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A multi-generational Jewish family takes center stage in this upcoming film, featuring an all-star cast

How often do viewers get to see Anthony Hopkins use the word “mensch”?

The two-time Oscar winner (who is not Jewish) plays a Jewish immigrant who escaped the Holocaust in acclaimed director James Gray’s autobiographical upcoming film “Armageddon Time.”

Others included in Hopkins’ on-screen family: fellow Oscar-winner and superstar Anne Hathaway, and Emmy-winner Jeremy Strong, known for his seething lead performance on HBO’s “Succession.”

The pair play Irving and Esther Graff, a Jewish couple raising two sons in Queens in the 1980s at the beginning of the Reagan era. Politics and race are central themes, and the Graffs’ son Paul, played by Banks Repeta, is shown in the trailer being forbidden by his mother from seeing his friend Johnny, played by Jaylin Webb, who is Black.

Another scene shows Paul confiding in his grandfather (Hopkins) about the way he feels when kids at his new school say “bad words against the Black

kids.” Hopkins’ character encourages Paul to stand up for his friend.

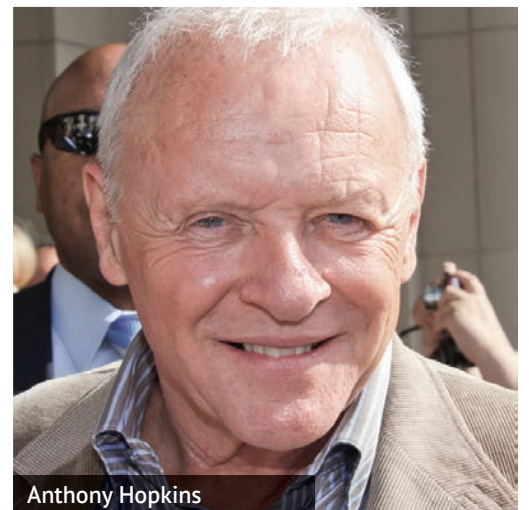
“You’re gonna be a mensch, OK?” he says.

Strong’s character uses another choice (see: profane) Yiddish word in one scene to describe Reagan, who is shown winning the 1980 presidential election.

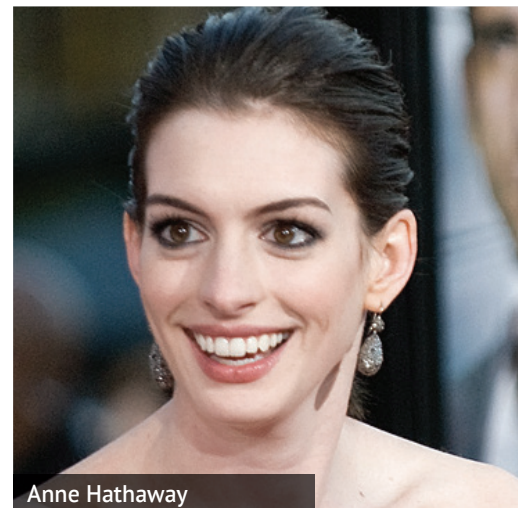
Gray — whose well-known films include “We Own the Night,” “The Immigrant” and “Ad Astra” — grew up in Flushing, Queens, to Ukrainian-Jewish immigrant parents. His first feature “Little Odessa” is set in Brighton Beach, a Brooklyn neighborhood with a large population of Jewish immigrants from the former Soviet Union.

The film, which hits theaters Nov. 11, has earned rave reviews at international festivals, including Cannes in May. Some see it as an early Oscar favorite.

Strong’s father is Jewish and Hathaway is married to a Jewish husband, but none of the stars identify as Jewish. The castings come at a time when many are questioning whether non-Jews should play Jewish characters on-screen.



Anthony Hopkins



Anne Hathaway

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In South Korea, A Jewish Community with Philadelphia Roots Looks Forward

SASHA ROGELBERG | STAFF WRITER

It's approximately 6,888 miles from Elkins Park to Seoul, South Korea — the distance that a handful of red cover-bound “Gates of Repentance” High Holidays siddurim traveled from Reform Congregation Keneseth Israel to Cheltenham native Tamar Godel's tiny Seoul apartment.

Since about 2018, Godel and a handful of other Jews — a unique amalgamation of expats and immigrants, all referred to as “foreigners” by native South Koreans — have used the prayer books to conduct Rosh Hashanah and Yom Kippur services that combine the diverse rituals of its participants with the landscape of the South Korean metropolis.

Many of the traditions of the group, dubbed Hakehillah Korea, or the congregation of Korea,

share this blending of tradition and environment: Members throw breadcrumbs into the Han River for tashlich; co-founder Anna Toombs hosts Passover seders in her office, the only other space she has access to with a kitchen and more square footage than her postage stamp-sized apartment to host guests.

Though a small group of about 30, Hakehillah Korea has come to define itself by its lack of singular ritual or belief system. Member numbers fluctuate; some, like Toombs, are in the process of becoming a South Korean citizen, while others are visiting the country for a fellowship.

The congregation has no membership dues, no synagogue, no budget, no denomination. Though Hakehillah lacks a static identity, its members are determined to keep it going, even after they're gone.

Godel and Toombs had no plans of building a

Jewish community when they first arrived in Seoul.

“I feel like both of us turned around one day, and we were like, ‘How did we even get put in charge of this synagogue?’” Godel said.

Godel arrived in Korea in 2015 with plans to teach English and make enough money to pay off her student loans from Temple University. Her parents were both well-traveled and encouraged their children to go abroad whenever the opportunity arose.

Godel was also meant to be a teacher, she said. Before she received her Hebrew teaching certification from Gratz College, she was the religious school teacher at Keneseth Israel, where her mother worked and where her grandfather, Simeon Maslin, was rabbi for 17 years.

Leading Jewish community was always how Godel connected with her Judaism and, upon arriving in Seoul, she attended Chabad on the High Holidays to

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maintain that connection.

Like some other future Hakehillah members, Godel did not click with Chabad, at the time the only Jewish community in Seoul. She had a different way of practicing Judaism than Chabad and found they did not share the same values at times.

When Godel's effort to pay off her loans was prolonged, she decided to stay in Korea longer than intended, and if she was going to stay, she was going to find a way to make the best of her situation.

"If I have the opportunity to be here long enough, to do better than Chabad, why shouldn't I do it?" she said.

She and Toombs, a Minnesota native who was also teaching English, fell into leading HaKehillah. They had both attended a Shabbat at a Jewish woman's house, which quickly transformed into frequent coffee meet-ups and dinners.

"You would just go to [our friend's home], and there are other young Jewish adults who were awesome, and you would talk late into the night; you would stay over; you would talk all Saturday. It was really lovely," Godel said.

When that young family moved back to the U.S. in June 2017, Godel, Toombs and the other young Jews were on their own. That December, they hosted Hakehillah's first Chanukah party.

For the past four years, the group has continued to hold programming, getting funding from Hakhel grants from Israel's Ministry of Diaspora Affairs and from ALEPH Alliance for Jewish Renewal and the National Center to Encourage Judaism. They are sorting out their High Holiday plans, which have



Hakehillah members attend a Chanukah celebration at a member's home.

shifted every year due to the pandemic and Korean laws, which dictate that no one can have religious exemptions and take time off from work for holidays.

The Hakehillah members are working on their own Haggadah, which, beyond its purpose during Passover, will serve as an instructional manual and guide for the next generation of Jews in South Korea.

Within the congregation, there are already six young Korean Jews, all 18 or younger, many of whom are the children of one Korean and one white,

Jewish parent. The hope is that when Godel, as well as many other members, return to the U.S., this next generation of Hakehillah members can pick up the Haggadah — written in English, Hebrew and Korean — and adapt it to accommodate what their community needs years from now.

"Our space is very well defined," Toombs said, "But it's also vague enough that whoever takes it over next can decide the flavor, the identity of how it's run." **JE**

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Courtesy of Tamar Godel

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Parents Worry Reproduction Laws May Complicate Family Planning

SASHA ROGELBERG | STAFF WRITER

For Jewish parents who are carriers of the Tay-Sachs gene, the worry of passing on the genetic disease to an offspring is only one part of the family planning puzzle.

Following the Dobbs v. Jackson Women's Health Organization Supreme Court case, which struck down Roe v. Wade and gave states power to regulate abortion, some parents are concerned about how the ruling may affect the future legality of in vitro fertilization, a common option for couples looking to carry a healthy baby to term.

September is Tay-Sachs Awareness Month, named by the Senate in 2008 as an opportunity to learn more about Tay-Sachs, a fatal inherited disease that

destroys nerve cells in the brain and spine.

According to JScreen, a national organization that provides education and genetic testing for more than 230 diseases, one in 30 Ashkenazi Jews is a carrier for Tay-Sachs, compared to one in 300 among the general population.

While testing for Tay-Sachs, which began in the 1970s, has decreased the prevalence of the disease by 90% over the past 20 years, future parents who are carriers of the disease still have to carefully weigh their options when planning to expand their family.

By knowing one's status, parents can be better informed about their options.

"If you know that you're a high-risk couple — you're both carriers for Tay-Sachs — prior to a pregnancy, you have more options available for family planning," said Karen Grinzaid, a genetic

counselor and executive director of JScreen.

A couple may choose to adopt, use a sperm or egg donor who is not a Tay-Sachs carrier or use IVF with pre-implantation genetic testing to ensure their baby will not have the homozygous gene that is positive for Tay-Sachs.

"That allows a couple to use their own genetic material, egg and sperm, to make embryos outside the body and do genetic testing on those embryos so that the fertility specialist is selecting the healthy embryos for the pregnancy," Grinzaid said.

Though an effective way to prevent a child from having Tay-Sachs, current and future laws about reproductive rights may put this option in jeopardy, some parents fear.

By the time Philadelphia residents

Andrew Davies and Molly Wernick were married, they both knew they were Tay-Sachs carriers but intended to have biological children.

They both had genetic testing panels done through JScreen and underwent IVF, a \$30-40,000 investment, before conceiving their now-year-old son Miller.

According to Wernick, the host of "personhood bills" following Dobbs v. Jackson, which states that life begins at conception, is deeply rooted in Christian theology and violates Jewish thought on personhood, which dictates that life begins at first breath.

While some laws regulating abortion have explicitly excluded and permitted IVF, bills in Ohio and Georgia may limit IVF because it deals with fertilized embryos, some doctors and

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"If you know that you're a high-risk couple — you're both carriers for Tay-Sachs — prior to a pregnancy, you have more options available for family planning."

KAREN GRINZAI

parents worry. Wernick and Davies are among those worried.

"I had to have conversations with my fertility clinic about the criminalization of in vitro fertilization and what happens after we are done building our family," Wernick said. "If we have embryos remaining, will I be tried, prosecuted? Will my fertility clinic be tried, prosecuted for any embryos that remain, including the embryos that are homozygous for Tay-Sachs?"

Grinzaid said that JScreen is not an advocacy organization and that they always defer to a parent's health care provider to give guidance on family planning, including on whether a couple should pursue IVF. She believes that

IVF is not yet at risk of being banned.

Still, Davies and Wernick believe the story of their family-building, as well as others experiencing pregnancy complications, such as deadly ectopic pregnancies, needs to be included in the greater conversation about reproductive rights.

"We need to have solidarity, everyone, on these issues, on the importance of this, because this is about freedom," Davies said. "And it's about every family getting to write their own story and figure out what works best for them and what keeps them healthy and happy and safe." **JE**

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Philadelphia residents Andrew Davies and Molly Wernick with their year-old son Miller
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How Do Synagogues Define Members in a Time of Changing Family Demographics?

JARRAD SAFFREN | STAFF WRITER

Picture the typical synagogue family in the Philadelphia area. What do you see? Young parents and young kids? Maybe middle-aged parents and teenagers?

OK, maybe that's an outdated picture in an era of declining synagogue attendance. Perhaps today, the more typical temple family is just an older couple. Or, if not quite old yet, they are an empty-nester couple with kids who just moved out.

But that's not quite right, either. The reality, instead, is this: In 2022/5782 (and almost 5783), there is no typical

synagogue family anymore.

Like people, synagogues today contain multitudes. There are young parents with young kids and middle-aged parents with teenagers. There are empty-nesters and old couples. There are singles and non-Jews.

Philadelphia-area shuls do not even use the word "family" to describe a congregant group. Two Orthodox rabbis said they define their members as "individuals." A non-denominational rabbi said the same thing. Several Conservative and Reform leaders use the terms "households" and "membership units." A Reconstructionist rabbi explained that he counts someone as a member when he

gets their email address.

But all of those descriptions adhere to the same Jewish principle. In the Torah, God tells the Jews to care for orphans, widows and strangers. And in explaining their modern approach to defining members, rabbis expressed a desire to turn no Jewish person, aspiring convert or Jewish-adjacent person away.

"We fully understand and appreciate that a member could be a single person," said Rabbi Geri Newburge of Main Line Reform Temple-Beth Elohim in Wynnewood. "Or it could be a household of six or seven."

According to Rabbi Isaac Leizerowski, the leader of the Orthodox Congregation

Beth Midrash HaRav B'Nai Jacob in Philadelphia, there's a Jewish adage from the Talmud that says "each person is a world unto themselves."

So, Leizerowski tries not to count his congregants by the amount who pay dues. His shul does have a membership structure, and there are about 80 people who pay. The regular attendees understand that the lights need to stay on, the rabbi explains.

But the Philadelphia congregation also lets in anyone who wants to pray. As Leizerowski put it, that individual could be a 15-year-old boy or an 85-year-old man.

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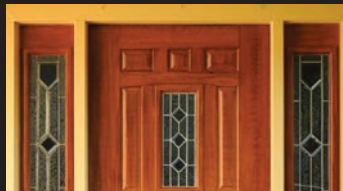
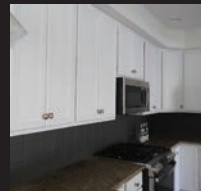
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a positive contributor,” he said. “You never know from whence the salvation will sprout.”

Another Orthodox rabbi, Binyomin Davis of Aish Chaim in Bala Cynwyd, also has official members, about 100. A majority of them are families, but there are plenty of singles, too.

And for events, Aish Chaim is not a “ticket-only place.” The synagogue offers a “non-member option,” Davis said.

“If people want to attend services, they just sign up,” he added. “We don’t want money to be an issue.”

Conservative, Reform, Reconstructionist and non-denominational communities agree with this Orthodox inclusivity toward all individuals. But their branches of Judaism are more tied to prevailing conditions in secular society, and so their congregational definitions are, too.

As Rabbi Jeff Sultar of the Conservative Congregation B’nai Jacob in Phoenixville explained, “people’s perceptions of families have changed.” Today, “the sense of a household is broader than the sense of a family.”

Sultar’s community includes nuclear families, empty-nesters and singles. Since B’nai Jacob is in a suburb, most of its mem-



Rabbi Leah Berkowitz of Congregation Kol Ami in Elkins Park defines her congregants as households because she says it’s a more inclusive term.

