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Jewish Exponent

MAY 25, 2023 | 5 SIVAN 5783

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SHABBAT/HOLIDAY ENDS 9:07 P.M. MAY 27

CENTER CITY'S

Sarah Solomon

SEEKS A NEW GENERATION
OF JEWISH DONORS

Page 9

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5 Jewish content creators explain their brands

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'Fauda' Creators Debut Showtime Series 'Ghosts of Beirut'

A new Showtime series from the creators of "Fauda" chronicles the exploits of one of the Middle East's most infamous terrorists and the joint CIA-Mossad operation that eventually led to his death.

"Ghosts of Beirut," a four-episode series that began streaming for Showtime subscribers on May 19 but premiered on air May 21, dramatizes the rise and impact of Imad Mughniyeh but also includes "documentary elements." The former Hezbollah leader is accused of planning international attacks starting in the 1980s that killed hundreds if not thousands, including the 1992 Israeli embassy bombing in Buenos Aires. Mughniyeh was also central in the rise of the number of suicide bombings around the world.

The agencies that tracked him, such as the CIA and Israel's Mossad, nicknamed him "Ghost" because of his ability to elude capture. He was killed by a car bomb in Syria in 2008.

"Fauda" creators Lior Raz and Avi Issacharoff created the series, which also lists Daniel Dreifuss — a Jewish producer who discussed his recent remake of "All Quiet on the Western Front" — as an executive producer. It stars Dermot Mulroney and Dina Shihabi, known for a starring role in the action series "Jack Ryan."

Greg Barker, who directed all four episodes, told Jewish Insider that he and a team of journalists talked to CIA and Mossad operatives as research before the show's filming.

He added that the show explores the "friendly" rivalry between the two agencies, which for decades have often worked in tandem on Middle East operations, including some involving Hezbollah, the Iran-backed Lebanese militant group that carries out and funds terrorist activity around the world. Raz and Issacharoff drew

on their own experience in the Israel Defense Forces in writing "Fauda," a Netflix hit that follows IDF soldiers searching for a Hamas mastermind.

"I've heard about that tension in the friendly relationship for years, and from people in both services," Barker said. "It was an interesting way of unpacking what these sort of friendly relationships are like from the inside, and what they tell us about the different priorities, the different methods, of both of these different intelligence services, but also of the countries."

— Gabe Friedman | JTA.org

Sifedine Elamine/Showtime via JTA



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At the Weitzman, Jewish Content Creators Explain Their Jewish Brands

Jarrad Saffren | Staff Writer

Kosha Dillz is a Jewish rapper whose videos have gotten hundreds of thousands of views. Karen Cinnamon is a Jewish influencer whose online persona, about choosing your Jewish journey, has galvanized more than a million followers.

Yet when they came from New York City and the United Kingdom, respectively, to appear at Philadelphia Jewish Film and Media's Jewish New Media Festival on May 21, they spoke to crowds that were a fraction of the size. At the Weitzman National Museum of American Jewish History, Dillz had a conversation with Dan Drago, host of the Philadelphia music podcast 25 O'Clock, before an audience of fewer than 20 people. Later in the afternoon, Cinnamon spoke to a crowd of a little more than 20 residents, tourists and fans.

Online, these content creators can attract a mass audience. But in real life, they could not even come close to drawing the audience that PJFM's annual film festival draws, a number in the thousands.

New media may be what the kids, and younger generations in general, even adult millennials, are consuming, but what is it? Is it real? Is it substantial? Will it stand the test of time? Is it art? Is it amusement?

These are still questions with no clear answers. But if there's one thing that is clear after the Jewish New Media Festival, it's this: Presenting as Jewish on the internet is an identity and brand that can gain you a following.

Dillz, real name Rami Matan Even-Esh, grew up in Edison, New Jersey, with Israeli immigrant parents, according to his Wikipedia page. After



Jewish rapper Kosha Dillz

falling into the drug scene and spending time in jail, he reconnected with the Judaism of his youth and decided to make it his rap identity.

In addition to the name, he wears a big Star of David necklace. It's true to his identity, Dillz explains. But it's also a way to stand out. When he went on MTV's "Wild 'n Out," he got to be the Jewish rapper. Online, it's a territory he tries to own whenever and wherever he can. As Dillz told the Weitzman audience, his busiest work seasons are the weeks leading up to Jewish holidays like Chanukah.

In December 2021, the Israeli rapper and Nissim Black, another Jewish rapper, made a "Hanukkah Song 2.0" video, released on YouTube to more than 286,000 views, remixing Adam Sandler's famous "Chanukah Song." During Passover this year, Dillz appeared outside Katz's Deli in NYC and rapped while dressed as Moses.

At one point after the rapper's talk with Drago, a Jewish woman in the



Jewish influencer Karen Cinnamon

audience raised her hand and asked if he made a living doing this. Dillz explained that his income varied each year, and that he had to use most of what he made to create more content, but that yes, his efforts paid the bills.

"Rami is also a Palestinian name, Lebanese name, Egyptian, so people didn't know," Dillz said of his Jewish identity. "I was like, 'Oh, if I get really big as Kosha Dillz, then I'll attract all this Jewishness to me.'"

Cinnamon, a London-based designer, manifested her identity online when she was planning her wedding in 2013. She realized that there was no digital space for Jews to brainstorm wedding ideas together, so she created one: a blog called "Smashing the Glass." It grew popular enough to be featured in The New York Times, BBC World News and other outlets. Cinnamon used that success to build a comprehensive brand labeled "Your Jewish Life," which includes a podcast, Instagram account and weekly newsletter. According to

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smashingtheglass.com, the brand has more than 4 million followers.

At the Weitzman, Cinnamon explained the core belief that animates her content, including a few Instagram videos she showed on the projector on the stage. You can be Jewish any way you want to be. If you do not want to keep kosher or cook a big Shabbat dinner or even fast on Yom Kippur, that's OK. The influencer encouraged the audience to start a "Jewish Joy Journal," a product she sells, including in the Weitzman store, in which they record "small wins" each day.

"My brand is actually about being Jewish," she said. "What I felt when I started my Instagram account, originally Smashing the Glass and now Your Jewish Life, is that the audience, they want to be seen."

Cinnamon is not wrong. One man in the crowd raised his hand and told her that her content had helped him.

"I like that it's extremely positive. This is all about celebrating life," said that man, Addison Davis, a Center City resident. ■

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Israel-Philadelphia Connections Grow Food Tech Industry

Sasha Rogelberg | Staff Writer

In 2021, Shalom Daniel founded Mush Foods in Israel with the future of alternative proteins in mind.

The start-up would use mycelium, a root-like structure of mushrooms, to mimic meat, from chicken to beef to seafood. The product, called CUT50, could combine with meat to create a realistic final product. Mush Food's goal is to reduce animal-based products that are harsh on the environment and are less healthy than plant-based alternatives.

"We don't believe that most of the people in the world are going to be vegetarians or vegans," Daniel said. "But we do want to reduce meat consumption, and we do want to improve the nutritional value of the food that we are eating."

To reach the market by January 2024, Mush Foods is building its home not in the land of milk and honey but near the City of Brotherly Love.

Backed by a Philadelphia-based investor, Daniel plans to set up Mush Foods' first facility at Rutgers University's Food Innovation Center in Bridgeton, New Jersey. He hopes to partner with mushroom growers in Kennett Square in the coming year.

Mush Foods is one of about five Israeli food technology startups with ties in Philadelphia, according to Philadelphia-Israel Chamber of Commerce Executive Director Ravid Butz. Its move to the U.S. marks a growing trend of Israeli food tech startups wanting to call Pennsylvania their home.

According to Butz, 40% of Israeli startups turn to the American market to help grow their business, and the Northeast is a particularly rewarding region. Densely populated and with New York, Boston, Philadelphia, Baltimore and Washington, D.C., within proximity of one another, the region is rich with resources — from manufacturers to investors — for Israeli businesses

to scale up.

PICC works with Israeli companies and connects them to appropriate resources in the Philadelphia area to grow business in the region and assist overseas startups. Over the next year, it is hosting a series of webinars on food industry and tech, culminating in a September symposium.

"We map out the local ecosystem," Butz said. "We go to our members; we go to our board; we go to people in our community, and we map out the most strategic introductions that those Israeli companies need, and we'll keep doing it, to open up meaningful conversations for them that can lead to whatever that company needs."

Philadelphia and Israel have partnerships in industries such as gene and cell therapy, but the ties in food tech are also strong.

Israel is a world leader in the food tech industry. According to a study by the Good Food Institute, a global nonprofit advocating for plant- and cell-based alternatives to meat and dairy, Israel invested \$160 million in plant-based food product startups in the first half of 2022, accounting for 22% of the world's total products in this sector, Times of Israel reported in August 2022.

Israeli startups, rich with intellectual resources, have sought out Pennsylvania for its abundant agricultural capital. According to Michael Roth, director of conservation and innovation at the Pennsylvania Department of Agriculture, the commonwealth has 100,000 acres of land permanently preserved for agriculture, representing about 6,000 farmers. The diversity of crops in Pennsylvania means one industry doesn't lead the others. The state relies on a variety of products, and, when it comes to outside business, a variety of investors.

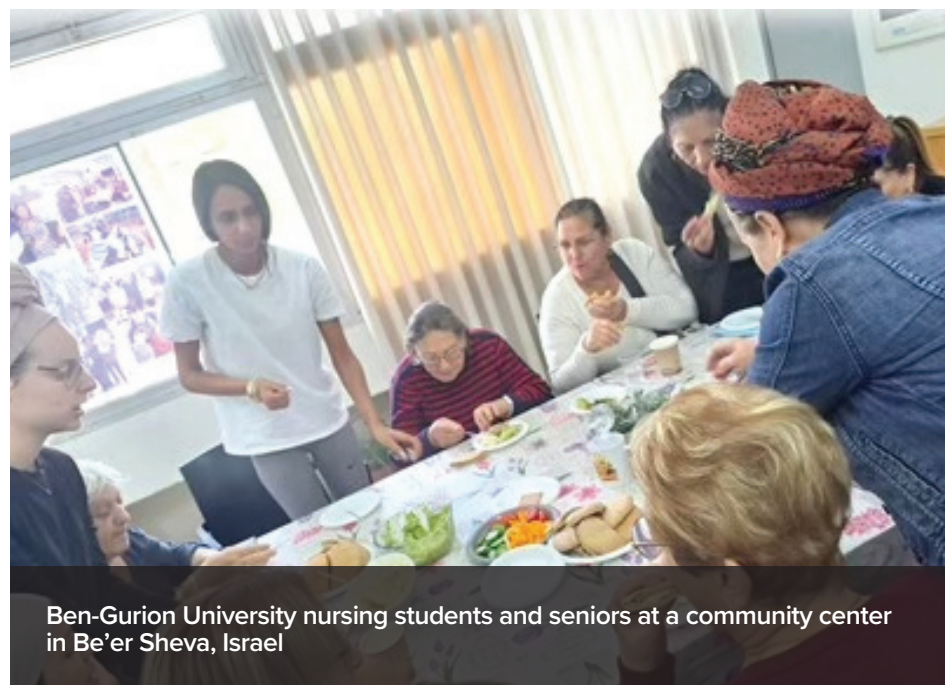
"We don't have the mega-farms that we'll see in some other states, so we really have to be nimble," Roth said.

Along with acres of land are a



A 2023 Drexel Food Lab student

Photo by Craig Schlanser



Ben-Gurion University nursing students and seniors at a community center in Be'er Sheva, Israel

Courtesy of Rinat Avraham

plethora of academic institutions that support agricultural innovation, said David Briel, deputy secretary of international business at the Pennsylvania Department of Community and Economic Development.

Pennsylvania sells \$49 billion worth of goods overseas, Briel said. The commonwealth works with 5,000 international companies.

The connections between Israeli

startups and Pennsylvania resources are harder to quantify. The plant-based industry has only taken off in the past five years, Briel said, and cell-based, or lab-grown, meats are an even bigger question mark. Daniel said Mush Foods is ahead of the game, as it looks to go to market within five years of launching. Most startups take 10 years, he said.

The potential of the industry means that Pennsylvania has to "stay in the

game” by having policies that are welcoming and supportive to international businesses looking to set up shop here, Briel said.

This doesn’t mean the food tech collaborations between Pennsylvania and Israel have no tangible impacts today. Jonathan Deutsch, a professor in the Departments of Food and Hospitality Management and Nutrition Sciences at Drexel University and head of the Drexel Food Lab, urges people to think of food tech more broadly.

“There are a lot of things that are technologies, right?” Deutsch said. “Cooking is a technology, and cellular engineering is a technology, and they’re very different.”

The Drexel Food Lab, with a mission to “apply culinary science and food innovation to improve the health of people, planet and economies,” creates appealing and healthy products using food waste or upcycled foods that are gentler on the environment.

Founded in 2014 by Deutsch and former student Alexandra Zeitz, Drexel Food Lab was a model for universities interested in food tech research grounded in local interests and resources.

It also inspired Rinat Avraham, post-doctoral fellow and nurse educator at Ben-Gurion University of the Negev in Israel, to create the Negev Food Lab, which is in part supported by Ben-Gurion University and the Jewish Federation of Greater Philadelphia.

The Negev Food Lab has been customized to serve the vast Negev region of Israel, which makes up about 4,650 square miles, or 55% of Israel’s land. Many people there live in food deserts and have little access to health care, making preventative health measures, such as a healthy diet, important to the population’s well-being.

The lab has worked with community centers in Be’er Sheva to provide cooking lessons to isolated seniors and investigated school-provided subsidized lunches to make them more appealing to students.

“Our perspective is much more wide about food — not only the nutritional aspect but also food as [it] affects other things in the community,” Avraham said. ■

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Miss Rachel’s Pantry Chef to Appear on ‘Beat Bobby Flay’

Sasha Rogelberg | Staff Writer

Chef Rachel Klein of Miss Rachel’s Pantry will be the latest Philadelphia-area Jewish chef to go into culinary battle against celebrity chef Bobby Flay.

Klein will face off against Flay in a vegan-themed episode of “Beat Bobby Flay,” airing on the Food Network on May 25. In the episode “‘Glaser’-Focused,” comedian Nikki Glaser and chef Michael Voltaggio bring in Klein and chef Troy Gardner, owner of TLC Vegan Kitchen in Dallas, Texas, to best Flay in an all-plant-based challenge.

In the first round of competition, Klein and Gardner will square off to prepare a dish with a mystery ingredient of Flay’s choice in 20 minutes. The winner of that round, selected by three celebrity judges, will challenge Flay to a 45-minute battle to create a dish of the challenger’s choosing.

The owner of Miss Rachel’s Pantry, named after her grandmother Sybil Klein’s Center City luncheonette, Klein hosts five-course set menu dinners from the South Philly restaurant. Her all-vegan menus have previously incorporated plant-based takes on Ashkenazi comfort foods such as matzah ball soup and carrot lox.

But for this episode of “Beat Bobby Flay,” taped in March 2022, showrunners asked Klein to draw from her Philly roots in case she made it to the second round.

“They wanted something iconically Philly, so I made that happen,” Klein said.

Two weeks before her trip to New York to film the episode, Klein prepared for her appearance by timing herself cooking a quintessential Philly dish in a messy kitchen to mimic the conditions of the show.

Preparing for the first round was more complicated: She made a flowchart of what to cook, depending on the secret ingredient revealed at the beginning



Rachel Klein of Miss Rachel’s Pantry will compete on “Beat Bobby Flay” on May 25.

of the episode. If the ingredient was a root vegetable, she would make a soup. If it was an artichoke, she would make a riff on a griddle cake she’s served at the restaurant.

“Things that I know how to do, I’m going to incorporate them,” Klein said.

“‘Glaser’-Focused” is “Beat Bobby Flay”’s second entirely-vegan episode, following “A Deal to Beat Bobby,” which aired last January. Rodger Holst, sous chef and co-owner of Miss Rachel’s Pantry, touts the episode as good visibility for vegan cuisine and “proves, hopefully, that vegan food is not what it’s often perceived to be, which is boring, very vegetal and all those things.”

“Hopefully, we’ll get some new, interested people to come through,” he said.

In the context of “Beat Bobby Flay,” Flay’s reputation has more notoriety than plant-based cooking. While the chef is depicted as the show’s villain, Klein said that not only was Flay

pleasant on the set, but the purpose of “Beat Bobby Flay” is to spotlight fellow chefs under the guise of competition.

