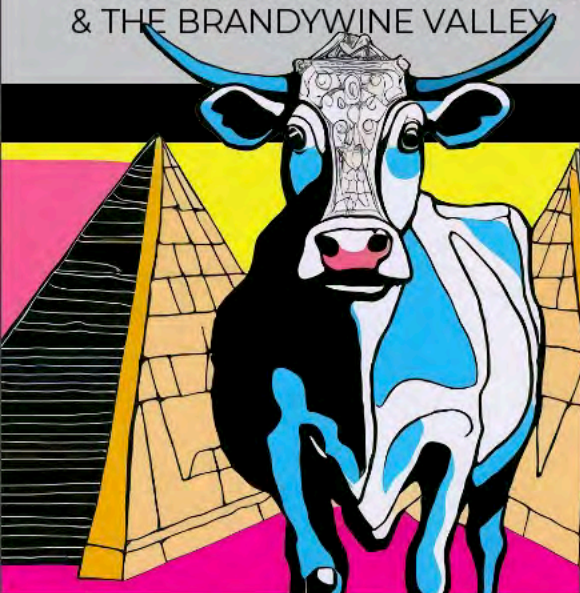


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APRIL 2025

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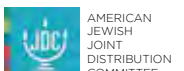
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Seth J. Katzen
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EDITOR: Emma Driban
Emma@ShalomDel.org | 302.427.2100

CREATIVE DIRECTOR: Alexandra Martinez
Alex@TornekDesign.com

ADVERTISING SALES: Rachel Garofolo
Rachel@ShalomDel.org | 302.427.2100

BILLING: Amy Hoffmann
Amy@ShalomDel.org | 302.427.2100

**JEWISH LIVING DELAWARE
COMMITTEE CO-CHAIRS:**

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FEATURE

Show Yourself: Fulfilling the Legacy of the Passover Seder



"When we stand with DREAMers . . . and with all
immigrants in search of a better life, we honor our own
history and fulfill the legacy of the Passover Seder." Rabbi
Michael Beals shares how we can connect the story of
Passover with the struggles of modern-day immigrants.

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FEATURE

"... and we must not forget the reservists' families!"

Since the attacks on October 7, "there is sadness, grief,
and uncertainty all over the Jewish State." Among the
suffering are the families of IDF Reservists. Rabbi Peter
Grumbacher teaches us about IDF Reservists' Wives
Forum, an organization worthy of attention.

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AGENCIES: Reframing the Four Children

Instead of focusing on character flaws, what if we embraced the strengths of
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Hadassah Medical Organization's new Gandel Rehabilitation Center is
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Rabbi Yair Robinson offers
thought-provoking questions to
add into our Passover Seders,
opening the door for deeper
discussion on what our ancestors
may have gone through and
pushing us to imagine the
experiences of those struggling
with oppression today.



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FEATURE Getting to Know Mrs. Manischewitz

Is there any brand more
synonymous with Passover
food than Manischewitz?
This Pesach, *Jewish Living
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look inside the recent changes
to the iconic kosher brand and
get to know Shani Seidman,
Kayco's Chief Marketing
Officer.



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Chag Pesach Sameach

During Passover we are reminded that, as Jews, it is our responsibility—and at the very heart of our values—to deliver the gift of hope to other Jews locally, in Israel, and around the world.

If G-d did not take us out of Egypt, then we, our children, and our children's children would still be slaves to Pharaoh. We remember that generation after generation has survived threats to destroy the Jewish people.

The responsibility now rests on us. We must act. Federation acts. We do so every year.

In Delaware and the Brandywine Valley, we provide financial, emotional, physical, and educational assistance to many in need. A senior citizen gets help with daily tasks or finding long-term care. An adult gets confidential counseling and assistance until they get back on their feet again. Women with financial needs receive sanitary products. A young adult participates in leadership programs that benefit each of our beneficiary agencies. A child receives PJ Library books every month to share with the entire family. And the Jewish community is educated and enriched.

Jewish Federation of Delaware is there to help when needed, promoting lasting connections and ensuring a strong and vibrant Jewish future.

During Passover, let us remember that we are all responsible for our fellow Jews. All of us desire for Israel to dwell securely in her borders. All of us want Judaism to continue to thrive and flourish, and to support and protect Jews worldwide—including through our time-sensitive help of the Jewish community in Ukraine. All of us hope and pray for the welfare of our parents, spouse, family, and friends.

We have the power and the responsibility to make the lives of our fellow Jews in Delaware and the Brandywine Valley, Israel, Ukraine, and the world better and let them know they are not alone. Our collective devotion makes our people strong.

In difficult times, people turn to the Federation. Now we are turning to you to make your gift to the 2025 Annual Campaign if you have not already done so. The good your gift provides is immediate and has a lasting impact on the lives of so many.

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Chag Sameach,
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A Week of Remembrance and Celebration

BY **JEWISH FEDERATION OF DELAWARE STAFF**, with information from MyJewishLearning.com

We all know and are familiar with the conventions of many major Jewish holidays—Pesach, Chanukah, Rosh Hashanah, and the like. But there are a few holidays that entered Jewish life during the second half of the 20th century that can be overlooked when discussing the Jewish calendar. Many of these holidays are shaped by the events of the Holocaust and/or the rebirth of the State of Israel. As we continue living through tempestuous times, we must choose to participate in both joyous and sad observances, following our dedication to never forget the events of the Holocaust and the Israeli War of Independence and to celebrate the existence of Israel as the Jewish State.

YOM HASHOAH

Yom Hashoah—Holocaust Remembrance Day—is observed one week after the conclusion of Passover, on the 27th of Nisan. Significantly, it is also halfway between the first day of the Warsaw Ghetto uprising—which began on the first day of Passover in 1943—and Yom Ha’atzmaut, Israel’s Independence Day. This date, chosen by the Israeli government, emphasizes



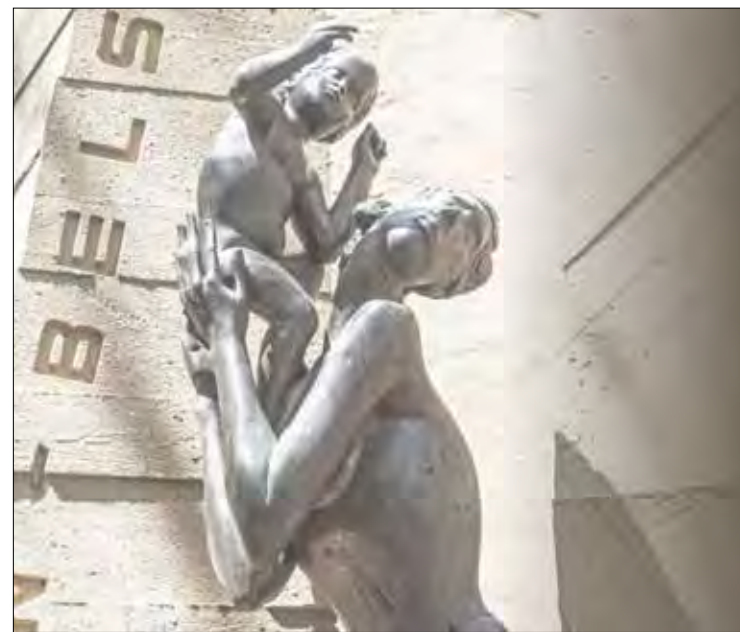
the nature of Jewish resistance. While the rituals for this holiday are still being created, it is a solemn day that is widely observed wherever Jews live.

YOM HAZIKARON

Yom Hazikaron—Israeli Memorial Day—is observed one week after Yom Hashoah and one day before Yom Ha’atzmaut. It is a quintessentially Israeli holiday, commemorating all the soldiers who fell in defense of Israel from the Israeli War of Independence in 1948 to the present. While it is often acknowledged outside of Israel, it is in Israel itself that this holiday unites the whole country in its somber observance.

YOM HA’ATZMAUT

Directly following Yom Hazikaron, Yom Ha’atzmaut is a joyful celebration of Israel’s independence. It is celebrated annually on the fifth day of Iyar, which in 1948 corresponded to May 14, the day on which David Ben Gurion, the nation’s first prime minister, announced the creation of the State of Israel. Yom Ha’atzmaut is celebrated both in Israel and in Jewish communities throughout the world.



