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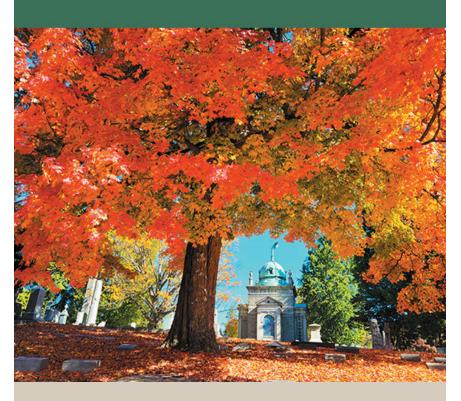
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Beth Sholom Torah reader connects Philadelphia, Nigeria



Jewish Democrats Allan Domb and Jeff Brown announce mayoral campaigns



Serving the U.S. Naval Academy

Weekly Kibbitz

Larry David Getting Sued for Promoting Failed **Cryptocurrency Platform FTX**

Jewish comedian Larry David is being sued in a class action lawsuit for his role in promoting the failed cryptocurrency exchange platform FTX as a brand ambassador during a Super Bowl commercial.

The commercial, which aired during the 2022 Super Bowl in February, showed David in various historical moments resisting technological and political innovations, such as the advent of the fork and the lightbulb, the signing of the Declaration of Independence, and the creation of the Walkman, leading up to him ultimately declining an offer to get involved in FTX's crypto exchange.

"Like I was saying," the FTX man selling to David says, "it's a safe and easy way to get into crypto."

"Yeah, I don't think so," says David. "And I'm never wrong about this stuff. Never."

The image freezes, and text appears on the screen: "Don't be like Larry. Don't miss out on the next big thing."

Now, anyone who bought into FTX then or at any other time is likely wishing they had listened to David's character. Last week, the company filed for bankruptcy, and CEO and founder Sam Bankman-Fried resigned from his position amid a run on withdrawals by investors spooked by concerns raised by others in the industry. Federal regulators are reportedly investigating FTX and Bankman-Fried's conduct.

The lawsuit was filed by Oklahoma resident Edwin Garrison, who says he



Larry David scoffs at the idea of investing in cryptocurrency in a Super Bowl ad for FTX that aired on Feb. 13.

is seeking to recover damages and relief stemming from trading with FTX on his own behalf and on behalf of "all others similarly situated."

David is among 13 celebrity defendants listed in the lawsuit who were among the crypto exchange's star-studded brand ambassadors, including professional basketball, football and tennis players, as well as Bankman-Fried.

The downfall of FTX has ignited sweeping disdain for Bankman-Fried. including from run-of-the-mill to high-profile antisemites.

Jackie Hajdenberg



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Beth Sholom Torah Reader Connects Philadelphia, Nigeria

Sasha Rogelberg | Staff Writer

or Judaism, a religion in its 5783rd year, the more things change, the more they stay the same.

In a congregation in Abuja, Nigeria, the country's capital and eighth most populous city, the Jewish practices share significant similarities to thousands of synagogues elsewhere: Torah readers don a tallit and read from the holy scrolls with a yad; Jews light Chanukah candles and celebrate coming of age with b'nai mitzvah.

They are practices that unite Jews across the globe.

But there's one part of Abuja's Tikvat Yisrael Synagogue's ritual practices that separate it from almost every other synagogue in the world: its Torah chanting. Created specifically by its leader Moshe Hezekiah, the Hebrew cantillations are distinct, blending the words of Torah with sounds and intonations from the Igbo language, spoken by 18 million people in Nigeria.

Over the summer, a second synagogue adopted the Igbo-influenced chanting: Beth Sholom Congregation in Elkins Park. In June, Abuja synagogue leader Hezekiah moved to Philadelphia and became the baal koreh, or Torah reader, at the Conservative synagogue.

"It feels very moving to me when I listen to him chant," Beth Sholom Rabbi David Glanzberg-Krainin said. "It makes me feel a sense of awe and wonder about Jewish people, that we could be in all these different parts of the world, have this common language of Torah and Hebrew that unites us, and yet have these very different backgrounds and cultures that gave birth to this part of the Jewish people."

The synagogue began its search for a baal koreh over the summer. Unlike some other synagogues, Beth Sholom reads Torah in a triennial, three-year cycle. Glanzberg-Krainin and Cantor Jacob Agar believe that, while congregant volunteers can and should chant Torah, a baal koreh, with a deep fluency of Hebrew, can transport a congregation spiritually.



Hezekiah, who recently married Philadelphian Eliana Maya Nwafor and relocated to the U.S., responded to a Facebook post about the position enthusiastically. He trial-read the Torah in front of the Beth Sholom clergy, who were struck by his leyning style.

"For me as a cantor, one of the most important things is beauty and making the experience beautiful and, through the beauty, transcendental," Agar said. "His style brings a sort of sacredness to it, holiness to it, which isn't often heard."

Hezekiah's fluency with Torah reading comes from years of study. At age 9, the now-25-year-old became the leader of his Abuja Jewish community at Tikvat Yisrael Synagogue. Though not a rabbi, he conducted b'nai mitzvah training, brit milot and other life cycle

In 2014, Hezekiah received the Kulanu Global Teaching Fellowship, and he completed a two-month-long trip to other West African Jewish communities and studied Talmud and Torah intensely. It was during his fellowship that Hezekiah noticed other Jewish communities incorporating their spoken languages with their Torah cantillations.

Hezekiah's goal was ultimately to return to his Abuja community with more knowledge to pass on to the young Jewish generation.

"I want to go around and teach people about Judaism in Nigeria. ... We've had to spread knowledge to each other," he said. "Because not everyone has smartphones, not everyone has access to Jewish texts, not everyone has access to chumashim, not everyone has access to Talmud, mishnah."

Judaism in Nigeria has faltered in the past half century, largely because of the growth of Christianity in the region, Hezekiah believes. Hezekiah's father is Christian, but his grandfather, who keeps shomer Shabbos, has never heard of Christianity.

Nigeria is home to 3,000 Jews, according to a Harvard University Divinity School study, about 85% of whom are Igbo, and the Jewish practices of the Igbo ethnic group can be traced thousands of years, Hezekiah said. But because of the generational divide and Christian proselytism in the area, Hezekiah feels an urgency to keep Judaism alive among the Igbo people.

Hezekiah's role as baal koreh, as well as his day job at Makom Community, means that he plans on staying in the U.S. with his wife in the long run. However, he hopes his time in Philadelphia can help aid his community back home. He still conducts lectures and b'nai mitzvah trainings over Zoom.

"Being in the U.S. doesn't mean I'm not connected to my community," he

Hezekiah created a GoFundMe page to help pay for his travels back to Tikvat Yisrael Synagogue in August, where he will lead a conversion for members of the community.

A Conservative Jew — a minority among the 75% Orthodox population in Nigeria - Hekeziah believes he holds a "progressive" view of Judaism that guides his work in both building Jewish community in Abuja and finding new roots in Philadelphia: "We need to be able to fit Judaism in our everyday, day-to-day life." JE

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Jewish Democrats Allan Domb and Jeff Brown Announce Mayoral Campaigns

Jarrad Saffren | Staff Writer

s expected, there are now three Jewish candidates in the crowded field of contenders for Philadelphia's 2023 mayoral election. Real estate developer and former City Councilman Allan Domb and grocery store owner Jeff Brown announced their campaigns on Nov. 15 and 16, respectively. The two men join former City Controller Rebecca Rhynhart, who announced her campaign on





Allan Domb addresses the media before his first campaign event at The Guild of Mural Arts on Spring Garden Street on Nov. 15.

Oct. 25, as the three tribe members in the race.

Domb, 67, resigned from his at-large council seat in August after six-and-a-half years. But he did not announce right away, instead choosing to go on a listening tour of Philadelphia neighborhoods hit hard by crime over the past couple of years.

"We need to protect our communities by rebuilding trust in our law enforcement and investing in anti-violence programs that actually work," Domb said in his campaign announcement video. "And we have to address the root causes of crime."

Brown, 58, did not have to follow the city's resign-to-run rule for public officeholders seeking the mayoral seat, as Domb and Rhynhart did. That's because he's not — and never has been — an elected official. The grocer owns 12 ShopRite and Fresh Grocer locations in Philadelphia neighborhoods

like Roxborough, Parkside and Oregon Avenue, as well as some in suburban towns like Bensalem and Fairless Hills.

At a campaign kickoff event at the First District Plaza on Market Street, attended by almost 200 supporters, Brown said he was running because elected officials haven't solved the problems facing his customers and employees. Those include high crime rates and a school system that does not prepare students for the job market, according to Brown. All five of the grocer's opponents in the May 2023 Democratic Primary resigned from city government positions to run for mayor.

"As a Philadelphian, I've watched City Hall and, unfortunately, I've watched them fail to really make any progress for us," Brown told the audience. "I see legislation passed, I see people coming and going, and my customers are living in the same circumstances."

Domb, the "Philly Condo King" who



became known in the 1980s and '90s for selling and then developing properties in Center City, considered running for mayor in 2015 but decided to get government experience first. He ran for an at-large seat, won and was reelected in 2019.

On Nov. 15 outside of his first campaign stop at The Guild of Mural Arts on Spring Garden Street, where he met with returning citizens in a job skills program, Domb told the media that the city faced crises in many areas. Those include public safety, poverty, education, jobs, housing affordability and, the biggest one, according to the candidate, "a lack of leadership."

"We need someone who can bring the private sector and the public sector together to solve these problems," Domb said. "It's not about rhetoric," he added. "It's about solving real problems."

Brown, like Domb in 2015, is a businessman looking to get into government. But unlike Domb, he's going straight for the big job and feels qualified for it. The grocer entered the city's public debate a few years ago when he spoke out against Mayor Jim Kenney's soda tax, which he claimed would motivate consumers to leave the city for groceries. Now though, as a candidate for mayor, he is not focusing on the soda tax and reportedly supports it because it helps fund the city's pre-K jsaffren@midatlanticmedia.com

program and recreational facilities.

Instead, Brown is playing up the public-mindedness that he has often shown in his business career. As Brown reminded supporters, he has put grocery stores in food deserts, hired more than 500 former prisoners/returning citizens and set up programs to help entrepreneurs establish businesses. He has even allowed them to sell products in his stores.

"We're in this together," Brown said to applause from the crowd. "Either we all make it, or this thing isn't going

As an August Jewish Exponent story reported, like Rhynhart, Domb and Brown are open about and proud of their Jewish identities. Brown partnered with the Jewish Federation of Greater Philadelphia's Mitzvah Food Program to help feed people on Passover in the spring. Domb often cites a story from his youth as a reason for wanting to give back. His mother complained to the landlord on Yom Kippur about having no hot water; the landlord then evicted all three Jewish families in the building.

But Jewish issues are not likely to be featured in this race. Neither candidate mentioned them in campaign kickoff announcements. JE



Thursday, December 1, 2022

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Jefferson Abington Hospital Opens Bikkur Cholim Kosher Pantry

Sasha Rogelberg | Staff Writer

ospital" and "hospitality" derive from the same Latin root "hospes," meaning "stranger" or "guest," so it's no wonder that the two go hand in hand.

On Sept. 22, Jefferson Abington Hospital prioritized hospitality with the opening of the Bikkur Cholim kosher food pantry, a resource for Jewish hospital guests abiding by kosher laws or keeping shomer Shabbos.

In addition to providing kosher food options in a stocked fridge, the pantry contains two kosher sinks and microwaves for meat and dairy goods, a manual washing station, chair and recliner, and ritual items such as Siddurim, Shabbat candles and kiddush cups.

"At Jefferson Abington, we always want to do the right thing, and this felt like the right thing for the community," said Kristine Medley Farmer, director of development for the Abington Health Foundation, the nonprofit that provides financial support for Jefferson Abington. "That really speaks to the vision for the community that we have and for who we want to be for the community."

The kosher pantry was created by the Bikkur Cholim in Philadelphia, an organization devoted to providing accommodations to observant Jews. Jefferson Abington contributed \$150,000 toward building and sustaining the pantry and raised \$20,000 in community support, and Elkins Park resident Miriam Dachs and her family contributed additional funds and led community fundraising efforts for the pantry.

For the Dachs family, support for this project was personal. Seven and a half years ago, Dachs gave birth to Raphael, a micro-premature baby at 23 weeks at Jefferson Abington. Because of the baby's medical complications, Dachs, an Orthodox Jew, needed to remain at the hospital nearly all hours of the day.

The hospital staff willingly accommodated Dachs' needs: They provided a private room for her to stay overnight during Shabbat and allowed her to store



According to Bikkur Cholim's Susie Wohlgelernter, the purpose of the pantry goes beyond just providing "a cup of coffee and a danish" to those who visit it.

kosher food in the staff refrigerators.

When her baby needed emergency brain surgery less than a year after his birth — right around Passover — Dachs stayed with him at the Children's Hospital of Philadelphia, which already had a Bikkur Cholim kosher pantry well-stocked with kosher for Passover food options. She realized the impact a pantry could have at Jefferson Abington.

"They were lovely. They really were," Dachs said of the hospital staff's accommodations. "But I kept on thinking: What is everyone else doing? What are all the other patients or the visitors that are staying with the patients who can't go home on the Shabbos or the holidays

doing? In the back of my mind, I said, 'We need a kosher pantry."

During her long visits and stays at Jefferson Abington, Dachs encountered many Jewish families who had similar needs for religious accommodations. Located in the northern suburbs of Philadelphia, the hospital provides care for an area heavily populated with Jewish families.

Three years after Raphael's birth, Dachs began the process of organizing a kosher pantry at Jefferson Abington. She reached out to Bikkur Cholim, which, before opening Jefferson Abington's kosher pantry, had established six other pantries at local hospitals, including the Hospital of the

University of Pennsylvania and CHOP.

Bikkur Cholim, which translates to "visiting the sick" also has two apartments in University City that are accessible to Jewish hospital visitors looking to walk to and from hospitals on Shabbat.

While the pantry's timeline was hindered by COVID, Dachs reached out to hospital administration and cleared her idea for the pantry. Since its opening two months ago, the pantry has regularly been in use. Dachs still visits weekly to stock the fridge and check on patients.

According to Bikkur Cholim's Susie Wohlgelernter, the purpose of the pantry goes beyond just providing "a cup of coffee and a danish" to those who visit it. The Bikkur Cholim recently received a call from someone in Israel whose elderly mother, a Philadelphia resident, had fallen and was staying at Jefferson Abington. She had no other family living in the area.

