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SEPTEMBER 2025

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DELAWARE

HIGH HOLY DAYS

Big Picture Judaism

**Standing in the
Twilight Moment**

**How to Survive the High
Holy Day Service**

**High Holy Day Safety &
Security Reminder**



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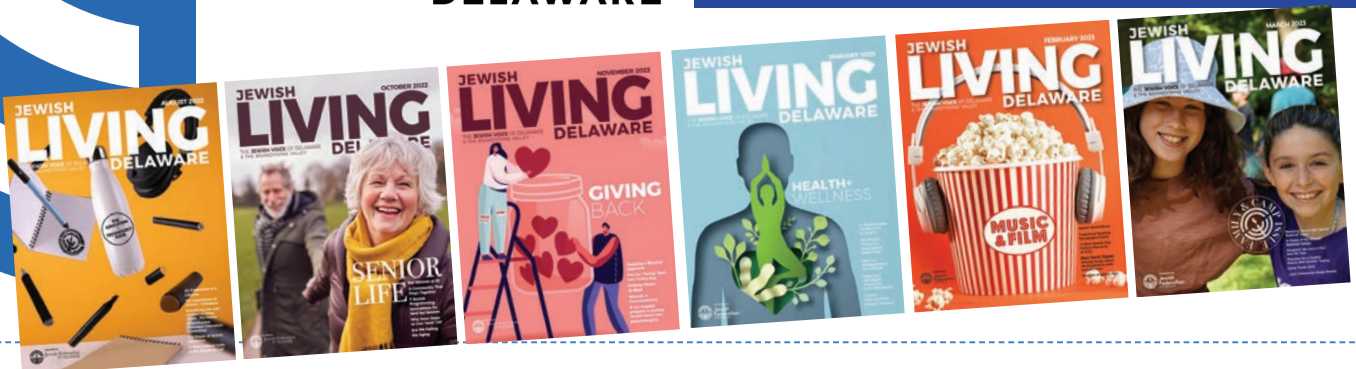


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JEWISH LIVING DELAWARE
(formerly j- VOICE Monthly) and
Shalom DELAWARE are published
by Jewish Federation of Delaware.



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Jewish Federation of Delaware, a non-profit corporation,
publishes **JEWISH LIVING DELAWARE** 11 times a year and
SHALOM Delaware annually.

The known office of publication is: 101 Garden of Eden Road,
Wilmington, DE 19803.

**Views expressed by guest columnists, in readers' letters,
and in reprinted opinion pieces do not necessarily reflect
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Periodicals postage paid for **JEWISH LIVING DELAWARE**
(USPS-704160) at Wilmington, DE and Philadelphia, PA.
Subscription price: \$36.00/Mailed to subscribers and
contributors to Jewish Federation of Delaware who live within
the continental United States.

POSTMASTER

Send address changes to: **JEWISH LIVING DELAWARE**
101 Garden of Eden Road
Wilmington, DE 19803

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Big Picture Judaism

"To be in a community means making space for everyone, even when it's uncomfortable or unfamiliar. It means thinking beyond ourselves, our preferences, our routines, and our assumptions." JFD Development Manager Melanie Ross Levin shares how we can embrace our individual roles within a community.



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Standing in the Twilight Moment

As we enter the Days of Awe, we begin to consider what we can do differently in the next year. Standing on the cusp of 5786, Rabbi Yair Robinson extends his invitation for self-reflection.



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How to Survive the High Holy Day Service

We all know the High Holiday services can feel like they drag. But these services are steeped with deep and rich resources to nurture our spiritual quest. Rabbi Abe Rabinovich offers some *Seinfeld*-inspired advice to help keep your High Holiday experience inspiring and meaningful.



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High Holy Day Safety & Security Reminder

Safety and security are a shared responsibility among congregational leadership AND shul attendees. The good folks at JFed Security draw on their expertise to advise us on how we can strike the balance between convenience, openness, and security.



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High Holy Day Service Schedule

A list of the High Holy Day service times and locations across Delaware and the Brandywine Valley is provided for you.

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Enjoy your apples and honey in a new way! Try out our recipe for a Honey Apple Tart to kick off your new year with extra sweetness.

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COVER IMAGE

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Shanah Tova!

Rosh Hashanah is a time to reflect on the previous year and challenge ourselves toward change in the year ahead. We think about what we've accomplished and where we've fallen short. We focus on our hopes and goals—spiritual and worldly—for ourselves, for our loved ones, for our community, and for the wider world.

Looking back on the previous year for Jewish Federation of Delaware, we know wholeheartedly the difference we have made in the lives of countless others. Rooted in Jewish values—*kehillah* (building community), *tzedakah*, (taking care of the needy), *tzedek* (pursuing justice), and *tikkun olam* (repairing our world), the Federation serves as the community convener, the kind of organization our community needs today and tomorrow, responsive to the issues of our time.

On Rosh Hashanah, when we listen to the sound of the Shofar, we recite the prayer “*Hayom Harat Olam*: Today the world is born.” The New Year brings us the opportunity to recreate ourselves, and our world, and we will spend the coming year working to meet

that goal. Change is never easy or simple, just as the work we do locally, nationally, and around the world remains complex and challenging. Yet positive change, at Rosh Hashanah, for Jewish Federation of Delaware and for our entire people, remains the order of the day.

As we approach Rosh Hashanah, we commit ourselves to continue learning and trying to improve as individuals and as members of our collective family. Finally, we offer our sincerest thanks to all of you, who continue to work with us to renew and nurture our community for many generations to come.

**May all of you have a very healthy,
sweet, and fulfilling New Year!
We Grow Stronger TOGETHER As One.**

Mitchell H. Steinberg, Board Chair

Seth J. Katzen, President & Chief Executive Officer





OCTOBER 8 offers a look at the explosion of antisemitism on college campuses, social media and in the streets of America beginning the day after the October 7th attack on Israel by Hamas. Through meticulous investigation, the film also uncovers how over decades, Hamas created sophisticated networks in America to permeate U.S. institutions and examines the tsunami of online antisemitism, propaganda, and disinformation unleashed by Iran, China and Russia – with the sole purpose of dividing American society.

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Yamim Noraim

Defying Demons: Spiritual Resistance During the Holocaust

BY **STEVE GONZER**, CO-CHAIR/ADVISOR OF THE HALINA WIND PRESTON HOLOCAUST EDUCATION COMMITTEE



This menorah was designed in 1942 by Arnold Zadikow, a prisoner in Theresienstadt. Leopold Hecht, another prisoner and master wood carver, covertly obtained wood and carved out Zadikow's design. The menorah was hidden during the year but was stealthily used in an underground room on Hanukkah. One of its purposes was to teach the children in the camp about Hanukkah.

Photo Credit: Yad Vashem

As the Nazis and their collaborators attempted to eradicate the entire Jewish population of Europe, the world primarily stood by and observed in silence. It is estimated that the Nazis established at least 44,000

camps, including ghettos and other sites of incarceration, between 1933 and 1945.

There is no existing data on exactly how many followers of the Jewish faith have been targets of hatred and violence throughout our 4000-year history. The Holocaust is merely one moment in the recurrent loathing of the Jewish people. Yet, we continue to resist and exist.

Dr. Jacob Beutel, a

Holocaust survivor who settled in Delaware, was six years old and living in Vienna, Austria when World War II began in 1939. In 1940, he was forced onto a train (cattle car) with his parents and taken to a labor camp near Czernowitz, Transnistria. He remained there until he was liberated by the Russians in March of 1944.

