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AUGUST 2025

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& THE BRANDYWINE VALLEY



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(Re)Learning and
(Re)Defining

A Vision for Jewish
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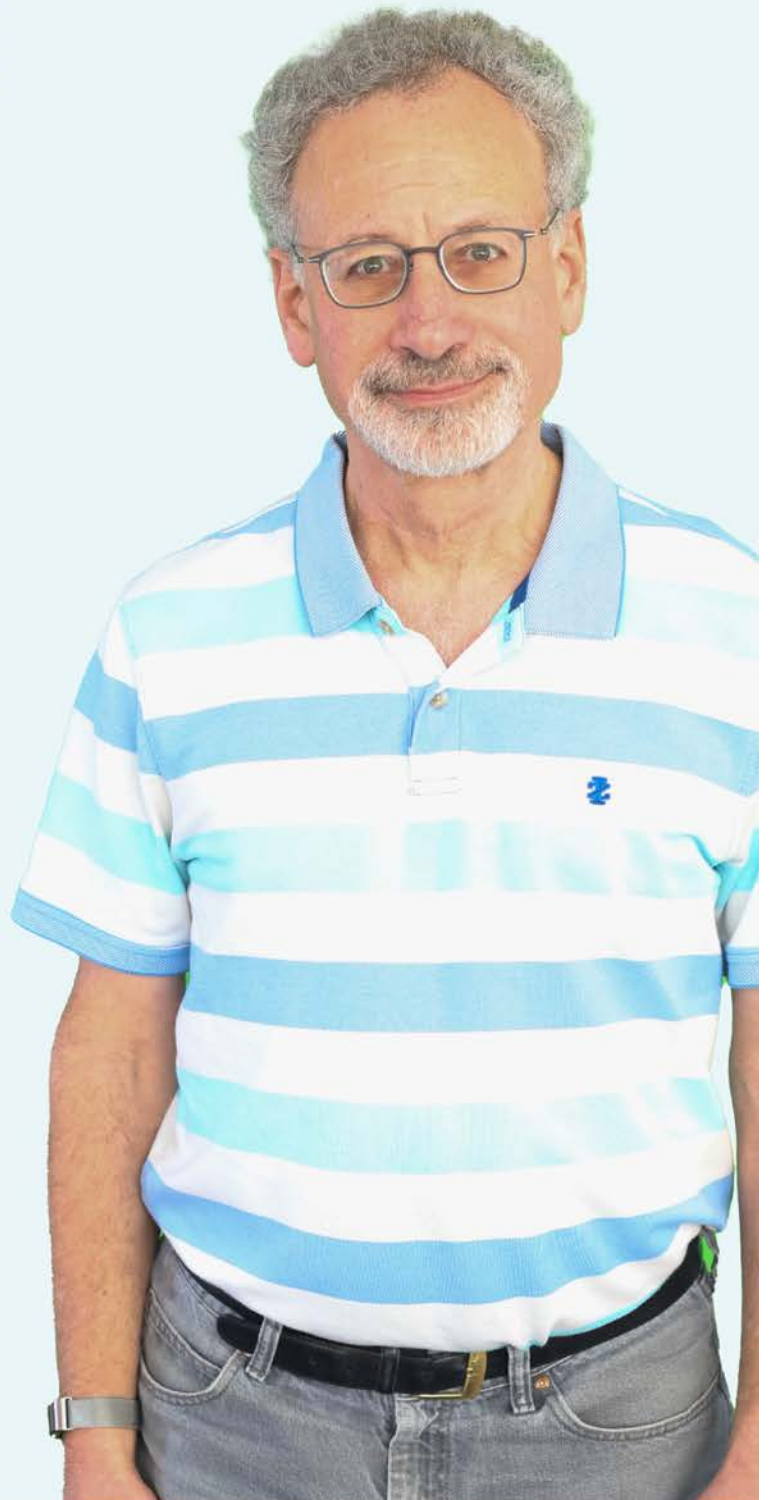


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Digital, Interactive, & Inspirational

Meet Jewish Interactive—the digital platform dedicated to keeping Jewish education relevant with today’s youth. Read on for a *Jewish Living Delaware* exclusive interview with Jewish Interactive CEO Joshua Salter.



22 Reflections of a Former Religious School Educator

- Rabbi Peter Grumbacher reminisces about his
- years as a religious school educator and how to keep students engaged in Jewish learning.
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(Re)Learning and (Re)Defining

“My participation in Jewish community was easy and assumed, part of my family’s activities or the institutions and organizations in which I was involved. The difficult truth I’ve recently realized is that these experiences, while critical to my upbringing and identity, are not enough.” Read about one woman’s experience taking Jewish learning into her own hands.



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A Vision for Jewish Flourishing on Campus

“At its core, flourishing on campus is about balance. It requires honoring the particular—the unique customs, values, and experiences of the Jewish people—while engaging confidently with the universal. It means caring deeply for our own community while extending that care outward.” Three Hillel professionals, including our own Donna Schwartz of Hillel at University of Delaware, share what supporting Jewish life on campus means to them.

Columns

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The Halina Wind Preston Holocaust Education Committee highlights the importance of Holocaust education here in our local schools. The HEC’s Joel Glazier Holocaust Education Teacher Award is given to an outstanding Delaware educator (teaching grades six to 12) who has excelled in incorporating Holocaust Education into their curriculum. Congratulations to Emily Green and Judith Anderson-Bruess, this year’s winners.

32 Learning New Tricks in the Kitchen

Looking to improve your diet? Try your hand at these recipes from Elisha Caplan that aim to reduce the use of some pantry no-nos. Be sure to check online at JewishLivingDelaware.org for a bonus recipe this month!

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COVER IMAGE

Alexandra Martinez



Educational Opportunities from Baby to Bubby

SETH J. KATZEN, President & CEO of Jewish Federation of Delaware



Our community is fortunate to have Jewish educational opportunities available from baby to bubby. The Weinberg Jewish Community Campus is the center for Jewish life in Delaware—the Siegel JCC’s **Early Childhood Center (ECC)** serves pre-school children and **Albert Einstein Academy (Einstein Day)** serves K–five students, forging a solid foundation in Jewish education and culture. In addition, you can find **BBYO** on our campus weekly during the school year, providing a connection to our teens, as well as an active **C-Teen** program who meet weekly as well.

Federation’s successful **PJ Library** program provides free books and music of Jewish content every month to children ages six months to eight years. Our **PJ Our Way** extends the program to age 11, when subscribers get to choose which books they want to read each month. We now have more than 500 active subscriptions throughout Delaware and the Brandywine Valley.

College students attending the University of Delaware have access to **UD Hillel** or **UD Chabad** for making Jewish connections on campus, as well as enhancing their education through the **Jewish Studies Program**. Jewish fraternities and sororities, in addition to other Jewish student groups, provide opportunities to enhance undergraduate experiences.

There are also myriad adult educational opportunities available through the Siegel JCC and ongoing cultural programs. Federation’s **Jewish Community Relations Committee (JCRC)** provides our FED Talk series to stimulate Jewish hearts and minds. The **Halina Wind Preston Holocaust Education Committee (HEC)** coordinates interfaith, educators, and law enforcement trips to the US Holocaust Memorial Museum, as well as our community Yom Hashoah program. Federation’s **Israel & Overseas Committee** hosts ongoing programs including those for Yom HaZikaron and Yom Ha’Atzmaut.

I would be remiss if we did not reference our award-winning monthly publication, **Jewish Living Delaware**, and our electronic supplement, JewishLivingDelaware.org. We also send weekly updates via **Federation News & Notes** and publish an annual community guide to Jewish life in Delaware and the Brandywine Valley, **Shalom Delaware**. These communication vehicles provide thought-provoking content in addition to relevant news and information to members of the community.

Federation has made a concerted effort to provide ongoing Jewish education opportunities by creating a portal for **Jewish Education** resources on our website at shalomdelaware.org/what-we-do/jewish-education/. We are also continuing our partnership with **OpenDor Media** to bring important content and programs to our community that nourish the mind.

Outside of Federation and our beneficiary agencies, Delaware has seven synagogues throughout the state and two Havurahs to enhance Jewish connections and educational opportunities. By working together, we ensure Jewish life survives and thrives throughout our community.

Please know that Federation is committed to providing Jewish educational opportunities throughout Delaware and the Brandywine Valley.

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LET'S TALK!





Judith Anderson-Bruess Photos provided by the Halina Wind Preston Holocaust Education Committee

A Warning and Call to Action

BY **RACHEL LEE GAROFOLO**, Office Manager and Marketing Specialist at Jewish Federation of Delaware

In this time of adversity, are you asking yourself how you are engaging our youth and future generations to help them grasp the message behind ‘Never Again?’ Will our children understand the significant impact of unchallenged discrimination, hate, and antisemitism, and their severe consequences? Together, nationally and world-wide, we must have open discussions and engage in honest education.

Mandating Holocaust education in Delaware was a long-term goal of Jewish Federation of Delaware’s Halina Wind Preston Holocaust Education Committee (HEC) from its inception. On January 27, 2020, Delaware Legislature passed a Co-Concurrent Resolution recognizing International Holocaust Remembrance Day. Ann Jaffe was invited to address the House and Senate. As a Holocaust survivor and member of the HEC, she emphasized the importance of teaching the lessons learned from the Holocaust to students. After her speech, Representative Deborah Heffernan agreed to sponsor a Holocaust Education bill. Steve Gonzer, Co-Chair of the HEC, wrote the bill and Representative Heffernan found other Delaware legislators to support the bill. The bill was passed unanimously by both Houses of the State Legislature, and Governor Carney signed it into law on July 23, 2020. Only 23 states, one of which is Delaware, have mandatory Holocaust education for students in grades six through 12.

The HEC is an interfaith volunteer group of Holocaust survivors, their families, scholars, teachers, clergy, and community advocates. Their mission is to educate the

community on the causes and events of the Holocaust so that its lessons may prevent such a tragedy from happening again.

Judith Anderson-Bruess, sixth grade Social Studies teacher at ASPIRA Academy in Newark, and Emily Green, a 10th grade Contemporary World History teacher at Polytech High School, were granted the Joel Glazier Holocaust Education Teacher award. The award is given to an outstanding Delaware educator, teaching grades six to 12, who has excelled in incorporating Holocaust Education into their curriculum. Joel Glazier was a lifelong learner; a Holocaust educator; and a member of the Halina Wind Preston Holocaust Education Committee, the Delaware Humanities Forum Speakers' Bureau, the John Lennon Peace Forest in Israel, and Amnesty International.

Both teachers were asked how they included Holocaust Education within their curriculum, what outcomes they expected from their students, and how they instructed their students about the consequences of the Holocaust that affect us today.

