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Cover: Old York Road Temple-Beth Am member Larry Kane continues to document the news.

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WISHING YOU A HAPPY AND SWEET NEW YEAR!

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News of Israeli Marvel hero appearing in upcoming Captain America movie elicits both excitement and backlash

In a move that is already thrilling some Jewish audiences and stirring controversy among other international fans and activists, Marvel Studios recently announced that an Israeli comic book hero will appear in the next installment of its Captain America movie franchise.

“Captain America: New World Order,” which is set for release in 2024, will feature Israeli actress Shira Haas as Sabra, a hero who debuted with a cameo in a 1980 “Incredible Hulk” comic and appeared as a full character the following year in a strip set in Israel titled “Incredible Hulk: Power in the Promised Land!”

Since the details of Marvel projects are kept under tight wraps until their release, it is not known how prominent Haas’s character, the first Israeli

to appear in the Marvel Cinematic Universe, will be in the film.

Between 1980 and 2019, Sabra appeared in 50 issues, according to a Marvel fandom page. Sabra (also the word for an Israeli prickly pear, which has a bristly outside and soft and sweet inside, and is used as a nickname for an Israeli person) is a Mossad agent and police officer with superhuman speed and strength. The 1981 comic that first prominently features her involves multiple quotes and plot points that would be seen as taboo in a contemporary Hollywood blockbuster.

In the comic, the Incredible Hulk mistakenly ends up in Tel Aviv, where he befriends an Arab boy who gets killed in an attack by identifiably Arab terrorists. Sabra (real name Ruth Bat-Seraph) witnesses the attack and

assumes the Hulk is in cahoots with the terrorists. She attacks Hulk with “energy quills,” weakening him, but the Hulk explains that the boy was his friend — and references the Israeli-Palestinian conflict.

“Boy died because boy’s people and yours want to own land!” the Hulk tells Sabra. “Boy died because you wouldn’t share. Boy died because of two old books that say his people and yours must fight and kill for land!”

The introduction of the character, first announced at the Disney D23 expo in Anaheim, California, has already received backlash. Some on social media have argued that the character is an example of Israeli military propaganda or used it to criticize the Israeli government’s treatment of the Palestinians.

Others have taken issue with the



The Marvel character Sabra first appeared in a comic strip in 1980.

name of the character, which they argue is painful for Palestinians, who associate the word “sabra” with the former Sabra and Shatila refugee camps in West Beirut.

During the 1982 Lebanese civil war, right-wing Lebanese forces murdered up to thousands of Palestinians and Lebanese Muslims in the camps, while Israeli military forces surrounded the areas; an Israeli inquiry found that Ariel Sharon, in his capacity as Israeli Defense Minister, bore “personal responsibility” for not taking action to prevent the massacre.

—Jackie Hajdenberg | JTA

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AJC Helps Launch Pennsylvania Asian Pacific American Jewish Alliance

SASHA ROGELBERG | STAFF WRITER

On Sept. 29, the Pennsylvania Asian Pacific American Jewish Alliance will convene for the first time, marking a pioneering local effort to build solidarity between the Jewish and Asian American Pacific Islander communities.

Spearheaded by leaders from the American Jewish Committee Philadelphia/Southern New Jersey and the Pennsylvania Governor's Advisory Commission on Asian Pacific American Affairs, PAPAJA "aims to create ties between the two groups, whose backgrounds may be different but have come to have much in common living in Pennsylvania," according to an AJC Philadelphia/Southern NJ press release.

The meeting falls right after Rosh Hashanah and, in addition to outlining goals, finding cultural similarities and ways to advocate for shared values, there will be an opportunity for AAPI leaders to learn about the Jewish New Year. The alliance is scheduled to meet quarterly.

Talks about forming the groups began nine months ago when AJC Philadelphia/Southern NJ Regional



AJC Philadelphia/Southern New Jersey Regional Director Marcia Bronstein (left) with Pennsylvania Sen. Sharif Street and Pennsylvania Governor's Advisory Commission on Asian Pacific American Affairs Executive Director Stephanie Sun

Director Marcia Bronstein approached Stephanie Sun, executive director of Pennsylvania Governor's Advisory Commission on Asian Pacific American Affairs. Six members from each community gathered to discuss ways to unite the two groups in a more official capacity.

According to PAPAJA leaders, both the Jewish and AAPI communities have experienced an increase in

hatred and discrimination in recent years.

AJC's annual State of Antisemitism in America survey, released in October, reported that 82% of Jewish Americans and 44% of the general public surveyed found antisemitism in the U.S. to have increased; 46% of American Jews and 38% surveyed believed that antisemitism is taken less seriously than other forms of hatred.

Since the onset of the pandemic, anti-Asian hatred also has increased. FBI data from October found a 73% increase in anti-Asian hate from 2020 to 2021. Discrimination toward AAPI populations in the U.S. increased around the same time that former President Donald Trump used anti-Chinese rhetoric to describe the coronavirus, Sun believes.

"Not only the Chinese community, but also the Vietnamese, Korean — many Asian communities — they have been attacked physically or verbally," Sun said.

On Nov. 17, four Asian American high school students were verbally attacked on SEPTA's Broad Street Line. The same month, two teenagers beat a 27-year-old Asian woman on the Market Frankford Line.

"The incidence of hate has really risen in our cities:

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Philadelphia, South Jersey, but across the entire country,” said Alan Hoffman, AJC Philadelphia/Southern NJ president and co-chair of PAPAJA. “In joining forces, we want to work together, understand each other’s communities a little bit better and fight against this hate that we continue to be the victims of and is continuing to increase in this country.”

Both populations share similar struggles, such as model minority status and the stereotype of dual loyalty.

“It’s a tool used to even create division between communities,” Sun said. “When people portray us as model minorities, usually the concept behind it is, ‘Oh, Jewish [people], they’re all rich from day one. You just come to this country rich. Oh, those Asians — they’re all doing well; they’re all just lawyers, accountants, bankers. They don’t need any resources; they don’t need any help.’”

Though Sun believes that PAPAJA is the first statewide alliance between the Jewish and AAPI communities, the two populations have a shared history of solidarity, Bronstein said.

In 1905, the Kishinev pogrom, which took place in modern-day Moldova, prompted American Jewish leaders to respond and support pogrom victims. AJC was founded in 1906 in New York.

“It wasn’t only the Jewish community that wanted to do something. The Chinese community in New York City under Joseph Singleton offered to arrange a benefit for Kishinev pogrom victims,” Bronstein said. “And he organized this program at a Chinese theater, and they put on three performances, and the money that was raised went to the victims of the Kishinev pogrom.”

AJC Philadelphia/Southern New Jersey also has a long history of solidarity efforts with other interfaith and marginalized groups. AJC helped to found the Jewish-Latino Coalition in 2013; the Bucks County Christian Coalition Dialogue group, created 30 years ago; and the Circle of Friends, the Philadelphia chapter of the Muslim-Jewish Advisory Council.

Bronstein draws on the aphorism that, in times of crisis, one learns who their real friends are. With shared experiences of being the victims of hatred and discrimination, Jewish and Asian Americans, as well as other marginalized groups, can forge deeper friendships.

“It ties into allyship, and it ties into being there for one another and speaking out and affirming that we’re part of the fabric of this great nation,” Bronstein said. “We’re here to strengthen one another and work together.” **JE**

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— *The Talmud*



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Survivors in South Jersey Enjoy a Birthday Party

SASHA ROGELBERG | STAFF WRITER

Louis Goldman is 85, but he attended his first birthday party just last week.

The Holocaust survivor living in Vineland, New Jersey, was joined by more than 10 other survivors for a birthday celebration as part of the Hope and Healing program created by the Jewish Family and Children's Service of Southern New Jersey.

"I had a chance to meet with my fellow survivors and talk about the old times, how it was good to be alive ... I enjoyed it," Goldman said.

The Hope and Healing program, which convenes about 15 Holocaust survivors monthly to partake in yoga, art therapy and other activities, organized the celebration in tandem with

Rosh Hashanah — a new year and an opportunity to celebrate birth and rebirth.

The program is also an opportunity to add joy and connection to the lives of survivors.

"During some of the conversations I've had with the clients, I found out that some of them never had a birthday party," said Hope and Healing Coordinator Ronda Mathers. "A lot of them lost their families during the Holocaust, so they didn't have family to celebrate with afterwards or they didn't feel like celebrating afterwards."

The birthday party, held at Congregation Beth Israel, was attended by about 35 guests, mostly family and friends of the survivors, and featured survivors singing and playing harmonica, as well as cupcakes and personal-



Holocaust survivors attend a birthday celebration through Jewish Family and Children's Service of Southern New Jersey's Hope and Healing program.



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"Our goal is really to make sure that they know that we care about them, that we are there for them," said Gail Belfer, director of JFCS of Southern New Jersey Holocaust Survivor Services and Advocacy.

Hope and Healing, the program within Holocaust Survivor Services and Advocacy, was created about three years ago as a way to engage with Vineland's approximately 20 Holocaust survivors.

Though Vineland is technically in the geography covered by the Jewish Federation of Cumberland County, the Jewish Federation has no JFCS and, therefore, lacks the resources needed to take care of its survivor population. JFCS of Southern New Jersey has worked with Vineland's Holocaust survivors for about a decade.

Before Hope and Healing, they would send over a social worker to manage cases. Later, they received a grant from the Jewish Federations of North America to help expand their person-centered, trauma-informed care and expand programs to be offered monthly.

"It really is taking into consideration all of the trauma, their background, what they had gone through, in form-

ing programs that would really bring them joy, happiness, reduce their anxiety, help them cope with their negative thoughts and help them cope with challenges," Belfer said.

JFCS identified Vineland's Holocaust survivors as particularly important because of their isolated geography. Vineland is almost an hour from Cherry Hill; during the height of the pandemic, loneliness hit those survivors hard.

"For so long during COVID, these folks were in their homes by themselves," JFCS Director of Marketing and Communications Rachael Ovitz said. "So it's really only in the last couple of months that we started doing regular in-person programs again."

Vineland was not always a sparse and isolated Jewish community. In the early 1950s, Jewish Holocaust refugees and survivors moved to the area to work on chicken farms.

"The Rothschilds purchased lands, gave them help, helped them get settled in the Vineland community, and it was vibrant," Belfer said.

Vineland was home to multiple synagogues, kosher delis and butchers. However, as the survivors had children, the next generation moved away. The Jewish institutions closed down, but

the survivors in the area stayed.

"They just don't have the infrastructure, the network," Belfer said. "There's not a large Jewish community there anymore."

Goldman is one of the survivors who moved to Vineland and lived on a chicken farm. He was born in Poland and survived the Holocaust by hiding in a basement with his family. At one point, he went blind in both eyes for four months, only gaining back full vision in one eye.

In 1949, Goldman came to the U.S. with his family, first moving to Williamsburg, Brooklyn, before settling in Vineland. Though he attended college and worked elsewhere for 20 years, Goldman eventually returned.

Today, Goldman relies on JFCS social workers to help him run errands, but he also finds profound joy in the opportunity to meet with fellow survivors. Many of them have known each other since childhood. Now older adults, they don't need to share the tales of survivors; they're happy to gather and just chat.

"It takes your mind off your aches and pains," he said. **JE**

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Young People Find Judaism Outside of Synagogue Walls

SASHA ROGELBERG | STAFF WRITER

While the members of Congregation Rodeph Shalom convene early Saturday morning to study the Torah portion, Rodeph Shalom Young Friends, an affinity group of the synagogue's 20- and 30-somethings, meet up at a local bar later in the week to study the same parsha.

Between sips of beer last week, the group discussed the more grotesque details of Parsha Ki Tavo: hemorrhoids as a curse upon one's enemy. Perhaps an outrageous topic for an older generation to discuss, the young Torah students shared a laugh and tried to apply the punishment to today's world.

According to Young Friends Co-chair Jill Ivey, this younger gener-

ation of Jews isn't pushing away their religion; they're just looking for other ways to find meaning. Increasingly, young Jews forge their own path to finding spiritual meaning.

The High Holidays are no exception; while many young Jews plan to sit in the sanctuary for services, they are also looking to engage with Jewish religion and culture in ways outside of traditional observance.

On Sept. 20, Young Friends, Tribe 12, a Philadelphia-based nonprofit for Jewish 20- and 30-somethings, and Repair the World met for Pre-Rosh Hashanah Cocktails with a Conscience: Get out the vote for 5783. The event combined the personal reflection associated with the High Holidays with political activism.

For millennials and Generation Z, combining Judaism with social justice

is appealing.

"We found that a lot of our community has, if they're not so religiously inclined to Judaism right now, they very much identify culturally with Judaism and with the values of Judaism, specifically in the social justice world," said Polly Edelstein, Tribe 12 program director.

Jews younger than 40 came of age in a unique political atmosphere, Ivey believes, which shaped their Jewish values. Ivey grew up remembering 9/11, the war in Afghanistan and the Great Recession; Gen Z Jews are experiencing a pandemic, inflation and election turmoil.

"It's not just that most of us agree — we're on the same political spectrum — it's that we all have very similar experiences and know what it's like being a Jew in this country at this time," Ivey said.

Edelstein has noticed that in addition to engaging with politics and current events, young Jews look to gather in smaller, more intimate spaces.

Following the isolation of pandemic restrictions, young Jews want to make friends. With rusty social skills or feelings of being overwhelmed while looking to meet people, smaller activities with a group with a shared identity can offer a solution.

"The intimacy, I think, is what people are looking forward to, which you can't always get in a large synagogue atmosphere," Edelstein said.

Synagogues may also be expensive for younger Jews. Some believe the investment is not worth it for young Jews who aren't completely spiritually or politically aligned with the synagogues in their area.

"Most of my friends didn't have

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Tribe 12 members do Havdallah at the March 2022 fellowship retreat.



Rodeph Shalom Young Friends gather for a Chanukah celebration.

money for things like synagogue memberships, or what have you, without just having to glom onto their parents, which a lot of people don't want to do," said Fayge Horesh, a West Philadelphia-based 36-year-old.

For Sukkot, Horesh and her friend are hosting a shape-note singing event under the Sukkah. Shape note is an 18th-century community singing practice that is common in more Christian spaces; Horesh found a Jewish community in West Philadelphia that enjoys singing Jewish psalms instead.

The event represents a way to express Jewish identity in a way that feels most authentic to a group of people who haven't found their spiritual home in a large congregation.

"The tradition belongs to all of us, whether you grew up going to Hebrew school or you're patrilineal or you're whatever," Horesh said. "This is our tradition."

Engaging with Judaism outside of synagogue services is an equally valid way of engaging with the religion, believes Beth Ann Margolis Rupp, executive director of the Jewish Children's Folkshul and Adult Community, a secular humanistic Jewish community.

Judaism combines culture, history and ancestry. The Folkshul takes a "liberal arts" approach to Judaism, where community members choose their adventure in how they practice.

Rupp remembers her struggle with her Jewish identity, while raised "religious." It wasn't until she moved to Israel that she adopted the philosophy of the secular humanist community.