"Within a half hour, maybe an hour, I put out the word and somebody went over, went to visit her mother and was able to report back to her in Israel," Wohlgolernter said. "And it was just, you know, the peace of mind."

Though the Bikkur Cholim of Philadelphia has been around since 1999, it's been only recently that local hospitals have been more receptive to providing culturally competent accommodations to observant Jewish communities, Wohlgolernter said.

"It was interesting that it took 20 years for us to push and then, all of a sudden, it's pretty open," she said. "And I think it's just the climate in the country that is more accommodating for cultural diversity and willing and wanting to help all types of people." JE

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Miriam Dachs (left) at the Sept. 22 ribbon cutting of the Bikkur Cholim kosher pantry at Jefferson Abington Hospital



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Each and every day, the Jewish Federation of Greater Philadelphia works to ensure that Jewish life is accessible for all who want it in the local community, Israel and overseas. From fighting against global antisemitism to ensuring that every child gets to experience Jewish summer camp, the Jewish Federation is committed to strengthening security, expanding inclusion, and continuing and creating tradition.

The following community members share what paying it forward means to them. To give back to the Jewish Federation this Giving Tuesday, visit jewishphilly.org/give.



"I give to the Jewish Federation because it is the only organization positioned to serve a wide spectrum of needs and interests, regardless of denomination, economic status, gender, color, and a variety of other factors that might act to marginalize people within the Jewish community."

Catherine Fischer, Kehillah Strategy Committee Co-Chair



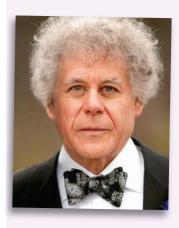
"I give to the Jewish Federation to give back to the less fortunate struggling in Israel and other parts of the world. I believe in strengthening our international community to help stop the global scourge of antisemitism."

Sam Cooper, NextGen and Young Jewish Federation Real Estate member



"KIAH's Morasha Heritage program, supported by the Jewish Federation, empowered me to discuss Jewish values with my students. I was amazed to see these children open up, even those who are usually shy. When they started talking about their own families' traditions, their eyes lit up."

Lilach Samin, school coordinator at Netiv Yitzchak School in Netivot, Israel



"The Jewish Federation's Holocaust programing resonates with me, because my wife's parents are both survivors, and they lost their whole family during this tragic time. I feel obligated to keep their memories alive and to teach the lessons of the Holocaust."

Bart Hertzbach, chair of the Jewish Community Relations Council's Holocaust Education and Remembrance Committee



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individuals from all over the
world and discover commonalities
where we might otherwise find
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think about who I was and what
kind of Jew I wanted to be via
the lives of other people."

Jazmine Rose, 2021 - 2022 Diller Teen Program Participant

PAY IT FORWARD

this Giving Tuesday, November 29, at jewishphilly.org/give

YOU SHOULD KNOW ... Rory Michelle Sullivan



Jarrad Saffren | Staff Writer

owl at the Moon. Boston. January 2013. It's Rory Michelle Sullivan's 26th birthday, and she's the musical performer at this bar with a stage.

She's singing three songs from her first album, "Turtledove." Only she's not performing them. As she tells the crowd, "This isn't a concert. It's a singalong."

Even then, back when she was a singer-songwriter with a new album playing on a bar stage, Sullivan was a song leader at heart. Today, the 35-year-old Philadelphia resident and Tiferet Bet Israel member in Blue Bell leads singalongs in religious schools, summer camps and Jewish community centers.

Along with four studio albums, a musical called "Rising in Love" and a subscriber list with 654 fans, it is how she makes her living as a musician. Sullivan is the artist-in-residence and prayer leader at TBI. But she maintains the flexibility to record her music and do events outside of the Blue Bell synagogue.

"I call myself a musician because then people understand that I'm singing and playing guitar," the East Kensington resident said. "But I view myself as a creative and an educator. It's using the arts to get to something else."

The educator likes to help kids and even adults embrace their spiritual journeys. The daughter of a Jewish mother and Catholic father begins each day by "meditating on the connectedness of it all," she said.

"I've been given a new day, and this is a fresh start," Sullivan added.

Growing up on Long Island, Sullivan came to believe that "God is at the top of the mountain," as she put it. But there are many paths to get there. She thinks of Judaism as a method for accessing the kind of spirituality that can help you climb.

Hebrew schools, though, often focus on "holidays and the Holocaust," as she explained. She knows how important those topics are, but she also tries to help young Jews go deeper into the religion's spiritual side.

And the best way to access Jewish energy, according to Sullivan, is to sing. The singalong leader loves her job because she feels alive when people start singing with her. Her favorite moments are when she can belt out lyrics and then drop out as everyone else gets louder.

"And people are just singing," she

Connecting with one's spirituality has inherent value. But it also helps people figure out what they should do next in their lives, according to Sullivan. For her, adulthood has been a journey of the soul.

After graduating from Harvard University, she lived in Boston and wanted to be a singer-songwriter, so jsaffren@midatlanticmedia.com

she recorded and released that first album. It had 14 tracks about falling in and out of love, finding an identity and clearing the mind.

Then she spent half a year living with a friend in Vienna and recording her second album, "Inner Child." That one contained four songs, one called "It's Time to Let Go."

Finally, in the spring of 2014, she studied at the Pardes Institute of Jewish Studies in Jerusalem and connected on a deeper level with her religion. Sullivan read Jewish texts and wrote the songs that became her third album, "The God Album." And during lunch one day, she got everyone to sing along to one of them.

A friend in her program, another musician named Max Jared Einsohn, said, "You should be a song leader."

For the next several years, Sullivan worked as a song leader at Congregation Beth El in South Orange, New Jersey. In 2018, she wrote "Rising in Love," a story about an interracial Jewish couple "navigating love and relationships," according to Sullivan. She also moved to Philadelphia and became part of Tribe 12's fellowship program for Jews in their 20s and 30s who are trying to launch companies and other projects. "Rising in Love" has since been performed at theaters in New York City and Cincinnati.

Sullivan moved to Philly because she wanted a young Jewish community and a neighborhood vibe. She still likes those qualities and plans to stay. She is planning a year-long celebration in 2023 of her 10th year since breaking into the music profession with that Howl at the Moon show.

In January, the singer wants to do a similar show, featuring her secular songs, at the Howl at the Moon in Philadelphia. Then in the spring, she hopes to find a residency where she can fine-tune "Rising in Love." And in the fall, she would like to do a series of artist-in-residencies at local Jewish communities

Sullivan wants to ask deep spiritual questions around the High Holidays.

"Where have we come from? Where are we now? And where are we going?" she asked. JE

Israel's Supreme Court Must Stay Independent

he issue has been brewing for quite some time. The far-right and ultra-Orthodox parties in prime minister-designate Benjamin Netanyahu's anticipated coalition government are unhappy with several rulings of Israel's Supreme Court.

They want to put a system in place that will allow a simple majority of the Knesset to overrule court decisions, even those that find a particular law passed by the Knesset or an administrative ruling of a government ministry to be unconstitutional or to violate basic human rights.

Earlier this year — at a time when the hard-right and haredi parties were plotting in opposition — legislation was being considered

to change Israel's current multitiered vetting and approval process for the selection and appointment of Supreme Court justices. The new approach would have justices chosen by the parties in power and confirmed by a majority vote in the Knesset so that the dominant political leadership of the day would control the entire process. Early last summer, Likud and its right-wing allies chose not to propose the change. Instead, they decided to wait to see what a new election would bring.

And that gamble paid off. But rather than promoting an approach that would enable them to pack the court with favored justices, the hard right



is pursuing a plan to authorize a simple majority of the Knesset to override any Supreme Court ruling.

The proposed override law is troubling. An override law would significantly erode the Supreme Court's independence and severely limit the court's ability to block laws or governmental decisions that are deemed illegal or in violation of human rights. Instead, the very politicians who passed the problematic law or regulation will be able to re-pass the law and override the Supreme Court with a simple majority vote.

Each of the major factions in Netanyahu's rightwing coalition has reason to support an override law. For the radical right, the Knesset could bypass rulings placing limits on the confiscation of land owned by Palestinians in the West Bank. For the ultra-Orthodox, the law would provide a path to avoid troubling rulings on military service by haredi Jews and assure continued funding with no supervision for the ultra-Orthodox education system. And finally, for Likud and Netanyahu, an override law could have significant impact on continued pursuit by the government of corruption charges against elected officials, including Netanyahu.

When reports of coalition agreement on the override law became public, more than 100 law professors and lecturers from Israel's leading universities and academic institutions signed

a letter opposing the law and warning that it "will seriously damage the protection of human rights." The letter also predicted that the bill would "transform the citizens of Israel from citizens with rights. whom the Knesset must respect, and the court protect, to those who are subject to the mercy of the political majority at any given moment."

The eyes of the world are carefully watching how Netanyahu navigates the competing political demands of his empowered and doctrinaire coalition partners. Taking steps to neuter an independent judiciary and impose rule by political fiat is bad government and even worse politics. JE

Psalm for a Dark Year

n November 1941, a radio program aired in time for Thanksgiving. Called "Psalm for a Dark Year," it was written and produced by Norman Corwin, a Jewish creator of depth and poignancy who became known as American radio's "poet laureate."

That dark November, Europe was at war. Soon after the broadcast. Japanese planes attacked Pearl Harbor and, in a flash, America was at war as well.

Like Corwin and his listeners, we sense that we have been through a dark year. And like them, we don't know what lies ahead — although for them, the unthinkable was still to come.

This has been a year of growing hate and antisemitism, of further and deeper political divisions, of war in Europe and mounting threats to world order, of sustained economic concerns and mounting uncertainty, and the ever-louder alarm that we lack what it takes to save ourselves and our planet.

Despite these concerns, we know that we are

fortunate, and we know that there is reason to be grateful and hopeful as we gather for Thanksgiving. Our democracy was put through a stress test this month, and it is holding up just fine. Ukraine's David is beating back Russia's Goliath.

Two years ago, we couldn't gather for Thanksgiving. This year, we gather with family and friends with less fear of COVID-19. We are closer than ever to our congregations and our community. The receding pandemic has left us joyful and open to new ways of expressing our Judaism. And if we look at the part of the glass that's full, we can appreciate all the good the United States has provided to us and to our community.

We are proud to be American and Jewish. We give thanks that our Jewish heritage is one of joy and deep knowledge — a tree of life that can help lift us above petty distractions. We give thanks that there were Jews who dreamed big and worked hard to create and sustain the state of Israel – yes,

imperfect but an ongoing blessing and inspiration for us and for the world. And we are grateful for the Thanksgiving holiday, which still unites all of America's people in gratitude.

So let's all take a moment to consider how fortunate we are to be a part of the American experience and to be able to call this place home.

Corwin felt it was important to blend his Jewish heritage into his radio program at a time when America had much less familiarity with Jews and Judaism than it does today. In "Psalm for a Dark Year," a shofar was blown to stir gratitude: "Let now the ram's horn of my father's tribe resound a note of Thanksgiving," he said. And he gave us a Thanksgiving psalm for this or any other dark year: "Give thanks where thanks are due. We shall give thanks tonight for song, and bread, and such a thing as love, and dogged hope. And for the guarantee of morning somewhere."

Amen. JE



What Do We Do When Our Leaders Are Bad People Who Do Good Things?

By Rabbi Uri Pilichowski

ne of the most frequently asked philosophical questions is why bad things happen to good people and good things happen to bad people.

The Talmud relates that Moses himself was perplexed by this question, but instead of receiving an answer, he was told by God to simply accept the world as it is and humanity's inability to fully understand it. Ramban and others tried to minimize the question by explaining that good and bad are frequently subjective and not all people agree on what they are. Still, the question remains.

In our generation, the question has taken on another dimension. We are faced with the paradox that bad people sometimes do good things and good people do bad things. This is particularly the case with prominent leaders or other authority figures.

in mere hours if not minutes.

There are many benefits to this new transparency. Victims of authority figures, who in the past were often traumatized, shunned and alone, now see themselves validated and supported. Possible future victims, who were once unaware of the danger they faced, are now forewarned and thus protected.

Before this change, failed or dangerous leaders and authority figures would often go from position to position, city to city and victim to victim. Today, as word spreads quickly of their deeds, evil people are stopped and often imprisoned.

In some cases, while these leaders' actions were sickening, they were not illegal, meaning public shaming would have been the only way to stop them. But in the past, the public was unaware of their behavior, and thus could not shun them. As a result, they sometimes rose to positions of considerable power. It is a good thing that this is often no

Abraham, Moses and King David all made mistakes. It's unrealistic to demand perfection from our leaders. So, where is the line between acceptable failings, even sin, and condemnable behavior?

The line between acceptable and condemnable sin should be drawn at the point where the sin causes irreparable harm and the sinner refuses to make amends and change their behavior. If the leader's sin did not cause irreparable harm and they repent and make amends to those they harmed, while also reforming their behavior, they should be permitted to continue in office. While these requirements do not necessarily apply to every single case, they draw a clear line between acceptable and unacceptable leaders.

To build a better society, people of quality are needed to lead each community. We can tolerate mistakes and sins, but we should not accept leaders - however effective - whose character and behavior continuously fail to meet the most elementary moral standards and will not mend their ways. JE

Rabbi Uri Pilichowski is a senior educator at numerous educational institutions. He is the author of three books and teaches Torah, Zionism and Israel studies around the world.

To build a better society, people of quality are needed to lead each community. We can tolerate mistakes and sins, but we should not accept leaders - however effective - whose character and behavior continuously fail to meet the most elementary moral standards and will not mend their ways.

We are frequently disappointed when people we admire make mistakes or commit grave sins. while we are sometimes surprised when people we despise act in admirable ways. While it's easy to explain this paradox by positing that people are complex, and never fully good or evil, we are still faced with the question of how to deal with such leaders.

In the past, we usually did not have to answer this question, because the actions of good or bad leaders were easily concealed. This has changed with the advent of the internet and social media. With news and rumors spreading at the speed of light, acts that in the past would have been swept under the rug are now exposed for the world to see

longer the case.

But perhaps even more baffling is the case of bad people who are nonetheless good leaders and do good things. A person can have a bad personal character and act like a boor to their family, constituents and supporters, but also use their position to do good for people and institute policies that benefit the public. It's easy to condemn a leader who has poor character and does bad things. It is not as easy when a leader has poor character but uses their talents and skills to the benefit of the community.