Yom HaShoah 2025






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Congregation Beth Emeth's Repro Shabbat

Repro Shabbat was an invitation to Jewishly imagine a world where everyone has greater access to reproductive healthcare—including abortion access and full bodily autonomy. On Friday, February 14, Congregation Beth Emeth helped attendees imagine this world, hear from speakers on how to realize this world, and bless those striving to make this world a reality, including abortion providers and reproductive rights advocates.

Photo Credit: Rabbi Lulav Lieberman



Speakers Isabella Weber of Planned Parenthood of Delaware and Alexis Wrease of First State Abortion Fund pose with Rabbi Yair Robinson

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Tu B'Shevat at the Siegel JCC



On Thursday, February 15, the Siegel JCC's Early Childhood Center and Center for Active Living marked Tu B'Shevat with joyful seders. Meri Weiss led the Center for Active Living's celebration, honoring tradition, nature, and community.

Photo Credit: Kayla Younker



3

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Reframing the Four Children: Bringing A Strengths-Based Approach to the Passover Seder

BY **RACHEL BLUMENFELD**, Head of School at Albert Einstein Academy

The Four Children of the Passover Seder—the wise, the wicked, the simple, and the one who doesn’t know how to ask—have been part of our tradition for centuries. They each offer a unique way of engaging with the story of the Exodus, yet three of them are defined by what are often perceived as flaws. But what if we looked at the Four Children differently? The most effective educators consider their students with a strengths-based approach; they identify and build upon students' skills, talents, and positive attributes rather than emphasize their deficits or challenges. By doing so, they foster confidence, engagement, and a sense of capability, encouraging students to use their strengths as a foundation for growth and learning.

What if we offered the same grace to the Four Children and highlighted what they contribute instead of what they lack? If instead of seeing their characteristics as flaws, we embraced them as strengths?

Passover is a holiday that celebrates freedom and inclusion. By recognizing the Four Children’s unique contributions, we honor those themes even more deeply. Below are suggestions for how we can highlight the strengths of the Four Children.



**The Wise Child:
The Analytical Thinker**

The wise child’s question—“What are the testimonies, statutes, and laws that God has commanded us?”—shows a deep curiosity about tradition and rituals. This child seeks to understand the details, the rules, and the reasons behind them.

Some of this child’s strengths lie in their love of learning and in their ability not only to understand the complexities of the Seder but to help others do so as well. They remind us that traditions may gain even more meaning when we explore them thoughtfully. Instead of responding to their need for details with exasperation, the way we sometimes do with toddlers who incessantly ask why, we could celebrate their intellectual curiosity and use their insights to enrich our own practices.

**The Wicked Child:
The Courageous Questioner**

The wicked child asks, “What does this service mean to you?” Though the Haggadah criticizes them for seeming to exclude themselves, this child brings invaluable and powerful strengths to the table: the courage to ask challenging questions and the understanding that every person has a different relationship with their faith.



Instead of seeing this child’s question as defiance, it can be viewed as an invitation for conversations that have the potential to strengthen our relationships with our faith and with each other: Why do we follow these traditions? How do they resonate with us today? The wicked child pushes us to think critically about our own rituals and beliefs. By framing their question as an opportunity for reflection rather than as defiance, we honor their role as a catalyst for deeper engagement and connection.

**The Simple Child:
The Inviting Student**

The simple child asks, “What is this?” Their question may seem basic, but the simplest question can lead down the most unexpected path as the respondent is answering a question that is not limited by the questioner. One of the simple child’s strengths is this very openness, this ability to see the wonder in the moment and to invite others to share in it.



This child helps to remind us that not every question needs to be profound to be meaningful. They help us return to the core of the Seder: the joy of storytelling, the beauty of tradition, and the importance of connecting with one another. By celebrating the simple framing of their question, we’re reminded to find the beauty in even the most mundane.



**The Child Who Doesn't Know How to Ask:
The Reflective Observer**

The child who doesn’t know how to ask a question may seem disinterested, but there is strength in being able to observe without interfering, without projecting one’s own viewpoint onto the situation.

This child’s reflective nature creates space for sharing the Passover story and traditions and provides an opportunity for us to see the holiday with a fresh perspective, noticing details or connections others might overlook. By being quietly present, they remind us that engagement can take many forms, including thoughtful contemplation.

This child also reminds us of our responsibility to share the Passover story, to pass on our traditions, and to find ways to help our children engage with Judaism to ensure the continuity of our people. If, instead of quietly listening, the child truly does not

know how to ask a question, it is up to us to help them find a way to connect with their faith and help them find the questions that allow them to do so.

A Seder Table for All

By using a strengths-based approach to the Four Children, we shift the focus from what’s missing to what’s present. We see each child—and each part of ourselves—as valuable and necessary. This Passover, let’s celebrate what each of the Four Children brings to the Seder. In doing so, not only do we honor the spirit of Passover, but we show our children that we honor them as well, whatever type of questions they ask.



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This Passover, Refugees Need Our Help More Than Ever

BY **MADISON WARFEL**,
Marketing & Communications Manager
at Jewish Family Services of Delaware



Photo Credit: Freepik.com

At the Passover Seder, Jewish communities gather to tell the story of a People, afflicted with insecurity, wandering in search of safety. The Jewish community knows what it means to be forced from their homes by violence or persecution. We know what it feels like to seek a place where we can raise our families in freedom and safety. We are a refugee people. As we step into this Passover season and retell the story of the Jewish people’s search for freedom, we cannot help but think of the 120 million displaced people and refugees in the world today. Passover reminds us that all those who seek refuge from war, violence, and persecution are a part of the broader story. Jewish Family Services of Delaware (JFS) has the unique privilege of representing the justice, compassion, and loving kindness of the Jewish people to the broader community. Through the JFS Refugee Integration and Support Effort (RISE) program, we have welcomed hundreds of refugee and immigrant families in recent years, helping these new Americans legally resettle in the United

States and more quickly become contributing members of the Delaware community. Gerald was forced to flee Haiti with his wife and two children in 2019 due to gang violence in his home country. “Haiti has no security because gang violence is so prevalent,” said Gerald. “They kill people, they kidnap people. And I can’t stay in Haiti. So, I left Haiti and came to the United States to save my life.” JFS RISE case managers were able to help Gerald and his family find housing and food. They also helped him obtain a green card and enroll in college. Gerald now works part-time in the JFS RISE program. He has a passion for helping others and his infectious smile is a light to those on a similar journey to his. Krystyna fled Ukraine with her husband and two children when Russia invaded their country in 2022. “Ukraine is very dangerous, we didn’t have a safe place because of the war. Many people have died,” said Krystyna. “I really hope the war finishes soon. This is very hard. But we are lucky because we are here now. And thank G-d we have a safe place here in Delaware.”

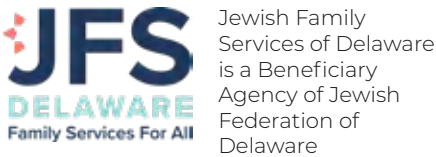
Krystyna and her family didn’t have any friends or relatives in Delaware when they arrived but found support through the JFS Rise Program. “When I need some help, I can call my case manager and she answers me every time. She’s been very helpful.” In January of this year, the U.S. State Department issued a stop-work order, cutting off vital support to families who have already legally resettled in the United States and an executive order suspending any new arrivals of refugees. JFS is deeply disappointed by this decision. Many people who have been waiting for years to come to the United States are now facing prolonged delays or outright denials, leaving them in limbo, often in dangerous situations back in their home countries or in refugee camps. The impact has been multi-faceted: while we continue to support those we can help, we are witnessing the emotional toll it takes on families who may never make it here, and the deepening challenges faced by the refugees already in the United States, who may struggle to access resources and legal protections.

JFS remains focused on protecting and fulfilling our deeply held Jewish values of making the world a better place, welcoming the stranger, and the obligation to act justly toward people in need. JFS and our dedicated staff and volunteers are committed to helping the

clients we have welcomed settle into their new lives in Delaware. The primary source of funding for our RISE program is federal dollars passed through Hebrew Immigrant Aid Society (HIAS) and the State of Delaware. The future is uncertain for most of the funds

we receive for continued work with refugees. We will continue to do the work for as long as we are able, and we will monitor the situation closely and stand by our mission.

Visit jfsdelaware.org/donate or call **302.478.9411** to make a donation. Please note that this piece was written in February and the circumstances surrounding U.S. Refugee Program and the JFS RISE Program may have changed. Please check jfsdelaware.org for updates on this situation.



