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Jewish Exponent

SEPTEMBER 8, 2022 | 12 ELUL 5782

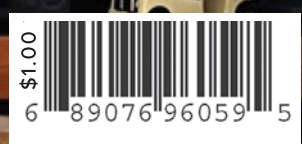
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Harry Boonin

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Jewish genealogist Harry Boonin illuminates the past.

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Missouri Bagel Shop Goes Viral for Talmud-Inspired Effort to Feed the Needy

“Whoever needs, come and eat.”

That’s the quote from the Talmud — the book of Jewish law — that welcomes customers to Goldie’s Bagels in Columbia, Missouri, telling them that people who cannot afford to pay can get a coffee and a bagel, with cream cheese, free of charge.

The promise is core to the shop’s mission: Launched as a popup in 2020, Goldie’s aims to imbue Jewish values into its daily operations.

“My whole thing in opening Goldie’s is we’re going to be so outwardly proud to be Jewish,” founder Amanda Rainey said after a sign about the “Neighbors Account” initiative went viral on social media.

Rainey, who previously worked as a Jewish educator at the Hillel at the University of Missouri, first opened Goldie’s inside Pizza Tree, a restaurant owned by her husband. It moved to its

own location last winter, bringing along a sourdough starter that’s used in its bagels. (Per baking tradition, the starter has a name — Seymour.)

In addition to bagels, Goldie’s serves traditional Ashkenazi desserts such as babka and rugelach. Its Instagram account showcases fluffy round challahs; egg sandwiches made with zhug, a spicy condiment that originated with Yemenite Jews; and “tzitzel bagels,” a rolled-in-semolina confection that’s unique to St. Louis. (It’s not kosher: There’s a sandwich with both meat and cream cheese on the menu.) The Wi-Fi password is “MAZEL TOV.” And this spring, the shop hosted a Passover seder for its staff.

The seder inspired the sign. The principle of feeding the needy is so ingrained in Jewish tradition that the Talmud quote posted at the counter is traditionally recited in Aramaic at the seder, when the Israelites’ exodus from

Egypt is recounted.

Goldie’s had already been handing out free bagels to unhoused people in downtown Columbia, just as Pizza Tree had been doing with slices. And it had already been subsidizing that effort with donations that other customers made informally. “Sometimes people would slip us some cash awkwardly,” Rainey recalled.

But after the seder, a staff member suggested explaining the initiative and citing the quote from Talmud on a sign in the store. The sign explains that customers who cannot pay can ask the staff to charge their meal to the “Neighbors Account.”

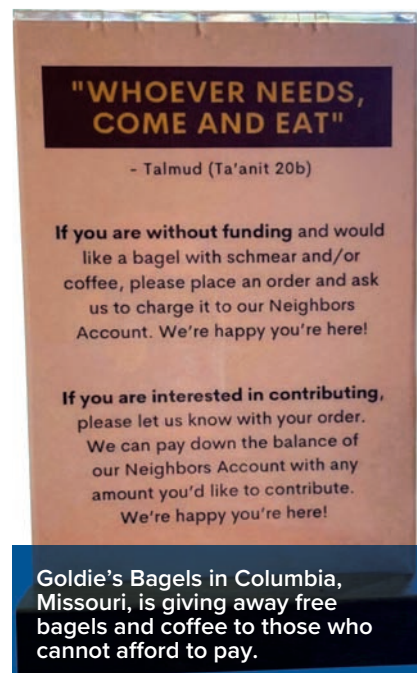
After the sign went viral, people from around the country offered to donate, Rainey said. But she said Goldie’s is committed to keeping everything local.

“We have so many generous people in our community,” Rainey said. “Those people should give money to

somebody where they live; their own neighbors.”

Rainey says the shop gets maybe two \$5 donations a day, which helps pay down the balance of the account, and the store doesn’t take donations unless there’s an outstanding balance. She hopes the initiative will encourage other restaurants in the area to take on something similar.

— By Jackie Hajdenberg



Goldie's Bagels in Columbia, Missouri, is giving away free bagels and coffee to those who cannot afford to pay.

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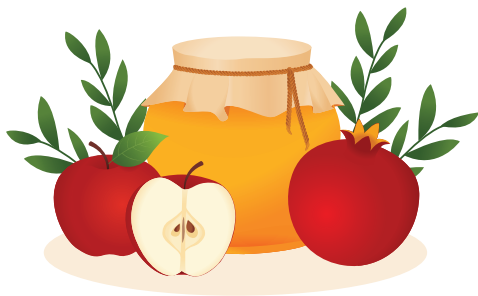
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Doylestown's Matzah Balls Deli Closes Days After Opening

SASHA ROGELBERG | STAFF WRITER

Less than a week after opening its doors, Matzah Balls, a Doylestown Jewish deli, has closed indefinitely.

On Aug. 25, six days after its opening weekend on Aug. 19, owner and chef Franco Federico found an eviction notice on Matzah Balls' window at the 24 N. Main Street location. The doors were padlocked.

Business manager Kevin Aniess said the restaurant closed due to a landlord and tenant dispute.

"This afternoon around 3 PM without any advance legal notice whatsoever a padlock was placed on the front gate and eviction type of notices were placed on the door by the landlord," an open letter on the Matzah Balls website read.

"It was the desire of the landlord that

we would not succeed under any circumstances," it concludes. "The end of this story has not yet been written."

Federico said landlord Uri Abrams requested \$21,000 because of a fine-print clause in the lease saying that any default would result in Federico immediately owing 5% of the remaining time on the lease, over \$10,000, plus \$3,750 in legal fees.

"I guess he made the ultimate mistake, which was to sign the lease, to not hire a lawyer," Aniess said.

Federico has since hired a lawyer. According to Federico, he was not behind on rent payments and that he was unable to pay common area maintenance charges (such as payments for parking lot lighting and garbage maintenance) due to injury and illness.

On the restaurant's opening day, Federico dropped an 800-pound deli case

on his foot, and the restaurant closed for dinner service that night. Federico fell ill a few days later and was unable to leave the house to get a certified check, he said.

The CAM charge was due in August for September's maintenance. The original check for the payment bounced because "the funds did not make it into the account in time because Franco, when he was sick, asked someone else to do it," Aniess said. The person Franco asked was unable to help secure the funds and a new check.

In the two years Federico had previously rented the restaurant space as La Dolce Vita Da Franco from Abrams, he had not missed any rent payments, Federico said.

Aniess believes that some of the landlord's comments made about the restaurant closure were antisemitic, though Abrams, like Aniess and Federico, is also Jewish.

"After the grand opening after the ribbon cutting, when everybody was happy getting their free bagels and cream cheese, the landlord came up to Franco and said, 'You're going to regret the day that you open up a Jewish deli in Doylestown,'" Aniess said.

Abrams also allegedly told Federico that Aniess "was a dog that should be put on a leash." Aniess believes that language was coded antisemitism.

Abrams declined a request to comment.

On Aug. 28, Federico, his girlfriend and Aniess met to discuss terms to reopen the restaurant. Federico would make his late CAM payment and agree to be sure to pay his rent in full and before their due dates. In exchange, Abrams would remove the padlock and eviction notice and reopen the restaurant and would allow for friendly dogs on the premises, which was originally prohibited in the lease.

The agreement fell through, however, because, according to Aniess, when Federico called Abrams to discuss the



Matzah Balls deli closed on Aug. 25, six days after its grand opening.

agreement, Abrams did not want Aniess and his son-in-law, who helped develop Matzah Balls' menu, to be on the restaurant's premises. Federico did not agree to that element of the agreement.

Though Federico believes he had not had any previous financial disputes with Abrams, he said that Abrams was stringent about when he received payments. According to Federico, Abrams would eat the restaurant's food in the kitchen after business hours most nights at La Dolce Vita Da Franco.

"The other thing he always said to me was that he was the king and nobody should mess with him," Federico said of Abrams. "He was 'the lord of the land'; he's 'the landlord.'"

A hearing at the Bucks County Courthouse was set for Sept. 7 to discuss reversing the shuttering of the business.

"Franco is extremely upset; he's basically destroyed," Aniess said. "The whole thing that his reputation was built on for 40 years in the restaurant business was basically shattered in one hour."

Though Matzah Balls remains closed, Federico is planning Rosh Hashanah dinners and take-out on Sept. 25 and 26 at his restaurant Fountainside in Horsham. **JE**

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Antisemitic Flyers Distributed in Brigantine

JARRAD SAFFREN | STAFF WRITER

Hundreds of flyers with antisemitic messages were distributed in Brigantine, New Jersey, over the weekend of Aug. 20 and 21, according to local police and several media reports.

They contained references to conspiracy theories about Jews controlling the United States and the media. They did not contain any specific threats.

The Brigantine Police Department is

of Atlantic & Cape May Counties, the Anti-Defamation League and the Brigantine Police Department, among other authorities, did their best to make sure that the flyers did not get additional publicity. The president advised members not to share pictures of them on social media. The police told residents of the town, Jewish and non-Jewish, the same thing.

Publicity could inspire more potential attackers, according to Roberta Clarke, the executive director of the local Jewish Federation.

"We maintain and review our security protocols, encourage legislators and law enforcement to confront the injustices of bias and bigotry, promote anti-hate education, teach civics in schools and work with organizations that identify and challenge hate groups"

classifying it as a "bias incident" and investigating. Similar incidents have taken place across the country.

"We maintain and review our security protocols, encourage legislators and law enforcement to confront the injustices of bias and bigotry, promote anti-hate education, teach civics in schools and work with organizations that identify and challenge hate groups," read a statement from the Shirat Hayam Congregation in Ventnor, New Jersey.

Brigantine Police said there is no update on the investigation at this time.

Temple Beth Shalom, which is in Brigantine, was not directly targeted by the attack, according to President Jan Sarratore.

"We were very fortunate it was random," Sarratore said.

Sarratore and the congregation, on the advice of the Jewish Federation

"On something like this, which is really sort of a cowardly action, we don't want to give them attention," Clarke said.

Without spreading the flyers, Brigantine residents did show solidarity with the Jewish community by holding a rally outside the local library, where a Holocaust memorial statue stands, the following Friday night, Aug. 26. Between 150 and 200 people attended, though Temple Shalom members did not because they were told to lay low by the ADL and because it was right before the Sabbath.

"We felt the support," Sarratore said.

But the synagogue has hired security for the upcoming High Holidays.

"Which we've never done before," the president said. **JE**

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New Yeshiva Opening in Elkins Park on High School Road

JARRAD SAFFREN | STAFF WRITER

Like many New Yorkers, Rabbi Yehoshua Rubanowitz felt surrounded by strangers. He felt like his community was scattered. And he felt like he could never own anything, just rent.

Except Rubanowitz was not just any New York City resident. He was the rosh yeshiva for the Yeshiva Gedolah in Washington Heights, a Manhattan neighborhood. So, if he moved, the 100-plus student institution would move with him.

By January of 2021, moving was not a matter of if, but when and where, according to the rabbi. He said he looked at 13 or 14 places in the tri-state area. But it was not until he got a tip

about one in the Philadelphia suburbs that he figured out where he was going.

After getting that tip, Rubanowitz visited the former Congregation Kol Ami property at 8201 High School Road in Elkins Park, and he was sold on the spot. The rabbi loved the quiet, suburban location, the building that was already zoned for a school and the plot of land that was big enough to include a dormitory and was affordable enough to buy.

Over Labor Day weekend, the Yeshiva Gedolah received the necessary approvals from Cheltenham Township to open for the 2022-'23 school year, according to the rabbi. It will open with space for 108 students and 12 staff members. Students will live in the yeshiva's second-floor dormitory on the same site as the school building.

Unlike in New York, they will not be scattered in different, rented-out apartment units. They will live together on a property that the yeshiva owns.

"They feel like one group. That's the environment they're used to," Rubanowitz said. "They come to the school as a group."

Rubanowitz started the school for 18- to 21-year-olds to study Talmud 13 years ago and grew it from eight students to more than 100. But then he capped enrollment. He said a relationship between a rosh yeshiva and a Talmudic scholar is "forever," and that he wanted to be able to devote enough time and attention to each student.

Rubanowitz describes himself as the yeshiva's dean, lecturer, teacher and rabbi. And to each scholar, he is a mentor and leader.

The rosh yeshiva said he discovered years ago that God granted him the ability to teach college kids. It is a skill he has confidence in. It's also the one he wishes to focus upon.

His vision, he explained, is what you will see inside the doors at 8201 High School Road: students learning in community with one another.

"The yeshiva is done," Rubanowitz said. "Whatever happens in the community, if it grows it grows."

But the rabbi chose Elkins Park because he believed it could offer fertile ground for his students and their post-yeshiva pursuits. Rubanowitz estimates that only about 10% of them, if that, will become rabbis once they leave the 7.5-acre, 40,000-square-foot property.

Many yeshiva scholars go on to medical school, law school and other



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The entrance to the new Yeshiva Gedolah at 8201 High School Road in Elkins Park



The Yeshiva Gedolah property in Elkins Park is still under construction.

professions. One of the rabbi's former students works in the management operations field and helped him find the company that will provide janitorial staff to Yeshiva Gedolah.

A yeshiva aims to root its students in Torah to develop their moral character. Then, they will be more likely to find success in their chosen professions and become upstanding members of their communities.

Rubanowitz hopes that, in many cases

for his current scholars, that community becomes Elkins Park.

"We all aim to be a beacon of light," he said.

The community, for its part, seems happy to have them.

Cheltenham Township's Board of Commissioners approved the yeshiva's sewage facilities planning module with a 6-0 vote in August. And then in early September, over a holiday weekend, it helped the school gain the final approv-

als it needed to open.

The institution's hired construction company, Regan Kline Cross Architects, is still renovating the site. But it is in stable-enough condition for the students and staff to move in and start the year.

"They weren't looking for any zoning change," said Daniel Norris, the board president. "They were looking for minor variances, so it wasn't a significant decision as far as the type of organization."

Norris, who is Jewish and belongs to the Conservative Beth Sholom Congregation on Old York Road, also believes that the Orthodox institution will add to the community in general.

"We have an Orthodox synagogue not far away: Young Israel of Elkins Park," he said. "And Cheltenham is a very welcoming community to all religions." **JE**

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Sweet New Year: Community Apple-Picking Events

It's the time of new: new school semester, new season and, of course, a new Jewish year. As the lunar calendar approaches 5783, the Jewish Federation of Greater Philadelphia's neighborhood Kehillot invite community members to celebrate Rosh Hashanah with various apple-picking events.

