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MONTHLY

jVOICE

SERVING THE JEWISH COMMUNITY OF
DELAWARE & THE BRANDYWINE VALLEY



2019
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HIGH HOLIDAY
COMMUNITY
GREETINGS

THE CALL OF
THE SHOFAR

SPACE...
THE FINAL FRONTIER

NEIL ARMSTRONG'S
HIGH HOLIDAY
LESSON



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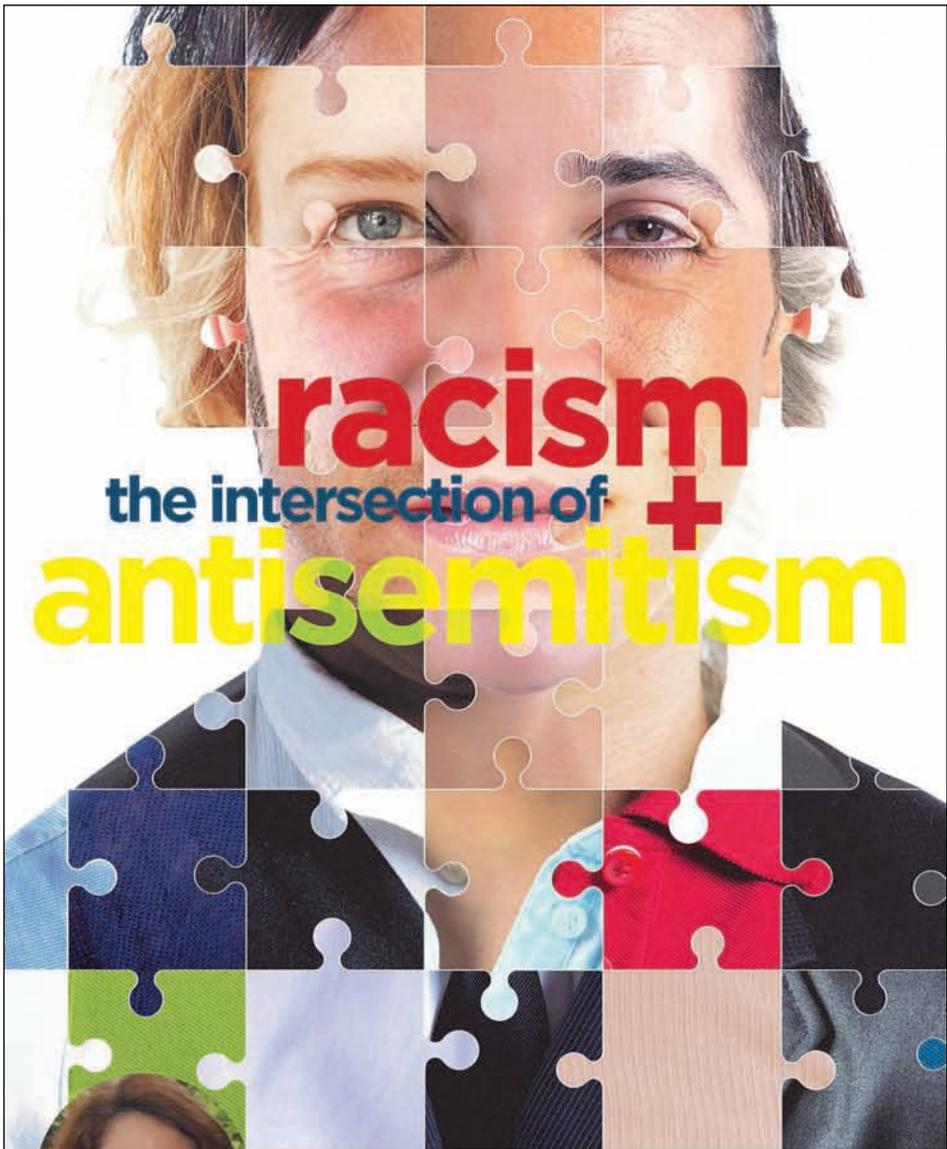


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God made space. And in that space, humanity could stretch its legs and arms, and get into all sorts of mischief, but also achieve wonderful things.



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CORRECTION

In the August 2019 issue on p.47, the obituary should have been listed as: Robert Lenard Hershkowitz.

COVER ART

Sabbath Bride by local artist Andrea Saltzman

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What will your Jewish legacy be?



PHOTO CREDIT: DONNA HARLEV

For me, making a pledge to Create a Jewish Legacy was a natural decision as I transitioned from a Jewish community professional to a retiree.

My career as the Executive Director of the Kutz Senior Living Campus for the past 23 years was not only an honor and privilege, but deepened my involvement in the Delaware Jewish community.

My commitment will insure that agencies like Kutz Senior Living Campus will be available for many years to come so our Seniors can be cared for with the grace and dignity they so richly deserve.

Karen Friedman



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Create A Jewish Legacy is a program of Jewish Federation of Delaware's Jewish Fund for the Future and is funded in part by the Harold Grinspoon Foundation.



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SHANA TOVA

Rosh Hashanah is a time of personal change when we look back at our lives and consider how we can grow and do better in the future.

One thing that never changes is the fact that so many members of our extended Jewish family are in need – here at home, in Israel, and throughout the world. Equally constant is the fact that those in need depend on our help to lead safe, healthy, and productive lives.

Jewish Federation of Delaware serves those in need of food, healthcare, financial assistance, and a Jewish identity. We bring light to what is, for some, a very dark world. We also maintain our community's Jewish infrastructure by supporting agencies that deliver Jewish education, social services, and elder care. Our work brings life to our core traditions of Jewish learning (Torah), repairing of the world (*tikkun olam*), charity and social justice (*tzedakah*).

We can only do these things because of the support of donors like you. Your gift to Jewish Federation of Delaware ensures a strong, vibrant Jewish community today – and tomorrow.

The sound of the shofar is a call to action. It reminds us we are connected to Jewish traditions, and to Jewish communities and individuals around the world. It awakens the still, quiet voice that calls on us to reach out to the hungry, the destitute, isolated, and the traumatized. It implores us to recommit ourselves to making this world a little bit better.

On behalf of our beneficiary agencies and the thousands of people who depend on us, we thank you for your ongoing support of Federation's Annual Campaign. Every gift is a lifeline of hope, bringing us closer to improving the world for each and every Jew. Every gift makes a difference.

We Grow Stronger TOGETHER.

Wishing you and your family a *Shana Tova u'Metukah* – a Sweet and Happy New Year,

Seth J. Katzen
Chief Executive Officer

L'Shanah Tovah!

May this year be filled with
blessings and peace.

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The Officers, Board of Directors,
Volunteers and Staff

THESE CURIOUS NON-ELECTIONS

By Naomi Chazan
blogs.TimesofIsrael.com

With a clearly
apparent outcome,
the campaign
is tiresome,
superfluous, and
inevitable -- but the
vote isn't over, after
all, and the results
may yet surprise us.

Israel's second round of general elections this year is fast developing a distinctly apolitical aura. From the outset, all the key substantive elements of electoral campaigns have been shunted to the sidelines, first in favor of a narrative obsessed with party rearrangements (mergers, splits, shakeups, readjustments) and then — now that the list of contestants has been submitted and the lines drawn — with the heady challenges of post-September 17 coalition-construction. Lost in the shuffle is the stuff that campaigns are made of: common aspirations, competing visions, burning issues, citizen concerns, alternative agendas, and even varying leadership styles.

The story being woven around these critical polls is being spun by a coalition of politicians, pollsters and prominent pundits who have a virtual stranglehold over the depiction of what is happening and what it means. Channels 11, 12 and 13, along with the main print and digital outlets, are colluding (through polls they design and generate) with party leaders in the molding of a contentless electoral tale which points to a seemingly inevitable outcome: a national unity government that will bring together the main rival factions under a common umbrella. The only apparent unknown is who will stand at its helm. It's as if the outcome is already known and the campaign is a tiresome and superfluous non-event, reinforcing the inevitability of it all.

But is everything as predetermined as it seems? Are these elections doomed to follow the script that is currently being written? Can other endings be imagined and

eventually prevail? Will the dynamic follow the consciously soporific story designed to lull the electorate into a prolonged late-summer slumber? Or is it not too late to revive these elections, imbue them with meaning, and confound the self-styled experts? Only the overburdened and increasingly distressed electorate has the answers: it can go along with the dominant narrative or create a far more effective and game-changing alternative by reminding all those involved that only it holds the key to the results and therefore that its hopes, needs and deep-seated preferences must be taken into account during what's left of this seemingly preordained campaign.

The prologue of the unfolding narrative was drafted immediately after the newly-elected 21st Knesset dispersed itself on May 30, 2019, exactly a month after it was ceremoniously sworn in. This was the first time in Israel's history that the candidate for prime minister failed to form a coalition. It is the first time that repeat elections have been called — and this in the same calendar year. It is also the first time ever that elections will be held in September — a month traditionally devoted to the opening of the school year and to the

commencement of the Jewish holiday season. This unprecedented and somewhat bizarre constellation immediately raises the central question: can September 17 differ from April 9, and if so, how?

The storyline is proceeding rapidly in several clearly defined segments, the first of which, focusing on the determination of the precise party configurations set to compete at the ballot box, has just been completed. Much was made of the potential significance of the form and composition of the party-political map, with special attention given until the very last moment to the shifts in the makeup of the parties to the right and to the left of the two leading lists — Likud and the Blue-White party. When the deadline for the presentation of the slates for the 22nd Knesset ended late on the first day of August, however, it became clear that with all the fanfare accompanying the almost frenetic reshuffling efforts, very little realignment actually took place.

To be sure, some old partnerships were renewed (The Joint Arab list, Labor-Gesher), new mergers were forged (The Democratic Union, the United Right), existing parties were disbanded (Kulanu), and several were forced to go it alone (most notably Otzma Yehudit). The composition of most lists — with the exception of Yisrael Beytenu, Shas and United Torah Judaism — was somewhat altered as changes were made in candidate selection and placement (with significant shifts occurring in the newly merged formations with the addition of many new faces). The essential divisions in the Israeli political landscape, nevertheless, remain very much the same, begging the question of the meaning of these structural adaptations.

Part II of the narrative, centering on the nature of the post-election coalition, began almost immediately after the culmination of the orchestrated drama surrounding the consolidation of the party slates. This phase is driven by three interlocking assumptions/aspirations: 1) that the results of the September 17th ballot need not replicate those of its April 9th predecessor; 2) that the current situation appears to be hopelessly

MORE ON NEXT PAGE

Professor Naomi Chazan, former Deputy Speaker of the Knesset and professor (emerita) of political science at the Hebrew University, is co-director of WIPS, the Center for the Advancement of Women in the Public Sphere at the Van Leer Jerusalem Institute.



A man walks past an election campaign poster for Israeli Prime Minister Benjamin Netanyahu in Jerusalem 4-1-2019

PHOTO BY DEBBIE HILL/UPI

deadlocked; and 3) that nobody wants (and that the system cannot endure) yet another, third, round of elections. In these circumstances, all eyes are now focused on predetermining the character of the next government, with a marked preference being given to a national unity construct consisting of Blue-White, Likud and Yisrael Beytenu — with the order still to be determined.

The fixation on the formation of a national unity government even before the polling begins suffers from several obvious drawbacks. It attempts to channel voter choices by strongly favoring strategic considerations over substantive concerns. It thereby effectively skirts the importance of a robust election campaign. And it almost *a priori* precludes the possibility of effective change. Yet this narrative, however quickly it is being etched as a hegemonic part of the public imagination in the absence of any other, believable and alluring, tale, rests on very flimsy ground indeed. In all the latest polls, over 50 percent of the voters consistently oppose such an eventuality. What the story-tellers are crafting therefore not only contradicts the inclinations of the majority of the electorate, it has a potent numbing effect on their realization.

Under these circumstances, the foundation for the third section of the narrative, concerned with the identity of the next leader, is being

developed while the second portion has still to be finalized. Just yesterday all the first forty Likud candidates, at the instigation of former coalition leader David Bitan, declared: “We the undersigned candidates on the Likud list for the 22nd Knesset underscore that we will not receive any dictation from any other party. Without regard to the results of the elections, Prime Minister and Chairman of the Likud Binyamin Netanyahu is the Likud’s only candidate for prime minister, and there will be no other candidate.”

This loyalty pledge is designed to achieve a threefold goal: to impose absolute fealty to the leader; to preempt the construction of any government (be it a right-wing or a national unity one) without the present prime minister at its helm; and to offer Mr. Netanyahu further protection from prosecution on pending charges of bribery, fraud and breach of trust. In effect, it erases any remaining distinction between the Likud party and the man who stands at its head, while simultaneously wedding his name to any future ruling coalition. Even though this part of the story is still in the making, it seeks to pit all other possible scenarios against one dominated by the continuation of the status quo — both politically and personally. In the process, it stultifies creativity, further limits options and, consequently attempts to dictate just one ultimate outcome (ironically tying the results to voter turnout — its capacity to sell its story).

The final segment, however transparent it may appear, has yet to be written. The campaign is not over and the results are not in, and until they are, the script can still be changed and what seems today to be a more than obvious denouement may be altered. This is precisely the point in the story where new twists can be inserted into the tale and the inevitable transformed into the questionable.

For this to happen, the presently dissociated narrative of these elections must be reconnected in new and compelling ways to the four most essential constitutive components of election campaigns. This means that it has to be linked to the concerns and mood of a rapidly disenchanted constituency; to the dynamic environment unfolding domestically, regionally and internationally on a daily basis; to the subsequent priorities and approaches presented by the various parties; and, yes, also to the background, qualifications, and personalities of those vying for the highest office.

Such innovative ingredients can, in the course of the next few weeks, be inserted into the plot by citizens who are fast becoming bored readers (if not disinterested bystanders) scarcely able to open, let alone get through, the text. They can thus — as forthcoming columns will illustrate — substantially change the conclusion. If they do not, the narrative will reach its predictable and unsatisfying end, with its equally inevitable, regressive, epilogue.

JEWISH FUND FOR THE FUTURE

An Investment in YOUR Community Today, Tomorrow, and TOGETHER

By Jack Blumenfeld
Chair, Jewish Fund for the Future



The Jewish Fund for the Future is the planned giving and endowment arm of the Jewish Federation of Delaware.

Although the Federation's Annual Campaign serves as the community checking account, the Jewish Fund for the Future is our community savings account to secure the future of our Jewish community. The mission of the Fund is to ensure that there is, and will continue to be, support for our local agencies and state-wide synagogues, as well as for Jews in need, both in our local community and around the world. The Fund is supported by generous contributors who wish to ensure that there will be enough assets for our local Jewish organizations, as well as to support members of our community who are in need and vulnerable Jews around the world. The Fund serves a much greater purpose beyond collecting money; it makes generous distributions to worthy organizations and individuals. There are opportunities for everyone in our community to participate in the Fund, whether through contributions or by taking advantage of the various programs that are available to them.

It's by your community: The Jewish Fund for the Future is a committee of the Jewish Federation of Delaware. It was founded in 1985 by a handful of forward-thinking members of the Delaware Jewish community who wanted to make sure that there would be funds available for the future of the Jewish community. Having started with contributions of \$300,000, through the generosity of members of the community, the Fund has grown to more than \$28 million in managed assets. These assets include donor advised funds, legacy funds and unrestricted funds contributed by community members, as well as custodial funds held on behalf of community organizations.

