spain that same month. Many of them went on his ships to find a new home.

But Spain has ignored that heritage.

You're a history guy, aren't you?

You learn so much from it. People don't think about it anymore.

Gettysburg Address. Preamble to the Constitution. We the people. We memorialized them by the time we were 10.

Are you concerned by the effort you mentioned before? To kind of tear history down?

I don't know how people can justify judging 200 years ago by today's standards. You have to look at it, be glad it's not happening any more.

Say 100 years from today they say you're a deviant because you're wearing jeans. So now everybody who is photographed in jeans ... I don't know. I just don't buy into it.

This museum is proud of American Jewish history. How do you maintain that pride even in a culture where a lot of people are not as proud of it or afraid to be as proud of it?

When I took my daughter to the Nobel Prize Museum (in Sweden), she was a teenager, and I had this goal in mind to feel proud of our accomplishments. And we got to the United States and couldn't find (Albert) Einstein.

So we asked, "Oh, he's in the Jewish section."

In Europe, it didn't matter who you were. Even a Rothschild. You were not French. You were Jewish.

Fortunately, in this country it was all immigrants, so we all became American. And I wanted my kids to appreciate that.

What is Judaism to you guys in your household? Like how you raised your kids.

A family tradition. We're not religious people.

We believe that if Jewish people did something good it's because Jewish people did something good. Not because God picked them out that day.

I can't justify that. Otherwise, why'd he pick Hitler? To me, it's all man-made. **JE**

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Main Line Rabbi David Straus Retires After 24 Years

JARRAD SAFFREN | STAFF WRITER

Eric Settle, a Main Line Reform Temple member since 1973 and the synagogue's president from 2014 to 2016, described Rabbi David Straus' mindset as "pessimism wrapped around optimism."

In other words, the rabbi was idealistic at his core but realistic on the surface. This approach made Straus perfect for some of the big challenges he faced at Main Line Reform, according to Settle. A \$10 million capital campaign to renovate the building, an emergency fundraising effort after the pandemic broke out and a declining membership that ultimately rose again, among others.

"He always found a way to look at problems and find a way forward," Settle said.

Straus announced his retirement from Main Line Reform on May 2, according to Davida Chornock, the synagogue's director of marketing and communications. He served the Wynnewood temple for 24 years.

The Newark, New Jersey, native who grew up in Poughkeepsie, New York, was only the fourth senior rabbi in MLRT's 70-year existence. His retirement takes place on July 1. Rabbi Geri Newburge,

also a rabbi at Main Line Reform, will replace her elder.

Straus is 65. Before coming to Wynnewood, he led Har Sinai Temple in Trenton, New Jersey, for 10 years. On a personal level, it's just time, he said. There are other things he wants to do, he added. Straus already does work for Jewish organizations like the National Council of Synagogues and the Religious Action Center of Reform Judaism.

"Retiring, I hope, is not dying," the rabbi said.

Straus can be sure that his legacy at Main Line Reform will not die, according to congregants and lay leaders. He left Har Sinai in 1998 because it was about to embark on a move from Trenton to Pennington, also in New Jersey. The rabbi did not think he wanted to lead a multiyear fundraising campaign.

Then he got hired by Main Line Reform and had to do just that.

"Of course, the joke was on me," Straus said.

But MLRT's \$10 million effort allowed for the renovation of its Wynnewood building, according to Settle. The process made the synagogue wheelchair-accessible and added new worship spaces. As Settle put it, the renovation brought Main Line Reform into the modern era.

Gordon Gelfond, who was on the search committee that hired Straus, credited the rabbi with revitalizing the temple. His wife Ann Gelfond, who was also on that committee, said Straus' legacy could be summed up in a single word: "community."

Once Straus led the effort to renovate the building, he made it his own. The intellectual rabbi became known to congregants as a soaring pulpit speaker and an inspiring teacher. He pushed members to expand their Jewish practice into the community through social justice initiatives, interfaith partnerships and efforts to alleviate food insecurity.

"Congregants have followed suit and gotten very involved," Ann Gelfond said.

During Straus' tenure, MLRT's congregation fell from 1,000 members to around 600, according to Settle. But it grew back to about 850. And when the pandemic threatened that growth, the rabbi once again had to raise money. Congregants contributed more than \$800,000 to keep the lights on.

"That got us through the darkest year

of the pandemic," Settle said.

Since then, members have slowly started to come back for smaller services. This fall though, they will return in full for the High Holidays. The rabbi will not be there — but his legacy will be.

"I have left a congregation that is strong, vibrant and dynamic and will continue to be," he said. **JE**

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Rabbi David Straus on the bimah at Main Line Reform Temple. Courtesy of Main Line Reform Temple



Not Alone: Programs to Know This Mental Health Awareness Month

The global prevalence of anxiety and depression increased by 25% since the beginning of the pandemic, according to the World Health Organization. May is designated as National Mental Health Awareness Month, which aims to eliminate the stigma around mental illness, support mental wellness practices and advocate for a better mental health care system.

The Jewish Federation of Greater Philadelphia continuously strives toward building a more accepting, diverse and inclusive future. Through the organization's commitment to enhance and expand social services, the Jewish Federation supports local agencies focused on assisting those with mental illnesses and their families.

These partnerships, such as the following programs, help to ensure that anyone affected by mental illness has access to the resources they need to live healthier and more fulfilling lives.

Atidim

In addition to training high school students from vulnerable populations in the periphery area of Israel to become drone operators, the Lehavim Drone Program combines technical skills with critical thinking skills. Students also meet with counselors to deal with emotional, social and family-related issues that can undermine motivation and affect the ability to achieve.

Israel Trauma Coalition for Response and Preparedness

ITC provides direct trauma care and counseling to help community members



The Jewish Federation supports local agencies focused on assisting those with mental illnesses and their families.
Courtesy of Getty Images

cope with crises, including the residual effects in the aftermath of attacks in Israel. The organization also offers psychosocial services to individuals, families and communities to develop resilience to economic insecurity and potential homelessness.

Jewish Family and Children's Service of Greater Philadelphia

The JFCS Holocaust Survivor Support program provides trauma-informed and holistic services to low-income aging Holocaust survivors so that they can remain in their homes and live with independence and safety. These programs help alleviate isolation, preserve a sense of community and enhance the quality of life.

Jewish Learning Venture

The Engaging Underrepresented Communities program works with families with children who have been historically underrepresented or marginalized within the Jewish community and pairs them with educators, therapists and advocates.

Tikvah/Advocates for the Jewish Mentally Ill Social Program

Tikvah AJMI is a grassroots organization committed to improving the quality of life for adults living with mental illness. This program provides opportunities for those living with mental illness and their loved ones to participate in education, group therapy and social events which provide a sense of community.

Tikvah Residence

JEVS Human Services operates the Tikvah Residence program, an apartment building that helps maintain a safety net for individuals living with disabilities related to mental health diagnoses. The program offers opportunities for peer socialization, community and/or work involvement, healthcare oversight, improved access to community resources and more. Tikvah Residence also engages local community members impacted by mental illness with programming and engagement.

Jewish Federation's Impact on Addressing Mental Health

33% of Jewish households in Greater Philadelphia included someone living with a mental health condition, according to the Jewish Federation's 2019 population study.

The Jewish Federation of Greater Philadelphia has allocated:

\$1.2 Million
in Jewish Community Fund grants in FY2022 toward programs focused on mental health care and wellness.

\$350,000
in emergency relief funding during the pandemic to help agencies address mental health needs.

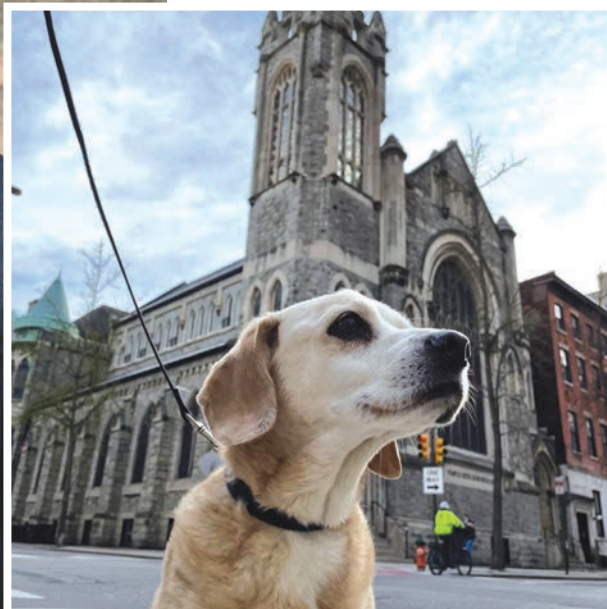


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YOU SHOULD KNOW ...

Rabbi Abi Weber



Dog Sutter poses in front of Temple Beth Zion-Beth Israel on day 15 of the Omer in 2021.

Courtesy of @dogbaomer on Instagram

SASHA ROGELBERG | STAFF WRITER

This issue of the Jewish Exponent came out on the 33rd day of the Omer, which is four weeks and five days of the Omer. Of course, these days, there's an app to tell you that. Or, if you're Rabbi Abi Weber, there's a dog.

The Temple Beth Zion-Beth Israel rabbi, 33, is the mind behind @dogbaomer, an Instagram account dedicated to posting a dog a day for each day of the Omer, the 49 days between Passover and Shavuot.

The account, at first glance, requires no prior knowledge of Judaism to enjoy: Murphy the Australian Cattle Dog poses outside of Middle Child on day 24; Great Dane Wilson sits in Rittenhouse Square and cocks his head at the camera on day five.

But for Weber, who has amassed more than 750 followers on the account since 2021, it's a labor of love, for both her friends and her own religious practice.

Before Weber was taking snapshots of Philly's best canines, she was a dog walker six years ago for the app Wag in Chicago, where she attended SVARA: A Traditionally Radical Yeshiva.

The app required that walkers take pictures of their charges as they walk and upload it to the app for the dogs' owners to see as proof the dogs are in good hands. It also gave Weber a chance to fill her camera roll with dozens of happy canines.

"I was sort of perfecting my taking-cute-pictures-of-dogs skill," Weber said.

It was during that spring when

friendly encouragement changed her mind, and the pups made a return to the 'gram on the fifth day of the Omer this year.

After Hey Alma published an article about the account on April 29, Weber received an influx of followers, as well as a flood of submissions which, after a few days of consideration, Weber decided against posting.

She enjoys going on evening walks every day with her wife and daughter through Center City. As the weather warms, dogs abound in the neighborhood.

While it's traditional to meditate on each day of the Omer on a different aspect of God, Weber found similar spiritual significance in a meditation of looking for something new in her familiar neighborhood each day.

"It would be great if I could just sit every day and meditate on values or on aspects of God," she said. "But that it's much easier for people, myself included, to actually notice a physical thing in the world that's new and different every day."

Even an account such as Dog BaOmer can be indicative of changing spiritual technologies, Weber said. An Instagram account can allow a younger generation of not traditionally observant Jews to learn more about counting the Omer and other mitzvot.

Though the Omer is a time of spiritual reflection for many, Dog BaOmer, in its levity, can still provide spiritual meaning.

"It's OK to be light about some things and to just lift up that lightness and that fun piece of religion, and to say Judaism can be just enjoyable and certain things can just be simple," Weber said.

Weber has one friend who doesn't count the Omer, but she likes Dog BaOmer's Instagram post every evening. That's not a mitzvah, Weber said, but it is the beginning of how to engage with Judaism.

"This is just one thing that, if it forces people to pay more attention in their daily lives and to notice their surroundings and to value something new each day," Weber said, "then I think that's completely in line with what Judaism is trying to teach." **JE**

Collective Punishment for Looking Jewish

We struggle to contain our indignation. The story is upsetting. The video is chilling. The apology was milquetoast. Lufthansa Airlines blew it. But very few seem to care.

The saga began on May 4, when a large group of Jewish passengers were denied boarding on a connecting Lufthansa flight from Frankfurt, Germany, to Budapest, Hungary, after several passengers reportedly failed to comply with the airline's mask regulations on the first leg of the trip from New York.

It is not clear how many passengers on the JFK-Frankfurt leg ignored the mask rule. But it is clear that all identifiable Jewish passengers on the connecting flight were punished for the offense. According to the Lufthansa supervisor whose remarks were recorded by passengers, the airline's intent for group punishment was explicit: "Everyone

has to pay for a couple," said the supervisor. "It's Jews coming from JFK. Jewish people were the mess, who made the problems."

And so, a phalanx of German police brandishing machine guns barred identifiable Jews from boarding the connecting flight, and Lufthansa banned those passengers from purchasing another ticket to Budapest or anywhere else for 24 hours.

According to reports, there were an estimated 135-170 Jews on the Lufthansa flight, 80% of whom were dressed in Chasidic garb. During the flight, a pilot announced that flight attendants were frustrated with people blocking the galleys while praying, and with having to repeat themselves to remind people to wear masks. Some of the Jewish passengers on the Lufthansa flight were part of a group on an annual pilgrimage to visit the grave of Rabbi Yeshaya Steiner, a wonder-working

rabbi who died in 1925 and is buried in northeast Hungary.

But dozens of the Jewish passengers on the flight were not part of the group or even going on the pilgrimage. Nonetheless, anyone who "looked Jewish" was denied boarding in Frankfurt. As a result, the connecting flight to Budapest, which reportedly had close to 200 seats, took off with only 20 passengers on board.

