



Canadian cookbook author baked up delicious memories

Tribute 11



Jake Green held his bar mitzvah service at home with 150 guests in attendance on Zoom. Photos of family members decorated the walls of the Greens' home in Newtown, Pa. PHOTO COURTESY GREEN FAMILY

Congregations virtually united

Synagogues find innovative ways to connect, cope

Michele Alperin

NJN Contributing Writer

As the Covid-19 pandemic takes further hold, Rabbi Charles Briskin at Shir Ami, a Reform congregation in Newtown, Pa., considered the situation as an opportunity to do something unique for a family who did not want to postpone their son's March 28 bar mitzvah celebration.

Coronavirus

Briskin and Shir Ami Cantor Rachel Kohlbrenner had siddurim and a Torah scroll dropped off at

the Newtown home of Mike and Nancy Green, whose son Jake was celebrating his bar mitzvah. Then on Shabbat morning, in the context of as-normal-a-service-as-possible, Jake did everything he had prepared for with his family, along with about 150 guests from across the country using Zoom. Afterward the family danced around their house, which was decorated with printed photos of family members taped on the walls, Briskin said, "so they could feel like they were there."

"We were able to create community and intimacy even though not everyone was in same room," Briskin said. "Seeing faces helps decrease that sense of distance and isolation."

Mike Green wrote in an email to NJN that their friends surprised his family with a "car parade" on the street following the ceremony. "There were about 18 to 20 families

Continued on page 12

Death and Jewish ritual in the time of coronavirus

Chevre kadisha grapples with the dangers of ritual cleansing

Johanna Ginsberg

NJN Senior Writer

Almost immediately after Covid-19 took a stranglehold on our world, Jewish mourners lost the physical presence of friends and family during burial and shiva, which are now conducted via phone and video conferencing. Less talked about is how the coronavirus is stripping away tahara, one of Judaism's most private but sanctified practices, that of ritually preparing the body of a beloved member of the community for burial.

The question now facing chevrot kadisha, holy burial societies, around the country: to tahara or not to tahara?

There is no consensus on whether this essential Jewish practice should be suspended in the face of the Covid-19 pandemic. Two national groups have taken up the question in the last few days and made different recommendations. In Israel, tahara was banned and then reinstated. And multiple local rabbis, using nearly identical language, have said the situation is "too fluid to comment."

"It's changing every single day," said Louis Urban of Bernheim-Apter-Kreitzman Suburban Funeral Chapel in Livingston. "I just got off the phone with a family. And I was very, very honest with them and said the longer it takes us to make our mind up, the chances are things are going to change again."

Tahara is the ritual washing of a deceased, usually by four members of the community wearing protective clothing. Afterward they wrap the body in white ritual garments known as tachrichim, the shroud, and place some earth, often from Israel, on the eyelids.

"The family's anguish, above and beyond the loss of a loved one, of just having to do

Continued on page 10



Please donate to federation's Emergency Response Fund

21

Our Towns

4

Gallery

13

Opinion

15

LifeCycle

17

Agenda

19

Touch of Torah

22

Exit Ramp

23



Yitzak Rabin called Magen David Adom Israel's second line of defense. With the coronavirus, we're the first.

When the COVID19 coronavirus arrived in Israel, the Ministry of Health knew who could best protect everyone's health. Because Israelis know Magen David Adom has the paramedics, training, and vision to minimize the spread of the disease.

With its innovative home-testing program and cutting-edge video apps, MDA can literally see how patients are recovering — enabling most Israelis to recover at home, where they can infect the fewest people.

Support from Americans like you has helped MDA shield almost all of Israel's 9 million people from this disease. But this fight has depleted the tools and supplies MDA needs to ensure the infection rates don't rise. Help Magen David Adom continue to protect Israelis and save lives. **Make a gift today.**
Chag Pesach sameach.



Saving lives. It's in our blood.

afmda.org/protect

Elijah's quarantined

The guy who brought you last year's "Emoji Haggadah" is tongue-in-cheeking it again this year with a novel (coronavirus) text.

Martin Bodek, a 44-year-old language aficionado and IT specialist who lives in Passaic, released his "Coronavirus Haggadah" on social media last week as a seder supplement, satiric commentary, and morale booster during these days of worry (available at tinyurl.com/CoronavirusHaggadah).

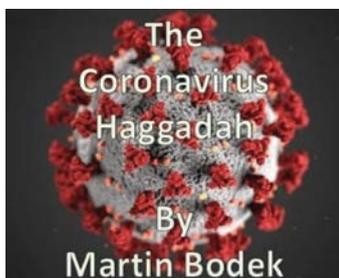
"I wanted to say to people, 'This too shall pass over,'" quipped Bodek, who said he was inspired to write this Haggadah by the "five billion" disease-related memes he read in recent weeks, including some with Pesach themes. "Humor will help us get through it."

Is a Haggadah that mocks coronavirus, on a holiday that commemorates freedom from slavery, appropriate? No one who has seen it seems offended, he says. "It seems that humor is the only outlet we have while we're at home."

And so, to The Wise Child's question — "What are the advisable things we should be doing during the current crisis?" — you'll respond by instructing the child in the responsible measures of social distancing, hand-washing, and so on. Elijah at the door? A no-show. "He was ordered to quarantine with the rest of Israel's citizens." The "11th Plague"? Obviously, Covid-19.

This week, the Bodek seder, often "a minyan" of family guests, will only include the five members of the immediate family. Bodek's main Haggadah will be a facsimile of the "Sarajevo Haggadah," which he received as a bar mitzvah gift.

But he'll read excerpts from his new text, where it will be intoned, tongue planted firmly in cheek: "Does anyone really need to ask why this night is different from all other nights?" — Steve Lipman/New York Jewish Week



Find out how our extensive training and care philosophy help us make meaningful connections that lead to better, more engaging care.

Providing hourly and live-in care.

You know

where her glasses are when she misplaces them, how much she hates taking medicine, and her passion for cookies. We'll know that, too.



Start home care today.
hwcg.com/princeton
609.423.1200

Homewatch
CareGivers®

HAPPY PASSOVER

NJNJ SUBSCRIPTION RATES FOR NEW SUBSCRIBERS		Your Name & Address:	
IN STATE mailing address	OUT OF STATE mailing address (within U.S.)	Name	
1 year \$52	1 year \$56	Address	Apt. No.
2 years \$84	2 years \$92	City/State/Zip	
3 years \$125	3 years \$136	Choose payment method:	
Please allow 3-4 weeks for delivery of first issue. 52 issues per year.		<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	
Please mail to: NJ Jewish News - Subscriptions 901 Route 10, Whippany, NJ 07981		Card Number	Expiration Date
		Signature	
		<input type="checkbox"/> Check Enclosed (made payable to JWMW, LLC.) <input type="checkbox"/> 1 year <input type="checkbox"/> 2 years <input type="checkbox"/> 3 years	

Uniform masks



Michael Rubin, right, next to Magic Johnson and Robert Kraft at a 76ers game in 2019. MITCHELL LEFF/GETTY IMAGES

Michael Rubin, a partner in the NBA's Philadelphia 76ers and the owner of Fanatics sportswear, plans to make a million masks and gowns for emergency workers out of the same material used for Major League Baseball uniforms.

Rubin told Sports Philadelphia, an NBC affiliate, that he was working with Pennsylvania Gov. Tom Wolf, Attorney General Josh Shapiro, and MLB Commissioner Rob Manfred to repurpose a plant in Easton, Pa., to make the gear.

Rubin founded his first business, a ski shop, when he was 14, using bar mitzvah money as seed money. — JTA

Development in Florida

The coronavirus couldn't stop the consecration for the first new Jewish cemetery in South Florida's Broward County in 50 years.

The March 24 religious ceremony preceded the opening of the King David Cemetery in Deerfield Beach. It was scaled back, with just a few people on hand, due to the Covid-19 outbreak.

King David is part of the nonsectarian Fairway Memorial Gardens.

Rabbi Lawrence Schuval, the funeral director and cemetery manager for Fairway Memorial, told the South Florida Sun Sentinel that the cemetery will adhere to guidelines laid out due to the coronavirus, including strictly graveside services with no more than 10 mourners in attendance.

Schuval said it is "extremely vital" for the cemetery to be open and operating.

"People need to bury their loved ones without delay," he said. — JTA



A rendering of the new King David Cemetery. COURTESY FAIRWAY MEMORIAL GARDENS

NJJN

Vol. XXII No. 11 April 7, 2020 13 Nisan 5780

EDITORIAL

Gabe Kahn, *Editor*
Shira Vickar-Fox, *Managing Editor*
Lori Silberman Brauner, *Deputy Managing Editor*
Johanna Ginsberg, *Senior Staff Writer*
Jed Weisberger, *Staff Writer*
Abby Meth Kanter, *Editorial Adviser*

CONTRIBUTING WRITERS

Michele Alperin, Jennifer Altmann,
Max L. Kleinman, Martin J. Raffel,
Merri Ukraincik, Stephen M. Flatow,
Jonathan Tobin

BUSINESS

Nancy Greenblatt, *Manager Sales/ Administration and Circulation*
Nancy Karpf, *Senior Account Executive*
Steven Weisman, *Account Executive*
Lauri Sirois, *Classified Sales Supervisor/ Office Manager*

GRAPHIC DESIGN/DIGITAL/PRODUCTION

Clarissa Hamilton, Janice Hwang,
Charles J. Rosenthal, Dani Shetrit

EXECUTIVE STAFF

Rich Waloff, *Publisher*
Andrew Silow-Carroll, *Editor in Chief*
Gary Rosenblatt, *Editor at Large*
Rob Goldblum, *Managing Editor*
Ruth Rothseid, *Sales Manager*
Thea Wieseltier, *Director of Strategic Projects*
Dan Bocchino, *Art Director*
Arielle Scheinwald, *Print Marketing Operations Manager*
Gershon Fastow, *Advertising Coordinator*
Miriam Groner, *Web Director*

PUBLISHER'S STATEMENT

New Jersey Jewish News, an independent voice, seeks to inform, engage and inspire its readers, covering and helping to build community. The Princeton Mercer Bucks edition of NJJN (USPS 1227) is published monthly by the JWMW, LLC, at 1501 Broadway, Room 505, New York, NY 10036. © 2016, NJ Jewish News. All rights reserved. • Periodical postage is paid at Whippany, NJ, and additional offices. • Postmaster: Send address changes to New Jersey Jewish News, 1719 Route 10, Suite 307 Parsippany, NJ 07054-4507. NJJN was founded as The Jewish News on Jan. 3, 1947. Member, New Jersey Press Association and American Jewish Press Association; subscriber to JTA.

TELEPHONES/E-MAIL: Main — phone: 973-739-8110, fax: 973-887-4152, e-mail: editorial@njewishnews.com, ■ Manuscripts, letters, documents, and photographs sent to New Jersey Jewish News become the physical property of this publication, which is not responsible for the return or loss of such material.

SUBSCRIPTIONS: ANNUAL SUBSCRIPTIONS (INCLUDING POSTAGE): New Jersey: \$52. Out of State: \$56. Call Nancy Greenblatt, 973-739-8115 or e-mail: ngreenblatt@njewishnews.com. For change of address, call 973-929-3198.

ADVERTISING: NJJN does not endorse the goods or services advertised in its pages and makes no representation as to the kosher of food products and services in such advertising. The publisher shall not be liable for damages if, for any reason whatsoever, the publisher fails to publish an advertisement or for any error in an advertisement. Acceptance of advertisers and of advertising copy is subject to publisher's approval. NJJN is not responsible if ads violate applicable laws and the advertiser will indemnify, hold harmless, and defend NJJN from all claims made by governmental agencies and consumers for any reason based on ads carried in NJJN.

Our Towns

‘Wartime footing without military guns and bombs’

Jewish agencies mobilize to aid vulnerable populations

Michele Alperin

NJN Contributing Writer

Greenwood House

Well aware of the vulnerability of residents in nursing homes and assisted living facilities, Greenwood House initiated aggressive precautionary

Coronavirus

measures last month, which have gotten stricter as the spread of Covid-19 has progressed, according to executive director Richard Goldstein.

A screening center has been set up in the lobby where staff and family members — limited to two at a time and restricted to those visiting dying loved ones — complete a questionnaire about potential exposure to Covid-19 and have their temperatures taken. Everyone entering the building must also wear a mask.

Ancillary medical providers, like psychologists and psychiatrists, are



Andrea Hyman, wellness director at Greenwood House and Abrams Residence, helps Catherine Fell video chat with her family. PHOTO BY NEIL WISE

not allowed entry “because they are seeing patients across the community,” said Goldstein, and Greenwood House is limiting doctor’s visits to sick residents.

Communal dining has been replaced by people eating in their rooms and group activities have ceased. If a resident leaves the building for other than a medical reason, for example, to visit a relative’s house, they must be in isolation for 14 days upon their return.

“We want people to understand how serious it is,” Goldstein said.

He said he’s seen a change in the mindset of family members in this pandemic, as opposed to past influenza quarantines where, he said, “there is always a percentage of people who get upset.”

“We are not seeing that,” he said. “They understand that this could be life or death, and they are not trying to come in the building.” However,

‘Unchained’ founder featured in film, Clinton book

Activist advocates for legislation banning child, forced marriage

Johanna Ginsberg

NJN Senior Writer

Speaking in a trailer for the documentary “Knots: A Forced Marriage Story” about her arranged marriage at 19 to an abusive husband in the chasidic community, Fraidy Reiss says, “That’s one of the things that bothers me the most,” her voice cracking. “How could I have been so gullible?”