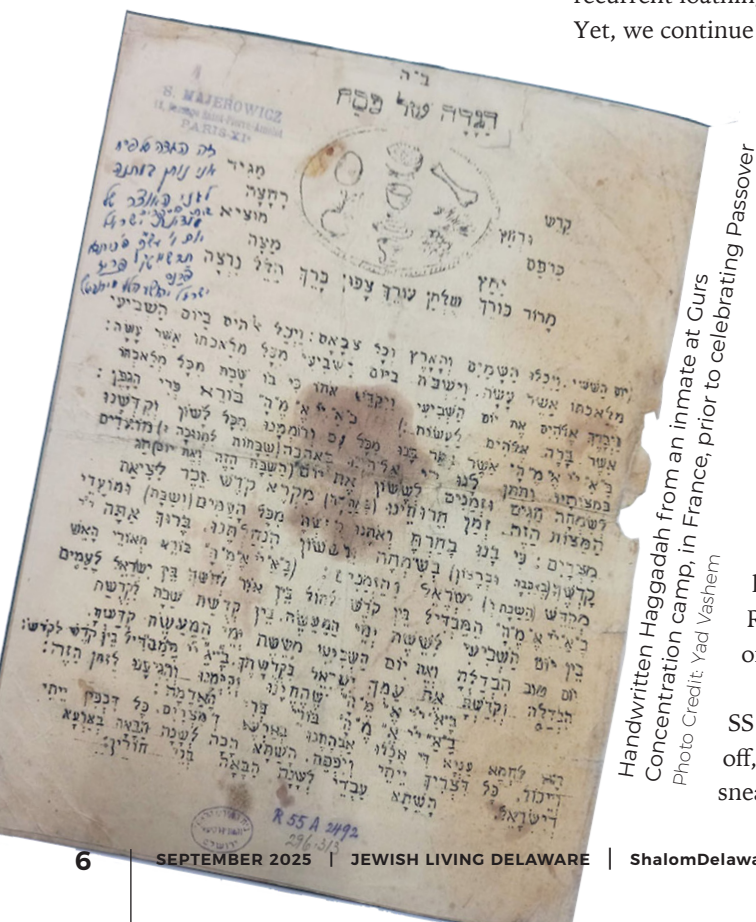
On Sundays, when the SS officers had their day off, adult prisoners would sneak into the barracks

where children stayed. That is when Dr. Beutel received his education. "On Sunday, [Jewish adult prisoners] would teach me how to read and write with scraps of paper; sometimes someone would bring a stolen pencil—a book was unheard of. I learned how to read and write and the Jewish bible stories. I learned the *Shema* and celebrated some of the Jewish holidays. If we got caught, we would all be beaten or killed by the SS guards."

Knowing that observance of Jewish holidays was forbidden and punishable by torture or death, Jewish prisoners found ways to observe High Holy Days and other holidays, demonstrating extraordinary acts of faith and spiritual resistance.

In Theresienstadt, in the fortress town of Terezín in German-occupied Czechoslovakia, the camp's prisoners found ways to celebrate Hanukkah. In late 1942, one prisoner, Leopold Hecht, risked his life and stole a large block of wood. He carved an ornate menorah, with nine candle holders, a Star of David, and a Hebrew inscription curved over the top: "Who is like you, O Lord, among the celestials?"

In Westerbork, a transit camp in Holland, in the early 1940s, a group of young people lit Hanukkah candles. This



Handwritten Haggadah from an inmate at Gurs Concentration camp, in France, prior to celebrating Passover
Photo Credit: Yad Vashem



Children celebrating Hanukkah in Westerbork transit camp, 1943, in Holland
Photo Credit: Yad Vashem

was a powerful reminder of resilience of Jewish people during the Holocaust. After arriving at Westerbork in late 1943, one family gathered recycled battery parts to make a menorah out of wood and aluminum foil. They used cotton and grease as candles.

For prisoners already suffering from severe malnutrition and starvation, deciding to fast during Yom Kippur was a profound spiritual act of defiance and a means to preserve their dignity and faith. For some, surviving also meant eating the scanty rations provided in the camps and prioritizing life rather than strict religious observance.

Religious observance, which varied among individuals and within different camps, was accomplished with great secrecy. The portrayals of those who valiantly kept their faith were astounding.

On September 15, 1944, Rabbi Naftali Stern, a Hungarian Jewish inmate of the Wolfsberg forced-labor camp in Austria, finished writing out the Rosh Ha'Shanah service. He wrote it out from memory, writing with a pencil stub on scraps torn from bags of cement he had purchased

with bread rations. Rabbi Stern had been a cantor in the city of Szatmar and wanted to lead a service in the camp.

"We prayed on Rosh Ha'Shanah and the service was lovely, the service was good—to the extent that one can say that. But on Yom Kippur we were unable to pray; the Germans were ready for it. On Rosh Ha'Shanah they tolerated it; and I received a larger portion of soup in the afternoon, which was worth something, and I prayed."

On Rosh Ha'Shanah 1944, a shofar was secretly sounded during a clandestine prayer gathering at Auschwitz-Buna.

Rabbi Leo Baeck, one of the leaders of the German Jewish community, was arrested twice by the Nazis for his attempts to defend the rights of the Jewish people. Finally, he was deported to the Terezin Ghetto near Prague in 1943 and eventually to Theresienstadt concentration camp.

In a hidden bunker beneath a trapdoor, Rabbi Baeck celebrated Purim in the traditional manner by reading from the scroll, or megillah, of Esther. This biblical text tells the story of the courageous and

beautiful Queen Esther, who persuaded Ahasuerus, a king of ancient Persia, to reverse his genocidal minister Haman's plan to annihilate the Jews of his kingdom. The megillah's story of the ultimate rescue of the Jews of ancient Persia was a message the inmates suffering under the Nazis could translate into their own terms.

In the Dachau concentration camp observing Yom Kippur was nearly impossible. Prisoners were constantly confronted with severe deprivation, including starvation, beatings, and threats of death. Many individuals would whisper prayers and recite the *Vidui* (confessional prayers) in their barracks wooden bunks at night.

In many ways, continuing to practice was the ultimate form of resistance for imprisoned Jews. In the face of even the greatest persecution, they held fast to their beliefs and traditions, often at further personal risk. These stories represent acts of great courage which still resonate with us today.

Sources:

No Denying: Delawareans Bear Witness to the Holocaust
Dr. Jacob Beutel-Interview,
February 2, 1989
Yad Vashem, The World Holocaust Remembrance Center

Sharing Stories, Building Community: PJ Library at Havdalah



PJ Library had a blast joining families for an unforgettable evening at Kids & Family Havdalah on the Beach, which took place at Gordon's Pond Pavilion and was hosted by the Youth & Family Engagement Committee at Seaside Jewish Community Center in Rehoboth Beach. With pizza in hand and toes in the sand, kids and parents alike enjoyed games, music, laughter, and a magical beach-side Havdalah service—complete with a glowing campfire and roasted marshmallows!

It was the perfect setting to connect, unwind, and share the joy of PJ Library, which delivers free Jewish books to children every month. We loved meeting so many families and spreading the word about this meaningful (and fun!) program.

Ready to bring the magic of PJ Library into your home? Sign up at www.pjlibrary.org, and reach out to Samantha at samantha@shalomdel.org with any questions.



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Kutz Auxiliary Brunch

The Kutz Auxiliary Donor Brunch on May 7, 2025 was a wonderful success thanks to a great planning committee co-chaired by Betty Diznoff, Susan Ebner, and Joyce Shtofman!

Photos courtesy of Bradford Glazier



1. Emily Spivack (on the left, with her father and sister), was introduced by her father Dennis and shared a fascinating talk with over 130 attendees at the Kutz Auxiliary Donor Brunch on May 7, 2025
2. Some of the over 130 attendees at the Kutz Auxiliary Donor Brunch
3. After the her talk, Emily signed copies of her second book, *Worn in New York*



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The AKSE High Holiday Choir: A Special Tradition Continues

BY CANTOR YEHOSHUA REDFERN, Adas Kodesch Shel Emeth



AKSE High Holiday Choir 2024 (5785). Art Cohen, Jeff Seidel, Marty Cohn, Mark Wagman, Bob Weiner (assistant choir conductor), Cantor Yehoshua Redfern (choir conductor), Mike Cabelli, Eric Levin, Mark Weinberg, Neal Cohn; Steve Tursky, David Epstein (missing from photo)

Photo Credit: Cindy Weiner

One of the unique traditions of Adas Kodesch Shel Emeth is its High Holiday choir, which assists the cantor during several parts of Rosh Hashanah and Yom Kippur services. This collaboration makes for a greatly enhanced musical and spiritual experience for the congregation. As a professional cantor now for 50 years, I have worked in several synagogues with a choir for the High Holidays. The AKSE choir is definitely the best such choir that I have sung with in my career.

A choir has been part of AKSE's High Holiday services since the 1940s. For over 60 years, Louis Brown, of blessed memory, was the *Lamnatze'ach* (choir conductor). He had every tune in his head and was able to sing it in the right pitch for both Tenor and Baritone/Bass sections of the choir. Since his passing in 2020, I have taken over as conductor as well as cantor.

Of course, choirs have a long and rich history in Jewish worship. In the *Bait Hamikdosh* (Holy Temple in Jerusalem) there was a Levitical Choir, a minimum

of 12 singers and ancient stringed, brass, and percussion instruments. After the destruction of the Holy Temple, the Rabbis banned vocal and instrumental music as a sign of national mourning. In the 12th century, Maimonides again permitted the choir to sing at synagogue services and all religious feasts, though instrumental music continued to be forbidden during Sabbath and Festival services.

Modern choral singing in the synagogue began with Salomone Rossi of Venice in the late 16th century. His *Hashirim Asher Lishlomo*, composed in 1622, represented the earliest introduction of polyphonic music for the synagogue and the first printed music that appeared with a Hebrew text. The Austrian cantor and composer Salomon Sulzer was a major contributor of choral music in the 19th century. Franz Liszt was a great supporter of his choral and cantorial work.