In addition to apple picking, these programs will be complete with craft activities, hay rides, music and shofar blowing, at some of Greater Philadelphia's popular orchards. But the main attraction is the apples, which can be used to dip in honey this Rosh Hashanah on the evening of Sunday, Sept. 25 through Tuesday, Sept. 27.

"The Jewish Federation is excited to start a new year by welcoming in our community with a nod to Jewish tradition in a family-friendly and fun way," Director of Community Development Max Moline said. "All are welcome to join our Kehillot, neighborhood groups, as we connect with fellow community members and get in the spirit of the High Holiday season."

Check out the below events, and get excited to pick as many apples as you can carry. Visit jewishphilly.org/apple-picking for registration information and more details.

Apple Picking at Styer Orchard

Sunday, Sept. 11 | 1-3 p.m.

Styer Orchard; 97 Styers Lane, Langhorne, PA 19047

Pick your own apples for a sweet new year! Check in with Northeast Jewish Life at Styer Orchard to schmooze and enjoy a holiday craft. Afterward, go off with your family and friends for the best fall activity – apple picking. Pick up a Rosh Hashanah bag filled with apples, honey and a fun activity for the kids. This event is free except for the additional apples you pick.

Jewish New Year on the Farm

Sunday, Sept. 11 | 1-4 p.m.

Linvilla Orchards; 137 W. Knowlton Road, Media, PA 19063

Start your new year off on a sweet note with your Delaware County Jewish community! Bring your family and friends to join the Kehillah of Delaware County and local partners for an afternoon of apple picking, arts and crafts, story time and Rosh Hashanah goodie bags. This community program is free with the exception of what Linvilla Orchards charges for apple picking. The first 25 to register will receive a discount for apple picking.

Apples & Honey at Styer Orchard

Sunday, Sept. 18 | 1-3 p.m.

Styer Orchard; 97 Styers Lane, Langhorne, PA 19047

It's that time again! Join Bucks County Kehillah for its annual Apples & Honey event at Styer Orchard to start off the new year on a sweet note. Bring your friends and family to connect with the community outdoors, listen to the shofar, relax to music and take a hayride to the apple orchards! Pick up a Rosh Hashanah bag filled with apples, honey and a fun activity for the kids. This event is free, except for the additional apples you pick.

Special mention:

Fall Fest: Apple and Pumpkin Picking

Sunday, Oct. 16 | 1-4 p.m.

Highland Orchards; 1000 Marshallton Thorndale Road, West Chester, PA 19380

While Rosh Hashanah may be over, Sukkot is another great holiday for apple picking — and pumpkin picking, too. Celebrate the last day of Sukkot with the Kehillah of Chester County, community partners, friends and family for an autumn afternoon filled with hay rides, farm animals and pumpkin patches. Enjoy music, arts and crafts and goodie bags. This community program is free with the exception of what Highland Orchards charges for apple picking.

The Kehillot are part of the Jewish Federation's neighborhood initiative to foster a vibrant Jewish community throughout the Greater Philadelphia region. To learn more about your Kehillah or community group, contact Director of Community Development Max Moline at mmoline@jewishphilly.org.



YOU SHOULD KNOW ...

Isaac Blum



SASHA ROGELBERG | STAFF WRITER

He's an author — not an architect — but Isaac Blum is concerned with windows and mirrors nonetheless. In his debut novel, “The Life and Crimes of Hoodie Rosen,” published by Philomel Books on Sept. 13, Blum must strike the balance between sharing a story rich with Jewish themes and culture with a broader young adult audience.

“You want your book to be a mirror to Jewish people, reflecting their experience and speaking to them that way,” Blum said. “And you also want it to be accessible enough that it opens a window into that world for non-Jewish readers.”

Blum, 33 and a Bala Cynwyd native and resident, has straddled lines of Jewish and secular most of his life. It's a crux in his coming-of-age, which he prudently wove into the plot of “Hoodie Rosen,” his fictional Jewish bildungsroman.

The teenage Yehuda “Hoodie” Rosen must navigate a recent move his family and his Orthodox community made to the small, near-Jewless town of Tregaron, where he is distracted from his yeshiva studies by a young gentile woman, who, in addition to living a culturally drastically different life than Hoodie's, is also the daughter of the town's mayor who opposes the large migration of Orthodox Jews to her town. As the romance between Hoodie and his star-crossed crush escalates, so, too, does the antisemitism the bigoted townsfolk incur against the Jewish residents.

“The Life and Crimes of Hoodie Rosen” was inspired by the increase of violent antisemitism from 2016 to 2019, which culminated in the deadly shooting at a Jersey City, New Jersey, kosher grocery store.

The attack filled Blum with a sense of urgency. The shooting also occurred in tandem with a dispute in the Hudson Valley, New York, where a largely non-Jewish community opposed the development of a high rise that would house an Orthodox community. Blum paid special attention to how large communities of Jews became targets of antisemitism.

“When you have a group that, for different reasons has to move together because of their religious rituals — the way they have to walk to synagogue on the Sabbath since they can't be in driving distance, all those sorts of things — I think it creates more natural tension that can lead to violence more easily,” Blum said.

Current events gave Blum's novel a clear direction, but so did Blum's own life. His mother was a Conservative Jew (Blum believes that she was the first woman to be a member of Adath Israel without her husband), and his father was an atheist.

Looking back on his upbringing in Bala Cynwyd, Blum recognized the divide in the Jewish culture there: While many Jewish community members regularly attended synagogue and Jewish day schools, others were secular or culturally Jewish.

“There is this disconnect between them, but I think there's always been this natural line between so-called ‘Torah Jews’ and ‘not Torah Jews,’” Blum said. “One of the reasons I wanted to write the book ... [was to find] where that line is, and does that line need to exist?”

Blum's life circumstances allowed him to see either side of the line. An English major who later went on to receive his master's of fine arts in creative writing from Rutgers University-Camden, Blum read Chaim Potok, expanding his Jewish education. To balance his writing projects with the need to find a job after school, Blum taught at Orthodox schools, where the schedule gave him the flexibility to write.

In the novel, Hoodie is infused with much of Blum's personality: his dry, witty sense of humor; his inability to take things seriously. Certainly, Blum's own experience with his Jewish identity and experiences working with Orthodox teens informed the book heavily.

But Blum was careful not to copy his experiences or create too many parallels between his life and Hoodie's. He wanted to avoid the “sacred responsibility” an author may have to recreate all the details of real life and of history.

At the same time, Blum is happy to shoulder some of the responsibility of representing Judaism in literature. “Hoodie Rosen” feels personal to Blum, but he also felt it was important to depict Orthodox Jewry — though not the type of Jewry with which he identifies — as something to celebrate and find community in, not run away from.

“I am proud of having a book — I mean it's a book with a kid with tzitzit walking down the street,” Blum said. “And there's very, very few representations of Orthodox Judaism in young adult literature.”

Blum is writing another Jewish coming-of-age novel to be published in spring 2024. **JE**

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Student Debt Forgiveness

President Biden's announcement last month that the Department of Education would cancel up to \$10,000 in student loan debt (and up to \$20,000 for Pell Grant recipients) for each borrower earning less than \$125,000 has stirred mixed reactions.

Some worry that such massive debt forgiveness — estimated to be as high as \$24 billion per year for the next 10 years — would further enflame still-raging inflation and force the raising of taxes. Others argue that the debt forgiveness just isn't fair — particularly to those who paid off their loans or arranged alternative financing for their education other than through a federal program.

Similar "fairness" questions were raised regarding people who didn't attend college at all — either because they couldn't afford it or because they chose not to. And, most basically, critics ask why should Uncle Sam favor college-educated elites and force hardworking men and women to pay off other people's higher education debts?

While we recognize the legitimacy of many of the questions raised regarding Biden's student debt plan, we applaud it. We do so because we believe the plan can help transform the lives of millions of young Americans who are burdened with college debt by giving them a chance to pay down their loans, buy homes for their families and



one day send their own children to college.

Critics harp on the image of the struggling American worker being forced to subsidize the college debt of a household making six figures. While there will be some wealthier beneficiaries of the program, the overwhelming majority are not.

More importantly, that's what being part of an orderly society is all about. Some people pay more in taxes, others pay less. But we all get our mail delivered the same way, every neighborhood

gets its trash collected on the same schedule, and myriad other government programs and services are made available to all, irrespective of how much each person pays in taxes.

And we pay for those services even if we don't use them. Thus, for example, revenue from your federal gas taxes may go to improve an interstate highway in a distant state, and you are obligated to pay property taxes even if you don't have children in the public schools and have no occasion to use other tax-funded government services.

The point here is that neither tax payments nor government programs are a zero-sum game. We support a "social compact" designed to achieve a greater good. Orderly society needs effective police and fire protection, well-maintained roads and quality public schools. And we also need efforts to remedy elements of wealth inequality that are particularly burdensome on lower-income and minority families.

The president's student debt forgiveness plan will alleviate some student debt, but not all of it. The plan strikes a good balance, even as critics on the left argue that far greater amounts should be forgiven. Unfortunately, the plan does not address the ongoing, crushing cost of higher education and its lasting impact. That is a serious problem that needs to be addressed. **JE**

FILICKR / toddjaebucci

Beinart Blathers On

We expect a public intellectual to take sides, frame arguments, articulate thoughtful analyses and help shape our thinking.

Liberal journalist Peter Beinart is a public intellectual who fills very few of those expectations. Instead, he has shown himself to be overly focused on arguing against Israel as a Jewish state. His periodic provocative pronouncements keep mainstream Jewish organizations awake at night.

Last month saw the publication in The New York Times of Beinart's op-ed "Has the Fight Against Antisemitism Lost Its Way?" Beinart's answer is a disturbing "yes," based upon a flawed argument. Beinart maintains that the expanded definition of 'antisemitism' to include attempts to delegitimize the state of Israel has led to use of the fight against antisemitism as "a vehicle not for defending human rights but for denying them."

Here's Beinart's reasoning: Israel denies human rights to the Palestinian nation. If every criticism of Israel is viewed as antisemitic, then the shield of antisemitism is being used to promote deprivation of human rights. And that, he says, is what orga-

nizations like American Jewish Committee are doing when they criticize Human Rights Watch for accusing Israel of "crimes of apartheid and persecution," and calling the accusations antisemitic.

But he doesn't stop there. He also accuses AJC and others of not just denying Israel's repression of Palestinians, but of stifling human rights around the world.

Similarly, Beinart is critical of U.S. support for Israel's efforts to expand the Abraham Accords. Beinart claims that there is some kind of agreement between American Jewish organizations and the U.S. government to ignore human rights violations in Saudi Arabia and United Arab Emirates, for example, and to reward those countries for their bad behavior because it benefits Israel.

Thus, he argues: "As relations have warmed between Israel and the monarchies of the Persian Gulf, American officials have begun using the struggle against antisemitism to shield those regimes from human rights pressure." And just to be sure that you get his point, Beinart tweeted: "The fight against 'antisemitism' as waged by the

American Jewish establishment and the US government, has become a threat to human rights." Beinart's paranoia is disturbing. His accusations are outrageous.

No one denies that the Persian Gulf states have horrendous human rights records. That has been the focus of much commentary and discussion as efforts to bring those states closer to Israel and the West have been pursued. No one is accepting of those violations. No one is encouraging those violations. And it is naïve or worse to believe that violations of human rights are being tolerated in the Middle East and around the world in order to benefit the state of Israel. As the old joke goes: We wish Israel had that much power and influence.

While we can ignore Beinart, we worry that his tortured imaginings give cover to those who are trying to separate antisemitism from anti-Zionism and hammer the Jewish state. Beinart is Jewish. But that doesn't give him license to invoke and promote hateful antisemitic tropes. His ramblings jeopardize Jewish lives. **JE**



Praise for Gorbachev?

BY BERNIE DISHLER

As the world mourns the passing of Mikhail Gorbachev, many Jews are heaping praise on the former Soviet leader, crediting him with freeing the Soviet Jews.

I would compare praising Gorbachev with praising Pharaoh for freeing the Hebrews from Egypt.

With time passing, our memories might need to be reminded of the decades of pressure put on the Soviet Union by the world's Jewish community and many other supporters.

A look through the Exponent archives will make readers aware of the myriad of activities that started in the early '70s and continued into the early '90s.

The Soviet Jewry movement constantly made the world aware of the situation of Jews in the Soviet Union. Whether they attended a visiting Soviet opera company, a concert or a hockey game, attendees were met with demonstrators educating them about the plight of our Soviet brethren.

I would compare praising Gorbachev with praising Pharaoh for freeing the Hebrews from Egypt.

Congressional leaders were encouraged to constantly raise the issue of individual refuseniks and the millions wanting to emigrate. Some of the members of Congress who went on official visits to the USSR took time out of their meetings to meet with Jewish refuseniks.

Hundreds of Jews and non-Jews from Philadelphia traveled to the Soviet Union to visit with refusenik leaders, bringing moral support as well as helping them with their goal of spreading Jewish identity. This was their only means of communicating with the world beyond the Iron Curtain. We established a lifeline. Bar and bat mitzvah pairings in area synagogues brought home the plight of teens in the USSR who could not celebrate the same rite.

President Ronald Reagan was asked to talk about the issue at every meeting with Gorbachev.

And then, with short notice, it was announced

that Gorbachev was coming to the United States to meet with Reagan to sign an important arms agreement. Reagan had promised Jewish leadership that the meeting would not go forward without the freedom of emigration for Jews being on the agenda.

The Jewish community mobilized like it never had before. Every bus in the tri-state area was rented, and 15,000 Philadelphians went to join the rest of the 250,000 protesters on Dec. 6, 1987. We gave backing to Reagan's words.

Gorbachev was meeting with the president the next day. He could not ignore the pressure anymore.

Natan Sharansky, the former Israel Cabinet minister and chair of the Jewish Agency who spent nine years in Soviet prison for Jewish activism, said, "Without the pressure and the struggle of the Jewish world for Soviet Jews, supported by Reagan and other world leaders, Gorbachev would probably never have done it."

My message is not a question of whether Gorbachev deserves praise. It is a message of

learning from history. In the 1930s and 40s, most Jews, for whatever reason, did not do enough during the Holocaust, and 6 million of our brethren were slaughtered.

In the '70s and '80s, the organized Jewish community supported efforts in many different ways to raise the pressure on the Soviet leadership. More than 2 million Jews left the USSR, and others continue to leave.

The next generations must know about this history, and they must learn from it. I have been told by many Jewish emigres from the USSR that they do not know the story. And their children certainly do not.

