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# Jewish Exponent

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**WEAVES A WEB OF COMMUNITY**

Page 18



# PHILADELPHIA Jewish Exponent

7605 Old York Road, Melrose Park, PA 19027

Vol. 135, No 27 Published Weekly Since 1887

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

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# THIS WEEK

## Local

- 6 Shmita Year Complicates Etrog Sourcing
- 7 Lipkin’s Bakery Finds New Home, Partner in Overbrook Park’s Best Cakes
- 8 Jewish Federation Announces Three Young Leadership Award Winners

## Opinion

- 14 Editorials
- 15 Letters
- 15 Opinions

## Feature Story

- 17 Area Synagogues Begin to Make Better Use of the Great Outdoors

## Community

- 21 Obituaries
- 24 Synagogue Spotlight
- 26 Calendar
- 26 Social Announcements


## In every issue

- 4 Weekly Kibbitz
- 9 Jewish Federation
- 10 You Should Know
- 11 National Briefs
- 19 Food & Dining
- 20 Arts & Culture
- 25 D’var Torah
- 28 Last Word
- 29 Classifieds


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**6** The shmita year is complicating etrog sourcing.



**7** Lipkin’s Bakery finds a new home.



**17** Area synagogues begin to make better use of the great outdoors.



## Jewish NBA, WNBA Owner Cites ‘Faith’ and ‘Atonement’ in Announcing Decision to Sell Teams

Robert Sarver, the Jewish owner of the NBA’s Phoenix Suns and WNBA’s Phoenix Mercury, announced on Sept. 21 that he will seek buyers for the two franchises as he serves his one-year suspension for misconduct.

Sarver, a real estate businessman with a net worth of nearly \$1 billion who bought the teams in 2004, received the NBA’s maximum fine of \$10 million after an investigation found a pattern of inappropriate and abusive behavior, including racist remarks and sexual harassment toward employees. Sarver reportedly used the N-word multiple times.

“As a man of faith, I believe in atonement and the path to forgiveness,” said Sarver, according to ESPN. “I expected that the commissioner’s one-year suspension would

provide the time for me to focus, make amends and remove my personal controversy from the teams that I and so many fans love.”

The 60-year-old Tucson native, who is a member of the Reform synagogue Temple Chai in Phoenix, appeared to be referencing *teshuvah*, the Jewish idea of repentance that is a thematic centerpiece of the upcoming High Holidays.

Sarver told the *Arizona Jewish Post* in 2011 that he has served on the board of and held fundraising roles at the Jewish Federation of Southern Arizona and its Desert Caucus political action committee, and has been involved with the Tucson Jewish Community Center and Jewish Family & Children Services.

Sarver further explained his deci-



sion to sell his two basketball franchises: “But in our current unforgiving climate, it has become painfully clear that that is no longer possible — that whatever good I have done, or could still do, is outweighed by things I have said in the past. For those reasons, I am beginning the process of seeking buyers for the Suns and Mercury.”

Immediately after Sarver’s suspension was announced last week, several NBA stars, including the Suns’ Chris Paul, criticized the league for

what the players deemed an inadequate punishment. Some called for Sarver to sell the team or to face a lifetime ban.

Sarver’s suspension echoed that of Washington Commanders owner Dan Snyder and former Los Angeles Clippers owner Donald Sterling, both of whom also happen to be Jewish and who similarly were accused of using their positions of power to mistreat their employees.

Jacob Gurvis | JTA

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# Shmita Year Complicates Etrog Sourcing

SASHA ROGELBERG | STAFF WRITER

**E**trogim have the reputation of being a finicky fruit: They're expensive and challenging to grow, with the trees prone to infection and bugs.

This year, as Sukkot approaches, the etrog is only becoming more notorious — now more expensive to buy and harder to get from Israel, where many prefer to source the citrus.

But local purveyors are saying not to panic. While they navigate inflation and the agricultural implications of the shmita year, they are trying to make sure these challenges are not impacting Jews looking to participate in the Sukkot mitzvah.

Last year marked the shmita year, the seventh year in a seven-year agriculture cycle, where the Torah instructs the Jewish people to let the earth lie fallow, to not tend to their fields or harvest their crops. While few American Jews abide by these laws, Israel closely follows

them. In 2014, the last shmita year, etrog production was cut by 50%, according to Israel's Ministry of Agriculture and Rural Development.

Depending on where you're buying your etrog in Philadelphia this year, it may be harder to come across one from Israel and a little more expensive. Bala Cynwyd-based Meir Badush is selling etrogim this year from Morocco, where his brother operates a farm.

Due to inflation, Badush has increased the price of his etrogim and lulavim sets from \$60 to \$75.

"There's still a slight increase in price, like everything else," he said. "Shipping costs, all the materials, everything costs more money."

Rabbi Yochanon Goldman of B'nai Abraham Chabad in Center City is experiencing a similar issue. This year, all of his etrogim are coming from Calabria, Italy; it's more expensive to buy Italian etrogim, and because of the Chabad's budget, Goldman has put a cap on the



Jerusalem Gift Shop owner Rachel Gabay checks the quality of the etrogim she ordered from Israel.

price he's willing to pay.

"There's always a range of prices ... there are people that spend hundreds of dollars to be able to do this mitzvah in a beautiful way with a beautiful fruit," Goldman said. "But we basically tell our suppliers, 'This is the price range that we need to stick to.'"

This allows the Chabad to keep the cost of its etrogim and lulavim sets close to what it's been in previous years, but there's still a risk that the quality of the fruit may not be the same as in past years.

Some Jews prefer Calabrian etrogim even when it's not a shmita year, Goldman said. Many believe that Moses instructed the Jewish people to go to Italy to source their etrogim.

But for Jews who still want to support Israel over the holiday, they need not look too far. Jerusalem Gift Shop in Rhawnhurst will still source etrogim from Israel this year.

According to owner Rachel Gabay, it's permissible to harvest etrogim during the shmita year if there is specific supervision and rabbinical blessings. Just like other sellers, Gabay paid a bit more this year for her etrogim.

"They brought them all the way from Eretz Yisrael by airplane, and they pay taxes and pay everything, so we try to compromise with them," Gabay said.

While local retailers have tried their best to keep prices low for buyers, wholesale sellers must also navigate cost increases and shipping delays. It's part of the job and always has been.

Aaron Weider, the owner of Famous

Etrogim in Rockland Country, New York, who sources etrogim for Germantown Jewish Centre, said that following 9/11, finding and distributing etrogim in the Northeast U.S. was more challenging than it was today. He's used to a difficult Sukkot season.

"It has its challenges; there's no question about it," he said.

In 2001, Sukkot began on Oct. 1. In addition to limited flights and transportation in the United States following 9/11, it was difficult getting products from the Middle East, including Israel, to the U.S.

This year, shipping costs for etrogim have increased significantly, but Weider plans to only modestly increase his prices. He hopes that growing interest in people completing the mitzvah of shaking the lulav and etrog will increase demand for his product.

At the end of the day, local etrogim sellers are keeping with this philosophy, too.

Marcy Bacine, co-manager of the Little Shop in Germantown Jewish Centre, doesn't expect a large profit from the 75-plus etrogim and lulavim sets she plans to sell this year.

Most businesses aren't relying on etrogim exclusively to keep them in the black, and behind these businesses are Jews who just want to make sure people have access to the materials they need for the holiday.

"I view this as a mitzvah that people are doing, so I don't look to make a lot of money from it," Bacine said. **JE**

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# Lipkin's Bakery Finds New Home, Partner in Overbrook Park's Best Cakes

SASHA ROGELBERG | STAFF WRITER

**A**fter closing its Northeast Philadelphia location in May, Lipkin's Bakery has found a new home to sling knishes.

Last month, Lipkin's Bakery reopened as Lipkin's Best, merging with Overbrook Park's Best Cake Kosher Bakery after it acquired Lipkin's. The bakery on Haverford Avenue just east of City Avenue will maintain Best Cake's Keystone-K kosher certification.

Previously, Lipkin's Bakery was supervised by Ko Kosher services; it served dairy products and was open on Shabbat.

The bakery will continue to produce most of Lipkin's original menu, bar its dairy knishes, in compliance with the pareve hechsher. Lipkin's pizza knishes will remain on the menu but will use dairy-free vegan cheese. Lipkin's Best will also continue to serve cakes and challahs but will be closed on Saturday for Shabbat.

"I figured, you know, two kosher bakeries are better than one," said Lipkin's owner Steven Nawalany about the new partnership.

In July, Best Cake owner Paul Spangler approached Nawalany about a potential partnership. Spangler was a longtime customer of Lipkin's and had previously worked with Nawalany on business endeavors that never got off the ground. When Lipkin's closed in May, the two had an opportunity to finally bring a partnership to fruition.

"Lipkin's has an iconic name in the Philadelphia market," Spangler said. "Along with that, they have a very loyal customer base. And so for those reasons, along with others, it was a good marriage."

Nawalany closed Lipkin's Northeast Philadelphia location — the bakery's home for 47 years — due to the rising cost of ingredients and trouble hiring front-of-house staff. Lipkin's move to Best allowed Nawalany to keep his back-of-house bakers and serve more wholesale clients.

Lipkin's Best's Keystone-K hechsher and location near Lower Merion offers a chance to expand the bakery's Orthodox clientele. So far, Nawalany said the partnership has been successful. Halfway through Rosh Hashanah, the bakery sold out of knishes, having exceeded what they planned to sell over the two-day holiday.

"I didn't realize how big of a demand there was for these knishes," Nawalany said.

Though Nawalany and Spangler plan to expand wholesale endeavors and consider catering options, Nawalany hopes Lipkin's can maintain a wholesale presence in Northeast Philly.

ing its origin. Though the theory is not certain, the idea behind dipping objects in the mikvah has been compared to the reasons why a person converting to Judaism enters the ritual bath.

Because Spangler is Jewish and owns a kosher business, dipping the knish machine in the mikvah was an important part of the bakeries' partnership.

"When a person first converts to Judaism, they now can use their body

towards more sanctified purposes," Gross said. "So, too, these products are now going to be used for sanctified purposes."

Gross clarified, tongue-in-cheek, that, indeed, making kosher knishes for the Philadelphia Jewish community would hopefully fulfill a sanctified purpose. **JE**

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# Jewish Federation Announces Three Young Leadership Award Winners

JARRAD SAFFREN | STAFF WRITER

Each year, the Jewish Federation of Greater Philadelphia gives out three young leadership awards: the Blanche Wolfe Kohn Award, the Myer and Rosaline Feinstein Award and the Jack Goldenberg Award.

With those honors, the Jewish Federation identifies younger Jews in the community who may shape the future of Jewish Philadelphia.

And this year, for the first time since 1996, all three winners are women.

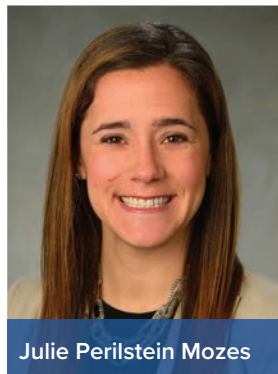
Carly Zimmerman, a 34-year-old Center City resident, earned the Blanche Wolfe Kohn award. Sarah Vogel, a 45-year-old member of Temple Sinai in Dresher, received the Myer and Rosaline Feinstein honor. And Julie Perilstein Mozes, a 36-year-old Temple Beth Zion-Beth Israel member in



Carly Zimmerman



Sarah Vogel



Julie Perilstein Mozes

Philadelphia, got the Jack Goldenberg award.

"All three are young women who have families and careers," said Gail Norry, the co-chair of the Jewish Federation's board, who was one of those 1996 honorees. "It's really impressive that you also take a serious leadership role and make a large philanthropic contribution."

The women discussed their journeys to service, as well as the future of Jewish life in the Philadelphia area.

## Carly Zimmerman

Zimmerman, an executive in her family's company, Larson Lighting Protection, grew up in Harrisburg in an interfaith household. She celebrated holidays with her grandparents and had a bat mitzvah. But after that, she grew apart from Judaism.

At her freshman orientation at the University of Pittsburgh, though, she connected with a woman who worked for Hillel and got involved, planning retreats and food-packing events, among other activities.

After college, she spent six years as CEO of Challah for Hunger, where she worked to "decrease food insecurity on college campuses," according to a Jewish Federation news release. Today, she is the chair of Women of Vision, a Jewish Federation arm that gives grants to nonprofits that help women and girls.

Zimmerman does this work for her 6-year-old daughter Norah.

"If I can leave the world better for her, that will make it all worth it," she said.

## Sarah Vogel

Vogel, a speech language pathologist at the Children's Hospital of Philadelphia, said it's in her DNA to serve the Jewish community.

Her grandparents and parents both gave to the Jewish Federation. But it was not until Vogel's sister invited her to the Jewish Federation's women's leadership development program that she got involved.

Over those six sessions, she learned the organization's detailed process for allocating millions of dollars to worthy causes.

Vogel then joined the Women's Philanthropy Board and hosted a speaker series designed to get people involved with the Jewish Federation. More recently, she gave the pitch for Lion of Judah, the event that encourages female donors to reach the \$5,000 milestone.