Courtesy of Rabbi Leah Berkowitz

bers are not singles. But the rabbi nonetheless defines them all as households.

“Calling it family is exclusionary if you have a single member,” he said.

Rabbi Leah Berkowitz of the Reform Congregation Kol Ami in Elkins Park also prefers the term households. Her



Rabbi Isaac Leizerowski of the Orthodox Congregation Beth Midrash HaRav B’nai Jacob in Philadelphia does not feel a need to define his members; he said all individuals are welcome to pray in his synagogue.

Photo by Duski Photo

community includes people who are co-parenting, people who are divorced and people who are widowed. The rabbi’s family is “spread out over several households,” she said.

None of those categories necessarily exist outside of the family definition.

But they might, depending on how people classify their arrangements. And temple leaders should work to make those members feel equal to households with two married parents and two children.

“The mindset is changing,” Berkowitz said. “The world is becoming more cognizant that not everybody is living in that ideal of a nuclear family.”

A synagogue, according to Rabbi Aaron Gaber of the Conservative Congregation Brothers of Israel in Newtown, is a house of prayer, a house of learning and a house of gathering. And as Rabbi Nathan Weiner of the Conservative Congregation Beth Tikvah in Marlton, New Jersey, adds, it should serve those purposes for anyone whose “spiritual journey includes Judaism.” In turn, members should pray, learn and gather in their households as well, regardless of who they live with.

“The other thing about household is it puts the emphasis on a house,” Sultar said. “It’s not just a synagogue-based community. Judaism is very much in the home.” **JE**

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NextGen Has a New Director: Meet Susan Becker

The Jewish Federation of Greater Philadelphia is honored to welcome Susan Becker as the new director of NextGen. Becker, who officially began on Aug. 8, brings extensive experience from her past work with young professionals and community engagement.

"The thing I am most looking forward to in my new role is building strong relationships with the young people in our community and helping them grow as leaders," said Becker, who received a master of arts in Jewish education from Gratz College.

Prior to joining the Jewish Federation, Becker worked for Hillel at Temple University. During her six years at the Hillel, Becker held numerous roles: engagement associate, director of Jewish life, assistant director and, finally, her most recent position of associate director.

In those roles, she was responsible for overseeing all aspects of operations, supervising the staff who work directly with the students, directing all aspects of student leadership and student-run programming, presenting student life initiatives and activities, and managing student workers.

Becker is a leader in the Jewish community, both in her professional career as well as in her personal life. She is the chair of Neshama Hadassah — the local young women's chapter of Hadassah.

"I am thrilled that Susan is the new NextGen director," said Max Moline, the former director of NextGen and director of community development at the Jewish Federation. "Her accomplishments at Temple Hillel demonstrate a tremendous talent and passion for building the local young Jewish community. As I transition into a new role, I know that Susan, in partnership with our incredible leadership, will help to bring NextGen to new heights."

We spoke with Becker to learn more about her, her passion for the Jewish community and what she envisions for the future of NextGen.

What do you love about the Jewish community of Greater Philadelphia?

I have loved Jewish Greater Philadelphia since I was welcomed into the community when I moved here six years ago. I loved how supportive and welcoming everyone was and how many opportunities there were to get involved.

Why did you choose to work at the Jewish Federation?

I am inspired by the work that the Jewish Federation does. It seems every day I learn of something amazing that was able to happen because of the support of the Jewish Federation and the generosity of our



NextGen Director Susan Becker Courtesy: Susan Becker

incredible donors. To me, the Jewish Federation is central to the Jewish community in the Philadelphia area, and I am thrilled to be a part of it!

What do you hope to accomplish while in your role as NextGen director?

I hope to connect as many young people as I can to the work of the Jewish Federation, to their peers who share a similar devotion for our Jewish present and future, and to the scope of roles and opportunities available to develop their leadership. My vision is that the opportunities within NextGen become the pivotal place to grow the next generation of future Jewish leaders in Greater Philadelphia.

If you could choose to do anything for a day, what would it be?

If I could do anything for a day, it would be to spend a quiet day reading and relaxing on a beach somewhere tropical with my fiancé, Michael, followed by a delicious sushi dinner!

NextGen is an affinity group of the Jewish Federation of Greater Philadelphia for those in their 20s, 30s and early 40s. To learn more about NextGen, visit jewishphilly.org/nextgen or email Susan Becker at sbecker@jewishphilly.org.



NextGen Director Susan Becker at Ben Gurion Society's signature Wine and Whiskey Night on July 28

Courtesy of Jewish Federation of Greater Philadelphia

YOU SHOULD KNOW ...

Sasha Zeiger



SASHA ROGELBERG | STAFF WRITER

Where were you when you first watched Dreamworks' 1998 film "The Prince of Egypt"?

If you're a millennial, the answer to that question is vivid in your mind. For example, Sasha Zeiger, a 27-year-old artist from Voorhees, New Jersey, was in her sixth-grade Hebrew school classroom at Congregation Beth El.

"I remember specifically the angel of death scene just really captivated me because — obviously when you go to Hebrew school, you talk about God all the time — I wasn't able to have an image of God," Zeiger said. "And then for some religions, it's very sacrilegious to even try to display God visually or give him a voice, so I just remember being so struck by that; I'm actually terrified of it."

Zeiger is referring to a scene in the film where the mysterious aura of the angel of death sweeps through Egypt, first through the streets of Jewish homes — deterred from entering by the lamb's blood on the homes' doorposts — and then through Egyptians' homes, where families awoken to find the fallen silhouettes of their first-born sons.

The haunting scene had a profound impact on Zeiger. Beyond helping her visualize the stories of her ancestors and of God, "The Prince of Egypt" laid the groundwork for how Zeiger understood history, art, philosophy and religion.

The film is also the inspiration for "The Surrender Collection," an exhibit exploring the themes of brotherhood, fate and duty in the film and the story of Exodus, now on display at the Old City Jewish Arts Center.

"The Surrender Collection" puts seven acrylic paintings of the story's protagonists in conversation with one another. In the center, Moses is torn between his loyalty to Pharaoh Ramses II and his Jewish brethren, from whom he was estranged at a young age. The motif of the angel of death is woven into all seven paintings.

A QR code beside the paintings can be scanned, providing supplementary contextual information about each piece.

Throughout Zeiger's art career, she's been interested in the two sides of a painting: the meaning that can be ascertained from just looking at a piece and the artist's meaning behind it.

"I approached the paintings as if I'm telling a story," Zeiger said. "I really feel like you can read a painting if you just learn the language of it."

The name of Zeiger's art brand and business, Surface By Sasha, plays on the idea. What is the thought that goes beyond the surface-level images of a painting?

The introspective nature of Zeiger's

painting style reflects her background in philosophy. A graduate of American University with both a bachelor's and master's in philosophy (as well as a bachelor's in business management), Zeiger has long been interested in the world's "expansive" workings.

"Philosophy is just a holistic approach to learning," she said. "What I love the most about it, that I'm constantly reminding myself, is that philosophy literally means 'love of wisdom'. It's not 'love of knowledge'. So you don't need a teacher; you don't need a classroom."

Zeiger, when she's not painting, pursues her "love of wisdom" in writing. In January, she self-published her first novel "The Tower of Theo," about a world in which art comes to life but is forbidden from being destroyed. A fan of existentialist and ancient philosophy, Zeiger structured her novel after a Greek tragedy.

"The past comes back to haunt these artists, and there's a code of ethics: how to create art, how to be conscious of it, practice it as a discipline," Zeiger said.

Philosophy helped shape Zeiger's imagination, but it also helped to ground her in her Judaism.

Now a West Philadelphia resident, Zeiger grew up in Voorhees. After her bat mitzvah at Congregation Beth El, she became disengaged from her Judaism, no longer interested in attending Hebrew school classes.

It wasn't that Zeiger didn't enjoy learning. On the contrary, it was the part of religious school that kept her coming back. Making friends and following rituals "never really clicked" for her.

Shortly after graduate school, Zeiger made the effort to reconnect with her Jewish roots. She began taking a Pirkei Avot class with Congregation Beth El Rabbi Aaron Krupnik in August 2018; she has taken weekly text study classes with OCJAC Rabbi Zalman Wirchberg since June.

The study of Jewish thought has helped fill in the gaps of the less-fulfilling parts of studying Western philosophy.

"Jewish philosophy offers what Western philosophy can't, in my experience, which is that spirituality, which is part of our daily lives," she said. **JE**

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Queen Elizabeth II

In the end, everyone was an Elizabethan. Queen Elizabeth II's 70-year reign ended quietly with her death last week. And with the accolades from across the globe came a sense of wonder that the 96-year-old monarch's greatest contribution may have been her steadfastness in her role as wearer of the crown of state and a symbol of continuity in the United Kingdom.

That remarkable constancy — a particularly British devotion to form and ceremony arising from England's entrenched class system — was a fulfillment of Elizabeth's promise very early in her reign of unending devotion to service and to her imperial family. Her formality in that role differed from the looser, more informal royals of Europe's other remaining monarchies. But then, how many of us can name the king of Norway? (Answer: Harald V.) Yet, somehow, although Americans may feel superior in not being weighed down by the pomp, the castles, the cost and calls to duty of an outdated monarchy structure, many Americans still thought of Elizabeth II as "the" queen and felt an affinity toward her.

For British Jewry that was certainly true.

Elizabeth's death marks the end of an era.

Within months of acceding to the throne in 1952, Elizabeth met with the British chief rabbi and leaders of the Jewish community. Jewish leaders and the ambassador of the four-year-old state of Israel attended her coronation soon after. And over the years of her long reign, she cultivated a warm and trusting relationship with the UK Jewish community, with particular focus on interfaith relations and Holocaust memorial.

And yet, the queen, who visited more than 100 countries during 271 foreign trips, never visited Israel. That was a source of frustration to British Jews and some Israeli officials. The reason was

ascribed to the unsolved Israeli-Palestinian conflict along with other excuses, but it amounted to a de facto boycott of Israel.

The boycott was lifted just five years ago when Prince William made the first official royal visit to Israel in 2018. There were, however, many unofficial visits. Prince Charles — now king — visited in 1995 and 2016 for the funerals of former Prime Ministers Yitzhak Rabin and Shimon Peres. But we can't help but wonder whether the queen's refusal to visit the Jewish state had an echo of British hostility toward the Jews of its colony in pre-state Palestine more than 70 years ago.

Today's Israel was as surprised as anyone at how quickly the queen seemed to slip away after being a consistent fixture on the world stage for so long. Israel's leaders joined other world leaders in mourning her passing and recognizing her legacy of leadership and service.

Elizabeth's death marks the end of an era. In the course of her 70 years of service, she overlapped with 15 British prime ministers, 14 American presidents and seven popes. May the memory of this gentle and devoted lady be for a blessing. **JE**

The Catch-22 of the West Bank

Israel has a vexing problem. Under the uneasy status quo in place between Israel and the Palestinian Authority, the PA has responsibility for oversight of portions of the West Bank, including responsibility for security issues, while Israel watches close by.

But the PA under President Mahmoud Abbas is fragile and ready to collapse, prompting fear that a political collapse will be followed quickly by the crumbling of the PA's security services who are charged with keeping order, coordinating with the Israeli army and helping to protect Israelis nearby.

Over the past several weeks there has been an uptick in unrest and violence in the West Bank, including attacks on Israelis living there. This has led to Israeli military operations in areas under Palestinian control, with killings and arrests of suspected Palestinian terrorists.

Those incursions — which are unquestionably necessary to protect lives and root out terror activity — are seen as having a problematic ripple effect: The incursions weaken the already tottering PA, which leads to a weakening of its security services, which allows more anti-Israel violence, which increases Israeli security interventions in territory that is supposed to be overseen by the PA. In order to stop the PA's slide, Israel has to stop intervening. But Israel needs to intervene in

It is unquestionably in Israel's best interests to deal with the issues now rather than allowing things to deteriorate further.

order to protect itself and its citizenry. A classic Catch-22.

All of this comes as the Israeli government is effectively frozen, as the country counts down to elections in November. Prime Minister Yair Lapid wants to avoid taking any actions that opposition leader Benjamin Netanyahu might exploit. That is the case even though the construct of PA control in portions of the West Bank was established by Netanyahu's government when he was

prime minister.

Although Israel seems resigned to not doing much to address the festering West Bank problems before the elections, it doesn't appear that the U.S. is comfortable with that.

It is for that reason that during her recent visit to the region, Barbara Leaf, U.S. assistant secretary of state for Near Eastern Affairs, met with Israeli and Palestinian officials and emphasized the U.S. interest in strengthening cooperation with Israel and the Palestinian Authority and improving the quality of life for the Palestinian people, along with re-emphasis of the Administration's continued support for a two-state solution.

Leaf reportedly encouraged Israeli leadership to take steps to stabilize the Palestinian Authority. She also urged the PA not to pursue a bid for full membership at the United Nations Security Council but didn't get to make that pitch to Abbas himself. Abbas refused to meet with Leaf — citing his "busy schedule."

Where does this lead? We're not sure. But the status quo is fraught with risk. And it is unquestionably in Israel's best interests to deal with the issues now rather than allowing things to deteriorate further. Besides, what's the point of waiting for what is projected to be another inconclusive election in November? **JE**



Envisioning an End to Hunger

BY ABBY J. LEIBMAN

At this time of year, Jews around the world engage in moments of reflection and renewal. We read that each human being is created “*b’tselem Elohim*” — “in the image of God” — and we eat special foods that are meaningful to our families and our communities.

This year, we have an opportunity to reflect not only on our personal and communal struggles but also a chance to chart a path forward for those facing hunger in our nation.

On Sept. 28, President Joe Biden will host a White House Conference on Hunger, Nutrition and Health. As the head of MAZON: A Jewish Response to Hunger, a leading anti-hunger organization built on Jewish values working to end hunger in the United States and Israel, I believe the upcoming conference can provide a historic opportunity to envision and advance bold, transformative ideas.

At the same time, I harbor no illusions that a one-day summit of political leaders, policymakers, academics and advocates will immediately realize the vision of MAZON’s founders in 1985. MAZON was founded on the vision of working toward systemic change so that every American can put food on the table.

To truly end hunger, we need the political will to examine the roots of societal problems — racism, sexism, anti-immigrant sentiment and other forms of discrimination that contribute to persistent inequities, including food insecurity. With an understanding of those systemic biases, we can then attempt to build strategic, long-term solutions to end hunger with creativity, open dialog and vision. It is only through an honest understanding of our history — including the history of hunger and our response to it — that we can realize meaningful policy changes that can truly address the problem.

The only previous White House Conference on hunger took place in 1969, and it led to the expansion of federal food programs that to this day provide a critical safety net when troubled times strike the most vulnerable. The 1969 conference led to the broad national expansion of the Supplemental Nutrition Assistance Program (SNAP, formerly food stamps), the Special Supplemental Nutrition Program for Women, Infants, and Children (WIC) and the National School Lunch Program. It was the dawn of an age of unprecedented progress against hunger and malnutrition.