It's for your community: Since its founding, the Fund has distributed millions of dollars to many educational, cultural, social and humanitarian causes. In the last year alone, the Fund distributed nearly \$2 million, with more than \$1 million going

to people in our community, to Delaware's Jewish agencies and to Federation itself. The rest went to various organizations in Israel and to benefit national Jewish organizations. For example, more than \$200,000 was awarded to Israeli-based institutions thanks to a fund established to support agricultural research projects.

It's by you: More than 200 families and individuals have established planned giving funds that are administered by the Fund to make sure that our community will thrive well into the future. The donors and organizations choose how their fund assets are distributed. These giving vehicles include bequests, life insurance, IRAs/retirement plans and gifts of cash or appreciated securities. Three years ago, the Fund introduced the Create A Jewish Legacy program in conjunction with the Harold Grinspoon Foundation. Through CJL, community members can benefit organizations of their choosing by contributions or bequests. More than 600 members of our community have committed to create legacies that will bring many millions of dollars into our Jewish community. And the Harold Grinspoon Foundation has also contributed hundreds of thousands of dollars to our community agencies to get the program started.

It's for you: There are many opportunities for members of the community to take advantage of the Fund. Two sub-committees of the Fund administer educational and scientific research grants. Since the Fund started, many hundreds of thousands of dollars have been awarded to students for assistance with their college needs. In the last year alone, \$56,000 was awarded to deserving students. We invite people who need assistance to help with the huge costs of education to apply for these scholarships.

The Fund is an important part of the future of our Jewish community. We hope that you will take advantage of the Fund in whatever way is appropriate for you. There are a number of scholarship and other needs-based opportunities available to members of the community.



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APEX 2019 AWARDS FOR PUBLICATION EXCELLENCE

By JFD Staff

We are pleased to announce that Jewish Federation of Delaware received an Award of Excellence in the **APEX 2019 Awards** in the category of *Campaign, Programs & Plans – Special Purpose*, for our **2018-2019 Board & Leadership Manual**.

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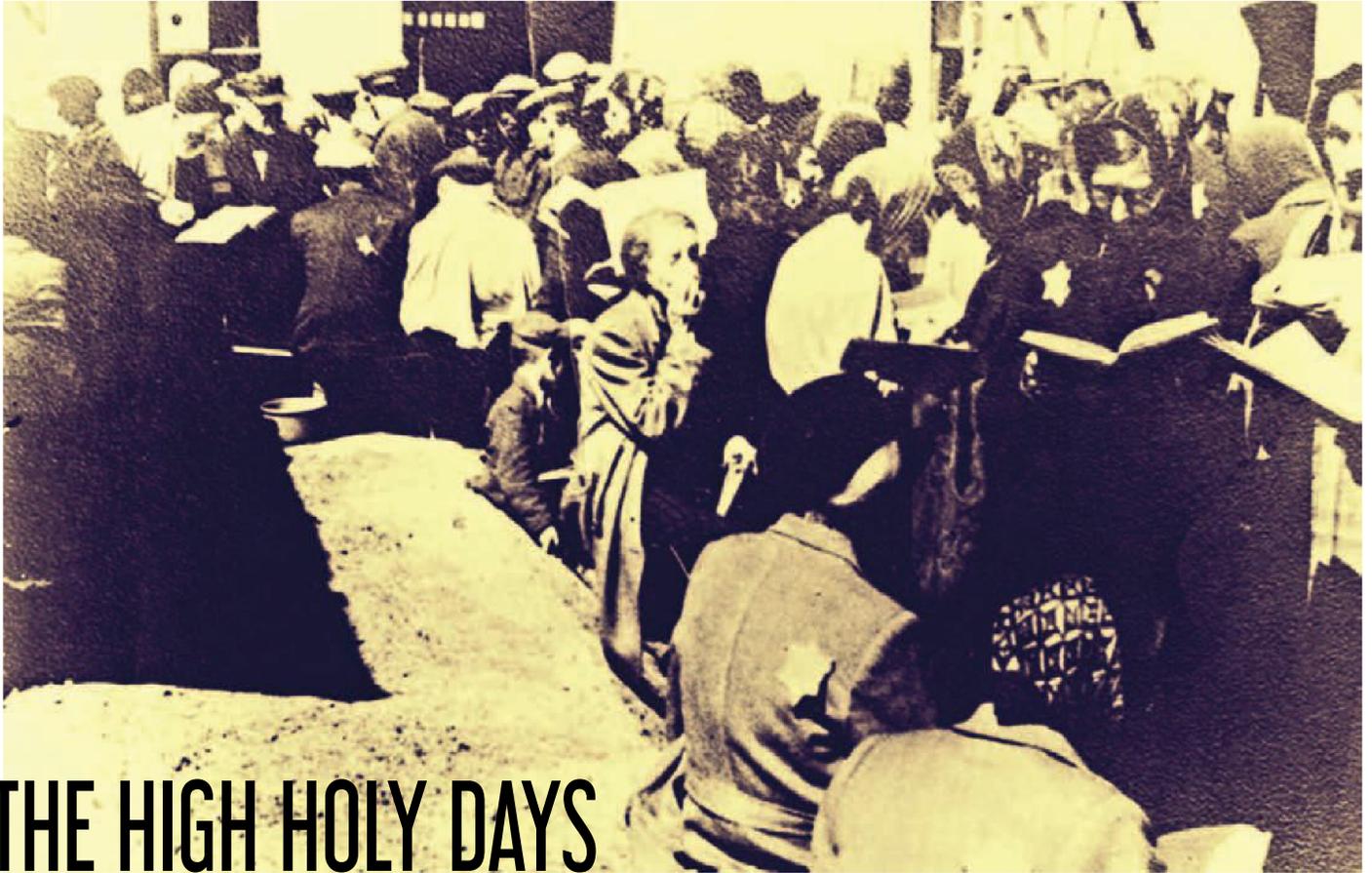
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L'Shanah Tovah

by the Halina Wind Preston
Holocaust Education Committee



Yom Kippur in the Lodz Ghetto
PHOTO: JEWISH RHODE ISLAND

THE HIGH HOLY DAYS AND THE HOLOCAUST

By Lev Poplow

On behalf of the Halina Wind Preston
Holocaust Education Committee, we
wish everyone a prosperous and
healthy New Year.

**Leshanah Tovah Tikateiv
V'Teichateim.**

May you be inscribed and
sealed for a good year!



Steve Gonzer, Chair
Halina Wind Preston Holocaust
Education Committee

The Holocaust unofficially began with Kristallnacht (the Night of Broken Glass) in November 1938 and ended with the liberation of the concentration camps in the spring of 1945.

Despite the grave dangers involved, many Jews tried to keep their traditions and practices alive in the ghettos and concentration camps.

The following accounts tell of three ways that Jews marked the High Holy Days during these dark times.

In the following passage, from Elie Wiesel's *Night*, the Jews of Auschwitz debated whether or not to fast on Yom Kippur in 1944. It was truly a debate waged in hell. They were, after all, starving, each of them near death. What is most striking about the passage is the faith it communicates: starving men debate as if their life depended on the outcome. In reality, of course, each man's decision was exactly that, a matter of life or death.

Among the prisoners was a teenager just three days shy of his 16th birthday. He would later write of that debate: The

MORE ON NEXT PAGE

Lev Poplow is a communications and development consultant who writes for The Sandra Bornstein Holocaust Education Center, in Providence.

Permission to reprint given by the Sandra Bornstein Holocaust Education Center, Providence, RI.

NEVER FORGET

Day of Atonement. Should we fast? The question was hotly debated . . . In this place, we were always fasting. It was Yom Kippur year-round. But there were those who said we should fast, precisely because it was dangerous to do so. We needed to show God that even here, locked in hell, we were capable of singing his praises.

Wiesel writes that he did not fast that Yom Kippur. In part, he did not because his father, knowing that his son needed every morsel of food he could get, forbade him from doing so. But he also did not fast for another reason: It was a protest against God's silence. It was not an act of denial, but an act of faith.

Many Holocaust memoirs and the testimony of eyewitnesses record how Jews living under Nazi rule took extraordinary risks to mark Yom Kippur in some way. Yaffa Eliach's book *Hasidic Tales of the Holocaust* recounts the horrors endured by a Hungarian Jewish slave-labor battalion in 1944.

The prisoners were routinely beaten, starved and used as human mine detectors. On Erev Yom Kippur, they were warned that anyone who fasted "will be executed by a firing squad."

On Yom Kippur, it rained heavily and the area was covered in deep mud. When the Germans distributed their meager food rations, the Jewish prisoners pretended to consume them but instead "spilled the coffee into the running muddy gullies and tucked the stale bread into their soaked jackets." Those who had memorized portions of the Yom Kippur prayer service recited them by heart until finally, as night fell, their work ended and they prepared to break the fast.

They were then confronted by the German commander, who told them he was aware that they had fasted, and instead of simply executing them, they would have to climb a nearby mountain and slide down it on their stomachs. "Tired, soaked, starved and emaciated," the Jews did as they were told, 10 times "climbing and sliding from an unknown Polish mountain which on that soggy Yom Kippur night became a symbol of Jewish courage and human dignity."

Eventually the Germans tired of this sport and the defiant Jewish prisoners were permitted to break their fast and live – at least for another day.

Chassia Gering-Goldberg, in *The Book of Telz*, relates that the Telz Ghetto in Lithuania, was in the worst part of the city. The men had already been deported, and the people who remained, mostly women, lived in cowsheds and stables. When Rosh Hashanah arrived, the women gathered in the old synagogue for the holiday service. There were hardly any prayer books, nor was there anyone to serve as rabbi or cantor.

Suddenly a sweet voice was heard: "Bless the Lord who is blessed," and the congregation responded, "Blessed be the Lord who is blessed forever and ever." In front of the Holy Ark stood a young girl who prayed by heart, like a real cantor. The girl also pretended to blow the shofar. She put her hands to her mouth and blew through her fists to make the sounds of the ram's horn.

The girl was Tova Golda Amalan. In the past, she had helped a widower with his shopping and prepared his meals on Shabbat and festival eves. Tova refused to take any money from the man, but he wanted to give her something for all of her work. The old man was a cantor and she asked him to teach her the prayers for festivals. Now, in these hours of grief and fear, she used her sweet voice to sing the beautiful songs to comfort the women in the ghetto.

On Dec. 24 and 25, 1941, the Nazis murdered the Telz women, including Tova Amalan. Only 64 women survived.

Perhaps the most amazing thing these accounts illustrate is how in the depths of their despair, many of our people saw the High Holy Days as a way to keep hope alive. This is a lesson we can all draw strength from.

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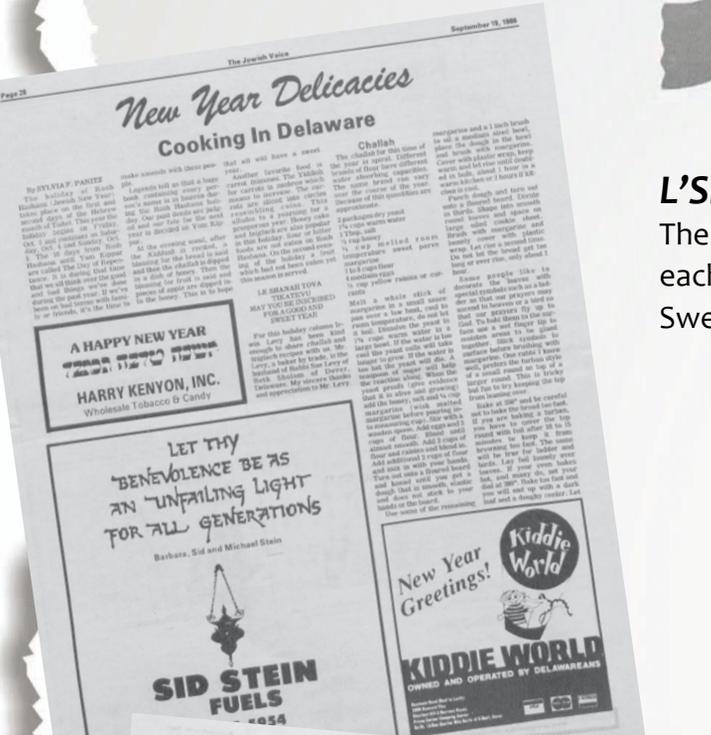
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L'Shana Tova

The Jewish Historical Society of Delaware wishes each of you and your families a Healthy, Happy, Sweet and Prosperous New Year.

– Gail Pietrzyk

Archivist, Jewish Historical Society of Delaware

PUBLISHED SEPTEMBER 19, 1986 Cooking In Delaware

By Sylvia F. Panitz

The holiday of Rosh Hashana (Jewish New Year) takes place on the first and second days of the Hebrew month of Tishri. The 10 days from Rosh Hashana until Yom Kippur are called The Day of Repentance. It is during that time that we all think over the good and bad things we've done during the past year. If we've been on bad terms with family or friends, it's the time to make amends with these people.

Legends tell us that a huge book containing every person's name is in heaven during the Rosh Hashana holiday. Our past deeds are judged and our fate for the next year is decided on Yom Kippur.

At the evening meal, after the *Kiddush* is recited, a blessing for the bread is said and then the challah is dipped in a dish of honey. Then the blessing for fruit is said and pieces of apple are dipped into the honey. This is to hope that all will have a sweet year.

Another favorite food is carrot *tzimmes*. The Yiddish for carrots is *mehren* which means to increase. The carrots are sliced into circles resembling coins. This alludes to a yearning for a prosperous year. Honey cake and teiglach are also popular in this holiday. Sour or bitter foods are not eaten on Rosh Hashana. On the second evening of the holiday a fruit which had not been eaten yet this season is served.

LE SHANAH TOVA TIKATEVU

MAY YOU BE INSCRIBED FOR A GOOD AND SWEET YEAR

MORE ON NEXT PAGE

TEIGLACH

Dough

2 eggs slightly beaten
2 Tbsp. corn oil
1½ to 2 cups flour
½ tsp. salt
½ tsp. baking powder

Whisk eggs and oil together. Mix the dry ingredients and add to eggs and oil. You want to make a soft but not sticky dough. You may need more flour. Knead until smooth. Roll out rope NE ¼ inch thick and cut pieces ¾ inch long. Bake at 350° in well greased pan until they are light brown, about 10 minutes, stir and shake pan to brown dough evenly.

Syrup

1 cup honey
½ cup sugar
½ tsp. ground ginger (from a freshly purchased bottle)
Nuts — 1 cup coarsely chopped

Bring the honey, sugar and ginger to a gentle boil. Add the cooked dough and nuts. Stir gently over low heat until mixture is a deep golden brown. Pour out on wet board. Shape into 3 or 4 dozen balls. Use caution because mixture will be hot. You can use a spoon and knife to help with the shaping. As the balls cook, the confection firms up a little and the teiglach can be put into individual foil cups.

Gefilte Fish

Faye Markowitz has been kind enough to share with us her recipe for gefilte fish and for that I thank her very much. Mrs. Markowitz is the wife of Cantor Morris Markowitz of Adas Kodesch Shel Emeth Congregation, and they have six sons.

10 slices fresh white fish
1½ tsp. salt
1 tsp. sugar
dash of white pepper
2 carrots
3 stalks of a celery bunch
1 complete bunch of curly parsley
1 onion

Put all the ingredients in an enamel pot. Cover over the top with water and cook until it boils. Skim the top; cover and simmer for two hours. With a spoon stir the juice gently. Let the pot sit out over night; then refrigerate. When you are ready to serve discard all vegetables except carrots. Serve the juice and carrots separately.