She is now the vice chair of Women's Philanthropy, which raises money for programs at places like the Mitzvah Food Pantry and the KleinLife community center.

"My hope would be that the organizations keep evolving and that there's a lot more flexibility and options for people to stay connected to the Jewish community even if it's different from the traditional Conservative, Reform, Orthodox options," she said.

## Julie Perilstein Mozes

Perilstein Mozes, who works for Penn Medicine on business development, said it was her grandmother, Cookie Perilstein, who inspired her to become active in the Jewish community. Perilstein donated her money, time and energy to the Mitzvah Food Pantry, Abramson Senior Care and Har Zion Temple in Penn Valley, where she belonged.

"Wherever I would go, she was a beloved member of the community," Perilstein Mozes said.

After working in New York City, the granddaughter moved back to Philly 10 years ago and got active in the Jewish Federation. After serving on its board of trustees, nominating committee and Women's Philanthropy board, she is now involved in shaping the nonprofit's strategic plan for the next three years. The Jewish Federation must understand the nature of the Jewish community today, according to Perilstein Mozes.

"I think there are people who are not from traditional backgrounds that want to raise Jewish families," she said. **JE**

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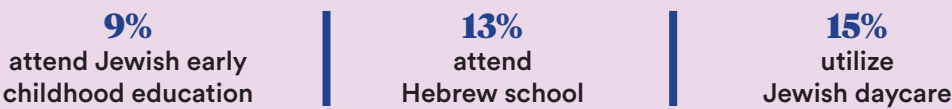
# Shaping Jewish Future with Education

Jewish education is essential to upholding traditions and values while building a foundation for future leaders to carry the light of Judaism forward. The Jewish Federation of Greater Philadelphia invests in immersive educational and experiential opportunities that create profound connections to Judaism and the communities.



## Jewish Education in Households

Of Greater Philadelphia Jewish households with children...



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“I believe supporting Jewish education can have a huge impact on strengthening future Jewish generations.”

- Ariel Shore Miller, Jewish Federation NextGen Member

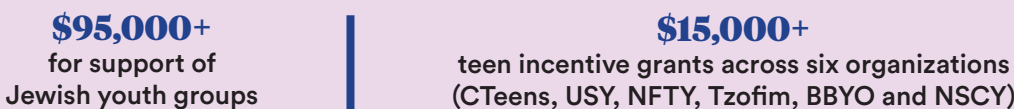


## ...To Shuls

The Jewish Federation supports adult Jewish education programs such as the South Philadelphia Shtiebel, a modern Orthodox shul and an innovative spiritual home for many. Its Beit Midrash program has consistently offered weekly online adult Jewish education on the Talmud, Tanakh and foundations of Judaism.

## ... And Classrooms without Walls

The Jewish Federation promotes and increases formal and informal Jewish educational opportunities for teenagers including immersive experiences such as youth groups.





# YOU SHOULD KNOW ...

## Eli Silins



SASHA ROGELBERG | STAFF WRITER

**E**li Silins makes wine, but he shies away from the title “winemaker.” Instead, he jokes, he prefers “wine steward” or “microbial community organizer.”

“I’m not the one making the wine,” Silins said. “I’m trying to facilitate conditions where yeast can make wine.”

Whatever his title, Silins, 37, is the boss and brain behind Camuna Cellars, a Northeast Philadelphia-based winery that sources grapes, apples, pears and honey from within 300 miles. The natural wine, cider and mead that Silins produces also happens to be kosher and is supervised by the West Philadelphia-based Green Mountain Kosher.

Since finding its home in 2019, Camuna Cellars has put its libations on the shelves of bottle shops in Philadelphia and New York and on menus at Zahav, Laser Wolf, Vernick and Martha.

Silins, who is Jewish, is aware of the stereotype around kosher wines — that they are either saccharine and one-note or near-vinegar. Instead of focusing on the hechsher, he’s mostly concerned with

just trying to create a good product, and one that comes from sustainable and regenerative practices. He’s guided by the Jewish practice of stewarding the land.

“It’s very clear that we are here as partners in creation — to till and to tend, *l’avdah uloshomrah* — that if you [screw] it up, nobody’s going to be here to clean up your mess after you,” Silins said, using stronger language.

Silins sources his grapes from South Jersey; his apples, pears and honey are from Chester and Lehigh counties, and all have been farmed without insecticides or pesticides. Camuna Cellars avoids using additives like commercial yeast to stabilize the wine or alter the flavor of the ingredients.

As a result, Silins can’t always guarantee how his product will turn out or if he’ll be able to bottle the fruits of his labor for commercial consumption. Silins’ Jewish principles of being a facilitator, not a creator, in the winemaking process, guide the more *laissez-faire* mindset.

“The grapes might turn into wine without me, or they might turn into vinegar,” he said.

The philosophy Silins takes means he remains humble in his role in the winemaking process, but his extensive training in the industry suggests greater prowess.

Catching the winemaking bug from a stint at a biodynamic winery in Australia in 2004, Silins — who always had a love for agriculture — later found himself as the intern for the kosher Covenant Wines in Napa Valley, California, in 2013. Silins went on to become the winery’s cellar master a year later, a position he stayed in until his move to Philadelphia.

If anything, Silins considers his experience in Australia an outlier, with his true path to winemaking much more meandering.

Growing up in a Conservative Jewish family outside of Chicago, Silins had a strong Jewish upbringing and educa-

tion but a dissonance with his Jewish identity. His time at the “hippy-dippy” Prescott College in Arizona, where students practiced Buddhism and spent time at the nearby Hopi reservation, didn’t leave Silins with his spiritual itch scratched, either.

He moved back to Chicago and lived in — what Silins best describes as — a commune, sharing a home with young Jews who kept kosher and observed Shabbat. In the early days of the resurgence of the Jewish farming movement, one resident learned that their grandmother had bought land in California in the 1960s, prompting some members of the group to move to the West Coast.

After over six years at Covenant, where Silins learned the ins and outs of kosher winemaking, the financial burden of living in California began to take its toll. Silins and his partner relocated to Philadelphia, where his partner was from, to raise a family and take stock of the diverse Jewish community Philadelphia had to offer.

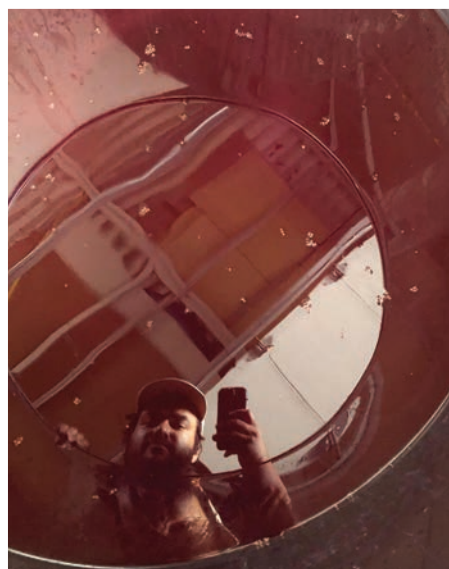
Silins previously started Camuna Cellars in 2018 in Berkeley but had to start the project from scratch upon moving to Philadelphia. His in-laws own a warehouse in Northeast Philadelphia, where Silins began making wine in a 240-square-foot room. Buying equipment, finding suppliers and working with Pennsylvania produce proved a slow process.

“I have experience making wine, but then I moved here and thought I knew what I was doing,” Silins said. “It’s a totally different thing on the East Coast, but I’m figuring it out.”

As Silins navigates the changing climate and ingredients that shape the wine he’s helping to create, the foundation of his work remains the same. Silins gave up on trying to control his environment and end product years ago when he began the winemaking journey. All that remains is his commitment to the process, which he finds nothing short of sacred.

“I have said Camuna kind of became my spiritual practice,” Silins said, “in a way of trying to embody my values in something physical.” **JE**

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## Jewish Woman to be Knighted for Helping Sephardic Jews Gain Spanish Citizenship

Doreen Alhadeff was the first American Jew granted Spanish citizenship under Spain's 2015 law to repatriate Sephardic Jews from around the world. Now she is going to be knighted by Spain's monarchy for helping others obtain that same citizenship, JTA reported.

Alhadeff, a 72-year-old real estate agent from Seattle, will be knighted under the order of Queen Isabella the Catholic in October, the Seattle Times reported.

Since earning Spanish citizenship in 2016, Alhadeff has helped guide people around the world, from Greece to Hong Kong, through the application process.

Alongside synagogue leadership and the Spanish Jewish community federation, or FCJE, she also helped members of Seattle's Congregation Ezra Bessaroth, an Orthodox Sephardic congregation that "holds fast to the traditions of the Island of Rhodes," certify their heritage research.

## Brazilian Jews and Arabs Hold Hummus Championship

Brazilian Jews, Christians and Muslims celebrated their peaceful coexistence in Latin America's largest nation with a competition centered on one of the Middle East's signature foods, JTA reported.

The Hebraica Jewish club in Sao Paulo organized and hosted an inaugural Abrahamic Hummus Championship on Sept. 21, timed to the United Nations' International Day of Peace. Around 150 people attended the event, and yarmulkes shared the room with keffiyehs and other types of Arab scarves.

Ariel Krok, one of the event's organizers, compared the contest to a "soccer-friendly match." Brazil is home to nearly 10 million people of Arab descent, the largest such population in the Americas, while more than 100,000 Jews call Brazil home, including around 60,000 in Sao Paulo.

Team Sahtein, composed of three Christian Arab women, was declared winners by the technical jury.

## Kandinsky Painting Returned to Jewish Family as Netherlands Shifts Approach to Looted Art

A Dutch committee charged with assessing and acting on claims about artwork stolen from Jews before and during the Holocaust has determined that a painting by Wassily Kandinsky should be returned to the family of the Jewish woman who likely owned it before the Holocaust, JTA reported.

The family of Johanna Margarethe Stern-Lippmann, who was murdered in 1944 at Auschwitz, should regain possession of "Blick auf Murnau mit Kirche," or "View of Murnau with Church," an abstract work that the Dutch city of Eindhoven has owned since

1951 and has displayed at its art museum, according to the Dutch Restitutions Committee.

## Yom Kippur Student Absences Could Cost Michigan Schools State Funding

The holiest day of the Jewish calendar couldn't come at a worse time for Michigan public schools this year, JTA reported

Yom Kippur fell on Oct. 5 — which is also the state's "student count day," the one day a year when the number of students who attend school determines how much that district will receive in state funds the following year.

By Michigan law, count day is on the first Wednesday of October, and superintendents typically go to great lengths to entice students to attend. Districts have coaxed students to attend on the days using raffles, basketball tickets and zoo trips. This helps them ensure at least \$9,150 in state funding per student, according to Chalkbeat Detroit.

Some public school districts in the state that enroll many Jewish students close their schools for Yom Kippur, allowing them to apply for waivers to move their count days; five districts have done so this year. But other districts with significant numbers of Jews are staying open, meaning that their student tallies could be depressed on the day that counts for state aid. **JE**

— Compiled by Andy Gottlieb

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# Iran in Trouble

**I**ran remains in the headlines. And the theocratic regime is taking a beating.

But instead of criticism focused on the politically divisive nuclear deal — which has generated fits and starts of possible agreement, only to fall victim to Iran’s intransigence and unreasonable demands — the focus has been upon the mass outpouring of rage over the murder of 22-year-old Mahsa Amini at the hands of the regime’s morality police.

Amini was arrested for allegedly violating Iran’s strict rules on how to wear a hijab. She died while in police custody, reportedly suffering multiple blows to the head. The mass protests have spread to at least 50 Iranian cities. For the conservative Islamic theocracy, these spontaneous acts of rebellion are a significant challenge to the state. Iranian law forbids any dissent and imposes fearsome punishments for those deemed a threat to the state. But the protests are growing nonetheless and are a clear reminder that Iranian citizens don’t all see eye to eye with their insular Islamic thought police and government.

While Iran watchers warn not to misread the hijab protests as opposition to the scarf itself, there is no mistaking the message conveyed in the videos that show women burning their headscarves and crowds chanting “death to the dictator,” unfazed by security forces using tear gas,



Demonstrators in Toulouse, France, gather in support of Iranian women, and in protest of the death of Mahsa Amini, on Oct. 2, 2022.

clubs and, in some instances, live ammunition.

Revolutionary Iran, now 43 years old, has proved as implacable as the old Soviet Union. And we are left to ponder how to restrain this international outlaw whose goal of staying in power means turning its back to the world and arresting, imprisoning and killing the opposition.

But there are some things Iran can’t control — like the complication that the unrest coincides with reports of the ailing health of Iran’s top authority, 83-year-old Ayatollah Ali Khamenei. There are reportedly deep divisions in Iran’s “ruling elite” over Khamenei’s eventual successor — including

high-level negotiations and jockeying for influence within the country’s Assembly of Experts, the 86-member body that is supposed to decide succession. All of that is reportedly distracting regime leaders from unifying around security issues and the best way to deal with the growing protest movement.