Then the 1980s reversed that progress. Draconian policies of federal aid cutbacks, fueled by racist and sexist tropes, low-wage jobs and corporate takeovers of our food and farming



industries, propelled the dramatic rise in the number of Americans unable to regularly access nutritious food. While most of us manage to weather boom and bust economies, financial crises like the 2008 housing market collapse, and the more recent global pandemic and spiking inflation, have only pushed more people to the brink amid widening income inequality.

During the pandemic, we all saw news reports of long lines at over-burdened food pantries. While a robust charitable sector provides vital resources in emergencies, federal nutrition benefits provide a lifeline for those who struggle to put food on the table. When the Biden administration boosted benefit levels for programs like SNAP, WIC, Pandemic-EBT (P-EBT) and the Child Tax Credit during the pandemic, we saw something remarkable: a front-line defense that kept even more people from the long lines at charities.

The just-released annual Department of Agriculture report, “Household Food Security in the United States in 2021,” reveals that about 10.2% of Americans experienced food insecurity last year, a rate nearly unchanged from the year before, despite the worsening economy. While that is relatively good news, the persistence of hunger and the brutal fact that 13.5 million households are experiencing hunger remains a national disgrace.

The White House Conference can be a first step toward ensuring that no household goes hungry. At MAZON, our vision is that the conference is but the beginning of the real, difficult work of looking at

where we’ve been, how we got here and why we are still faced with millions of American families who do not know where their next meal will come from.

We cannot turn away from the hard questions: Why do single mothers face food insecurity at twice the national average? Why are Black families nearly twice as likely to experience hunger as white families? Why is there a food pantry at or near every single military base in America? Despite alarming rates of hunger among Native Americans, why doesn’t the USDA report collect data about hunger among Indigenous households?

Guided by the Jewish values of *tzedek* (pursuing justice) and respecting the inherent dignity of every person — for we are all “*b’tselem Elohim*” — we are committed to confronting the root causes of hunger, and this must include understanding what brought us to this moment, and why the stark disparities among the most vulnerable not only exist but persist.

If the upcoming White House Conference leads us down that path, we will finally be taking steps to ensure that hunger becomes a thing of the past in America. **JE**

Abby J. Leibman is president and CEO of MAZON: A Jewish Response to Hunger.

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.



The Unlearned Lessons of 9/11

BY RUTHIE BLUM

Last Sunday marked the 21st anniversary of the Sept. 11, 2001 attacks on the United States. The magnitude of the audacious assault on key symbols of American greatness and power — the World Trade Center in New York and the Pentagon in Arlington, Virginia — was so extreme that it was likened to an apocalypse.

Footage of the Twin Towers toppling, with some desperate office workers opting to die by jumping out of windows, rather than remain with the thousands of others who met their painful end inside the crumbling inferno, kept being compared to scenes from a Stephen Spielberg blockbuster.

The shockwaves at home and abroad were compounded by the fact that the United States had been insulated from combat on its soil (other than during the Civil War of 1861-1865) and from Islamist terrorism. In the space of some two hours on that fateful morning, Americans were shaken out of the blissfully false sense of security that was responsible for initial news reports of a possible aviation accident.

We Israelis, on the other hand, understood from the first minute that this was no mishap. Though just as horrified and taken aback as everyone else by the scope and location of the mass murder, we were not surprised by its onset.

The Jewish state was in the throes of a suicide-bombing war, which came to be called the Second Intifada, launched exactly a year earlier by the Palestinian Authority. It was the result of repeated capitulation to the demands of arch-terrorist PLO chief Yasser Arafat. The more Israel groveled, the more empowered the Nobel Peace Prize laureate became.

As I described at the time, for the 12 months before 9/11, we had been spending our days trying to calculate which buses might blow up on our way to work or our kids' route to school; which café, restaurant or discotheque was too risky to frequent; and what unattended bags, backpacks or sidelong glances from certain dubious characters were suspicious.

Yes, heads were literally rolling in seas of Jewish blood on the streets of Jerusalem, Tel Aviv and



elsewhere, and would continue to do so for a total of nearly four and a half years. And this was just a taste of the ongoing attempt to annihilate Israel since its establishment in 1948. It was also proof, if any were needed by those of us who bemoaned the disastrous Oslo Accords of 1993 and 1995, that diplomacy with Islamist political ideologues not only doesn't work, but fans their flames.

The subsequent Camp David Summit between then-U.S. President Bill Clinton, Israel's prime minister, Ehud Barak, and Arafat in July 2000, was the immediate precursor to, cause of and excuse for the latter's call for a fresh round of Jew-slaughtering. It was par, then, for Palestinians to celebrate on 9/11, which many of them did with great fanfare.

While a short memory may be helpful as a coping mechanism, it is deadly in matters of foreign policy. Barack Obama's entry into the White House in 2009 was a perfect example.

His first order of business was to renounce American exceptionalism and conduct "outreach" to the radical Muslim world. Islamists took this to mean that Uncle Sam, the "Great Satan," had been brought to his knees, thanks to their efforts. They weren't entirely wrong.

Obama's proceeding to invest serious energy in begging the greatest state sponsor of terrorism to negotiate a nuclear deal only served to strengthen the resolve of the ayatollahs to achieve military and religious hegemony over

the "infidels."

By the time that the mullah-led regime finally "agreed" in 2015 to sign the Joint Comprehensive Plan of Action, it had finagled the terms to its benefit. The removal of sanctions and billions of dollars in cash that it received was just what it needed to infuse life into its centrifuges and fill the coffers of its terrorist proxies throughout the Middle East and beyond.

Obama's successor, Donald Trump, adopted the opposite approach. It wasn't merely that he ended up exiting the JCPOA in 2018 (after being shown by then-Israeli prime minister the trove of documents that the Mossad had retrieved from a warehouse in Tehran, which illustrated Iranian violations). He also started a "maximum pressure" campaign of increased sanctions.

Cutting off the money supply was necessary, both for slowing down the nuclear program and for curbing the cash flow to terrorists. Just when this endeavor was beginning to have an effect, Joe Biden took over the reins in the Oval Office and reversed course — right back to that of the days when he was Obama's second-in-command; and with many of the same colleagues.

Iran's response has been predictable: upping its conditions for deigning to be courted by the P5+1. It has the luxury to do this, while waiting for a new influx of multi-billions, due to the circumvention of sanctions by many countries and/or corporations within them.

Meanwhile and as a result, Tehran-financed terrorism against Israelis has been escalating. So, too, have vapid claims by Team Biden about its commitment to prevent Iran from obtaining nukes. Oh, and equally meaningless statements relating to Israel's right to defend itself.

So far, the only thing keeping a lid on the next JCPOA is Iranian intransigence. As was the case when Obama was "leading from behind," Tehran is holding all the cards. In the words of the late Yogi Berra, "It's like déjà vu all over again."

On the anniversary of 9/11, let us remember why not to find that the least bit amusing. **JE**

Ruthie Blum is an Israel-based journalist and author of "To Hell in a Handbasket: Carter, Obama, and the 'Arab Spring.'"



Memories of the Munich Massacre

BY JOSEPH FRAGER

As the world was amazed by the superhuman achievements of the proud Jewish swimmer Mark Spitz at the Munich Olympics in 1972, Muslim terrorists aligned with the Black September organization shocked Western civilization and threw it into chaos and turmoil by murdering 11 Israeli athletes.

The Olympics, which were supposed to bring all nations together, had been hijacked by evil incarnate.

At the time, I thought the Munich Olympics should have been canceled. Munich was not far from the Dachau concentration camp. Memories of the Holocaust were still fresh in everyone's minds. It was only 36 years after Hitler tried to use the Berlin Olympics to fool the world about his intentions.

Spitz was the highlight of the Munich Games. I was certain at the time that Black September, aligned with Yasser Arafat's PLO, which had been forcibly expelled from Jordan by King Hussein in 1970-1971, targeted the Munich Olympics precisely because of Spitz. After the Games resumed, Spitz had to be heavily guarded. The Black September terrorists had joined with the German neo-Nazi Baader-Meinhof Group, aka the Red Army Faction, to carry out their barbaric and nefarious deeds.

After 50 years, Germany has finally apologized for its actions. Its mistakes were numerous: Failure to protect the Olympic Village and specifically the Israelis, as well as a bungled rescue attempt. They were made even more galling because Germany had been responsible for the worst genocide ever perpetrated by man against the Jewish people.

Germany should have insisted on canceling the Games. The International Olympic Committee should have stopped them then and there.

The IOC had a responsibility to at least commemorate and memorialize the 11 Israelis and one German who had been killed. But it took them 44 years before they did so in 2016 and held a moment of silence before the 2020 games. These were steps in the right direction, but not nearly enough. I propose that just as the names of the victims of 9/11 are read every year in a very public display, so should the names of the 12 killed in 1972 be read before and during the Games. Kaddish should be recited by a family member. The memorialization has to be



Munich massacre memorial

Germany should have insisted on canceling the Games. The International Olympic Committee should have stopped them then and there.

sincere so that the terrorists never feel as though they won.

In his movie "Munich," Steven Spielberg tried to capture the range of emotions and actions that the massacre and its aftermath caused. Unfortunately, the movie went too far toward a moral equivalency that I do not think was helpful.

The world has never fully recovered from the Munich massacre. Track runner Frank Shorter, who won the Olympic marathon in 1972 and inspired me to become a marathon runner, was quoted recently saying, "After they killed the athletes, we thought we were going home. The marathon got delayed a day. I told [runner] Kenny Moore, who ended up coming in fourth, that I was not going to think about terrorists as I ran

because, if I did that, then they win."

I would have liked Frank Shorter to have said that he won the marathon to honor his murdered fellow athletes. Perhaps that is what he meant when he said "then they win." He did not want to give the terrorists any kind of victory.

In any case, the Munich massacre will always be on the minds of every Israeli athlete who competes in the Olympics. Many lessons have been learned after 50 years and many more will be learned. "Never again" is the goal. **JE**

Dr. Joseph Frager is chairman of Israel advocacy for the Rabbinical Alliance of America, chairman of the executive committee of American Friends of Ateret Cohanim and executive vice president of the Israel Heritage Foundation.



What Queen Elizabeth Meant to a British Jew Like Me

BY JEREMY HAVARDI

The death of Queen Elizabeth II after 70 years on the throne is a devastating loss for Britain, the Commonwealth and the free world. It is hard to overstate the sense of grief that will be felt at her passing, including from within the Anglo-Jewish community.

I was brought up in a typical liberal Jewish family that showed a healthy respect for the queen, and the royal family more widely. I recall marching down the Mall in London for the 60th anniversary of VE Day and catching a sight of our monarch on the steps of Buckingham Palace. Like other British Jews, I also remember hearing the prayer for the royal family which was, and is, a feature of every Shabbat service.

For Anglo-Jewry, the queen was a rock and mainstay of her nation, a constant, familiar and reassuring presence amid the turbulence of both domestic and international crises. Indeed, she became such a fixture in British life that she created the illusion that she would always carry on as head of state. Of course, no one is immortal. But the queen etched herself so deeply into her country's story that she became emblematic of its very character, the unspoken essence of modern Britain. She was truly the matriarch of the nation.

The queen was unlike political heads of state. She was not a polarizing figure because, being unelected, she was in no way beholden to vested interests or parties. Instead, she united her nation by becoming a symbol of its most enduring and cherished values. What she brought to her role was an old-fashioned sense of duty and loyalty, reflecting the vow that she made in 1947 to live a life of service, no matter how long or short it lasted. Her values were those of an older Britain, a nation framed by a Christian ethos in which self mattered less than duty and obligation trumped personal ambition.

Those values had resonance for British Jews too, given that their own faith encompassed notions of religious duty and communal service. They recognized that the queen's tireless devotion to her nation was an example of tikkun olam at its finest. The queen never compromised her fidelity to those values and conducted herself at all times with dignity, decency and propriety. If only one could say the same about today's leaders.

Above all, she was a steadfast symbol of old-fashioned calm and stoicism in an age when the stiff upper lip was being assailed as quaint



Queen Elizabeth II toasts with Israeli President Ezer Weizman.

and harmful. It was that facet of her character, her ability to show coolness and fortitude despite crisis and sadness, that endeared her to millions of her countrymen and women.

In her own life, those sad episodes included the breakdown of her children's marriages, the death of Princess Diana, the fallout caused by the disillusionment of Prince Harry and his wife with the monarchy, and, above all, the loss of her beloved husband, Prince Philip. Yet her belief in service and her promise to the nation meant that she never contemplated stepping aside. She simply got on with her job, exuding a steely strength and determination that won her so many admirers.

The queen was also an internationally renowned figure. It is easy to forget that she visited some 117 countries as monarch, meeting countless leaders, statesmen and diplomats. She acted as head of state to 15 British prime ministers and met no fewer than 13 American presidents. Indeed, her reign lasted more than one-quarter of the entire history of the United States.

She was the first British monarch to travel to a communist country when she toured Yugoslavia in 1972. She was a symbol of the reconciliation with Japan, receiving the emperor in the United Kingdom, while her visits to China and Russia in the 1980s and 1990s were equally significant. She also reflected a changed mood when she went to the Republic of Ireland in 2011, something that would have been unthinkable decades earlier. She was undoubtedly the most experienced diplomat of her age and a figure to whom many would turn for wise counsel.

She was also a friend of the Jewish community in the U.K. She met many faith leaders and gained the praise of figures such as the late Rabbi Lord Jonathan Sacks, who described her and the royal family as "one of the great unifying forces in Britain, a unity we need all the more, the more diverse religiously and culturally we become." She hosted Israeli leaders in the U.K., including President Ephraim Katzir in 1976, and gave an honorary knighthood to Shimon Peres in 2008.

In 2000, she also inaugurated Britain's first permanent memorial to the Holocaust and served as patron of the UK Holocaust Memorial Day Trust for a decade. It is true that she did not visit Israel as a monarch despite a number of entreaties from the country's leaders. But this did not reflect any personal malice or bigotry and instead resulted from longstanding Foreign Office policy to avoid antagonizing Britain's Arab allies. Accordingly, the queen's death has seen a genuine and palpable outpouring of grief from Jewish communal leaders of every denomination. British Jews are feeling the loss of this remarkable monarch as much as their gentile counterparts.

For now, Britain has a king who will provide the nation and commonwealth with a sense of much-needed continuity. But Queen Elizabeth II was a truly unique figure whose guiding presence symbolized unity, constancy and, above all, human decency. We will not see the likes of her again. **JE**

Jeremy Havardi is a journalist, historian and political activist and the director of the Bureau of International Affairs of B'nai B'rith UK.

Russia's Chabad Rabbis Call to 'End the Suffering'

For the first time since Russia invaded Ukraine six months ago, dozens of Russian rabbis from that country convened for an emergency meeting that ended with a politically fraught plea for an end to the bloodshed, JTA reported.