Judith engaged her students with an introductory activity called *Footprints: Discovering the Holocaust Through Historical Artefacts*, created by Dr. Paul Salmons of the Institute of Education, University of London. In this activity, students are presented with a picture of a single child's shoe and asked to make predictions about the shoe's significance and what might be reasonably deduced, without it being mentioned that the shoe is from a child who perished in Auschwitz. Following this, the students

are introduced to the Holocaust and guided in understanding the scale and implications of Hitler and the Nazi's policies, of national resentment towards Jews and the eventual erosion of Jewish rights through laws and decrees. From this single, ordinary shoe, the students not only learn facts but also develop a deeper appreciation for the lived experiences of those affected—the victims were people, not numbers.

Emily utilized resources from the United States Holocaust Memorial Museum, tracing antisemitism over time, so they understood how regular people's biases, not just Hitler's, influenced the Holocaust. The students listened to survivors' testimonies before, during, and after the Holocaust, to ensure that students didn't lose sight of the human component.

Emily and Judith both hope their students grasp the dangers of unchecked discrimination, prejudice, and hate. They've empowered their students to thwart antisemitism and other forms of hatred, to be aware of the power they possess to prevent injustice, to promote tolerance and acceptance, and to grasp the collective responsibility all humans share to prevent genocides from occurring again.

Educating students about the Holocaust is crucial; it honors the memories of those who suffered and teaches students to build a more just and tolerant society. It is up to every community to ensure that "never again" retains its meaning.

"The Holocaust is not just a historical event—it's a warning and a call to action that still resonates today," Judith says.



Emily Green



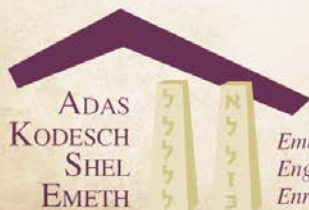
To donate to the Halina Wind Preston Holocaust Education Committee, visit www.ShalomDelaware.org/impact/holocaust-education-committee.html

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Jewish Historical Society is Awarded Grant

BY JEWISH HISTORICAL SOCIETY OF DELAWARE



The Jewish Historical Society of Delaware (JHSD) is excited to share that we have been awarded a grant through the National World War II Museum in New Orleans, a National Park Service site.

The most generous grant will allow JHSD to digitize our “Dear Mollye” Collection, which contains thousands of letters from nearly 350 Delaware Jewish American service members from World War II, and the Y Recorder, a monthly newsletter which also included news about the Wilmington Jewish community and was distributed locally and to those serving in various domestic and international locations.

The “Dear Mollye” story has been previously published in Wilmington

newspapers in the 1940s and 1990s. However, few have had the opportunity to read any of the thousands of letters written by young men and women throughout the war. The digitization of the correspondence will provide critical insights into the lived experiences of service members from the Wilmington community to families, scholars, and researchers across the globe. This grant was made possible through the World War II Heritage Cities Program with the special support of the City of Wilmington and will play a key role in elevating the status of the City of Wilmington and the JHSD as important centers of World War II research.

Throughout World War II, Mollye Sklut, secretary of the Wilmington YM-YWHA at 6th and French Streets, corresponded with many of the Jewish men and women who were serving in the military. In addition, the letter excerpts were also printed in the Y Recorder. The combination of Mollye’s letters and the Y Recorder connected the home front and the battlefield, creating a pre-internet version of social media for families, friends, and service members hungry for news of one another, teams, and friends. The collection will also offer a wonderful way for students to learn about the important events and issues of World War II, coming from the words of young people close to their own age.

In response to Wilmington being named a WWII Heritage City in December of 2023—and through the outstanding direction and vision of our archivist,

Gail Pietrzyk—JHSD has been able to attract amazing student interns to work with the “Dear Mollye” Collection. Allen Rosso, a graduate of Arizona State University’s World War II Studies Master’s Degree Program, answered our search. In May 2024, Rosso began working with JHSD through the internship program at Villanova’s Lepage Center for History in the Public Interest. He and Gail continue to catalog and research the stories of Jewish service members during World War II and to enhance and promote our collection among the community of World War II scholars and historians.

In February 2025, an exhibit at Delaware Historical Society’s Old Town Hall brought together resources from the collections of the Delaware Historical Society and Mitchell Center for African American Heritage, Delaware’s World War II Fallen, the Jewish Historical Society of Delaware, and the Gilder Lehrman Institute of American History to present “World War II: Voices of Service.” JHSD’s portion of the exhibition highlighted the stories of Delaware servicemen as seen through their correspondence with Mollye Sklut.

Many people and partner institutions contributed to securing the grant. Mayor John Carney and Wilmington’s Historic Preservation Planner, Debra Martin, provided invaluable support. The Delaware Historical Society has provided a home for the Jewish Historical Society of Delaware’s collections since 1975 and, through that partnership, JHSD has a new home thanks to the Jewish Federation of Delaware and

members of the Jewish community who have strongly supported JHSD's efforts to preserve and promote the history of Jewish life in Delaware.

This year, JHSD is celebrating our 50th anniversary of collecting, preserving, and presenting the history of Delaware's Jewish community and our collections are now located in the Delaware Center for Jewish History at the Coxe House on the campus of the Delaware Historical Society's Willingtown Square at 515 North Market Street, Wilmington, DE 19801.

JHSD houses a research collection which is open by appointment. Visitors may learn more about the collections and resources at jhsdelaware.org. Membership in the Jewish Historical Society of Delaware is open to all who are interested in supporting its mission. To learn about becoming a member, visit jhsdelaware.org/become-a-member/.

During the 50th anniversary year of the Jewish Historical Society of Delaware (JHSD), we are presenting three articles about the JHSD founders. The articles were written by Marla Brown Fogelman, daughter of Faith and Lou Brown z"l, who interviewed founders. This month's article is about Richard Levin, a life-long Wilmingtonian. He was with the JHSD at the beginning and has been pivotal in more recent successes.

Visit JewishLivingDelaware.org to read about Richard's contributions.



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Cafe Tamar: The Tradition Continues



On May 26 Adas Kodesch Shel Emeth presented the 66th Cafe Tamar, an annual musical celebration of Israel, to a full house at the Siegel JCC. The varied program included solo and ensemble singing, classical and contemporary instrumental performances, and both classic and current Israeli folk dances. The program was dedicated to beloved community leader Ann Jaffe, z"l. In a special tribute, the song "For Good" was sung as a duet against a backdrop of a slide show of photos from Ann's life.

Photo Credit: Jonathan Jaffe



Jewish Federation of Delaware's 90th Annual Meeting

On June 12, the Jewish Federation of Delaware celebrated its 90th Annual Meeting, co-chaired by Elisa and Bret Morris and Lisa and Marty Lessner. The event honored outgoing Board Chair, Caryl Marcus-Stape, and welcomed Mitchell Steinberg as the new Chair.

Award recipients included:

- **Jack Blumenfeld** – Irving S. Shapiro Community Builder Award
- **Sissy Aerenson** – Andrea Levine Woman of Valor Award
- **Josh Schoenberg** – Gilbert J. Spiegel Young Leadership Award

The Federation also launched a \$2 million Community Security Campaign to fund a permanent endowment through the Jewish Fund for the Future. To contribute, scan the QR code.



1. Sissy Aerenson and family
2. Josh Schoenberg and family
3. Caryl Marcus-Stape passes the gavel to incoming Board Chair, Mitchel Steinberg
4. Annual meeting co-chairs (r-l) Marty and Lisa Lessner and Elisa and Bret Morris
5. Caryl Marcus-Stape with JFD President & CEO Seth Katzen
6. JFed Security helped keep our community and meeting safe
7. Jack Blumenfeld and family

Educating the Whole *Neshamah*: Nurturing the Jewish Soul and Mind in Jewish Day School

BY **MARISSA COHEN**, Instructional Coach

Every morning, as our students walk through the doors of Albert Einstein Academy, they bring with them a world of questions, curiosities, hopes, and potential. Some are still learning how to read; others are preparing for middle and high school. But what unites them—and what guides us as educators—is the belief that education is not merely about academics. It’s about shaping the whole *neshamah*—the whole soul.

In Jewish tradition, the word *chinuch* means more than education. It means initiation, dedication, a sacred beginning. At Einstein, we take this word seriously. We believe in teaching minds and touching hearts. We are not just preparing our students for tests—we’re preparing them for life as knowledgeable, kind, and deeply connected Jews.

JEWISH VALUES IN EVERY CLASSROOM

Our curriculum is designed with intention and integrity. Students study math, science, literature, and history at the highest academic standards. But in every subject, Jewish values are woven in organically.

Every month our students actively engage with and learn about our core values—kindness, community, individuality, repairing the world, gratitude, and a love of learning—through meaningful experiences that inspire personal growth and a deep sense of purpose.

This is not Judaic studies versus general studies. This is integrated Jewish education, where students learn to see the world through a lens of *Torah u’madda*—Torah and secular knowledge, working together.

HEBREW AND THE HEARTBEAT OF ISRAEL

Language is more than communication—it’s identity. Hebrew is not just a subject in our school; it’s a living thread that connects our students to their heritage and to the modern State of Israel. Whether they’re reciting *tefillah* in the morning or studying in Hebrew class, our students are learning to speak the language of our people—and, just as importantly, to love it.

Students in kindergarten through fifth grade are actively studying the Hebrew language. They engage in fun and interactive lessons daily that teach them basic vocabulary, reading, and writing skills. Through songs, stories, and games, they also explore Israeli culture and traditions. Our students grow up understanding that *Am Yisrael* is one people, and that they are a vital part of that story.

BUILDING CHARACTER THROUGH MIDDOT

One of the most important questions we ask our students is: Who are you becoming?

Jewish education is not just about what you know; it’s about who you are. That’s why *middot tovot*—good character traits—are central to everything we do. Through classroom discussions, peer mediation, and community service projects, students practice empathy, responsibility, and *derech erez* (respectful behavior).

A LIFELONG FOUNDATION

The greatest joy for us as a school is seeing our graduates out in the world—confident, grounded, and proudly Jewish. Some become rabbis or doctors, teachers or entrepreneurs. Many go on to lead Hillels on college campuses or serve as role models in their communities. All carry with them a strong Jewish identity, and the knowledge that their education did not end with a diploma—it planted the seeds of lifelong learning and growth.

THE SACRED TRUST OF JEWISH EDUCATION

Educating the next generation of Jews is a sacred trust. At Einstein, we do it with passion, purpose, and deep love for our tradition. We are not only teaching our students to succeed—we are teaching them to live meaningful, connected, Jewish lives. And in doing so, we are shaping the future of the Jewish people, one *neshamah* at a time.



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If You Build It, They Will Come—And They Have

BY **RABBI JEREMY R. WEISBLATT**, Campus Director, Kristol Center for Jewish Life at UD

I think it was my abba (z”l) who showed me *Field of Dreams*. In the years that followed that evening, I always thought the focus was on the field itself—the need to have the space to create community. In the last few years, however, I think I missed something beneath the surface. As important as it is to have the space, the building, a gathering place for community, it is just as important to create the community that will call that space home.

In this pivotal moment for the Kristol Center for Jewish Life, we find ourselves at this crossroads. We’ve done the second half—we’ve built the community. And as a result, we’ve well outgrown our “field.” It is time to build a new one.