The feature-length film, by writer and director Kate Ryan Brewer, explores forced marriage in the United States through the eyes of three survivors turned advocates: Reiss of Westfield, Sara Tasmeen of California, and Nina Van Harn of Michigan.

“Knots” had its premiere at the Omaha Film Festival in Nebraska on March 4, with Reiss in attendance. (In light of the public health situation, Reiss



Fraidy Reiss, center, leads a “chain-in” demonstration supporting legislation to end child marriage last year at the Massachusetts State House in Boston.

PHOTO BY SUSAN LANDMANN

canceled her scheduled March 14 appearance at the Manchester Film Festival

for its British premiere, where “Knots” won Best Documentary Feature honors.)

As of yet, screenings of the film in New Jersey have not been scheduled.

“My hope now is that this film will be the wake-up call that the country needs,” she told NJN in a phone conversation.

Reiss founded Unchained at Last in 2012 to advocate for the end of forced and arranged marriages. It took the Brooklyn native years to get out of her own marriage. Her family and others urged her to “adapt” and stay with him in Lakewood, where they lived as members of the fervently Orthodox chasidic community, despite her husband’s violence and threats. But she found her own way out, attending Rutgers University (and graduated as class valedictorian) and, after being married for a dozen years, she left her husband — and the community.

“I am dead — it’s true,” she often

Continued on page 6

people do say hello through the windows, and staff is helping residents communicate with family members by phone or video chat.

Instead of the annual large seder, which usually includes guests, Goldstein and Neil Wise, director of development, will lead a 30-minute service with residents seated far apart from one another. The building, as usual, will be kashered for Passover.

The kitchen is also used to prepare hundreds of Meals on Wheels for distribution by the Jewish Family and Children's Service of Greater Mercer County (JFCS). "We understand it is crucial," Wise said.

Greenwood House has spent significant sums on preventative measures — Goldstein estimated around \$35,000 to purchase protective equipment for staff and another \$5,000 for an extra crew to clean the building.

JFCS continues mental health services, teen programming

"We are doing everything we do normally, but just on steroids," said Michelle Napell, executive director of JFCS, which is responding to an uptick in mental health issues and food needs, in addition to its usual work of checking in on geriatric clients and keeping teens engaged.

All JFCS clinicians are providing remote counseling, including drop-in hours for those needing to speak with a counselor to manage anxiety, stress, depression, and other mental health effects of Covid-19. (The hours are Monday, Wednesday, and Friday from 10 a.m.-noon and Tuesday and Thursday from 5-7 p.m. Call 609-987-8100 and dial 0 to be connected to an available counselor.)

The only people working out of the office are those involved in food distribution — running kosher Meals on Wheels; delivering prepackaged bags from the Yvette Sarah Clayman Kosher Food Pantry directly to clients' cars; providing grab-and-go lunches for a senior nutrition program at Adath Israel Congregation in Lawrenceville; and keeping the mobile food truck on schedule.

In addition, JFCS procured hundreds of shelf-stable Passover meals and food items from The Orchid, a Glatt kosher restaurant in Metuchen, to deliver to their senior clients. They also continue to deliver "Shabbat On Wheels," a monthly Shabbat meal for isolated seniors, "to give people some sense of normalcy and connection," said Napell. Drivers and volunteers

are wearing gloves and leaving the food at the door.

JFCS staff and volunteers are reaching out by phone to clients who may feel isolated and have no access to technology.

Teenagers are also struggling.

"Teens in the community do not have many opportunities to talk to each other," said Celeste Albert, JFCS coordinator of teen programs, so she quickly organized weekly online meetings for students in her teen programs, Geshet LeKeshet and Jewish Community Youth Foundation (JCYF).

"Each call I take the pulse of the group through a survey to get a sense of whether people are struggling, overwhelmed, bored, or loving the experience," Albert said.

Geshet students, she said, are sharing thoughts on topics like how to pass the time, reducing stress via mindfulness, and surviving spring break and Passover celebrations.

JCYF meet-ups — one for eighth and ninth grades, and one for 10th-12th — are opportunities for resource sharing, she said. Students talk about books they are reading, helpful websites, and Albert shares her "pick of the week" among "different resources I found that were cool and would be of interest to teens." She is hoping to include a mental health professional on occasion, and to share the information the teens have offered in a blog.

JFCS is hosting a virtual J-Serve for teens on April 19 to encourage acts of tzedakah, charity. For example, one activity, through the organization Students Rebuild, is to create "recipe art," a simple, healthy recipe illustrated with pictures that they will send to JFCS. For each recipe that JFCS sends them, Students Rebuild will donate \$3 to hunger.

"We are also going to be talking about isolation and urge teens to create pictures and cards that we can send to clients that are isolated," Albert said.

Jewish Federation of Princeton Mercer Bucks

The Jewish Federation of Princeton Mercer Bucks has been working on three fronts to support synagogues, agencies, and schools in the local community coping with unprecedented levels of need.

The first was to create the Jewish Community Covid-19 Emergency Response Fund of Greater Mercer to aid partner agencies and synagogues

that serve the most vulnerable community members. All donations will be matched, dollar for dollar, by federation up to the first \$50,000 raised, and 100 percent of the donations will directly fund needs created by the Covid-19 pandemic. \$30,000 had been collected as of April 1. (Donations can be made at jewishpmb.org.)

"We don't know what we're in for," said Jerry Neumann, federation president. "This is wartime footing without military guns and bombs."

He expects to fund increasing services for mental and physical health care, food, and social welfare, and is especially concerned with the vulnerable, at-risk people in the Jewish community: the food-insecure population, individuals with physical and developmental disabilities, seniors, and those experiencing economic hardships.

The second effort is to share infor-

mation from Jewish Federations of North America about how local synagogues, schools, and agencies can apply for SBA loans from the \$350 billion set aside for nonprofits in the Payroll Protection Plan that is part of the Coronavirus Aid Relief and Economic Security (CARES) Act.

The third planned response to Covid-19 will be to schedule virtual community-wide town halls that will feature local health experts with up-to-date information on appropriate precautions against the virus. "There's a lot of ignorance out there and sloppiness in people's behavior," Neumann said.

"The key is to act quickly, decisively, and as a community taking care of the immediate needs ... of our most vulnerable members of our Jewish community," said Neumann, adding that, "[W]orking together as a community, we will achieve more." ■



JFCS

OF GREATER MERCER COUNTY

help · hope · healing



We are now offering expanded supportive services to help all cope with life during COVID-19. This unprecedented global health crisis has shown immediate and significant impacts on the mental health of all. JFCS is here with professional social workers to help our community during this time.



"Drop-In" Phone Hours

Call in during our "drop-in" hours to be connected with a counselor for coping skills, support and resources to help manage anxiety, stress, depression or other emotional and mental effects of COVID-19.

Mondays, Wednesdays, Fridays 10 AM - 12 PM
Tuesdays & Thursdays 5 - 7 PM

During these hours, call us at 609-987-8100 and Dial 0 to be connected to an available counselor.



Community Webinars

We are hosting weekly webinars open to the entire community. Webinars will cover a variety of topics including coping with anxiety, isolation, managing ongoing mental health concerns and more.

Visit www.JFCSonline.org for the schedule and access links to Webinars

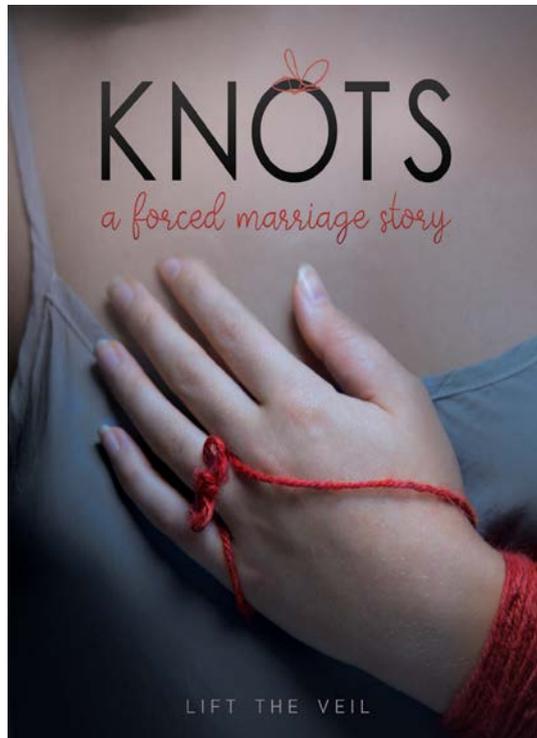
Our Towns

Activist

Continued from page 4

tells audience members at speaking engagements; at least that's how her family regards her.

After founding Unchained at Last, she also fell into advocacy around the related issue of child marriage, which, she discovered, is legal in most states. So along with her other work, Reiss started campaigning to pass legislation that would ban marriage, with no exceptions,



Fraidy Reiss is one of three women whose stories were told in the "Knots" documentary. PHOTO BY JOEY VALENTI

for those under the age of 18. She often says when she speaks, it's a no-brainer to ban marriage for girls who aren't yet old enough to file for a divorce.

So far just two states, New Jersey and Delaware, have passed such laws, and 10 states have legislation pending. Reiss and her staff and volunteers hold regular "chain-in" demonstrations in places where laws are pending: Wearing wedding gowns and veils, they chain their arms and tape their mouths shut, symbolizing the need for legislative action to end the practice.

Reiss's advocacy has garnered plenty of media attention over the years, including through television, radio, print, and on-line op-ed pieces and interviews. Besides Unchained having been featured twice before in the pages of NJJN, Reiss and her organization have been featured and/or discussed in The New York Times and BuzzFeed News, TED (Technology, Entertainment, Design) Talks, and other public lectures. Most recently, she was part of chain-ins in New Hampshire and Minnesota, where, she said, it was minus 29 degrees outside the statehouse.

An op-ed Reiss wrote in The Washington Post a few years back caught the eye — and the Twitter feed — of Chelsea Clinton, who gave her a shout-out. In response, Reiss invited her to collaborate, and the former first daughter accepted. Last summer Reiss learned that Clinton and her mother, Hillary Rodham Clinton, wanted to include her in "The Book of Gutsy Women: Favorite Stories of Courage and Resilience" (Simon & Schuster, 2019), their account about pioneers, leaders, educators, and social activists who have inspired them. When a staffer e-mailed Reiss to get her permission, she recalled that her "exact" response was, "Does this mean Hillary knows who I am? OMG, I cannot breathe right now." She added, "It was not a tough decision."

Even so, it's clear upon speaking with Reiss that the



Fraidy Reiss, who escaped her own arranged marriage to an abusive husband, created the organization Unchained at Last to advocate for girls and women in child and forced marriages.

widespread recognition of her work is far less important than the work itself: her unceasing advocacy for women and girls.

When NJJN called her a few weeks ago, she had been watching New Hampshire politicians debate the state bill on TV. She turned down the volume and said, "Sometimes I just want to walk outside and just yell because it's so obvious, it's so simple: Child marriage is a human rights abuse, it destroys girls' lives. It's so infuriating to watch legislators just not give a crap about girls.

"How, how can you sleep or rest well, when that's still going on?" Reiss continued. "These girls are reaching out to us and asking for help, and we have to tell them there's nothing we can do to help you."

According to research conducted by Unchained at Last, 240,000 children under 18 were married in one decade, mostly girls who were married to adult men. According to Reiss, the organization has helped close to 600 women escape forced marriages through its direct services, and she said she feels really good about using her own trauma as a force to assist other women. Still, it can be complicated when girls under 18 call the organization. But now, when girls in New Jersey or Delaware call, Reiss said she can tell them the practice is no longer legal.

"The impact is real and the lives are real," she said, "and these are girls, instead of being pulled out of school and raped, are now going to have a future.... That's what keeps us going."

Shifting her attention to the film, Reiss said she first watched it at a private screening for cast and crew while sitting in the front row with the other women featured in the documentary. "We held hands through the entire film, all three of us," she said. "It was very sweet."

At the public premiere in Omaha, the film received a standing ovation, Brewer, the filmmaker, told NJJN. "People asked really engaging and insightful questions. They wanted to know what they could do to end forced and child marriage," she said, which, of course, is the goal of the film.

Reiss said she was gratified that the audience reacted with all the shock and horror she had anticipated. "I hope it will put us on the map," she said. "I hope the people who never got the message get it now." ■

jginsberg@njewishnews.com

**FROM A FORMER
FEDERAL RESERVE
CHAIRMAN TO YOUR
OWN PRIVATE RESERVE**

We insure them.

Family-owned for four generations, Borden Perlman has global reach, community roots. Licensed in 50 states, we work tirelessly to insure what's important to you.



609.896.3434 | 800.932.4476
BORDENPERLMAN.COM

250 Phillips Blvd., Suite 280, Ewing, NJ 08618
120 Albany St., Tower II, Suite 405, New Brunswick, NJ 08901



Dear readers

NJJN values its role as a community resource and we have always operated with the belief that all the people of Israel are responsible for one another. The coronavirus pandemic has put unfathomable restraints on our Jewish institutions, homes, and the way we socialize and interact with friends and loved ones. Adjusting to this new and evolving set of rules that affect how we work, learn, pray, celebrate, and mourn has been, to say the least, stressful and deeply upsetting.

What is happening at this moment is unprecedented, and yet the dust shows no sign of settling and the ground beneath us continues to shift.