Our assistant choir conductor, Bob Weiner, has noted the reverence for choral tradition: "Some Rosh Hashanah and Yom Kippur tunes, often called Mi-Sinai tunes, have been preserved through generations.

They emerged from communities in Rhineland between the 11th and 15th centuries. These melodies, like *Kol Nidre* and sections of the *Amidah*, are treated with reverence, showcasing music's ability to embody heritage and continuity."

Most of the AKSE choir melodies and harmonies are learned and sung by ear. During my 14 years as AKSE cantor, however, I have taught our choir several great two-part pieces of the choral repertoire, with the benefit of sheet music. These include *Zacharti Lach* and the beautiful *Halleluyah* 150th Psalm by Louis Lewandowski, a contemporary of Felix Mendelssohn; both are in the classical romantic choral tradition. We also sing *S'u Shearim* by Samuel Naumbourg, a 19th century French composer; it imitates the choral marches found in grand opera. All three choral pieces are in one of the special sections of the *Musaf Amidah* for Rosh Hashanah.

What, then, makes the AKSE High Holiday choir so special? It is partly what they are not. They are not hired professionals, but rather congregants with

a passion for music and the liturgy. They are not up in a loft, but rather gathered around a large *Shulchan* (table) close to the cantor. This arrangement facilitates a blending and interplay between the choir and cantor. And, except for choral set pieces, congregational participation is encouraged. The choir, in a sense, guides the “voice” of the congregation.

Working with different cantors represents both a challenge and opportunity for the choir. Mark Wagman noted, “In my more than 30 years in the AKSE High Holiday Choir, the choir has worked harmoniously with four congregational cantors and four guest cantors. In each

case, we have learned from the cantor, and, I think, the cantor has learned from us. Choir members love to sing all their old favorites, but we also love the challenge and feeling of accomplishment in mastering new and often complex pieces brought to us by each new cantor. In the process, we stretch our capabilities beyond what at least some of us thought was possible.”

Choir members look forward to the joy of learning. David Epstein, who brings his musical expertise from years singing in barbershop quartets to the choir, remarked “I’ve enjoyed learning our old tunes, as well as the new melodies that Cantor Redfern brought to us. Being involved in making

the music has made the service and the worship more meaningful for me.”

Of course, the choir is also a means for gathering and making friendships. Neal Cohn noted that it is all about the “fun and experience of singing with a group of people.” Eric Levin added that “Summer rehearsals have become a wonderful bonding experience.”

L’shanah Tova Tikatevu. May Hashem grant us a good year and may we be inscribed in the Book of Life for the new year 5786. With G-d’s Help, may the AKSE High Holiday Choir continue for many years to come!

TRY SOMETHING NEW FOR THE NEW YEAR!

Begin the New Year with inspiring High Holiday services led by Rabbi Abe, Cantor Redfern, and the AKSE Choir. Join our welcoming family for services at the Siegel JCC.

Pre-registration is required. Please contact us for more info. Ask us about the schedule for children's services and babysitting, as well as the delicious catered dinner on Erev Rosh Hashanah.



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RABBI MICHAEL L. KRAMER

There is a Hasidic story about a small shtetl town. Each morning before prayer, the townspeople would gather in the synagogue and share their experiences of shtetl life, their challenges in their daily living.

The rabbi was disturbed by this conversation and reacted by saying, “It hardly seems appropriate to speak about your sources of livelihood, from cows to horses, in this holy place. The congregants agreed and concentrated on their prayers.”

A month later, the rabbi relented and remarked, “I suggest we rescind our decision to cease from discussion about our daily lives. We knew when a person needed a loan to replace his cow that had stopped producing milk, or when another person’s horse grew old and he needed funds to purchase a new one. When we stopped talking before the prayers, we lost touch with each other and were unable to show our care.”

A synagogue serves multiple purposes. It is a *Beit Knesset*, a gathering place for the Jewish community for both social and

welfare opportunities, to support one another, to share concerns, to celebrate and rejoice with others, and to help each other at times of need. Particularly in our day, when there is unease about antisemitism and a focus on the state of Israel, we need the support of a community to fortify our feelings.

A synagogue is a place to learn. It is a *Beit Midrash*, a house of study for young and old. It provides the opportunity for us to increase our knowledge of Judaism. We can learn from our rabbis and our teachers. We can share our knowledge with each other. Our esteemed rabbis taught that they acquired wisdom from their students.

A synagogue is a place to worship. It is a *Beit Tefillah*, a house of prayer where we gather as a community. It is in a synagogue that we learn that prayer takes place not only in the sanctuary, but in other places as well. It could be as part of a *havurah*, in a home, on a nature walk, on the beach. While we think of fixed prayer, there is also meditation, the worship of our heart. These are all part of a synagogue community.

Rabbi Hillel was known for his statement, “Do not separate yourself from the community.” A synagogue brings us

together, not only for our personal needs, but also for the needs of the community in which we live. A rabbinic commentary on Hillel's words points out that "When the community is in a troubled state, even if the individual is not in that same sadness, he should feel their troubles as if he too were troubled. Thus, he can be with them in their sadness." That is why we all should be part of synagogue life.

L'shana Tova Tikatevu—May you be written in the Book of Life for a good year.

RABBI PETER H. GRUMBACHER
Rabbi Emeritus,
 Congregation Beth Emeth

"Rabbi, would you officiate at my mother's funeral?" "Rabbi, could I make an appointment to see you. I need to talk with someone!" "Rabbi, my daughter's 13th birthday is in a few months. We'd like to join so we can have it at your congregation." Forget about anything religious or spiritual; forget about God; forget about community, since those are all too often irrelevant to a person's "need" for a rabbi. No, the appeals for the services of a rabbi come with an expectation that whatever the need, whatever the issue,

whatever the event, there will be a rabbi—sometimes a specific rabbi—available at your beck and call.

I can only answer this from my perspective because, well, you know, 10 Jews and 11 opinions, rabbis as well as laypersons. Without a commitment to synagogue affiliation—the "employer" of a rabbi, the entity that sustains the rabbi and the rabbi's family—there is little reason to respond positively to questions and appeals that I mentioned. Oh, I know, most rabbis are "softies;" or nowadays at least in Delaware, most synagogues require one year's dues for the rabbi to officiate at least at a funeral; or the rabbi has an honorarium that is expected from a non-member as opposed to one who has affiliated, so the issue is not as clear as it might be; and for the sake of transparency I have sometimes been guilty as charged.

Affiliation makes an important statement having little to do with the clergy of the congregation. The statement says, "This is important to me and our family!" In so many instances the synagogue becomes a second family. People will know who among them is in need and will respond. Yes, I know that it's not like it used to be since even the affiliated have

so much on their plates that the (non-religious) services offered by the synagogue aren't high on their participation list. But the one who is also involved in the nitty-gritty of the congregation beyond dues payment will usually respond when a need is there.

You will not be on a desert island when you affiliate!

Let's put it this way as well . . . in the here-and-now there are a myriad ways to have your religious needs fulfilled: rabbis, venues, Torah scrolls, you name it are available for hire. Is this what we really want 21st century Judaism to look like?

As I have previously written—many times in fact—in my more than half-century as a rabbi, "The synagogue is the sanctuary of Israel. It has been to Israel throughout all our wanderings, a visible token of God in our people's midst," a sentence found in our siddur.

Our "wanderings" today require a sanctuary perhaps more than ever before, and with the High Holydays quickly approaching, it's a very good time to think about the importance of a synagogue.

The point? Affiliate!



**Seaside
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Erev Rosh Hashanah Service
 Monday, September 22 | 7:30 PM

Rosh Hashanah Service
 Tuesday, September 23 | 10 AM

Tashlich
 Tuesday, September 23 | 4:30 PM

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 Thursday, October 2 | 10 AM
Yom Kippur Service with Yizkor

Mincha, Ne'ila, & Havdalah
 Thursday, October 2 | 5 PM

Services conducted by
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 Cantor Michele Rozansky
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Big Picture Judaism:

Showing Up with an Open Mind

BY MELANIE ROSS LEVIN,
DEVELOPMENT MANAGER AT JEWISH
FEDERATION OF DELAWARE

When I lived in Washington, D.C., I attended High Holiday services at George Washington University. It was convenient, but more than that, the real draw for me was that the services were led by alumni of my beloved Kutz Leadership Camp.

Kutz, sadly now closed, was a place where I felt deeply connected to my Judaism. During those services at GW, if I closed my eyes, I could transport myself right back into the “Tron,” the central gathering space at camp. I was back with my friends, back in a space where Jewish life felt vibrant, personal, and alive.