At a two-day gathering in Moscow that ended on Sept. 6, more than 75 Chabad-affiliated rabbis from across Russia issued a statement that read: "We pray that no more blood be spilled, and call upon people of good conscience everywhere to help aid those in need, including refugees, and end the suffering."

The statement does not use the words "war" or "invasion," which can carry legal risk in Russia when applied to the deadly offensive that Russian President Vladimir Putin initiated in February, nor does it mention Ukraine explicitly. But it can easily be construed as disapproval of the war at a time when other state-recognized clergy, including in the Russian Orthodox Church, have backed it.

The church's head, Patriarch Kirill, has justified the invasion of Ukraine on spiritual and ideological grounds.

Goyim Defense League Founder Arrested in Poland Outside Auschwitz

The founder of the American extremist group Goyim Defense League said he was arrested in Poland after demonstrating in front of the Auschwitz-Birkenau former extermination and concentration camp, J. The Jewish News of California reported.

Jon Minadeo Jr. posted about his arrest on Gab, the social media platform favored by right-wing extremists barred from other platforms, on Sept. 4. He said he was charged with "(((Hate Speech))) regarding Aushwitz," using a parenthetical notation adopted by neo-Nazis to identify Jews online and misspelling the Nazi concentration camp.

The Polish national police did not immediately respond to a request for comment. But the Polish penal code includes penalties for anyone who "propagates a fascist or another totalitarian state or calls for hatred against national, ethnic, racial or religious differences."

ADL to Review Education Materials After Fox News Calls it 'Far-Left'

The Anti-Defamation League says it will "launch a thorough review" of its educational content to address materials "misaligned with" the organization's values after Fox News published a story accusing the anti-hate group of including "concepts from critical race theory" and "far-left ideas," JTA reported.

The ADL's statement, released in response to a Fox News story published on Sept. 7, did not specify which of its freely available education materials were cause for review. But the conservative news network accused the nonpartisan group, which offers anti-bias training to schools, of participating in a broader leftist indoctrination of schoolchildren.

In a statement, an ADL spokesperson said that Fox's story "raised important issues" and said the group "plans to undertake a comprehensive, in-depth review of all of our education programs."

"However, we are not wavering from our long-standing support for marginalized communities, such as the rights and safety of transgender youth," the spokesperson said.

Tel Aviv Hosts Weeklong Party to Celebrate Brazil's 200th Independence Day

Brazilians threw a party in Israel to celebrate the 200th anniversary of their independence, as well as the strong cultural ties between the two countries, JTA reported.

The event, called Casa Brasil, began on Sept. 4 and continued through Sept. 9, and featured lectures, cultural presentations, a fashion show, a food festival and more. It was held at Hangar 11, a large event venue at Tel Aviv's port, which was decked out in green and yellow, the colors of Brazil's flag.

"Our two peoples have nurtured a close relationship over several areas, including in trade, education, politics, culture, defense, agriculture and innovation," Brazil's ambassador to Israel, Gerson Menandro, said at a gala event.

Brazilian diplomat Oswaldo Aranha presided over the United Nations General Assembly that voted in favor of the resolution that partitioned the British Mandate of Palestine into two states, Jewish and Arab. **JE**

— Compiled by Andy Gotlieb

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The Jewish Exponent's Greetings issue
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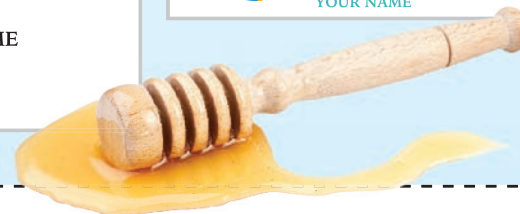
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KEN BURNS' PBS DOCUMENTARY ASKS HARD QUESTIONS ABOUT How Americans Treated Jews and Immigrants During Wartime

BY ANDREW LAPIN | JTA.ORG



Immigrants wait to be transferred at Ellis Island on Oct. 30, 1912.

One of the first people introduced in Ken Burns' new documentary series about the Holocaust is Otto, a Jewish man seen in the series' first episode who tries to secure passage to America for his family but gets stymied by the country's fierce anti-immigration legislation.

It isn't until the third episode that viewers learn that Otto's daughter is nicknamed Anne, and the pieces fall into place: He's the father of Anne Frank, the Holocaust's most famous victim.

Burns calls the delayed detail a "hidden ball trick," hoping that an audience with only passing knowledge of the Frank family will not immediately clue into the fact that Otto was Anne's father. Burns and his co-directors, the Jewish filmmakers Sarah Botstein and Lynne Novick, wanted their viewers to ponder the question of what the U.S. government felt Anne's life was worth when she was still a living, breathing Jewish child and not yet a world-famous author and martyr of the human condition.

"It was important to us to look at a way in which you can rearrange the familiar tropes so that you see: This is a family that is getting the hell out of Germany, and hoping eventually to put more distance between them by going to the United States, which basically in the majority of the citizens and in the policy of its government does not want them," Burns said.

Burns is the foremost documentarian of American history, with iconic works such as "The Civil War," "Jazz" and "Baseball" (where he explained the real hidden ball trick, an on-field sleight of hand), turning PBS programs into must-see TV multiple times over the past four decades. His latest, "The U.S. and the Holocaust," premieres on the public broadcaster Sept. 18 and will air over three nights.

The project took seven years to complete. In 2015, the U.S. Holocaust Memorial Museum reached out to

Burns with a request: Would he consider making a film about America during the Holocaust?

Burns and his longtime collaborators, Botstein and Novick, along with writer Geoffrey C. Ward, had already considered such a project. Their 2007 miniseries about World War II and their 2014 project about the Roosevelts covered historical periods that overlapped with the Holocaust but did not explore the subject in depth — and their makers recognized the gap.

Produced in partnership with the USC Shoah Foundation, and drawing on the latest research about the time period, the resulting six-hour series explores the events of the Holocaust in granular detail. But it also chronicles the xenophobic and antisemitic climate in America in the years leading up to the Nazi genocide of Europe's Jews: a nation largely hostile to any kind of refugee, particularly Jewish ones, and reluctant to intervene in a war on their behalf.

The series paints a picture of a country largely failing the century's greatest moral crisis, through a combination of bureaucratic ineptitude, political skittishness and open bigotry emanating from the streets to the most vaunted chambers of power — while a handful of heroes, working mostly on the sidelines, succeeded in helping small numbers of people.

"There was a way, because we were relating it to the U.S., that you could get a different and perhaps fresher kind of picture," Burns said. "The United States doesn't do anything, and then all of a sudden it does. They're bad guys, and then they're good guys."

The filmmakers hope such a message will have modern resonance, especially as it arrives in a very different world from the one in which work on it began: amid a growing climate of authoritarian governments, right-wing extremism, Holocaust denialism and fierce

debates over how to frame American history in the classroom.

For these reasons and more, Burns said, "I will never work on a more important film."

The film was an especially personal journey for Botstein and Novick, who are both Jewish. Botstein's father (Bard College President Leon Botstein) was born in Switzerland in 1946, to two Polish Jews who had met in medical school in Zurich and later came to the United States as refugees. She is a first-generation American and said making the film helped her better understand her family's survival.

"My grandmother used to say to me: 'If someone shook you in the middle of the night, what would you say? Are you an American? Are you a Jew? Are you a woman? Are you Sarah?'" Botstein said. "Because her identity had defined everything that ever happened to her, and I didn't have that experience living in a fairly liberal part of New York State."

Novick, meanwhile, was raised in the United States, in a secular Jewish family that had already been here for generations. For her, the project was eye-opening in a different way.

"I understand better now, I think, the world that my grandparents, or sometimes great-grandparents, grew up in, and how antisemitic America really was," she said.

Like most projects by Florentine Films, Burns' production company, "The U.S. And The Holocaust" tells its story with copious historical documents — in this case, photographs, letters and newsreel footage — often read aloud by celebrities, including Meryl Streep, Liam Neeson, Hope Davis and Werner Herzog. They voice the stories of Frank and others like him who sought refuge in the United States but died in gas chambers and concentration camps instead.

It is also supplemented by extensive interviews with Holocaust survivors and historians, most prominently Deborah Lipstadt, an influential Holocaust scholar and the State Department's special envoy on antisemitism. Lipstadt delivers what the directors saw as the film's most haunting conclusion: that the Nazis achieved their goal of permanently crippling the global Jewish population, which has not been fully replenished in the decades since the Holocaust.

The American focus means the film takes 30 minutes to arrive in Germany. The timeline begins not with Adolf Hitler's rise to power but with the Johnson-Reed Act of 1924, an American law that set national quotas on all immigrants to the country and would come to factor heavily into U.S. refugee policy during Europe's mass expulsion of Jews.

The filmmakers take a wide sweep in establishing the racist political climate of the time, discussing the Chinese Exclusion Act of the 19th century; Theodore Roosevelt's love of eugenics; Henry Ford's public campaign of antisemitism; and Jim Crow laws, which rendered Black people second-class citizens and which Hitler would eventually draw from when crafting his own race laws.

"To set the table meant we had to go pretty far back," Novick said.

The chronological approach places particular emphasis on what had already transpired in Europe by the time Americans got significantly involved: the "Holocaust by bullets," for example, in which more than 1.5 million of what would ultimately be 6 million dead Jews were slaughtered by gunfire and dumped in mass graves throughout Nazi-occupied Eastern Europe before the concentration camps were even constructed.

As it details the horrors unfolding in Europe, the film focuses on the rise of Nazi-sympathizer movements on the homefront, including the America First Committee, and breaks down the tensions within the State Department, where antisemitic officials in positions of power undermined efforts to intervene diplomatically on the behalf of Jews.

The film also discusses divisions within the American Jewish community over whether to let in so many Jewish refugees. Twenty-five percent of American Jews at the time didn't want to let any more in, some because they looked down on the Eastern European refugees as poor and unassimilated, and others because they were scared of making life worse for the Jews still in Europe if they spoke out too forcefully.

"It took me a while to really get my mind around the idea that there was a



A German policeman checks the identification papers of Jewish people in the Krakow, Poland, in 1941.



Members of the Sturmabteilung or SA — a Nazi paramilitary organization



President Franklin Delano Roosevelt in Washington, D.C., on Nov. 9, 1943

significant voice within a powerful Jewish American community that [believed] we shouldn't say too much because it will just stir the pot and awaken more antisemitism," Novick said.

There were heroes on the homefront, too, and the film relays their stories.

Varian Fry and Raoul Wallenberg, who traveled to Europe to rescue as many Jews as they could, are depicted, as are the efforts of the U.S. War Refugee Board and American diplomats such as John Paley. The advocacy of figures such as Jan Karski, Rabbi Stephen Wise, Ben Hecht and Peter Bergson is also spotlighted.

To depict the history, the filmmakers relied heavily on their advisory board (they have one for every project they take on) to determine how much time

to devote to various historical events, whether to show certain images or merely describe them and how to describe them. "We don't go anywhere without our board of advisors," Botstein said.

For "The U.S. and the Holocaust," the advisers included Holocaust historians such as Debórah Dwork, Peter Hayes and Richard Breitman, as well as scholars of race history such as Nell Irvin Painter, Mae M. Ngai and Howard Bryant.

Often the advisers disagreed on how to depict moments in history, and this disagreement is sometimes reflected in the film itself. A debate over whether the United States should have bombed Auschwitz, or even the trains leading into the death camp, echoed in the advisers' room just as much as it did in the

highest levels of government in the war's waning months. The film reproduces those debates, quoting from historians who argue both points.

The film's treatment of Franklin D. Roosevelt is also notable given Burns' demonstrated interest in the U.S. president.

Many historians today fault Roosevelt for failing to take more decisive action to prevent further bloodshed at key moments in the war. The director noted that the new series is more critical of FDR's actions during the Holocaust than his earlier series "The Roosevelts" was, but Burns still believes the president was mostly acting within his means as a politician. "He could not wave a magic wand," he said. "He was not the emperor or a king."

All Burns films are released with teaching guides and are intended for use in the classroom, but getting "The U.S. and the Holocaust" into schools was of particular importance to the filmmakers because they saw an opportunity to fit it into the dozens of statewide Holocaust education mandates that have been passed.

And also, Novick said, because the filmmakers have noticed the rise of various far-right, white supremacist ideologies, including many figures who espouse Holocaust denial. "It's a never-ending battle that has to be fought," she said. The film itself doesn't engage with such denialists.

In their publicity for the film, Burns and company are partnering with several organizations to try to bring the Holocaust's lessons into the modern day, including the International Rescue Committee, a refugee aid agency, and the U.S. government-funded think tank Freedom House.

The producers asked JTA not to give away the details of the film's ending — an unusual request for a Holocaust documentary. But the reason is that Burns and his team don't end with the camps' liberation in 1945. Instead, they come up to the present, in unexpected ways.

"Most of our films come up to the present," Burns said. "And we would be remiss if we did not take on this most gargantuan of topics, and not say that this is rhyming so much with the present."

When asked why the film makes some of the connections it makes, Burns quoted a line Lipstadt delivers in the film: "If 'the time to stop a Holocaust is before it happens,' then it means you have to lay on the table the ingredients that go into it. Maybe these ingredients don't add up to it ... But if you're seeing people assembling, in the kitchen, the same ingredients, you've got to say; you cannot wait until the meal is prepared." **JE**

HIGH HOLIDAY SERMONS WILL ASK CONGREGANTS TO *Look Inward*

JARRAD SAFFREN | STAFF WRITER

As an Orthodox rabbi, Isaac Leizerowski has some thoughts about Rosh Hashanah and Yom Kippur sermons. The leader of Congregation Beth Midrash HaRav B’Nai Jacob in Philadelphia believes that those speeches should focus on the same themes.

The High Holidays, according to Leizerowski, are not a time to talk about politics, current events or “the latest fads in society.” They are a

time for self-reflection and self-improvement — a process that culminates with repentance during the Yom Kippur fast.

“And everyone hopefully has the insight to be able to repair their own small world,” Leizerowski said. “All Orthodox rabbis have the same theme.”

During the upcoming High Holidays beginning Sept. 25, when 5782 becomes 5783, other area rabbis are following the lead of their more traditional contemporaries. Spiritual leaders in the Conservative, Reform and Reconstructionist tradi-

tions alike are asking their congregants to look inward, not outward, this year.

Even a non-denominational rabbi, Danielle Parmenter of the Darchei Noam congregation in Ambler, is encouraging her members to “fight our human desire to be entertained and captivated every single moment.” In explaining why she chose that theme, Parmenter quoted the German spiritual teacher Eckhart Tolle.

“We are not human beings having a spiritual experience. We are spiritual beings having a human experi-



Rabbi Aaron Gaber of Congregation Brothers of Israel in Newtown is reminding his congregants this High Holiday season to play the long game, and to focus less on material rewards.

Courtesy of Rabbi Aaron Gaber

ence,” she said.

