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2018

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MONTHLY

# VOICE

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Nationalism and the  
Pittsburgh Tragedy

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## CHANUKAH

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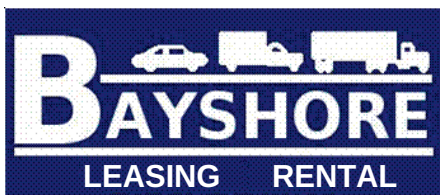


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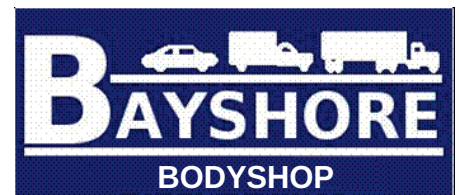


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Erin Partin and Elizabeth Heflin in the REP production of *You Can't Take it with You*. Photo: Evan Krape.

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# MONTHLY jVOICE

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JEWISH COMMUNITY

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## CHANUKAH

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### THE CHANUKAH CORNUCOPIA

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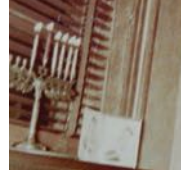
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### LIGHT: REKINDLE. RESPOND. RENEW.

It cannot be death but life that must be the imperative which, even in the darkest times, motivates us to look beyond the moment and far into the future.

## COVER PHOTO

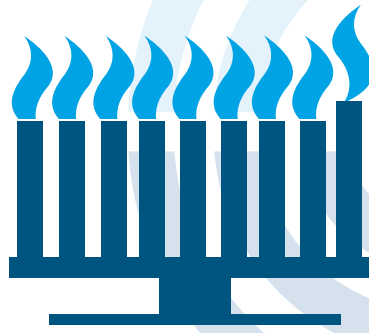
Community members gather for a local candlelight vigil in memory of those lost in Pittsburgh.

PHOTO CREDIT:  
Brad Glazier Photography

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# EIGHT COMMUNITY LIGHTS



The Hanukkah story tells how a small amount of oil lasted eight days, a miracle. During this time of year we reflect and rededicate ourselves to ensuring the flame of our people will continue to burn bright.

## Eight Days and Nights – Eight Community Lights

We light a candle on the first night of Hanukkah for **Einstein Day** – the only Jewish day school in Delaware – fostering inquisitive learners, critical thinkers and dynamic leaders.

On the second night of Hanukkah we light a candle for the **Siegel JCC** and their **Early Childhood Center** who nurture Jewish belonging and encourage social, physical, and intellectual growth in an environment guided by Jewish values and culture.

We light a candle on the third night of Hanukkah for **Jewish Family Services of Delaware** who provide critical, care management and community education,

guided by Jewish values, to strengthen the well-being of the individual, family and community.

On the fourth night of Hanukkah we light a candle for **The Kutz Home** and **Lodge Lane Assisted Living** who recognize that growing older is a special time in life. They provide a continuum of care with sensitivity and compassion steeped in Jewish tradition and values.

We light a candle on the fifth night of Hanukkah for the **University of Delaware Hillel** and **UD Chabad** who pave the way for students to have meaningful Jewish experiences. With more than 2,000 Jewish students on campus – 10% of the undergraduate population – UD Hillel and UD Chabad are focal points of Jewish life on campus.

On the sixth night of Hanukkah we light a candle for Israel and our overseas partners, the **Jewish Agency for Israel; Partnership2Gether (P2G)** including our sister city in Arad; the **American Jewish Joint Distribution Committee (JDC)**; and the **Ethiopian National Project (ENP)**.

We light a candle on the seventh night of Hanukkah for our seven synagogues throughout the First State – **Adas Kodesch Shel Emeth, Chabad Center of Delaware, Congregation Beth Emeth, Congregation Beth Shalom, Congregation Beth Sholom, Seaside Jewish Community** and **Temple Beth El**.

And on the eighth night of Hanukkah we light a candle for a strong **Annual Campaign** to meet today’s needs and to **Create A Jewish Legacy** ensuring our Jewish future.

The impact of **Jewish Federation of Delaware** is extraordinary. Together with our community-wide network of organizations we help care for people in need, nurture and sustain the Jewish community, and respond to emergencies here in Delaware and the Brandywine Valley, in Israel and around the world.

**Thanks to your continued and generous support, We Grow Stronger TOGETHER.**

*Chag Sameach,*

The Officers, Board of Directors and staff of the Jewish Federation of Delaware

## We Must Walk TOGETHER... (No Exceptions)!

On the heels of the most heinous act of Anti-Semitism on U.S. soil that occurred in Pittsburgh on the morning of October 27th, our local community as well as the global Jewish community remain on heightened awareness. We are alarmed at the increasing acts of hate and violence permeating our country and a climate that tolerates indifference.

This month’s cover features a photograph taken by local photographer, Brad Glazier, at our Community Unity Vigil at the University of Delaware on Sunday, October 28th, approximately 24 hours after the Pittsburgh tragedy and attended by more than 500 community

members. Especially during these trying times, I remain so proud of our Delaware community who gathered in unity – Jew, Catholic, Christian, Presbyterian, Muslim, Buddhist, and unaffiliated. Having the unwavering support of our elected officials – Governor Carney, Senators Carper and Coons, State Representative Blunt Rochester, New Castle County Executive Meyer – as well as our interfaith clergy representing the diversity of our community, provided comfort and support for our personal and collective suffering.

As State Representative Lisa Blunt Rochester reminded us, **We Must Walk Together... (No Exceptions)**

L’Shalom,  
Seth J. Katzen, CEO



# A KNOCK ON THE DOOR, A HAND ON AN ARM, A FRIENDLY SMILE

By Rabbi Ellen Bernhardt, *Director*  
*Jewish Community Relations Committee*

A knock on the door, a hand on an arm, a friendly smile. . . how many of us have been in the hospital and we know that these gestures mean so much!

In Judaism, visiting the sick, *Bikur cholim*, is an important *mitzvah*—a commandment, an opportunity to bring kindness into the world. Have we heard people say, “I hate hospitals so I can’t go in there?” No one likes sickness but it is an inevitability of life and we, as Jews, must step up. We think of others when they are sick; not ourselves.

Our Jewish community takes this *mitzvah* very seriously; synagogue rabbis and cantors visit “their” congregants but what of the others? Through a generous grant to the Jewish Federation of Delaware, a chaplain visits un-affiliated Jewish patients at Christiana Hospital. Each week, I visit patients and am continually inspired by them and feel gratified that the Jewish community makes it a priority. Whether it’s blowing shofar for them before the High Holidays, or shaking a lulav and etrog with them, I see their blank and fearful eyes turn into happy smiles and feelings of gratitude. I also see a lot of tears.

As I visit each patient, I bring along a little goody bag—a Shabbat bag, we call it, lovingly put together by dear community leaders, Hedy Mintz and Michelle Margules. It consists of two homemade *challahs*, baked by Hedy, a Kiddush cup artfully made by an Einstein student, two battery-operated candles, a bottle of grape juice, a napkin *challah* cover, some prayers for healing, and a guide for a Do it Yourself Shabbat in Hebrew, English, and English transliteration.

I knock on the door, identify myself and then I’m invited in. Only once was I turned away but when I mentioned that I had homemade *challah*, I was exuberantly invited in. We talk, we schmooze, we sit quietly, sometimes we pray, sometimes we sing but always, I say goodbye with the words, “The Jewish community wants you to know that we care about you.”

Some people want to talk; they tell me their life stories. Some people want to share the details of their illnesses. Some people want me to talk to them or to read to them or to sing to them. I take my cues from them. Family members are grateful as well, and often walk me to the elevator while sharing their fears and relationship to the one who is ill. Just recently, a patient and I were together. I asked if he wanted me to sing or say a prayer and he said that he did. I started to sing the *shema*; he was so weak, but he first moved his lips and then sounds came out of his mouth, and then tears rolled down his cheeks. He then reached for my hand. He wouldn’t let go. My heart nearly broke.

They apologize for “not being religious.” They recall old memories of going to shul with their parents or a *seder* at their grandparents’. Then there are the new parents, some looking like lost puppies, all exhausted, all wanting to share their birth stories. All look towards the future. I connect them to the Jewish community; I try to touch something deep inside them that is a tiny flame of Yiddishkeit. I have an ulterior motive; I want them to feel connected to the Jewish community. I want them to know that we care.

In this time of such hate in the world, simple loving gestures speak volumes. We care.

# JEWISH FEDERATION OF DELAWARE RECEIVES TWO 2018 MARCOM AWARDS



Jewish Federation of Delaware announced it is the proud recipient of two awards in the 2018 MarCom Awards international competition recognizing outstanding creative achievement by marketing and communication professionals. Federation received Gold Award recognition for its 2017-2018 *Gratitude Report to the Community – We Grow Stronger TOGETHER*, as well as Honorable Mention for its *j-VOICE Monthly* publication.

Judges are industry professionals who look for companies and individuals whose talents exceed a high standard of excellence and whose work serves as a benchmark for the

industry. Entries come from throughout the United States, Canada and numerous other countries.

“We are honored to be recognized by a highly respected international awards competition for our marketing communications excellence,” stated Seth J. Katzen, Chief Executive Officer of Jewish Federation of Delaware. “Federation communications reinforce the ongoing partnership between our beneficiary agencies, volunteers and professional staff who collectively improve the world every day. We Grow Stronger TOGETHER.”

## ABOUT THE MARCOM AWARDS:

MarCom Awards is administered and judged by the Association of Marketing and Communication Professionals. The international organization consists of several thousand creative professionals. The Association oversees awards and recognition programs, provides judges and sets standards for excellence. For more information and complete listing of platinum and gold award winners, please visit [MarComAwards.com](http://MarComAwards.com).

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# Happy Chanukah





# HIDDEN IN PLAIN SIGHT: The Terry Dannemann Story

By George J. Danneman, Esq.  
*The Danneman Firm*

Steve Gonzer, Chair,  
*Halina Wind Preston Holocaust Education Committee*



Terry with her brother, mother, and grandmother taken in Brzostek, Poland shortly before the Holocaust

PHOTO: PROVIDED BY STEVE GONZER

In 2015 at the JFNA National Young Leadership Cabinet Retreat, my friend, Drew Goldstein, introduced me to a booklet he created *Superheroes of the Holocaust – Chutz Pow! (Chutz Pow!)*. *Chutz Pow!* utilizes a comic book format to create a paradigm shift in Holocaust Education. While continuing to honor those who perished, Drew's focus celebrates those who survived as heroes, not victims. As a grandchild of a Holocaust survivor, this project really calls to me. Having grown up considering my family victims of the Holocaust, and fearing that we would be victims again, the entire concept of changing the narrative really resonates with me. It meant so much to hear someone present a new way to view the same story. *Chutz Pow!* allows me to see my grandmother as not just a victim, but an actual Hero! I want my children's generation to experience this new "Hero" narrative.

Growing up, I always considered my grandmother to be my Hero, but was always taught Holocaust education through the dark filter of victimhood. So, I contacted Drew and asked him if he would be interested in creating a comic for my grandmother's story. He agreed, and along with the Halina Wind Preston Holocaust Education Committee, an affiliate of the Jewish Federation of Delaware, we started down the path of creating *Hidden*

*in Plain Sight: The Terry Dannemann Story*. We chose not to add superpower or fictional characteristics to the amazing life of my grandmother, as Drew had done with other *Chutz Pow!* projects. Instead, we sought to highlight the strength, courage, resilience and love that exists inside all of us. My grandmother's story contains an additional powerful theme of female empowerment.

It is an honor to share my grandmother's story with you. In Delaware and the Philadelphia region, we plan to get this story into as many schools as possible, because the comic book format actively engages children in ways traditional text books and curriculum cannot.

— George Danneman, Esq.

## When George first contacted me

regarding this project and asked for my support, I immediately agreed and became deeply involved in the process. As Chair of the Halina Wind Preston Holocaust Education Committee, I believe this is the perfect opportunity to carry forth and enhance the Committee's mission-to-raise awareness about the Holocaust and the lessons to be learned, from the ultimate consequences of hatred, discrimination, and indifference. If we are to

accomplish our mission, we must seek creative ways to convey the importance of confronting hatred to future generations. We must also help future generations embrace a sense of obligation, to confront the voices of those who preach hatred. By altering the current mindset of victimization, to that of courage, spirit of human resilience and valor, we can achieve our goals.

Terry Dannemann was a trailblazer and staunch believer in Holocaust education as a means of preventing future genocide. She was

**MORE ON NEXT PAGE**



Copies of *Hidden in Plain Sight: The Terry Dannemann Story* are available through the Halina Wind Preston Holocaust Education Committee.

If you would like more information, please contact Gina Kozicki at 302-427-2100 or [gina.kozicki@shalomdel.org](mailto:gina.kozicki@shalomdel.org).



# What will your Jewish legacy be?



PHOTO CREDIT: HY PAUL STUDIO



## *Amy and Scott Harrison*

Being involved with Jewish Federation of Delaware and their beneficiary agencies has given our family so much to be grateful for over the past 20 years. From our children in preschool at the Siegel JCC, to visiting family at Kutz Senior Living Campus, we've experienced it all. With our legacy gift, we hope that our children, and other Delaware Jewish families, will continue to thrive in this amazing community.



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## HIDDEN IN PLAIN SIGHT

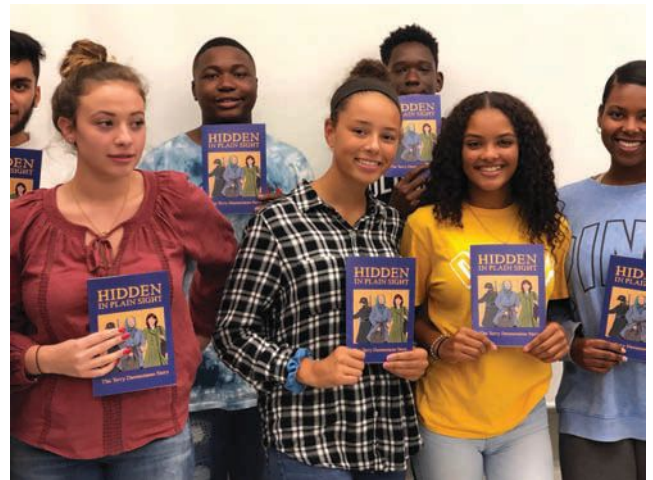
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the first Delaware Holocaust survivor to share her Holocaust story with high school students in the Dover area, where she resided. Undisputed evidence verifies the Holocaust as the most calculated genocide in modern history. Notwithstanding those facts, there are those who continue to deny the Holocaust and many young people who have little or no knowledge of the Holocaust, its origins or consequences.

Over the past months, we have printed over 750 copies of *Hidden in Plain Sight* and distributed more than 500. For the first time ever, 198 students from Milford high school in Kent County, Sussex Technical high school, Seaford high school, and Cape Henlopen high school in Sussex County visited The United States Holocaust Memorial Museum. These students are members of diverse cultures and backgrounds

and, for the most part, marginalized within their communities. *Hidden in Plain Sight* presents them with an opportunity to gain a larger-than-life view of their own power and courage to overcome bullying and the ability to embark on new adventures. Several of them had no knowledge of what occurred on September 11, 2001; and most never heard of the Holocaust. The trip was funded by a grant from Arnold D. Kerr Holocaust Education Endowment Fund and approved by the Halina Wind Preston Holocaust Education Committee. After visiting the Museum, all 198 students and their mentors/teachers were given copies of *Hidden in Plain Sight*. After I shared a bit of Terry's story and the reason for creating the book with students at Milford high school, I received an awe-inspiring "thumbs up" from the students.

— Steve Gonzer



Sussex Technical high school students receiving copies of *Hidden in Plain Sight: The Terry Dannemann Story*, upon their return from visiting the United States Holocaust Memorial Museum. The trip was sponsored by the Halina Wind Preston Holocaust Education Committee with funds from the Arnold D. Kerr Holocaust Education Endowment Fund.

PHOTO: COURTESY OF STEVE GONZER



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# Maximize Your Charitable Impact with Savvy Year-End Giving Strategies

By Wendy Berger  
Senior Director of Philanthropy,  
Jewish Federation of Delaware

When you make a gift to Jewish Federation of Delaware, you are making a gift to all Jews. Federation identifies and addresses the needs, opportunities, and challenges for our local community, our beneficiary agencies, and our partners in Israel and around the world. We helped build this Jewish community and have been at its center for over 84 years.

We take pride in being the community convener, focused on the future as much as the present. We are caring for our community today while planning for tomorrow. We do this in collaboration with our dedicated leadership and our local, national, and international partners. As a result, our work is strategic, impactful, and inspiring. Ultimately, it's not what we do but WHY we do it —to create the kind of enduring Jewish community we all want and need, based on our shared goals and Jewish values.

