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SHEHIYA &
CHAZARA
PART II

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the Heart Behind Lev Aharon Bikur Cholim's
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Meet Mrs. Brucha Weisberger the Heart Behind Lev Aharon Bikur Cholim's Relentless Fight to Save Lives

In part one of this two-part series, we are honored to introduce Mrs. Brucha Weisberger, a powerhouse of chesed and a medical researcher who has been working tirelessly around the clock for the past few years to help her fellow Yidden stay healthy. As discussed in the following interview, during COVID, Mrs. Weisberger found herself questioning the mainstream narrative, which led to a series of events in which she was able to help many people in the frum community with COVID get better with the use of safe and effective treatments. Over the past several years, she has built strong professional relationships with some of the world's most brilliant and innovative doctors, which has propelled her even further into learning groundbreaking treatments for other health issues and helping people in new ways. Through her Substack, www.truth613.substack.com, which currently has over 10,000 subscribers and continues to grow daily, Mrs. Weisberger has been working tirelessly to get the word out on critical truths about cancer care which most patients are simply unaware of. Her relentless dedication to helping cholim in our community is to be admired and we were grateful for having the opportunity to speak with her.



Welcome Mrs. Weisberger to Achdus Magazine! Please can you tell us a bit about your background?

Sure, and thanks for having me! My name is Brucha Weisberger (maiden name Margaretten.) My family has a long history in America—our roots here go back to the 1880s, with one set of my father’s grandparents having come from Russia, and the other from Hungary. My great-grandfather’s brother was one of the founders of the famous Horowitz Margaretten Matza Bakery, which is well known in the Jewish community. When they first came to America, both sides started out on the Lower East Side in New York.

My great-grandfather, Yehuda Margaretten, eventually settled in Perth Amboy, New Jersey, and that’s where my father was born. My mother comes from Illinois. After my parents got married, they ended up in Tucson, Arizona, which is where I was born, and later moved to a tiny town in New Mexico called Truth or Consequences. We were the only frum family there. I was between the ages of two and six at the time that we lived there, but I do have some vivid memories—with one of them being of my brother’s bris. My father flew in a Margaretten cousin from Monsey to be the sandek, and brought in a mohel as well. Growing up, we also lived in Monsey for about two years, and moved back to Tucson, Arizona, when I was eight. My formative years were spent in Tucson, where I was home-schooled, as there were simply no frum schools there. I’m eternally grateful to my parents for continuously and passionately shielding me from secular influences. B”H I ended up returning to Monsey for 12th grade, where I joined Bais Shifra Miriam. After that, I went on to Sara Schenirer Seminary in Boro Park for two years, living in their dormitory. My first teaching job was at Bais Yaakov Bais Miriam in the Bronx, and B”H I met and married my husband during that year. We settled in Boro Park, which is where he grew up.

What was it like growing up being homeschooled while living in such a small Jewish community? Did you ever experience feelings of loneliness?

Yes, I did. However, looking back, I can see how those years of living a life far from the typical experience of a frum Bais Yaakov girl actually shaped me in ways I didn’t appreciate at the time. As a child, it was indeed often lonely, and I sometimes wished for a more “normal” upbringing surrounded by other frum families. But in retrospect, I see how Hashem was preparing me, in multiple ways, for the things I’m involved in today.

How is that?

For one thing, I now realize that growing up outside of a typical frum “in town” community had a big impact in that I wasn’t surrounded by the societal expectations that come with being part of a larger Jewish community. I think that because

my formative years were spent basically without a “peer group,” I developed more of a capacity to think independently and try to figure out what is really right and wrong, instead of a pressure to conform to “groupthink.” I think Hashem made my personality to be an independent thinker by nature, but growing up out of town, and also, having to be far away from home to go to school from age sixteen, formed me in unique ways that wouldn’t have developed otherwise.

Another truly remarkable way that my early experiences prepared me for the work I do today, is the languages that Hashem arranged for me to learn, and the exposures He gave me to different people. For example, in Tucson, Arizona, I actually lived in the Satmar community’s winter bungalow colony - all year round. Many Chassidish families from Monroe and Williamsburg would come between Chanuka and Purim because of the warm climate. Among them were Holocaust survivors, often with their children and grandchildren; this was their winter retreat. Not only did I get to know them up close, but I learned to speak fluent Hungarian Yiddish.