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**Congregation Beth Emeth Community Seder**
Sunday, April 13, 2025, at 5:30 PM

Please join Congregation Beth Emeth for our Second Night Community Seder. The seder will be led by Beth Emeth clergy and is open to Beth Emeth members and the wider Jewish community.

The seder includes a traditional seder menu with matzo ball soup, gefilte fish, main course, dessert and beverages. Vegan and vegetarian options will be available.



Scan to Register HERE



Dinner is \$36 per person | Children 6-11 are \$12
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If you would like to volunteer to help at the seder, please email Jon Yulish at jyulish@bethemethde.org.

Well-Worn Stories of Clothing and People

BY SYLVIA WAGMAN, Member of the Kutz Senior Living Auxiliary

The Kutz Auxiliary is proud to present Emily Spivack as the featured speaker at our Annual Donor Brunch on Wednesday, May 7, 2025.

Emily grew up in Wilmington. She is the daughter of Dennis Spivack and our auxiliary member, the late Marcy Spivack. In a December 31, 2014 article about Emily by Bob Yearick in *Out & About Magazine*, we learned that Emily's interest in the meaning inherent in clothing goes back to her days at Brandywine High School and her studies in art semiotics—the study of signs and symbols at Brown University:

... Spivack is an old soul. She has always shown an appreciation for the symbolism and meaning inherent in pieces of clothing—and people—who have seen a few years of wear. That's why, in high school and during her days at Brown University, thrift stores were a favorite destination for her and her friends. And that's why she enjoyed joining her maternal grandmother, Pearl Bregman, for yoga classes at the Center for Lifelong Learning at UD.

Emily began her writing career while living in New York and on the faculty of Pratt Institute. She published her debut book, *Worn Stories*, in 2014, a collection of over 60 narratives about articles of clothing by the people who wear them, including Greta Gerwig and Rosanne Cash. It became a New York Times bestseller. *Worn in New York* followed in 2017, containing first person accounts of funny and poignant stories such as one about the boots a passenger had on when his plane landed on the

Hudson River. Other contributors included Aubrey Plaza, Dick Cavett, and Lena Dunham.

From 2017 to 2018 Emily was an artist-in-residence at the Museum of Modern Art, where she invited visitors to contribute to an archive of everything worn to MoMA from November 1, 2017, to January 28, 2018. It is now a permanent part of MoMA's Archives.

In 2021 Emily added executive producer to her long list of credentials—artist, writer, teacher, and editor—when *Worn Stories* was turned into a miniseries on Netflix. Creator Jenji Kohan (*Orange Is the New Black*) adapted the eight-episode series from Emily's bestselling book. In this funny and heartfelt docuseries, real people share the fascinating and quirky stories around their most meaningful pieces of clothing.

Just last year Emily produced the Hulu documentary *Patrice: The Movie*. It is about a disabled couple in their 50s, Patrice and Garry, who want to marry but risk losing their benefits if they do. Despite the risk, they decide to hold a commitment ceremony. Patrice appeared in one of the episodes of the miniseries *Worn Stories*. The film was a 2025 nominee for the Independent Spirit Award for Best Documentary.

Start thinking about what you are going to wear when you join us on May 7 to hear Emily relate some of her many stories.



Emily Spivack
Provided by Emily Spivack

A presentation by Emily Spivack

Auxiliary of the Kutz Senior Living Campus Annual Donor Brunch

**Wednesday, May 7, 2025,
11:00 AM–1:30 PM**

Harry's Savoy Grill,
2020 Naamans Road,
Wilmington, DE 19810

R.S.V.P. requested by Tuesday,
April 15, 2025.

Proceeds from this event will help support the residents of Kutz Rehabilitation & Nursing and Lodge Lane Assisted Living and Memory Care.

For questions contact

Iris Vinokur, **302-530-4487**

iris.vinokur@gmail.com

Go to this link to register:
<https://www.kutzseniorliving.org/auxiliary/>



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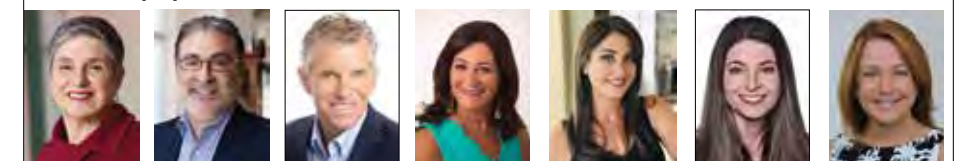
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AKSE Celebrates 140 Years

BY **MARK WAGMAN**, V.P. of Community Affairs
at Adas Kodesch Shel Emeth



Charter of Adas Kodesch congregation, 1889
Photos provided by Mark Wagman

There is a Jewish tradition to wish someone a long life by exclaiming “May you live to be 120,” the length of the life of Moses. By that measure, Adas Kodesch Shel Emeth has enjoyed quite a long life. After 140 years, the First Synagogue in the First State continues to play a vital role in sustaining Jewish life in Delaware. Our yearlong celebration of this milestone kicked off with two events open to the community in March.

AKSE is well known in our community as a keeper of tradition. But maintaining our roots, and passing Jewish practice and teaching from one generation to another, does not mean that the congregation has not seen many changes throughout its history. Indeed, no institution can flourish for 140 years without renewing itself to meet the challenges of a constantly changing community and world. AKSE’s history is rich in examples of the engagement of tradition with a progressive mindset—

innovating and renewing itself to remain both rooted and relevant.

The story begins with new arrivals to Wilmington from Eastern Europe in the 1880s, who, by 1885, established a traditional synagogue, Adas Kodesch, to meet their religious and communal needs. For its first half century, Adas Kodesch thrived as an Orthodox congregation. Purchasing its first building, a church, in 1898 at Sixth and French Streets, it quickly outgrew it, razed the building, and built a new synagogue there, which was dedicated in 1908.

In the 1940s, Adas Kodesch implemented a series of changes to meet the needs of an increasingly Americanized Jewish community. The congregation introduced “mixed seating” and engaged an American-born rabbi, Rabbi Joseph Singer, who delivered his sermons in English (rather than Yiddish) and initiated a “late service” at 8 PM on Friday nights.



The homes of Adas Kodesch and Adas Kodesch Shel Emeth, 1908 – present

In 1947, Rabbi Leonard B. Gewirtz became rabbi of Adas Kodesch. With his dynamic personality and intellect, Rabbi Gewirtz brought a dedication to making traditional Judaism relevant to modern American Jews. Reacting to a debate in the congregation at the time concerning whether an Orthodox or Conservative rabbi should be engaged, Rabbi Gewirtz, an Orthodox rabbi, suggested that Adas Kodesch be considered “Traditional”—neither strictly Orthodox nor Conservative.

Over the next 42 years, Rabbi Gewirtz led a period of growth and innovation in the Jewish religious life of the congregation and community. He started several of the



Laying the foundation of Adas Kodesch Synagogue at Sixth and French Sts., 1907

institutions we take for granted today, including the Rabbinical Association of Delaware (now DERECH), the Va’ad Hakashruth, and the “Rabbi Speaks” on WDEL. In 1956, he organized the first Bat Mitzvah in Delaware. Among Rabbi Gewirtz’s admirers and friends was President Joseph Biden, who as Senator fondly called him “my rabbi.”

Rabbi Gewirtz oversaw two major markers of congregational growth—

a merger and a new building. In 1957, Adas Kodesch merged with the Sephardic congregation Chesed Shel Emeth, resulting in the current congregation—Adas Kodesch Shel Emeth. Outgrowing its old building, AKSE engaged the leading American synagogue architect of the time, Percival Goodman, to design a beautiful new building on Washington Boulevard, which was dedicated in 1963.

Since 1989, four Spiritual Leaders have led and made their mark on Adas Kodesch Shel Emeth and the community—Rabbis Nathan Schorr, Sanford Dresin, Steven Saks, and Abe Rabinovich. Notable innovations include enhanced opportunities for women’s participation in services, expanded availability of kosher food locally, and extensive programming and advocacy for Israel. AKSE continues to serve the congregation and community at its current location, a beautiful historic mansion at 2412 Pennsylvania Avenue.