After reports and videos of the incident went viral, Lufthansa issued a lame "apology," which failed to acknowledge the enormity of the offense, failed to articulate meaningful remorse and sought to cast blame for the mask violations on a "large group" of Jewish passengers on the first leg of the trip. When that "apology" was roundly criticized, Lufthansa's CEO, Carsten Spohr, called Rabbi Yehuda Teichtal in Berlin, and told him that the antise-

mitic incident shouldn't have happened and that employees involved had been suspended. No details were provided.

What is almost as upsetting as the deeply troubling Lufthansa offense is the lack of more vocal and active expressions of indignation and outrage about the incident from the organized Jewish community and others. We complain regularly about antisemitism and its pernicious infection of our society. We complain regularly about the hateful victimization of Jews and the targeting of the Jewish community. The Lufthansa story checks all those boxes. And yet, the broader Jewish communal reaction to the Lufthansa outrage has been remarkably restrained.

Why is it that when the targets of blatant antisemitism are Chasidic Jews we don't seem quite so offended? [JE](#)

Political Self-preservation

The recent return of the Ra'am Islamic party to Israel's precariously balanced government shows just how significantly political self-preservation motivates the members of the eight-party coalition led by Prime Minister Naftali Bennett and Foreign Minister Yair Lapid.

When first formed a short 11 months ago, the Bennett-Lapid coalition had 61 members — a razor-thin majority in the 120-member Knesset. Few believed the delicate coalition could survive the rough and tumble realities of Israeli political life. But it has survived, even through the resignation last month of Yamina party leader Idit Silman, which shrank the coalition ranks to a 60-seat deadlock with the opposition. Since the loss of one more seat will topple the Bennett-Lapid regime, every effort is being made to keep the coalition together, even as Bennett and Lapid

themselves jockey for positioning for the prime minister post should the government collapse and require new elections.

What keeps the parties from straying too far is the fear of defeat in the next election. Each of the coalition parties compromised some aspect of its historic aims in order to join the ideologically diverse coalition, and each faces an uncertain future were new elections to be called now. Ra'am, with four Knesset seats, is a case in point.

Led by Mansour Abbas, Ra'am is the first Arab party to join an Israeli government. In doing so, Abbas made a pragmatic decision to table the Palestinian issue and work instead to get practical benefits for his constituents, many of whom are Bedouin in the Negev. Abbas has focused on issues like housing and fighting crime. And he

has made some progress. But he needs the coalition to survive in order to achieve more.

Abbas' pragmatism set an important precedent that will enable other Arab parties to join a Zionist-led government, similar to the Haredi Orthodox parties that have historically put their disagreement with Israel's existence aside to join governments and reap the benefit in generous budgets for their schools and social services, in protecting their exemptions from the draft and in maintaining Haredi hegemony over the rabbinate.

Last month, however, Ra'am froze its membership in the coalition in response to the outbreak of violence on the Temple Mount. Almost immediately, Netanyahu's Likud scheduled a no-confidence vote in the Knesset, hoping to topple the government. By rejoining the coalition,

Abbas doomed, for now, any no-confidence vote.

Similar political self-preservation played out late last week when Matan Kahana of the Yamina party announced his resignation as minister of religious services. As a result, Kahana will resume his seat in the Knesset, pushing out Yom Tov Kalfon, who is viewed as a "weak link" in Yamina, and who many feared would follow Silman and join the opposition. With Kalfon gone and Kahana in place, Bennett strengthens his coalition and helps ensure that one less right-wing resignation threat could topple his government and enable Lapid to become interim prime minister.

The permutations are mind-bending, with political self-preservation a recurring, potent motivator to keeping the coalition together. How long that lasts is anyone's guess. [JE](#)



Germany Has Changed, Antisemitism Has Not

BY MICHAEL LAITMAN

A recent survey of Germans and Muslims who live in Germany conducted by the American Jewish Committee found that 60% of both populations consider antisemitism to be a widespread phenomenon in Germany that has increased over the past 10 years.

But the study also brought to light the wide gap between the two populations in terms of the reasons for this hatred and how deeply rooted antisemitism is in all sectors of society.

The survey states that 34% of the general German population and 54% of Muslims who live in Germany agree with the statement, “Jews today use their status as victims of genocide during the Second World War in their favor.” The survey also revealed that 18% of Germans and 46% of Muslims agree with the statement “Jews have too much power in the media,” and similar percentages think “Jews have too much power in politics.”

We Jews need to reach a point where we become partners to one another, among ourselves, so that our future does not depend on external support.

This AJC poll was released at a time when German authorities report record-high levels of antisemitism. In 2021, 3,028 hate crimes targeted Jews. That is the highest number registered since police began to track reported antisemitic incidents in 2001.

I am not surprised by these statistics. I evaluate them as a factual reality that does not seem to improve over time. I have not seen any decisive action by Jewish organizations to eliminate this phenomenon. There have only been formal measures: Antisemitic incidents are widely reported, funds are allocated to address the problem, an ineffective campaign is carried out and then the cycle begins again. Endless talk about the constant threat to Jews without solving the problem is an empty effort. It prevents nothing now, just as it never prevented anything in the past.

German Jews should also take into account the fact that German demographics and mentality have changed. The current

population is no longer a generation highly conscious of the Holocaust and the Third Reich, so what do they care? While Germans may still express support for the Jews and Israel because it remains a national obligation for them to do so, deep down the sorrow and sense of guilt has disappeared. They are already fed up with the issue and do not understand what we want from them. Such attitudes eat away at the status of Jews in Germany who stay there because they feel they are doing well — but one might ask, for how much longer?

The same goes for the status of bilateral relations between Germany and Israel. Israel has considered Germany a strong ally in Europe. Former Chancellor Angela Merkel, for example, said in 2008 that Israel’s security was part of Germany’s national interest. She felt obliged to speak about it and expressed her sympathy for the Jewish people because of Germany’s past. She belonged to the generation for which that was common, a kind of polite commitment that is quickly becoming

irrelevant. A new government is in power, and the mentality of the people has changed in regard to Israel.

In the volatile world we live in today, there are no guarantees of unbreakable partnerships.

We Jews need to reach a point where we become partners to one another, among ourselves, so that our future does not depend on external support. We can trust no one but ourselves. Our nation was founded in order to realize the principle “love your friend as yourself” and to become a conduit for this principle to all humanity — “a light unto the nations.” In the final analysis, the more divided we are, the more antisemitism rises; and the closer we are to each other, the more the world will have a positive view of us. **JE**

Michael Laitman is the founder and president of Bnei Baruch Kabbalah Education & Research Institute. This op-ed was originally published by Israel Hayom.

Abortion Choice a Personal One

The op-ed by Rabbi Yaakov Menken (The Torah Is Unequivocally Pro-life,” May 12) is interesting in the case he tries to build in saying that the Torah is “pro-life.” I agree that the Torah is in favor of life.

Where we disagree is whether being in favor of life means that the Torah would side with the so-called “pro-life” movement.

Even Menken acknowledges that the Torah has “authority over moral judgments.” Moral judgments are what we as individuals use to lead our lives. Perhaps under a Jewish theocracy it could be banned. I note, however, that even in Israel abortion is not banned, but a lower percentage of women tend to get them as compared to the rest of the world. Apparently, women are using their moral judgments to make these decisions.

There is no place in Torah, however, to find support for the idea that a secular government ruling over a diverse community of varying beliefs, has the right to weigh in on the side of a fetus against a woman’s choice based on bodily autonomy.

Under our secular law, as it has always been, a person gets legal rights once born alive.

The choice to get or not get an abortion is an agonizingly personal one. Let’s leave it to the woman, and whoever she might choose to consult, to make it.

Jules Mermelstein, Dresher

Op-ed Left Out Part of the Story

While I appreciate greatly the number of articles about the abortion issue in the most recent edition of the Jewish Exponent, I was extremely disturbed by the piece used to represent the Torah-observant opinion. The Torah is most definitely not unequivocally pro-life as described by Rabbi Yaakov Menken (The Torah Is Unequivocally Pro-life,” May 12) in his piece that leaves out several verses from our holy books specifically addressing this critical issue.

In Mishna Oholot, Chapter 7 verse 6, our sages wrote 2,000 years ago, “If a woman is having trouble giving birth, they cut up the child in her womb and bring it forth limb by limb, because her life comes before the life of [the child]. But if the greater part has come out, one may not touch it, for one may not set aside one person’s life for that of another.”

In Exodus Chapter 21, verses 22-23, the Torah states, “And should men quarrel and hit a pregnant woman, and she miscarried but there is no fatality, he shall surely be punished, when the woman’s husband makes demands of him, and he shall give restitution according to the judges orders. But if there is a fatality, you shall give a life for a life.”

While these verses are very specific and graphic in nature, they both obviously are quite clear about one thing: In the Jewish tradition, the life, health and well-being of the mother takes precedence over the fetus inside her and its unfortunate loss is not considered a fatality on par with the loss of the mother carrying it. **JE**

Bettina Dunn, Rhawnhurst

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.



Worldwide Condemnation of Israel Doesn't Help the Search for Truth

BY FIMMA NIRENSTEIN

The tragic death of Al Jazeera journalist Shireen Abu Akleh, who was killed last week in a firefight in the Palestinian town of Jenin, has prompted worldwide demonization of Israel that does not help the search for the truth of how Akleh died.

We have seen worldwide condemnation — or rather criminalization — of Israelis and Israeli leaders by nearly all media outlets, who have uncritically accepted the narrative of Israeli guilt and criminality proffered by the Palestinians. Yet regarding the Palestinian Authority's refusal to conduct a joint investigation into the incident, to the point of refusing to produce the very bullet that killed Akleh, there has been worldwide silence.

This reflexive and all-too-common criminalization of Israel creates a false and defamatory narrative of Jewish violence and cruelty. This is nothing less than the promotion by international public opinion of the Palestinians' campaign to resurrect their "cause" after a period of near-oblivion. To further this campaign, the PA will never consent to an objective examination of the evidence relating to Akleh's death — likely for fear of what it might find.

Indeed, the Palestinians have already got what they wanted: clashes and violence in the streets of Jerusalem, which have been flooded with Palestinian flags. The Israeli reaction to the clashes during Akleh's funeral in Jerusalem, moreover, proves the intellectual Douglas Murray's thesis in his latest book that the West is its own worst enemy. Israel's Public Security Minister Omer Barlev has set up a committee to investigate the conduct of Israel's own police at the funeral, even though the Palestinians clearly intended to exploit the event in order to spark a demonstration or riot, which the police attempted to prevent even while defamatory slogans were shouted and stones thrown at them.

Media coverage of this shocking behavior was carefully censored. The brother of Akleh, for example, told those attempting to steal Akleh's casket, "For God's sake, let us put her in the car and finish the day." It is not surprising that the global press refused to report this, choosing instead to portray the police response as either unprovoked or inspired by depraved cruelty. The BBC, CNN and all other media outlets with reporters at the scene painted the Israel Police in precisely the same defamatory light.

This capitulation to Palestinian violence and propaganda was not limited to the media. U.S. President Joe Biden's Spokeswoman Jen Psaki called the images of Akleh's funeral "very disturbing," while



the European Union said it was "deeply shocked."

No one asked how the events actually unfolded, choosing instead to criminalize and demonize the Israel Police. Nor was there any interest in the day-to-day difficulties and hazards faced by the police, who are charged with the immensely difficult task of preventing terror attacks and violent clashes in a country that is permanently at war. Yet even their leaders have abandoned them. The police said they were merely trying to ensure an orderly funeral. Barlev, however, appeared — along with Israel's enemies — to suspect otherwise, even though this is his own police force.

The obvious assumption in such a case, and in such a context, is that the police did not find themselves facing a funeral, but a Palestinian demonstration that threatened to become a riot. They had to confront a mob of people chanting slogans of hatred and revenge. The mob threw stones at them — and stones can kill. The police were in an explosive tactical and political situation in which, during Ramadan and after, Israel has been plagued by multiple terror attacks and violence on the Temple Mount. They reacted in a manner that, whatever an investigation may conclude, was understandable.

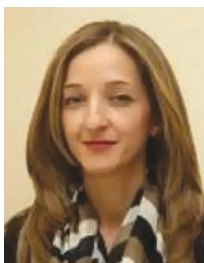
That an Israeli minister has forsaken his own police at a moment of violent and disproportionate international condemnation represents something dark and unusual. Certainly, Israel is a democratic state that is accountable for its behavior. It is logical

for it to publicly provide a response to such a wave of condemnation. And this took place. Nonetheless, such an investigation takes resources away from the Israel Police at a difficult moment, after three weeks in which 19 Israeli civilians were murdered in terror attacks. They were killed in the name of the same flag that covered the streets of Jerusalem at Akleh's funeral. It is not even necessary to ask what would happen if an Israeli citizen carried an Israeli flag through Ramallah — they would not last long.

It is perfectly legitimate for the US, EU and indeed Israel to call for a thorough investigation into the death of Akleh and the violence at her funeral.

But such an investigation cannot be objective if the a priori delegitimization and demonization of the Israel Police and Israeli security forces in general continues. If it does, then any investigation will simply be another attempt to further the Palestinian leadership's strategy of uprooting Israeli sovereignty and legitimacy in the international community. **JE**

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



When Will the Israeli Right Stop Eating its Own?

BY LIMOR SAMIMIEN-DARASH

Historically speaking, those on the Israeli far-right have tended to challenge the dominant right-wing party.

We saw this, for example, when the far-right challenged the Likud Party over Menachem Begin's promotion of a peace deal with Egypt that led to Israel's withdrawal from the Sinai. Ever since, the far-right has behaved in a similar pattern. The satellite parties became ardent opponents of the ruling party, so much so that they were even ready to topple the governing right-wing coalition.