Later, when my husband and I first lived on 38th St. in Boro Park after we got married, we had a neighbor who spoke to me in Hebrew for two years. Of course, I had no idea at the time, but Hashem was giving me the tools I would need to fulfill my mission later. Now, B”H, I can help people in whatever language they need – English, Yiddish, or Hebrew. I interact with and help people from all different parts of Klal Yisrael—Yeshivish, Chassidish, Lubavitch, Yerushalmi... and more, and I realize how my background set me up for this. I can connect with people from all different walks of life.

On a different note, all those years growing up, I always had a deep feeling inside me that one day I wanted to help people and save lives. When I was a teenager, I once remarked that maybe I’d like to become a doctor when I grew up. However, when my father heard about this, he expressed his concern that college would have a negative spiritual impact on me, so I immediately dropped the idea. But I definitely had something deep inside me, a calling from Hashem, to help people medically.

I went into the teaching field, finding my greatest satisfaction in kiruv schools, first teaching *Limudei Kodesh* for many years. Afterwards, when my family grew, I taught *Limudei Chol*, because the schedule and the preparation was easier. It took many years until my underlying desire to help people medically found expression, first when my grandmother became very sick, and then during COVID.

Please tell us about what happened with your grandmother.

My father’s mother, Evelyn Kozak, who’d been born on the Lower East Side in 1899, was then living in a nursing home in Pittsburgh. She was a “miracle woman,” 110 years old, fully mentally present and healthy, although weak and with diminished eyesight. When she suffered a series of strokes in December 2009, the nursing home did not bring her to the hospital, even though she clearly needed medical attention. The truth is, that even before her stroke, they were trying to hasten her end – for example, my father once caught them just in time when they were about to give her morphine, when she had UTI. Or, as her aide told us later, they used to routinely darken her room, hoping to lower her energy and ease her out of this world.

When we heard that my beloved grandmother had suffered three strokes, the last of which left her in a semi-comatose state, my baby was just three weeks old. However, my brother-in-law and sister told me, “We must go see Bubby.” B”H that I listened to them. I took the baby, and my brother-in-law drove us through the night to Pittsburgh. My father flew in as well. From what we’d been told, we thought we were coming to say goodbye. But upon arrival at about 5 AM, we discovered that the situation was far from hopeless. It was just that the nursing home did not want to take any action to save my grandmother’s life.

When Bubby heard her grandchildren’s voices, she woke up and told us that she hadn’t eaten or drunk anything in three days. Her clothing was bloody, as her lips were cracked and bleeding from dehydration. There was an IV pole standing in her room, but she wasn’t receiving fluid. The nursing home’s excuse for not giving her food and drink was that they didn’t want her to choke, but in reality, they were simply neglecting her medically, preferring that she die. We saw that sadly, Bubby’s entire right side had become paralyzed from the stroke, but she was otherwise ok. My brother-in-law fed Bubby soup, she spoke with us quite a bit, and we regained hope. But the next day, she lapsed into a semi-comatose state again, not awakening to eat or drink. We couldn’t understand what was going on, but we knew she needed nutrition and hydration to stay alive, so we thought we had better bring her to the hospital to get a feeding tube. We called an ambulance. As we stood waiting, the head nurse came over and exclaimed “This is terrible. It shouldn’t be happening!” At first, I naturally thought she meant it was terrible that my grandmother was sick, but then it emerged that what she actually found “terrible” was that we were trying to help Bubby and extend her life, being that she was already so old. It was horrifying to see their pro-death attitude.

Unfortunately, the hospital didn’t do much for her, either. We were there for several days with Bubby barely responding, although her vitals were perfectly fine. Everyone just chalked it up to her stroke – but we knew she’d been awake and responsive post-stroke. One day, sitting with Bubby in the hospital, in anguish over her condition, I suddenly realized that her IV wasn’t connected. It turned out, that since she passed her “swallowing test,” the orders for IV hydration were ceased – with nobody checking or caring whether she was actually awake enough to take in the calories and fluid she needed to survive.

It was only as the hospital prepared to discharge her, that on the urging of my mother, a nurse, they finally checked Bubby for a urinary tract infection, a very common cause of altered mental status in the elderly. She did indeed have a UTI, but the hospital was determined that she leave already, no matter what, as her insurance wouldn’t pay for a longer stay.