Here is how some of our donors feel about giving to Federation:

“When we pool our dollars together, we can make more of an impact than what we can do individually. Together, our gift will ensure that our local agencies receive necessary funding to help improve the quality of life of our community members, as well as the Jewish people around the world.”

“I donate because this is my community and it is important that each of our agencies are strong. We are connected to the larger Jewish world and We Grow Stronger and Better Together.”

As we approach the end of the year, we encourage you to consider making a gift to the Jewish Federation of Delaware Annual Campaign. We have many timely strategies that will result in a Win-Win situation as you consider your philanthropic interests and your tax implications.

**“Bunch” your charitable donations.** If you give regularly to Federation, consider “bunching” your donations. This means that *instead of donating assets to a charity annually, you would aggregate two or three years’ worth of contributions into one year* allowing you to take a larger tax-deduction this year.

**Start (or contribute more to) a Donor Advised Fund.** If you make annual donations to one or more qualified charities, *consider putting several years’ worth of gifts into a Donor Advised Fund (DAF) this year.* You can recommend grants to the charities you support on a timetable that you choose. Donor-advised

funds are the fastest-growing charitable giving vehicle in the United States because they are one of the easiest and most tax-advantageous ways to give to charity.

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**Take advantage of the now-permanent IRA Rollover provision** that allows individuals age 70 ½ or older to give all or part of your required minimum distribution (up to \$100,000) to a charity, removing it from your taxable income for the year. If you choose to make an IRA rollover gift, remember that it must be sent directly from your IRA plan administrator to the charity; contact your administrator to initiate this type of gift.

**Charitable contributions up to 60% of your adjusted gross income are deductible** for taxpayers who donate cash, up from 50%. If you are retired and have significant assets and modest living expenses, this could be an important benefit for you as you plan your year-end charitable giving.

You must act by December 31st to take advantage of these tax benefits – and you will be making a difference in the lives of so many by making a gift to Jewish Federation of Delaware.

**We Grow Stronger TOGETHER.**

FOR INFORMATION ON  starting or contributing to a Donor Advised Fund, contributing appreciated stock or for help with your year-end charitable giving strategies, please contact Federation at (302) 427-2100.

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# Throwback Delaware



Thirty-five years ago, The Garden of Righteous Gentiles at the Jewish Community Campus was dedicated. Visit our website at [JHSDelaware.org/jewish-voice](http://JHSDelaware.org/jewish-voice) to read more about the Garden dedication and those honored.

– Gail Pietrzyk

Archivist, Jewish Historical Society of Delaware

DECEMBER 11, 1983

## Community Center Dedicates Garden Honoring Righteous Christians who Saved Jewish Lives During Nazi Holocaust

*In honor of the Righteous Gentiles who at the risk of their own lives and the lives of their families, saved Jews during the Nazi Holocaust (1933-1945).*

**Sunday, Dec. 11, 1983**, is a historic day for Delaware — at once a solemn and a happy day. At 2:30 p.m. begins the ceremony formally dedicating Wilmington's Garden of the Righteous Gentiles. The Garden is the first monument in the United States to honor Christians who, at the risk of their lives and the lives of their families, saved Jews from the hands of the Nazis during the Holocaust.

On Nov. 16, 1981, a crowd gathered on the lawn in front of the Jewish Community Center to witness a tree-planting ceremony by Holocaust survivors residing in Delaware. Those trees, each of which honors specific Christians, were the beginning of the Garden of the Righteous Gentiles.

Now, two years later, permanent bronze plaques replace the temporary wooden markers which had been unveiled by survivors or their representatives at the tree-

planting ceremony. And a formal landscaped entrance greets visitors to the Garden. Raised lettering on a cement background proclaims:

THIS GARDEN HONORS  
 RIGHTEOUS GENTILES  
 WHO SAVED JEWISH LIVES  
 DURING THE NAZI HOLOCAUST  
 1933-1945

Nine of the Christians whom we honor in our Garden saved Jews who later came to live in Delaware. In another case, the survivor's daughter lives in Delaware. The names of two Righteous Gentiles, unknown by the survivors they saved, are honored with a tree dedicated to The Unknown Righteous Gentile. One Christian couple, honored in our Garden for their heroic efforts in Holland, now reside in Delaware.

In still another case, a Christian is honored by a Delawarean whose fellow townspeople in White Russia were saved.

One tree honors Raoul Wallenberg, the Swedish diplomat who saved an estimated 100,000 Hungarian Jews. And one tree honors

the people of Denmark, who saved most of their country's Jews from death at the hands of the Nazis.

The Christians we honor here, in this Garden that will grow and blossom in our front yard for as long as life and freedom exist on this corner of the globe, are truly among the heroes of human history.

By risking their lives to save Jews from death during the Nazi Holocaust, they rose up to proclaim with their actions that love and decency could flourish amidst the most unthinkable barbarism the world has ever known.

On the following pages, we proudly present their stories in print for the first time.

Six Million of our brothers and sisters, parents and grandparents, went to their deaths because they were Jews, and the world stood silent. We, the Jewish community of Delaware, hereby dedicate this garden to a few of the Righteous Gentiles who chose to act rather than to remain silent. We honor these brave souls for all time.



Jewish Historical Society of Delaware is an Affiliated Organization of Jewish Federation of Delaware.

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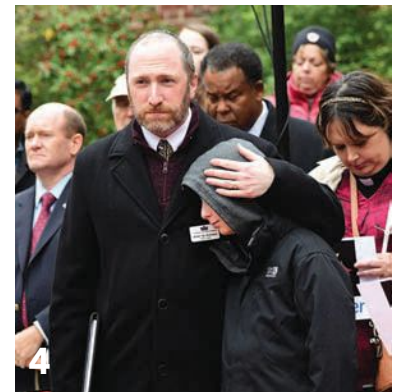
Jewish Federation  
OF DELAWARE

WE GROW  
**STRONGER  
TOGETHER**

# A COMMUNITY MOURNS: A VIGIL FOR PITTSBURGH

PHOTO CREDIT: BRAD GLAZIER PHOTOGRAPHY

The Delaware community gathered in unity at University of Delaware's Memorial Hall on Sunday, October 28th, the day after tragedy hit the Tree of Life Synagogue in Pittsburgh. Jews, Catholics, Christians, Presbyterians, Muslims, Buddhists, etc. joined together offering unwavering support, as well as Delaware elected officials – Governor Carney, Senators Carper and Coons, State Representative Blunt-Rochester, NCC Executive Meyer, and our interfaith clergy and the ADL.



1 Together, singing songs of love and light 2 John Elzufon 3 Jenn Steinberg, Stronger TOGETHER 4 Rabbi Yair Robinson and son 5 Senator Chris Coons, Rep. Lisa Blunt Rochester, Gov. John Carney hold hands during vigil 6 Young boy at rally 7 Feeling the unity

**GENETICS SYMPOSIUM**

PHOTO CREDIT: WENDY BERGER



**1** Rabbi Larry Sernowitz, Dr. Phil Shlossman, and Melissa Rosen  
**2** Guests at the Genetics Symposium **3** Diza Braksmayer, Rabbi Ellen Bernhardt, and Hedy Mintz, event co-chair **4** Zohra Ali-Khan Catts

**FILM EVENT: MY DEAR CHILDREN**

PHOTO BY JFD STAFF

On November 4th Jewish Federation screened the film, *My Dear Children*, the first-ever documentary to explore the anti-Jewish massacres in Eastern Europe following WWI. A discussion with film director, LeeAnn Dance, followed. The screening was generously underwritten by the Hyman Karol Memorial Fund.



Reverend Charles McCrackin and Rabbi Ellen Bernhardt with the Olive Tree Alliance



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## PJ LIBRARY AND EINSTEIN MOM'S NIGHT OUT

PHOTO BY JAMYE COLE

We had a wonderful Mom's Night Out with PJ Library author Marjorie Ingall

## OUT & ABOUT WITH OUR COMMUNITY SHLICHA



**1** Shlichah, Daniella Buchshtaber playing Israeli games with the students at the religious school at Congregation Beth Shalom PHOTO CREDIT: CANTOR ELISA ABRAMS COHN **2** Daniella Buchshtaber sharing her Israeli story at the Men's Club breakfast at Congregation Beth Emeth PHOTO CREDIT: NOAM GLIKSMAN

Happy Hanukkah

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# 1ST JEWISH TEEN PHILANTHROPY MEETING

PHOTO BY SHARI DYM



Alexander Goldman, Jayson Alonzo, Brian Dym, Corinne Wiley, Elijah Bauer, and Phili Miller

# EINSTEIN OUT IN NATURE



1 Einstein Gan and 1st graders learn about apples on a field trip to Milburn Orchards PHOTO BY ILANA ABEKASIS  
2 Einstein 2nd and 3rd graders get water from the well on a field trip to Colonial Plantation PHOTO BY JEREMY WINAKER

# ECC SHABBAT

SIEGELJCC.ORG PHOTOS BY ABBY SCHREIBER

- 1 Candle lighting time
- 2 Mr. Shelley introducing ECC students to an air horn
- 3 Coming together for the shabbos with challah and candles



PHOTO CREDIT: ANNIE GAWRONIAK, UD 19

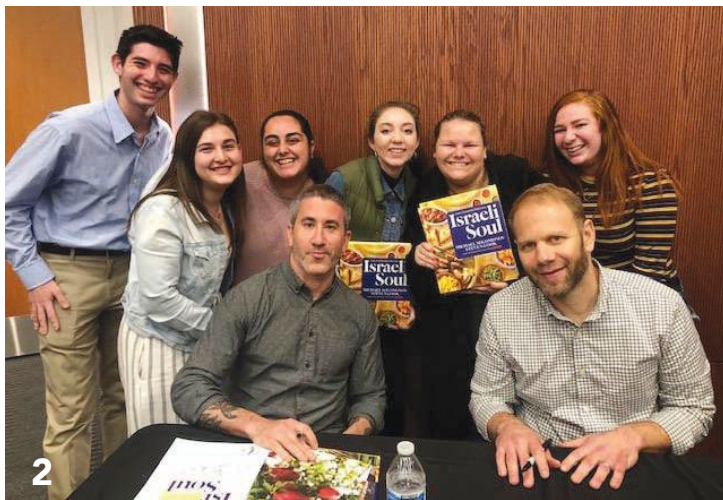
On Tuesday, October 30th, James Beard Award winning restaurateurs Chef Michael Solomon and Steven Cook presented at UD Hillel's Taste of Israel. Participants were able to enjoy a "Dine & Discuss" evening, which was a gourmet treat for all those that attended.



1



3



2



4

1 Chef Michael and Steve demonstrate how to make their 5 minute Hummus recipe 2 Students get to meet Chef Michael Solomonov and Steve Cook 3 Participants sample the delicious food from Zahav 4 Student Amelia Abemayor moderates a discussion with Mike and Steve

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**Betsy S. May, DMD**

# ALZHEIMER'S WALK

PHOTO CREDIT: ESTHER STIESKA



1



2



3



1 Lodge Lane and Kutz staff joined forces for the annual Alzheimer's Association Walk held at the Wilmington Waterfront 2 Kutz Director of Nursing, Sally Brown treats her son before the three mile walk 3 A Kutz resident's daughter joined in on the walk and wins one of the raffle prizes!

## TBE KEEPS BUSY



Joe and Lynn Sontowski organize the 19th annual Scott Mackler 5k for ALS  
PHOTO CREDIT: SHARON FULLERTON



Rabbi Jacob poses in Gehinnom during TBE's Magic and Superstition program  
PHOTO CREDIT: SHARON FULLERTON



Religious school students learn how wine is used in Jewish traditions  
PHOTO CREDIT: SHARON FULLERTON



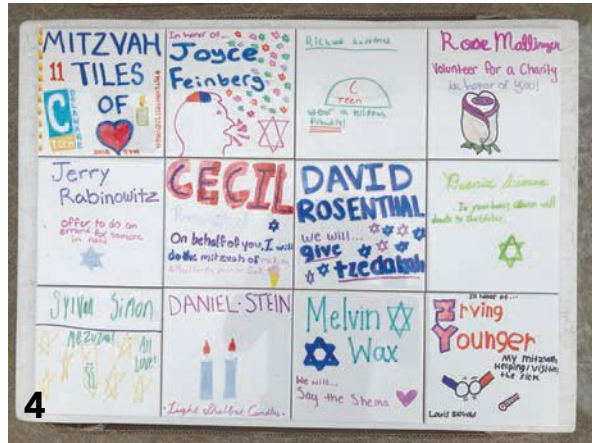
TBE brings back its successful art auction  
PHOTO CREDIT: DANA OGDEN



# CTEEN SESSION IN HONOR OF THE PITTSBURGH TRAGEDY

PHOTO CREDIT: CTEEN DELAWARE

CTeen came together for Torah, Prayer, and Charity after the tragedy events at Tree of Life Synagogue in Pittsburgh, October 27, 2018. The teens turned negative emotions into positive actions by making tiles for each of the 11 victims with a Mitzvah that they are doing in honor of each victim. The final mosaic has been sent to the family of one of the victims.



1 Chai Lifeline came to introduce our Community Service Pre-Chanukah Toy Drive for kids with illnesses 2 Elyssa Gertsel and Ayelet Gutman hold their Mitzvah tile to volunteer for a Charity in honor of Rose Mallinger, obm 3 Corey Silberglied and Maddie Kalish working hard on their Mitzvah Tiles 4 The finished product of 11 Mitzvah Tiles in honor of the 11 Pittsburgh Victims

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## JEWISH SCENE

### MERCHANT OF VENICE

PHOTOS BY DAVID STRADLEY

On Thursday, November 1 the community hosted Shakespeare's *Merchant of Venice* as a part of Delaware Shakespeare's Community Tour production. Close to 140 audience members were faced with questions to consider and historical context related to anti-Semitism.



1

1 Courtroom Scene  
2 Crowd gathers around actors Theatre in the Round style at *Merchant of Venice*



2

### UNITY SERVICE AT SEASIDE

PHOTO BY DAVID UDOFF

On November 7th Seaside took place in a unity service among the local faith communities at Epworth United Methodist Church, just down the road from Seaside.



Seaside Singers, led by Seaside's Reb Lisa Levine

# THE DIARY OF ANNE FRANK

PHOTOS BY DAVE MONTES

On November 2nd Middletown High School staged a production of *The Diary of Anne Frank*. A week prior to the show, Steve Gonzer, Holocaust Education Committee (HEC) Chair, met the cast to discuss the importance of learning about the Holocaust and the HEC.



A scene in *The Diary of Anne Frank*



The cast of the play *The Diary of Anne Frank*

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JAN  
27  
2019

# Super Sunday

Sign Up  
for 1 of 2 Sessions  
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On **SUNDAY, JANUARY 27, 2019**, please help **JEWISH FEDERATION OF DELAWARE'S 2019 CAMPAIGN** get off to a great start by making a difference on **SUPER SUNDAY**, when the Jewish community from Delaware and the Brandywine Valley comes **TOGETHER** on our single most important day of fundraising and thanking our donors.

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To volunteer or for more information, visit **ShalomDelaware.org** or call **302-427-2100**.



2019 ANNUAL CAMPAIGN CHAIR:  
Lisa Dadone-Weiner



Jewish Federation  
OF DELAWARE

# THE CHANUKAH CORNUCOPIA

By Rabbi Jeremy Winaker  
Head of School, Einstein Academy



Emma S., Ayelet G., and Avery S. as Baila's sister, Baila, and Moishe in Einstein's 2013 Production of *Moishe's Miracle* PHOTO BY EINSTEIN STAFF

a view that Albert Einstein Academy is highlighting this year. Our annual Chanukah play, open to the community, is based on *Moishe's Miracle* by Laura Krauss Melmed, and it encourages us all to choose a mindset of abundance rather than of scarcity.

Moishe the dairyman is generous to a fault; his wife Baila complains as she scrimps and saves. A visit from Baila's sister only serves to highlight Baila's discontent. A mysterious stranger, however, bestows a miracle on Moishe to honor Moishe's good deeds. Moishe receives a magic pan that, so long as only Moishe uses it, will produce latkes without end. After a festive night of Chanukah latkes for the whole town thanks to Moishe and his magic pan, Baila tries to make and sell latkes from it. Instead, she cooks up wild demons. After the demons are banished, the magic pan does not make latkes, instead it attracts tourists who patronize the town while on pilgrimage to see it.

The story is just right for children and adults. The themes of generosity and helping one other, of light banishing darkness, and of small miracles making a big difference are all on display. The entire student body performs in this play, making the lesson deeper for everyone involved. Indeed, our students will be living out the very messages of the play as they perform.