"Judaism is far beyond synagogue," she said. "Judaism is in the air and it's in the relationship. It's in the place for them. It's in the humanity of the people." **JE**

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YOU SHOULD KNOW ... Hadar McNeill



The cast of "The Bisley Boy," set to open Sept. 23 at The Ritz Theatre in Haddon Township, New Jersey

Courtesy of "The Bisley Boy" musical

JARRAD SAFFREN | STAFF WRITER

In the new play "The Bisley Boy" about Irish author Bram Stoker, writer of "Dracula," it is Stoker's wife Florence who finds her voice, according to Hadar McNeill, the Jewish actress playing her.

Florence Stoker becomes fed up with her husband's infidelity with other men and calls out the author. McNeill explains that, in doing so, the character is "using her voice, standing up for herself and saying her piece."

It's a feeling that McNeill, a Cherry Hill, New Jersey, resident, understands well.

Now 34, the actress spent her 20s navigating what she described as a "male-dominated" music industry. She had to learn how to speak up for herself while alone in a studio with a male producer.

It was that experience that attracted the singer to this part, her first on a stage.

"The Bisley Boy," written by Joshua Bessinger, premieres at The Ritz Theatre in Haddon Township, New Jersey on Sept. 23. It will run through Oct. 2. Find tickets on the theater's website: tix.com/ticket-sales/RitzTheatreCo/6520.

"In Victorian times, women didn't have much of a say," McNeill said. "I felt as a woman it was something important to bring to light."

McNeill, who goes by the stage name Hadar, was born and raised in Israel and served in the Israel Defense Forces. After her service, she immigrated to the United States and settled in Philadelphia to pursue a music career.

She wrote, recorded and released songs and albums as an independent solo artist. She also performed with bands up and down the East Coast at clubs, casinos and weddings, among other venues and events. All in all, Hadar was making a living, but she was also frustrated.

The artist felt like industry gatekeepers judged her only for her looks

The playwright knew about the actress because he had asked her to audition before, three years ago when he was directing "Shout" at The Ritz Theatre, a show featuring 1960s music. He found her on Backstage, a trade publication that allows actors to list their profiles, and then he listened to her demos. Bessinger loved Hadar's ability to transition from rock to R&B to other genres, too.

But at the time, and for a reason she does not remember, Hadar did not respond. After he wrote "The Bisley Boy," though, Bessinger thought of her again and decided to reach back out. This time, she answered. And when they met, the duo "clicked on a social and artistic level," Bessinger said. The playwright will also act in his show, as Bram Stoker, opposite Hadar in her role as Florence.

Bessinger informed Hadar that he contacted her in the past. She claimed she didn't realize and said she would have responded. Then Bram Stoker showed his stage wife the proof on his phone.

"I forgave her," he said, laughing.

Naturally, the duo will play an unhappy couple with a big, verbal fight scene. But Bessinger says this works because "we like each other enough off-stage to be mean to each other on-stage." He also thinks that the power ballad at the end of the scene is made for Hadar's voice.

"There's an emotional quality about it," he said of her voice. "When she sings a big note, you feel it."

Hadar wanted to act from the time she saw "The Sound of Music" in Jerusalem as an 8-year-old with her mother. But since her school did not have a theater program, she joined the choir and focused on singing. Then her passion for R&B and pop pushed her to pursue a singing career after her military stint.

The singer considered making the jump to the stage earlier in her career. But nothing ever came of her Backstage listing ... until now.

"The story was fascinating to me when it was presented," she said.

Hadar has taken acting and vocal lessons to prepare for the show.

"I'm extremely anxious but mostly excited," she said. **JE**

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Secular Education in Chasidic Schools

The recent, highly anticipated New York Times “exposé” of Chasidic yeshiva education in New York State did not disappoint.

The lengthy, front-page article painted a disturbing picture of a deliberately deficient secular education program in Chasidic schools, fraudulent misdirection of government funding for school programs and services, widespread corporal punishment within the schools and a growing problem of drug abuse and homelessness for those seeking to escape the oppressive strictures of their Chasidic upbringing.

So, it came as no surprise that a few days later, New York’s Board of Regents voted overwhelmingly to impose a system for review of non-public education providers within the state and the enforcement of a secular curriculum in all schools.

Reaction to the article and the regulatory move was predictable.

Those on the left focus on the Chasidic boys’ high schools’ refusal to provide basic English and mathematics instruction for their students; the students’ resulting abysmal test score failures; and the impropriety of these schools taking government funding for what is essentially an entirely religious education program.

Those on the right challenge the bias and condescension of the report and those who promoted it; criticize the lack of understanding or appreciation of the Chasidic community’s commitment to education — which doesn’t define success as the achievement of secular literacy; and emphasize the remarkable success of the intentionally insular Chasidic community, which has cultivated a thriving and growing community committed to religious values, volunteerism and charitable giving. And, of course, they defend the Chasidic community’s right to decide what is right for their own children — no less so than the Amish community, which the U.S. Supreme Court exempted from high school instruction a half-century ago.

As is often the case in these kinds of debates, those presenting the arguments often talk past one another. Each side is so focused on its own talking points that they ignore some of the fundamental issues that create the problem.

For example, very little of the commentary focuses on the meaning or the proper measure of the regulatory requirement of “substantial equivalency” in connection with education provided in non-public schools. Nor do the warring advocates

explore whether possible means can be developed to address the targeted schools’ performance problems without unnecessarily impinging on their religious concerns.

In this regard, the Regents’ regulatory approach, which imposes teaching requirements rather than establishing performance measures seems particularly problematic. If the intention is to improve the lives of children enrolled in Chasidic schools, and regulators are willing to respect religious concerns of the institutions, why mandate instruction standards or hours of commitment? Instead, why not consider an outcome-based standard — equally applicable to public, private and home-schooled children? All of the schools would be judged by the same standard and would be subject to the same consequences.

Such an approach would, of course, require the State Education Department to engage with the Chasidic schools — to understand their education and religious concerns and to help work through them. The alternative of imposing instruction requirements makes little sense, as it almost guarantees interminable litigation and further delay of the very educational goal the state claims to be pursuing. **JE**

Lapid’s Triumph in Germany

The long, complicated and tragic relationship between Jews and Germany was front and center last week. Israeli Prime Minister Yair Lapid made a brief but intense 24-hour visit to Germany as part of an effort to present Israel’s case against a renewed nuclear deal with Iran.

But it was the symbolic messages baked into the visit that attracted the most attention and shined a light on just how complicated today’s Germany-Israel relationship is nearly 80 years after the Holocaust.

Lapid’s connection to the Holocaust is personal. His paternal grandfather, Bela Lampel, was murdered by the Nazis in the Austrian camp of Mauthausen in April 1945. Lapid’s grandmother and his father witnessed the abduction from their home in March 1944, and were later saved by Swedish diplomat Raoul Wallenberg. So, this visit by Lapid as prime minister of Israel was particularly poignant for him. And he brought reinforcements — he was accompanied by five Holocaust survivors and their families who joined his delegation, and he pointedly elevated the survivors to prominence during the visit. Indeed, as he exited his plane upon arrival, he walked arm-in-arm with Shoshana Trister, one of the survivors, who froze at the sight of the German military honor guard. “I said to the prime minister, ‘Look at their



hats,” Trister reported. She then relayed Lapid’s response: “And he said to me, ‘I’m holding you. You will go down with me. You are not alone.’”

That’s powerful stuff.

Lapid met with German Chancellor Olaf Scholz and other senior officials in an effort to coordinate a common position on Iran. He also signed a Germany-Israel security, strategic and cooperation agreement, in which Germany committed to Israel’s security and Israel committed to play a role in building Germany’s new air defense force.

The agreement also comes with economic and security benefits.

Lapid and his delegation visited Wannsee Villa, just outside Berlin, where Nazi leaders met in 1942 to adopt the “Final Solution,” and they held meetings in Munich. At each stop, Lapid’s theme was consistent: He repeatedly touched upon the impact of Holocaust deaths while noting that time can heal some wounds, and asserted that the deep ties between Germany and Israel “are proof that humanity always has a choice. Evil can be replaced by friendship.”

Later that day, Lapid met with German President Frank-Walter Steinmeier. He thanked the German leader for supporting Israel in the battle against antisemitism and for his efforts to negotiate a compensation agreement for the families of the 1972 Olympics victims. This was particularly timely since the 50th anniversary of the Munich massacre, where six Israeli coaches and five Israeli athletes were murdered by the Palestinian Black September terrorists, was observed just days earlier.

The message from Lapid’s visit was clear: While we dare not forget the past, we can learn from it and make ourselves better. And without apology for his cautionary reminders, he acknowledged Germany’s outstretched hand. **JE**



Respect (and Make Good Use of) Your Elders

BY RABBI RICHARD F. ADDRESS

The statistics for Jewish elders should startle you. According to the 2020 Pew study of the American Jewish community, close to 50% of our community is over 50. In the USA alone, the Census Bureau tells us that by 2035 the number of people over 65 will be greater than the number under 18.

In truth, thanks to advances in public health and medical technology, we are living longer and better than any other Jewish cohort of elders. Yet, in many instances, the institutional Jewish community has been myopic in its approach to us.

We still have a huge and successful communal network for illness, housing and social service support.

Outside of this network, though, in many congregations the cohort of well and active elders is often overlooked, save for being seen as a potential economic resource. The challenge is to harness the huge reservoir of “spiritual capital” that exists in our community of people in their 50s, 60s, 70s, 80s, 90s and beyond, most of whom are active, alert and seeking a renewed sense of meaning and purpose.

Thus, as a new year dawns, I suggest a renewed emphasis on our cohort of *z’keirim* elders: It is time for a year of celebration of Jewish elders.

There is much that can be done to meet the needs of this growing multigenerational cohort. Yes, this is a multigenerational cohort, for the needs of a 55-year-old may be different than those of an 85-year-old. Yet they also face similar issues as family dynamics change and the passage of time becomes more relevant. To this end, here are some thoughts on how a congregation or organization can begin to actualize this often-untapped reservoir of life experience.

There is a ritual to celebrate wisdom and aging within our tradition called *simchat chochmah*. This is a prayer, often recited in public at a service, that has an individual — often around a significant birthday — acknowledging the gift of life, the acquisition of wisdom and the lessons learned from life experience.

It is a wonderful way of keeping the idea of creative prayer as a living and evolving aspect of Jewish life, as well as a practical way of continuing to engage older members. This is part of an explosion of creative rituals being developed that speak to new life stages and reflect this cohort’s desire for a Judaism that speaks to them in an adult and mature manner.



As a new year dawns, I suggest a renewed emphasis on our cohort of z’keirim elders: It is time for a year of celebration of Jewish elders.

The spiritual reservoir of life experience represented by this multigenerational cohort needs to be elevated. Why not, as some congregations have done, create mentoring programs that make use of the life experience of elders in teaching their life skills in religious school?

For example: Have that retired engineer help in the lesson on building the Temple, or the doctor discuss the ethics involved in end-of-life or medical rationing or that retired lawyer as part of a conversation on linkages between secular law and parallels in Jewish law?

Likewise, make use of the growing cohort of Jewish grandparents that “grand-parent” in many ways differently than previous generations.

How many congregations have begun to discuss the impact of interfaith marriage and multifaith households on this generation of grandparents?

Social justice issues are also possibilities for programming. Issues such as Jewish views on

health care, equity in access, mental and physical health are fertile grounds for discussion as they have Jewish textual foundations.

These discussions all lead to basic conversations that need to be had from a Jewish traditional and textual foundation — conversations that speak to the desire on the part of our cohort for a mature Jewish spirituality and a Judaism that speaks to the new life stages that longevity has granted us. **JE**

Rabbi Richard F. Address is the founder and director of jewishsacredaging.com.

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.



Haredim 'R' Us

BY DOUGLAS ALTABEF

You could have set your watch to it: The New York Times came out with a shocking, truly shocking, revelation about the complete waste of resources expended by the New York Board of Regents on retrograde haredi schools.

The students in these schools did really poorly on standardized English and math tests, with scores that would likely lead to the conclusion that the funds were completely wasted and raise the question of what is going on in these places.

This inquiry would be a bit funny if it didn't cut so close to the bone. Why funny? Because these students are learning at a pace and going through a quantity of material that would put most secular counterparts to shame.

Why close to the bone? Because when one considers the issue, there is an eerie parallel to how most of the world sees Jews in general and Israel as a country.

There is a profound degree of just not getting what the haredi schools' mission is, not to mention what the haredim themselves are about. For centuries, there has been a similar lack of understanding about what Jews do, what Jews are about and why Jews even continue to exist.

And now, in the latest permutation of non-comprehension, there is broad-based confusion as to why Israel would hold it so important to cleave to Jewish tradition and to insist on a state predicated on Jewish law, norms and values.

In other words, we don't compute. We are the perennial odd man out — the exception that cannot be measured by the norms and standards that seem to fit so much of the rest of the world.

In the case of the haredim in New York, what would make for a good investment or a bad one? Surely, it cannot be relegated to the realm of test scores. The investment must be seen as a long-term one designed to produce law-abiding, productive citizens who contribute to the welfare and well-being of New York.

Of course, eyebrows will arch at the idea that the haredim are somehow contributing to the common good of New York. After all, they are famously insular, with values that often do not overlap with those of the larger society.

But if we are talking about an investment, we have to look at the ancillary costs and benefits that particular communities provide to the larger society.

Haredim are not mugging their fellow citizens, nor are they breaking into their homes. Haredim take care of their own with a breathtaking array of social-welfare organizations. When was the



last time anyone stepped over a homeless haredi person?

If the idea of an investment is to turn out people who can perform trigonometric functions or remember quadratic equations into adulthood, then haredi schools have indeed failed.

However, if the goal of education is to empower someone to love learning — to be a lifelong student possessed of the tools to learn even subjects previously not encountered — then I would suggest that the investment in haredi schools is a bargain.

Over the years, I have had the pleasure of interacting with an extraordinary school on the Golan Heights that was training both Ethiopian Israelis and haredi Israelis to become electronic technicians for the air force. The program has been remarkably successful, and I remember asking how the haredim were able to manage it, given their lack of relevant preparatory work in the yeshivahs.

The answer was basically: When you have been learning Gemara for years and years, you can pick up other subjects pretty quickly.

Would the New York Regents regard investments in schools that were concentrating on the sociology of the Maori people in the South Pacific, requiring their students to speak that language and to immerse themselves in that culture, as a bad investment?

I suspect that they would appropriately say, no, of course not. This is diversity of experience and learning, and it is valuable in and of itself.

So why is there not the same empathy for the haredim?

Back to my basic premise: The profound non-comprehension of the haredim is of a piece with the historic and widespread non-comprehension of Jews.

Why do we have to adhere to such anachronistic ideas as not eating a whole array of perfectly healthy foods? Why do we insist on practices that take us out of the realm of larger civic life, and are designed to make us stand out and look different?

Israel is the outlier of countries, cleaving to Jewish traditions, cleaving to the historic Land of Israel, cleaving to the importance of a nation-state that is a Jewish state, respectful of its non-Jewish residents, but a Jewish state nevertheless. Again, the odd man out, the case that doesn't fit neatly into the existing categories.