When should a community condemn such leaders? All great Jewish authority figures have failed and sinned at certain points, sometimes grievously. letters

Would You Act Differently?

Mitchell Bard's op-ed "Don't Get Hysterical Over Israel's Election" (Nov. 17) was outstanding and so practical.

For example, Israelis showed they have no interest in compromising with people they see as a mortal threat. Would any of us act any differently if someone who threatened bodily harm to our family were planning to become our neighbor? And he ended his article with a truism: "Some American Jews will always focus on its flaws, but true lovers of Israel ... do not turn on the country because they have disagreements." JE

Bob Altman, Yardley

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



Comedians Are Capable of Antisemitic Incitement. So Let's **Take Dave Chappelle Seriously**

By Manishtana

ast week saw Dave Chappelle deliver a brilliant monologue on "Saturday Night Live" addressing the antisemitism controversies surrounding Kanye West and Kyrie Irving.

Unfortunately, "brilliant" doesn't inherently mean "moral" or "good." Chappelle's monologue was a masterclass in how to normalize and embolden antisemitic discourse, delivered in plain sight and with just enough "wink wink, nudge nudge" plausible deniability - mixed in with a sprinkle of real commentary — that one would easily almost not realize that ... wait, did Chappelle denounce anything exactly?

He opened the monologue by pretending to read from the kind of apology being demanded of Kanye West, the rapper who in recent weeks had exposed various antisemitic tropes. "I denounce antisemitism in all its forms, and I stand with my friends in the Jewish community," Chappelle "read," mocking the boilerplate apologies that often arise in these moments. At face value, it's a great piece of satire. But then he follows up with the punchline: "And that, Kanye, is how you buy yourself some time."

He isn't holding West to account. He's clearing the way and setting the stage for the finest bout of antisemitic dogwhistling probably ever featured on "SNL."

There is legitimate commentary to be made about the often disproportionate and racialized vitriol directed at Black Americans who engage in antisemitism, coming from a society that revels in Black pain and punishment. Jews of color, and especially Black Jews like me, have been addressing this reality across social media for decades, noting the lack of intensity and accountability when the shoe is on the other foot — when Jewish figures espouse

But this monologue by a Black comedian is making no such argument. And it comes as more bold and brazen bad-faith actors are acting out in more and more violent ways. Comedians are just as capable of incitement as political figures.

Chappelle is wildly adept at structuring complex jokes. For years he deftly delivered biting, raw and real socio-racial commentary, from his standup routines to "The Chappelle Show," and since the 2000s has positioned himself as an astute teller of hard truths. If you doubt the man's intelligence, watch what he does late in the "SNL" routine when he talks about Donald Trump.



Trump's popularity and appeal to his skill at being an "honest liar." Never before, said Chappelle, had voters seen a billionaire "come from inside the house and tell the commoners, 'Inside that house we're doing everything you think we're doing.' And then he went right back inside the house and started playing the game again."

Chappelle took notes on Trump's knack for saying exactly what he means and telling people exactly what he planned to do.

When Chappelle says there are two words you should never say together - "the" and "Jews" he's not speaking against antisemitic conspiracy theories that treat Jews as a scheming monolith. He's insinuating instead that there is a "The Jews" that should never be challenged. (Chappelle goes on to repeatedly use the phrase "The Jews" in his monologue.) The one time he uses "the Jewish community" is to introduce the straw man argument that Black Americans should not be blamed for the terrible things that have happened to "the Jewish community" all over the world — a declaration With backhanded praise, Chappelle attributes so baffling that only one person in the audience

responds. After all, no one was blaming West or Irving, the NBA star who shared on Twitter a link to a wildly antisemitic film, for the terrible things that happened to Jews. They were just being asked not to promote the ideas of people who had done those terrible things.

Also on full display is Chappelle's deft, almost "1984"-esque doublespeak. Chappelle notes that when he first saw the controversy building around West's antisemitism, he thought, "Let me see what's going to happen first" - a strange and telling equivocation. Chappelle diminishes the significance of the film shared by Irving, "Hebrews to Negroes: Wake Up Black America," by describing it as "apparently having some antisemitic tropes or something," but then jokes that Irving probably doesn't think the Holocaust happened — a trope presented in said movie.

Chappelle is reluctant to call Kanye "crazy" but acknowledges he is "possibly not well," but has no problem referring to Georgia Senate candidate Herschel Walker as "observably stupid."

Ultimately and persistently, Chappelle suggests

that Kanye erred not in being antisemitic, but in being antisemitic out loud.

Most insidious in this regard was his seeming rejection of the notion, promoted by West, that Jews control Hollywood. Said Chappelle: "It's a lot of Jews [in Hollywood]. Like a lot. But that doesn't mean anything, you know what I mean? There's a lot of Black people in Ferguson, Missouri. It doesn't mean we run the place." He refers to the idea that Jews control Hollywood as a "delusion."

And then, rather than let this necessary distinction set in, he undercuts it, saying, "It's not a crazy thing to think. But it's a crazy thing to say out loud in a climate like this." The problem, Chappelle is suggesting, is not harboring dangerous delusions, but saying them in public and risking being called on it. The "climate" is not one of dangerous antisemitism, but the danger of speaking one's mind.

Chappelle telegraphed this sentiment with an earlier quip: West, he said "had broken the show business rules. You know, the rules of perception. If they're Black, then it's a gang. If they're Italian, it's a mob, but if they're Jewish, it's a coincidence and you should never speak about it."

The "perception" is that only Jews can't be spoken of in derogatory terms. Kanye wasn't wrong for thinking antisemitic thoughts, Chappelle suggests, but, again, speaking about them.

There are lots of jokes made in Hollywood at the expense of Jews. This, however, was not a case of Jews being unable to laugh at ourselves. There's a difference between laughing at ourselves and having someone who isn't Jewish use "wink wink" antisemitic tropes. It's not that Chappelle's monologue wasn't funny on its face, it's that it was harmful. This isn't happening in a vacuum: It's happening in a specific context, particularly one in which antisemitism has already been riled up and emboldened by Kanye and Irving. ("Hebrews to Negroes" became a bestseller on Amazon after Irving tweeted about it.)

It just takes the wrong kind of person to hear this monologue for us to experience, God forbid, another Tree of Life shooting. I didn't particularly relish the wake of the first shooting when, as the rabbi of a congregation in Rockland County, New York, I met with county officials and negotiated police presences, and discussed mass-shooter evasion tactics to ensure the safety of my congregants.

For anyone who thinks Chappelle's monologue was "just jokes" or that I am reading too much into it. consider his last line — a bravura complaint about cancel culture and the unspoken forces behind it: "I'll be honest with you. I'm getting sick of talking to a crowd like this. I love you to death and I thank you for your support. And I hope they don't take anything away from me. [ominous voice] Whoever 'they' are." JE

Manishtana is the pen name of Shais Rishon, an African-American Orthodox rabbi, activist, speaker and writer. He has written for Tablet, Kveller, The Forward, Jewcy and Hevria.

Dave Chappelle Was More Than Just Funny. He Was Right



By Rebecca Sugar

missed comedian Dave Chappelle's opening monologue on "Saturday Night Live" last weekend, but I knew I had to watch it when the wave of social media outrage reached me.

When I finally saw it, what I heard shocked me. Chappelle's jokes about the Kanye West and Kyrie Irving controversies were not only funny, they were insightful and true, which is why they were funny and why so many were angered by them.

The Anti-Defamation League's CEO. Jonathan Greenblatt, issued a statement suggesting that Chapelle's jokes "normalize" antisemitism. But what Chappelle was really mocking wasn't Jew-hatred. It was the way Greenblatt and Jewish celebrities on Twitter have "normalized" the maddeningly formulaic and unserious way we respond to it.

cue-card cure for antisemitism and we expect others not to chuckle and roll their eyes? Chappelle is exactly right to point out that all those statements do is buy time until the check clears or the media cycle moves on. These stunts breed cynicism and skepticism, not harmony, and everyone knows it.

Chappelle's funniest joke came when he cautioned his listeners to never use two words in sequence: "The Jews." He probably didn't know how good that one was. Even as he was pointing out that Kanye and Kyrie were slammed for stereotyping "the Jews," "the Jews" who self-appoint themselves the official spokespeople of American Jewry were meeting with corporations and the media to draw up their list of demands for acceptable public redemption.

That list might be the biggest joke of all. The fact that "sensitivity training" was on it tells us all we need to know about who the list was designed to serve. The requisite financial penalty was there as well. How exactly a \$500,000 donation to "fight hate" might protect all the Brooklyn Jews (who Chappelle hilariously says dress like Run-DMC)

The practice of offering absolution to selectivelydesignated antisemitic offenders in exchange for large checks made out to organizations that "fight hate" is worth laughing at.

The practice of offering absolution to selectively-designated antisemitic offenders in exchange for large checks made out to organizations that "fight hate" is worth laughing at. The idea that Jewish actors and actresses who enthusiastically supported BLM are now touted as credible voices on the issue of antisemitism in the Black community is something of a joke. The proud reposting of these people's statements by Jews who can't see that they are perpetuating our community's failed emergency response system is funny only in the most tragic sense of the word.

Chappelle opened his set by reading a mock apology statement. I was mouthing the words along with him as he read it, precisely because I had heard them, in all their insincerity, dozens of times before. It is the template used by the accused when dragged in front of the cameras to beg for their livelihoods back.

Can someone whom we deemed Jew-hating enough to be worthy of total cancellation 24 hours earlier suddenly be taken seriously simply by robotically repeating, "I stand with my friends in the Jewish community"? We pitch an overnight,

who have been getting sucker-punched on the streets (by people who ironically also look like Run-DMC but without the black hats) is a question that remains unanswered. And what is "hate" exactly? And how did the list-makers calculate that \$500,000 was needed to fight it?

What Kanye West said was antisemitic and so was the film Kyrie Irving linked to on social media. Saying so and taking action are important. But the "line" Dave Chappelle referenced in his monologue is also important. That line is about who is speaking and acting in our name, and how. It is about whether we are fighting antisemitism or leveraging it. The former helps the Jews, and the latter helps those who claim to be helping the Jews.

If we don't start paying closer attention to that line, the country will never take real antisemitism seriously; because, clearly, neither do "the Jews." I am laughing along with Dave Chappelle at "the Jews" who still miss the joke. JE

Rebecca Sugar is a freelance writer and philanthropic consultant in New York.



Like Freud, Are We in Denial About the Danger of Antisemitism?

By Phyllis Chesler

Why didn't Sigmund Freud leave Vienna until it was almost too late? He knew what was happening to his Jewish colleagues in Germany after the Nazis took power. Nevertheless, the great man refused to depart his beloved city of dreams — and of his pioneering dream interpretations — even after Nazi Germany absorbed Austria in 1938.

The signs were there for Freud to see. He knew that his books had been burned in Germany, that German Jews were beginning to commit suicide and that Jewish psychoanalysts were being fired and replaced by non-Jews.

He was not completely in denial. In a 1933 letter to his former patient, Princess Marie Bonaparte, he wrote, "The world is turning into an enormous prison. Germany is the worst cell. What will happen in the Austrian cell is quite uncertain."

However, according to Freud's physician Max Schur, "It would seem that Freud, who had uncovered the force of the aggressive drive in the individual, could not believe that this force could be unleashed in an entire nation."

For years, Freud refused to make plans to leave. Yet the persecution continued. Swastikas were hung on his building. Nazi goons invaded his home and extorted money from his wife. His books and publishing house were seized. A man who resembled Freud was beaten up near his residence. Yet he did nothing.

Freud finally decided to leave Vienna only after the Gestapo arrested his daughter Anna. She was his "Antigone" — his caretaker and heir. The Gestapo detained her all day and allowed her to leave only late at night. Immediately thereafter, historian Andrew Negorski noted, Freud "prepared a list for the British Consul in Vienna of those he wished to accompany him."

Anna herself gave another, more obvious reason that Freud did not want to leave: "My father was quite sick, he was in pain a lot of the time; he was nearing the end of his life — over 80, with cancer. And he could not imagine any 'new life' elsewhere. What he knew was that there were only a few grains of sand left in the clock — and that would be that."

Freud was hardly alone in his procrastination. Jews have always been reluctant to leave their homes in the face of danger. It is very hard to start anew in a new place. It's easier to believe that things are "not that bad," "it's been worse" and they'll "soon get better."

Long ago, when we were slaves in Egypt, we did not want to leave. And in the wilderness, we longed to return to slavery.

We may not all be geniuses, but we must share some of Freud's blind spots. What can we learn from his story about the power of denial? How might it help us evaluate our behavior in our own times?

We have seen a quantum leap in antisemitism and anti-Zionism in the 21st century, both in the Islamic world and in the West. There are too many examples to cite. However, the difference between today and 80 years ago is that we now have a Jewish state where we are welcome. This is a huge and miraculous game-changer.

We must ask, however, since Israel is such an

York City. Hoarse, non-stop screaming: "Kill the Jews," "From the River to the Sea We Will Be Free," "Israel is a Nazi Apartheid State," "U.N. Must Stop Muslim Holocaust in Gaza," "Israel=Ku Klux Klan."

We know that identifiable Jews, as well as Jews of every denomination, have been attacked and murdered at prayer, right here in America — in Flatbush, Chicago, Crown Heights, Colleyville, Jersey City, Monsey, Pittsburgh, Poway, Williamsburg and more.

We know that Jewish centers and synagogues in America now require the same kind of security as Israeli consulates, embassies and synagogues once did and still do.

We know that "anti-racism textbooks" in America almost never include antisemitism as a form of racism. We know that Middle East institutes and

Will it be possible 100 years from now for people to look back and wonder why so many American Jews chose to bash Israel?

important refuge, why do so many educated and assimilated American Jews savagely criticize it? Do they feel that such virtue signaling will "save" them? Or redeem an imperfect Judaism? Is it psychologically safer to target Israel than to take on the antisemites?

Will it be possible 100 years from now for people to look back and wonder why so many American Jews chose to bash Israel, almost as a way of helping them deny and appease the anti-Jewish and anti-Zionist dangers that surrounded them?

Those dangers are considerable.

In 1991, I stood on a corner in Crown Heights in Brooklyn and watched a full-throated African-American pogrom against Orthodox Jews. It raged on and on. The mayor and the police did not stop it for days. I will never forget it.