Among the things Iran has done in reaction to the protests is to cut off the internet and block social media. The hope is that by restricting communication about the protests, they will die down. In response, Secretary of State Antony Blinken announced that the U.S. will ease restrictions on technology exports to help counter Iranian state censorship activities. Which then prompted tech billionaire Elon Musk to announce that he was “activating Starlink” in order to save the Iranian people.

Starlink is Musk’s satellite internet company, and his announcement implied that his non-government service could solve Iranians’ tech problems. But it can’t. Among other things, Starlink customers need a special dish to send and receive internet data. Those dishes are not available in Iran, and the regime won’t let them in. Indeed, Iran has already blocked Starlink.

While Iran may be able to block Musk, it hasn’t yet figured out how to explain Amini’s violent death or how to deal with the mounting outrage it has engendered. **JE**

Photo by Patrick Batard / Abaca/Sipa USA

# An EU Opportunity

**I**n 1995, Israel and the European Union entered into an Association Agreement which called for ministerial-level meetings between EU representatives and Israel at least yearly, at which issues of mutual concern were to be discussed.

For a number of reasons, it took almost five years for the Association Agreement to be ratified. And then in 2013, Israel canceled further meetings in reaction to the EU’s promulgation of a policy that prohibited EU funding for or cooperation with an Israeli body that operates or has links beyond the Green Line.

But now, thanks to efforts by Israel’s prime minister, Yair Lapid, and support from EU leadership — particularly representatives of France — the freeze has thawed and Association Council meetings are back on track. The first meeting in a decade was held in Brussels earlier this week.

Among the issues scheduled for discussion were the war in Ukraine, the global energy crisis and food insecurity. EU representatives also made clear their interest in discussing the Middle East peace process, in the hopes of building on

what they saw as encouraging remarks by Lapid during his recent United Nations address, in which he called a two-state solution “the right thing for Israel’s security, for Israel’s economy and for the future of our children.”

Historically, the friction between the EU and Israel has centered on various aspects of Israel’s relationship with the Palestinians. EU member nations overwhelmingly support a two-state solution and oppose Israeli settlements in the West Bank. There were also economic tensions, driven by Europe’s thirst for oil, and EU member deference to the historic antagonism of Arab oil states to Israel.

Much of that seems to have changed with the regional embrace of the Abraham Accords, a heightened need for Europe’s cultivation of alternative oil sources because of the war in Ukraine and the shift in Israel’s leadership from the hardline positions of former Prime Minister Benjamin Netanyahu to the more moderate positions of Lapid.

From the EU’s perspective, the stars may have aligned to offer an opportunity for a reboot of Europe’s relationship with Israel: Israel’s current

leadership is receptive to the idea of a two-state solution, and Lapid is seen as a leader with whom they can pursue that approach. In addition, Israel has increasingly strong connections to and business relations with Arab oil producers, and is increasingly seen as a possible partner in Europe’s developing approach to a growing Russia-triggered energy crisis. Indeed, this past summer, Israel and Egypt signed a memorandum of understanding with the EU to boost gas exports.

All of that said, we hope that efforts toward renewed EU-Israel cooperation are not short lived. While the benefits of a meaningful joint effort are clear, there remain members of the EU who continue to vilify Israel and oppose rapprochement and there is the increasing likelihood that a less EU-sympathetic Netanyahu-led coalition will retake control of the government following next month’s elections.

Both sides should therefore seize the current opportunity to create facts on the ground that strengthen EU-Israel relations. **JE**



# American West Should Look to Israel for Climate Solutions

BY ALINA CLOUGH

The American West is learning climate lessons the hard way. This summer especially, droughts have required the federal government to settle disputes over water shortages between states, signaling rising tensions in U.S. water policy.

While these challenges are uncharted territory for the U.S., time-tested solutions from other countries may be closer than they seem. Israel, in particular, having weathered extremely tight water margins for years, is several steps ahead in climate innovation. We should look to it for inspiration.

Despite 71% of the earth being covered in water, just half a percent is drinkable fresh water. For this reason, the Colorado River is a lifeline for more than 40 million people across seven U.S. states and even parts of Mexico — but the reservoir that feeds it has dropped to only 25% of its capacity. California has been experiencing a similar decline in freshwater availability. Its drought is worsening, despite some areas conserving water at record levels.

Government officials responded to this problem by imposing strict rations on water usage and, in some cases, long-term policy actions like the Sustainable Groundwater Management Act, which requires local agencies to adopt sustainability plans to stop groundwater depletion. While necessary, these measures are emergency care, not a cure. Many of the areas affected by this summer's droughts are on track to literally run out of water or already have.

Current policy focuses heavily on the demand for water, encouraging households and farms to restrict their use. Still, these policies fail to elicit long-term change because the base levels of water needed to support humans and the food they eat aren't sustainable without supply-side interventions.

This brings us to Israel. The tiny country surrounded by deserts only sees rain in the winter and has limited sources of freshwater. With a growing population and a strong agricultural industry, Israel's need for water has long outgrown its conventional supply — as is the case in much of the American West. As recently as 2015, Israel had a one billion cubic meter potable water deficit. Now? It produces 20% more water than it needs.

In addition to regulations intended to optimize its use of groundwater, much of the country's focus has been on increasing the supply of water

*Israel, in particular, having weathered extremely tight water margins for years, is several steps ahead in climate innovation. We should look to it for inspiration.*

by less conventional means. In a typical year, half of Israel's water supply comes from the desalination of seawater or from reclaimed water via flood overflow and sewage processing.

The American impulse may be to begin large-scale government projects to mimic these efforts, but many government projects become more expensive and longer-lasting than planned. Crucial to Israel's success has been a climate innovation ecosystem that helps create solutions driven by market incentives rather than tax dollars. Israel is ahead of the curve on this issue, as a recent report by the Boston Consulting Group found that government investment in clean tech alone is not enough to curb climate change. Private investment will need to multiply eightfold.

One of the innovations developed by Israel is its use of drip irrigation, which reduces agricultural water usage by placing water directly onto the roots of plants. U.S. water usage is dominated by agriculture, and Israel used to be in the same boat. Since 2000, however, Israel has cut agricultural water usage in half by using both drip irrigation and reclaimed sewage water. Seventy-five percent of Israeli agriculture now uses drip irrigation, compared with only about a third of U.S. farms.

Similarly, desalination has been crucial to Israel's water efficiency, allowing the country to use reverse osmosis to turn water from the Mediterranean Sea into potable water. The Israeli government has relied on public-private partnerships with a wide range of private water companies that have driven the country's success in the production of clean water. This water is then employed both for domestic use and billions of dollars in exports. Rather than the state taking control of these projects the way many American

initiatives reflexively begin, companies bid to provide the most competitive solutions.

Israeli government support facilitates these privately-developed climate innovations. Earlier this month, the Israeli government announced a partnership with Microsoft that will help climate tech startups attract private funding, including from the tech giant itself. The Israel Innovation Authority similarly provides proof of concept for even earlier stage climate tech, particularly in the fields of commercialization support and access to private capital for research and development.

Israel is far from solving every climate challenge, even in its home country. The Dead Sea has been suffering, due in part to Israeli water use in the area, with its levels now dropping more than a meter each year. Still, the country's rapid turnarounds from droughts and water shortages through market-focused climate innovation should be an optimistic case study for a rapidly drying American West. **JE**

*Alina Clough is an energy and environment fellow with the American Conservation Coalition and Young Voices.*

letters /

## Headline Misled

The headline for the comments of Rabbi Boteach ("Rabbi Shmuley Boteach Says Mehmet Oz's Senate Run Is 'Tragedy for the Jewish People,'" Sept. 29) indicates the Exponent's support for the Democrats' "destroy the opponent" campaign. It is also poor journalism. Nothing in the comments supports the headline that Dr. Oz is a "tragedy for the Jewish people."

I am an 80-year-old Jewish senior citizen. Since the Democrats have come to power, we have high inflation, a recession, the stock market tanking and high incidents of crime. The Democrats can't run on their failures. They have to resort to the "destroy the opponent" campaign. I will not be fooled.

This article is just an example of campaigning by personal destruction, and I will not be diverted from the issues that matter. **JE**

**Myron Goldman, Cheltenham**

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





# The Belated Birth of a Jew

BY JEROLD S. AUERBACH

If I was planning my farewell visit to Israel, where would I go and why? Since 1972, many visits and two year-long stays have provided ample opportunities to select my favorite places. My choices, I realized, were determined by the Jew I was not.

I grew up, as did everyone I knew, with grandparents who were immigrants from Eastern Europe and parents who were assimilated Jews with little expression of their Jewish identity. Baseball games were far more alluring to me than Shabbat candlelighting or synagogue services, which were never part of my boyhood. Only Chanukah penetrated my Jewish indifference, largely because I enjoyed the nightly flickering candle-lights and the gifts I received from my parents. I intuited that my bar mitzvah would mark my exit from Judaism. So it did.

Nothing changed until I was in my mid-30s, when I crossed paths with a former colleague who had just returned from a trip to Israel for disaffected Jewish academics. I instantly knew that I qualified for such a trip, and I made my first visit to Israel in 1973. Unexpectedly fascinated, and eager for more time for exploration and discovery, I applied for and received a Fulbright professorship at Tel Aviv University. I commuted weekly from Jerusalem, my newly chosen home away from home.

During the decades that followed, many visits to Israel and another year in Jerusalem transformed my life. My years as an assimilated Jew faded away as my time in Israel increased. But not everywhere in Israel. The noisy bustle of Tel Aviv

*My years of indifference toward and distance from Judaism and the Jewish state were finally erased by my time in the ancient holy cities of Jerusalem and Hebron.*

had little appeal. But Jerusalem, especially the ultra-Orthodox neighborhoods of Mea Shearim and Sha'arei Hesed, were another story. I was fascinated by the Jews who were least like me. They lived in self-enclosed communities, seemingly oblivious to the world beyond their borders.

In the Jewish Quarter of the Old City, I was immediately drawn to the Western Wall. Whether outside on the plaza or inside the chamber, I watched and listened as Jews prayed at the site of the ancient Jewish Temples, as they had millennia before the appearance of conquering Muslims who replaced the Temples with the Dome of the Rock. Although I occasionally followed the practice of wedging a note between the stones, I remained an observer, not a participant.

Inside the high-ceilinged chamber, the echoing sound of prayer was inspirational and soothing. I was intrigued by elderly bearded men who leaned against the Wall as they prayed silently and by young Orthodox boys whose teachers led them in

circles of joyful song. So had religious observance passed from generation to generation.

Long before Jerusalem became a Jewish holy site and capital city, Hebron — less than 20 miles south — was embedded in Jewish history. There, according to the biblical narrative, Abraham purchased a burial cave, the first Jewish-owned site in the Promised Land, for Sarah. The Jewish patriarchs and matriarchs who followed were entombed there and King David ruled from Hebron before relocating his throne to Jerusalem.

I caught a glimpse of Hebron during my first visit to Israel. As we passed the towering Machpelah burial site, my interest was sparked. I was eager to return and learn more about the place of Hebron in Jewish history and the Israelis who had been determined to restore the Jewish community that was decimated during Arab riots in 1929.

Over time, as my fascination with Hebron deepened, I met with the leaders of the return of Jews following the Six-Day War. They taught me about Hebron history and the obstacles they confronted: Hostile, at times murderous Arabs; an Israeli government that had little interest in supporting their effort; and Israelis on the left who yearned for “peace now” and blamed settlers for obstructing it. As a historian and a Jew, I was captivated.

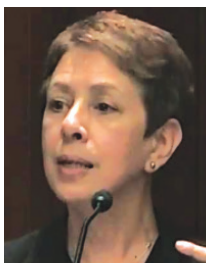
So it was that my years of indifference toward and distance from Judaism and the Jewish state were finally erased by my time in the ancient holy cities of Jerusalem and Hebron. There, I finally discovered my Jewish self. **JE**

*Jerold S. Auerbach is the author of twelve books including “Hebron Jews: Memory and Conflict in the Land of Israel.”*



Subodh / AdobeStock





# It Is Always About Iran

BY SHOSHANA BRYEN

Israel Defense Forces Chief of Staff Aviv Kochavi has approved Israeli drone strikes in the West Bank.

Lest you think Israel is waging war on the Palestinian people or the Palestinian Authority — the nominal government of the West Bank territory — it is not. The P.A. is under siege by Iranian-supported Palestinian Islamic Jihad and Hamas, and P.A. strongman Mahmoud Abbas is thoroughly incapable of defending the government or the people. He is looking to Israel to save him and his regime. And Israel, to the extent it can, will try.

To call the relationship complicated is a severe understatement, but it always, always goes back to Iran.

On the one hand, the P.A. is corrupt to its eyeballs, and increasingly, its own people have been protesting the regime's failures; it is hugely repressive — it jailed people for their Facebook posts and killed regime critic and journalist Nizar Banat; and it incites violence against Israel and Jews as a way to maintain its revolutionary credentials.

At the U.N. General Assembly, Abbas lauded “the righteous martyrs of the Palestinian people who enlightened the path of freedom and independence with their pure blood.” The Fatah website has been calling for violence against Israelis, and more than once Abbas has announced he is abrogating all the P.A. agreements with Israel — including those regarding security cooperation. But that's only until he needs security cooperation with the IDF to survive.