In 1992, the right-wing Moledet, Tzomet and Tehiya parties all quit then-Prime Minister Yitzhak Shamir's government over his participation in peace talks in Madrid. The talks were not right-wing enough for them. We know how that ended. Tehiya did not pass the electoral threshold, and the left under Labor leader Yitzhak Rabin came to power. If that weren't ironic enough, it was representatives of the Tzomet party who, in the end, helped approve the Oslo Accords.

Has the lesson been learned? Of course not.

In 1996, it was Likud leader Benjamin Netanyahu who members of Moledet and the National Union party took issue with. For current New Hope MK Benny Begin, who is now a part of a coalition government with Ra'am and Meretz and has the support of the Joint List, Netanyahu was not right-wing enough at the time. The result: Opponents of yielding 3% of the disputed territories in the Wye River accord brought us Labor leader Ehud Barak's government, which sought to cede 97% of the territories at Camp David. Ironically, the successors to the opponents of the Wye accord recently refused a deal to impose sovereignty on Jewish communities in Judea and Samaria, along with 30% of the territory.

Time and again, the pattern remains the same. This becomes even more troubling when we look at what transpired on the left in the meantime. In 1992, Meretz's election campaign did not call for Rabin's replacement on the grounds that he was insufficiently left-wing, but rather to "incentivize" him in that direction. To allow Rabin to form a government, Meretz compromised on issues of religion and state, beginning with its acceptance of the Shas party into the coalition. One of their own, Shulamit Aloni, even resigned from the Education Ministry in accordance with the Haredi party's demand.

In 2008, Meretz's election campaign asked voters to choose between Kadima's Tzipi Livni and Netanyahu, which again bolstered the domi-



It makes no difference who is at the helm of the right-wing satellite parties ... The dominant right-wing party must be bolstered and incentivized, not bullied.

nant party of the left-wing camp. No one argued that Livni should not have their vote because she wasn't sufficiently left-wing.

By contrast, the Yamina party refused to join a coalition headed by Netanyahu and Blue and White Party head Benny Gantz because Yamina — with six Knesset seats — was offered three senior government positions instead of four.

Meretz's current willingness to swallow the toad in order to ensure the coalition remains intact is a model of political loyalty and humility the likes of which we have yet to see in this country. Meretz has set no conditions and issued no threats toward the government. The right-wing satellite parties, by contrast, have never treated the Likud in such a manner.

Now, we have seen the "unapologetic right" prefer Yesh Atid leader Yair Lapid. We watched them go from satellites to the decisive member of a center-left government. Then Yamina leader Naftali Bennett transformed into a left-wing prime minister. Yet there are those who still fail to recognize the pattern.

The alternative to purely right-wing policies is a blatant left-wing government. Those who insisted on focusing on the illegal Bedouin village of Khan al-Ahmar not only failed to get a more right-wing or moderate center-left government. Instead, they got a new left-wing bloc, which includes Ra'am and the Joint List.

It makes no difference who is at the helm of the right-wing satellite parties: The lesson must be learned. The dominant right-wing party must be bolstered and incentivized, not bullied. Without the mothership, the satellite will remain lost in space. And this void will quickly be filled by a left-wing government comprised of loyalists capable of compromising quite a bit for the benefit of the greater cause. [JE](#)

Limor Samimian-Darash is a senior lecturer at the Federmann School of Public Policy and Government at the Hebrew University of Jerusalem. This op-ed was originally published by Israel Hayom.



The Five Miracles of Israel

BY DAVID SUISSA

One of the problems with the need to always defend yourself is that you can lose sight of the big picture. In recent years, with the rise of antisemitism and anti-Zionism, the pro-Israel community has spent much of its time on the defensive. The haters attack, the community fights back. Our energy is in the fight.

But on days like Yom Ha'atzmaut, Israel's Independence Day, when we celebrate the very existence of the Jewish state, we can take a timeout from activism and marvel at the big picture.

I did that this month when I spoke at a Yom Ha'atzmaut event at the Saban Theater. I marveled at "the five miracles of Israel," miracles that can get lost in the chaos of the daily news cycle.

The first miracle is the idea of a people who waited 1,900 years to return home. After the Jews were exiled from Jerusalem and saw their Second Temple destroyed in the year 70 CE, how did they stay so patient for so long? How is it possible that over 19 centuries they never gave up on their dream?

It helped, of course, that we were reminded of our dream in daily prayers and rituals like weddings, circumcisions and the Passover seder. These rituals held the dream, day after day, century after century. And then, 74 years ago, our patience and prayers finally paid off.

A few years after the darkest moment in Jewish history, after centuries in which we yearned and prayed and hoped and dreamed, the Jews at last returned home to Zion. That is the most dramatic miracle of all.

But before we had a chance to celebrate, we needed a second miracle: To fight off five Arab armies whose sole mission was to drive us into the sea. I had two uncles in that war. I've read the incredible stories of bravery and resourcefulness. How a ragtag

army fought off five much larger enemies and saved the country at its birth is one of the great, but often overlooked Jewish miracles.

The third miracle was the survival of the Jewish state for the past 74 years in the face of enemies sworn to its destruction. Israel has prevailed time and time again on the battlefield, against suicide bombings and rockets and tunnels and knives and drones and almost any other lethal physical threat. The fact that we continue to prevail against relentless forces who can't accept Israel's very existence is the daily miracle of Israel.

A higher force sent us the fourth miracle — the most powerful country in the history of humanity continues to have Israel's back. The United States of America, through thick and thin, through policy disagreements and even disputes, has never abandoned the Jewish state. We can never take this miracle

for granted.

The fifth miracle may be the most poignant of the five. In such a hostile neighborhood, Israel had every justification to develop a defensive crouch, a bunker mentality, a society obsessed with protection and survival at all costs. Instead, while it defended itself, it found the chutzpah and imagination and drive to create a vibrant and open society that honors democracy and celebrates life.

It boggles the mind how a tiny country in the middle of such a violent region has become the envy of the world in so many areas. From innovations in medical and digital technology to agriculture to cybersecurity to design, music, culture and entertainment, this little country has never stopped punching above its weight.

It's easy to forget this fifth miracle in the midst of BDS and United Nations'

condemnations and the growth of antisemitism on social media that hides behind anti-Zionism. But even for Israel's critics, the extraordinary accomplishments of the Jewish state are impossible to deny.

That is the fifth miracle of Israel: It did not settle for mere survival. It aimed a lot higher — to thrive.

As I concluded my remarks on Yom Ha'atzmaut: The best way to honor our ancestors who yearned for centuries to come home, the 6 million we lost in the Holocaust and the fallen soldiers who died to protect their homeland, is not to survive but to thrive.

Am Israel chai, the Am Israel thrives. **JE**

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.



Inna Reznik / iStock / Getty Images Plus

Lipstadt: Antisemitism Not Taken Seriously Until Deadly

Antisemitism is often not taken seriously until it becomes deadly, Deborah Lipstadt, the Holocaust scholar who is the State Department's antisemitism monitor, said on May 12, JTA reported.

Lipstadt chose the U.S. Holocaust Memorial Museum for her first talk since her Senate confirmation in March after contentious hearings.

She made good on her pledges to skeptical Republicans in the body that she would identify and target antisemitism on all sides.

"Antisemitism does not come from one end of the political spectrum," Lipstadt said. "It is ubiquitous and is espoused by people who agree on nothing else or, better put, disagree on everything else."

She spoke of the threat from the far-right, mentioning the 2017 neo-Nazi march in Charlottesville that convinced President Joe Biden, who named her to the post, to run for the presidency. But she also alluded to her frustrations with the left.

German Police Find Antisemitic Material in Home of Teen Allegedly Planning Terror Attack

German police found explosives and antisemitic, far-right literature at the home of a teenager they suspect of planning a terrorist attack at a school, JTA reported.

Officers took the 16-year-old suspect, who was not named, into custody on May 12, the Tagesschau news site reported. Police said he is suspected of planning to bomb a high school in Essen, a city about 250 miles west of Berlin.

Separately, German police are investigating a suspected arson at a Jewish cemetery near Cologne. Both incidents closely followed the release of a report indicating a 28% rise in antisemitic hate crimes in 2021.

In the incident in Cologne on May 11, an unidentified person poured a flammable substance on the wall around the Jewish cemetery of Bocklemünd, Rundschau Online reported. Police are investigating whether the incident was an antisemitic hate crime, the report said.

Lufthansa Apologizes for Expelling 'Large Group' of Chasidic Jews From Flight

Lufthansa apologized for kicking identifiably Jewish people off a flight from New York City to Budapest after some Chasidic individuals had reportedly not worn masks on the flight's first leg, New York Jewish Week reported.

Lufthansa said in a statement on May 10 that it "regrets the circumstances surrounding the decision to exclude the affected passengers from the flight."

The statement said that the airline was still reviewing the incident and regretted that "the large group was denied boarding rather than limiting it to the non-compliant guests."

The group referenced was 100-plus Chasidic Jews, many of whom did not know one another, flying to Hungary on a pilgrimage.

The statement said that the German carrier has a "zero tolerance" policy for racism, antisemitism and discrimination of any kind. "What transpired is not consistent with Lufthansa's policies or values," it said.

Israelis Denied Entry into Jordan Because of Tefillin

Israeli tourists were prevented from entering Jordan on May 10 after guards at the border crossing found tefillin in their baggage, The Times of Israel reported, citing Channel 12 news.

Seven men, who were with about 40 insurance agents planning on a two-day trip in the Hashemite kingdom, returned to Israel.

One of the men delayed told Channel 12 about "the unpleasant feeling and what he said was the disrespect shown by the Jordanians to the tefillin."

"We reached the border crossing and everything went relatively smoothly, and then they stopped us during the security check," he said. "They asked us to open the suitcases, took out the tefillin and set it aside, took our passports and took us to a separate room."

The man said that the guards told him that they couldn't take the tefillin into Jordan because it was a religious sign, and that they "could be targeted for wearing it." **JE**

— Compiled by Andy Gotlieb

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Phillies Catcher Reflects on Bar Mitzvah's Role in Career, Life



Garrett Stubbs joined the Phillies before the 2022 season.

Courtesy of The Phillies/Miles Kennedy

JARRAD SAFFREN | STAFF WRITER

Baseball is a game that requires a level of discipline almost beyond a normal human's capacity.

Day after day, year after year, even decade after decade, players rip swings in the cage, take balls in the field and play in yet another game in which they will fail to help their team score more often than not.

Garrett Stubbs, the new catcher for the Philadelphia Phillies, was drafted by the Houston Astros in 2015, reached the majors by 2019 and caught in the World Series last fall.

Stubbs has achieved a level of discipline that is almost beyond a normal human's capacity.

And it was his bar mitzvah that taught him how to reach that level, he says.

"Working towards a goal at a young age in something other than sports or grades in school," Stubbs explained.

Born in San Diego to a Jewish mother and a Catholic father, Stubbs, 28, was raised Jewish. He went to Hebrew school every Wednesday from age

eight to 13. He celebrated his bar mitzvah at Temple Solel in Southern California with "a pretty big party," as he remembered it.

And even after his bar mitzvah, Stubbs and his younger brother C.J. continued to attend services on High Holidays with their mother, Marti Jo Stubbs. Their father, T. Pat Stubbs, made the joint decision with his wife to raise the children Jewish.

Marti Jo Stubbs was not religious beyond High Holiday services and holiday meals, she explained. But it was important to her to raise her kids that way.

"The fact that the Jewish population is a minority. Trying to keep that alive," she said. "The tradition, the culture."

When the husband and wife were married, a rabbi officiated. He told T. Pat Stubbs that he wanted him to be a friend of the Jewish people.

"We kind of started with that foundation," Marti Jo Stubbs said.

And later on, it shaped their oldest son. During his bar mitzvah process, he was, as you might expect for a future big leaguer, an active travel baseball player.

Each Sunday, he would go to religious school in the

morning in uniform, then go straight to his game. If he had an earlier game, he would hustle back for a later session of Hebrew school.

Early in life, the Jewish baseball standout learned what it took to work toward goals, handle a busy schedule and manage different, but equally important, priorities. You could even say the process made him a man.

At his Hawaiian-themed bar mitzvah party, before most of his friends, Stubbs' parents spoke about how proud they were of their oldest son.

"Just that discipline of doing something every single week and then getting to accomplish that was definitely a stepping stone," Stubbs said.

Stubbs did not have a lot of Jewish friends growing up, and his Christian friends only really practiced on Easter and Christmas, he said. So in preparing for his big day, he was on his own.

Yet in hindsight, Stubbs appreciates it. The 28-year-old is not married and does not have kids. But if he builds a family of his own one day, he wants to emulate his mother and pass down Judaism to his children.

"That's important to me. I like the Jewish religion,"



he said. “There is just a sense of community.”

At the moment, though, Stubbs does not practice much. A peripatetic baseball journey has a way of forcing you to focus on almost nothing else.

Stubbs was a standout high school player in Southern California and then a college player at the University of Southern California, winning the Johnny Bench Award as the nation’s best catcher after his senior season. He got drafted in the eighth round by the Astros and began the obscure minor league journey that kills many a big league dream.

But the catcher stuck it out through stints in Lancaster, California; Corpus Christi, Texas; and other minor league towns. Finally, in 2019, he reached the majors — only to spend the next three seasons bouncing back and forth between the Astros and the farm system.

In 2021, though, with Houston short a catcher due to COVID, he came back up for game four of the World Series against the Atlanta Braves and got to play. Stubbs’ appearance helped make the ’21 series the most Jewish in history, with Astros’ third baseman Alex Bregman, Atlanta pitcher Max Fried and Braves’ outfielder Joc Pederson all representing the tribe.