The services were packed. As I made my way out, moving slowly with the crowd, I overheard something that stuck with me. One person in front of me turned to their companion and said, “That was the best service I’ve ever been to. I loved it—it reminded me of camp.” Without missing a beat, another voice chimed in, “What was that? That was the worst service I’ve ever attended. Was that even Jewish? I didn’t know any of the music.”

That moment taught me something important. When you attend a new service, keep an open mind. The tunes might be unfamiliar. The space may not feel like your childhood synagogue. It’s unrealistic to expect every service to match the melodies, rhythm, or traditions with which you grew up. Clergy and lay leaders are doing their best to create meaningful experiences.

No single service can be everything to everyone. But what we can do is show up with curiosity. We can be present. We can embrace the opportunity to be in community.

That lesson has stayed with me far beyond synagogue walls. When I led the Office of Women’s Advancement and Advocacy, I was hired, in part, to revitalize a major annual event at the Delaware Women’s Hall of Fame. After a successful evening in which everything ran smoothly, what stuck with me most wasn’t the logistics or the program—it was the feedback.

One attendee noted they would have preferred no onions or garlic in the meal, even though the venue specialized in Italian catering. That comment didn’t sit well with the planning committee. Not because it was about food preferences, but because it missed the big picture. The event had gone beautifully. The program honored

incredible women. The energy in the room was inspiring. And yet, the takeaway for one person was about the pasta.

When we offer feedback—whether in our synagogues, community events, or Jewish programs—we should pause and consider the whole. What worked? What impact did it have? Was the goal met?

Maybe we need to stop sweating the small stuff. Maybe we need to be kinder with our words.

With a war still raging, with Israelis running in and out of bomb shelters, with so many in our global Jewish family living in fear and uncertainty, we need perspective. We need compassion.

To be in a community means making space for everyone, even when it’s uncomfortable or unfamiliar. It means thinking beyond ourselves, our preferences, our routines, and our assumptions.

We need grace. As I became a parent, that started to become one of my favorite words. While in Judaism we tend to use the word *chesed*, loving-kindness, grace carries something quiet, soft, and forgiving. It allows room for imperfection. It allows space for growth.

We can offer grace to the people doing their best to lead, to organize, to create meaning in chaotic times. That includes clergy, educators, event planners, volunteers, and yes, even caterers.

I know grace isn’t exactly a traditional Jewish concept—but maybe it should be.

One of my favorite personal sayings is, “I’m not everyone’s cup of tea—and that’s okay.” All of us are just doing our best in this thing we call life. Our world is heavy right now. But showing up with an open heart, with generosity, and with humility—that’s how we honor each other. That’s how we build a stronger, more inclusive Jewish future. ■

Standing in the Twilight Moment

BY **RABBI YAIR ROBINSON**, RABBI OF CONGREGATION BETH EMETH

Lying in Wait for Happiness

On the broad steps leading down to the
Western Wall
A beautiful woman came up to me: You
don't remember me,
I'm Shoshana in Hebrew. Something else in
other languages,
All is vanity.
Thus she spoke at the twilight standing
between the destroyed
And the built, between the light
and the dark.
Black birds and white birds changed places
With the great rhythm of breathing.
The flash of tourists' cameras lit my
memory too:
What are you doing here between the
promised and the forgotten,
Between the hoped for and the imagined?
What are you doing here lying in wait for
happiness
With your lovely face a tourist
advertisement from God
And your soul rent and torn like mine?
She answered me: My soul is rent and torn
like yours
But it is beautiful because of that
Like fine lace.

—Yehuda Amichai

We are, at this moment, preparing to stand in between. Between this year and the next, between what was and what will be. As we enter the *Yamim Noraim*, the Days of Awe, we anticipate Rosh Hashanah and Yom Kippur, our new year and our day of atonement, and all the ritual and celebration that goes with it. We gather to hear the sound of the shofar and the words of our tradition, especially the words of *teshuvah*, of repentance, reminding us that this moment is the twilight moment, an in-between moment. A moment of *possibility*. But as Yehuda Amichai reminds us, we as Jews are used to being in-between: light and dark, destroyed and built; promised and forgotten. And we are often torn between the two. We are caught between memory of what was—both wistful memories that bring us joy and painful memories of loss that cloud our vision—and our anticipation of what we might become, what we might achieve.

We may wish to be otherwise. Wouldn't it be better not to always be in-between? To not have our soul rent and torn, caught in the thicket of history and memory and messianic hope much as the ram Abraham sacrifices in Isaac's place? Perhaps. But it is that reckoning with history and hoped-for and imagined future that has given our people its vitality and commitment to a better world. Rabbi Abraham Joshua Heschel talked about the urgency of Now, and Joseph Soloveitchik invited us to be aware of how each moment brings its *mitzvah*, its sacred obligation. This 'now' is not divorced from the past or the future; rather, it is informed by our being in-between, in relationship with both, remembering both the merit and wisdom of our ancestors, as well as the suffering our people has experienced, and imagining the day the prophet Zachariah and the Great *Aleinu* invite us to imagine: a day of unity and peace, free from the cruelties and suffering we see too many people experience. Being in-between may tear at our souls, but it also is what makes them beautiful.

So, as we prepare to stand in the twilight moment, the moment between 5785 and 5786, as we think about what has been, and what will be, I invite you to reflect on how each will influence the urgency of your 'now.' What will you do to honor the past? How will you work to make a better future? A suggestion: the philosopher Richard Rorty wrote that we have an overriding obligation to diminish cruelty. Reflecting on all the cruelties we may have witnessed this past year, as well as its joys and all that we hope for ourselves, what do we hope for others? How will you diminish cruelty in the world? Let that be your 'new year's resolution' as we stand in between the realized and the potential, the memory and what we long for.

As we prepare to hear the shofar and wish one another a sweet new year, may we be sure to truly hear its call to stand in this moment, informed by what was and what we hope for, so that our sweetness may be shared with others. ■

HOW TO SURVIVE THE HIGH HOLIDAY SERVICE

BY **RABBI ABE RABINOVICH**, PH.D.,
SPIRITUAL LEADER OF ADAS
KODESCH SHEL EMETH



You may be familiar with the scene from the *Seinfeld* episode "Serenity Now," where Frank Costanza, played by Jerry Stiller, z"l, was thought to say "serenity now" every time he got angry in order to keep his blood pressure down. I can only imagine that some time during the lengthy High Holiday services you may have the urge to shout out "serenity now."

Spending hours in the synagogue during the High Holidays can be challenging and frustrating, especially if you don't know how to read or understand Hebrew. You may try to follow along with the translations, but it can become overwhelming, and you may find yourself giving up. You may cheer up for a moment when the Cantor or choir sings an uplifting melody or release some giggles at the Rabbi's High Holiday joke, but overall you may be wondering "What's this service all about?" and "Why are we doing all this chanting, talking, reading, silencing, and singing?" We keep opening and closing the ark, we are told repeatedly to rise and sit back down, and we are put to the test of how long we can go on just listening and being silent.

In truth, the High Holiday services created and developed by our ancient rabbis, scholars, and poets over the ages are steeped with deep and rich resources to nurture our spiritual quest. The High Holiday liturgy is replete with theological motifs, appeals to commit to our Jewish faith, and, most importantly, constant reminders of God's infectious love and mercy towards His creation. From Biblical times, the High Holidays were set as a time for repentance and spiritual self-improvement, when we reconnect with community, God, our traditions, Jewish roots, and, above all, our inner self. For centuries, our

High Holiday services have been a platform for reflection and introspection, and have served as a time to ask ourselves some important questions, such as "Are we living a good and meaningful life, and what are we doing to make this world a better place?"

It may help to prepare yourself for this lofty High Holiday experience by reading and studying about its rich liturgy and customs. Luckily, there are so many wonderful resources available online and in the Jewish library to help you prepare for the High Holiday season. Whatever you decide to do for the holidays, remember that, just by showing up at synagogue and partaking in the experience as best you can, you are a champion. As Rabbi Roly Matalon writes "By the time the High Holidays are over, you will have spent hours in synagogue and maybe you even had a few minutes or 30 seconds of something absolutely real and deep. But those hours are worth those few minutes or seconds. In those moments when we feel really connected, there is something transcendent that happens. I can't spell out the nature of that connection for you; it will be something unique and personal. It could be with God, with a deeper part of yourself, with the community, with the music, with the text, with your grandparents, with Israel, or with the language. There are limitless possibilities of how our connection can be sparked."

I wish that your High Holiday experience is inspiring and meaningful, and, if you feel the urge to shout out "serenity now," please do so with your inner voice!