“Some of the shows that he’s on, he’s positioned — or his company has positioned him — to be the authority when he comes in, and he’s like, ‘Oh, that thing that you do, I’m going to try to do it better,’” Klein said. “And I almost think it’s a humbling thing what he does. Because, without outwardly saying it, he’s kind of giving people a space to show off what they do.”

Klein will have the chance to show off what she can do on May 25 at 9 p.m. on the Food Network channel and online streaming. Additional showtimes will be on May 26 and 28.

If Klein bests Flay, she will join the ranks of sandwich shop Huda’s Yehuda Sichel and Essen Bakery’s Tova du Plessis, both Philadelphia Jewish chefs who won on “Beat Bobby Flay” in April and December 2021, respectively. ■

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Providing Support for those with Mental Illness

The Jewish Federation of Greater Philadelphia supports organizations that provide resources and programs for those living with mental illnesses. Our commitment to this work is integral to our mission to care for those in need while also ensuring a vibrant and diverse Jewish community for all.

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– Shira, ITC Alternative Therapy Center recipient

During the outbreak of violence in Israel in May 2021, sixteen-year-old Shira began having fainting spells from anxiety. She lost the desire for activities she once loved, including meeting her friends and playing sports. It wasn't until Shira started **Israel Trauma Coalition (ITC)** alternative therapy sessions that she started to regain control of her anxiety. She felt comfortable working with the animals and looked forward to the time spent with them each week.

The Jewish Federation supports programs in Israel that offer trauma care and counseling, such as ITC. By providing direct trauma care and counseling, community members are better able to cope with crises, such as the residual effects in the aftermath of attacks in Israel. ITC also offers psychosocial services to individuals, families and communities to develop resilience to economic insecurity and potential homelessness.

To support the Jewish Federation of Greater Philadelphia's work to create a more inclusive and welcoming community, please consider making a gift at jewishphilly.org/donate



Jewish Federation
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*Jewish Federation Population Study, 2019

*The Jewish Community Fund is our largest campaign where donations are allocated to where the need is greatest.

YOU SHOULD KNOW ...

Sarah Solomon



Sasha Rogelberg | Staff Writer

While only 36 years old, Sarah Solomon has spent more than a third of her life working at the Jewish Federation of Greater Philadelphia.

Promoted to chief development officer from annual campaign director at the end of September, Solomon oversees how the Jewish Federation raises money to support its programs.

“Each year, we raise money to support the most vulnerable members of our Jewish community and enrich Jewish lives. So we have programs that we support to feed, clothe and shelter Jews that are in need here in Greater Philadelphia, as well as in Israel and around the world. And

then also to ensure that our community is thriving for generations to come,” Solomon said. “We support identity- and continuity-building programs that create a deep sense of Jewish community and identity in many different ways.”

Today, living in Center City with her husband and two children, preparing to join Congregation Rodeph Shalom so her oldest son can begin his Hebrew school education, Solomon knows firsthand the importance of wanting to secure the future of Jewish institutions for the next generation.

Young donors want to secure the physical safety of Jewish institutions and engage in challenging conversations about antisemitism, she said. For a generation that doesn’t flock to synagogues the same way its parents did, engaging them in Jewish community requires relationship building.

“Twenty-first century Jewry requires inspired thinking and an awareness of the elements that make Jewish living fun and joyful, rather than obligatory, and strengthening connections to the Jewish community,” Solomon said.

Since Solomon became involved at the Jewish Federation of Greater Philadelphia 14 years ago, she’s noticed development approaches go from “transactional to transformational.” Instead of approaching Jews for donations on an annual basis, the organization has learned to connect with donors on a program that is personal to them. Young donors want to be sure their money is going to projects that come to fruition and reflect their Jewish identity.

When Solomon became a volunteer with Next Gen, a Jewish Federation affinity group for 20- and 30-somethings, she had the same hope in mind.

A Lower Merion native, Solomon grew up attending Main Line Reform Temple and attending URJ Camp Harlam. But after getting a communications degree from the University of Massachusetts Amherst and joining the corporate ranks at Live Nation Entertainment, she lost connections to her Jewish roots.

Solomon spent a year as a volunteer

at Next Gen before becoming a Jewish Federation donor and took a job as development associate at Next Gen before taking positions within Women’s Philanthropy, Major Gifts and the Sharon and Joseph Kestenbaum’s Legacy Philanthropy Program. Not only did she make friends within the Jewish Federation, but she reconnected with the same community that she fell in love with as a child.

As chief development officer, Solomon has ensured other kids get the same summer camp experience she did by growing the Jewish Federation’s summer camp scholarship funds.

“My summers at Camp Harlam were, by far, the most impactful on my life to develop a sense of identity and Jewish values,” she said. “And I think if we can make this possible for all families who want to do the same, that is certainly our goal.”

Solomon also organized last year’s Legacy Philanthropy Program, where 35 donors and their families, spanning four generations, gathered to discuss the Jewish Federation’s philanthropic goals.

“I really don’t know if anything like this has ever taken place anywhere, in terms of having all generations together to talk about the importance of meeting each other and the future of our philanthropy,” Solomon said.

“It was inspiring to have four generations together in one room who have the shared commitment to change the world through their philanthropy,” she said.

On a recent Jewish Federation mission trip to Israel, Solomon saw the impact of the organization’s fundraising work. She met with a mother from Ukraine, who, within hours of war breaking out, was extracted with her son by the Jewish Federation using emergency funds raised by the community. The woman now has a job in Israel, and her son goes to school there.

“The light we have provided to those during their darkest days is certainly something I am most proud of,” she said. ■

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Mr. Biden, Define Antisemitism

President Joe Biden's heart is in the right place in the fight against antisemitism. He has been forceful in his condemnation of the deep-seated hate that drives antisemitism, he has shown compassion toward its victims and he has made clear his administration's commitment to structure an "ambitious" and "comprehensive" plan to address antisemitism.

Biden has used all the right words. For example, he has promised that "hate will not win" and referred to the rising tide of antisemitism as "a stain on the soul of America." He has also delivered on many of his antisemitism-related promises, like increased federal funding to help secure Jewish institutions and the appointment of an ambassador-level special envoy to monitor and combat antisemitism.

So why is it that the much-ballyhooed White House national antisemitism strategy is having difficulty defining antisemitism?

The most widely accepted working definition of antisemitism is the one developed by the International Holocaust Remembrance Alliance. That definition is simple, straightforward and clear: "Antisemitism is a

certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities."

The IHRA definition has been adopted or endorsed by 1,116 global entities, including 42 independent nations, 30 U.S. states, seven Canadian provinces, numerous U.S. cities and counties and a host of national and international organizations. But the Biden administration is facing pressure from some on the left to use a different definition of antisemitism, or none at all, out of fear that the IHRA definition – which identifies some forms of anti-Zionism as antisemitism – does not leave sufficient space for critique of Israel and could violate the right of free speech.

Israel is not mentioned in the IHRA definition. But it does figure prominently in the non-binding "illustrations" that accompany the working definition: "Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavor," is one example. It points to the fact that

anti-Zionism is often used to cloak antisemitism. And that is unquestionably true.

For us, the debate is a distraction. Nothing in the IHRA definition limits or restricts legitimate, civil, non-Jew-baiting criticism of Israel. We have seen that to be the case in vivid color over the past several months. Thus, notwithstanding the uniform adoption of the IHRA definition across the world, there has been no chill in the criticism of the Israeli government and its planned judicial overhaul or other protests against the Netanyahu government. All without a whiff of antisemitism.

Opponents of Israel are free to criticize Israel all they want. They can criticize its leaders. They may criticize its policies. They can criticize its actions. They may even criticize its food and its music. They just can't do any of that by invoking antisemitic arguments, images, tropes or hate.

If anti-Zionists can't be critical of Israel without being antisemitic, that's their problem. But any strategy to fight antisemitism needs a clear definition of exactly what it is fighting. The IHRA working definition is the gold standard. ■

Erdogan, Yet Again

In the runup to last week's much anticipated presidential elections in Turkey, press reports focused on the prospect that President Recep Tayyip Erdogan's two-decade-long iron grip on leadership, and his increasingly autocratic style of governance, might be replaced.

The reports highlighted the popularity of the candidacy of a kinder, gentler leader named Kemal Kilicdaroglu, who promised to bolster the country's democracy, stabilize its economy, reduce tensions with foreign allies and return to consensus leadership rather than the centralized decision-making favored by Erdogan.

The May 15 election results didn't match the hype. Erdogan got 49.5% of the vote, Kilicdaroglu got 44.9% and a third candidate, Sinan Ogan, got 5.2%. Since no candidate crossed the 50% threshold needed to win, a runoff election between the two top vote-getters is scheduled for May 28. And because Ogan's right-wing supporters will likely vote for Erdogan in the runoff, Erdogan is projected to win with close to a double-digit margin.

Erdogan has a long history of political success. He first gained national prominence as the mayor of Istanbul, the country's most populous city, and used that post as a springboard to the position of prime minister and then president.

In the ensuing years, he has become a deeply polarizing figure who has been accused of diluting democracy by

using repressive tactics against civil society and the media while concentrating power in his presidency. Critics are concerned with the poor state of the Turkish economy, marked by high inflation, as well as the government's weak response to devastating earthquakes that killed more than 50,000 people in Turkey and neighboring Syria. Supporters say that Erdogan has modernized the country through massive infrastructure projects and that he has brought Islam back into public life in Turkey.

And then there is the sometimes confusing and fluid foreign policy component of Erdogan's rule. Through NATO and other historic relations Turkey has been allied with the West. But there are holes in that alliance. While Erdogan condemned Russia's invasion of Ukraine and sent aid to the Ukrainian government, he refused to join Western sanctions on Russia and instead expanded trade ties with Russia and drew closer to Russian President Vladimir Putin.

Erdogan has also sparred with the United States over Syria policy and regularly disparages Washington in his public speeches. And although Turkey is a NATO member state, Erdogan has used his NATO blackball vote to hamper the alliance's expansion by delaying Finland's ability to join and refusing to accept Sweden.

Kilicdaroglu promised to improve relations with the West and make Turkish foreign policy less personal. That potential breath of fresh perspective is not likely to occur.



President Recep Tayyip Erdogan of Turkey

Instead, Erdogan will remain in power. He will further tighten his control in Turkey as he sews uncertainty in the West and further cultivates his associations with other authoritarian regimes.

What that means for what appeared to be improving Turkish-Israeli relations is unclear, as the Jewish state will join other Western powers as they wait to see Erdogan's next steps following what is likely to be a significant reelection victory next week. ■



Assault on LGBTQ Rights Must be Countered

Rabbi Benjamin David

As we approach Pride Month, we are collectively witnessing a widespread public assault on LGBTQ rights. As a rabbi, this terrifies me, as it should you.

Recent legislation enacted in Florida forbids teachers from using the word “gay,” denies the public appearance of drag shows, limits pronoun usage to those associated with one’s biological sex and instructs teachers not to educate children on matters relating to sex or sexuality that are outside of heterosexual practice.

These laws, in addition to similar measures set to take effect in Texas, fly in the face of my understanding of Judaism, human rights and basic decency. This Pride Month, against this heinous backdrop of intolerance, we are obligated to recommit ourselves to the aggrieved LGBTQ community.

June has been recognized as Pride Month ever since the Stonewall Riots in the summer of 1969. These riots followed a police raid of the popular gay bar, the Stonewall Inn in New York City; it was the birth of a movement and a loud cry for acceptance. This came, of course, at a time of great unrest and transition in the United States, a time when marginalized communities gained their voice and spoke unequivocal truths to power. From Rosa Parks to Harvey Milk, change was in the air.

We are the heirs of these change-makers. More than 50 years since Stonewall, Pride Month becomes an opportunity for us to re-up our commitment to and support of the LGBTQ community.

We do this precisely as Jews. Indeed, as we were strangers in the land of Egypt, we know well what it means to be diminished, othered and cast out as threatening and altogether dangerous. The Jewish story is no doubt replete with instances in which we were made

to feel less than, belittled and worse than that because of how we looked, how we prayed, the holidays we observed, the food we ate and the language(s) we spoke. We know what it means to experience hate.

Amid the darkest chapter of our people, we were dehumanized outright, turned into numbers and caricatures: a yellow star, a kippah, glasses and the stereotypical large nose. Our sense of self was denied as was every Jewish soul’s distinctive identity, personality and story. The Shoah so nearly erased Jews and Judaism as a hate machine, with zero tolerance for difference, sought to eradicate us once and for all. Thank God we are still here and here to ensure that all peoples are protected from ignorance and those set on persecution.

I come to Pride Month not only as a rabbi and a Jew, not only as the grandson of Holocaust survivors but as an engaged American citizen seeking a society predicated on greater compassion and understanding. This is the America in which I want my children to live. This is the America in which I want our religious school and nursery school children to live.

Pride Month has us recognize not only the extraordinary contributions of the LGBTQ community to our broader world but how our LGBTQ friends enrich our synagogue life by their mere presence, life experience and wisdom. We are commanded once and again to “love our neighbor” and to “welcome the stranger,” and I am glad that synagogues around the world have moved gradually away from homophobic policy-making and egregious exclusion. These profoundly Jewish obligations are to transcend politics, our limited silos, even our comfort level.

I write this at a moment in time that is wrought with prejudicial thinking and the rights of the LGBTQ community are very much in peril. When, in Florida alone, books that educate children about LGBTQ relationships are

banned, gender-affirming therapies are outlawed and personal pronouns are determined by the state rather than the individual, we must say “enough!”

As people in power seek to shutter and/or boycott businesses that are inclusive of the LGBTQ communities and politicians seek to undermine and devalue people due to their sexuality, we must not look away. Nor can we justify such behavior by selectively reading our sacred texts while ignoring the massive tome of laws repeatedly directing us to love, embrace and support each other.

I take my cues from the great rabbinic sages who preceded me — those who stood tall amid the civil rights movement and as Russian Jewry was under siege; they had the courage once and again to align themselves with the maligned and stand up tall for the mistreated. We all should. Now is the time. ■

Rabbi Benjamin David is the senior rabbi at Reform Congregation Keneseth Israel.

letters

Israel’s Future in Doubt

Michael Oren, the author of “2048, the Rejuvenated State,” must have written his book prior to Prime Minister Benjamin Netanyahu’s latest rejuvenation (“What Will Israel Look Like in 2048?,” May 4).

After having given the settlers’ movement a green light to not only expropriate land, the settlers have destroyed Palestinian orchards. The extent of land expropriation is such that a two-state solution is impossible.

Netanyahu is trying to eviscerate the Supreme Court and avoid jail. Will the democratic state even last till 2048? Oren describes the haredim as an existential threat to the state of Israel. It’s all concerning.

Saving democracy, living with the Palestinians, women’s rights, secular rights and non-Orthodox rights are all at risk on this current trajectory. ■

Nathan Farbman, Philadelphia

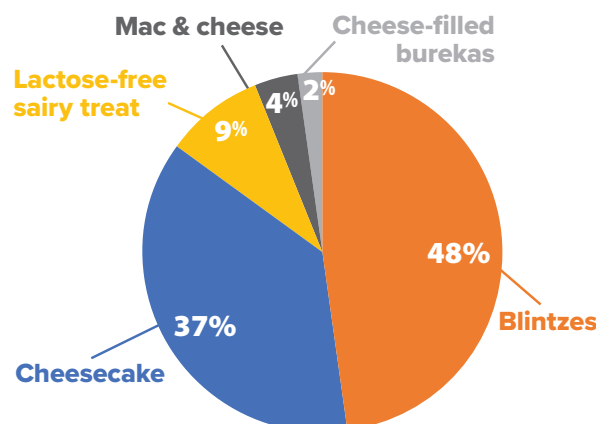
May 18 Poll Results

Shavuot begins on May 25.
Which dairy treat are you looking forward to in celebration of the giving of the Torah on Mount Sinai?

Next Week’s Poll

What did you think about “Jewish Matchmaking” on Netflix?

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Benjamin Kerstein

Elon Musk and the Inevitability of Antisemitism



Elon Musk

The question of what does and does not constitute antisemitism is seemingly perennial, and despite attempts to codify a definition, it is a question that shows no signs of going away.