So much of the story of Chanukah, its miracles of light and military might, focus on scarcity. On the other hand, the Maccabees set out to celebrate a delayed Sukkot, a harvest festival. This year, let us all celebrate the festival of Chanukah, its abundant blessings, its joys, its foods, and its lessons. Einstein will be teaching the mindset of abundance, and we invite you to learn with us. That is how we live out our mission of carrying forward the light of learning, the light of Torah.

## At the altar in Modiin, did Mattathias spark the Maccabean Revolt by acting on behalf a traditional Judaism from a place of fear or from a place of conviction?

How did The Maccabees' ragtag army of a few defeat the mighty Greek army of many? How did one cruse of holy oil last eight nights, long enough to make more?

In our world today, it is easy to focus on fear, on bad odds, and on limitations. There is so much to worry about, our world is increasingly competitive, and there is only so much time and money. How are we ever to make do, let alone make the world a better place?!

Chanukah comes to remind us to focus on the light, the underdog, and the miraculous,



### COME SHARE IN OUR CHANUKAH CORNUCOPIA! *Moishe's Miracle*

A matinee for children in the ECC at 10:30 AM, Wednesday, December 5th and for the community at large at 6 PM, Thursday, December 6th  
**All are welcome!**



Albert Einstein Academy is a Beneficiary Agency of Jewish Federation of Delaware.





Ivy Harlev, Executive Director of Siegel JCC; Doron Krakow, President & CEO of JCC Association; and Brian Schreiber, President & CEO of JCC Pittsburgh PHOTO CREDIT: ABBY SCHREIBER

# JEWISH COMMUNITY LEADERS SPEND A DAY IN PITTSBURGH

By Ivy Harlev  
Executive Director, Siegel JCC

On Tuesday, November 13, I visited Pittsburgh for my very first time.

Following the tragic and senseless shooting at the Tree of Life Synagogue, I attended the Jewish Community Leaders' Day of Solidarity, among over 100 leaders from across the continent. During the visit, we heard from the FBI Victims Unit, said *Kaddish* together in the synagogue's sanctuary, toured the historic Squirrel Hill community, and drew strength from the words of inspiring leaders.

We passed through the part of Pittsburgh that Fred Rogers called home and where the Mr. Rogers' Neighborhood television show was made. We were reminded of the show's message of love and kindness. From lay leaders to staff members, together we were one. Standing with Pittsburgh. Embracing their community with our love and support.

What really stuck with me was the message from Doron Krakow, President and CEO of JCC Association, on the JCC movement: We are community builders. We are a professional family whose cause is the strengthening of Jewish communal life on this continent. We do our service to this cause in our hometowns each and every working day. But when needed and called upon, we are proud to do that service wherever it is needed most.

Despite leaving Pittsburgh feeling heartbroken and sad, I also felt undeniably proud. Proud that we showed up, proud that we came together, and proud that our movement will keep coming together.

Our mission at the J is to be the hub of Jewish life in our region. The importance of this mission is particularly poignant right now. In trying times, I always consider what the role of the J should be: a place of comfort, a place for deep conversation, a place for sharing. The living room of the community.

So please, talk with me, take a yoga class with me, sing *hine ma tov u'manayim* with me during ECC Shabbat. Everyone is welcome at the J. Let us come together to defeat hate. It can be done with kindness and with love because we are stronger than hate. Especially together.



Siegel JCC is a Beneficiary Agency of Jewish Federation of Delaware.

# JFS STANDS STRONG AMIDST DEVASTATING POLICY CHANGE

By Basha Silverman, *CEO*  
*Jewish Family Services (JFS)*

Maddie Driban  
*Development & Communications*  
*Associate, JFS*

PHOTOS BY JFS STAFF



October 16th - New Castle County Executive Matt Meyer, who speaks Swahili, is the first to welcome this brave and beautiful family from Kenya

Early this fall, the United States' Refugee Program took a tough blow when our current Administration signed a new Presidential Determination allowing only 30,000 refugees to enter the United States in 2019; this is an all-time low and is incredibly sad for those seeking safety all over the world.

This means that out of 68.5 million forcibly displaced people worldwide, of which 25.4 million are refugees, the United States, which has been viewed as a leader in resettling refugees since World War II, is now pulling back at a time when we're needed more than ever. Mark Hetfield, President and CEO of HIAS, the global Jewish nonprofit protecting refugees said, "By setting the refugee number this low, this administration is betraying the commitments we made after World War II . . . to ensure that the world never again turns its back on innocent people seeking safety."

US Secretary of State, Mike Pompeo, who

was pivotal in the Administration's decision, offered justification, saying it reflected the "daunting operational reality" of addressing what he called a "humanitarian crisis" involving people claiming asylum in the United States. Asserting that the new refugee ceiling reflects the "massive backlog of outstanding asylum cases," this justification of policy intention creates a confusing and unfortunate conflict between those seeking asylum and refugees.

**REFUGEE:** a person who is outside his or her country of nationality and cannot return due to a well-founded fear of persecution because of race, religion, nationality, political opinion, or membership in a particular social group.

**ASYLUM SEEKER:** a person who has left their country of origin and formally applied for asylum in another country, but whose application has not yet been concluded.

many who now call Delaware their home, we know the challenges these newcomers confront. In the face of this overwhelming disappointment, JFS stands firm in our commitment to welcoming the stranger – **our dedication is unwavering.**

But we need your help now more than ever. In the face of this confusion and devastation, the circumstances for RISE have shifted and present us all with a new reality that must be addressed in order to continue this important work in Delaware. As an agency, JFS will put our full focus on the families we have already welcomed and who still need an intense level of our services. This is how we practice our Jewish values – this is the right thing to do. JFS will continue to communicate our impact and needs related to the refugees' safety, security, and progress in integration.

**34 refugees have joined our community this year. They are from Syria, Pakistan, Ukraine, Afghanistan, Ghana, Central African Republic, Tanzania, Democratic Republic of Congo, and Kenya**

**MORE ON NEXT PAGE**

For JFS and our RISE program (Refugee Integration Support Effort), this is devastating news; as friends of refugees and neighbors of

**Accomplishments of our new neighbors and friends...**

- While waiting for her nursing credentials to transfer from Pakistan, Asia is working as a Dietary Aid at Christiana Hospital. She also just earned her driver's license with the help of RISE volunteers!
- Asia's son, Joshwa, just began 1st grade.
- Acastela and Pathy, from Ghana, just began full-time positions at the Marriott hotel in Newark.
- Victoria, Acastela, and Pathy's 4-year-old daughter, is adjusting well and spending time at pre-school practicing her ABCs.
- Amida, from Tanzania, recently began a full-time position at Forman Mills and her son, Aime, just started 2nd grade.
- Between her crafting projects and English classes, grandmother Siyapata is helping her newly arrived family of 10 from Tanzania settle comfortably and adjust to life in Delaware.

These families are our new neighbors and JFS needs the continued support of our



Senator Chris Coos hosting the recently arrived family of 10 in his Wilmington office on October 15th

community to care for them! What can you do to help? If you are already involved and active, there is no shortage of work and action to be done – stay involved!

If you want to learn more and get involved, there are many ways to do so:

- Meet with and write to elected officials
- Engage hands on with the families
- Liaise with their children's schools
- Introduce them to your friends
- Help them learn where to shop for groceries, collect and use coupons
- Teach them to drive

- Introduce them to community events and activities
- Share your holidays and traditions with them

Our goal is to ensure that every family is made to feel welcome and safe, and ultimately become self-sufficient, active, and productive Delawareans. JFS lives by the Jewish value of Tikkun Olam; we have a collective obligation to work toward “repairing the world” and making it right and whole. Thank you for joining us in this effort.

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# LOOKING BACK... LOOKING AHEAD

By Chaplain Mollie Epstein  
and Sally Goodman

Poetry by Miriam Edell



Karen Friedman PHOTO BY DONNA HARLEV

On October 19, 1995 Karen Friedman became the fifth executive director of the Milton and Hattie Kutz Home. She would lead and grow the organization into the next century.

Karen will be retiring at the end of December, after 23 rewarding, challenging and incredible years.

*When she came to us in ninety-five  
The Kutz Home had been struggling to stay  
alive  
We had 82 beds, our facility was outdated  
That we found Karen Friedman was truly  
fated.  
Our dream project had just begun, our  
house was a mess  
The day she arrived, there was indescribable  
stress  
We had just started expanding to 90 beds  
Residents still needing care, food and meds*

Karen joined the Kutz family three days prior to the groundbreaking for the 1995 expansion.

That project resulted in two new resident room wings increasing the bed count to 90, a new lobby and visitors' center, and activities mall. Little did she know that she would oversee three additional major capital projects during her tenure: The kitchen and laundry expansion in 2003, the construction of Lodge Lane Assisted Living that was completed in 2013, and the expansion of the Kutz Therapy Department.

*The next project got done, thanks to Karen's  
many skills  
Even though at times there were tests of  
wills  
She got us through it with competence and  
grace  
With never a hint of stress on her face.*

Karen noted that she enjoys the challenge of working in a free-standing, non-profit facility. In her words, "Here, [in a non-corporate facility] you're it! You need to have your own knowledge base and be self-driven. You need to know about every department and what resources are available to you within the facility and in the community-at-large."

"One thing about Kutz is that we are like family," says Karen. "We have often been told that there is a warmth at Kutz, not found in other facilities. These are some of the qualities that set us apart from the larger, commercially owned properties. In addition, we have many longstanding staff members, especially in administration. I also like the sense of community we have with the other Jewish agencies in Delaware. We work well together."

Karen added, "I deeply appreciate the members of the Kutz Board and the Auxiliary Board for their partnering with me over the years. It is so important to have a good working relationship with both boards. The operation runs much smoother when all involved are on the same page."

*Did I mention the Board, she had meetings,  
reports to write  
Committees, preparation, operations – she  
works into the night  
Thanks to her incredible skills, the job got  
done  
We knew by the end of that year, she was  
the perfect one!*

## THE FIELD HAS CHANGED:

Karen spoke to the major changes in the field. In her words: "Financially so much has changed. Health care has become much more expensive. It is sad that many not-for-profits have sold to corporations. On the other hand, many Jewish homes in large Jewish communities are still very vibrant."

She continued, "The resident population has changed dramatically. In the early days of the Kutz Home, the residents were driving cars! My husband Allen's (z"l) grandmother was one of the first to come in. Today we've had to adapt to our residents being much more compromised."

Although much has changed, Karen also reflected on an aspect of the field that has remained the same.

## MORE ON NEXT PAGE



The Kutz Home/Lodge Lane are Beneficiary Agencies of Jewish Federation of Delaware.

“The relationships created over the years are so special. Many residents stand out in your mind. Some names are remembered even after all these years.” Karen treasures an autograph book gifted to her from the first place she worked, Flushing Manor in New York.

**ON RETIREMENT:**

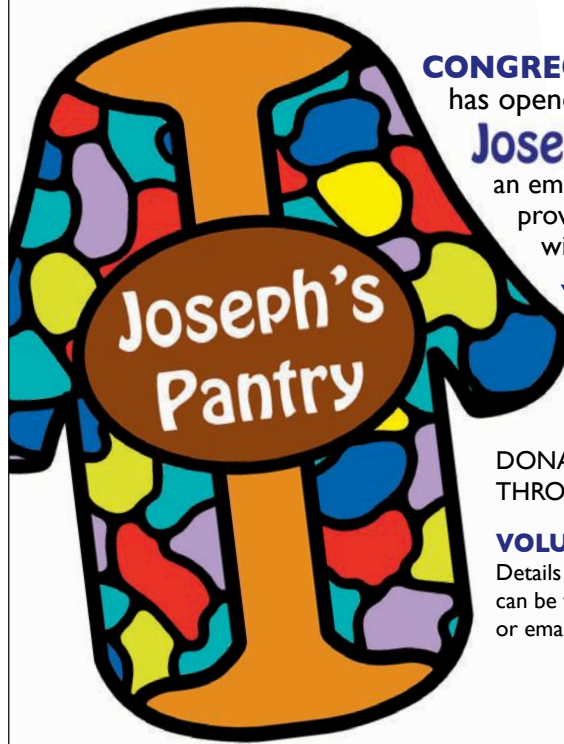
“It has been an honor and privilege to serve in this capacity. I’ll miss it. From the residents, staff, board and volunteers, I’ve met so many people through this position. This has been a 24/7 responsibility and it will feel very different when it comes to a close.”

When asked about future plans, Karen responded, “I hope to join Osher Lifelong Learning, spend time with my children, who were nine and just about bar mitzvah age when I began at Kutz, grandchildren and my dog, Riley.”

**FINAL THOUGHTS:**

“I want to leave the House in good order – financially, physically, and regulatory compliance wise. I hope that whomever fills this position will have as good a relationship with the staff as I have.”

*For 23 years, Karen has been an Exec  
extraordinaire  
She has multitasked well, and has done it  
with flair  
She has kept up with the Board, residents,  
families and staff  
And was always available with a shoulder or  
a laugh  
As Karen retires from a career wonderfully  
done  
We hope she can now relax and have some  
fun!  
We wish Karen a heartfelt Mazel Tov!  
And continued good health and blessings  
from Above.*



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# Rabbi Jacob Lieberman Installed at Temple Beth El: A JOYOUS OCCASION

By Rae Cook, Member, TBE



ABOVE LEFT: Rabbi Ira Schiffer, Rabbi Michael Kramer, and Rabbi Rachel Kobrin join Rabbi Jacob Lieberman (3rd from left) at his installation at Temple Beth El in Newark, DE ABOVE RIGHT: Installation guests admire the quilt gifted to Rabbi Jacob, with squares hand-drawn and written by TBE congregants PHOTO CREDIT: SHARON FULLERTON PHOTOGRAPHY

On November 2nd, after an exciting year that began in a tumult of High Holiday preparation, Religious School curriculum re-design, and the demise of a furnace, roof, and dishwasher, Rabbi Jacob Lieberman was finally installed during Shabbat services on November 2, 2018.

Consequently, just after the attack on the Tree of Life congregants in Pittsburgh, this

was a rabbinic installation like none other, with a large contingent of not just Rabbis, but supportive Unitarians, Christians, Muslims, and Sikhs. More than 250 people gathered for a gourmet dinner of small plates and hors d'oeuvres, a midrash led by Rabbi Jacob, and friends from the Reconstructing Judaism movement, Rabbis from other New Castle County congregations, former TBE Rabbi's Ira Schiffer and David Kaplan, and then the installation, Shabbat services, and an expanded *oneg*. The night didn't end until midnight, and only because the clean-up crew started to remove the desserts! Thread of Blue klezmer orchestra performed and was supplemented by professional musicians to be heard above the crowd.

It was a serious ceremony, but there were a lot of smiles and acknowledgement. Rabbi

Jacob was asked to stand under a handmade *chupah* crafted for him by congregants as he received multiple gifts. He then stood in the aisle of the sanctuary as the congregants called out attributes that described him, from "wise" and "peaceful" to "a true mensch."

Rabbi Jacob and the congregation were blessed by the Executive Director of the Reconstructionist Rabbinical College, Rabbi Elyse Wechterman and Rabbi Jacob's rabbinic friends with a lot of song, dance, and some tears of happiness. Rabbi Jacob was formally installed as Temple Beth El's rabbi, and he was wished a long future with the congregation. The Installation of Rabbi Jacob Lieberman was such a joyous occasion. With Rabbi Jacob's leadership, Temple Beth El is thriving and embarking on wonderful new journeys.



Cytron Dry Goods  
1930–1965  
PHOTO COURTESY  
OF M. CYTRON

# SAVE YESTERDAY'S NEWSPAPER!

By Marvin Cytron

Following the recent tragedy in Pittsburgh, many of us who experienced anti-Semitism of our generation, memories of the past were recalled.

In conversation with my younger brother, Ashley, we reminisced of two practices our beloved father, David of blessed memory, that illustrated his fear of anti-Semitism. But first, a bit of family history:

Our father and his family arrived in America, March 17, 1911 after a three week crossing aboard the SS Brandenburg, from Bremen, Germany. Originally from Lithuania, they spent many months literally walking to Bremen for their trip to the Golden Medinah, the Golden Land. As he obtained a basic American education our father worked in many menial jobs, even washing milk bottles in a dairy. He eventually opened Cytron's Dry Goods in old North St. Louis. This area, known as Butcher Town, had nearby slaughter houses, breweries, and factories; it was a multi-ethnic neighborhood. Until our late teens our family lived over the

store, and Ashley and I were the only two Jewish youngsters in our elementary school.