The difference that demarcates Jewishness and Judaism has always been an irritation to many, and at times has been perceived as a threat and a menace. A candid assessment would conclude that New York State's assessment of haredim is not so removed from this perspective.

Rather than feeling the need to defend the haredim, I would congratulate the Regents on their far-sighted investment in the continuity of a community that has added stability, viability and vitality to New York.

New York Regents, keep up the good work! **JE**

Douglas Altabef is the chairman of the board of Im Tirtzu — Israel's largest grassroots Zionist organization — as well as a director of B'yadenu and of the Israel Independence Fund.

Ken Burns' Holocaust Documentary May Be Hard on America, But not Hard Enough



**BY RAFAEL MEDOFF AND
MONTY N. PENKOWER**

In September 1944, David Ben-Gurion rose before the Asefat Hanivcharim, Palestine Jewry's elected assembly, and delivered an explosive "j'accuse" against the Allies

for abandoning Europe's Jews during the Holocaust.

The words of the man who would soon be Israel's first prime minister take on added significance in view of the upcoming release of Ken Burns' three-part, six-hour PBS documentary "The U.S. and the Holocaust." Its official website says the film "dispels" the "myth" that America "looked on with callous indifference" during the Holocaust.

By contrast, Ben-Gurion told the gathering of Jewish community leaders in Jerusalem on Sept. 12, 1944: "As millions of Jews were taken to the slaughter — young and old, infant and newborn, mother and daughter — the world leaders, those who shout slogans about democracy and socialism, looked away from the bloodshed and did not undertake rescue action — they did not even try to rescue them."

Two months earlier, Ben-Gurion had spoken in similar terms at a ceremony on the 40th anniversary of the death of Theodor Herzl. Addressing himself to the Allies, he thundered: "What have you allowed to be perpetrated against a defenseless people while you stood aside and let them bleed to death, never lifting a finger to help?...Why do you profane our pain and wrath with empty expressions of sympathy which ring like mockery in the ears of millions who are being daily burnt and buried alive in the hell centers of Europe?"

These words were not uttered after the fact. The Holocaust still raged as Ben-Gurion spoke. Trainloads of Jewish deportees were being sent to Auschwitz every day. On the day of the Herzl speech, July 10, three trainloads of Hungarian Jewish deportees arrived in Auschwitz. Over the course of four days that week, more than 30,000 Jews were gassed.

For a few weeks earlier that summer, Ben-Gurion and his colleagues in the leadership of Palestine's Jewish Agency had mistakenly believed that Auschwitz was a labor camp. But when they learned in late June that it was in fact a death camp, they lobbied Allied diplomats in Europe, the Middle East and the United States to bomb the railways and bridges leading to Auschwitz, or the gas chambers, or both.

Future Israeli president Chaim Weizmann and

future prime ministers Moshe Shertok (Sharett) and Golda Meyerson (Meir) were among those promoting the proposal in meetings with Allied officials. In early September, just before the aforementioned meeting of the Asefat Hanivcharim, Jewish Agency official Eliyahu Epstein (Elath) reported to Ben-Gurion about his unsuccessful efforts to persuade a Soviet diplomat in Cairo that the Allies should bomb the death camps.

Roosevelt administration officials falsely asserted that the only way to strike the railways or the death camp would be to "divert" planes from distant battle zones, thus undermining the war effort. That claim is repeated in the Burns film as if it were a fact. In reality, American planes were already flying over Auschwitz, bombing the oil factories in the death camp's industrial zone (where Elie Wiesel was among the slave laborers) — less than five miles from the gas chambers. One of those raids took place on Sept. 13, 1944, the day after Ben-Gurion's speech to the Jerusalem assembly.

In Ken Burns' film, interviewees belittle the proposals to bomb the railways on the grounds that the Germans could have quickly repaired them. But that was true for all U.S. bombing attacks on railroads in Europe, yet it never deterred the Roosevelt administration and its allies from targeting them as part of the war effort.

George McGovern, the future U.S. senator and 1972 Democratic presidential nominee, was one of the young pilots who undertook those raids (including bombing the oil factories at Auschwitz). In a 2004 interview, McGovern argued that even if the railway lines could have been repaired, the damage would have delayed the deportations and saved lives.

"[I]t would have helped if we had bombed the railroad lines leading to Auschwitz. The purpose of those rail lines was to carry human beings to their death, and we might even have been able to use long-range fighter planes to get down right on the tracks and knock them out," McGovern said. Regarding a junction through which trains passed on the way to Auschwitz, he said: "We should have hit that junction and disabled it. We should have hit the rail lines, even if we had to go back several times."

It is also important to remember that there were bridges along those routes, and bridges could not be quickly repaired. Some of the requests put forward by Jewish groups at the same time actually named bridges that should be targeted. Those pleas were no secret. On July 10, 1944, the Jewish Telegraphic Agency reported that recent escapees from Auschwitz were urging the fol-

lowing: "The crematoria in Oswiecim [Auschwitz] and Birkenau, easily recognisable [sic] by their chimneys and watch-towers, as well as the main railway lines connecting Slovakia and Carpatho-Ruthenia with Poland, especially the bridge at Cop, should be bombed."

Debating the options for Allied action, a commentator in the Burns film argues that bombing Auschwitz might have been a bad idea because some of the inmates could have been harmed. That argument is disingenuous for two reasons. First, the United States could have bombed the railway lines and bridges to Auschwitz without endangering inmates. Second, the presence of those prisoners was not the reason the Allies rejected the bombing requests; note that they bombed those oil factories in broad daylight, even though slave laborers were likely to be there. Likewise, the United States bombed a rocket factory in the Buchenwald concentration camp in daylight in August 1944, even though the workers would be there; many were indeed killed, but the Allies considered the attack to be justified despite that risk.

Nahum Goldmann, who was the Jewish Agency's representative in Washington as well as co-chairman of the World Jewish Congress, repeatedly asked U.S. officials to bomb Auschwitz as well as the railways, and heard their excuses about not wanting to "divert" planes from the war effort.

Three days after Ben-Gurion's speech in Jerusalem, Ernest Frischer of the Czech government-in-exile reported to Goldmann and the WJCongress that the Allies had been bombing "fuel factories ... in Oswiecim and Birkenau," not far from the "extermination installations." Goldmann pointed out that fact to Allied officials, to no avail. They were, as Ben-Gurion put it, not willing to even "lift a finger" to rescue Jews.

In a recent interview, Burns asserted that President Roosevelt "could not wave a magic wand" but did his best to help the Jews during the Holocaust. Ben-Gurion, who actually lived through those days and was an eyewitness to Roosevelt's abandonment of the Jews, understood the reality far more clearly. **JE**

Rafael Medoff is founding director of The David S. Wyman Institute for Holocaust Studies and author of more than 20 books about Jewish history and the Holocaust. Monty N. Penkower is professor emeritus of modern Jewish history at the Machon Lander Graduate School of Jewish Studies and author of a five-volume study about the rise of the state of Israel between the years 1933-1948.



The Abraham Accords Face Challenges Ahead

BY MEIR BEN-SHABBAT

As we celebrate the second anniversary of the Abraham Accords, we can look back with immense satisfaction at the rapid progress in relations between Israel and the UAE, Bahrain and Morocco.

The accords have managed to overcome the thorny challenges posed by Israel's political and security situation, and their very existence has now become part of our daily lives.

Moreover, the inherent potential of the accords is far from being fully exhausted and has actually grown due to the warming of relations with Turkey and emerging global economic challenges.

It is essential, however, that we invest serious effort in bolstering and expanding the framework of the Abraham Accords, while doing our utmost to prevent Iran from wielding its negative influence to sabotage them.

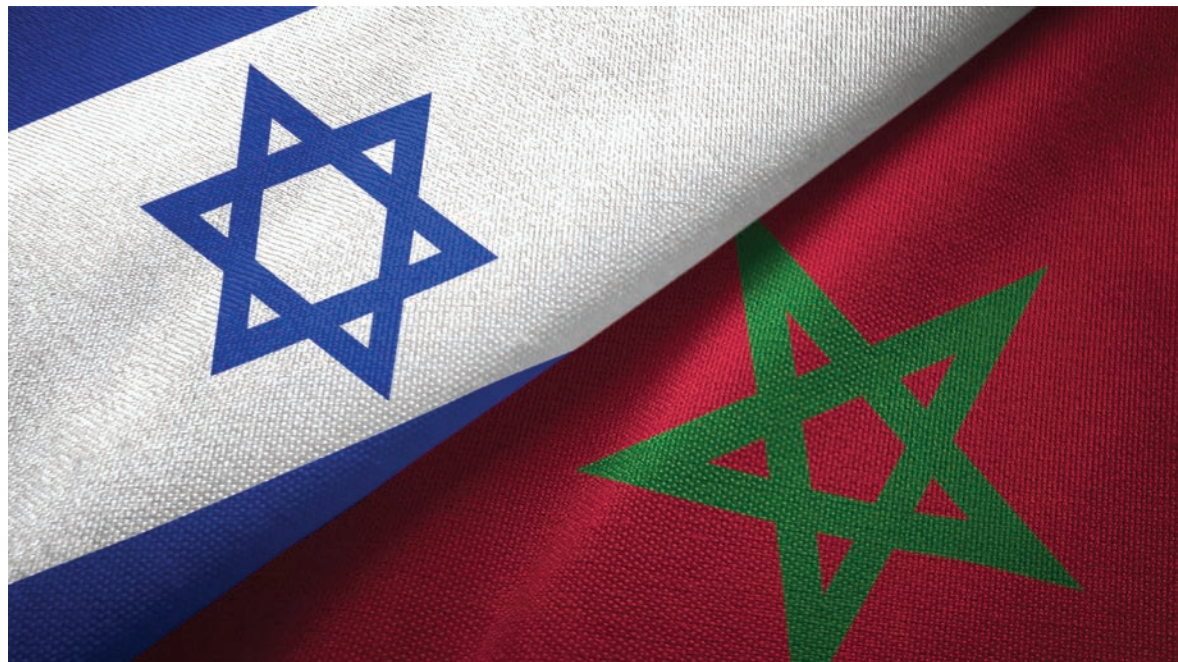
In addition to security-related activity and the economic progress being made, policymakers in Israel would do well to consider the following steps:

First, expanding the circle of peace-supporting countries involved. It is important to invite Sudan and Chad — which were unjustly left out of the accords — to participate in all forums and working groups. It is important that they too enjoy the fruits of peace and benefit from their decision to normalize relations with Israel. This will also serve to encourage additional countries to join. If it does not take place, it could result in negative momentum or even withdrawal from the agreements.

Second, recognition of Morocco's sovereignty over the Western Sahara. Although Israel provided no outright commitment to do this, there is clear expectation of it in Rabat, especially after the U.S. and others recognized Morocco's claim.

Third, the opening of an overland trade route via or from Israel to the Gulf states. Such a route would be considerably more efficient and less expensive than those currently in use. It would yield significant economic profits for regional states, as well as the European Union, which would benefit from using it to import and export vehicles. This would be a tremendous boost to trade among the member countries of the Abraham Accords, while also contributing to the global economy.

Fourth, expediting joint ventures for marketing solutions to globally urgent problems in the fields of energy, food and water, while exploiting the



Oleksii Liskonin / iStock / Getty Images Plus

It is essential ... however, that we invest serious effort in bolstering and expanding the framework of the Abraham Accords, while doing our utmost to prevent Iran from wielding its negative influence to sabotage them.

relative advantages of Israel and the Gulf states.

Fifth, expanding educational and cultural initiatives to reinforce deeply-entrenched attitudes in favor of peace and weaken separatist approaches and radical Islamic ideas. This is critical to establishing peace at the popular level, between citizens and peoples, rather than just between states and governments.

Who said making peace was easy? Signing treaties is always a festive occasion that uplifts the spirit, filling us with joy and optimism. However, just as with a marriage, the wedding ceremony is only the start. The main task lies in the days and years ahead. In order to build a life together, we must realize that we cannot take peace for granted. It requires effort, investment, initiative, creativity and constant innovation. Every success along the way bolsters faith in the partnership

together with the belief that this is indeed the right way ahead. Common experiences add emotion and inject new, vital energy into the process.

Despite political fluctuations, the Abraham Accords have been and still remain a consensus issue. This is not only due to the clear advantages in the security, economic and technological aspects of the agreements, but because they express the sincere hope for genuine peace based on strength and security and a much brighter future. **JE**

Meir Ben-Shabbat, a visiting senior research fellow at the Institute for National Security Studies, served as Israel's national security adviser and head of the National Security Council between 2017 and 2021. This op-ed was originally published by Israel Hayom.

Prosecutors: ‘Camp Auschwitz’ Jan. 6 Rioter Was Wearing SS Shirt Underneath

Robert Keith Packer’s sister asked people not to judge him by his cover, a “Camp Auschwitz” sweatshirt. A prosecutor said he was wearing a Nazi SS T-shirt underneath, JTA reported.

The revelation of what Packer, a 57-year-old Virginia pipefitter, was wearing on Jan. 6, 2021, came on Sept. 15 when a federal judge sentenced him to 75 days for his role in the deadly riot at the U.S. Capitol.

The sweatshirt, which became a symbol of the rioters’ ties to white supremacist movements, was “incredibly offensive,” U.S. District Judge Carl Nichols said before handing down the sentence.

“It seems to me that he wore that sweatshirt for a reason. We don’t know what the reason was because Mr. Packer hasn’t told us,” Nichols said.

Germany’s Public Broadcaster Mandates That All Employees Support Israel’s Right to Exist

Germany’s public broadcaster, Deutsche Welle, revised its code of conduct to require support for Israel’s right to exist, and employees who fail to do so may now be fired, JTA reported.

The move announced Sept. 1 preceded a court order last week that DW reinstate a former employee who was fired after the company determined she had made comments about Israel that could be construed as antisemitic. In all, seven employees from the broadcaster’s Arabic service were let go last year on similar grounds, and so far two have successfully sued DW for reinstatement.

The revised conduct code appears to be timed to strengthen the company’s hand in such cases in the future. DW spokesperson Vera Tellmann said in an email that the company “is awaiting the reasons for the verdict in one case and reserves the right to take further legal action.”

DW is not the only German media company to expressly endorse Israel’s right to exist. In 1967, the Axel Springer company, one of Germany’s biggest media conglomerates that now owns Politico and Insider, established “corporate principles” that include “support [for] the Jewish people and the right of existence of the State of Israel.”

Australian University Magazine Editor Fired After Writing ‘Death to Israel’

The student union at the University of Adelaide fired an editor of its campus student magazine after she called for “death to Israel” in an article last month, JTA reported.

In a statement on Sept. 13, the board of YouX, the university’s student body, said that Habibah Jaghoori’s “recent public conduct would reasonably be perceived by any fair-minded person to be threatening the welfare of students at our University.”

Jaghoori, an editor of On Dit, the campus student magazine, concluded an article on Aug. 4 with the phrase “Death to Israel.” The article was prompted by the three-day conflict last month between Israel and the Palestinian Islamic Jihad in the Gaza Strip. The conflict killed close to 50 Palestinian civilians.