Which is the other hand for him and for Israel.

In the midst of rumbling unrest among West Bank Palestinians, Abbas is facing the latest round of the Hamas-Fatah civil war that began after Israel withdrew from Gaza in 2005 and ended with the expulsion of the P.A. from Gaza in 2007. With no Israel and no Fatah inside Gaza, Hamas won security control of the area — which should be a warning against a precipitous Israeli withdrawal from the West Bank. With Iran as a patron, Hamas has since determined the level of aggression that would be used against Israel — and against Fatah.

Hamas presents itself to Palestinians as younger, stronger and purer than the P.A., and the better guardian of Palestinian interests and holy places. Its claims are well-received by many, and Abbas plays “catch up,” diverting from his troubles by inciting his people to violence against Israelis, continuing to pay “salaries” to terrorists, and rely-



ing on the IDF at the end.

That may not be enough now.

The May 2021 Hamas rocket war against Israel ended in a ceasefire after Israel exacted a serious price. Following the ceasefire announcement, The Associated Press reported that thousands of Hamas supporters demonstrated against Abbas in the West Bank, chanting, “Dogs of the Palestinian Authority, out, out.” Hamas members were also seen victory dancing in Gaza. This April, Hamas flags flew above the Al-Aqsa Mosque during Ramadan.

For months, Israeli intelligence sources have been watching and reporting on Palestinian violence both in the West Bank and in Israel as a result of civilian frustration with the repressive and corrupt P.A., stoked by Hamas. And Iran. According to the authoritative Long War Journal, Hezbollah — Iran's proxy in Lebanon — has been smuggling weapons into the West Bank. Those weapons benefit Hamas and can also be smuggled into the hands of disaffected Israeli Arab citizens.

(Side note: Almost 20 years ago, I traveled in Jordan with a group of retired American military officers. In Amman, Jordanian security forces took pains to explain to us that Jordan's weapons “point inward.” To our blank looks, he added, “Our job is to interdict Hezbollah weapons coming through Syria, into Jordan, and then into the West Bank. We have to stop them. We don't want Iran

on the West Bank any more than Israel does.” The principle remains the same today — Iran threatens Jordan — but the interdiction capability appears to have eroded.)

Israel has only a few choices. It can try to save the corrupt, repressive, but non-Iranian-supported P.A., with the downside of abandoning the Palestinian people who have been protesting their rotten government, but with the upside of protecting Jordan. It can let the war on the West Bank continue and see where it goes, which could result in Iranian proxies to Israel's north (in Lebanon and Syria), south (in Gaza) and east (in the West Bank), and the collapse of the Jordanian kingdom. That would be the result of Israel's disassociation from the West Bank territories — the so-called “two state solution.”

Israel's Prime Minister Yair Lapid did, in fact, call for “two states for two people” at the U.N., but the two people did not include Hamas, Islamic Jihad or Iran. Any agreement, Lapid said, would be conditioned on a “peaceful Palestinian state that would not threaten Israel.”

That strongly suggests that Israel will remain unhappily between Hamas/Islamic Jihad and Fatah; between Fatah and Iran; between Jordan and Iran. Between a rock and a hard place, where Iran is both the rock and the hard place. **JE**

*Shoshana Bryen is senior director of the Jewish Policy Center and editor of inFOCUS Quarterly.*





# We Are Jews Because We Are Zionists. We Are Zionists Because We Are Jews

BY NAYA LEKHT

In the defining spirit of our times that promotes diversity and inclusion by encouraging individuals to self-identify, to celebrate their will to determine their identity — whether driven by gender, race or religion — what has transpired at UC Berkeley is an assault on Jewish identity.

Immediately, Jewish activist and legal luminaries commented “UC Berkeley develops a Jew-Free Zone.” And then came the popular refrain: “anti-Zionist is not antisemitic,” followed by the familiar mental acrobatics of having to prove that anti-Zionism is today’s form of antisemitism or the well-accustomed to strategy of passing the IHRA definition of antisemitism.

It’s been 20 years, 20 years since antisemitism arrived on college campuses, and we are no better off. It takes a moment to refrain from viewing the events that transpired at UC Berkeley as solely antisemitic. Let’s put it this way: What other group is demanded to excise an integral part of their identity in order to participate in culture, but the Jews?

Perhaps this is a pivotal moment for the Jewish community to point out that anti-Zionism is not simply a modern form of an age-old hatred, but an attack on the Jewish self and the Jews’ right to define ourselves. It is a violation of the freedom of a people to identify with a core component of their heritage.

It takes a moment to reframe, to move away from a conversation about antisemitism to one about identity. To help illustrate this, imagine disinviting Black individuals who hold pan-African views, which emphasize the unity of African and black diasporas in a joint struggle. Imagine a coalition of campus groups announcing that Black Americans are welcome, just not the ones who believe that they are indigenous to Africa.

This is exactly what is happening to Jews in America, whether on college campuses and in classrooms or during high school club rush week and teachers union meetings, to name just a few antisemitic hot spots. Accepting Jews who self-amputate their own ancestral legacy, their own indigenous roots, is not inclusion. It is discrimination at its highest form and an insidious form of abuse.

Our abusers want to set the terms of how Jews show up to the world. They maintain that we are welcome in the form of ashes, but insist that Jews with power, with weapons in their hands, Jews with borders, Jews who have returned to their ancestral homeland, are evil. And what’s worse, they dictate to us what it means to be a Jew. And we run, we run in circles, our heads aching from



the mental gymnastics of having to prove why anti-Zionism is antisemitism, our hearts confused by the gaslighting: Isn’t Zionism a political movement? Wait, what?

Ladies and gentlemen: Why do we face Jerusalem when we pray, why do we break a glass under a canopy on our wedding day, why are there commandments that we cannot perform outside of the Land of Israel and laws that can only be performed when living on our ancestral homeland, why did our people weep “by the rivers of Babylon when we remember Zion,” why must our “right hand forget its cunning if we forget Jerusalem,” why did Yehuda HaLevi weep in the 12th century sitting in Spain that his “heart is in the east, and [he] in the uttermost West”?

As I write this, it is 81 years since Jews were murdered at Babi Yar. There, they showed up as their full selves. At Babi Yar, Jews came as Jews. They came to be murdered because they were Jews. There, they had no choice — no one told them Jews could stay home but “all Zionists of the city of Kiev and its vicinity must appear on Monday, September 29, 1941 at 8 am at the corner of Melnikova and Dokhterivskaya streets (next to the cemetery).” There, they came as their full selves; there, they perished as their full selves.

Judging from the blood-stained annals of Jewish history, one can praise our abusers: Jews welcome, Zionists not. And in this tenuous festivity, we cast down our eyes and show up, but

never as our full selves. But here’s the caveat: As my mother, who was told to “go back to Palestine” by her Soviet Russian co-worker, says, “When they say Zionist, they mean Jew.”

That’s why when you’re the only Jew in your class or among friends and Israel is brought up, everyone turns to you, Jew. That’s why when you post “Shabbat Shalom” on your Instagram, the likelihood that someone will comment “#FreePalestine” is almost a guarantee. And finally, why synagogues and Hillels have been vandalized with the slogan “Free Palestine.”

Because when they say Zionist, they mean you, Jew.

Some will say that the struggle against anti-Zionism and antisemitism is a legal struggle. All are correct. I say this is our moment, our moment to show up as our full selves. Yes, we pray toward Jerusalem, yes we break the glass under the wedding canopy to remember the destruction of the Temple in Jerusalem, no we cannot cultivate land in the Diaspora as we would in Israel, yes we say “next year in Jerusalem” at the end of the Passover meal (seder). We are Jews because we are Zionists; we are Zionists because we are Jews. **JE**

*Naya Lekht is director of education for Club Z, a Zionist youth movement that has created a curriculum on the Arab-Israeli conflict, Zionism and antisemitism being taught to Jewish teens across the nation.*



# AREA SYNAGOGUES BEGIN TO MAKE BETTER USE OF THE GREAT OUTDOORS

JARRAD SAFFREN | STAFF WRITER

Temple Brith Achim members in King of Prussia now gather for the Sabbath in this field behind the building.

Photo by Jarrad Saffren

Outside of Har Zion Temple's entrance on its west end, there's a small field of grass. When you walk by, the area doesn't look like much. There are three benches along the perimeter, but that's about it.

Yet over the summer, the pocket park became a weekly feature of synagogue life. In previous years, the Penn Valley congregation would hold Shabbat services there in the warm months, according to Cantor Eliot Vogel. But only about 10 people would show up.

In 2022, though, attendance increased to an average of 30 members per week. Or, as Vogel put it, that number represented an increase of 200%.

"You have the opportunity since COVID to be inside or outside," said Andrea Robbins, a Har Zion member for 64 years. "You can enjoy the peaceful landscape. It enhances our campus life."

Har Zion's pocket park is like many outdoor spaces at synagogues around the Philadelphia area: It's now being used a little more than it was before. It's a trend that's difficult to quantify, but shul leaders seem to know that it's there.

During the pandemic, congregants used virtual and outdoor spaces to still gather while protecting themselves from the airborne virus. And much like the virtual space, the outdoor one might remain a feature of synagogue life beyond the COVID situation.

Right now, that desire manifests itself in small ways, like an increase from 10 to 30 people at summer services in a patch of grass. But such gatherings and activities are happening all over.

At Congregation Kol Emet in Yardley, Rabbi Anna Boswell-Levy hosted the annual Tashlich service on the first day of Rosh Hashanah. Pre-COVID, congregants would throw their pebbles and bread crumbs into the water, to represent "casting off" sins, and be done in 15 minutes, the rabbi recalled. But this year, the event lasted two hours.

"We also ate," Boswell-Levy said. "There was a potluck lunch after the

Rosh Hashanah service."

For years, Temple Brith Achim in King of Prussia has used nearby Lower Perkiomen Valley Park for the occasional Shabbat service, according to congregant Mark Hager, who joined in 1985. Most of those were in the summer when the weather was warm. But during the pandemic, the community began gathering in the park for winter Shabbat services, too.

More recently, it has not even needed to go to the park. Temple Brith Achim members are just walking out their back door and using the field behind their building. It's a long field that slopes down into a small forest, more than enough space for a Shabbat service.

"We also have Wi-Fi out here, which gives us additional capabilities we can use," Hager said.

Also for years before the pandemic, the temple would hold weekly Havdalah services, marking the end of the Sabbath, inside its sanctuary. But for the last two years, it has held them outside with fire pits.

"The campfire Havdalah has become a regular kind of thing we've been doing, and that's a lot of fun," said Rabbi Sharon Forman-Toll, the synagogue's educational director and a member for 38 years.

As Boswell-Levy explained, the pandemic showed how resilient Jewish communities could be in their desire to still come together. And in using the great outdoors to gather, they connected with the Earth and the natural world again. No longer were they taking it for granted.

Geoff Goll, one of Boswell-Levy's congregants at Kol Emet, agrees with his rabbi. Goll, 54, joined the temple in 2010. He said the congregation did not do much outside before COVID — maybe gardening or building the Sukkah each year, but that was it.

During the pandemic, though, as the community used parks, patios and parking lots to get together, Goll had a few realizations. The first was that they were spending way too much time inside before.



“They say humans spend 90% of their time indoors,” he said. “When you think about that, it’s kind of sad.”

The second was that it felt good to be outside.

“It helps kind of regenerate your spirit,” Goll added.

And the third was more practical. Kol Emet had a 10-acre property in scenic Bucks County. And it was not making use of most of it.

“It’s an outdoor area that could be enjoyed by the membership as a whole and appreciated,” Goll said.

So now, this sense of appreciation is turning into real action. At Kol Emet, Goll, an engineer by trade, is leading a committee responsible for the design and construction of an outdoor sanctuary/“contemplative space,” as members call it.

The goal, according to Goll, is to connect the synagogue campus with the forest on its property. This will give congregants “an outdoor experience but also bring them into nature,” said the engineer, whose firm, Princeton Hydro, is handling the design work.

Concept photos for the space provided by Goll show a bimah at the front, where Boswell-Levy will stand, just like in the sanctuary. The rabbi will look out over a series of benches where congregants will sit and enjoy services.

Only they will not be surrounded by walls. Instead, they will look around and see bushes, flowers, trees and even bistro lights. With the forest on one side, trees will be planted around the rest of the outdoor sanctuary to make it a true oasis.

They will, as Goll put it, “frame the space.”

“It will essentially be open air,” he added. “When the trees get big enough, they’ll provide the quote-unquote roof.”

Kol Emet’s outdoor sanctuary is part of a \$750,000 capital campaign to upgrade the synagogue. Similarly large-scale projects are underway at other area shuls, too.

At Har Zion Temple, a \$400,000 fundraising effort is going toward the expansion and renovation of a playground for preschool students. The project,



The concept photo for Congregation Kol Emet’s outdoor sanctuary/“contemplative space”

Courtesy of Princeton Hydro

funded by congregants in installments ranging from \$360 to more than \$5,000, will double the size of an existing playground to give kids more space to play with wood chips, pine cones and each other, according to Sara Horowitz, the congregant and mother leading the effort.