My plea to Jewish educators and parents: Tell the story! **JE**

Bernie Dishler is a former co-chair of the Soviet Jewry Council of Philadelphia.

letters /

Op-ed Spotlighted Parent Alienation Syndrome

I applaud Amy Neustein's Sept. 1 op-ed for highlighting the highly destructive, often irreparable harm caused to children by family courts ("Mothers Who Report Abuse Still Losing Custody 'at Staggering Rates'"). Parent alienation syndrome has been debunked as junk science, yet courts continue to rely on it and discriminatory stereotypes of women as "hysterical, vindictive and manipulative" to disbelieve mothers and place children with abusive fathers.

Research shows that when fathers claim parental alienation, courts are more than twice as likely to disbelieve claims of abuse by mothers and nearly four times more likely to disbelieve allegations of child sexual abuse. The consequences are dire: Children are placed with an abusive parent and deprived of a foundational relationship with their loving mother.

Mothers are now told not to raise allegations of violence or abuse for fear of losing their children, and once parent alienation is invoked, there is no way out except to deny abuse that is real. This has a lifelong impact on children, who should be the center of every custody decision.

As a pro bono lawyer who has tried to assist mothers seeking custody of their children, I urge others to join this important fight to give a voice to these children and their resilient, devoted mothers. **JE**

**Maura McNerney,
Wynnewood**

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.

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Survivor's Guilt and the Atonement of the Innocent

BY CHAIM STEINMETZ

My friend Johnny was lucky. He lived in a Belarussian village near the Lithuanian border, and in 1941, the day before the German invasion of the Soviet Union, he was conscripted into the Red Army.

Because of this, Johnny was taken east just ahead of the S.S. killing machine. He survived the Holocaust, but his father and siblings did not. Until the end of his life, Johnny would wake up in the middle of the night, tormented by the question of why he survived into old age while his brothers and sister were murdered in their teens.

Survivor's guilt is so powerful that it doesn't weaken with the passage of time. Johnny was still grappling with the murder of his family during the Holocaust as a 95-year-old great-grandfather.

Many survivors were burdened by similar feelings. Primo Levi described survivor's guilt this way: "Are you ashamed because you are alive in place of another? And in particular, of a man more generous, more sensitive, more useful, wiser, worthier of living than you?"

Survivor's guilt has been the subject of multiple studies. And these types of guilt feelings are not unique to Holocaust survivors; others who experience the deaths of colleagues, such as soldiers or survivors of accidents, experience similar feelings of guilt. Bereaved parents are often afflicted by guilt, wondering why they couldn't do more for their children. Sometimes it is the innocent who call out for atonement.

Our Torah reading includes an unusual atonement ritual, the *Eglah Arufah*, which offers insights into the meaning of psychological guilt. A dead body is found, and the murder remains unsolved. The elders of the nearest city then perform a multifaceted ritual in response. First, a calf is decapitated; afterward, the elders wash their hands and declare, "Our hands did not shed this blood, nor did our eyes see it done." Then the Kohanim call out "Absolve, O Lord, Your people Israel whom You redeemed, and do not let guilt for the blood of the innocent remain among Your people Israel."

This ritual of *Eglah Arufah* is extremely puzzling. Why does an unsolved murder require atonement? And why do the elders have to declare their innocence?

Some commentaries see this ritual as a publicity stunt that shapes the communal mood. The Rambam

offers the fascinating view that the purpose of the *Eglah Arufah* "is evident. ... As a rule, the investigation, the procession of the elders, the measuring and the taking of the heifer make people talk about it; and by making the event public, the murderer may be found out, and he who knows of him, or has heard of him, or has discovered him by any clue, will now name the person that is the murderer."

This explanation doesn't see the *Eglah Arufah* ritual as purposeful in itself; instead, its goal is to draw attention to the unsolved murder and get people to report any information they may have to the leaders of the community.

But other commentaries take a very different view. They see the *Eglah Arufah* as directly related to questions of innocence and responsibility, and they comment on two aspects. First, they analyze what the elders' statement, "Our hands did not shed this blood" might be referring to. As Rashi puts it, "Would it enter anyone's mind that the elders of the court are suspected of bloodshed?"

Survivor's guilt is so powerful that it doesn't weaken with the passage of time.

The Talmud Yerushalmi offers two opinions as to what this declaration means. One opinion is the elders are declaring that they did not let the murderer go free and fail to bring him to justice. This declaration is an acknowledgment of one type of social responsibility for the murder: The elders must promote law and order, and be vigilant in locating and prosecuting criminals.

The other opinion in the Yerushalmi is that the elder's declaration is about the victim. They are declaring that they did not overlook the victim, and did not fail to offer him appropriate food and protection to embark safely on his journey. It is a communal responsibility to take care of visitors, one that can be a matter of life and death.

A fascinating view is offered by the Malbim and Rashi's commentary to the Talmud. Both see the declaration of communal responsibility as being

about charity. If a community fails to feed the poor, the indigent will be driven by hunger into a life of crime. In order to obtain food, these indigent criminals will be willing to kill or be killed. The dead body is either that of the victim of a crime or a criminal killed in self-defense; but either way, if the community had provided for the hungry to begin with, this death would never have occurred.

These are three ways that the community could possibly bear responsibility for the victim's death. But now a far more important question needs to be asked: Is this *Eglah Arufah* meant as an indictment of the community, or its exoneration? The very ritual of the *Eglah Arufah* is self-contradictory: The elders wash their hands and proclaim innocence, while the Kohanim pray for atonement, which implies guilt.

Ibn Ezra views the *Eglah Arufah* as an indictment of the community, for two reasons. First, he says that the community "erred and did not guard the dangerous roads." And then he adds that the shocking death indicates that God is highlighting a moral failure in the city, "because if the city had not committed a similar deed, then the murder of a person near their city would not have occurred. God's thoughts are deep and infinitely beyond our comprehension."

This understanding sees the *Eglah Arufah* as a response to moral failure. The community might not have committed the murder, but they are still responsible for it. They should have instituted policies that could have prevented this crime.

Others take a very different view. The medieval commentary of the Minchat Yehuda says the *Eglah Arufah* ritual expresses the community's innocence, and they are in effect declaring that "just as the calf is flawless and the ground is flawless, so too we are without flaw and innocent of this sin." Only the murderer is guilty of the crime.

But this view is puzzling. Ultimately, the *Eglah Arufah* appears to be a sacrifice, and the Kohanim are asked to offer the community atonement. But if the community is completely innocent, why should they be required to perform a ritual of atonement?

The answer to this question brings us back to survivor's guilt. Even without guilt, one can have guilt feelings. And for this reason, there is an obligation to bring an *Eglah Arufah*, because even the innocent need atonement.

The purpose of the *Eglah Arufah* is to bring meaning to those guilt feelings. By killing the calf, the community reenacts the cold-blooded murder, and the initial feelings of failure, shame and

guilt are immediately reawakened. The ritual continues with the oscillating inner dialogue of guilt. Even though one is innocent, and can wash one's hands of the crime, one still chooses to pray for atonement, to justify oneself as worthy. The *Eglah Arufah* is a reenactment of survivor's guilt, and by dedicating a sacrifice to it, the *Eglah Arufah* turns these guilt feelings into something sacred and meaningful.

Eglah Arufah is an atonement for the innocent, a way of recognizing that guilt feelings have profound meaning as well.

This is a very different way of seeing guilt. In general, feelings of guilt have a bad name. Psychologists from Freud onward have seen guilt as an unwanted neurosis to be treated and healed. A Holocaust survivor's fixation on the fate of lost family members could easily be dismissed as unhealthy guilt feelings, the undesirable residue of years of trauma.

But this analysis overlooks spiritual insights into guilt. Martin Buber wrote an essay "Guilt and Guilt Feeling" to respond to Freud's views on guilt. He argued that there is a second type of guilt, existential guilt, which is taking responsibility for an "injury" to the world order. In a broken world, ethical people will feel the need to justify their existence. This is exactly what the *Eglah Arufah* is all about, and this ritual is a way of incorporating "existential guilt" into our lives, making the trauma of an unexpected death into a holy sacrifice, and a way to raise our moral consciousness.

Buber's insights offer a different perspective on survivor's guilt as well. After witnessing the death of their friends and family, Holocaust survivors felt challenged to prove themselves worthy of being the lucky ones. This existential guilt led many survivors on a quest to rebuild a world that was lost.

They would speak to school students about their experiences and charge them with fighting hatred and antisemitism. They sacrificed in order to rebuild the Jewish homeland in Israel. As one observer noted, survivors "bought a \$500 Israel Bond every year even if they didn't have a dime." Or, they did simple acts of kindness. Eddie, the "candyman" in my previous synagogue, decided to respond to the bitterness he had experienced by making life sweeter for the next generation.

These survivors were grappling with guilt feelings. They were seeking atonement, even though they were innocent. And their quest continues to impact our community today. **JE**

Rabbi Chaim Steinmetz is the senior rabbi of Congregation Kehilath Jeshurun in New York. This article was originally published by The Jewish Journal.



BY RABBI IRWIN WIENER

The history of hate extends beyond our understanding of time and space. From Cain killing Abel to the present day, we have learned nothing about controlling the impulses to destroy that which we hate. It is a disease that festers and grows because we allow it to flourish and is nourished by so many influences beyond our control.

Today, we are witnessing the most virulent display of hate and bigotry in our country's history. African Americans, Asian Americans and all people of color are experiencing racial profiling resulting in attitudes that create separation rather than connection.

In recent times we have witnessed, more than ever, expressions of distrust and fabricated distortions with the systematic rise of antisemitism resulting in the uncontrollable rise of atrocities that are reminiscent of episodes throughout our history.

Our temples of academia spread discontent. The media thrives on the sensationalism of the fright associated with hate. Religious authorities try, for the most part, to control the savagery, only to find their influence slipping away.

The reports of humanity's efforts to achieve survival for all are lost in the heinous acts occurring every day. It is difficult to find stories of selfless efforts to feed the hungry, house the homeless and achieve peace. They seem to be things of the past.

Age-old distortions are prevalent. Every time we seem to make progress in creating an atmosphere of connection, there seem to be many more episodes of discontent. Now the world that is supposed to be more in tune, more intelligent, more responsible and more educated has not changed anything. The flagrant display of hostility is because the disenfranchised now find their moment in the sun as they spew their anger and frustration. They, for the most part, have become mainstream. And it's for these reasons and more that makes it so frightening.

Over the last years, we have witnessed hate and anger on a scale not imagined or witnessed in modern times. No longer are these demons of hate hiding in the shadows, waiting to pounce on the unsuspecting. Now they have become bold and unafraid.

The most recent display of religious and racial hatred seems to have permeated our society. This disease has been festering for a long time. The antagonism and the vitriol that dominates our thinking are commonplace and seem impossible to control.

Our country, which was and still is, a beacon of

Hate Will Destroy the Very Essence of Humanity

hope, now finds itself drawn into a lack of endurance and fortitude as it continues the journey of acceptance. We tolerate more than we can digest because we are afraid and intimidated by the vocal minority that has now become the majority.

The media constantly reminds us of the atrocities in lands we cannot even pronounce. More importantly, we are witnessing the destruction of our cities — filled with murder and mayhem that seems uncontrollable. We read about these horrific episodes and then return to our normal pursuits. Our minds cannot, and do not, understand how we have sunk so low. We close our eyes and hope that when they open, all of this will disappear together with the root causes.

How will reason prevail when hate is taught in the classroom, our homes and some houses of faith? How can the brutality end when we applaud the tragedies and watch our people get caught up in the frenzy of destruction of sacred thoughts and places?

Civilized society should demand that we confront this evil that has infiltrated our lives. Civilized society should demand a positive approach to the understanding that we need each other to survive. The discourse that should be taking place needs to be tempered with sanctity for life.

Our dream, as Americans, should be that as we engage the storm, we also know that the storm can destroy the very fabric of our being. Our leaders need to lead the way, not join in the upheaval. Our leaders need to demonstrate the futility of these hate-filled episodes that are destroying the essence of who we are as a nation.

Hate is here, will always be here, but it can be relegated to the basement of bigoted history. If we learn anything from the atrocities of the past, it is that we can make the future brighter than the past.

Isn't this what we want for ourselves and those who follow? "Never again" is not just a slogan. It is a call to guard our liberties and the willingness to speak out when anger and frustration seem to determine our future.

As we begin a new year, let us resolve to be active participants in the quest for survival — our survival. As we learn in Genesis — it is our responsibility to remain vigilant to preserve decency and Godliness. This is our duty as the people of Israel. This is our duty as the people who gave the world the understanding of God and all that is required of us — "to do justly, love mercy and walk humbly with God." **JE**

Rabbi Irwin Wiener is the spiritual leader of Sun Lakes Jewish Congregation in Sun Lakes, Arizona.

How a Podcast About a Sandwich Helped My Son Connect to Judaism

BY KATE HENNESSEY

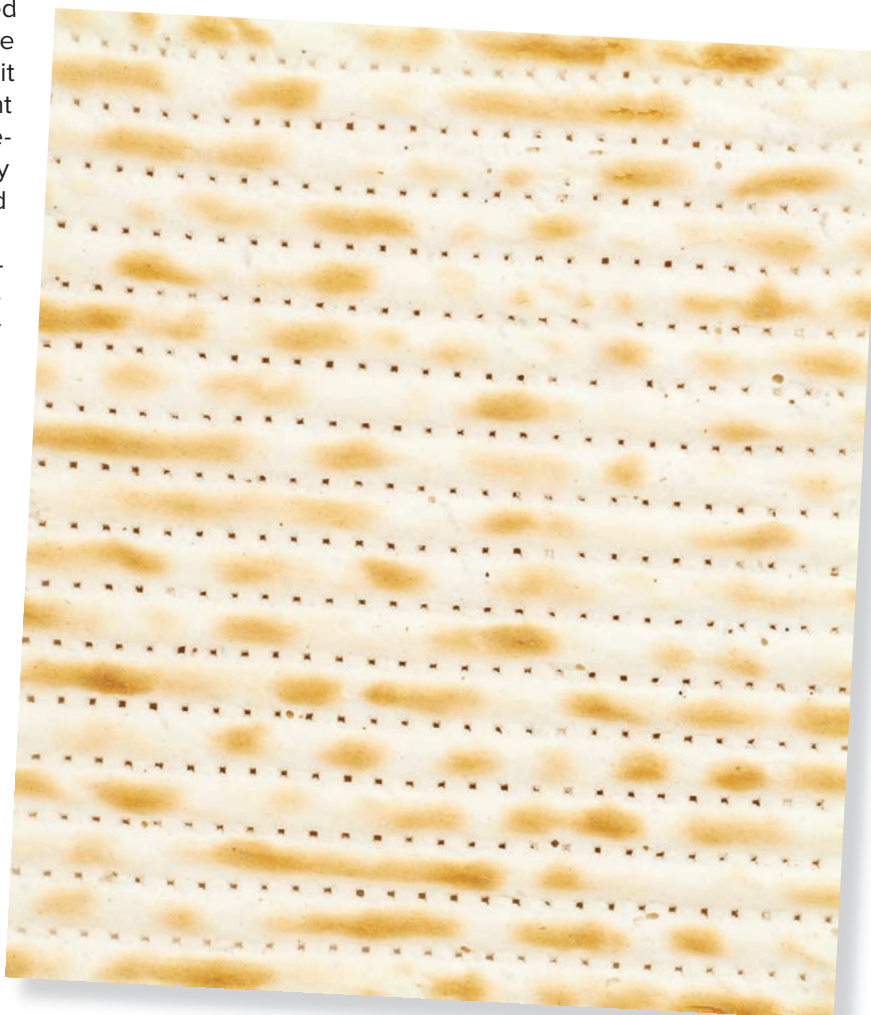
My 8-year-old son and I have been diving headfirst into podcasts lately. We've recently discovered and fallen in love with "Forever Ago" by American Public Media.