Much like an individual, AKSE has come to have a “personality” and to be guided by a set of values, which are well expressed by our tag line “Embracing. Engaging. Enriching.” We are warm

and welcoming, attracting a diversity of congregants. Though our congregants vary widely in level of observance, we consider ourselves to be connected as Jews, part of the shared community of K’lal Yisrael, without a denominational label. No matter where we each are in our spiritual journey, AKSE provides numerous learning opportunities that enable us to grow Jewishly. We are equally at home with Torah and secular learning; for example, we have been at the forefront of engaging Judaism and science in our community. AKSE is also known as a musical congregation. For nearly half of our 140 years, we have organized an annual musical celebration of Israel called Café Tamar. Our current clergy, Rabbi Abe and Cantor Yehoshua Redfern, are an excellent fit with our congregation and fully committed to building on our embracing, engaging, and enriching reputation.

We kicked off our celebration with two successful events in March. The first program featured some reminiscences by longtime congregants and a dessert reception. The second program was a community Shabbat service preceded by a special performance by Basya Schechter, lead singer of the world/folk rock band Pharaoh’s Daughter. Stay tuned for additional events over the coming year to celebrate our 140 years. We welcome everyone in the community to join us in celebrating our milestone anniversary.

May your Passover be a time of embracing family and tradition, engaging the next generation, and enriching body, mind and spirit.

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Charles Krauthammer said: “Jews are News...It is an axiom of journalism.” Do you agree?



RABBI YAIR ROBINSON,
Congregation Beth Emeth

A short while ago, I was listening to NPR talk about how Rwandan-backed rebels in the Democratic Republic of Congo had seized control of the city of Goma, a major hub for the region, causing a massive crisis not just between those two countries but their neighbors as well, who moved to shore up their own border defenses. There was a strong sense of urgency, and a concern that the conflict would spill over into the surrounding region. It should be of massive concern. Instead, it was buried beneath so many other headlines on just about every news source I could find. Instead, more talk of what is happening with Israel, the cease-fire agreement (which was heading towards stage two at the time), Prime Minister Netanyahu’s then-upcoming meeting with President Trump in the United States, and more.

As I was listening to the report about Goma, I thought about the Krauthammer axiom Rabbi Grumbacher referenced above, with the rest of the quote, from a Time magazine essay dated to February of 1990:

Jews are news. It is an axiom of journalism. An indispensable axiom, too, because it is otherwise impossible to explain why the deeds and misdeeds of dot-on-the-map Israel get an absurdly disproportionate amount of news coverage around the world. If you are trying to guess how much coverage any Middle East event received, and you are permitted but one question,

the best question you can ask about the event is: Were there any Jews in the vicinity?

The axiom seems quite relevant even in today’s media environment, 35 years later: coverage of Israel—the one and only Jewish state—far outstrips coverage today even of Ukraine and their war—never mind Goma, or Venezuela, or Hungary, or China, or Myanmar. And social media has become an amplifier of the worst kind of media attention toward Jews, especially since October 7, 2023. But even before that, all the usual antisemitic screeds (plus some new ones) found a home on X, TikTok, Instagram, and Facebook, sometimes shared by the Tiki-Torch “Jews will not replace us” crowd, and sometimes shared by those we had once thought were our allies against bigotry and extremism here in the US. We have also, I believe, discovered the limit of that axiom. Rarely is good news shared, nor news about combatting antisemitism or standing against hatred, or even reporting said hatred in protests on college campuses. Rather, Jews might be news, but it has to be the *right* news, the kind that validates existing biases, either about Israel (bad) or anti-Zionist Jewish groups and individuals like IfNotNow and Peter Beinart (good). The same NPR that shared about Goma also made a point of highlighting only those Jewish voices that agreed with a particular agenda, not the full range of Jewish insight, never mind nuance.

There is probably no way to escape the gravity of this axiom: if Krauthammer was writing this in 1990, how much of a greater problem is this today. But we

can take control of our own narrative as a people, insist on a nuanced view of the issues and challenges before us, demand attention on the issues we see—sunlight always being the best antiseptic—and work with allies and friends and community members to do what we can to not only get the word out, but strive to repair what is broken together.

RABBI PETER H. GRUMBACHER,
Rabbi Emeritus,
Congregation Beth Emeth

How is it that while there are so few Jews in the world, there is so much written about us? Whether it is about Israel, antisemitism, Jews for whom we are proud or Jews for whom we are embarrassed, the media have picked up on it day after day, year after year. Indeed, it does seem to be true that “Jews are news,” and with our respect for freedom of the press we rarely choose to make a big deal out of negative advertisement, as it were. Hmm, maybe we should.

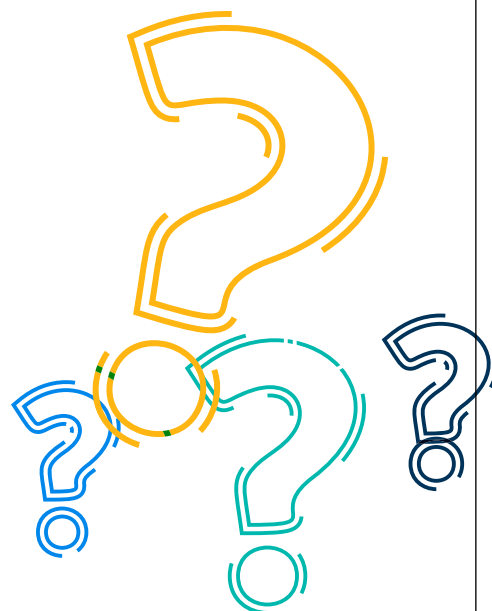
There was a great deal written about Madoff when he “made off” with millions of dollars from individuals and organizations, the vast majority of them being Jewish. We were ashamed that such a *goniff*, a thief, was a member of the tribe, but as my predecessor, Rabbi Herbert Drooz, used to say about people like Madoff, “You pay your taxes so you’re entitled to your share of nuts.” Well, “nuts” are one thing, but such unconscionable deeds of one man should make all of us realize that

before we’re tempted to do something stupid (and crooked), we should pause and ask ourselves, “Is this good for the Jews?” A darn good question since the news folks will broadcast our misdeeds far more than the truly great deeds we have done across the ages.

And then there’s Israel. And then there’s antisemitism. The cameras are posed to expose; the reporters are glib to fib. Too often the miserable voice of, for example, the corrupt UN takes precedence over the voices of truth; and other news organizations will call Hamas and Hezbollah “resisters” or “militants,” anything but the terrorists they are. And since the UN is such a respected “voice for peace,” its word is priceless and must be true and must get the attention it “deserves!” Horsefeathers!

It’s news to highlight the pro-Palestinian college protesters and to label them as anti-Zionists as opposed to what they really are when you get down to it . . . virulent antisemites. Does the message of Zionism—the true message of Zionism—get the press? Heck, it won’t sell papers, so good stuff isn’t worth reporting.

Mr. Krauthammer was, alas, 100% correct.



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At the age of 21, Ira Kohler, a University of Delaware alum, moved to Israel, enlisting in the IDF's 890th Battalion of the Paratrooper Brigade. His two year service concluded with five months during the current Israel-Hamas War. Join us as he share his units' October 7th story, where they arrived to the Gaza Envelope and were sent straight to Kibbutz Be'eri, as well as stories of his time in Gaza.

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A detailed architectural rendering of the Gandel Rehabilitation Center. The building is a multi-story structure with a central section featuring a large glass facade and two side wings with light-colored stone or concrete panels. Rooftop gardens with green and purple plants are visible on the upper levels. The entrance is a wide, glass-fronted area. Four flags are displayed on poles to the right: Australia, the United States, India, and Israel. The scene includes a sidewalk with pedestrians, a few cars, and trees in the foreground under a clear sky.

23

Show Yourself: Fulfilling the Legacy of the Passover Seder

BY **RABBI MICHAEL BEALS**,
Temple Beth El

Organizations like the Hebrew Immigration Aid Society (HIAS), The Religious Action Center of Reform Judaism (RAC), National Council of Jewish Women, Jewish Council for Public Affairs (JCPA), and the Jewish Center for Justice are all nationwide Jewish efforts to demand a legislative fix to the end of the Deferred Action for Childhood Arrivals (DACA) program, ensuring a pathway to citizenship for the group known as DREAMers, those impacted by the Development Relief and Education for Alien Minors act, or young people who are American in all the ways that matter.