Carrot Tzimmes

Another favorite on Rosh Hashana are tzimmes. Below is a very simple recipe that will serve about four.

1 lb. carrots
½ cup margarine
½ cup brown sugar
salt to taste
1 tsp. powdered ginger
orange juice

Scrape the carrots and slice into pieces. Place the carrots in a pot with the margarine, brown sugar, salt and ginger. Add orange to cover and bring to a boil. Lower the heat and continue to cook until the carrots are soft and glazed.

Meat Tzimmes

1 lb. chuck meat, cubed
3 lbs. carrots, peeled and sliced
2 large sweet potatoes, peeled and sliced
1 cup honey
Dash of salt
½ cup sugar
Water

Place meat, carrots and sweet potatoes in large pot filled three-fourths full of water. Add honey, salt and sugar. Cook on low heat 2 hours. Makes 4 servings.

ENJOY!

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- Robert Abel
- Reverend David Andrews
- Janet Armitage
- Rabbi Michael Beals
- Bebe Coker
- Reverend Emily Gibson
- Reverend Robert P. Hall
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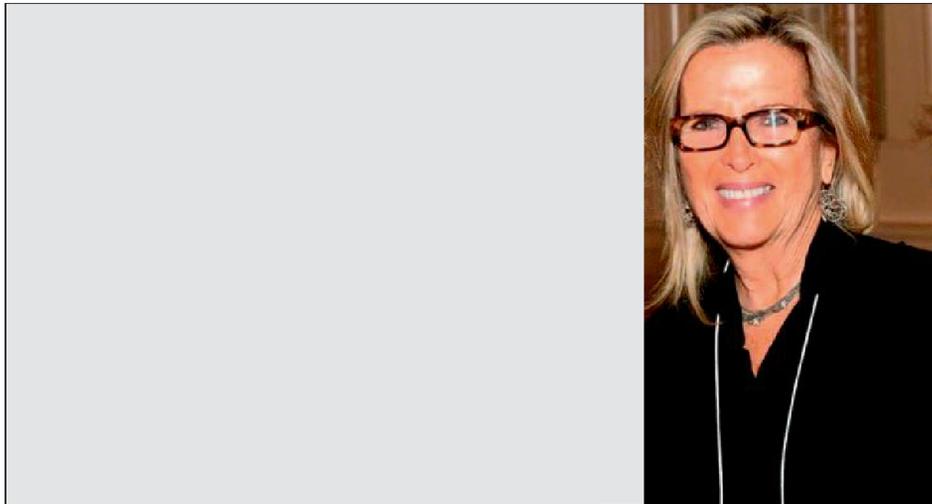
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2019 FRD LEADERSHIP MISSION TRIP

PHOTOS PROVIDED BY WENDY BERGER

Wendy Berger, Senior Vice President Financial Resource Development, and Richard Levine, JFD President, traveled to Argentina and Uruguay with the most senior leadership from across the fundraising spectrum, and their lay partners, to collaborate and learn against the breathtaking backdrop of South America.



1 Wendy Berger and Richard Levine arrive in Argentina 2 U.S. Ambassador to Argentina, Edward Prado and wife Maria Prado at their home, the Bosch Palace, in Buenos Aires Argentina 3 JFNA, JAFI, and JDC leadership panel discuss crisis in Venezuela and needs of Venezuelan Jews 4 Decorative Statues outside AMIA Cultural Center



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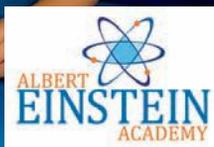
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PHOTOS BY JFD STAFF

Our Jewish Community Relations Committee hosted Governor John Carney on Tuesday, August 6 for a community update. Thanks to JCRC Chair, Jenn Steinberg, and JCRC Director, Rabbi Ellen Bernhardt, for their coordination and support. JCRC serves as the social and political advocacy arm of Jewish Federation of Delaware.



1 Rabbi Ellen Bernhardt, Jenn Steinberg, Governor Carney, Representative Deb Heffernan 2 Marty Mand and County Executive Matt Meyer 3 Bob Pincus and Governor Carney

DE REPRESENTS AT NY HADASSAH CONVENTION

PHOTOS BY SYLVIA WAGMAN

The voices of hundreds of Hadassah women were heard loud and clear on 53rd St and 7th Avenue in NYC as Hadassah's 99th National Convention moved outdoors in support of women's health and reproductive rights. The crowd included representatives from every state and congressional district, including Delawareans Rhoda Dombchik, Suzy Grumbacher, Sylvia Wagman, and Edina Buzgon.



1 Delaware at the Hadassah NYC rally 2 Hadassah pro-women crowd NYC



MILLENIAL SUMMIT 2019

PHOTOS SUBMITTED BY NICOLE TERRANOVA



#MILLSUMMIT inspired attendees to speak up and get involved with their community, grow professionally, and connect with visionaries and innovators who are moving the needle.



1 Andrew Rosen - Grow Your Wealth Panelist 2 Nicole Terranova and Maddie Driban

TEMPLE BETH EL

PHOTOS BY SHARI DYM

- 1** TBE Co-Presidents Linda Oster and Arlene Johnson with Jordon Rosen
- 2** Jordon Rosen speaking with TBE group

On Wednesday, July 17, our Create A Jewish Legacy program in collaboration with Temple Beth El presented *Estate Planning Strategies for Leaving Your Legacy* with Jordon Rosen, a Director and shareholder of Belfint, Lyons & Shuman.



CHABAD SUMMER CAMP IN FULL SWING

PHOTOS BY CAMP GAN IZZY DELAWARE



- 1** Chelsea Dimeo making yummy rice crispy treats
- 2** Lucy Clark shows off her beautiful challah and Shabbat project
- 3** Coco Key Indoor Water Park
- 4** Tova Marmon takes on the obstacle course at Kidz World
- 4** The Firetruck Experience
- 5** Gan Izzy's Foam Machine was a huge hit



WHAT'S UP AT THE J

PHOTO CREDIT: DONNA HARLEV



1



2



3



4



5

- 1 Patricia Stewart and Anita Closic
- 2 Barbara and Phil Epstein
- 3 Camp JCC Staff
- 4 Israeli Dancing at Camp JCC
- 5 2019 Summer Sharks Swim Team

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Contact Rabbi Elisa F. Koppel, Director of Lifelong Learning, eKoppel@bethemethde.org or visit our website: www.BethEmethDE.org for more information on how to register for *Taste of School*.

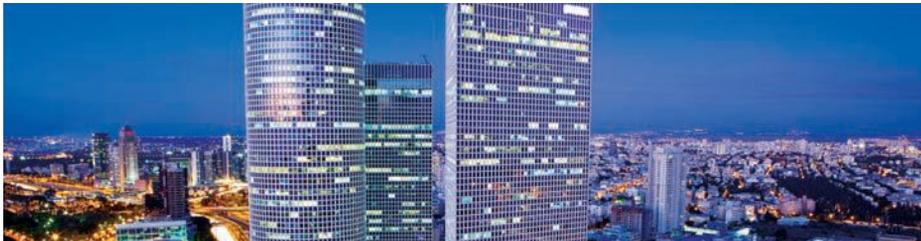
JFS CONTINUES SUMMER WORKFORCE DEVELOPMENT

DELaware Jewish Family Services

PHOTOS BY JFS STAFF

JFS' Futurelink program continues throughout the summer in camp sessions focusing on career exploration and goal-setting with activities and workshops including resume and interview prep, communication and interpersonal skills, prevention education, and career exploration field trips.

- 1 FutureLink students in Wilmington participate in job site visit at the Microsoft store in Christiana Mall
- 2 Students learn to strengthen and express their self-esteem creatively
- 3 Sussex students enjoy some recreational activities after a morning of volunteering at Trap Pond
- 4 FutureLink in Sussex County participated in community service at Trap Pond State Park



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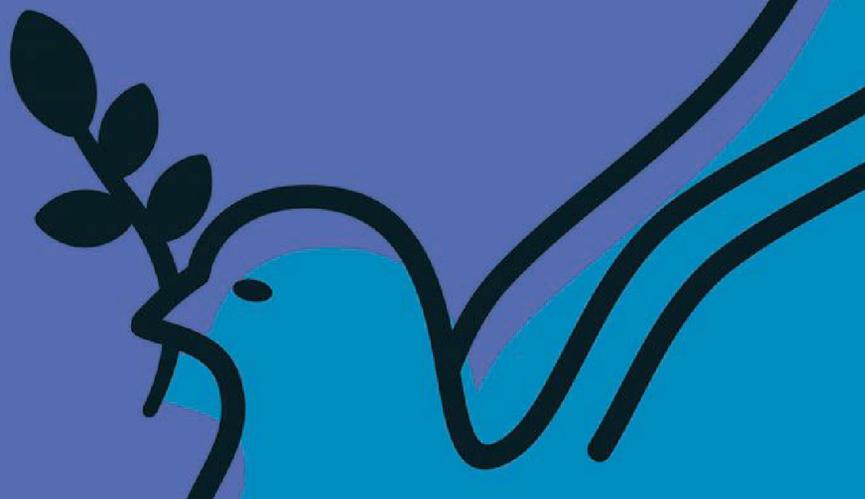
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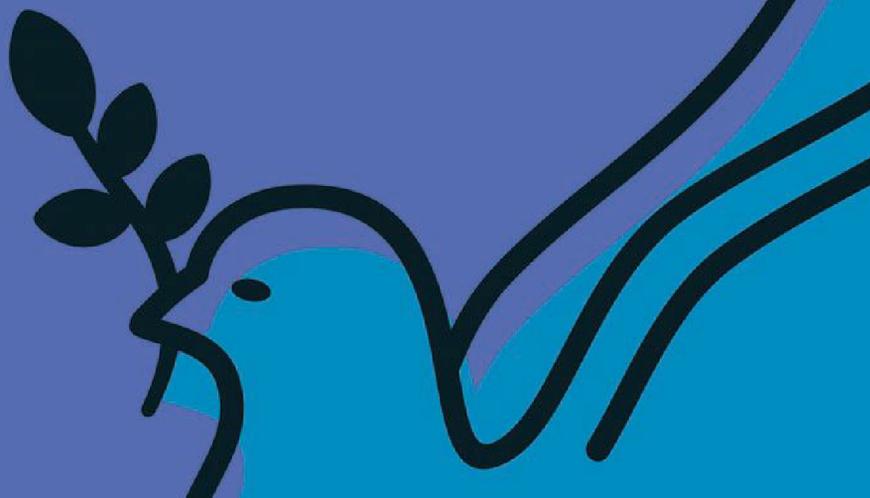
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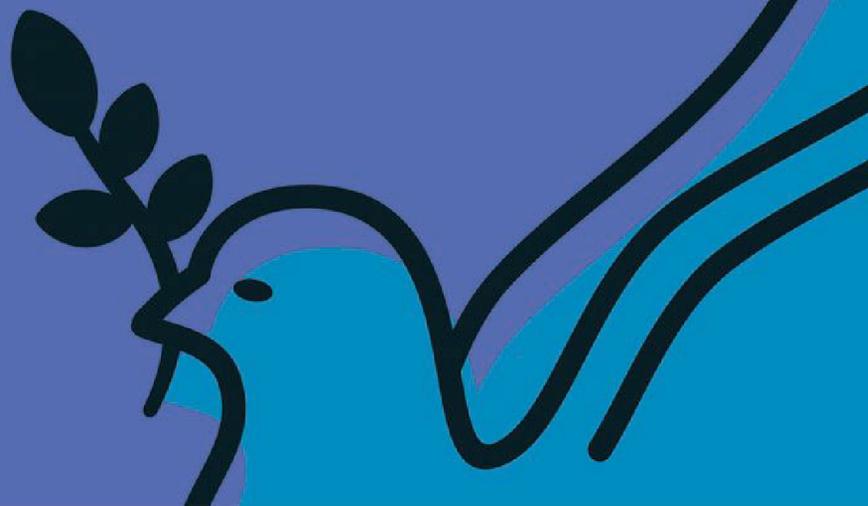
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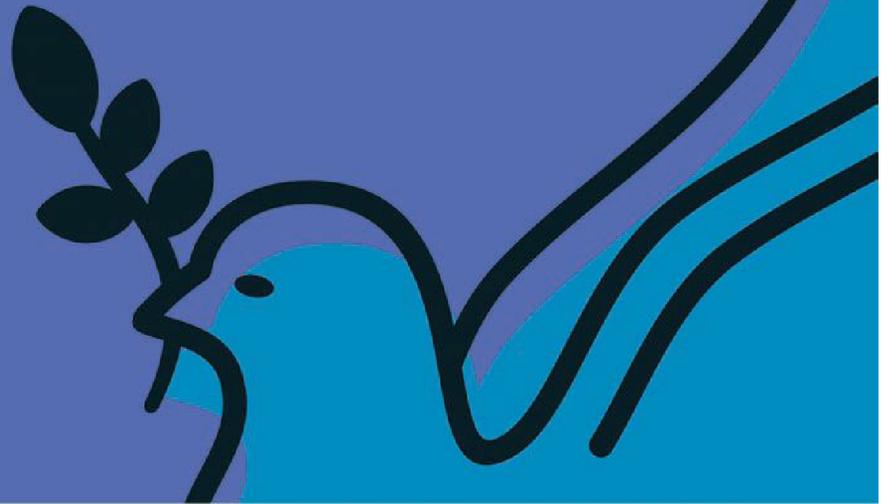
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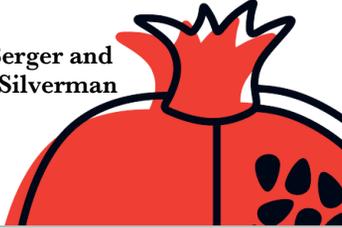
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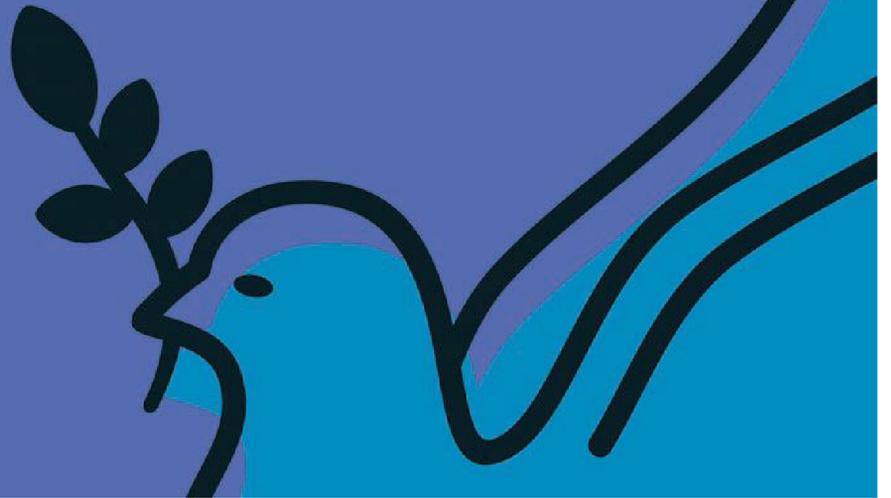
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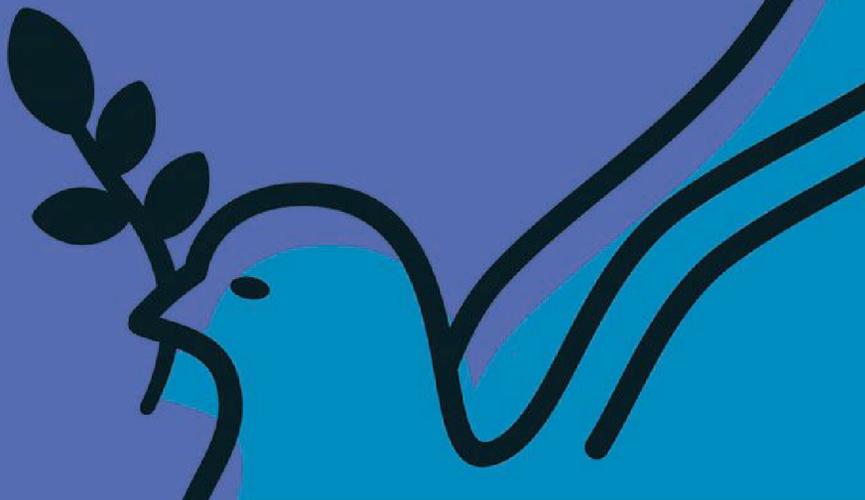
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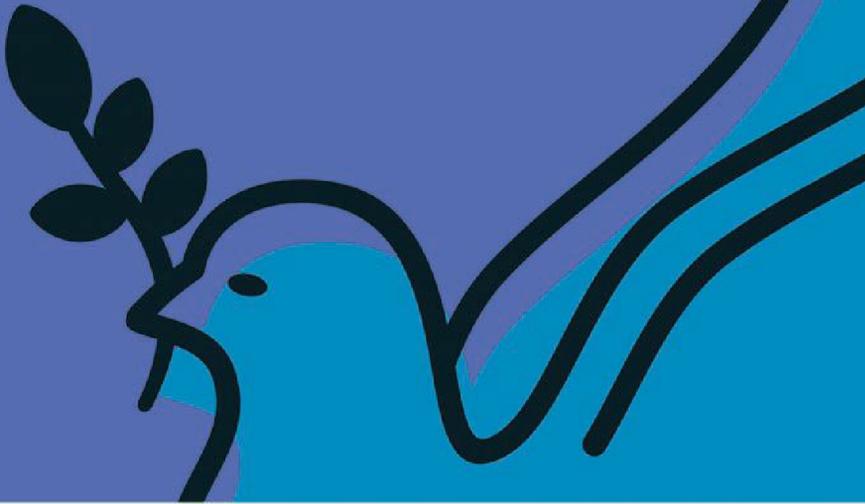
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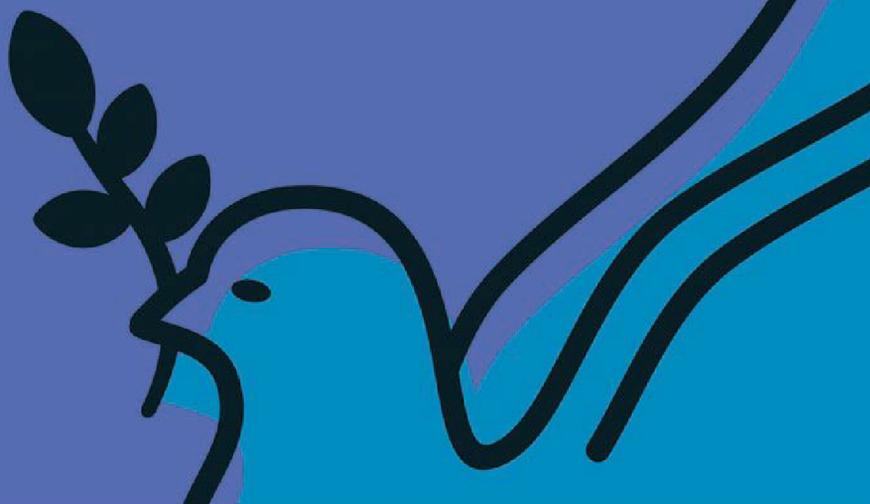
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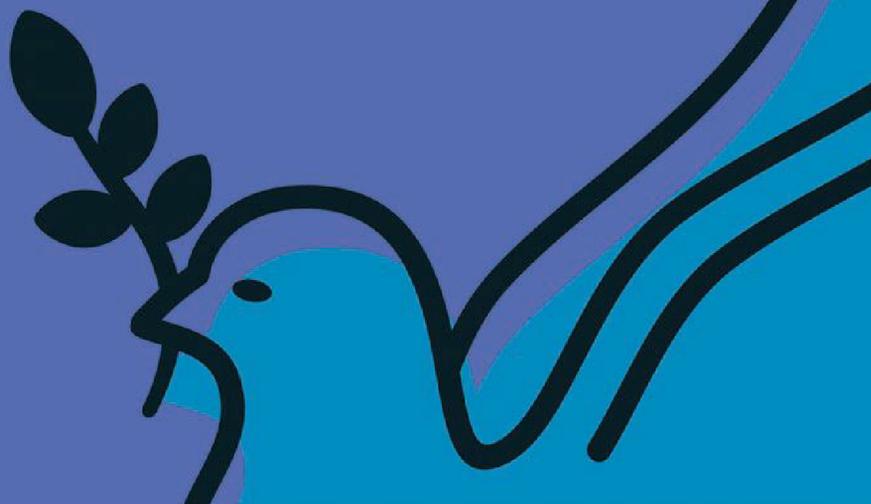
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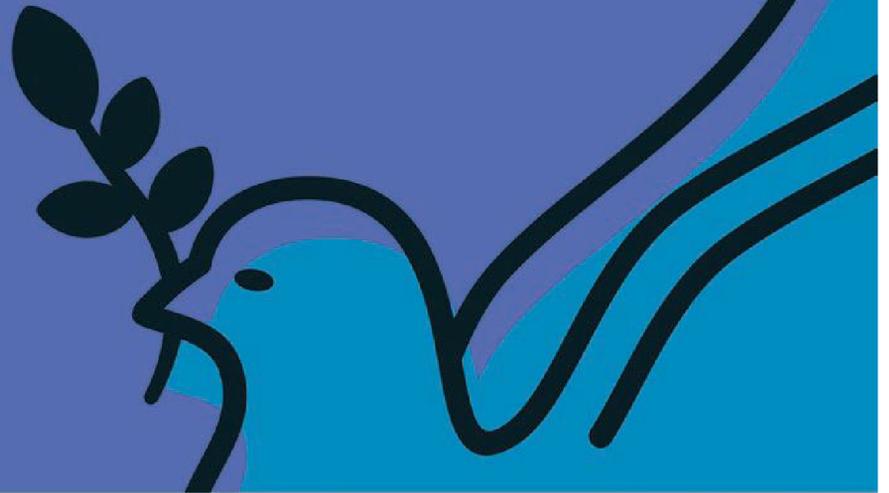
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ASPIRATIONAL ACCOUNTING