Atlanta beat Houston four games to two as Fried pitched six scoreless innings in game six to earn the win. Bregman and Pederson both struggled in the series, hitting under .100, while Stubbs did not get a chance to bat.

The catcher was well aware of the Jewish history he was a part of during the series.

“Last year was a cool moment,” he said.

Stubbs, like many Jews, is aware of the tribe’s long history of success in the national pastime.

Bregman is an All-Star and Silver Slugger Award winner as the best hitter at his position. Fried is one of the better pitchers in the league, with a 43-20 career record and a 3.32 career earned run average.

Former Milwaukee Brewers slugger Ryan Braun, who played from 2007-2020, was a six-time All-Star and the National League’s Most Valuable Player in 2011. Two other Jewish players from Braun’s era, Ian Kinsler and Kevin Youkilis, were multiple-time All-Stars.

And one day, Braun might join Los Angeles Dodgers legend Sandy Koufax and Detroit Tigers slugger Hank Greenberg in the National Baseball Hall of Fame and Museum in Cooperstown, New York.

“We’ve had some very strong representation throughout the years,” said Jed Margolis, the chairman of the International Jewish Sports Hall of Fame. “The list is really continued.”

Margolis called the history a source of pride for Jews. He follows the Jewish players closely and believes they help buck the stereotype that Jews are not athletes.

“It helps overcome that antisemitism,” he said.

Stubbs feels that same sense of pride from Jewish fans in Philadelphia.

The catcher came to Philadelphia in the offseason through a trade for a minor leaguer; the Phillies needed a backup for All-Star starter J.T. Realmuto.

Over more than a month of play and 35 games, the 28-year-old has only played in eight.

And on a team with big names like Bryce Harper, Rhys Hoskins and Kyle Schwarber, among others, Stubbs is not one of the more noticeable players at the ballpark or on television. Yet in a city with one of the biggest Jewish populations in the country, Jewish fans never seem to fail to notice him, he says.

When he’s on the field, people will yell out his name from the stands. This happens to players a lot, Stubbs explains, but a lot of times when Jewish fans do it, they will tell him they’re Jewish, and he’ll turn around.

“Every once in a while they’ll say, ‘Garrett, Garrett, Garrett! I’m part of the Jewish community, too!’” he said. “It’s cool. It’s great.”

So far, with his Jewish fans at his back, the catcher is having a pretty nice season. In 22 plate appearances, he is hitting a solid .350 with a .409 on-base percentage. He also has no errors behind the plate.

Right now, Stubbs is just happy to be here. He said he enjoys learning his position from Realmuto, who he calls “the best catcher in the big leagues.”

The 28-year-old is catching bullpens each day and taking cuts in the cage, trying to stay ready for when the team needs him. He also believes that the Phillies, who are hovering around the .500 mark, are talented enough to turn their season around.

“We just haven’t really clicked as a team,” he said. “We have a lot of really good players.” **JE**

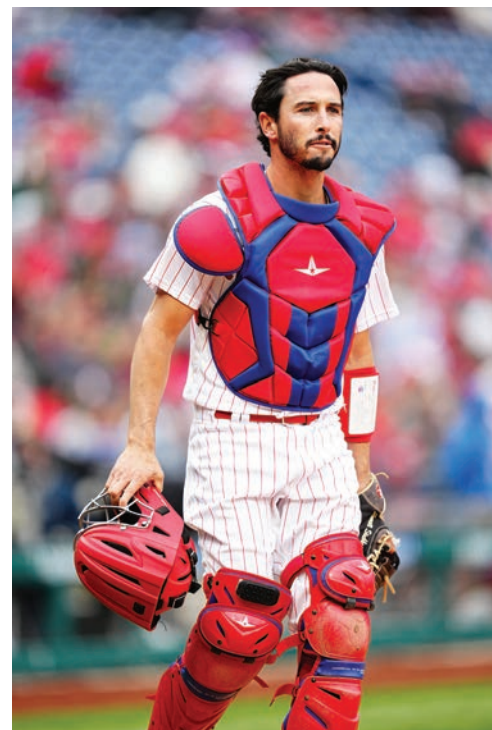
jsaffren@midatlanticmedia.com



Young Garrett Stubbs catches in Little League. Courtesy of Marti Jo Stubbs



Garrett Stubbs’ bar mitzvah photo
Courtesy of Marti Jo Stubbs



Garrett Stubbs is the Phillies’ backup catcher to J.T. Realmuto. Courtesy of The Phillies/Miles Kennedy



Gluten-Free Desserts

KERI WHITE | SPECIAL TO THE JE

Cocoa powder or powdered sugar for dusting, optional

As more and more people avoid gluten, the need to have some good wheat-free recipes in the arsenal becomes increasingly necessary. Fortunately, I have found two that are wonderful.

Passover has passed over, but I suggest filing these in the box for next year; both can be made kosher for Passover, and the chocolate torte can swap margarine for butter and skip the cream topping if a pareve dish is required.

Chocolate Almond Torte

Serves 8-12 depending on size of slices

- 1 heaping cup dark chocolate chips
- 1 stick butter or margarine
- 1 cup almond flour
- 5 eggs, separated
- $\frac{2}{3}$ cup sugar, divided

Heat your oven to 350 degrees F. Coat a 9-inch springform pan with cooking spray, then line it with parchment. Coat the parchment with cooking spray. Set it aside.

In a microwave-safe bowl, melt the chocolate and butter on 50% power for 3 minutes, or until it's completely melted and smooth. Cool it to room temperature.

Separate the eggs carefully, making sure that no yolk gets in the whites. In a separate bowl, whisk the yolks with $\frac{1}{3}$ cup of sugar until fluffy, and add it to the chocolate mixture. Add the almond flour and mix.

Using an electric mixer, whip the egg whites with the remaining $\frac{1}{3}$ cup of sugar until peaks form and hold their shape. The whites should be fluffy and creamy, like shaving cream. Do not overbeat, or they will become dry and grainy.

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**FRIDAYS
AT 3P**

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Gently and slowly fold the whites into the chocolate mixture, and pour the batter into the prepared pan. Smooth the top.

Bake for about 30 minutes until the top of the cake is dry and just beginning to crack. Cool it completely, remove it from the springform pan, invert it to peel off the parchment and place it on a cake plate.

Sift cocoa powder or powdered sugar on the cake to serve, and top it with fresh whipped cream, sorbet or fruit, if desired.

Ricotta Pie

Serves 12-16

My friend served this for Passover dessert — it was her Italian grandmother's recipe. She insisted that it was called "pie," though I had a hard time accepting that a pie was made in an oblong pan and did not have a crust.

But, far be it for me to argue with a dear, departed nonna, and, whatever it's called, the dessert was delicious. It provided a lovely dairy dessert for her seder, but I could also see this as a brunch dish; it has a sweet kugelish vibe, absent the noodles.

We had the pie served with fresh

strawberries on the side, but any cut fresh fruit, whipped cream, a chocolate or caramel drizzle, fruit compote, sugared nuts, candied lemon or orange peel would make a swell adornment. And the pie stands on its own just fine.

A note on the ricotta: My friend has made this with both the supermarket ricotta and the fresh, house-made versions available at Italian specialty shops. She prefers the version made with the supermarket ricotta as she found that the fresh variety made the batter's texture too thick and dense.

- 3 pounds ricotta cheese
- 9 eggs
- 1 scant cup sugar
- Zest of 1 lemon and 1 orange
- 1 teaspoon vanilla
- Cinnamon

Coat a 13-inch-by-9-inch oblong pan with cooking spray. Heat your oven to 400 degrees F.

In a large bowl, mix all the ingredients until well-blended. Pour them into the pan, sprinkle the top with cinnamon and bake for 45-60 minutes until the mixture is set and a knife comes out clean.

Cool before cutting. JE



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Cheltenham Author to Publish Debut Novel

SASHA ROGELBERG | STAFF WRITER

For authors, ideas for a story seem to come from thin air — a spontaneous idea, a line from a remembered conversation.

For Eileen Brill, the idea for her first published novel came from a hole in her wall.

In 2007, while Brill was having some electrical work done in her Cheltenham home, the electrician pulled out a battered piece of paper from the wall in the third-floor bedroom.

The electrician was about to throw it out until Brill, with a hunch, grabbed the piece of paper: a letter written on personalized stationery with the house's address in the corner.

The Jewish author, 58 — also a writer, painter and American Sign Language interpreter — was fascinated by the letter written by a young Quaker girl and original resident of the house in the early 1930s. She spent years on-and-off researching the life and death of the young girl, Joan, realizing that the details of her life would make for a potent novel.

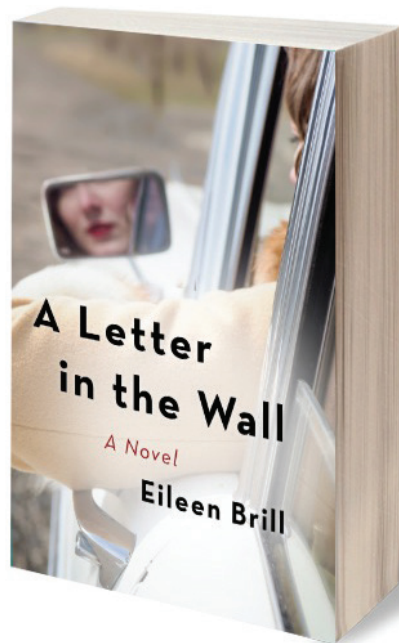
"There were just so many holes in her life that I couldn't figure out, and I realized, 'I think I have a skeleton of a really good fictionalized story here,'" Brill said.

After 15 years of researching and writing, Brill's story has reached the pinnacle of its life. The psychological drama and historical fiction novel, "A Letter in the Wall," will be released by Sparkpress on May 24.

Brill is careful not to claim that her novel is about the letter's real-life writer, but it is heavily inspired by her life and death.

The real Joan was born in 1915 to a wealthy Pennsylvania Quaker family and suffered loss at an early age when her mother died of the 1918 Spanish Influenza, precipitating the family's move to the home in the early 1920s. Joan was murdered in 1971 in Oklahoma City, days after she went missing, a case that remains unsolved.

Brill's research helped to contextualize Joan's story in a tumultuous



period of American history, including Prohibition and the Vietnam War, but it also exposed as many holes in Joan's story as it sought to fill.

Sensitive to the nature of Joan's death, Brill opted to not contact Joan's remaining relative, her youngest daughter, now 80 years old. She did, however, meet with the archivist of Friends' Central School, where Brill believed Joan attended. There was no record of Joan there, and no pictures found of her during the entirety of Brill's research.

"We were looking through yearbooks, and we found the yearbook photos for her cousins and her father and her aunt," Brill said. "In other yearbook years, there would have been the underclassman photos as well, and there were no photos of her, so that, to me, is even more creepy."

Instead of relying on Joan's life to guide the novel's narrative, Brill used Joan's voice to explore what it meant to be a young woman navigating a world before a popular feminist movement.

Joan the character is family-oriented but manipulative; she's naive but deviant all at once.

"Joan was an ordinary woman," said Anne Dubuison, Brill's developmental editor for the book. "Even 'ordinary women' — women who are not doing those kinds of great gestures or great



Eileen Brill is the author of "A Letter in the Wall," her first published novel.

actions that one normally hears about in history — She's an ordinary woman whose story still deserves to be heard."

Susan Weinberg, a friend of Brill's who read early drafts of the novel, found that the book mirrored many of the challenges of today. Brill gave a draft of the manuscript to Weinberg in a socially distanced drop-off in the early days of the pandemic, when unknowns about COVID stirred fear in so many, not unlike Joan's experiences surviving a pandemic a century prior.

"I'm reading about this woman who, in 1917, had the same experience in what was going on," Weinberg said.

Though "A Letter in the Wall" is a commentary on feminism and history through the lens of an author in the 21st century, Brill was careful not to project too much of herself into the book. A secular Jew married to the son

of Holocaust survivors, Brill decided against having any Jewish characters in her book, despite early readers questioning the decision.

"I was really aware that there were no Jewish characters in my book," Brill said. "My character wasn't interacting — Jews weren't part of her world."

Joan was written by a Jewish author, however, and her story is intertwined with Jewish values Brill learned growing up.

"The whole slant of my story has a lot of empathy in it, which I think is also [in] my Jewish background, and caring about others, viewing others through that lens," Brill said.

Brill will hold a signing for "A Letter in the Wall" at the Rittenhouse Square Barnes & Noble on June 4 at 4 p.m. **JE**

srogelberg@midatlanticmedia.com

Courtesy of Elise Levine Cooper

Educator, Scientist Robert Bernoff Dies at 89

HEATHER M. ROSS | STAFF WRITER

Former Penn State Abington CEO Robert Bernoff, a devoted scientist and educator, died on April 18 at Jefferson Health's Abington Hospice at Warminster. He was 89.

Bernoff's family said the son of Russian Jewish immigrants dedicated his life to science and to help the next generation fall in love with learning.

"One thing which was very important to us (siblings) was that my father was a scientist; he saw the world as a place where, if you were rational about things and careful in gathering evidence, you could solve problems," son Josh Bernoff said.

He invested his time in his students and took care in designing unique lessons that would hook even the most reluctant students in his introductory chemistry course, Josh Bernoff said. But his passion for connecting students with the scientific world went beyond the lecture hall.