Jewish life at the University of Delaware is vibrant and growing. We are welcoming over 100 students to Shabbat each week—sometimes more than 200—filling every corner of our building and beyond. Students pack hallways, crowd into side rooms, and we serve in shifts just to make sure everyone is fed and seen. We never turn anyone away—but there’s something to be said for having enough space to turn.

That overflowing energy isn’t limited to Friday nights. Most evenings, we have three to four programs at once, ranging from learning cohorts to wellness gatherings to leadership meetings. Jewish fraternities and sororities want to use our space. So do Israel groups and interfaith partners. But far too often, we simply don’t have the room. Our staff has also grown, as has student demand—but our physical space hasn’t kept pace. We’re bursting at the seams, but we don’t stop!

We’re meeting students where they are—bringing Jewish life into the freshmen dorms, expanding our Pop-Up Shabbat events around campus, and growing our Jewish learning cohorts. Our three pro-Israel student groups are thriving, and our multifaith collaborations are opening powerful new doors for dialogue and shared purpose. And with great hope and excitement, we’re planning the return of immersive travel to Israel this winter.

We’re excited and full of hope as we continue to engage the students and build on the momentum of our campaign launch in May. If you haven’t yet, I invite you to participate and support the shaping of the next generation of Jews and Jewish life at UD. Let’s build something lasting. Let’s build the field.



Photos provided by University of Delaware Hillel



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RABBI NICK RENNER

Congregation Beth Shalom

For this month's prompt for The Rabbis' Voices, "of all the places you've visited, what is your favorite?" there was an additional instruction that even if it's Israel, pick somewhere else. So, I'm going to go with that direction. Sort of. But I have two places I'd mention for the same reason.

The two places, in no particular order, are Jerusalem, Israel and Istanbul, Turkey. But the reason I wanted to hold them up is the way in which they serve as liminal, in-between spaces. And when I say "liminal," I actually mean along two different axes. First, is the way they sit geographically at the convergence of lots of different peoples, religions, traditions, and powers. Second, is how they sit at the convergence between history and living, breathing reality.

I went on a study abroad program when I was in college 20 years ago that took place in Turkey, and was mostly

based in Istanbul. I'd been to Israel several times by then, but what stood out to me when I was 20 was just how much Istanbul reminded me of Jerusalem. Both cities have tumultuous histories and to go wandering through that history is to visit the rise and fall of empires. In Jerusalem, I'm reminded of the imagery of Herodian stones that were rebuilt into Crusader architecture. In Istanbul, it was stories about the Hagia Sofia, and stories about how Christian and Muslim armies would often spare one another's buildings in wars, just replacing the little cross at the top with a crescent, and vice versa. It's a mess, but it's profoundly beautiful. And it's also the food! If you've had Turkish food, it's an interesting combination of some of the kabobs and grilling culture of the Middle East, but it's got an overlay of complexity and richness in some of the sauces that reminded me of French cooking more than anything else. And if you wanted to capture contemporary Israel, the idea of a schnitzel (fried chicken from Germany? Austria?) in a pita (middle eastern?) with Amba (an Iraqi

sauce of maybe Indian origin of pickled mango?) actually tells the story of a lot of Jewish peoplehood in a single sandwich.

And then there are the names—Istanbul is Constantinople. And it applies to Jerusalem too. From the Israeli poet Yehuda Amichai's cycle of poems titled Jerusalem 1967, he played with the range of titles from Yerushalayim, Al-Quds, Y'vus, and Ælia Capitolina. It tells another story of in-between spaces, of different peoples, different stories, and the collision of humanity and history. Each has a powerful Jewish story too, but that's another essay. For now, if you're interested in the liminal spaces, from an anthropological standpoint, I think you'd have a hard time doing better than Istanbul and Jerusalem.

RABBI PETER H. GRUMBACHER

*Rabbi Emeritus,
Congregation Beth Emeth*

It would be easy to detail how enamored I've been all the times we lived in and visited Israel. It numbers at least 20. But the request was to focus elsewhere, so that's what I will do.

As far as beauty goes, Alaska is number one. Like New York has pigeons that are often lined across a telephone wire (do they still have telephone wires??), Juneau has bald eagles, which we saw in a row. Magnificent creatures! And while I'm writing about that neck of the woods, a perfect term for Alaska and the next drop-dead gorgeous place—the Canadian Rockies—are nature's wonders. They have an anthem, as it were, to describe what you'll see . . . Trees and Rocks. Google it and listen if you want a good laugh.

Australia and New Zealand are, despite the interminable hours it takes to get there from here, worth the trip. Melbourne is like being in Europe, while Sydney is as urban a city as New York.

From what I remember, there's a law in Melbourne that there must be at least one park every mile. Australia has numerous time zones, one of which is one-half hour. Crazy!

(You see, like the Lay's potato chip commercial of yesteryear whose tagline is, "Bet you can't eat just one," there's no way I can list only one location)

The last time I saw Paris I was blessed with my fourth case of COVID. It was mild (at least milder than the first one which hospitalized me for a week, and milder than the other two which I caught in Israel). That didn't stop us from touring the city, as well as other places in France we didn't visit the other times we were there. It almost kept me from my part in a wedding in the south of France, but the operative word is "almost." I had to lean on a chuppah pole and quickly sit down after I did my thing, but seeing the lavender fields made it a beautiful experience.

I'm not trying to boast about all the places Suzy and I have visited, especially in the 16 years of my retirement, but—and there's always a "but"—it gave me a different perspective on the world because in some places, such as Argentina, being a Jew is not all that easy. We were in Argentina quite a number of years ago, and how much the more so today.

Now, what I've written has a minimum of Jewish "stuff," that I'll admit, but in all the places we've had the pleasure to visit there was always a Jewish component. If you seek it, you will find it because we've had our touch in every corner of the globe. And before I forget it, a truly magnificent experience was attending Shabbat services in Berlin. OMG, is that a gorgeous city and sensitive to its past. Anyway, if you're able, spread your wings and take the wings of the airplanes to expand your worldview.

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Digital, Interactive, & Inspirational

BY EMMA DRIBAN, Editor

A Jewish Living Delaware Exclusive Interview with Joshua Salter, CEO of Jewish Interactive

It's no surprise that education has undergone significant changes since the beginning of the 21st century. From blackboards and overhead projectors to the widespread use of smartboards to the appearance of laptops in every classroom and even remote schooling during COVID, educational technology is developing rapidly to keep up with the times. But how does that translate to Jewish learning?

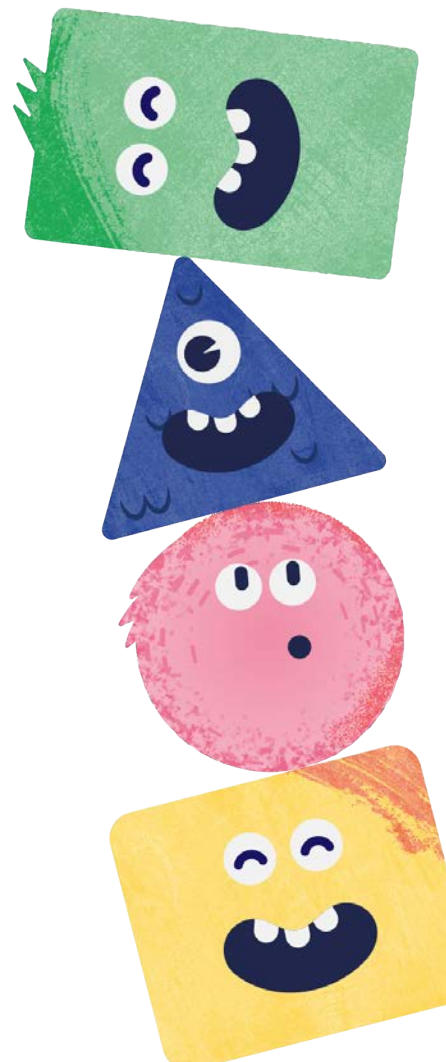
Where secular academia has regular funding, Jewish education is in danger of falling behind due to lacking resources. That's where Jewish Interactive enters the picture.

Jewish Interactive (Ji) is a non-profit organization with a vision to educate this digital generation of Jewish children to be proud and knowledgeable about Judaism, Hebrew, and Israel. The group

develops digital, interactive, and inspiration learning programs for these subjects and even helps to train teachers and schools to incorporate their technology.

Joshua Salter, CEO at Jewish Interactive, is no stranger to the needs in Jewish educational programming. Over the past 20 years, Joshua has worked in a variety of roles including management, operations, fundraising, events, and logistics for Jewish communal organizations in the UK, including UJIA, JAFI, Chabad Lubavitch, JLE & Aish UK.

Joshua generously lent his time to teach us about the wonders of Jewish Interactive, and how it can enhance your student's Jewish education.



Photos provided by Jewish Interactive

1 Tell us a bit about Jewish Interactive. How did the organization get started?

Jewish interactive, or Ji as we're commonly known, is a global nonprofit educational technology organization and we are dedicated to enhancing and transforming Jewish and Hebrew education through the use of interactive digital tools. Our mission is to make Jewish learning engaging, accessible, and relevant—specifically aimed at these kinds of 21st century learners—and no matter where you are around the world. We're a global organization operating in over 70 countries.

Ji has been around for almost 14 years now. We began as a grassroots initiative back in 2012 in South Africa. Ji was born out of a small group of educators and tech experts who identified an issue within Jewish learning in South Africa, specifically that Jewish schools were struggling to keep students engaged in Jewish learning using traditional classroom models. They saw the potential of technology at quite an early stage in the whole EdTech evolution. It was also at a time when there was a lot of investment and money being put into digital secular education, and there was a worry and a fear that this wasn't going to be replicated for the Jewish educational market. Ji was born to level that playing field and make sure that Jewish education didn't get left behind.

In our initial phase, we put a lot of money into building content, building materials, building apps, and development work. Now, with our current products, we are aiming our focus more on content in addition to continued development, constantly putting out fresh content that teachers and students want and need.

We've grown a lot since our origins, from just a handful of people in South Africa to a bigger team with offices in Johannesburg, London, and New York City. We're still a small team in the grand scheme, but we're making a huge impact out there.