But perhaps there are some silver linings to be uncovered during these trying times. For instance, we're seeing synagogues step up their volunteerism and organizing chesed groups to assist members in need. Rabbis are teaching classes and hosting study sessions online and via telephone. Our children's educators are exercising their creative muscles to impart knowledge from screens.

We'd like to know how this pandemic is affecting you, your family, and your community. Have you adjusted your Jewish practices, such as livestreaming Shabbat services? What is your synagogue doing to get through the crisis? Did your family adopt new traditions, like lighting an extra candle on Friday night or coming together to sing Lecha Dodi?

Tell us about those who have volunteered to help the elderly and other high-risk individuals, or innovative programs that organizations have launched to maintain a sense of normalcy. Do you know of restaurants or caterers who have donated food to people in quarantine, doctors who have gone above and beyond to treat others despite great personal risk, or members of the community taking it upon themselves to shop for the infirm?

Please share these stories with us and we'll try to include your accounts in future editions of NJJN. Email submissions to editorial@njewishnews.com and put "SILVER LININGS" in the subject line. You can also call and leave a message with your contact information at 973-739-8110.

Dr. Joshua Schor, medical director at Daughters of Israel in West Orange, told NJJN, "We have a sacred community duty to care for those least able to care for themselves."

NJJN shares his commitment to caring. We want to know how you're faring and how your weekly Jewish newspaper can help.

We pray for the full and speedy recovery of those who are sickened by the virus and wish everyone chazak v'amatz, "strength and courage," as we navigate this crisis together. We look forward to hearing from you.

— The staff of NJJN



The secret to fighting cyber attacks

might just be a smarter computer.

LEARN MORE AT
AFHU.ORG/NEGST

To create the smartest computer yet, the Hebrew University of Jerusalem is developing a new frontier in computing - one that allows engineers to create infinitely more complex encryption that becomes nearly impossible to break.

This is just the tip of the iceberg when it comes to quantum computing. As leaders in the field, we're investing in a state-of-the-art Nanoscale Quantum Science & Technology (NEGST) facility to bring together the brightest minds in nanoscience and quantum information. It's the "NEGST" big thing. **KNOWLEDGE MOVES US.**



AMERICAN
FRIENDS OF
THE HEBREW
UNIVERSITY

SUZANNE K. PONSOT

Northeast Region
Executive Director

T: 212.607.8511

E: sponsot@afhu.org

Students, take out your pencils, paper, and screens

Children learn, socialize remotely

Michele Alperin

NJNJ Contributing Writer

As the spread of Covid-19 has shuttered schools and closed community spaces, schools and camps are turning to digital programming to maintain their relationships with children and their families.

Abrams Hebrew Academy

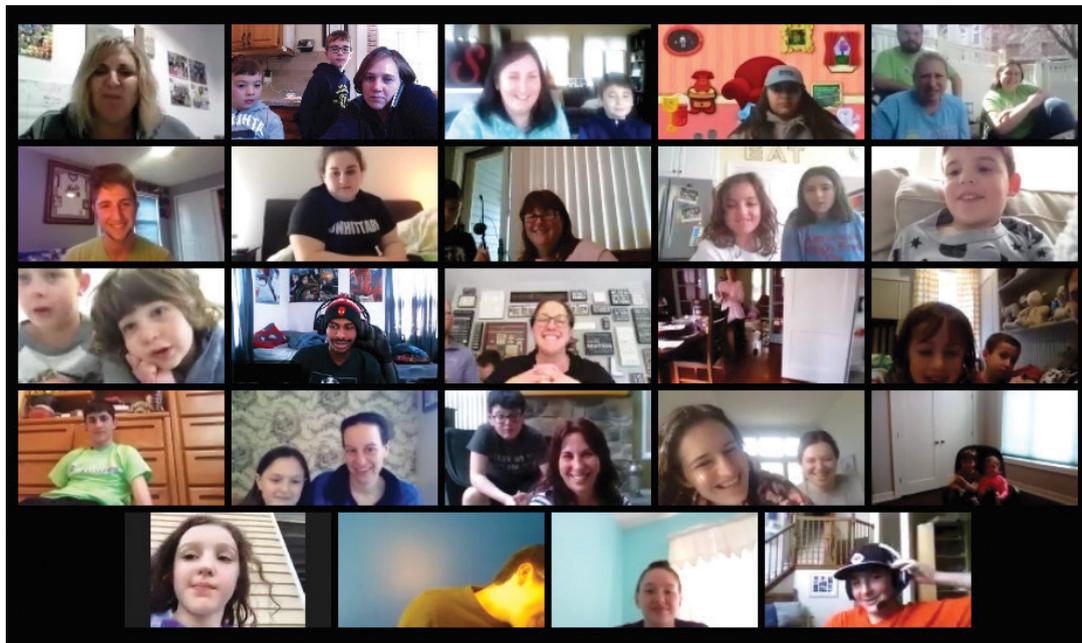
It's been nearly one month since teachers at Abrams Hebrew Academy, a non-denominational school in Yardley, Pa., started to learn how to use the popular video conferencing app Zoom and to prepare their curricula for remote instruction. And on Monday, March 16, following a week of teacher preparation, remote instruction began.

Coronavirus

ational school in Yardley, Pa., started to learn how to use the popular video conferencing app Zoom and to prepare their curricula for remote instruction.

"For us, it is a major victory in really keeping the school going and also reaching out to the parents and communicating regularly in bulletins and videos," said Rabbi Ira Budow, director of Abrams Hebrew Academy.

Budow told NJNJ he's concerned with the well-being of the school community and empathizes with the loneliness of grandparents who can't be with their grandchildren on Passover — in fact, he and his wife purchased a new swing set that his grandchildren won't be around to use.



JCC of Princeton Mercer Bucks and Abrams Camps' Shabbat Live weekly community song session welcomes the day of rest. PHOTOS COURTESY JCC PRINCETON MERCER BUCKS AND ABRAMS CAMPS

In this light, he shared with parents a (controversial) ruling by some Orthodox rabbis in Israel giving people permission to use video conferencing for a Passover seder in this "time of emergency," as long as the device is turned on before the holiday begins and left on throughout yom tov.

Congregational schools

Synagogues in the Mercer-Bucks community report success with online learning and opening up the classroom to parents.

"By and large the parents seem really happy," said Sharon Diamondstein, director of congregational learning at The Jewish Center (TJC) in Princeton. "They are excited about

the engagement — the kids are enjoying seeing each other and interacting with each other on the screen."

Diamondstein was an early convert to Zoom technology. She tested it out in September thinking it would be a great option on snow days — keeping the students learning and the teachers at work. She said her familiarity with the program enabled her to quickly move her teachers online, where they are now using Shalom Learning, a K-seventh-grade curriculum on prayers and Jewish values that is designed for traditional or virtual learning. For Hebrew language, children are assigned an hour to an hour-and-a-half of work to complete at home, where they are able to record their reading in Hebrew out loud so teachers can provide feedback.

Diamondstein and her students have learned how to connect remotely and she makes time to speak with them individually. During this time she reads a book from the PJ Library collection.

Rabbi Aaron Gaber of Congregation Brothers of Israel in Newtown, Pa., said the switch to online learning provides parents a first-time opportunity to observe classes. "It is an interesting dynamic," he told NJNJ in a telephone interview. "Parents aren't ever in the classroom. In this case the parents are getting to see what is happening. They are hovering close by with their children, making sure that they stay on task."

The lessons are a work in progress and as the weeks go by schools are experimenting with what works best.



"The Exodus from Egypt occurs in every human being, in every era, in every year and in every day."

-Reb Nachman of Bratzlav

JFCS is here for you.
May you find peace this
Passover.

- The Board & Staff of JFCS -

Michelle Napell
Executive Director

Arlene Pedovitch
President



Project Abrams, with JCC of Princeton Mercer Bucks and Abrams Camps counselor Jessica, who created a custom Afikomen bag for the Passover table.

“We are finding new ways to teach Torah and keep our students engaged and continue to help prepare them for Jewish life,” Gaber said. “We are trying to figure out how to create the sense of closeness that you have sitting with someone and giving them feedback.”

JCC Princeton Mercer Bucks and Abrams Camps

JCC Princeton Mercer Bucks and Abrams Camps offer year-round programming. Already accustomed to running programs for all age groups, they were able to turn on a dime when this pandemic brought in-person programming to a screeching halt.

“What we did is turned our programming into virtual programming and online content,” said Wendy Soos, executive director of JCC Princeton Mercer Bucks and Abrams Camps, in a telephone interview. “We are trying to bring the community into the home.” The summer camp site is located in East Windsor Township.

Their JABRAMS365 virtual programming, developed for the pandemic and led by camp staff, is a combination of recorded programs, such as exercise, crafts time, and Abrams Laila Tov story time, as well as live events like trivia contests. Everything is available at jccabrams-camps.org/abrams-365.

“We wanted to offer a respite to our camp families and all these children going through isolation,” Soos said.

At Ruach Shabbat, a weekly live Friday evening event, the camp community welcomes Shabbat together by singing songs and blessings.

“Since our camp community is about 50 percent unaffiliated, this is a great chance for them to feel connected to their Judaism,” Soos said. To help expand their connections to other Jewish communal agencies, JCC staff created a newsletter with links to other services and activities in the Jewish community.

“I’m hearing about people tuning into services in synagogues and Shabbat because they can do something they have never done before from their own home in their pajamas. It is a new way to connect them to their Judaism —



Robin, a unit director at JCC Princeton Mercer Bucks and Abrams Camps (camp withholds last names), held a virtual story time for the PJ Library book selection, “I Love Camp” by Todd Parr.

everyone right now needs their faith, hope, and strength,” Soos said.

She also said she’s feeling “confident” about camp opening on June 22 as originally scheduled. “We have all our plans ready and in motion,” she said. “In fact, 85 percent of their expected registrations are already in.”

But she’s also aware of the fluid situation the pandemic has created. “We are taking this day by day and also working on alternative plans in case we are forced to have a delayed opening.”

When it does open, the camp is following guidelines of the local board of health and national affiliated organizations such as JCC of North America and American Camping Association of North America.

“We are hopeful,” she said. “I couldn’t imagine a summer without camp, and I don’t think anyone could imagine a summer without camp.” ■

*Happy Passover
From Our Family
to Yours!*



THE OSCAR AND ELLA
WILF CAMPUS FOR
SENIOR LIVING



STEIN ASSISTED LIVING
WILF AT HOME
WILENTZ SENIOR RESIDENCE 
STEIN HOSPICE
WILF TRANSPORT
THE EDUCATION AND RESOURCE CENTER

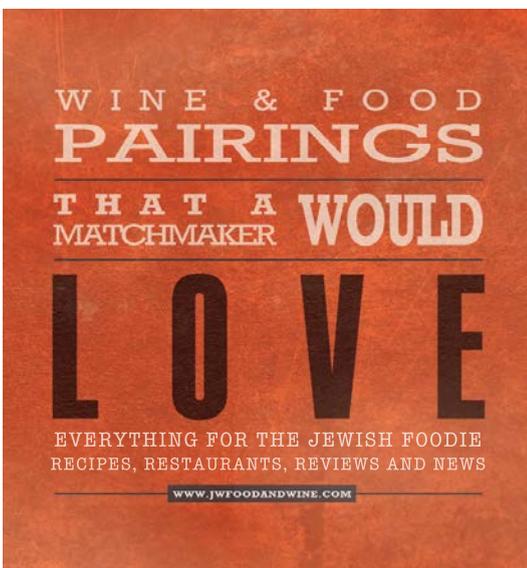
Experience the Wilf Campus difference.

Contact us:

732-649-3502 or info@wilfcampus.org

350-360 DeMott Lane, Somerset, NJ • www.wilfcampus.org

Commitment. Compassion. Community.



Ritual

Continued from page 1

this remotely and far away, is something so unfathomable and so sad and so difficult, that it just adds an additional layer of sorrow on top of pre-existing sorrow,” said Rabbi Mendel Solomon of Ahavath Torah: Chabad at Short Hills, who is grappling with the loss of so many of the rituals around death. “Judaism gives us so much insight into being extra-sensitive and compassionate and caring toward our loved ones.”

During a March 8 webinar that attracted over 300 participants, Kavod v’Nichum, a Maryland-based organization that provides resources, education, and training to Jewish communities regarding end-of-life issues, offered information and safeguards for the practice of tahara, at the time indicating that, despite the nascent crisis, they believed tahara would continue. However, Kavod v’Nichum’s experts met again on March 22 and reached a different conclusion, advising groups to suspend the practice.

Among their panel of experts is Dr. Joel Ackelsberg, a member of the chevra kadisha at Bnai Keshet, a Reconstructionist congregation in Montclair, who is also a medical epidemiologist in the New York City Health Department.

“Everything has changed,” he told NJJN. At the time of the webinar, “we were just looking at this strictly from an infection-prevention perspective. We really thought that members of our team would be able to conduct tahara safely by using the personal protective equipment that we were recommending, and that included gloves and a gown and a face shield.”

Instead of their concerns being about conferring the proper respect for the *meit*, or deceased, they are primarily focused on the health of the people performing tahara.

“It was so much more important to do what we could to prevent anyone from possible risk in doing a tahara than... the imperative of *kavod hameit* or *hameita*, honoring the person who has

died,” said Ackelsberg. “We’re really struggling with this.”

The ritual washing involved in tahara involves not only coming into contact with the deceased, but also with one another, which has become a much bigger issue since March 8, according to Ackelsberg, who said it is hard to maintain six feet of distance among practitioners in the tahara room.