The latest dust-up over the issue involved the second-richest man in the world. Last week, Twitter owner Elon Musk found himself in hot water after slamming his fellow controversial billionaire George Soros.

On May 16, Musk tweeted, “Soros reminds me of Magneto,” a reference to the primary villain from the comic book X-Men and its film adaptations.

As a left-wing philanthropist, Soros is often criticized, but Musk’s tweet set off alarm bells because while Magneto is a super-powered “mutant,” he is also a Jewish Holocaust survivor.

Tech entrepreneur Brian Krassenstein pointed this out to Musk, tweeting, “Fun fact: Magneto’s experiences during the Holocaust as a survivor shaped his perspective as well as his depth and empathy. Soro [sic], also a Holocaust survivor, get’s [sic] attacked nonstop for his good intentions.”

Musk replied, “You assume they are good intentions. They are not. He wants to erode the very fabric of civilization. Soros hates humanity.”

ADL chief Jonathan Greenblatt promptly waded in, tweeting, “Soros often is held up by the far-right, using antisemitic tropes, as the source of the world’s problems.”

Greenblatt asserted that Musk’s tweet was “dangerous” and would “embolden extremists who already contrive anti-Jewish conspiracies and have tried to attack Soros and Jewish communities as a result.”

In response to the uproar, Musk doubled down, saying his tweet was “really unfair to Magneto.” He advised the ADL to “drop the ‘L.’”

This fracas, while relatively minor, raised a more general issue because of the figure of Soros himself.

Soros and his Open Society Foundations are, unquestionably, among the most powerful forces on the Western left. They fund a multitude of organizations and movements dedicated to advancing progressive politics and policies.

As such, Soros and his philanthropy do affect many aspects of political and social life in the West, and should

therefore be legitimate targets of criticism. Indeed, there are similar figures on the right, and those who leap to Soros’s defense have no problem with attacking his counterparts on the other side of the aisle.

There is also the issue of Soros’s personal and professional behavior, a great deal of which has been unbecoming. His financial machinations once forced Britain to devalue the pound. His influence over the U.S. legal system through massive campaign funds for various judicial offices can be legitimately considered malign by opponents. His general interference in the politics of various countries — including, perhaps especially, Israel — is seen by many as undermining civil society. This is all legitimate cause for criticism.

For Jews, moreover, there is a certain irony to the charge of antisemitism, given that Soros’s philanthropy has completely ignored Jewish issues and he has expressed open hostility towards Israel. Indeed, he once went so far as to blame Ariel Sharon, Israeli policies and the “pro-Israel lobby” for the current rise in antisemitism. To blame Jews for antisemitism is thoroughly monstrous and antisemitic in and of itself.

Nonetheless, the issue is more complicated than it appears, because it remains an inescapable fact that Soros is a Jew. As such, he is inherently different from non-Jews of similar influence and stature. When people point to him as an evil supervillain who “hates humanity” and wants to destroy civilization — all ancient slanders of the Jews — this has inevitable resonances that it does not in other cases, and there is no sense in denying it.

Indeed, while Musk did not do so, it is not unusual to hear people on the far right accuse Soros of more or less controlling the world, a libel with obvious antisemitic connotations. Greenblatt is right to point out that this is, at the very least, dangerous.

This raises another question: Is all criticism of Soros antisemitic?

The easy answer is to say: No, one can criticize Soros but avoid antisemitism in doing so. But this is not enough. While criticism of Soros’s wealth, influence and undeniable power may not be subjectively antisemitic in all cases, it is difficult to see how it is not objectively antisemitic in most cases.

One can love or hate Soros and his work, but whether we like it or not, attacks on him — even quite accurate attacks — are bound to be seized upon by antisemites, who will see such attacks as confirmation of their fantasies of Jewish conspiracy and omnipotence.

A similar phenomenon is at work regarding criticism of Israel. It is all fine and good to say that of course you can criticize Israel as you would any other nation, but Israel is not like any other nation. It is a Jewish state, and this comes with millennia-old civilizational baggage that is inescapable. An attack on Israel cannot but have, on some level, antisemitic connotations.

In a free society, these unpleasant realities present us with an insoluble dilemma. We cannot simply shut down all criticism of Soros. Criticism and the right to criticize are essential to liberal democracy, and to censor and cancel are inherent threats to the same. The slippery slope is obvious and ominous. And yet, the unpleasant realities remain.

The answer, it seems to me, is to adopt a certain moral imperative: Work toward less antisemitism. That is, engage in justified criticism, but always keep the possible collateral damage in mind. Understand that antisemitic resonances are, on some issues, inevitable and seek to minimize them.

If we adopt this imperative, we must admit that Musk conspicuously failed to honor it. He did not consider the sinister echoes of his statement. When they were pointed out to him, he did not take them seriously. Whatever one thinks of George Soros, we should be willing to acknowledge that this, at least, is unacceptable. ■

Benjamin Kerstein is a writer and editor living in Tel Aviv.



Rabbi Rachel Isaacs

As a Rabbi in a Small Town, I Understand the Jewish Class Divide

When you walk into the back door at my home away from home, Beth Israel Congregation of Waterville, Maine, you're greeted with a faint scent of kosher matzah ball soup mixed with the slightest hint of mildew from a 70-year-old building that can't quite manage its moisture anymore.

On your left, you'll see the kitchen, the heart and soul of our congregation. It is often where the most invaluable Torah is taught and learned. That happened a few years ago, when my wife, Mel, was joined one snowy Saturday night by our rabbinical intern.

"Mel," he asked, "do you always need to make this many sandwiches for the food pantry?"

"No," she replied. "Demand has gone up over the past few years, but we always need to make double at the end of the month."

"Why," he inquired, "should you need to make any more at the end of the month than at the beginning?"

Mel stood there somewhat stunned by a question that should not have felt like a Talmudic riddle. How could he not know? I am sure he knew why we blessed two challahs for each Shabbat meal (to remember God's grace in the desert when, ahead of Shabbat, the Israelites were able to gather double the amount of manna [Exodus 16:22]). But why did he not know why we need to double the number of sandwiches we make at the end of the month?

"Most of the clients we serve, some of whom are members of our own congregation," she explained, "rely on WIC and EBT, government benefits that are issued at the beginning of each month and that often run out by the end, especially in families with children."

"Oh, OK. I didn't know that," he said with a humility that endeared him so deeply to all of us at Beth Israel.

He didn't understand the significance of the double portion at the end of the month, but the truth of the matter is before I came to Waterville, I didn't either. I knew nothing about communities like Waterville. And what I thought I knew was not only wrong, but actually, in retrospect, was harmful and offensive. And if I did think about class differences when I lived in Brooklyn, I rarely thought about it in connection to the Jewish community.

But my ignorance and that of my student should not surprise us. Because how many of us really talk honestly about class? Class isn't just about money. It's a messy alchemy of financial wealth, social connections, political and cultural power, the opportunities people encounter in their lifetime and the communal regard they receive. To put it more concretely, someone can have the money

— through personal resources or scholarships — to attend a Jewish summer camp. But class is also knowing which brands everyone else is wearing, knowing where to access those in-fashion clothes and being able to own them.

The trickiness of class is what brought one of my Maine rabbinic colleagues to warn me about sending the kids in my congregation to major Jewish summer camps, "Even if you can get them the scholarship, Rachel," she said, "the teasing they might endure might not make it worth it."

Why aren't we talking about class? The topic is tender because class is inextricably linked with our dignity. In Hebrew, the word for dignity is *kavod* and it shares the same root with *kaved*, heavy. Dignity is about how much leverage we have — in creating a world that gives us what we need and brings us into spaces with the promise of fullness, respect and agency. And the inequitable distribution of this *kavod* is impacting the ability of the American Jewish establishment to sustain functional, holy communities equitably nationwide.

For many small-town rabbis like myself, who travel back and forth regularly between large cities and our small-town synagogues, the disparity in services, luxuries and opportunities we witness between urban communities and our home shuls is striking and often painful.

Synagogues like ours are struggling to pay their heating bills so that their pipes don't freeze. Our congregants often cannot make their rent or pay college application fees, and our boards struggle mightily to raise the funds for paltry part-time rabbinic salaries. These heroic small-town lay leaders work the equivalent of unpaid, full-time jobs so that every member of their congregation can have a human hand to hold when life gets real — during times both of transcendent joy and deep distress.

Over the past 50 years wealth and social power have been increasingly concentrated in 12 metro areas to the exclusion of large swaths of our nation. The organization I lead, the Center for Small Town Jewish Life at Colby College, estimates that one in eight American Jews lives outside one of these areas. At the same time, we must also see that class disparities exist within every locale. And so, as we plan programs and craft policies as an American Jewish community, I would challenge all of us to ask ourselves and our institutions questions out loud that we usually don't ask.

Who is included or excluded by the price of this event or membership?

What services should every member of a Jewish community be able to access, regardless of price? Who will provide it? Who will pay those who are providing those services and will they be paid a fair wage?

How do we work to address the pain and shame caused by unacknowledged class differences within

our community?

Not all of these questions have simple answers, but we have to start addressing them. There are three steps we should be taking as an American Jewish community to make our community more economically equitable now.

First, even though livestreaming has been a blessing and increased accessibility and access in ways that cannot be overstated or taken for granted, we still need to reiterate — in all of our communities — that it doesn't replace the importance of physical presence.

Second, every state in America should have at bare minimum one full-time, at-large, pluralistically oriented rabbi with an endowed salary that serves the entire Jewish community of that state.

Third, we need to find ways to make sure that everyone has a seat at the table, so that every Jew's soul is fed. We cannot afford to lose anyone. The eternal faith of the people Israel is a covenant that should not be contingent on one's class — it is up to all of us to make sure that every member of our people is spiritually sated, held by community, known and called by name.

Recently I turned to Central Synagogue in New York City to support the work of the Center for Small Town Jewish Life. They answered the call immediately — partnering with us not only financially, but as thought partners in building community and capacity through Central's The Neighborhood online community and my organization's programs.

Two other Manhattan synagogues — Rodeph Sholom and Park Avenue Synagogue — came in alongside them, eager to help us spread the story of small-town Jewish life and advance our mission. They are funding our National Impact program, Makom, that trains small-town lay leaders and Jewish communal professionals to make small-town Jewish life sustainable.

But there is so much more to be done on a strategic, national scale to ensure that we are touching and serving every member of the American Jewish community with dignity. We will need to continue this work together, large and small Jewish congregations working together to serve the entirety of our people with dignity.

On every Shabbat to come, let's dream of *lechem mishneh*, a double portion for all, and let's start ensuring that everyone, at the very least, has the flour for a single loaf. As our rabbis teach, "*eyn kemach, eyn Torah*" — without flour, without physical sustenance, our Torah cannot live. ■

Rabbi Rachel Isaacs is the executive director of the Center for Small Town Jewish Life at Colby College. This op-ed was adapted from a guest sermon given by the author at Central Synagogue in Manhattan.



Staying Up All Night on Shavuot Is About Going All in

Rabbi Shlomo Zuckier

The holiday of Shavuot, which begins at sundown this year on Thursday, May 25, is understood by Jewish tradition to be the time when God gave the Israelites the Torah at Mount Sinai. It is traditionally celebrated with dairy foods and intensive Torah study, with some staying up all night to learn (a practice likely fueled by the advent of coffee in the 16th century).

These all-night study sessions, known as Tikkun Leil Shavuot, are held by Jewish communities of different denominations and geographies and are the only widely observed Jewish ritual involving staying up all night.

Though the custom is widespread, there are few classical sources to support it. So why do we do it?

On its face, the connection is obvious. Shavuot celebrates receiving the Torah so, of course, we would honor Shavuot with abundant Torah study. But upon reflection, this reason seems less than convincing. How high is the quality of Torah study in the middle of the night? As the hours tick by, is anyone even paying attention to the teacher? Many people load up on sugar and caffeine, perhaps ill-advisedly, just to get through it. This wouldn't seem like the best way to pay tribute to Torah.

A more common explanation is that Tikkun Leil Shavuot is precisely that — a *tikkun* (literally “rectification”) for what went wrong on that original Shavuot at Sinai. The Israelites, according to this theory, slept in on the day they were meant to receive the Torah. In a sort of penance for that failing, we make sure not to miss Shavuot morning by pulling an all-nighter the night before.

But this seems potentially counterproductive. If you're worried about sleeping in and missing a morning meeting, staying up all night doesn't quite do the trick. It's overkill and may actually undermine your goal. You might manage to be physically where you need to be but at the cost of any sort of mental presence. What is the value of being present for the giving of the Torah if you're incapacitated from sleep deprivation?

I would like to suggest an alternate explanation, one focused less on learning and preparedness and more on the experience of receiving the Torah. The goal of Shavuot night is not Torah learning — one can study Torah any day of the year. The goal is to experience something of the radical encounter with God at Sinai.



In the book of Exodus, we find this description of what transpired as God descended on the mountain:

And the entire people saw the thunder and lightning and the sound of the shofar and the mountain in smoke. The nation saw, they trembled with fear and they stayed at a distance. They said to Moses, “Speak to us yourself and we will listen. But do not have God speak to us or we will die.”

In the Torah's telling, the encounter with God was an immersive experience. As if attending a concert with overwhelming audiovisual components, the people are at first entranced and then overwhelmed by what they're experiencing, backtracking in fear. They are so overpowered they are unable to distinguish between the senses — hence they “saw” the “sound of the shofar.” Overawed by all of this, they beg off, asking to have Moses serve as an intermediary rather than encounter God directly again.

This should not be surprising — it makes sense that an encounter with God should be overwhelming, an experience that scrambles the senses and shifts

one's consciousness. And that's what we're looking for on Shavuot. Tikkun Leil Shavuot isn't primarily an opportunity to learn, nor a chance to fix some millennia-old mishap. It is meant precisely to simulate that total immersive experience.

We do that by occupying ourselves entirely with Torah — and nothing else (OK, maybe some cheesecake, too). We learn until it hurts, going at it until we just can't anymore. Depriving ourselves of sleep brings our bodies into the experience and inevitably affects a shift in consciousness. Taken together, this practice creates an intense experience, an all-encompassing engagement with God and Torah — just as the Israelites experienced at Mount Sinai.

Yes, you might have a headache in the morning, but some hangovers are worth it. ■

Rabbi Shlomo Zuckier is a scholar of ancient Judaism and a research associate at the Institute for Advanced Study in Princeton, New Jersey. This originally appeared on My Jewish Learning.



An indoor fire at Beis Medrash Beis Shmuel

London Firefighters Scold British Synagogue for Lighting Holiday Bonfire Indoors

London's fire and rescue service reminded Jewish congregations to keep holiday bonfires outdoors after the city's Jewish News outlet shared video of a synagogue celebrating Lag B'Omer on May 9 with an indoor fire, JTA.org reported.

The video showed a fire raging inside Beis Medrash Beis Shmuel, a haredi Orthodox synagogue in Golders Green, a heavily Jewish neighborhood of London.

The congregation purportedly started the fire indoors because of rainy local conditions on the holiday.

Under traditional Jewish law, Lag B'Omer is the one day in the mourning period between Passover and Shavuot on which observant Jews are permitted to do certain things such as get a haircut or hold weddings. Bonfires often mark the celebratory day.

"Though we are keen to see communities enjoying the festival of Lag B'Omer, we don't want to see anyone harmed as a result. You should never build a bonfire indoors," the London Fire Brigade told the Jewish News.

Israel to Invest \$40M in North American Jewish Day Schools

Citing "a major crisis in Jewish education," Israel's Diaspora ministry plans to pour about \$40 million into training educators at Jewish schools in the United States and Canada, JTA.org reported.

Amichai Chikli, Israel's minister of Diaspora affairs, announced the initiative, called "Aleph Bet" after the first two letters of the Hebrew alphabet, on May 15. He hopes enrollment will increase at Jewish day schools, fearing that "we are losing large parts of the Jewish people," and said the initiative would "focus on training teachers for Jewish education and Israel studies as well as principals for Jewish day schools," according to The Jerusalem Post.

Chikli did not elaborate on how his ministry would spend the allocation, nor did he detail when funds could start making their way into North American Jewish schools. His office did not respond to a request for comment. Israel's governing coalition plans to approve a state budget next week, ahead of a May 29 deadline.