"Forever Ago" is a family-friendly podcast that explores "the surprising and fascinating history of things we think are ordinary, but they're not." We were both excited when an episode steered into some distinctly Jewish territory, and it made me realize how important casual, mainstream Jewish representation is for our children, as they navigate what being Jewish and American means for them.

The aforementioned episode is from 2018 and is entitled, "Sandwiches: A Hillel by Any Other Name." This episode, as you can guess by the title, explores the history of the sandwich. While the guest sandwich historian acknowledges that with something as widespread through various cultures as bread and sandwiches, it's hard to know exactly who the very first person to make one was, the show explores the earliest recorded sandwich maker. Who gets the credit for this earliest recording? None other than Hillel, of the Hillel Sandwich (aka, maror and haroset sandwiched between two sheets of matzah in the Haggadah at the Passover seder). The guest historian explained:

"The earliest appearance of what sounds like a sandwich is in a text about a Jewish religious leader named Hillel the Elder, who was born in 110 BC. He is older than Julius Caesar, who went on to rule ancient Rome. If you looked at a map from back then, none of the countries, none of the borders that you know now would exist. It's so long ago, people were not even writing on paper yet. That is the world that Hillel lived in. And it was then that he made himself — I think what we'd call a sandwich: He laid out some lamb, some bitter herbs, he put them between matzah, which is a Jewish flatbread, and he ate them as one."

Next, a voice actor suddenly appears as Hillel himself, who has stepped into the future for this podcast episode and is excited to talk about all the different types of "Hillels" (what he assumes sandwiches are called in the future). The host gently breaks it to him that while he was the earliest recorded person to make a sandwich, he wasn't given the credit for it; the credit and eponym were bestowed upon the Earl of Sandwich, who also shows up as a character.



My 8-year-old has been ambivalent in the past about his Jewish identity, struggling with not feeling compelled to be as religious as some of our relatives. His ambivalence began when he was around 4 and had a negative experience being "othered" at a religious preschool. This later fed into his naturally logical mindset, when he began questioning things he finds problematic about religion. I've told him a million times how he can connect with his Jewish identity in an endless number of positive ways that don't compromise his values — but as many

parents know, what your mom says on repeat quickly becomes white noise. Often, it's only when our children hear the same message from someone/thing they admire that it really clicks: "Wait, this isn't just something my mom made up — it's legit!"

So it was really awesome to see my son perk up at the mention of someone Jewish on one of our favorite podcasts and to get to pause and explain to him the context of the Hillel Sandwich in the Passover seder. Then to hear him excitedly remark, "Wow, people have been celebrating these [Passover] holiday traditions and being Jewish for thousands of years!"

My son needs more than conversations with his mom, however. He needs to see Jewishness that's interesting and important to him outside the four walls of a synagogue. For as much as we bring our kids to Sunday school and talk about being Jewish at home (both of which are important), there's something equally important about casual Jewish representation coming from our kids' favorite mainstream media.

A fundamental part of them developing their Jewish American identities is seeing Jewish culture represented in different ways and through different venues — whether it's watching the Jewish best friend, Libby's, bat mitzvah on shows like the "Ghost and Molly McGee;" reading their first Goosebumps book and discovering that it was written by Jewish author R. L. Stine; or listening to the dramatized Jewish history of Rabbi Hillel making a matzah sandwich in their favorite podcast.

As a Jewish mother, this has strengthened my resolve to knowingly point out "They're Jewish!" or "That's Jewish!" whenever it's relevant — despite sometimes feeling like the Windex-obsessed Greek father from "My Big Fat Greek Wedding," who will tell you how the etymology of every word in the world traces back to Greek roots.

Hey, if my Jewish mother shtick is knowing all the Jewishness in entertainment, then that is fine by me. After all, it's a pretty fun way to help my kid see all the ways his Jewish American identity can take shape. [JE](#)

Kate Adina Hennessey is the Education Director for an LGBTQ-founded synagogue in Atlanta. This first appeared in Kveller.



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Israel, Japan Sign New Defense Agreement

Israel and Japan signed a defense agreement allowing for greater military equipment and technology cooperation on Aug. 30 in a sign of closeness as they mark the 70th anniversary of diplomatic relations this year, JTA reported.

Israel Defense Minister Benny Gantz's Japan trip comes at the tail end of a visit to the United States, where he discussed Iran's nuclear program and other security issues with top officials, and as Japan faces heightened tensions in the Pacific following Nancy Pelosi's August visit to Taiwan, a self-ruled democracy that Beijing claims as its own.

Japan announced plans to increase its defense budget and develop longer-range missiles to counter threats from China and Russia.

Gantz said the new agreement "will strengthen the defense capability of each country as well as our joint contribution to peace and stability in our regions and all over the world."

Oregon's Swastika Mountain to be Renamed

Fifty miles southeast of Eugene, Oregon, reaching an elevation of more than 4,000 feet, lies Swastika Mountain.

It's unknown how many Jews have climbed it. But the unfortunate name, nearly a century old, will likely soon be replaced thanks to the efforts of a resident, JTA reported.

According to Willamette Week, Joyce McClain discovered the mountain's existence last year and petitioned the volunteer-run Oregon Geographic Names Board to change it. At a meeting this month, the board said it would support a name change to Mount Halo, named after Chief Halito, who led the area's Indigenous Yoncalla Kalapuya tribe in the 1800s.

The name change is pending tribal approval.

The history of Swastika Mountain predates Nazi Germany. It was named after the now-defunct town of Swastika, which acquired its name because a local rancher used to brand his cattle with the symbol. Before the Nazis turned the swastika into a symbol of hate, it signified good fortune and well-being in Hinduism, Buddhism and Jainism.

Djokovic to Compete in Israeli Tennis Tournament

Serbian tennis great Novak Djokovic will compete in the Watergen Open 2022 in Tel Aviv in September, his camp confirmed, after being forced to withdraw from the U.S. Open due to not being vaccinated against COVID-19, jns.org reported.

The event will take place from Sept. 26 to Oct. 2 at the Expo center in Tel Aviv.

Foreign nationals who have not received one of the available coronavirus vaccines are barred from entering the United States or Canada, and Djokovic has stated that he will not get vaccinated even if this means missing out on key tournaments.

Djokovic also skipped the Australian Open in January, despite previously claiming to have secured a government exemption to compete in the competition without a vaccination record.

Yeshiva U. Asks Supreme Court to Weigh in on LGBT Club

Yeshiva University is asking the Supreme Court to block a New York court order mandating that the Orthodox Jewish university recognize an LGBT group as an official campus club, New York Jewish Week reported.

The emergency request comes after an appeals court rejected the school's motion to delay a previous court order to recognize the YU Pride Alliance.

Both rulings were victories for the Pride Alliance and setbacks for the university, where administrators argue that having to recognize the LGBT student group would violate the First Amendment rights of the institution. Gay sex is forbidden by nearly all Orthodox interpretations of Jewish law, although attitudes toward individuals who identify as queer have eased somewhat in many Modern Orthodox settings in recent years.

"As a deeply religious Jewish university, Yeshiva cannot comply with that order because doing so would violate its sincere religious beliefs about how to form its undergraduate students in Torah values," the school wrote in the court request.

The university's request is to only block the immediate implementation of the club until another appeal of the decision is heard. **JE**

— Compiled by Andy Gotlieb

Utopia Revisited

Residents Reunite to Share Stories of 12th Street Childhood

SASHA ROGELBERG | STAFF WRITER

The word “utopia,” coined by 15th-century English writer Thomas More, is based on the Greek words *eu-topos*, which means a good place, and *ou-topos*, which means no place.

The term was meant to show the idealized, just-out-of-reach nature of a perfect place. Certainly, a place that appeared so faultless could not possibly exist without a catch or shortcoming.

Some of the former residents of East Oak Lane would beg to differ. Hugged between North 11th and Camac streets on one side, and Marvine and 13th streets on the other, the 6000 block of North 12th Street was home to about 50 families, most of them Jewish, in the 1940s and '50s.

The residents remember the neighborhood the same way: Children addressed adults as “aunt” and “uncle;” no one locked their doors; everyone had a part in the annual Chanukah performance; and the street on a hill was transformed into a sledding haven in the winter, when the street’s fathers stood at the top and bottom to block off incoming cars, and the children spent the later afternoons and weekends treading through mounds of snow.

Eighty years after the cohort of residents moved to North 12th Street, the surviving “children,” now septuagenarians and octogenarians, will gather for a reunion on Sept. 10 in Rittenhouse. The meet-up’s theme, “12th Street: Myth or Reality,” puts the neigh-

borhood’s utopic status to the test.

“All of us think that everything wonderful happened on 12th Street,” said Joan Cohen, 79, a former 12th Street resident. “... Anything bad or negative that happened in our lives happened after 12th Street.”

The group of 30-40 surviving residents last convened in the early 2000s, and the cohort believes that the upcoming gathering will be one of the last opportunities to meet and share stories of a unique upbringing.

“We are all brimming over with memories,” Cohen said.

Cohen and her sister Alice Fisher both were born and grew up on 12th Street, the children of young parents looking to settle down during a tumultuous time in United States history. On the eve of World War II and following the Great Depression, many couples found refuge in the less-developed East Oak Lane section of North Philadelphia and had children at around the same time.

“As the children grew, the trees grew — that kind of thing,” Cohen said. “It was a new street, and I think they all wanted to be friends. Most of them had lived



The 6000 block of North 12th Street today

Photos by Sasha Rogelberg



Drew Trachtenberg and his father Edward outside of their 12th Street home in 1958



Drew (standing) and Steve Trachtenberg outside of the 12th Street home in 1959



The children of 12th Street from 60-12 Club, the street's newsletter

in different neighborhoods, whether it was South Philly or Kensington. They came from many different neighborhoods as single people prior to getting married.”

The neighbors, according to former 12th Street resident Steve Trachtenberg, were relatively homogeneous in age and religious and cultural backgrounds. The commonalities laid the groundwork for the kids and parents to grow close.

“There was going to be interaction from the beginning, from 2-year-old birthday parties up to bar mitzvahs ‘X’ number of years later,” Trachtenberg explained. “The result was that associations, for whatever sociological reasons, were formed, and they just happened to be particularly close. Whether or not the war brought them together, the Jewish background brought them together, the common age brackets, the common socioeconomic brackets — it wound up producing a series of people ... who sought and got the company of the rest of the street.”

Fisher remembers playing hopscotch and jump rope with the other neighborhood children. She recalls a mother in the neighborhood who was musical and wrote an annual Chanukah show, giving each child a small part, and fondly remembers the annual Memorial Day picnic at what is now Breyer Woods. Cohen still remembers her neighborhood talent show performance of “I’m Gonna Wash That Man Right Outa My Hair” from the Broadway show “South Pacific.”

In their childhood naivete — as well as in the street’s culture of not speaking ill of others — Cohen and Fisher were raised to believe that any differences among the street’s children were inconsequential.

“Growing up, in our house we never talked about anybody,” Fisher said. “I didn’t know who was old, who was young. I didn’t know who was rich, who was poor. Everybody was the same. It was like a family.”

What surprised the surviving 12th Street residents most about the neighborhood connections was that all the parents got along, particularly the men.

“The parents had an unusual association,” Trachtenberg said. “The men played cards every Friday night, alternating between the homes. The woman played their card game; they were playing once or twice a week. The street, as a whole, did things together.”

The adults maintained a newsletter “60-12 Club,” which included weather forecasts, letters to the editor and results, with photos, of the street’s Halloween party and costume contest. Men took their wives on

vacation to Grossinger’s or Concord in the spring. On Shabbat, though families belonged to different synagogues, many would walk substantial distances to attend services together.

On the High Holidays, extended family would move in; the neighbors would still have personal connections with others’ aunts, uncles, cousins and grandmothers, who would cook the Rosh Hashanah meals for each household.

“The whole street smelled like brisket one time,” Fisher said.

In hindsight, however, Fisher and Cohen did notice some financial differences among the families that were not clear to them when they were children. While some households had a new Cadillac parked in their driveways, others had old cars.

“I’m safe in saying that nobody knew or cared enough,” Trachtenberg said. “It just was the way it was.”

Though the former residents of 12th Street unanimously remember their time in the neighborhood fondly despite socioeconomic differences, they were not untouched by tragedy or troubles.

The polio epidemic of 1952 pervaded the summers of Cohen and Fisher, who attended sleepaway camp at Kittatinny. One year, the campers had to stay on the campgrounds for 10 extra days; a 14-year-old girl from the neighborhood had died of the virus.

The sisters knew of a couple in the neighborhood who would argue with one another. In one instance, Fisher and Cohen’s next-door neighbor became upset with them one summer day when Cohen was 6. With the windows and screens in all the homes open, the woman sprayed her hose into Fisher and Cohen’s living room window.

“That was like the worst thing I ever remember,” Fisher said.

However, the neighborhood children, though their memories are self-admittedly softened by time, endured real hardship.

Fisher and Cohen’s mother died young at age 50. Steve Trachtenberg and his brother Drew lost their father when Drew was 4.

Though they remember the sadness of the losses, Fisher, Cohen and Trachtenberg also remember how the families lifted each other up in times of devastation.

“My mother was a very strong person internally. She had a strong sense of family,” Trachtenberg said. “Everybody recognized she was as capable as anybody would be at handling the loss. The amount of support that she got from the neighbors throughout

that period of time was just extraordinary.”

“Nobody was alone in their troubles,” Fisher added.

Though tight-knit for about two decades, the golden era of 12th Street came to an end in the 1960s, when the children of the neighborhood left for college, though many ended up staying in the city and continued to keep in touch over the years.