“We are not only concerned about transmission from the decedent but also from each other,” reads the new guidance, posted March 24. “Our panel of experts now strongly recommends that during these periods of widespread transmission of COVID-19, and especially when communities are told to limit personal exposure, Chevrah Kadisha groups should not do any form of taharat.”

In a telephone conversation with NJJN, David Zinner, executive director of Kavod v’Nichum, said, “There’s a lot of issues around the live people who are doing this work.” New concerns regarding transmission among the tahara participants include an inability to maintain a safe distance from one another, not wearing proper personal protective equipment (PPE), and not having so-called “watchers” to ensure PPE is put on and removed correctly, as well as the scarcity of PPE.

One silver lining is that by suspending tahara, the chevra kadisha has been able to donate their protective equipment, including face shields, to hospitals, where there are severe shortages. (Kavod v’Nichum has also asked groups to sew face masks, which hospitals are requesting from their local communities.)

Zinner pointed out that the recommendation to hold off on tahara is tentative and will be reevaluated once they have more information. And that could be “tomorrow, or next week. Who knows?” he said.

Meanwhile, the National Association of Chevra Kadisha (NASCK), the umbrella body for Orthodox groups led by Rabbi Elchonon Zohn, has not suspended the practice, though they have placed significant strictures on those performing tahara. However, NASCK groups usually use professionals to perform tahara, while Kavod v’Nichum groups tend to be volunteers from liberal congregations.

Under the new protocols Zohn issued, personal protective equipment, including full-length disposable gowns covering the arms, gloves, face masks, and face shields, are now mandatory (shoe covers are optional for non-open shoes). Most tahara teams already adhere to these requirements, but not always.

Guidelines have also been instituted to minimize the risk of splashing, another area of concern raised by Ackelsberg. But Zohn noted that the biggest risk to members of the chevra comes from other people, and that’s where the biggest changes are in his new protocols. “The goal is to work quickly, efficiently, and as separately as possible to minimize the time chevra members are in close proximity,” Zohn wrote in a note to his followers, adding, “These guidelines are very difficult for me to recommend and distribute. In so many ways, they contradict what I have taught

for many years ... I believe it is appropriate to feel pained that we are abbreviating procedures that give *kavod* to the *meis* [honor to the deceased], even though this has become necessary.”

Despite guidelines from NASCK, Solomon told NJJN he would follow the guidance of the respective funeral homes: If they would prepare the body, he will perform tahara; if not, he won’t. So far, the funeral homes are making decisions on a case-by-case basis. And in a worst-case scenario, Solomon said, he would just place the shroud and some earth on top of the deceased.

The most important provision, according to the bulk of those NJJN spoke with, is to ensure the safety of those performing this and other mitzvot and Jewish end-of-life rituals. “The mitzvah is important but is secondary to safeguarding the living person,” Solomon said.

Unlike the shuttering of virtually all synagogues during the crisis, suspending tahara is not unprecedented, nor is it the first time the Jewish community has had to contemplate managing rituals around death and mourning in the face of disease and plague. According to Jewish historian Jonathan Sarna, who refers to the principle of *pikuach nefesh* or saving a life, “*Pikuach nefesh* is a central principle for tahara, and in the case of danger — from coronavirus, AIDS, etc., tahara is sometimes foregone and the chevra kadisha begs the pardon of the deceased.”

The related mitzvah of *shmira*, or guarding the body, is slightly different. For situations where one person, who often gets paid for this work, is watching over the body for an eight-hour shift, Ackelsberg said, “You just have to disinfect it and sit there.” But in communities like his own, at Bnai Keshet, where volunteers take two-hour shifts, it’s more complicated, as it involves constantly disinfecting, and also because people are less willing to leave their homes. So putting together a team of a dozen individuals, and sometimes twice that number, to last until the funeral would prove especially challenging.

Many say the work of the chevra kadisha doesn’t have to be all or nothing. At least one group in Boston, which said bodies are being delivered to funeral homes and kept in body bags, are having just two people go in, sprinkle the bag with water, place the shroud and the earth on the body, and recite the blessings. Another group that has suspended tahara is planning to go to the cemetery between Rosh HaShanah and Yom Kippur, a traditional time to visit the resting place of loved ones, and sprinkle water and say prayers at the grave for each person that did not receive proper tahara.

In the end, though, whether tahara and *shmira* happen, are the easy part.

“We can bury someone without a tahara if medically necessary to safeguard ourselves,” Solomon said. “But not having a proper funeral or proper interment or proper Kaddish being said, with families not being able to grieve — it’s just beyond. It’s beyond anything that we could have ever imagined.” ■

jginsberg@njewishnews.com



Beth El Synagogue

A Zissen Pesach

Wed., April 8th, 7 AM:
Service & Siyyum for First Born
8:30 AM: Burning of Chametz
(via Zoom)

**Please join us for
Virtual Services.**

Times are on our website.



BE Beth El 50 Maple Stream Rd.
East Windsor, NJ
www.bethel.net
609-443-4454

Recipes for life

Canadian cookbook author's food nurtured generations

Shira Vickar-Fox
NJJN Managing Editor

The day I heard that Jewish cookbook author Norene Gilletz died, her “Lighter Caesar Salad Dressing” (made with a combination of mayonnaise and plain yogurt, parmesan, crushed garlic, and fresh cracked pepper) was in a glass bowl in my fridge.

Gilletz, who died on Feb. 23 at 79, authored or co-authored 14 cookbooks and was a super star for Canadian-Jewish women decades before the concept of a celebrity chef existed. Canadian lore is that a Jewish home is not complete without at least one copy of a Norene Gilletz cookbook. My family has deep roots in Western Canada, so ipso facto I am among the legion of gushing fans.

After she died, a newspaper described Gilletz as the “Julia Child” of Canada. While honorable, I think that generic description doesn’t do the beloved chef justice. Yes, she was skilled in the kitchen. After all, in the late 1980s she taught generations how to make the best use of a new tool called a microwave (see “Micro Ways”) and “The Pleasures of your Food Processor” (1981) is iconic (more on that book later). But it’s how she organized her cookbooks and the text she included with her recipes that breached a divide between a famous chef and a home cook. I consider Gilletz less like Julia Child and more like an endearing auntie.

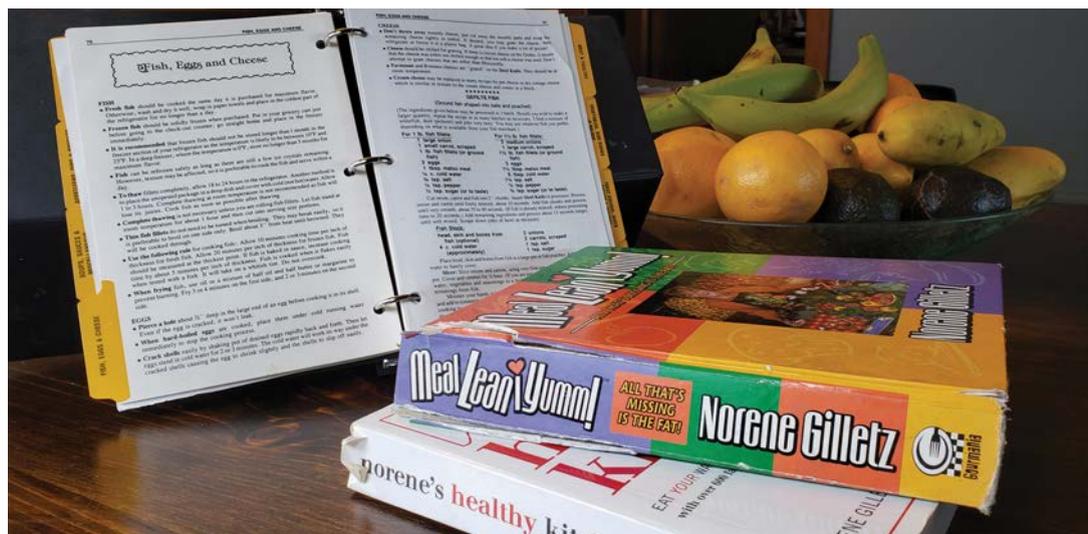
One of my favorite comments comes from her recipe for Passover rolls (matzah meal, lots of eggs and oil) from her processor cookbook. I bake them every year for my family. After the baking instructions she wrote, “As a treat for the children, shape into hot dog rolls.” What I love about this comment is that she doesn’t consider it a waste of time to go that extra step in a labor-intensive holiday to make special rolls for a processed meat product.

Another great one that’s very indicative of the Great White North comes with her recipe for “Onion Cheese Quiche,” which she describes as her son Steve’s favorite lunch. “He used to wrap it in foil, bring it to school, and heat it on the radiator!”

Her recipes are served with a heaping helping of nostalgia and comfort familiar to anyone who grew up in an Ashkenazi Jewish home. It seemed she developed her content with hosting meals for family and friends in mind, code for recipes with realistic portions or ones that can easily be doubled or tripled so no one, God forbid, leaves hungry.

Her ingredients are simple, the recipes practical, and I appreciate the lack of emphasis on fancy presentation as I’m one who prefers eating food over staging it. In recent decades she emphasized healthy food and let the natural colors of the ingredients stand on their own.

I credit Gilletz with many of my favorite recipes, such as her hearty vegetarian soups, and she forever changed the way I make cole slaw with a vinaigrette dressing. Her secret? Heat the oil, vinegar, and sugar in the microwave before pouring over the vegetables. As she wrote underneath her recipe for “Red Cabbage Cole Slaw”: “The boiled dressing transforms the cabbage into a beautiful, brilliant magenta color.” No garnish necessary.



The author's collection of Norene Gilletz cookbooks, including “the yellow one” with the binder that turns into a cookbook stand. PHOTO BY JONATHAN FOX

I own three of her cookbooks; the spine of “MealLeaniYumm!” (a low-fat cookbook released in 1999 when the turn of the millennia was on the forefront of our minds) is detaching from its colorful cardboard cover from its frequent use.

But my copy of “The Pleasures of your Food Processor” remains intact. It’s a yellow, hard-sided three ring binder with matching yellow tabs dividing the book’s sections (a 30th anniversary edition came out in 2011 with a less sultry title, “The New Food Processor Bible”). What was revolutionary about the original cookbook is that the binder is bifurcated, and when the bottom half is pulled out the hard-sided binder becomes its own stand.

In some homes (such as mine growing up) the cookbook is referred to as “the yellow one.” So when I asked my mom for her tuna casserole recipe (which calls for a box of macaroni and cheese dinner — yes, the kind with the powdered cheese) she told me to look in the yellow cookbook, and there it was behind the tab marked “Fish, Eggs & Cheese.” To me that whole category screams Jewish soul food, especially when there are five versions of blintzes and 15 recipes under the heading of tuna.

The yellow cookbook’s dessert section is extensive — I’ll credit Gilletz’s Manitoba upbringing since Winnipeg rears fabulous bakers. She has four different dessert tabs including, for example, “Cakes & Icing” and another for “Desserts & Tortes” (a torte is a cake comprised of very thin layers with filling in between that is synonymous to me with kiddushes in Winnipeg’s North End). In my collection of Jewish cookbooks, only Gilletz’s contain recipes for Canadian favorites such as sesame nothings, Nanaimo bars, and

shortbread cookies.

Her passing marks the sad ending of an era, especially for those of us who value homecooked meals and the show of love they represent. Norene Gilletz was the linchpin of nurturing for at least three generations, and hopefully many more to come.

I’ll continue to celebrate her food — in her memory I baked “Easy Chocolate Cake” the Shabbat after her death and “Red Lentil, Vegetable & Barley Soup” the following one. Along with her delicious recipes I’ll retain the value she placed on cooking for loved ones.

A few years ago my cousin had Gilletz sign our Baba’s, grandmother’s, copy of the yellow cookbook and here’s what she wrote, “Treasure this book and the wonderful memories of family!” ■

svickarfox@njewishnews.com

HAPPY HEALTHY
PASSOVER



ADATH ISRAEL CONGREGATION



1958 Lawrenceville Rd
Lawrenceville, NJ 08648
www.adathisraelnj.org
609 896 4977

A Home for Every Jewish Family

United

Continued from page 1

in their cars honking horns, holding signs, and one blasting Hava Nagila.”

In a world overwhelmed by anxiety, sickness, death, isolation, and rescheduling of lifecycle events, Mercer-Bucks congregations have hurried to put services, programs, education, Pesach preparations, and pastoral care online. And as the crisis shows no sign of slowing down for the foreseeable future, rabbis are thinking outside the box, willing to make adjustments to traditional practices.

“We are trying to make virtual as many offerings as possible, both to establish a sense of normalcy but also to provide people with connection because so many are feeling isolated,” said Rabbi Adena Blum of Congregation Beth Chaim in West Windsor.

Synagogues are also weighing how flexible the halacha, or Jewish law, can be in order to serve the needs of the community during the coronavirus pandemic.

In another case of a rescheduled b’nai mitzvah, Rabbi Aaron Gaber of Congregation Brothers of Israel, a Conservative synagogue in Newtown, Pa., plans to recognize a child on Zoom close to the original date of the celebration. When it is eventually rescheduled the child will chant the haftarah he or she had learned for the original date.

“We can certainly take rabbinic rules and bend somewhat to do things that must happen, without causing undue stress,” Gaber said.

Some rabbis have decided not to hold online services on Shabbat or holidays, but others are finding legal justifications for Zoom services and livestreaming. Gaber told NJJN that his congregation will not be holding online services on Shabbat, but they will say Kabbalat Shabbat together on Zoom before sundown on Friday evenings.