North American Jewish schools have received varying levels of Israeli government support for years, according to Paul Bernstein, CEO of Prizmah, a nonprofit supporting Jewish day schools. He said staff members of day schools were optimistic about the additional funding despite lacking details about where it would go.

Endangered Seal Became a Celebrity on an Israeli Beach

For nearly a week, Israel's latest unlikely celebrity lounged on the Jaffa beach, drawing throngs of onlookers, constant media attention and round-the-clock protection from the government as she sunbathed and slept the day away, JTA.org reported.

Then on May 16, the unwitting star named Yulia — a rare 6-foot species of seal weighing hundreds of pounds who has traveled the eastern Mediterranean — waded into the water and swam away. She left no sign of whether she would ever return.

Her departure has left some residents bereft and others hopeful that she may find a safer home than a bare beach with little shelter, other animals and litter. News of her departure spread quickly through the area's social media and WhatsApp groups, one of which had even changed its name from "Friends of Jaffa" to "Friends of Yulia."

"Of course, I know she's not smiling, but her lips are formed in a way that makes her look like she is. She's so utterly calm — even while a million people are watching her," said Aya Zaken, a resident of the ancient city adjacent to Tel Aviv, who added that she was "deeply sad" that Yulia had returned to the sea. ■

— Compiled by Andy Gotlieb

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REBECCA RHYNHART'S ELECTION NIGHT PARTY THAT NEVER QUITE MATERIALIZED

Jarrad Saffren | Staff Writer

Rebecca Rhynhart started the Philadelphia mayoral race as a former city controller trying to make a name for herself by criticizing the police department. She was neither a wealthy businessman, like Jeff Brown or Allan Domb, nor a city council member with a local following, like Helen Gym.

But then, the Jewish woman surprised everybody. The 48-year-old earned endorsements from three former mayors in Ed Rendell, Michael Nutter and John Street and the city's newspaper of record, The Philadelphia Inquirer. Less than a month before the May 16 Democratic Primary, she held a small lead over Councilwoman Cherelle Parker in a much-hyped poll.

So, as she walked into her election night party at Craft Hall in Northern Liberties, Rhynhart was smiling, embracing her daughter and chatting with the friends, volunteers and donors in attendance. "Let's hear it for the mayor!" shouted Street, who was standing by a table near the entrance. The crowd started cheering and clapping.

It was just after 8 p.m. The polls were closed throughout Philadelphia County. Just like in that pre-election survey, Rhynhart held a small lead, less than 1,000 votes, over Parker with 23% of the tally counted. Refresh after refresh of the webpages of outlets like the Inquirer and 6abc showed the Jewish candidate's grinning profile picture at the top. Giant TVs all around the beer hall, tuned into CBS Philadelphia, showed the same scoreboard.

But within an hour, the race turned. Successive vote dumps, from 23% to 38% to 46% to 63%, gave Parker the top spot. And her advantage kept growing, from around 9,000 votes to 11,000 to 17,000 to more than 20,000. Rhynhart disappeared from the bar area to go to a private room upstairs to consult with her team. The people downstairs sipped their beers with long faces. Some filed out the front door and into the warm spring night.

Sometime after 11 p.m., CBS Philadelphia showed a check mark next to Parker's name. It was over. Parker, not Rhynhart, had won the Democratic Primary, making her the heavy favorite to become Philadelphia's 100th mayor in the 80% blue city. She will face Republican David Oh in the November general election. If she wins, she will become Philadelphia's first female mayor.

Shortly after the result came down, Rhynhart did, too. The people who remained at Craft Hall, a large enough group to fill tables, cheered loudly. The candidate put on a smile and walked to a podium set up at the front of the room

with her campaign's decal on it.

With her husband, David McDuff, standing next to her, and her campaign leaders on the other side, Rhynhart tried to pull off the most emotionally difficult task in politics: the concession speech. She took a second to try to find the words as the clapping continued. Then it died down and the floor was hers.

"I just want to say thank you to everyone. Obviously, this isn't the outcome that I wanted or that we wanted. But I want to say that I am really proud of ... the campaign and the way that all of us here came together to fight for a better Philadelphia," Rhynhart said.

The crowd clapped and hollered.

"Our campaign was about fighting against the Democratic machine and the status quo of how things are done in Philly," she said. "Change doesn't happen always the way you want it to. But that's OK, because we'll keep fighting."

The people clapped and hollered again.

"I'm proud of the campaign that we ran," Rhynhart continued later to more applause. "I just want to say thank you. Thank you for being there for me. Thank

you for putting yourselves out there. Thank you for standing with me.”

The candidate pledged that “the momentum that we have built is not going away.”

“It’s not,” she reassured her audience as they continued to cheer. “We will continue to work together and to fight for Philly because we have a great city, and there is a way forward that we’ve all charted.”

The Democrat did not elaborate. It will not be her job to do so. That task belongs to Parker, who at 11:41 p.m., tweeted the following:

“I’m so incredibly honored to have earned the Democratic nomination tonight. It’s been a long road, and to see the tireless work of my campaign team, supporters, and family pay off is humbling. I’m looking forward to November and bringing our city together as its 100th mayor.”

Back at Craft Hall, Rhynhart exited stage left and enjoyed a long embrace with Nutter, who had arrived earlier in the evening. Rhynhart served in the Nutter administration as treasurer and budget director. The former mayor endorsed her in March.

“My advice to Rebecca was always, ‘Give it everything you have.’ And if you know that you did the best you could, then you did the best you could,” Nutter said. “And that’s all a candidate can ever do. Ultimately, it’s up to the voters and what they want. Candidates don’t control the outcome.”

“I do believe that Rebecca gave every possible thing she could to this campaign,” he added. “Campaigns are a function of the sign of the times and the many, many things on voters’ minds.”

Nutter lost his first race for city council in 1987 but won the seat, representing Philadelphia’s fourth district, four years later and held it for 14 years. Then he ran for mayor and won twice. As he put it, he knows what it feels like to win and to lose.

“There’s a certain sense of disappointment,” he said of defeat. “A feeling that maybe you let a lot of people down. That’s not the feeling here in the room. You heard people chanting, ‘Rebecca.’”

Black residents make up the biggest racial demographic in Philadelphia, and Parker’s victory, according to several analyses, was powered by Black and Latino neighborhoods. She differentiated herself from other candidates on the crime issue by making specific proposals for putting more cops on the streets, like 300 additional foot and bike officers, and by advocating for a “constitutional version” of stop-and-frisk policies.

Rhynhart won the white neighborhoods but had to share the vote with Gym and Domb. An Inquirer breakdown showed Rhynhart winning more than 38% and more than 33% in “strong-majority-white” (75% plus) and “majority-white” (50-75%) precincts. Gym reached 24.9% and 30.6%, respectively, in those areas while Domb scored in the teens. Parker won at least 40% in every “majority” or



Rebecca Rhynhart shares an embrace with former Philadelphia Mayor Michael Nutter at her election night watch party in Northern Liberties.



The crowd at Rebecca Rhynhart's election night party



Rebecca Rhynhart talks to a supporter.

“strong-majority” Black or Latino precinct, including 58.4% in “strong-majority” Black precincts.

Rhynhart said in November, after announcing her run, that her crime-fighting strategy did not begin with putting more cops on the streets. Instead, it started with “intervention strategies” like job training and therapy. Rhynhart, who grew up in a Reform Jewish household, had a bat mitzvah at Congregation Rodeph Shalom, sent her daughter to preschool at Temple Beth Zion-Beth Israel and still celebrates Jewish holidays, said her approach was motivated by her Jewish values of empathy and fairness.

But in a city where homicides and car jackings impacted lives and dominated the news over the past two years, crime felt like a crisis, not a long-term issue to solve over time. Rhynhart’s argument

convinced three former mayors, the newspaper of record and the more than 56,000 Philadelphians who voted for her. But with almost 99% of the vote counted, Parker’s victory margin is more than 24,000 votes and close to 10%.

The result forced even Rhynhart supporters to look ahead.

“I am going to be excited to work with whoever the next mayor is to advance veterans’ issues,” said Jack Inacker, a Philadelphia resident, Rhynhart supporter and the head of the local Veterans Caucus.

“I feel like Cherelle will stabilize the city,” said Colleen Puckett, a Jewish Rhynhart supporter and Philadelphia resident. “But if Rebecca doesn’t win, I feel like it’s a missed opportunity to bring the city forward.” ■

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Sotheby's auctioneer Benjamin Doller takes bids for the Codex Sassoon at the auction house's Manhattan headquarters on May 17.

Codex Sassoon Acquired for ANU Museum of the Jewish People for \$38.1M

Jackie Hajdenberg and Asaf Shalev | JTA.org

A 1,100-year-old Hebrew Bible became the most expensive book ever sold on May 17 when it drew a price of \$38.1 million at auction at Sotheby's in New York City.

The buyer of the item, known as the Codex Sassoon, was revealed to be the American fundraising group on behalf of ANU — Museum of the Jewish People in Tel Aviv. The museum said attorney Alfred Moses, a former U.S. ambassador to Romania, and his family provided the funds for the purchase.

The manuscript is the world's oldest nearly complete copy of the Hebrew Bible. It was handwritten in Syria or the Land of Israel roughly 1,100 years ago on 792 pages of sheepskin. It includes all 24 books of the Bible and is missing only about eight pages. Its writing and layout recall those of Torah scrolls read in synagogue.

The seller, Swiss financier and collector Jacqui Safra, had owned the volume since 1989. Speculation about where the book would end up led to anxiety that it might be sold to a private collector rather than a public institution that could put it on display.

Those doubts were put to rest when the museum, formerly the Museum of the Jewish Diaspora, said the book would be part of its core exhibition.

"The Hebrew Bible is the most influential book in history and constitutes the bedrock of Western

civilization. I rejoice in knowing it belongs to the Jewish people," Moses said in a statement. "It was my mission, realizing the historic significance of Codex Sassoon, to see that it resides in a place with global access to all people."

Just a handful of buyers competed for the book — in person at Sotheby's and by phone — and the auction took less than six minutes. Ahead of the auction, Sotheby's estimated that the item would sell for anywhere from \$30 million to \$50 million. The "gavel price" was \$33.5 million, but with fees and premiums, the final price tag reached \$38.1 million.

Since no book or historical document quite like it has been sold at auction for decades, the Codex Sassoon has earned comparisons to other foundational texts of civilization that have also commanded tens of millions of dollars. A copy of the first printing of the U.S. Constitution's final text sold for \$43.2 million in 2021. The Codex Leicester, a journal with writings by Leonardo Da Vinci, fetched \$30.8 million in 1994. And a copy of the Magna Carta sold for \$21.1 million in 2007.

"This is one of the rarest, unique, uniting documents that ever existed," said Irina Nevzlin, chair of ANU's board of directors. "For us to have it in the museum where it will be available for all those millions of people — this is something that can strengthen our roots and our identity, because it's something eternal."

She added, "We are the right home for it for so many reasons. Also for the fact that we're based in Israel."

The in-person auction attracted a standing-

room-only crowd of onlookers, many of whom said they felt compelled to witness a transaction of immense significance in Jewish tradition.

"This is a historic moment," said Elinatan Kupferberg, a scholar and writer from Lakewood, New Jersey. "This is the oldest Torah in existence. Whoever is going to own it next is going to change history."

Kupferberg, who said his most precious books were those containing the handwritten notes of great rabbis, said he sometimes regrets when Jewish texts are bought by collectors because they will not be used in everyday study. Not so, he said, with this item.

"It doesn't make me feel sad to see it behind glass because it was meant to be a reference work," he said.

Sandra Gogel, who was in town from Paris, said she had hoped the Codex Sassoon would draw a higher price, and was surprised that bidding had closed so quickly. "Thirty-three point five is nothing to scoff at, but 50 would have been nice," she said.

Gogel said she had traveled to London to see the Codex when it was on display there and was relieved that the book will end up on public display.

"I went to London to see it because I thought I might not see it again," she said. She added, "I'm happy it will be Israel where everyone can see it... Everyone goes to Tel Aviv." ■

Philissa Cramer contributed reporting.

Big Jewish Weddings are Back, with a Personal Touch

Sasha Rogelberg | Staff Writer

More than just brides and grooms are saying “I do” this wedding season. Vered Asta, principal event planner at Vela Events serving the Virginia, D.C. and Maryland areas, has noticed guests saying “Yes” to attending more weddings, too.

“People have been using weddings as an opportunity for reunions of sorts,” she said. “People haven’t seen each other in a few years.”

Rather than intimate ceremonies with laid-back dress and modest receptions, weddings are big, bold and tailored to the whims of the couple. Asta shared her wedding trend observations ahead of a busy summer season.

Bucking Tradition

Working with a diverse Jewish clientele, Asta has seen new takes on the wedding traditions of old: Rather than just the groom circling the bride seven times, the couple circle each other. Similarly, once-gendered language in a couple’s ketubah is altered to be more egalitarian and eliminate clauses that feel dated or irrelevant.

While she’s familiar with planning interfaith and LGBTQ weddings, Asta has noticed clients choosing to spotlight different parts of their respective cultures, such as Sephardic and other non-Ashkenazi traditions.

In an interfaith wedding between a couple with respective Indian and Jewish backgrounds, the couple chose to have an Indian ceremony, but said *brachot* over the wine and food in Hebrew. The tradition of the couple circling one another seven times is shared in both cultures.

“It’s been really nice — a new and exciting challenge to talk to our couples about, what is the right fit? And what are the traditions going forward that will mean the most to you?” Asta said.

Personal Touches

Picking meaningful traditions is part of a greater trend Asta has seen: Couples want to incorporate parts of their story into their reception.

One couple served milkshakes at the end of the evening, an homage to their first date. Asta said some clients choose to incorporate favorite or memorable restaurants into the evening through a giftcard giveaway.

Another bride and groom, instead of a guest book, had guests enter a phone booth and leave a voice message to wish the couple well. Shared personalized



Couples today are interested in big weddings with customized components.

sentiments go both ways. One pair of clients wrote personalized notes on each guest’s name placard.

Personalized ceremonies and receptions are in part a result of parents, once insistent on having a hand in their children’s wedding, taking the backseat in the planning process. Gone are the days of someone’s father inviting his business partner to his child’s wedding.

“Couples are speaking up for themselves, but also the parents are being more open to recognizing that it means more if these are people that they know, and it’s a more meaningful celebration if it’s people they know,” Asta said. “So it’s really more of a collaborative planning process.”

Sustainable Solutions

Clients not only want to be creative, but eco-friendly as well. Vela Events, as well as other event planning companies around the country, have found ways to accommodate that desire.

“Couples are certainly more conscious of what is happening after the event,” Asta said.

If clients want to have compostable plates and silverware made of bamboo or other organic materials, Vela Events will compost them, along with food scraps from uneaten plates. Extra food and unused ingredients will go to shelters or local food pantries.

Vela Events donates flowers and floral arrangements

to women’s shelters as well.

Staying in the Budget

After years of COVID-impacted weddings, couples have been pulling out the stops for their celebrations, but Asta is aware that some clients may not or cannot break the bank for their special day.

To still make the day feel special while saving some cash, Asta recommends hiring a DJ instead of a live band, or switching out a multicourse meat meal for a dairy or vegetarian catering option. Couples will often opt to provide beer or wine for guests at the reception, instead of an open bar. Of course, a small guest list means lower costs, too.

Considering an appropriate venue that accommodates these budget restrictions can help the wedding keep its charm and elegance. If you have a beautiful outdoor venue, you may be able to save money on decor or dress the event down, if you have little interest in spending money on a gown or tuxedo.

Making some sacrifices may be necessary to planning the big day, but Asta recommends having three core components to prioritize: “Great music, excellent lighting, really great food. I think people always remember those.” ■

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This Jewish Couple Ended Their Wedding Tour with a Colorful Oaxacan Ceremony

Alix Wall | JTA.org

For the third of their three weddings, Hallie Applebaum and Elan Raffel set up a chuppah in Oaxaca, the Mexican city where they first confessed their love for each other.

Oaxaca is a vibrant hub of Mexican folk art and incredible food, but Jewish life? Not so much. Nonetheless the couple chose there to wed in an egalitarian Jewish ceremony led by the groom's sister, Libby Smoler, on Feb. 26. And when seven family members and friends gave their interpretations of the seven traditional blessings, one of Applebaum's sisters wished them a lifetime of adventures and delicious meals.