In the Passover Haggadah, we read “in every generation, a person is obligated to **see** themselves as though they came forth from Egypt.” Maimonides, the 12th century Jewish philosopher, encourages us to read it as “a person is obligated to **show themselves** as though they came forth from Egypt” (*Hilchot Chametz U'Matzah* 7:6). When we stand with DREAMers, with recipients of Temporary Protected Status, **and with all immigrants in search of a better life**, we honor our own history and fulfill the legacy of the Passover Seder.

4 Discussion Questions For Your Seder Table

1. What issues do current immigrants in your community face? How might you show yourself in your local area?
2. In what ways can we show ourselves as if we were the ones liberated from Egypt? What contemporary issues come to mind when we think about the need to show ourselves?
3. What is your family's personal immigration story?
4. What is the significance of the change from “seeing” to “showing,” from internal to external, in these texts?

Passover Seder Refugee Supplement Prayer and Poem

by Rabbi Daniel Gropper, Community Synagogue of Rye, NY Religious Action of Reform Judaism Center

Include this reading during *Yahatz* (חצו—breaking of the middle matzah, before or after the poem—this is the bread of affliction).

Meditation: If there is a moment in the Seder that should leave us feeling self-conscious, it is now. This year we are slaves, next year the liberated ones. This year we are slaves, next year the liberated ones? Aren't we, who sit around these tables overflowing with food and drink, the liberated ones, while many of the 60 million people displaced worldwide, torn from their homes due to civil war, famine, or persecution are truly the bent, the ones in need?

Prayer: *Eloheinu V'Elohei Avoteinu v'Imoteinu:* Our God and God of our fathers and mothers, help those who flee persecution as our ancestors did some 3000 years ago. Show *chesed* (loving-kindness), compassion to those hemmed in by misery and captivity, to those who take to the open ocean or treacherous landscape seeking freedom and liberty. Rescue and recover them—delivering them from gorge to meadow, from darkness to light. Inspire us to act on behalf of those we don't know, on behalf of those we may never meet because we know the heart of the stranger. We too ate the bread of affliction whose taste still lingers. And so, dear God, inspire us to be *rodfei tzedek*, pursuers of righteousness, for those who seek the same freedoms we enjoy tonight. Do it speedily and in our days, and let us all say, Amen. ■

ONLINE EXCLUSIVE

This month, celebrate Passover with two different Israeli experiences

As instructed in the Torah, Jews remove *chametz* from our homes before the holiday—a process which many *Masorti* (traditional Israeli Jews) start a month in advance. Jewish Federation of Delaware's Event and Marketing Manager, Inna Gelman, shares the most common question to hear in the weeks leading up to Passover in Israel: “Have you started your Pesach yet?”

Passover is known as the “Freedom Holiday.” Community Shaliach Yuval Moha shares the feeling of empowerment that came from wearing his IDF uniform during this holiday, providing freedom and sovereignty to the citizens of Israel through his army service.

Visit JewishLivingDelaware.org to read about these two uniquely Israeli Passover experiences.

Photos provided by Yuval Moha





More than 4 Questions

BY **RABBI YAIR D. ROBINSON**,
Congregation Beth Emeth

Years ago, one of my teachers in rabbinical school told our class a story about one time when her family gathered around the seder table, much as we will shortly. This gathering included her then young niece, who was three or four at the time. At some point during the proceeding, when she noticed the unusualness of the proceedings, what with all the songs and rituals, she asked what this was all about. The adults gathered told her that this was all to celebrate our freedom, and to remember being slaves to Pharaoh in Egypt, to which she responded indignantly, “I was not!”

And of course, we were not. Most of us have lived our lives in relative comfort; we have certainly not been slaves in the biblical sense, but that is not the point of the Seder, is it? The Seder—with all of its unusual practices and quotes from Torah and the rabbis, and even the boring parts or the parts that are hard to read; as we struggle with Rabbi Eliezer, Rabbi Elazar Ben Azariah, Rabbi Akiva, and Rabbi Tarfon—helps us understand and fulfill the *mitzvah* to see ourselves as if (“*K’ilu*”) we had been freed from Egypt. The Seder becomes a transformational moment, a moment to reimagine our place in Jewish history (or even, to imagine our place in Jewish History at all!), and to understand the miraculous nature of our own redemption, even if it feels

not entirely complete. The Seder demands we ask questions, not just the four recited, often under duress, by the youngest at the table, and so we ask: what might it have been like to be a slave to Pharaoh? How did our people suffer? What was it like to witness the plagues, and witness one’s oppressors—but also one’s neighbors—suffer? What was it like to be a rabbi in the Roman period doing the seder while hidden in an attic in B’nei Brak? What have our ancestors gone through so that we might be here? And who else might be suffering now the way our own people suffered then?

In a sense, the seder inspires us to engage in an exercise in radical empathy: Yes, a lot of the various exercises from the seder, traditional and modern—from hitting your neighbor with scallions at the singing of “*Dayenu*” to pouring out some wine at the recitation of plagues to singing the Frog Song—are not just opportunities to rehearse our own personal and familial history, and not just to have a good time, but also a moment to reflect on the suffering of others.

We cannot fully know what it is like to be an oppressed slave, of course, any more than we can know what it is to be starving in Gaza or held in captivity in a dungeon below it; and truly, we cannot fully know someone else’s burdens, what is in their heart, not really. But we can imagine; we can put ourselves in their position, not for some maudlin purpose, but to better understand our role and our obligations. Astute readers of the Torah know that whenever Torah instructs us to care for the vulnerable or weak in our midst, it is because we were ourselves enslaved in Egypt. More than just an emotional or personal response: our connection to our people’s story compels our treatment of others, especially those most at risk.

Perhaps that is why we are so protective of the Seder; how much we resist it being coopted by non-Jews, be they Christians who want to experience what they think Jesus did (spoiler: it was not a Seder) or progressives who want to shift the focus on others entirely, failing to center our story. These ‘seders’ lack the empathy, questioning, and nuance present in the traditional Seder.

When we tell the story of our redemption from Egypt throughout the rest of the holiday, we should do so with an effort to understand the plight of our ancestors, but also the plight of others who suffer as well. So that when we pray for complete redemption, we mean for ourselves, our people, and for everyone. Today we are in bondage to our own viewpoints, next year may we be free to the experiences of others. ■

Photo Credit: Freepik.com



Photo Credit: Freepik.com

“...and we must not forget the reservists’ families!”

BY **RABBI PETER H. GRUMBACHER**,
Rabbi Emeritus, Congregation Beth Emeth

Who in our beloved State of Israel wasn’t impacted by the horrific attack on October 7, 2023? NO ONE!

From the families of the murdered hostages and those who suffered in the hands of Hamas; from the IDF soldiers killed and wounded; from those displaced from the north of Israel, there is sadness, grief, and uncertainty all over the Jewish State.

But has anyone heard about the overwhelming distress of the families of the reservists, hundreds of thousands of whom were called up? Surely not to dismiss or minimize the situation of others, the families of the reservists have faced—and continue to face—economic, emotional, and logistical challenges. There are mothers raising children alone, managing as best as they can the anxiety of the little ones as their partners serve the nation; therefore, we must not forget the reservists’ families!

There is now a grassroots organization called the *IDF Reservists’ Wives Forum* whose vision is “a resilient society that uplifts

reservist families as vital contributors to Israel’s strength, providing them with sustainable solutions for stability and quality of life.” In the two years since the war began and the toll on their families increased, the organization has achieved a new perspective on reservists and their families. If the government, the Knesset, and even the IDF did not appreciate the contributions of reservists across the almost eight decades since the State was created, these women are making them quite clear . . . and it’s a shame that a war has to shed light on what should be obvious.

There has been focused advocacy which has had meaningful results. Just as an example, they developed the framework for the “Mobilized for the Reserves” plan, securing nine billion NIS. The women have had successes in the Knesset, the members of which passed a landmark law safeguarding reservists and spouses from termination and unpaid leave.

And it wasn’t only on the national level that they set their sights. They established a network of reservists’ families in 70 municipalities promoting policy change at the local level. These women are “out there,” recognizing their very real needs and working hard to achieve their reasonable goals.

Among other honors, the group was featured on Forbes 2024 list of influential women. Their influence is as good as the response they receive. Their cause is worthy, and while so many of us are supporting various causes in the war-torn homeland, this cause has to come to the attention of Jews in Delaware and across the United States. ■

For more information and to contact IDF Reservists’ Wives Forum, email Sapir Bluzer at neshotmill@gmail.com.