The parents, more financially comfortable and with emptier houses, relocated to the suburbs, with many families moving to Wyncote.

The conclusion to the cohort’s time in the neighborhood felt natural, with everyone going their separate ways, though the time left a lasting mark on the residents.

“I never mourned in any way or grieved at all about the passage of 12th Street. I never did,” Cohen said. “I always felt that it had endowed me with tremendous strength and warmth and understanding and caring and just relationships that seasoned during my whole life ... It was my foundation.”

Those two decades on 12th Street remain even more anomalous because of the period in which they existed.

Today, Trachtenberg said, the grandchildren of the residents want to attend college outside of Philadelphia and Pennsylvania.

“Nobody stays in one place anymore,” he said.

As young people move around more to seek out economic opportunity, there’s less of a chance of a group of people, especially majority Jewish, settling into a neighborhood and collectively raising their children there. Recreating the environment of 12th Street is near impossible, Trachtenberg believes.

For now, the 12th Street of the 1940s and 1950s will likely remain as a memory for the few dozen who lived in the idyllic neighborhood. Though Sept. 10 will likely be one of the last times a large group of former residents meets in person, the reunion attendees can take solace in sharing stories, knowing they didn’t take their upbringings for granted.

“Even the 8-year-olds and 12-year-olds were aware, at some level, of the fact that not everybody was going to a Chanukah party at some restaurant that was attended by virtually everybody on the street,” Trachtenberg said. “And not everybody was going to have a street where all the parents went to the Poconos for a weekend during the summer.”

“We had a sense of the uniqueness then that was a valuable part of the memory,” he added. **JE**

srogelberg@midatlanticmedia.com

A *Spicy* Rosh Hashanah

KERI WHITE | SPECIAL TO THE JE

Roast chicken is one traditional meal that is often served for the High Holidays. And who doesn't love a roast chicken?

But if you believe the adage that variety is the spice of life, this dish is for you. I was mulling over how to make something a little different this year but that still was rooted in tradition, and this dish presented itself.

A friend had shared a version of the recipe that used an air fryer and included a sour cream-based sauce, but I tweaked it to create a version that cuts out the dairy ingredient and uses a regular old oven. And, as an aside, it is also quite delicious. Serving this alongside sweet and spicy tzimmes delivers a serving of tradition with a side of modernity.

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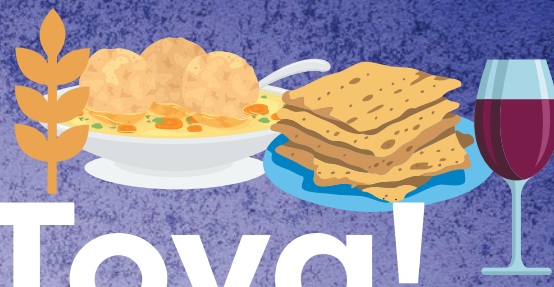
Crispy Chicken with Cilantro Sauce

Serves 4

Cilantro is one of those things that people either love or hate. If you are a hater, simply swap in parsley; the

sauce will still be delicious and look beautiful on the plate.

Using a wire rack set atop a rimmed baking sheet ensured crisped chicken on all sides. If you don't have a way to assemble this apparatus, a broiler pan is a decent substitute. The idea



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is to enable the heat to circulate over all sides of the chicken while it cooks.

- 4 bone-in chicken thighs or breasts (if large, cut in half)
- Juice of 1 lime
- 3 garlic cloves, crushed
- 1 tablespoon canola or vegetable oil
- ½ teaspoon salt
- 1 tablespoon smoked paprika
- 1 tablespoon ground cumin
- ¼ teaspoon cayenne pepper (or to taste)
- 1 tablespoon honey

Mix all of the ingredients except for the chicken in a large bowl or a zip-seal bag. Add the chicken and rub to coat it thoroughly. Marinate it for several hours in the refrigerator. Thirty minutes before cooking, remove the chicken from the refrigerator and allow it to come to room temperature.

Heat your oven to 425 degrees F.

Place a wire rack on top of a rimmed baking tray and place the chicken pieces on the rack. Bake for 30 minutes, or until done. The chicken will be crispy on the outside.

Note: If the chicken seems to be charring in the oven, lower the heat to 400 degrees F. When done, remove the chicken from the oven, and serve it immediately with cilantro sauce.

Cilantro Sauce

Makes about 1 cup

This sauce was delicious with the chicken, and we served the leftovers on fish the following evening.

- 1 bunch cilantro, rinsed
- 2 cloves garlic
- ½ a jalapeno pepper (a piece measuring about 1½ inches)
- Juice of 1 lime
- 2 tablespoons mayonnaise
- 1 teaspoon honey

Salt and pepper to taste (be generous)

Puree all the ingredients in a blender or food processor. Serve it with the chicken or as desired.

Sweet and Spicy Tzimmes

Serves 4

Like the rest of this menu, this version is a slight variation on the traditional. It uses the regular ingredients found in tzimmes — honey and root veggies — but offers a bit of kick with some added spice. The chipotles in adobo can be found in small cans in the international section of most grocery stores.

Because this also cooks at 425 degrees F, this can cook alongside the chicken; just be sure to put this in the oven about 15 minutes ahead to time it correctly for serving.

- 2 sweet potatoes, peeled and cut in bite-sized pieces

- 1 white potato, cut in bite-sized pieces
- 2 carrots, cut in chunks
- 2 tablespoons olive oil
- 1 tablespoon chipotles in adobo sauce
- 1 tablespoon honey
- Salt to taste

Heat your oven to 425 degrees F. Line a baking tray with parchment. Spread the vegetables in a single layer on the parchment.

In a small bowl, mix all the remaining ingredients. Be sure to mash any chipotle pepper into a paste with the adobo sauce; you don't want large pieces because you want the spicy flavor permeating throughout the dish. Pour the sauce over the vegetables, and toss to coat them evenly.

Roast the dish in the oven for about 45 minutes until the vegetables are turning a golden brown and beginning to crisp at the edges. [JE](#)

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Bake Ahead and Freeze Desserts for Rosh Hashanah

LINDA MOREL | SPECIAL TO THE JE

The High Holidays arrive at a busy time. Vacations are over. The school year is just beginning. Activities that stopped for the summer lure us in.

But most importantly, we are facing the joy and expectation of a new year. Part of that joy entails a series of celebratory meals. How do you prepare so many Rosh Hashanah menus while juggling the rest of your life?

I start by baking, something I find relaxing and inherently practical. Since most pastries can be frozen, I begin Rosh Hashanah cooking with desserts, which I then bank in the freezer. It's a relief to know one course is ready to go when I need it.

If I'm invited as a guest, I always offer to bring a dessert or two, because I can bake whenever I have the opportunity — not at the last minute when most other foods have to be prepared. The freezer is a baker's best friend.

But identifying time to bake during bustling September can be a challenge. Believe it or not, I find the hours after dinner to be ideal. By then, the house is quiet. Kids are mired in homework and texting, while my husband hunkers down in front of the TV. This gives me a chance to bake in peace.

If I have a 10-minute break in the middle of the day, I measure out ingredients and assemble the mixer, baking pans and bowls so that evening's baking project will run smoothly and quickly.

It's best to select fuss-free recipes. Avoid recipes calling for whipped cream, raw fruit toppings and creamy frostings, which get smudged when wrapped for the freezer. Traditional Rosh Hashanah cakes freeze particularly well.

Since sweets are the best part of any meal, it only makes sense to start with dessert first.

Honey Spice Cake | Pareve Serves 10

- Nonstick vegetable spray
- 1 tea bag of black tea, such as Lipton
- 1 inch of fresh ginger
- 1½ cups honey
- 4 eggs
- 1 cup dark brown sugar
- 4 tablespoons vegetable oil
- 1 tablespoon orange zest
- ¼ teaspoon vanilla
- 3½ cups flour
- 1 teaspoon baking soda
- 1 tablespoon baking powder
- 1 teaspoon cinnamon
- ¼ teaspoon cloves

- ¼ teaspoon nutmeg
- ¼ teaspoon cardamom
- 1 cup chopped pecans
- Powdered sugar for dusting

Preheat your oven to 300 degrees F. Generously coat an angel food pan with nonstick spray.

Boil water, and pour 1 cup into a

heatproof measuring cup. Dunk the teabag into the water, and let it steep until the tea becomes strong. Peel the ginger. Dice it; then chop it finely.

In a small saucepan, place the ginger, tea and honey. Bring it to a slow boil on a medium-low flame. Stir until the honey dissolves. Cool the mixture to room temperature,



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and reserve.

In a large mixing bowl, place the eggs, brown sugar, oil, orange zest and vanilla. With an electric mixer, beat until combined.

In another large bowl, sift the flour, baking soda and baking powder. Sprinkle in the cinnamon, cloves, nutmeg and cardamom. In batches, add the flour mixture to the egg mixture, alternating with the honey mixture. End with the honey mixture. Stir in the pecans.

Pour the batter into the prepared pan. Bake it for 60-70 minutes, or until the cake springs back when lightly touched with a finger.

Remove the cake from the oven and cool it completely to room temperature. Gently run a sharp knife around the edges of the angel food pan, being careful not to damage the cake. Turn the cake upside down onto a large round platter. Tap the angel food pan, and the cake should slide out onto the platter.

Cover the cake with aluminum foil, and place it inside a plastic bag for a day, as the cake tastes better when it rests for 24 hours. Honey cake freezes well.

Defrost the cake completely and display it on a lovely plate or cake stand. Right before serving, using a fine mesh strainer, dust it with powdered sugar. Serve immediately.

Old-Fashioned Apple Cake | Pareve or Dairy

Serves 16

- Nonstick vegetable spray
- 2-3 baking apples, such as Gala, Fuji or Honeycrisp
- 1 cup dark brown sugar
- ½ cup coconut oil, melted
- 1 teaspoon vanilla
- 2 eggs
- 1½ cups flour
- 1 teaspoon baking powder
- 1 teaspoon baking soda
- ½ teaspoon granulated salt (not



Kerstin / AdobeStock

- kosher salt)
- 1 teaspoon apple pie spice or pumpkin pie spice
- 2 tablespoons freshly squeezed orange juice
- ½ teaspoon orange zest
- Optional accompaniment: vanilla ice

cream or orange sorbet

Preheat your oven to 350 degrees F. Coat a 9-inch-by-9-inch baking pan with nonstick spray.

Peel and core 2 apples. Dice them, and then chop them finely. Measure

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to make sure you have 2 cups. Add another apple, if necessary. Reserve.

In a large mixing bowl, place the brown sugar and coconut oil and beat with an electric mixer until creamy. Add the vanilla, and mix until combined. Add the eggs, one at a time, beating after each one.

Into a medium mixing bowl, place the flour, baking powder, baking soda, salt and apple or pumpkin pie spice. Whisk to combine.

Add the flour mixture to the large mixing bowl. Using the electric mixer on low and then on medium, stir to combine. The batter will be firm and inflexible. Fold in the apples, orange juice and orange zest. Move the batter to the prepared baking pan. Bake for 45-50 minutes, or until the cake is golden and a toothpick inserted into the center comes out clean.

Cool completely before cutting. Cut four lines down and four across, making 16 squares. Serve immediately or freeze. Serve with vanilla ice cream or orange sorbet, if desired.

An Elegant Chocolate Cake | Dairy or Pareve

Serves 10-12

Nonstick vegetable spray

1 cup flour

$\frac{3}{4}$ teaspoon baking soda

Pinch of granulated salt
(not kosher salt)

4 tablespoon sweet butter or
unsalted pareve margarine

2 ounces unsweetened chocolate

1 large egg

1 cup sugar

$\frac{3}{4}$ cup, plus 2 tablespoons milk or
almond milk

1 teaspoon vanilla

Optional accompaniment: Whipped
cream, vanilla ice cream, or
coconut or raspberry sorbet

Preheat your oven to 350 degrees
F. Coat a 9-inch springform pan with
nonstick spray.

In a medium mixing bowl, whisk
together the flour, baking soda and
salt. Reserve.

In a double boiler, melt the butter

or margarine and chocolate. Mix with
a spoon until smooth. Remove the
mixture from heat to cool slightly.

In a large mixing bowl, use an elec-
tric mixer to beat the egg and sugar,
until light in color and the texture is
ribbon-like when the beater is turned
off and lifted. Stir in the warm butter
and sugar. Add the flour mixture a lit-
tle at a time. Alternate with the milk.
Add the vanilla and mix well.

Pour the batter into the prepared
springform. Bake it for 30-35 min-
utes, until the surface of the cake is
slightly springy to the touch and a
cake tester or toothpick inserted into
the surface comes out clean.

Cool to room temperature before
removing the sides of the spring-
form. Leave the cake on the bottom
of the springform. Serve immediately
or freeze.

This cake freezes well. Wrap it in
aluminum foil, and place it inside a
plastic bag to freeze. When defrosted,
serve with whipped cream, vanilla ice
cream, coconut or raspberry sorbet,
if desired. **JE**

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Jewish Composer to Debut Opera at Fringe Festival

SASHA ROGELBERG | STAFF WRITER

When the Theresienstadt Ghetto was established in 1941, it was a way station for Jews to be sent to extermination camps. By 1944, however, the ghetto was home to thousands of Jewish artists and scholars, an oasis of rich cultural life in a desert of death and suffering.

The convening of so many Jewish artists was not a coincidence but rather a propaganda tool. In preparation for the arrival of the Red Cross, the Nazis “beautified” the ghetto, and the works of the artists were put on full display as a ruse for the allied forces.

While the Nazis exploited the Jewish creatives, the Jewish creatives were using their craft and talents to rally and resist. Upon the arrival of the Red Cross to Theresienstadt in 1944, a group of Jews performed the Opera “Brundibár,” composed by Czech Jew Hans Krása, which mocked the Nazis in its libretto. The opera became a symbol of Jewish resilience.

Almost 80 years after its Theresienstadt performance, “Brundibár” serves as the inspiration for Bucks County composer and librettist Misha Dutka’s “Liebovar” or “The Little Blind Girl,” an opera similarly about the resilience of the Jewish artists and children of the Theresienstadt Ghetto. The opera’s third act, performed by the Delaware Valley Opera Co., will premiere at the Philadelphia Fringe Festival on Sept. 16.

Like the story it was inspired by, “Liebovar” takes place in Theresienstadt, where a group of Jews learns they will be sent to their death in Auschwitz. As a last-gasp effort to save themselves, they decide to put on an opera to woo their Nazi oppressors. The opera’s third act is the standalone opera-within-the-opera, a child-friendly performance rich with fantasy and the opera’s eponymous character.