The wedding came just over three years after the pair met — online, from their parents' houses early in the pandemic.

Applebaum's parents weren't subtle about wading into her dating life after she moved home to Portland, Maine, in early 2020, the only one of their four children to do so. Her father showed her a video about dating apps, and her mother asked her for a demonstration.

Applebaum, 35, downloaded Hinge. The next thing she knew, her mother was hooked. "She's swiping and swiping, and saying, 'This is fabulous,'" Applebaum recalled, adding with a joke, "I told her, 'You have to have some standards.'"

In Los Angeles, where Applebaum had been living,

she was focused first on her job as a producer of external communications for the educational technology division of the World Bank and her all-consuming side project as the founder of Future of Women, which hosts breakfast events around the world and hosts a podcast for women leaders.

But in her childhood home, with no timeline for when life would resume, she decided to dive into dating, drawing on her extensive experiences living and traveling abroad to experiment with what would generate the most promising results.

"I put my location as different places, like Mexico City or London, for the fun of it," she said. "When we were so isolated, to have contact with people in these places was nice. But, then, I put myself in a



Photo by Mónica Godfrey

more realistic location.”
 That location was New York City, where she soon encountered Raffel, an attorney in the tech industry.

The pair matched and soon learned that they had a lot in common. Like Applebaum, Raffel had moved back in with his parents at the start of the pandemic — in his case Pikesville, a heavily Jewish suburb of Baltimore. Both attended Jewish day schools growing up; both spent time living abroad (Applebaum in Guatemala, Ecuador, and while pursuing a master’s degree in Great Britain at the London School of Economics, and Raffel in his mother’s native Israel); and both enjoyed fine food and off-the-beaten-path adventures.

After months of phone calls and probing conversations — some fueled by “The 36 Questions that Lead to Love” as appeared in The New York Times — they decided that Raffel would join Applebaum for a camping trip in Maine’s Acadia National Park.

“We had an out,” Raffel recalled. “If either of us had a terrible experience, we could back out.”

That wasn’t needed. Instead, they extended their time together — after kicking it off with an unplanned first meeting for Raffel with Applebaum’s parents when she forgot a cooler of food at their house.

“We joke that our first date was two weeks long,” Raffel said.

Soon after, Applebaum met Raffel’s family for Rosh Hashanah dinner. Then, Raffel rented a home in Los Angeles after Applebaum returned there.

With remote work the norm, and a few months of dating now behind them, they began considering living and working elsewhere. They decided

See Weddings, page 34



Photo by Taylor Applebaum



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Light Luscious Lemon Linguine

Keri White

As spring progresses, I find myself craving lighter, fresher dishes — gone are the soups and stews of winter — as we spend more time outdoors and embrace simpler, low-effort seasonal fare.

This lemon pasta is divine as a light main dish or a side with fish. It can be made pareve and accompany meat or chicken (omit the cheese and butter or use non-dairy versions). It comes together in minutes, really, as long as the pasta takes to cook, and the result is far greater than the sum of its parts.

I served this with a Greek-ish salad that featured crispy fried chickpeas. These tasty orbs take the place of croutons with more nutrition and pizzazz. I used half for the salad, intending to save the rest for a future snack, but we nibbled on the surplus while I prepped the pasta, and they were gone before we sat down to dinner.

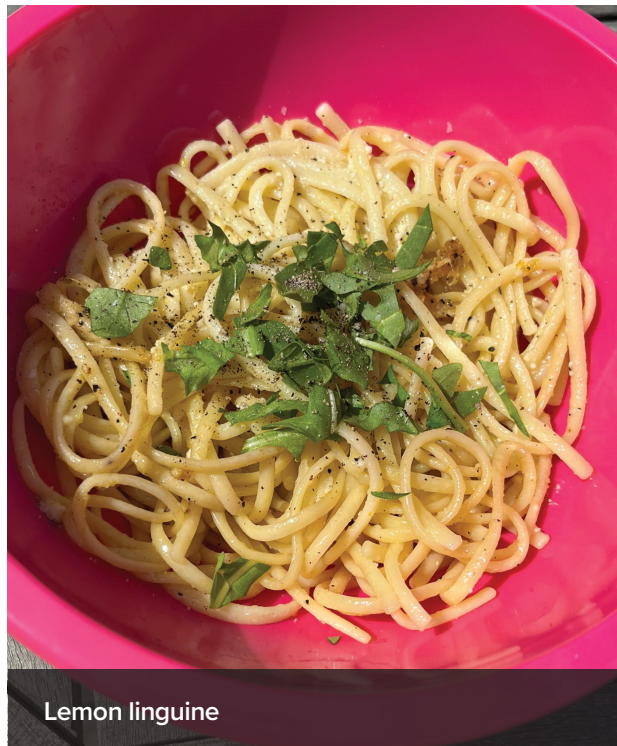
For dessert, I would choose something light that doesn't compete with or repeat the textures and ingredients. Avoid dense, flour-heavy dishes like cakes and cookies; you've got enough of that in the pasta. I also would avoid creamy, dairy-rich things like pudding and ice cream for the same reason; even if you omit the butter and cheese, the pasta takes on a kind of creamy texture.

Instead, I would go for either a square or two of dark chocolate, a non-citrus sorbet (melon? coffee? raspberry?), a bowl of fresh strawberries with a drizzle of aged balsamic or some lace cookies — those brittle, toffee-like cookies that tend to be flourless. And yes, all of these dessert items are generally bought, not baked, thus keeping with the simple, breezy theme of this meal!

Serves 2-4 depending on portion size and whether served as a main or side dish

- 1** lemon
- 2** tablespoons butter
- 2** tablespoons olive oil
- 2** cloves garlic, crushed
- ¼-½** teaspoon salt
- ½** teaspoon pepper
- ¼** cup Parmesan cheese
- ¼-½** cup pasta cooking water
- ½** pound dried linguine or any other long pasta
- Chopped parsley or basil, if desired, to garnish**

Heat a large pot of well-salted water to boil and cook the pasta to al dente, 1 minute less than the



Lemon linguine

package directions. Reserve ½ cup of the pasta water.

While the pasta cooks, heat the butter and oil in a medium skillet. Add the garlic, zest of the lemon, salt and pepper and sauté until fragrant. Keep it warm on low heat.

When the pasta is done, scoop ½ cup of water from the pot (you probably won't use it all) and drain the pasta. Pour the drained pasta into the skillet and toss it with the lemon/oil mixture. Squeeze the juice of the whole lemon over the pasta and continue tossing. Add the cheese and ¼ cup of pasta water to distribute. Add more water if the dish needs loosening up.

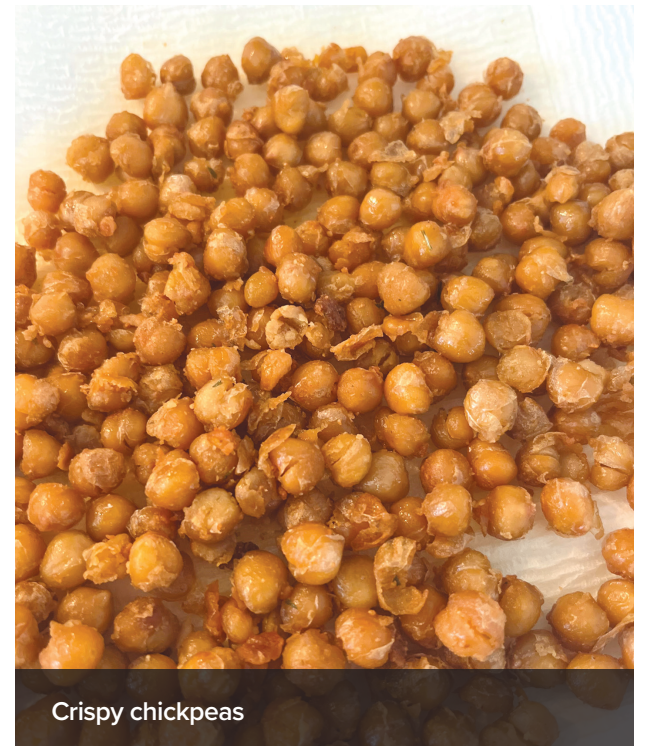
Sprinkle the pasta with fresh chopped parsley or basil if desired. Serve immediately with additional cheese at the table.

Greek-ish Salad with Crispy Chickpeas

For the chickpeas:

- 1** 15-ounce can chickpeas, drained
- 2** tablespoons canola or vegetable oil
- ½** teaspoon salt
- ½** teaspoon pepper
- ¼** teaspoon garlic powder
- Sprinkle of cayenne pepper, to taste, if desired**

Heat the oil in a skillet large enough to hold the chickpeas. When the oil is hot, add the chickpeas; be sure they are in just one layer. Add the seasonings. Keep the heat over medium-high; you want the pan to sizzle so the peas crisp up. This takes about 10 minutes.



Crispy chickpeas

Watch the peas carefully and stir frequently, scraping the bottom of the skillet with a spatula; they may stick otherwise. When the peas are golden brown and crispy, remove them from the heat and drain them on paper towels.

Greek-ish Salad

Serves 2

I used arugula for this, but you can use any lettuce you like. Just be sure it is well rinsed, dried and, if you're using large leaf, torn into small pieces.

- 4** cups lettuce
- ½** a cucumber, peeled and sliced
- ¾** cup cherry tomatoes, cut in half
- 1** ripe avocado, chopped

Dressing:

- 2** tablespoons olive oil
- 1** tablespoon red wine vinegar
- Sprinkle of salt/pepper/garlic powder**

¾ cup crispy chickpeas

In a medium-sized bowl, mix the lettuce, cucumber, tomatoes and avocado. Sprinkle it with the seasonings, drizzle the oil and vinegar over the salad and toss it well. Top it with crispy chickpeas and serve. ■

Keri White is a Philadelphia-based freelance food writer.

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As Author Martin Amis Died, a Movie of His Holocaust Novel ‘Zone of Interest’ Wowed at Cannes

Andrew Lapin | JTA.org

The death of Martin Amis, the prolific British author, came just as a film adaptation of one of his Holocaust novels premiered to rave reviews at the Cannes Film Festival.

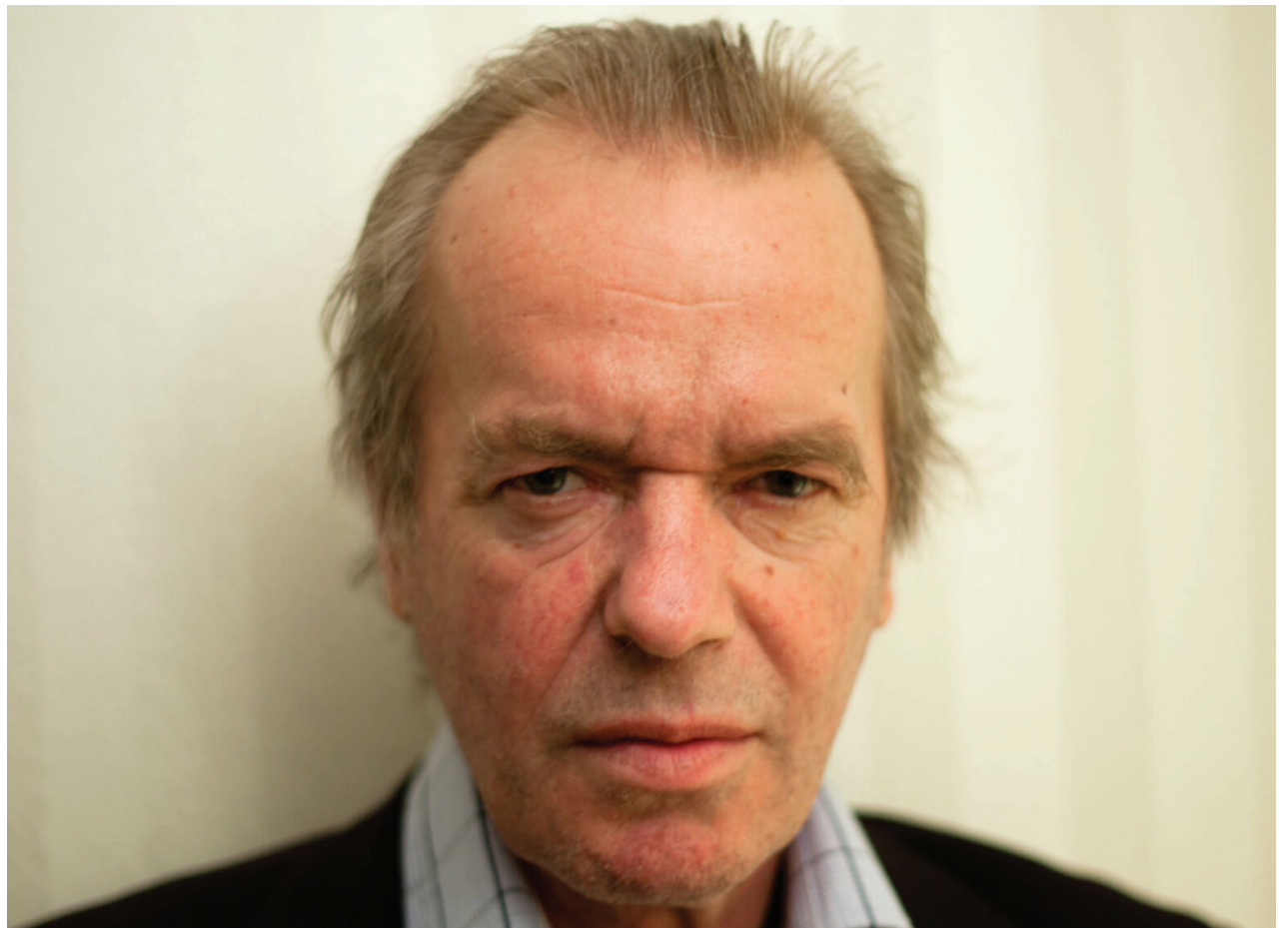
Amis, who died on May 19 of esophageal cancer at the age of 73, was not primarily known for his Holocaust fiction. But that aspect of his career may soon loom large, as “The Zone of Interest,” an adaptation of his penultimate novel, has become an early favorite to win this year’s Palme d’Or, the top prize at Cannes.

If the film comes away from the festival with an award, it could serve as an honor of sorts at the end of a largely celebrated but at times controversial career. In addition to his writing, Amis was known for his tabloid-fodder romances and derogatory comments about Muslims. The son of British literary titan Kingsley Amis, his most well-regarded work included the so-called London Trilogy of novels, published in the 1980s and 1990s, and a 2000 memoir.

Published in 2014, “The Zone of Interest” was Amis’ second-to-last novel and concerned itself, as many of his works did, with the mechanisms of genocide and the dark theme of societal collapse. The book centers around a figure loosely inspired by Auschwitz death camp commandant Rudolph Hoess. It dissects the mentality of Nazi officers and their families as they attempt to construct compartmentalized personal lives while committing atrocities against Jews. Amis’ novel also includes the perspective of a Jewish *sonderkommando* — a concentration camp prisoner who disposed of the dead bodies of fellow Jews after they had been gassed.

In the movie version, directed by the acclaimed British Jewish filmmaker Jonathan Glazer, the protagonist is explicitly Hoess himself. Glazer told reporters that he hoped the film adaptation would “talk to the capacity within each of us for violence, wherever you’re from.” It was important, he said, to depict Nazis not as “monsters,” but rather to show that “the great crime and tragedy is that human beings did this to other human beings.” The movie was filmed in Auschwitz and is scheduled to be released later this year.

“The Zone of Interest” was Amis’ second novel



The English author Martin Amis in a hotel suite in Cologne, Germany, on March 17, 2012

about the Holocaust. In 1991, he published “Time’s Arrow: or The Nature of the Offense,” an experimental narrative about a Nazi doctor in Auschwitz. Told in reverse chronology, the novel begins with the doctor’s “retirement” in America, before rewinding to show him brutalizing people in the camps. Critics celebrated the book for its depiction of the absurdity underpinning the Holocaust.

Amis was known more broadly for his mixture of satirical novels and fierce polemics, and he took on everything from the Stalinist regime to modern-day feminism to Islam in the post-9/11 world. That last topic earned him particular condemnation in 2006 when he asserted, among other things, “The Muslim community will have to suffer until it gets its house in order.” He apologized for that comment and denied being an Islamophobe, though soon afterward, according to The New York Times, he identified as

an “anti-Islamist” and told the British newspaper The Independent: “Anti-Islamism is not like antisemitism. There is a reason for it.”