By Rabbi Jeremy Winaker
Head of School, Albert Einstein Academy

I began ten years ago. Ten years, ten questions, and always new insight.

My High Holy Days have been enhanced immeasurably by 10Q's annual charge to "reflect, react, renew" by answering a series of ten questions each of the Ten Days of Repentance from Rosh HaShanah to Yom Kippur. While I started my annual visit to www.doyou10q.com as a way to engage Jewish students at the University of Delaware in my work for UD Hillel, ten years later, I see that the questions apply as well to institutions like Albert Einstein Academy.

The questions range from something introspective, like "Is there something that you wish you had done differently this past year?" Alternatively, "Is there something you're especially proud of from this past year?" To something more goal oriented, like "Describe one thing you'd like to achieve by



Julia G. blows shofar while Sam P. looks on when The Shofar Factory came to Einstein
PHOTO BY EINSTEIN STAFF

this time next year. Why is this important to you?" While 10Q prompts participants and lets them store answers online in the name of personalizing the High Holy Days, another message rings out: aspire.

Questions asking what you are proud of and why you want to achieve something force us to set our eyes on something much higher than the words on the page of our *machzor*. Particularly at a time in which many feel helpless to change the world around us, these questions remind us of the Jewish call to action, to be awoken by the shofar blasts, and to impact the world in ways of which we will be proud.

As Albert Einstein Academy turns fifty years old this year, it is important to focus on

the aspirational. Einstein serves a crucial function in our community, providing the best, most intense Jewish education in our area, alongside an excellent general studies education. Einstein continually works to improve, reviewing curricula, building a positive and warm school culture, and addressing institutional fundamentals. Most years, these improvement efforts are measured in statistics like test scores, survey results, and enrollment or budget numbers.

This year, Einstein is taking a cue from 10Q. Einstein is asking aspirational questions with the help of a consultant from Prizmah: The Center for Jewish Day Schools. The consultant is working with various leaders to look at educational structures and opportunities as well as financial models for sustainability to reimagine Albert Einstein Academy.

The High Holy Days are meant to do more than call us together as a community. They are meant to do more than call us to an accounting of our souls. They are meant to have us aspire to something better. The liturgy and rituals remain much the same; the shofar still blasts its cry. It is up to us, though, to find new insight in that sameness and to find ourselves aspiring to make good on that insight.

Let this year be an aspirational accounting for us all.



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Dear Sarah,

Very soon, my 13-year-old and I will travel to help take care of my aging parents for a week. My dad is having knee surgery and, while we expect he'll recover well, knee problems are only 1% of my parents' "issues," including chronic pain and increasingly worrisome forgetfulness. I want this to be a nice family visit – I can't make this trip often and want it to be meaningful for my child and parents too – but I'm overcome with my fear that they need more, long-term help in their home. They resist all my ideas and I feel helpless in the face of their enormous needs. I can't help but feel guilty for my inability to help more and that I should make the most of our time together without so much fussing. My question is that of someone navigating life in the "sandwich generation": How can I get through this week and manage my hopes about how to be more helpful?

– Sandwiched Son

Dear Sandwiched,

I really feel for you – it's difficult to live so far away. It can be frustrating, but also very rewarding to help our parents at this stage in their lives. There are many resources – online and in the community – for older adults, including social workers at the hospital. Professionals and agencies can play an important role in helping your family navigate this process and offer assistance to you and your parents in developing a care plan.

Having your child with you may be helpful in your effort to make the time count. Making this trip a special visit minimizes the feeling that it's out of obligation or desperation... and don't forget the restorative energy that young people bring to the room!

Managing your own life transitions can be tough, let alone a loved one's; explore older

adult services and care options, but remember to take care of yourself, so you can be strong for the loved ones in your life.

Sarah

Dear Sarah,

My best friend is struggling with depression and has been for some time, but she is not comfortable seeking treatment. She is functional – day to day, she gets things done at work and at home – but she is struggling and unhappy. Recently, she has also been pulling away, turning down all attempts to get together. Our relationship has been reduced to text messages from her that are getting shorter and farther apart. I feel like an awful friend and I don't know how to support her when she is so clearly struggling. Should I try to talk to her honestly and tell her I'm worried about her? I know our friendship will be fine in the long term, but I am looking for the best way to give her all the support I can in a way that won't make things worse.

– Concerned Friend

Dear Concerned,

This is a difficult situation for anyone. I can imagine that it's been painful to watch your friend struggle and to feel the distance between you two grow. The most important

thing that you can do right now is to continue providing your friend with the support and love that she needs. Bringing up your own worries may only make her feel worse and she may feel guilty or embarrassed about the impact her depression is having on her friendships. Send your friend supportive text messages and remind her that you will always be there no matter what. If she asks for help, then you can give her suggestions and advice but, for right now, be patient and understanding of where she is emotionally. When she is ready, she will seek and ask for help.

Sarah

JFS is here to help you.



Please send your questions to dearsarah@jfsdelaware.org or contact our intake specialist for a confidential conversation at **302-478-9411** or info@jfsdelaware.org



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CULTIVATING A HEALTHY AGE

By Jessica Bannan
Administrator, Lodge Lane Assisted Living & Memory Care



Self-Esteem Tool Box with Gail Weinberg, ACSW PHOTO BY CINDY NAYLOR

Age is just a number and life is what you make of it.

Such anecdotes are commonly shared, but what does it mean? How can one maintain a positive attitude when the ‘Golden Years’ have been inundated by loss and distressing news? These are the thoughts that weigh on the minds of our parents and others of an older generation. There are an abundance of articles written with guidelines to living a long, healthy and happy life. Despite the varying perspectives, many articles seem to share these common principles: follow a healthy diet, maintain proper personal hygiene, a healthy relationship with oneself and others, along with regular exercise, both mental and physical.

In following the aforementioned recipe for thriving while aging, Lodge Lane residents, Charlotte Zaback and Faith Brown set out to develop a resident-centered program that provides a journey of life enrichment through knowledge and function. Charlotte, who recently completed a well-received ‘Wise Aging’ resident program, has partnered with Faith to coordinate a 12-week Life Enrichment Series. The two ladies worked in partnership to identify distinguished guest speakers who are experienced and well-respected in their fields. The Program promises to cover a variety of topics designed to enhance the lives of the aging population. From relationships with society, to the longevity revolution with new trends in aging and even a piece on humor and aroma therapy, these topics are current and significant. The thought behind the program was to address issues that touch the lives of those undergoing a transition in their life, whether it be the loss of a partner, or a change in health condition. After much discussion with fellow Residents, the ladies identified the more prevalent topics and went in search of volunteers who can help address such matters that directly impact those living in senior living communities.

i Life Enrichment Series Kick Off:
 July 31st with discussions held every other Wednesday mornings at 11 AM in the Lodge Lane Chapel.
 For a complete list of guest speakers, topics and dates, please visit www.lodgelane.org/events.

 Kutz Senior Living Campus is a Beneficiary Agency of Jewish Federation of Delaware.

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FINE WINES & BEER

MAKING A MINYAN, DOING A MITZVAH

By Rabbi Nick Renner
Senior Jewish Educator at UD Hillel

One of the most striking parts of celebrating Rosh Hashanah and Yom Kippur with Hillel at the University of Delaware happens during the day of Yom Kippur.

Specifically it happens in the Yizkor portion of the service. The reason Yizkor is so remarkable here is that the way that students enter into the space perfectly captures the years around the college journey. It reflects the mindset of stepping out of being a child, and finding a place as an adult within our Jewish community.

So what is Yizkor anyway? The short answer is that it's a memorial service. But for most of the students it's more complicated than that. It's not just the Mourner's Kaddish—it's a deeply poignant moment in the arc of the holidays, focusing intently on the loss of loved ones and memories of family (often parents) who are no longer living. It's also punctuated with a personal and collective *El Maleh Rachamim*, a defining prayer of Jewish funeral ceremonies.

That intensive mourning also defines how many families approach the space of Yizkor. Many communities have a custom in which children are sent away during this piece of liturgy. One perspective on this is concerned with the *ayin hara*, or evil eye, and imagines that remaining in Yizkor could perhaps harm one's living relatives on some kind of cosmic level. The other narrative has to do with shielding children from the realities of death and the raw, palpable grief of mourning.

And all of that makes perfect sense, but our Hillel community has an additional, competing need. Most of our students haven't had the kind of loss of a parent or

immediate family that would necessitate Yizkor, so out of deference to the traditions for children, the vast majority leave, sometimes leaving us in need of 10 for a minyan, so that those in mourning can recite their prayers.