The children’s opera-within-an-opera is a story of a medieval village where all but one child has mysteriously disappeared: a little blind girl. The girl is sent into the forest to search for the missing children, where she encounters animals and an ogre. Though a standalone performance meant for an audience of chil-



Misha Dutka is the Jewish composer and librettist behind “Liebovar” or “The Little Blind Girl.”

dren, the opera-within-the-opera makes veiled references to the Jewish prisoner’s greater plight in Theresienstadt, just as “Brundibár” mocked the Nazi audience for which it was performed.

“Why not write an opera about Theresienstadt, about the prisoners of Theresienstadt, who learned they’re going to be sent to Auschwitz, and they decide to fight back with the only weapon at their disposal, which is opera,” Dutka said.

A composer and librettist for decades and Delaware Valley Opera Co. member and board of directors member for the past five years, Dutka is only just dipping his toes into working on Jewish-themed pieces.

Though Dutka has written children’s operas based on Chasidic tales, they never dealt with explicitly Jewish characters or culture. Several years ago, Dutka took one of his Chasidic-inspired operas to Beth Sholom Congregation’s Hazzan David Tilman, and Tilman pushed Dutka to pursue more Jewish content.

“It feels a little bit more personal ... it took a long time,” Dutka said.

Dutka was used to writing an opera’s compositions, its music, but not its librettos, lyrics and narrative. For “Liebovar,” Dutka had to start from scratch, both writing the opera’s libretto and its compositions. As Dutka noticed growing antisemitism, it pushed him to continue work on his libretto.

“I really liked my story and thought it was a story that deserves to be told,”

Dutka said. “Over the years, if I may, I’ve seen more antisemitism; I’ve seen Jews the targets for covert and overt hatred.”

The opera company’s upcoming performance of “Liebovar” is not only a way to expose a broader audience to Jewish-themed opera, which takes up little space in the art form’s greater canon, but it also provides an accessible moment for audiences to become acquainted with opera.

The company was founded in 1979 to provide opportunities for emerging artists to study and perform the different parts of opera, as well as to give audiences the chance to watch affordable opera.

“Opera encompasses all of the art forms into one,” company President Sandra Day said. “It’s the only art form that does that. It’s an amazing genre for

people to see everything. There’s dance; there’s art; there’s a story; there’s drama; there’s music. I mean, it’s everything, and I think that should be one of the major draws.”

With a family-friendly opera in English, Dutka hopes “Liebovar”’s performance at the Fringe Festival will show the medium’s appeal to a broader audience.

“When we have a concept, a powerful concept, expressed to us in both words and music, it hits our consciousness,” Dutka said. “It hits our unconscious; it hits us on an emotional level, much more powerfully than just hearing notes, hearing music, hearing a symphony or watching a play.”

For more information about the performance, visit FringeArts.com/66372. **JE**

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ARNOLD

RUTH I FRANK (nee Rubinsky) on August 28, 2022. Wife of the late Benjamin Frank and the late Jack Arnold. Mother of Ronald Frank, Victoria Leonard, and the late Howard Frank. Also survived by 10 grandchildren and many great grandchildren. Graveside services were held Monday, August 29, 2022 at 10 AM at King David Memorial Park, Bensalem, PA. Contributions in her memory may be made to any charity that benefits the State of Israel.

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BUCKMAN

KATHI LOIS, Beloved daughter, sister, aunt, cousin and friend to anyone who met her, Kathi Lois Buckman passed away peacefully Sunday Aug 28, surrounded by her family. Kathi is survived by her niece Laurie Buckman (Joseph) and nephew David Buckman (Rachel), her sister-in-law Carol Buckman, her long-term boyfriend, Tom Graziani, as well as her most special friends, Felice Orlansky and William Curran. She is preceded in death by her parents Leona (Silverman) and Morris Buckman, her brother Paul Buckman and long-

time best friend Raymond Hanlon. Contributions in her memory may be made to Handicapped Crusaders of Bucks County, C/O Faith Reformed Church, 479 Stonybrook Drive, Levittown, PA 19055, www.handicappedcrusaders.org or a charity of the donor's choice.

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COHEN

MARLYN (nee Golden), August 26, 2022, of Dresher, PA. Beloved wife of Mark Cohen for 68 years; loving mother of Michael (Deb) Cohen and Joshua (Jane) Cohen; cherished grandmother of Jennifer, Pamela (Mark), Alex, Rachel (Karthik), Ruthie and Leah; and devoted sister of Ann (Pete) Leisawitz. Marlyn was born in Scranton, PA on October 13, 1931 to Hilda (nee King) and Harry Golden. She attended Penn State University and graduated from Marywood College with a degree in education, and graduated from Arcadia University with a master's degree in education. Marlyn founded and administered the Adult Literacy Program at Abington Free Library, which connected tutors to students for one-on-one literacy education. The Adult Literacy Pro-

gram evolved under Marlyn's leadership into an English as a Second Language (ESL) Program, providing community education for more than 20 years. Marlyn then helped Upper Dublin Library to expand its ESL Program. Marlyn especially loved her family, teaching, and the game of bridge. She was a devoted member of Hadassah and established lifelong memberships for all of her six grandchildren. Marlyn was an active member of her synagogue, Old York Road Temple-Beth Am, for 58 years. Among other roles, she ran Beth Am's Gift Shop. Marlyn saw and appreciated the good in all the people she met. And her great kindness was exceeded only by her strength. In lieu of flowers, contributions in Marlyn's memory may be made to a charity of the donor's choice, or to the Jewish Broadcasting Service (JBS) at https://jbstv.org/jbs-donation-form.

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DESOUZA

NORMAN, E. died Tuesday, August 30, 2022. Norman is survived by his children, Candace Dobro (Jeff Dobro) and Marc (Willa); grandchildren: Sarah Dobro, Dolyn Chasin (Zach Chasin), Eric and Theo; and

great grandchild: Lily Chasin. A graveside service was held Sunday September 4th at 11:00 a.m., at West Laurel Hill Cemetery in Bala Cynwyd, PA.

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GORDON

EDWARD, 94, of Elkins Park, Pa, quietly passed away at the home on August 24th, 2022. He was the son of Abraham and Jenny Gordon. Loving husband of 70 years of the late Charna Janet Gordon (nee Korhan), father of Jeffrey (Susan), Harris (Carol) and Mitchell. Grandfather of Chad (Abbey), Todd (Ashley), Dana (Brian), Amanda (Andrew), Jessica (Anthony), and Heather. Great-grandfather of Aus-

tin, Sage, Brayden, Landon and Liam. Dad was born during the depression, and things were so bad they couldn't afford to give him a middle name. He had to provide for his family at an early age and could not pursue his dream of college even with scholarships and high grades. He went into the plumbing business with his father, who needed his help. Later became a builder of custom homes in the area, then worked with his son Mitchell at Star Plumbing until he was 90. He had hands of gold and whatever he touched was done meticulous and perfect. His number one priority was to his family, and even after the passing of his love of his life, "Cha Cha", four years ago, he knew his family still needed him and always there to solve any problem. He was a member of Shekinah Lodge 246. He rests in peace in Montiflore Cemetery.

KAPLAN

DR. EDWARD "Ed" on August 30, 2022, at the age of 95. Former Director of Facilities Planning for the School District of Philadelphia. Dr. Kaplan was a proud Navy veteran of WWII. Ed received his B.S. from New York University and his Ed. M from Temple University. His Ed

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D was earned at Temple University and the University of Sarasota. He was also a graduate of Gratz College. Ed started his career as a teacher at Wagner Jr. High School and later became Vice Principal. During that time, he taught Hebrew School at Ramat El in Mt. Airy and supervised summer school playground activities at various schools in West Oak Lane, Logan and Northeast Philadelphia for ten years. Ed was then assigned to the Administration building where he was promoted to Supervisor and then Asst. Director of School Planning. Dr. Kaplan later became Director of the Facilities Planning Division. Among his responsibilities was the planning of dozens of new schools and additions. He was also responsible for the planning and replacement of all the stationary desks which were in every school and providing each school with modern educational furniture and equipment. After 39 years with the School District, Ed and his wife Helen spent many years volunteering at Federation Day Care and Nazareth Hospital. They were married for 72 years. Ed enjoyed roller skating with his wife and golfing with his many friends. He is survived by his devoted wife Helen (Meshover), loving daughter Robin Ilene Furman, and grandson Eric and his wife Wendy. Funeral Services will be private.

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KLEIN

JONI, age 81, passed away on Wednesday, August 24, 2022. Beloved wife of Howard Klein for 60 years, loving mother of Stacey Klein (Jeffrey Rodolitz), and Nicole Klein Andelman (Steven Andelman), and cherished "Nana" of Samuel and William Andelman. Joni and Howard met as teenagers and married after graduating college. While working as an early education teacher, Joni earned a master's in education, and she and Howard started a family in the Philadelphia suburbs. Continuing her education, she went on to become a paralegal, partnering with her husband for over 30 years at his law firm. Joni served in several

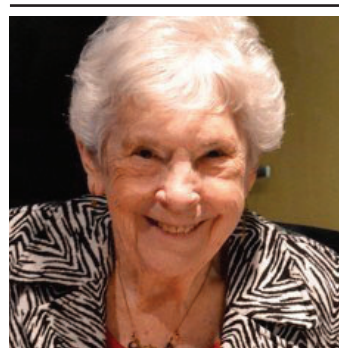
leadership roles in the Philadelphia Chapter of American Friends of Hebrew University, including Chapter President. She also volunteered as a docent at the University of Pennsylvania Museum, sharing her love for art and her knowledge of Egyptology. Joni's life was blessed with many caring and dedicated friends and blanketed by the love of her extended family. Remembrances may be made to American Friends of Hebrew University.

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KLINMAN

SHIRLEY W. (nee Wagner) on August 28, 2022. Beloved wife of the late Louis; Loving mother of Dr. Debra Klinman (Dr. Thomas Collins), Dr. Dennis Klinman (Dr. Susan Leitman), and Barbara Frank (Marc Silver). Also survived by 7 grandchildren and 7 great-grandchildren. Contributions in her memory may be made to Jewish National Fund, 78 Randall Ave, Rockville Centre, NY 11570.

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LAKIN

HELEN 1922 - 2022
Lakin Helen (née Leskin), of Haverstown, passed away peacefully on Thursday, August 25, 2022, at age 100. Born in South Philadelphia, she was the beloved wife of the late Marvin Lakin and devoted mother of Michael Lakin (Anne Klingensmith) and Linda Lakin; the revered grandmother of Alexandra Lakin-Gordon (Gregory), Nathaniel Lakin, and Phoebe Lakin; and the loving great-grandmother of Freya Gordon. She will also be greatly missed by several nieces, neph-

ews, great-nieces, and great-nephews. She was predeceased by her parents, Meyer and Anna Leskin; her sisters, Rebecca Mandell and Abigail Kinsey; and her brothers, Samuel Leskin and Nathan Leskin. Helen was a loving, intuitive, assertive, smart, energetic, practical, and charismatic woman who worked as a financial coordinator for a non-profit into her ninth decade and lived independently into her nineties. She loved and was loved by her co-workers, who honored her both on her 90th and 100th birthdays. She shared her enlightened insights into human nature and was well-regarded as a voice of reason. She had a wonderful sense of humor and was great fun to be with. She shared a love of cooking with family and friends, as well as her talents in knitting and crocheting, and her love of reading. Later in life she enjoyed going on cruises with dear friends. She was a remarkable woman who is already sorely missed. Interment will be private, in Stamford CT. Contributions in her honor are welcomed, to an animal welfare organization or charity of your choice.



LEONARD

THELMA D. died on August 18, 2022 of natural causes at the age of 103 in West Palm Beach Florida. Her late husband, Leon Leonard, was a community leader in the Atlantic City area, a New Jersey State Judge, and a former Acting Governor of New Jersey. Together, they moved from Ventnor NJ to West Palm Beach, Florida where they enjoyed their final years. Thelma was the loving mother of Carl "Chuck" Workman (Barbara), Stephen Workman (Diane), the late Jeraldine Leonard (Robert) and Maurice Leonard (Linda). Her grandchildren

include Gennifer Gardiner, Jeremy Workman, Jessica Schofield, Justin Workman Lyssa Dinsfriend, Roger Raichelson, Philip Leonard, and Anna Leonard. She also leaves many loving great-grandchildren. Thelma grew up in West Philadelphia, and went to Overbrook High School in Philadelphia, then Beaver College, now called Arcadia University, in Glenside, PA, where she earned an Associate degree. She was the devoted daughter of Harry and Rachel Duffine and the older sister of the late Richard Duffine. She grew up close to her cousins Frieda, Lilah, and Ruth, all of whom have passed away. She leaves her nephew Geoffrey Duffine and nieces Missy Kossar and Robin Gootee. Thelma was also an accomplished classical pianist. She leaves us over a century of classic beauty, style, and love for her family. Donations in her memory should be made to your preferred charity.

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PHILIPS

SANDRA (nee Balen) on August 30, 2022. Beloved wife of Earnest; Loving mother of Andrew Philips (Diane) and Stephen Philips (Cathy Conway); Devoted grandmother of Mason, Rebecca, Madison (Nick), and Lily (Madalyn). Also survived by her loving caregiver Michelle Adams. Contributions in her memory may be made to Deborah Hosp., 200 Trenton Rd., Browns Mills, NJ 08015.

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ROTH

BERNARD, August 27, 2022 of Gladwyne, Pa. husband of the late Tema (nee FEINSINGER). Father of Karen (Stewart) Cohen and Harry (Lisa Heller) Roth. Also survived by 6 grandchildren and 4 great grandchildren. Graveside Services were private. Contributions in his memory may be made to The Bernard and Tema Roth Scholarship Fund at Har Zion Temple.