L'Shanah Tova! ■

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High Holiday Safety & Security Reminder:

Balancing Convenience, Openness, and Security

BY JFED SECURITY

No house of worship should feel like a fortress. Synagogues and other sacred spaces are rooted in values of welcome, community, and spiritual connection. As congregations implement stronger safety protocols, it is essential to strike a balance—creating an environment that is secure without being stifling, attentive without instilling fear.

With thoughtful planning, training, and communication, congregations can maintain the openness that defines their traditions while taking reasonable steps to protect their congregants and guests. Security measures should enhance—not hinder—the sacred experience of gathering together.

As the High Holidays approach and preparations are made for services and observances, it is important to remember that **safety and security are a shared responsibility**. Every individual attending plays a vital role in the collective well-being. An alert and engaged congregation serves as a powerful force multiplier in ensuring a safe environment for all.

KEY RESPONSIBILITIES FOR CONGREGATIONAL LEADERSHIP

Every facility should have a comprehensive Emergency Operations Plan (EOP) or Safety Plan. Leadership must ensure staff and volunteers are well-trained and prepared to respond to a variety of emergencies. A strong security posture includes **layered security measures**—beginning as far from the building as possible. Key action steps include:

▪ **Preregistration**

Encourage congregants to submit the names of all family members and guests in advance. This helps streamline access and supports effective planning.

▪ **Notification of Local Law Enforcement**

Share service times and notify authorities of expected increases in vehicle and foot traffic. Request high-visibility patrols before, during, and after services.

▪ **Targeted Training**

Provide training tailored to specific roles (greeting, observing, ushering, etc.). Emphasize awareness-based techniques, such as The Power of Hello.

▪ **Single Point of Entry**

Designate and enforce a single controlled entrance for all services. Fewer entry points make it easier to monitor who is coming and going.

▪ **Off-Duty Law Enforcement / Private Security**

Hiring armed professionals, such as private security or off-duty officers, is one of the most effective ways to deter and respond to threats.

▪ **Trained Greeters**

In addition to professional security, assign trained Greeters to welcome attendees. They can distinguish regular members from unfamiliar faces, assist with access control, and serve as the first line of defense by noticing what feels “off.”

▪ **Communication Systems**

Set up and regularly test reliable channels of communication between staff, volunteers, security personnel, and leadership. Ensure everyone knows how to report a concern discreetly and who to contact in an emergency. Consider tools like walkie-talkies, group messaging apps, or other instant communication platforms.

THE ROLE OF CONGREGANTS IN SECURITY

Congregants and guests are vital partners in creating a safe and secure environment during the High Holidays. Your awareness and vigilance are essential to our collective safety.

▪ **Situational Awareness**

Remain alert to your surroundings. Take note of where you are, who is nearby, and where the exits are located. Most congregants know the regular attendees and typical routines. If something—or someone—seems out of place, trust your instincts.

▪ **See Something, Say Something**

If you observe anything unusual or concerning, speak up right away. Focus on behaviors rather than appearances, and don't second-guess your gut feelings. Report concerns to a Greeter, Staff Member, Security, or Law Enforcement. Use the 5 W's to guide your report: Who, What, Where, When, and Why.

▪ **Know Your Exits**

Upon arrival, take a moment to identify at least two exit routes from your location. In an emergency, the ability to act quickly and calmly can save lives.

A safe congregation is an empowered congregation.

Thank you for doing your part to keep our community safe and secure this High Holiday season. ■

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High Holy Day Service Schedules

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office@AKSE.org
Rabbi Abraham L. Rabinovich, Ph.D.
Cantor Yehoshua Redfern

Rosh Hashanah and Yom Kippur services take place this year at the Siegel JCC. Selichot services take place in the AKSE building. The AKSE Choir participates in several services. Members and their out-of-town guests are welcome at services. First year membership is free for all new members. In addition, for this year only, non-members can attend with pre-registration for a nominal fee. Children's services and babysitting are available. For further information, please contact the office or visit our website.

Selichot Services

Saturday, September 13:
• AKSE 140 Speakers and Refreshments: 8:00 PM
• Service: 9:00 PM

Erev Rosh Hashanah

Monday, September 22:
• 6:30 PM
• Followed by catered dinner (with reservation)

Rosh Hashanah | Day 1

Tuesday, September 23:
• 8:00 AM
• Sermon: 10:30 AM
• Sounding of the Shofar: 10:45 AM
• Tashlich: 6:30 PM
• Mincha/Ma'ariv: 7:00 PM

Rosh Hashanah | Day 2

Wednesday, September 24:
• 8:00 AM
• Sermon: 10:10 AM
• Sounding of the Shofar: 10:30 AM
• Mincha/Ma'ariv: 6:30 PM

Erev Yom Kippur / Kol Nidre

Wednesday, October 1:
• 6:30 PM

Yom Kippur

Thursday, October 2:
• 8:30 AM
• Sermon: 11:30 AM
• Yizkor Memorial Service: 12:00 PM
• Study session with Rabbi Abe: 4:00 PM
• Mincha and Ne'ilah: 4:45 PM
• Sounding of the Shofar (end of fast): 7:22 PM

CONGREGATION BETH EMETH

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302-764-2393
www.BethEmethDE.org
info@bethemethde.org
Rabbi Yair D. Robinson
Cantor Elizabeth F. Pellen

Erev Rosh Hashanah

Monday, September 22:
• Evening Service: 8:00 PM-10:00 PM

Rosh Hashanah | Day 1

Tuesday, September 23:
• Tot Service: 8:30 AM-9:00 AM
• Camp Experience: 9:30 AM-11:30 AM
• Traditional Morning Service: 9:30 AM-11:30 AM
• Reservations Required
• Contemporary Afternoon Service: 1:30 PM-3:00 PM
• Tashlich: 3:15 PM-3:45 PM

Rosh Hashanah | Day 2

Wednesday, September 24:
• Shabbat Shuvah Discussion and Brunch: Noon-1:30 PM, Reservations required
• Please join us as we observe Second Day Rosh Hashanah with lunch and study 12:00 PM-1:30 PM. We'll be exploring themes in Michael Marmor's Living The Letters: An Alphabet of Emerging Jewish Thought.

Erev Yom Kippur / Kol Nidre

Wednesday, October 1
• Kol Nidre: 8:00 PM-10:00 PM

EDITOR'S NOTE: The schedules below contain abbreviated information. Please be sure to visit the websites provided in each listing for more complete service information.

Yom Kippur

Thursday, October 2:
• Tot Service: 8:30 AM-9:00 AM
• Camp Experience: 9:30 AM-11:30 AM
• Reservations required
• Traditional Morning Service: 9:30 AM-11:30 AM
• Contemporary Service: 1:30 PM-3:00 PM
• Afternoon Service: 3:00 PM-4:00 PM
• Yizkor: 4:00 PM-5:00 PM
• Neilah: 5:00 PM-6:00 PM
• Community Break Fast: 6:30 PM-8:00 PM
• Reservations required

CONGREGATION BETH SHALOM

1801 Baynard Boulevard
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302-654-4462
www.CBSWilmDE.org
info@cbswilmde.org
Rabbi Nick Renner
Cantor Bronwen Mullin

Selichot Services

Saturday, September 13:
• 7:00 PM

Erev Rosh Hashanah

Monday, September 22:
• 6:30 PM

Rosh Hashanah | Day 1

Tuesday, September 23:
• Family Services: 8:30 AM @ Brandywine Zoo, led by Ben Pagliaro
• Sanctuary Services: 9:00 AM

Rosh Hashanah | Day 2

Wednesday, September 24:
• Sanctuary Services: 9:00 AM
• Family Services: 10:00 AM, led by Ben Pagliaro
• Community Tashlich: 2:00 PM @ Brandywine Park, Picnic Area 2
Sunday, September 28
• Children's Tashlich: 11:30 AM-12:15 PM

Erev Yom Kippur / Kol Nidre

Wednesday, October 1:
• 6:00 PM

Yom Kippur

Thursday, October 2:
• Sanctuary Services: 9:00 AM, Yizkor during Services
• Family Services: 10:00 AM, Newborn to 1st Grade, led by Ben Pagliaro
• Family Services: 12:00 PM, 2nd Grade and Up, led by Ben Pagliaro
• Mincha: 5:30 PM
• Neilah: 6:30 PM
• Havdalah & Shofar Blast: 7:30 PM
• Break the Fast: 7:45 PM

CONGREGATION BETH SHOLOM OF DOVER

340 N Queen Street
Dover, DE 19904
302-734-5578
www.CBSDover.net
Rabbi Peggy de Prophetis

Erev Rosh Hashanah

Monday, September 22:
• 7:30 PM

Rosh Hashanah | Day 1

Tuesday, September 23:
• Musaf Service: 9:30 AM
• Tashlich: Immediately following Musaf Service, about 2:30 PM @ Silber Lake, Dover