The YouX statement said it was not the article that prompted the firing of Jaghoori. Her removal was “specifically related to her conduct and behaviour since the article’s publication,” it said.

Study: Tel Aviv Home to 42,400 Millionaires

A new study released this week by Henley & Partners found that 42,400 millionaires live in Tel Aviv, or about one in 10 residents, jns.org reported.

Among them, Israel’s coastal city and primary economic engine is home to 2,260 people with a net worth of more than \$10 million, 118 residents with more than \$100 million and 12 billionaires.

Tel Aviv placed second in terms of the richest cities in the Middle East — based on the number of millionaires — behind Dubai in the United Arab Emirates.

Globally, New York City has the most millionaires (345,600), followed by Tokyo, the San Francisco Bay area, London and Singapore. **JE**

— Compiled by Andy Gotlieb

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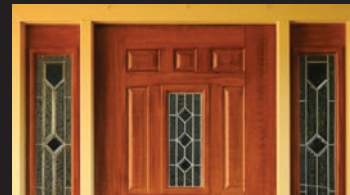
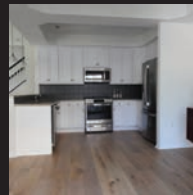
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A NEW STUDY EXPLAINS WHY STARBUCKS CAN'T SPELL YOUR JEWISH NAME

BY ANDREW SILOW-CARROLL

My parents, children of Eastern European Jewish immigrants, were named Irving and Naomi. They named their three sons Stephen, Jeffrey and Andrew. My kids' names are Noah, Elie and Kayla.

Our first names capture the sweep of the American Jewish experience, from the early 20th century to the early 21st. At each stop on the journey, kids were given names — sometimes “Jewish,” sometimes not — that tell you something about how they fit both into Jewish tradition and the American mosaic.

A new study from the Jewish Language Project at Hebrew Union College-Jewish Institute of Religion charts how Jewish names have evolved over that history and what they say about American Jewish identity. For “American Jewish Personal Names,” Sarah Bunin Benor and Alicia B. Chandler surveyed over 11,000 people, mostly Jews, asking about the names they were given and the names they were giving their children.

The results suggest my family's first names were typical: In the century since my grandparents (Albert, Sarah, Sam and Bessie) arrived at Ellis Island, and after an era of Susans and Scotts, American Jews became more and more likely to give their children Biblical, Hebrew, Israeli and even ambiguous names that have come to sound “Jewish.” “The top 10 names for Jewish girls and boys in each decade reflect these changes,” the authors write, “such as Ellen and Robert in the 1950s, Rebecca and Joshua in the 1970s, and Noa and Ari in the 2010s.”

It's a story about acculturation, say the authors, but also about distinctiveness: Once they felt fully at home, Jews asserted themselves by picking names that proudly asserted their Jewishness.

On Sept. 8, I spoke with Benor, vice provost at HUC-JIR in Los Angeles, professor of contemporary Jewish studies and linguistics and director of the Jewish Language Project. Our conversation touched

on, among other things, today's most popular Jewish names, the Jewish names people give to their pets and the aliases many people give to Starbucks baristas. Mostly we spoke about the ways Jewish tradition and American innovation are expressed in our first names.

This interview was condensed and edited for clarity.

Jewish Telegraphic Agency: I want to start with the big takeaway from your study: “Younger Jews are significantly more likely than older Jews to have Distinctively Jewish names.” Does that sound right?

Sarah Bunin Benor: Definitely. The thing that I think people are going to be most excited about is the chart showing the most popular names by decade. If you look at the 1950s, you have girls' names like Barbara, Linda and Robin. These are not distinctively Jewish and not biblical. And then by the 1980s, it's very biblical: Sarah, Rachel, Rebecca. By the 2000s the top three names are Hannah, Maya and Miriam.

And by the 2010s you get these names that are either biblical or modern Hebrew or coded Hebrew: Noa, Eliana, Naomi.

You note that today most of the top 20 Jewish girls’ and boys’ names are English versions of Biblical names. But that doesn’t account for all the “Jewish” names in the study, which range from “Hebrew Post-Biblical,” like Akiva, Bruria and Meir, to the “ambiguously Jewish,” like Lila and Mindy. How did you decide which names are distinctively Jewish?

We based our judgment on our respondents’ judgments. We had them rate their own names, and ask, If you met someone with your name, how likely would you assume that they were Jewish on a scale of zero to 10? And we had them do the same for a sample of, I think it was 13 male names and 13 female names.

By which you discovered that there are currently “names of no Jewish origin” that have come to be seen as Jewish.

Definitely. And the ones that I find most interesting in that category are the coded Jewish names like Maya and Lila and Eliana, and other names that are popular in America, like Emmett. They have these coded Jewish meanings. [“Maya” is thought to relate to *mayim*, the Hebrew word for water; in Hebrew, “*lilah*” means “night” and “*emet*” means “truth.”] And Evan [“rock” in Hebrew and “John” in Welch] is another example where we American Jews interpret these American names as Jewish names because they have homologous interpretations in Hebrew.

Eliana, for example, is not of Jewish origin, but it sounds exactly like “*Eli ana*,” my God answered. And so it’s a beautiful name. And it’s become pretty popular among Jews.

I think about my father’s generation — the generation of Irvings and Stanleys and Sylvias. And they became distinctively Jewish names without being Jewish names, right? Was that about people wanting to assimilate, but also not wanting to disappear into the mainstream?

When immigrant parents gave their children names like Irving and Stanley, it was an attempt to Americanize, but also they chose names that their neighbors or friends were giving their babies, and so it ended up that some names turned out to be seen as Jewish names.

You compared the names of your respondents and the names of their children. What does this tell us about naming trends?

Across generations, groups increased in their Jewish distinctiveness over time. Take, for example, names we categorize as “of no Jewish origin,” like Richard and Jennifer. There is a significant drop between the older generation and the younger generation when it comes to such names.

Rank	1950s	1980s	2010s
1	Michael*	Daniel*	Ezra
2	David*	David*	Asher
3	Robert*	Benjamin	Benjamin
4	Gary	Joshua*	Jacob*
5	Jonathan	Michael*	Samuel
6	Lawrence	Aaron	Jonah
7	Steven	Matthew*	Ethan*
8	Daniel	Jonathan	Isaac
9	Howard	Jacob	Ari
10	Richard*	Adam	Eli

Top 10 boys’ names among Jewish respondents to the “Survey of American Jewish Personal Names,” by decades of birth. (An * indicates that the name is also in the overall U.S. top 10 for that decade.)

Rank	1950s	1980s	2010s
1	Susan*	Rachel	Maya
2	Deborah*	Sarah*	Noa
3	Ellen	Rebecca	Hannah
4	Karen*	Jessica*	Eliana
5	Barbara*	Lauren	Miriam
6	Linda*	Sara	Naomi
7	Robin	Jennifer*	Abigail*
8	Debra*	Emily	Shoshana
9	Bonnie Judith	Melissa*	Talia
10	Nancy* Ruth*	Elizabeth*	Yael

Same information for girls’ names

Meaning the Richards and Jennifers are not naming their kids Ellen and Steven but Maya and Ezra.

Yes. Although there are still many Jews who do use names of no Jewish origin, it’s much less than it was before.

We have data on name changing, and I was surprised at how few people reported changing their name to one that sounds less Jewish. The name changes that we heard were more about changes in gender presentation and changes for various other reasons but not to sound less Jewish.

You talked about 1970 as a sort of pivot point, in which a decline in Jews changing their last names is replaced by an increase in baby names considered more Jewish. Remind us of that history.

There’s a great book about this, “A Rosenberg by Any Other Name,” by Kirsten Fermaglich. She found that Jews in the middle of the 20th century were changing their names — because of antisemitism, because they weren’t able to get into universities or stay at hotels or get certain jobs because of their

names. It was a way of integrating into American society, not necessarily as a way of assimilating. Just because they changed their names didn’t mean that they were now not identified with Jewish communities. They tended to still be engaged.

And then in the ’60s and ’70s, it became more acceptable to have a distinctive ethnic identity. Antisemitism diminished significantly, but it was also part of a broader American trend to highlight your ethnic distinctiveness. Jews participated in that in numerous ways, including a tendency to give their babies distinctive names.

That theme runs through your discussion: the back and forth between acculturation and distinctiveness.

That has been the case throughout Jewish history. Wherever Jews have lived, they have had to come up with a balance between acculturation and distinctiveness, and in some cases, it was much more on the acculturation side. In some cases, it was much more on the distinctive side.

You describe how the distinctiveness of Jewish baby names rises with the parents’ engagement in Jewish life, including visits to Israel, synagogue attendance, denomination. You also note that “rabbis and cantors have the highest rates of children with Distinctively Jewish names, followed by Jewish educators and Jewish studies scholars,” and that Orthodox Jews are more likely than non-Orthodox Jews to pick names high on the scale of Jewishness. Let’s talk about how these trends increase across levels of engagement.

Another really striking image to me is the time spent in Israel. Having a distinctively Jewish name and especially having a modern Hebrew name increase with how much time the parents have spent in Israel. And you get similar spreads for other things like denominations. Something like 69% of haredi or “black-hat” Jews give their children distinctively Jewish names, compared to 35% of Modern Orthodox. So there is a huge split even among the Orthodox. And then you know, for other denominations, it is even lower than that.

I was surprised how many people still have Jewish ritual names in addition to their given “English” names — in my case, I am Avrum on my wedding contract and when called up for synagogue honors. Wasn’t it over 90%?

Yes, 95% of the respondents say they have a ritual name, but a lot of those are the same name as their non-ritual name, like “Sarah.” That does reflect our sample being more engaged in Jewish life than the average random sample of Jews. What’s interesting here is the Orthodox versus non-Orthodox children, where 64% of Orthodox children have exactly the same ritual name as their given first name, which means that they’re giving their children distinctively Jewish names, and non-Orthodox children only 30%.

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The ritual names convention, which for a long time was reserved for boys, opens up a whole discussion of gender — including the fact that there are just so many more male biblical names than female names.

If you look at the names that are most popular among Jewish respondents by decade of birth, you see that the girls' names include some modern Hebrew names and some biblical names that Israelis reclaimed, like Talia and Noa.

You also talk about Sephardi/Mizrahi and Ashkenazi naming conventions, which I think most people associate with the idea that Ashkenazim don't name a child after a living relative. Your survey confirms that that tradition is holding pretty strong.

To some extent, although I was kind of surprised how many Sephardi respondents exclusively named children in honor of deceased relatives — like 40% or more of those who identify as only Sephardi or Mizrahi. They have the highest rate of naming after living honorees, but they also have the highest rate of naming after no honorees. Granted, our sample of Sephardic and Mizrahi Jews is pretty small, despite our efforts to get respondents who aren't Ashkenazi.

The study discusses “Starbucks names.” Is that a term of art in the social sciences?

It refers to the idea of a name that you use for some service encounters [such as buying coffee] that's different from your own, because your own name is hard to spell or you don't want to hear your name called in a public place. I found that Jews with distinctively Jewish names were much more likely to use a Starbucks name sometimes than those who don't have distinctively Jewish names. But I was also surprised that some people who don't have distinctively Jewish names also use a Starbucks alternative that's more Jewish because they want to identify in public as Jewish.

And then there is the Aroma name, named after the Israeli coffee chain. That's where Americans give a Hebrew spin to their English name that they know the Israeli barista is going to mispronounce.

Yeah, exactly. That was fun. I hadn't heard that term, but some of the

respondents use it. A Kelly said she uses “Kelilah” in Israel.

Does Starbucks naming actually extend to code-switching elsewhere? I'm thinking of the generation that included people like, say, Rabbi Irving Greenberg, who goes by “Yitz,” short for Yitzhak. I think that generation — Rabbi Greenberg is 89 — did code switch to some degree.

That's right. Or Bernard Dov Spolsky [a professor emeritus in linguistics at Bar-Ilan University], who passed away two weeks ago. He was from New Zealand and his English name was Bernard and he published under Bernard Spolsky, but he went by Dov in Jewish circles.

When you look at this data set, what does it tell you about American Jewry at this moment?

There are two ways to answer that. One is through the acculturation and distinctiveness lens. I think the data show that Jews have become more distinct over time in the last 60 or 70 years or so. You can also look through the lens of tradition and innovation. Are American Jews using naming practices that have been parts of Jewish communities for centuries, or are they coming up with new traditions? Most of the naming practices reflect traditions that have been part of Jewish communities for centuries, with some modern spins. Even the Starbucks name: When Hadassah goes by Esther in the Purim story, you can think of that as a historical Starbucks name.

And pet names: You found that 32%, a sizable minority, of Jewish pet owners give their pets names they consider Jewish, like Latke or Feivel or Ketsle.

I don't know if Jews historically used Jewish names for their pets. I don't know of any study of that. But the fact that that is such a common thing among contemporary American Jews may reflect the importance of pets in our culture, but also the desire of Jews to highlight their Jewishness, even if their children don't have distinctively Jewish names. That's another way that they can present themselves to the world as Jewish. **JE**

Andrew Silow-Carroll is is editor-in-chief of the New York Jewish Week and senior editor of the Jewish Telegraphic Agency.

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Shofar, So Good

SHOFAR BLOWERS PREP FOR THE HIGH HOLIDAYS

SASHA ROGELBERG | STAFF WRITER

By the time the High Holidays are over, Jeremy Cooper needs to go to the chiropractor.

Blowing shofar at Har Zion Temple in Penn Valley daily for the month of Elul and for Rosh Hashanah and Yom Kippur, Cooper is used to the feeling of clenching his shoulders and neck muscles, having tired arms from keeping them outstretched to support the horn.

For Cooper, the physical fatigue that follows the end of Yom Kippur is encouraging; it means he's been "doing it right."

"It's hard to keep your hand up there, holding a seven-pound instrument for two or three minutes!" Cooper said.

Other area shofar blowers share Cooper's experience. The process of blowing shofar for the High Holidays is taxing, both physically and mentally. Preparation begins months in advance.

"I probably spend about a half an hour a day practicing ... starting probably a month before Elul," said Susan Weiss, one of the shofar blowers at Germantown Jewish Centre.

Weiss has been blowing shofar for about seven years, encouraged to



Susan Weiss started blowing shofar seven years ago as a way to become more involved in High Holiday services.

Courtesy of Susan Weiss



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ROSH HASHANAH

begin the practice after meeting with GJC Rabbi Adam Zeff about how to become more involved in services. Growing up in an Orthodox synagogue, Weiss, like other women, did not learn to read Hebrew. She only saw men blowing shofar on the bimah.

With the help of GJC member Phill Goldberg, who has been blowing shofar for more than 50 years, Weiss learned the ropes. She met with a trumpet player, who taught her the correct ambuture, or mouth positioning. She tried to learn circular breathing, the strategy many horn players employ to inhale as they are blowing into their instruments, but it proved difficult for her.

"I almost drowned doing it," Weiss said.

Weiss even kept a trumpet mouthpiece on her desk at home, which she picked up frequently over the summer to practice. Her status as a "gym rat" helped keep her lung capacity strong.