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SKOBINSKY

JOYCE MARSHA (nee Gland)-With great sadness, the family of Joyce Skobinsky announce her passing on August 25, 2022 following a valiant battle with cancer. She was 78 years old. She is survived by her husband of more than 58 years, Gerald Skobinsky, her loving sons Andrew (Elizabeth Marks) and Todd (Heather Lea Camp Skobinsky), her sister Robin Olson (Brett), and brother Alan Gland (Julie Lund), as well as beloved grandchildren Alice and Mathis Skobinsky. She will be remembered in many hearts for the loving kindness, valor, and loyalty she gave so freely to those in her life. Joyce dedicated her life to service, starting as a young mother and reaching into maturity. She was an active supporter of teens at a drop-in center at the start, then moving to the struggle against family violence at the Women's Center of Montgomery County. There, she was a hotline phone volunteer, lay counselor, and board member - eventually rising to the position of President of the Board of Directors, a position she held for five years. During her tenure as President, the non-profit grew from one office to five offices throughout Montgomery County. She took on this position with passion for the cause and with love for the volunteers, staff, and those who served. Joyce had a very special place in her heart for extended family and friends, whose many members were loved, cared for, or cheered on by her gift of personal generosity. Just by knowing her, intimately or casually, each of us has been given the gift that was Joyce Skobinsky and are richer for it. If so moved, donations may be made in Joyce's memory to the Women's Center of Montgomery County, 2506 N. Broad St., STE 203, Colmar, PA 18915

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Leaning Into the Difficulty

BY RABBI JASON BONDER

Parshat Ki Teitzei

Every Rosh Hashanah, we read the Biblical story called “The Binding of Isaac.” In that story, Abraham ties up his son, Isaac, lifts a dagger above him and is seemingly ready to end Isaac’s life.

A story like this reminds us that the Torah isn’t some storybook for children. Mixed with the uplifting stories of our people are some very challenging and frightening ones. It is fun to learn and discuss the inspiring stories, but Jewish tradition challenges us to

make meaning of it all. The good stories and the bad stories. The fun tales and the very uncomfortable ones.

The Binding of Isaac is terrifying, but it is hardly the grimmest of stories in the Hebrew Bible because — spoiler alert — Abraham doesn’t go through with it. An angel stops Abraham before he gets the chance to sacrifice his son.

In this week’s Torah portion, Ki Teitzei, however, we are presented with a truly gruesome scene. The Torah tells of a person whose life has already been taken. In Deuteronomy 21:22-23 we see the following instructions: “If a man is guilty of a capital offense and is put to death, and you impale him on a stake, you must not let his corpse remain on

the stake overnight, but must bury him the same day. For an impaled body is an affront to God: You shall not defile the land that the Lord your God is giving you to possess.”

There are many, far milder, aspects of this week’s Torah portion. Yet in preparing to write this article, inspired by the upcoming new year and the difficult texts we will read, I wanted to answer the challenge and search for meaning in this passage.

When I began searching the traditional Jewish commentaries, I was delighted to see that I am far from the first to find meaning in such a challenging passage. For every ounce of ink in the Torah that conveys grim images,

from the word “*kal*” meaning “light” — as in “not heavy.” Rashi makes the point that, oftentimes, an “affront” is when we make light of a person, of a situation or of the Almighty.

In this Hebrew month of Elul, as we engage in “*Heshbon HaNefesh*” — “an accounting of the soul” — we are to look back on this past year and on our lives in general. It is always so much easier to look at the good things we’ve accomplished and to simply gloss over the disappointments.

By facing the tough passages of our Torah and finding meaning within them, Rashi shows us that we cannot recoil from the challenging parts of our lives. We must face them with bravery

*When you review this past year,
I hope that you won’t gloss over the
parts of your life which might be
easier to ignore.*

our great sages spilled a pound’s worth of ink to share the wisdom that they found within it the problematic texts.

The 11th-century commentator, Rabbi Shlomo ben Yitzhak, better known as Rashi, presents two lessons that we can learn from these instructions about the impaled person. First, Rashi teaches that this commandment reminds us of how we are created in the image of God. In this passage, the Torah challenges us to see the Divine spark even within those who commit heinous crimes. Even in those who, according to the Torah, are deserving of capital punishment.

The second lesson comes from Rashi’s close attention to one particular phrase within these verses. He notes that the Hebrew words translated above as “affront to God” are the word “*kilelat Elohim*.” Rashi points out that the word translated as “affront” is derived

and find meaning in them.

When you review this past year, I hope that you won’t gloss over the parts of your life which might be easier to ignore. Take the time to confront the things we’d rather not face. There is so much meaning and learning for us in the challenges of our lives. **JE**

Rabbi Jason Bonder is the associate rabbi at Congregation Beth Or in Maple Glen. 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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What's happening at ... Congregation Kol Ami

Congregation Kol Ami Staying Together with Help from Neighbor

JARRAD SAFFREN | STAFF WRITER

Congregation Kol Ami started in a member's basement in 1994, evolved into a traveling community that met in local synagogues for the next 12 years and then moved into its own building, at 8201 High School Road, in 2006.

A visit to that Elkins Park site today, though, will show that a construction crew is hard at work transforming it into a yeshiva. Kol Ami sold the property in 2021 because, with the congregation shrinking from 205 households in the early 2000s to 140, it was "more than what we needed," Kol Ami Rabbi Leah Berkowitz said.

Today, the Elkins Park synagogue is still in Elkins Park. It's just minutes away from its old location, at 8231 Old York Road, the home of Beth Sholom Congregation.

For the last year-plus, the synagogues have shared the wide space known for its Frank Lloyd Wright-designed sanctuary on its east end. And the arrangement is going well, according to leaders from both communities.

Reform Kol Ami and Conservative Beth Sholom are still separate congregations with their own clergy, lay leaders, boards and members. But since Beth Sholom has about 450 families, down from its peak of about 850 in the 1980s, it has plenty of room for welcoming its new tenant.

There are five worship spaces and an entire classroom wing, according to Beth Sholom Rabbi David Glanzberg-Krainin. Kol Ami also has some of its own offices, Berkowitz said.

Both congregations prefer the small, multipurpose Bornstein Auditorium for Friday night services. So, Beth Sholom holds its service at 6 p.m., and Kol Ami comes in afterward at 7:30.

For a Conservative community, the Friday night service is a short, pre-dinner affair; the Saturday morning gathering is the big one. But for a Reform shul, Friday night is the main event.

"One of the reasons this arrangement

works is our communities are different enough, and it would be possible to be in the same space without confusion or competition," Berkowitz said.

"From our perspective, it's been a wonderful relationship," Glanzberg-Krainin added.

Berkowitz, 40, is from Delaware County but worked as a rabbi for 18 years in North Carolina, Massachusetts and New York before returning to the area in 2018. Shortly after she took the job at Kol Ami, she faced the potential move.

Synagogue leaders knew by the end of 2019 that they had to sell their property. In the early 2000s, they hoped to increase their congregation to about 225 households, but they never quite got there. And then, like so many synagogues, Kol Ami started losing members. As Glanzberg-Krainin explained, "We haven't seen a growth of Jewish families moving to this area."

"A lot of congregations had that goal in the early 2000s, and things shifted," Berkowitz said of Kol Ami's growth target. "Places weren't growing anymore in the way that we had been."

But months after synagogue leaders came to that realization, COVID hit, putting the sale process on hold. The pandemic also forced members to start gathering online which, in a way, brought them back to their roots.

No longer were they traveling to their High School Road campus for every synagogue activity. Instead, they were just finding a place to gather and to stay together.

"Our thought was not, 'We don't need a building anymore.' We wanted to be back in person. We want to see each other's faces," Berkowitz said. "It just doesn't need to be within these four walls."

At the same time, with 140 households, Kol Ami still had too many members to just gather in people's basements again. That was where Beth Sholom came in.

Kol Ami leaders wanted to stay in their community, according to President Gary Turetsky. Beth Sholom leaders recognized that they could help their congregation by charging rent, Glanzberg-Krainin acknowledged. But more importantly,



Beth Sholom Congregation is welcoming Congregation Kol Ami into its building at 8231 Old York Road in Elkins Park.



A worship space that two Elkins Park synagogues now share inside the building at 8231 Old York Road

they wanted to help preserve a Jewish community.

"The Jewish community benefits when we have more Jews who are engaged in building community," he said.

Last summer, the groups came together.

Members enjoyed a meet-and-greet, and Beth Sholom's president welcomed Kol Ami congregants in a speech during one of the High Holiday services. Today, the temple presidents and rabbis meet monthly, and a joint Selichot program,

marking the reflective month of Elul leading up to the High Holidays, is planned for the coming days.

But leaders maintain that these are separate institutions with different prayer books, services and congregations — and no plan to merge. They are just neighbors helping each other out.

"We are very much a family," said Turetsky of his congregation. "That is really what's worth preserving." **JE**

jsaffren@midatlanticmedia.com

ENGAGEMENTS

FURCOLO-HOLDSMAN

Brooke and Gabriel Holdzman of Newtown and Deborah Furcolo of Chevy Chase, Maryland, and Richard Furcolo of Jacksonville, Florida, announce the engagement of their children, Karyn ("Kacie") Caitlin Furcolo and Zachary Jordan Holdzman.

Kacie is a graduate of the University of Maryland, University Honors College with a degree in public health science and is working toward her physician assistant/master of public health degree at Thomas Jefferson University and in her clinical rotations.

Zach is a graduate of the University of Maryland with a degree in plant science: plant biology and Drexel University's Thomas R. Kline School of Law with a concentration in intellectual property. He is a lawyer at Montgomery McCracken Walker & Rhoads.

Photo by QTG Photo



COFF-MATZA

Caryn and Howard Coff of Holland announce the engagement of their daughter, Sarah Ashley, to Michael Jared Matza, son of Amy and Jed Matza of Whitehouse, New Jersey.

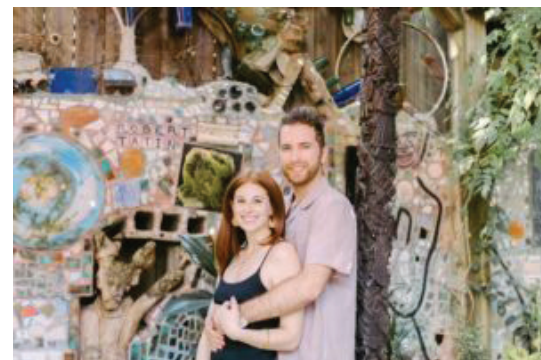
Sarah, a graduate of Monmouth University, is a senior community manager at Health Union. Michael, also a graduate of Monmouth University, is a senior user experience designer at Saks Fifth Avenue.

The grandparents are E. Pat Rosenthal and the late Dr. Ronald Rosenthal, the late Shirley and David Coff, Zelma Johnson, Walter Vollmer and the late Martel and Murray Matza.

Also sharing in their joy are their siblings Allyson (Gregor Hoffman) and Emily Matza.

Sarah and Michael plan to marry in Media in October, celebrating with their family and friends.

Photo by Emily Wren Photography



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Rosh Hashanah: September 26 & 27 • Yom Kippur: October 5

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SEPT 9–SEPT 15



WEDNESDAY, SEPT. 14

WHEN CHARITY GOES WRONG

The Institute for Jewish Ethics presents a Zoom conversation about the \$400,000 GoFundMe scam and other tzedakah dilemmas at noon, featuring the prosecutor of the GoFundMe case. **Visit ijeseminars.com/products/when-charity-goes-wrong for more information.**

FRIDAY, SEPT. 9

JRA FOOD PACKING

Volunteers will assist with Jewish Relief Agency's pre-distribution preparation from 10 a.m. to noon. **For more information about JRA's volunteer schedule, visit jewishrelief.org/calendar. 10980 Dutton Road, Philadelphia.**

JAZZ KABBALAT SHABBAT

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

SYNAGOGUE OPEN HOUSE

Tour Temple Judea of Bucks County and meet the rabbi, religious school director and teachers, beginning at 6 p.m. Listen to a story and sing songs with Rabbi Sigal, participate in a fun and interactive Shabbat service and enjoy an Oneg Shabbat. An additional open house will be held at noon on Sunday. **38 Rogers Road, Furlong.**

SHABBAT WITH DAN

Begin this special Welcome Back Weekend at Main Line Reform Temple with a snack and schmooze happy hour at 6 p.m., followed by a

service at 6:30 p.m. featuring classically trained singer Dan Nichols. Additional events to follow on Saturday and Sunday. **For more information, visit mlrt.org/dnic or call 610-649-7800. 410 Montgomery Ave., Wynnewood.**

SUNDAY, SEPT. 11

JRA FOOD DISTRIBUTION

Join Jewish Relief Agency from 9 a.m.-2 p.m. for junior and all ages food packing. Additional delivery opportunities are available on Monday through Wednesday. **For more information about JRA's volunteer schedule, visit jewishrelief.org/calendar. 10980 Dutton Road, Philadelphia.**

APPLE PICKING

Join Northeast Jewish Life from 1-3 p.m. to schmooze and enjoy a holiday craft before going to pick apples at Styer Orchard. This event is free, except for the additional apples you pick. **Register at jewishphilly.org/apples. For more information, contact Carrie Matez at northeast@kehillah.jewishphilly.org. 97 Styers Lane, Langhorne.**

GRATZ REUNION

All Gratz College, Gratz Hebrew High School, JCHS and Israel Ulpan trip program alumni are invited to Gratz College at 5:30 p.m. Celebrate the release and view copies of the new alumni

publication "Your Gratz Story, Our Shared History" and join us for a kosher dinner. **For more information, contact Dodi Klimoff at 215-635-7300, ext. 133, or alumni@gratz.edu. 7605 Old York Road, Melrose Park.**

MONDAY, SEPT. 12

CELEBRATING JEWISH ARCHIVES

Join the Temple University Philadelphia Jewish Archives Center to kick off our fall Beyond the Page programming. It features tours at Hillel at Temple at 3 p.m., a talk about the South Philadelphia Jewish experience at 4 p.m. and an opening reception of the "Our Greater Philadelphia Mishpachah: 50 Years of Documenting the Jewish Community" exhibit. **1900 N. 13th St., Philadelphia.**

BOOK CLUB

The Book Club of Congregations of Shaare Shamayim will host its September Zoom session at 7 p.m. For further information or to register for the program, contact Lynn Ratmansky at 215-677-1600. **9768 Verree Road, Philadelphia.**

TUESDAY, SEPT. 13

ATHLETES AGAINST ANTISEMITISM

Join StandWithUs Mid-Atlantic for its fifth annual Athletes Against Antisemitism gala at 6 p.m. There will be a conversation about antisemitism on campus and how athletes can use their status to fight hatred. **For more information, visit standwithus.com/galama2022. 4200 City Ave., Philadelphia.**

SEPTEMBER MEETING

The Sisterhood of Congregations of Shaare Shamayim will host its September meeting at 7 p.m. Our guest speaker is Cathryn Miller-Wilson, executive director of HIAS Pennsylvania. Light refreshments will be served; there is no charge. **For more information, call 215-677-1600. 9768 Verree Road, Philadelphia.**

THURSDAY, SEPT. 15

NEWMAN DYNASTY LECTURE

Join Temple Beth Sholom Hazak at 1 p.m. for a lecture by Ira Miller, who will discuss "The Alfred Newman Dynasty." Members are free; guests in person and on livestream will pay \$10. **Register at form.jotform.com/222248326535051. 1901 Kresson Road, Cherry Hill, New Jersey.**

OPEN A BOOK ... OPEN YOUR MIND

The Sisterhood of Har Zion Temple and the Department of Lifelong Learning present "Open a Book ... Open Your Mind." At 7 p.m. author Ronald Balson will present "An Affair of Spies." Admission is \$18 or \$180 for the series. **For reservations, email openabook@harziontemple.org or visit harziontemple.org. JE**

Out & About

Courtesy of the Abrams Hebrew Academy



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



Courtesy of Amy Buckman



Courtesy of Debbie Zlotnick



❶ Abrams Hebrew Academy students were smiling during their first week at school. ❷ The Jewish Family Service of Atlantic & Cape May Counties held a card party to raise nearly \$20,000 for its Lynn Kramer Village by the Shore, which provides services to people 50 and over. ❸ Main Line Reform Temple-Beth Elohim held a Shabbat at the Shore event in Ventnor, New Jersey. ❹ Federation Housing residents get ready to go to lunch at the Cheesecake Factory.