2 What is the main focus of Ji and who do you aim to serve?

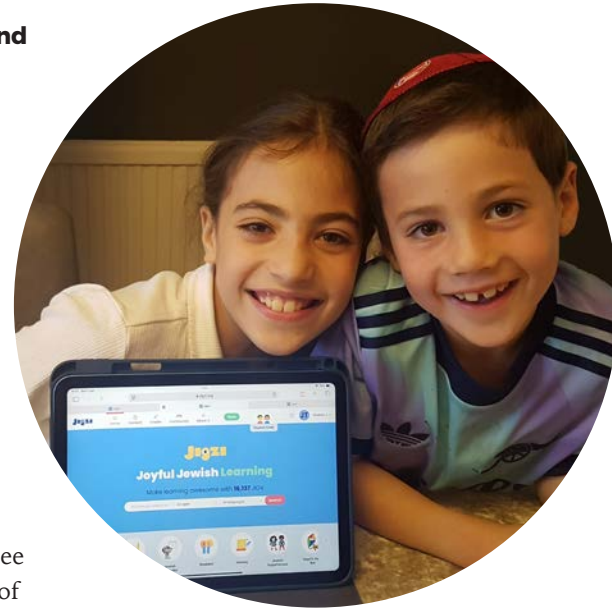
At our core, we believe that Jewish learning should not be a passive experience. It should be interactive. What we do is try and empower teachers and students to create, question, and explore all facets of Jewish education and interact with their Jewish identity and heritage in meaningful ways. What's always remained as our focus since our inception—and what serves as the slogan for our main product, Jigzi—is our commitment to creating joyful Jewish learning. Something you will see across all of our products is this idea of instilling joy into learning to elevate it and make it more meaningful.

We have over 20,000 students using our services every month, and that grows at peak times, and around 5,000 or so educators or parents accessing our services, as well, per month.

Our services are used by a range of different audiences—educators, families, students, education organizations, communities—and we are essentially providing a dynamic range of resources that combine Jewish values, traditions, and language, all with innovative cutting edge technology.

Ji aims to be flexible and versatile. We have a diverse audience, from religiously left-leaning all the way to the right. We're used in day schools, religious supplementary schools, Hebrew tutoring, at home, a mix of educational organizations, and so many more. Our services are directed to students in K to five, around ages four to 12, and we have also developed a number of things for older kids, too.

In addition to our work in schools and homes, we work in educational organizations either to develop content for them or to train them in educational technology areas.



We refer to ourselves as the largest school in the world, both in the number of students coming to us and utilizing our services every week and in the amount of content we have available for teachers and kids.

3 What would you say are some key differences in the learning needs of today's youth compared to previous generations? How does Ji meet those needs?

We're obviously big on the power of technology, but it's not just about that. It's also about embracing zeitgeist and realizing where things are heading and the changing direction in learning. It's clear that youth today are growing up in a completely different environment. They've got technology in their hands from day one. We don't believe kids should be on their devices all the time, but we understand the power of integrating this technology with those traditional methods. It's a no brainer that technology in education should be further developed but, unfortunately, Jewish education doesn't have the same level of investment or funding to develop EdTech in the same way that the rest of the world of education does. That's why we're here.

Continued on next page

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Another shift is in the expectation of and desire for personalized education. Classroom models of the past relied on lecture and memorization, but we focus on interactivity and engagement. It's a completely new model. Attention needs to be captured to tap into students' full potential, and that's where digital education comes in. You can learn without feeling like you're learning through gamified experiences. It feeds into the method that children and students have been brought up with, in how they interact with technology.

And then there's also this idea that all young people want to be creators. They see the influencers and content creators and that leads them to want to create their own kind of online presence. The methods that we encourage through our creation tools give both students and teachers the freedom to express themselves and personalize their own learning journeys.

The creativity and flexibility of this technology have the power to adapt learning very simply and quickly for the different needs of the users.



4 Ji offers a variety of products and services, but one really stands out above the others. What is Jigzi and how has it helped change the landscape for Jewish learning?

In 2021, we received a substantial investment to develop our own, in-house platform or portal to bring together everything that we do to be able to manage everything in one place. We created something really special for Jewish education in Jigzi. It was born out of the need, as an EdTech organization, to constantly be innovating and staying ahead of the curve. It took a couple of years to build; we consulted with a huge team around the world of pedagogical experts—both in general, physical teaching and online teaching—and other tech companies who had the expertise we were looking for. Jigzi launched in 2023 and we started building it up pretty quickly. It enables people to access all of our services and products. If someone wants training or to use our Hebrew reading resources, they can reach it through Jigzi.

Our three main areas are Hebrew reading, Hebrew speaking, and Jewish holiday and Shabbat learning. We offer a huge range of resources, curriculums, individual lessons, guides, workbooks, and

more. The key to it all is the gamification. It challenges kids, rewards them for their achievements, and helps spur them to continue learning. We're also working on developing Torah and tradition learning as a result of feedback telling us that more of that resource would be appreciated on our platform.

One of the things that I think makes Jigzi so successful is that it is constantly changing and evolving. We are always adding new value and enabling customization and personalization. Those are the ideas at the very core of this platform.



Another key thing is saving time in the classroom for teachers and educators. We have ready made materials, so they won't need to spend loads of time preparing lessons. We have ready-made materials that people can access at any time. We also have a smaller percentage of our users, about 20%, who are our content creators; they're the people that come to our platform to create their own, personalized content. Everything that gets created gets put onto our network unless they choose not to publish it there. Because of that, our resources are a mixture of both professionally, in-house developed content and content created by teachers, and we're talking over 16,000 resources.





5 Ji is active in over 70 countries. What makes your products so accessible and versatile to users from different walks of life?

Unless we are building something for a specific partner who wants something a certain way, we try to build various versions of games to help keep it relevant for different audiences. For example, a Torah game might be created so it is suitable for a liberal group or a conservative group, or pretty much whichever denomination.

We pride ourselves on being accessible, versatile, and inclusive. We have games and lessons in 15 different languages. We can be accessed anywhere in the world—all you need is an internet connection and a browser. We're accessible on any device—mobile, tablet, computer.

6 How can students, parents, and educators bring Jewish Interactive into their schools and homes?

We have two kinds of models. We have a free model—freemium as it's called in the tech world—and we have a premium model. We put out many games, apps, and lessons completely for free, and also offer teaching tools and other higher-level material for which we charge. We do understand the market of who is using our services, so we have subsidized costs to help make it more accessible. Wherever a school or organization can't afford something, we either try to find a way to subsidize it or find a donor to help support them.

Ji offers free demos and free trial periods, so people can get a feel for our services. You can sign up per month or per year.

7 Any parting words?

Check out Jigzi! It's free to sign up, it just takes 30 seconds to register. I encourage any user to try out Jigzi with the free trial where you can fully explore everything we offer and then determine what is suitable for your needs. For our premium models, we offer an initial 20% off for new users. ■

To learn more about Jewish Interactive and Jigzi, visit www.JewishInteractive.org, or visit JewishInteractive.org/donate to learn how you can support their work.



REFLECTIONS

OF A FORMER RELIGIOUS SCHOOL EDUCATOR

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



teacher in an out-of-state synagogue recently informed me about a movie she believed would be good for teens to watch. She went on to say,

“I think it would benefit their Jewish identities more than Legos and sidewalk graffiti.” I’ve heard such fun-and-games is the trend of some congregations . . . let them have fun! Indeed, such schools seem to be in the business of pedagogic entertainment with a dab of Judaism thrown in for good measure.

As one who served my congregation as its Director of Education for a decade in the early 1970s, I was surely not a purist in terms of content; a little bit of fun couldn’t hurt. However, what I realized then, and more so over the passing years, is that kids of every generation are smarter than we are. They are well-aware of why they should be in religious school, so when the content of each Sunday morning is pap, they object to being there in the first place, and object they should. There should be joy in the experience but there should be substantive content to inspire as well as to teach the students.

The “usual” curriculum in religious school for grades K–five should be focusing on our holidays, our rites-of-passage, Matriarchs and Patriarchs and the lessons we can learn from their good and not-so-good deeds, and, of course, Hebrew with emphasis on the selections in our liturgy.

But, in grade six, the school should offer a foundation for the upcoming B’mitzvah, which in most cases is celebrated in grade seven. B’mitzvah can be a profoundly meaningful experience if the lead-up emphasizes that the “theme” (in addition to that of sports, wardrobe, music, etc) is—as my own

kids rolled their eyes over—Torah, mitzvot, *chukim u’mishpatim*, or in more understandable terms, the responsibilities of being an adult Jew who can and should make a difference in society.

There should be a regular component of hands-on mitzvot; and, on a regular basis, parents should be required to be a part of the sixth grade discussions and experiences. That way, when the student receives their portion to learn as well as those sections of the Shabbat service they are expected to lead, there will already have begun a partnership—school, synagogue, parent, and child—creating the foundation leading to not only learning the material but putting it in the context of the complete package of Jewish responsibility which they have covered (in part, at least) in the year prior to their B’mitzvah.

Eighth grade is the make-or-break time. Kids are hormonally challenged, being even more *utzy* than they were earlier; sitting in a classroom for a couple of hours is virtually impossible.

We decided to make eighth grade a once-a-month experiential year, and we found that the theory was proven. That theory stated, keep a child shackled to the chair and they will resent every aspect of the synagogue experience, dropping out will be the sad conclusion. Well, while our kids rarely dropped out anyway, this eighth-grade experiment was well-received and indeed resulted in even more who went on to ninth- and 10th-grade with Confirmation, the official culmination of the educational experience. Furthermore, we offered our post-Confirmation youngsters the chance to be student teachers and most signed up and stuck with it.



Now, let's focus on an incontrovertibly significant component in the entire endeavor, even prior to registration in a synagogue's religious education program, namely the attitude of the parents. Over 50 plus years, especially during the decade in which I was my congregation's educator as well as Associate Rabbi, I came to appreciate that a positive parental perspective about religious education is vital, absolutely vital, for a successful experience for the students; a negative attitude can be, shall we say to be crystal clear, the "kiss of death!"

I recall only one parent who was blatant in their unconscionable attitude. On the Monday after the B'mitzvah of his child, a father walked into the synagogue office where I happened to have been standing at the moment, and said right in my face, "Nice knowing you, Rabbi. My kid's done with his Bar Mitzvah. We're quitting."

Yes, that was chutzpah-dik beyond words, but scores of parents drop out and, unfortunately by doing so, teach their offspring that the ultimate goal of affiliation is B'mitzvah.

"Jewish identity??" A good bagel with schmear will take care of that (well, maybe more than Jewish legos will). No indeed . . . it takes more than gastronomical Judaism.

There has to be the knowledge that, while the synagogue is important in the process, it is not the exclusive realm of fashioning the Jewish identity of our offspring. What the child experiences as a family; what the conversations entail; what books are on the shelves, these and more when found in the home well before the first "bell" of religious school, are necessary prerequisites in building a solid Jewish identity.

If we can inculcate the significance of doing in our tradition and the textual bases for it, then once B'mitzvah is over there might be a good chance that parent and child will realize why their education shouldn't end, and why continued affiliation also gives the youngster the message of commitment to the synagogue and what it represents. And that might be the message of the century to keep Judaism and the synagogue alive and well! ■

(Re)Learning and (Re)Defining:

Taking My Judaism into My Own Hands

BY MADELINE GRINDLE

I was raised with deep roots in Jewish community, grounded in Jewish values and traditions, nurtured by years of Jewish education and engagement with community groups. I am grateful to have attended Jewish day school and overnight camp, studied to become a Bat Mitzvah, traveled to Israel with Birthright during college, created connections and experiences in Jewish social groups, and served as a leader in Jewish nonprofit organizations.