If “The Zone of Interest” wins the top prize at Cannes, it will come amid a wave of other premieres at the festival this year that also grapple with historical antisemitism. “Occupied City,” a new four-hour documentary from Oscar-winning director Steve McQueen, juxtaposes modern-day Amsterdam with descriptions of its citizens’ lives under Nazi occupation. “The Goldman Case,” a courtroom drama, is based on the real-life 1975 trial of left-wing French Jewish radical Pierre Goldman, who claimed he was a victim of antisemitic targeting by police and who was later murdered. “Kidnapped,” which will premiere on May 31, is an Italian historical drama about the Catholic Church’s 19th-century kidnapping of Jewish child Edgardo Mortara. ■

An Asian-Jewish Superhero Fights the 1970s Chinese Mob in Comic Book Debut

Julian Voloj | JTA.org

An independent comic book publisher that aims to promote diversity in comics is about to spotlight a historic new character: the Asian-Jewish Leah Ai Tian, aka “The Last Jewish Daughter of Kaifeng.”

The character is the brainchild of Fabrice Sapolsky, co-founder of the Queens, New York-based FairSquare Comics, which aims to “promote and give more exposure to immigrants, minorities and under-represented creators of the word.” “The Last Jewish Daughter of Kaifeng,” which debuts June 7, is the latest installation of the Intertwined series of comics, which Sapolsky and fellow Frenchman Fred Pham Chuong started in 2017.

Leah, who made a brief appearance in the first Intertwined book, has the ability to manipulate anything water-based and travel through streams — not unlike a certain character in the popular TV show “Avatar: The Last Airbender.”

The book tells her complex origin story, which Sapolsky said is meant to “explain the reality of being a minority in a country that does not accept you as a minority.”

At first, Leah lives freely as a Jew in 1970s New York City — she wears a chai necklace, has opened a kosher Chinese restaurant and says her rabbi calls her powers “a blessing” from God. But the reader learns that she had left China to avoid a forced marriage to a mob lord who now terrorizes Kaifeng — a large city in eastern China home to the remnants of the country’s only native Jewish community.

That community, once thought to be at least a few thousand strong, by the time of Leah’s story was thought to be mostly dispersed or assimilated



Leah Ai Tian is the hero of “The Last Jewish Daughter of Kaifeng.”

“When working on the original concept of Intertwined, I knew we had to have a Jewish character, and there had never been an Asian-Jewish character in comics”

into the non-religious society of the Cultural Revolution. Leah returns home to try to save her parents and bring them to New York, where they could practice their religion freely.

Sapolsky’s interest in the Jewish community in Kaifeng dates to the 1990s when he was a teenager and his Jewish camp in France one year held “Kaifeng-themed” activities, meant to educate campers about Chinese Jews.

Born in France to a Sephardic mother from Algeria and an Ashkenazi father with roots in today’s Ukraine, his background informed his interest in

Jewish diversity.

“When working on the original concept of Intertwined, I knew we had to have a Jewish character, and there had never been an Asian-Jewish character in comics,” Sapolsky said.

For Sapolsky, it was important to make Leah’s story “real, make it authentic, make it believable.” He talked to consultants about Kaifeng history and culture, making sure even the architecture depicted on the page was realistic.

“The two artists, Fei Chen and Ho Seng Hui, are from China and Malaysia,

and never thought about Jews before this project, so they learned while drawing the book,” he said. Will Torres, a Christian of Puerto Rican descent, helped with the inking, and the coloring was done by Argentine Exequiel Roel.

The goal of the story was not only to refer to the minority experience in China — but also to the realities in the United States, Sapolsky’s adopted home.

“Unlike in France, where Jews are clearly defined as a minority, in this country they are widely perceived as simply white, which denies the diversity of Judaism,” he said. ■

BESNOFF

DAVID. May 18, 2023. Beloved son of the late Sherman and the late Eleanor Besnoff. Devoted brother of Susan Rotenberg and the late Melvin Besnoff (Jennifer). Loving uncle of Scott Rotenberg (Julie), Elizabeth Besnoff, and Stuart Besnoff. Contribution in his memory may be made to American Diabetes Association, www.diabetes.org

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COHEN

JEANETTE died May 18, 2023. She was 91. Beloved wife of the late Sanford Cohen. Devoted mother of Robert Cohen (Ellen) of Chalfont and Howard Cohen of Lansdale. Loving grandmother of Arthur Polk, Grace Polk, Matthew Cohen, and Sarah Cohen and great grandmother of Jared and Ethan. Service and interment will be private. Contributions in her memory may be made to the American Red Cross www.heart.org

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FINE

SUZAN W., On May 17, 2023, valorous wife of the late Kalman Fine; beloved daughter of the late Ethel and Samuel David Weller; loving mother of Andrew (Diane) Fine, Leslie Fine, Pamela Fine Maman, and Kenneth Fine; dear sister of Edward (Lynne) Weller; sister-in-law of Linda (Michael) Barrett; devoted Bubbie of Michal (Ben) Werner, Hayden Skinner-Fine, Noam (Rebecca) Berns, Sarah Tannenbaum, Daniel Maman, Adam Maman and Sasha Fine; doting great-grandmother of Gabriel, Zachary and Ethan; She is sorely missed by her dog, Sophie. Suzan started FineCare, a home health care agency, over 30 years ago after becoming a geriatric nurse practitioner. She was known for her generous spirit and touched more lives than we can count. She will be forever missed. Contributions in Suzan's memory may be made to Congregation Adath Jeshurun or a charity of the donor's choice.

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GREENSPAN

JEROME (Jerry), age 83, passed away May 18, 2023. Beloved husband of Marlene (nee Gelman). Loving father of Sheryl Beiter (Jeff). Adorning

grandfather of Haley Beiter, Carly Beiter, and "Luke". Dear brother of Bart Greenspan (the late Elaine). Contributions in his memory may be made to the National Alopecia Areata Foundation or the Cancer research charity of the donor's choice. Shiva is private.

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HARMELIN

MARILYN (nee Holtz) - May 16, 2023, of Bala Cynwyd, PA; beloved wife of the late Sherman Morton Harmelin; loving mother of Robert H. Harmelin (Randie) and William Harmelin (Samantha); beloved mother-in-law of the late Susan Sanders Harmelin; devoted sister of Esther Laufman; cherished grandmother of Karen, Sara, Jill (Kevin), Stephanie, Lauren Beth (Dylan) and Matthew; adored great-grandmother of Julian, Nico, Reese, Mara and Isla. In lieu of flowers, contributions in Marilyn's memory may be made to Living Beyond Breast Cancer Fund (lbcc.org), or Juvenile Diabetes Research Foundation (jdrf.org).

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MENIN

RICHARD, May 11, 2023, of Meadowbrook, PA. Beloved husband of Barbara (nee Lance); loving father of Michael "Scott" (Rachel) Menin; cherished brother of Kathy (Saul) Axelrod. Dr. Menin was a gastroenterologist, having graduated with honors from Temple Medical School in 1971. He served in the United States Air Force with the rank of Captain. After his discharge from the service, he went into private practice and became a member of the medical staff at Einstein Medical Center. He remained at Einstein for 40 years until his retirement in 2018. Dr. Menin was revered by the medical staff for his knowledge, proficiency, and calm demeanor. He was loved by his patients for his attentiveness and gentle bedside manner. Dr. Menin was an accomplished artist and woodworker. He passed with his wife, Barbara, and family members at his side in the same manner that he lived his life: with calmness and dignity. In lieu of flowers, contributions in Richard's memory may be made to the Germantown Jewish Centre Men's Club (germantownjewishcentre.org), the Leukemia & Lymphoma Society (lls.org), or a charity of the donor's choice.

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SHRAGER

HENRY L., Husband of Judith (nee Raphael) of Bala Cynwyd, PA, father of Aaron (Katherine) Shrager, Joshua (Yehudit) Shrager and Beth (Joshua) Sydney, brother of Suzanne (David) Kelsen. Also survived by 11 grandchildren. Contributions in his memory may be made to Har Zion Temple, Jack M. Barrack Hebrew Academy or a charity of the donor's choice.

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SPECTOR

GLORIA BADER passed away peacefully at her home in Philadelphia, PA on Thursday, May 11, 2023. Gloria, a lifelong resident of the Philadelphia area, was born in Philadelphia and raised in Allentown, PA. After graduating from Rider College, Gloria began her career as a medical secretary at Temple Hospital. She later worked at Ernest Bock and Sons Construction Company as a Senior Administrative Assistant for over 20 years. Gloria had a wide range of interests, including travel, cooking, dogs, bird watching, gardening, and nature photography. However, her greatest passion was her family. She and Billy were inseparable and celebrated 59 years of marriage. Gloria was the daughter of

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Theodore and Dora Bader and is survived by her husband Bernard "Billy" Specter, two daughters and sons-in-law, Jodi Specter and Joseph S. Keats of New Hope, PA, and Jami Pearlman and Steven Pearlman of Ivyland, PA, as well as two grandsons, Tyler Pearlman, and Troy Pearlman. A private family funeral service will be held on Sunday, May 14, 2023, at Montefiore Cemetery in Jenkintown, PA. In lieu of flowers, the family kindly requests that memorial donations be made to American Bulldog Rescue www.americanbulldogrescue.org GOLDSTEINS' ROSENBERG'S RAPHAEL-SACKS www.goldsteinsfuneral.com

TUGENDREICH

BELLA (nee Brandspiegel), on May 17, 2023. A Holocaust Survivor. Beloved wife of the late Boruch Shulem Tugendreich. Devoted mother of Goldie Weiner (Kerry), Frances Stamm (Bruce), and Max Tugendreich (Kendra). Dear sister of Sara Weingram (the late Eli), Ida Belchatowski (the late Max), Bernard Brandspiegel (the late Rivka), the late Gerson Brandspiegel (the late Brunya), the late Sol Brandspiegel, and the late Rachel Brandspiegel. Dear sister-in-law of Ruth Brandspiegel. Loving Grandmother of Scott Weiner, Jamie Balas (Gilad), David Stamm, and Jennifer Stamm. Dear great grandmother of Liam Balas and Mia Balas. Also survived by many loving nieces, nephews, great nieces and great nephews. Contributions in her memory may be made to Jewish Family & Children's Service, 2100 Arch Street – 5th Floor, Philadelphia, PA 19103 www.jfcsphilly.org or United States Holocaust Memorial Museum, 100 Raoul Wallenberg Place, SW, Washington, DC 20024. www.ushmm.org

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Rabbi Maurice Harris

Shavuot

The liturgy for the holiday of Shavuot showcases three powerful biblical texts: the story of the giving of the Ten Commandments at Mount Sinai (Exodus 19:1-20:23), a spectacular vision of God by a tormented prophet in exile (Ezekiel 1:1-28 and 3:12) and a tale of love and loyalty between women that crosses religious and national boundaries and quietly prepares the way for the future Davidic dynasty in Jerusalem (the Book of Ruth).

All of these texts tell stories of transformation. But the first two are quite different than the third. The first two involve divine power and presence overwhelming frail humans with terrifying sensory overload.

At Sinai, the mountain trembles, horns blare, God speaks in thunder and smoke surges up from the peak. In Babylon, Ezekiel has a disorienting, spectacular vision of God's chariot, including impossibly strange four-faced creatures, chariot wheels rimmed with eyes and a heavenly throne with a figure in human form upon it. After beholding these things, Ezekiel hurls himself to the ground on his face.

But the third of these texts is quite different. Ruth's story lacks the auditory eruptions, ground-quaking vibrations or mind-bending visuals of the other two texts. The great revelation in the Book of Ruth erupts within a single human heart. And not only that — this heart happens to

belong to an outsider, a non-Israelite who, in fact, belongs to a nation, Moab, that was an ancient enemy of the Israelites.

Revelation in Ruth bursts forth when her tenacious loving attachment to her Jewish mother-in-law Naomi proves stronger than all other forces, even the forces of death, poverty and misfortune. That unstoppable love then grows into a personal journey by Ruth into kinship with the Jewish people. Intimate, tender, clever and sensuous, the Book of Ruth offers us an entirely different notion of revelation than its Shavuot companion texts.

Consider also the geographic locations in which each of these stories takes place. The revelation at Mt. Sinai happens not in the land of Israel, but in the Sinai wilderness, an in-between place that was neither Egypt nor the Promised Land.

The prophet Ezekiel tells us he lives among the Jewish exiles from Jerusalem in ancient Babylon, following the Babylonian destruction of the First Temple (586 B.C.E.). The Book of Ruth takes place in two locations and includes an important geographical boundary crossing in its narrative. It begins in the land of Moab, just to the east of the land of Israel, and concludes in the territory of Judah, which was part of ancient Israel.

What might we make of these different story locations? I'll close with one possible interpretation that takes into account the relationship each text has to Jerusalem.

The revelation at Sinai happens in no-man's-land on the journey toward a

future Jerusalem, but its audience is made up of recently liberated slaves who can scarcely imagine the Promised Land they have been told is their ultimate destination. In stark contrast, Ezekiel's visions happen *after* Jerusalem and its Temple have been destroyed. The surviving Jewish exiles who are his audience can only remember Jerusalem as it once was.

It is Ruth's story, however, that brings us geographically closest to the Jerusalem of biblical Israel. By the end of the book, Ruth has begun a new chapter of her life as a Jew-by-choice in Bethlehem, just a few kilometers away from the future capital of the Israelites' kingdom. And though the Book of Ruth never specifically mentions Jerusalem, the last words of the book point us in its direction.

The Book of Ruth ends with a genealogy telling us that Ruth will be the great-grandmother of King David, and David's name is the final word of the book. The book anticipates a Jerusalem that will be realized soon, to be ruled by an unexpected king descended from an unlikely Moabite ancestor whose stubborn love and tenacity bent mythic history into a strange and marvelous shape.

The sacred texts of Shavuot ask us to consider the different ways that revelation happens. It can thunder down upon us. It can seize us violently with visions. Or it can sprout in the soul of a person who insists on following her heart's love and longing. ■

Rabbi Maurice Harris works as associate director for thriving communities and Israel affairs specialist at Reconstructing Judaism in Wyncote. He is the author of three books. The Board of Rabbis of Greater Philadelphia is proud to provide diverse perspectives on Torah commentary for the Jewish Exponent. The opinions expressed in this column are the author's own and do not necessarily reflect the view of the Board of Rabbis.



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Congregation Temple Beth'El Continues Original Rabbi's Legacy

Jarrad Saffren | Staff Writer

Debra Bowen was not originally a rabbi. As her profile on Congregation Temple Beth'El's website explains, she earned her degree in accounting from Temple University, worked for the Internal Revenue Service and General Electric and helped her mother start a day care center for underprivileged children in North Philadelphia.

But after years of study under her mother, Rabbi L.E. Dailey, Bowen “received her ordination,” according to the site. In 2001, when Dailey died, Bowen was chosen to take over leadership of the synagogue that her mother shepherded for 50 years: Congregation Temple Beth'El.

Today, the synagogue on Lowber Avenue in West Oak Lane still fills up for Shabbat services with members who are ready to submit themselves to prayer. Bowen leads the community with her husband, Earl Bowen, also a rabbi after spending his career in another field, academia. Earl Bowen was ordained in 2011.

Their community consists primarily of Black congregants, but also Puerto Ricans, Native Americans and Ashkenazi Jews. Congregation Temple Beth'El was founded on one of Dailey's guiding beliefs: that African Americans were descendants of Abraham, though they made no exclusive claim to that heritage.

“We were Israelites. The Jewish faith originated as an Afro-Asian orientation. Abraham, Isaac and Jacob were of Afro-Asian heritage,” Debra Bowen said. “We understand that this is our heritage. However, we do not claim it as uniquely ours because Judaism has spread all over the world.”

“People say, ‘How could you be a Jew? I say, ‘How could we not?’” she added.

According to a section about her on



Rabbis Earl and Debra Bowen

Beth'El's website, Dailey grew up in a Baptist home where her father, a minister, gathered “the men of the community” for Saturday Bible study. The future rabbi's family salted its meats before cooking them, covered mirrors and sat in dark rooms for seven days after deaths in the family and refrained from work and play on their Sabbath, which was Sunday.