Mrs. Weisberger’s grandmother along with her 113th birthday cake

At this point, we faced a critical decision. We knew that if we brought Bubby back to the nursing home in Pittsburgh, she would not survive there, because they wanted her dead. So, instead, my father arranged and paid for an ambulance to transport her to Brooklyn. It was very difficult to find a nursing home that would agree to admit her, but finally, all the arrangements were in place. During the ride, Bubby’s IV malfunctioned, and she arrived at the nursing home in Brooklyn dehydrated and not looking very good. We had to bring her to Maimonides the next day, where she was finally treated for the UTI. After a three week stay, Bubby went to a “better” nursing home. Her first evening there, she at last “woke up” again and started conversing with me. I was overjoyed. A routine began - each day, I would leave my baby and drive out to see Bubby at the nursing home, and I would find her parked in the dining room in her wheelchair, ignored, utterly helpless and feeling terribly alone. She would beg me every day to take her out and bring her to live with us.

After a few weeks, I realized that bringing Bubby to our house was truly the best option. It wasn't easy at all, since she was paralyzed and required total care, and the aides that we had in the beginning were very limited in what they would do and often didn't even know how to take care of her. But Hashem helped us persevere, and my husband and children all helped tremendously by taking care of Bubby, keeping her company, and making her happy. Hashem sent us wonderful messengers who helped save the day, and after about a year, He gave us outstanding aides who took care of Bubby with love and devotion. She ended up living with my family for over three years, until she was nifteres at nearly 114 years old. I believe that those were actually some of the happiest years of her life. She had so much nachas and pleasure from our children on a constant basis.

For much of the time that Bubby lived with us, she had a feeding tube, was on oxygen, and had frequent complications. I acquired a lot of medical experience taking care of her, as well as an eye-opening education about the attitude of the medical establishment and hospitals towards life.

Wow! Please tell us more about your grandmother.

Bubby was an incredibly brilliant and self-educated woman. She started working in her father's hatbox factory after finishing eighth grade. She had a huge heart and was a tremendous baalas chesed, always caring about others and making it her business to worry about people. Even when she was in the nursing home or hospital, if people gave her presents, she would pass them along to the next relative who visited her, rather than keeping them for herself. Her happiness was in making others happy. Her strength, kindness, and wisdom left a profound impact on all of us.

Of course, people always asked Bubby how she believed she merited to have such a long life. One of the answers is a *bracha* that her father, Yair Yitzchak (Isaac J.) Jacobson received on her behalf from the "Frierdiker" Lubavitcher Rebbe, when he visited the United States in 1929. He owned a car, which was unusual in those days, and his car was used to pick up the Rebbe when he arrived at the port. Later, Bubby's father went in to the Rebbe to obtain a Bracha for her, as she was not feeling well at the time. Bubby's miraculous life is testimony to the potency of that *bracha*.

You mentioned that, alongside the experience with your grandmother, COVID also pushed you to want to help others in medical situations. Could you share more about that?

The COVID era was a deeply frightening time for many, and for me, it was even more so since I was in my ninth month

of pregnancy during the height of it all. I was afraid to even leave the house during that period. My baby was born right after Pesach, and at the same time, many people we knew and cared deeply about were passing away. I had a huge Tehillim list and was constantly davening, filled with fear for my husband and myself.

But that summer and fall I started questioning the narrative. Why weren't the effective treatments, that were known from day one, like Hydroxychloroquine, being widely utilized? Why were they, in fact, banned, so that patients lucky enough to hear of the lifesaving products had to access them in roundabout ways? If there were medicines that existed that were found by many doctors to save thousands of lives, wouldn't a government and medical establishment that cared about their citizens help them access these medicines? So, did they care, or not?

We also heard about – and later were involved in assisting – patients who were hospitalized for COVID who were completely neglected, and worse. At a certain point it became clear that many times, it was being done on purpose. Of course, this was deeply troubling.

Another thing that bothered me terribly was the stark contrast between different neighborhoods. When I would pass through non-Jewish areas, everyone was fully masked, following all the "COVID restrictions." But in Jewish neighborhoods, most people were walking around more relaxed, as if C didn't exist. I struggled to process this difference. Were we wrong for not wearing masks? Or were the non-Jews suffering for no reason with their masks and gloves in the boiling heat? I desperately wanted to know the truth. It bothered me so much that I davened to Hashem, begging Him to show me, "Who is right here? Are we doing something wrong, or are we actually the ones who see the truth?"