In 2002, Israeli Prime Minister Benjamin Netanyahu could not speak at Concordia University in Montreal because of a large, pro-Palestinian mob. Friends of mine were beaten in the chaos.

Throughout the 21st century, I have been an eyewitness to the surging mobs, the Islamist-style anti-Israel demonstrations on the streets of New

professors are irrationally anti-Israel and operate in non-scholarly ways. We also know that college campuses have become alarmingly unfriendly to both Jewish and pro-Israel students.

As it becomes more and more dangerous to be visibly Jewish and/or pro-Israel in America, in the media and at international human rights and anti-racism conferences, why do so many Jews continue to fixate on Israel's alleged imperfections? Is this a way to avoid contemplating a greater danger? Are they repeating Freud's nearly fatal mistake?

What more must happen before American Jews decide that "enough is enough"? Before we band together to fight the cognitive war against the Jews here — or leave wherever "here" may be for a place that is far friendlier to Jews, such as the Jewish homeland? JE

Phyllis Chesler is an emerita professor of psychology at the City University of New York and the author of 20 books, including "Women and Madness" (1972), "The New Antisemitism" (2003) and "A Family Conspiracy: Honor Killings" (2018). A longer version of this column appeared at Doc Emet Productions.

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Gift Ideas for the Chanukah Season Jarrad Saffren | Staff Writer

and find plenty of options. Town & Country Magazine lists an agate cheese board, a Jewish-themed puzzle and golf ball whiskey chillers, among others. The New York Times is featuring a Barbra Streisand T-shirt, matching menorah pajamas for a family and a baseball cap that says "Mensch," as well as other gifts that are more practical and less silly. And Good Housekeeping is suggesting wall art that says "shalom," a children's book about Chanukah and a candle that smells like latkes.

f you want, you can Google something like "best Chanukah gifts for 2022"

But while those outlets list their recommendations as "for the golf lover" or "for the puzzle enthusiast," they will not give you what you really need. And that is detailed suggestions for every type of family member that you have to stretch your credit limit for this Chanukah.

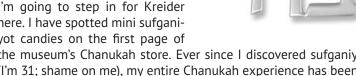
That is why we turned to Kristen Kreider, the managing director of business operations at the Weitzman National Museum of American Jewish History in Philadelphia, to provide you with those types of gift ideas. Kreider is the buyer for the museum's Chanukah store.

For Your Spouse

Ahava means "love" in Hebrew, and the Weitzman's ahava jewelry collection is a popular selection for wives, according to Kreider. Necklaces, earrings and bracelets all spell out the word in Hebrew. No one has ever returned a gift from this collection, the buyer said.

As for husbands, I am one, so I'm going to step in for Kreider here. I have spotted mini sufganivot candies on the first page of

the museum's Chanukah store. Ever since I discovered sufganiyot a year ago (I'm 31; shame on me), my entire Chanukah experience has been transformed. If your husband likes to eat, and I'm guessing he does, buy him these.



For Your Parents

Kreider said there are many options here since parents, in their advanced age and wisdom, appreciate things more than younger people do. (I added that last part.)

You could give your parents the gift of yourself, meaning a picture frame with a picture of you, your significant other and your kids in it. Or you could get them the gift bag with gelt and chocolate dreidels. Or, if they are coffee drinkers, you could go with a Chutzpah blend that, according to Kreider, "packs a bigger punch."



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Winter Holiday Magazine

For Your In-Laws

You always need to please them, right? Perhaps even more than your parents. But before we get to the items that Kreider does recommend, we should be clear about one that she doesn't: the Weitzman's Pain in the Tuchas mug. Do not get your in-laws a Pain in the Tuchas mug.

OK, now for the good ideas. There are Jewish calendars, autographed cookbooks by Joan Nathan and Deb Perelman and more than 200 Ashkenazi herbal items.

For Your Children

Let's assume they are still young and will appreciate everything. For the really young, Kreider suggests bibs, including one that says, "Schmutz Happens." For the slightly older, she recommends books. And for those old enough to both read and build stuff, she offers kids' books, buildyour-own menorahs and baseball cards, among other items.



For Your Siblings

The Jewish Exponent has a mature audience,

so by siblings here, we mean young adult or even adult siblings. What do your brothers and sisters still need to, as the millennials say, adult?

Maybe they do not have a menorah, Kreider says. Or perhaps they still need a mezuzah, she adds. Or maybe they just need candles to put in the menorah and light it up, she concludes.



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Winter Holiday Magazine

Point being, your siblings may not be great at adulting just yet. Help them out in the Jewish sense.

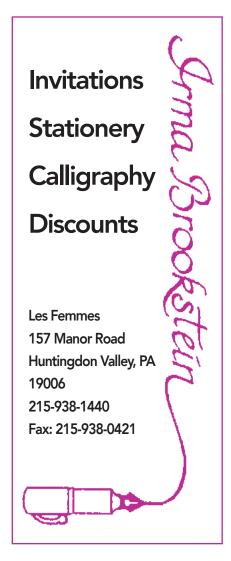
"Something people always mean to get and don't get themselves," Kreider said.

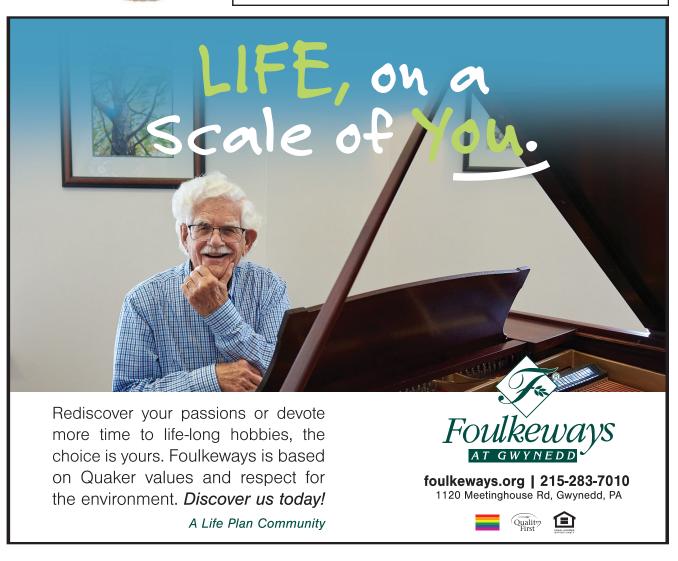
For Your Extended Family Member

If your extended family is like mine, you do whatever the Jewish version of a Secret Santa is each year. And this is a little harder than a normal gift purchase.

But the Weitzman has a few creative answers. There's a "Smitten Kitchen" cookbook with recipes "where you don't have to be a chef to follow them," Kreider said. There are "Freudian Slippers" through which your toes can make the legendary psychologist's tongue wag at the front, and there's a "banned books" mug listing out titles that will make your gift recipient look smart. JE jsaffren@ midatlanticmedia.com







Ten Things to Do Over the Winter (Aside From Vacationing in Florida)

Andy Gotlieb | JE Editor

he warm temperatures that lingered into the first part of November are gone - and 70-degree days seem unlikely again until probably March, but that doesn't mean you have to

Aside from the usual Chanukah festivities, there are plenty of things to do before spring rolls around. Here are a few. Do note that as of press times, a few regular events, such as the Chanukah Lights on Boathouse Row, the Chanukah Car Menorah Parade and Chanukah on the (Passyunk) Avenue haven't

Philadelphia's 6abc Dunkin' Thanksgiving **Day Parade**

Nov. 24, 8:30-noon Benjamin Franklin Parkway, Philadelphia You may be aware that the local Thanksgiving parade is the nation's oldest, dating to 1920. The floats, marching bands and dancers will be joined by R&B legends The Spinners, C+C Music Factory ("Everybody Dance Now"), Mickey and Minnie Mouse, Philadanco, "Queer Eye for the Straight Guy" star Carson Kressley and the enigmatic Blue Man Group.

Winter at Dilworth Park

Now-March 26

Dilworth Park, 1 S. 15th St., Philadelphia

Dilworth Park in front of City Hall serves many roles during the year, but it transforms into a winter wonderland in the colder months. Outdoor skating is available at The Rothman Orthopaedic Institute Ice Rink, and the adjacent Rothman Orthopaedics Cabin is "where seasonal cocktails and food await in a ski chalet-inspired setup."

There's also a nightly light show, a holiday market with more than 40 vendors and a Wintergarden on the Greenfield Lawn with lights, topiaries and a Chaddsford Winery kiosk with mulled wine.

Winter in Franklin Square

Now-Feb. 26

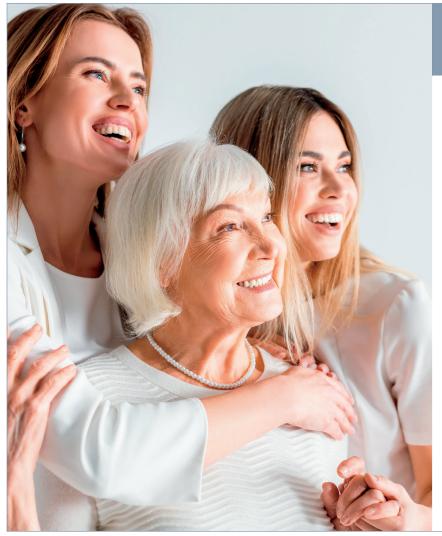
200 N. Sixth St., Philadelphia

Franklin Square is just a mile east of the aforementioned Dilworth Park; it, too, is decked out for the season. There are "free nightly light shows inspired by Benjamin Franklin's legendary kite and key experiment," in addition to food, drinks, miniature golf and the Parx Liberty Carousel.

LumiNature at the Philadelphia Zoo

Now-Ian, 7

3400 W. Girard Ave., Philadelphia



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The zoo shines with more than 1 million lights spread over 14 zones. New this year is a 15-foot-tall glowing blue gorilla; it joins a 21-foot-tall snake and a 100-foot-long aquarium tunnel.

Blue Cross RiverRink Winterfest

Opens Nov. 25

101 S. Christopher Columbus Blvd., Philadelphia

If you can't get your fill of skating at Dilworth Park, another option is the Blue Cross RiverRink Winterfest. Aside from a large-scale skating rink, there are fire pits and a cabin for warming up with a hot beverage.

Rittenhouse Square Candlelighting

Dec. 20, 5 p.m.

Rittenhouse Square, S. 18th and Walnut streets, Philadelphia

There are a lot of candlelighting events in December, but one of the more prominent gatherings is put on by the Center City Kehillah in Rittenhouse Square, which is a great place to visit any time of the year.

The Visit Philadelphia Holiday Parade

Dec. 3, time TBA Location TBA

This second-year event honors a multitude of traditions, celebrating Chanukah, Kwanzaa, Christmas, New Year's Eve, New Year's Day and the Chinese New Year. The parade will include floats, lights, cold-air balloons and marching bands.

New Year's Eve Fireworks on the Waterfront

Dec. 31, 6 p.m. and midnight

The city will shoot off fireworks twice to celebrate the end of 2022 and the start of 2023 at this increasingly popular event. The fireworks can be seen from throughout much of the city, although Penn's Landing will offer the best views.

Mummers Parade

Jan. 1, 9 a.m.- 6 p.m.

Broad Street, Philadelphia

No list of Philadelphia events would be complete without a nod to the Mummers. The annual parade still draws a crowd, as 10,000 costumed marchers travel down Broad Street. Root for your favorite comic, fancies, string bands, fancy brigades and wench brigades.

The Philadelphia Auto Show

Ian. 28-Feb. 5

Pennsylvania Convention Center, 1101 Arch St., Philadelphia

Whether you're in the market for a new car or truck or are just browsing, the auto show has become a popular annual event, with thousands attending. Aside from the newest offerings, the classic cars on display are always a hit, such as a van tricked out to look like the Mystery Machine from "Scooby Doo." JE

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Israel Won't Cooperate With FBI Inquiry Into Journalist's Killing

Israel's defense minister said the nation will not cooperate with an FBI investigation into the killing of Shireen Abu Akleh, the Palestinian American journalist who died in May in an exchange of fire between Palestinian and Israeli troops, JTA.org reported.

"The American Justice Department's decision to investigate the regrettable death of Shireen Abu Akleh is a grave mistake," Benny Gantz, Israel's defense minister, said on Nov. 14 on Twitter. "I made clear to American representatives that we stand behind Israeli soldiers, we will not cooperate with any outside inquiry and we will not allow interference in Israeli internal matters."

Such an investigation is significant because the Biden administration's State Department has already signed off on Israel's finding that an Israeli soldier likely shot the fatal bullet, and that there was no evidence that the killing was intentional. The FBI may be ready to investigate whether the shooting was intentional, as Palestinian officials and Abu Akleh's family have alleged. Gantz, who deleted and then reposted his tweets, said the Israeli inquiry was "independent and professional."

Several Holocaust Books Yanked From Some Missouri Schools

Art Spiegelman's "Maus," along with six books about the Holocaust geared toward young readers, are among the hundreds of books that a handful of school districts in Missouri have reportedly removed from their shelves since the start of this school year, JTA.org reported.

The list of books pulled from shelves was published on Nov. 16 by the literary free-expression advocacy group PEN America, along with a letter of protest signed by Spiegelman and other authors.

"This is what happens when we are operating in a climate of fear," said Jonathan Friedman, PEN America's director of free expression and education programs.

The books were pulled owing to an amendment to a new Missouri state law, largely dealing with child trafficking and sexual abuse, that also establishes a criminal penalty for providing "explicit sexual material" to students. The law orders possible jail time for any educators found to be in violation.

The vast majority of the affected books originated from one school district: Wentzville, a St. Louis exurb that the St. Louis Post-Dispatch reported had ordered its librarians to pull more than 200 books off its shelves.

New Romanian Law Guarantees the Right to Kosher Slaughter

Romanian authorities adopted a law that recognizes and gives specific protection to shechitah, or kosher ritual slaughter of animals, the Conference of European Rabbis said in a statement, hailing the move as a "landmark" example for other countries in Europe, JTA.org reported.

The new legislation, which the Romanian parliament passed on Nov. 15, comes roughly a year after the Court of the European Union upheld the bans of both the Muslim and Jewish traditional methods of slaughter of animals for food in two Belgian states.

Jewish leaders and organizations decried the ruling, which the Israeli ambassador in Belgium called "catastrophic and a blow to Jewish life in Europe." They have worked to lobby the European Union for protection and were heartened last month after the EU convened Muslim and Jewish leaders for the first time to discuss ritual meat production.