So when I talk to a lot of our students about Yizkor, I explain this need. That yes, I get the tradition of leaving, but making a minyan so that mourners can say *kaddish* is a huge *mitzvah*. In fact, caring for mourners in general in Judaism is an enormous imperative, and so for the students who are willing to push their own boundaries within Judaism, I ask if they'll stay and help us make a minyan for Yizkor.

In that way, Yizkor at UD Hillel really encapsulates what it means to be Jewish in college. It's about holding on to traditions from home and memories from family. But it's also about expanding your comfort zone in terms of your own Jewish identity. It's about trying and finding new ways into Judaism. And just like in making a *minyan*, on the whole it's about finding ways in which you take responsibility for other people and the community as a whole. Yizkor may just be one service, but that moment really is a microcosm of the journey that students go through in the years around college as they become adults with their own Jewish identities.



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AKSE ANNOUNCES HONOREES FOR HIGH HOLIDAYS 5780

By Mark Wagman,
AKSE V.P. of Community Affairs



David Brown
PHOTO CREDIT: MARK WAGMAN



Paula Gordon
PHOTO PROVIDED BY P. GORDON

Every year, Adas Kodesch Shel Emeth bestows a special honor on two pillars of the congregation at High Holiday services.

This year, the congregation will recognize Paula Gordon and David Brown with special honors. Paula will be the honoree on the first day of Rosh Hashanah; David, on the second day.

Early last year Paula volunteered to undertake a huge and critical project—organizing the move from AKSE’s synagogue building on

Washington Blvd. Over the course of a year, she spent countless hours organizing 57 years of accumulated building contents and oversaw as more than 40 individuals helped “sort, schlep, dismantle, build, repair, pack, and move.” With sensitivity to items of historical value, Paula partnered with the Jewish Historical Society of Delaware (JHSD) and the University of Pennsylvania to preserve and document synagogue history. She saw to it that excess books and other items were sold or donated rather than thrown away. Paula is now a member of AKSE’s Permanent Home Search Committee and is also on the JHSD board. Her

lifelong connection with AKSE runs through her parents, Helen Gordon and the late Mendel Gordon, who joined the congregation upon arriving in Wilmington in 1955.

David has been AKSE’s *Ba’al Tokea* (Shofar Blower) since 1970. With excellence and humility, he has enabled congregants to fulfill the mitzvah of hearing the sounding of the shofar for nearly 50 years. David has also taught the practice of shofar blowing to both children and adults. AKSE was like a second home to David as he grew up. After performing with the teenage dance group, he performed with AKSE’s adult dance group and the Philadelphia Jewish Dance Ensemble. He also volunteered in Israel for *Tzahal*. A science teacher, David has been recognized by the Delaware Nature Society and National Geographic, among others. He has combined his Jewish and environmental interests in teaching at Camp JCC, Gratz Hebrew High School, and at a Scientists in Synagogues project at AKSE. He also helped organize a Philadelphia chapter of SPNI (Society for the Protection of Nature in Israel).

Those who wish to make a contribution to recognize the honorees should contact the AKSE office at 302-762-2705.

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HIGH HOLIDAY SERVICE SCHEDULES



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302-762-2705
www.AKSE.org
office@AKSE.org
Steven Saks, Rabbi
Yehoshua Redfern, Cantor

Rosh Hashanah and Yom Kippur services take place in the Siegel JCC Auditorium. Children's services take place in the JCC Senior Lounge. Members and their out-of-town guests are welcome at these services. First year membership is free for all new members. For further information, please contact the office or visit our website.

SELICHOT SERVICES

Saturday, September 21 (1801 Baynard Blvd.)

- Dialogue and Refreshments – 9 PM
- Services – 10 PM

MEMORIAL SERVICES

Sunday, September 22

- 1 PM (Alan Schoenberg Building, Jewish Community Cemetery)

EREV ROSH HASHANAH

Sunday, September 29

- 6 PM

FIRST DAY OF ROSH HASHANAH

Monday, September 30

- 8 AM
- Sounding of the Shofar – 10:45 AM
- SERMON:
How Being Trapped like Jonah Taught Me Not to Cut off my Nose to Spite My Face – 11:10 AM
- Mincha – 5:45 PM
- Tashlich – 6:15 PM
- Ma'ariv – 7 PM

SECOND DAY OF ROSH HASHANAH

Tuesday, October 1

- 8 AM
- Sounding of the Shofar – 10:45 AM
- SERMON:
Four out of Ten Adults Regret Their Life Choices – 11:10 AM
- Mincha/Ma'ariv – 6:30 PM

EREV YOM KIPPUR

Tuesday, October 8

- 6:15 PM
- Kol Nidre – promptly at 6:15 PM
- SERMON:
Thank you Congresswoman Omar?

YOM KIPPUR

Wednesday, October 9

- 8 AM
- SERMON:
Yizkor – Kaddish: Not an End but a Beginning – 11 AM

- Yizkor Memorial Service – 11:45 AM
- Mincha and Ne'ilah – 4:30 PM
- Sounding of the Shofar – 7:05 PM
- End of Fast – 7:12 PM

CONGREGATION BETH EMETH

300 West Lea Blvd.
Wilmington, DE 19802
302-764-2393
www.bethemethde.org
Yair Robinson, Rabbi
Elizabeth Flynn, Cantor

EREV ROSH HASHANAH

Sunday, September 29
8 PM *

ROSH HASHANAH

Monday, September 30

- 8:30 AM Tot Service **
- 9:30 AM Beth Emeth Traditional Service *
- 1:30 PM Contemporary Service *
- 3:15 PM Tashlich

EREV YOM KIPPUR (Kol Nidre)

Tuesday, October 8
8 PM *

YOM KIPPUR

Wednesday, October 9

- 8:30 AM Tot Service **
- 9:30 AM Beth Emeth Traditional Service *
- 1:30 PM Contemporary Service *
- 3:30 PM Afternoon Service *
- 4:30 PM Yizkor Service *
- 5:30 PM Neilah Service *

TICKETS ARE REQUIRED TO ATTEND ALL SERVICES

* Babysitting provided at no charge.

** Service is open to the community. However, you must obtain a ticket by coming to the temple office to arrange for your ticket.

CONGREGATION BETH SHALOM

1801 Baynard Boulevard
Wilmington, DE
PH: (302) 654-4462
BethShalomWilmington.org

SELIHOT

Saturday, September 21

Musical Program: 7 PM

CEMETERY VISITATION / SERVICE

Sunday, September 22
Schoenberg Memorial Building
Foulk Road Cemetery: 1 PM

EREV ROSH HASHANAH

Sunday, September 9

Main Service: 8 PM

ROSH HASHANAH – Day I

Monday, September 30

- Main Service: 8:30 AM
- Torah Service: 9:30 AM
- Family Service: 10:30 AM - 12:30 PM
- Children's Service: 10:30 AM - 11:30 AM
- Shofar Service: 11 AM
- Tashlich Service: 1:20 PM (approx.) at Brandywine Park near Wilmington Hospital

ROSH HASHANAH – Day II

Tuesday, October 1

- Main Service: 8:30 AM
- Torah Service: 9:30 AM
- Children & Family Service: 10:30 AM - 12:30 PM
- Shofar Service: 10:40 AM

SHABBAT SHUVAH

Friday, October 4: 6:30 PM

Saturday, October 5: 9:30 AM

KOL NIDREI / EREV YOM KIPPUR

Tuesday, October 8

- Main Service / Candle Lighting: 6:15 PM
- President's Appeal: 8 PM (approx.)

YOM KIPPUR

Wednesday, October 9

- Main Service: 9 AM
 - Torah Service: 10:15 AM
 - Children's Service: 10:30 AM - 11:30 AM
 - Family Service: 10:30 AM - 12:15 PM
 - Yizkor Service: 12:15 PM
 - Mincha Service: 5:30 PM
 - Ne'ilah Service: 6:35 PM
 - Ma'ariv Service: 7:15 PM
 - Final Shofar / Havdalah: 7:30 PM
 - Break-the-Fast: 7:30 PM
- Reservations required to attend Break-the-Fast.

CONGREGATION BETH SHOLOM OF DOVER

340 N Queen St
Dover, DE 19904
(302) 734-5578
www.cbsdover.net

ROSH HASHANAH

Sunday night, September 29: 7:30 PM

Monday morning, September 30: 9:30 AM

- Tashlich at Silver Lake, Dover, following Musaf

SECOND DAY ROSH HASHANAH

Tuesday morning, October 1: 9:30 AM

YOM KIPPUR

Tuesday, September 18

- Kol Nidrei, Ma'ariv 6:30 PM

Wednesday morning, October 9: 9:30 AM

Wednesday afternoon, beginning at 5 PM:

Minchah, Neilah, and Havdalah

Fast ends 7:12 PM

MORE ON NEXT PAGE

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ROSH HASHANAH EVE

Sunday, September 29
Evening Services 6:30 PM

ROSH HASHANAH DAY 1

- Monday, September 30**
- Preliminary Service 9:30 AM
 - Main Morning Service 10 AM
 - Shofar Blowing approx 12 PM
 - Kiddush and Tashlich 2:15 PM with Mincha following
 - Family Holiday & Shofar Program with Tashlich 10:30 AM
 - Maariv Service 7:20 PM

ROSH HASHANAH DAY 2

- Tuesday, October 1**
- Preliminary Service 9:30 AM
 - Main Morning Service 10 AM
 - Shofar Blowing approx 12 PM
 - Kiddush following services
 - Maariv Service 7:20 PM

YOM KIPPUR

Tuesday, October 8
Kol Nidrei Services 6 PM

Wednesday, October 9

- Preliminary Service 9:30 AM
- Main Morning Service 10 AM
- Family Program 12:15-1:15 PM
- Yizkor Memorial Service approx 12:30 PM
- Afternoon Service 4:30 PM
- Neilah Closing Service 5:45 PM
- Fast Ends 7:06 PM
Refreshments after Maariv

HILLEL HIGH HOLIDAYS

Trabant Multi-Purpose Rooms
17 West Main Street

UD Hillel

47 West Delaware Ave

High Holiday Services are FREE and open to all community members. Registration is required in advance. Register at www.udhillel.org/highholidays. If you have questions, please call 302-453-0479.

EREV ROSH HASHANAH

Sunday, September 29
Reform and Conservative services
6:30 PM at Trabant Multi-Purpose Rooms

ROSH HASHANAH DAY 1

Monday, September 30
Reform and Conservative services
10 AM at Trabant Multi-Purpose Rooms

ROSH HASHANAH DAY 2

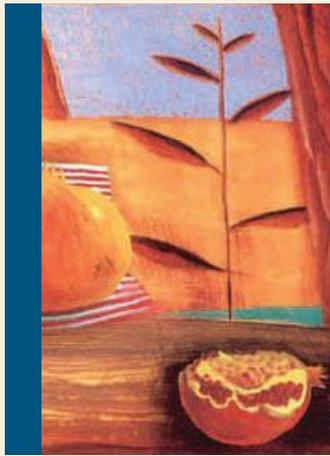
Tuesday, October 1
10 AM at UD Hillel

KOL NIDRE

Tuesday October 8
6:15 PM at Trabant Multi-Purpose Rooms

YOM KIPPUR

Wednesday October 9
Reform and Conservative services
10 AM at Trabant Multi-Purpose Rooms
Concluding service 6 PM at UD Hillel



CONTACT INDIVIDUAL SYNAOGUES
FOR SERVICE DATES AND TIMES FOR:

SUKKOT SHEMINI ATZERET SIMCHAT TORAH

SEASIDE JEWISH COMMUNITY

The majority of Seaside's High Holy Day services take place at Epworth United Methodist Church, 19285 Holland Glade Road, Rehoboth Beach, DE.

Services are open to all who want to participate with the Seaside Jewish Community.

Neither tickets nor advance reservations for services are required.

Seaside is an independent, unaffiliated community of approx. 350 families, over 500 adults and children. Services are egalitarian. We use and provide the Hillel Machzor, On Wings of Awe, which has gender neutral language for God and transliteration of Hebrew. Services will be led by Religious Leader, Reb Lisa Levine, and Rabbi Simcha Daniel Burstyn, returning for his 10th year from Kibbutz Lotan in Israel

Sunday, September 29, 7:30 PM

- Rosh Hashanah Service at Epworth United Methodist Church (EUMC)

Monday, September 30: 10 AM

- Rosh Hashanah Service and Activities & Services for young people at EUMC

Monday, September 30: 5 PM

- Tashlich Service at Lake Gerar, Rehoboth Beach

Friday, October 4: 7:30 PM

- Shabbat Shuva Service at Seaside

Tuesday, October 8: 7:30 PM

- Kol Nidre Service at EUMC

Wednesday, October 9: 10 AM

- Yom Kippur Service with Yizkor and Activities & Services for young people at EUMC

Wednesday, October 9: 3:30 PM

- Yom Kippur Study Session at EUMC

Wednesday, October 9: 4:30 PM

- Healing and Meditation Service at EUMC

Wednesday, October 9: 5:30 PM

- Yom Kippur Mincha, Neila & Havdalah Services at EUMC

Wed Oct 9, 7 PM

- Break-the-Fast meal at EUMC (advance purchase required, see below)

Break-the-Fast (Advance reservations required)

Held at Epworth following Yom Kippur services. Meal tickets must be purchased by Tues, Oct 1. Buy tickets online at <http://sjc.yapsody.com> under "2019 Break-the-Fast."

TEMPLE BETH EL

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www.tbde.org

ROSH HASHANAH

Sunday, September 29
Tot Shabbat – 4:30 PM
Erev Rosh Hashanah Service – 7:30 PM

ROSH HASHANAH DAY 1

- Monday, September 30 – 9:30 AM**
- Youth Services 11 AM–12:30 PM
Grades K-2 / Grades 3-7
 - Tashlich Service at Paper Mill Park – 5 PM

ROSH HASHANAH DAY 2

Tuesday, October 1 – 9:30 AM

YOM KIPPUR

Tuesday, October 8 – 7 PM
Kol Nidre/ Erev Yom Kippur

Wednesday, October 9 – 9:30 AM

- Kol Nidre/ Erev Yom Kippur
- Youth Services – 11 AM–12:30 PM
Grades K-2 / Grades 3-7
 - Yizkor – 12 PM
 - Family Service & Afternoon Ne'ilah Service – 5:30 PM
 - Final Shofar blast/Havdallah/Break Fast – 7:30 PM

Rosh Hashanah Day 2 and all family/afternoon services are open to the community, NO tickets required.

Childcare is available, please RSVP no later than September 16 at (302)366-8330. All are welcome to attend these beautiful and inspirational services.

HIGH
HOLIDAY
SERVICE SCHEDULES

Q ■ What should a *cheshbon hanefesh* (inventory of the soul) include for k'lal Yisrael (worldwide Jewry)?

A ■ RABBI MICHAEL BEALS
Congregation Beth Shalom

At the top of our *cheshbon hanefesh* list, we need to do an *al hey*t for how frivolously we treat serious Jewish education for our youth and teens. Here, in Wilmington, I witnessed the death of our Graetz Hebrew High School, as parents made the maddening choice to put Sunday sports leagues above their kids' post-b'nei mitzvah educations. Few of their children will go on to become professional sports stars, but they could go on to become committed Jews, if they had a good Jewish education (which BEGINS not ENDS at b'nei mitzvah).