Beth El Synagogue in East Windsor, also Conservative, is bracketing Shabbat with services: a Friday evening mincha service at 6 p.m. followed by Kabbalat Shabbat through Lecha Dodi on Facebook Live, and a Havdalah service on Zoom. To provide congregants with an opportunity to do Yizkor on Passover, Beth El will use Zoom for a pre-holiday mincha service with Yizkor on Tuesday, April 14, at 6 p.m., before the seventh day of Passover begins.

Rabbi Jay Kornsgold of the Conservative Beth El Synagogue has seen strong participation in these



Lucy Cohen joins Rabbi Raysh Weiss’s Zoom singing and story-time session. PHOTO BY JILL COHEN

online services. “One of things I’m finding is that people are just looking for an opportunity to come together,” he said.

In a March 27 pre-Shabbat message, Robert Freedman, interim rabbi at The Jewish Center (TJC) in Princeton, drew on the decades-old ruling by the Conservative Movement’s Committee on Law and Standards (CJLS) “that public worship, convening the community, was a primary need greater than the halacha that prohibited driving on Shabbat.” In that light, Freedman proposed, “for these times, in this community, our gathered faces in a video conference could constitute a minyan for the recitation of Mourner’s Kaddish.”

“We are trying to keep congregants’ spirits up and create the best worship opportunities and online programming under the circumstances,” said TJC Cantor Jeff Warschauer. “We are adjusting services so people can get spiritual nourishment as much as possible.”

Rabbi Raysh Weiss of Congregation Beth El in Yardley, Pa., told NJJN that Zoom is on throughout Shabbat at her synagogue, where she leads the services by herself. She compared using Zoom to the practice of a 17th-century Italian rabbi during

a series of plagues to hit Europe. “He did window sermons for people quarantined in their house, and Zoom gives us a virtual window sermon,” she said. “My first priority is safety and health and connecting everyone with each other; I feel very blessed to be in a time when we have all these resources at our disposal.”

Zoom is also effective for preschoolers and their families, and the regular monthly Shabbat Katan service at TJC now meets weekly from the synagogue sanctuary. “The kids are a little point of joy, and for us it’s lifesaving,” said Warschauer, who leads the service with his wife Deborah Strauss, a klezmer musician, with director of congregational learning Sharon Diamondstein from her home.

Rabbis are also finding ways to use Zoom to encourage interaction. During Friday evening mincha and Kabbalat Shabbat services at Lawrenceville’s Adath Israel Congregation, Rabbi Benjamin Adler asked people how they were dealing with anxiety and, as he does in his normal service, invited them to say Shabbat shalom to people to their right and left (and, as it was on Zoom, above and below them, too) and to share news of happy events in their lives.

Blum encourages people to communicate, via the Zoom chat box, to say Shabbat shalom, offer a blessing of gratitude, add names for Misheberachs (prayer for recovering from illness), and to say the Mourner’s Kaddish.

At a Havdalah service on March 21 performed by the independent singing minyan Zamru, Rabbi Julie Roth, the executive director of the Center for Jewish Life at Princeton Hillel and Princeton University’s Jewish chaplain, invited people to express their hopes for the following week.

Even regular emails can encourage connection. Adath Israel Congregation has added a “Quarantine Corner” to its weekly e-Blast, a space for people to “share something you’re doing to keep busy.” On March 26, Adler and his family shared a link to a favorite recipe, Mark Bittman’s No-Knead Bread, especially useful in a time of limited yeast availability.

Another staff member, Lisa Miller, shared photos of a walk with her children and wrote: “We like



Rabbi Benjamin Adler of Adath Israel Congregation in Lawrenceville livestreams Kabbalat Shabbat services from his home. PHOTO COURTESY ADLER FAMILY

WISHING YOU A
Happy Passover

Congresswoman Bonnie Watson Coleman
Representing the 12th District of New Jersey

Paid for by Bonnie Watson Coleman for Congress

Gallery



HOLOCAUST EDUCATION — Adath Israel Congregation, Lawrenceville, held its annual Sacks-Wilner Holocaust Education Program on March 1 featuring guests Rose Lipszyc, center, and Janina Zak-Krasucki, left. Bound for the Sobibor death camp, 13-year-old Rose was pushed off the road by her mother and told to run. She survived with the help of Stanislaw and Maria Jablonski, a Polish-Christian couple whose granddaughter, Zak-Krasucki, lives in Mercer County and recently met Lipszyc for the first time. The two women are shown with Rabbi Benjamin Adler.



PURIM FUN — Chabad of the Windsors celebrated their annual Purim event on March 10 with a Megillah reading, game show, costume contest, and full dinner.

Our Towns



Raysh Weiss, with the help of congregant Steve Young, sets up livestreaming that will remain on for Shabbat services. PHOTO COURTESY RAYSH WEISS

to look for the beauty in things during these scary times” and “The great thing about being in quarantine is learning how to just be with each other.”

To deal with the fear and anxiety brought on by the pandemic, opportunities for mindfulness and meditation have expanded. At Shir Ami, a thrice-weekly, 15-minute “morning blessings and meditation” session, Briskin said, helps people “get centered and in a good place for the rest of the day.”

Congregations have added both serious and fun activities online, too. At Beth Chaim, a Zoom class for high school religious school students, “God Talk

in the Time of a Pandemic,” was so well received that they added sessions for adults.

Rabbi Diana Miller of Kehilat HaNahar in New Hope, Pa., met with her confirmands and their parents to study Jewish texts about responsibilities in times of crisis or when somebody is in danger to themselves or to others. And with the assistance of her 4-year-old daughter, Raysh Weiss conducted a virtual challah bake in her kitchen.

Connection also occurs in one-on-one formats, and many congregations are having board members or volunteers reach out to all members. “It is a great way to not only let them know people are here and to keep in touch, but also to identify any needs we can follow up on,” Adler said. One of these calls identified an Adath Israel member who didn’t drive and needed some items, and Adler was able to find a congregant across the street from her who was willing to help out.

Pastoral counseling continues online, but also by phone, and Blum said now that people are connecting virtually she is receiving fewer calls from congregants who feel isolated.

“I feel like we as a Jewish community, and as a general society, are going to emerge much changed in the way we communicate,” Weiss said. “So many new means of connection are being discovered. There’s a lot of potential.” ■

Happy Passover

Senator Shirley Turner
Legislative District 15

Paid for by the Election Fund of Shirley K. Turner
125 Lawrenceville-Pennington Road
Lawrenceville, NJ 08648



HAPPY PASSOVER

Wishing you and yours health and happiness at your Passover seder.

The Board of Trustees and Staff of the Jewish Community Foundation of Greater Mercer



Editorial

Death and life, freedom and captivity

With friends and colleagues succumbing to virus, Covid-19's numbers become names

You knew when Steve Steiner called you at work, it wouldn't take very much of your time. The long-time public relations director for the Orthodox Union, until his retirement a few years back, Steve would identify himself and say, "I just want to draw your attention to a news release I sent you a little while ago." No haranguing, no nudzhing. Just a gentle reminder to check your inbox.

That gentle Steve, 75, fell victim to a relentless virus last week, becoming one of the more than 900 New Yorkers to succumb to Covid-19 by March 31. Although every life lost is precious, the dreadful reality of the pandemic is being felt in the list, sure to grow, of accomplished members of our community who have died from the disease. We've already had to say goodbye to William Helmreich, 74, a sociologist of Jewish life who read every street of his beloved New York as if it were a sacred text (see his obituary on page 1) and wrote the authoritative history on the Jews of northern New Jersey in "Enduring Community: The Jews of Newark and MetroWest" (Transaction Publishers, 1998); and Maurice Berger, 63, a curator and historian who shaped numerous groundbreaking exhibitions at The Jewish Museum.

The toll of the disease is often described in the cold but necessary numbers of epidemiology, and the numbers themselves begin to lose meaning as they grow. But the victims, we must always remember, are our friends, our colleagues, and our neighbors. We must do all we can to contain this vi-

rus, not just for the good of our own communities but for everyone, everywhere. If that means sacrificing some of our most cherished rituals, including the rituals that let us mourn our loved ones in ways that our tradition prescribes and their memory demands, so be it.

Similarly, this will be a Passover like no other, as we give up the embrace of our extended families for safe, secluded seders. In a season that celebrates freedom, we will contemplate our seeming helplessness before an unseen enemy. A festive holiday will be haunted by illness and death, and chairs will be left empty temporarily and, sadly, forever. We may shiver as we recall the 12th chapter of Exodus, when, during the final plague — the death of the firstborn of Egypt — the Torah describes the wailing

that was heard: "Ki ein bayit asher ein sham meit," for there was no household that was spared.

This year demands that we mark Passover as a holiday of contradictions: darkness and light, life and death, freedom and captivity. We will have to learn new lessons from an old text, and connect with loved ones in unfamiliar ways.

And mostly, we will need to care for each other, to comfort the mourners, pray for the ill, and cherish the bonds of kinship and biology that attach us to yoshvei tevel — all who dwell on earth.

In this period of peril and clashing priorities, we are being asked — no, commanded — to choose life. ■

If containing the virus means sacrificing some of our most cherished rituals, so be it.

Letters to the Editor

Spelling Jew hatred

During my tenure as director of the Holocaust Council of Greater MetroWest NJ we did not use the hyphen and uppercase letters (anti-Semitism) in deference to the highest academic standards of Holocaust scholarship (Editorial, "'Anti-Semitism' by any other name," Feb. 11). However, despite my rational arguments, I was unable to convince any of the editors to step into the here and now. NJJN was unrelenting in its insistence that antisemitism be spelled the old way for anything we wanted published in its newspaper.

As a former journalist for the *The New York Times*, I was aware that every publication uses their own set of standards and I acceded to NJJN's rules for articles, flyers, etc. I took it in the spirit of "Every Jew makes his own Shabbes." That said, I made my own Shabbes for correspondence, articles, and academic papers I wrote.

Now that the editors are fully aware that the reasoning behind omitting the hyphen and uppercase is not only sound but actually necessary given the unprecedented antisemitism we face, it is time to listen to the scholars. Or, if they prefer, use the alternative phrase "Jew hatred."

Barbara Wind
White Plains, N.Y.

Editor's Note: NJJN's style is to write anti-Semitism; however, we've left the writer's preferred spelling, antisemitism, in her letter.

No joke

I read the headline "President Trump says, 'I could shoot a Jew on Fifth Avenue, and you'd still vote for me'" and was shocked, shocked (Purim satire, March 10). A staff member at the Jewish Federation of Palm Beach County explained to me that it was a Purim joke. I was shocked even more.

A "joke" like this is hurtful, in bad taste, piss-poor journalism, and is very inflammatory. I do not like Pres. Donald Trump and would never vote for him. However, your Purim

"joke" ranks lower than Trump's moral profile.

Shame on NJJN for publishing it.

Howard W. Silbersher
Princeton

On Moses' 'horns'

In her *Touch of Torah* column on *Ki Tisa*, Rabbi Joyce Newmark discussed the translation of the word "keren" into Latin as cornuta/horned ("How a biblical mistranslation led to anti-Semitism," March 10.) She draws attention to Michelangelo's statue of Moses and links it to anti-Jewish bigotry so tragically evident in our day.

I draw attention to the work of historian Ruth Mellinkoff, "The Horned Moses in Medieval Art and Thought" (University of California Press, 1970). She distinguishes between the ram's horn as a symbolic authority (found on statues and coins) and the goat's horn which in the Middle Ages and later was a symbol of the devil and applied to the Jewish people by those who misinterpreted the New Testament, especially John 8:44. Michelangelo had great esteem for Moses as mediator of the Sinai covenant.

Rev. Lawrence Frizzell
Institute of Judaeo-Christian Studies
Seton Hall University
South Orange

Send letters to the editor to editorial@njewishnews.com without attachments. Indicate "letter" in the subject line of the e-mail. Include your full name, place of residence, and daytime telephone number. If you are referring to an article in NJJN, please include the headline and edition and date of the paper in which it appeared.

Letters also can be mailed to Letters to the Editor, New Jersey Jewish News, 1719 Route 10, Parsippany, NJ 07054; or faxed to 973-887-5999.

NJJN reserves the right to edit letters for length, clarity, content, and accuracy.

Deliverance from fear: freedom from emotional captivity during Passover

Joanne Gerr
Special to NJJN

As Passover approaches, it may seem difficult to celebrate deliverance from slavery during this time when so many of us are feeling anything but free. Whether we are in self-quarantine or simply practicing social distancing, it can feel like bondage. However, there is at least one kind of slavery we can control — being slaves to fear and negative thinking.

Coronavirus

At this time it is absolutely essential to take precautions, follow protocols, and stay aware of current circumstances. Yet, if we spend too much time watching the news, talking about the situation, researching the latest statistics, and ruminating about what may happen, we may become unable to function. The challenge is to be vigilant and responsible without falling into negativity and depression.

It is possible to avoid becoming a slave to our own fears, but it requires a commitment to self-reflection and deliberate action.

First, it is important to examine the lens through which we view the world. The history of Jewish oppression has created a sense of disease for many of us. Way before the threat of the coronavirus, our people have been on edge, waiting for impending disaster. This mindset is not unreasonable given our history and the recent resurgence of anti-Semitism, and many of us have been brought up to believe that the world is unsafe, and catastrophe is likely at any moment, especially for children of Holocaust survivors.