Israeli-led Study Finds Oldest Evidence Yet of Cooked Food

Fish remains discovered at Israel's Gesher Benot Yaakov archaeological site appear to show that humans were cooking their food hundreds of thousands of years ago, JNS.org reported.

Until now, the earliest evidence of cooking is claimed to date back about 170,000 years. However, these findings, published in Nature Ecology and Evolution, indicate that the practice is much older, dating back as far as 780,000 years.

Researchers from the Hebrew University of Jerusalem, Tel Aviv University and Bar-Ilan University collaborated with the Steinhardt Museum of Natural History, Oranim Academic College, the Israel Oceanographic and Limnological Research institution, the Natural History Museum in London and the Johannes Gutenberg University in Mainz on the research that produced the new theory. JE

— Compiled by Andy Gotlieb



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RABBI YONINA CREDITOR STARTS CHAPLAINCY POSITION, STRESSING FOUR TENETS: TO PROVIDE, FACILITATE, CARE AND ADVISE

TALKING TO RABBI YONINA CREDITOR is an exercise in efficiency. She tells it like it is in a way that's both straightforward and positive, speaking with such candor, wisdom and joy of duty that she almost seems as if she's the one interviewing you.

Creditor is the new rabbi assigned to the U.S. Naval Academy in Annapolis, Maryland — she is a rabbi assigned to the Naval Academy itself and a battalion chaplain — a position she started on Sept. 21 and will hold for the next three years. A lieutenant commander, she is one of nine chaplains assigned to the Naval Academy and one of eight rabbis on active duty in the Navy.

As for the new job ... so far, so good. "It's going OK," she says congenially.

That, of course, seems an understatement. Creditor is charged with a significant portfolio as a main communication link for everything Jewish among midshipmen and service members assigned to the academy. She's not just a Jewish leader but a leader, period, noting that "I advocate so that

everyone has the ability to practice religion authentically."

And while she makes it a point to say that "my job encompasses everything" — that it has a wide umbrella — she does specify four tenets of service: to provide, facilitate, care and advise.

Working in the Miller Chapel housed in the Commodore Uriah P. Levy Center, she provides religious services for her own faith group, Judaism, even though she is there to assist and advocate for other faith communities at the Academy. And she does so in ways big and small.

For example, she advises like any rabbi would. That entails assistance in matters of family, finances, mental health, physical health and, for Jewish personnel, access to services, classes and lectures, religious items like kippahs and prayer books, and access to kosher food, or ordering MREs, or Meals-Ready-to-Eat, which can be obtained for regular consumption and/or for holidays with special eating restrictions, like Passover. She notes that she does work with both the Jewish Welfare Board-Jewish Chaplain's Council, her endorser, as well as the Aleph Institute in



Surfside, Florida, for Jewish military matters.

Since she arrived, she has held Friday night services in the Miller Chapel that have drawn anywhere from 25 to 200 attendees. Shabbat, she notes, is their "day of liberty."

As Creditor describes it, working with members of the military seems like a congregation of sorts one that grapples with issues like any civilian group. "Everyone is going through a transition right now; this place isn't any different," she says.

That means young midshipmen are still adjusting to post-pandemic life, similar to situations those away at college might face. Creditor is there to offer counseling on every subject under the sun — from how to best handle funds and investing (she jokes that her last name can raise eyebrows in that category; as for her first, it can be a real conversation starter, and she makes it easier for some by breaking it down to: "Yo! Nina") to getting along with one's officers to issues with family and other relationships to celebrating holidays in ways that feel comfortable. She emphasizes that conversations are 100% confidential by law.

On the flip side, she frequently has to educate service members on Jewish topics, explaining, for example, what Shavuot is, how it is observed and the fact that "it really is a big deal." Those conversations, including advising the command, can be formal or casual, depending on the circumstance and the person involved.

'A REFLECTION OF SOCIETY'

Creditor, the daughter of a rabbi, grew up "Conservadox" in the Mid-Atlantic, the one only (save for a cousin, she says) with a career in the military. She says, "I knew I was going to be a rabbi when I was 7," even though, she adds, "you don't tell people that at 7." She has a brother, also a rabbi, and a sister who lives in Israel.

She went to Solomon Schechter Day School of Nassau County on Long Island, New York, and graduated from Columbia University and the Jewish Theological Seminary. In her third year of rabbinic school, she studied in Israel.

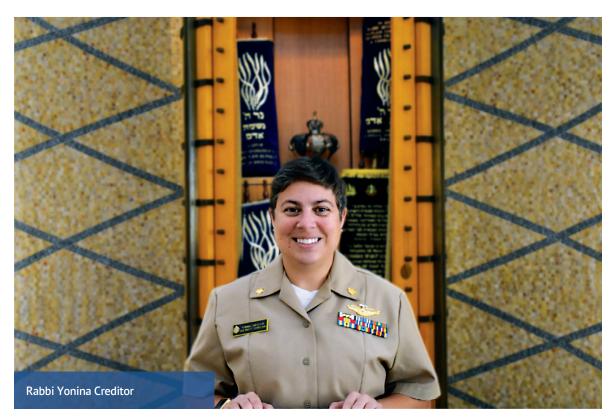
She spent a year as an assistant rabbi in Orlando, Florida, before going on active duty in the Navy.

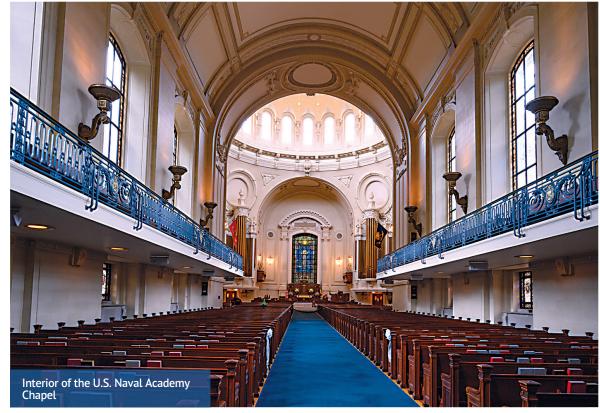
When asked how she manages the weight of her responsibilities, she quips: "My spin bike and I have an important relationship." More seriously, she says that physical fitness "has to be part of your routine. How to take care of myself factors into the equation. In every moment, I represent the U.S. Navy."

But she also represents the Jewish people, and whatever they need in her realm, she will try to do and get. She estimates that about 10,000 Jews are serving active duty in the U.S. military, though believes the number is higher than that.

And while she wears Judaism on her sleeve (quite literally), many others do not. When asked about antisemitism within the ranks, she replies that more often than not, issues that do arise come from a place of ignorance, from an unawareness that she helps rectify by explanations. Along those lines, "it takes talking and being present, lovingly engaging with those who just don't know," she says.

"Honor, courage and commitment" ... these aren't just





words; it is part of her job to encourage inclusion and respect, she stresses. There are recourses, she adds, for serious actions, but more often than not, she narrows it down to ignorance vs. antisemitism.

"The military is a reflection of society," she points out. "There are half-truths, there is the not knowing. So let's start a conversation. We don't need to come out with guns blazing, because the situation is more easily rectified with a gentle, open hand. There are plenty who just question, who just don't know."

That said, her job is to show the pride of Yiddishkeit the need to support Jews wherever they are. She urges the Jewish community to do the same: "Contact the JWB-Jewish Chaplains Council and ask how you can help the Jewish military community. Reach out, be active. It's about Jews taking care of Jews."

"We have Jewish lay leaders who volunteer to lead the Jewish program on a base where there is no rabbi assigned. Supporting them, and the rabbis who serve is incredibly meaningful for us. We are a small but mighty group," Creditor said. "But you, too, can be connected. When someone who doesn't know you feels your support and presence, it makes a world of difference." JE

To learn more about the JWB Jewish Chaplains Council or how to support the military, contact Rabbi Irving Elson at: jcca.org/what-we-do/jwb.

csmilk@midatlanticmedia.com

Perwian Chicken

KERI WHITE | SPECIAL TO THE JE

aving returned from a recent trip to Peru, I am enjoying experimenting with some of the techniques and ingredients I discovered there. "Pollo a la brasa" is ubiquitous in Peru. This seasoned whole chicken, roasted on a spit and served with "aji verde" sauce, is an iconic dish that is offered in eateries all over the country.

Few U.S. home cooks have access to a spit or a rotisserie, so this version is adapted to a home kitchen using an oven. Aji peppers, which form the basis for the sauce, are not easily found stateside, but a jalapeño or any spicy chili pepper is a suitable substitute.

I made this dish for dinner one Sunday, and it was a hit. The leftover meat became a delightful chicken salad studded with celery and laced with the aji verde and mayo the next day, and the pan drippings and carcass delivered a flavorful, slightly reddish chicken soup.

A word on the roasting technique: We are fans of the braise in pretty much any meat; our family favors meat that is tender to the point of nearly falling apart and is well infused with seasoning. If your crew prefers a more traditional roast chicken, cooked at a slightly higher temperature, uncovered, resulting in a firmer texture, stick to that cooking method and just follow the recipe below for the marinade.

Peruvian Chicken

Serves 4

A note on the peppers: I used jalapeños and included the seeds for more heat. If your crew has more timid palates, remove the seeds, or use a milder pepper such as a fresh poblano or even a quarter of a sweet bell.

- 1 roaster chicken, about 7 pounds
- 4 cloves garlic
- 1 tablespoon paprika
- 1 teaspoon salt
- 1 whole jalapeño or chili pepper
- 1 whole lime, juice plus rind
- 1/4 cup canola or vegetable oil

Puree all the ingredients in a blender.

Place the chicken in a large zip-seal bag or a bowl, and pour some of the marinade into the cavity. Separate the skin from the meat and add the remaining marinade, rubbing the mixture in to ensure optimal flavor. Let the chicken marinate for 2-24 hours.



Bring it to room temperature before roasting. Heat your oven to 350 degrees F.

Place the chicken in a large roasting pan with a cover. Pour any remaining marinade over the chicken, cover it and cook until done, about 15-20 minutes per pound. (Cooking the bird covered often accelerates the process, so if you use that method, check it for doneness about 30 minutes ahead of schedule.) When done, let the chicken rest for 10 minutes, carve it and serve it with the aji verde sauce.

Aji Verde Sauce

Aji amarillo refers to the yellowish hot peppers that are used in many Peruvian dishes. Jalapeños are a solid substitute. This sauce is traditionally made with a combination of sour cream and mayonnaise, but for this recipe, as it was served with chicken, I omitted the dairy and added a bit more mayonnaise for texture.

If you are serving fish, sour cream (or Greek yogurt) would work well, and this sauce would

complement pretty much any fish. It is also excellent as a vegetable dip, a sauce for tacos or quesadillas, stirred into tuna salad, poured over roasted veggies, mashed into potatoes or mixed with mayo and spread on a sandwich. I have not yet tried to drink it straight or ice a cake with it, but I just might: It's that versatile and delicious.

- 3 cloves garlic
- 1 jalapeño pepper

Juice of 1 lime

- 1 cup fresh cilantro, well rinsed
- ½ teaspoon salt
- 1/2 cup mayonnaise (or 1/4 cup mayonnaise and 1/4 cup Greek yogurt or sour cream)
- 1 tablespoon canola oil

In a blender, puree all the ingredients until smooth. If the sauce needs "loosening" in the blender, add a teaspoon or two of water. Serve it chilled or at room temperature. JE

New Penn Museum Exhibit Adds Context to Jewish History

Jarrad Saffren | Staff Writer

e tend to think of Jewish history as isolated, as the story of a chosen people, as the plight of a fallen kingdom with no nation (until the return to Israel in the 20th century).

But Judaism's origin story is far more expansive than that, according to a new exhibit at the Penn Museum on the University of Pennsylvania's campus.

Like Judaism today, the religion's founding and development cannot be separated from the larger context in which it exists. There were three monotheistic religions — Judaism, Christianity and Islam — that emerged in the Eastern Mediterranean region that includes modern Israel, Jordan and Syria, among other nations. All three spread, as one museum display puts it, "throughout the world."

Yet they were all born and raised in the same vibrant and eclectic region. And it was that territory's melding of different cultures and ideas that led to such an impactful legacy, according to the Penn Museum's new Eastern Mediterranean Gallery.

The exhibit opened on Nov. 19 and includes "nearly 400 artifacts from the Middle Bronze Age (2,000 to 1,600 B.C.E.) to the Ottoman Period (the 1800s)," according to a press release from the museum. The gallery "reveals how innovation was rooted for more than 4,000 years" in that area. As visitors walk through the 2,000-squarefoot space, they should gain an understanding of "how their own lives are impacted by concepts first introduced in this region."

"The new Eastern Mediterranean Gallery showcases a territory that has always been central to the human story," Penn Museum Director Christopher Woods said. "Today, of course, but also in antiquity."

When you first walk into the gallery and turn right, you see a display



about how, before the emergence of the monotheistic religions, deities took on specific forms. But over time, the idea of a formless deity emerged.

the Penn Museum in Philadelphia

It's an important lesson that clarifies the timeline behind the key concept that unites all three of these religious traditions. But it's not the only reason for Jewish residents of the greater Philadelphia area to visit the new gallery, according to Lauren Ristvet, the exhibit's lead curator and a Penn professor of anthropology.

These are some others.

A Large Collection of Objects from Israel

The exhibit includes the largest collection of objects from Israel in the United States and Canada, according to Ristvet. It's also the third-largest such collection in the world. The Penn Museum has led excavations into Israel, Jordan and other Eastern Mediterranean countries since the period following World War I.

More Historical Context about the Torah

"Basically, the early period that we're looking at, the period from 1800 B.C.E. to 1150 B.C.E., is the period that's really represented in stories in Genesis and Exodus," Ristvet said.

But the stories only happened during that period. They were not yet written down. That would come later. First, though, from around 1150 B.C.E. to about 700 B.C.E., Jews started crafting "a lot of the historical books" about the Kingdom of Judah, which lasted for almost 400 years during much of that same era.

This was a time when Jews had an empire, both the Kingdom of Judah and the Kingdom of Israel. Though by this point, they were likely separate instead of united as they had been in the time of Saul, David and Solomon.

"They are really starting to write. These people invented the alphabet," Ristvet said of the 1150 to 700 stretch. "We have early Hebrew inscriptions."

And then from 700 B.C.E. to around jsaffren@midatlanticmedia.com

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330 B.C.E., the Torah as we know it was "edited, put together," she added.