Another *al hey*t is for the lack of commitment our community shows by not sending more of their kids to the Albert Einstein Academy Jewish day school after the wonderful experience their kids had at the Siegel JCC Early Education Center – one should naturally flow into the other. When some Jewish financial leaders see the lack of parental commitment to Jewish day school, and thus conclude that the Jewish Federation should cut back their commitment to day school education, I SHUDDER at the short-sightedness of such thinking. JEWISH EDUCATION IS OUR FUTURE! We let our

only meat kosher restaurant in Delaware fail by lack of use and we will never get it back again. If we let Einstein go, we will never see another community Jewish day school in Delaware either.

A third *al hey*t is for the way we talk and think about Israel. First, there is way too much apathy about Israel in our community. When families are considering where to go on vacation, Israel should be at the top of their list – it is not just another destination – it should be THE destination. AKSE and CBS attempted a community trip to Israel last June, and it failed due to lack of interest. But for those who are committed to Israel, there should be enough room in the conversation to accommodate both the Left Leaning J-Street and its call for a Two State Solution, and the more establishment Centrist AIPAC, with its instance of strengthening the alliance between the US and Israel at all costs. The lack of regard both camps have for another, is a microcosm for the political divides which plague the US. Jews can and should do better. We Jews are supposed to be an OR L'GOYIM, “a light unto the nations.” Instead, we simply mirror the nation. We can and should do better by practicing pluralism and respect, trying to learn from one another – not silencing or trying to convert one another.

A final *al hey*t must be for the resigned acceptance we have for the suffering of undocumented asylum seekers and migrants at the US southern border. Their suffering is a reflection on all of us. Our children will someday ask us what did we do in the face of such brutality.

NOTE: *Al hey*t is the opening sentence of each of the confessional prayers we recite at Yom Kippur, e.g. “for the sin we have committed by ...”

RABBI PETER GRUMBACHER

*Rabbi Emeritus,
 Congregation Beth Emeth*

In the month of Elul, the month before Tishri, every Jew is to diligently think about the past year. We are to conduct an “inventory of the soul,” to make a list - written or otherwise - of areas in which we recognize the need for improvement as we approach Rosh Hashanah. If this is the case for each individual, perhaps k'lal Yisrael (all Jews) should consider a communal *cheshbon hanefesh*. Have we ever seen such a thing? Probably not, but here's what I think might be included...

Doing our share to strengthen each other!

We're too complacent with respect to the nationalism that threatens Jews, indeed, that threatens so many others in this country. There should be a call for a national conference to confront anti-Semitism before it gets totally out of control. All 50 Senators and 435 members of the House of Representatives should be invited; no, they should be asked to attend.

Are we waiting for other Pittsburghs and Poways? There are no guarantees that a “conference” would yield the end of what we are seeing, but it surely would be a rallying opportunity, especially for younger Jews whose liberalism often blinds them to what the results of bigotry have been in the past.

MORE ON NEXT PAGE

L'SHANA TOVA TIKATEVU

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RABBIS' VOICES

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Some would ask, "a 'greater' strength? Why not just a strength?" If we were millions in number like our Christian and Moslem neighbors the threat to the soul of Judaism wouldn't matter as much. Don't get me wrong, we can't afford losing any of us to the secularism that has plagued us. I don't care if you identify yourself as, and affiliate with, an Orthodox, Conservative, Reform, or Reconstructionist congregation, in identification through affiliation lies our strength... and, I firmly believe, our future. The cultural and gastronomical approach to Judaism isn't enough... the bagel will not save us. As I've mentioned countless times, the synagogue has been the heartbeat of our People.

Are we supporting Israel?

There are plenty of reasons to criticize Israel... whatever happened to the prophetic message that we be ohr la-goyim, a "light to the nations"? When there is injustice shown to Palestinians and Ethiopian Jews, what are we doing to tell the Israel establishment how we feel? On the other hand, have we and our congregational religious schools and day schools taught the history of the Jewish State to our children? Do they and Jewish and non-Jewish friends know that she has been the only true haven for us? We read about the growing gap between younger Jews and Israel, between liberals and Israel, so are we wringing our hands or doing something about it?

Kol Yisrael arevim zeh la-zeh, "All Israel is responsible, one for the other."

SHABBAT & YOM TOV CANDLE LIGHTING TIMES



FRIDAY, SEPTEMBER 6, 2019

Light candles at 7:08 PM

Shabbat, September 7, 2019

Shabbat ends at 8:05 PM

FRIDAY, SEPTEMBER 13, 2019

Light candles at 6:56 PM

Shabbat, September 14, 2019

Shabbat ends at 7:53 PM

FRIDAY, SEPTEMBER 20, 2019

Light candles at 6:45 PM

Shabbat, September 21, 2019

Shabbat ends at 7:41 PM

FRIDAY, SEPTEMBER 27, 2019

Light candles at 6:33 PM

Shabbat, September 28, 2019

Shabbat ends at 7:30 PM

ROSH HASHANAH

SUNDAY, SEPTEMBER 29, 2019

Light holiday candles at 6:30 PM

MONDAY, SEPTEMBER 30, 2019

Light holiday candles after 7:26 PM

TUESDAY, OCTOBER 1, 2019

Holiday ends at 7:25 PM

i RABBIS' VOICES

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

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NEW ELECTIONS AND AN INCLUSIVE ISRAELI JUDAISM

By Elad Caplan
blogs.TimesofIsrael.com

Recently, I had the honor of attending the Schusterman Family Foundation Global Leadership Conference in Airlie, Virginia.

The conference, which is part of a leadership development fellowship, brought together 27 Jewish professionals from around the world to discuss issues of Jewish identity and social change. As one of just a few Israelis, I was particularly eager to hear the perspectives of American-Jewish social activists on the Israeli issues around which my daily work revolves: the intertwining of religion and state, the authority of the Chief Rabbinate, the state's conflicting standards for recognizing individuals' Jewish identities.

What I heard in that pastoral Virginia setting were diverse Jewish voices equally concerned that Israel's religious establishment is undermining the notion of Israel as home to all

the Jewish people. Many of them expressed a sense of exclusion, even discrimination. They appropriately cited examples of Israel's Chief Rabbinate deeming respected American rabbis "not kosher," rejecting conversions, and denying immigration rights. None of this came as a surprise, since most Israelis feel similarly alienated from and overpowered by the country's religious establishment.

But that was surprising — and encouraging — were the participants' reasons for concern. They did not merely believe that the institution of the Israeli Chief Rabbinate should be re-thought and reconfigured so that they or people they know could more easily immigrate to, marry, or be recognized as Jews in Israel. Rather, they seek reform in order to ensure an inclusive approach to the questions of Jewish identity and belonging. They not only spoke out of healthy self-interest, but concern for the big picture, the view to the long-term, the global future of the Jewish people.

Here in Israel, we tend to dismiss the perspective of Jews living outside the Jewish state. We assume Americans don't understand the security risks we face, the social, ethnic, and religious diversity we must manage, the challenges of building a living Judaism in a dynamic Jewish state. But it would do us good to open ourselves up to the perspectives of Jews around the world — to listen, as I did, to their commitment to Jewish life, values, and peoplehood.

As Israel heads into new elections — in part, due to Knesset Member Avigdor Lieberman's refusal to give into the ultra-Orthodox political parties' control over issues like army conscription, conversion, and the recognition of citizens' Jewish identities — let us remember that the ultra-Orthodox monopoly over state-administered Jewish life in Israel affects Jews everywhere, both on the practical and the larger ideological levels. Maybe if we listened more attentively to our brothers and sisters in the US and elsewhere, we would internalize that we Jews are in this together, and gain the perspective needed to make positive change.

Elad Caplan, an attorney, is Managing Director of ITIM: the Jewish Life Advocacy Center, www.itim.org.il

On behalf of the clergy, staff, leadership, and congregants of
Congregation Beth Shalom

May this new year be filled with
sweetness, health, and happiness...

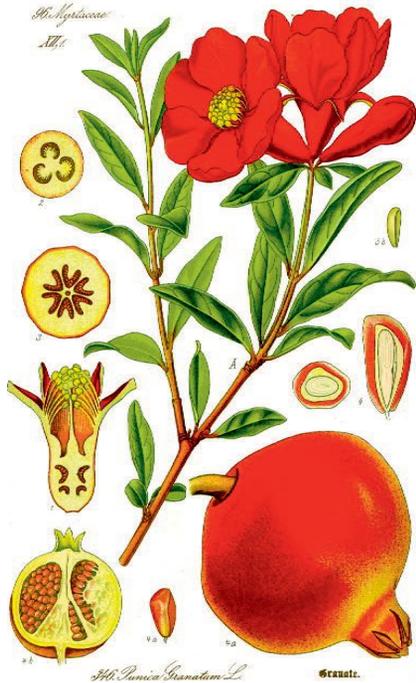
High Holy Days Services begin on Sunday, September 29 at 8:00pm
visit our website, www.bethshalomwilmington.org, for complete details and times



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ROSH HASHANAH

Erev Rosh Hashanah Service
Sunday, September 29 at 7:30 p.m.
Epworth United Methodist Church (EUMC)
Rehoboth Beach, DE

**Rosh Hashanah Service and Activities
& Services for young people**
Monday, September 30 at 10 a.m.

Tashlich

Monday, September 30 at 5 p.m.
Lake Gerar

Shabbat Shuva Service

Friday, October 4 at 7:30 p.m.
Seaside Jewish Community Building
Rehoboth Beach, DE

YOM KIPPUR

Kol Nidre

Tuesday, October 8 at 7:30 p.m.
EUMC

Wednesday, October 9

10 a.m. - Yom Kippur Service with
Yizkor and Activities & Services
for Young People
3:30 p.m. - Study session
4:30 p.m. - Healing and Meditation
5:30 p.m. - Mincha, N'ilah & Havdalah
7 p.m. - Break the Fast
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required by October 1*

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EREV ROSH HASHANAH
Sunday, September 29 - 7:30 PM

ROSH HASHANAH DAY 1

Monday, September 30 - 9:30 AM
Youth Services 11 AM-12:30 PM
Grades K-2 / Grades 3-7
Family Service 4 PM-4:45 PM
Tashlich Service 5 PM

ROSH HASHANAH DAY 2

Tuesday, October 1 - 9:30 AM

YOM KIPPUR

KOL NIDRE / EREV YOM KIPPUR
Tuesday, October 8 - 7 PM

YOM KIPPUR

Wednesday, October 9 - 9:30 AM
Youth Services 11 AM-12:30 PM
Grades K-2 / Grades 3-7
Yizkor - 12 PM
Family Service & Afternoon
Ne'ilah Service - 5:30 PM
Final Shofar blast/Havdallah/Break Fast - 7:30 PM

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HE HEADED THE CALL OF THE SHOFAR

By Mark Wagman
Member, j-VOICE Committee

When David Brown comes up to the *Bimah* on the first day of the Jewish year 5780 later this month, it will be the 50th straight Rosh Hashanah at which he has blown shofar for Adas Kodesch Shel Emeth.

Though I have only been a member of AKSE for the last 38 years, I can tell you for sure the congregation treasures its *Ba'al Tokea* (shofar blower). On the second day of Rosh Hashanah, AKSE will honor David for his dedicated service.

David comes by his talent and love for music through his parents, Faith and Lou Brown. Lou has been a member of the AKSE High Holiday choir for nearly 70 years. Faith and Lou founded AKSE's popular Café Tamar musical celebration of Israel more than 60 years ago.

This milestone seemed like an appropriate time to query David about his nearly lifelong calling.

Mark: What originally attracted you to shofar blowing?

David: I remember being fascinated by the shofar blowing of Tim Tomases, in what seemed like the far-off distance from where

we were sitting at the Scottish Rite Cathedral where AKSE held its High Holiday services at the time. I guess you could say I heeded the sound of that shofar.

M: You didn't have the internet to help you learn how to blow the shofar. What was most important for you in learning to master the art?

D: I tried different instruments in elementary school and by 5th grade played the Alto Horn. I have studied and practiced shofar through the years. I also studied the *halacha* and *minhagim* (laws and customs) of shofar with Rabbi Leonard Gewirtz, longtime spiritual leader of AKSE.

M: As with any musical instrument, I would imagine that proper technique is essential to achieving good sound with the shofar. Can you share a couple key tricks of the trade that you teach to an aspiring *Ba'al Tokea*?

D: The shofar has a small mouthpiece so one has to focus the "blow" into a small area. Without the shofar it sounds like a rude buzzing noise. The custom is to blow slightly right of center of one's lips. The shofar is always aimed upwards, whether it has one curve or many curves.

I would remind potential shofar enthusiasts to remember to BREATHE. Also, like any instrument, practice is very important. Mindfulness is appropriate when practicing.



M: Tell us about your shofar and what you like about it.

D: My parents arranged with Rabbi Gewirtz to obtain a shofar for me when he went to Israel. He tried a number of *shoferot* and liked the sound of the one I now have. This shofar was my High School Graduation present from my parents. I appreciate how it arrived here, and it reminds me of my parents' delight in getting it for me and of the wonderful memories I have of knowing Rabbi Gewirtz and his family.

M: Is it correct that it is a mitzvah to listen to the shofar, but it is not a mitzvah to blow the shofar? When you are blowing the shofar, do you think about your relationship to the listener?

D: Hearing the shofar is the mitzvah. I appreciate having the privilege of blowing shofar for the congregation, and it is important for me to do the best job I can so that everyone hears the notes.

M: Can you tell us about a particularly memorable moment in your shofar blowing?

D: Early on, a congregant said, "I didn't hear nine blasts for *Teruah*." I did nine, but just to make sure everyone heard at least nine I blew thirteen *Teruah* notes. I think I did this for two years and then went back to doing nine notes.

It is memorable to stand with the choir when doing the blasts and also enjoyable to introduce younger children to shofar. Rabbi Saks has, on occasion, had children announce the blasts to get them involved.

M: Your shofar blowing is always perfection, but I am particularly amazed by your *Tekiah Gedolah*. It is not only very long, but it is a pure, unwavering tone. Did it take a lot of trial and error to master it, and do you continue to push yourself to longer blasts?

D: You are kind, but I am never totally satisfied with the shofar sounds. When I practice during the month of Elul, I build up to doing at least forty blasts, which is the most a *Ba'al Tokea* does at one time during the service. I focus on breathing, posture, and practicing the length of the blasts, which are supposed to be equal: One *Tekiah* equals three *Shevarim* equals nine *Teruot*. I especially have to take a good breath before the *Tekiah Gedolah*. Some *Ba'alei Tokea* are skilled in "circular breathing" and can blow for an amazing length of time. I am not one of them. My goal is to blow for ten seconds or more.

M: Now that you have been blowing shofar at AKSE for nearly two generations, do you feel a desire and obligation to "pass the shofar" to the next generation in your family and community?

D: I have trained a number of shofar blowers through the years. Most have moved away. My current student is my age. In my family our youngest daughter is a gifted shofar blower. She has superior skills compared to me.

M: Any final thoughts?

D: I am grateful to Adas Kodesch for allowing me to be the *Ba'al Tokea* for almost 50 years. I always treat this honor with great appreciation and respect. If there is someone out there who would like lessons, please let me know!



David Brown and his shofar

PHOTO BY MARK WAGMAN



SPACE

THE FINAL FRONTIER

By Rabbi Michael Beals
Congregation Beth Shalom

God dwells wherever we let him in.

This is the ultimate purpose: to let God in. But we can let him in only where we really stand, where we live, where we live a true life. If we maintain holy intercourse with the little world entrusted to us, if we help the holy spiritual substance to accomplish itself in that section of Creation in which we are living, then we are establishing, in this our place, a dwelling for the Divine Presence.