On the High Holy Days themselves, strategies among shofar blowers differ. While some prefer to blow on the instrument with the sides of their mouths, Weiss prefers to use the front of her lips.

Goldberg stays well hydrated and sucks lemon drops during services, making sure his mouth doesn't



Phill Goldberg has been blowing shofar for over 50 years.

dry out. During the Truah call, he "tuts" his tongue on the back of his teeth to create seven distinctive staccato notes.

Even beyond the physical preparation that goes into shofar blowing, the experience itself is mentally effortful.

Ilene Burak, one of the shofar blowers at the Reconstructionist Mishkan Shalom, grew up playing

instruments but has found that only so much of her musical background translates to the experience of blowing shofar.

Burak believes that because of the limited tones a shofar can produce, much of blowing the horn is a matter of interpretation. While some shofar blowers prefer to end each note sharply, with the pitch lilting up, Burak's notes end in a gradual "weep."

However, personal touches take a back seat to mastering the 100 shofar calls during a Rosh Hashanah service. Burak still focuses on each call, particularly the staccato Truahs.

"Being a musical person, if there were notes and rests, it would be easier than an internal metronome," she said.

The most important preparation, shofar blowers agreed, has little to do with remembering calls or practicing ambuture. Cooper said that what separates a shofar blower is their *kavanah*, their intention.

In Jewish tradition, one Rosh Hashanah mitzvah is to hear the shofar being blown; it is not a mitzvah to blow the shofar. Cooper can tell the difference between a shofar blower who is standing on the

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Ilene Burak has been a shofar blower at Mishkan Shalom for seven years.

Courtesy of Ilene Burak

bimah to help others fulfill the mitzvah meaningfully versus those who are blowing shofar for the performance and attention.

"It's knowing why you're doing it, who you're doing it for," Cooper said. "You understand the significance, the gravity, the mitzvah that you are helping everyone in the *kahal* (community council) to perform."

Hearing the shofar, according to Cooper, should drive people to complete *teshuvah*, repentance; the vibrations of the horn resonate deeply throughout a space. The sound sometimes moves Cooper to tears.

The emotional resonance of the instrument is shared by the shofar blowers. The preparation for the physical act of blowing shofar helps give way to an opportunity to be emotionally present during the High Holiday services, an opportunity to facilitate communal and personal spiritual reflection.

"I pick something each year to focus on," Goldberg said. "And then when I'm blowing the shofar, it's as if I am expelling my sins from the year and taking in a new breath, taking in a new spirit." JE

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Free Service Options for the High Holidays This Year

JARRAD SAFFREN | STAFF WRITER

It's a well-known fact, repeated often in the Jewish Exponent, that synagogue attendance and membership are declining. But on the High Holidays, even many unaffiliated Jews feel a need to repent. That is why local synagogues still offer options for nonmembers.

If you are Jewish, unaffiliated and

living in the Philadelphia area, below are some options for you. But bear in mind that in 2020s America, the synagogues that offer this also need to take security measures.

Be prepared to contact the office or fill out a form beforehand to let synagogue leaders know you are coming. Also be prepared to see armed guards and greeters outside of buildings as you



Congregation Shivtei Yeshuron Ezras Israel is opening its small sanctuary to all who wish to attend High Holiday services this year.

walk in. And if you attend a service virtually, do not expect it to be interactive. Zoom bombers have hit too many area synagogues for comfort in recent years.

These are just the realities that Jewish institutions are dealing with today, according to shul leaders. On that note, here's the list, noting that there may be other options not included below.

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B'nai Abraham Chabad

527 Lombard St.

In-person but must register:
phillyshul.com/highholidays2022/

Jewish Children's Folkshul (Nondenominational)

8000 Cherokee St.

In-person and Zoom but must register: folkshul.org/

Congregation Rodeph Shalom (Reform)

615 N. Broad St.

Must register for livestream:
tfaforms.com/5007553

Congregation Shivtei Yeshuron Ezras Israel (Orthodox)

2015 S. Fourth St.

"Free and all are welcome":
thelittleshul.org/

South Philadelphia Shtiebel (Orthodox)

1321 S. Juniper St.

Free but must register:
southphiladelphiashtiebel.breezechms.com/form/426f12

SUBURBS

Congregation Adath Jeshurun (Conservative)

7763 Old York Road, Elkins Park

In-person but must register:
adathjeshurun.info/

Aish Chaim (Orthodox)

345 Montgomery Ave., Bala Cynwyd

In-person but must register: form.
jotform.com/212286921202145

Beth Chaim Reform Congregation

389 Conestoga Road, Malvern

In-person and virtual but must register:
bethchaimreformcongregation.shulcloud.com/form/2022-high-holiday-registration-for-nonmembers.html

Bensalem Jewish Outreach Center (Nondenominational)

2446 Bristol Road, Bensalem

In-person but must register:
bensalemoutreach.org/events/342/high-holiday39s-explanatory-services/

Kesher Israel Congregation (Nondenominational)

1000 Pottstown Pike, West Chester

In-person but must register: kesher-israel.org/worship/high-holiday-information/



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Temple Sholom in Broomall (Reform)

55 Church Lane, Broomall

Virtual: temple-sholom.org/webcast/

Synagogue leaders at several of these places spoke of a balance this High Holiday season. They want to uphold the role of a shul as “a place where any Jew should walk in and pray,” as Rabbi Binyomin Davis of Aish Chaim put it. But they also understand the need to protect their members.

Davis’ congregation faced an intruder situation at an outdoor Yom Kippur service on the Main Line last fall. Luckily, Aish Chaim’s security team stopped the woman before she could enter. But it underscored the point.

The Bala Cynwyd congregation will be back indoors this year as COVID becomes less of a threat. While the indoor space should offer additional protection, it is no excuse to ease up, according to Davis. He is bringing on the same security team, Protexia, to monitor this year’s proceedings. This policy is no different from what Aish Chaim does every week at Shabbat services, too.

“It’s always a possibility, and it is a concern,” the rabbi said. “We aren’t frisking people yet and making them go through a security barrier. I hope it doesn’t come to that.”

Congregation Shivtei Yeshuron Ezras Israel is taking a similar approach. As attendees walk into services, they will see an armed guard in plain clothes and a greeter from the synagogue. The greeter, likely a congregant or a member of the synagogue’s board, will ask nonmembers questions as they walk in and then speak to them for a few minutes.

The goal, according to shul President Richard Sisman, is to get a feel for whether “they are legitimate or not.”

“The High Holidays are more likely to attract people we aren’t familiar with,” he added.

An in-person event is going to need more security than a virtual one. So at Temple Sholom in Broomall, leaders are balancing openness with safety by opening up their digital space.

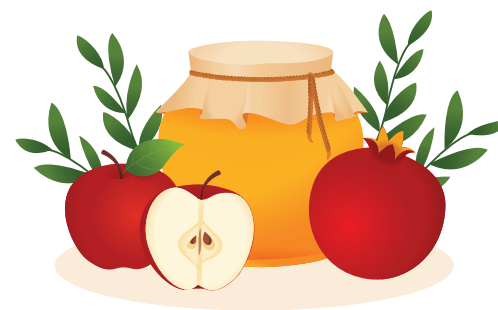
Only a livestream will be available to nonmembers. It will be secure, according to temple Executive Director Jeff Green, because people will not be able to engage during the service. A livestream is not a Zoom, Green explained. Attendees cannot just jump in and write what they want on the screen.

“In the virtual space that we’re in, the worst that’s going to happen is someone’s going to post something obnoxious on our Facebook page, and then we’ll just take it down,” the executive director said.

At the same time, Jews who want a service will be able to find one. With the livestream, no one will be limited by geography or a health condition or any other factor, Green said. **JE**

jsaffren@midatlanticmedia.com

Shana Tova



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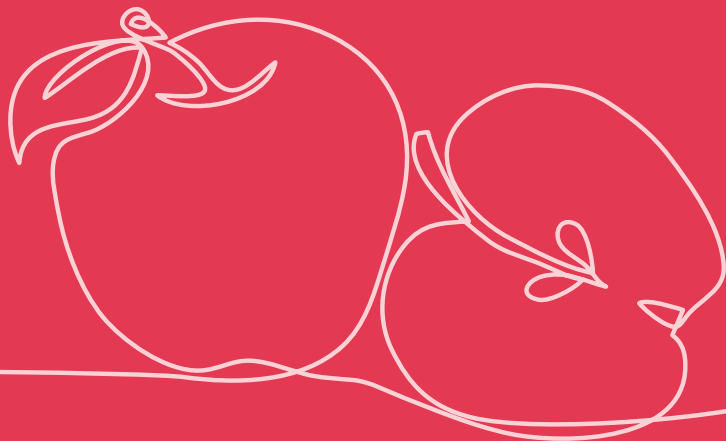
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**Jewish Federation
of Greater Philadelphia**

L'Shanah Tovah



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Shana Tova



**MAY THE NEW YEAR
BE EVER JOYOUS
FOR YOU AND
YOUR FAMILY**

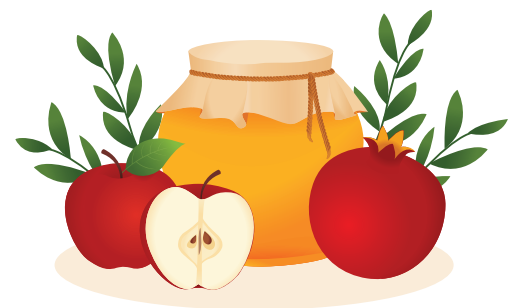
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ANDREW, JEFFREY,
TAMMY & ISABELLA



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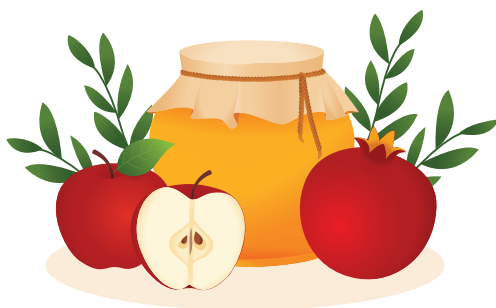
Shana Tova



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FOR YOU AND
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SUSAN GOODMAN
In memory of
my beloved husband
DAVE

Shana Tova



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Kimberly and Kerry Hoffman,
Children: Mikayla, Hailey and Brianna;
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in the Book of Life
for a happy and
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Vegetarian Dinners

KERI WHITE | SPECIAL TO THE JE

With the festive, celebratory meals enjoyed throughout the High Holidays, interspersing with a vegetarian repast can be just what the doctor ordered.

The following dishes are not super-light, but they are meat-free and provide a good counterpoint to the richness of brisket, matzah ball soup, apple cake ... you get the picture.

The first dish was inspired by eggplant Parmesan, which I love but find laborious to make and on the heavy side. I eliminated the breading and frying step, skipped the layer of mozzarella cheese and stuffed the eggplant with tomato-braised veggies rather than layering the slices. I served it atop pasta laced with the surplus veggie mixture, but you could skip that if carbs are a concern.

The second dish was an attempt to use leftover rice. Because the fritters are, by definition, fried, this would not be on

the low-fat, low-cal list, but they can be a vehicle for shredded veggies, fresh herbs or yogurt — or served solo. They would also be nice accompanied by a green salad to round out a meal.

Stuffed Eggplant

Serves 4

This can easily be made pareve/vegan with the elimination of the Parmesan cheese. If a bit of additional crunch or seasoning is desired for the topping, you can add seasoned bread crumbs or panko.

- 1 large eggplant
- 3 tablespoons olive oil
- 1 onion, chopped
- ½ of a large zucchini, grated
- 4 cloves garlic, crushed
- 1 tablespoon fresh oregano or 1 teaspoon dried
- 1 13-ounce box or can diced tomatoes

- ¼ cup broth or water, as needed
- Salt and pepper to taste
- Parmesan cheese to taste
- ¾ pound fettuccine or other pasta
- Fresh basil for garnish

Remove the stem, and cut the eggplant in half vertically. You want to remove most of the “flesh” of the eggplant, leaving a shell for stuffing, so you will cut a line around each side, about ½ inch from the skin. Be sure not to puncture the bottom.

Using a spoon (a grapefruit spoon with serrated edges is perfect here, but any spoon will do), scoop the flesh out of each half, chop it into pieces and place it in a colander. Sprinkle the eggplant halves and the cut pieces generously with salt, and let it sit for 30 minutes.

Heat your oven to 350 degrees F.

Rinse the eggplant, and pat it dry. Brush the insides of the eggplant halves with oil, place them in a baking dish and bake them for about 40 minutes until cooked through and completely soft.

While the eggplant cooks, make the filling.

In a large skillet, heat the remaining oil and sauté the onion and garlic until fragrant. Add the eggplant, grated zucchini, salt, pepper and oregano. Sauté until the vegetables are partially cooked, about 8 minutes. Add the crushed tomatoes, and stir. Lower the heat, and simmer.

If the mixture becomes too dry and begins to burn, add the broth or water. Simmer for the time the eggplant bakes, until all the vegetables are soft and melded. The mixture should resemble thick, chunky salsa in texture. Taste for seasoning, and add additional salt, pepper and oregano, if needed.

When the eggplant shells are done, remove them from the oven and spoon the tomato mixture into each shell, leaving about 1½ cups in the skillet to top the pasta. Top with Parmesan cheese as desired.

Place the stuffed eggplant back into the oven for about 10 minutes. While the stuffed eggplant finishes baking, cook the pasta to al dente (1 minute less than the box directs).

Drain the pasta, toss it with the



remaining tomato mixture and place the stuffed eggplants on top of the pasta. Top it with chopped basil and additional Parmesan cheese, if desired.

Rice Fritters

Make 8 fritters

This is a great way to use leftover rice. They are so delicious that, in the future, despite my general dislike of leftovers, I may make extra rice to have an excuse to make these.

I used grated zucchini because I had it on hand, but any grated veggie such as carrots, eggplant, potatoes, cauliflower, broccoli or cabbage would work fine.

- 2 cups cooked rice
- 1 egg
- 2 tablespoons flour
- ¼ cup chopped onion
- 1 clove garlic, crushed
- 1 carrot, grated
- ½ cup grated zucchini
- Salt and pepper to taste
- Canola oil for frying

In a medium bowl, mix all the ingredients.

In a large skillet, heat a thin coating of oil over medium heat.

With wet hands, form the rice mixture into patties, using about a third of a cup for each, and carefully place them in the hot pan. The patties are prone to falling apart, so it is best to minimize flipping to one time each.

Let each patty cook for about 4 minutes per side and carefully flip them — using two spatulas can help them hold together. They should be golden brown and lightly crisped.

Serve alone or topped with your favorite sauce, as a side dish or with a salad. JE

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Theater Maven to Bring Mentor Al Hirschfeld Back to Life

JON MARKS | SPECIAL TO THE JE

David Leopold has a simple explanation for the unexpected way his life has played out.

Dayenu!