When I heard about the trials for the COVID vaccines, I was puzzled. Why were they using a brand new, never-tried-before "MRNA" platform? Wasn't that risky? And most troubling of all, why on earth were they conducting COVID vaccine trials for babies and children, whom we all knew that COVID posed no danger to? Why on earth would they need a vaccine for something that wasn't a threat to them?

The first solid information that I remember receiving about the COVID vaccine, which really had a huge impact on me, was a video someone sent me from Rav Yuval Asherov in Eretz Yisrael, a rabbi and holistic practitioner. He explained exactly what dangers the COVID vaccine posed, and why, laying it

out in a simple and clear way. Everything he said made perfect sense, and I recognized the truth in his words. I realized that it was imperative to warn people about the dangers he talked about. Of course, Rabbi Asherov was not alone and there were many prominent scientists, doctors, and healthcare professionals who were saying the same thing, but their messages were being held back from reaching the public. Some of them would go on to risk, and then lose, their entire careers in order to warn about the dangers of the vaccine.

What happened next?

Around January 2021, my mother-in-law "tested positive" for COVID. Although I wasn't as afraid of it as I had been previously, I was still concerned about my mother-in-law, being elderly. There was a message going around from Rabbi Uri Sofer of Bnei Brak, who had been working tirelessly to publicize effective COVID treatments from the beginning. He talked about a very effective natural product, Boswellia, that was saving lives. In Eretz Yisrael, it was readily available, but I had no idea where to find it for my mother-in-law here in NY. I forwarded the text to whoever I could think of that might be able to use it to save someone's life, and someone I know who had been instrumental in helping me with my grandmother's care, answered "I heard it's saving a lot of people." Quickly, I wrote back, "Where do I get it?" She simply said, "Try Rivka" and sent me a phone number.

The ensuing phone call turned out to be the seed for everything that B"H I've done since. Rivka had started two WhatsApp groups to share information on COVID treatment and help people access lifesaving products, so they wouldn't end up in the hospital, or worse. We talked for a long time. I so admired what Rivka was doing, and joined her groups. Soon, learning from her example, and seeing a niche that needed to be filled, I started two groups of my own, especially for the people living in Eretz Yisrael. At that time, the vaccine had recently been rolled out there, spiking a huge new wave of COVID, and the government was making it very difficult to access any effective treatment; patients who entered the hospital frequently died under suspicious circumstances.

The only way people could obtain COVID treatment medications was under the radar, through underground gemachs. On Rivka's advice, I divided my efforts into two separate WhatsApp groups: One for helping people in Eretz Yisrael obtain life-saving treatments for COVID, like Hydroxychloroquine and Ivermectin, and one for explaining about the dangers and inefficacy of the COVID vaccine. On the treatment group, a frum doctor appeared like a *Malach* from *Shamayim*, advising people what to take to enable them to stay out of the hospital, always at no charge. This doctor recently mentioned that at the height of everything,

he would have a new patient every ten minutes. Only Hashem knows how many lives he saved.

Rabbi Betzalel Katz, whom Rivka connected me to, had already started the organization Somech to help patients all across the US access both treatments and guidance. Rabbi Katz ended up asked me to take on various projects, and introduced me to contacts, which had far-reaching results.

Please continue.

From this start, the lifesaving work just snowballed. In the winter and spring of 2021, I was still teaching, and of course, caring for my baby and other children, but it was getting more impossible to juggle everything. I kept receiving more and more stories of people in our frum communities who were severely damaged by the COVID vaccine, and I knew it was imperative to get the word out.

Looking back, those were exceedingly challenging times. There was an enormous push on the frum community to convince them that the COVID vaccine was both safe and essential, and to silence any information to the contrary. This campaign had a powerful effect, leading many—even young people—to rush to get it. I, along with the others whom I was working with at the time, knew that it was *pikuach nefesh* to counteract this propaganda. In one of my first public-facing efforts, in May 2021, we connected with an advertising company and had large posters detailing the dangers of the vaccine posted throughout frum communities, including Boro Park and surrounding areas, at a cost of thousands of dollars, privately sponsored. Unfortunately, almost all the posters were torn down in a relatively short time. We know that at least some of that destruction was government-directed.

What happened next?