Rosh Hashanah | Day 2

Wednesday, September 24:
• Morning Services: 9:30 AM

Erev Yom Kippur / Kol Nidre

Wednesday, October 1:
• Kol Nidre, Ma'ariv: 6:15 PM

Yom Kippur

Thursday, October 2
• Morning Services: 9:30 AM
• Recess activity: 4:00 PM
• Mincha, Neilah, Havdalah: 5:00 PM

CHABAD LUBAVITCH OF DELAWARE

1811 Silverside Road
Wilmington, DE 19810
302-529-9900
ChabadDE.com
Rabbi Chuni Vogel

Erev Rosh Hashanah

Monday, September 22:
• Evening Services: 6:30 PM

Rosh Hashanah | Day 1

Tuesday, September 23:
• Preliminary Service: 9:30 AM
• Morning Service: 10:00 AM
• Shofar Blowing: Approx 12:00 PM
• Kiddush and Tashlich: 2:00 PM, with Mincha following
• Family Holiday & Shofar Program with Tashlich: 10:30 AM
• Maariv Service: 7:40 PM

Rosh Hashanah | Day 2

Wednesday, September 24:
• Preliminary Service: 9:30 AM
• Morning Service: 10:00 AM
• Shofar Blowing: Approx 12:00 PM
• Kiddush following services

Erev Yom Kippur / Kol Nidre

Wednesday, October 1:
• Kol Nidre Services: 6:20 PM

Yom Kippur

Thursday, October 2:
• Preliminary Service: 9:30 AM
• Morning Service: 10:00 AM
• Yizkor Memorial Service: Approx 12:15 PM
• Afternoon Service: 4:50 PM
• Neilah Closing Service: 6:05 PM
• Fast Ends: 7:22 PM
• Refreshments after Maariv

COMMUNITY HAVURAH OF DELAWARE

www.CommunityHavurah.org
info@communityhavurah.org
Instagram.com/communityhavurahDE
Facebook.com/communityhavurah

Rosh Hashanah

Wednesday, September 24:
• Tashlich: 4:00 PM, at Paper Mill Park Pavilion

Yom Kippur

Thursday, October 2:
• Yizkor and Neilah: 5:00 PM, followed by Potluck Break Fast
Please contact us for evite.

SEASIDE JEWISH COMMUNITY

18970 Holland Glade Road
Rehoboth Beach DE 19971
302-226-8977
www.SeasideJewishCommunity.com
Rabbi Julie Hilton Danan
Cantor Michele Rozansky

Erev Rosh Hashanah

Monday, September 22:
• 7:30 PM

Rosh Hashanah | Day 1

Tuesday, September 23:
• 10:00 AM

Tashlich

Tuesday, September 23:
• 4:30 PM

Shabbat Shuva

Saturday, September 27:
• 10:00 AM

Erev Yom Kippur / Kol Nidre

Wednesday, October 1:
• 6:30 PM

Yom Kippur

Thursday, October 2:
• Service with Yizkor: 10:00 AM
• Mincha, Neilah, Havdalah: 5:00 PM

TEMPLE BETH EL

301 Possom Park Road
Newark, DE 19711
302-366-8330
www.TBEDE.org
Rabbi Michael Beals

Erev Rosh Hashanah

Monday, September 22:
• Evening Service: 7:00 PM

Rosh Hashanah | Day 1

Tuesday, September 23:
• Morning Service: 9:30 AM
• Youth Service: 11:00 AM-12:30 PM (Grades K-2/Grades 3-7) *Please pick up your children by 12:30*
• Tashlich Service: 2:00 PM @ Curtis Mill Park, access to White Clay Creek

Rosh Hashanah | Day 2

Wednesday, September 24:
• Morning Service: 9:30 AM

Erev Yom Kippur / Kol Nidre

Wednesday, October 1:
• Evening Service: 6:30 PM

Yom Kippur

Thursday, October 2:
• Morning Service: 9:30 AM
• Youth Service: 11:00 AM-12:30 PM (Grades K-2/Grades 3-7) *Please pick up your children by 12:30*
• Yizkor: 12:00 PM
• Mincha Service: 5:00 PM
• Final Shofar blast/Havdalah: 7:00-7:30 PM
• Break Fast Potluck in Temko Building: 7:30 PM



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Cemetery Association

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Long Time Manager of JCCA Retires

BY **FRANCES KLEIN**, MEMBER OF THE JEWISH COMMUNITY CEMETERY ASSOCIATION



Stephen Michlin Photo provided by JCCA

The Jewish Community Cemetery Association was created in 1947 to provide a Jewish burial place for multiple Wilmington organizations in part of the Lombardy Cemetery, located on Foulk Road. The three current sections—Beth Shalom, Adas Kodesch Shel Emeth, and Montefiore—each appoint directors to a board to oversee the administration. The JCCA Board then has the responsibility of hiring a manager and financial secretary to run the day-to-day operation.

For the past 35 years, the cemetery manager has been Stephen Michlin, often seen walking the grounds of the cemetery with various contractors as he supervised the care of the grounds, one of his numerous managerial responsibilities. Steve was the “go to” person when a member of the community wanted to

purchase a cemetery plot, pulling a huge, multi-folded, paper map of the cemetery grounds out of his back pocket. The map was filled with rows of hundreds of plots, in a system Steve could interpret better than anyone else in the community. Not only would he walk you over to the available spots, but provide gems of community history.

Steve, a native Wilmingtonian, enlisted in the Navy right out of high school. During his tour of duty, he was based in Hawaii at Pearl Harbor, and traveled during his three years of service to the Philippines, Japan, and China. Upon his return to Wilmington, he worked for a couple of years as an electrician apprentice and for a tree cutting service until he took a sales job at Sears, where he stayed for 20 years. He was offered a retirement package at that point and decided to take a year off to be with his kids. At some point during this time, he ran into his old childhood friend, Alan Schoenberg. Alan needed help at Schoenberg Memorial Chapel, and he offered Steve a part time job. Steve agreed to help out his old friend and, eventually, a part-time job turned into a full-time position. In addition, the Jewish Community Cemetery was in need of a manager, and Steve agreed to take on this position as well.

Steve enjoyed the personal connections he made with people, and his job enabled him to accomplish an important service for the community. He felt strongly about honoring the deceased person by taking care of them with respect as well as comforting their family. Steve’s managerial responsibilities were wide ranging, including hiring and supervising landscapers, snow removers, grave diggers, walkway and road maintenance, underground water issues, tree work, and monument maintenance. Steve worked at

his position at the cemetery 24/7 for over 30 years, hesitating to retire until he felt he could leave his work in good hands.

The JCCA was very fortunate to find Josh Cohn, a data scientist and engineer, to take over as cemetery manager this spring. Originally from New York, Josh was willing to move to Wilmington for this position, in part because it gave him the opportunity of being close to family. Working with Stephen and Sandy Seidel—the JCCA Financial Secretary—Josh is quickly learning the details of cemetery management. His data design and analytic skills have been invaluable to the improvement of record keeping and data access for the cemetery. He has already created an ambitious multi-step plan, “Project Roadmap 2025,” to achieve these goals. Step one, already being implemented, is auditing information on each person interred at the cemetery and entering data into a digital base. Josh walks the cemetery, updating information, as well as recording latitude and longitude positions of graves which will enable digital mapping of the cemetery. Step two is the creation of a website, which will enable visitors to find grave information and location of any deceased person within the cemetery. Preliminary work has already begun. Further steps in the Roadmap include linking headstone images to the graves and expanding the data available to the public through the website. We are indeed fortunate to have had Stephen Michlin for so many dedicated years and now to have Josh Cohn taking us into the future.

Also retiring this year, is the Montefiore recording Secretary, Jeff Lew. Volunteering for many years to keep accurate and detailed burial records for members of the Montefiore Society, his dedication to his position will be sorely missed.

An Extra Sweet New Year Recipe

BY EMMA DRIBAN, EDITOR

Apples and honey are a cherished pairing, enjoyed by Jews as part of the Rosh Hashanah tradition. The apple represents the fruitfulness of life and our hope for a year filled with prosperity and blessings. Honey symbolizes our wish for a sweet year, filled with positivity and joy.

In Song of Songs 2:3, we read, “As the apple is rare and unique among the trees of the forest, so is my beloved amongst the maidens of the world.” This line acts as an allegory for God’s love for the people of Israel. Today, we might think of apples as the most common of fruits, but this wasn’t always the case. In *A Lexicon of Jewish Cooking*, author Patti Shosteck writes that, in medieval times, apples were considered so special that individuals would use their nails or sharp utensils to carve their hopes and prayers into the skin of the apple before eating them.