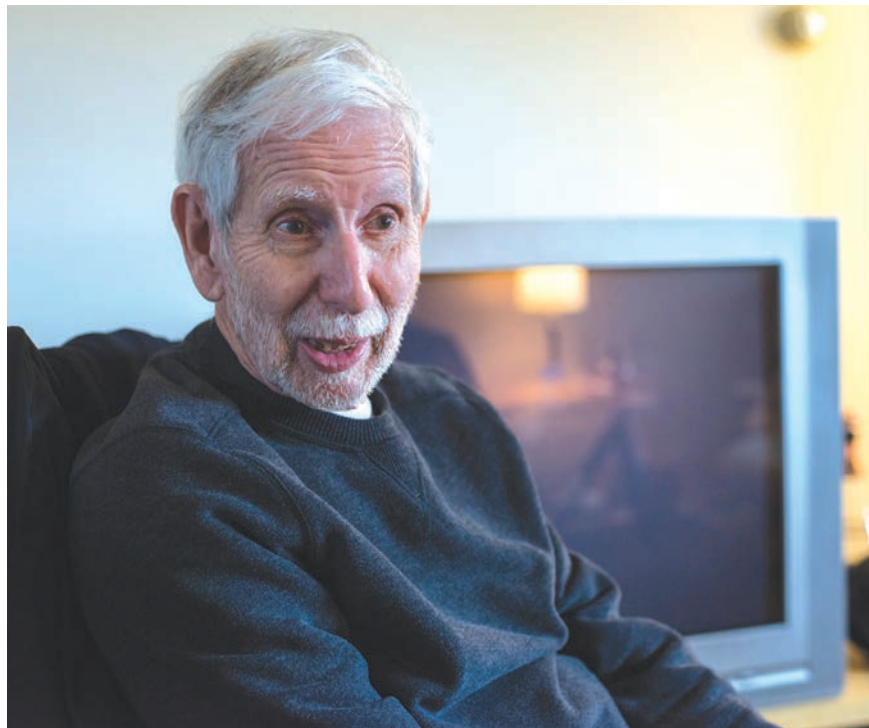
After attending a lecture on science education at the Franklin Institute, he was motivated to join a committee creating new curricula for schools nationwide.

Bernoff's lectures included lively demonstrations and delved into relevant and practical issues like global warming. His passion for teaching didn't stop with college students; he helped develop "Science: A Process Approach," a program that included materials for children from kindergarten through sixth grade.

He was interested in how people taught science in elementary and high schools and received grants to write the science curricula for those students.

Bernoff served as the CEO of the Penn State campus in Abington (formerly Penn State Ogontz) from 1979 to 1990. There he revolutionized the role of the college and helped the campus evolve into what it is today, Josh Bernoff said.

During his tenure, he granted a bachelor's degree to a student who completed all the requirements at the branch campus. Typically, the student wouldn't have been allowed to



Robert Bernoff

Photos courtesy of Josh Bernoff

receive a degree at a branch campus, so that was unprecedented and caused conflict with the university administration, Josh Bernoff said. Eventually, Bernoff's decision created a path that allowed more students to complete their degrees at branch campuses.

"He was committed to honesty and fairness. Facts were important — you make decisions by looking at facts. You can't understand my father without understanding that that's the way he looked at the world," Josh Bernoff said.

Bernoff was a trailblazer in more ways, as the campus had the largest minority population of Penn State's locations and won a disproportionately large share of college teaching awards, Josh Bernoff said.

After he retired, Bernoff lectured at senior living facilities, synagogues and other places. He taught himself to use computers and became skilled at making engaging slide presentations.

While Bernoff was known publicly for science and teaching, he was a scientist in his private life, too. His curiosity led to several home improvement projects, and he was described by Josh Bernoff as a "DIYer."

Bernoff is also remembered for his infectious, witty sense of humor.

"[My] father was fond of puns; he got that honestly — his father was also fond of puns. There were always these little jokes, there was always the possibility of jokes. I picked that up; I'm fond of puns. My own son seems to have the same thing going on. We now have a four-generation legacy of making puns," Josh Bernoff said.

Bernoff was born on Jan. 11, 1933, in Philadelphia to Saul and Eve Bernoff. His parents were Jewish immigrants who left Russia to escape pogroms.

Although not a synagogue member, religion remained a part of his life,

"We always had Passover seders. We used the Maxwell House Haggadahs," Josh Bernoff said. "At the end of the seder, they would talk about how in every age there's a new realization of new groups who are oppressed and a new realization of what it takes to be fair to them. We never thought of ourselves as being people of Russian background. Our identity was Jewish, and we were taught to be very proud of that."

Bernoff grew up in West Philadelphia where he met his wife, Sandra, when



they were teenagers. They married in 1955 and later had three children: Josh, Andrew and Marjorie.

They lived in apartments in Philadelphia until they bought their first home in Dresher; they later moved to Elkins Park.

"The most important thing I learned from my dad was how to love. Their relationship was really mostly harmonious and supportive. That had a big effect on me. When I was looking for romantic relationships myself, I thought this is the way it should be," Josh Bernoff said of his parents' relationship.

Bernoff's life inspired his children in their professional pursuits, as all three became educators to some degree. Josh Bernoff went into the software business and now gives lectures and writes books for corporate audiences on effective business writing. Andrew Bernoff is a mathematics professor at Harvey Mudd College in Claremont, California, and Marjorie Bernoff teaches preschool in Philadelphia.

Bernoff is survived by his wife, their children and five grandchildren. **JE**

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ALLEN

ALLEN MYRNA (nee NEWMAN) May 7, 2022, of Warrington, PA. Beloved wife of Lawrence Allen; loving mother of Barry Allen (Karen), Andrea Lehman (David), and Suzan Koren (George); adoring grandmother of Erin, Rachel, Alexander, and Joshua; cherished sister-in-law of Roy Allen (Heather). Myrna was a dedicated elementary teacher in the Philadelphia School District for nearly 30 years and a member of Temple Sinai and its Sisterhood for fifty years. In lieu of flowers, contributions in her memory may be made to a charity of the donor's choice.

JOSEPH LEVINE AND SONS
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BLOOM

Wilmington - Seth Michael Bloom, a true mensch, passed away on April 14, 2022 after fighting brain cancer for 18 courageous years. Born June 6, 1964 in Philadelphia, Seth grew up in Dresher, PA and attended Upper Dublin High School. He graduated from the University of Delaware in 1986 and received his Master's in Social Work from Yeshiva University in 1989. Seth married his TRUE best friend, Kathy Friedberg, in August of 1988 in Delaware. Seth spent his career working in various Jewish agencies and ran his own successful business for 13 years. His work focused mainly on non-profit fundraising and large capital campaigns. He used his expertise not only in business, but in so many volunteer leadership positions in local Jewish organizations. Seth embodied pure love and he shared it so fully. It did not matter whether he knew you for an hour or many years, he shined his light on each the same. He knew the preciousness of each moment and loved fully and fiercely. Seth made whomever he talked to feel like they were the most important person in the room. He was an extremely generous man and had a burning passion for Israel. Seth dedicated his life to his family and serving the Jewish community. Predeceased by his father, Joseph; Seth is survived by his beloved wife of 33 years, Kathy; his mother, Myrna; brother, Ned; his children, Adam (Rae) and Rachel; granddaughter, Liora. Seth's funeral was held on April 15, 2022 and he would have loved nothing more than to have been there with his abundance of family and friends. He would have been humbled and overwhelmed by the amount of love and support from his community. In lieu of flowers, the family suggests contributions in his memory to the Jewish agency of your choice.

GOLDBERG

MICHAEL GOLDBERG-Husband of Rise' (nee Blitz). Father of Adam Goldberg and Bryan (Bethany) Goldberg. Brother of Anneyse Lip-

owitz. Grandfather of Elloise and Maclen. Contributions in his memory may be made to the Multiple Sclerosis Society, 30 S. 17th Street, Suite 800, Philadelphia, PA 19103.

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KATZ

On Saturday, May 7, 2022 of Bala Cynwyd, PA. A lifelong Philadelphian, Aimee was born and raised in the Wynnefield neighborhood and lived there for seven decades. Predeceased by her husband of 62 years, Bernard Aaron Katz and by son, James Louis Katz. Teacher, social worker and womens' clothing designer, Aimee is survived by two children, Samuel Katz (Connie) and Kathrin Katz, grandchildren Lauren Katz Smith (Prentiss), Philip Katz (Leah), Elizabeth Katz (Micah Kaplan), Benjamin Katz, Tara Johnson (Joshua) and Lyle Hall (Alycen) and eleven great grandchildren. Remembrances to support Ukrainian Jews through the American Jewish Joint Distribution Committee (www.jdc.org)

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MARGOLIS

SEYMOUR IRVING-On May 9, 2022. Husband of the late Mildred. Father of Felice Gollotti, Terry Margolis (Bonnie Harrison), and the late Marshall Margolis. Brother of Verna Barrish. Also survived by 7 grandchildren and 1 great grandson. Graveside services are private. Contributions in his memory may be made to the Alzheimer's Association. www.alz.org

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MISKIN

Leon Miskin, 88, died May 2, 2022, 1 Iyar 5782. He was a home kid at the Jewish Orphanage at 700 E Church Lane, Philadelphia, a ward of the Jewish Family and Children Service, a/k/a Jewish Foster Home, a/k/a The Association for Jewish Children 1940-1952. Leon was the son of Soviet immigrants, Isadore and Bet-ya Bot Lee on-ja, a Korean War Vet, and Four Letter Man in high school. Leon loved parties and as a teenager, seemed to know all Jewish teens in Philadelphia. Our condolences and thanks to Sheila Schwartz a faithful companion and friend of many years. Leon was a good Jewish friend since childhood. By Ed Friedman, a Home Kid since boyhood: His memory is for a blessing. Our sincere appreciation to Rebecca Gratz and associates for their concern about the future of Jewish children in Philadelphia. Their memory is for a blessing.

MYERS

Ethel C. Myers (nee Cohen), age 103, passed away May 11, 2022. Beloved wife of the late Milford Myers. Loving mother of Joseph Myers, and Dr. Nancy Hacker (Michael). Adoring grandmother of Jennifer Banks (Jared), and Jamie Hacker, and great-grandmother of Logan Banks and Riley Banks. Dear sister of the late Herbert Cohen and Edward Cohen. She is also survived by her nieces and nephews, Jon Cohen, Jeffrey and Tamara Cohen, Jill and Marc Shie, and Julie and Mark Hoffland and her sisters-in-law Beverly Sherman and Faye Cohen. Contributions in her memory may be made to Compassus Living Foundation, 503 N. Euclid Avenue, Suite 9E, Bay City, MI 48706, or to a charity of the donor's choice.

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NEFF

GARY NEFF (82 years old), born July 8, 1939 in Philadelphia, PA, son of Benjamin and Mollie Neff, passed peacefully on May 8, 2022. Gary is survived by his wife of 56 years, Patricia (nee York). Beloved father of Renee Peleg, Heather Neff, Cynthia (Alan) Cohen and Joshua Neff. Devoted grandfather of Arielle, Jeremy, Rachel, Ethan, Jacob, Benjamin and Fiona. He loved baseball and the Phillies, Star Trek, Jeopardy, horse racing, fishing, and gardening. He most enjoyed spending time with his family and his dogs, especially his grandchildren and his first German Shepherd, Rex. Contributions in his memory may be made to NAMI https://donate.nami.org.

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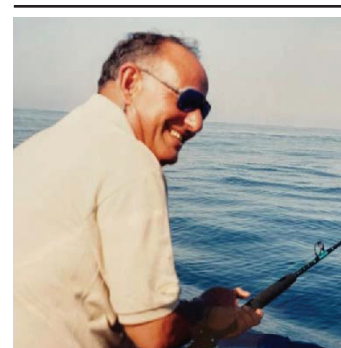
NEWBERG

Norman Aaron Newberg (1935-2022) May 8, 2022-Beloved husband, father, grandfather, uncle, cousin, friend, and kind and thoughtful Mensch Norman Aaron Newberg died in his sleep early morning of May 8, 2022. Born on February 23, 1935, Norman Newberg the proud son of Herman and Yetta Auerbach Newberg lived into his 87th year with a loving family and communi-

ty of friends. He is survived by his wife of 45 years, Adina; daughter, Noga; and sons, Liam and Jeremy; son-in-law, Andrew and daughter-in-law, Fran; as well as grandchildren, Jessica, Sofia, Lev, and Liat. His eldest son, Josh pre-deceased him in 2007. "His real calling was to be a Rabbi," was the message often conveyed by his sisters Anna and Mildred. Jewish Communal Life was a core value and source of meaning and joy throughout his life. He was one of the foundingmembers of the Chavurah and Reconstructionist Minyanim movements in Philadelphia and beyond. The members of Minyan Masorti at Germantown Jewish Center took great joy listening to the beauty of his strong voice while "davening" (Chanting) prayers during weekly Shabbat services. He was a fixture for chanting the marathon Khol Nidre and Ne'ilah services that start and conclude the Yom Kippur day of atonement. The son of corner grocery store owners in the Ludlow section of Philadelphia, Norman Newberg was the first in his family to go to college. His love of theater and poetry helped him overcome a reading disability to graduate from Temple University with honors and earned an Ed.D. at University of California, Santa Barbara. Norman Newberg was a source of creative disruption to push urban public education to better serve the needs of lower-income students, especially those who benefit from alternative approaches to instruction. He provided the vision for, and implementation of Affective Education, Schools for All Ages, and the Bridging the Gap programs at the School District of Philadelphia. During his time at the University of Pennsylvania, he helped train a generation of superintendents, principals, and teachers to apply progressive strategies to make urban public education more effective for students to pave their path towards a better future. The last chapter of his career he founded and managed the Say Yes To Education college scholarship program that leveraged the funding of George Weiss and the resources of University of Pennsylvania and the School District of Philadelphia. Say Yes to Education is now a national program that provides not only scholarships, but also a full range of counseling, tutoring, healthcare for low-income public-school students and their immediate families so that they can go to college and pursue their dreams of prosperity. He chronicled the impact of the Say Yes to Education program in his book, "The Gift of Education, How a Tuition Guarantee Program Changed the Lives of Inner-City Youth." (https://sunypress.edu/Books/T/The-Gift-of-Education2). Since the early 1960s, Norman Newberg lived in West Mt. Airy, because he loved the majestic beauty of trees and green space, and the culture of a

neighborhood that welcomes people from diverse backgrounds, races, religions, and incomes to live in peace. For most of their 45 years together, Adina and Norman Newberg cultivated a loving community of friends, especially young rabbinical students, by hosting Shabbat dinners and lunches. Family, Judaism, service to help improve public education, and a deep love of the Yiddish language, humor and song served as the core values for his life. Donations can be made to in honor of Norman Newberg at Hazon (https://donate.hazon.org/give/275350/#!/donation/checkout) or YEAH Philly (https://yeahphilly.org/get-involved/#donate).