B"H, we did not let that discouraging beginning stop us. I began organizing live events to educate the community about the truth. The first in-person event was in June 2021 in Flatbush at Rav Avigdor Miller's shul, where his grandson is now the Rav. After that, we held a public Zoom event at which Dr. Zev Zelenko spoke, and we played a video recording of Rabbi Uri Sofer from Bnei Brak, which he prepared especially for us, in which he explained exactly how the government had suppressed effective covid treatments and caused widespread needless death.

It took tremendous time, effort, and cost to organize and advertise each event, and the turnout was almost always discouraging. But I knew that the lives of Klal Yisrael were on the line, so I couldn't rest. In the summer of 2021, we had a gathering in a hall in Boro Park, at which Dr. Zelenko spoke

remotely from Florida. That event ended up becoming famous, because Vimeo, the livestream company, cut the feed in the midst of Dr. Zelenko's talk. Dr. Zelenko was a tzaddik who from Day One had fearlessly worked to save countless lives during covid with early treatment. Dr. Zelenko explained his three criteria for judging the vaccine: Is it necessary? Is effective? Is it safe? There were 1,500 people watching online, in addition to those gathered in the hall, and suddenly the screen went dark, because those in power did not like what he was saying. This effectively ended Dr. Zelenko's presentation, because although he continued talking on a different livestream platform, most people did not have the new link to rejoin. Seeing the suppression of free speech in action was a real shock to many people.

I eventually went on to organize many more live and virtual events, featuring both prominent COVID treatment doctors and brave Rabbanim. The main message was, there are safe and effective treatments for COVID, while the vaccine is unnecessary, ineffective, and causing great harm. Having Rabbanim involved was especially important, as people wanted to know that our message was backed by *Daas Torah*. The Rabbanim would explain the issues from a Torah perspective, giving them greater credibility.

The truth is that there was a lot of drama surrounding some of the events. There were times that we felt the need to hire security. One venue canceled on us at the day of the event, because they feared losing their government funding. B"H, a new venue was found, with just hours to spare, and despite tremendous pressure, the new venue courageously allowed the event to take place. This was in October 2021, and ended up being the most successful event of all, with the large hall packed and about 6,000 more watching online.

It sounds like you had many prominent doctors and Rabbanim on your side and weren't just acting on your own after reading some material online. Is that correct?

Absolutely. I had the support of an incredible group of high-level doctors, scientists, and wonderful, highly informed *Rabbanim* who are great *Talmidei Chachamim*. Tragically, these voices were being silenced, and the mainstream, government-funded narrative was being aggressively pushed. The reality, however, was very different from what was being presented to the public. This reminds me about something very important that happened. In October 2021, as the vaccine was about to be approved for children, a Rabbi I knew contacted me and asked me to organize a roster of top doctors and scientists who would testify in front of a Bais Din on what they knew about the COVID vaccine. His goal was to publicize the video proceedings so that parents could have high quality information in hand to make informed decisions for their children. B"H, that day was extre-



Dr. Paul Marik, brilliant scientist and former top world ICU doctor, author of over 500 peer reviewed journal articles and 80 book chapters, originator of the life-saving protocol for sepsis, speaking at one of the events Mrs. Weisberger arranged.

mely impactful. Dr. Robert Malone flew in to testify in person, as did Attorney Tom Renz. Dr. Peter McCullough testified over zoom, as did many other top experts from around the world. It was an all-day session, and the recording of them speaking to the Rabbonim was subsequently viewed tens of thousands of times and had a huge positive effect in the non-Jewish world.

Do you believe there was a shift in mindset at some level during this time?

Yes, certainly there was a shift in mindset over time. In January 2022, I discovered that we started being allowed to advertise in some frum publications. I organized a zoom training event with two top world ICU doctors, Dr. Paul Marik and Dr. Pierre Kory, and two other top COVID treatment doctors, Dr. Richard Urso and Dr. Ryan Cole, so that they could teach doctors in the frum community how to effectively treat COVID. I had a web designer create a professional website for this purpose and launched a new organization, Rofim International Bikur Cholim. My designer created a logo and an advertisement for the event, and B"H the Yated Ne'eman and some other publications ran it (although some refused.) It wasn't an immediate revolution, but we now had a new avenue to chip away at the powerful narrative being pushed. Little by little, we made progress. Soon afterwards, I realized that the Yated Ne'eman was now willing to publish my ads warning about the dangers of the COVID vaccine, as well. That was a big moment.