As an adult, Dailey moved from Annapolis to Philadelphia to work as “a domestic in a Jewish home,” according to that same website section. She noticed that the family was observing the Sabbath and keeping kosher. It reminded her of her childhood. Dailey felt a connection, started praying and began to practice those same rituals.

As a 2017 Jewish Exponent article on Beth'El explained, Dailey did not believe the connections were coincidental. In her father's era, “many were rejecting Christianity as a slave religion.” When Dailey's father died and was buried in a family plot, Bowen noticed that many of the surrounding tombstones had Stars of David on them.

It was this connection that motivated



Rabbi L.E. Dailey was the founder of Congregation Temple Beth'El on Lowber Avenue.

Dailey to start a Jewish prayer group in her living room, according to Beth'El's website. It grew into Congregation Temple Beth'El. Dailey traveled to nearly every state to spread her message, according to her daughter.

“Eventually many of them moved to Philly and became members of our community,” Debra Bowen said. “As a result of slavery, every Black person that came to this country were converted to Christianity. It sort of begs the question, what was our faith before we were converted? We were all indoctrinated in Christianity. Slaves cannot make choices.”

That belief may have drawn people in, but it was the spirituality and community that kept them coming back. Hope Pleasant, who lives around the corner from the synagogue, remains a member even though it was her mother, at age 16, who originally joined.

“I love the worship. I love the energy,” she said.

Tangela McClam, who lives in South Jersey, has been a member for more than 30 years. She said that when you miss a Shabbat or two, someone

always calls to say they missed you. If you've had a baby, another member is going to come to your house to help you out.

“It goes from small, mundane, everyday things to bigger events, life events, birth of children, things like that,” McClam said.

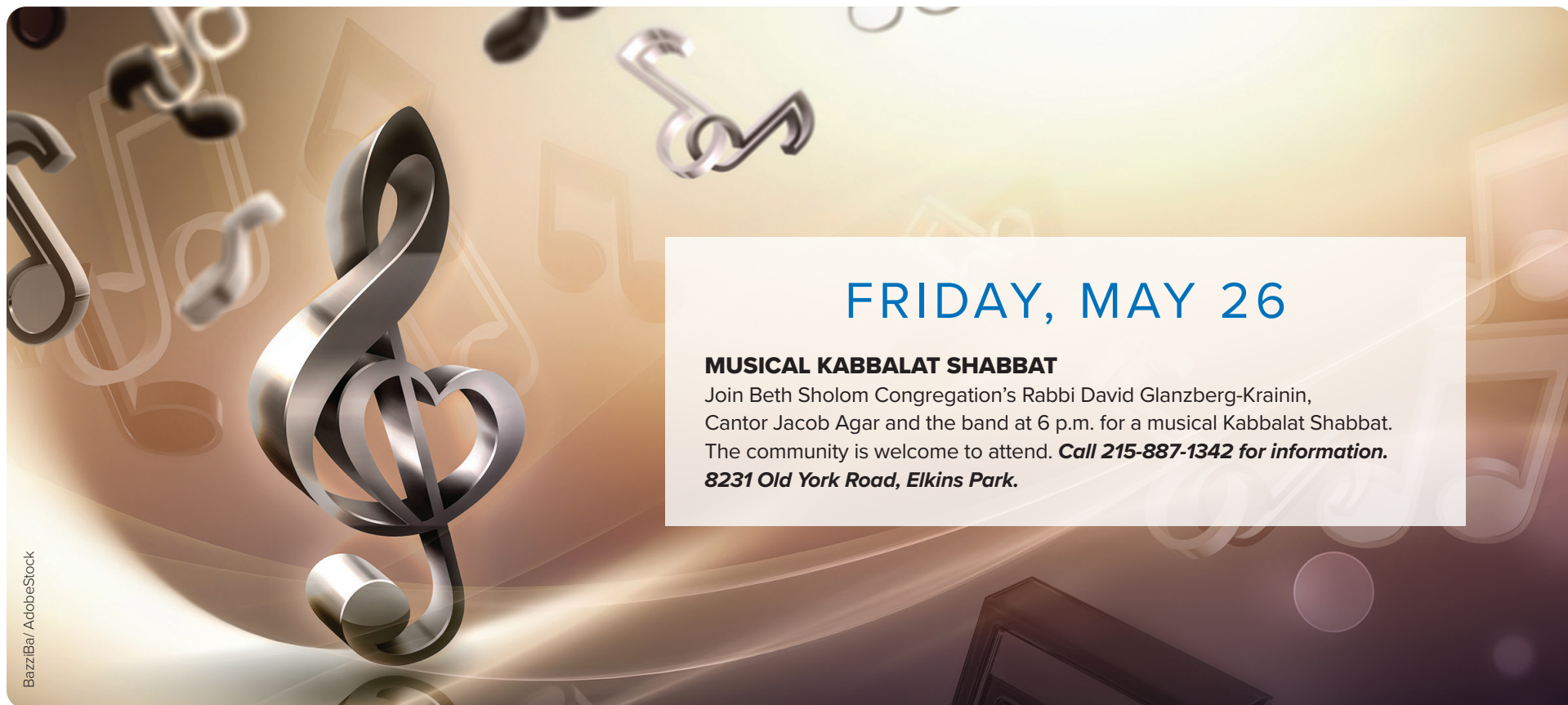
Margaret Sunners, a white woman from Framingham, Massachusetts, belongs to Congregation Temple Beth'El even though she's also a member at a synagogue near her home. Sunners and her husband, James, met some Beth'El congregants when they attended a service at a Black synagogue during a trip to Chicago.

They had started talking during the Oneg Shabbat, and it made Sunners realize that she was tired of going to synagogues where people “don't even nod to each other.” The couple took a trip to Philly, attended a service and enjoyed the music and singing.

“I never saw such a spiritual community in my life,” she said. “We kept coming back.” ■

jsaffren@midatlanticmedia.com

MAY 26–JUNE 1



FRIDAY, MAY 26

MUSICAL KABBALAT SHABBAT

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

FRIDAY, MAY 26

DAVID AND ME

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

For more information, contact
tjmuseum@kenesethisrael.org or
215-887-8700. 8339 Old York Road,
Elkins Park.

PARSHA FOR LIFE

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

MONDAY, MAY 29

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.

THURSDAY, JUNE 1

SISTERHOOD TORAH FUND TEA

Melrose B'Nai Israel Emanu-EL Sisterhood will host a Torah Fund Tea for Two honoring Catalina Krushner and Sharon Sussman beginning at 2 p.m. **For more information, contact office@mbiee.org or 215-635-1505.**
8339 Old York Road, Elkins Park.

CANASTA GAME

Ohev Shalom of Bucks County Sisterhood invites the community to a weekly canasta game from 1-3 p.m. Open play is \$4. **Call 215-968-6755 for more information. 944 Second Street Pike, Richboro. ■**

Courtesy of Davida Chornock



Courtesy of Debbie Zlotnick



Courtesy of the Abrams Hebrew Academy



Courtesy of Philly Friendship Circle



Photo by Nachi Troodler



Courtesy of Hilary Levine



1 Main Line Reform Temple-Beth Elohim hosted the Heart and Music Reunion Concert featuring Cantor Faryn Rudnick and her 2013 Debbie Friedman Sacred School of Music Cantorial Class. **2** Federation Housing residents enjoyed their knitting group. **3** Abrams Hebrew Academy students met with Pennsylvania Gov. Josh Shapiro to advocate for increased funding for security, scholarships and STEM education. **4** On April 30, the Philly Friendship Circle hosted its annual gala at the Hilton Hotel in Philadelphia. **5** Diane Weintraub, the science department chair and STEM coordinator at Kohelet Yeshiva High School in Lower Merion, received the Citadel Heart of Learning Award on May 2. **6** American Jewish Committee Philadelphia/Southern New Jersey board member Tammy Hertzbach accepted a proclamation celebrating Jewish American Heritage Month from the City of Chester at a city council meeting on May 10.

Abrams Hebrew Academy Eight Graders Visit Israel

A contingent from Abrams Hebrew Academy in Yardley that included 22 eighth-grade students visited Israel between May 1-12, enjoying visits to multiple popular sites.

The students explored the port of Caesarea, rode donkeys at Kfar Kedem, visited Tiberias and the Misgav Am kibbutz, and had a music session in Tzfat. They went rafting, swimming and boating and spent Shabbat in Jerusalem.

In addition, students volunteered at Pantry Packers, celebrated Lag B'Omer, visited Ma'arat Hamachpelah in Hebron, hiked in Ein Gedi and swam in the Dead Sea. They climbed Masada and visited Yad Vashem.

The academy dedicates a Torah every year — this is the 22nd year for the trip — while they are in Israel for graduation. This year, the students dedicated a Torah to Rabbi Leo Dee who lost his wife, Lucy, and daughters Maia and Rina in a terrorist attack in the Jordan Valley during Passover. ■

Twenty-two eighth-grade students from Abrams Hebrew Academy spent nearly two weeks in Israel in early May, visiting popular sites including Masada and the Dead Sea. They also dedicated a Torah to Rabbi Leo Dee, whose wife and daughters were killed in a terrorist attack during Passover.

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Keri White

If it's 7:30 a.m., Debbie Borish can be found in the kitchen of Marathon Grill at 19th and Spruce streets prepping ingredients and overseeing the commissary in advance of the day.

"We launched Marathon in 1984. It's been such a big part of my life," she said with a smile. "When I think of my priorities, it's my family — kids, grandkids — and Marathon. My staff are like family; they are my best friends, and some of them have been with me for nearly 30 years. That is really rare in the restaurant business."

The history of Marathon is a classic Philadelphia story. The Borish family owned a Baskin-Robbins Ice Cream shop in Roosevelt Mall in Northeast Philadelphia. They always wanted to open a restaurant, so when the adjacent space opened, they grabbed it.

"The first shop was like 400 square feet, maybe 10 tables. We had a very small menu: filet mignon, grilled chicken, a few salads, a hamburger," Borish recalled. "We were next to Wanamakers', and the girls working the cosmetic counters used to come in and request more salads, tweaks on dishes, different items. We would try to meet their requests, and we expanded the menu accordingly. Then one day a car pulled up, and Ronny Rubin [who is credited with driving Center City's revival] walked in.

"Ronny had heard about our place and invited us to open in Suburban Square. We did, and we've been in Center City ever since."

But it all comes down to family, and Borish waxes poetic when she talks about hers.

"My sons Jon and Cary are in the business, but they also have their own ventures. Cary has a restaurant, Sally's, which is named for my mother — her recipes are still used in our menus. The family is really bonded around food. I love to cook and feed people and watch them eat my food, so we have a family dinner at my house every Thursday. The kids and the grandkids all come and bring friends. It's a



wonderful way to keep us connected. I guess it's my way of giving. Food is my love language!"

Borish kvells when speaking about her grandchildren.

"We've loved celebrating their bar and bat mitzvahs, and we have another one coming up this December. Judaism is an important part of our lives and our traditions; we're Jews! We talk about it all the time," she said. "It's part of our identity — we support Israel and give to Jewish charities as much as we can.

"And the holidays are really special and joyful.

... We serve traditional foods at Marathon during the holidays and beyond — chopped liver, matzah ball soup, and we offer these items as takeout so people who don't have time to cook can still observe the traditions."

When asked what keeps her heading into the kitchen daily at 7:30 a.m. at an age when many of her contemporaries have hung up their spatulas, Borish is clear.

"I'm old. I'm not going to tell you how old, but I'm old. I love my customers, especially the multi-generational families that have been coming in for years as young adults, then married couples, with their children, and now with their grandchildren. We've been around long enough to see families grow and change, and it's beautiful. I love creating new dishes, and I love watching people eat our food. I love watching the business thrive and grow. It's a tough business, no doubt about it, and it can be stressful, but it's in my blood."

The secret of her success is simple.

"Quality and consistency. We are not gourmet, but our food is always good — there is an expectation that you have to meet. I always say, 'A restaurant is only as good as your last meal.' We have relationships with local suppliers that go back decades ... My chef, James Alford, has been with Marathon for like 30 years. I just trained a 25-year veteran on how to make matzah balls — until recently, I was making them myself every day using the recipe and technique my mother taught me. The continuity is unique and has been a key factor in how we have stayed true over the long haul."

When she's not at the helm of Marathon's kitchen, Borish, a former runner, takes long walks. She also enjoys spending time at the beach and dining out with her husband.

As she looks forward to her 40th anniversary in the business, Borish feels gratitude.

"I thank God for my health, that I can still do this job that I find so gratifying and I'm enjoying every day," she said. ■

Keri White is a Philadelphia-based freelance food writer.



Weddings

Continued from page 21

on Mexico, spending one month in Merida and one month in Oaxaca.

With its vibrant food scene and colorful arts and culture, the couple both fell in love with Oaxaca — and with each other. It was there that they first said, “I love you.”

They returned to Mexico in the summer of 2022 while their new condo in Santa Monica was undergoing renovations; it was there that they became engaged. They now regularly host Shabbat dinners in their L.A. home through the nonprofit OneTable.

The first of their three wedding ceremonies took place on Sept. 30, 2022, when they were legally married at the Los Angeles County Courthouse.

The next event took place in Israel, where Raffel’s mother had long hoped that one of her three children would marry. He was her last hope, so the couple said yes to what they thought would be a small wedding there planned by her.

But Shuli Raffel’s plans grew larger and larger, until finally, Applebaum’s parents decided to come and her London-based sister, too. Rabbi Shira Levine of Kibbutz Hanaton, rooted in the Conservative movement of Judaism, officiated a religious ceremony on Oct. 14 at Bistro de Carmel in Zichron Ya’akov with 90 guests present.

Levine had guided the couple via video calls in writing their own text for the Jewish wedding contract, the ketubah.

“We spoke to the rabbi about our relationship, our household, and how do we make this concrete and what traditional things do we want to modify and make more egalitarian,” Applebaum said, adding, “Since I do a lot of work in women’s empowerment, it

was important to me to have a woman rabbi.”

Then, over Thanksgiving weekend, the couple held an Israeli brunch in Philadelphia, attended by their grandmothers — Applebaum’s is 102 — who would not be traveling to Mexico. From there, they flew directly to Oaxaca for a menu tasting, where, because Applebaum is vegetarian, it fell to Raffel to try all the fish and meat options they might offer their guests.

The couple returned to Oaxaca for the main affair — a multi-day event that included a day-long tour to a facility where mezcal, a Oaxacan spirit, is made; visits to craftspeople; and two nights of dinners.

On Feb. 26, they had their third and final wedding in front of 72 guests at Cardenal Oaxaca, an events venue. Spicy pineapple mezcal cocktails kicked off the celebration, and a festive meal that won accolades even from foodie guests followed the ceremony.

“It was amazing,” said Ori Zohar, a guest who is also the co-founder of spice company Burlap & Barrel. “The wedding meal was a procession of Mexican and Oaxacan specialties with an international twist. Beets were grilled and paired with pumpkin seeds and pickled mustard seeds. Duck enchiladas came slathered in a black mole sauce and aged cheese. The main dishes were shared plates, so each guest got to try a little of everything before going back and polishing off the rest of their favorite.”

In one highlight of the day, the couple partook in a local custom where tall likenesses of the couple are made out of paper maché and carried, and people toast the bride and groom. It was, Applebaum said, a perfect way to show off a beloved place to their friends and family.

“Our guests went from this beautiful ceremony that his sister put together,” she said, “to being immersed in this celebration in the streets.” ■

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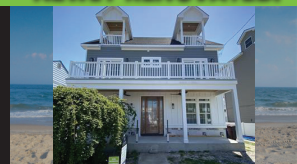
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NEW LISTING – FOR RENT – Tower at Oak Hill

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Mid-level Townhouse; 2 bedroom/2 bath; modern open kitchen; washer/dryer; fireplace; custom lighting; parking under garage; facing the woods! REDUCED & Available Immediately: \$2,195.00 per month

RENTED

NEW LISTING – Tower at Oak Hill

Large corner 2 bedroom/2.5 baths; wood floors; washer/dryer in unit; lots of closets; balcony overlooking pool; 24 hour doorman; basement storage, SPECIAL CABLE PACKAGE; 2 gyms. Heating & air conditioning included. SEPTA 44 & school bus at front door. NO PETS PERMITTED!