Getting to Know Mrs. Manischewitz

BY EMMA DRIBAN, Editor

Jewish Living Delaware’s Exclusive Interview with Kayco CMO Shani Seidman

Shani Seidman



Last year, iconic Jewish food brand Manischewitz shook things up on the shelf, launching their redesigned branding in the lead up to Passover 2024. One of the masterminds behind the new look is the brand’s Chief Marketing Officer, Shani Seidman.

Seidman started working for Manischewitz in 2017 and followed the brand when, in 2019, it was bought by Kayco, a family-owned company with a multi-brand portfolio including other household Kosher names like Kedem, Gefen, Glicks, and more.

This Passover—along with a delicious, chametz-free meal—feast your eyes on Jewish Living Delaware’s exclusive interview with Shani Seidman.

You’ve had a long career working in marketing in the food industry. What drew you to this career path?

I’ve always been passionate about food—not just as nourishment but as a cultural connector. Jewish food, in particular, plays such a vital role in tradition, bringing people together around the table. I was drawn to marketing in this space because it allows me to blend creativity with strategy while promoting products that have deep personal and communal significance. Being able to share and expand the reach of Jewish food, ensuring accessibility and innovation while preserving tradition, is incredibly fulfilling.

The name Manischewitz has been nearly synonymous with Passover goods for 137 years. What does it mean to you to help advance such an iconic brand?

It’s an honor and a responsibility. Manischewitz is more than a brand—it’s a household name, a piece of family history, and a symbol of Jewish tradition. To be part of shaping its future means

balancing respect for its legacy with the need to modernize and evolve. Our goal is to make Manischewitz the access point of Jewish culture through food—whether it’s providing the matzo for a family’s Seder or introducing a new generation to classic flavors in a fresh way. We want to ensure that Manischewitz remains the go-to brand for Jewish food, making traditions accessible and exciting for all.

I read in an interview that you’ve been called “Mrs. Manischewitz” by some of your colleagues. How did you get that nickname?

It’s a nickname that stuck because of my deep involvement with the brand. Whether it’s marketing strategy, packaging updates, product launches, or consumer engagement, I’ve been hands-on in making sure Manischewitz continues to thrive. I think my passion for the brand and its mission is evident to everyone I work with, so the name became a fun and fitting way to acknowledge that.

In 2024, the distinctive Manischewitz boxes underwent a redesign, now featuring a striking and colorful box. What inspired the new look?

We wanted to modernize the brand while keeping its rich heritage intact. The redesign was inspired by a blend of tradition and contemporary appeal—we maintained key elements that make Manischewitz recognizable but introduced bolder colors and a fresher aesthetic to stand out on shelves and connect with a younger audience. A major highlight of the redesign is the custom illustrations on the box, which help connect the food with the audience as they discover new products and our new packaging. These elements bring the warmth, nostalgia, and vibrancy of Jewish food to life in a way that resonates with both longtime fans and new consumers.

Packaging redesigns can lead brands to suffer major losses, like Tropicana’s failed 2009 packaging and logo change. One year later, how have your sales been impacted by the reimagining?

We approached the redesign strategically, ensuring that it honored Manischewitz’s heritage while feeling modern. Early results have been positive—consumers have responded well to the refreshed look, and we’ve maintained strong brand recognition. We’ve also seen incremental growth with the introduction and sale of our new products. Some of our latest launches include frozen bake-off babka, rugalach, frozen rise-and-bake challah, frozen hors d’oeuvres and blintzes, and last but not least, hot dogs. These new products have been embraced by both longtime customers and new consumers looking for convenient ways to enjoy classic Jewish flavors.

How do you manage that balancing act of retaining Manischewitz loyalists and appealing to younger consumers?

It’s about meeting both groups where they are. For our loyal consumers, we maintain the quality, taste, and traditions they trust. At the same time, we’re introducing new product innovations, refreshed branding, and engaging digital content to capture the interest of younger generations. We use storytelling and humor to reach a new audience—whether that’s through social media content, playful campaigns, or nostalgic yet modern messaging that bridges tradition and contemporary Jewish life. Social media has been a great tool for bringing the brand to life in a way that resonates across all demographics.

Continued on next page



What are some of your favorite Kayco products?

That’s like picking a favorite child! But a few standouts for me are:

- New Par-baked Babka: a delicious, easy-to-prepare take on a beloved classic.
- New Manischewitz Hot Dogs: an exciting addition that’s already generating buzz.
- Tuscanini Extra Virgin Olive Oil: a premium product that elevates so many dishes.
- Gefen Hot Honey: perfect for adding a kick to sweet and savory dishes.
- Heaven & Earth Brown Rice Pasta: a great alternative for those looking for wholesome, plant-based options.

Is there anything new coming in the near future for Manischewitz or other Kayco brands?

Absolutely! We’re always working on innovations that align with modern consumer trends while staying true to our brands’ heritage. Expect to see exciting new product launches, more contemporary takes on classic favorites, and continued efforts to bring Jewish food to a broader audience. We’re also working on a big project to bring a classic Jewish dish to the masses—something we’re really excited about and can’t wait to share soon. Stay tuned—there’s a lot in store! ■

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Yom Ha'atzmaut

BY FAITH BROWN

This month we celebrate our special land
Built by “chalutzim” from desert sand
Our history tells of many years
When our ancestors were consumed by fears.

For those who perished, we'll always mourn
But from their ashes a land was born
Israel is our home, by G-d's command
“To your descendants, I will give this land.”

There were times we had no celebration
But today we're called a “startup nation!”
For Israel, our pride has only increased
We are the light that shines in the Middle East.

So in this year of 2025
We thank G-d we're still alive
Hoping to live in peace in our own land
As we join together, hand in hand.

We are grateful for the heroes who defend us,
On whom we must rely
As we sing our current anthem:
Am Yisrael Chai!



About the Author:
FAITH BROWN is a 95-year old resident of Lodge Lane. Faith has been an active member of the Delaware Jewish community for many years, teaching the Hebrew schools and leading choral and dance groups at AKSE with her husband Lou, z”l, for over 60 years, and currently co-leading weekly Shabbat services at Lodge Lane.

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MOSES & PASSOVER

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HAPPY PASSOVER TO ALL!

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Photo Credit: Freepik.com

A Romaniote Passover

BY SUSAN DETWILER

With Passover coming, I thought I'd pull out some of the recipes of my paternal grandparents. They came from Ioannina, Greece, and grew up in the Judeo-Greek Romaniote tradition. Different from Ashkenazi and Sephardic Judaism, the Romaniotes spoke a language that is a mixture of Greek and Hebrew, and the recipes are different from either. After the Holocaust, only about 100 Jews survived to return to Ioannina; now, most of the Romaniote descendants live in the United States and Israel.

My grandmother stuffed many vegetables and triangle shaped tyropita (cheese pastries) and spanakopita (spinach pastries), including making her own filo dough! For Passover, lamb would have been traditional, but since my father didn't like lamb, we'll opt for my grandmother's pot roast. One traditional accompaniment is a special spring salad of romaine lettuce, scallions, and dill. The haroset is different, as well. Finally, in addition to her homemade sesame candy, my grandmother would ply us with prunes stuffed with walnuts and rolled in sugar, and dates stuffed with almonds. I highly recommend both of these!

Pallas Pot Roast

Make sure you have at least a day in between making it and eating it. The key is to slice when cool, then return to finish cooking. It's great for when you're not sure when you're actually going to be eating, like Passover. If there are leftovers, it freezes well.

Ingredients:

- 1 3-4 lb bottom round roast
- 1 onion, thinly sliced
- Vegetable oil
- 1 8 oz can of tomato sauce
- Apple cider vinegar
- Worcestershire sauce
- Salt, pepper, garlic powder

Instructions:

1. In large skillet (with cover) heat oil, arrange onions on top; turn to simmer/low
2. Place roast on top of the onions
3. Pour tomato sauce on the roast
4. Fill tomato sauce can about 1/2 full of vinegar; pour over the roast

5. Dash liberally with Worcestershire, salt, pepper, and garlic powder
6. Cover and cook for 2-3 hours
7. Cool completely (refrigerate over night)
8. Slice thinly—about 1/4" slices—and return to the skillet; make sure the juice covers each slice
9. Cook for another 1-2 hours; pot roast will be falling apart.