Of course, every advertisement and every event necessitated painstaking collection of funds to pay for it. Each and every flyer, poster, gathering, etc was funded by private individuals –

usually many donations adding up together. These were people who understood the danger of what they were witnessing and wanted to help save Klal Yisrael.

Can you tell us more about the public reaction to your efforts and how things developed?

From the very beginning, stories started coming in that repeatedly confirmed the things we were trying to educate the public about. I began collecting these stories and using them to help others—there was a huge collection. It actually started because of a woman in Eretz Yisrael who was desperately trying to stop her husband from taking the COVID vaccine a second time. She called me in tears for help. I recorded a voice note about the topic and included my name, thinking it might help others more this way, as opposed to recording something anonymously, and I said she could forward it. Her husband didn't end up taking the vaccine again, and the voice note went viral. A person from Lakewood, who was active in the community, ended up hearing the recording and reached out to me for help in gathering more stories and raising awareness about the dangers of the vaccine. This eventually led to my writing a full-fledged book, "Look Before You Leap," which contained many chapters detailing the saga of the COVID hospital deaths, the suppressed COVID treatments, scientific explanations of about the shots, and documentation of the harms worldwide. A donor who is passionate about saving lives spent tens of thousands of dollars on printing this book and other materials and doing direct mailings to different communities. There was a lot of resulting drama from pro-vaccine forces, but we remained strong in our mission. The truth is, that the book and materials were published anonymously because I feared personal backlash, so B"H, my family and I did not suffer.

What did you do next?

One very important turning point was when Dr. Eric Fein-tuch suggested that I start a substack. This proved to be a game-changer, as Substack is B"H a platform to get information out to the community without having to pay for advertising. If people are subscribed, which is free, they get my articles by email. I write articles frequently, on various important topics. (You can subscribe at truth613.substack.com.) Another very important way that B"H we are able to get information to the frum community is with my hotline. This is excellent particularly for people who don't have internet access. They can call in and listen to recordings of almost 30 different programs I've had over the past few years (the ones I did more towards the beginning aren't up on the hotline, though.) The number of the JAVI hotline is 929-277-2700.

As more and more people contacted me about vaccine injuries, I worked with my researcher/practitioner friend who had been

treating the injuries since 2021 to put into writing a protocol, so that people could not only access help, but work to detox and avoid health issues or emergency situations before they arose. I ran a huge campaign in May 2023 to educate the community about the importance of detoxing from the COVID vaccine. The protocol can be accessed by emailing LevAharonBikurCholim@gmail.com. My organization is named after my precious son-in-law, Aharon ben Dovid, whom we lost in November 2021.

Where'd you go from there?

The natural progression from there was to start questioning everything: If the mainstream narrative about COVID ended up being so wrong—with such life-threatening consequences for people worldwide—was this an isolated incident? Or were there broader issues with other basic narratives concerning medical topics that we are all trained to believe as well?

That's when I began researching intensively—not just relying on random claims but delving deep into what real professional doctors and empirical research were saying. I began to study the history and makeup of the World Health Organization and other medical institutions to understand the bigger picture.

We heard that you are very involved these days in helping cancer patients. How did all of this lead to your involvement in helping the community with cancer treatment?

Due to our connection with Dr. Richard Urso during this time, we ended up organizing many events with him. At one point, he shared with me that he had been successfully treating cancer patients for many years using some of the same treatments we were using for COVID, including Ivermectin and other repurposed medications. This was a bombshell revelation for me, as the potential implications for our community were huge.

I asked Dr. Urso if we could have a zoom program to educate the public about these cancer treatments, and he agreed. This was the first time he publicly spoke about his work in this area. My first program interviewing Dr. Urso about cancer treatment was in the summer of 2023, about a year and a half ago. Also on this program was Dr. Paul Marik, a world-class physician-scientist who had just completed an exhaustive analysis of all the scientific evidence for dozens of cancer treatments, and published them in a book called "Cancer Care: The Role of Repurposed Drugs and Metabolic Interventions in Treating Cancer."

Stay tuned for part II of this interview, where Mrs. Weisberger will outline many essential and often unknown interventions she's learned from these exceptional doctors regarding cancer care, which she is currently applying with great success, B"H, to help numerous cancer patients in our community achieve miraculous results... ●