"I'm the luckiest person you'll ever speak with," said Leopold, who'll bring his one-man show "Hirschfeld's Broadway" to the Bucks County Playhouse on Sept. 28 — a site the late iconic caricaturist Al Hirschfeld often visited during his remarkable decades-long career. "As a kid who grew up with Hirschfeld and then studied theater through Hirschfeld's drawings, post-college I ended up being a curator of Hirschfeld's museum and getting to know him, Dayenu! I have to wake up every day to make sure I'm not dreaming."

It's somehow fitting Leopold should provide his modern-day take on Lou Gehrig's "Luckiest Man on the Face of the Earth" speech. That's because before the "Iron Horse" became a Yankee he played on the same semi-pro baseball team as Al Hirschfeld.

Hirschfeld came to New York from St. Louis after his family recognized his extraordinary artistic talent. After starting out as a sculptor, it wasn't long before he began drawing for a living, quickly establishing his unique skills in putting pen to paper.

That's just part of the story Leopold, who's written several books and spent 13 years witnessing Hirschfeld's genius, will incorporate into the show, which focuses on his mentor's love of Broadway.

Naturally, that will include plenty of Jewish content, with discussions ranging from Irving Berlin to Leonard Bernstein to Rodgers & Hammerstein and to Barbra Streisand, among others. While Hirschfeld was more culturally Jewish than religious, he was an avid supporter of Israel and even sailed on the 1953 maiden voyage of the S.S. Jerusalem with Adlai Stevenson.

Following a short stint as a political cartoonist, Hirschfeld began to make his mark in the theater in 1926.

"His theater work was as much part of the Broadway experience as opening night," explained Leopold, who grew up in Harrisburg, where he went to the yeshiva until ninth grade. He now lives



David Leopold in 2013

in Bedminster, Bucks County.

Hirschfeld was synonymous with the theater for good reason.

"His drawings appeared almost always the Sunday before the show opened. So when he drew 'Fiddler on the Roof,' he didn't know if it would be a hit or a flop. That wasn't the point of his drawings," Leopold said. "He was a visual journalist. He was able to capture the essence of the show and show you all the activity, but he never revealed any plot."

According to Leopold, Hirschfeld was so skilled and popular that, at one point, he was the ultimate freelancer, working for three of New York's 14 dailies then, as well as six film studios.

"He would draw the same show sometimes and give them totally different treatments," said Leopold, creative director of the nonprofit Hirschfeld Foundation. "Sometimes, those drawings would appear on the same Sunday, so you would see two different drawings of the same show by the same artist."

However, there was one thing they all had in common: the Ninas. Beginning in 1945, hidden within each Hirschfeld drawing in a couple of places was the name of his daughter, Nina. Finding them became a favorite sport of Hirschfeld devotees, including Leopold.

"I grew up looking for Ninas in his drawings," said the 57-year Leopold, who first met Hirschfeld in 1989 and became his archivist and confidant, "and I lived long enough to look for Ninas in his drawings with Al Hirschfeld. I came to realize they came out organically in his drawings. They weren't planned."

For Louise Kerz Hirschfeld, Al Hirschfeld's wife from 1996 until he died

in 2003 at 99½, seeing her late husband celebrated is gratifying.

"He didn't just doodle and make little cartoons on a page," said Louise Hirschfeld, a historian who served as president of the Hirschfeld Foundation from 2004-'15. "He actually reinvented caricature for himself and for the American theater, and that's what's so important about his work."

"What David is doing is kind of an interesting adjunct to try and bring some of the stories and relationships he had with theatrical figures into another form. It's a very creative stroke, and I'm anxious to see it."

Having the premiere in New Hope of a show Leopold hopes will eventually tour throughout the country factors into the story. In July 1939, Hirschfeld was on hand to chronicle the opening of Bucks County Playhouse.

His event drawing evoked the ire of a powerful woman who demanded his job because she perceived she was portrayed in an unflattering way. But her efforts failed and, as a theater lover, Hirschfeld returned to New Hope periodically.

Now, 19 years since his death, in a way he's back.

"Al Hirschfeld had a long history with Bucks County Playhouse," said Alexander Fraser, the playhouse's producing director. "We appreciate that David Leopold, the curator of our archives, asked us to present the premiere here."

"This is someone who truly loved the theater," said Leopold, who'll promote his new book: "The Hirschfeld Century: A Portrait of the Artist and His Age." "Part of our mission is to support the performing arts." **JE**

Jon Marks is a freelance writer.



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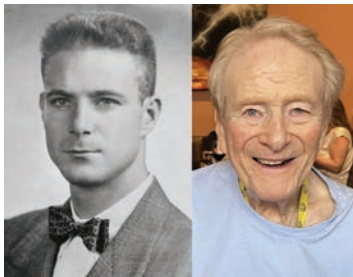
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BERMAN

RICHARD MARSHALL on September 13, 2022. Beloved husband of Bernice (nee Miller); father of Hope (Eric) Spieler and Beth (Ira) Yoffe; grandfather of Alexander Evan Yoffe, Julia Arielle Spieler, Lauren Brooke Yoffe and Daniel Adam (Sara) Spieler; great-grandfather of Benjamin and Jackson. Contributions in his memory may be made to a charity of the donor's choice.

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BIENSTOCK

JOSEPH S., D.D.S. passed away on July 17, 2022, at age 95. Beloved husband of, and predeceased by, Phyllis (nee Rappeport) for 57 years. Adored father of Michele Bienstock Levin (Bob Marrazzo) and predeceased by Madge Bienstock. Cherished grandfather of Daniel Levin (Arielle), Laura Levin Schumacher (Christopher), and Sarah Levin. Born and raised in Brooklyn, NY, Joseph Bienstock started college at age 16, served in the U.S. Navy, and returned to The Citadel to finish his college education. Dr. Bienstock received his D.D.S. degree from The Graduate School of Medicine at The University of Pennsylvania. Dr. Joseph Solomon Bienstock, a well-known oral and maxillofacial surgeon, established one of the top practices in the Philadelphia area. He was Chief of Oral Maxillofacial Surgery both at Rolling Hill Hospital in Elkins Park and Einstein Hospital Northern Division in Philadelphia. Dr. Bienstock was Clinical Assistant Professor at the University of Pennsylvania and Clinical Associate Professor in the Department of Oral Surgery at Temple University School of Dentistry. A born leader, Dr. Joe Bienstock contributed to his community in numerous ways throughout his life. He was the President of the Eastern Dental Society, the Philadelphia Society of Endodontists and Oral Surgeons, and the Greater Northeast Dental Society. Dr. Bienstock served in many capacities within the Federation of Jewish agencies, including as Oral Surgeon Chairman of the Allied Jewish Appeal, Dental Division. Additionally, he performed weekly pro bono dental surgery for the needy. Upon retiring, he and his wife moved to Florida to be near

their daughter, Michele, and the grandchildren. Dr. Bienstock acted as president for his condominium building, and until his passing, Doc Joe served as president of his retirement community. Dr. Joseph S. Bienstock and Phyllis P. Bienstock were philanthropists, establishing scholarships for The Citadel, The University of Pennsylvania dental students, and donating generously to the Chabad at Clearwater, FL. Dr. Bienstock's favorite pastimes were travelling the globe and dancing with his wife, reading, watching old movies, staying current with world news, spending quality time with his family and friends, and eating a good steak. He was a healer, our patriarch, our advisor, and our hero. He led an exemplary life of honor and duty, was a great listener, loved to laugh and had a wonderfully positive attitude. He lived life to the fullest, and forever will be missed and live in our hearts. If you'd like to offer condolences/tributes for Dr. Bienstock, you can do so by visiting the Guest Book at Goldsteins' Rosenberg's Raphael-Sacks Obituaries at: <http://www.legacy.com>. Contributions in Dr. Bienstock's memory may be made to Pinellas Talking Book Library: PPLC.us/TBL or sent to 1330 Cleveland Street, Clearwater, FL, 33755

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BRECHER

HARRIET TABAS (nee Silverstein) wife of the late David Tabas and Dr. Eugene Brecher; mother of Diane (Jack), Dr. Ira (Donna) and Dr. Gary (Debra); grandmother of David (Rebecca), Scott (Rachel), Andrew, Daniel, Adam (Amber) and Evan (Nissa), great grandmother of Benjamin, Rafi, Jacob, Aiden and Jordan. The thing she loved the most was her family, in which she was the matriarch and taught them the most important things about life. Contributions in her memory may be made to the Women's Center of Montgomery County or to Shir Ami Congregation.

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COHN

SELMAE (nee Tarnoff)-Sim, as she was affectionately known, passed away on September 11, 2022 at the age of 98. Beloved wife of the late Robert Cohn; loving mother of Lawrence Cohn (Gayle) and Cheryl Feather (Tom Ghan); dear grandmother of Lori, Daniel and Michael. Survived by brother Norman Tarnoff. Contributions in her memory can be sent to: Hadassah Greater Philadelphia 1518 Walnut Street Philadelphia, PA. 19102

DEVINE

ELYSE (nee Bomze)-September 8, 2022, of Wynnewood, PA; beloved mother of Michael Sobel; loving sister of Jay Bomze and Jeffrey Bomze (Felice Baglivo). Contributions in Elyse's memory may be made to the American Lung Association (lung.org).

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GOLDFINE

Shirley Goldfine (nee Anderman) born on December 2, 1928, of Audubon, PA, formerly of Penn Valley and Pompano Beach FL passed away on September 9th, 2022 at the age of 93. Wife of the late Louis Goldfine. Mother of Vickie (Andrew) Golden and Jerald (Leslie) Goldfine. Grandmother of Amanda Golden, Ben (Molly) Golden, Josh (Jackie) Goldfine and Michelle Goldfine, Great Grandmother of Jack and Kate Golden. Contributions in her memory may be made to the charity of the donor's choice.

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GROSS

STANFORD A., 88, passed away on September 8th, 22 days since first learning that he had esophageal cancer. While Stan's life was full of joys and achievements (see below), when asked what his proudest accomplishment was, he said with a smile "raising three beautiful daughters." Stan is survived by daughters Sheryl Erskine, Jane Gross, and Susan Gross Pollara; grandchildren Ryan, Shanna, Brianna, Ben, and Max; and great granddaughter Stella; sons-in-law Jack and Nick, former wives Ann (Silberman) and Marcia (Speizman); brother Paul (Anita), and nephews Barry, Jeff, Michael, and Todd - all of whom are heartbroken at the sudden loss of such a vibrant and caring man. The family is deeply grateful for the love and care that Phyllis Bergman, his partner of 16 years, brought to his life. Stan was born in 1933 in Wilmington, Delaware. Originally a high school teacher and football coach, Stan gained professional success as a sales and marketing executive for industrial equipment. Much to the delight of his children, their home in Elkins Park was filled with hard hats, rainwear, and safety goggles - all of which made excellent halloween costumes. He enthralled his daughters' elementary school classes when he demonstrated the importance of wearing a hard hat by placing an egg under a baseball hat and an egg under a hard hat. Then he dropped a brick on each hat. The classes squealed in delight at the dramatic results.

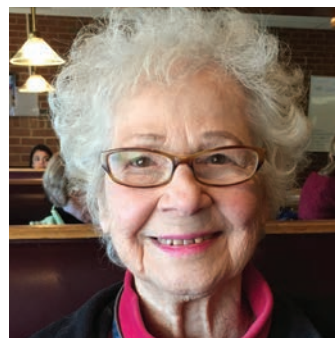
(Thoughtfully, the hats were placed on the floor, not the teacher's head.) He was deeply committed to civic engagement and community participation. He served as Trustee, Abington Free Library (1984-1987), Abington Township Commissioner (1995 - 2006) and President, Board of Commissioners (2005-2006). Thanks to the work of Stan, you can safely make a left turn with a green arrow from Cedar Road onto Fox Chase Road. A patent-holding inventor, a lover of Civil War and WWII history, a voracious reader, an avid and often frustrated golfer, and a brilliant teller of inappropriate jokes, Stan hosted a Tuesday night poker game for over 16 years. He could, and would, belt out show tunes spontaneously. And, he never forgot a name. In the last decade of his life, Stan found fulfillment and built a wonderful community of friends and clients as a local driver, ensuring his clients arrived "on-time, anytime," and showing us all that we are never too old to take on new roles, to help others, and to make new friends. Contributions in his honor can be made to The Abington Free Library.

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KAPLAN

Donald Kaplan, 85 of Cherry Hill, NJ died September 15, 2022. He was the husband of Judi Kaplan; father of David (Linda) Kaplan and Debra Kaplan; Grandfather of Marissa (Jon), Jordan and Zachary, and brother of Lois Slachowitz. Contributions in his memory can be made to the Alzheimer's Association, alz.org.

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KATZER

February 3, 1921 – September 5, 2022
MARTHA (nee Dranow) passed away peacefully on September 5, 2022 at the incredible age of 101. She was the loving and devoted wife of the late Sidney Katzer. Martha is survived by her daughter Jane Katzer Pace (Vincent Pace) and her son David Katzer (Lisa Heikoff). Martha also leaves behind her cherished grandchild-

dren, Gregory Pace, Sarah Pace (Deepak Premkumar), Julia Pace, and Gena Katzer (Justin Peterson), and great grandchildren, Esmond and Sullivan Peterson. Martha was an avid painter and enjoyed depicting both landscapes and portraits. She also loved traveling with Sidney and served as the treasurer of the Getaway Club at the Jewish Community Center, Klein Branch. Martha was a regular bridge player in her younger years, but later in life she preferred to beat her fellow nursing home residents at Bingo and her family at Pokeno. She will be greatly missed by all who had the privilege to know her. Contributions in Martha's memory may be made to Congregation Kol Ami and Abramson Senior Care.

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LERMAN

PAULINE, September 12, 2022, of Chester, PA; beloved aunt of Steven (Anita) Lerman, Brenda (Louis) Menago, Beth (Steven) Weiner and Lisa (Darrel) Matz; also survived by great nieces and nephews and a great-great niece and nephew. In lieu of flowers, contributions in Pauline's memory may be made to the Providence Animal Center (providenceac.org).

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ROSENBAUM

MYRON E., 91, died 9/14/2022 at Beaumont at Bryn Mawr. Born and raised in Philadelphia, he graduated from Overbrook High School (1949) and Temple University. Myron and his wife Deena, married for 65 years, lived in Greenhill Farms, Philadelphia from 1973-2020. They both taught health/physical education at Overbrook High School for over 20 years and created the Har Zion Fun and Fitness Club. He was a devoted and loving husband, father, and grandfather. Myron LOVED basketball. He played, coached, and refereed, and he worked for 5 years for the NBA evaluating officials. He received the Jewish Basketball League Alumni Award in 2013. He was also an avid pok-

er player and placed in the top 10 of the World Series of Poker in 1988 and 1998. Myron greatly appreciated the arts, particularly film and live theater. He enjoyed dining out with a close circle of friends and discussing liberal politics and current events.