Being Jewish is core to my identity and the way I live my life. My Jewish education and community engagement have been formative and undeniably led to the person I am today. I will always be grateful to my parents, teachers, friends, and community for these privileges and opportunities. But, I have to admit, I've taken these Jewish experiences for granted.

Until about five years ago, Jewish learning and community were essentially served to me on a platter, prescribed and paid for. My participation in Jewish community was easy and assumed, part of my family's activities or the institutions and organizations in which I was involved. The difficult truth I've recently realized is that these experiences, while critical to my upbringing and identity, are not enough.



Photo provided by Madeline Grindle

Growing up and becoming an adult has forced me to take a more active role in my Judaism. I can no longer rely on my parents to tell me what to do, show me how to do it, and explain why it should matter to me. Living Jewishly—attending synagogue services, donating tzedakah to charity or volunteering in community, observing Shabbat and Jewish holidays, or engaging in any other number of Jewish values and traditions—is up to me. I have to take my Judaism into my own hands.

Alongside (or perhaps embedded within) my deeply set Jewish values is my commitment to learning. This foundation primed me to seek out and accept opportunities for further learning, and I'm especially inclined toward those that involve self-reflection and personal growth.

Working in the realm of Jewish nonprofits has made this continued education fairly accessible. I've been fortunate to participate in group workshops and attend lectures with my colleagues and community. I also had the opportunity, offered as an employee benefit, to engage in one-on-one study with a rabbi through the Jewish Learning Collaborative, through which I was able to explore topics of personal interest utilizing Jewish texts—Torah and Talmud, published books and articles, and other resources—as a reference for conversation and learning. Sessions spanned Jewish and secular topics alike, including understanding Jewish wedding traditions as I prepared for my own ceremony and celebration, studying biblical stories like Esther's and their lessons in leadership and feminism, diving into the complicated past and present of Israel, and examining Torah passages that reference ideas ranging from self-acceptance to kindness to animals.

Engaging with and opting into this Jewish learning on my own terms has been incredibly meaningful. Without any other voices telling me what to think, feel, or do, I could finally begin to explore what Judaism means and looks like for me.

In the midst of this self-exploration, two things happened:

First, I got married. (Yay!) Starting this new chapter with my husband prompted a deep reflection and conversation about building a Jewish home—what we want it to look and feel like, what practices to observe, and how to make generational traditions our own.

Then, after the October 7 attack on Israel, the heartbreaking division within the Jewish community and alarming rise in antisemitism forced us to consider what our Jewish identity would mean outside of our home. How would we choose to engage in Jewish community in ways that felt safe, affirming, and inclusive? The simultaneous pride and fear in being Jewish, the alienation and dissonance I was starting to feel, strengthened my desire and resolve to define my Judaism in a personal way, unrelated to any organization or congregation.

These events and realizations led me to take my Jewish learning journey to the next level and invest (time and, yes, my own actual dollars) in one of the most impactful educational experiences I've had as a Jewish adult thus far.

The idea that someone with my Jewish upbringing and education would opt to take a "Judaism 101" course may seem silly, and I honestly wasn't sure it was right for me at first. Certainly, with my early childhood education at a Jewish day school and lifelong engagement in Jewish community, my knowledge and understanding of Judaism was likely beyond what would be taught in an introductory course.

That's what I thought until I learned more about the unique perspective of the new course being offered at the Mayerson JCC, a central institution of the Jewish community in Cincinnati, my new home and also where I happened to be working at the time.

Judaism Inbound is "an introduction to Judaism class that covers Judaism as a religion, Judaism as history, and Judaism as a culture, with a 'spiritual but not religious' approach." Framed as a space to learn/unlearn/relearn a new framing around Judaism, the 12-session course sought to engage people raised Jewish, considering

or pursuing conversion, in multi-faith relationships, or simply interested to learn more. Created by Judaism Unbound and typically offered online a few times per year, Judaism Inbound was being offered in person for the first time, in partnership with the Mayerson JCC.

The course was taught by Rabbi Miriam Terlinchamp, Executive Director of Judaism Unbound, "a digitally driven, radically open center for education serving as a catalyst for an entirely new era of Judaism." My early conversations with Miriam, as part of the JCC team promoting the course to the community, piqued my interest as I learned more about her plans for the curriculum and vision for the impact it could have for participants.

"Part lecture series, part study club, and part spiritual laboratory, this series is designed to teach about and challenge mainstream Judaism . . . built around the notion that Judaism is constantly changing and in a period of especially radical change."

As I was actively working through the challenges of reconciling and redefining Judaism for myself, Miriam's description of the course drew me in further, and her empathy and wisdom—her validation of my feelings of dissonance and curiosity—convinced me this course could provide the innovative, unaffiliated approach to Judaism I hadn't known I was craving.

Judaism Unbound "empowers regular Jews who are disenchanted with or disconnected from mainstream Jewish institutions, to develop new ways of living Jewishly." I saw myself in this description and heard echoes of the internal battle I was having with this core piece of my identity. I signed up for the course and dove into learning.

Our cohort of the class covered a wide range of topics including traditional Jewish values and foundational texts, belief (or disbelief) in God, the basics of Jewish law (*halacha*), the Jewish calendar and holidays, and the vast history that has formed Jewish culture, influenced modern practices, and intersects with issues we face today. Miriam's lectures were insightful

Continued on next page

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and infused with humor, wisdom, and quirky asides; she often brought props like her personal collection of prayer books to see and admire or a bag of groceries to understand and inspect kosher symbols. We built a community inside and out of the classroom, extending our learning to secondary locations like the Klau Library's Rare Book Room on the Hebrew Union College campus and sharing a home-cooked Shabbat meal with family and friends.

The course curriculum covered in the classroom was accompanied by a lengthy list of recommended reading and resources for us to explore on our own, from podcast episodes and YouTube videos to articles and full-length books. I was overwhelmed with the volume of new materials to extend my learning and aid my self-reflection. So far, I have enjoyed a number of Judaism Unbound's podcast episodes, and I was also particularly moved by the book *Here All Along* by Sarah Hurwitz. I look forward to working and reading through more of these varied and valuable resources as I continue along my personal learning journey.

While Judaism Inbound covered so many topics, it really only touched the surface of Judaism and served as a jumping off point for me to dive into the questions and ideas I've been exploring or those raised by the course.

What greater oneness do I believe in if not necessarily the "big man in the sky" version of God?

How can I honor High Holidays if prayer services in synagogue do not feel right to me?

What could Shabbat or other holidays look like in our home if traditional observance customs do not resonate with us?

Can I introduce a regular gratitude practice into my life to substitute prayer?

What values are most important to us and what actions can we take to live them out and pass them on?

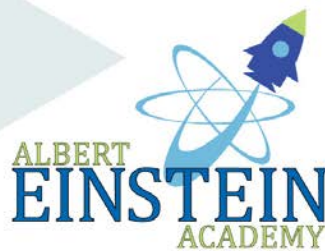
What does being Jewish mean to me? What does or can it look like?

These are just some of the questions I have begun to consider. Engaging in Jewish learning on my own terms has helped me find the validation and confidence to dive deeper into this curiosity and self-reflection, to do the work of un/relearning certain ideas and redefining things for myself, to take risks and experiment with new routines and practices until I discover what feels right to me. I know my learning and refining will never be complete, and I find a certain satisfaction in this, knowing how deeply Jewish it is to ask these questions at all. ■

Learn more about Judaism Unbound's online courses and resources at JudaismUnbound.com.

ABOUT THE AUTHOR

MADELINE GRINDLE (née Driban) is a native Delawarean, and a Siegel JCC and Albert Einstein Academy alum. A passionate Jewish nonprofit professional and community volunteer, Maddie met her husband, Matt, through YAD (formerly "CONNECT") while she served as a lay leader of the Delaware young adult group. Maddie and Matt married in 2024 and recently moved from Cincinnati to Pittsburgh, where they live with their 10-year-old terrier-pittie mix, Roxy.



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A Vision for Jewish Flourishing on Campus

BY DONNA SCHWARTZ, ARI WEISS, AND SETH WINBERG



Jewish life on college campuses has dominated the news cycle over the last year. Seemingly every day, another antisemitic incident is reported. From disruptions, protests, and encampments to hostile student governments, professors who misuse their classroom to promote personal political agendas, and the ever-present BDS campaign, there has been widespread and justified concern about the safety and well-being of Jewish students on college campuses in America and around the world.

As Hillel directors, we haven't just read the headlines—we have lived them. We've answered late-night calls from students feeling unsafe, empowered students in defeating anti-Israel resolutions, and counseled all who are mourning the murder of Israelis. We have also been fierce advocates on behalf of Jewish students and staff to university administrations.

Through our experiences, we know the Jewish community's focus on safety and security is deeply important, and we appreciate the support and partnership from the community as we respond to antisemitism on campus. And yet, by focusing only on antisemitism, the communal conversation has been reactive and centered on the safety of Jewish students on campus. As Hillel directors who deeply believe that a student's college years are foundational to their Jewish identity formation, we think this is the moment to ask a more fundamental question about campus climate: How can we create Jewish flourishing on campus?

For starters, flourishing means more than surviving—it means thriving. Jewish students would not just have the resources to combat discrimination but also the tools and encouragement to explore their heritage and contribute to the broader campus community.

In many places, this is already happening. Hillels, Chabads, and others are doing fabulous, transformational work. Through immersive experiences, dialogue, and leadership opportunities,

Hillels help students see their connection to Israel as an organic and meaningful part of their Jewish identity. They are not only providing Shabbat and holiday celebrations, but also cultivating spaces for deep engagement with Jewish texts, philosophy, and ethics. Imagine a Friday night Shabbat dinner where students from diverse Jewish backgrounds—and even some non-Jewish friends—come together to sing, discuss contemporary issues through a Jewish lens, and build enduring relationships. These moments of joy, connection, and meaning form the bedrock of Jewish flourishing.

Intellectual flourishing is equally vital. Jewish professors, postdocs, and staff all play a role here, as mentors of how to integrate Jewish identity with academic rigor and professionalism. Jewish intellectual flourishing also means ensuring that Judaism—its ideas, history, and ethics—is present in the university's broader intellectual discourse. Campus educators and professionals do this every day through their work.

Campus life offers Jewish students the chance to engage constructively with peers from other faiths and backgrounds. At its best, this engagement strengthens Jewish identity. When a student explains the significance of Shabbat to a curious friend or collaborates with a non-Jewish classmate on a volunteer project, both participants grow. These interactions deepen understanding and build the skills to navigate an increasingly diverse world.

By focusing disproportionately on antisemitism, we not only risk misplacing our community's philanthropic investments by diverting resources that could strengthen the vibrant Jewish life already flourishing on campus—this imbalance can also inadvertently send the wrong message to our students, encouraging them to become self-isolating and insular in college. Such an approach is a missed opportunity for growth. In our collective experience, many people on campus—faculty, staff, and students alike—are people of goodwill and common sense, eager to befriend and

support Jewish students. While loud, amplified voices may grab headlines, they do not represent the actual majority of people on campus.