Every weekday our father would walk about ten blocks to the Lindell Trust Bank. Ashley and I would often accompany him on these walks. He would always walk on the sunny side of the street until we approached St. Theresa Catholic Church; we would cross the street, walk past the church on the opposite side, and then cross to the sunny side . . . his latent fear of anti-Semitism.

A second memory: Our "neighborhood" shul (synagogue) was about a twenty-minute walk from the store. The last remaining synagogue in the old Jewish section of the city, as the 40,000 members of the Jewish population of our city had, years before, moved to the Western part of St. Louis. In preparation to our trek to shul our father would wrap his tallit (prayer shawl) and prayer books with yesterday's newspaper. Our walk was through some challenging areas and he didn't want to draw attention to what he was carrying. Once again, the fear and threat to our family.

Thus, I ask you, my fellow Jews . . . Do we, once again, need to begin to save yesterday's newspaper in preparation to go to our synagogues?

*Marvin Cytron is a long time Delaware resident, and often contributes articles of Jewish Life in America.*

## SHABBAT AND YOM TOV CANDLE LIGHTING TIMES



### FRIDAY, NOVEMBER 30, 2018

Light candles at 4:20 PM  
Shabbat, December 1, 2018  
Shabbat ends at 5:23 PM

### FRIDAY, DECEMBER 7, 2018

Light candles at 4:19 PM  
Shabbat, December 8, 2018  
Shabbat ends at 5:22 PM

### FRIDAY, DECEMBER 14, 2018

Light candles at 4:20 PM  
Shabbat, December 15, 2018  
Shabbat ends at 5:24 PM

### FRIDAY, DECEMBER 21, 2018

Light candles at 4:22 PM  
Shabbat, December 22, 2018  
Shabbat ends at 5:27 PM

### FRIDAY, DECEMBER 28, 2018

Light candles at 4:27 PM  
Shabbat, December 29, 2018  
Shabbat ends at 5:31 PM

# Q ■ What gifts have the Jews given the world?

**A ■ RABBI MICHAEL BEALS**  
*Congregation Beth Shalom*

*The Jews were the first people to find a new way of understanding and feeling the world, so much so that it may be said with some justice that theirs is the only new idea that human beings have ever had. . . Their worldview has become so much a part of us.*

–pg. 5, *The Gift of the Jews*  
 by Thomas Cahill

With Chanukah upon us, it seems appropriate to be speaking of gifts. After all, it was those 12 sets of identical extravagant gifts that the 12 tribal chieftains brought to dedicate the first Tabernacle in the wilderness, which comprises our eight-day Tora-reading cycle during Chanukah (Numbers 7:1-84)

Thomas Cahill, an ex-priest and serious religious scholar, is speaking about a very different gift, in his 1998 book, *The Gift of the Jews: How a Tribe of Desert Nomads Changed the Way Everyone Thinks and Feels*. Rather than a material gift, Cahill is writing about what gift the Jews gave to Western Civilization.

And Cahill's answer is rather expansive: The Jews gave Western Civilization EVERYTHING!

Before Judaism, the ancient world saw itself caught in an endless wheel, with no beginning,

no end, and no meaning. For example, in the Story of Gilgamesh, the flood occurs because the gods are bored, and Gilgamesh is saved randomly. In the Noah-remake of the story, God destroys the world because it is evil beyond repair, and Noah is saved because he is refreshingly good in a world that it is evil. From a meaningless wheel, God commands Avram: *Lech l'cha*, "Go forth!", and Avram responds: *Vaylech*, "and he went" (Genesis 12:4). From that moment on, history becomes progressive. Western Civilization becomes like the geometric expression of a ray, with a definite fixed point in ancient, Mesopotamian Ur, followed by an unending line stretching out to infinity.

Fueling that journey, is the ongoing insistence of *tsedek, tsedek tirdof* "Justice, Justice shall you pursue" (Numbers 16:20). Coupled with justice, is the additional Jewish gift of special emphasis on the overlooked widow, orphan, and strangers in our midst. Their counterparts today would be the single mothers, hungry children, the LGBTQ, helpless immigrants. The most important Jewish gift today is our religion's demand that we extend special care for anyone who is marginalized in our society – "for we were strangers in the land of Egypt."

**RABBI PETER GRUMBACHER**  
*Rabbi Emeritus, Congregation Beth Emeth*

Gifts come to mind this month of Chanukah. Though gift-giving is a relatively new phenomenon - in days gone by children might receive a coin - Jews have indeed given the world gifts that have made a difference. Proportionately more than any other definable group, Jewish men and women have been awarded the Nobel Prize in all its categories. From 1901 through 2018, 22% of all recipients

have been Jewish, 37% of U.S. recipients.


But the gifts I'm thinking about have been of a universal nature.

There's a midrash which says that God offered the Torah to various wandering tribes. None of them would accept the laws because they lived on killing, stealing, and other no-no's forbidden in the Torah. Our people accepted the Torah (some say that God held Mt. Sinai over the heads of our ancestors, "motivating" them to say yes, but that's another story). Its contents enable us - and all other people, if they so choose - to be good people in a good society.

We are not the only people in history that have worshipped only one deity, but our God has expanded the idea of what unity means... one God, one humanity. And under that banner we have proclaimed the need to treat all with respect and dignity, particularly caring for the widow and orphan, all who suffer. As I've previously mentioned, we are reminded of this almost forty times in the Torah, "You shall not oppress the stranger for you were strangers in the land of Egypt." We knew the evils of being the underdog, the "other," so we cannot allow anyone to suffer.

Our One God emphasized this in the laws of the Holiness Code (Leviticus 19), the message of the prophets, and in the deeds of so many who have been inspired to make ours a better society. In his 1927 book, *Why I am a Jew*, among other things, Edmund Fleg wrote, "I am a Jew because in all places where there are tears and suffering the Jew weeps." But more than just weeping, the Jews have pulled up their shirt sleeves and did what they/we could to alleviate those "tears and suffering."

What better a gift can we offer to others?!

**RABBIS' VOICES** 

Each month, Rabbi Peter Grumbacher, along with rabbis from around the state, answer your questions about Judaism.

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# KNOWING SQUIRREL HILL

By Abby Schreiber

I started going to Pittsburgh every summer before I really even had memories. I can't recall a time in my brain without it. It is my second home.

My Jewish identity was brought to me almost entirely by the JCC of Greater Pittsburgh and the camps that operate through it. I learned what it meant to belong to something larger. I finally understood why being Jewish was more than simply believing in a set of rules. When you're born into a group that's faced adversity, it's important to know that side of your identity. I will always be a part of years of history.

Squirrel Hill, the neighborhood where Tree of Life is located, made me fall in love with Pittsburgh. Stand on the corner of Forbes and Murray and listen to the chirp of the crosswalk giving you the go-ahead; pass the JCC and watch the buses roll in; drive through the hilly roads and observe people walking to services on a Saturday morning.

I've never belonged to a synagogue; Tree of Life is one of the two I've spent significant moments of my life in. It's where I attended Yom Kippur services the year I started truly observing. It's where my cousin had his bar mitzvah. It's where my best friend attends. It's where my family can be found most Saturday mornings . . . with the exception of Saturday, October 27. I don't know if there's a rhyme or reason for the twists of fate that influence the rest of our lives, but I am eternally thankful



Buses leaving for Emma Kaufmann Camp in front of the JCC of Greater Pittsburgh in Squirrel Hill, 2008 PHOTO COURTESY OF ABBY SCHREIBER

that my family wasn't there and eternally crushed at what the attack means anyway.

I was talking to a friend yesterday as I was processing about the layers of this tragedy: To have a shooting in general is tragic. To have it be in Pittsburgh hits close to home. In Squirrel Hill. At a synagogue. Targeting my people. Where my family attends. Any single layer would be hard enough to process on its own. But this isn't a situation in layers; you can't peel them back for the sake of processing in steps. I'm still having trouble finding the words for what this makes me feel.

But I refuse to go numb.

I genuinely believe that the world doubles back what we put into it. I don't know if love is stronger than hate; I want it to be. But I do know that if we don't let hate break us, we become stronger as individuals. If we put love out into the world, it will come back. It takes effort to love through anger. So be angry today. And, tomorrow, hug someone. Hold doors open. Donate to charity. Whatever it is you do that makes you feel full inside, do it. And keep doing it. Maybe that's why people say love is stronger; it's making a choice, every day, to be a better human being.

---

*Abby Schreiber is Communications Coordinator at the Siegel JCC. She was an English and Journalism/Media Studies double major at Rutgers University, now living in South Jersey.*

**EDITOR'S NOTE:** The opinions and views of the author do not necessarily reflect the position or perspective of the j-VOICE Monthly or Jewish Federation of Delaware.

# OPINION: JSTREET SPONSORS PANEL OF ELECTED OFFICIALS

By Ellen Meyer, *Community Member*

On Monday morning, October 29th a panel sponsored by JStreet of our elected Congressional delegation — Tom Carper, Chris Coons and Lisa Blunt Rochester — discussed at the JCC their impressions of and insights into the current climate for an Israeli-Palestinian peace settlement. Former senator Ted Kaufman was the moderator. Although the event was planned months ago, because it occurred so soon after the horrific shooting of Jewish congregants in a Pittsburgh synagogue and because feelings about it, two days after the



From left to right: Former Senator Ted Kaufman, Senator Tom Carper, Representative Lisa Blunt Rochester, and Senator Chris Coons PHOTO CREDIT: BRAD GLAZIER PHOTOGRAPHY

event, were still so raw, the discussion actually began with a contemplation on the current climate of anti-Semitism.

Rabbi Douglas Krantz, chair of the Delaware chapter of JStreet, welcomed the interfaith attendees to the panel discussion, opening with a moment of silent prayer for the victims of the synagogue shooting. Sonia Sloan, chair of the event, spoke at the end of the presentation and thanked JStreet's local interfaith steering committee that helped plan the forum, the four Delaware leaders who participated on the panel, and all of those who attended the event. The members of the JStreet Steering Committee are Mike Abel, Dr. Robert Abel, Reverend David Andrews, Janet Armitage. Rabbi Michael Beals, Reverend Emily Gibson, Camilla Jones, Reverend Gregory Jones, Rabbi Michael Kramer, Rabbi Douglas Krantz, Joan Krantz, Ellen Meyer, Robert Meyer, Rabbi Yair Robinson, and Sonia Schorr Sloan.

All of our members of Congress agree with the JStreet position that the only possible solution

to the current conflict is a two-state solution, with a Palestinian state in the West Bank and in Gaza alongside the state of Israel. Any other solution — a one-state solution, no solution — would perpetuate the second-class status of West Bank and Gazan Arab inhabitants. Many of today's young Palestinians favor a one-state solution although, not surprisingly, they want the full and equal rights enjoyed by Israeli Jews. If that were to happen, Israel would lose its character as a Jewish state. Yet, without equal rights for all inhabitants in one undivided state, Israel would no longer be a democracy.

Senators Carper and Coons and Congresswoman Blunt Rochester have all traveled to Israel and spoke of their positive, life-altering impressions of the Jewish state. They were particularly struck by how diverse Israel is. They are fully cognizant of Israel's right to safe and secure borders, yet recognize the difficulty West Bank Arabs and Gazans face in the current situation.

This summer's passage by the Knesset of the law calling Israel "the nation-state of the Jewish people" set back the cause of peace between Israel and the Palestinians by marginalizing Israelis who are not Jewish.

All three members of Congress excoriated President Trump's decision to close the PLO office in Washington and to cut off aid to needy Palestinians. The improvement of economic conditions for the Palestinians is key to achieving any peaceful solution to the current conflict.

Congresswoman Blunt Rochester said that she had heard that a peace plan devised by Jared Kushner and Jason Greenblatt, special envoy



Audience at J Street Program PHOTO CREDIT: BRAD GLAZIER PHOTOGRAPHY

to the Middle East, would be forthcoming by the end of the year.

Senator Coons serves on the Foreign Relations Committee and wondered aloud how the recent Khashoggi assassination would affect Saudi Arabia's involvement in any peace plan. In Coons' opinion, Mohammed Bin Salman and the Saudi government were necessary players in any peace negotiations.

Although in this political climate and with this President, the prospects for a peaceful solution to the Arab-Israeli conflict appear bleak; our members of Congress all remain optimistic that a breakthrough would occur and that all is not lost. Their remarks were cogent, intelligent, well informed and mindful of the needs of both the Israelis and the Palestinians. We are fortunate to have these three representing us in Congress.

We are also fortunate to have a community here in Delaware that is not only inclusive, but is also compassionate and dynamic.



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# HE CAME FOR THE JEWS:

## Reflections on the Tragedy in Pittsburgh

By John A. Elzufon, Esq., JCRC Committee Co-Chair

America now adds Pittsburgh to the already too long list of places that include Littleton, Newtown, Virginia Tech, Las Vegas, Fort Hood, Sutherland Springs, Charleston, Parkland and, sadly, other places of mass murder where evil raised its ugly head.

However, the evil that struck Pittsburgh was different—and chillingly so.

The shooter had one target: Jews. He came to a synagogue where he knew he would find Jews so he could kill them. We have no idea how many non-Jews he passed, without incident, on his way to the Tree of Life Synagogue. They were not the target of his hatred.

He came for the Jews.

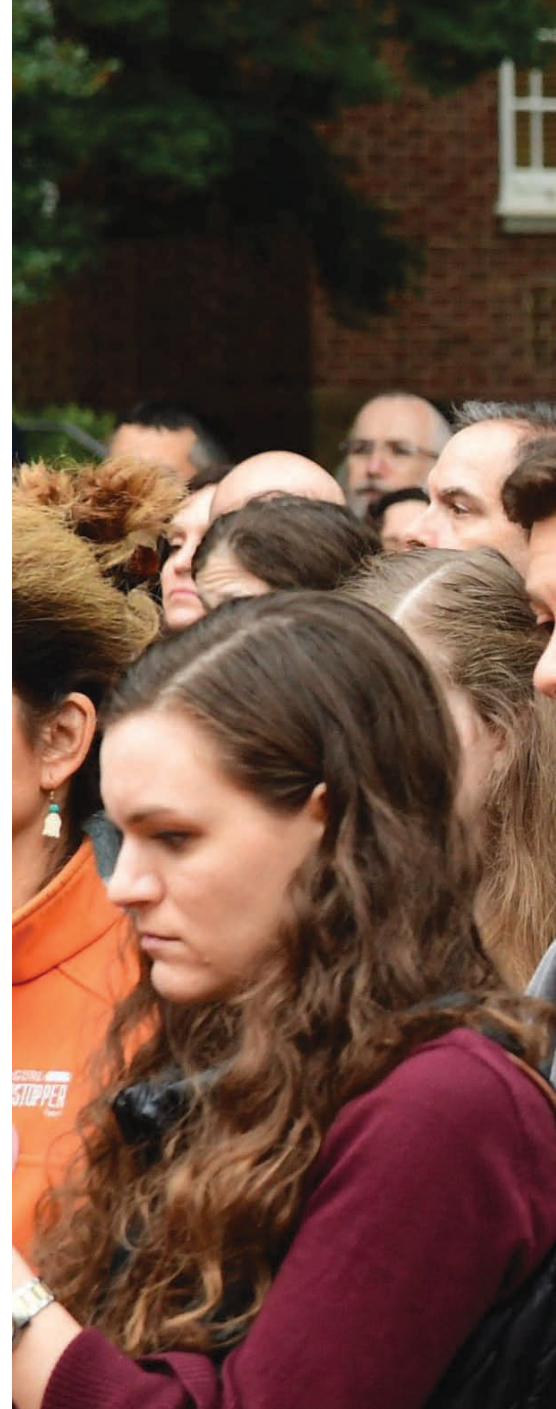
As Jews we grieve over the deaths at the Tree of Life Synagogue as if we have lost members

of our own family—because we have. We also grieve over the deaths of non-Jews who were killed in other mass murders because we believe all people are created in the image of G-d and the death of one diminishes us all.

As Jews, we will take from the tragedy in Pittsburgh a renewed dedication to *Tikkun Olam*—our mission to improve this world and to actively pursue the elimination of evil. Those who seek our destruction need to know that we cannot be defeated and that our spirit is undeterred.

So how do we go on in the face of the greatest attack on Jews in our country's history? As people of faith Jews will find strength from each other, from non-Jewish people of faith and good people of no faith but mostly from our refuge in G-d. As the Psalmist reminds us: "He will cover you with his feathers, and under His wings you will find refuge." (Psalms 91:4)

Some will argue that the tragedy at the Tree of Life synagogue "proves" there is no G-d. This is wrong. What is the source of the outrage that we feel at what happened? What is the source of our admiration for the first responders and sympathy for the victims? Is it not a reflection of G-d's compassion and righteous indignation



Community Vigil at UD for the victims of Pittsburgh

working through us? Indeed, what happened in Pittsburgh was not about the absence of G-d but about the presence of evil. Reflecting on the tragedy in Pittsburgh and other places throughout the world of man's inhumanity to man may make belief in G-d more difficult. However, it makes belief in humanity without G-d impossible.