But we have lost this bit of wisdom, she argued.

“We’re just so distracted. We can’t be with our own thoughts. We’re too afraid. They’re too powerful,” she continued. “We watch TV. We’re on social media all the time. They numb us from God’s presence.”

According to Parmenter, we are living in a dark time. The world, with its pandemic, wars and inflation pressures, feels like it’s falling apart. But she believes that, despite all of that, “we are moving toward the light.”

The first step, though, is to step back; to breathe; to clear our minds. Only then can we do what we are supposed to do during the reflective month of Elul leading up to the High Holidays, and during the holidays themselves: Look out and notice that the king is in the fields.

The king, spoiler alert, is God, and during the month of Elul, “God leaves the divine realm to be with the masses,” Parmenter explained.

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ROSH HASHANAH

And if we are able to become present, we will also be able to see that our own realm is now divine.

"We need to look for God in the little details of life," she said. "What we often think are mundane moments are filled with potential for magnificence and connection."

Rabbi Aaron Gaber of the Conservative Congregation Brothers of Israel in Newtown believes that, in 5783, we should begin to choose "the infinity game" over "the finite game." What he means is that Jews must focus less on short-term goals, relating to events like elections and economic cycles, and more on long-term goals that are not about a material reward.

In his sermon, Gaber plans to discuss a synagogue effort to send honey bears to congregants to wish them a happy new year. It would be less expensive to make members come to the temple to pick them up. But then, the "sweet new year" sentiment from leaders to congregants

Spiritual leaders in the Conservative, Reform and Reconstructionist traditions alike are asking their congregants to look inward, not outward, this year.

would not have been as clear.

He is also going to talk about Project Tzedek, a partnership between CBOI and a local school district to work on issues like food insecurity and educational access. There is no specific goal with the partnership — just a general one to try and make things better.

"At the end of the game, I won't know what the score is, but that we are working towards bettering ourselves and bettering others," Gaber said.

Rabbi Nathan Weiner of the Conservative Congregation Beth Tikvah in Marlton, New Jersey, lost his 47-year-old brother earlier this

year. So, on the holidays, he wants to talk about how "life doesn't end with death."

The Jewish God is a God of oneness, according to Weiner. But what is oneness when it comes to the cycle of life and death? And returning to the Earth? And a soul that is without end?

You can neither see nor touch Weiner's brother's presence in the lives of the people he left behind, like his two teenage children. But he is still there. They can feel his influence and refer to what he might say. "Being is eternal," Weiner said.

With that intense focus on spirituality, rabbis from all denominations



Rabbi Danielle Parmenter of Darchei Noam in Ambler is asking her congregants to step back this High Holiday season, and to rediscover the spiritual.

Photo by Debbie Goldberg

are embracing Orthodoxy this year.

"To the spiritual class of people, we do not need world events to spur us to a realization of what is lacking," Leizerowski concluded. "We believe in a God." **JE**

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From Trees to Bees

HOW APPLES AND HONEY ARRIVE ON THE PLATE

SASHA ROGELBERG | STAFF WRITER

At an ACME or Giant or Wegmans, a bear-shaped squeeze bottle of honey can cost about \$5; an apple is about a buck. The drive or walk to the grocery store might be 15 minutes, and it takes even less time to chop the apple and dunk it in the viscous honey.

Fulfilling the tradition of eating apples and honey for the new year is a simple affair on the surface. But beyond the trip to the grocery store and the kitchen prep time, there are thousands of hours that have gone into the creation of the holiday-defining dish.

“We’re kind of used to just having food available ... We need something, we go out and buy it,” said Don Shump, owner of the Philadelphia Bee Co. “We don’t really think about how much effort goes into that.”

Shump is the adviser for Congregation Rodeph Shalom’s Holy Honey apiary where he, along with Penn State University student Arthur LaBan, who helped start the hives as part of



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VOTING CLOSES OCTOBER 7

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his bar mitzvah project years ago, care for the bees seasonally. This year, the apiary is predicted to produce about 100-170 seven-ounce jars of honey, most of which will be sold to Rodeph Shalom and Jewish community members.

Of course, Shump and LaBan aren't the only ones Holy Honey patrons should be thanking for their High Holiday fare. The apiary consists of anywhere between two to 10 hives, with about 60,000 bees per hive. With each worker bee — having a lifespan of just six weeks — producing about 1/12 of a teaspoon of honey in their lifetime, it would be an understatement to say that teamwork makes the dream work.

Rodeph Shalom's bees pollinate wildflowers within about a two-mile radius of the synagogue, mostly along the Schuylkill River bank. Scout bees will explore the area and return to the hive and perform a waggle dance to the rest of the hive — a figure-eight motion with



Linvilla Orchards in Media produces 200-800 bushels of apples per its 25 acres, with each bushel containing more than 100 apples.

a straight line down in the middle. The direction of the straight line is the direction the bees should travel to the pollen source in relation to the sun. The length of the dance correlates to the distance the bees should travel.

"For every second that they dance, that's about a kilometer," Shump said.

The static charge generated by the bees' flight results in pollen getting stuck to the bee's body, which is pushed to their back legs by combs

on their front legs. They suck up nectar through a proboscis, a straw-shaped tongue.

When they return to their hives, the worker bees dispense the nectar, about 25-95% water, into the vertical comb and beat their wings, drawing out moisture until the resulting honey is less than 18% water.

"At that point, honey gets hygroscopic, starved of water. And so any bacteria that touches it, the honey rips the water out of the bacteria and kills it," Shump said. "That's why honey stays good forever."

While local food can be defined as anything within a 100-mile radius, Shump said, the hyperlocal honey is not only a worthy product, a medium amber color, but also an opportunity for Shump to have greater respect for his food.

For LaBan, who uses the honey from the Holy Honey hives for his own Rosh Hashanah celebrations, his connection with his Judaism grows a little sweeter too.

Courtesy of Linvilla Orchards

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ROSH HASHANAH

“Being able to just kind of explore my heritage through that means a lot to me as well,” LaBan said. “It really feels like I can connect with my culture a little bit more.”

Honey is only one part of the quintessential new year snack, however. With apple season in its prime, plucking the fruit from the tree has become an accessible way for people to see their food’s origins.

At Linvilla Orchards in Media, there are about 25 acres of apple trees, with each acre yielding 200-800 bushels of apples, about 125 apples per bushel, according to farm manager Norm Schultz.

Each apple tree, about 10-15 feet tall, is a dwarf tree with a weak root system, which makes the trees easier to pick for the amateur orchard visitor. Each sapling will begin fruiting about 2-3 years after it’s planted, which means the orchard is preparing for harvests years in advance.

Even beyond the orchard, work to construct the perfect apple can take

place in the lab. Scientists developed the Honeycrisp apple, known for its juiciness, sweetness and crunch, 20 years ago. In the 1980s and ’90s, developing apple varieties was focused on color and shelf life, not flavor and texture. The Honeycrisp, the most popular apple variety, defies those old standards for a good apple.

“The Honeycrisp is quite unique because its cells hold more liquid than any other varieties,” Schultz said. “That’s why the Honeycrisp is so juicy.”

Linvilla also offers Crimson Crisp and Evercrisp apples, which will only be on the trees available to harvest for the next month. The transience of the apple-picking experience, which coincides around the time of Rosh Hashanah, is part of what makes the activity appealing.

“It’s great to connect where your food comes from ... And it just really connects you to the land,” Schultz said. **JE**

srogelberg@midatlanticmedia.com



Arthur LaBan and Don Shump tend to the Holy Honey hives at Congregation Rodeph Shalom in the apiary’s early days.

Photo by Craig LaBan

Bristol Riverside Theatre

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Apples and Honey: Beyond the Dip

KERI WHITE | SPECIAL TO THE JE

Apples and honey symbolize the Rosh Hashanah holiday in a meaningful way.

Traditionally, plates are offered around for the ceremonial dip to symbolize the sweetness of the new year. As ingredients, they are infused through the festive meal in tzimmes, for stuffing and glazing roast chicken, with dessert and so on.

I offer two recipes that give these culinary pillars a nod while mixing and mingling them in diverse preparations, different techniques and tasty ways.

The first is a brown butter apple-custard tart that is rich, delicious, involved, precise and impressive.

The second, the apple parfait, is more of a guide. The result looks pretty, can be done far ahead and you can either make honey caramel or just use honey as a layer. The same goes for the apple mixture — if you are not inclined to chop and simmer, you can use canned pie filling. Ditto the graham crackers — feel free to use bits of oatmeal cookies, honey cake, crumbled mandelbrot or whatever suits your taste and you have on hand.

Brown Butter Apple-Custard Tart

Makes a 9-inch tart

For the crust:

- 2 sticks butter, softened
- $\frac{3}{4}$ cup sugar
- $\frac{1}{4}$ cup honey
- $2\frac{1}{4}$ cups flour

For the filling:

- 4 eggs

- $\frac{3}{4}$ cup sugar
- $\frac{1}{4}$ cup honey
- 2 sticks butter
- Pinch salt
- 1 tablespoon vanilla extract
- $\frac{1}{2}$ cup flour
- 3 apples, peeled, cored and cut into thin slices
- Whipped cream or ice cream for serving

Make the crust: Heat your oven to 350 degrees F.

Place the crust ingredients in a mixing bowl, and beat them with a mixer until the dough forms as crumbly bits the size of lentils. Press the dough into the bottom and up the sides of a 9-inch tart pan; prick the dough with a fork, and bake it for 15 minutes.

While the crust bakes, make the filling.

Whisk the eggs and sugar in a medium bowl just to blend, and set it aside. Place the butter in a medium saucepan over medium heat with the vanilla. Cook, stirring often, until the butter foams, then browns (do not burn), about 5 minutes. Let it cool for 10 minutes. Slowly whisk the brown butter into the egg mixture; whisk in the flour and salt.

While the filling is cooling, line the tart shell with apples. Pour the filling over the apples. Bake it until the apples are deep golden brown and the filling is puffed, cracked and set in the center, about 60 minutes.

Let the tart cool in the pan on a wire rack, about 2 hours. Remove the pan sides.

Serve warm or at room temperature with whipped cream.

Honey Caramel Apple Parfaits

Makes 4 parfaits

This can be adapted to personal preference and mixed up as desired.

Don't feel like making the apple compote? Use apple butter or applesauce. Despise making caramel? Skip that step, and use a drizzle of good quality honey. Loathe graham crackers? Chuck in your favorite cookie or

cake instead.

The beauty of this recipe is twofold: It is supremely adaptable to personal taste, and it can be done far ahead of time — just be sure to wrap and seal the parfaits tightly to preserve the flavor.

Another boon of this recipe is that you can use both the apple compote and the honey caramel in other ways.

Not loving the ice cream as a vehicle? Drizzle the compote and/or the

See Food, Page 39

A RESOLUTION OF ABRAMSON SENIOR CARE

The Board of Trustees of Abramson Senior Care record with sorrow the passing of their esteemed colleague and friend

Elayne Bleznak, z”l

whose commitment to Jewish causes and philanthropy benefited the seniors served by Abramson Senior Care, and who served as an example to the entire community.

Elayne joined the Board of Trustees in 1995. Alongside her husband Ronald, she was an ardent supporter of Abramson Senior Care. They gave generously to the organization through the COVID Relief Fund, Annual Fund, Resident Program Fund, and the New Campus Fund, as well as to the Rainbow Ball and Together in Harmony fundraising events. Additionally, Elayne and Ron served as Pre-Ball Party hosts in 1993 and were Gala Chairs in 2000. In 2004, they were honored at the Rainbow Ball with the Family Award for their dedication to our organization and to the seniors we serve.

Elayne also gave of her time as an active volunteer at Family Funday, an intergenerational event for the residents and their families at the Philadelphia Geriatric Center (PGC). She was also a lifetime member of the Auxiliary.

Abramson Senior Care and our entire Jewish community were truly fortunate to have been the beneficiary of her time, leadership, and enduring tzedakah.

To her husband, Ronald; her children Amy (Anthony) D’Orazio, Donna (Stefan) Keller, Marisa (Scott) Javage and Daniel (Veenita) Bleznak; grandchildren Noah, Daisy, Ben, Ruby, Ethan, Tobias, Simi and Rani; and all who mourn her passing, the Board of Trustees of Abramson Senior Care offer this expression of profound sympathy. May they find solace in the knowledge that her dedication, generosity and good works will serve as a living tribute to her and will benefit future generations.

Lorraine Drobny
Board Chair

Sean Gregson
President and CEO



Photo by Keri White

ALTUS

MILDRED (nee Glider) on September 7, 2022 at the age of 102. Beloved wife of the late John. Loving mother of Joanne (Howard) Gurmankin and Marlene (Irving) Goldfarb. Adored grandmother of Caren Gurmankin (Alan Boris), Andy Levy, David (Alyssa) Goldfarb and Rebecca Goldfarb. Cherished great grandmother of Julie, Ali, Noah, Michaela and Jackson. Contributions in her memory may be made to Hadassah, 1518 Walnut Street, Suite 402, Philadelphia, PA 19102.

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BLEZNAK

ELAYNE D. (nee Denkin)-Passed away peacefully on September 6, 2022, the morning of her 63rd wedding anniversary, surrounded by her loving family. Wife of C. Ronald Bleznak. Mother of Amy (Anthony) D'Orazio, Donna (Stefan) Keller, Marisa (Scott) Javage and Daniel (Veenita) Bleznak. Sister of Stephen (Nancy) Denkin and Harvey (Gail) Denkin. Grandmother of Noah, Daisy, Ben, Ruby, Ethan, Tobias, Simi and Rani. A friend to all who knew her. World traveler, mah-jongg player, book and movie club member, philanthropist. Longtime Board Member of Abramson Senior Care. Contributions in her memory may be made to Carversville Farm Foundation, www.carversvillefarm.org, 6127 Mechanicsville Road, Mechanicsville PA 18934.

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BRINT

ESTELLE (nee Silverman) on September 7, 2022. Beloved wife of the late Irving; Loving mother of Susan Brint and the late Richard Brint; Dear mother-in-law of Maritza Brint; Devoted grandmother of Alexander. Contributions in her memory may be made to American Cancer Society, 1818 Market St., Ste. 2820, Phila., PA 19103 or to a charity of the donor's choice.

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BROWNSTEIN

WINNIE (nee Gordon) passed away September 6, 2022. Beloved wife of the late Bernard. Loving mother of Mark (Lori) Brownstein, Beth (Steven) Brand, and Bruce (Andi) Brownstein. Adoring grandmother of Ari (Kaytie), Sara (Brandon), Josh (Lauren), Carly (Gabe), Zach, Jacob, (Rachel), Benjamin, Rachel (Cory), and great-grandmother of seven. The family takes comfort in knowing she is now reunited with Bernard as well as her dear baby, Ilene. Contributions in her memory may be made to a charity of the donor's choice.