Our tradition's emphasis on "loving the stranger" and pursuing justice should inspire young Jews to show up for others' struggles, from environmental sustainability to racial equity. The goal is not to erase our distinctiveness but to allow our values to inform engagement with universal challenges. So, another example of flourishing in action might be a student who advocates for Jewish rights without compromising on their broader ethical commitments. Perhaps they attend a faculty senate meeting to address insensitivity toward Jews while continuing to lead initiatives that improve the campus climate for all students. It could also be a student who navigates the tension between observing Shabbat and participating in an important social cause. These students show how to live authentically Jewish lives while engaging fully in the world around them.

Flourishing on campus also depends on leadership. University administrators, faculty, and staff—both Jewish and non-Jewish—must collectively take responsibility for fostering an inclusive environment. This includes robust responses to antisemitism but also proactive support for Jewish life. Faculty should recognize Jewish holidays in their syllabi; administrators should ensure that kosher dining options are available; and campus leaders should celebrate Jewish contributions to the university's culture and intellectual life.

For Jewish professionals on campus, whether they are Hillel directors, rabbis, or young professionals, flourishing means modeling what it looks like to live a life of integrity and joy. Students take their cues from these role models, who show them how Jewish tradition can inform every aspect of life. These mentors are especially important during moments of crisis, offering guidance and perspective that help students navigate their challenges without losing sight of their broader goals.

Continued on next page

Continued from page 29

To support this vision, the Jewish community must invest more in campus life, ensuring that organizations which are physically on campuses have the resources to meet students' needs. It also means encouraging alumni to stay connected to their campus Jewish communities, creating a pipeline of mentorship and support for future generations. For every dollar allocated to combating antisemitism, let us invest at least an equal amount—or even double—in creating vibrant, affirming spaces for Jewish students to thrive.

At its core, flourishing on campus is about balance. It requires honoring the particular—the unique customs, values, and experiences of the Jewish people—while

engaging confidently with the universal. It means caring deeply for our own community while extending that care outward. This balance is not always easy, but it is what our tradition calls us to do.

The rabbis of the Talmud never suggested that antisemitism should define Jewish identity. Instead, they emphasized the privilege of living a Jewish life—of studying Torah, performing mitzvot, and contributing to the world. Flourishing on campus builds on this vision. It is about embracing the richness of our tradition and using it as a source of strength, inspiration, and guidance.

As we envision this future, let us resist the temptation to define ourselves solely by the challenges we face. Antisemitism is real

and must be addressed, but it cannot be the totality of our story. Let us instead focus on what we can build: communities of meaning, spaces of joy, and lives of purpose. ■

ABOUT THE AUTHORS:

DONNA SCHWARTZ is the Executive Director of Hillel at the University of Delaware.

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SETH WINBERG is the Executive Director of Hillel at Brandeis and the university's senior chaplain.

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A Musical Message from Israel

BY FAITH BROWN

In the Eurovision song contest,
Israel won second prize
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Most of them larger in size

The song and its lyrics
Made every Jew proud,
Not morbid or sad,
We're now singing them aloud

"I choose the light,"
Are words from the song
If we follow this rule,
We'll never go wrong

Despite tragic times,
The music doesn't have a somber tone
Although the words say,
"Everyone cries, (we) don't cry alone"

"Darkness will fade,"
That no one denies
The song's title predicts,
"A New Day Will Rise."

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.



Aidan Louis Caplan

Aidan Louis Caplan will become a Bar Mitzvah on Saturday, August 30, 2025 at Congregation Beth Emeth in Wilmington. He is a rising eighth grader in the Middle Years Program at The John Dickinson School, incoming Treasurer of BESTY, and an active member of the School of Rock House Band. Aidan enjoys shredding on the guitar, adventuring in the creek with his friends, Dungeons and Dragons, and riding his bike.

For his Bar Mitzvah project, Aidan is doing outdoor clean-ups. He cares deeply about the environment and wants to see a cleaner world for everyone.

Aidan is the son of Ellisha and Nigel Caplan and is younger brother to Sam. His grandparents are Hilary and Clive Caplan, Maryann and Stewart Fleming, and Kathy Spangler and Charles Greenhood (of blessed memory).



Photo provided by the Caplan family

Learning New Tricks in the Kitchen

BY **ELLISHA CAPLAN**, JLD Editorial Committee Member

Lately, I've been learning a few new tricks in the kitchen. I've been looking for ways to cut back on my sugar habit and have also been helping a loved one to cut back on their salt intake. With help from local nutritionist and Congregation Beth Shalom member, Janie Truitt of Accessible Health, I'm finding my way to some new, healthier habits, and figured out some new and pretty delicious recipes along the way. In the spirit of the Talmudic instruction "*lilmod ul'lalmed*," to study and to teach, I'm sharing a couple of my new discoveries and finessed recipes here for you. *Batei avon* and *l'chaim*!

Dessert First: Delicious Flourless Dark Chocolate Coconut Loaf

For me, living without chocolate would not really be living. I adapted the recipe from one for brownies on the back of the coconut sugar bag, and was really happy with the result. This deeply chocolate loaf is delicious with fresh fruit, and because it is pretty dense, a thin slice is totally satisfying. It just happens to also be gluten-free and dairy free, too!

Ingredients:

- 4 eggs
- 1 cup organic brown coconut sugar
- 1 cup Dutch-processed cocoa powder
- ¼ cup coconut oil
- 2 tsp vanilla extract
- ⅛ tsp sea salt

Directions:

1. Preheat the oven to 350°F.
2. Spray an 8"x4" pan (or any equivalent small loaf or baking pan) with oil, and line with parchment paper).
3. In a medium sized bowl, mix all of the ingredients together until smooth, then pour into the prepared pan.
4. Bake for 30–40, checking at the 30-minute mark for doneness, and waiting until a toothpick comes out clean.



Sheet Pan Turkey Meatballs with Crispy Turmeric Chickpeas

This is an older recipe adapted from Deb Perelman's *The Smitten Kitchen Cookbook*, which has come back into my repertoire due to its high flavor, not-too-much salt qualities. My friend and fellow JLD Editorial Committee member, Jenn Steinberg told me that she just cuts the salt in half on every recipe she sees, and I think it works with this recipe!

Ingredients:

Chickpeas

- 2 (15-ounce) cans no-salt added chickpeas, drained and rinsed
- 1 Tbsp fennel seed
- 1 tsp ground cumin
- 1 tsp ground turmeric
- 1 large red onion, thinly sliced, divided
- 2 Tbsp olive oil
- Kosher salt or salt substitute and freshly ground black pepper

Meatballs

- One pound (455 grams) ground turkey
- ½ cup panko, or another plain, dry breadcrumb
- 2 Tbsp water



Visit [JewishLivingDelaware.org](https://www.jewishlivingdelaware.org) for this month's bonus recipe!

- ½ tsp kosher salt (this is half of what the original recipe calls for)
- 1 large egg
- 2 garlic cloves, minced
- ½ tsp ground coriander
- ½ tsp ground cumin
- ½ tsp ground turmeric
- ¼ tsp cayenne, plus more to taste
- 2 Tbsp chopped cilantro, flat-leaf parsley, or mint leaves, or a mix thereof, plus more to garnish

To serve

- 3 Tbsp lemon juice (from about ¾ of a lemon)
- Toasted pita wedges
- Schug or another hot sauce

Directions:

1. Heat oven to 400°F.
2. Combine chickpeas, fennel seed, cumin, 1 teaspoon turmeric, and half the red onion slices on a rimmed baking sheet. Drizzle with olive oil, season with salt and pepper and toss to coat. Roast for 25 minutes, until beginning to firm/crisp up.
3. Meanwhile, make meatball mixture. Mix all ingredients in a large bowl with a fork or (my recent discovery) a potato masher to mix. Form into 1.75-inch meatballs; I use a #40 cookie scoop, which holds about 1 ⅔ tablespoons.
4. Remove sheet pan with chickpeas from the oven (leave oven on) and move the chickpeas to the sides of the pan, clearing a space in the center. Lightly coat center with a thin coat of oil, either brush or spray it on, just to be safe. Add meatballs to oiled area, not touching. Place baking sheet in oven and bake 10 to 15 minutes, or until meatballs are cooked through.
5. Meanwhile, toss remaining onion slices with 2 tablespoons lemon juice and season with salt and pepper; set aside.
6. Combine yogurt with remaining 1 tablespoon lemon juice and season with salt and pepper; set aside.
7. When meatballs are cooked, scatter remaining fresh herbs over the tray. Serve with lemony onions and yogurt, toasted pita wedges and hot sauce. Repeat as often as needed.



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Quick to Praise

BY NATALIE SOPINSKY

My mom had duck boots for the rain. And for the snow. And luckily, we wore the same size shoe. So, when I visited her in January 2024 and it snowed, she let me wear the duck boots

They are old-fashioned, and probably not so stylish anymore, but I remember in the 1980s they were seen everywhere. And practical, oh so practical. They proclaim to keep your feet dry, and they do!

My mom was generous. She gave them to me to wear without hesitation. Just like she'd join groups in her senior living community without a second thought. Christian, Arts-n'-Crafts, the Italian Club. She didn't care, she was social and wanted to make friends and be busy.

That's what many Jews still do. Mingle, get along, make friends, needing people to like us.

I like that and I, for the most part, agree. It might be something ingrained in me as a Jew, but I think it mostly comes from my mom. Because I am so much like her. I even have the same voice.

When her friends used to call on the phone, and she'd be in another room or "indisposed" (her fancy way of telling people she was in the bathroom, and she taught us to use that very phrase), I'd sometimes pretend that I was her and handle the conversation. I'd go along until at some point, her friend on the other end would detect something and say "Danna? Is this you?"

I was caught!

I didn't say any of these things in Mom's eulogy last year. But I want her to know.

Is it too late to tell her now?

My life has continued after Mom left me. Us. And this happens to everyone at



Natalie with her mother, Danna
Photo provided by Natalie Sopinsky

some point. But for some reason, I never imagined it happening to me. I never imagined life without my mom.

How silly. Why didn't I? Why didn't I prepare? I prepare for other things, why not that?

So now I have memories. And thank goodness I have lots of them. Lessons. Memories. In a way, they are one and the same.

Yesterday, I was on the phone with a friend who lives in Toronto. He was criticizing my most recent article. I wrote about Israel and the lack of crime here, but also about the simple fact of terror. He wanted to write how our children are all

superheroes because they all serve in the IDF.

I thought it was "too much" and sounded a bit like a cheerleading mom on the sidelines of a soccer game. Our children are mature fighters, we don't need to brag about them and call them superheroes. What does that accomplish?

But maybe I'm wrong.

My mom, as an example, was always quick to praise. If we were even mediocre, she would approve, applaud, and encourage us.