—Martin Buber, *The Way of Man: According to the Teaching of Hasidism*, pg. 41

This year marks the 50th anniversary of the United States' achievement of putting a man on the moon. It has been estimated that for every hour our astronauts spent in space during the Apollo missions, it took one million hours to make it happen back here on earth. *Star Trek... Star Wars...* Such a human fascination with SPACE.

SPACE captures our imagination, to be sure. But what if what we are really craving is space in our ordinary lives, so we can let our souls expand, so we can nourish our *neshamot*? Jewish mysticism explains the Creation story of Genesis in terms of *tsimtsum* – Holy contraction. *Bereshit* . . . in the Beginning, God's Glory was everywhere, literally EVERYWHERE. It was all Perfection. But there was no SPACE for humanity. So God had to shrink Godself in an act of *tsimtsum*, so there would be SPACE for us. It was a compromise. Because humanity was anything BUT perfect. Yet God thought it was worth it. God made space. And in that space, humanity could stretch its legs and arms, and get into all sorts of mischief, but also achieve wonderful things ...from the creation of Psalms to landing on the moon.

Martin Buber, the great 20th century Jewish philosopher, advocates that we should “let God in.” In a way, Buber is saying we humans need to do *tsimtsum*, we need to make holy space, to let God be in our lives. It is as if we are taking the mystical teachings of Creation and throwing it on its head. It is not God who needs to make space for humans—rather its humans who need to make space for God.

High Holy Days is supposed to be that Sacred Island in Time – to paraphrase Abraham

Joshua Heschel (he was referring to Shabbat), where we can let God in. Ideally, we should always be creating space to let God in – but at least during the two times a year when most Jews go to *shul*, we should be letting God in. Yet, I worry. Do we REALLY let God in at High Holy Days?

The Rabbi is busy calling out page numbers, telling us when to rise and when to sit down, delivering monster-size sermons of lengths we would never tolerate on an ordinary Shabbat.

The Cantor is singing melodies we would never hear during the year. The music is complicated. The Choir has been rehearsing all summer. Some of the music is recognizable, and a lot of it can be very challenging.

And the clergy are dressed in long, uncomfortable, heat-retaining, white satin robes – perhaps articulated with a puffy *kippa*. It's all very grand.

But have we really created space to let God in? Perhaps not.

What if, when the Rabbi calls out the page numbers, the Cantor sings solos, you choose to ignore it? Treat it like Holy white noise – white like the colors of the robes. What would you do with space? I am suggesting you would start with a page number called out in the *machzor* by the Rabbi. You would sing a familiar refrain of *Avinu Malkeynu* or *Shema Koleynu* or the *Al Cheytz* confessional and then you allow yourself to wander. You find a word, a phrase, perhaps a line in the confessional that really hits home – and you make space to stick with it. You turn it over in your head. Better yet, you turn it over in

your SOUL. You see where it takes you. And the prayers will continue around you. The melodies of the Cantor and the Choir will continue around you. Don't worry. The Rabbi will call out another page number if it's that important to you. You'll never be lost. But you will have created sacred space to breathe, to reflect, to ponder, to question, to grow, to celebrate, to mourn, to become more than you were before you walked into *shul*.

I have just turned the corner on three months since I lost my dad. This is the loss of my own parent. Of course I have more than 23 years-worth of experience comforting congregants on two coasts over the loss of THEIR parents. But I have never had to face this myself. I asked a gifted pediatrician friend of mine who I go to for wisdom. I asked him how he managed the loss of his grandmother, his mother and then his father in the course of three short years. And he said SPACE. He created space in his busy day to mourn. And he suggested that I, too, try to create space to mourn.

As hard as it was to send man up into space, it is also hard to create SPACE right here on earth to mourn, to ponder, to reflect, to pray. This is precisely why High Holy Days are so precious, so filled with potential. We are blessed with long stretches of time to luxuriate in precious space – with the confines of work and school and duties all moved to one side so you can give yourself space.

So this High Holy Days, take a page out of Buber, create the space necessary to LET GOD IN.

NEIL ARMSTRONG'S HIGH HOLIDAY LESSON

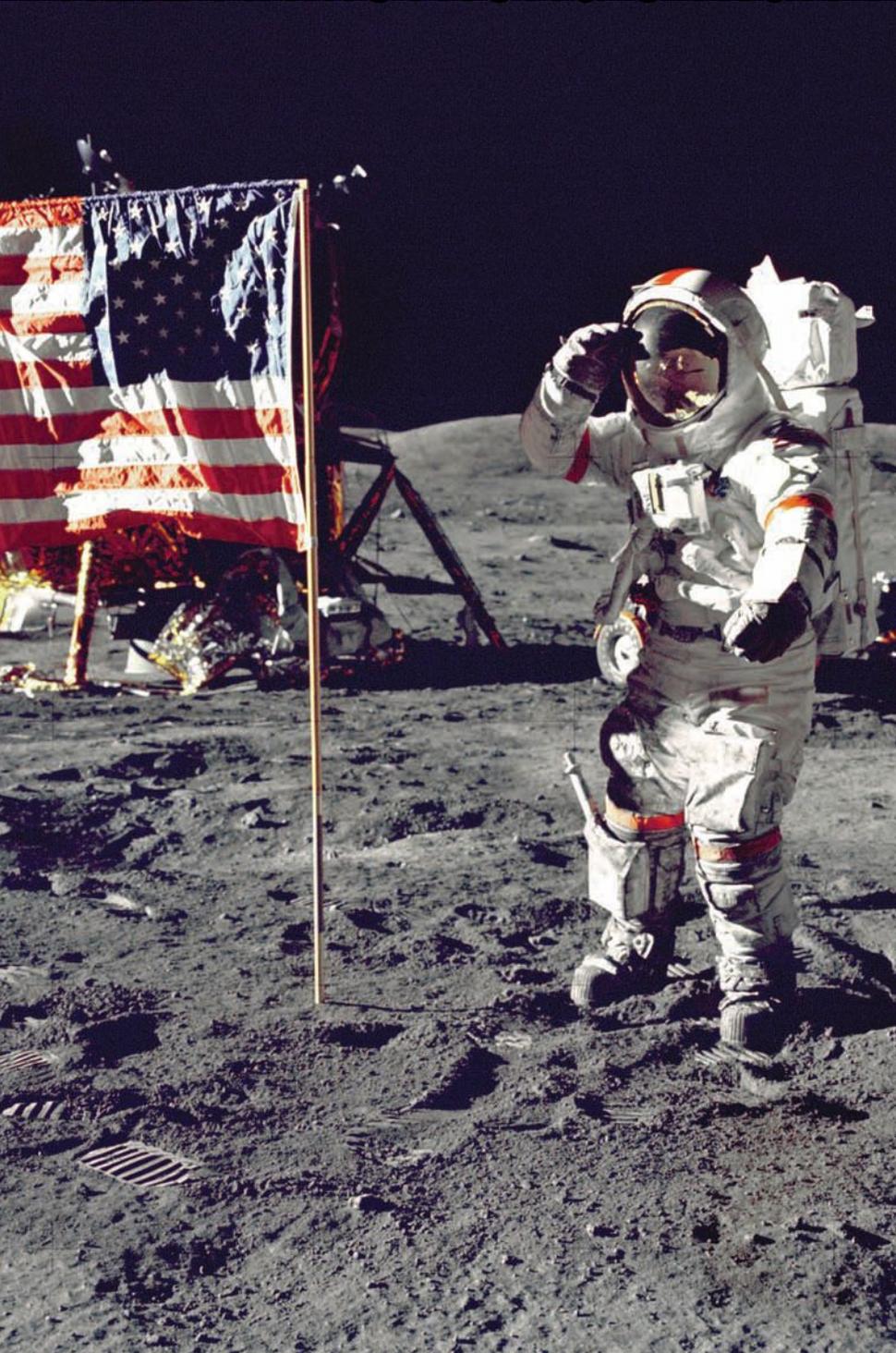


PHOTO CREDIT: NASA ON UNSPLASH.COM

By Rabbi Boruch Leff | aish.com

Ten words that changed the world.

It's probably the most famous quote of the 20th Century.

It was said by the first man on the moon, Neil Armstrong, who died in 2012 at the age of 82. It was heard by over 600 million listeners around the world.

As Armstrong stepped foot on the moon back in 1969, he uttered those famous words: "One small step for man, one giant leap for mankind."

What a remarkable group of ten words which sum up so much.

Looking back 50 years, indeed, Armstrong's small step with his foot (if one can describe any space motion as small) represented a marvelous achievement for humanity.

Interestingly, Neil Armstrong claimed that he actually said 11 words: "One small step for a man, one giant leap for mankind."

But everyone else heard ten words without the one-letter article word, 'a' man, and simply heard, "One small step for man..."

Later, when Armstrong repeatedly heard the recording, he eventually admitted that he left out the word he had meant to say.

Does it make a difference?

Grammarians will tell you that it makes a world of difference.

The exclusion of the single letter word ‘a’ changes the connotation of the expression entirely, from a statement about one individual into a universal statement about mankind. Since “man” and “mankind” are synonyms, what Neil Armstrong actually said was that walking on the moon was both a small step and a giant leap for the human race. How can it be both? It was either small or giant!

Perhaps Neil Armstrong ended up saying an additional layer of meaning, one that is relevant to the High Holiday season.

Our giant leaps are really our small steps. Our big jumps of transformation can only occur with consistent and small strides.

How indeed did man or mankind get to the moon? Did NASA just decide one day to fly to the moon or did it take years and years of small successes and preparation?

How does man or mankind or every man do anything? Do we ever just take a giant leap in order to get somewhere? Or do we go little by little, step by step?

How does a person finish a really long book? How does anyone finish the entire Chumash or Talmud? There’s only one way. Verse by verse and page and page. Small but steady steps which become giant leaps.

The world is made up of undetectable atoms and our bodies are made up of microscopic cells. So too, our spiritual makeup is defined by our small actions. The power of small actions for creating change is comparable to taking a pill for medicine where the active ingredient makes up merely one or two percent of the entire dosage, and a greater quantity would do more harm than good. Likewise, small actions do not provoke instinctive feelings of resistance. More often than not, grand resolutions create pressure, which can slowly but surely lead to a desire to rebel.

So giant leaps without taking the small steps often lead to failure. Changing any of our habits must be a gradual process and we must be careful not to accept upon ourselves anything that is more than we can handle. Especially now before the High Holidays as we look to change and improve, we would do better to implement small changes that ‘fly under the radar.’ Only slow and gradual growth has lasting power.

If someone ingests 1000 extra calories per day and then begins to eat 100 calories less per day, that’s a positive step. To stop everything ‘cold turkey’ is not easy, but making steady but small progress is something we all can do.

Valuing small successes applies to all of life’s triumphant experiences. We have to remind

ourselves that every bit counts.

Each exercise movement helps build your body’s health. Small snowflakes add up to be feet of snow. Small bricks build an entire house. Every single small Ingredient makes a whole recipe. Seconds add up to minutes. Minutes become hours. Each dollar of charity keeps the cause alive. Each phone call to a lonely person makes that person feel needed and loved. Each helping hand clears a dinner table.

We are all parts that make up a whole. Each one of us can make the difference and help form the bigger picture.

Every small step of ‘a’ man indeed creates the giant leaps of life.

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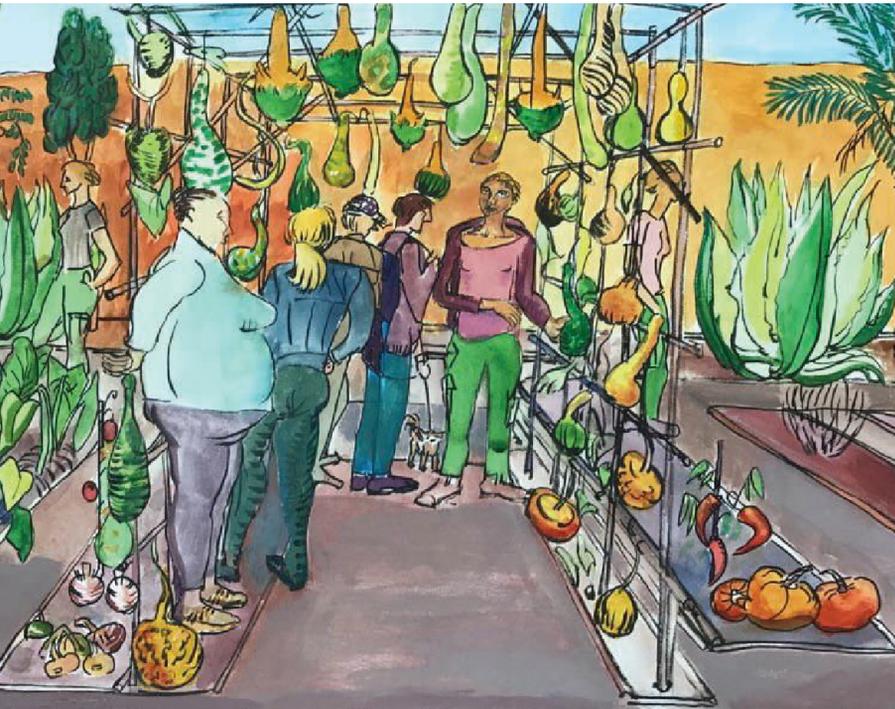
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PAINTED STORIES – INTIMATE WORLDS in ArtSpace; ACCUMULATION: MIXED MEDIA in showcase

By Carol Balick
ArtSpace Committee Member



There, Gourds Come in All Sizes, Yolanda Chetwynd

Two well-known local artists are exhibiting at the Siegel JCC ArtSpace. With *Painted Stories – Intimate Worlds*, Yolanda Chetwynd is exhibiting the paintings of her travels around the world and the personal story of her husband’s Hindu family migration from Pakistan during the partition of India. Gina Bosworth’s *Accumulation: Mixed Media*, in the showcase, features her artistry of combining paper, natural materials, and knotted fibers.

YOLANDA CHETWYND

On a blistering hot summer day, Berta Kerr and I arrive at the home and studio of Yolanda Chetwynd. She is barefoot and wearing a beautiful woven dress of many colors which captures the saturated colors of the paintings lining her walls. Her studio is a visual feast. She is a painter and storyteller; a walk around this space is a walk around the world.

Yolanda was born in England to a Jewish family who was once prominent art dealers in London. They were close friends of John Singer Sargent who was commissioned by Asher Wertheimer to paint twelve portraits of his family, among which are portraits of Yolanda’s great grandmother and great grandfather. Asher left many of the portraits to the British nation - now in the collection of the Tate Gallery - while two portraits are in permanent collections of museums in the United States. All twelve portraits were exhibited at The Jewish Museum in New York in 2000. Yolanda has written extensively about her family and has authored and illustrated a graphic novel about her grandmother’s life in France at her stately Chateau

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Mixed Media I, Gina Bosworth

Bosmelet and her escape from the Nazi invasion in 1940.

Educated in England, Yolanda received her BA from the Camberwell School of Art in London and continued her graduate work at Slade, part of the University of London, where she received her High Diploma, equivalent to an MFA degree. Awarded the prestigious Boise scholarship, Yolanda was able to spend a year painting in India.