SOLD

UNDER RENOVATION – Oak Hill Estates Townhome

2nd floor walk-up; spacious 2 bedroom/2baths; washer/dryer in unit; new carpets; new appliances; living room w/ fireplace; lots of closets; sunny balcony. Pool Season Begins Soon! FOR RENT IMMEDIATELY \$2,300 plus utilities



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Notice is hereby given that, pursuant to the Business Corporation Law of 1988, **Certegy Transaction Services, Inc.**, a business corporation incorporated under the Laws of the State of Georgia has withdrawn from doing business in Pennsylvania. The address of its principal office in its jurisdiction of incorporation is 11601 Roosevelt Boulevard North, St. Petersburg FL 33716 and the name of its commercial registered office provider in Pennsylvania is C T Corporation System. The statement of Withdrawal of Foreign Registration shall take effect upon filing in the Department of State.

ESTATE OF HOWARD CHARLES CENTER, DECEASED
Late of Montgomery County and Commonwealth of Pennsylvania.
Notice is hereby given that Letters Testamentary on the above named Estate have been granted to Shari Center and Michael Center on April 28, 2023. All persons indebted to the said Estate are requested to make immediate payment and those having claims or demands, to present the same without delay to:
In c/o
LAWRENCE CENTER, ESQ.
620 Primrose Lane
Allentown, PA 18104
(610)360-7381

ESTATE OF ALBERT I. GLASSMAN, DECEASED.
Late of Philadelphia County
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to DAVID B. GLASSMAN, EXECUTOR, 604 S. Washington Square, Apt. 1107, Philadelphia, PA 19106,
Or to his Attorney:
MARK S. BLASKEY
BALLARD SPAHR LLP
1735 Market St., 51st Fl.
Philadelphia, PA 19103-7599

ESTATE OF BERNARD POLSKY, DECEASED.
Late of Philadelphia County
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to ARLENE R. WEISS, 284 Hendrix St., Philadelphia, PA 19116 and LAWRENCE J. POLSKY, 221 Parkside Ln., Glenside, PA 19038, EXECUTORS

ESTATE OF CAROLYN B. SCHOCK a/k/a CAROLYN L. SCHOCK, DECEASED.
Late of West Goshen Township, Chester 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 TODD A. SCHOCK, EXECUTOR, c/o Rachel Fitoussi, Esq., 62 W. Princeton Rd., Bala Cynwyd, PA 19004,
Or to his Attorney:
RACHEL FITOUSSI
62 W. Princeton Rd.
Bala Cynwyd, PA 19004

ESTATE OF DEBORAH BEATRICE WHITLOCK a/k/a DEBORAH WHITLOCK, DECEASED.
Late of Philadelphia County
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to CLARENCE H. GUESS, JR., EXECUTOR, c/o Harvey P. Abramson, Esq., 7 Neshaminy Interplex, Ste. 400, Trevoze, PA 19053,
Or to his Attorney:
HARVEY P. ABRAMSON
SKARLATOS ZONARICH
7 Neshaminy Interplex, Ste. 400
Trevoze, PA 19053

ESTATE OF DOLORES M HICKS a/k/a DOLORES MAE HICKS, DECEASED.
Late of Pennsylvania
LETTERS OF ADMINISTRATION on the above estate have been granted to the undersigned, who bequest all persons having claims or demands against the estate of the decedent to make known the same, and all persons indebted to the decedent to make payment without delay, to Robert P. Hicks, Administrator, c/o their attorney Debra G. Speyer, Two Bala Plaza, Suite 300, Bala Cynwyd, PA 19004.

ESTATE OF ESTELLE SMITH, DECEASED.
Late of Philadelphia, PA. Letters of Administration on the above estate have been granted to the undersigned. All persons having claims against or indebted to the estate should make claims known or forward payment to Jacob Green, Administrator, c/o David W. Crosson, Esq., Crosson Richetti & Daigle, LLC, 609 W. Hamilton St., Suite 210, Allentown, PA 18101.

ESTATE OF EUGENE GLASER, Deceased.
Late of Bucks County, PA. Letters Testamentary on the above estate have been granted to the undersigned. All persons having claims against or indebted to the estate should make claims known or forward payment to MARILYN GLASER, Executor c/o
STEPHANIE KALOGREDIS
LAMB MCERLANE, PC
24 E Market St
Westchester, PA 19382

ESTATE OF FLORENCE RUBINSKY, DECEASED.
Late of Lower Moreland 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 SCOTT RUBINSKY, EXECUTOR, c/o Michael D. Rubin, 686 Gray Circle, Southampton, PA 18966,
Or to his Attorney:
MICHAEL D. RUBIN
LAW OFFICE MICHAEL D. RUBIN
686 Gray Circle
Southampton, PA 18966

ESTATE OF FLORENCE SEARLES, DECEASED.
Late of Philadelphia County
LETTERS TESTAMENTARY DBN 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 E. CAMPBELL and ROSALYN SEARLES, EXECUTRICES DBN, c/o Daniella A. Horn, Esq., 2202 Delancey Place, Philadelphia, PA 19103,
Or to their Attorney:
DANIELLA A. HORN
KLENK LAW, LLC
2202 Delancey Place
Philadelphia, PA 19103

ESTATE OF HALA HELOUNE, DECEASED.
Late of Philadelphia, PA. Letters Testamentary on the above estate have been granted to the undersigned. All persons having claims against or indebted to the estate should make claims known or forward payment to Nour Alawi, Executrix, 9615 Hilsbach St., Philadelphia, PA 19115 or to their attorney Mark Feinman, Esquire, 8171 Castor Avenue, Philadelphia, PA 19152.

ESTATE OF HARRY P. SCHLEIN, DECEASED.
Late of Huntingdon Valley, PA
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to LINDA G. SCHLEIN and BRET H. SCHLEIN, CO-EXECUTORS, 3780 Glenn Court, Huntingdon Valley, PA 19006

ESTATE OF JAILENE HOLTON, DECEASED.
Late of Philadelphia County
LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to KAREN MCCONNELL, ADMINISTRATRIX, c/o Kristen L. Behrens, Esq., 1500 Market St., Ste. 3500E, Philadelphia, PA 19102,
Or to her Attorney:
KRISTEN L. BEHRENS
DILWORTH PAXSON LLP
1500 Market St., Ste. 3500E
Philadelphia, PA 19102

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

ESTATE OF JUDITH KENNEDY, DECEASED.
Late of Philadelphia County
LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons

having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to PETER L. KLENK and WILLIAM BENZ, ADMINISTRATORS, 2202 Delancey Place, Philadelphia, PA 19103,
Or to their Attorney:
DANIELLA A. HORN
KLENK LAW, LLC
2202 Delancey Place
Philadelphia, PA 19103

ESTATE OF LEAH ELIZABETH KEYER, DECEASED.
Late of Philadelphia County
LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to TIM ANDREW GILLILAND, ADMINISTRATOR, c/o Adam S. Bernick, Esq., 2047 Locust St., Philadelphia, PA 19103,
Or to his Attorney:
ADAM S. BERNICK
LAW OFFICE OF ADAM S. BERNICK
2047 Locust St.
Philadelphia, PA 19103

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

ESTATE OF MALEK JERMAINE GRIFFIN, DECEASED.
Late of Philadelphia County and Apex, Wake County, NC
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 Maryam Griffin, Administratrix, 1014 Lathrop Ln., Apex, NC 27523

ESTATE OF MARIAN EFFIE CLARKE aka MARION CLARKE, DECEASED.
Late of Philadelphia, PA. Letters Testamentary on the above estate have been granted to the undersigned. All persons having claims against or indebted to the estate should make claims known or forward payment to Linda Denise Clarke-Rose, Executrix, c/o David W. Crosson, Esq., Crosson Richetti & Daigle, LLC, 609 W. Hamilton St., Suite 210, Allentown, PA 18101.

ESTATE OF MARY A. BYRNES a/k/a MARY BYRNES, DECEASED.
Late of Philadelphia County
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to KATHLEEN A. RENYE, EXECUTRIX, c/o Renata T. Pabisz, Esq., 116 E. Court St., Doylestown, PA 18901,
Or to her Attorney:
RENATA T. PABISZ
HIGH SWARTZ LLP
116 E. Court St.
Doylestown, PA 18901

ESTATE OF MARY ANN HYMAN a/k/a MARY ANN MCNEIL HYMAN,

DECEASED.
Late of Philadelphia County
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to MINDER H. HAMLIN, EXECUTRIX, c/o Ronald G. McNeil, Esq., 1333 Race St., Philadelphia, PA 19107-1585,
Or to her Attorney:
RONALD G. McNEIL
1333 Race St.
Philadelphia, PA 19107-1585

ESTATE OF MARY P. WITTRICK, 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 PAULINE CIERI, EXECUTRIX, c/o Andrew Gavrín, Esq., 306 Clairemont Rd., Villanova, PA 19085,
Or to her Attorney:
ANDREW GAVRIN
306 Clairemont Rd.
Villanova, PA 19085

ESTATE OF MICHAEL DASKALUK, DECEASED.
Late of Las Vegas, NV.
Letters of Administration on the above estate have been granted to the undersigned. All persons having claims against or indebted to the estate should make claims known or forward payment to Robin Siegfried, Administratrix, 36 Legacy Oaks Dr., Richboro, PA 18954 or to their attorney Mark Feinman, Esquire, 8171 Castor Avenue, Philadelphia, PA 19152.

ESTATE OF MOSES ALEXANDER JIMMY CORDERO, II, DECEASED.
Late of Philadelphia County
LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to ALYSIA LYNN CORDERO, ADMINISTRATRIX, 6138 Montague St., Philadelphia, PA 19135

ESTATE OF NORMAN BARTWINK a/k/a NORMAN I. BARTWINK and NORMAN IRVING BARTWINK, DECEASED.
Late of Whitpain 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 STEPHEN R. GOLDSMITH

and LAUREN MOLISH, EXECUTORS, c/o Edwin M. Goldsmith, III, Esq., Ten Penn Center, 1801 Market St., Ste. 1140, Philadelphia, PA 19103,
Or to their Attorney:
EDWIN M. GOLDSMITH, III
LAW OFFICES OF EDWIN M. GOLDSMITH, III, LLC
Ten Penn Center
1801 Market St., Ste. 1140
Philadelphia, PA 19103

ESTATE OF QUENTIN Da-SILVA, DECEASED.
Late of Philadelphia County
LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to ESMIE DaSILVA, ADMINISTRATRIX, 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 RAE SKENDERAJ, DECEASED.
Late of Philadelphia, PA.
Letters of Administration on the above estate have been granted to the undersigned. All persons having claims against or indebted to the estate should make claims known or forward payment to Ned Hark, Esq., Administrator, Goldsmith Hark & Hornak, PC, 7716 Castor Ave., Philadelphia, PA 19152.

ESTATE OF ROBERT NICK, DECEASED.
Late of Philadelphia County
LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to Louise Nick, Administratrix CTA, c/o Kristen L. Behrens, Esq., 1500 Market St., Ste. 3500E, Philadelphia, PA 19102,
Or to her Attorney:
KRISTEN L. BEHRENS
DILWORTH PAXSON LLP
1500 Market St., Ste. 3500E
Philadelphia, PA 19102

ESTATE OF ROCHELLE SCHLESINGER a/k/a SHELLY SCHLESINGER, DECEASED.
Late of Philadelphia County
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to BUDDI KARPO and EVAN SCHLESINGER, EXECUTORS, c/o John M. Pelet, III, Esq., 200 S. Broad

St., Ste. 600, Philadelphia, PA 19102,
Or to their Attorney:
JOHN M. PELET, III
ASTOR WEISS KAPLAN & MANDEL, LLP
200 S. Broad St., Ste. 600
Philadelphia, PA 19102

ESTATE OF SERIGNE M. THIOUNE, DECEASED.
Late of Pennsylvania
LETTERS OF ADMINISTRATION on the above estate have been granted to the undersigned, who bequest all persons having claims or demands against the estate of the decedent to make known the same, and all persons indebted to the decedent to make payment without delay, to Aminata Faye, Administrator, c/o their attorney Debra G. Speyer, Two Bala Plaza, Suite 300, Bala Cynwyd, PA 19004.

ESTATE OF STANLEY D. JOHNSON, DECEASED.
Late of Philadelphia County
LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to LOGAN HAYES-JOHNSON, ADMINISTRATRIX, c/o Kristen L. Behrens, Esq., 1500 Market St., Ste. 3500E, Philadelphia, PA 19102,
Or to her Attorney:
KRISTEN L. BEHRENS
DILWORTH PAXSON LLP
1500 Market St., Ste. 3500E
Philadelphia, PA 19102

ESTATE OF VICENTE AYALA COLON, DECEASED.
Late of Philadelphia County
LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to DENISSAAYALA and VERONICA ASCCENCIO, ADMINISTRATRICES, c/o Sharon Wilson, Esq., 215 S. Broad St., Philadelphia, PA 19107,
Or to their Attorney:
SHARON WILSON
215 S. Broad St.
Philadelphia, PA 19107

ESTATE OF WILLIAM H. MUEHLBERGER a/k/a WILLIAM H. MUEHLBERGER, JR., DECEASED.
Late of Philadelphia County
LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to WILLIAM H. MUEHLBERGER, ADMINISTRATOR, c/o Nathan Snyder, Esq., 3070 Bristol Pike, Bldg. 2, Ste. 204, Bensalem, PA 19020,
Or to his Attorney:

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

ESTATE OF WILLY NICOLAS, DECEASED.
Late of Philadelphia, PA. Letters of Administration on the above estate have been granted to the undersigned. All persons having claims against or indebted to the estate should make claims known or forward payment to Guadalupe Reyes-Pariona, Administratrix, c/o Jeffrey M. Scafaria, Esq., P.O. Box 30095, Philadelphia, PA 19103.

Fictitious Name Registration
Notice is hereby given that a Registration of Fictitious Name was filed in the Department of State of the Commonwealth of Pennsylvania on March 1, 2023, for **Visions by Valli Aluri** with a principal place of business located at 50 N. Calder Way, Phoenixville, PA 19460. The individual interested in this business is Srivalli Aluri, also located at 50 N. Calder Way, Phoenixville, PA 19460. This is filed in compliance with 54 Pa.C.S. 311.417

Fictitious Name Registration
Notice is hereby given that a Registration of Fictitious Name was filed in the Department of State of the Commonwealth of Pennsylvania on March 14, 2023, for **DH Studio** with a principal place of business located at 2025 Washington Ave, Philadelphia, PA 19146 in Philadelphia County. The individual interested in this business is Daniel Haughton, also located at 2025 Washington Ave, Philadelphia, PA 19146. This is filed in compliance with 54 Pa.C.S. 311.417

Fictitious Name Registration
Notice is hereby given that a Registration of Fictitious Name was filed in the Department of State of the Commonwealth of Pennsylvania on March 14, 2023, for **Kelly Owens OTR** with a principal place of business located at 736 Sandra Ln, East Norriton, PA 19403 in Montgomery County. The individual interested in this business is Kelly Owens, also located at 736 Sandra Ln, East Norriton, PA 19403. This is filed in compliance with 54 Pa.C.S. 311.417

Fictitious Name Registration
Notice is hereby given that a Registration of Fictitious Name was filed in the Department of State of the Commonwealth of Pennsylvania on March 17, 2023, for **K & P Expressive Events** with a principal place of business located at 6815 Edmund Street, Philadelphia, PA 19135 in Philadelphia County. The individual interested in this business is Patricia Crane, also located at 6815 Edmund Street, Philadelphia, PA 19135. This is filed in compliance with 54 Pa.C.S. 311.417

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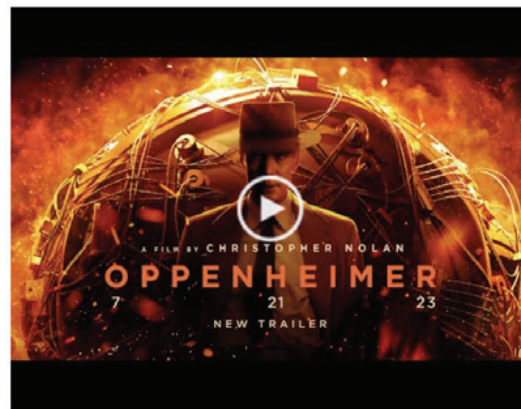
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