I was a ballet dancer. Was I good? My mother certainly thought so. My teacher yelled at me, hit my feet, and made me cry.



Natalie with her son, Ariel
Photo provided by Natalie Sopinsky

My mother couldn't have been prouder. "He pays attention to you!" she would say. That meant I was worth paying attention to . . . or in other words, I was good.

Having that kind of encouragement from a parent can make a big difference. It builds confidence, it allows children to grow, to try things, to believe in themselves. I am a spokesperson today because of the things my mom instilled in me, I don't doubt it for a minute.

And I strive to instill the same confidence, by being encouraging to my own children.

That's a great gift Mom gave.

Today, I took my third son to serve in the IDF in response to his draft notice. His two older brothers have been combat fighters, and now he will be, too. He is my look-a-like. For years, I'd grab his face, hold it next to mine, and say to people "see, doesn't he look just like me?"

He was our first sabra. When we made *aliyah*, I was seven months pregnant. He was born when we were living on a kibbutz, integrating into our new Israeli life. I remember how lonely I was at the hospital . . . we were six women to a

room. Our beds were separated by dividers, there was very little privacy. I could hear everything from the women around me. And they all had visitors. Big families came with food and gifts. But I had nobody.

Being an immigrant has its difficult moments. But I knew it was worth it. I was growing an Israeli family and my kids would be tough, independent, and confident.

So, we plowed ahead and moved to Susya, a "settlement," with tough Israelis and fresh air, goat farms and vineyards. We grew our family and made our way. An out-of-the-way community, with most of the families having six kids or more, all serving in the IDF in fighting units. The fathers serve, too, maintaining a very high percentage of reservists. And even our *Kitat Konenut*, our internal security team is made up of community members and functions expertly, having thwarted several terror attacks since October 7.

Over the years, some of my children have complained about us living here. They'd call it a "hole" and whine at the time it takes to get to their friends in the different cities.

But we held fast. I never let it really bother me. For sure, I had the same sorts of complaints growing up in the American suburbs of Wilmington. I mean, don't all kids complain?

Here, when we are in the news, as we have been recently, because our shepherds were attacked by near-by Arabs throwing rocks, friends of mine in the U.S. contact me asking for clarification.

Some reconsider their plans to visit.

Last night we saw the Iron Dome out the window. We were eating our last dinner together . . . a special dinner before our son joined the army.

No party for our family. We don't have any family here to fill up a room. Another reminder of our immigrant status. So, we had a nice dinner and made the best of it.

My mom used to tell me how her family was "small," and she'd drive around before

a holiday picking up old relatives scattered around town.

We don't even have that. But I am grateful for what we do have.

When I tell my son I'm proud of him, I can barely get the words out.

It doesn't matter that we don't have the numbers, or the parties, or the fancy lawn. I am bursting with pride like so many other parents and I think the kids feel it no matter what.

Today at the soldier induction center, the sidewalk out front was crowded with mothers like me, and sisters and fathers and babies.

It was nothing like being at that hospital 19 years ago. And my son wasn't alone.

ABOUT THE AUTHOR

NATALIE SOPINSKY, a Delaware native, was raised in an all-American Conservative Jewish family. Today she is a pistol-wearing, hitch-hiking settler living in the Hebron Hills. A lawyer and lifeguard, the mother of five children, Natalie represents the 150 communities in Judea and Samaria as Director of Development for Hatzalah Yehuda and Shomron, the main US charity for emergency medical needs in the Jewish heartland.

www.hatzalah.org.il. Natalie also hosts the weekly radio program Returning Home on Israel NewsTalk Radio, **israelnewstalkradio.com/returning-home/**. Natalie has more information on her website, **nataliesopinsky.com**.

DANIEL

Daniel was a mere youth when Jerusalem was invaded and the Jewish people were led captive into Babylon. Little did their conquerors dream that G-d would raise up Daniel to be a real talent in their midst! The

magic and astrology of the Babylonians was no match for the G-d given talents of Daniel, who was able to interpret dreams and mysteries by asking G-d for the answers! One of the greatest revelations G-d gave him was concerning the end of days.

Because he led a pure and uncorrupted life, G-d continually exalted him to a place

of honor. Daniel served as a statesman and adviser to four of the greatest kings of Babylon and Persia, whose Empire stretched from Greece to India. Now it's not exactly diplomatic to disobey a King's decree, but Daniel at times chose to suffer persecution, rather than compromise his faith. His daily trust in G-d assured him of great success!



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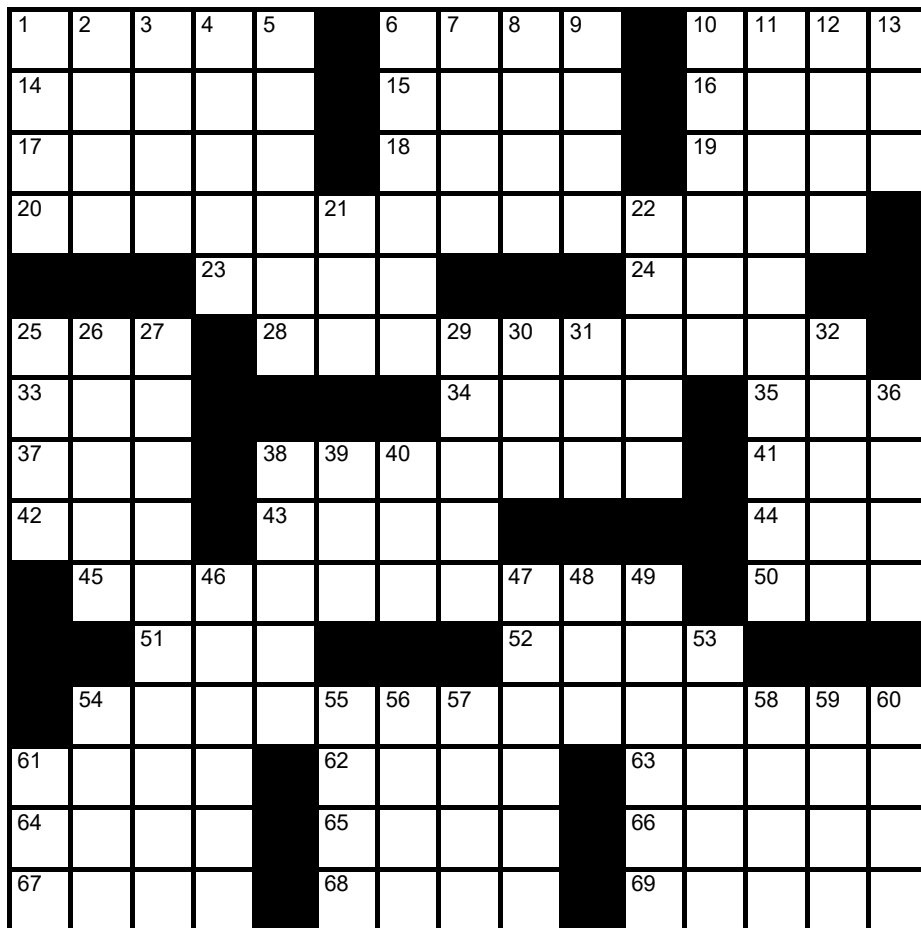
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Class Materials

BY YONI GLATT
koshercrosswords@gmail.com

DIFFICULTY LEVEL: MANAGEABLE
SOLUTION: PAGE 40



ACROSS

1. Part of a major daily tefilah
6. Airport shuttle
10. Chronicles, to the rest of the Torah, in a way
14. Issue with a plan
15. Avraham nickname
16. Nofei or Tel
17. Make a kiddush, perhaps
18. "Half" of Torah
19. Side dishes: Abbr.
20. Those who say there were no Jews who lived in ancient Israel
23. Malik formerly of One Direction
24. Abbr. at Kennedy
25. Invent a story
28. Hashem, during Creation
33. Lawyer abbr.
34. Yesh ____
35. "Kool" ending
37. School near PHX
38. Treif homes
41. Computer center, for short

42. Charge that makes MADD mad
43. Bayou soup ingredient
44. Williams of Cooperstown
45. Agag, Amon or Antiochus IV
50. New alums, last yr.
51. Football great Umenyiora
52. Surfing paradise
54. What can be found at the end of 20, 28, 38, and 45-Across....or another name for this puzzle
61. Israeli oil port (Var.)
62. Detach from a dependency
63. House swing spot
64. Number cruncher's raw material
65. Italian volcano seen in Vietnam?
66. "Buenos Aires" musical
67. Lift option, but not a Lyft option?
68. One of the last men on Earth, once
69. Plant again

DOWN

1. Burn into
2. Agnon or Gilgeous-Alexander
3. Goes bad
4. Kind of derech
5. Foray
6. Home of Hudson Valley Comm. Coll.
7. Like Knesset members all agreeing on an issue
8. Common word at the start of a Talmudic argument
9. Number in a Uris title
10. Spelunker's spot
11. Makes a mountain out of a molehill
12. Does archeology work
13. Colorado NHL club, to fans
21. Scandinavian rug
22. Vegas hotel where the Rat Pack hung out, with "The"
25. Make like Moses or Joshua
26. Topic
27. Apologize, but not admit wrongdoing
29. From the Vatican
30. 5G preceder
31. ____ Od Milvado
32. Closer to being harvested
36. 46-Across and "Battlefield Earth", e.g.
38. What most Americans have been vaccinated for
39. "You're tellin' me!", in a text
40. Steve Carell animated villain turned hero
46. Beatty-Hoffman bomb of 1987
47. Women who might have faith?
48. Music genre not usually heard at Jewish weddings
49. What people eat at a seder?
53. "____ Lucy"
54. Marble chunk
55. Frequent comedy costar with Vince
56. Jared who played Adam Neumann
57. Yemen's capital
58. Van Gogh floral subject
59. Endo- opposite
60. Only Oscar winner/Nobelists before Dylan
61. YU email ender



OBITUARIES

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

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

Bryan Abrams

Age 72, passed away suddenly on May 20, 2025 of an apparent heart attack.

Born November 24, 1952, he was a proud graduate of the Mount Pleasant High School Class of 1970 and University of Delaware Class of 1974. Bryan was a dedicated Manager of the B&B Tickettown for many years. This sparked his love for the 76ers, which led him to become a 32-year season ticket holder (missing only five games). He was a well-known figure to the players, referees, and members of the organization. In 1996, the Best of Philly Magazine listed Bryan as the "Best Fan." He was described as the "bald headed screaming maniac in look at me clothes."

He was notorious for being "Mr. Versace," and was always seen in colorful and stylish Versace outfits, which matched his equally colorful and vibrant personality. His love for the company led him to become a Versace Brand Ambassador, where he was flown to Italy for Milan Fashion Weeks, invited to store openings, and was personal friends with Gianni Versace.

Bryan was also an avid runner, and completed a number of marathons, including the New York City Marathon multiple times, once at two hours and 36 minutes. When he wasn't competing, you might see him stomping the pavement around North Wilmington.