As co-chair of the Jewish Community Relations Council of Jewish Federation of Delaware I had the opportunity to speak at an interfaith vigil at the University of Delaware the day after the shooting. Words cannot adequately



PHOTO CREDIT: BRAD GLAZIER PHOTOGRAPHY

express my appreciation and the appreciation of Delaware’s Jewish Community to the scores of non-Jews who, by their open presence, provided much needed moral support.

I left the vigil in the company of one of my Muslim friends who remarked to me: “If the Jewish people cannot be safe in America, then nobody is safe anywhere.”

As I now reflect back upon the events of the days which followed, I remain exceedingly grateful for the support of Delaware’s non-Jewish community at the solidarity vigil.

However, with that feeling of appreciation is a great fear—not only for my people and for all minorities who to some are the “other”—but for the country that I love.

Abraham Lincoln, in his December 1, 1862 annual address to Congress, described America as the “last best hope for earth” and I still believe that she is.

More than 150 years ago the French statesman Alexis de Tocqueville came to America looking for the secret of her greatness and concluded: “America is great because she is good, and if

America ever ceases to be good, America will cease to be great.”

Greatness does not come from the biggest army or the shrillest slogan. It comes from within. It comes from the goodness in each one of us. While I am concerned that the forces that seek to tear our country apart are more emboldened than ever, I remain hopeful that the goodness that defines us as Americans will wash them away as a mighty stream.

May the memories of all the victims of mass murder, Jew and non-Jew, be a blessing for us all.

# THE JEWISH VIEW OF NATIONALISM AND THE PITTSBURGH TRAGEDY

By Rabbi Steven Saks  
*Adas Kodesch Shel Emeth*

PHOTO CREDIT: ABBY SCHREIBER

## The word *nationalism* has been in the news lately.

The word means different things to different people. To some it is innocuously synonymous with patriotism, the red, white and blue and American pie. To others it is synonymous with White Nationalism and bigotry.

As we experienced the worst anti-Semitic attack in U.S. history recently, we were in the midst of reading about Abraham, the father of three monotheistic faiths, whose beliefs provide the moral framework for many nation states. Any state grounded in Judea-Christian or Islamic teachings descends from Abrahamic monotheism.

Rabbi Jonathan Sacks points out that there is something unique about the birth of the Jewish nation-state: it developed in reverse. Usually, a people first acquire a land and only afterwards develop laws to meet their needs in the form of a social contract. *B'nei Yisrael* (the Children of Israel) first received their law at Sinai and only afterwards received their land.

Why did God reverse the order? As Rabbi Meir Soloveitchik points out, the land is not an end unto itself. The land is a place where God can dwell among his people and in turn his people can share God's teachings with the world. This is the meaning of the proclamation of

Isaiah and Micah that "from Zion shall go forth the Torah and the word of the Lord from Jerusalem."

God chose Abraham not because of his strength but because God trusted that Abraham would "command his children and his household after him, and they shall keep the way of the Lord, to do righteousness and justice." How did God know that his trust in Abraham was not misplaced?

God tested Abraham by seeing if he would passively accept the destruction of others as Noah did. Of course, Abraham passed the test by asking God if he intended to destroy the righteous along with the wicked and then challenged, "Shall the judge of the world not do justice?" The irony is delicious. God, who had just declared his affection for Abraham because of Abraham's love of justice, now found himself challenged by Abraham for not doing justice! But why did God bother to test Abraham if he already realized that there were no righteous among the wicked of Sodom and Gomorrah? Rabbi Jonathan Sacks explains that this episode teaches that justice is not just a verdict but a process. Abraham realized that the rule of law required that even the people of those wicked cities be given their day in court.

The attack in Pittsburgh serves as a cruel reminder of what life is like for our brothers and sisters in Europe. Yet, there is hope that our situation will not devolve into that of European Jewry. The

“...though we may have sharp **differences of opinion** on particular issues, we must not forget that statehood is not an end in itself but a vehicle which should allow us to **together pursue righteousness and justice.**”

outpouring of support from public officials and private citizens of all faiths reminds us that the vast majority of Americans realize that our land is not an end unto itself but a vehicle to promote the Abrahamic values of righteousness and justice. John Adams wrote “I always consider the settlement of America with reverence and wonder as the opening scene and design in providence, for the illumination of the ignorant and the emancipation of the slavish part of mankind all over the earth.” It’s not surprising that this devout Puritan would in essence charge America with the same mission that Isaiah charged Israel with: being an *Or Lagoyim* (Light unto the Nations).

Our job is threefold. The first is straightforward. We must take practical steps to secure our facilities. The second is a fight for the heart and soul. It is to remind people that, despite the sharp political and cultural divide, we can still speak to each other in a civil manner. Bet Hillel and Bet Shammai argued over virtually everything to the point they couldn’t even agree on how to light a Chanukah Menorah. Yet, they treated each other with the utmost respect. How were they able to maintain such civility in the face of disagreement? They were able to do so because they realized that their arguments were *L’shem Shamayim* (for the sake of heaven). In other words, though the two sides disagreed, each realized that the other side also sought the greater good and only believed a different path should be taken to arrive at that greater good. To those engaged in hateful speech and activities, we remind you that your values run contrary to the Abrahamic values embraced by our founders and enshrined on the Liberty Bell: “Proclaim Liberty Throughout All the Land unto All the Inhabitants thereof.” To those across the political spectrum who engage in incendiary rhetoric, we call upon you to learn from Bet Hillel and Bet Shammai and share your views in a civil manner and to desist from

demonizing your opponents. And let us all remember that, though we may have sharp differences of opinion on particular issues, we must not forget that statehood is not an end in itself but a vehicle which should allow us to together pursue righteousness and justice.

Third, we must remember that fighting anti-Semitism is only one part of ensuring Jewish survival. Isaac and Rebecca only learned this lesson after being subjected to the world’s first anti-Semitic incident; they were expelled by the Philistines because the Philistines had become jealous of their propensity. It was only after its expulsion that Judaism’s second

In the *shtetel* we feared for our physical survival. In philo-Semitic America we fear for our spiritual survival, as evidenced by the abundance of articles lamenting the “disappearing American Jew.” If the only message we learn from this tragedy is that we need tighter security, we will not survive in the long run. Our survival is dependent on our ability to inculcate a love of Judaism to our children and teach them that, as Abraham’s eldest child (the first of the three monotheistic faiths to descend from him), we have a special responsibility to share his teachings of ethical monotheism with the world.



One of the many memorials for the victims of the Tree of Life shooting PHOTO CREDIT: ABBY SCHREIBER

family turned its attention to inculcating its children with its values by blessing them (blessings convey values). Though Isaac and Rebecca disagreed as to which child should receive which blessing, they both understood that, if they wanted their family to survive spiritually, they had to convey their values to their offspring.

# REMEMBERING THE ROOTS OF CELEBRATION

David Udoff

Committee Member, j-VOICE Monthly,  
and JFD Board Member

Originally, both **Christmas** and **Hanukkah** were times for **family and friends** to **gather** in the home, **share** a nice meal, and **exchange** simple gifts—often gifts they made by hand,” Halper wrote. “Today, both festivals have turned into **odes to rampant consumerism**, as adults try to **outspend** each other...

– DONNA HALPER

Another Chanukah and holiday season is upon us.

Last year, the article I wrote for Chanukah highlighted the “plight” of being Jewish in America during the holidays. It was also meant to poke a little fun at how Christmas gets played up and promoted, mostly at the expense of our own Festival of Lights.

Not long after I submitted that column (which was just before Halloween), I noticed some of my friends taking to social media to complain about the Christmas song they just heard or the holiday decor they saw at the local Walgreens, just to cite a few examples, in *early November* (ugh, the horror)!

I’ll be frank with you. Part of me was thinking, Yeah, I hear you. But the other part of me thought, *Really? Is this the worst thing that happened to you today? Or, for that matter, all year?*

And just what did anyone gain by allowing merchants to dictate their mood during the holidays? Why does it bother us so much that marketers and advertisers are so quick to jump on the holiday bandwagon and reach for our wallets three weeks before we’ve even begun to think about Thanksgiving dinner?

Wait a minute. Did I just insinuate that the marketers and advertisers were behind all this madness? Aha! Yes, I must say, holiday marketing has made a mockery of the holiday season and American culture for people of all faiths, and has made people miss the point of what holidays are supposed to be about.

I recently read a very thought-provoking blog post on this very subject by a woman named Donna Halper. Halper is a former radio deejay who is credited for introducing American rock music fans in the 1970s to the Canadian band, *Rush*. Now a professor at Lesley University in Cambridge, Mass., Halper, who is herself Jewish, publishes a blog titled *Dialogue & Discourse*. And she wrote about what she believed was the real “War on Christmas” (and Chanukah, too). She lamented about how Chanukah has risen in importance in America, but for the wrong reasons. It’s become important not because it’s a major Jewish holiday (it isn’t) but because some people feel it needs to compete with Christmas.

“Originally, both Christmas and Hanukkah were times for family and friends to gather in the home, share a nice meal, and exchange simple gifts—often gifts they made by hand,” Halper wrote. “Today, both festivals have turned into odes to rampant consumerism, as adults try to outspend each other, and stores worry about keeping the latest popular toys in stock (or these days, they worry that online shopping is making brick-and-mortar stores irrelevant).”

Halper actually wrote those words two years ago. She then followed up a year later with another essay about how American businesses have tended to ignore the existence of Chanukah but added that she would rather our culture recognize the major holidays of all faiths; in the case of Jews, that would mean that more attention be paid to holidays like Passover and Rosh Hashanah, which carry far more importance than Chanukah.



Halper's overall message was that there are many faiths in America, and all should be treated with the same respect and courtesy.

Alas, in a society where marketing and merchandising are ubiquitous, this issue is not likely to go away anytime soon. But the question remains, need we the Jewish people (or people of any faith, or no faith) be troubled by it?

At first, I wondered if we've been taking ourselves, our holidays, and our religious devotion too seriously. But Halper's words made me realize that if anything, maybe the reverse is true; perhaps the real problem is that we don't take our respective faiths seriously *enough*. I'll admit to being as guilty as anyone of that crime.

Either way, we seem to have forgotten what all these holidays are supposed to be about, which is that they are holy days, commemorations of important events in history that are supposed to give us all the perfect excuse to celebrate and spend time with our families, not score that 50-inch flat screen TV at Best Buy for 75 percent off.

Do we not owe it to ourselves and each other to step back a bit, take a deep breath, and reflect on what it really means to be Jewish and the good that we are supposed to be doing as Jews?

Well, with that in mind, I hope you all have a good Chanukah and a happy holiday season. And please, try not to let your blood boil over when witnessing the giant Valentine's Day displays that are likely to show up at the Target in Christiana or the Hallmark Store in Dover come January!

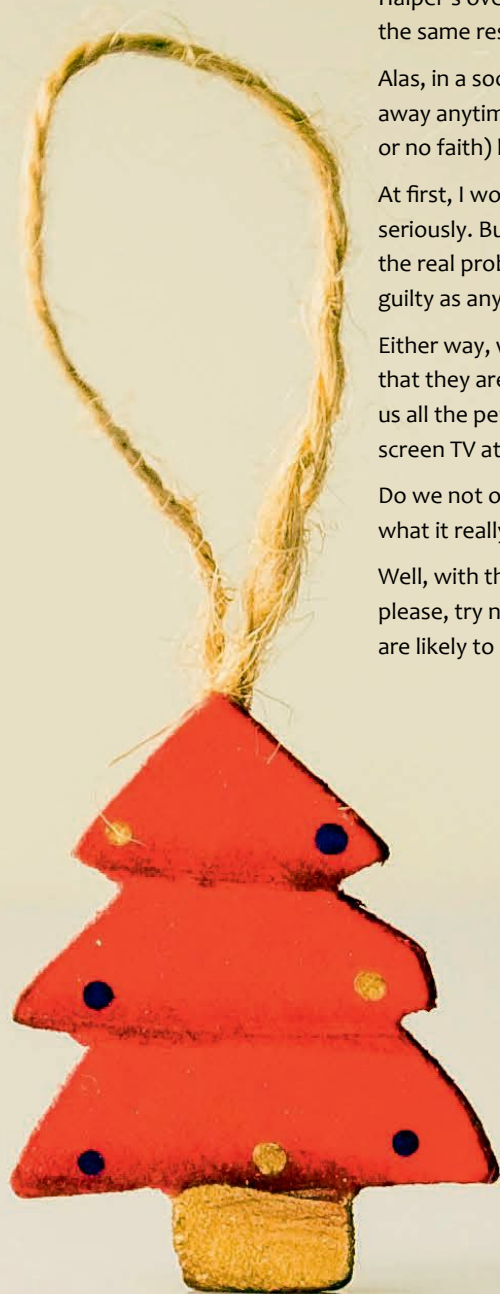


PHOTO: UNSPLASH.COM

# MENORAH MEMORIES FUEL CHANUKAH TRADITIONS

By Ellen L. Weingart



PHOTO COURTESY OF ELLEN L. WEINGART

I was about four when I went with my mother to buy the first and only menorah I remember my family having.

I asked her many years later what we had done before and was told we used tin, throw-away menorahs. I imagine something like Chabad gives to college students; but did such things even exist in the 1950s? Perhaps we didn't event light candles.

I don't know why we were buying a menorah that year. Maybe because my brother, three years older than I, had started Hebrew school and my parents felt we should have a more formal Chanukah. In any case, it was just my mother and I that day. My father was at work, my brother in school.

Memory is a funny thing. Two people can participate in the same event and remember it differently; they can be influenced by what actually happened, by what people tell them happened, and by later experiences. We fill in the holes, move the pieces and create what we remember. Is what I remember accurate? There's no way to know. It is, however, what I remember.

My mother and I left the brownstone where our family lived in the Williamsburg section of Brooklyn to walk the five or so blocks to Broadway. Broadway was a kind of mystery to me then, filled with stores, restaurants, and the local movie theater. Cars and buses travelled along cobblestoned-pavement and over trolley tracks. And casting a permanent semi-darkness and rumble over everything was the elevated section of the subway line that could take us to Manhattan.

We gazed in the windows of the various stores until my mother found what she was looking for. The bronze menorah had a leaf-like pattern to hold up the candles. In the center, resting on a Star of David and taller than the four candle-holders on each side of it, stood what held the *shamas*.

It was probably only a few days, perhaps as long as a week or two, before the menorah was put to use. Oddly, as clear of the memory of going to buy the menorah is in my head, I

“The menorah was always **placed in the side window** of our living room. It sat **on top of the radiator cover**, which came up to the window sill. The menorah was **visible to anyone who gazed up** at our fourth-story apartment—and high enough to be **out of the reach of curious little hands.**”

have no memory of the first Chanukah we used it. Instead, all the Chanukahs that we celebrated in Williamsburg after its purchase blend into one image.

The menorah was always placed in the side window of our living room. It sat on top of the radiator cover, which came up to the window sill. The menorah was visible to anyone who gazed up at our fourth-story apartment—and high enough to be out of the reach of curious little hands. I picture myself proud in my fancy dress with its purple velvet top and satin plaid skirt, my brother in a soft, flannel checked shirt, and a vibrant white *yarmulke* perched precariously on his head. Each night we would alternate choosing candles—the wax colors seemed so much more intense back then—until the little box of 44 was empty. After the menorah was lit, I'd sit on the nearby piano bench and watch as the candles burned, dripping their wax down the branches, until the last flame went out with its faint glow and metallic tang. My brother and I would soon be arguing over who was picking off “an unfair” share of the wax.

When I was 12, we moved to Queens. There was no window perch for our menorah. The radiators were too low, the window sills too narrow to be safe. We placed a far less risky electric menorah in our living room window, tightening a bulb each night throughout the holiday. The brass menorah was relegated to the dining room table. My brother and I made little fuss of our attire when it came time to light the candles. At 15, he probably

couldn't care less which color candle went in each holder. And picking off the wax was no longer in contention. I did still enjoy watching the candles burn to the end, giving off that distinctive, rustic scent.

For the first Chanukah my husband and I celebrated after our wedding, my parents gave us a menorah, low sitting with red, blue, and gold Maccabees as candle holders. It has moved with us from Connecticut to Minnesota to Massachusetts to Delaware. It is the menorah that my children, now grown with children and menorahs of their own, grew up with, taking turns choosing the candle for each holder. The brass menorah resides with my brother's family, still fulfilling its yearly mission.