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COHEN

GERTRUDE (nee Zucker)-September 6, 2022 of Haverford, PA; beloved wife of the late Jerry Cohen, loving mother of Frumi Cohen (Noa Kuzma), Susan Cohen-Dickler (Jan Dickler), Linda Cohen Gordon (Dr. Daniel Gordon) and Holly Cohen Licht (Phil Licht); cherished grandmother of Drew Dickler, Spencer Dickler, Sydney Licht Cohen (Daniel Cohen), Henry Licht, Alison Licht, Leila Gordon and Sophie Gordon. "Geetie" lived a full and rich life. She was co-founder of Suburban Jewish School, a secular folk shul in Merion where she taught first grade for many years. She was an avid reader, knitter, traveler, movie and theater enthusiast, and cook. But close friends and family were her greatest passion. She will be missed. In lieu of flowers, contributions in Gertrude's memory may be made to Francisville Home For Small Animals (francisvalhome.org), JFCS of Greater Philadelphia (jfcsphilly.org) or a charity of the donor's choice.

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COHEN

SHIRLEY (nee Small) - Passed away on September 4, 2022. Wife of the late Herbert Cohen. Mother of Carolyn Cohen (Tim Bevan) and Bruce (Debra) Cohen. Grandmother of Daniel Cohen (Rachel Smith), Ricky (Colleen) Cohen and Shane (Tricia) Cohen. Great Grandmother of Henry Cohen. Also remembered by sister-in-law Shirley Weiner. Contributions in her memory may be made to Planned Parenthood, www.plannedparenthood.org, or to Philabundance, www.philabundance.org.

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DEVOR

FLORENCE (nee Tonetsky) - On Sept. 6, 2022. Wife of the late Philip, mother of Elissa (Arnold) Wadler, Harris (Debra) Devor and Murray (Diane) Devor, grandmother of Craig (Cindy) Wadler, Todd (Britten) Wadler, Elizabeth Devor, Jason (Valerie) Devor and Rachel (Ryan) Devor Levy; great grandmother of Charley, Samantha, Drew, Grant and Kari. Contributions in her memory may be made to the Alzheimer's Association, www.alz.org.

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FELDMAN

EDITH (nee Waldman) on September 2, 2022 at her home in Minnesota. "Deedy" spent most of her life in the Philadelphia area and was a proud graduate of Olney High and Temple University. Deedy's multifaceted talents allowed her to succeed in many personal and professional endeavors. Highlights of her working life included owning and operating (with husband Ike) Neff's Tots to Teens clothing store and later serving in a variety of positions in a medical office. As her health declined in 2018, she moved to Minnesota to be near family. Beloved wife of the late Isaac; Loving mother of Andrea Feldman (Rolf Norgaard), Ellen Feldman (Ron Brockman), and Michael Feldman (Anne Denise Feldman); Dear sister of Elizabeth Golland (Stanley); Devoted grandmother of Stephanie (Mason), Matthew, Greg (Anna), Phillip, Stefan (Bianca), Lara, Morgan (Kiran), and April (Sean); and sure to inspire her expected great grandchild. Contributions in her memory may be made to Alzheimer's Assoc., 399 Market St., Ste 250, Phila., PA 19106.

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GOLDSTEIN

MAE (nee David)-Passed away on September 6, 2022. Wife of the late Sidney Goldstein. Mother of Murray (Lynne) Goldstein, Andrew (Jane) Goldstein and the late Elliott Goldstein. Grandmother of Jerry, Randy, Greg, Lissa, Kim, Ryan and Rob. Great Grandmother of Alex, Sydney, Emmy, Levin, Noa, Luke, Sawyer, Miles, Adam and Morgan. Contributions in her memory may be made to Children's Hospital of Philadelphia Foundation, PO Box 781352, Philadelphia, PA 19178-1352, www.chop.edu.

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HORLICK

GLORIA (nee Hyman). September 5, 2022 of Newtown, Pa. Wife of the late Reuben. Mother of Dr. Howard Horlick and Dr. Sandra (Dr. Richard) Wortzel. Sister of the late Monroe Hyman. Also survived by four grandchildren, Joshua Wortzel, Elliot Horlick, Jeremy Wortzel, and Abigail Horlick. The family requests that contributions in her memory be made to St Jude's Hospital for Children.

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KUPTSOW

DR. PRESTON C. on September 6, 2022. Beloved husband of Andrea (nee Richter) and the late Barbara (nee Segal); Loving father of Dr. Scott Kuptsow (Eileen) and Amy Fels (Dr. Eric); Stepfather of Jennifer Chalal (Matthew) and Jeffrey Myers (Leslie); Dear brother of Anyce Richman (Edward); Devoted poppy of Zachary, Jeremy, Allyson, Brenna, Josh, Katie, and Sam. He was a Life Master Bridge player and an avid Phillies, Eagles, and Villanova Basketball fan. Contributions in his memory may be made to a charity of the donor's choice.

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LORBER

On Friday September 2nd Edwin Lorber passed away peacefully at the age of 94. Edwin was born December 30th, 1927 to father Joseph Lorber and mother Rose (Cohn) Lorber. The youngest of three sons, Edwin was drafted to the United States Army and served World War II in the Pacific. After The War, Edwin joined his father and brothers at the family business J. Lorber Company founded by his father in 1918. Edwin would eventually establish Lorber Development and become President of J. Lorber Company working alongside his family who continue to operate the company today. A self-taught piano player, Ed could play a tune by ear. He enjoyed water skiing, boating, snow skiing and traveling. Ed enjoyed time at his house in the New Jersey shore and Florida alongside friends and family. Married to the late Maxine (Glassman) for 63 years and fa-

ther to the late Michelle Lorber and Gwyn Dresser. Edwin is survived by his son Steven and daughter-in-law JoAnn. Grandchildren Jessica (Vince) Verderame, Lindsay (Tom) Martinez, Lauren (Tony) Zarillo, Michael (Nicole) Lorber, Caitlin (Levi) Naiditch and Jeffrey (Stephanie) Lorber. Great grandchildren Luca, Amelia, Olivia, Maddalena, Liam, Keegan and Scarlett. In lieu of flowers, donations may be made to the Abramson Cancer Center.

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PAUKER

LAWRENCE (Larry) of Boynton Beach, Florida passed away at the age of 72 on September 5, 2022. Larry grew up in Philadelphia, PA attending Cheltenham High School and then went on to attend The Washington College of Law at American University. He practiced as a personal injury and family lawyer for many years before he retired in 2018. Beloved husband of Berna Pauker, devoted father of Mara Berger (Adam), Amanda Freiberg (Michael) and brother of Lynn Sindoris (Arthur). Loving grandfather of Harrison and Maxwell Berger and Jordan Freiberg. He was an avid golfer, a devout Philadelphia sports fan, and loved giving back to his community serving as the Executive Vice President of Temple Sinai, Treasurer of the Upper Dublin Democratic Party, and involved with the Women's Center of Montgomery County. He was an extraordinary person who will be dearly missed. Contributions may be made to thepapcorps.org or jnf.org/trees.

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SELTZER

VIVIAN (nee Center), August 20, 2022.-Following graduation from the University of Minnesota, Vivian traveled to Philadelphia. She married William (Bill) Seltzer in 1953. After starting a career in family therapy, Vivian enrolled at Bryn Mawr College, where she received her PhD in psychology. For the next three decades, she taught developmental psychology at the University of Pennsylvania. Throughout her life, Vivian held leadership roles in a variety of academic, religious and community organizations, including years of service on University of Pennsylvania's Faculty Senate, Gratz College and the Center City Residents Association. She is survived by her husband, William Seltzer, her three children Jonathan (Liza), Francesca (Andrew) and Aeryn (Bruce), and nine grandchildren. In lieu of flowers, contributions in her memory may be made to a charity of the donor's choice.

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SELZNICK

With great sadness, the family of Frederick Selznick announce his passing on August 29th, 2022. He was 82 years old. Beloved husband of Arlene (nee Klieman); Loving father of Liza Smith (David), Debra Wolkiewicz (Ted) and Melissa Resnick (Murray). Grandfather of Matthew (Rebecca), Adam (Lauren), Samantha (Jason), Anthony, Michael, Erica, Caci, and Sydni; Great Grandfather of Matthew, Josh, Natalya and Adam; Brother of Allen Selznick (Barbara), Arlene Rosenbaum (Mark) and Karen Bell (Michael), as well as the Uncle of several Nieces and Nephews. Upon graduating from Northeast High School, Philadelphia, PA, Fred entered active service with the Navy from 1958 – 1962 and left with an honorable discharge. The majority of Fred's career was spent with the Postal Service in Philadelphia, Special Delivery Unit, for 30 plus years. In addition, he served as a National Union Representative Arbitrator for postal employees, that continued after his retirement. He also spent 10 years of his retirement working as a host for the Philadelphia Phillies Organization. His love for fun and travel followed him throughout his life. However,

his love of his pups was legendary to his family and friends. Contributions in his memory can be made in to the American Heart Association, P.O. Box 840692, Dallas, Texas 75284-0692 (www.Heart.org) or Marilyn Fein Chapter, Fox Chase Cancer Center c/o Penny Fisher, 1170 Surrey Road, Apt 301, Philadelphia PA 19115.



SHAPIRO

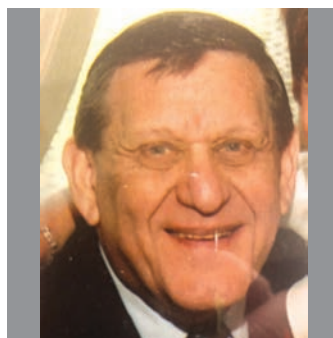
IRMA (nee Abramson), September 4, 2022, of Bala-Cynwyd, PA. Beloved wife of the late Leonard; loving mother of Jamie Grossman, Ernie Shapiro, Betsy (Dan) Gallagher, Lou (Dana) Shapiro and Levi (Gali) Shapiro; cherished grandmother of nine grandchildren (Kathryn, Andrew, Shane, Jake, Max, Charlotte, Ryan, Devyn, Aya); Artist & Poet.

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SHAPIRO

PAULA Sept. 3, 2022, of Wayne, PA formerly of Phila., wife of the late Bernard Shapiro. Mother of Eugene (Andrea) Hershorin, Abby (Louise) Hershorin, Marc (Mindy) Hershorin, Jay (Beth) Hershorin and Ellen Fenerty. Step mother of Fred and Ken (Cindy) Shapiro. Also survived by 15 grandchildren and 16 great grandchildren. Contributions in her memory may be made to the American Heart Association.

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TEITELBAUM

MORRIS, August 17, 1933 - September 5, 2022, 89 years of age of West Chester, Pa. Husband of Anita (nee DelConte). Father of Howard (Maria), Richard (Kathleen), Elliot (Elisa) and the late Mitchell. Brother of Robert (Penny). Also survived by twelve grandchildren. In lieu of flowers contributions can be made

to Joey's Wishes or a charity of the donor's choice.


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ZEITENBERG

GENEVIEVE BROFMAN passed peacefully on September 3, 2022, while under the compassionate care of Heartland Hospice and devoted staff at Arden Courts. Born January 25, 1917, to Ida and Samuel Brofman, she experienced many events in her amazing 105 years of life! She was a loving wife to the late Samuel Zeitenberg, and doting mother to Arlene & Bob Neisser and to Herb & Lynn Zeitenberg. She adored her 5 grandchildren, Cherri, Carolyn, Steven, Jill and Staci, and 3 great-grandchildren, Brian, Amber and Ayden, during her incredible life journey. She will now rest in peace with her many loved ones that have passed before her. Contributions in her memory may be made to Heartland Hospice- 460 Norristown Rd Blue Bell, PA 19422 or to Arden Courts – Warminster 779 W. County Line Road, Hatboro PA, 19040 or to Hadassah-1518 Walnut Street, Suite 402, Philadelphia PA, 19020.


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What's happening at ... Old York Road Temple-Beth Am

Old York Road Temple-Beth Am Celebrates 75th Anniversary

JARRAD SAFFREN | STAFF WRITER

Born right after World War II in 1947, just as Reform Judaism in the United States was growing into its modern, suburban form, Old York Road Temple-Beth Am came of age with the times.

It started as “a small but dedicated group of families” who held High Holiday services at the Abington YMCA, according to the synagogue’s history section on its website. But the congregation bought its property on Old York Road in 1950 and grew to include 1,000 households by the 2000s.

Rabbis came and rabbis stayed. First, Harold Waintrup from 1951 to 1992, and then Robert Leib from 1989 to the present day.

Members came, and they stayed, too. Mark Lopatin, 65, joined in 1994 and said simply, “The synagogue is so homey.”

Larry Kane, the locally famous news anchor, arrived at the temple in 1977 and called it “a very different kind of place.”

“I can tell you there’s just a sense of belonging and friendship,” Kane added.

The newsman, now 79, was speaking in the present tense when he said that. By all accounts, Old York Road Temple-Beth Am is still a place where members want to stay.

And on Nov. 12, they may just stay all night. That Saturday, the community will celebrate its 75th anniversary with a cocktail hour, dinner, dance and silent auction. But mainly, congregants are going to dance.

“Am I going to dance? I intend to,” said Lopatin, who is chairing the gala with his wife Suzan.

Leib will also let go and cut a rug, he claims. But not until he lives up to his role and puts the entire evening into perspective first.

“There’s a sense of continuity and stability,” he said. “That feeling of Beth Am really being their second home.”

Today, that feeling persists, but it is also fading as the congregation shrinks.

Old York Road Temple-Beth Am is not immune from the illness infecting all Philadelphia area synagogues in 2022 — the illness of declining faith.

Rabbi Leib acknowledged that the community still needs to update the congregant number, more than 650, listed in the history section on its website. The real figure is down to more like 550 households.

As the rabbi said, more than 500 households is “nothing to scoff at.” But it’s also nearly a 50% decline in less than two decades.

Leib, though, refused to call the trend a decline. Instead, he labeled it a “generational demographic slump.” He does not necessarily believe that Old York Road Temple-Beth Am will become a 1,000-household congregation again.

But he does believe it will “survive.”

“I’m not prepared to accept that the proverbial writing is on the wall,” Leib said.

The temple offered 250 tickets to the 75th-anniversary celebration to the community, and the event sold out quickly. Lopatin said the gala has already raised between \$135,000 and \$140,000, with a silent auction still to go. All proceeds will go toward the future of the synagogue.

The congregation, according to Leib, includes “a substantial number” of three-generation families and even a few four-generation families. Lopatin and Kane stayed involved with their wives long after their children finished their preschool and Jewish educations.

As a newsman, Kane is used to putting things into perspective. He said the congregation’s staying power is rooted in a partnership between devoted members and charismatic leaders.

Congregants are friendly to each other; you feel at home as soon as you walk in; and you do not just walk in on the High Holidays. And Rabbi Waintrup, Kane explained, “was a giant.” He could make connections with kids and adults. He used to tell the news anchor that he watched him “religiously.” The old rabbi’s sermons



Old York Road Temple-Beth Am challah ladies



Young congregants celebrate the Jewish new year at Old York Road Temple-Beth Am.

were also “high-level” and “motivated by the times of the day.”