"A lot of religious traditions and thought are really formed during this period," Ristvet concluded.

More Historical Context about Beit She'an

This ancient Israeli city played an interesting role during the Roman Empire period, according to Ristvet. It was home to a multi-faith community that used both synagogues and churches. There were plenty of different groups living in the city at the time.

The Penn Museum has "pretty cool material" from this period showing the changes that took place after the destruction of the Second Temple in Jerusalem by the Romans. The Romans took Jerusalem in 70 C.E., forcing the Jews to become the wandering tribe we know today. After the destruction, Jews had to settle in multifaith places like Beit She'an. Roman era Beit She'an is an early example of the way Jews would go on to live for almost 2,000 vears ... until the creation of modern Israel after World War II.

"We get a little bit in the end of what's happening in that later phase," Ristvet said of the gallery. JE

pers and played football in the Pop

Warner Football league, A member

of the Central High School 178th

graduating class, he continued his

education at Pennsylvania State

University where he played on the

Varsity Basketball team until the

Second World War began and he

ioined the U.S. Army Air Force

and became a decorated Veteran.

Norman was a loving father of Lori

Kasser, Lisa (Robert Freedman)

and Nina Kasser Sidell; a loving

grandfather of Matthew, Raffi,

Alexa and Daniel. Loving brother

of Miri Mintz, Victor Kasser, the

late Bernice Shechtman, Rosalyn

Epstein and Shirlee Shapero.

Loving fiancé of Ellen Charney.

During his lifetime, Norman

founded Norman Food Services

Vending Machine Corporation,

ARA Services (now known as

ARAMARK), Steer Inn and Steak

Out Restaurant chains, Kasser

Real Estate and Construction

Corporation, Burn Brae Day Camp

in Dresher, and the Fred Astaire

Dance Studios of Europe. He was

president of National Automatic

Gordon Boat Company and

Chris Craft Distributors, Greater

Miami Israel Bonds, American

Technion Society, Israel American

Maccabiah Athletic Competition

and YH-YWHA of Greater Miami.

Chairman of Norman Kasser

Industries, NJK Development

Foundation of University of Miami.

He was a board member of the

following organizations, American

Athletic Union, Philadelphia Israel

Bonds and Philadelphia Jewish

Federation, Greater Miami Jewish

Federation, National Trustees

of Israel Bonds. Technion Israel

Institution of Technology, Temple

Judea - Coral Gables and the

Hebrew Academy of Greater

Miami. National Jewish Welfare

Board and the Israel Education

Fund. Norman was an advisor to

the US Senator Hubert Humphry,

George McGovern, Henry (Scoop)

Jackson and to Israel's First prime

minister, David Ben Gurion. He

received an award from the Prime

Minister Ben Gurion and President

Chaim Weitzman for his outstand-

ing service to Israel. Contributions

in his memory may be made to the

Committee on Youth,

Greater

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BROWER

JANICE LEVINE, 76, passed away Monday, Nov. 14 in Orlando, FL after a 20 year fight with cancer. Wife of the late Stephen Brower. Mother of David Brower, MD (Erin) and Susan Surnitsky (Stuart). Grandmother of Samantha Surnitsky and Samuel Brower. Sister of Richard Levine (Nessa) Janice was a graduate of Philadelphia's Olney High School, class of 1964. She lived the last 2 decades in Sarasota, Fl. A memorial service will be held at the home of Tami Wankoff on Sunday. DEC 4 at 1:00 pm. Contributions in Janice's memory may be made to the American Cancer Society or Chabad of Bradenton .

COHEN

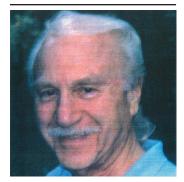
MARION (nee Jacobs) passed on November 12th, 2022. Wife of the late Irwin Jacobs. Survived by many beloved friends. Marion was active in the Jewish community, she loved to attend the classes at the Ner Zedek Synagogue and at the Klein JCC. She was a Holocaust survivor coming to America with her family in the late 1930s. Contributions in her memory may be made to a charity of the donor's choice.

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KAIL

DR. JOYCE GEORGE - on November 15, 2022. Dr. Kail was principal in the Philadelphia School District for 32 years and was vice principal of the Torah Academy for 10 years. She was a patron of the New York Theatre. Contributions in her memory may be made to the Alzheimer's Association, www.alz. com or the Talmudical Yeshiva of Philadelphia, 6063 Drexel Road, Philadelphia, PA 19131.

GOLDSTEINS' ROSENBERG'S RAPHAFI -SACKS www.goldsteinsfuneral.com



KASSER

NORMAN passed away November 11th, 2022. Born in Philadelphia on September 23rd, 1924 to Samuel and Pauline Kasser in Philadelphia, PA. From the age of 7 during the depression he sold magazines and newspaSara. Contributions in her memory may be made to Boston Children's Hospital www.childrenshospital. org, URJ Camp Harlam www.campharlam.org, or a charity of your choice

GOLDSTEINS' ROSENBERG'S RAPHAEL-SACKS www.goldsteinsfuneral.com

PHYLLIS 'FLIP' STEIN, 85, of

Philadelphia, passed away on

November 7, 2022 in Jacksonville,

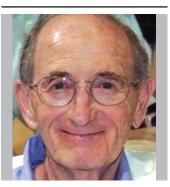
Florida after a long battle with

Parkinson's disease. Phyllis was

LEVITAN

born on September 28, 1937 to Herman and Lenore Stein in Philadelphia, Pennsylvania. She attended Springfield High School before beginning college at Penn State, eventually transferring to the University of Pennsylvania where she earned her Bachelor of Science. A lifelong learner, Phyllis obtained her Master of Education from Beaver College (now Arcadia University). She taught elementary school for 27 years and served as a reading specialist in the Philadelphia School System. Flip was 14 years old when she met her forever love, Ralph Solomon Levitan, Esq, at Camp Lindenmere in the Poconos in 1952. With her charm, beauty, and wit, she quickly captured the heart of 16-year-old Ralph, who knew she was something special when he asked her to the movies, and she responded, "with whom?" They married June 14, 1959, and raised their family in Wyncote, Pennsylvania. Flip and Ralph's love and devotion for each other grew each and every day, and they were inseparable during their 63 years of marriage. In the winters, they spent time in Naples Florida enjoying golf, bridge and time with friends as well as visits from family for some tennis and beach time (and alligator sightings). They explored the world together, visiting many countries throughout Europe, Asia, and Africa. Out of many notable Flip-isms, it was her smile and laugh that lit up every room she entered. A fierce and loving friend, wife, mother, and grandmother. She lead her family with kindness and grace, instilling in her children and grandchildren lasting values of family, goodness, and strength. She was her children's and grandchildren's biggest cheerleader and forever proud of her family. A breast cancer survivor, she faced challenges with poise and beauty. She was an avid reader, NYT crossword puzzle junkie and bridge player. Phyllis is survived by her husband, Ralph Solomon Levitan, children Paul (Lauren), Richard Alan (Anna) and Terri Faye Levitan and her loving grandchil-

dren, Ashley Jenna Katzenstein, Hayley Beth Katzenstein, Frances Hunter Levitan, Joseph Robert Levitan, Jacqueline Lee Levitan, Jonathan Ross Levitan, and Joshua Cooks Levitan. She is preceded in death by her parents, Herman and Lenore Stein, her sister, Regina 'Ginny' Brooks, and her beloved granddaughter, Lee Merritt Levitan. In lieu of flowers, the Levitan family requests that remembrances be made in the form of contributions to TextLess Live More (https://textlesslivemore.org/donate).



LEVY

JACOB "Jack" passed away on October 28, 2022, at the age of 93, in Jenkintown, Pennsylvania. Jack was the loving husband of Sylvia and father of son Andrew and daughter Stacy. Jack was born in New York in 1929 and grew up in Philadelphia. He graduated from Central High School, Class 187. He met the love of his life Sylvia Levy (Segal) and they were married for more than 70 years, living for many years in the Mt Airy section of Philadelphia. In later years they moved to Abington and most recently Rydal Park in Jenkintown. With a fine eye for detail and an amazing memory, Jack was an expert in and avid collector of antiques, especially Asian porcelain, Persian rugs, and American pewter and furniture. Jack was a friend of many and an unforgettable regular at antique shops and country auctions throughout Pennsylvania and New Jersey. Jack was preceded in death by his beloved wife Sylvia who passed away earlier this year, his brother Saul, and sister Arlene Laserow. He is survived by son Andrew Levy and his wife Jo-Anne Latino, daughter Stacy Levy and grandchildren Sarah Knapp and Daniel Knapp. If desired memorial contributions can be made to US Holocaust Memorial Museum (https://www.ushmm.org) or to a charity of the donor's choice.



peacefully at home in Princeton, New Jersey on November 14, 2022, with his loving wife at his side. He was 83 years old. Born in Philadelphia to Frances and Abraham, Mike moved to Longport, New Jersey and discovered his love of the ocean, returning to the same beaches throughout his life with family and friends. He attended Atlantic City High School, where he leveraged his 6'3" stature and ably represented his school on a highly competitive basketball team. He obtained his bachelor's and master's degrees in civil engineering at Drexel University, where he could outjump a 6'6" center playing for his fraternity Sigma Alpha Mu. It was at Drexel that Mike met Judy (née Schwartz), the love of his life, with whom he would be married for 61 years. Having completed ROTC in college, Mike joined the U.S. Army Corps of Engineers, and the newlyweds moved to Fort Bragg, North Carolina. Following completion of his service, Judy and Mike settled in the Philadelphia area where they raised their two children. Phyllis and David. Mike's long and constructive career in civil engineering took him around the mid-Atlantic states as a senior associate at A.G. Lichtenstein and Associates. He loved to walk the high steel, having worked on the construction of the famed Philadelphian Apartments while in Drexel's co-op program. Mike's other pleasures included his youth as a ham radio operator, and his lifelong passion for photography. Nothing gave Mike greater satisfaction than time with his four grandchildren, who spent many warm summer days at their Bubbie and Pop-Pop's beach house in Longport. Before and during retirement, Judy and Mike traveled around North America and the rest of the world on many happy adventures together, sometimes bringing their kids and grandkids along to share the experiences. Settling down in the midst of his inspiring decades-long fight against Parkinson's disease, Mike graced his family, friends, neighbors, and health care providers with many works of art he created through his mastery of digital photography and Photoshop. Mike is survived by his wife Judy, sis-

Jewish National Fund. GOLDSTEINS' ROSENBERG'S

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LANDIS

MAY LANDER - On November 11, 2022. Beloved wife of Dr. Sigmund Landis. Devoted mother of Marc Landis (Judy) and Marla Wessland (Jay). Loving grandmother of Rachel, Barak, and

ter Judy Burton, daughter Phyllis Kaufman (Jay), son David Nathan (Karen), and grandchildren Alec, Mia, Eli, and Sophie. He was laid to rest at Shalom Memorial Park in Philadelphia. Contributions may be made in his memory to the Michael J. Fox Foundation for Parkinson's Research (michaelifox.org).

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ROTHSCHILD

MORTON A. "Bud" - passed away on November 3, 2022. Born to wonderful parents, Dr. Norman Stanley Rothschild and Dorothy Jacobs Rothschild. Bud graduated from Central High School in 1943, Class #179, and Penn State in 1948. He served in the 87th Infantry Division - Artillery from 1943 to when he was discharged in 1946. In 1953, he married Dorothy Beckman Rothschild, his wife of 65 years. Bud enjoyed life. He loved sports, especially Penn State College Football, the Phillies, and the Eagles. He also loved playing golf and bridge. But most of all, he loved his wife, children and grandchildren

and was a wonderful husband, father and grandfather. Bud was predeceased by his parents, wife of 65 years, brother Norman Rothschild Jr and niece Peggy Ann Welt. Bud will be greatly missed by his daughters, Susan (Robert) Sahm and Jill R. Weiss, his grandchildren Scott (Ashley) Weiss and Sara (Tommy) Thompson and his nephew Steve (Karen) Harris. He will also be missed by Barbara Sitman, his wonderful partner, and her family, who made his final years a pleasure and a blessing. Donations in his memory can be made to: Montgomery County SPCA 1006 Edge Hill Road Roslyn, PA. 19001 Or the charity of your choice.

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SKLAR-ROSENBERG

LISBETH, October 9, 2022, beloved wife of the late Allen Rosenberg (and before that, of the late Jay Sorkin); loving step-mother of Sarah Rosenberg, Daniel Rosenberg (Tova Tenenbaum), Becky Rosenberg (Stephanie Gaudreau), Miriam Rosenberg,

Tziporah Rosenberg and Isaac Rosenberg (LeighAnn); devoted sister to Henry Sklar (Ann), the late Miriam Shore, and the late Sigmund "Tim" Sklar. Lisbeth was a cherished aunt to her godson, Tony Shore, Eric Sklar, Joanna Shore Bottaro, Jill Sklar Axel, Margot Sklar and the late George Shore. Lisbeth will also be remembered by many dear friends including Vera Kurlantzick. Services were held at Adath Jeshurun Cemetery. In lieu of flowers, contributions in Lisbeth's memory may be made to one of the causes that Lisbeth held dear; supporting the Smithsonian African American Art museum (especially the archives), where she volunteered as a knowledgeable and passionate docent, would be a particular fitting honor, as would contributions to any organization rescuing and caring for animals needing a loving home, such as the pets that were loving companions to Lisbeth throughout her adult life.

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STEINBERG

MARILYN (NEE ALBERT) - On

November 2, 2022. Beloved wife of the late Sidney; loving mother of Penni Steinberg (Steven Wilkin), Michael Steinberg (Alan Taylor), Helene Covone (Michael), and Ellen Steinberg; dear sister of Victor Albert (Diane); devoted Bubby of Samantha, Joseph, Nicholas and Adrianna Contributions in her memory may be made to a charity of the donor's choice.