My husband and I take turns selecting candles and, yes, we pick off the wax together. And because each family should create some of its own holiday “traditions,” we guess which will be the first candle to go out each night.

I still relish the peacefulness I find contemplating each candle as it burns to its end. I watch the glowing embers extinguish themselves, and pause as the unique aroma triggers that familiar wave of nostalgia. The memory of the moment beckons for gratitude.

This, is my Chanukah

---

*Ellen L. Weingart is a freelance writer. She is a member of Congregation Beth Shalom, Wilmington.*

# CHANUKAH: Consumerism in America, Calories in Israel

By Daniella Buchshtaber  
Community Shlichah

It all started from a conversation with my co-worker.

“How do you celebrate Chanukah in Israel?” she asked me.

Well, at first I found this question a bit strange.

“What do you mean?” I said, “don’t we all celebrate it in the same way?”

You know – latkes, candles, songs? What could possibly be the difference between Chanukah in America and Chanukah in Israel?

“Well, do you give each other a present every single day for eight days?” she asked.

“Wait, what?” I said, vaguely remembering that when I was a kid my parents used to give me Chanukah gelt (money) on the first day of Chanukah and that it was a huge event for me to get \$20 that I could spend on chewing gum and popsicles at the grocery store down the block. There was no other sign of other gifts or presents.

“Presents?” I said. “Maybe money, if you are lucky.”

“Well, what do you do for Chanukah then?” she asked, as if without the gifts this holiday did not have any meaning.

“We eat *sufganiot*!” I said. “A lot of them.”

And the more I thought about it, I realized how characteristic it was of Israelis to eat *sufganiot* (donuts) on Chanukah.



*Sufganiyot* PHOTO BY INNA SHICHBERGER

Usually, bakeries in Israel sell *sufganiot* only for a few months around Chanukah time, but every year the time of selling them becomes longer and longer. If in the past they were sold only between November–January, now you see them at bakeries in early October. Every office party you go to, every event, every family dinner or gathering during the eight days of the holiday will always be accompanied by those seasonal oily and sweet delights. During this short time period, Israelis eat an average of **30 million** *sufganiot*. This donut craze in Israel had leveled off in the past few years after a line of gourmet *sufganiot* was launched by a chain of bakeries called Roladin. They have decided that the regular version with jelly is too boring and so they joined the minds of Israel’s top confectioners to create a unique and fancy line of *sufganiot*. And not surprisingly, the Israeli consumers were ecstatic! I mean why eat just the basic version when you can have a Vanilla Madagascar cream covered *sufgania*, garnished with white meringue, white chocolate pearls, almond crumble, and a toffee cream shot?

Buying a *sufgania* from Roladin is not only a trend but also a status symbol, as they are pretty expensive. One gourmet donut from Roladin costs around \$3. This is a part of their exclusiveness and why eating them is a real treat. But even though they are expensive,

Israelis still buy a lot of them and they are considered the most popular *sufganiot* in Israel. If your boss brought a tray of those to the office, you must work for a very fancy company! If you celebrate every candle lighting with a donut from Roladin, you must be wealthy! This is what comes to the average Israeli mind when they think about these donuts.

This craze also led to copy cats. Many local and smaller chains of bakeries started imitating Roladin’s style and from year to year you see more gourmet donuts in Israel during Chanukah time. In fact, gourmet *sufganiot* became so common that the regular ones with jelly are becoming less and less attractive to the Israeli consumer.

Jumping back to America, I have read several articles linking present giving in Chanukah to the holiday’s proximity to Christmas, which is the season of presents. Much of what I read said that many Jews in America and in Europe have adopted the custom of gift-giving in order to feel a sense of belonging and connection during the majority of festivities within the winter season. This is the reason Chanukah was linked to presents. In Israel we do not have a custom of giving presents, due to the simple fact that we do not widely celebrate Christmas, therefore the need to



give presents doesn't exist in the Israeli culture during this time.

So as you can see, Israel is "free" from consumerism in that way that we don't feel the need to buy presents for every single day of Chanukah, if at all. But when you think about it, the need to buy a fancy *sufgania*, is a result of genius marketing, encouraging Israelis to buy a unique product, something spectacular that is so much better and fancier than just the regular version with jelly. And don't we all want to feel fancy and unique? Of course we do. Even though everyone in Israel is buying the same kind of *sufganiot*, Israelis still feel that buying them will create that feeling of prestige, and therefore they spend big sums of money on those gourmet *sufganiot*.

When I think about Chanukah, I first and foremost think about a celebration of light, about family being together. I feel the core values of the holiday are the ones that we should emphasize the most when celebrating Chanukah, and not the material things, such as food or presents. Of course, all of these things help us express care for our loved ones – but we must not forget the symbolic reasons for celebrating this holiday in the first place.



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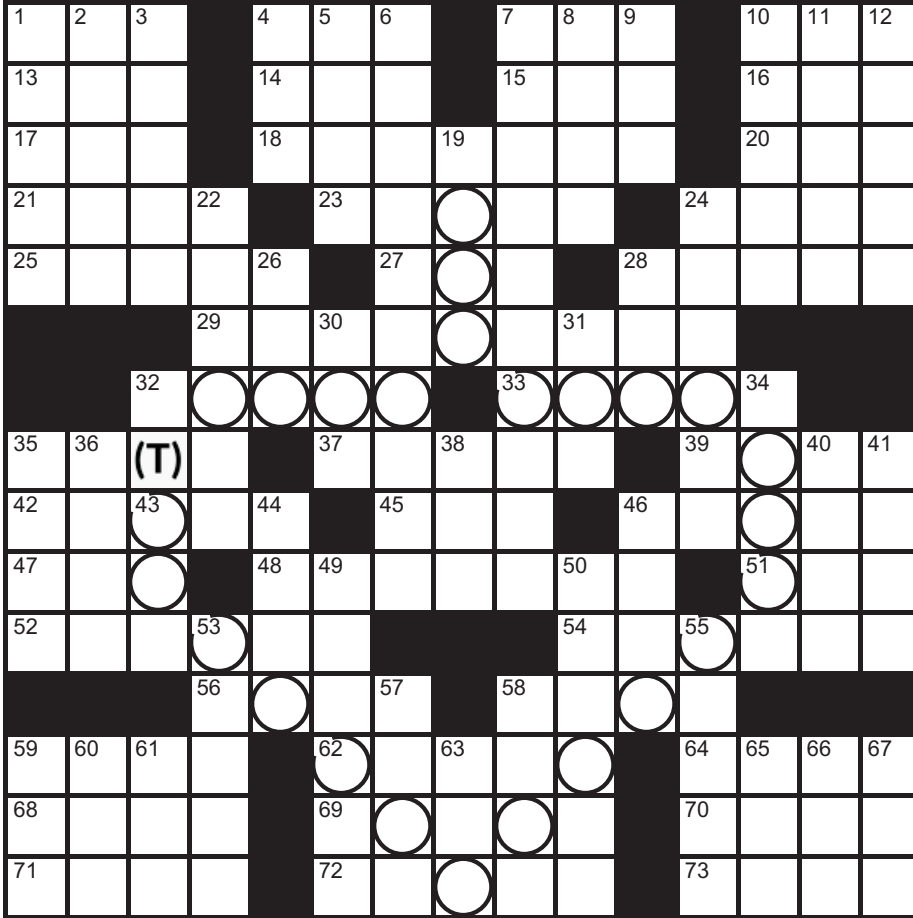


# JERUSALEM POST CROSSWORD

## "AND WHEN IT'S DRY AND READY..."

By Yoni Glatt  
koshercrosswords@gmail.com

DIFFICULTY LEVEL: Medium  
SOLUTION APPEARS ON PAGE 55



**ACROSS**

- 1. Doughnut filling
- 4. "Man on the Moon" band
- 7. Nickname for Steve Rogers
- 10. Coolers, for short
- 13. \_\_\_ L'Tzedek
- 14. Muhammad whose grandson had a Bar Mitzvah
- 15. Latke liquid
- 16. Bulls in boxscores
- 17. Hibernation site
- 18. When the 17th of Tammuz falls out some years
- 20. Squared cracker that's a hexagon?
- 21. \_\_\_ Zemirot
- 23. Some calendars have two
- 24. It's used to walk the dog?
- 25. Sefardic cousin of cholent
- 27. NYC airport recently overhauled

- 28. Aired *Seinfeld*, say
- 29. Cooperative interactions
- 32. Location question (answered two ways in this puzzle) regarding the events alluded to by a dreidel
- 33. "\_\_\_ shorts!" (Bart Simpson)
- 35. Hatzalah letters
- 37. Notable ancestor of the Maccabees
- 39. Emerald Isle
- 42. Screen that blips
- 45. *Rugrats* character that observes Chanukah
- 46. Company that collapsed in 2001
- 47. Rink surface
- 48. Certifies by oath
- 51. Flight stat.
- 52. Dimes and agorot, e.g.
- 54. Achilles' victim in "The Iliad"
- 56. Fashion lines

- 58. Author \_\_\_ Stanley Gardner
- 59. It comes at the end of the year
- 62. Comedy duo Key & \_\_\_
- 64. Made like the Giants, for most of the season
- 68. Ancestry
- 69. \_\_\_ ante (raise)
- 70. The "Last Jedi", maybe
- 71. Former prime minister born "Mabovich"
- 72. Stiffly formal
- 73. Play dreidel

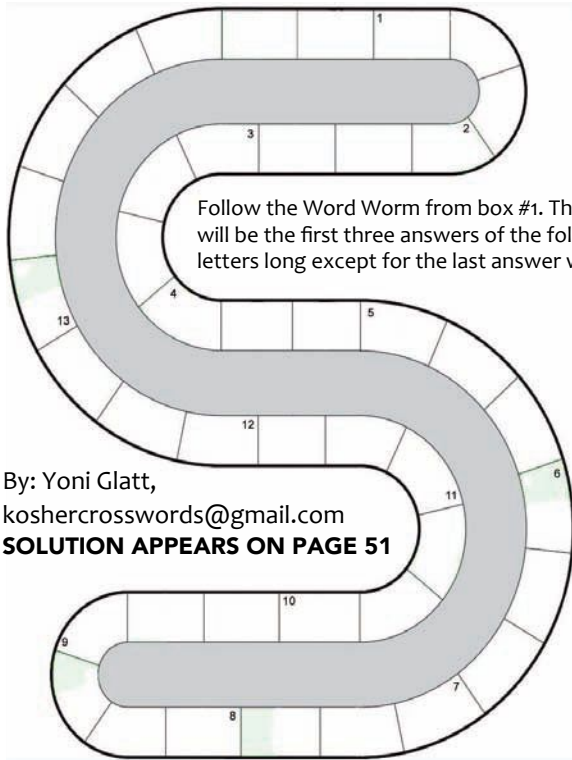
**DOWN**

- 1. A Maccabee
- 2. Sports venue
- 3. Notable agricultural sheva
- 4. Shofar provider
- 5. Oscar winner Kazan
- 6. Setting of the Maccabee rebellion, in modern day terms
- 7. Like the Maccabees
- 8. Suffers from a plague
- 9. Tissue layer
- 10. Adam Sandler, e.g.
- 11. Wife of Rabbi Menachem (Mendel)
- 12. A Maccabee
- 19. (Ageless) hockey wonder Jaromir
- 22. It barely mentions the events of Chanukah
- 24. All-too-agreeable fellows
- 26. TV's Science Guy
- 28. Emeritus: Abbr.
- 30. Supporter of arms, for short
- 31. Actor McKellen who has played a Nazi and a Holocaust survivor
- 34. Word before Shamayim or Hashem
- 35. Bana of Munich
- 36. \_\_\_ Hach (Bnei Akiva Israel trip)
- 38. 1 or 66, abbr.
- 40. Caramel-filled chocolate candy
- 41. \_\_\_ 'acte (play break)
- 43. Narc's org.
- 44. What Matisyahu might have felt when he rebelled
- 46. Donkey, in Berlin
- 49. "Time flies," with "fugit"
- 50. Kind of movie glasses
- 53. 19-Down, e.g.
- 55. Human body's 50,000,000,000,000 or so
- 57. YK month, often
- 58. K-12, in education
- 59. Tree that's an anagram of legend Brooks
- 60. One can be told for "Shalom Bayit"
- 61. College, to an Aussie
- 63. TLV posting
- 65. Kosher label with an extra caveat
- 66. Word with "jet" or "water"
- 67. Sons of Haman

QUESTIONS/COMMENTS: email Yoni at koshercrosswords@gmail.com

# THE WORD WORM

## PUZZLE PAGE THE WORD WORM



Follow the Word Worm from box #1. The last three letters of each answer will be the first three answers of the following clue. Each answer will be six letters long except for the last answer which will be seven letters long.

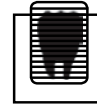
By: Yoni Glatt,  
koshercrosswords@gmail.com  
**SOLUTION APPEARS ON PAGE 51**

1. Hamotzei or Mezonot, e.g.
2. \_\_\_ Sofer (aka Rabbi Moses Schreiber)
3. Popular Manischewitz cracker
4. Jeffrey of "Arrested Development"
5. The Sinai, for Israel and Egypt
6. Israeli Ambassador Don
7. One happens under a huppah, essentially
8. Like Einstein
9. *Machar*, to Julio
10. Giants in the Torah
11. Rabbi David known as The Radak
12. *Maot* \_\_\_ ("wheat money")
13. Shabbat, e.g.

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# FROM THE ABSTRACT TO A BIT OF THE FIGURATIVE IN THE ARTSPACE

By Kerin Hearn  
Siegel JCC ArtSpace Committee



At the Siegel JCC ArtSpace through the end of January:

**Reaching Beyond**  
Abstract Acrylic Paintings  
by Lee Muslin

**IN THE SHOWCASE:**  
**Clay Monoprints and Silk Scarves**  
by Robin Sesan

**RECEPTION**  
**Meet the Artists**  
Sunday, December 9  
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The Siegel JCC ArtSpace is located across from the front desk in the main lobby. Artists or artist groups interested in exhibiting at the ArtSpace or in the Showcase should contact Katie Glazier at 302-478-5660 or [katieglazier@siegeljcc.org](mailto:katieglazier@siegeljcc.org)



District 64 by Lee Muslin PHOTO COURTESY OF THE ARTIST

## Two artists in the Siegel JCC ArtSpace have approached the abstract in different, yet similar ways.

*Reaching Beyond* features the abstract acrylic paintings of Lee Muslin, who began as a photographer, added collage and paint to her work and eventually became an abstract painter. In the Showcase, Robin Sesan always adds something figurative to her abstract clay monoprints. Her silk scarves, designed with details of her artwork, accompany the monoprints. Both artists create their unique artwork through layering of colors and media.

### LEE MUSLIN—Layers of Paint

Pennsylvania artist, Lee Muslin's self-portrait when she was five years old, pictured her on a stage, painting at an easel. She knew that being an artist somehow involved exhibiting, but growing up in Carbon County did not afford her many clues as to what that might be. So she busied herself copying everything she could, including the big-eyed children of Margaret Keane. She enrolled in the "Famous Artists" mail-in courses, her only option to study art. Even her high school did not offer art classes and could not recommend any art school she might attend.

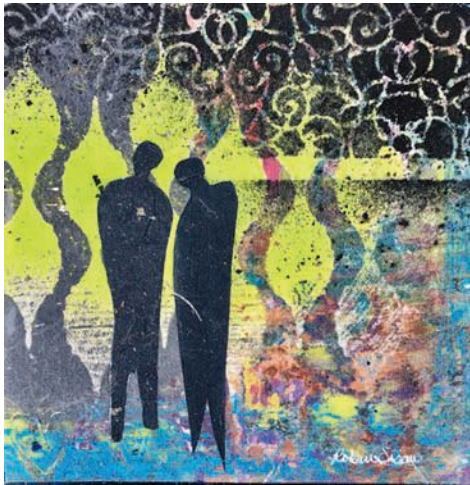
Much to her surprise at the time, both parents supported her becoming an artist. She moved to Delaware to live with her father to attend

the University of Delaware art program. After two years, she left for New York City, doing some photography there, though limited by tiny studio space. She studied at the Art Student's League and later, at the Parsons School of Design, where she discovered the mysteries of digital imaging. She began creating photomontages using the computer as her paintbrush.

When her partner retired, they moved to Lansdale, PA, where she finally had sufficient studio space to further develop her art. She started by combining her photos with traditional art materials, such as collage, paint, and handmade paper, evolving into semi-abstract works that retained some elements of realism. Her next step was painting larger, totally abstract works of art, incorporating texture and other elements. Now, her painting comes intuitively and she feels she can express the experiences of her life through paint applied directly onto the canvas.