When they observed kids playing on the old playground, Horowitz and other parents noticed that their “favorite things to do” were collecting wood chips and pine cones and creating games. The new space will emphasize “child-led play,” said Horowitz, as opposed to “play that’s prescribed.”

“A lot of the research on play shows that the nature-focused playgrounds are really where the most growth can happen,” she added. “It’s a lot more risk-taking and learning on their end.”

This is in addition to an outdoor pavilion in the

works at Har Zion, and a hiking trail out back that is already finished.

Temple Brith Achim is also planning to build a pavilion, according to President Steve Kantrowitz, and its garden walkway leading to the entrance is — like the hiking trail at Har Zion — already done. Kantrowitz estimates that a handful of people can gather there, too.

Being outside is not about the view, according to Gary Charlestein, a Har Zion member since his birth in 1944. It’s just about being outside.

“Being close to nature is always a good thing — even if you’re overlooking a parking lot and not overlooking a beautiful vista,” he said. “You feel the air; you hear the birds; it’s all good.” **JE**

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This playground for preschool students at Har Zion Temple is in the midst of a renovation process that will double its size.

Photo by Jarrad Saffren



Har Zion Temple in Penn Valley holds Shabbat services in this small field.

Photo by Jarrad Saffren



# Turkey Dinner

KERI WHITE | SPECIAL TO THE JE

This is not your Thanksgiving turkey feast, but it could certainly work for a smaller High Holidays meal.

This boneless roast is a smaller, simpler, more user-friendly version. Sure, it lacks the visual “wow” factor of the jumbo bird, but it cooks in about an hour, which is a lovely feature from the cook’s perspective. In addition, many of us are gathering in smaller groups these days, and this menu suits that trend well.

If you are still getting together in large crowds and want the briefer spell in the oven, simply buy a few of these and enjoy hosting in relative leisure.

## Boneless Turkey Roast

Serves 4

Brining is a flavor-infusing hack that delivers a tasty result. Turkey has a reputation for drying out, but brining protects against that unfortunate outcome.

Covering it while cooking and placing the roast atop a flavorful mirepoix (a fancy term for the carrot/onion/celery mixture lining the roasting pan) helps keep it juicy.

Some might balk at the lack of bones, as that leaves nothing to make soup from tomorrow. But if you save the skin, the drippings and mirepoix, you can make a reasonably good broth with the pan residue. No, it’s not the same as a bone broth simmered overnight, but it’s a decent substitute given the ease with which you create it.

### For the brine:

- 6 cups cold water
- 2 tablespoons salt
- 1 tablespoon honey
- 1 tablespoon black pepper
- 1 tablespoon garlic powder
- 1 tablespoon rosemary

### For the mirepoix:

- 1 stalk celery, chopped

- 2 carrots, chopped
- 1 onion, chopped
- 1 tablespoon oil
- 1 tablespoon honey
- 1 teaspoon salt
- ½ teaspoon pepper

### For the roast:

- 1 skin-on boneless turkey roast, about 2.5 pounds
- 1 tablespoon oil
- 1 tablespoon honey
- 1 teaspoon each salt, pepper, thyme, rosemary, garlic powder

Optional: 2 slices turkey bacon

In a large zip-seal bag, mix the

brine ingredients, and place the turkey carefully in the bag. Seal and refrigerate for 2-24 hours. Two hours before you intend to serve, remove the turkey from the brine, rinse and pat it dry.

Heat your oven to 375 degrees F.

In a roasting pan with a cover, place the mirepoix ingredients and toss well.

Prepare the roast: Mix the seasonings in a small bowl. Coat the roast with oil and honey, and then sprinkle it with the spice mixture. Place the seasoned roast on top of the mirepoix mixture. If using, place the turkey bacon slices over the roast.

Cover and place the turkey in the

oven for about an hour. (If you do not have a covered roasting pan, cover the turkey tightly with foil.) The meat should reach 165 degrees when it is done.

Let the roast rest for 10 minutes, covered, before carving. Drizzle it with pan drippings, and serve.

## Oven-Roasted Sweet Potatoes

Serves 4

There are two equally legitimate schools of thought on these sweet potatoes.

One advocates roasting them right in the pan with the turkey, atop the mirepoix, to glean all the flavorings and drippings swirling around during the roasting process. This provides a lovely blend of similar flavors that pervades the meal and results in soft sweet potatoes due to the steam coming out of the vegetables and the fact that they are roasted in a covered pan, which traps the moisture.

The other prefers to cook the potatoes in a separate pan to avoid a uniform flavor palate, and seeks a crispier texture. If you are in the former camp (which has the bonus of only dirtying one pan), you can simply toss the peeled chopped potatoes in the pan with the turkey, and they will cook alongside the bird. If you are in the latter camp, follow the directions below.

- 4 sweet potatoes, peeled and chopped into bite-sized pieces (I used assorted purple and white sweet potatoes, but any type will do.)
- 1 tablespoon oil
- Sprinkle of salt and pepper to taste

Line a rimmed baking tray with parchment. Toss the sweet potatoes with oil, salt and pepper.

Roast alongside the turkey for about 45-60 minutes, until the desired level of brown crunchiness is achieved. **JE**





# Beth Or's Olitsky Gallery Reopens After Three Years

SASHA ROGELBERG | STAFF WRITER

For the first time in almost three years, Congregation Beth Or will reopen its Olitsky Art Gallery, a symbol of the reconvening of the Beth Or community in the Jewish New Year.

The gallery, which opens on Oct. 14 after Friday night Shabbat services, will display the works of two local artists: Karen Liebman, who has operated the gallery for the past seven years, and Cyndi Philkill, a non-Jewish mixed media collagist.

In past years, gallery openings coincided with onegs held after Shabbat services as a way to schmooze with the visiting artist and other congregants. After three years of online and hybrid services, the reopening of the gallery

following in-person High Holiday services will mark the return of an opportunity to build community.

"I definitely wanted it to follow Yom Kippur because that would get people used to coming back again — we're so happy to see people finally coming back again," Liebman said.

Liebman and Philkill's contrasting styles will be put in conversation with one another, with Liebman favoring watercolor and acrylic landscapes and Philkill depicting a series of portraits constructed out of paper, paint and other materials.

"My work is basically based on my travels," Liebman said.

Though she has 15 years of experience in painting to her name, Liebman's art philosophy is that she always has more to learn. This will be the second time in the gallery's 33 years that Liebman will

display her works.

Also a seasoned artist, Philkill combines more traditional mediums, such as oil pastels, with found objects. For the past several years, she's created collage portraits based on hospice patients she visited as a hospice volunteer coordinator.

"I became very interested in trying to capture older adults and people that were in their lives," Philkill said. "And not in a morbid sense, but in a sense that I wanted to bring attention to the fact that they are so vibrant, they still have dreams and hopes and passion and wisdom in their lives."

Philkill describes her art as "representational" but not abstract. Her mixed media collages aren't of specific people but rather a patchwork of personality traits and interests.

With Liebman's pieces contrasted with hers in the gallery, Philkill has already found ways to interpret her pieces with new meaning. She considers both the works to be landscapes, though Philkill calls her pieces "people landscapes."

Both works are "puzzle-like," combining different planes or components to create a coherent image, Philkill said.

The two artists only began to understand the similarities of their works after deciding to combine them for the gallery opening.

"That's the beauty and the power of art: to create community, to start discussion," Philkill said. "And we're both really hoping this exhibit will facilitate that here at Beth Or."

Liebman and Philkill met through ARTsisters, a Philadelphia-based collective of women artists founded 12 years ago. About 25 members meet monthly to provide feedback and support to the cohort.

"Sometimes, as women and as artists, we can feel a little alone and isolated," Philkill said. "That sometimes it's harder to get recognized and find venues to exhibit."

Beth Or's Olitsky Gallery has become a similar outlet for artists to find an audience.

In 1989, Beth Or member Norma Jarrett approached the then-new Rabbi



Cyndi Philkill's "He Always Made Me Laugh"

Gregory Marx about creating an art space at the synagogue.

"You need patronage in order to get into an art gallery; you need money for an art gallery," Marx said. "And Norma said, 'We have this space. Let's show people's work, both from the local community and beyond.'"

The gallery became a way to both support local artists and bolster synagogue attendance. On Friday nights after Kabbalat Shabbat services, Beth Or held gallery openings; the synagogue attracted both new congregants and art lovers. A designated gallery space even survived the synagogue's move from Spring House to Maple Glen in 2008.

In March 2020, the gallery, like the synagogue, stopped receiving visitors. The once-vibrant art space mirrored the emptiness of the synagogue sanctuary and most other buildings at the onset of the pandemic.

"We had this beautiful space with bare walls and wires hanging down where they used to be pictures. It almost looked like an empty warehouse ... it looked *schwach*," Marx said. "The building was empty; there was no art."

As Beth Or resumes their tradition of mingling art and religion, Marx hopes the gallery will once again be a microcosm of synagogue life, this time vibrant and reinvigorated.

"What does it mean to me?" Marx said. "The return to life and beauty and celebration of art, hopefully bringing people in and sharing not only in the sacredness of time but also in the beauty of space." JE

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# Philadelphia Rabbinic Leader Dov Ahron Brisman Dies at 69

JARRAD SAFFREN | STAFF WRITER

Yaacov Mayer Brisman is sure that his father, Rabbi Dov Ahron Brisman, must have slept at some point; he just can't remember him ever going up to bed. Instead, the rabbi was downstairs in his study, reading the Torah and Talmud, learning and thinking.

One time, the mother of one of Yaacov's friends called the house at 2:30 a.m. because her son had not come home that night. He was at the Brisman residence. Rabbi Brisman answered on the first ring and sounded "fresh, newly woken up," Yaacov said.

"He was just studying," the son added. "He had this incredible diligence about him."

On Sept. 19, this Talmudic scholar's lifelong pursuit of Jewish knowledge and wisdom ended. Rabbi Brisman died in his sleep at his home in Philadelphia. He was 69.

Brisman is survived by his wife Libby Brisman and their children Yaacov, Matti Stahl, Fayga Laya Taylor and Gedalia Zev Brisman. More than 1,000 people attended his funeral at Goldsteins' Rosenberg's Raphael-Sacks Funeral Home in Philadelphia, according to Yaacov Mayer Brisman. About 200 came to his funeral in Israel.

Rabbis who knew Brisman called his death "a huge loss" and "a void for our city." During his life, the scholar was not merely a scholar. He also led the Orthodox Beit Din of Philadelphia, the Keystone-K Community Kashrus of Greater Philadelphia and the Orthodox congregation Young Israel of Elkins Park.

He was the right man for all of those jobs because he was "a world-acclaimed Talmudic scholar," according to his brother-in-law, Rabbi Isaac Leizerowski, who leads Beth Midrash HaRav B'Nai Jacob in Philadelphia. But he was also the right man because he understood how to relate to people. Despite being a "world-acclaimed Talmudic scholar," Brisman never took himself too seriously.

"He was your everyday guy. Accessible, sense of humor, a good friend," Leizerowski said. "He was self-effacing; he was humble; he was modest."

The rabbi's indefatigable study of the



Rabbi Dov Ahron Brisman spent a lifetime engaged in the study of Jewish law.

Torah and Talmud developed the kind of encyclopedic mind that is rare today. He knew "the whole gamut of Jewish studies," Leizerowski said.

Rabbi Brisman's recall was unmatched, according to his brother-in-law. He could sit down with a stack of 500 pieces of paper, start writing and fill all 500 sheets — without looking at a single note. It was all in his head.

And then the final product would be in "the most beautifully written style" that would remind rabbis of "Talmudic study from 500 years ago," Leizerowski said. During his 69 years, Brisman wrote books and edited others. And when he died, he left behind boxes of manuscripts that could still fill as many as 90 books, Leizerowski estimated.

"His pen was incredible," the brother-in-law said. "He was a non-stop fountain of Jewish thought, of Jewish knowledge."

Brisman's scholarship started with his ability to understand and interpret old texts. But since the rabbi lived in the 20th and 21st centuries, it was his ability to apply them that set him apart.

Questions came to him from all over the world, according to Leizerowski, from chief rabbis of cities and countries. What's your opinion? How would you deal with this?

If you buy a new pot, how would you take it into the mikvah since it's electronic and can't go in water? How do you deal with going to the hospital and using all of its electronic features, like doors, on Shabbos? Since you're not supposed to be charged interest when you take out

a loan, how do you handle a Jewish-owned bank that tries to do just that?

Those were some of the many modern questions that Brisman received over the years, according to Rabbi Mordecai Terebelo, a contemporary and friend, as well as the rabbi for Congregation Ahavas Torah in Northeast Philadelphia.

His responses were often 10 pages in length. After the response, he attached a glossary with references and explanations. His opinion, as Leizerowski explained, was "valued."

"He went back to the sources and plowed over it," Terebelo said. "Life and

death takes precedence over everything in Jewish law. So of course you're going to go to the hospital. What's the best way to do it?"

Leizerowski said that Brisman viewed the Talmud as the "blueprint for Jewish life." He also believed that the Talmudic scholar could find an answer to almost every question in this essential body of wisdom. And that that was true even today.