Salata Verde de Pesah—Green Salad for Passover (Adapted from The Cookbook of the Jews of Greece)

Great at any time of the year, this very simple salad is an excellent contrast to the meats and cooked vegetables of the usual seder meal, bringing the taste of spring to the table. Traditionally, the seder meal of the Greek Jews parallels the symbolic foods of the seder. In Greece the bitter herb is usually Romaine lettuce.

Ingredients:

- 2 large heads of Romaine lettuce (or package of 3 Romaine hearts)
- 3 large spring onions (with green stalk)
- 4 8"-10" lengths of fresh dill
- 3 tablespoons olive oil
- 3 tablespoons wine vinegar
- Salt & pepper

Instructions

Wash and trim the Romaine lettuce and onions. Tightly bundle together lengthwise the lettuce leaves, onions and dill. Note: easiest way is to take a few lettuce leaves and place them over the onions and dill, to hold them in place. Hold all the lettuce, onions, and dill together, and thinly slice across the bundle. Transfer to large salad bowl. Toss with the olive oil and vinegar; salt and pepper to taste. Serves 6-10 (more, depending on the rest of the meal)

Haroset from Ioannina (adapted from The Cookbook of the Jews of Greece)

Ingredients:

- 1 cup black currants, finely chopped (I used dried, unsweetened cherries)
- 1 cup raisins, finely chopped
- 1 cup almonds, finely chopped
- 1/2 cup walnuts, finely chopped
- 1/2 cup pine nuts (I used unsalted cashews)
- Cinnamon & ground cloves to taste
- Sweet red wine

Instructions

In a food processor (which my ancestors did NOT have), chop fruit and nuts until coarsely ground. Add spices to taste. Moisten well with the wine to make a thick paste.

About the Author:

SUSAN DETWILER lives in Wilmington with her husband, Mark, and is Chair of Adult Learning at Congregation Beth Emeth. Her son and four grandorables live in Newark, DE; her daughter lives with her youngest grandorable in Lisbon, Portugal.



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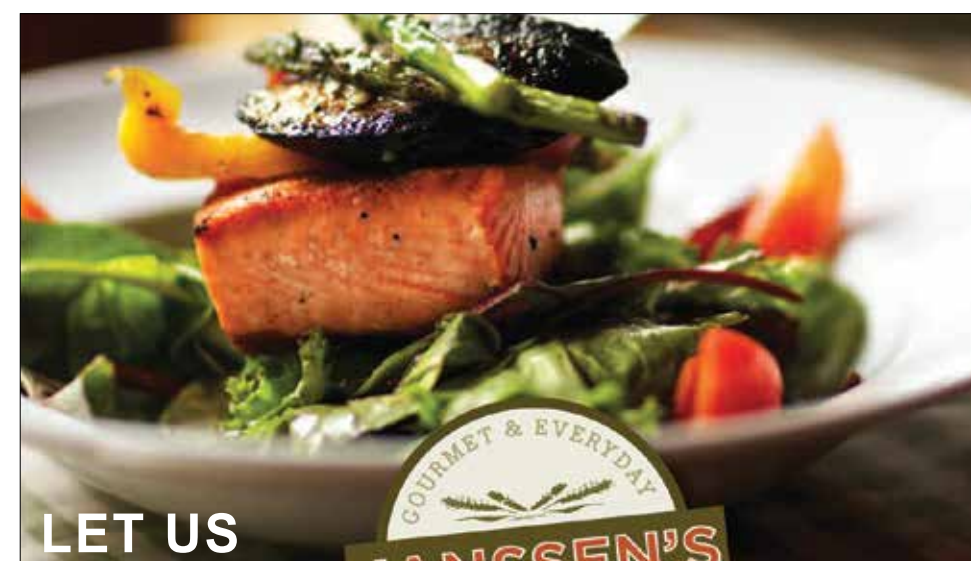


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Savannah Paige Adams

Savannah Paige Adams will be called to the Torah as a Bat Mitzvah on Saturday, April 5, 2025, at Congregation Beth Emeth in Wilmington. She will be reading from Parashat Vayikra, Leviticus 1:1–10.

Savannah is a seventh grader at Caravel Academy. She is very active in field hockey and girls’ soccer, both with her school and local recreational leagues. She loves to sing in her middle school chorus and loves to be outdoors. Savannah joined Girl Scouts in the first grade, and it has really instilled in her the importance of helping others and giving back to the community. For her mitzvah project, Savannah is volunteering with a local church's outreach team, where they dedicate their time to various places in New Castle County. She is handing out clothing to the homeless, helping make food carts at the Food Bank of Delaware, and freshening up the Cornerstone Adult Community Center.

Savannah is the daughter of Rebecca Adams-Marvel from Newark and Edward Adams from Newark. She has a three-year-old half-sister Nora on her father's side. Her grandparents are Susan and Malcolm Cobin and Karen Burkey.


Happy  Passover

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SUNDAY, APRIL 6, 2025

What Flows In Israel

BY YONI GLATT
koshercrosswords@gmail.com

DIFFICULTY LEVEL: MANAGEABLE
SOLUTION: PAGE 40

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66					67						68			

- ACROSS**
- 1. B'way box office buys
 - 5. Rabbi Shneur Zalman's land
 - 10. Medicine dose, perhaps
 - 14. Mother of Yair and Avner
 - 15. Air spray targets
 - 16. Its lowest point is the Dead Sea
 - 17. Israel's pleasant smelling drinking chocolate?
 - 19. Flight attendants, captain, etc.
 - 20. You might ask her about sports scores or the weather
 - 21. Comaneci of gymnastics
 - 23. "CSI" forensic scientist Grissom
 - 24. Israel's best mud?
 - 29. Grocery line contents
 - 31. "Eureka!" relatives
 - 32. Danish physicist Bohr
 - 33. Late great Jewish singer born Oded David Graucher
 - 34. Be'eri to Ofakim dir.
 - 35. Take off a tie, perhaps
 - 36. Israel's queen of suds?
 - 39. Office of the wicked Pius V
 - 42. NFL blockers and catchers
 - 43. Angers, but good
 - 47. Cow in Israel
 - 48. 1970 and 1972 Conn Smythe Trophy winner Bobby
 - 49. Chatting on Insta
 - 50. Israel's strongest condiment?
 - 53. %, for short
 - 54. Actors James and Scott
 - 55. Bull-riding event
 - 57. Sharon, to some
 - 59. Conclusions of difficult situations...or another title for this puzzle
- DOWN**
- 1. Org. people line up for?
 - 2. Literal Jew, of a sort
 - 3. Bullied online
 - 4. Equal
 - 5. From around here
 - 6. Uncommon words at a Jewish wedding
 - 7. Notable anti-Israel member of the US gov.
 - 8. Unmanned planes
 - 9. Both of his parents were prophets
 - 10. 2013 Guillermo del Toro sci-fi film
 - 11. Poe poem that sounds "zionistic"
 - 12. Not be on the up and up
 - 13. Court field
 - 18. Sacks or cans
 - 22. "Death Be Not Proud" poet John
 - 23. Hanasheh preceder (kosher term)
 - 25. "All ___ of You" ("Phantom..." song)
 - 26. "Phantom..." locale, in England
 - 27. Goliath killed his sons (midrash)
 - 28. If you have this, you already knew this answer
 - 30. 2005 Idan Reichel Project hit
 - 34. Cunning
 - 35. Ramaz 'hood
 - 37. Big name in halva
 - 38. Jewish last name suffix
 - 39. HMO alternative
 - 40. Batteries for remotes, perhaps
 - 41. Dead-on
 - 44. Got red, maybe
 - 45. Like some spy messages
 - 46. Abbr. in a Beatles album
 - 48. Like some training
 - 49. Yikra of song
 - 51. King David alternative
 - 52. Places
 - 56. You might be shown one before a purchase
 - 57. "Jeopardy!" monitor display: Abbr.
 - 58. Disney's Remy, for one
 - 60. "The Waste Land" poet initials
 - 61. Often inspiring talk
 - 62. Most letters of the alphabet, in DC
 - 63. Nachshon or Netanel, e.g.
 - 64. Having no clue
 - 65. Get together
 - 66. Part of a flower
 - 67. West Yorkshire city
 - 68. Chances

★ OBITUARIES

Suzanne (Suzy) Betsy Berger, L.A.C, Dipl, AC

Age 73, beloved daughter, sister, aunt, and friend, passed away June 27, 2024.