The paintings in *Reaching Beyond* reflect Lee's fascination with the patterns, contours, lines, and organic and geometric shapes that make up the land, whether from the air or at ground level. She does not want to illustrate the literal and physical, but rather wants to reach beyond into a sense of something more emotional. She uses "joyful colors" because painting makes her happy. Through layering paint, line, and texture, and leaving intriguing traces of what lies beneath the surface, she encourages the viewer to go beyond the tangible to make discoveries of their own.





Together by Robin Sesan  
PHOTO COURTESY OF THE ARTIST

**ROBIN SESAN—Layers of Clay**

Eight years ago, Delaware psychologist Robin Sesan’s creative life took a dramatic turn when she attended a weekend workshop in clay monoprinting at well-known artist Mitch Lyon’s studio. Though she had long ago studied at the Art Student’s League in New York, she took a long hiatus from fine art to practice as a psychologist and couple’s therapist.

At the workshop, Robin not only became fascinated with the art of clay monoprinting that Mitch had perfected, but developed a strong teacher/student relationship with the late artist. They spent many hours working together in his studio, until she opened her own at Heron Crest Studios in Aston, PA.

Though she uses the same processes Mitch developed, Robin’s unique style is less abstract and always offers something literal or figurative. She likes to tell a bit of a story or add a bit of whimsy. She also paints on top of the monoprint or sometimes adds collages.

Robin compares her career as a psychologist to her art. She feels that life is about layers—what we see on the surface is often a brief glimpse into what is underneath. Her clay monoprinting integrates texture, color, depth, and design. She adds layer upon layer of colored clay onto a flat slab of clay with a variety of techniques. Once she has a design that evokes an emotion, she pulls a print and peels away a layer and then another. A close examination of her work reveals these layers, just like getting to know someone over time.

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Gregory Isaac (Antonio) left, and Kirk Wendell Brown (Shylock), in Delaware Shakespeare's *Merchant of Venice*  
 PHOTO COURTESY OF DELAWARE SHAKESPEARE

# VENGEANCE AND DESPAIR: Reclaiming Shylock as Outsider and Jew

By Polly Zavadviker  
 Assistant Professor of History &  
 Director of the Jewish Studies Program  
 at the University of Delaware

An audience of nearly sixty students and faculty at the University of Delaware had the extraordinary privilege of seeing *The Merchant of Venice* performed on October 25, 2018.

Under David Stradley's direction, Delaware Shakespeare made a courageous decision to stage this controversial and divisive play, which tells the story of a Christian merchant and Jewish moneylender in 16th century Venice. This is not light fare. Indeed, engaging with this play over the past weeks—reading it, discussing it with my students, and seeing the performance—has been unsettling at times. Shakespeare's play depicts Christians and Jews in a transaction that involves the highest stakes. He portrays the fierce hatred between them, and the dreadful, sometimes violent, forms that those hatreds can take.

The plot revolves around an infamous exchange between a Christian merchant, Antonio, and a Jewish moneylender named Shylock. Although Shylock despises Antonio, he agrees to provide him a large loan—on the condition that if it is not duly repaid he will be entitled to cut a pound of flesh from Antonio's body. When Antonio defaults on the loan, Shylock insists that the bond be fulfilled. In the trial that follows, Antonio's defense attorney offers Shylock twice the amount of the loan and appeals for mercy, but Shylock refuses. The lawyer

states that Shylock may proceed to take his pound of flesh—but as he rushes at Antonio to pierce his flesh, reminds him that he is forbidden to spill even one drop of blood in the process of taking that flesh. As a Jew under Venetian law he is considered an alien who conspired to kill a Venetian citizen. Instead of sentencing Shylock to death, however, the judge seizes his wealth; and in a final act of humiliation, Antonio forces him to become a Christian.

I understand those who might feel angered by Shakespeare's portrayal of Shylock. When Shakespeare wrote his play, the Venice Ghetto had been in existence for nearly 80 years, since 1516. His own country, England, had expelled its Jews three centuries earlier, in 1290. In Venice, meanwhile, Jews lived as segregated, second-class citizens, restricted in their movements and occupations. The ghetto was locked from the outside at night; Jews were forbidden to work as anything other than petty traders, moneylenders, printers for the Hebrew press, fabric traders or in medicine. Knowing the historical context, it seems ludicrous, even hateful, that Shakespeare would choose to present a Jew of the ghetto as a villain—indeed, in this case, a monster—a bloodthirsty, knife-wielding Jew bent on merciless pursuit of another man's flesh. Had Shakespeare simply created a Jewish villain only in order to defeat him?

But Delaware Shakespeare has staked out a radically different take on Shylock. *The Merchant* has been staged numerous times, and its production history is marked by a wide range of interpretations.

Shylock has been presented as a buffoon, on the one hand, an evil fool to be justifiably mocked and scorned. On the flip side, other theatre companies have interpreted the play as a narrative about the corrosive impact of prejudice, about the injustices done to Jews, and to outsiders more broadly.

Delaware Shakespeare follows in the footsteps of this latter tradition. Its actors ask us to shift our perspective, to look beyond the repulsive quality of Shylock's actions, and instead to look at the world through his eyes, to walk in his shoes. I believe they have succeeded. As I watched Shylock, portrayed brilliantly by Kirk Wendell Brown, I did not see a villain, but a victim of prejudice who has been driven to despair, to anguished rage, and finally, to a plot for vengeance.

Shylock plots an outlandish scheme for revenge, to be sure. But his words reveal a keen understanding of the world in which he

operates, and when we listen closely to them, his sentiments do not appear malicious, but understandable. Consider Shylock's powerful rejoinder after Antonio asks him for a loan, in the first act:



*You call me misbeliever, cut-throat dog,  
And spit upon my Jewish gabardine,  
And all for use of that which is mine own.  
Well then, it now appears you need my help:  
... Should I not say  
'Hath a dog money? Is it possible  
A cur can lend three thousand ducats?' Or  
Shall I bend low and in a bondman's key,  
With bated breath and whispering  
humbleness, Say this;  
'Fair sir, you spit on me on Wednesday last;  
You spurned me such a day; another time  
You called me dog; and for these courtesies  
I'll lend you thus much moneys?'*

Is this not a justified and poignant rebuke? Shylock decries not only the humiliation his

Christian counterparts inflict on him but also their hypocrisy. He is all too cognizant of the inequities he and his people face, and what's more, can fully articulate them. This is to Shakespeare's credit, who imbued Shylock with the capacity for keen self-awareness, dark humor, and fierce intelligence. But once he goes beyond the merely rhetorical and connives a plot for revenge, the story becomes one comical, for a Jew who challenges the order must be put in his place—how could it be otherwise?

*The Merchant* gives us no consolation—neither the text, nor the moving production with which Delaware Shakespeare has gifted our community this season. What it gives us is the portrait of an outsider—in this case a 16th century Jew—who is awoken to injustice, fired by indignity and howls with rage. It is a story of universal significance.



<p>winter Family GUIDE</p> <p>for more information, visit <a href="http://siegeljcc.org">siegeljcc.org</a></p>	<p>12/8</p> <p> Youth Social GUIDE</p> <p>latkes &amp; lights 7 - 9 pm   grades k-5</p>	<p>WINTER CAMP</p> <p>12/24 12/26 - 12/28 12/31 &amp; 1/2</p> 
	<p>CHANUKAH BREAKFAST 10 am - 1 pm</p> <p>12/9</p>	

MAY GOD CONSOLE  
YOU AMONG THE  
OTHER MOURNERS  
OF ZION AND  
JERUSALEM



*Ha'makom yenaheh  
etkhem betokh she'ar  
avelei tziyonvi'Yerushalayim.*

**LILLIAN CABELLI**

Wilmington - Two weeks shy of 95, passed away in Wilmington, DE on October 30, 2018, surrounded by her children.

Lillian was born in The Bronx, NY in 1923 to Abraham and Frieda Brooker. Widowed at a young age, her mother Frieda worked as a manicurist through the depression to support Lillian and her older brother, Herbert. Lillian matriculated from James Monroe High School. She served in the Army Air Corps as a court stenographer during the Second World War. Upon her discharge, she worked for the Zionist Council prior to the founding of the State of Israel. Later, while visiting a friend in southern California, she met her husband of 61 years, Victor Cabelli.

Though she had to return to New York, she vowed to be in California for the start of the opera season at the Hollywood Bowl. She did so, married Victor in 1949, and attended UCLA. Their four children were born in California, Missouri, and Utah, which was followed by nearly 30 years in Rhode Island. She capped her college experience, interrupted by over 30 years, with a BS in early childhood education from the University of RI. Lillian worked assiduously to cultivate an appreciation of Judaism in her agnostic, Sephardic husband and instill a love of Jewish living and Israel in

her family. She fulfilled her youthful dreams by spending two of Victor's sabbaticals in Israel and finally making Aliyah together in 1995. When health mandated a return to the US to live closer to their children, Victor and Lillian settled in Phoenix, Arizona, and later in Wilmington, Delaware.

Lillian is survived by her brother-in-law, Marvin (Arlene); children, Michael (Rosanne), Diane Cabelli (James Lattimer), Paul (Renee), and Rabbi Rob (Liz); 7 grandchildren, Sara Orenstein (Nathaniel), Jacob Cabelli (Judith), Ruthie Americus (Brian), Jennifer Greenstein (Stephen), Judith Lattimer (John Bruer), Julia Shoer (Michael), and Jonathan Lattimer; and 10 great-grandchildren, Eliav, Amitai, Ivri, Shoshana, Ariana, Daniel, Zachary, Jordan, Vivienne, and Elise.

In lieu of flowers, please consider a donation to Yad Sarah ([www.yadsarah.org](http://www.yadsarah.org)), Mazon ([www.mazon.org](http://www.mazon.org)), or Leket ([www.leket.org](http://www.leket.org)).

**DOROTHY KRAUSHAR FINGER**

Wilmington - Age 88, passed away Monday, November 5, 2018.

Dorothy was born in Stanislawow, Poland. As a child, her parents and scores of relatives were murdered in the Holocaust. She survived a forced labor camp and hiding in the forest

for a year subsisting on what could be found to eat there; getting typhus and losing the use of her legs for a while; being shot at by Nazis and having to dive in the winter time into a frozen lake to avoid being shot.

After the Russians liberated Poland in 1944, relatives in Delaware learned of her existence and brought her to America.

She graduated Wilmington High School and the Wilmington General Hospital School of Nursing. While in nursing school she met Louis J. Finger, and they were wed in 1953.

Dorothy became very involved with Holocaust education and co-founded the non-profit Halina Wind Preston Holocaust Education Committee, an interfaith volunteer group comprised of Holocaust survivors and their families, Holocaust scholars, teachers, clergy, and community advocates promoting Holocaust education. The Committee has, among other endeavors, organized teacher workshops, hosted educational trips for teachers, clergy, and the police to the Holocaust Resource Center Memorial Museum in Washington, DC, and founded the Holocaust Resource Center at the Brandywine Hundred Library.

In 1983, then-Gov. Pierre DuPont appointed Dorothy as Delaware's liaison for 1984 to the U.S. Holocaust Memorial Council.

She has been honored by the National Conference of Christians and Jews, the Jewish Federation of Delaware, and the Wilmington Chapter of Hadassah. She has recorded interviews with Yale University, the University of Delaware, and the Shoah Foundation.

For many years, Dorothy spoke at schools, colleges, and churches throughout Delaware and parts of Pennsylvania. In 2015, she published a memoir of her experience, *Es Brent (It Is Burning)*.

With all of this she embraced life, enjoying music, dancing, laughter, friends, and family,

**MORE ON NEXT PAGE**

# Beth Emeth Memorial Park

Faulkland Rd. off DuPont Rd.

**Information**

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Night: 302-762-6407



and reaching out to those she met who needed emotional support.

Dorothy is preceded in death by her husband, Louis; and is survived by her beloved children, Jonathan (Carol), David, and Susan (Geoffrey); granddaughters, Emma and Ariel Finger-Michaelson; niece, Leah Gordon Schutzman (David); nephews, Bernard M. Gordon (Barbara) and Michael Gordon (Tracy), and their children.

In lieu of flowers, donations can be made to the Halina Wind Preston Holocaust Education Committee, c/o Jewish Federation of Delaware, 101 Garden of Eden Road, Wilmington, DE 19803.

**MARK JACOBSON**

October 18, 2018, of North Wales, PA. Husband of Laurie Jacobson (Milkis). Father of Kimberly (Jeffrey) Felzer, Heather Jacobson, Rachel Jacobson, and Mathew Jacobson; Brother of Carol Jacobson, Lois Jacobson, and Ruth Jacobson; Grand-father of Ben, Eden, and Stella.

The family respectfully requests contributions in his memory be made to Fox Chase Cancer Center.

**LEONARD STAPEN**

Newark - Age 77, a loving father and devoted husband, passed away, Wednesday, October 31, 2018.

Leonard was born November 9, 1940 in New Kensington, PA to the late Mitchell and Ida Stapen.

He leaves to cherish his memory his wife, Barbara; his sons, Jeffrey (Lauren) and Aaron (Jennifer); grandchildren, Cameron, Ali, and Austin; sisters, Sylvia Leon and Arlene Gunia (Martin Bower).

In lieu of flowers, the family requests donations in Leonard's memory to Temple Beth El.

**FAY STEIN**

Delray Beach, FL - Age 94, passed away peacefully on October 8, 2018.

She was the proud owner, with her husband Ray, of a grocery store for over 40 years.

Fay is survived by her daughter, Shelly Parker (Rick); grandchildren, Drew Shiley (Jessica) Julie Robert (Jason); and great-grandchildren, Lena, Nick, and Andy Shiley & Breanna and Aiden Roberts.

In lieu of flowers the family requests

contributions be made online to [www.gofundme/help-andrew-fight-brain-cancer](http://www.gofundme/help-andrew-fight-brain-cancer).

**RONA H. WILSON**

Wilmington - Age 69, of Wilmington, DE passed away on October 30, 2018.

"The Greatest of All" was born in Brooklyn, NY on April 15, 1949. She was a devoted wife to her husband, Larry Wilson for over 44 years.

Caring for others filled her heart with joy. After raising her two children, she continued nurturing kids in her home daycare for many

**MORE ON NEXT PAGE**

Please send obituary submissions of 300 words or less to [Jaidy@ShalomDel.org](mailto:Jaidy@ShalomDel.org)

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and your nights be filled with light**

JFS wishes everyone in our community a Happy Hannukah

**LIFE CYCLES | OBITUARIES**

years. In addition, her eccentric and eclectic style was shared through her many creative talents.

Rona is survived by her husband, Larry Wilson; her two children, Andrew and Mattie Wilson; her beloved, big brother, Jerald Zandman; and numerous close family members.

In lieu of flowers, the family is requesting donations be made to METAvivor ([www.metavivor.org](http://www.metavivor.org)).

**SUSAN R. ZIMAN**

Wilmington - Age 67, passed away suddenly Thursday, October 11, 2018.

Born in New York, NY, Susan was a mother, teacher, and traveler.

She is survived by her daughter, Natasha Silverberg.

In lieu of flowers, the family welcomes contributions to CompAnimals ([www.companimals.org](http://www.companimals.org)).

**SHARE  
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- Submit a three to six sentence paragraph celebrating your simcha... weddings, engagements, births, bnei mitzvot, awards.
- Send your paragraph along with a high resolution .jpg photo to [Jaidy@ShalomDel.org](mailto:Jaidy@ShalomDel.org).

**MONTHLY  
jVOICE**

Visit the Jewish Federation of Delaware website at [ShalomDelaware.org](http://ShalomDelaware.org) for a full, up-to-date listing of community events.

**SATURDAY, DECEMBER 1, 2018**

**ASK (Alphabet Soup Kids) Meeting**

11—1:30 PM

JFS Wilmington Office

Join ASK – a support and social group for LGBTQ+ youth ages 12-18 (all denominations welcome). Please RSVP or confirm attendance 2 days prior by contacting Sharon Zimmer at 302-438-1545 or [cztwins@hotmail.com](mailto:cztwins@hotmail.com).

**SUNDAY, DECEMBER 2, 2018**

**Latke-Fest at Albert Einstein Academy**

11 AM—12 PM

Albert Einstein Academy

Join Albert Einstein Academy and PJ Library for an afternoon filled with Latkes! Learn, "Make" and Taste these delicious treats. Celebrate the Festival of Lights with games, crafts and stories.