WILSON

ROSALIE RUTH (nee Blackman) was born on April 19, 1925 in Philadelphia and passed away on Nov. 13, 2022. Daughter of Joseph J. Blackman and Bertha Sokoloff Blackman. Sister to the late Daniel and his wife, the late Zehava Blackman. She graduated from Girls High School and the University of Pennsylvania in 1946 as a Mathematics major. She was reportedly the only woman in her high school class to attend college. She married Samuel B. Wilson in 1949 and celebrated 38 years of marriage. Together they lived in Glenolden and Wynnewood, and owned Cedarwood Pharmacy. Rosalie and Samuel had four children, the late Joy and William "Buzzy" Rosenberg and Jamie Rothstein Rosenberg, Michele Wilson and Mark Helfaer, Richard and Marvna Wilson, and Joseph and Robyn Wilson, grandchildren Jordan and Marielle and Joy, Samuel and fiancee Alix, Jonathan, Daniel and Joshua, and Sasha and Leeza, along with great-grandchildren Jason and Luke. Her loving long time caregiver was Aretha Thompson. Rosalie was an avid reader and lover of the arts, including the orchestra, classic movies, figure skating, and Broadway musicals. She was a devoted bridge player. She loved desserts, especially cheesecake. She also worked as a volunteer at Lankenau Hospital for a number of years. Rosalie has been beloved by her family and her numerous friends. Contributions in her memory may be made to the American Cancer Society - Bike Spirit of Joy Team, www.acsbike. org or The Philadelphia Orchestra, www.philorch.org.

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What's happening at ... Mishkan Shalom

Mishkan Shalom Continues to **Change With the Times**

Sasha Rogelberg | Staff Writer

ishkan Shalom Rabbi Shawn Zevit, in recent years, was reminded of the quote by poet Clarissa Pinkola Estes: "We were made

For his High Holiday d'var Torah, Zevit explored the phrase and flipped it on its head, saying to his congregants, "We are being remade by these times."

"We're not isolated; no person is an island in that way. I've been changed," Zevit said. "I talked about the 'oy and the joy' of mortality... I think the 'oys and joys' are something that a progressive and inclusive Jewish life leaves room for."

Though Zevit cites the pandemic and political landscape as defining moments for the community and world, Mishkan Shalom, a Reconstructionist synagogue in Manayunk, has always reckoned with the topics of the day since its 1988 founding.

Now home to about 225 households and members, Mishkan Shalom continues to be guided by the three principles established in its creation: Torah, study; avodah, prayer; and g'milut hasadim/tikkun olam acts of caring and repair of the world.

In addition to weekly services, a b'nai mitzvah program and a growing religious school, Mishkan Shalom supports dozens of political interests of its congregants: There are committees for immigration and working rights, an interfaith peace walk and conversations about Israel and Palestine. The synagogue also has community liaisons that are part of the Philadelphia Jewish LGBTQ consortium JProud, as well as the Romero Interfaith Center, according to board president Jean Brody.

"It's a community of people who really are very thoughtful about what they do," said congregant Keely McCarthy Newman, who organized the synagogue's recent five-year fundraising project. "It's a community of activists, and even the people who aren't regularly activists are very clear of how their actions affect others, and it's such an intentional, kind group of people."

Mishkan Shalom emerged as a spiritual community at a time when synagogues were not yet addressing or welcoming conversation about LGBT Jews, interfaith and interracial marriages or discourse about the Israeli-Palestinian conflict.

In the 1980s, Mishkan Shalom founding member Carol Towarnicky and her husband Ron Goldwyn found themselves without a spiritual home. They joined a couple of synagogues that aligned some parts of their Jewish and political identities but had yet to find a completely welcoming and fulfilling space.



"I once said to somebody, 'We know what we want; we just don't know whether it exists," Towarnicky said. "And it turned out that we had to help found it."

The summer of 1988 was spent gathering stray members of synagogues that Towarnicky and Goldwyn had once belonged to and creating committees to discuss the logistics of including a religious school as part of a new congregation, as well as how to build a community based on a statement of principles. Another founding

member, Brian Walt, traveled to London to pick up a Torah for the congregation that had been rescued from the Holocaust.

The congregation had its first official service on Rosh Hashanah in 1988 at Swarthmore Friends Meeting.

"It was quite an amazing event where people were asked to take their tallitot and put them over their heads so that there was like a whole canopy of like 400 or so 500 people ... and we called the congregation into being," Towarnicky said.

The congregation floated around the Philadelphia suburbs for years until 2002, when they found their now-home in a factory-turned-furniture warehouse. After spending years keeping their arc and Torah in Methodist and Quaker meeting spaces, Miskhan Shalom finally had a place to call home.

In the past 20 years, the synagogue has come full circle with its building, which now also contains the office for the building management company, a space a nearby church rents out and for C.B. Community School, which provides education for teenagers in the foster care system.

Mishkan Shalom recently completed a five-year srogelberg@midatlanticmedia.com



fundraising project of \$1 million for the building, allowing it to refinance its mortgage, install a new roof and create a new position of director of synagogue operations, fulfilled by Rebecca Phillips. One of Phillips' first tasks in her position was to connect the several congregants who suggested the installation of solar panels on the building's new roof.

According to Newman, 132 families contributed to the campaign, which she said was significant for the congregation.

"It's a young synagogue, so we don't have legacy donors," Newman said. "We don't have, until very recently, second-generation Mishkan-ers."

But as synagogue leaders look to the future, there's a real sense of optimism and pride in the community: They have financial stability and have had modest membership growth since the pandemic. Though they've weathered the challenges of the pandemic and experienced personal hardships, there's always been a will to adapt.

"We've found a way of thriving," Zevit said. JE



Brotherly Love

By Rabbi Alan Iser

Parshat Toledot

t the heart of this week's Torah portion is the story of the troubled relationship between the twins, Esau and Jacob.

Jacob takes advantage of a ravenous Esau to induce his brother to sell his firstborn birthright for a pot of stew. Later, Jacob, at the urging of his mother, Rebecca, deceives his nearly blind father, Isaac. Dressed up like Esau, Jacob steals the blessing, intended for his older

What do the rabbis of the Talmud make of this tale of sibling rivalry and deception? They see Jacob and Rebecca as fulfilling God's will that Jacob, although the younger brother, is the son destined and worthy to inherit the Abrahamic spiritual legacy.

In the rabbinic view, Jacob is a guileless, bookish yeshivah bachur, while Esau is a deceptive, violent person who is guilty of murder, theft, rape and idolatry. Rebecca is justified in her plot to steal the blessing because she had received a prophecy while the twins were in her womb that the older brother would be subservient to the younger; she is following the divine plan.

While the rabbinic take on Rebecca's role is grounded in the plain meaning of the text, one might ask why she doesn't inform her husband of his prophecy. However, the rabbinic depiction of Esau and Jacob is based on their reading into this story of the future rivalry between the Roman Empire and the Jews, with Esau being deemed the ancestor of Rome (and in medieval commentaries, the ancestor of Christianity). So for the Talmudic sages, the story has meta-historical significance.

Were the rabbis comfortable with deception in the service of God's design for history? Not totally, it would seem from some midrashic comments. Isaac, they opine, suffers greatly once he realizes the subterfuge. His trembling at this realization, says the midrash, was greater than his trembling when he was bound on the altar as a sacrifice by Abraham.

The chief medieval book of Jewish mys-

ticism, the Zohar, sees Jacob's trembling from his own sons' actions with Joseph as Jacob's comeuppance. Furthermore, there is retribution for Esau's suffering when he learns his blessing has been stolen as he bursts into a great, bitter cry. According to the midrash, God reacts to Esau's crying measure for measure, causing the Jews to cry out in the Book of Esther when they learn of Haman's plot.

A straightforward reading of the Torah without the rabbinic lens reveals Esau to be not such a bad character. He is a rash. immature macho man who, in the end, reconciles with and forgives Jacob.

Jacob is not a blameless individual, as his very name might mean overreacher or usurper. As for Jacob, is the Torah passing a verdict on his actions? We see that he himself is repeatedly deceived by Laban in giving him Leah as a wife instead of Rachel, and withholding equitable payment for serving as a shepherd. Jacob, in turn, is deceived by his own sons when they sell Joseph into slavery but insist that Joseph has been killed.

And does the Torah hint at Jacob's remorse for his stealing the blessing? When Jacob encounters Esau again after many years and offers him a lavish gift, the word he uses as he urged Esau to accept a gift (Genesis 33:11) is "birkhati" my blessing, an unusual locution.

Is it possible that the story of Jacob and Esau operates on two levels — the divine plan with God's choice of Jacob over Esau and the human level of deceit and moral consequences? Do the ends justify the means, so Jacob comes out on top, or is God's design for history and its execution simply inscrutable to human understanding? JE

Rabbi Alan Iser is a senior adjunct professor of theology and religious studies at Saint Joseph's University and an adjunct instructor at St. Charles Borromeo Seminary. The Board of Rabbis of Greater Philadelphia is proud to provide diverse perspectives on Torah commentary for the Jewish Exponent. The opinions expressed in this column are the author's own and do not reflect the view of

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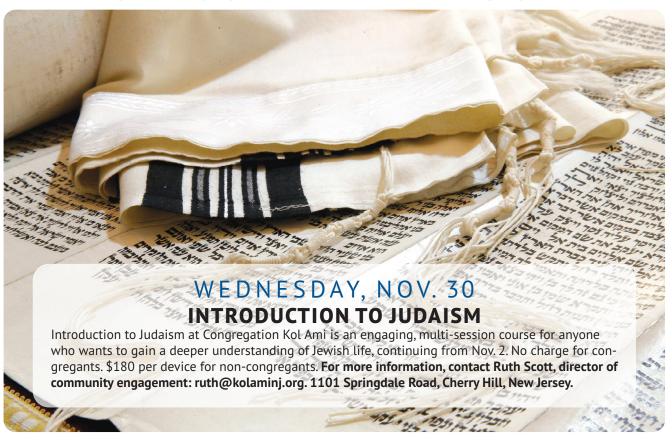
FRIDAY, NOV. 25

PARSHA FOR LIFE

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

YOUNG PROFESSIONAL SHABBAT

Congregation Mikveh Israel invites you to join us for a Young Professional Shabbat with Minha services at 4:15 p.m., followed by Kabbalat Shabbat at 5:15 p.m. In honor of Thanksgiving, we are providing a special traditional turkey feast following the services. Call the synagogue office, 215-922-5446, to register. 44 N. Fourth St., Philadelphia.



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

MONDAY, NOV. 28

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.

TUESDAY, NOV. 29

BINGO WITH BARRY

Join Barry at Tabas KleinLife for an afternoon of bingo at 12:45 p.m. on Nov. 29 and 30. Free parking and free to play with snacks available on Nov. 30. For more information, call 215-745-3127. 2101 Strahle St., Philadelphia. JE

Out & About



Courtesy of Debbie Zlotnick

Courtesy of Stephanie Hampson











1 Federation Housing residents enjoyed Halloween festivities. 2 Moishe House Philadelphia resident Ben Yaroslavsky was selected as one of two recipients of the Michael H.K. Cohen Award and Travel Fellowship, which offers winners the chance to travel to any Moishe House young adult community worldwide. 3 On Nov. 2, American Jewish Committee Philadelphia/Southern New Jersey board members were briefed by Ambassador Asaf Zamir, the consul general of Israel in New York, on a variety of topics and issues, including the Israeli election, Israel-Diaspora relations and U.S.-Israel relations. 4 KleinLife in Northeast Philadelphia held a Phillies pep rally for seniors during the World Series. 5 The Jewish Family Service of Atlantic & Cape May Counties dedicated boardroom wall art to staff members and community members. 6 The Kohelet Yeshiva and Caskey Torah Academy girls' soccer teams faced each other on Oct. 30.

Sasha Rogelberg | Staff Writer

esigner and Drexel University Professor Emerita Roberta Hochberger Gruber still remembers the Chanel suit she saw as a student visiting the Drexel Historic Costume Collection — now the Robert and Penny Fox Historic Costume Collection — for the first time: "It was beautiful in color. The lining was the same silk chiffon as the blouse. So I guess that Chanel suit was probably something I have never forgotten."

She was a student in the very same design program of which she would later become department head for 11 years. A professor in fashion and design and design merchandising at Drexel for 30 years, Gruber also stewarded the school's collection of designer pieces. During her tenure, the collection she once admired as a student swelled from 7,000 pieces to more than 20,000 today.

On Dec. 8, the Doña Gracia chapter of Hadassah in Philadelphia will honor the collection and the Jewish designer's prevailing commitment to it with the "Visionary: The Curatorial Legacy of Roberta Hochberger Gruber" fundraising event.

"She is a very talented, Jewish, committed woman in an industry that is very tough: the fashion world, the teaching world," Hadassah chapter President Elaine Grobman said. "But she is all things to her students."

Gruber would say that the corollary is true. She loved teaching and enjoyed seeing the designs of her students differ over the years, saying she never saw the same sketch twice.

"I really feel that my purpose in life was to teach — it ultimately became teaching — and design was where my heart really was," Gruber said.

Perhaps Gruber's biggest demonstration of commitment to her students was in the development of the collection. From the time she graduated from Drexel as an undergraduate student in 1975 to becoming a full-time instruc-

tor there in 1986, the collection hadn't grown or been well-managed, Gruber

"I was convinced that this was an amazing resource that needed nurturing," she said. "And that's really what I worked towards."

When she became the department head of design, she hired curator Clare Sauro to care for the collection and began hosting exhibits to make the

space accessible to students, researchers and the greater community.

In 1994, Gruber hosted an exhibit called "Designer Sketchbook," where she asked designers from all over the country to submit a piece and an accompanying sketch to be displayed. She received submissions from Oscar de la Renta, Donna Karan, Calvin Klein, Michael Kors and 10 other designers. After the exhibit, she asked

them to consider donating a piece to the collection.

"It just started to grow and grow," Gruber said of the collection.

Gruber grew up with an interest in fashion and design.

"It was always in my blood," she said. A lifelong Philadelphian originally from Mount Airy and now living in Center City, Gruber grew up with Jewish immigrant grandparents — her grandfather was from Russia and her grandmother, Latvia - with a knack for fashion. Her grandfather was a tailor, and her aunt, who dropped out of school early to work during the Great Depression, became the foreman at the factory at which her grandfather worked.

With an interest in art and a growing passion for design, Gruber decided to matriculate at Drexel in 1971, appreciating the school's fast-paced nature. As an undergraduate, Gruber also took classes in math, psychology and the sciences, becoming a "well-rounded," "grounded" student.

After graduating, Gruber stepped into the world of retail in Philadelphia, which was replete with designers and successful retailers at the time. For her senior collection, Gruber hand-painted silk and velvet, and her collection was featured in a big window display at Limited Editions on Walnut Street.

Gruber's collections of wearable art, though not sustainable to make a living, were featured in several retail shops in the city and today have a home at the Robert and Penny Fox Historic Costume Collection.