Honey, on the other hand, may not refer to the byproduct of bees at all when referenced in the Torah! Most likely, when the Land of Israel is described as a “land flowing with milk and honey,” honey refers to a thick syrup made from dates. Regardless, some rabbinic interpretations connect the “honey” metaphor to the Torah itself suggesting it is as sweet and sustaining as honey.

Whether you think these interpretations to be true, or just like the metaphor of apples in honey, the pairing is one that is easy to enjoy in many different forms! This year, enjoy your apples and honey in the form of a Honey Apple Tart.

SHANAH TOVA U'METUKAH!

Honey Apple Tart

Ingredients:

For the crust:

- 1 ¼ cups all-purpose flour
- ¼ cup powdered sugar
- ½ teaspoon salt
- ½ cup (1 stick) cold unsalted butter, cut into cubes
- 1 egg yolk
- 2–3 tablespoons cold water

For the filling:

- 3–4 medium apples (Honeycrisp or Gala work well), peeled, cored, and thinly sliced; I use a mandolin to ensure thin and even pieces
- 2 tablespoons unsalted butter, melted
- 2 tablespoons brown sugar
- ¼ teaspoon cinnamon
- Pinch of nutmeg
- ¼ cup honey (plus more for drizzling)
- 1 teaspoon lemon juice

Optional:

- A few chopped walnuts
- Flaky sea salt to finish



Instructions:

1. Make the crust:
 - In a food processor or mixing bowl, combine the flour, powdered sugar, and salt.
 - Add the cold butter and pulse or cut in with a pastry blender until the mixture resembles coarse crumbs.
 - Add egg yolk and 2 tablespoons of cold water. Mix until the dough begins to come together. Add more water if needed, 1 teaspoon at a time.
 - Shape into a disk, wrap in plastic, and chill for at least 30 minutes.
2. Prepare the filling:
 - In a small bowl, mix together the melted butter, brown sugar, cinnamon, nutmeg, honey, and lemon juice.
 - Place the apple slices in a large bowl and pour your honey mixture over the top, tossing carefully to combine.
 - Set aside.
3. Assemble the tart:
 - Preheat oven to 375°F (190°C).
 - Roll out the chilled dough on a lightly floured surface into a 10–11 inch round. Transfer to a 9-inch tart pan.
 - Arrange the apples in a spiral or overlapping pattern in the crust. If you are creating a rose pattern and are having trouble arranging your apples or if they are breaking, steam them for about 4–5 minutes to make them more pliable.
 - Pour any extra juices over the top.
 - Bake for 35–40 minutes or until the crust is golden and the apples are tender.
4. Finish and serve:
 - While still warm, drizzle with extra honey and sprinkle with nuts or flaky salt if using.
 - Let cool slightly before slicing. Serve warm or at room temperature.
 - For some extra sweetness, top with vanilla ice cream or whipped cream.



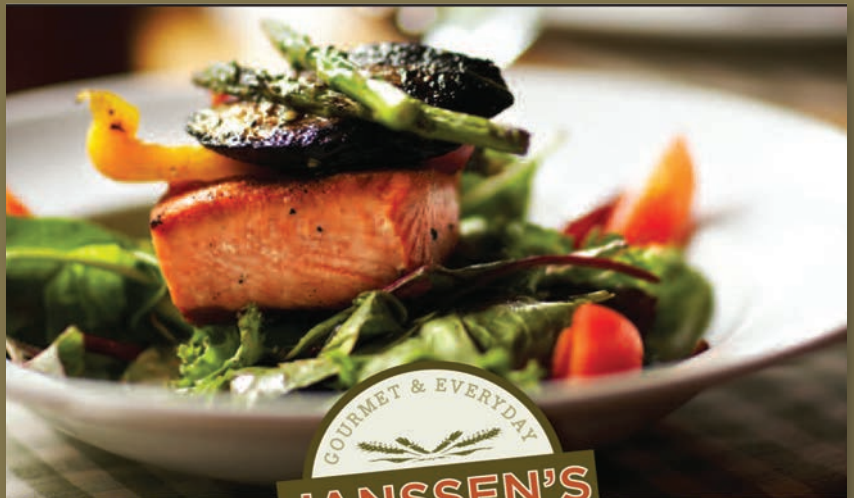
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A New Havurah is Born South of the Delaware & Chesapeake Canal

BY **BRUCE TOCKER**, PRESIDENT OF MOT REGIONAL HAVURAH

We were three Jewish couples who had lived in New York and New Jersey and decided to retire to Middletown, Delaware and the surrounding area. We moved in the years between 2015–2019. We had all belonged to Reform or Conservative houses of worship for many years and raised our families in those settings. We all enjoyed being a part of the Jewish community.

Naturally, we wondered if we'd be able to find a similar connection to the Jewish community in Delaware. We discovered that there were a few synagogues, located in Wilmington and Newark but nothing South of the Delaware & Chesapeake (D&C) Canal near the towns of Middletown and Odessa where we had moved.

In March 2020, COVID hit. A few years went by and thankfully the pandemic faded. We had made a few Jewish acquaintances in ours and other nearby communities. We were not ready to join another Jewish congregation, but still wanted to find a Jewish group connection, like a Havurah. So late last year, we decided

to see if there were others like us who also were seeking a Jewish connection.

We chose the 21st century social media route and used Middletown local Facebook pages, posting an advertisement that stated we were interested in forming a Jewish social group (a Havurah) and that if anyone was interested, they could RSVP and attend a meeting at the local library in Middletown.

We were frankly shocked but pleasantly surprised to find that over 50 people responded to our advertisement and that they all showed up at the library. We took a survey of what potential group activities and functions they all might be interested in as members of a Jewish social group.

Some folks wanted social gatherings, some educational lectures and films, some lay-led religious services at member homes, and some wanted to visit nearby cultural sites or places to share a nosh. Many had multiple interests.

Based on all their enthusiastic responses, we decided to form a new Havurah in Southern New Castle County

and name it the MOT (Middletown, Odessa, and Townsend) Regional Havurah.

It has been very exciting getting our small but growing group off and running. We've since reached out and received support from both the Jewish Federation of Delaware and the Siegel JCC, as well as local houses of worship. We've held a few planning meetings, established an executive board and various committees, and formed a Delaware non-profit.

We've sponsored a number of successful events including lay services at members' homes, lectures and film programs at a local library, and even an outing to see the Blue Rocks play at Frawley stadium in Wilmington.

We have several more exciting activities planned for the fall and are looking forward to more in 2026.

If you are in the MOT region and looking for a Jewish connection, we might just be what you've been looking for. Please check us out!

Ask for information and to be added to our mailing list at:
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Photo credit to Sharon Fullerton!

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The sound of the *shofar* gets our attention even today. In fact, *Rosh Hashanah* is a “memorial of blowing the *shofar*,” perhaps reminding us that the solemn day, the Day of Atonement, is fast approaching!

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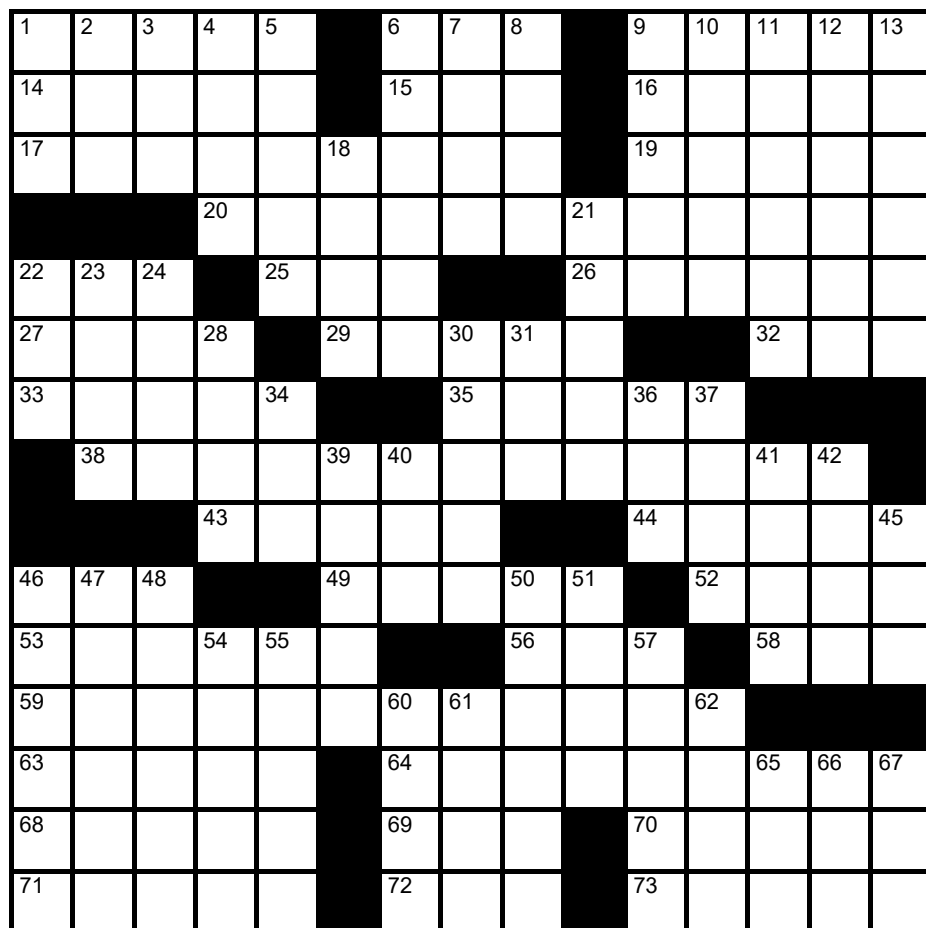
Rosh Hashanah Devices