"There were things 100 years ago that were new," Leizerowski explained. "We fashion our lives to fit the Torah philosophy, not the Torah philosophy to fit our lives."

After Brisman died, his family had questions about the laws of mourning, according to Yaacov Mayer Brisman. But they had no one to call. **JE**

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## BELKIN

JUDITH "Judy", Warminster, PA, age 86, passed on September 21, 2022. She was the daughter of the late Frances and Harry Belkin. She was preceded in death by her sisters Natalie Lockstein and Naomi Bernstein. She was the cherished aunt of Ellen (the late Randy) Turk, Sheryl (Mike) Cohen, Arnie (Stacy) Lockstein, Debbie (Bob) Arditi and Howie (Marla) Lockstein. She was adored by 11 great nieces and nephews and 13 great-great nieces and nephews.

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## BIEBER

RALPH J., age 91, passed away on 9/23/2022. Caring husband of Evelyn (nee Freedman). Loving father of Michael (Renate) and Joshua Bieber. Devoted grandfather of Kurt (Amber), Rebecca (Avram), and Julia (Quinn). Funeral services are private. Contributions in his memory may be made to Old York Road Temple Beth Am, www.oymbetham.org, or Jewish Federation of Greater Philadelphia, www.jewishphilly.org.

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## BROOKS

HARRIET (nee Kapp) on September 25, 2022. Wife of the late Alan. Mother of Lori (Michael) Balis, Barbara (Gary) Bender and Nicole (Michael) Deorio. Grandmother of Mitchell Bender, Drew (Jaime) Balis, Ilyse Bender, Daniel Balis, Michael Deorio, Francesca Deorio and Alexandra Deorio. Contributions in her memory may be made to a charity of the donor's choice.

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## GINSBURG

JAY H., Esq., of Gwynedd Valley, Pa, died September 20, 2022 at the age of 76. Jay is survived by his wife, Sherry (nee Weiner); Children, Amy Ginsburg, Melanie (Stuart) Furjanic, Matthew B. (Emily) Ginsburg, Alexander Ginsburg, and Reid (Emily) Ginsburg; Grandchildren, Michael, Emily, Allison, Jess, Ian, Julianna, Hanna and Ethan; and brothers Bruce and Donald. He is also survived by his beloved Australian Labradoodle, Melba. He was predeceased by his children Justin Ginsburg and Randall Fedner. Born in Philadelphia in 1946 to Paul and Evelyn Ginsburg, Jay grew up in Mt. Airy and later Cheltenham, Pa. As a youth he was involved in the Boy Scouts, Civil Air Patrol and later developed a love of high-performance cars. He enjoyed spending time with his best friend, Murray Margolis, tinkering with their cars, particularly Jay's "Sea-foam Green" 1958 Corvette, which he cherished. In his teenage years he developed a passion for music and sang with several doo-wop groups during that time. In college he was involved with the R.O.T.C. and loved to share stories with his children of his adventures from that period. Jay received his Bachelor's and Master's degree from the Department of Political Science of Temple University in 1969 and 1971 respectively. He participated in the Oriental Studies program at the University of Pennsylvania in 1968 and 1969, and received a doctorate from the University of Sarasota in 1976. He Graduated from the Delaware Law School of Widener University in 1988. Subsequently, he taught Political Science, History and International Relations at Penn State Abington Campus and Montgomery County Commu-

nity College. Jay began his professional career in real estate with his father Paul Ginsburg. After several years, he decided to continue his education by pursuing a law degree from Delaware Law School. From there, he followed what would become his calling for the next 34 years. He began his legal career taking court appointments, and representing children in dependency matters. In 1993, after gaining the admiration and respect of the Court, he was appointed as Interim Juvenile Master assigned to hear Juvenile Delinquency and Truancy matters for the Philadelphia Family Court. He also served as a Special Master in several civil litigation matters for the Philadelphia Court of Common Pleas. On advice from his beloved mentor, the late Honorable Nicholas Cipriano, he decided to pursue a specialty in the area of adoption law. The self-proclaimed "adoption advocate", he created a niche law practice. Over the span of his storied career, he represented thousands of individuals in their pursuit of adopting a child, and assisting children in finding their "forever family". He was beloved and respected in his field, receiving numerous awards and commendations throughout his storied career. He freely shared his knowledge of the law, often lecturing at schools, before social workers and agencies, offering comments to the media and appearing on television on several occasions. He regularly received telephone calls, postcards and letters from former clients, updating him on the recent developments in their child's life. His work gave him purpose and gave him great pride and joy. Even in his final days, he was taking calls from clients from his hospital bed, answering questions and offering them words of encouragement and reassurance. He loved the law, loved serving others and loved children. Jay loved spending time with his beloved wife of 38 years, his children and his grandchildren, summers at his shore house in Ventnor, NJ, collecting and reading books about the law and history, particularly the Magna Carta and Constitution, gummy bears, coffee ice cream, classical music and British mystery shows. He was President of the Philadelphia Flag Day

Association and Past President Grand Lodge of PA Sons & Daughters of Italy- Greater Roxborough Lodge #2217. He was known by all for his humor, infectious laugh, dapper style, signature mustache and warm presence. Donations in his memory may be made to Montgomery Child Advocacy Project, 409 Cherry St, Norristown PA 19401. "Pay heed to the little one that holds thy hand. For this is the task of mankind." The Epic of Gilgamesh

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## HARRIS

MARVIN L., 94 of Prineville, OR, formerly of Philadelphia, son of the late Rose and Cecil. husband of the late Connie, brother of Esther Lindner, uncle of Carol Dennis and Steven Lindner, great uncle of Michelle Delawder and sons Rhys and Logan, and Melissa Lewicki and children Gabriel and Violet, and 1st and 2nd cousins. Marvin was a graduate of Central High School and Temple University. He also served in the U.S. Army. Many years ago he launched a successful lumber business in Prineville and he and his wife, Connie, traveled the world. Interment was in Roosevelt Cemetery. The family would appreciate any contributions in his memory be made to your favorite charity.

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## MIRMAN

ROSE (nee Apple); Beloved wife of the late Nathan; Loving mother of Merrill Mirman (Carole Lee) and Martin Mirman; Dear sister of Mildred Serody. She was very active in Hadassah and was past president of the Delaware Co. Chapter. She was also active in ORT. She received a citation from former President Nixon's wife Pat for her service as a volunteer in the Red Cross Operation Find during the Vietnam War.

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## ORENSTEIN

DAVID HARRY-On September 24, 2022. He was 79 years old. Beloved husband of Donna Renee (nee Bishnow); loving father of Shawn (Lori) Orenstein, and Shari Orenstein. Beloved Gramps to Dylan, Tayden, Kylie and Ryder; Beloved Beat to Jared. Son of the late Gerson and Celia Orenstein; brother of the late Stanton Orenstein. Contributions in his memory may be made to a charity of the donor's choice.

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## RASKE

LILLIAN T. (nee Skiba) on September 21, 2022. Beloved wife of the late Gerald Lawrence; Loving mother of Carol Raske Warshaw and the late Michael Raske; Mother-in-law of Cindy Raske; Dear sister of Michael Skiba (Phylliss); Devoted grandmother of Sarah, Lauren, Justin (Kelsey), and Dani. Contributions in her memory may be made to American Heart Association, PO Box 840692, Dallas, TX 75284, www.heart.org

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## SAFT

September 15, 2022. Stephen R. Saft, 68, passed away after a heroic five-year battle with prostate cancer. A dynamic leader in the apparel industry, as well as an advocate for the developmentally disabled, Steve's lifelong leadership and friendships will be missed throughout the community. In private life, Steve was a wonderful husband, father, grandfather, son, brother, uncle, and friend. Together, he and

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wife Ellyn shared a true partnership for 41 years, while also sharing their delight, devotion, and closeness with daughter Lauren, son Jonathan, and precious granddaughter Margot. Saft is survived by his wife Ellyn Golder Saft, daughter Lauren Saft Hanulec (Steve), son Jonathan Saft, granddaughter Margot Cynthia Hanulec, and father-in-law Robert Golder. Services and interment were held Sunday Sept. 18. The family respectfully requests that contributions in memory of Stephen Saft be made to JCHAI (jchai.org).

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## SCHIFF

SAMUEL-On September 23, 2022. Beloved husband of Janice (ne Abel) for 49 years. Devoted father of David Schiff (Maria) and Lou Schiff. Loving grandfather of Arianna, Connor, and Courtney. Mr. Schiff was a proud veteran, serving in the US Navy for 4 years. He was a lifelong Phillies fan and diehard long-time fan of "The Boss." Contributions in his memory may be made to the American Heart Association or the Jewish War Veterans.

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## SHAPIRO

MARK, DMD, Ph.D, formerly of PA, passed away on September 20, 2022 at his home in CA after a brief illness at the age of 87. Beloved husband of Alice (Berger) for 56 years, sister of Sheila (Dr. Robert) Kessler, brother of Joel E. (z"l), father of Jeffrey (Lara) Shapiro, Michael (Melissa) Shapiro. Loving grandfather of Mara Shapiro, Leah Shapiro and Ariel Schreiman. Mark was a proud graduate of Central HS class of 198, Temple University and Temple Dental School. After dental school he enlisted in the Air Force as a Captain serving 1958 to 1960. Several years later after obtaining a fellowship to Drex-

el University he received a Ph.D in Biomedical Engineering. Family and extended family were always very important to him. Mark served as President of Ohev Shalom of Bucks County 1986-1988 and always took pride in the Jewish religion. He loved cruising with Alice taking 37 cruises together. After working many years in toxicology research Mark retired at 75. He had many hobbies and was never bored. He was looked up to by many who knew him as he had a wealth of knowledge on almost any topic. His family and friends admired his wisdom and humility. Mark was a good friend to many people and will forever be missed. Donations to the

National Kidney Foundation at www.kidney.org will be appreciated.

## THELMA

RUBIN (nee Waldman) September 23, 2022, at age 92, of Media, PA; beloved wife of the late Leonard; loving mother of Bruce Rubin (Elia beth), Mark Rubin and the late Steven Rubin; cherished grandmother of Isobel, Beatrice, Zach and Seth Rubin. Services are private. Contributions in Thelma's memory may be made to University of the Arts (uarts.edu)

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## May Their Memory Be For a Blessing

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

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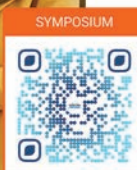
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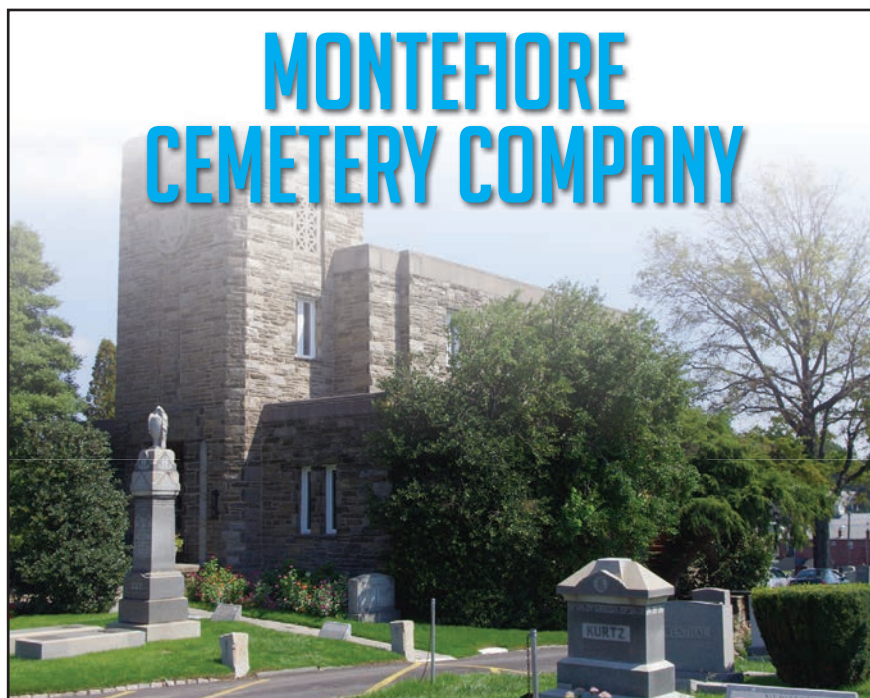
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What's happening at ... Or Hadash: A Reconstructionist Congregation

# 'Or Hadash: A Reconstructionist Congregation' Remains True to its Name

JARRAD SAFFREN | STAFF WRITER

Shelley Kapnek Rosenberg was, as she put it, “a bad Conservative Jew” growing up. She knew she was supposed to keep kosher and the Sabbath; she just didn’t. At the same time, she still wanted to practice her religion.

So as an adult, she left her “Conservadox” synagogue and went to a service at the Reconstructionist Rabbinical College in Philadelphia. When Kapnek Rosenberg walked in with her husband, someone came up to them and asked if they wanted to play a part in the service.

They didn’t know how to respond. They had never been asked such a question before.

But after a moment of hesitation, the wife and husband said they wanted to open the ark. And, in doing so, they opened the door to their journey into Reconstructionist Judaism.