While this fear may be valid in some cases, it is not empowering. An alternative is to reflect on who and what informs our thinking. It can be useful to ask ourselves, “Is my fear exacerbated by my assumptions about the world? Am I scaring myself? Do I tend to focus on the negative? Do I miss signs of compassion and hope such as the online communities trying to support one another? Is this negative thought consistent with my own experi-

ence or is it colored by the views of someone else who had very little hope?”

Once we examine our assumptions, we can take our cues from the field of what’s known as “positive psychology,” founded by psychologist Martin Seligman, which emphasizes the power of shifting to an optimistic outlook. Far from being a Pollyanna approach, research shows that individuals who focus on gratitude, look for signs of hope, and help others usually experience an increased sense of well-being and in many cases are more likely to be welcomed into the lives of others.

It is important to pay attention to our actions so we don’t fall into negative behaviors that undermine our ability to stay positive during stressful times. As a psychotherapist specializing in eating disorders, I have seen many individuals who choose to overindulge in food, alcohol, or other self-destructive (or addictive) behaviors in order to push down feelings of anxiety. For emotional eaters, externally imposed isolation is the perfect excuse to overeat or eat unhealthy food. This can lead to a negative spiral of self-loathing and hopelessness.

Even those without a tendency toward self-destructive behaviors must take action to stay in the best possible frame of mind. Though outside opportunities are limited, we can look at what is in our power to control. In other words, how can we best take care of ourselves given our circumstances?

- Consider limiting your exposure to the news. Designate a certain time for news consumption each day — ideally no more than 20 minutes of TV/internet news in the morning and again in the evening, and a maximum of 40 minutes of news in print. Don’t worry about being uninformed — if something big happens, the news will find you.

- While practicing physical distancing, it is essential to maintain healthy social connections through all available channels, including video chats with family, virtual classes, support groups, and synagogue services.

- Think about how to be part of the solution. Is there someone you can help, an elderly relative who could use a phone call or groceries? Ask your synagogue for virtual volunteer opportunities.

- Exercise, even if that’s doing sit-ups in your bedroom, an exercise or yoga video, or dancing to music in your kitchen. It is important to keep those endorphins up.

- Pay attention to right now. If you find your mind wandering and catastrophizing, try to pull yourself back to the present, and focus on the task at hand. One day at a time, or even one hour at a time. For meditation resources, try mindfullivingsummit.com or calm.com.

- Look for virtual entertainment such as zoo, museum, and theme park tours, or broadwayhd.com, a streaming service for theater per-

formances now offering a free one-week trial.

- Start a gratitude list, possibly focusing on gratitude for many of the things taken for granted in the past. Research shows that gratitude is linked to increased well-being and resilience.

This year’s Passover will look quite different from usual. But whether that means small gatherings of our immediate household or virtual seders with extended family, we can still keep the spirit of the holiday in mind. Possibly our work this year is to celebrate the gift of freedom by not enslaving ourselves to our fears, and holding onto a sense of hope. ■

Joanne Gerr, licensed clinical social worker, is a psychotherapist in Highland Park. Visit ny-njeatingdisordertherapy.com.

Jewish Careers.com

For Those Who Value Community



The preferred career resource
for the Jewish community.

lsirois@njewishnews.com | 973-739-8113

Put yourself on mute, and other tips for a virtual seder

How to celebrate Passover when you're on lockdown

Andrew Silow-Carroll
Special to NJJN

As this modern-day plague reaches biblical proportions, a virtual seder has its virtues. Just as congregations, schools and offices assemble online, we can celebrate via videoconference. Skype, Zoom, Google Hangouts and other apps can enable people to share the holiday safely and meaningfully ...”

— ReformJudaism.org

Passover is going to feel very different this year, for regrettable reasons. But we here at JPray.org, your one-stop shop for new Jewish rituals, are here to help. We will walk you through all the steps for your first “Virtual Seder,” from how to set up Zoom to how to kick people out of the “meeting” without seeming rude.

First, let's recall everything you will need on the seder table: shank bone, egg, bitter herbs, karpas, charoset, Elijah's Cup, a Windows or Apple computer with speakers and a microphone and, if you want to be especially stringent, a Logitech HD ConferenceCam.

Next, let's think about the invite list. Why is this night's guest list different from all the other guest lists? On all other seder nights it's you, the kids, Grandma, Uncle Mike and Aunt Carol and their kids, and that couple from Grandma's old neighborhood that have been coming for the past 20 years and no one really remembers why. On this night, however, Grandma is sheltering in place, Mike and Carol are under quarantine, and that couple are apparently emergency room physicians who will be on call during the holiday. Who knew?

Since it's just you and the kids, set up your laptop at the head of the table. According to halacha, the virtual guests deserve a place of honor; and according to my user manual, that's the best place in the house to get WiFi. Consult your local techie.

We recommend setting up a plate, silverware, and wine glass in front of the screen. Depending on the quality of your in-screen camera, these do not have to be your best china or silverware. Or even very clean. But why take any chances?

As the start of the seder approaches,



your guests should be joining the videoconference via the invitation you sent earlier. In theory. In practice this is the time to call and remind Grandma, email Carol and Mike, and text each of their kids.

At this point, all of your guests should be visible on screen. You should also be able to see inside Grandma's ear. Gently remind her to take the device away from her head and look into the camera. Ah, there we are!

According to our council of rabbinical sages, this also is the time for reminding people of one of the important mitzvot of this Virtual Seder: “Please put yourself on mute.” This is especially important if you have multiple guests on Zoom. This injunction may also be followed by the important reminder, “Mute is the little microphone in the corner of the screen. Just click it. The microphone. Carol, the microphone!”

And let us say, Amen.

Now the leader of the seder raises the wine glass, but not before someone on the screen says “Louder” and someone else tries raising an important point without unmuting themselves.

Normally at this time someone walks around with a jug and dishtowel and everyone ceremoniously washes their hands. This year, everyone will be ushered into the utility room where you have set up a bottle of Sloan ESD-231 Antibacterial Hand Soap in the 800 ml Bottle and a stack of Cosmoss Disposable US Grade 100% Cotton Single-Use Linen Hand Towels. This hand-washing is known as urchatz, which is Aramaic

for “20 seconds, at least.”

As you break the first matzah, please try to remember that this was the bread of affliction that the Israelites ate as they fled Egypt. Do NOT envy the Israelites, who had to endure hardships under a cruel Pharaoh but at least they got fresh air and they could get together with their fellow Hebrews once in a while, even if just to make bricks. This is not the message of Passover!

Next, the youngest person at the table recites The Four Questions. You may supplement the traditional four questions with any of your own. This year's suggestions include, “When can we go back to work?” “Will this ever end?” “Let's say I get a tickle in my throat, do I get the test or wait it out?” and “When

did I become a math teacher? Home schooling sucks.”

The traditional seder asks us to drink four cups of wine. However, since you have already been doing this every night since the outbreak, you must now at least pretend it's extra special.

Now you come to the recitation of the plagues that befell Egypt. You are free to note the irony, and maybe even feel for, the poor Egyptians in a way you never did before. After blinking back tears, continue in the Haggadah until you get to...

The Festive Meal. The serving of the meal should be accompanied with a recitation of the ordeal it took to buy Passover products while under lockdown. Do not forget to include the length of the line at the supermarket, the sanitary wipes you brought to wipe down the cart, and how hard it was for you to order curbside delivery from Shop-and-Drop.

The seder is nearly done. If you haven't paid for the premium version of Zoom, your guests signed off hours ago. But in case they are still on, finish reciting the Birkat Hamazon and Hallel, raise your glass, and say, “Next year in Jerusalem. Or Long Branch. Or Spring Valley — anywhere but stuck at home!” ■

Andrew Silow-Carroll is editor and chief of The New York Jewish Week, NJJN's sister publication. He served as NJJN editor for 13 years.

#BeAMensch encourages good deeds in pandemic

AMERICAN JEWISH COMMITTEE (AJC) launched #BeAMensch to encourage and highlight acts of kindness during the coronavirus pandemic. Mensch is Yiddish for “a person of integrity and honor.”

“In the face of the unique adversity of COVID-19, everyday acts of kindness to others become particularly vital,” said AJC CEO David Harris. “Anyone can be a mensch by helping a family member, a neighbor, a stranger, an elderly person, by confronting coronavirus pandemic despair, or in so many other ways. The important thing is to extend oneself on behalf of others.”

Uplifting stories from the U.S. and around the world are featured at AJC.org/BeAMensch and on AJC's Facebook, Twitter, and Instagram accounts. AJC also will be sharing tips on the sorts of things one can do to be a mensch and lend a helping hand — or elbow — during this challenging time.

Share on social media your stories of kindness and decency using the hashtag #BeAMensch. For more information, visit AJC.org/BeAMensch.

Obituaries

Monroe Goffman

Monroe Aaron Goffman, 94, of Langhorne, Pa., died Feb. 16, 2020. Born in Newark, he resided in West Orange for over 50 years.

Mr. Goffman worked for Prototype Transformers of Phillipsburg as an engineering specialist in electrical transformers, and then became a systems and data analyst for IMS America of Wayne.

He was a 1943 graduate of Newark's Weequahic High School. He attended University of Pittsburgh and Fairleigh Dickinson University to study electrical engineering.

He was drafted into the U.S. Army in 1944 and served in the artillery division-special munitions unit in World War II.

His many talents ranged from creating inventions to singing Big Band Era music and performing in local musicals. As a lover of nature, he served on the board of trustees of the Verona Park Conservancy for many years, and enjoyed coaching in the West Orange Police Baseball League along with serving as a troop leader for the Boy Scouts of America. His favorite pastimes were sailing off the New Jersey coastline, playing volleyball, listening to jazz music, and spending time with loved ones.

He was a member of Congregation B'nai Jeshurun in Short Hills.

Predeceased by his wife, Simone "Mona" (Bengelsdorf), whom he married in 1960, he is survived by his daughter, Allison Goffman (Bryan) Siegelman of York, Pa.; his son, Jeffrey Goffman of Holland, Pa.; four grandchildren; and a great-grandchild.

Services were held Feb. 18 with arrangements by Goldsteins' Rosenberg's Raphael Sacks Suburban North, Southampton, Pa. Memorial contributions may be made to Verona Park Conservancy, P.O. Box 143, Verona, N.J. 07044 (veronapark.org/donate).

Marvin Chamlin

Dr. Marvin Chamlin, 91, of Princeton died March 3, 2020. Born in the Bronx, he was a resident of Yardley, Pa., for over 50 years, spending the last nine years of his life in Princeton.

Dr. Chamlin founded Dentistry for Children and Adolescents in 1965, which later became Hamilton Dental Associates, with offices in Hamilton Township and Hopewell.

He was a graduate of Rutgers University and Temple University's Dental School.

He was a captain in the U.S. Air Force.

He was a longtime member of Greenacres Country Club in Lawrenceville.

He is survived by his son, Marc (Judy) Chamlin of Scarsdale and New York, N.Y.; and two grandsons.

Services were held March 6 at Adath Israel Congregation, Lawrenceville, with arrangements by Orland's Ewing Memorial Chapel, Ewing.

Robert Klein

Robert R. Klein, 89, of Ewing died March 3, 2020. Born in Brooklyn, he was a resident of Mercer County for over 50 years.

Mr. Klein had a long career in politics and political science. He served in the U.S. Foreign Service, and was stationed in India, Haiti, Mexico, and the Dominican Republic. He was supervisor of the N.J. Civil Rights Division. He was the chief speechwriter and policy aide for N.J. Gov. Richard Hughes, a position in which he also aided in the first governor's executive order on equal opportunity and served as the governor's representative on the NJ Arts Council. He also served on the White House staff for President

Lyndon B. Johnson.

He went on to become assistant dean at the Rutgers Institute for management-labor relations and organized the first county work release program. He established the Trenton branch of Mercer County Community College. He was elected to the Mercer County Charter Study Commission.

In his later years he was Professor of Public Administration and Political Science at Rutgers University, a position he held for 25 years.

He earned a bachelor's degree from Penn State University, a master's degree from Columbia University, and did Ph.D. studies at Rutgers University.

He is survived by his wife of 25 years, Olive; three daughters, Erica, Samuelle, and Rebecca; and a step-daughter, Jessica Sullivan.

Services were held March 8 with arrangements by Orland's Ewing Memorial Chapel, Ewing.

Continued on next page



Be assured
when our family
is called to serve yours.

What was true for Orland's more than 50 years ago when it was started by our father and grandfather remains true for us today...

Our task is chosen.
Our commitment is strong.
It is our family's honor to take care of yours.

AT-HOME CONSULTATIONS | SERVING ALL COMMUNITIES

Joel E. Orland, *Senior Director* | NJ License No. 3091
Max J. Orland, *Director* | NJ License. 5064

ORLAND'S
EWING MEMORIAL CHAPEL

1534 Pennington Road
Trenton, NJ 08618
609.883.1400
OrlandsMemorialChapel.com

Member of KAVOD:
Independent Jewish Funeral Chapels

Continued from previous page

Stacie Isaacson

Stacie Lee Isaacson, 59, of Voorhees died March 13, 2020. She was born in Trenton and spent her childhood in Yardley, Pa.

A longtime resident of the Bancroft residential community in Voorhees, Ms. Isaacson was a medalist in the Special Olympics for swimming; her favorite stroke was the butterfly.

Predeceased by her parents, Sondra and George Isaacson, she is survived by a sister, Laurie Domers; a brother, Steven Isaacson; and four nieces, Ashley and Alli Domers and Sydney and Olivia Isaacson.