But beyond cataloging Gruber's past as a designer, the collection contains a timeline of human creativity and growth, Gruber believes. By preserving and growing the collection, more people can access a part of society and history that represents humankind.

"Until we're not wearing clothes anymore, fashion is going to be important," Gruber said JE

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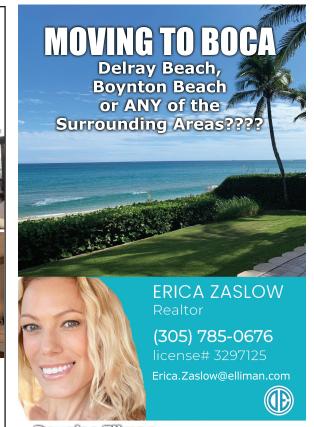








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Legals

Articles of Incorporation
Notice is hereby given that Articles
of Incorporation were filed in
the Department of State of The
Commonwealth of Pennsylvania
November 7, 2022 for AGL management Corp. under the provisions of the Pennsylvania Business
Corporation Law of 1988, as
amended.

Fictitious Name Registration
Notice is hereby given that an
Application for Registration of
Fictitious Name was filed in
the Department of State of the
Commonwealth of Pennsylvania on
November 09, 2022 for FundRes
Mortgage at 777 Passaic Ave. Suite
220 Cliffon, NJ 07012-1804. The
entity interested in such business
is Funding Resources Mortgage
Corporation, whose Commercial
Registered Office provider's address
is 2300 Hartel Ave. Philadelphia, PA
19152-3846 in Philadelphia County.
This was filed in accordance with 54

NONPROFIT CORPORATION PUBLIC NOTICE

Notice is hereby given that on September 8, 2021, Articles of Incorporation were filed with the Pennsylvania Department of State for the Philadelphia Swing and Jazz Dance Association, a non-profit corporation organized under the provisions of the Pennsylvania Nonprofit Corporation Law of 1988, for the purpose of educating its enrolled students on the history and culture of swing dance and jazz music through workshops and lessons with a regular curriculum, faculty, and student body.

Notice is hereby given that a Certificate of Org. was filed with the PA Dept. of State on 10/21/22 for Jessie Tristan Read LLC in accordance with the provisions of the PA LLC Law of 1994. RONALD W. FENSTERMACHER, JR., PC, Solicitor, 1001 Conshohocken State Rd., #1-311, W. Conshohocken, PA 19428

Notice is hereby given that Articles of Incorporation were filed with the Department of State of the Commonwealth of Pennsylvania, on 11/14/22 with respect to a proposed nonprofit corporation, Pennsylvania Bi-Partisan Climate Initiative, incorporated under the Nonprofit Corporation Law of 1988. A brief summary of the purpose or purposes for which said corporation is organized is: To engage in charitable activities related to protecting Pennsylvania residents from environmental harms.

NOTICE IS HEREBY GIVEN, pursuant to the provisions of Act of Assembly No. 295, effective March 16, 1983, of the filing in the office of the Department of State of the Commonwealth of Pennsylvania, at Harrisburg, Pennsylvania, an application for the conduct of a business in Philadelphia County Pennsylvania under the assumed or fictitious name, style or designation of Name: Temple Health - Chestnut Hill Hospital, with its principal place of business at: 3509 N Broad St, Philadelphia, PA 19140. The names and addresses of all persons or entities owning or interested in said business are CHH Community Health, 3509 N Broad St, Philadelphia, PA 19140. The application has been filed on 11/16/2022.

CHANGE OF NAME NOTICE IN THE COURT OF COMMON PLEAS CIVIL DIVISION OF

PHILADELPHIA COUNTY
Court of Common Pleas for the
County of Philadelphia, October
Term, 2022, No. 1818. Notice is
hereby given that on October 21,
2022 the petition of Arthur Timothy
Robinson, was filed, praying for a
decree to change his name to Paul
Timothy Chapman. The Court has
fixed December 2, 2022 at 10:00 am
in Room 691, City Hall, Philadelphia,
PA for the hearing. All persons interested may appear and show cause if
any they have, why the prayer of the
said petition should not be granted.
Larry H. Lefkowitz. Es.

4802 Neshaminy Blvd., Suite 5 Bensalem, PA 19020 Solicitor

ESTATE OF ANGELINA PIACENTINI, 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 with-out delay to FRANK PIACENTINI and SOFIA ANGELINA CEDRONE, ADMINISTRATORS, c/o Kristen L. Behrens, Esq., 1500 Market St., Ste. 3500E, Philadelphia, PA 19102, Or to their Attorney: KRISTEN L. BEHRENS DILWORTH PAXSON LLP 1500 Market St., Ste. 3500E Philadelphia, PA 19102

ESTATE OF ANNA H. HERRMANN a/k/a ANN HERRMANN. 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 TERESE A. MCFADDEN and ANNA M. FOSTER. EXECUTRICES. c/o Susan Verbonitz, Esq., 1339 Chestnut St., Ste. 500, Philadelphia, PA 19107, OR to their Attorney: SUSAN VERBONITZ WEIR GREENBLATT PIERCE, LLP 1339 Chestnut St., Ste. 500 Philadelphia, PA 19107

ESTATE OF ANTHONY R. FIDURA, DECEASED. Late of Philadelphia County LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to KEITH ANTHONY FIDURA, EXECUTOR, c/o Harvey Abramson Esq., 7 Neshaminy Interplex, Ste. 400. Trevose, PA 19053. Or to his Attorney: HARVEY ARRAMSON LAW OFFICES OF HARVEY ABRAMSON, P.C. 7 Neshaminy Interplex, Ste. 400 Trevose, PA 19053

ESTATE OF BARBARA ANNE GOLAS a/k/a BARBARA A. GOLAS, BARBARA GOLAS, 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 CHRISTOPHER EDWARD GOLAS, EXECUTOR, c/o Harry Metka, Esq. 4802 Neshaminy Blvd., Ste. 9, Bensalem, PA 19020. Or to his Attorney: HARRY METKA 4802 Neshaminy Blvd., Ste. 9 Bensalem, PA 19020

ESTATE OF BRIAN REINHART, 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 JEAN REINHART, ADMINISTRATRIX, c/o Bess M. Collier, Esq., 820 Homestead Rd.,

Jenkintown, PA 19046 Or to her Attorney BESS M. COLLIÉR FELDMAN & FELDMAN, LLP 820 Homestead Rd. Jenkintown, PA 19046

ESTATE OF BRUCE ALLEN ALSMAN, SR., 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 SHEILA KAYE TYSON, ADMINISTRATRIX, 15568 Bream Rd., Jacksonville, FL 32226

ESTATE OF CHARLES A McCLAMY, SR., 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 CYNTHIA MCCLAMY-FARRELL, ADMINISTRATRIX, c/o Daniella A Horn, Esq., 2202 Delancey Place, Philadelphia, PA 19103, Or to her Attorney DANIELLA A. HORN KLENK LAW, LLC 2202 Delancey Place Philadelphia, PA 19103

ESTATE OF ELIZABETH A PROCTOR, 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 CHARLES A. J. HALPIN, III, ADMINISTRATOR, The Land Title Bldg., 100 S. Broad St., Ste. 1830. Philadelphia, PA 19110, Or to his Attorney: CHARLES A. J. HALPIN, III The Land Title Bldg. 100 S. Broad St., Ste. 1830 Philadelphia, PA 19110

ESTATE OF GAIL D. WOLLERTON, DECEASED. Late of Philadelphia LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or de-mands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to AMANDA LEA CLAUSER, EXECUTRIX, c/o Daniella A. Horn, Esq., 2202 Delancey Place, Philadelphia, PA 19103, Or to her Attorney: DANIELLA A. HORN KLENK LAW, LLC 2202 Delancey Place Philadelphia, PA 19103

ESTATE OF HERTA A. TUTTLE Tuttle, Herta A. late of Philadelphia, PA. Barbara Pileggi, 332 Highland Ave., Ambler, PA 19002, Executrix. Andrew I. Roseman, Esquire 1528 Walnut St. Suite 1412 Philadelphia, PA 19102

ESTATE OF JAMES HORACE McRAE, 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

TAMIKO MCRAE-WILKERSON, ADMINISTRATRIX, c/o Daniel Muklewicz, Esq., 215 S. Broad St., 5th Fl., Philadelphia, PA 19107, Or to her Attorney: DANIEL MUKLEWICZ AVALLONE LAW ASSOCIATES 215 S. Broad St., 5th Fl. Philadelphia, PA 19107

ESTATE OF JOEL ZIMMERMAN, Late of Philadelphia County LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to STEVEN M. ZIMMERMAN, ADMINISTRATOR, 5742 Harbison Ave., Philadelphia, PA 19135

ESTATE OF JUDITH KREINDLER, 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 WILLIAM S. KREINDLER, EXECUTOR, c/o Daniella A. Horn, Esq., 2202 Delancey Place, Philadelphia, PA 19103, Or to his Attorney: DANIELLA A. HORN KLENK LAW, LLC 2202 Delancey Place Philadelphia, PA 19103

ESTATE OF LILLIAN KLASKY, DECEASED. Late of Cheltenham 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 make payment without delay to SHERYL WEINER and ROBERT T KLASKY, EXECUTORS, 7 Sima Rd.

Holland, PA 18966.

ESTATE OF LINDA RUBIN SIMON, Late of Haverford Township. Delaware 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 HOWARD RUBIN, EXECUTOR, c/o Rebecca Rosenberger Smolen, Esq., 1 Bala Plaza, Ste. 623, Bala Cynwyd, PA 19004, Or to her Attorney: REBECCA ROSENBERGER SMOLEN

ESTATE OF LUCILLE BEVERLY JONES, 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 with-out delay to CORNELIUS A. LONG, ADMINISTRATOR, 956 Taylor Dr., Folcroft PA 19032 Or to his Attorney: FRANCIS X REDDING 1414 Bywood Ave. Upper Darby, PA 19082

ESTATE OF LUIS VELEZ, 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 FRANCIA E. VALENCIA, ADMINISTRATRIX, c/o A.J. Thomson, Esq., 1500 Walnut St., Ste. 500, Philadelphia, PA 19102, Or to her Attorney: A.J. THOMSON LAW OFFICES OF JARED S. ZAFRAN 1500 Walnut St., Ste. 500 Philadelphia, PA 19102

ESTATE OF MATHERDA S. PULLIAM, 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 KARL C. PULLIAM, II, ADMINISTRATOR, c/o Daniella A. Horn, Esq., 2202 Delancey Place, Philadelphia, PA 19103, Or to his Attorney DANIELLAA. HORN KLENK LAW, LLC 2202 Delancey Place Philadelphia, PA 19103

ESTATE OF MEGAN M DONOHUE, 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 make known the same and all persons indebted to the decedent to make payment without delay to LISA DONOHUE, ADMINISTRATRIX, c/o A.J. Thomson, Esq., 1500 Walnut St., Ste. 500, Philadelphia, PA 19102, Or to her Attorney: A.J. THOMSON LAW OFFICES OF JARED S. ZAFRAN 1500 Walnut St. Ste. 500

Philadelphia, PA 19102

ESTATE OF MILDRED ALTUS, 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 MARLENE ELLEN GOLDFARB, EXECUTRIX, c/o Roy Yaffe, Esq., 2005 Market St., 16th Fl., Philadelphia, PA 19103, Or to her Attorney: **ROY YAFFE** ZARWIN BAUM DEVITO KAPLAN SCHAER TODDY, PC Philadelphia, PA 19103

ESTATE OF NADINE SMITH, 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

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persons indebted to the decedent to make payment without delay to David Williams, Administrator, c/o Stephen C. Josel, Esq., 1628 JFK Blvd., Ste. 400, Philadelphia, PA 19103.

Or to his Attorney: STEPHEN C. JOSEL JOSEL & FEENANE, P.C 1628 JFK Blvd., Ste. 400 Philadelphia, PA 19103

ESTATE OF STANLEY M. STEIN 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 LAWRENCE M. STEIN and PAUL L. FELDMAN EXECUTORS, 820 Homestead Rd. Jenkintown, PA 19046,

Or to their Attorney: BESS M. COLLIER FELDMAN & FELDMAN, LLP 820 Homestead Rd Jenkintown, PA 19046

ESTATE OF TYMISHA PAGE. 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 TRACY PAGE, ADMINISTRATRIX, c/o A.J. Thomson, Esq., 1500 Walnut St., Ste. 500, Philadelphia, PA 19102, Or to her Attorney:

A.J. THOMSON LAW OFFICES OF JARED S. 1500 Walnut St., Ste. 500 Philadelphia, PA 19102

ESTATE OF VICTORIA J. LILLEY, DECEASED. ate 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 TIMOTHY G. LILLEY, ADMINISTRATOR, 1936 Washington Ave., Philadelphia, PA 19146

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 BRENDA MORRIS, EXECUTRIX, c/o Zachary R. Dolchin, Esq., 50 S. 16th St., Ste. 3530, Philadelphia, PA 19102,

ESTATE OF WILLIAM MORRIS,

Or to her Attorney ZACHARY R. DOLCHIN DOLCHIN, SLOTKIN & TODD, P.C. 50 S. 16th St., Ste. 3530 Philadelphia, PA 19102



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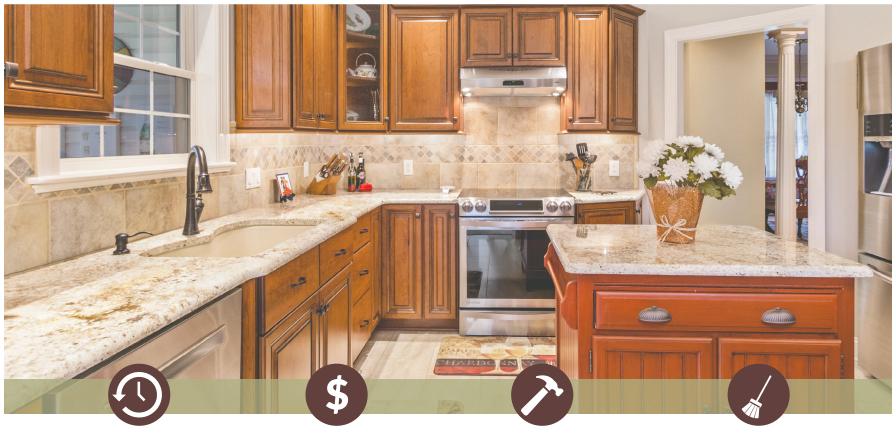
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