It continues today at Or Hadash, the Philadelphia area’s first Reconstructionist congregation, which started in 1983. Kapnek Rosenberg’s husband has since died, but she remains a member at the synagogue they helped found after they opened the ark that night.

Kapnek Rosenberg said they became part of the group of six founding families because they believed in Judaism’s youngest denomination. They liked how, as Rabbi Mordecai Kaplan, the founder of Reconstructionist Judaism, explained it, the past had a vote, but not a veto. In other words, you needed to understand Jewish history and commentary, but you were also free to make the religion work for you in your modern community.

“I knew I could be a good Reconstructionist Jew,” Kapnek Rosenberg said.

Other Jews of the time must have agreed. Over the next three decades, Or Hadash’s congregation grew to include



Top: Or Hadash: A Reconstructionist Congregation is located on Camp Hill Road in Fort Washington. Bottom: Members enjoy a meal at the synagogue.

Photos courtesy of Or Hadash: A Reconstructionist Congregation

more than 100 and, eventually, more than 200 families.

The synagogue emerged as an offshoot of the Reconstructionist Rabbinical College. But in 1989, it separated itself from the college to show that the new denomination could survive.

Going into its 40th year, the Fort Washington synagogue maintains a community of about 150 member units. That number increased slightly during the pandemic, according to Rabbi Alanna Sklover. Plus, in the past few years, the temple’s religious school grew from about 35 students to more than 50.

Carol Mueller Bell, who joined in 1994,

was attracted to the temple’s open and democratic nature. She’s now in her 28th year as a member because the synagogue remains both open and democratic.

“If you have an idea and can articulate it, others will join with you,” she said. “We’re a very alive congregation.”

Or Hadash has one full-time employee in Sklover. It also has part-time roles for an administrative staff member, an education director and a bookkeeper. Outside of those positions, the temple is, as President Barrie Mittica described it, a “lay-led congregation.”

Task forces of congregants drive new initiatives, like after the Black Lives

Matter protest movement in 2020 when members wanted to “see how they could affect change,” Mittica said. An educational steering committee made up mostly of parents helps guide school policy. A variety of family clubs, like the hiking club and the poker club, are just outgrowths of member interests.

Recently, two b’nai mitzvah students asked Mittica if they could start a theater games group for a handful of 11-13-year-olds. The president said “yes” on one condition: It had to be led by a couple of adults in the room. Two high school seniors now lead the group.

“We are creating space for people to explore and manifest their authentic selves,” Sklover said. “And to bring those selves into the community.”

The rabbi became Or Hadash’s spiritual leader in 2019, replacing Joshua Waxman, who served for 15 years. She has not had trouble fitting in because, despite being the temple’s only full-time employee and official leader, she prefers its open and democratic process.

“I would rather work with someone on a new initiative than come up with it and implement it myself,” Sklover said. “That’s the through line from the founding of Or Hadash with six families to now. That is still a core part of our character.”

When Or Hadash was founded, those six families decided to cap the congregation at 100 members, according to Kapnek Rosenberg. They wanted everybody to know everybody, she explained. But if they somehow got to 85, they agreed to at least discuss lifting the cap.

As word spread through social circles and Jewish Exponent ads, they got to 85, and then 100. And they decided that they didn’t want to turn anybody away.

“We were mindful of the idea of wanting to grow but keep that small feeling, that community feeling,” Kapnek Rosenberg said. “It’s 40 years later and I think that’s still how Or Hadash is.” **JE**

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





# The Great Prophet's Final Warning

BY RABBI DAVID N. GOODMAN

## Parshat Haazinu

**A**nyone hoping for a quick turn from the somber Days of Awe — with their self-analysis, self-criticism, self-denial and self-correction — to the joys of the fall harvest festival of Sukkot comes up against a harsh message in this week's Torah portion.

Did you think you were off the hook after all the confessing, chest-thumping, the fasting of Yom Kippur? No such luck. The dying Moses has a tough message for the Israelites, calling them to account for their seemingly congenital inability to remain faithful to the God who did so much for them.

Parshat Haazinu (Deuteronomy 32:1-52) opens with Moses telling the people of God's great faithfulness to God's children, who prove themselves corrupt and unworthy of that Divine support.

In the poem known as the Song of Moses, the prophet says that God found Jeshurun (Israel) "in a desert land, in an empty place, a howling waste." The Holy One "enveloped him, tended him, guarded him like the apple of God's eye." The Holy One cared for Israel like an eagle nurturing its young, spreading its wings over Israel and guiding it to a new home. The Holy One did this acting alone, with "no foreign god" to assist.

So the Holy One transported Israel to the fertile highlands, where they dined on the land's rich produce. There, God fed Israel "honey from the rock, oil from the flinty stones, cows' milk cream, milk from the flocks, prime lambs, rams from the Bashan highlands and he-goats; with the very best wheat. And you drank the vintage of blood-red grapes."

But instead of showing gratitude, Israel "grew fat and kicked" like an untamed animal. The people abandoned the One who created and protected them and sacrificed to "demons, non-deities, unknown gods they'd never known, newcomer deities their ancestors never held in awe."

So, Moses continues, God punished Israel with famine, disease and attacking enemies. God would have gone further, wiping out Israel, had the Holy One

not feared losing the respect of Israel's enemies by making them think God had forsaken Israel. So the Holy One steps in to defend and redeem Israel, even while mocking the people's failed reliance on false deities that brought them to the brink of destruction.

"Look, now, for I — I am (God), there is no god beside me. I kill and I give life, I wound and I heal. By my oath, no one else can deliver," the Holy One proclaims. "My arrows will drink blood, and my sword will eat flesh."

This powerful work of biblical poetry seems a bit misplaced. What do these images have to do with the Israelites' present situation as they mobilize to enter the Promised Land? Instead, it seems to leapfrog centuries ahead, to a time when the people are long settled in the land but now face powerful enemies that threaten to exterminate them.

In fact, the Song of Moses seems to point to the late history of the kingdom of Judah, when the Davidic monarchy was confronted with the overwhelming power of the Babylonians. It's a thousand-year flash forward to the Sixth century BCE. Whether one reads this as a late insertion in the story or as Moses' forward-looking prophetic vision, it speaks to the dangers of complacency, backsliding and loss of core values, to which we human beings are so vulnerable.

As such, this harsh poetic warning is a well-timed reminder to stick with the resolves we have made during the Days of Awe.

Does the message sound a bit harsh? A midrashic commentary on Deuteronomy sees a silver lining behind the dark clouds of God's criticism of Israel — namely that the text calls them God's children. The Holy One is still looking out for them.

Quoting a parallel passage in Isaiah 1:4 referring to the people of Judah as "corrupt children," Midrash Sifrei Devarim says, "and if they were not corrupt, how much more so" would they be children of the Holy One?

As we struggle to be better versions of ourselves, may we remember that even in our imperfection, God holds us with an unending love. **JE**

*David N. Goodman is rabbi of Nafshenu, a Reconstructionist community in Cherry Hill, New Jersey. The Board of Rabbis is proud to provide diverse perspectives on Torah commentary for the Jewish Exponent. The opinions expressed in this column are the author's own and do not reflect the view of the Board of Rabbis.*



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## OCT. 7–OCT. 11

## FRIDAY, OCT. 7

**PARSHA FOR LIFE**

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

**ACOUSTIC SHABBAT**

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

## MONDAY, OCT. 10

**MAHJONG GAME**

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

**CHERRY HILL GAME DAY**

Join JAFCO FamilyMatters at Woodcrest Country Club from 10:30 a.m. to 4 p.m. for a luncheon, game day and shopping to support the children and families of JAFCO FamilyMatters. **300 E. Evesham Road, Cherry Hill, New Jersey.**

## TUESDAY, OCT. 11

**BINGO WITH BARRY**

Join Barry at Tabas Kleinlife for an afternoon of bingo at 12:45 p.m. on Oct. 11 and 12. Free parking and free to play with snacks available on Oct. 12. **For more information, call 215-745-3127. 2101 Strahle St., Philadelphia.**

## THURSDAY, OCT. 13

**FILM SCREENING**

At 1 p.m. in the library, Reform Congregation Keneseth Israel will show "A Tale of Love and Darkness," an Israeli film, in partnership with the Israel Committee of KI. **Register for**

## THURSDAY, OCT. 13

**ETROG LECTURE**

At 7 p.m., Gratz College will host Joshua Teplitsky, associate professor and the Joseph Meyerhoff Chair in Modern Jewish History at the University of Pennsylvania, who will present "The Curious Case of the Etrog Merchant." This free program will be hybrid and is open to the public. **For more information, contact [mcohen@gratz.edu](mailto:mcohen@gratz.edu) or 215-635-7300, ext. 155. 7605 Old York Road, Melrose Park.**

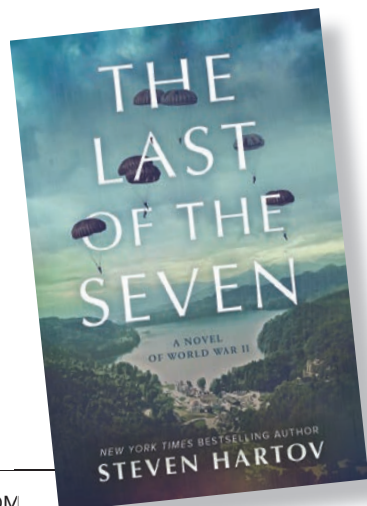


the program here: [forms.gle/gqAeKU7JcjiPCtT36](https://forms.gle/gqAeKU7JcjiPCtT36). 8339 Old York Road, Elkins Park.

**OPEN A BOOK ... OPEN YOUR MIND**

The Sisterhood of Har Zion Temple and the Department of Lifelong Learning present "Open a Book ... Open Your Mind." At 7 p.m., author Steven Hartov will present "The Last of the Seven." Admission is \$18 per author or \$180 for the series.

**For reservations, email us at [openabook@harziontemple.org](mailto:openabook@harziontemple.org) or go to [harziontemple.org](https://harziontemple.org). 1500 Hagys Ford Road, Penn Valley. JE**



## social announcements/

**MARRIAGE****SITTIG-SALZMAN**

**D**r. Gary and Janet Salzman and Ray and Honor Sittig announce the marriage of their children, Dr. Brandon and Taylor Salzman, on June 11.

The wedding took place in Penn Yan, New York, on Keuka Lake. Rabbi Oren Z. Steinitz officiated.

The bride and groom are honeymooning in Palm Springs, California, and live in Plymouth Meeting.

Photo by Scarinzi Photography

**ENGAGEMENT****GOLDENBERG-LERMAN**

**M**arcelle and Steve Goldenberg of Toronto announce the engagement of their daughter, Gaby, to Dan Lerman, son of Anita and Steve Lerman of Warrington.

Courtesy of Anita Lerman





# Out & About

Courtesy of Debbie Zlotnick



Courtesy of Michael Hauptman



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



Courtesy of the Abrams Hebrew Academy



Photo by Barbara Glickman

**1** Federation Housing's service coordinators Michel Naftulin and Djennet Rusanova visited the Goldstein Apartments. **2** Penn State University Hillel dedicated the Gutterman Family Center for Jewish Life designed by Brawer & Hauptman, Architects. **3** More than 80 staff members attended a wellness event at the Margate Beach and Pavilion hosted by the Jewish Family Service of Atlantic & Cape May Counties, where they enjoyed yoga, reiki and board games, among other activities. **4** The Abrams Hebrew Academy held Rosh Hashanah activities for students, including art projects, a Zoom class about the shofar and lessons on the holiday's symbolic foods. **5** Ohev Shalom of Bucks County's religious school parent-teacher organization welcomed back students as they pulled up to the Richboro synagogue on Sept. 18.



# Ilene Cetlin Lipow

## WEAVES TOGETHER COMMUNITY

SASHA ROGELBERG | STAFF WRITER

It's been a little over a year since Keshet Israel Congregation's weaving studio doors opened to the wider community, and the demand has shown no signs of slowing down.

The studio's two looms have helped to churn out 16 tallitot, and its patrons have woven atarahs to don the necks of the prayer shawls and tallit bags. The wait list to access the studio is booked through November. In August, a mother and daughter duo flew in from California and spent three full days, about 25 hours total, weaving a tallit in the West Chester synagogue for the girl's bat mitzvah.

Amateur weavers aged 12 to 77 have used the studio, with three generations of family members sometimes working on one project, which one day will become a family heirloom.

KI's weavers owe the creation of their projects to Ilene Cetlin Lipow, the studio's founder and a KI member for more than 30 years.

Lipow, 61, hopes the studio stays busy; she wants weaving to be an available art form to anyone in the Jewish community. After all, she knows firsthand the impact creating one's own Judaica can have on one's relationship with Judaism.

"It has been really rewarding to help people create something unique and special that expresses their personality or the personality of the person that they're making it for," she said. "It's a great way to connect to Judaism without having to know Hebrew or going to services."

Knitting since age 6 — taught by her grandmother — and quilting since her 20s, Lipow always had a love for the fiber arts.

She discovered weaving a decade later when attending a craft fair and took a couple of classes. By the time she was 40, she was hooked, and her husband gifted her a Swedish floor loom for her birthday. Lipow wove chuppot



and tallitot for a handful of friends and family before even considering opening the KI studio.