For more information or to RSVP to this FREE event, please contact Lisa Kornblum, Admissions Director at 302-478-5026 or [events@einsteinday.org](mailto:events@einsteinday.org)

**SUNDAY, DECEMBER 2, 2018**

**Chanukah Family Fun Festival, Public Menorah Lighting & Delicious Chinese Buffet!**

5 PM - Registration, Moonbounce, Crafts

5:30 PM - Public Menorah Lighting

followed by Chinese Dinner and

Live Olive Press Demonstration

Chabad Center for Jewish Life

Bring the family to enjoy this incredible party, which will feature a public Menorah lighting, a professional entertainer, a delicious Chinese buffet dinner, a moon-bounce, games, Chanukah crafts, festive Jewish Music, face painting, prizes and more! For more information and/or registration, please visit [ChabadDE.com/ChanukahEvents](http://ChabadDE.com/ChanukahEvents). Please RSVP at [ChabadDE.com/register](http://ChabadDE.com/register). \$25 Adult. \$15 Kids. \$85 Family Maximum

**MONDAY, DECEMBER 3, 2018**

**Car Menorah Parade through the Streets of Wilmington**

5 PM

Sendoff at the Siegel JCC

Kickoff the Car Menorah parade with a special Parade send-off and Menorah Lighting Ceremony, which will feature entertainment and yummy jelly doughnuts. Join the Parade of light as Menorah Mobiles will travel North Wilmington escorted by police cars and a fire truck! Some car Menorahs will be available for use. Even if you do not have a car Menorah, you are invited to come and join the procession as we bring the Festival of Light to the streets of North Wilmington. Leaving from the Siegel JCC. Event is free!

**THURSDAY, DECEMBER 6, 2018**

**Party Limo Ride to a Teen Chanukah Celebration in Philly**

6—9:45 PM

Siegel JCC

Join other CTeen chapters from New Jersey and Philadelphia with this incredible teen party in Philly! The night will feature a delicious Chinese buffet, a live entertainer, great energy and connecting with other amazing teens from around the region! Limo rides will be provided, departing from the Siegel JCC at 6PM.

SPACE IS LIMITED TO 30 TEENS, SO REGISTER NOW! Visit [ChabadDE.com/register](http://ChabadDE.com/register) to reserve your place, or call 302.529.9900 Ext 4 ASAP! Price is \$30 per teen. For more details about this exciting party, visit [CTeen.com/delawarevalley](http://CTeen.com/delawarevalley). For more information about CTeen, which is open to all teens, and a calendar of events go to [CTeen.com/Delaware](http://CTeen.com/Delaware).

**SATURDAY, DECEMBER 8, 2018**

**Youth Social Guide: Latkes & Lights (Grades K-5)**

7—9 PM

Siegel JCC Auditorium

We'll start with a glow party in the dark, then light the giant electric menorah and enjoy lots of latkes. Cost: \$5/Member, \$10/Non-Member. For more information or to register, please visit [siegeljcc.org](http://siegeljcc.org) or contact Becky Stahl at [beckystahl@siegeljcc.org](mailto:beckystahl@siegeljcc.org).

**SUNDAY, DECEMBER 9, 2018**

**Tikkun Olam Chanukah Brunch**

**Hosted by Siegel JCC and Albert Einstein Academy**

Siegel JCC Auditorium

10 AM—1 PM

Enjoy a delicious breakfast along with all the Chanukah favorites like latkes and sufganiyot (donuts). If you're feeling extra festive, pour a little champagne into your OJ! Fill your belly and your heart with a Toy and Snack Drive benefiting the Ronald McDonald House of Delaware. ([rmhde.org/wish-list](http://rmhde.org/wish-list)) Crafts, Story Time and Mitzvahs will begin at 11 AM.

Donation Bins can be found around the Siegel JCC Campus. Donate Today!

**THURSDAY, DECEMBER 13, 2018**

**Shalom Baby and Albert Einstein Academy Present: Baby Einstein - Music with Mr. Shelley**

9:30—10:30 AM

Albert Einstein Academy - Music Room

Please join us for Music and Story Time with ECC's Music Teacher, Mr. Royce Shelley. This NEW Monthly Music Class will meet the SECOND Thursday of each month. This FREE class welcomes little ones (ages 0-3) and their caregivers for stories, music, and fun! (Strollers should enter through the Siegel JCC main entrance.) For more information

**MORE ON NEXT PAGE**



# COMMUNITY CALENDAR

Visit the Jewish Federation of Delaware website at [ShalomDelaware.org](http://ShalomDelaware.org) for a full, up-to-date listing of community events.

or to RSVP, please contact Lisa Kornblum, Admissions Director at 302-478-5026 or [lisa.kornblum@einsteinday.org](mailto:lisa.kornblum@einsteinday.org)

## FRIDAY, DECEMBER 14, 2018

### Shabbat Dinner for Teens

4:15 - 9:30 PM

The Flikshtein Residence

Enjoy a relaxing & fun gourmet Shabbos dinner! Back by popular demand, the Flikshtein's will be hosting an exclusive teens Shabbos dinner with all the trimmings. Celebrate the gift of Shabbat with friends and peers, see Rabbi Motti rap, ask any question to stump the Rabbi and just have a great time! For more info find the Facebook group CTeen Delaware or go to [CTeen.com/Delaware](http://CTeen.com/Delaware).

You can also contact Rochel, CTeen Director at: [Rochel@ChabadDE.com](mailto:Rochel@ChabadDE.com). Please RSVP at [ChabadDE.com/register](http://ChabadDE.com/register)

## SATURDAY, DECEMBER 15, 2018

### ASK (Alphabet Soup Kids) Meeting

11 - 1:30 PM

JFS Wilmington Office

Join ASK – a support and social group for LGBTQ+ youth ages 12-18 (all denominations welcome). Please RSVP or confirm attendance 2 days prior by contacting Sharon Zimmer at 302-438-1545 or [cztwins@hotmail.com](mailto:cztwins@hotmail.com).

## SATURDAY, DECEMBER 15, 2018

### Youth Social Guide: Midi Bash (Grades 6-8)

7 - 9 PM

Siegel JCC Auditorium

Celebrate your talents with us at the first ever Midi Bash! With arts, entertainment, and more, we'll learn, create, and celebrate together! Snacks will be provided. Cost: \$30/Member, \$40/Non-Member. For more information or to register, please visit [siegeljcc.org](http://siegeljcc.org) or contact Becky Stahl at [beckystahl@siegeljcc.org](mailto:beckystahl@siegeljcc.org).

## SUNDAY, DECEMBER 16, 2018

### Jr. Maccabi Kick Off

12:30 - 1 PM

Siegel JCC

Calling all Jewish athletes between the ages of 9 and 12! Mini/Jr. Games Kickoff for athletes and their parents at the Siegel JCC. Join us for an informational session on all that Mini/Jr. Maccabi Games have to offer. Snacks, drinks,

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and fun provided! 2019 Games: 5/5/19 in Philadelphia. For questions, contact Malinda Snipes at malindasnipes@siegeljcc.org.

**THURSDAY, DECEMBER 20, 2018**  
**Caring Group**  
**(Widow Support Group)**

6 PM  
 JFS Wilmington Office

If you have lost a spouse and are looking for support from people who share the experience, please consider joining JFS' new Caring Group. FREE to join, contact Pamela Stearn at 302-478-9411 or pstearn@jfsdelaware.org.

**DECEMBER 24 – JANUARY 2**  
**Winter Camp**

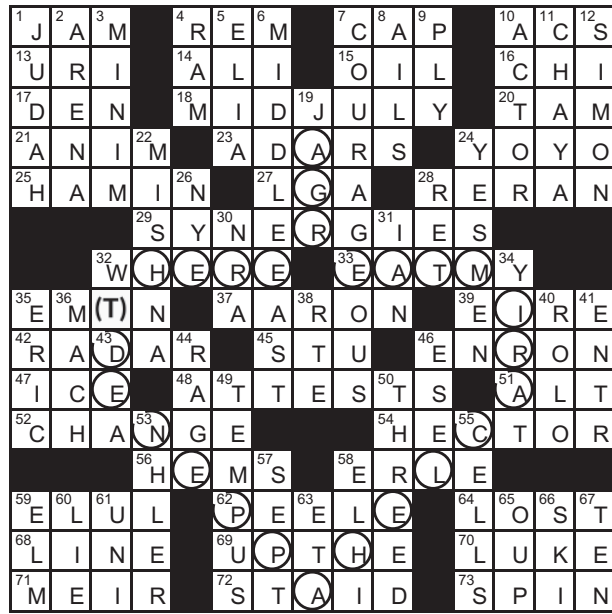
7:15 AM – 6 PM

Camp JCC's Winter Camp is the perfect way to spend winter break. Our engaging programming, staff, and special trips are designed to give your kids the winter break vacation they always wanted! For all of our campers it will be a fun day at the J! Winter Camp runs December 24-January 2, excluding weekends. There will be no Winter Camp Tuesday, 12/25 or Tuesday, 1/1. COST: \$50/member, \$60/non-member (per day). For questions, contact Adam Cook at adamcook@siegeljcc.org.

**MONDAY, DECEMBER 24,**  
**WEDNESDAY-FRIDAY, DECEMBER 26-28**  
**Gan Izzy Winter Day Camp**

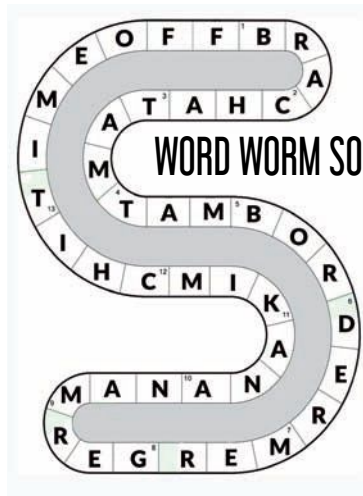
9 AM - 3:30 PM (Early and late care options are available. Friday is a Half Day)  
 Chabad Center for Jewish Life

Looking for something for your kids to do while they have off from school? Here is the perfect opportunity to give them something fun and meaningful to do with their time! Drop them off in the morning, where they will have a fun-filled, educational day complete with programming and awesome field trips to some of the hottest spots in the area! Ideal for boys & girls



**CROSSWORD SOLUTION**

PUZZLE LOCATED ON PAGE 44



**WORD WORM SOLUTION**

PUZZLE LOCATED ON PAGE 45

ages 5-12. Delicious lunches and snacks will be provided! For more information and/or to register, please visit ChabadDE.com/WinterCamp or contact RabbiMotti@ChabadDE.com or call us at (302) 529-9900 ext. 2.

**TUESDAY, DECEMBER 25, 2018**  
**December 25th Brunch**

10 AM – 12 PM

Join us for a brunch at the J! For questions, contact Amie Baker at amiebaker@siegeljcc.org.

**Happy Hanukkah!**

*Wishing You & Your Family Eight Days of Laughter & Light*



Adas Kodesch Shel Emeth 4412 Washington Boulevard, Wilmington, DE 19802  
 302-762-2705 office@AKSE.org www.AKSE.org



PHOTO CREDIT: BRAD GLAZIER PHOTOGRAPHY

# LIGHT REKINDLE. RESPOND. RENEW.

By Rabbi Peter Grumbacher  
*Rabbi Emeritus, Congregation Beth Emeth*

**It has been said that if anti-Semites wanted to destroy us they should merely leave us to our own devices; our apathy would do the job for them.**

We Jews have been living a charmed life in the United States, taking our opportunities for granted, our freedom as a given. Now, however, we don't know what the future has in store. Was the Pittsburgh massacre a lone event by a lone shooter or have the seeds of such hatred been sown and are now ready to ease their way out of the ground? Whatever the answer, our prayers are surely directed towards peace for us and unity for a nation divided.

In the aftermath of Pittsburgh, we have seen in towns and cities large and small, disparate communities of faith and people of all orientations join together to voice their support, offer their comfort, and rail against that which allows such heinous acts to occur. That is a welcome outcome of this hatred, and with respect to the Jewish community across the decades in America, a refreshing change from the days when faith groups were suspicious of Jews, isolating themselves and their children from their Jewish neighbors.

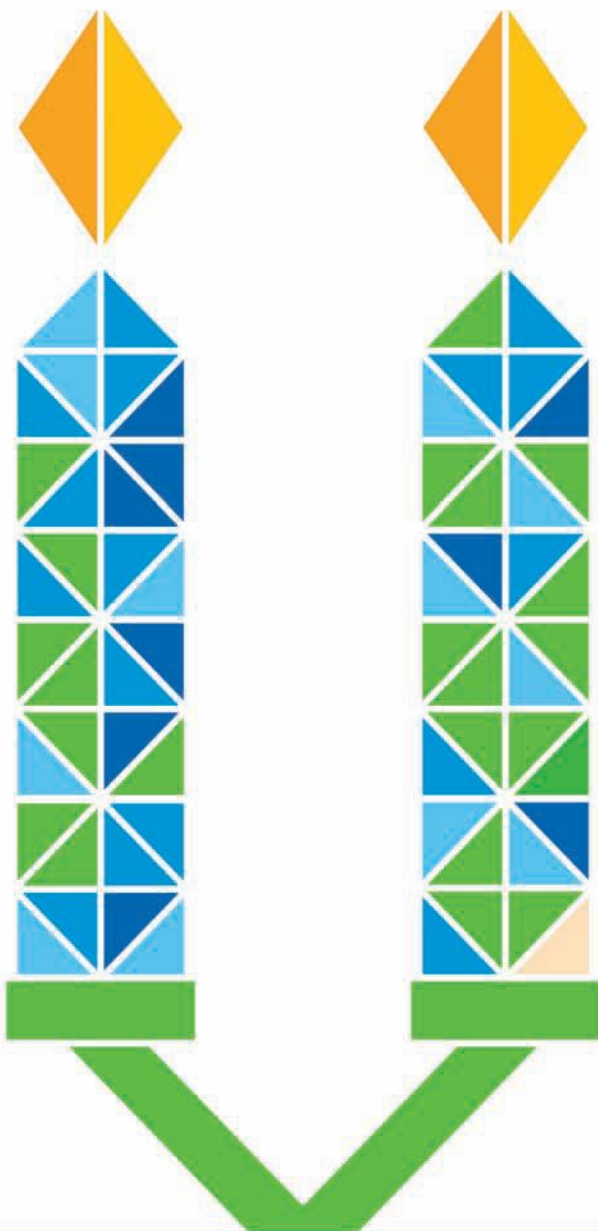
In this ever-shrinking world, because of social media and technology in general, everybody's actions are more in the spotlight. We grieve when others hurt; others have now shown their grief as we ponder the aftermath of tragedy. They have voiced their concern, actually more than mere concern, to their elected officials. In our hearts we beg that it will make a difference.

But we need more; we need a deeply personal response from Jews of all ages. Jews have to rally not just in response to this event, but as a consequence of being Jewish in an environment which has seen apathy impact our collective voice and diminish that which our tradition has held up as vital to the continuity of our People and our faith. It cannot be death that unites us, that calls us to renew who we have been and what we have stood for across the ages. Indeed, it cannot be death but it must be that imperative called life which even in the darkest times has motivated us to look beyond the moment and far into the future. Renewing our dedication to educating our young, our dedication to the power of the spirit, our dedication to the land of Israel, our dedication to community...these will drive us to thrive and not merely to survive.

It is our job in part to keep those who would do us harm fail in their goal because we have succeeded in ours.

# Federation Shabbat

@Temple Beth El



**Friday - January 25**

5:30 PM: PJ Library Shabbat Program

6:00 PM Community Shabbat Dinner

7:30 PM Shabbat Services

Oneg to Follow

Join our state-wide synagogues  
from Wilmington, Newark,  
Dover and Rehoboth Beach  
at Temple Beth El

**Adult Kosher Buffet Meat Dinner: \$25.50**

**Child: \$10 - Maximum \$70**

**Reservations Are Required By - January 18th**



RSVP: [HTTPS://WWW.TBDE.ORG/EVENT/FEDERATION-SHABBAT-TBE-HTML](https://www.tbde.org/event/federation-shabbat-tbe-html)

OR send a check to TBE, 301 POSSUM PARK ROAD, NEWARK, DE 19711

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choreographed by **JoAnn M. Hunter**  
directed by **Gabriel Barre**

The year is 1965. In an era fueled by women's liberation, the civil rights movement, and the Vietnam War, one woman made her own personal march - from middle America to the bright lights of New York City. Here, she would discover unexpected friends, lovers, passions, and conflicts on her journey to change not just herself, but her world. Told through the classic music of a generation and featuring such iconic songs as "Downtown," "If I Can Dream," "The Boy from New York City," and "You Don't Own Me," this brand new musical brings together the songs you'll always remember with a story you'll never forget.



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ADDITIONAL SUPPORT BY:



This organization is supported, in part, by a grant from the Delaware Division of the Arts, a state agency, in partnership with the National Endowment for the Arts. The Division promotes Delaware arts events on [www.DelawareScene.com](http://www.DelawareScene.com)