She has returned to India many times to reconnect with family and friends. Inspired by the story of her husband Suresh's family experience during the partition of India, she recounted the saga of their migration from Pakistan to India in a series of ten paintings, each done on shaped wooden panels, some

framed by large onion domes. Rich color and animated compositions, which often reference the style of Mogul paintings, tell of the Advani family life. One of the panels, *Suresh and Yolanda Fall in Love*, shows the couple together on a moonlit night. They met while students at the University of Illinois, Suresh studying for his PhD, Yolanda soon continuing on to the Art Institute of Chicago.

Since establishing their home in Newark, Delaware, where they raised their children, Yolanda continued her travels, describing in her sketch books, stories of ordinary people, dislocated, trying to plant roots, looking for home. Her series, drawn in ink

MORE ON PAGE 51

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YOLANDA CHETWYN

CONTINUED FROM PAGE 49

and painted in vibrant watercolors, examines and illuminates their everyday lives. Yolanda's work has been exhibited extensively in group and solo shows, both nationally and internationally.

An art educator as well as an artist, Yolanda has participated in the development of the visual art curriculum and standards for the Delaware Department of Education, served as artist-in-residence in Delaware schools and developed workshops for the Lincoln Center Institute for Arts Education as well as the National Endowment for the Arts.

Having accomplished so much, what is now central to her full and ambitious life is being in her studio, where she distills and gathers all the threads into focus by making art.

GINA BOSWORTH

Coming to Wilmington in 1970, by way of Chicago and New York, Gina found the artistic, creative community she sought at the Delaware Art Museum. There she studied with British fiber artist, Sheila Ashby and began a collaboration with other artists to establish an artist collective and space where contemporary art could be shown. With strong community support, DCCA opened its first exhibition in an old building on French St. in 1979; Gina was its co-founder.

Later, with a partner, she formed Axis Fine Arts, serving corporate clients, establishing art collections. Retiring from her consulting business to devote more time to her art, she attended workshops and studied with Ed Bing Lee and other well-known artists, honing her skills. Her work is exhibited and collected widely. To document her work, she creates a book for each series and shares these techniques, teaching workshops on book-arts and print making. Her long career as an arts advocate continues as she heads up the renovation of an art studio at Kendal.

Working in mixed media, Gina combines her handmade paper with natural and found materials to create new patterns and forms. Her goal is to celebrate the harmony between images in nature and human design by exploring the confluence of art and science.

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ROMANTICISM

By Yoni Glatt
 koshercrosswords@gmail.com

DIFFICULTY LEVEL: Medium

SOLUTION APPEARS ON PAGE 58

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

ACROSS

1. Many areas in the Golan
6. Make like Yael, to Sisera
10. A Big Mac, for one (Var.)
14. Jewish scholar Brown
15. Onetime teammate of Shaquille
16. Kotel locale
17. What *shadchans* might arrange before you (finally) meet the one?
20. Suffix with president
21. Classic street liners
22. To the left, at sea
23. Big moment that might precede a celebratory *l'chaim*?
27. N.F.L. linemen: Abbr.
28. Former Secretary of the Treasury Jack
29. Allege as fact
31. Restrained
34. Delhi wrap
36. Important city, to Breslovs
40. Jewish Sedgwick who's distant cousins with Bacon
41. Fitting time for this puzzle's theme
42. Make like Esau with his birthright
43. Goes out with
44. Grandson of Eve
45. Notable Lauder
46. Make a *parnassah*
48. ___ *ma'amin*
49. Actress Charlotte (whose real last name was Lubotsky)
52. Possible recipients of the words "Soon by you!?"
58. Improvise
60. Big DIY brand
61. As well
62. They might add a lot of *ruach* on the big day... or just be free loaders?
66. Operation Solomon operator
67. Bloomeo alternative
68. Kafka's Gregor
69. Russo of "Avengers: Endgame"
70. Make like Jeremiah (to no avail)
71. Disney ice queen (and others)

1	2	3	4	5		6	7	8	9		10	11	12	13		
14						15					16					
17						18					19					
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				28					29			30				
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49	50	51			52				53	54				55	56	57
58				59					60					61		
62						63	64					65				
66						67						68				
69						70						71				

DOWN

1. Update an old suit
2. Dickens' Heep
3. *Tavor* carried by IDF members
4. Arthur Miller portion
5. Like Torah's depth
6. Cut corners
7. *Tzitzit* covers it
8. *Tzitzit* covers them
9. Challenge
10. Joshua set one for Ai
11. Helicopter part
12. Six-time U.S. Open tennis champ
13. *Tishrei* has two
18. The Jordan has a slow one in the summer
19. Chip's cartoon chum
24. Word often used by those with good *midot*
25. Netanyahu and Hughes
26. *Nofei* or *Tel*
30. Former home of many Israelis
31. Barnes & Noble's NYSE symbol
32. Yup, to Hook
33. Three, in b-ball slang
34. Like most Palestinians
35. Blood-typing letters
37. Notable one in Flushing
38. He'Brew, for one
39. Div. for a 37-Down
41. Okla. was one before 1907
45. How many Tunisian Jews moved to Israel
47. Funny girl Jacobson
48. On a deck, perhaps
49. Winter weather in Montreal compared to Boca
50. Her albums represent her age
51. Car rental name in Israel
53. It might be used to make charoset
54. Tel Mikne, biblically
55. List components
56. Backs, in anatomy
57. Baseballers Sammy and Jorge
59. Many an east coast teen the last week of August
63. "*Achshav!*"
64. Another name for the Vilna Gaon, with "The"
65. Bad Kubrickian computer

COMMUNITY CALENDAR



Visit the Jewish Federation of Delaware website at ShalomDelaware.org for a full, up-to-date listing of community events.

MONDAY, SEPTEMBER 2, 2019

Labor Day Holiday Cookout

12–2 PM

Siegel JCC Outdoor Pool Deck

Join us on the Outdoor Pool Deck for a Labor Day Holiday Cookout. We'll be grilling up hamburgers (\$4), veggie burgers (\$4), and hot dogs (\$2). The Snack Bar will be open selling drinks, treats, and snack. Contact katieglazier@siegeljcc.org for more information.

WEDNESDAYS, SEPTEMBER 4 & 18, 2019

JFS Memory Café

1:30–3 PM

Congregation Beth Emeth

A social gathering for people experiencing memory changes and their caregivers. Open to ALL; every 1st and 3rd Wednesday.

For more info or to RSVP, contact Karen Commeret at 302-478-9411 or kcommeret@jfsdelaware.org. Interested in volunteering? Contact Joyce Griffith at 302-478-9411 or jgriffith@jfsdelaware.org

SUNDAY, SEPTEMBER, 8, 2019

Wilmington Hadassah Annual Mahjongg Event

1–4 PM

Siegel JCC

Join us for Mahjongg, desserts, and prizes! We promise a fun-filled afternoon. Cost is \$25 at the door. Bring your group or come alone. Beginners to Mavens are all welcome. For questions or to register contact Sue Rohrbacher at suerohrba@aol.com or 302-475-5771.

MONDAY, SEPTEMBER 9, 2019

ArtSpace Opening Reception

5–7 PM

Siegel JCC Main Lobby

Join us for a reception to meet the artists who will be featured in the ArtSpace in September & October. In the ArtSpace: Painted Stories – Intimate Worlds by Yolanda Chetwynd. In the showcase: Accumulation – Mixed Media by Gina Bosworth. Wine and refreshments will be served. This event is free and open to the community. Contact katieglazier@siegeljcc.org for more information.

MORE ON NEXT PAGE

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2019-2020 / 5780

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COMMUNITY CALENDAR

TUESDAY, SEPTEMBER 10, 2019

**The Intersection between Racism
and Anti-Semitism**

JCRC Program in cooperation with ADL

7-8:30 PM

Siegel JCC Auditorium

Speaker: Robin Burstein, Regional Director,
Anti-Defamation League

Free and open to the public. For information,
contact Rabbi Ellen Bernhardt, JCRD Director
ellen@shalomdel.org

THURSDAY, SEPTEMBER 12, 2019

Caring Group (Widow Support Group)

5:30-7 PM

JFS Wilmington Office

If you have lost a spouse and are looking
for support from people who share the
experience, please consider joining JFS' new
Caring Group.

FREE to join, contact Pamela Stearn at 302-
478-9411 or pstearn@jfsdelaware.org

SATURDAY, SEPTEMBER 14, 2019

JCade Night (Grades K-5)

6:30-9 PM

Siegel JCC JCade

Calling all gamers! It's time to Level up! Play
your favorite video games in the JCade at
night, including Rocket League, Rock Band,
NBA2K, Lego Movie, Madden, Just Dance,
Minecraft, and more! Cost: \$10 for members,
\$18 for non-members. To register, please visit
siegeljcc.org or contact beckystahl@siegeljcc.org.

SATURDAY, SEPTEMBER 14, 2019

JTots Pajama Party (Ages 1-5)

6:30-9 PM

Siegel JCC Early Childhood Center

Drop the little ones off to spend the night with
us at our JTots Pajama Party. We will have
games, arts & crafts, and a short movie for
our youngest members. Cost: \$10 (J members
only). To register, please visit siegeljcc.org or
contact lauramastrangelo@siegeljcc.org.

SATURDAY, SEPTEMBER 14, 2019
Middle School Hangout (Grades 6-8)

6:30-9 PM
 Siegel JCC Gymnasium

Middle schoolers are invited to come to the J for a night of pick-up basketball and hanging out. Cost: \$5 for members, \$10 for non-members. To register, please visit siegeljcc.org or contact beckystahl@siegeljcc.org.

SUNDAY, SEPTEMBER 15, 2019
Jewish History Class with Burt Brenman

10 AM
 Congregation Beth Sholom, Dover

Text is *A Bride for One Night*, by Ruth Calderone. For more info, contact burtrehab@gmail.com.

SUNDAY, SEPTEMBER 15, 2019
We're a Family & We're a Tree (a Rosh Hashanah Celebration)

10-11:30 AM
 Siegel JCC / ECC Amphitheater

A PJ Library & Create A Jewish Legacy Grandparent (or Special Friend) Event. Reading *The Giving Tree* by Shel Silverstein, doing a craft together and enjoying a snack. Free and open to the Community. RSVP is requested by Monday, September, 9th at www.shalomdelaware.org/grandparent.

SUNDAY, SEPTEMBER 15, 2019
Mega Challah Bake for Women

2-4 PM (Doors Open at 1:30 PM)
 Siegel JCC

The Mega Challah Bake for Women will be taking place on September 15 with over 150 Jewish women as we make our very own Challahs in preparation for Rosh Hashanah! You'll bring the challahs home to bake and enjoy. Women of all ages (12 and up), are welcome. With Table Captains assisting the Challah making process, this is a stress-free, hands-on baking experience, whether it's your first attempt to make challah or you are a challah maven. Visit ChabadDE.com/MegaChallahBake to register.

MORE ON NEXT PAGE

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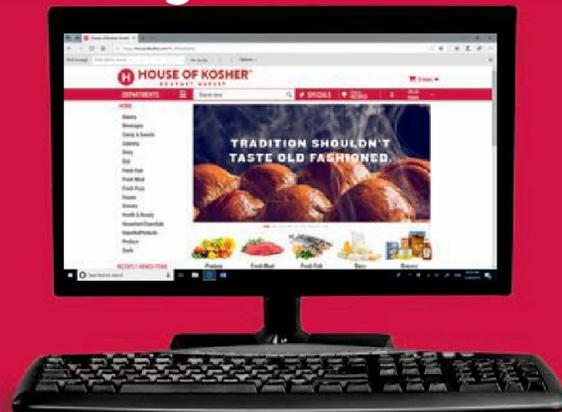
We use the freshest chicken, coated with our seasoned potato starch and oven fried to moist golden crispness.



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MEGA CHALLAH Bake



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Doors open at 1:30 PM

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Explore

The beauty & spiritual power of this tradition

For more information, sponsorship opportunities, or to make a reservation go to ChabadDE.com/MegaChallahBake or call Rochel (302) 547-2280

*Ages 12 and up



COMMUNITY CALENDAR

THURSDAY, SEPTEMBER 19, 2019

Trip to Chanticleer Gardens

12:15-6 PM

Travel with the J via coach bus to Chanticleer: a pleasure garden. Enjoy a guided tour of the gardens and the first floor of the Rosengarten estate, followed by time to explore on your own. Cost: \$50 for members, \$60 for non-members. To register, please visit siegeljcc.org or contact katieglazier@siegeljcc.org.

WEDNESDAY, SEPTEMBER 19, 2019

Dinner at the J

5:45-7:30 PM

Siegel JCC Auditorium

Bring the family, and join us for dinner at the J. Enjoy a delicious brisket dinner and entertainment from Rabbi Beth Janus, performing familiar Jewish songs and liturgy. Cost: \$12 for Seniors, \$15 for Adults, and \$5 for Kids (ages 2-12). To register, please visit siegeljcc.org or contact katieglazier@siegeljcc.org.

SUNDAY, SEPTEMBER 22, 2019

Reps for Dollars

9 AM-1 PM

Siegel JCC Outdoor Campus

Come out and support your favorite fitness trainers and physicians pushing themselves to their fitness limits for a great cause. Participants will be completing reps of a variety of exercises (e.g., pushups, goblet squats, laps). Please consider making a pledge. Proceeds benefit the Nemours Center for Cancer and Blood Disorders and the Siegel JCC. For more information, please visit siegeljcc.org or contact daveparris@siegeljcc.org.

SUNDAY, SEPTEMBER 22, 2019

Movies That Matter: Diversity & Inclusion

1-4 PM

Siegel JCC

Join JFS for our 3rd Annual Movies That Matter film event to address important themes and prompt meaningful conversations in our community. This year's "Diversity & Inclusion" event will include a screening of Disney's award-winning movie Zootopia and family-friendly discussion and activities for guests of all ages. Together, we can promote acceptance and embrace the diversity which makes our community so unique. Visit www.jfsdelaware.org for more information.

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TUESDAY, SEPTEMBER 24, 2019

Anti-Semitism Among Muslims in Europe Today

6:30 PM

University of Delaware

Sponsored by the Jewish Studies Program at the University of Delaware. For more information, contact Polly Zavadvikver at pollyz@udel.edu, or 302-831-7161.

TUESDAY, SEPTEMBER 24, 2019

CTeen Kickoff Event

7-8:30 PM

Siegel JCC

CTeen is ready to kick the year off with a bang at this year's kickoff event! Check out what all of the CTeen hype is about with other Jewish teens from all over the community. CTeen is a comfortable, fun and motivational environment for teens from all different backgrounds, affiliations and levels of knowledge and observance. Don't miss this special opportunity to bond with other Jewish friends and do a Mitzvah at the same time. For more information about CTeen and a calendar of events go to www.CTeen.com/Delaware or find the Facebook group CTeen Delaware. Contact Rochel, CTeen Director at Rochel@ChabadDE.com for more info.

THURSDAY, SEPTEMBER 26, 2019

Promoting Peace through Compassionate Living: a "Taste & Learn"

6-8 PM

Siegel JCC Auditorium

Shalom starts on your plate. Join us for a "taste and learn" with Victoria Moran (Main Street Vegan) and Jeffrey Spitz Cohan (Jewish Veg) to explore how whole-food, plant-based nutrition can lead to compassionate living. Participants will have the opportunity to sample tasty plant-based foods, including tabbouleh, mujaddara, Israeli salad, and salted chocolate halva. This program is FREE and open to the community. To register, please visit siegeljcc.org or contact katieglazier@siegeljcc.org.

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