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POPOWICH

Maury Lee Popowich, born on December 28, 1943 to Julius and Esther Popowich in Philadelphia, PA, passed away peacefully on Thursday, May 5. The youngest of five siblings, Maury grew up in the Feltonville section of Philadelphia at D and the Boulevard. His parents emigrated from Romania and Hungary in the early 1920s to make a better life for themselves, and they were set-up together in Philadelphia. Maury came much later than his siblings, a happy surprise that earned him the middle name "Lee" to make a play on "Merily" when his name was spoken. He went to Central High School and then Syracuse University, before transferring to Temple University to help his father and brother in the family's watchband business. After school growing up, Maury and his siblings worked in their father's shoe and leather shop on Sansom Street. As a business major at Temple University, Maury decided early to join his father and older brother David in running the family watchband business full-time after graduation. Maury and his brother David (who predeceased him) grew Regal Industries business into one of the largest watchband companies in the country, based at 6th/Spring Garden Streets, traveling frequently to Hong Kong from where they imported many of their products. Maury's job was a passion. He was a shrewd businessman, expert negotiator and a skilled salesman earning business at Walmart, Kmart, CVS, Rite Aid and more. Knowing what

he wanted, he stood firm on an offer and never budged even if it meant losing a sale, a house, or a boat or waiting for years for someone to come around to meet his terms. He worked 6 days a week, leaving the house at 6am, and returning by 6pm for family dinner. He was very hands on, going up and down ladders in the warehouse pulling stock, organizing shipments, and putting his three young children to work when they joined him "at the factory" on weekends. Foreseeing changes to come in the industry, under his leadership, the business sold in 1995 to Chart-house International. Upon retirement, Maury split his time for warmer weather between West Palm Beach, FL and Margate City, NJ. A devoted father of three, Maury taught his children and grandchildren to fish and there are wonderful (and disgusting) shared memories of cleaning the fish together and cooking them up at his beloved Margate home for wonderful big family dinners. Summer weekends at the beach with his family was what drove him to work as hard as he did. He taught his children the importance of family and of being together whenever possible. A lifelong sport fisherman, Maury had a deep passion for the sea, waking early in the summer to take his boat out in Margate with lifelong best friends to the "Canyon" where the marlin would

bite. Tuna, bluefish, flounder, Jersey wahoos, even the occasional shark, were challenges to overcome. He didn't eat the fish himself, but loved the art of the catch and he would either sell his catch to local jersey shore restaurants or gift them to family members for a fresh local dinner. A member of Temple Adath Israel synagogue with his family in Merion, Maury was active in synagogue activities as a board member and the family has fond memories of the Men's Club breakfasts they attended every Sunday morning. He supported causes important to his family and friends, and myriad Jewish causes including Jewish Federation of Greater Philadelphia. Maury was no stranger to the Blackjack tables in Atlantic City, beginning with the Golden Nugget and more recently the Borgata. Upon his retirement, he referred to trips to the casino as "going to work" whether he won or lost. Poker and blackjack subsidized gas for his sportfishing boats over the years. His family was most important to Maury. He will be sorely missed by his children Jessie Popowich, Daniel Popowich, Leah Popowich (Andrew Hohns), five grandchildren Julius, Leo, Josiah, Luisa, and Isaac, along with two granddogs and one grandcat. He is also survived by his loving siblings, Leonard Popowich, Sylvia Pomerantz (Sol Pomerantz),

and Cissy Serling (Jimmy Serling). He was pre-deceased by his older brother and business partner David Popowich (Lorraine Popowich). In his memory, donations may be made to the Female Hebrew Benevolent Society, or a meaningful charity of the donor's choice.

ROSSMAN

Dr. Ronald E. Rossman, MD of Philadelphia died peacefully in hospice on May 2, 2022. Ron was born to Joseph and Mildred (Katzman) Rossman on November 17, 1939 in Washington D.C., lived in Philadelphia since age 2, graduated The William Penn Charter School, Princeton and Penn Medical School. He was a hematologist and oncologist who had a medical practice, was associated with Jefferson, Penn, Graduate, West Park and Misericordia Hospitals and then moved onto administrative roles at St. Francis County House, The U.S. Post Office, and Social Security. As a trained pianist, with visits from a teacher from Julliard and Mrs. Bookbinder of Philadelphia, he was a passionate admirer of the arts; the orchestra, Met Opera NYC; patron of Philadelphia culture. Ron was formerly married to Beth Rossman (Koplin, d. 5/7/2020). He is survived by his loving daughter, Lauren

Rosenfield (Gary), granddaughter Daniella Rosenfield, sister-in-law Ilana Kaye (Michael), cousins, and friends. Donations in his memory may be made to the Sidney Kimmel Cancer Center at Jefferson Health.



SPECTOR

Laurence O Spector, 82, of Atlantic City, NJ and Pembroke Pines FL, died on May 3, 2022 in Florida. Larry was the son of Dr. Morris and Mary Spector and grew up in Southwest Philadelphia where he was an active participant in Congregation Beth Am Israel. He was a graduate of West Philadelphia High School and Temple University, 1962. Larry practiced accounting for over fifty years and was the founder of Spector Financial services. He was a past President of the National Society of Enrolled Agents. He loved

his profession and was devoted to his clients, continuing to work until shortly before his death. Larry is the husband of Debbie, stepfather of Richard (Meredith) Merritt, loving grandfather of Lily Claire and Lorelei. He is the brother of Barbara (David) Simon and uncle of Matthew (Jana Ivanidze), Rebecca (Marc Gimbel), and Michelle (Dave Freedman) Simon. Contributions in Larry's memory can be made to Temple Adath Yeshurun, 450 Kimber Road, Syracuse, NY 13324. www.Adath.org. Larry loved attending holiday services there and celebrating holidays with his family. SISKIND FUNERAL SERVICE www.siskindfuneralservice.com

TENGOOD

TENGOOD WENDY (nee SNYDER) On May 7, 2022, of Bensalem, PA; beloved wife of Robert; loving mother of Tara Ann Bartlett (Michael) and Jillian Hillman (Anthony); devoted sister of Sharon Seidman (Michael) and the late Cindy Gold; cherished Oma of Spencer and Scarlet; also survived by one niece, 4 nephews and 2 great-nieces. In lieu of flowers, contributions in Wendy's memory may be made to a charity of the donor's choice. JOSEPH LEVINE AND SONS www.levinefuneral.com

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What's happening at ... Shir Ami

Shir Ami a Hub for Reform Jewish Life

JARRAD SAFFREN | STAFF WRITER

When it opened in 1999, Shir Ami's community mikveh became just the second of its kind at a Reform synagogue in the United States.

Today there are a few more, but the Newtown temple continues to offer the only mikveh at a Reform shul in the Philadelphia area. As Rabbi Charles "Chuck" Briskin explained, the ritual purification bath draws Jews from all over Bucks County, from Philadelphia out into the suburbs and from across the New Jersey state line, extending as far north as New Brunswick and as far south as Cherry Hill.

The mikveh makes Shir Ami a Reform hub of sorts, Briskin said. And that also is how the community sees itself in general.

With a membership that used to hover around 2,000 families in the late 1990s and early 2000s, the Newtown synagogue once united Jews from across the area. It still does, to an extent, though, like many temples, it has experienced a membership decline.

About 525 families are in the congregation today.

"It's definitely holding steady over the last few years," Shir Ami President Ellie Short said.

Even though Shir Ami's congregation has gotten smaller, its worship may have gone a little deeper during the pandemic. According to Briskin, the introduction of a virtual option for Shabbat services increased the average crowd from about 50 people to between 70 and 80.

This same deepening may be happening in the temple's other programs, too. During Sukkot last fall, four different member families built sukkahs on their properties and hosted fellow congregants for meals.

Everyone was invited to go to any location, and many did. More than 200 members visited at least one of the sukkahs during the week-long holiday, Briskin said.

The depth of membership is still



Shir Ami Rabbi Chuck Briskin



Shir Ami congregants attend a charity event at Citizens Bank Park.

Briskin photo by Mindy Berger, event photo by Eric Goldberg

Even though Shir Ami's congregation has gotten smaller, its worship may have gone a little deeper during the pandemic.

reflected in Shir Ami's long-established programs like its early learning center and religious school, which count 160 and 225 students, respectively.

Briskin, like many post-pandemic rabbis, points to virtual access as a key driver of increased engagement. The isolating and sometimes-tragic pandemic experience brought people closer together in spirit, he said.

After COVID emerged, Shir Ami lay leaders began calling congregants to make sure they were OK, with a particular focus on older members. Congregants also started to run errands to pick up groceries and prescription drugs for each other.

Synagogue leaders are trying to create a committee to both formalize that outreach and keep it going long-term, according to Short.

"That's something we hold on to," Briskin said.

Between the desire to connect and the access to do it more frequently, Shir Ami may have figured out its future

during the pandemic.

Short said the synagogue recently started a record club for music lovers. Members get together to play an album by Billy Joel or Tom Petty or another artist; when the album ends, they discuss it.

The rabbi envisions other such clubs, too, around interests as wide-ranging as civic engagement and meditation, among others. Imagine 15 groups with 10 or so members each, Briskin said.

But the groups don't even have to be built around interests. Much like the Sukkot effort last fall, they can be based on demographics or geography.

Maybe young families want to get together for a specific activity, like the nature walks that the rabbi is now starting on the weekends. Or maybe congregants who live in Yardley want to pray or study Torah together one night or weekend morning.

"Establish a number of small groups that will have opportunities to come together," Briskin said. "They are still

connected to Shir Ami, but they won't actually be at Shir Ami."

The synagogue itself, though, will bring everybody back together. Briskin recognizes that a bunch of small and separate groups do not need a bigger organization to unite them.

But these small groups will be connected by their faith, their identity and their desire to practice Judaism. They also may still be united by the quality services that Shir Ami has to offer, like preschool and religious school.

"The Jewish focus is the first point of commonality," Briskin said. "You have someone who is committed to supporting Jewish life in Bucks County and, in particular, Shir Ami."

And if members are getting together on a more regular basis in small groups, they are unlikely to feel alone at bigger events, Briskin said.

"No one's coming alone," he said. "Everyone's feeling comfortable." **JE**

jsaffren@midatlanticmedia.com



A Place of Choosing

BY RABBI LYNDA TARGAN

Parshat Behar

This week's parsha, Behar, located in the middle of the Book of Leviticus, also partly containing The Holiness Code in the Torah, places the Israelites, renewed from their freedom from Egyptian enslavement, at Mount Sinai.

In their efforts toward self-determination, we find them learning how to be a holy community as they continue their journey towards the fulfillment of the Biblical Covenant, i.e., to enter and dwell in the land of Israel.

The narrative begins with the laws of indentured servitude and land tenure, including, but not limited to an agricultural discussion of shmita, the Sabbatical year, which is required rest for the land every seven years, just as the weekly seventh day of creation is the weekly biblical day of Sabbath respite. The text continues with a discussion about the *Yovel*, the Jubilee observance, which occurs in year 50 during a seven times seven plus one cycle every half-century.

Embedded in that discussion are the words, "Proclaim liberty throughout the land for all its inhabitants" (Leviticus 25:10). The commanded broken blast of the shofar is a clarion wake-up call to action.

These words have a familiar ring to those of us living in Philadelphia. Perhaps because we know them as the inscription emblazoned on the cracked Liberty Bell, which pealed thunderously after the historic signing of the Declaration of Independence. America is a symbol of freedom all over the world, and yet, sometimes we sleepily take these freedoms for granted. Perhaps we might at times be too complacent about rising up against challenges when they've been threatened, even though, as we are witnessing now, those freedoms that we assumed to be iron-clad, are not absolute.

The theme of freedom and indepen-

dence resonates in the here and now in a world where there is an overwhelming radical dissonance on a plethora of issues embodying the intense values of freedom — COVID behavior, freedom in the Ukraine and other parts of the world, religious freedoms for all, freedom against antisemitism, race relations, climate change, LGBTQ rights, Israel and women's agency over their own bodies — just to name a few.

This week's Torah portion reminds us that we are all figuratively at a mountain at a place of choosing. Neurologist, psychiatrist, philosopher, writer and Holocaust survivor Victor Frankl wrote, "Between stimulus and response there is a space. In that space is our power to choose our response. In our response lies our growth and freedom."

Through the chronicle of expected behaviors delineated in the Torah regarding shmita and Yovel observances relating to the Promised Land, we learn that the concepts about independence and choice pertain to the civility expected of humanity.