Kane met Leib for the first time at a Sunday morning breakfast in 1989. He called the moment exciting because he noticed a lot of the same qualities in the younger man, just with a South African accent. Leib immigrated to the United States after conscientiously objecting to military service in his home country. He did not want to support South Africa’s apartheid regime.

“You reach a point in life where you realize the value of people of hon-

esty, integrity, quality, people who care about others,” Kane said. “The two of these men were into their work and sensitive and caring.”

Leib is committed to keeping the temple open and thriving. He says his congregants are, too.

“By virtue of being an open, welcoming and inclusive Jewish community to all,” he said. “Through sheer grit and determination to make sure that at all costs our doors remain open.” **JE**

jsaffren@midatlanticmedia.com



Feel the Gifts That Are Ours

BY RABBI GARY CHARLESTEIN

Parshat Ki Tavo

“Nations should walk by your light, kings by our shining radiance” — Isaiah informs us (60:3) that we — the Jewish people, through our actions, by our very elevated being, will serve as a model for the world.

This fitting challenge is attached in the Haftorah to the Torah portion of Ki Tavo (Deuteronomy 26:1-29:8), and it is well placed. For we are told, in the parsha, of the many blessings which will follow our obedience to God's law and our tradition, as well as the terrible consequences of our straying from our *raison d'être*.

We indeed have been blessed by the wisdom and insights of our tradition, found in our literature, and in our prayers, and found in our learning from one another. We are fortunate to live in a community of various shades of Jewish belief and practice, but one where we all support each other.

The instruction starts right at the beginning of our portion when the ritual of bringing the first fruits to the sanctuary is described. Of course, the farmer's own efforts, his back-breaking labor were a strong part of the success of the growing season as, too, we can look at our own comforts and say, “Yes, I worked hard, and I made it.”

But that farmer and we also recognize that there are so many factors beyond our control — that there are so many forces that provide the opportunity and the basis for success. The rains, sun, the soil, our education, our parents, our friends and family from and for all of these we must take note and must give thanks.

The fact of gratitude saw the Judean farmer bringing from his grain and from his fruits, an offering of faith, an offering of thankfulness for being rewarded with a bountiful harvest. Such gratitude and recognition of the good is a hallmark of Jewish thought. This is why we are told to make a blessing whenever we enjoy an element of this world; be it food, be it the sight of a beautiful flower or a soaring mountain.

We are reminded in the liturgy of this “bikkurim” ritual, that we had been slaves, that we have been downtrodden, that we were delivered from oppression

and given the opportunity to build freedom and Holiness.

That opportunity, thank God, is still very much with us. We have been blessed by living in the light of a renewed state of Israel, which beckons all of us to visit; to contribute to its growth and strength; to take pride in all of her achievements; and to glory in her magnificence.

While half of the Jewish world lives in the state of Israel, we are all free and hopefully able to spend time, serious time there. At any moment, there are more than 400 foreign young people, Americans and other non-citizens serving in the Israeli Army out of a sense of gratitude, of appreciation, of a desire to support the state.

Thus, for our time now in recognition of all that has been accomplished, despite the horrors and destruction of the Shoah, perhaps we can understand why we are called a “treasured people” as we are also called a “nation of priests”; for we must recognize the many blessings which are ours and

enhance our community and the world by building a just and righteous society.

While this parsha contains a powerful outcry in preparation for entering the land, “Here Israel, today you have become the People of the Lord your God,” we can and should every day proclaim how grateful are we to be part of this eternal people, whose mission is to bring light and blessing to the world.

From the most basic warnings against murder and incest, we also see the nuanced reminder that we must not misdirect a blind person on his way, we must not subvert the rights of the stranger the fatherless and widow, we must not remove our neighbor's landmark. These ever-present warnings remind us of our daily obligations as our remarkable history can tell us that from the darkest days can come the greatest of achievements.

A new year is weeks away. Take the time to read these Torah messages, sent out every week, for each of us to observe

and to make part of our daily living. Prepare for the holidays by reviewing this past year as Moses now does with the people he is about to leave. Have a beautiful Shabbos and a significant period of readiness leading to Rosh Hashanah. Feel the gifts that are ours. ... **JE**

Rabbi Gary Charlestein is a graduate of the Jewish Theological Seminary and served six years in the pulpit rabbinate. He is a member of Har Zion Temple in Penn Valley and teaches two weekly Talmud classes and a Zoom Lunch and Learn on the parsha. The Board of Rabbis of Greater Philadelphia is proud to provide diverse perspectives on Torah commentary for the Jewish Exponent. The opinions expressed in this column are the author's own and do not reflect the view of the Board of Rabbis.



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SEPT. 16–SEPT. 22

**FRIDAY, SEPT. 20
OPERA PERFORMANCE**

“Liebovar” or “The Little Blind Girl”, an original story by Philadelphia-area composer Misha Dutka, will be performed by the Delaware Valley Opera Co. at 7 p.m. at the Philadelphia Fringe Festival at the Venice Island Performing Arts and Recreation Center. **For more information, visit FringeArts.com/66372. 7 Lock St., Philadelphia.**



social announcements/

MARRIAGE**FISHER-BATOFF**

Dawn and Ted Fisher of Richboro announce the marriage of their daughter, Stephanie Ariel, to Daryl Andrew Batoff, son of Pamela Batoff and the late Steven Batoff of Northeast Philadelphia on Oct. 17, 2020.

After postponing their original wedding plans due to the pandemic, the couple exchanged vows on their original date in the bride's childhood backyard. Rabbi Anna Boswell-Levy of Congregation Kol Emet in Yardley officiated at the intimate ceremony in front of the couple's parents, grandparents, siblings and wedding party.

On their first anniversary, the couple renewed their vows and celebrated with family and friends at Spring Mill Manor in Ivyland. Rabbi Judy Abrahamson officiated.

The bride is a special education teacher in the Pennsbury School District. The groom is a special education compliance monitor in the School District of Philadelphia. They reside in Langhorne.



Photo by TLP Studios

FRIDAY, SEPT. 16**PARSHA FOR LIFE**

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

ROCK KABBALAT SHABBAT

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

SUNDAY, SEPT. 17**SELICHOT SERVICE**

As we continue celebrating our 60th jubilee anniversary year, Congregations of Shaare Shamayim is hosting our annual Selichot evening. At 6:30 p.m., we will serve a light dinner. At 7:45 p.m., we will show the movie “Dough.” The Selichot service will begin at 10 p.m. **For more information, contact the office at 215-677-1600. 9768 Verree Road, Philadelphia.**

SUNDAY, SEPT. 18**POP-UP BOOKSTORE**

The Holocaust Awareness Museum and Education Center and Meyers Library at Reform Congregation Keneseth Israel is holding a pop-up bookstore and open house from 9 a.m.-2:30 p.m. The Temple Judea Museum gallery will be open, and a shofar blowing on the roof to welcome new Rabbi Benjamin David will take place at 1 p.m. **RSVP at tinyurl.com/ki91822. 8339 Old York Road, Elkins Park.**

APPLES AND HONEY

Join Bucks County Kehillah for our annual apples and honey event at Styer Orchard to start off the new year on a sweet note. **For more information and to register, visit jewishphilly.org/appleshoney. For questions, contact Carrie at buckscounty@kehillah.jewishphilly.org. 97 Styers Lane, Langhorne.**

MONDAY, SEPT. 19**MAHJONG GAME**

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

TUESDAY, SEPT. 20**HOARDING SUPPORT**

Join Jewish Family and Children's Service on the third Tuesday of the month from 4-5 p.m. for a general monthly Zoom drop-in support group for individuals who have completed a prior hoarding support group program. **To register or for more information on sliding-scale payment options, contact Rivka Goldman at 267-256-2250 or rgoldman@jfcsp Philly.org.**

WEDNESDAY, SEPT. 21**MAHJONG LESSONS**

Learn to play mahjong at Ohev Shalom of Bucks County, Wednesdays from 1-3 p.m. on Aug. 31, Sept. 7, 14 and 21; the cost is \$36 for four lessons. **RSVP to mfreedman21@comcast.net. 944 Second Street Pike, Richboro.**

THURSDAY, SEPT. 22**CANASTA LESSONS**

New year ... add a new activity. If it's Thursday, play canasta at Ohev Shalom of Bucks Country. Pay \$4 for open play, 1-3 p.m. weekly on Sept. 8, 15, 22 and 29; the cost of four lessons is \$36. **To register, call 215-968-6755 or email mfreedman21@comcast.net. 944 Second Street Pike, Richboro.**

“KOSHERSOUL” BOOK RELEASE

Join the Weitzman National Museum of American Jewish History at 7 p.m. for an evening with the acclaimed James Beard award-winning author, Michael Twitty, in conversation with Joan Nathan, as we celebrate the launch of his new book, “Koshersoul: The Faith and Food Journey of an African American Jew.” **Visit theweitzman.org/events/koshersoul for more information. 101 S. Independence Mall E., Philadelphia.**

Out & About

Courtesy of the Abrams Hebrew Academy



1

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

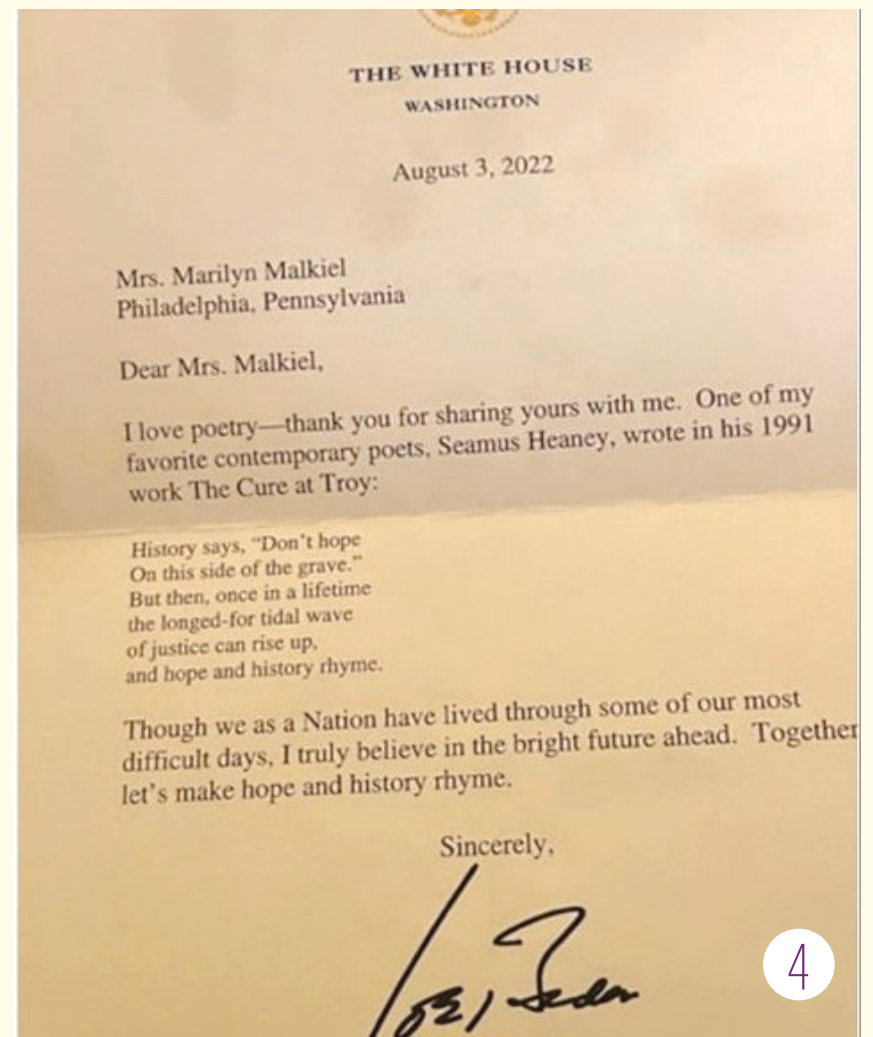


2



3

Courtesy of Susan Miller



4

Courtesy of Wendy Williams

1 Abrams Hebrew Academy students got to know their social studies textbook by going on a scavenger hunt. 2 The Jewish Family Service of Atlantic & Cape May Counties received a \$150,000 grant from the NextFifty Initiative in Colorado to support the Lynn Kramer Village by the Shore, which offers programs and services to residents 50 and older. 3 Area women from Elkins Park — Jan Gurvitch, Selma Roffman, Donna Levin and Susan Miller — attended the 125th World Zionist Organization Conference in Israel through Na'amat, a Jewish women's organization. 4 Northeast Philadelphia resident Marilyn Malkiel sent one of her poems to President Joe Biden and received an appreciative letter in response signed by the 46th president.

Tzvia Wexler

SHOWS LOYALTY TO ISRAELI SOLDIERS

SASHA ROGELBERG | STAFF WRITER

It's been 35 years since Tzvia Wexler last lived in Israel, but she insists, "Even though I left Israel physically, it never left me."

Wexler, a Center City resident and Congregation Mikveh Israel member, is the national development director for Beth Halochem USA-Friends of Israel Disabled Veterans, a New York-based organization that facilitates the rehabilitation and care of disabled Israeli service members through several Beit Halochem rehabilitation centers across Israel.

Previously, Wexler was the executive director and founder of the Pennsylvania/Southern New Jersey Friends of the Israel Defense Forces, where she spent more than 11 years galvanizing the local Jewish community to support the state of Israel and the IDF.

Even before her leadership roles at the various nonprofit organizations, Wexler has spent nearly all of her decades in Philadelphia strengthening her — and others' — ties to Israel.

"My bottom line is to bring people together, to build the bridge between people ... between countries and between different kinds of generations," she said.

Since Wexler's time in the United States, she's noticed, particularly among the younger generation, that Jewish identity has strayed farther from connection to Israel.

"A lot of people did not visit Israel and did not get the right information about Israel," she said.

Instead of getting their information about Israel from the news, which Wexler believes often antagonizes the state, people should learn about Israeli culture firsthand from the people who have lived there and want to pass it on, she said.

Wexler's experiences in her home country prepared her to be that educating and connecting force.

Born in Petah Tikva, Wexler enlisted



in the IDF at 18, as was mandatory, but her path did not lead her to become a soldier. Wexler had been singing since age 6. From 11 to 18, she traveled across Europe with a group of young performers representing Israel. When the time came for Wexler to join the IDF, she was asked to become a "soul singer" in the Israeli Air Force, providing comforting music to those fighting.

"I had the experience to go and continue to be in this field to be able to bring a smile on the faces of the IDF soldiers and IDF wounded, anyone we can make happy in the good times and the bad times," Wexler said. "That was actually one of the best experiences

of my life."