Private services were held with arrangements by Orland's Ewing Memorial Chapel, Ewing. A celebration of her life will be announced at a later time. Memorial contributions may be made to Special Olympics of New Jersey.

Herbert Bilsky

Herbert W. Bilsky, 97, of Lawrenceville died March 16, 2020. Born in New York City, he spent his early years in the Bronx. In the 1960s he moved to Lawrenceville from Mount Vernon, N.Y.

Early in his career Mr. Bilsky invented the first rechargeable battery while working for Sonotone. He continued his professional career in engineering at RCA and GE/Lockheed in Hightstown. While there, he worked on many groundbreaking aerospace projects, including the first satellites that today provide us with communications and weather forecasting, several deep space missions, and the Mars explorers. Previously he had worked for Culter Hammer. Many aspects of his technical contributions to the aerospace industry are documented in the Princeton University library collections.

He attended City College of New York and attained a master's degree in mechanical engineering from Columbia University.

He served in the U.S. Army during World War II in the Pacific.

Predeceased by his wife, Barbara (Eisenberg), he is survived by his son, Steven; his daughter, Joan (Williams); three grandchildren; and a great-grandson.

Private services were held March 18 with arrangements by Orland's Ewing Memorial Chapel, Ewing. Memorial contributions may be made to the Trenton Area Soup Kitchen (TASK).

Robert Aresty

Robert Aresty, 79, of Princeton died March 21, 2020. He was born in Chicago and grew up in Trenton.

Mr. Aresty was the founder and president of Solar Energy Corp., known as Solec, a manufacturer of energy-efficient building materials based in Ewing. Active in national solar energy organizations, he was a passion-

ate advocate for energy efficiency.

He was a graduate of the Lawrenceville School and the Wharton School of the University of Pennsylvania, where he endowed the Aresty Scholars program to provide financial support for undergraduates and was a member of the Sigma Alpha Mu fraternity.

Among his many interests, he enjoyed spending time on his boat in Loveladies on the Jersey shore, driving Corvettes, skiing, and attending the opera.

He is survived by his partner, Aleta Wolfe of Garrison, N.Y., and her daughter, Sophia Rzyz-Ryski; a sister, Jane Silverman of Princeton; a nephew, Jake Silverman of New York; two nieces, Rachel Robinson of Austin, Texas, and Sarah Blaugrund of Alford, Mass.; and seven grand-nieces and -nephews.

Private services were held with arrangements by Orland's Ewing Memorial Chapel, Ewing. A memorial service will be planned for a later date.

Gail Shapiro-Scott

Gail Shapiro-Scott, 71, of Delray Beach, Fla., died March 6, 2020. Born in Elizabeth, she resided there, in Edison, South Brunswick, and Princeton before settling down in Delray Beach five years ago.

Prior to retiring in 2001, Ms. Shapiro-Scott was a P.E. teacher in Highland Park, where she worked for 31 years.

Predeceased by her husband, David Scott, in 2010, she is survived by her sister, Susan Kurcbart of Boca Raton, Fla.

Services were held March 10 with arrangements by Mount Sinai Memorial Chapels, East Brunswick. Memorial contributions may be made to Levis JCC Sandler Center, 21050 95th Ave. South, Boca Raton, FL 33428.

Samuel Farber

Samuel Farber, 98, of Springfield died Feb. 11, 2020. Born and raised in Brooklyn, he moved to Springfield in 1957. He and his wife spent winters in San Miguel de Allende, Mexico.

Early on, Mr. Farber worked in the Brooklyn Navy Yard as a machinist, building battleships. Later he worked for RCA and then took over management of Weinstock Bros., the family-owned industrial hardware distributorship in Manhattan.

He attended Brooklyn College and then transferred to City College of New York, where he graduated with a degree in mechanical engineering. He earned an advanced degree in industrial management from Stevens Institute of Technology.

He was a World War II veteran, serving in the Naval Air Corps as a flight engineer.

In retirement, he studied and mastered multiple arts and crafts, including sculpture,

painting, leatherwork, jewelry, silverwork, gem faceting, and stained glass; he also built his own golf clubs and fishing rods. He was an avid gardener who enjoyed growing tomatoes.

Predeceased by his wife, Phyllis (Weinstock), whom he married in 1951, he is survived by his son, James of New York City; his daughter, Susan of Princeton; and a sister, Harriet Goldstein.

Arrangements were handled by Menorah Chapels at Millburn, Union. A memorial service will be held in the future.

Selma Krosnick

Selma Krosnick (Gordon), 95, of Langhorne, Pa., died March 12, 2020. She was born and grew up in Long Branch. She resided for 50 years in Falls Township, Pa., before moving to Langhorne.

Before her marriage, Mrs. Krosnick worked as a secretarial supervisor at Fort Monmouth in Monmouth County.

She campaigned and ran as Democratic Party council member in Hamilton Township and was a poll worker in New Jersey and Pennsylvania. She also worked with children with special needs in the Pennsbury School District; was a member of Congregation Brothers of Israel of Trenton and then Newtown, Pa., for more than 55 years and an active member and officer of the synagogue's Leisure Club; and a member of an exercise group.

Predeceased by her husband, Barney, and her son, Steven, she is survived by her daughter, Phyllis Krosnick (Jeffrey) Lavine; her daughter-in-law, Lisa Palter Krosnick; her twin sister, Bella Gordon; and four grandchildren.

Services were held March 15 with arrangements by Riverside Memorial Chapels, Ewing. Memorial contributions may be made to Congregation Brothers of Israel, Newtown, Pa.

Obituaries must be received no later than four months after the funeral.

Submit at www.njewishnews.com/life-cycle, by e-mail to obits@njewishnews.com, or by mail to Obituaries Editor, New Jersey Jewish News, 1719 Route 10, Parsippany, NJ 07054-4515. There is no charge for obituary listings; NJJN reserves the right to edit for style and length.

A photo (color or black and white) can be included with your listing for a \$36 fee. For payment, please call editor Lori Brauner at 973-739-8116 with your credit card information or mail a check made payable to "JWVG LLC" to the address above.

Agenda

Due to the outbreak of the coronavirus, most synagogues and organizations have cancelled all in-person activities for the rest of the month. Some are offering online learning opportunities or plan to reschedule. Please email calendar@njewishnews.com with online events open to the community.

Adath Israel Congregation, Lawrenceville, has moved its programs and events online through Zoom and Facebook Live, including Kabbalat Shabbat and Morning Minyan services. The synagogue is also a pick-up site for Jewish Family & Children's Service of Greater Mercer County's Kosher Cafe, which is now a grab-and-go program.

Morning Minyan on Zoom is held Mondays and Thursdays at 7; go to zoom.us/j/813355349; Meeting ID: 813 355 349.

A Haggadah Hit Parade featuring old and new Passover songs with Haz-zan Arthur and Evette Katlin will be held Tuesday, April 7, 7-8 p.m. Go to zoom.us/j/143847137; Meeting ID: 143 847 137.

A Virtual Seder from Rabbi Benjamin Adler's home will be held Wednesday, April 8, at 6 p.m. Go to zoom.us/j/722401633; Meeting ID: 722 401 633.

For more information, call 609-896-4977 or go to adathisraelnj.org.

The Jewish Center, Princeton, is offering online activities via Zoom:

A Talmud Study Class meets weekly on Wednesdays (except Jewish holidays), 12:15-1:15 p.m. To receive a Zoom invitation, contact neillitt@outlook.com.

Bible Baboker is held at 8:45 on Saturday mornings. Go to zoom.us/j/165159911.

Beth El Synagogue, East Windsor, is also holding activities via Zoom:

"Torah and Tea," a discussion on the upcoming Torah portion, will be held on Monday, April 13, at 2 p.m. Go to zoom.us/j/8970033588.

Coffee and Chat with Rabbi Matt will be held on April 13 at 6 p.m. Go to zoom.us/j/8970033588.

A Pesach service with Yizkor will be held on Tuesday, April 14, at 6 p.m. Go to zoom.us/j/8970033588.

"Conservative Judaism Today and Tomorrow" will be held on Sunday, April 19, at 9:45 a.m. Go to zoom.us/j/8970033588.

For information, go to bethel.net or call 609-443-4454.

Various national and international organizations are offering Passover resources and virtual seders:

American Jewish World Service offers a list of resources at ajws.org/who-we-are/resources/holiday-resources/passover.

The Blue Dove Foundation is offering mental health resources for handling the Covid-19 crisis, including Building Your Mental Health Passover Seder Plate, at thebluedovefoundation.org.

Havaya Summer Programs, the Reconstructionist movement's summer camping program, will hold a second-night virtual family seder via Zoom on Thursday, April 9, at 7 p.m. Go to tinyurl.com/uvz6tnl.

The **HIAS Haggadah**, which includes a discussion on today's refugees in a virtual seder, can be downloaded at hias.org/Passover.

Kosher.com offers a variety of online resources to prepare for Passover, including "How to Make Passover during Quarantine" (kosher.com/lifestyle/pesach-cleaning-in-quarantine-1088); and "65 Non-Product Passover Recipes" (kosher.com/lifestyle/41-non-product-pesach-recipes-89).

Orthodox Union (OU) Kosher, the world's largest kosher certification agency, has launched a free online Passover toolkit with videos, tips, and articles for people preparing for Passover that includes free digital access to the OU's 2020 Passover Guide, a nationwide kosher-for-Passover product listing.

Visit oukosher.org/passover-toolkit.

OneTable, a virtual community for young Jewish adults, will offer resources for those of all ages looking to organize their own digital seders, "Seder2020," at Seder2020.org.

United Synagogue of Conservative Judaism (USCJ) offers a resource page at uscj.org/passover-resources.

18 Doors, a site for interfaith families, offers 8doors.org/additional_passover_resources.

Other tips on holding virtual seders can be found at:

"How to Hold a Passover Seder in the Year of Coronavirus"; reformjudaism.org/blog/2020/03/20/how-hold-passover-seder-year-coronavirus.

Alma's "How to Host a Virtual Passover Seder"; heyalma.com/how-to-host-a-virtual-passover-seder.

The following national and international organizations are offering various online resources:

Adopt-A-Safta, which pairs volunteers to make check-in calls on elderly Israelis, is seeking additional volunteers to make weekly calls to these seniors. Responsibilities include taking notes on each call, alerting the organization to the need for social services, and following up with related organizations. Conversational Hebrew skills are required.

Seder boxes may also be donated to lonely seniors at SederBox.eventbrite.com.

To donate or volunteer, go to AdoptASaftaPhoneCall.eventbrite.com.

Israeli-American Council (IAC) has launched IAC@Home, which offers free online educational experiences to children, teenagers, college students, young professionals, young families, schools, and adults that focus on connecting people to Israel, Jewish heritage, the Hebrew language, innovation and entrepreneurship, and activism. Visit IACHome.org.

Jewish Theological Seminary (JTS) offers live online classes at jtsa.edu/online-classes.

Pardes Institute of Jewish Studies in Jerusalem offers Torah study and general resources at pardes.org.il/pardes-resources-for-those-impacted-by-covid-19.

Partners in Torah has matched over 76,000 people from 29 countries all over the world for one-on-one study partnerships to explore a variety of Jewish topics. The free program will match participants with teachers via FaceTime, Skype, phone, or other preferred platforms; no previous Jewish knowledge is required.

Go to learn.partnersintorah.org.

PJ Library, a nationwide program that sends Jewish books to young families, is offering "Resources for Quarantined Families," including live storytimes, virtual field trips, and other activities.

Go to pjlibrary.org/familyactivities or visit the PJ Library Facebook page for more information.

YIVO Institute for Jewish Research is now offering free online courses, including "Fantastic Journeys," which will be taught via Zoom for eight weeks starting April 20 with executive director Jonathan Brent.

Conducted on Mondays/Wednesdays, 1:30-3 p.m., this course will investigate

the great historical transitions and transformations of the late 19th and early 20th centuries in Eastern Europe and Russia through the avant-garde literature of those lands that may be called the literature of the "fantastic." The role that Jewish thinkers and writers such as Kafka, Ansky, Capek, and Schulz played in its development will be included. To register, visit yivo.org/Fantastic-Journeys.

Mensch Award

Applications are available for the Jewish Family and Children's Service of Greater Mercer County's Rose & Louis H. Linowitz Mensch Award. The merit-based award for Jewish eighth-grade and high school seniors living in Greater Mercer County is given to candidates who exemplify what it means to be a "mensch," a person of integrity and honor.

The eighth-grade Mensch-In-Training award is for \$300, and high school senior Mensch Award winners will receive \$1,500. Students must be nominated by a member of the community such as a rabbi, educator, youth group adviser, school guidance counselor, teacher, or parent.

Applications are due by April 30. For more information or to nominate a student, visit jfcsonline.org/scholarships-internships or contact Joyce at 609-987-8100 (JoyceW@JFCOnline.org).

College book awards

Jewish Community Foundation of Greater Mercer is offering need-based book awards to college-bound Jewish students who reside in the Princeton Mercer Bucks community and surrounding areas. Students must be accepted and enrolled in a college or university for the fall 2020 semester.

The foundation's Albert Kahn Scholarship Fund, created by Kahn, a lawyer from Trenton and advocate for increasing access to education in the region, supports the book awards.

Applications for the 2020 Book Awards are due by June 1. For more information, contact Lara Livne at lara@foundationjewish.org.



THIS IS FEDERATION

THESE PROGRAMS ARE FUNDED *Because of you!*



Federation feeds people in need locally and around the world by supporting Jewish Family & Children's Services and with JDC, the global Jewish humanitarian organization.