In one passage God reminds us, "The land is Mine; you are sojourners and residents with Me" (Leviticus 25:23). Freedom, thus, as wayfarers on God's land maintains an adherence to social and communal responsibility and activism, which, without exception, extends to all of God's creations — land, animals and peoples. It is aspirational that we are to leave our world better and a more empathic place than when we entered into it.

Behar then comes to teach us about the values of reverence, social justice, cultural morality, caring for others, compassion, respecting differences and rising up against injustices in all of its iterations. Especially those of us to whom God has been generous, much is expected.

It is a manifesto to stop, listen and be transformed by performing acts of kindness and *ma'asim tovim*, good deeds. During the shmita and Yovel years, the Bible tells us that our debts are canceled. But the debt to our inher-

itance, to our people, to our families, to society, to humanity, and to those in need, can never be nullified. Freedom is not freedom from responsibility.

On the contrary, freedom embraces a deepened understanding of our personal and societal obligations as well as our accountability for heightened social consciousness. *Klal Yisrael arevim zeh ba zeh*, we learn. All of Israel is responsible, one for the other. This is a truth for our times and for all times.

Moving forward, I hope that we can all be mindful of the powerful message of the *Yovel*, and even though our Jewish calendar cycle is now closer to Shavuot than to Yom Kippur, I submit that we imagine hearing the shofar, described as a "sound beyond a sound,"

as an ever-present reverberation, to pay mindful attention to the concept of freedom, Earth's riches, and to all of the members of God's sacred community who must share them. **JE**

Rabbi Lynnda Targan is a community rabbi and the co-founder of The Women's Midrash Institute. She is a teacher, life cycle officiant, activist, wife and author of "Funny You Don't Look Like a Rabbi, A Memoir of Unorthodox Transformation." The Board of Rabbis of Greater Philadelphia is proud to provide diverse perspectives on Torah commentary for the Jewish Exponent. The opinions expressed in this column are the author's own and do not reflect the view of the Board of Rabbis.

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If you're having problems receiving your **Philadelphia Jewish Exponent** in the mail, and live in an apartment or suite, please contact our circulation department at **215-832-0700, ext. 1** or **circulation@jewishexponent.com**.



PHILADELPHIA Jewish Exponent

MAY 20–MAY 25

FRIDAY, MAY 20

PARSHA FOR LIFE

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

SPRING CELEBRATION

The last events of Keneseth Israel's 2022 Spring Celebration Extravaganza happen on May 20 at 7 p.m., a tribute Shabbat service and celebration Oneg, and on May 21 at 7:30 p.m., a cocktail reception and entertainment extravaganza. **Become a sponsor and RSVP here: kenesethisrael.org/spring-celebration. 8339 Old York Road, Elkins Park.**

MONDAY, MAY 23

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. 8339 Old York Road, Elkins Park.**

JFRE BUILDING TOUR

Join the Jewish Federation Real Estate group for an evening of networking, as well as light bites and refreshments at the Piazza Alta, the newest addition to the Piazza residences in the Northern Liberties neighborhood of Philadelphia, at 5:30 p.m. **jewishphilly.org/jfre-at-the-piazza-alta. 1001 N. Second St., Philadelphia.**

TIKVAH SUPPORT GROUP

At 6 p.m., Tikvah will provide a facilitated space to provide support and resources to parents, family members, friends and caregivers of those with the lived experience of mental illness, led by Alexis Bracy and Neen David. **Call 215-832-0671 for details.**

WEDNESDAY, MAY 26
JEVS WORKSHOP

A rapidly changing workforce will require many employees to upskill qualifications to increase their earning potential or be competitive when applying for a new job. Join this virtual webinar from JEVS at 11 a.m. to learn about why learning new skills (upskilling) will help you transition to a new career or earn a higher wage in your current industry. **jevshumanservices.org/event/upskilling-how-to-make-yourself-more-marketable-through-short-term-trainings-3.**

TUESDAY, MAY 24

BINGO WITH BARRY

Join Barry at Tabas Kleinlife for an afternoon of bingo from 12:30-3:30 p.m. on May 24, 25 and 26. Free parking and free to play with snacks available on May 25. **For more information, call 215-745-3127. 2101 Strahle St., Philadelphia.**

AUTHOR TALK

Jo Ivester, award-winning author of "Once a Girl, Always a Boy: A

Family Memoir of a Transgender Journey," will speak about her book and on LGBTQ and civil rights advocacy at 7:30 p.m. at Congregation Beth El Yardley. This program is a hybrid event, available in-person or via Zoom. **Preregistration is required at bethelyardley.org/event/joivester-discussion.html.**

WEDNESDAY, MAY 25
HOARDING SUPPORT

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

Out & About



1 The Abrams Hebrew Academy celebrated Israeli Remembrance Day and Israeli Independence Day on May 5. **2** Perelman Jewish Day School students celebrated Israeli Independence Day by eating Israeli salad, making Hamsa necklaces and participating in an Israeli army challenge, among other activities **3** The Jewish Family Service of Atlantic & Cape May Counties received a \$150,000 Housing for Everyone Grant from the TD Charitable Foundation **4** At the 18th Annual Annenberg Science Symposium, Jack M. Barrack Hebrew Academy ninth graders Azi Levites Cohen, Ariel Shavit, Tzofiya Lesack and Emily Strick reviewed the complex and groundbreaking science of xenotransplantation, which enables the use of animal organs in humans. **5** The American Jewish Committee Philadelphia/Southern New Jersey hosted Anthony Vance, director of public affairs for Bahais of the United States in Washington, D.C., to give a lecture honoring Murray Friedman, the local AJC director for more than 40 years.

Courtesy of the Abrams Hebrew Academy

Courtesy of Jewish Family Service of Atlantic & Cape May Counties

Courtesy of the American Jewish Committee Philadelphia/Southern New Jersey

Photo by Jordan Cassway Photography

Courtesy of the Jack M. Barrack Hebrew Academy

Becky Markowitz

NAMED WRJ WOMEN'S EMPOWERMENT AWARD HONOREE

SASHA ROGELBERG | STAFF WRITER

Becky Markowitz is the type of person to send a handwritten “thank-you” note after even the smallest courtesy, said Lori Motis, Atlantic district president of Women of Reform Judaism.

After more than 20 years of service in the organization, it's now Markowitz who's receiving the personalized thanks.

On May 13, WRJ honored Markowitz, a Newtown resident and Shir Ami congregant, with the Women's Empowerment Award. Eleven other WRJ members also received the award, including three from the Atlantic District.

The national award, created in 2019, honors “women who strengthen the voices of others, with a focus on empowering women and girls, and who promote progressive Jewish values,” according to a press release.

Markowitz has served two terms on WRJ's board of directors and has been a member of its executive committee. She is co-chair of the Chai Society to encourage board alumnae to remain involved in WRJ.

Locally, Markowitz was the WRJ Atlantic District past president and is the board's alumnae chair. She was the Sisterhood president and board member of Temple David Congregation in Monroeville, New Jersey. Markowitz is also on the board of Women of Shir Ami, having served as the group's president for two years.

Markowitz is a Realtor at Berkshire Hathaway HomeServices Fox & Roach in Bucks County.

Motis, one of the WRJ members to nominate Markowitz, said Markowitz's time at WRJ is defined by her mentorship.

“She just brings a lot of positivity to every interaction and really makes you believe in yourself,” Motis said. “She believes in herself, and she just makes you believe in yourself.”



For Markowitz, the power of the Sisterhood organization comes from a unique trust and sense of community within the group that can inspire others to make change.

“When you throw a stone in the water — think in your mind, close your eyes right now and watch the water ripple and ripple and ripple,” Markowitz said. “And that's what empowerment is.”

When Markowitz was a young woman growing up at Rodeph Sholom Synagogue in Pittsburgh, the opportunities for empowerment were not as plentiful as they are now. Girls in her community were not usually bat mitz-

vahed; Markowitz doesn't remember being particularly religious.

“To wear a yarmulke or tallis to Rodeph Sholom in those days would have been unheard of,” she said.

It wasn't until Markowitz was 15 and invited to a youth group event that she began to feel a strong sense of Jewish community. Among a group of singing young Jews — led by renowned singer-songwriter Debbie Friedman — Markowitz felt a sense of belonging.

“When I went to that first youth group event, the songs and the music and the prayers and the and the community — it just felt like you were part of something,” Markowitz said. “And I

think I was really drawn to that.”

From that point, Markowitz committed herself to community-building in synagogues around the country.

In the 1990s, Markowitz lived in California's San Fernando Valley and was a member of a synagogue that hosted a Christmas dinner for homeless individuals in the area.

At the event, area producers and filmmakers involved in the event would dine side-by-side with the homeless guests.

“You didn't know who was the producer and who was the mashed potato person and who was the turkey person,” Markowitz said.

When Markowitz chaired the event one year, she opted against the event's usual long, rectangular table and set up smaller, round tables with nice tablecloths. She reached out to Ben & Jerry's to have the company donate ice cream.

“It was such a great lesson of how we can all do our part,” she said.

However, Markowitz's priorities lie in the support of Sisterhood, which remains at the core of her and WRJ's work. While WRJ helps fund Sisterhood organizations in the Reform movement, Markowitz believes the organization's magic takes place in the relationships formed there.

“Sisterhood gets a bad rap, and I think we should work on making it positive because sisterhood is beautiful; it's a fantastic thing, and we all need that; we're all searching for that,” Markowitz said. “What we build together as women is just a very welcoming environment,” she said.

As she continues her involvement in WRJ, Markowitz hopes the progress within the Reform movement will afford her 2-year-old granddaughter more opportunities than what she had.

“We all need to realize that, in order to leave this world better for our grandchildren, and our sisters and our whatever, we can never stop working,” Markowitz said. **JE**

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Courtesy of Becky Markowitz



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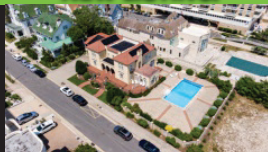
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ESTATE OF BARBARA A. BEATTY, DECEASED.
Late of Philadelphia
LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to WILLIAM BEATTY, ADMINISTRATOR, 727 Lexington Dr., Bear, DE 19701, Or to his Attorney: HENRY A. JEFFERSON JEFFERSON LAW, LLC 1700 Market St., Ste. 1005 Philadelphia, PA 19103

ESTATE OF BARBARA JOHNSON, DECEASED.
Late of Philadelphia
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to YVETTE D. JOHNSON, EXECUTRIX, c/o Jay E. Kivitz, Esq., 7901 Ogontz Ave., Philadelphia, PA 19150, Or to her Attorney: JAY E. KIVITZ KIVITZ & KIVITZ, P.C. 7901 Ogontz Ave. Philadelphia, PA 19150

ESTATE OF BETSABE V. BRABHAM a/k/a BATSABE BRABHAM, DECEASED.
Late of Philadelphia
LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to ROBERTO BENJAMIN BRABHAM, JR., ADMINISTRATOR, c/o Adam S. Bernick, Esq., 2047 Locust St., Philadelphia, PA 19103, Or to his Attorney: ADAM S. BERNICK LAW OFFICE OF FAYE RIVA COHEN, PC 2047 Locust St. Philadelphia, PA 19103

ESTATE OF BRUCE MITCHELL, DECEASED.
Late of Philadelphia
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to WILLIE A. SPANN, SR., EXECUTOR, 5536 W. Thompson, St., Philadelphia, PA 19131, Or to his Attorney: Francis X. Redding 1414 Bywood Ave. Upper Darby, PA 19082

ESTATE OF CARMEN IRIS RODRIGUEZ Rodriguez, Carmen Iris late of Philadelphia, PA. Francisco Rivera, 2012 Castor Ave., Philadelphia, PA 19134, Executor. Michael A. Hanamirian, Esq. The Hanamirian Firm, P.C. 1608 Walnut Street Suite 1703 Philadelphia, PA 19103

ESTATE OF CHARLOTTE B. LIEBERGOTT, DECEASED.
Late of Upper Dublin 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 ARTHUR LAUGHTON, EXECUTOR, c/o Stephanie A. Henrick, Esq., 1001 Conshohocken State Rd., Ste. 1-625, West Conshohocken, PA 19428, Or to his Attorney: STEPHANIE A. HENRICK OBERMAYER REBMANN MAXWELL & HIPPEL LLP 1001 Conshohocken State Rd., Ste. 1-625 West Conshohocken, PA 19428

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

ESTATE OF DAVID ELLIS JONES Jones, David Ellis late of Philadelphia, PA. Andrew Robinson, 216 N. Hobart St., Philadelphia, PA 19139, Administrator. Andrew I. Roseman, Esquire 1528 Walnut St. Suite 1412 Philadelphia, PA 19102

ESTATE OF DEBORAH L. SKINNER AKA DEBORAH LYNN HARRIS SKINNER Skinner, Deborah L. aka Skinner, Deborah Lynn Harris late of Philadelphia, PA. Keenan James Skinner, c/o Joshua D. Headley, Esq., Buchanan Ingersoll & Rooney PC, Union Trust Building, 501 Grant Street, Suite 200, Pittsburgh, PA 15219, Executor. Buchanan Ingersoll & Rooney PC Union Trust Building 501 Grant Street Suite 200 Pittsburgh, PA 15219

ESTATE OF DELORES E. GREEN, Late of Philadelphia County, Pennsylvania
Letters of Administration on the above Estate have been granted to Andrea L. Knight, 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: Andrea L. Knight, Administratrix C/O Miles B. Rittmaster, Esq. 1495 Alan Wood Rd., Suite 4 Conshohocken, PA 19428 OR to her Attorney, Miles B. Rittmaster, Esq. 1495 Alan Wood Rd., Suite 4 Conshohocken, PA 19428

ESTATE OF DONALD SHARPE WEIGHTMAN, DECEASED.
Late of Philadelphia
LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to DAVID WEIGHTMAN, ADMINISTRATOR, c/o Stephanie A. Henrick, Esq., 1001 Conshohocken State Rd., Ste. 1-625, West Conshohocken, PA 19428, Or to is Attorney: STEPHANIE A. HENRICK OBERMAYER REBMANN

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ESTATE OF DOROTHY A. SOMERS, DECEASED.
Late of Philadelphia
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to JAMES SOMERS, EXECUTOR, c/o Daniella A. Horn, Esq., 2202 Delancey Place, Philadelphia, PA 19103,
Or to his Attorney:
DANIELLA A. HORN
KLENK LAW, LLC
2202 Delancey Place
Philadelphia, PA 19103

ESTATE OF DOROTHY ANDERSON Anderson, Dorothy late of Philadelphia, PA. Shereimba Anderson, 15 E. Wynnewood Rd., Apt. 10C, Wynnewood, PA 19096, Administratrix.
Mark Feinman, Esquire
8171 Castor Avenue
Philadelphia, PA 19152

ESTATE OF EDWARD OMIETANSKI, DECEASED
Late of Philadelphia, PA. LETTERS OF ADMINISTRATION on the above estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same, and all persons indebted to the decedent to make payment without delay, to Executor, Susan Okonski, Beneficiaries Susan Okonski, Joanne DiPietro, and Stanley Omiotanski, The Law Offices of Jon Taylor, Esquire, PC, 1617 JFK Blvd., Suite 1888, Philadelphia, PA19103 also the attorney.