Preceded in death by his mother, Lillian Bader Abrams; and brothers, Ricky, Henny, and Scott Abrams; Bryan is survived by his brother, Ronny (Diane); and his nieces, Ashley and Brooke Abrams.

Dr. Jerome Covin

Age 94, passed away Friday, June 6, 2025.

Born June 30, 1930 in Chicago, IL, he was the son of the late Norman and Ida (nee Rovner) Zacovitch.

Preceded in death by his wife, Renée; son, Jordan; and grandson, Jordan Cooper; he is survived by his daughters, Marla Cooper (Ross) and Cindy Alderton (Del); grandchildren, Ethan Cooper, Jonathan Bringuier (Katie), Stefan Bringuier (Misha), and Sabrina Bringuier; and six great-grandchildren.

In lieu of flowers, the family suggests contributions to Congregation Beth Shalom.

Lane "Lanie" M. Feldman

Age 78, passed away peacefully on June 1, 2025.

Born June 11, 1947 in Wilmington, DE, she was the daughter of the late Max and Alice (nee Weintraub) Feldman. She was a lover of all animals, especially cats, dogs, and horses. Lanie worked with race horses from the stables of Mrs. duPont in Chadds Ford as an exerciser and groomer. She followed the circuit from Delaware Park to Saratoga to Belmont Park.

Preceded in death by her parents and a great-nephew; Lanie leaves behind her life partner of 50 plus years, Philip Fuski; brother, Larry (Nancy); sister Ester Balick (Leslie); five nephews; seven great-nephews; one great-niece; loving cousins; and friends.

In lieu of flowers, please send donations in memory of Lanie to Forgotten Cats, Faithful Friends, Tikkun Olam, or a charity of your choice.

Helen Citron Gordon

Helen faithfully served Wilmington's Jewish community from the time she settled here with her husband Mendel in 1955, and

they joined the Adas Kodesch Shel Emeth Synagogue, until she could no longer. She was a teacher and then an administrator for the congregation's religious school, served on the board and many committees, sang with the chorus, coached students on their Bar and Bat Mitzvahs, and never stopped studying and learning. As stated in a 1981 synagogue tribute, Helen consistently demonstrated "not only competence but kindness, not only efficiency but affection, not only diligence but dedication." She loved her family and friends, her students, puzzles of all kinds, wordplay, bridge, baseball, and maple-walnut ice cream.

Helen Grace Citron Gordon was born in Atlanta, GA, where her family had settled after emigrating from Warsaw, Poland.

Helen is survived by her daughters, Estera Gordon (Jim Davis); Zelda Gordon (Frank Johnson); and Paula Gordon. She was preceded in death by her parents, Sarah and Abe Citron; her brother and sister-in-law, Irvin and Gladys Citron; and her husband, Mendel Temkin Gordon.

In lieu of flowers, the family suggests contributions to the ACLU, Adas Kodesch Shel Emeth, the Jewish Historical Society of Delaware, The Bremen Museum in Atlanta, GA—which houses the Gordon Family Archives—or your library of choice.

Jerome Kurtz

Jerry passed on after living a long and extraordinary life. His 96 years began February 2, 1929 and ended peacefully at home June 19, 2025 due to complications from a fall several months earlier.

He was born to Rose and Joseph Kurtz, growing up in Brownsville, Brooklyn, NY.

Jerry's working career took him from Washington, DC, doing top-secret

government research work in the lab, back to NYC with the GAF Company. During that time, he married his wife of 70 years, Lila, and had his first daughter, Donna. In 1957, a job with Ferro Chemical Corporation took the family to Cleveland, OH where daughter, Lisabeth, and son, Jonathan, were born.

Jerry will always be remembered as being the life of the party. He was a voracious reader of both fiction and nonfiction with a special interest and knowledge of the Civil War. He was an avid NY sports team fan.

Jerry and Lila had been longtime members of Congregation Beth Shalom.

Jerry will be very greatly missed. We all loved him so much. We were so fortunate to have him in our lives for as long as we did.

Preceded in death by his parents, Rose and Joseph Kurtz; he is survived by his wife of 70 years, Lila; daughters, Donna Kurtz-Robins (Don Sutherland) and Lisabeth Kurtz-Faller (Ron Distefano); son, Jonathan (Gila); grandchildren, Amanda Robins-Zebley (Andrew), Shane Sutherland, Max Faller, and Abigail Kurtz.

Allen M. Levine

Allen M. Levine, known to everyone as Mickey lived in Delaware his entire life. He was a competitive bridge player and chess enthusiast. Mickey graduated from P.S. DuPont and after high school he went on to hold degrees from Penn State, University of Pennsylvania, and MIT.

Professionally, he was a decorated civilian engineer for the US military.

Preceded in death by his mother, Ethel; father, Ralph; brother, Norman; sister-in-law, Aleta; and stepson, David Schlecker; Mickey is survived by his wife, Daryl; stepdaughter, Caryn Schlecker (Ann Kaskel); stepson, Robert Schlecker (Kathleen); five step grandchildren; and one step great-grandchild.

In lieu of flowers, the family suggests contributions to the Alzheimer's Association (www.alz.org).

Sally Sirkin Levine

Age 93, passed away Tuesday, May 6, 2025.

Born August 4, 1931 in Wilmington, DE, she was the daughter of the late Leo and Henrietta (nee Schwartz) Sirkin.

Preceded in death by her husband, Robert "Bobby," and brother, Stan Sirkin; she is survived by her children, Alan and Marci (Rick) Herman; and grandchildren, Andrew (Laura) and Jessica (Max); and great-grandchild, Leo.

In lieu of flowers, the family suggests contributions to the Israel Emergency Campaign c/o the Jewish Federation of Delaware, 101 Garden of Eden Road, Wilmington, DE 19803.

Gila Lipman

Passed away at age 78. She is survived by her husband, Joel.

Sandra Rotholz

Sandra Rotholz passed away June 21, 2025, in Wilmington, DE.

Preceded in death by her loving husband of 45 years, Eric Rotholz; she is survived and greatly missed by her children, Jay (Michele) Rotholz and Aliza Abramovitz; her grandchildren, Ashley (Bradley) Jackson, Steven Rotholz, David Abramovitz, and Joseph Abramovitz; and her great-grandchildren, Sarah Jackson and Reagan Jackson.

Donations in her memory may be made to Hadassah or the charity of your choice.

John Randolph (Randy) Tiffany

John Randolph (Randy) Tiffany, age 69, passed away on June 11, 2025 after a year-long battle with glioblastoma. A graduate of Yale University and the Albert Einstein College of Medicine, he served as a family physician at Claymont Family Medicine, a division of Christiana Care for 25 years and at Palmer Family Medicine for 12 years.

He was loved and revered by patients and colleagues alike, who appreciated the caring and excellence that he brought to his practice. Randy had a zest for life and lived each day fully. He will be remembered for his kindness, his generosity, his intellectual curiosity, and his commitment to his Jewish values.

He lived a life of service through his profession, his volunteer activities and his relationships. He served for many years on the board of the ACLU of Delaware and gave of his time and talent to several synagogue communities.

Randy adored his family and treasured his friendships. He is survived by his beloved wife, Linda Potemken; three children: Shira Yudkin Tiffany, Talia Yudkin Tiffany (Clover Ajamie), and Leora Potemken Tiffany; siblings: Anne Tiffany (Jeff Atlas), Debbie Tiffany, Bob Elliott (Suzanne), Bruce Elliott (Susan), Kate Riegel (Larry), and Anne Elliott; and many nieces and nephews. He was predeceased by his first wife, Marjorie Yudkin.

In lieu of flowers or baked goods, please send contributions in his memory to any of the following or to a worthy organization of your choosing: Congregation Beth Israel of Media, Congregation Beth Am Israel, Philadelphia Horticultural Society, MAZON or HIAS.

William "Bill" Samuel Weissman

Age 72, passed away June 25, 2025, following his battle with lung cancer.

Born January 31, 1953 in Chester, PA, Bill moved with his family to Wilmington, DE in 1956.

Bill was deeply committed to his Jewish faith and his community. While living in Delaware, he was an active member of Adas Kodesch Shel Emeth Synagogue, a longtime adult leader with Boy Scouts of America Troop 321, and served in leadership roles for the Moses Montefiore Mutual Benefit Society of Delaware for over a decade—including five years as President. He was also an active member and contributor to Congregation Bayt Shalom in Greenville, NC and later Temple of Israel in Wilmington, NC.

Bill is survived by his beloved wife of 49 years, Leona Granville Weissman; his sons, Benjamin (Ellen) and Matthew (Brooke); and his cherished granddaughters, Eve Alexandra Weissman and Nora Elizabeth Weissman. He is also survived by his brother, Howard Weissman (Eva), and their children, Alan and Andy.

He will be remembered for his quiet strength, deep devotion to family, and the integrity and kindness he brought to every part of his life.

In lieu of flowers, the family suggests donating to your favorite charity.

CROSSWORD SOLUTION

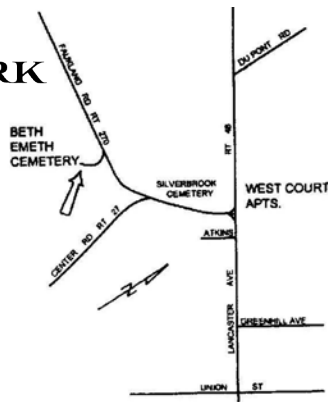
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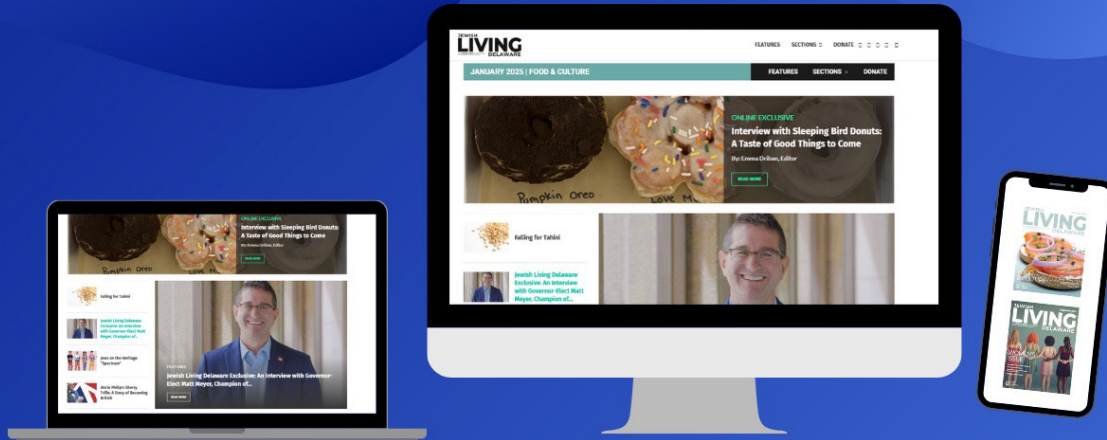
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