Though Lipow studied to be a lawyer and passed the bar exam in 1985, she later became a stay-at-home mom and became an avid synagogue volunteer. She's been the membership chair, vice president and president of KI, among other lay leadership positions.

Lipow's relationship with Judaism was not as simple as her one with fiber arts. She grew up attending an observant synagogue with different traditions than KI.

"Sometimes women, especially in more traditional communities, sometimes feel like they can't participate the way men do," Lipow said. "When I grew up, women weren't even allowed on the bimah — that I grew up in. We certainly did not wear tallitot."

Lipow's attitude toward her Judaism

changed over time. She wove her own tallit, and weaving became a way for her to become more engaged with her Jewish roots. Since wearing a tallit and kippah, Lipow has become a regular Torah and Haftarah reader at KI.

"It's increased my participation and my connection to my community, my connection to God by being able to do all these things," she said.

Fiber arts have long been part of a discussion about the gendered nature of crafts, but the tides are changing, Lipow believes. While viewed for centuries as "women's work" and taken less seriously than other art forms, fiber arts, including weaving, were art forms undertaken by men in Europe during the Middle Ages.

Today, however, Lipow has seen another shift. There are plenty of men who walk into the weaving studio interested in creating their own pieces.

Men have woven tallit bags for themselves and for their young sons coming of age. One boy, still a few years from his bar mitzvah, toured the studio and plans to design and create a tallit for the milestone.

"I hope to be able to reach more men and say, 'Hey, you can do this, too. It's not just for the women and the girls,'" Lipow said.

Regardless of who comes into the studio, the weavers walk out with the same feeling, Lipow said. There's gratification in having completed a large task, largely by oneself. The ritual objects created have a lasting sense of meaning to their makers.

"Honestly, the best part of this is when they're done weaving, and we roll off the loom," Lipow said. "I mean, people's faces — they're just so excited." **JE**

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## Legals

**GROSSETO, INC.** has been incorporated under the provisions of the Pennsylvania Business Corporation Law of 1988.

**Heart of the Neighborhood** has been incorporated under the provisions of the Pennsylvania Nonprofit Corporation Law of 1988. Lundy Beldecos & Milby, PC 450 N. Narberth Ave. Suite 200 Narberth, PA 19072

Notice is hereby given to all creditors and claimants of **The Lenfest Foundation Inc.**, a Pennsylvania nonprofit corporation, that the corporation is winding up its affairs in the manner prescribed by Section 5975 of the Pennsylvania Nonprofit Corporation Law, so that its corporate existence shall cease upon the filing of Articles of Dissolution in the Department of State of the Commonwealth of Pennsylvania. The registered office of the corporation is 100 N 18th St, Philadelphia, PA 19103.

Paraprofessional Training Institute has been incorporated under the provisions of the PA Nonprofit Corporation Law of 1988. Cheshire Law Group Clarkson-Watson House 5275 Germantown Ave. Philadelphia, PA 19144

Pursuant to the requirements of section 1975 of the Pennsylvania Business Corporation Law of 1988, notice is hereby given that **J Twice, Inc.** is currently in the process of voluntarily dissolving. Frank Campese, Jr., Esquire 1943 South 11th Street Philadelphia, PA 19103

**Bednark Studio Inc.**, a corporation organized under the laws of the state of New York, has applied for registration in Pennsylvania under the provisions of Chapter 4 of the Associations Code. The address of its principal office under the laws of the jurisdiction of formation is 63 Flushing Ave., Bldg. #28, Brooklyn, NY 11205 and the address of its proposed registered office in this Commonwealth is 1600 Market St., Floor 32, Philadelphia, PA 19103. Cohen, Seglias, Pallas, Greenhall & Furman, P.C. 1600 Market Street 32nd Floor Philadelphia, PA 19103

**Bio ADO, Inc.** has been incorporated under the provisions of the Pennsylvania Business Corporation Law of 1988.

Centro de Rehabilitacion El Arca de Salvacion: The Ark of Salvation Rehabilitation Center Inc. has been incorporated under the provisions of the Pennsylvania Business Corporation Law of 1988.

COURT OF COMMON PLEAS - PHILA. COUNTY – Sept. Term '22/ NO. 172 - NOTICE IS HEREBY GIVEN THAT on 9/12/2022, the Petition of MALCOLM JORDAN FORMAN was filed in the above-named Court praying for a Decree to change Petitioner's name to OPHELIA LORELEI FORMAN, on 10/20/22 at 10:00 A.M., #691, City Hall, Phila., PA as the time and place for the hearing on the petition, when and where all persons interested may appear and show cause, if any they have, why the prayer of the said petition should not be granted. ALYSON WALKER LOTMAN & PATRICK J. HOLSTON, Attys. for Petitioner, DUANE MORRIS LLP, 30 S. 17th St., Phila., Pa 19103, 215.979.1000

**Delaware and Front Condominium Association, Inc.** has been incorporated under the provisions of the Pennsylvania Nonprofit Corporation Law of 1988. Klehr, Harrison, Harvey, Branzburg LLP 1835 Market St., (1400) Philadelphia, PA 19103

ESTATE OF ARTHUR ANTHONY MISERO, 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 payment without delay to ANTHONY PETER MASSEY, ADMINISTRATOR, 169 Via Largo Dr., Lewisburg, WV 24901

ESTATE OF BERNARD BEEGAL aka BUDDY BEEGAL Beegal, Bernard aka Beegal, Buddy late of Philadelphia, PA. Sheryl Beegal, 72105 Delaire Landing Rd., Philadelphia, PA 19114, Executrix. Mark Feinman, Esquire 8171 Castor Avenue Philadelphia, PA 19152

ESTATE OF CLARENCE THOMAS, JR., DECEASED. Late of Philadelphia County, PA LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to MAXWELL THOMAS, ADMINISTRATOR, c/o Nicole B. LaBletta, Esq., 200 Barr Harbor Dr., Ste. 400, Conshohocken, PA 19428, Or to his Attorney: NICOLE B. LABELLETTA LABELLETTA & WALTERS LLC 200 Barr Harbor Dr., Ste. 400 Conshohocken, PA 19428

ESTATE OF DONALD SCOTT, DECEASED Late of Philadelphia, PA. LETTERS OF ADMINISTRATION on the above estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same, and all persons indebted to the decedent to make payment without delay, to Executor, William Taylor. Beneficiaries John Fritz, Evan Samuel, Ronald T. Scott, Gail Scott Reich, Roger Kolb, Mark Scott, Debra Scott, Deborah K. Scott, Joanna Zepp. The Law Offices of Jon Taylor, Esquire, PC, 1617 JFK Blvd., Suite 1888, Philadelphia, PA19103 also the attorney

ESTATE OF ELAINE R. SKIDDS, 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 HAROLD J. SKIDDS, III, EXECUTOR, 610 Winton Ave., Everett, WA 98201

ESTATE OF IRENE MEREDITH, 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 JOSEPH W. CHAFFIN, JR., EXECUTOR, 214 Hillside Ln., Ellenville, NY 12428, Or to his Attorney: HENRY A. JEFFERSON JEFFERSON LAW, LLC 1700 Market St., Ste. 1005 Philadelphia, PA 19103

ESTATE OF JANICE BRECHT, DECEASED. Late of Philadelphia County LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to EDWARD H. WOLF, EXECUTOR, 146 Ticonderoga Rd., East Petersburg, PA 17520, Or to his Attorney: MARK J. DAVIS CONNOR ELDER LAW 644 Germantown Pike, Ste. 2-C Lafayette Hill, PA 19444

ESTATE OF JOHN A. JANKOWSKI, 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 JOHN F. JANKOWSKI, ADMINISTRATOR, c/o Daniella A. Horn, Esq., 2202 Delancey Place, Philadelphia, PA 19103, Or to his Attorney: DANIELLA A. HORN KLENK LAW, LLC 2202 Delancey Place Philadelphia, PA 19103

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

ESTATE OF JOSEPH E. KRAMER, 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 BENJAMIN JEFFREY FREEMAN, EXECUTOR, c/o Andrew J. Haas, Esq., One Logan Square, 130 N. 18th St., Philadelphia, PA 19103-

6998, Or to his Attorney: ANDREW J. HAAS BLANK ROME LLP One Logan Square 130 N. 18th St. Philadelphia, PA 19103-6998

ESTATE OF JUDITH M. ROBERTS Roberts, Judith M. late of Philadelphia, PA. Leigh S. Roberts, c/o Hope Bosniak, Esq., Dessen, Moses & Rossitto, 600 Easton Rd., Willow Grove, PA 19090, Executrix. Dessen, Moses & Rossitto 600 Easton Rd. Willow Grove, PA 19090

ESTATE OF JULIA McLAURIN, 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 KATHRYN WILLIAMS, EXECUTRIX, c/o Nicole B. LaBletta, Esq., 200 Barr Harbor Dr., Ste. 400, Conshohocken, PA 19428, Or to her Attorney: NICOLE B. LABELLETTA LABELLETTA & WALTERS LLC 200 Barr Harbor Dr., Ste. 400 Conshohocken, PA 19428

ESTATE OF KARIN B. TAKIFF a/k/a KARIN TAKIFF, DECEASED. Late of Philadelphia County, PA. LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to LISA M. NENTWIG, EXECUTRIX, 1500 Market St., Ste. 3500E, Phila., PA 19102, Or to her Attorney: ISABELA ALVAREZ DILWORTH PAXSON LLP 1500 Market St., Ste. 3500E Phila., PA 19102

ESTATE OF KIMBERLY JANE MERK, 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 ROBERT J. MERK, ADMINISTRATOR, c/o Daniella A. Horn, Esq., 2202 Delancey Place, Philadelphia, PA 19103, Or to his Attorney: DANIELLA A. HORN KLENK LAW, LLC 2202 Delancey Place Philadelphia, PA 19103

ESTATE OF LEO T. SELMER, 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 MICHAEL THOMAS BUCIA, 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 LILLIAN BETH BARONE, 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 MATTHEW WENTZ, ADMINISTRATOR, c/o Daniella A. Horn, Esq., 2202 Delancey Place, Philadelphia, PA 19103, Or to his Attorney: DANIELLA A. HORN KLENK LAW, LLC 2202 Delancey Place Philadelphia, PA 19103

ESTATE OF LINDA CONNERTON Connerton, Linda late of Philadelphia, PA. Michael Weiss, c/o Alfred Rauch, III, Esq., Black & Gerngross, P.C., 1617 JFK Blvd., Suite 1575, Philadelphia, PA 19103, Executor. Black & Gerngross, P.C. 1617 JFK Blvd. Suite 1575 Philadelphia, PA 19103

ESTATE OF LUCILLE BEALE, 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 DUERWARD BEALE, ADMINISTRATOR, 1242 E. Mt. Pleasant Ave., Philadelphia, PA 19150 Or to his Attorney: JOSEPH L. DITOMO, JR. JOSEPH L. DITOMO, JR., P.C. 1026 Winter St., Ste. 100 Philadelphia, PA 19107-1808

ESTATE OF MARGARET ANNE VILE a/k/a MARGARET VILE, 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 MARGARET J. FLOREK, ADMINISTRATRIX, c/o Harry Metka, Esq., 4802 Neshaminy Blvd., Ste. 9, Bensalem, PA 19020 Or to her Attorney: HARRY METKA 4802 Neshaminy Blvd., Ste. 9 Bensalem, PA 19020

ESTATE OF MURRAY DOUGLAS MACKENZIE 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 JOSEPH T. PACE, EXECUTOR, c/o Thomas J. Mettee, Esq., 8515

Frankford Ave., Philadelphia, PA 19136, Or to his Attorney: THOMAS J. METTEE THOMAS J. METTEE, P.C. 8515 Frankford Ave. Philadelphia, PA 19136

ESTATE OF SHAHIDAH B. MUHAMMAD, 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 SALAHUDDIN SABREE MUHAMMAD, ADMINISTRATOR, c/o Wendy Fein Cooper, Esq., 50 S. 16th St., Ste. 3530, Philadelphia, PA 19102, Or to his Attorney: WENDY FEIN COOPER DOLCHIN, SLOTKIN & TODD, P.C. 50 S. 16th St., Ste. 3530 Philadelphia, PA 19102

ESTATE OF SUSAN GRAHAM, 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 DONALD W. GRAHAM, EXECUTOR, c/o Stephanie A. Henrick, Esq., 1001 Conshohocken State Rd., Ste. 1-625, West Conshohocken, PA 19428, Or to his Attorney: STEPHANIE A. HENRICK OBERMAYER REBMANN MAXWELL & HIPPEL, LLP 1001 Conshohocken State Rd., Ste. 1-625 West Conshohocken, PA 19428

ESTATE OF TAE HOON KIM, 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 DEBORAH KIM, 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 WALTER DASKALUK Daskaluk, Walter late of Philadelphia, PA. Robin Siegfried, 36 Legacy Oaks Dr., Richboro, PA 18954, Executrix. Mark Feinman, Esquire 8171 Castor Avenue Philadelphia, PA 19152

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