ESTATE OF ELEANOR P. LERNER Lerner, Eleanor P. late of Philadelphia, PA. Sandra Stein and Michelle Neri, c/o Hope Bosniak, Esq., Dessen, Moses & Rossitto, 600 Easton Rd., Willow Grove, PA 19090, Executrices.
Dessen, Moses & Rossitto
600 Easton Rd.
Willow Grove, PA 19090

ESTATE OF FRANCIS GALATI, DECEASED
Late of Philadelphia, PA.
LETTERS OF ADMINISTRATION on the above estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same, and all persons indebted to the decedent to make payment without delay, to Gary Zlotnick, Esq., Administrator, Zarwin Baum DeVito Kaplan Schaeer & Toddy, PC, One Commerce Sq., 2005 Market St., 16th Fl., Philadelphia, PA 19103 also the attorney.

ESTATE OF HARRIET KOMAR, DECEASED
Late of Philadelphia, PA.
LETTERS OF ADMINISTRATION on the above estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same, and all persons indebted to the decedent to make payment without delay, to Executor, Jacek Podgorny, Beneficiaries Jacek Podgorny, Maria Iwona Krzysztofiaak a/k/a Maria Iwona Chrzastowska, Alicia Podajna a/k/a Alicja Podhajna, St. Adalbert Roman Catholic Church, The National Shrine of Our Lady of Czestochowa, and Radio Maryja. The Law Offices of Jon Taylor, Esquire, PC, 1617 JFK Blvd., Suite 1888, Philadelphia, PA19103 also the attorney.

ESTATE OF HENRIETTA SLAP, DECEASED
Late of Philadelphia, PA.
LETTERS TESTAMENTARY on the above estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same, and all persons indebted to the decedent to make payment without delay, to Eve Slap and Alison Tress, Executrices, c/o Gary A. Zlotnick, Esq., Zarwin Baum DeVito Kaplan Schaeer & Toddy, PC, One Commerce Sq., 2005 Market St., 16th Fl., Philadelphia, PA 19103 or to their attorneys,
Gary A. Zlotnick, Esq.
Zarwin Baum DeVito Kaplan Schaeer & Toddy, PC
One Commerce Sq.
2005 Market St., 16th Fl.
Philadelphia, PA 19103

ESTATE OF JOEL T. VERNILE a/k/a JOEL VERNILE, DECEASED.
Late of Philadelphia
LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to CHRISTINE VERNILE, ADMINISTRATRIX, c/o David S. Workman, Esq., 200 S. Broad St., Ste. 600, Philadelphia, PA 19102,
Or to her Attorney:
DAVID S. WORKMAN
ASTOR WEISS KAPLAN & MANDEL, LLP
200 S. Broad St., Ste. 600
Philadelphia, PA 19102

ESTATE OF JORDAN A. KATZ, DECEASED.
Late of Lower Merion Township, Montgomery County, PA
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to CYNTHIA KATZ and SCOTT ISDANER, EXECUTORS, c/o Lawrence S. Chane, Esq., One Logan Square, 130 N. 18th St., Philadelphia, PA 19103-6998,
Or to their Attorney:
LAWRENCE S. CHANE
BLANK ROME LLP
One Logan Square
130 N. 18th St.
Philadelphia, PA 19103-6998

ESTATE OF JOSEPH F. TOLAND, JR., DECEASED.
Late of Philadelphia
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to REGINA MARIA AGRO, EXECUTRIX, 2259 NE 9 Ave., Wilton Manors, FL, 33305

ESTATE OF JOSHLYN F. OTEY, DECEASED.
Late of Philadelphia
LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to MARSHALL CONWAY and CASSANDRA CONWAY, ADMINISTRATORS, 7345 Shelbourne St., Philadelphia, PA 19111

ESTATE OF KATHLEEN V. CONWAY a/k/a KATHY CONWAY, DECEASED.
Late of Philadelphia
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to RICHARD (HERB) CONWAY, EXECUTOR, c/o Martin J. Pezzner, Esq., 100 W. Sixth St., Ste. 204, Media, PA 19063,
Or to his Attorney:
MARTIN J. PEZZNER
GIBSON & PERKINS, PC
100 W. Sixth St., Ste. 204
Media, PA 19063

ESTATE OF KIMBERLY E. LONG-JONES
Long-Jones, Kimberly E. late of Philadelphia, PA. Jasmine Jones, c/o David W. Crosson, Esq., Crosson Richetti & Daigle, LLC, 609 W. Hamilton St., Suite 210, Allentown, PA 18101, Administratrix.
Crosson Richetti & Daigle, LLC
609 W. Hamilton St.
Suite 210
Allentown, PA 18101

ESTATE OF LINDA ALICIA WILLIAMS, DECEASED.
Late of Philadelphia
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to TINA WILLIAMS, EXECUTRIX, 13818 Ella Lee Lane, Houston, TX 77077,
Or to her Attorney:
HENRY A. JEFFERSON
JEFFERSON LAW, LLC
1700 Market St., Ste. 1005
Philadelphia, PA 19103

ESTATE OF LOUISE I GILLETTE, DECEASED.
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 JOSEPH ERIC CHIP CLOFINE, EXECUTOR, 614 S 4TH #243, PHILADELPHIA, PA 19147.

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

ESTATE OF MARY ANN GEIER, DECEASED.
Late of Philadelphia
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to MARGARET GEIER HARRIS, EXECUTRIX, c/o Nathan Snyder, Esq., 3070 Bristol Pike, Bldg. 2, Ste. 204, Bensalem, PA 19020,
Or to her Attorney:
NATHAN SNYDER

LAW OFFICE OF NATHAN SNYDER
3070 Bristol Pike, Bldg. 2, Ste. 204
Bensalem, PA 19020

ESTATE OF MELVILLE L. BARNES, DECEASED.
Late of Philadelphia
LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to CATHIE A. MANIGLY and MARIA CODDINGTON, ADMINISTRATRICES, c/o Michael S. Bloom, Esq., 712 W. MacDade Blvd., Milmont Park, PA 19033,
Or to their Attorney:
MICHAEL S. BLOOM
PRESSMAN & DOYLE, LLC
712 W. MacDade Blvd.
Milmont Park, PA 19033

ESTATE OF MICHAEL GRADESS, II, DECEASED.
Late of Philadelphia
LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to STEVEN GRADESS, ADMINISTRATOR, c/o Scott H. Brandt, Esq., 1101 Market St., Ste. 2820, Philadelphia, PA 19107,
Or to his Attorney:
SCOTT H. BRANDT
LIPSKY AND BRANDT
1101 Market St., Ste. 2820
Philadelphia, PA 19107

ESTATE OF PATRICIA A. THORNTON, DECEASED.
Late of Philadelphia
LETTER 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 RONELLE WEST and JALEEL THORNTON, ADMINISTRATORS, 138 E. Walnut Park Dr., Philadelphia, PA 19120,
Or to their Attorney:
MARYBETH O. LAURIA
LAURIA LAW LLC
3031 Walton Rd., Ste. A320
Plymouth Meeting, PA

ESTATE OF PELLUM COAXUM, a/k/a PELLUM COAXUM, JR., DECEASED.
Late of Philadelphia
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to BARBARA COAXUM, EXECUTRIX, 2 Claudia Circle, Media, PA 19063

ESTATE OF PRESSNER PIERRE-CANEL, DECEASED.
Late of Philadelphia
LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to ADAM S. BERNICK, ADMINISTRATOR, 2047 Locust St., Philadelphia, PA 19103,
Or to his Attorney:
ADAM S. BERNICK
LAW OFFICE OF FAYE RIVA COHEN, PC
2047 Locust St.
Philadelphia, PA 19103

ESTATE OF ROBERT SCOTT OBERHOLTZER, DECEASED.
Late of Philadelphia
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to DONNA RAE LENTZ, EXECUTRIX, c/o Dillon L. Ross, IV, Esq., 3801 Skippack Pike, #1403, Skippack, PA 19474-1403,
Or to her Attorney:
DILLON L. ROSS, IV
ROSS LAW OFFICES
3801 Skippack Pike, #1403
Skippack, PA 19474-1403

ESTATE OF THEODORE BOTTOS, DECEASED.
Late of Philadelphia
LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to ALEXANDRIA BOTTOS, ADMINISTRATRIX, c/o Charles A. J. Halpin, III, Esq., The Land Title Bldg., 100 S. Broad St., Ste. 1830, Philadelphia, PA 19110,
Or to her Attorney:
Charles A. J. Halpin, III
The Land Title Bldg.
100 S. Broad St., Ste. 1830
Philadelphia, PA 19110

ESTATE OF THOMAS W. GEMEREK, DECEASED
Late of Philadelphia
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to SHARON SHAIN and KENNETH GEMEREK, EXECUTORS, c/o John J. O'Connor, Esq., 1600 Locust St., Philadelphia, PA 19103,
Or to their Attorney:
JOHN J. O'CONNOR
1600 Locust St.
Philadelphia, PA 19103

ESTATE OF WILLIAM P. FEDULLO, DECEASED.
Late of Philadelphia
LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to - ROCHELLE FEDULLO, ADMINISTRATRIX, c/o Angela D. Giampolo, Esq., 1221 Locust St., Ste. 202, Philadelphia, PA 19107,
Or to her Attorney:
ANGELA D. GIAMPOLO
GIAMPOLO LAW GROUP, LLC
1221 Locust St., Ste. 202
Philadelphia, PA 19107

ESTATE OF WILLIAM P. McLEAN, DECEASED.
Late of Philadelphia
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to WILLIAM PAUL McLEAN, JR., EXECUTOR, 905 S. 28th St., Camp Hill, PA 17011

168 LAUNDROMAT INC has been incorporated under the provisions of the Pennsylvania Business Corporation Law of 1988.

4ACOSTA, INC. has been incorporated under the provisions of the Pennsylvania Business Corporation Law of 1988.

920 N. Marshall St. Condominium Association, Inc. has been incorporated under the provisions of the Pennsylvania Nonprofit Corporation Law of 1988.
Orphanides & Toner, LLP
1500 JFK Boulevard
Suite 800
Philadelphia, PA 19102

Atlas Builder Group, Inc., a corporation organized under the laws of the state of New Jersey, has applied for registration in Pennsylvania under the provisions of Chapter 4 of the Associations Code. The address of its principal office under the laws of the jurisdiction of formation is 5 Covenger Dr., Medford, NJ 08055 and the address of its proposed registered office in this Commonwealth is c/o M. Burr Keim Company, 2021 Arch St., Phila., PA 19103.

B & C CLEARFIELD INC. has been incorporated under the provisions of the Pennsylvania Business Corporation Law of 1988.

FROLIC AT RITTENHOUSE, INC. has been incorporated under the provisions of the Pennsylvania Business Corporation Law of 1988.
Lundy Beldecos & Milby, PC
450 N. Narberth Ave.
Suite 200
Narberth, PA 19072

Jade Storm Enterprises LLC has been formed under the provisions of the Pennsylvania Limited Liability Company Act of 1994.

JRC HAULING & TOWING, INC. has been incorporated under the provisions of the Pennsylvania Business Corporation Law of 1988.

LA CASA DOMINICANA REST INC has been incorporated under the provisions of the Pennsylvania Business Corporation Law of 1988.
McCreesh, McCreesh, McCreesh & Cannon
7053 Terminal Square
Upper Darby, PA 19082

Notice is hereby given that Articles of Incorporation were filed for **R&N Productions Inc.** with the Commonwealth of Pennsylvania. The corporation's registered office is 339 E. Lancaster Avenue, Store 1, Wynnewood PA 19096 in Montgomery County. This corporation is incorporated under the provisions of the Business Corporation Law of 1988, as amended.

PHILLY CUSTOM METAL FABRICATION CO has been incorporated under the provisions of the Pennsylvania Business Corporation Law of 1988.

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