BY YONI GLATT

koshercrosswords@gmail.com

DIFFICULTY LEVEL: CHALLENGING

SOLUTION: PAGE 40



ACROSS

1. Son of Terach
6. Deg. for a canine expert?
9. Game played on a wall
14. Year
15. Arctic bird
16. The Gem State
17. "Ketivah VaChatimah Tovah" has it
19. Something streamed
20. "Tekiyah- Teruah- Tekiyah", e.g.
22. Annual tefillah
25. Israeli broadcaster
26. Give confidence to
27. Trei ____
29. Paper fragments
32. Damascus's land: Abbr.
33. 64-Across
35. "The Parent Trap" actress
38. "He blew the shofar strongly, loudly, with gusto, zeal, and alacrity." e.g.
43. Father in law of Perchik
44. He made peace with Menachem

46. Menachem and Naftali, for short
49. Concerning kidneys
52. Harmonizing voice
53. Like Esmerelda's troupe in "The Hunchback of Notre Dame"
56. Cone's eye partner
58. Milk option
59. "Tekiyahhhhh", e.g., perhaps
63. Triathletes' rides
64. Apple dipped in honey, e.g.
68. Smell
69. Defined time
70. Thick, as fog
71. Held up, perhaps
72. Bucks, bulls, etc.
73. Do a great job

DOWN

1. King for 41 years
2. Rarely used 16-Across format, now
3. "Batman" villain ____ al Ghul
4. Buffalo seen in crosswords
5. Like Rocky or Rambo
6. Bear claw alternative
7. Conveyer of tears
8. Hard ball
9. Met standouts
10. Entrances to mines
11. Line in a circle
12. The Big Bang is this
13. It's better, in a phrase
18. Baldwin of "The Hunt for Red October"
21. Doeg or Avimelech ben Gidon, e.g.
22. 101 instructors, perhaps
23. Alaska's neighbor
24. Rabbi Norman of note
28. Engaged, and then some
30. Xenomorph, notably
31. Health care pro
34. Marlins' locale, briefly
36. Part of a bracha?
37. Famous 15th century boat
39. 14, 22, and 27-Across
40. One time Best Buy competitor
41. Means of communication for Rowling
42. Pact signed April 4, 1949
45. Pop artist Lichtenstein
46. Moderator of Tribal Councils
47. A Friend
48. Device for preparing meat
50. 48-Down emits them
51. Grammy winner Lisa
54. Alter
55. Gross
57. Semiconductor, perhaps
60. "Shalom" lead-in
61. Fiery heap
62. Emmy winner Edelman
65. Company name abbr.
66. Haifa to Arad dir.
67. Gene's director in "The Producers"

OBITUARIES

*Ha'makom yenahem etkhem
betokh she'ar avelei tziyon
vi'Yerushalayim.*

**May God console you among
the other mourners of Zion
and Jerusalem.**

Trayce Ellen Bahar

Age 65, born November 3, 1959 in Worcester, MA and passed away, July 16, 2025 in Philadelphia, PA.

Gila Lipman

Age 77, a longtime resident of Wilmington, DE passed away peacefully on June 16, 2025.

She is survived by her beloved husband of 57 years, Joel Lipman; her daughter, Jennifer (Jonathan) Samuels; her son, David (Anna) Lipman; and four cherished grandchildren.

Gila will be remembered as a kind and gentle soul whose warmth and compassion touched the lives of many during her more than 50 years in the Wilmington community.

In lieu of flowers, the family kindly requests donations be made to Jewish Family Services of Delaware or to Congregation Beth Shalom in Wilmington, in honor of Gila's memory.

Elayne Penn

Elayne Penn, nee Soltz was born February 1, 1932, to Miriam and Isadore Soltz (same date as her father Isadore) in Atlantic City, New Jersey. She passed on July 19, 2025, in Wilmington, DE.

She graduated from West Virginia University with a degree in music education. She became a music teacher, which began

her lifelong love of teaching. Her most important lifelong love was her husband, Sheldon, whom she married in 1954, a marriage that lasted 70 years, until Sheldon's passing in 2024. Elayne and Sheldon had three daughters, Eva Lynne (d. June 2025), Robin Deborah and Cynthia Jo.

When the family moved to Stony Brook, NY, at age 38, Elayne went back to school for her Masters in Classical Vocal performance. She studied under the esteemed Adele Addison. After the family moved to Wilmington, Elayne established a successful private teaching practice, adding voice. She was a member of the Wilmington Music School staff 1976–2020. She was a DSMTA (Delaware St. Music Teacher's Assoc.) adjudicator and facilitator for over 40 years. Her hundreds of students have gone on to prestigious universities such as MIT, Stanford, and Oberlin. And she taught the children and parents of her students.

Elayne was an avid reader; lover of crossword puzzles, birds (naming her daughter Robin), butterflies, her rescue cats; and played the piano beautifully. She is survived by her daughters Robin Deborah and Cynthia Jo. Her caring and talent will be missed by all who knew her.

Charitable contributions may be made to Shirat Hayam, Ventnor, NJ; a cat rescue charity; or Native American Indian charity of your choice.

Alfred Remsen

Alfred Remsen passed away at home in Fairfax, Virginia, on Thursday, January 9.

He was born July 21, 1944, in New Brunswick, New Jersey, to Harry and Rose Remsen. He moved to the Wilmington area with his wife, Harriet (Keil) Remsen, where he lived for more than 45 years. A graduate of the University of Delaware, a retiree from JP Morgan Chase, and a long-time member of Congregation Beth Shalom, Al loved his Philly sports teams and was always in "uniform" on game days.

For the past seven years, Al and Harriet relocated to Northern Virginia to be closer to their daughter, Allison Remsen. He enjoyed exploring the DC museums, trying new restaurants, and cheering with all of the Phillies fans at Nationals Park.

Most of all, Al loved his family. He is survived and will be greatly missed by his wife of 53 years, Harriet (Keil) Remsen; and his daughter, Allison Remsen, of Washington, DC.

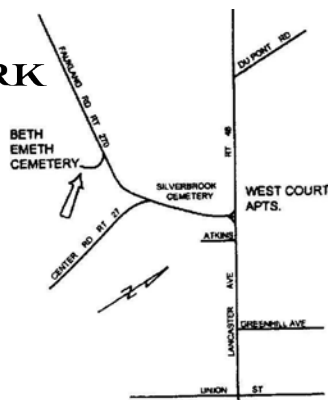


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CROSSWORD SOLUTION

--

Puzzle on page 37

1	A	2	V	3	R	4	A	5	M		6	D	7	D	8	S		9	D	10	A	11	R	12	T	13	S
14	S	H	A	N	A					15	A	U	K					16	I	D	A	H	O				
17	A	S	S	O	N		18	A	N	C	E							19	V	I	D	E	O				
					20	A	L	L	I	T	E		21	R	A	T	I	O	N								
22	T	23	A	24	L		25	Y	E	S				26	A	S	S	U	R	E							
27	A	S	A	28	R			29	C	H	30	A	31	D	S				32	S	Y	R					
33	S	I	M	A	34	N					35	L	O	H	36	A	37	N									
		38	A	M	P	L	39	I	40	F	I	C	A	T	I	41	O	42	N								
							43	T	E	V	Y	E				44	A	N	W	A	45	R					
46	P	47	M	48	S				49	R	E	N	50	A	51	L		52	A	L	T	O					
53	R	O	M	54	A	55	N	I					56	R	O	57	D		58	S	O	Y					
59	O	N	O	M	A	T		60	O	61	P	O	E	I	62	A											
63	B	I	K	E	S				64	S	Y	M	B	O	L	65	I	66	S	67	M						
68	S	C	E	N	T				69	E	R	A			70	D	E	N	S	E							
71	T	A	R	D	Y				72	H	E	S			73	E	X	C	E	L							

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