The only woman in the Air Force band at one point, Wexler's experience was even more unique. During one trip, she and her group traveled to Golan Heights, the Israel-occupied part of the Hermon region that sits between Israel and Syria. At the time, women were not allowed to cross the Syrian border, Wexler said.

At the checkpoint, the 16 members on the bus hatched a plan for Wexler to hide between the bus seats when a guard checked for women. The plan worked; once the rest of the musicians finished setting up their instruments outside, Wexler exited the bus and

joined them for a performance.

After meeting her American husband and moving to Philadelphia, Wexler continued to use music as a tool to connect with others. She hosted small events, bringing in Israeli storytellers or traveling to synagogues in Miami, New York, Montreal and Toronto to present Israeli music to audiences.

"We got to the point that people who have never been to Israel decided to go to see what it was all about," Wexler said.

The event sizes grew and, eventually, Gen. Yitzhak Gershon, national director and CEO of FIDF, approached Wexler and asked her to join the organization. She relented at first but later agreed, founding the Pennsylvania/Southern New Jersey FIDF regional office in 2011.

"It wasn't very easy for me to say 'yes' because I was freelance," Wexler said. "I was doing whatever I wanted to do; it was very successful."

After 11 years with FIDF, Wexler decided to start a new chapter of her life at FIDV. When the organization asked her to join, she was similarly cautious. But after she traveled to Israel to visit a Beth Halochem rehabilitation center, she easily made up her mind.

Wexler visited veterans with no arms, no legs, and some who were blind. At first, she was shocked to see so many young people with disabilities, but she was forced to quickly shift her mentality.

"Those that were sitting with me in a wheelchair looked at my face and said, 'Hey, Tzvia, what happened? Smile,'" Wexler said.

Her initial visit with the wounded veterans gave her power and energy to move forward, to not complain or look back on the past, Wexler said. She took the job at FIDV in January.

"I was convinced that this is like the best place to be," she said. "I was convinced that this was the biggest mitzvah to do." **JE**

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Courtesy of Tzvia Wexler



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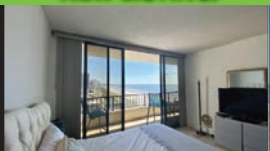
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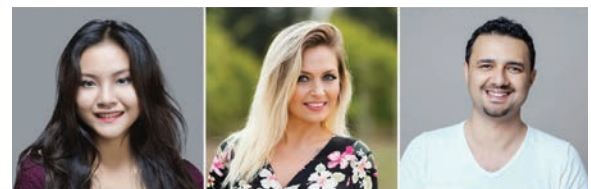
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a/k/a BARBARA ORTIZ,
DECEASED.
Late of Philadelphia County, PA
LETTERS OF ADMINISTRATION
on the above Estate have been
granted to the undersigned, who
request all persons having claims
or demands against the estate of
the decedent to make known the
same and all persons indebted to
the decedent to make payment with-
out delay to TIMOTHY I. ADORNO,
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 BERNADETTE
SATCHELL-NICHOLAS,
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 de-
mands against the estate of the
decedent to make known the same
and all persons indebted to the
decedent to make payment without
delay to TAMARA R. NICHOLAS,
EXECUTRIX, - c/o Nathan Snyder,
Esq., 3070 Bristol Pike, Bldg. 2, Ste.

204, Bensalem, PA 19020,
Or to her Attorney:
NATHAN SNYDER
LAW OFFICE OF NATHAN SNYDER
3070 Bristol Pike, Bldg. 2, Ste. 204
Bensalem, PA 19020

ESTATE OF BERTHA BOROWICK
Borowick, Bertha late of
Philadelphia, PA. Dana Burg, 817
Welsh Rd., Philadelphia, PA 19115,
Executrix.
Keith Levinson, Esquire
Boulevard Law Center
1730 Welsh Road
Philadelphia, PA 19115

ESTATE OF DELORES M.
WHITFIELD a/k/a DELORES
HOCKADAY, 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 de-
mands against the estate of the
decedent to make known the same
and all persons indebted to the
decedent to make payment without
delay to KELLEY R. WHITFIELD,
ADMINISTRATRIX, c/o Jay E.
Kivitz, Esq., 7901 Ogontz Ave.,
Philadelphia, PA 19150,
Or to her Attorney:
JAY E. KIVITZ
KIVITZ & KIVITZ, P.C.
7901 Ogontz Ave.
Philadelphia, PA 19150

ESTATE OF DOROTHY M. PURUL
Purul, Dorothy M. late of
Philadelphia, PA. George Ginder,
2619 Aspen St., Philadelphia, PA
19130, Executor.
Andrew I. Roseman, Esquire
1528 Walnut St.
Suite 1412
Philadelphia, PA 19102

ESTATE OF ELSIE M. JOYNER,
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
KENNETH JOYNER, EXECUTOR,
c/o Charles A. Jones, Jr., Esq., P.O.
Box 922, Glenside, PA 19038,
Or to his Attorney:
CHARLES A. JONES, JR.
P.O. Box 922
Glenside, PA 19038

ESTATE OF GARY PATRICK GILL
a/k/a GARY P. GILL, 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
JENNIFER ARLETH, EXECUTRIX,
c/o Daniel R. Ross, Esq., One
Summit St., Philadelphia, PA 19118,
Or to her Attorney:
DANIEL R. ROSS
ROSS & MCCREA LLP
One Summit St.
Philadelphia, PA 19118

ESTATE OF HENRY R.
PRZYBYSZEWSKI, 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
DANIEL PRZYBYSZEWSKI,
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 HENRY S.
BRYLINSKI, 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 with-
out delay to HENRY T. BRYLINSKI,
ADMINISTRATOR, c/o Zachary R.
Dolchin, Esq., 50 S. 16th St., Ste.
3530, Philadelphia, PA 19102,
Or to his Attorney:
ZACHARY R. DOLCHIN
DOLCHIN, SLOTKIN & TODD, P.C.
50 S. 16th St., Ste. 3530
Philadelphia, PA 19102

ESTATE OF IRENE CARTER
ARNOLD a/k/a IRENE C.
ARNOLD and IRENE ARNOLD, ,
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
YVETTE ARNOLD, EXECUTRIX,
c/o Daniel Muklewicz, Esq., 215 S.
Broad St., 5th Fl., Philadelphia, PA
19107,
Or to her Attorney:
DANIEL MUKLEWICZ
AVALLONE LAW ASSOCIATES
215 S. Broad St., 5th Fl.
Philadelphia, PA 19107

ESTATE OF JAMES J. YIZZI, JR.,
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
DENESE SCHUNK, EXECUTRIX,
c/o Daniella A. Horn, Esq., 2202
Delancey Place, Philadelphia, PA
19103,
Or to her Attorney:
DANIELLA A. HORN
KLENK LAW, LLC
2202 Delancey Place
Philadelphia, PA 19103

ESTATE OF JOHN FLEMMING,
JR. aka JOHN FLEMMING,
DECEASED.
Late of Philadelphia, PA. Letters
Testamentary on the above estate
have been granted to the under-
signed. All persons having claims
against or indebted to the estate
should make claims known or for-
ward payment to Paige Parrott,
Executrix, c/o Joseph J. Marinaro,
Esquire, 105 N. Flowers Mill Rd.,
Langhorne, PA 19047.

ESTATE OF JOHN MALENO
Maleno, John late of Philadelphia,
PA. Cynthia McDonald, c/o Ned Hark,
Esq., Goldsmith Hark & Hornak, PC,
7716 Castor Ave., Philadelphia, PA
19152, Administratrix.
Goldsmith Hark & Hornak, PC
7716 Castor Ave.
Philadelphia, PA 19152

ESTATE OF JOHNNIE L. WILLIAMS
aka JOHNNIE LEE WILLIAMS
Williams, Johnnie L. aka Williams,
Johnnie Lee late of Philadelphia, PA.
Susan White, 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 JOSEPH PAUL
MURRI, 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 de-
mands against the estate of the
decedent to make known the same
and all persons indebted to the
decedent to make payment without
delay to MICHAEL JANISZEWSKI,
EXECUTOR, 4020 Penn Rd.,
Plymouth Meeting, PA 19462,
Or to his Attorney:
MARYBETH O. LAURIA
LAURIA LAW LLC
3031 Walton Rd. Ste. A320
Plymouth Meeting, PA 19462

ESTATE OF JOSEPH RADYN,
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 de-
mands against the estate of the
decedent to make known the same
and all persons indebted to the
decedent to make payment without
delay to ZYTA SCHANBACHER,
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 JULIA D. ANTONELLI,
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 with-
out delay to ANTHONY ANTONELLI,
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 JULIET N. MALL a/k/a
JULIET MALL, 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
NASEER MALL, EXECUTOR, c/o
Stephen M. Specht, Esq., 2332 S.
Broad St., Philadelphia, PA 19145,
Or to his Attorney:
STEPHEN M. SPECHT
GREEN & SCHAFLE, LLC
2332 S. Broad St.
Philadelphia, PA 19145

ESTATE OF LILLY G. DRUKKER,
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 de-
mands against the estate of the
decedent to make known the same
and all persons indebted to the
decedent to make payment without
delay to LEENDERT DRUKKER,
EXECUTOR, c/o Bernice J. Koplin,
Esq., 50 S. 16th St., Ste. 3530,
Philadelphia, PA 19102,
Or to his Attorney:
BERNICE J. KOPLIN
DOLCHIN, SLOTKIN & TODD, P.C.
50 S. 16th St., Ste. 3530
Philadelphia, PA 19102

ESTATE OF MARION M. MALENO
Maleno, Marion M. late of
Philadelphia, PA. Cynthia McDonald,
c/o Ned Hark, Esq., Goldsmith
Hark & Hornak, PC, 7716 Castor
Ave., Philadelphia, PA 19152,
Administratrix.
Goldsmith Hark & Hornak, PC
7716 Castor Ave.
Philadelphia, PA 19152

ESTATE OF MICHAEL PATRICK
KEENAN, 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
JAMES K. KEENAN, EXECUTOR,
1957 Kentwood St. Philadelphia, PA
19116,
Or to his Attorney:
MARYBETH O. LAURIA
LAURIA LAW LLC
3031 Walton Rd. Ste. A320

ESTATE OF ROBERT A.
PETRONE, DECEASED.
Late of Philadelphia County, PA
LETTERS TESTAMENTARY on the
above Estate have been granted to
the undersigned, who request all
persons having claims or demands
against the estate of the decedent
to make known the same and all
persons indebted to the decedent
to make payment without delay to
JOHN EDWARD POWELL, JR.,
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 ROBERTA E. GREEN
Green, Roberta E. late of
Philadelphia, PA. Richard J. Dellum,
c/o Hope Bosniak, Esq., Dessen
Moses & Rossitto, 600 Easton Rd.,
Willow Grove, PA 19090, Executor.
Dessen, Moses & Rossitto
600 Easton Rd.
Willow Grove, PA 19090

ESTATE OF SIDNEY I. PERLOE,
DECEASED.
Late of Lower Merion Township,
Montgomery County, PA
LETTERS TESTAMENTARY on
the above Estate have been grant-
ed to the undersigned, who re-
quest 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 PAULETTE JELLINEK,
EXECUTRIX, c/o Andrew M. Logan,
Esq., One Logan Square, 130 N. 18th
St., Philadelphia, PA 19103-6998,
Or to her Attorney:
ANDREW M. LOGAN
BLANK ROME LLP
One Logan Square
130 N. 18th St.
Philadelphia, PA 19103-6998

ESTATE OF TEKELA BAILEY,
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 with-
out delay to STEPHEN M. SPECHT,
ADMINISTRATOR – DBN, 2332 S.
Broad St., Philadelphia, PA 19145,
Or to his Attorney:
STEPHEN M. SPECHT
GREEN & SCHAFLE, LLC
2332 S. Broad St.
Philadelphia, PA 19145

ESTATE OF TERRY ELIZABETH
LEAK aka TERRY E. LEAK aka
TERRY LEAK
Leak, Terry Elizabeth aka Leak,
Terry E. aka Leak, Terry late of
Philadelphia, PA. Ronald Leak,
c/o Henry S. Warszawski, Esq.,
413 Johnson St., (201), Archways
Prof. Bldg., Jenkintown, PA 19046,
Administrator.
Henry S. Warszawski, Esq.
413 Johnson St., (201)
Archways Prof. Bldg.
Jenkintown, PA 19046

ESTATE OF WALTER H.
WILLIAMS, 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 de-
mands against the estate of the
decedent to make known the same
and all persons indebted to the
decedent to make payment without
delay to PAMELA R. FONVILLE,
EXECUTRIX, c/o Francesco G.
D'Arro, Esq., Two Penn Center
Plaza, 1500 JFK Blvd., Ste. 900,
Philadelphia, PA 19102,
Or to her Attorney:
FRANCESCO G. D'ARRO
THE D'ARRO FIRM, P.C.
Two Penn Center Plaza
1500 JFK Blvd., Ste. 900
Philadelphia, PA 19102

Food

Continued from Page 29

caramel over a traditional honey cake
or a pound cake. If you have surplus
compote, it is delicious in oatmeal or
yogurt for breakfast!

For the apple compote:

- 2 apples, peeled, cored and
chopped
- 1 tablespoon honey
- ¼ cup water (or more as needed)
- Sprinkle of cinnamon

For the honey caramel:

- ½ cup honey
- 2 tablespoons butter
- 2 tablespoons water
- ½ cup heavy cream

For the crumble:

- 1 cup crumbled graham crackers
- 2 pints vanilla ice cream, slightly
softened

Make the compote: In a small
saucepan or skillet, simmer all the
ingredients until the apples are soft.
Add water as needed to keep it from
burning. The end result should look
like pie filling.

Make the caramel: In a small sauce-
pan, simmer the honey, butter and
water over medium heat until they
caramelize — this will take about 10
minutes; the sugars in the honey will
begin to thicken as the mixture boils.

Remove it from the heat, and add
the heavy cream. The mixture will
bubble up and become thicker. Stir to
integrate the cream, placing the pan
back on low heat if needed to break
up the caramel.

Cool both the compote and the car-
amel completely — when they reach
room temperature, chill them slightly;
if you mix it with the ice cream when
they are the least bit warm, the par-
fait will melt into a gloppy mess.

Assemble the parfaits: Choose
a small, attractive glass (about 8
ounces; an old fashioned/rocks glass
or a white wine glass work well).
Place a layer of crumbled graham
crackers, a layer of vanilla ice cream,
apple compote, ice cream, caramel,
graham cracker, et cetera, finishing
with apples. Seal the glass tightly
with cellophane, and secure it with a
rubber band or tape if needed.

Store the parfait in the freezer until
you are ready to serve. Remove it
from the freezer about 5 minutes
before serving to soften it slightly. **JE**

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to Your Family*

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As the generations of your family gather to observe and celebrate the High Holy Days, it is an important time to reflect on the events of this past year and consider what the future may bring. What questions should you be asking?

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- Why leave the financial burden to the next generation?
- Why not encourage the next generation to stay together?
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