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SAFT

STEPHEN R.-September 15, 2022. Stephen R. Saft, 68, passed away after a heroic five-year battle with prostate cancer. A dynamic leader in the apparel industry, as well as an advocate for the developmentally disabled, Steve's lifelong leadership and friendships will be missed throughout the community. In private life, Steve was a wonderful husband, father, grandfather, son, brother, uncle, and friend. Together, he and wife Ellyn shared a true partnership for 41 years, while also sharing their delight, devotion, and closeness with daughter Lauren, son Jonathan, and precious granddaughter Margot. Saft is survived by his wife Ellyn Golder Saft, daughter Lauren Saft Hanulec (Steve), son Jonathan Saft, granddaughter Margot Cynthia Hanulec, and father-in-law Robert Golder. The family respectfully requests that contributions in memory of Stephen Saft be made to JCHAI (jchai.org).

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SILVERMAN

GARY STEVEN, 70, of Newport News, VA passed away unexpectedly on Thursday, September 1, 2022. Gary was born November 21, 1951 to the Late Dr. Edward and Rosalind (nee Sklar) Silverman in Philadelphia, PA. After graduating from Central High School in 1969 (228), he went on to study Industrial Design at Carnegie Mellon University in Pittsburgh, PA. Gary's professional career in Toy Design included employment at Kenner, Coleco, Western Publishing, and Hasbro Corporations. He is survived by his wife, Joan (nee Lawson) Silverman. Gary is the loving father of Denise Leeper (fiance Thomas Canfield) and Marisa Silas. He will be always and forever remembered in the hearts of his grandchildren, Gabriella Beyer, Benjamin Beyer, Samuel Beyer, Gianna Silas, Eva Silas, and Bella Silas. He is also survived by his brother Howard Silverman; nephews Ian Silverman and Jeff Silverman; step brother Robert Louis Abrahamson (Juliet) and Susan (Roy) Hoffman. Gary was an exceptional family man, talented artist and musician. He enjoyed singing and performing voice-overs for toy characters, reading bedtime stories while en-

tertaining children, and playing silly games. Gary is preceded in death by his step-mother Leanore Abrahamson (nee Hoffman) Silverman. Donations in his memory can be made to a charity of choice.

SIMON

William H. Simon, MD, 84, of Villanova, PA and Jupiter, Florida passed away on September 11, 2022 at Paoli Hospital following a short but brave battle with brain cancer. Dr. Simon, a Board Certified Orthopedic Surgeon was trained, practiced and taught within the University of Pennsylvania Medical System. He leaves behind his lifelong love and wife of 58 years, Michele Sofian Simon (retired head of classics at The Baldwin School & Sacred Heart Academy), his daughter, Eve Herson Simon, a sister, Caroline M. Simon, and a myriad of friends and former patients. Dr. Simon (Bill) was passionate about medicine, his family, singing, gardening and football. The son of Jacqueline H. Simon and Joseph E. Simon, Dr. Simon was born in Philadelphia in 1938. He attended Cheltenham High School (Class of 1955), Princeton University (B.A. 1959) and the University of Pennsylvania Medical School, receiving his M.D. in 1963. He furthered his training at Harvard University and then practiced medicine in Philadelphia for the remainder of his life. From childhood, inspired by the gift of a toy doctor's kit, he always wanted to be a physician. His cheerful demeanor, kind and caring bedside manner as well as his keen intellect, good humor and healing hands, delighted six decades of patients and medical students with whom he worked.

During the Vietnam war, Dr. Simon served as a Lieutenant Commander at the public health service and took care of soldiers at the Naval Hospital & Walter Reed. Additionally, he did published research at the NIH Institute for Arthritis and Metabolic Diseases. Up until late July, he always checked in on friends & family during his morning virtual "rounds", making sure they knew he was thinking of them. His beloved daughter Eve always looked forward to their daily FaceTime calls where they discussed everything from the latest streaming shows, to how well (or badly) the Eagles were playing to what treats she was cooking from the farmer's market. Starting out as a boy soprano, Dr. Simon sang throughout his life with groups like the Triangle Club at Princeton and The Good Time Charlies at Penn Medical School or even just humming a little Sinatra in the car. Once while chaperoning a Baldwin School Mediterranean cruise organized by his wife Michele, he sported a Fez and led a jaunty version of "Istanbul (not Constantinople)" in the ship's talent show with a dozen students as backup. Even into his 80's, he performed Cole Porter melodies with a group of retired friends. In addition to teaching generations of medical students, he authored several texts, treatises and articles on medical topics. Most recently, he wrote a series of mystery novels with a medical twist featuring a loveably quirky doctor as the main character that bore a striking resemblance to himself. All of his life, he enjoyed participating in and watching sports from football to tennis, golf, sailing and swimming. A devoted Phillies and Eagles fan, for many years he actually celebrated his late January

birthday on Super Bowl Sunday, surrounded by screaming friends who were as passionate about the game as he was. Bill was devoted to his loving family including many nieces, nephews and cousins. He was also an engaged community member, serving on the boards of The Baldwin School, Princeton and Penn Medical Alumni Societies as well as being an active member of Main Line Reform Temple. Aside from his family (including Tucker, his constant canine shadow), his bountiful Villanova garden was his pride and joy, inspired annually by visits to the Philadelphia Flower Show. His smile, spirit and heart will be greatly missed by all who loved him deeply. In lieu of flowers, contributions can be made to The William H. Simon, M.D. Summer Faculty Award for Science and the Humanities at the Baldwin School or to your favorite charity.

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WOLFE

Barbara J. Wolfe (nee Greenberg) formerly of Warminster PA and Cherry Hill, NJ passed away on September 8, 2022 at the age of 89. Wife of the late Donald Wolfe, mother of Carolyn (Martin) Savitzky, and Joel (Traci) Wolfe, grandmother of Robyn Savitzky, and Ted and Ellie Wolfe. Mrs. Wolfe was a former food editor and a feature writer for the Courier-Post newspaper in New Jersey and had won several awards for her writing. Contributions in her memory may be made to Hadassah.

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What's happening at ... Har Zion Temple

Har Zion Temple Approaches Centennial with Focus on Next Generation

JARRAD SAFFREN | STAFF WRITER

Har Zion Temple opened in 1923 in West Philadelphia's Wynnefield neighborhood. Next year, the synagogue, now in Penn Valley, will celebrate its centennial.

And over those 99 years, the congregation has made great contributions to the Philadelphia-area Jewish community. According to the synagogue's history section on its website, members "were instrumental" in the creation of the Perelman Jewish Day School, the Jack M. Barrack Hebrew Academy and Camp Ramah in the Poconos. They also opened the "first afternoon religious school accredited by the United Synagogues of Conservative Judaism."

Today, that legacy is in the hands of Har Zion's 720 family units and its three leaders: Rabbi Seth Haaz, Cantor Eliot Vogel and President Josh Friedman. Haaz arrived in 2018 from a synagogue in Connecticut, but Vogel and Friedman are fixtures, having joined the community in 1991 and 1994, respectively.

Yet all three understand this history and the challenge they face. They also believe that they, along with their congregants, know how to continue the legacy into the next century.

Just a few months ago, the community unveiled its new mission statement on its website. It is, according to the leaders, a reflection of the congregation's values as it looks ahead.

Several values are listed, but two stand above the others, Haaz explained. Those are inclusivity and community.

"We're each on our own journey, and, as members of a Jewish community, we go on this journey together," he said.

This congregation-wide conversation started because the leaders felt that COVID drove people away from communities. But it would have been appropriate even before COVID because Jews were leaving their communities anyway, according to Haaz. At Har Zion, the congregation has shrunk from



Rabbi Seth Haaz Photo by Jay Gorodetzer

around 1,500 family units after World War II to its current number of about half that.

Community, as Haaz explained, has become "a countercultural concept." But that is also the time when it is "most needed."

"It's when we look at students struggling with mental health; when we look at seniors struggling with isolation; and when we look at friends who haven't seen each other in years," the rabbi said. "We want to bring people back to the synagogue."

To do that, Haaz, Vogel and Friedman need to turn Har Zion into a temple that people want to join. Since releasing that mission statement, they have made several changes to try and live up to its values.

Recently, the synagogue held its first-ever Pride event: a screening of a movie about a gay Israeli man who relocates to London after being rejected by his family. The temple also established an inclusivity committee. The five-person group aims to "address various communities who might not know how welcome they are," Haaz said. Congregants want "everyone to be part of the (Har Zion) community," he added.



The first day of preschool at Har Zion Temple in Penn Valley for the 2022-'23 school year

Photo by Norman Einhorn

Towards that same end, synagogue leaders changed the name of the bar and bat mitzvah program to a B mitzvah program. Haaz said the temple wants to recognize that "bar and bat is very binary and not everybody fits into that."

Deeper than the name, though, the rabbi and his team are working to make the process more communal. No longer do students study one-on-one with a tutor. Instead, they learn in a group. This way, they can celebrate "each other's accomplishments," the rabbi explained.

Leaders are trying to create a similar environment across the rest of synagogue life. They are building a covered outdoor space so congregants can gather even during a situation like COVID, according to Haaz. They are renovating their outdoor playgrounds to make equipment more accessible and to add more tree and nature sections. They are also building a hiking trail behind the synagogue "so we can journey and spend time together," Haaz said.

Perhaps most importantly, the synagogue is changing its membership structure to make it less hierarchical. In the past, congregants paid for memberships based on where they sat for High Holiday services. The better the seat, the more you paid, with three sections in all. Now, dues are just based on the number of individuals who are joining from each family.

"Har Zion membership is not just about those three days of the year," Friedman said. "It's about a life cycle."

This is a fundamental change, according to Vogel. The cantor said that in the past, people may have "joined because their kids went to preschool here." But not because it was a place for adults to feel "seen" in their Jewish journeys.

Today and moving forward, synagogues need to do more seeing, the cantor believes.

"Synagogue is not just a thing to be consumed when you need it," Vogel said. "It's not so transactional." **JE**

jsaffren@midatlanticmedia.com



Character Memory — Lessons From My Car and Eyeglasses

BY RABBI CHAIM GALFAND

Parshat Nitzavim

Growing up, my mother would tell me to “stand up straight!” Doing so required concentration and repetition and took some getting used to.

In time, though, I’d engrained the specific motor tasks of good posture. We call this “muscle memory” and use it to describe our ability to throw a ball, swim or repeat other common physical tasks, even if we haven’t done the activity in a long time. It’s as if our bodies automatically remember what to do in the heat of the moment. (Think of “The Karate Kid” car waxing and fence painting.)

This notion of a practiced-movement turned reflexive-action is on my mind precisely because Rosh Hashanah is next week.

I coined the term “character memory” as a corollary to muscle memory and believe the former is just as achievable and essential as the latter. Comparing physical training and character education is something I’ve been thinking about over the last few years. I believe we should practice exercising various character strengths until we automatically deploy them when needed. Parshat Nitzavim, read right before Rosh Hashanah, confirms my belief.

Nachmanides saw Nitzavim as the origin for the concept of *teshuva* (repentance). We read, “For the commandment that I command you this day: It is not too extraordinary for you, it is not too far away! It is not in the heavens ...” Which command? That of *teshuva*, Nachmanides says, because the passage preceding this sentence comprises many variations of the Hebrew root for *teshuva*: *v’hashevota*, *v’shavta*, *v’shav*, *tashuv*, *yashuv*. The repetitions signal emphasis. And I believe that having a higher quotient of character memory will mean fewer moments for which we need to repent.

Teshuva literally means return, as in turning back to something from which you’ve strayed. It raises the question: return to what? There have been different answers: Israel, moral awareness, God, the Jewish people. The biblical notion of returning to God gave way to the rabbinic era’s vision of *teshuva* as a path to moral growth through the process of

self-education.

Teshuva is a response — an acknowledgment that we veered from where we knew we were supposed to be. Concrete analogies to daily life help me better understand more abstract concepts, and I keep coming back to two of them.

The first is to the magic materials behind “indestructible” eyeglasses that return to their proper shape even if bent. These materials aren’t magic, of course, but are appropriately called shape memory alloys; they’re conditioned to remember a correct form and to resist the forces that try to push them in the wrong direction. With education and practice, we can cultivate character that immediately pushes back against the forces that would twist us and remembers precisely where it needs to be.

The second analogy is the feature on many newer cars alerting you when you’ve begun to drift. It prompts you to return to your lane; it doesn’t make the change for you but points you in the right direction. We can develop character memory that similarly nudges us to stay within the boundaries of commendable behavior and does so with similar insistence and constancy. This fits nicely with seeing *teshuva* as “returning” (to the path).

One’s character rarely exists in a vacuum; rather, it comes into focus in relation to other people — especially the effect they have on us. Nitzavim recognizes spheres of influence. Referring to Canaan’s idols and their worshippers, the Torah says beware, “lest there be among you a root bearing-fruit of wormwood and poison-herb.”

Like plants, our location and surroundings affect us. Nitzavim continues by warning that outsiders will observe our conduct and “see the blows [dealt] this land and its sicknesses ... by brimstone and salt, is all its land burnt, it cannot be sown, it cannot sprout.” Chizkuni, emphasizing the pitfalls of the company we keep, would have us look out for the misdeeds of others, because their influence can be devastating for the collective. Rather than reading that the individual “poisons” society, the Sefat Emet looks at the positive effects of community in serving as a bulwark against the actions of wayward individuals.

I won’t pretend that there’s an indisputable, objective list of what comprises character, but there *is* consensus. A

team of 55 social scientists studied world religions, philosophies and psychology looking for agreed-upon virtues and character strengths found across cultures and time. Their research forms the basis for the VIA Institute on Character.

Similarly, in Judaism we believe that each of us is endowed with a full range of “middot” or character traits. Both agree that what distinguishes one person from another is not that you have one trait and I have another, but rather the degree or measure of the traits that exist in each of us. Most importantly, both recognize the uniqueness of each person and also their capacity to change.

Rabbi Kalonymus Kalman Shapira finds a kind of creativity in our process of returning to who we are meant to be; he believes growth and possibility must be uncovered much as a sculpture is hidden by a brute block of stone and must be drawn out.