Born March 5, 1951 in Wilmington, DE. Suzanne moved to New York City and became certified in Alexander Technique Therapy, receiving her ACAT certification. She went to Los Angeles, CA where she studied acupuncture at Yo San University and received her Masters of Acupuncture and Traditional Chinese Medicine degree. She moved to Tuscan, AZ where she practiced acupuncture at Canyon Ranch and Miraval Resorts and Spas. Suzanne returned to Santa Barbara, CA to obtain another degree from the White Lotus Yoga Foundation and opened her own acupuncture practice while simultaneously teaching numerous yoga classes.

She was not only a brilliant acupuncturist and yoga master, but also a lover of the arts and animals. Her cats and dogs played a large part in her life. Suzanne had a great sense of humor, loved going to the symphony, botanical gardens, the beach, sharing a meal with friends, reading, movies, and enjoying a good glass of wine. She was a loyal, caring friend to many people.

Preceded in death by her parents, Herman and Sybil, and sister, Eileen. Suzanne is survived by her sister, Sharon (Scott), who played a large role in her life; niece Danna (Jason); and nephew Matthew (Sandra) and their children. In her final days she was surrounded by her loving family, and Eddie Hall, who was her faithful friend and devoted caregiver.

Judith Bernard Kudish

Age 86, Judith "Judy" Mae Bernard Kudish passed away Sunday, February 2, 2025. A kind and compassionate soul with a heart full of love, Judy touched countless lives with her gentle spirit, generosity, and warmth.

Judy found fulfillment working at the Delaware Art Museum, where she cultivated friendships that endured long after her retirement. Her vibrant personality and love of art made her a cherished part of the museum community.

Later in life, Judy met her soulmate, David Kudish. After his passing, Judy found comfort in the loving embrace of her Temple Beth El community, especially the sisterhood, where she enjoyed countless events, lunches, and celebrations with dear friends.

In addition to her parents, Judy was preceded in death by her beloved husband, David Kudish; her son, Richard Bernard; and her dear cousins, Joel Moskow, Patricia Vitkow, and Harold Moskow. She is survived by her devoted sister and brother-in-law, Linda and Gerry Owen; her loving cousin, Alyne Freed (Larry Cooper); Judy's

children, Philip and Myle Kudish, Louise and Michael Bank, Daniel and Mireille Bernard, and Robert Older, along with her daughter-in-law Linda Bernard. Judy was a proud and adoring grandmother to Matthew Bernard, Jarod Kudish (Maddie), Kaylee Kudish, Benjamin Bank, and Alexandria Older. She found endless joy in her great-grandson, David Kudish.

In lieu of flowers, donations in Judy's memory may be made to the The Leukemia & Lymphoma Society, honoring her late son Richard, or to her beloved Temple Beth El, where she found enduring friendship and community.

Myrna Bloom Marcus

Age 86, died peacefully surrounded by her family on February 23, 2025.

Myrna was born on January 16, 1939 in Philadelphia, PA. As a young mother, she attended a nighttime painting course which quickly ignited her lifelong passion for art. Her skills led to receiving a full scholarship to Temple University's Tyler School of Art. She was widely recognized in the area for her expertise in bronze sculpting and painting. Her style evolved throughout the decades, and she also managed her own business selling oriental rug books.

Myrna found purpose in art and took immense pride in her work. She was highlighted in many publications, including the Philadelphia Inquirer. Even in her final days she never stopped creating new art.

She loved so deeply—and her hobbies included classical music, all forms of exercise, and coffee ice cream—but spending time with all her family, friends, and partners is what she enjoyed more than anything. They will all miss Myrna and her joyful spirit immensely.

Preceded in death by her husband, Joseph Bloom; husband, Richard Marcus; and son, Seth Bloom; Myrna is survived by her son, Ned (Dale); daughter-in-law Kathy (Seth, z"l); grandchildren, Adam (Rae) and Rachel Bloom; and great-grandchildren, Liora and Shilo Bloom.

In lieu of flowers, the family suggests contributions in her memory to the charity of your choice.

Esther Ann Schaffer

Age 98, passed away February 15, 2025.
Born March 12, 1926, in Wilmington, DE. She dedicated over 20 years of service to the State of Delaware Division of Revenue and, during World War II, served in The American Red Cross Delaware Chapter in the Dietitian's Aides Corps. Esther was a lifelong member of Hadassah. She loved reading, playing mahjong and scrabble, oil painting, listening to Luciano Pavarotti, and spending time with her family and friends.

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

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

Preceded in death by her husband, Bernard Schaffer; parents, Morris and Nettie Brodsky; siblings, Betty Edelman, Diane Klein, and Jack Brodsky; and son-in-law, Bob Vanderloo; she is survived by her children, Scott Schaffer (Maria), Barbara Paris (Kevin), and Pam Vanderloo; grandchildren, Melissa (Cliff), Alison, Scott (Emily), Ryan, Michael (Kayla), Steven, and Bethany; and great-grandchildren, Brooke, Abigail, Grayson, and Weston.

In lieu of flowers, the family invites donations in Esther's memory to Congregation Beth Shalom, Hadassah, or Israel's Magen David Adom.

Betty Ann Rose (nee Rosenberg)

Beloved wife, mother, grandmother, great-grandmother, and friend, passed away peacefully in Wilmington, DE on January 18, 2025, at the age of 100. Born May 5, 1924, in Brookline, MA, Betty lived a life full of love, laughter, and adventure.

Betty was the loving wife of William Rose, and the proud mother of Richard Rose (Susan) and Cathy Vinograd (Moshe). She is also survived by her grandchildren, Dana Reynolds (Eric) and Michael Rose (Allison), as well as her great-grandchildren, Alex and Hannah Rose and Eleanor Reynolds.

A homemaker at heart, Betty had a wide array of passions. She was a talented artist, an avid golfer, and a skilled bridge player. Betty's enthusiasm for life was infectious, and her ability to live in the moment was evident to all who knew her. She had a spontaneous nature, a quick wit, and had a kindness that made everyone around her feel special.

Betty loved animals, and her pets were an important part of her life. She was a regular attendee at OLLI, always eager to learn and share in the company of others.

Betty's remarkable ability to look ahead and embrace what the future held, rather than dwell on the past, defined her spirit. She will be dearly missed by her family and all who had the privilege of knowing her.

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CROSSWORD SOLUTION

Costume Crossovers

Puzzle on page 37

1	T	2	K	3	T	4	S		5	L	6	I	7	A	8	D	9	I		10	P	11	I	12	L	13	L
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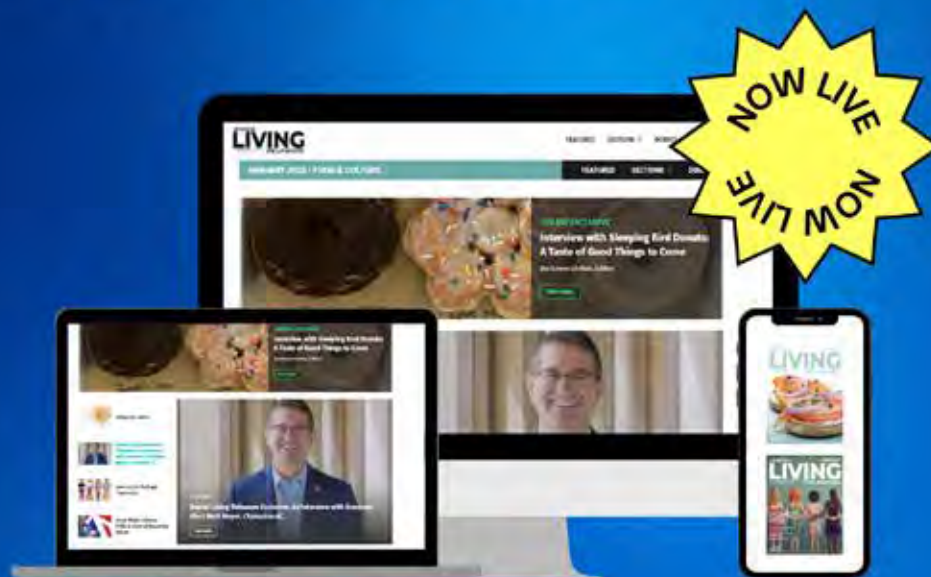
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