Federation connects children and teens to their Jewishness at school and summer camp with scholarships and subsidies.



With your support,



Federation supports JCYF, the Jewish youth philanthropy program for local teens in 8th-12th grades, in partnership with the Ricky and Andrew Shechtel Philanthropic Fund.

Federation addresses the issues of anti-Semitism and security and ensures the future of a connected, committed, global Jewish people with a strong Israel at its center.



we can do even more!



Federation provides free Jewish books to families each month through the PJ Library program, in partnership with the Harold Grinspoon Foundation.

Federation supports Jewish seniors and helps them engage in our community.



DONATE TODAY!

WWW.JEWISHPMB.ORG/DONATE



The Jewish Federation
OF PRINCETON MERCER BUCKS

WWW.JEWISHPMB.ORG 609.219.0555

The mission of the Jewish Federation of Princeton Mercer Bucks is to preserve, secure, and strengthen Jewish life and values in our community, the State of Israel, and throughout the world.



**The Jewish Community COVID-19 Emergency Response Fund
of Greater Mercer**

Your support will make a big difference in our community

DONATE TODAY

WWW.JEWISHPMB.ORG/COVID-19FUND

Jewish Federation of Princeton Mercer Bucks created the **Jewish Community COVID-19 Emergency Response Fund of Greater Mercer** to help Federation's partner agencies who are on the front lines serving our most vulnerable community members. They have urgent needs because of this emergency, including:

- ensuring the most vulnerable and most in need have food, including kosher food for those that need it
- counseling by phone to anyone who needs immediate assistance

**All donations will be matched Dollar-for-Dollar by Federation
up to the first \$50,000 raised**

**100% of your donations will directly fund needs created by the COVID-19
pandemic**

DONATE TODAY

WWW.JEWISHPMB.ORG/COVID-19FUND

Federations were made for times like these. In crisis, we are the safety net and the support system that sustains the Jewish community.

Thank you for your support

*If you prefer to send a check, make it out and mail it to:
UJFPMB 4 Princess Road, Suite 211 Lawrenceville, NJ 08648*

Princeton-Mercer-Bucks JEWISH COMMUNITY



The Jewish Federation
OF PRINCETON MERCER BUCKS



The mission of the Jewish Federation of Princeton Mercer Bucks is to preserve, secure, and strengthen Jewish life and values in our community, the State of Israel, and throughout the world.

Engaging the indifferent fifth son

Passover

*Exodus 33:12-34:26 and
Numbers 28:19-28:25*

Rabbi Joyce Newmark

Every seder, no matter how abbreviated, includes the Four Questions, the passage recited by a child to which the Maggid, the telling, the Haggadah's account of the Exodus, is the response. Almost 2,000 years ago the Rabbis made the child's questioning an element of primary importance in the Pesach ritual.

All the unusual features of the seder are specifically designed to pique the curiosity of the children so that they will ask questions and so that their parents will have the opportunity to tell the story of the Jewish people once again. In fact, the Four Questions learned by Jewish children at a very early age are taken almost verbatim from the Mishna, which says, if the child doesn't ask his own questions spontaneously when he sees these unusual rituals, prompt him with these.

Whether the child asks his own questions or those printed in the Haggadah, children's questions are essential to Pesach. In fact, on four separate occasions the Torah refers to the response the parent is to give "when your child will ask you." These verses were then incorporated into

the Haggadah in the passage about the four sons.

One son is wise and perceptive, and he inquires about the proper observance of Pesach. His parents lovingly explain all the details to him. The second son is extremely antagonistic. He looks down on the whole seder ritual and wants no part of it. He mocks and questions why we trouble ourselves with all this. His parents silence him with a sharp remark. The third son looks with wonder at the marvelous happenings around him and asks, "What is this?" His parents patiently and explain in simple terms the meaning of the celebration. The fourth son is too young to even know what to ask. His parents try to interest him and tell him what it is all about.

We know how to answer the four sons — even the rasha, the rebellious teenager. But a few years ago Rabbi Kass Abelson wrote a piece about the fifth son, the one we don't know how to answer:

Who is the fifth son? Well, he is the one who sits at the seder table, observing all that is going on, but asking no questions. On the other hand, he neither mocks nor rejects. He is wise enough to understand, and old enough to ask, but he simply says, "Um hm," or "That's nice." He sits through the seder ritual without too much noticeable impatience and leaves as soon as politeness permits. When asked, he

will say, "It was all very pleasant, thank you." But he is only being courteous, for he is really not interested.

What can you do with people who won't ask questions, who won't argue, who view 4,000 years of Jewish tradition with polite indifference? As Elie Wiesel taught us, the opposite of love is not hate, but indifference.

How do we turn our "fifth sons" from indifference to engagement? I believe our best chance is to keep trying until we find that topic that will move the fifth son to ask a question — any question. If Torah study doesn't appeal to you, how about history? If you aren't moved by prayer, what about music? Art, social action, cooking, philosophy, literature — everything from archaeology to zoology can be a link to Judaism — if only it prompts someone to begin asking questions, to step out of his indifference.

Pesach reminds us that we are a people of questions. Jews are even famous for answering questions with questions. And so I cannot believe that there is a Jew anywhere who is so indifferent that he cannot think of at least one tiny, little question. So ask! ■

Rabbi Joyce Newmark, a resident of River Vale, is a former religious leader of congregations in Leonia and Lancaster, Pa.

Our Towns

An urgent appeal

The coronavirus crisis has demonstrated the necessity of a Jewish newspaper and website that keep you informed about the community. New Jersey Jewish News plays a vital role in providing fair-minded and enterprising reporting that probes behind the headlines in our increasingly complex — and contentious — world.

Your contribution is needed TODAY, in any amount, to keep New Jersey Jewish News (NJN) publishing and as your source for valuable news and information about your community.

NJN has responded to the current crisis with consistent updates of closings and health alerts and other essential information on njewishnews.com and, in cooperation with our colleagues at our sister publication, The New York Jewish Week, we've sent reporters to cover the communities in New Jersey and the tri-state area hit hardest by the disease.

But even as we deploy more resources, we, like other small businesses and especially media companies, are being hit with the dire economic effects of the virus and its spread:

Businesses and organizations have cancelled their advertising, and The Jewish Week Media Group has had to cancel various events, including our Grand Wine Tasting, that would have brought in much-needed revenue in what was an already-challenging market.

That's why we need you, our readers and supporters, now more than ever. Please help us in our mission to deliver the Jewish news you and the New Jersey Jewish community depend on. Help us tell the story of a community in crisis, and the ways Jewish communities like ours rally in times of danger. Your emergency gift to NJN helps us maintain a staff of knowledgeable local reporters, get our alerts out to more people, and connect what many fear will be an increasingly isolated community.

Please give generously today at:
jewishweek.timesofisrael.com/donate

Or send your check to:
The Jewish Week, Special Funding
1501 Broadway, Suite 505
New York, NY 10036

We wish you and your loved ones' good health and all of us a brighter future.

Richard Waloff
Publisher

Gabe Kahn
Editor

Journal

PENN MEDICINE Princeton Health needs donations of surgical masks, N95 masks, splash guards, goggles, and hand sanitizer. If you are able to donate any of these resources please email the Princeton Medical Center Foundation at pmph-foundation@pennmedicine.upenn.edu or call 609-252-8710.

For additional information contact lisa_dobruskin@yahoo.com.

ExitRamp

Denied memories

Pandemic victim is erased from family history

Abby Meth Kanter
NJJN Editorial Adviser

One hundred years ago, my grandmother was a victim of the Spanish flu, one among the many millions who lost their lives worldwide in that crushing pandemic. She was 31, and her fourth child, my father, was 2 years old.

But we — I, my siblings, and the other grandchildren — did not know that key piece of family history. To us, Grandma Sophie, who lived just minutes away from my family in Passaic, was our beloved and loving grandmother.

The first hint of a missing branch to my family tree may have been a comment someone made to me when I was about 12. I was at a friend's house, and a woman was there visiting my friend's mother. When I was introduced to her in the standard way — by noting my parentage (it seems all Jewish adults in Passaic knew of each other in those days) — the woman said, “Oh, you're Bernie Meth's daughter; I knew your grandmother.” You mean, I replied, you *know* my grandmother. Grandma Sophie was alive and well, a widow since the death of my grandfather a dozen years earlier, right before I was born.

There were other clues. One year, when I was in my late teens, we were planning a 75th birthday party for Grandma. It suddenly occurred to me to do the math: I knew my father was then 54 — and he had three older siblings! Had my grandmother been a child bride? When those questions were raised, one of my aunts concocted a plausible explanation: Her mother lied about her age; she was actually closer to 80.

But my mother, it seems, had never been comfortable with the secret, so when my cousin Susan pressed her, she revealed the truth.

The real story was that when Ida, the mother of the four siblings — the oldest not yet 12 — died, her husband, Adolph, unable to care for the youngsters on his own, brought a young cousin of his wife's from Brooklyn to help out (perhaps before her death; that part is unclear). Within the year, the 24-year-old cousin, Sophie, had married Adolph, who was 15 years her senior. Their only child (my dear Uncle Morty, who died last year at 98) was born soon after.

The decision made later to conceal the truth, it seems, was reached and insisted on by my father's two sisters, who believed the grandchildren would love Grandma Sophie less if we knew she was not our “real” grandmother.

So what was the outcome of the big revelation? Very little. We cousins wondered among ourselves how our parents could have imagined we would love our sweet, gentle Grandma Sophie one bit less because she was not a “blood” relation. What we didn't do was ask our parents, aunts, and



uncles what their mother was like and what was it like to lose her at such a young age.

Either we lacked curiosity about the lives of our forebears beyond our own immediate experiences and concerns or we implicitly understood that such an exercise — revealing the scars of old wounds, plumbing long-buried feelings, reckoning with unsettling life choices — was something members of “the greatest generation” were unwilling to engage in with any degree of openness.

We also did not ask how they could do what was tantamount to an exceedingly un-Jewish act: We are enjoined to honor our parents; what they did was, in effect, erase — or at best obscure — the memory of their mother.

After all, they could have no pictures of her on display; a couple of the grandchildren were named for her — her Hebrew name, Yehudit, is my middle name — but when we asked who our namesake was, we were told, “a relative who died long ago.” (I very recently discovered that even in my grandfather's obituary, there was no mention of his having been “predeceased by his first wife.”)

Years after learning the truth, after my parents were gone, I attended a funeral and burial at the Passaic Junction cemetery — the final resting place now of four generations of my family members — and decided to seek out Ida's grave. What a jolt, what a testament to loss and love that stood in stark contrast to her effacement from our family. The stone, deep in the oldest part of the cemetery's Tifereth Israel section, dwarfed the others around it. Beyond the standard inscription giving

dates of birth and death, it included a heartrending outpouring of grief and a paean to “My Beloved Wife and Our Dear Mother” — “Day and night, tears pour from our eyes,” it reads, with tributes to an “*eshes chayil*” who is a “crown to her husband,” a “beautiful adornment to her children,” whose “soul shall rest in peace.”

But in what appeared to be an egregious symbol of her fate, her name on the stone is misspelled: “Maeth” instead of “Meth.” I once asked her son, Uncle Morty, if that perhaps was an alternative spelling in those years. No; as he understood it, the monument engraver just made a mistake. There are at least nine others with that name buried in that cemetery; hers is the only grave with that spelling.

Now that I am a grandmother I mourn even more keenly the denial of the “*dor l'dor*” ties that in our tradition were due that beloved young wife and mother. Even without those bonds of memory, I have made some attempt at mending the broken chain. I am committed to telling my grandchildren the rich, including the painful, stories of our family. When I attend our synagogue's Rosh Chodesh gatherings, I remember *all* my grandmothers in the prayer we recite to honor the women who came before us. I have assumed the privilege of lighting a candle to mark Grandma Ida's *yahrtzeit*.

And when my father passed away, I broke with custom and had inscribed on his gravestone not just his father's name, but the names of *both* his mothers. ■

Professional Directory

WE PAY CASH FOR

Modern Art • Oil Paintings • Bronzes
Silver • Porcelain • China
Mens & Ladies watches
Judaic Art and Silver
Top Dollar for Any Kind of Jewelry
& Chinese Art & Porcelain
Antique furniture • Modern furniture

A N S ANTIQUES

We come to you • Free Appraisals

CALL US!

201-861-7770
201-951-6224

Email: aadsa726@yahoo.com
Shommer Shabbas



FAIRLEIGH DICKINSON UNIVERSITY
presents the
NEW JERSEY SPEAKERS SERIES

*Seven Thought-Provoking Evenings of
Diverse Opinions and World Perspectives*

2020–2021 SEASON
AT NEW JERSEY PERFORMING ARTS CENTER



PLATON
Award-Winning
Photographer
October 8, 2020



**JAMIE
METZL**
Genetic Engineering
Expert & Author
February 25, 2021



**JOHN
BOLTON**
National Security
Advisor (2018–2019)
October 29, 2020



**THERESA
MAY**
Prime Minister of
the United Kingdom
(2016–2019)
March 18, 2021



**TARANA
BURKE**
Original Me Too
Movement Founder
December 3, 2020



**BILL
NYE**
The Science Guy
April 29, 2021



**WALTER
ISAACSON**
American Historian
January 14, 2021

SPONSORED BY



Subscriptions available starting at \$305

Series sold by subscription only. Seating is limited — Order Now!

www.NJSpeakers.org