Harry Boonin

DIVES DEEP INTO JEWISH HISTORY

JARRAD SAFFREN | STAFF WRITER

Harry Boonin majored in Russian in college, but it “wasn’t very important to me,” he said.

Then he went to law school and became a lawyer, but he didn’t love practicing law.

Finally, in 1977 at age 40, he saw a book on the table at his mother’s house in Trenton called “Finding Our Fathers: A Guidebook to Jewish Genealogy,” by Dan Rottenberg. Boonin took the book, drove home with his wife Ruth and their kids, put the kids to bed and started reading. He read until 3 a.m. — then woke up early the next morning to read some more.

He hasn’t stopped since.

Today, Boonin, who lives in Warrington and is a member of Reform Congregation Keneseth Israel in Elkins Park, is a Jewish genealogist. He founded the Jewish Genealogical and Archival Society of Greater Philadelphia in 1979 and grew it to include more than 400 members. He has written four books, including one about “The Jewish Quarter of Philadelphia,” and 250 scholarly articles. And in August, he received a lifetime achievement award from the International Association of Jewish Genealogical Societies at its virtual conference.

“He was recognized for his pioneering role and over four decades of leadership, scholarship and mentorship in Jewish genealogy,” according to a news release.

“It’s much more important than the law,” said Boonin, who retired from his law practice three decades ago.

The 85-year-old wants to be clear. His legal career went just fine, and he enjoyed the people he worked with. But once he discovered Rottenberg’s book, he couldn’t stop thinking about Jewish genealogy.

Boonin liked the way Rottenberg, a Philadelphia-based journalist who



worked for The Philadelphia Inquirer and other publications, used research to find out more about his family history. Boonin said the experience of reading the book motivated him to research his family history, a desire he never had before.

In the late 1970s, he wrote a letter to a Russian author who wrote about the town where Boonin’s family originated. A year went by. Then one day, the lawyer got home from the office to find a letter on the table. His wife told him it was from Russia.

The Russian professor had responded in Polish with two or three pages trac-

ing Boonin’s family to 1804. Boonin had to send it to his former Russian teacher at Penn State University to get it translated, but once he did, he started reading the letter like he once read Rottenberg’s book.

“I really got into it,” he said.

Boonin wrote what he described as “a very short article” about this history for a magazine whose name now escapes him. After that, the Jewish Genealogical Society in New York contacted Boonin about giving a talk.

A sizable audience showed up, and while Boonin was “up there blabbing,” as he remembered it, he looked down at

the front row and saw Rabbi Malcolm Stern, “the father of Jewish genealogy in America,” as Boonin described him. The lawyer thought to himself that he should be sitting in the front row while Stern gave the talk.

But after the event ended, Stern approached Boonin.

“He said three words I’ll never forget: ‘That was delicious,’” Boonin recalled. “The words gave me so much confidence.”

Boonin started the Jewish Genealogical and Archival Society of Greater Philadelphia and began doing deeper research to produce longer articles. In 1989, he published an 8-10 page article in a Jewish ancestry magazine with about 3,000 readers. Over the next decade, he wrote many more pieces with similar depth.

He also published the first book about Philadelphia’s Jewish quarter, a part of history that he believes should get more attention. The quarter, which consisted of about 12-15 blocks between Spruce and Christian streets and Second and Sixth streets, came alive when Eastern European Jews immigrated to the United States between 1890 and 1910 to escape antisemitism, Boonin said.

“We have more in the Jewish quarter than any other city, leaving out New York City,” he said.

Boonin has also written books about Jewish boxers and his mother’s side of the family and their immigration to the U.S. He can still talk at length about each topic, too, even years after finishing the stories.

According to Boonin, one of Yankee Stadium’s first big events after it opened in 1923 was a fight between two Jews: Benny Leonard and Lew Tendler. A crowd of 58,000 showed up, including Yankee legend Babe Ruth.

“He’s 85 years old, but he’s not stopping,” Ruth Boonin said of her husband. “He always wants to do more and more.” **JE**

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ESTATE OF AUGUSTINE J. DALY
Daly, Augustine J. late of Philadelphia, PA. Patricia A. McLaughlin, 816 W. 3rd St., Lansdale, PA 19446, Executrix.
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ESTATE OF BARBARA FIDLER
a/k/a BARBARA ORTIZ, DECEASED.
Late of Philadelphia County, PA
LETTERS OF ADMINISTRATION on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to TIMOTHY I. ADORNO, ADMINISTRATOR, c/o Daniella A. Horn, Esq., 2202 Delancey Place, Philadelphia, PA 19103, Or to his Attorney: DANIELLA A. HORN
KLENK LAW, LLC
2202 Delancey Place
Philadelphia, PA 19103

ESTATE OF BERNADETTE SATCHELL-NICHOLAS, DECEASED.
Late of Philadelphia County, PA
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LAW OFFICE OF NATHAN SNYDER
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Bensalem, PA 19020

ESTATE OF BERTHA BOROWICK
Borowick, Bertha late of Philadelphia, PA. Dana Burg, 817 Welsh Rd., Philadelphia, PA 19115, Executrix.
Keith Levinson, Esquire
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ESTATE OF DELORES M. WHITFIELD a/k/a DELORES HOCKADAY, DECEASED.
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Philadelphia, PA 19150

ESTATE OF DOROTHY M. PURUL
Purul, Dorothy M. late of Philadelphia, PA. George Ginder, 2619 Aspen St., Philadelphia, PA 19130, Executor.
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ESTATE OF DUANE A. GOINGS, DECEASED
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ESTATE OF ELAINE C. COFFEY, DECEASED.
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ANTHEIL MASLOW & MacMINN, LLP
P.O. Box 50
Doylestown, PA 18901

ESTATE OF FRANCIS A. GATTO, 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 CHRISTINA MONZO, ADMINISTRATRIX, 2830 S. Marvine St., Philadelphia, PA 19148, Or to her Attorney: BRANDON J. LAURIA
LAURIA LAW LLC
3031 Walton Rd., Ste. A320
Plymouth Meeting, PA 19462

ESTATE OF GARY PATRICK GILL
a/k/a GARY P. GILL, DECEASED.
Late of Philadelphia County, PA

LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to JENNIFER ARLETH, EXECUTRIX, c/o Daniel R. Ross, Esq., One Summit St., Philadelphia, PA 19118, Or to her Attorney: DANIEL R. ROSS
ROSS & MCCREA LLP
One Summit St.
Philadelphia, PA 19118

ESTATE OF GILBERT BACKERS
Backers, Gilbert late of Philadelphia, PA. Vivian Wylie, 80 E. Collom St., #206, Philadelphia, PA 19144, Executrix.
Keith Levinson, Esquire
Boulevard Law Center
1730 Welsh Road
Philadelphia, PA 19115

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 JAMES HILTON
BUTTNER a/k/a JAMES H. BUTTNER, 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 PAUL BUTTNER, EXECUTOR, c/o Bradley Newman, Esq., 123 S. Broad St., Ste. 1030, Philadelphia, PA 19109, Or to his Attorney: BRADLEY NEWMAN
ESTATE & ELDER LAW OFFICE OF BRADLEY NEWMAN
123 S. Broad St., Ste. 1030
Philadelphia, PA 19109

ESTATE OF JAMES J. YIZZJ, JR., DECEASED.
Late of Philadelphia County, PA
LETTERS TESTAMENTARY on the above Estate have been granted to the undersigned, who request all persons having claims or demands against the estate of the decedent to make known the same and all persons indebted to the decedent to make payment without delay to

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

ESTATE OF JOAN ROBERTA
THOMAS
Thomas, Joan Roberta late of
Philadelphia, PA. Maureen Farrell,
Esq., 1628 JFK Blvd., Suite
1901, Philadelphia, PA 19103,
Administratrix.

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

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

ESTATE OF JOSEPH RADYN,
DECEASED.
Late of Philadelphia County, PA
LETTERS TESTAMENTARY on the
above Estate have been granted
to the undersigned, who request
all persons having claims or de-
mands against the estate of the
decendent to make known the same
and all persons indebted to the

decendent to make payment without
delay to ZYTA SCHANBACHER,
EXECUTOR, c/o Harry Metka,
Esq., 4802 Neshaminy Blvd., Ste. 9,
Bensalem, PA 19020,
Or to his Attorney:
HARRY METKA
4802 Neshaminy Blvd., Ste. 9
Bensalem, PA 19020

ESTATE OF JULIA D. ANTONELLI,
DECEASED.
Late of Philadelphia County, PA
LETTERS of ADMINISTRATION
on the above Estate have been
granted to the undersigned, who re-
quest all persons having claims or
demands against the estate of the
decendent to make known the same
and all persons indebted to the
decendent 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:
DANIELLA A. HORN
KLENK LAW, LLC
2202 Delancey Place
Philadelphia, PA 19103

ESTATE OF JULIET N. MALL a/k/a
JULIET MALL, DECEASED.
Late of Philadelphia County, PA
LETTERS TESTAMENTARY on the
above Estate have been granted to
the undersigned, who request all
persons having claims or demands
against the estate of the decendent
to make known the same and all
persons indebted to the decendent
to make payment without delay to
NASEER MALL, EXECUTOR, c/o
Stephen M. Specht, Esq., 2332 S.
Broad St., Philadelphia, PA 19145,
Or to his Attorney:
STEPHEN M. SPECHT
GREEN & SCHAFLE, LLC
2332 S. Broad St.
Philadelphia, PA 19145
ESTATE OF KATHLEEN GLORIA

CARMICHAEL, 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 decendent to make known the
same and all persons indebted to
the decendent to make payment with-
out delay to PAULA CARMICHAEL,
ADMINISTRATRIX, c/o Nicole B.
LaBletta, Esq., 200 Barr Harbor Dr.,
Ste. 400, Conshohocken, PA 19428,
Or to her Attorney:
NICOLE B. LABLETTA
LABLETTA & WALTERS, LLC
200 Barr Harbor Dr., Ste. 400
Conshohocken, PA 19428

ESTATE OF LILLY G. DRUKKER,
DECEASED.
Late of Philadelphia County, PA
LETTERS TESTAMENTARY on the
above Estate have been granted to
the undersigned, who request
all persons having claims or de-
mands against the estate of the
decendent to make known the same
and all persons indebted to the
decendent to make payment without
delay to LEENDERT DRUKKER,
EXECUTOR, c/o Bernice J. Koplin,
Esq., 50 S. 16th St., Ste. 3530,
Philadelphia, PA 19102,
Or to his Attorney:
BERNICE J. KOPLIN
DOLCHIN, SLOTKIN & TODD, P.C.
50 S. 16th St., Ste. 3530
Philadelphia, PA 19102

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

ESTATE OF MBOMBO OWATE,
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 decendent to make known the
same and all persons indebted to
the decendent to make payment
without delay to GIDEON OWATE,
ADMINISTRATOR, c/o Jay E.
Kivitz, Esq., 7901 Ogontz Ave.,
Philadelphia, PA 19150,
Or to his Attorney:
JAY E. KIVITZ
KIVITZ & KIVITZ, P.C.
7901 Ogontz Ave.
Philadelphia, PA 19150

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 decendent
to make known the same and all
persons indebted to the decendent
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 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 de-
mands against the estate of the
decendent to make known the same

and all persons indebted to the
decendent to make payment without
delay to PAULETTE JELLINEK,
EXECUTRIX, c/o Andrew M. Logan,
Esq., One Logan Square, 130 N.
18th St., Philadelphia, PA 19103-
6998,
Or to her Attorney:
ANDREW M. LOGAN
BLANK ROME LLP
One Logan Square
130 N. 18th St.
Philadelphia, PA 19103-6998

ESTATE OF TEKELA BAILEY,
DECEASED.
Late of Philadelphia County, PA
LETTERS of ADMINISTRATION
on the above Estate have been
granted to the undersigned, who
request all persons having claims
or demands against the estate of
the decendent to make known the
same and all persons indebted to
the decendent to make payment with-
out delay to STEPHEN M. SPECHT,
ADMINISTRATOR – DBN, 2332 S.
Broad St., Philadelphia, PA 19145,
Or to his Attorney:
STEPHEN M. SPECHT
GREEN & SCHAFLE, LLC
2332 S. Broad St.
Philadelphia, PA 19145

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

Prof. Bldg., Jenkintown, PA 19046,
Administrator.
Henry S. Warszawski, Esq.
413 Johnson St., (201)
Archways Prof. Bldg.
Jenkintown, PA 19046

ESTATE OF WALTER H.
WILLIAMS, DECEASED.
Late of Philadelphia County, PA
LETTERS TESTAMENTARY on the
above Estate have been granted
to the undersigned, who request
all persons having claims or de-
mands against the estate of the
decendent to make known the same
and all persons indebted to the
decendent to make payment without
delay to PAMELA R. FONVILLE,
EXECUTRIX, c/o Francesco G.
D'Arro, Esq., Two Penn Center
Plaza, 1500 JFK Blvd., Ste. 900,
Philadelphia, PA 19102,
Or to her Attorney:
FRANCESCO G. D'ARRO
THE D'ARRO FIRM, P.C.
Two Penn Center Plaza
1500 JFK Blvd., Ste. 900
Philadelphia, PA 19102

ESTATE OF WILLIAM WESLEY
BENNETT
Bennett, William Wesley late of
Philadelphia, PA. Karen Morrison, c/o
Andrew I. Roseman, Esquire, 1528
Walnut St., Suite 1412, Philadelphia,
PA 19102, Administratrix.
Andrew I. Roseman, Esquire
1528 Walnut St.
Suite 1412
Philadelphia, PA 19102

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VOTING CLOSES OCTOBER 7

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