My colleagues at Perelman Jewish Day School understand how each of us is affected by being in a good place with good teachings and with good people. We guide our young learners to a mindful awareness of their particular character strengths, helping them nourish and develop their virtues and traits as they aspire to character memory. The elementary years may be the optimal time to begin, but it’s never too late for any of us. JE

Rabbi Chaim Galfand is the rabbi for Perelman Jewish Day School. 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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SEPTEMBER 23–29



SUNDAY, SEPT. 25

ROSH HASHANAH CONCERT

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For more information,
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TASHLICH SERVICE

As we continue celebrating our 60th jubilee anniversary year, Congregations of Shaare Shamayim is having its annual Tashlich reception and service. At 4:30 p.m., join us at the home of Marlene Markowitz and Randi Freeman, directly across Verree Road, for a reception. The Tashlich service will begin at 5 p.m. **For more information or details, contact the office at 215-677-1600. 9768 Verree Road, Philadelphia.**

TUESDAY, SEPT. 27

BINGO WITH BARRY

Join Barry at Tabas Kleinlife for an afternoon of bingo at 12:45 p.m. on Sept. 27 and 28. Free parking and free to play with snacks available on Sept. 28. **For more information, call 215-745-3127. 2101 Strahle St., Philadelphia.**

THURSDAY, SEPT. 29

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.**

ANTISEMITISM FORUM

At 7 p.m., Gratz College will host the Forum on Antisemitism in America, which features a scholarly panel discussion on the history and contemporary challenges of antisemitism and also a presentation of the Gratz Medal to Rabbi Lance J. Sussman in recognition of his leadership and service. **For more information: mcohen@gratz.edu or 215-635-7300, ext. 155. 7605 Old York Road, Melrose Park. JE**

FRIDAY, SEPT. 23

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.**

CONTEMPLATIVE SHABBAT

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

MONDAY, SEPT. 26

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,**

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Out & About

Courtesy of Debbie Zlotnick



Photo by Bernie Roseman



Courtesy of Elliot Miller



1 Residents of Federation Housing's Samuel A. Green House showed off their pebble art projects. 2 The Jewish Residents' Council of Ann's Choice in Warminster welcomed rabbis Adam Wohlberg and Sam Hollander from Temple Sinai in Dresher for a Selichot service. 3 Arthur Lashin, the president of the men's club at Beth Sholom Congregation in Elkins Park, presented the Norman H. Abrahamson Man of the Year award to David Sternberg at the men's club's opening dinner on Sept. 8. 4 Congregation Kol Emet in Yardley hosted a Shabbat "meat" and greet barbecue for new and prospective members. 5 Perelman Jewish Day School students are blowing the shofar each morning during the month of Elul leading up to the High Holidays. 6 The Milton & Betty Katz JCC in Margate held its first-ever book club meeting featuring New York Times best-selling author Pam Jenoff. JE

Courtesy of Ken Hampel



Photo by Jordan Cassway Photography



Courtesy of Serena Franks



'THE BIG STORY' TONIGHT IS Larry Kane

PHILADELPHIA'S ANCHORMAN

JARRAD SAFFREN | STAFF WRITER

He's the man who coined the phrase "The Big Story" at the top of Action News broadcasts on 6abc.

He spent more than three decades bringing Philadelphians the story from his anchor chairs at all three local network affiliates, ABC, CBS and NBC. He even brought Americans the story of the Bay of Pigs invasion of Cuba in 1961 and of The Beatles' culture-stopping arrival in North America in the 1960s.

But now, as he approaches the age of 80 in a couple of weeks, Larry Kane is looking back on his own story.

The first Jewish anchor in the Philadelphia region still lives in Abington and belongs to Old York Road Temple-Beth Am, a synagogue he joined in 1977. He also does freelance work for KYW Newsradio.

But for the most part, Kane is a grandpa now. When he spoke to the Jewish Exponent on Sept. 14 about his career, he was excited for the next day, a Saturday, in which he would do his best to attend the two soccer games and two baseball games that his grandchildren were playing in.

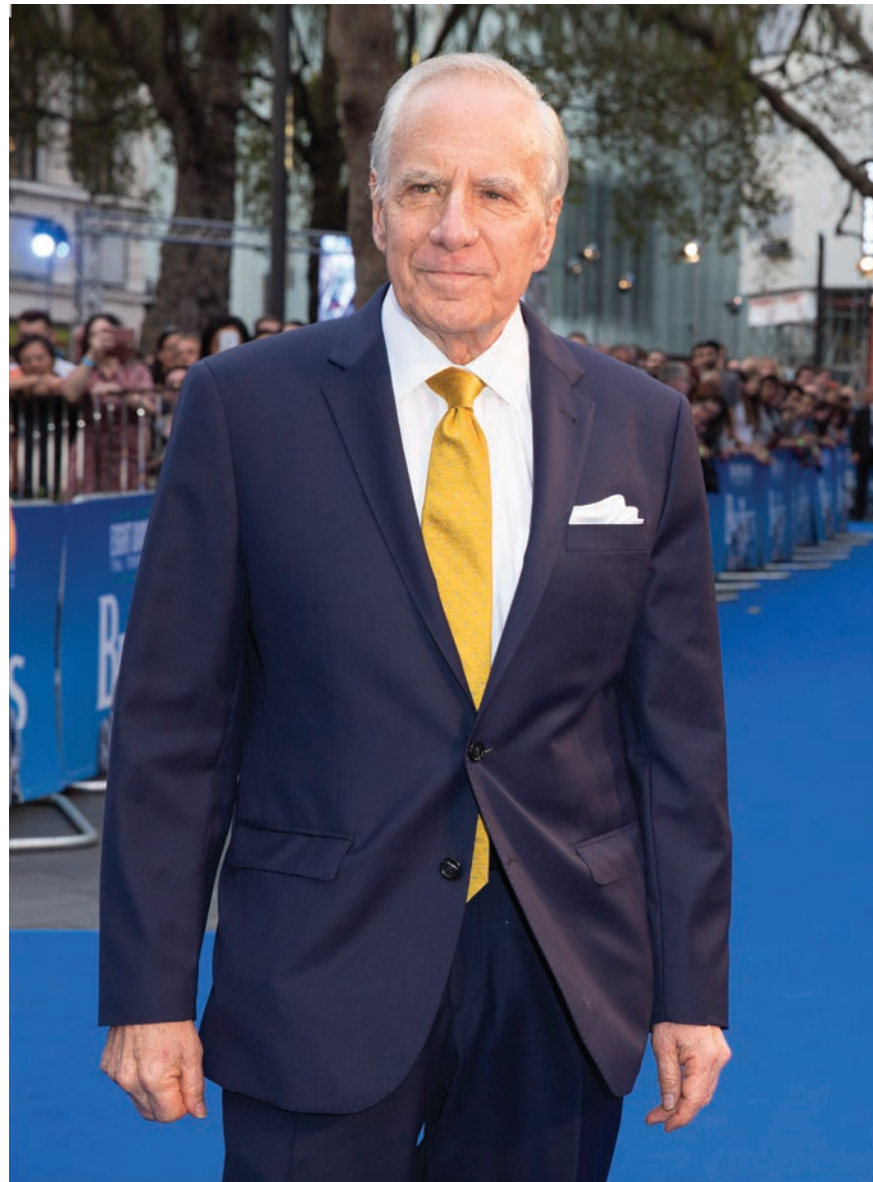
"I'd rather spend the time with them than go down to Florida," he said.

At the same time, Kane was willing to go to Florida in his mind, because that's where his journey began.

The Bay of Pigs

Living in Miami, Kane had friends who immigrated to the United States after the Fidel Castro-led Cuban Revolution in the 1950s. One day, those friends invited the newsman, who did half-hour updates for a local radio station called WAME, to a town south of Miami.

They took him into a field where kids were shooting off "World War II weapons," Kane recalled. The kids told Kane that they were going to invade Cuba but swore him to secrecy. They said the



John F. Kennedy administration had promised to provide air cover.

Kane told them to call him on his phone at the station when the invasion was underway. When the kids landed on the beach and the Kennedy administration failed to provide that cover, two of them called their friend at the station. Then he went on the air with his usual news update.

"I got a call from The New York Times. 'What's going on?'" Kane recalled. "I was just lucky."

Three years later, Kane got "lucky" again.

The Beatles

After their famous appearance on "The Ed Sullivan Show" in 1964, The Beatles arrived at Miami International Airport. Kane followed them to The Hotel Deauville in Miami Beach and got to do "a little interview."

After that conversation, he got letters from kids who wanted to meet the famous group. He then wrote to Brian Epstein, The Beatles' manager, to see if he could organize a station promotion for kids to attend the band's upcoming Gator Bowl stop in Jacksonville.

Epstein wrote back and invited him

to travel on the entire upcoming tour instead. Kane was not sure if he should go. He was a newsman, not a music guy. But his mother, who died right before the tour, told him to go.

"She said, 'This is going to take you into television,'" Kane remembered.

Kane's reports were syndicated to 50 stations around the country. They also landed him an offer to come to Philadelphia and work for WFIL Radio and WFIL-TV.

Philadelphia

During his first few years here, Kane worked as a reporter, news director and occasional weekend anchor. But in 1969, the lead anchor's toupee fell off in the bathroom before a broadcast, and he handed Kane, who was in there with him, the script.

The newsman nearly led to his own report from City Hall during that broadcast, but he got it done without any major mistakes, and then got asked to fill in again. When the station commenced an anchor search later that year, Kane sat in on an interim basis. His channel was a distant third in the ratings.

But as the search continued, the ratings started to improve. With reps, the new anchor's pace got faster; his eye contact got so good that he barely needed the teleprompter; and his laughter was natural.

On Valentine's Day 1970, the general manager and news director invited him to dinner and offered him the anchor seat. From April 1970 to April 1971, the station climbed to No. 1 in the ratings. The newsman would remain in an anchor seat until 2002.

"I've always liked news," he said. "I still like news."

Kane left briefly for a job with WABC-TV in New York City in the late 1970s. But he was commuting, which made him realize something.

"I wanted my kids to grow up here," he concluded. **JE**

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Legals

5039 Pine Street Condominium Association has been incorporated under the provisions of the Pennsylvania Nonprofit Corporation Law of 1988. Law Offices of Jon Taylor, PC 1617 JFK Blvd. Suite 1888 Philadelphia, PA 19103

721-25 N 3rd Street Condominium Association has been incorporated under the provisions of the Pennsylvania Business Corporations Law of 1988.

Notice is hereby given that Articles of Incorporation for a Domestic Nonprofit Corporation for **Circle Change Co.** were filed with the Commonwealth of Pennsylvania. The address of the corporation's registered office is 420 S. 21st St., Philadelphia PA 19149 in Philadelphia County. This Corporation is incorporated under the provisions of the Pennsylvania Nonprofit Corporation Law of 1988, as amended.

FICTITIOUS NAME - Notice is hereby given, pursuant to the provisions of Act of Assembly, No. 295, effective March 16, 1983, of the filing in the office of the Dept. of State, of the Commonwealth of PA, at Harrisburg, PA, for an Application for the conduct of business in Phila. County, PA, under the assumed or fictitious name, style or designation of Joseph Francis, with the principal place of business at c/o Vito F. Canuso, Jr., Esq., 200 S. Broad St., #440, Phila., PA 19102. The name and address of the interested party in said business is Robert G. DeSantis, c/o Vito F. Canuso, Jr., Esq., 200 S. Broad St., #440, Phila., PA 19102.

ESTATE OF AUGUSTINE J. DALY
Daly, Augustine J. late of Philadelphia, PA. Patricia A. McLaughlin, 816 W. 3rd St., Lansdale, PA 19446, Executrix. Andrew I. Roseman, Esquire 1528 Walnut St. Suite 1412 Philadelphia, PA 19102

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

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

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 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: DANIELLAA. 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 without 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 IRENE MEREDITH, DECEASED.
Late of Philadelphia County LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to JOSEPH W. CHAFFIN, JR., EXECUTOR, 214 Hillside Ln., Ellenville, NY 12428, Or to his Attorney: HENRY A. JEFFERSON JEFFERSON LAW, LLC 1700 Market St., Ste. 1005 Philadelphia, PA 19103

ESTATE OF JOHN A. JANKOWSKI, DECEASED.
Late of Philadelphia County LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to JOHN F. JANKOWSKI, ADMINISTRATOR, c/o Daniella A. Horn, Esq., 2202 Delancey Place, Philadelphia, PA 19103, Or to his Attorney: DANIELLAA. 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 undersigned. All persons having claims against or indebted to the estate should make claims known or forward 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 JOHN R. PECORAIO, JR., DECEASED.
Late of Philadelphia County LETTERS of ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to HOWARD M. SOLOMAN, ADMINISTRATOR, 1760 Market St., Ste. 404, Philadelphia, PA 19103, Or to his Attorney: HOWARD M. SOLOMAN 1760 Market St., Ste. 404 Philadelphia, PA 19103

ESTATE OF 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 demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to MICHAEL 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 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 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 JUDITH M. ROBERTS Roberts, Judith M. late of Philadelphia, PA. Leigh S. Roberts, c/o Hope Bosniak, Esq., Dessen, Moses & Rossitto, 600 Easton Rd., Willow Grove, PA 19090, Executrix. Dessen, Moses & Rossitto 600 Easton Rd. Willow Grove, PA 19090

ESTATE OF JULIA 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 without delay to ANTHONY ANTONELLI, ADMINISTRATOR, c/o Daniella A. Horn, Esq., 2202 Delancey Place, Philadelphia, PA 19103, Or to his Attorney: DANIELLAA. HORN KLENK LAW, LLC 2202 Delancey Place Philadelphia, PA 19103

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

ESTATE OF LEO T. SELMER, DECEASED.
Late of Philadelphia County LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to MICHAEL THOMAS BUCIA, EXECUTOR, c/o Harry Metka, Esq., 4802 Neshaminy Blvd., Ste. 9, Bensalem, PA 19020, Or to his Attorney: Harry Metka 4802 Neshaminy Blvd., Ste. 9 Bensalem, PA 19020

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

ESTATE OF 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 with-
out 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 MURRAY DOUGLAS
MACKENZIE DECEASED.
Late of Philadelphia County
LETTERS TESTAMENTARY on the
above Estate have been granted to
the undersigned, who request all
persons having claims or demands
against the estate of the decedent to
make known the same and all persons
indebted to the decedent to make
payment without delay to JOSEPH
T. PACE, EXECUTOR, c/o Thomas

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

ESTATE OF 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

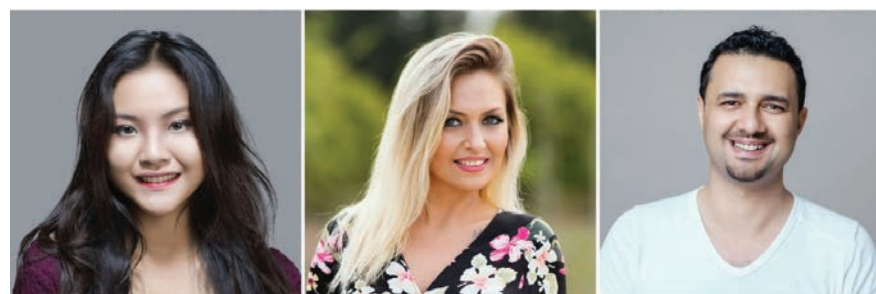
ESTATE OF SIDNEY I. PERLOE,
DECEASED.
Late of Lower Merion Township,
Montgomery County, PA
LETTERS TESTAMENTARY on the
above Estate have been granted to
the undersigned, who request all
persons having claims or demands
against the estate of the decedent to
make known the same and all persons
indebted to the decedent to make
payment without delay to 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 TAE HOON KIM,
DECEASED.
Late of Philadelphia County
LETTERS of ADMINISTRATION
on the above Estate have been
granted to the undersigned, who
request all persons having claims
or demands against the estate of
the decedent to make known the
same and all persons indebted to
the decedent to make payment
without delay to DEBORAH KIM,
ADMINISTRATRIX, c/o Daniella A.
Horn, Esq., 2202 Delancey Place,
Philadelphia, PA 19103,
Or to her Attorney:
DANIELLA A. HORN
KLENK LAW, LLC
2202 Delancey Place
Philadelphia, PA 19103

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



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