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ON THE COVER
Some may recognize this month’s playful cover art from guest lecturer Hanoch Piven. Piven shared his inspiration with the Delaware community on February 19, 2017 for a Family Friendly Workshop. The colorful and witty illustrations of the talented Israeli artist have appeared throughout the last 25 years on both sides of the Atlantic, in most major magazines, newspapers, children’s books, and advertising campaigns. Piven created this illustration on the iPad using his app Faces iMake Right Brain Creativity, which was awarded a Parents Choice Silver Award and has been on the top of the Education Charts at the Apple App Store for many years. Piven has taught and lectured extensively about creativity in many venues and art schools around the world. More on Hanoch Piven can be found at pivenworld.com.

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THE WALL
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Sweet sounds of music flowed at the 1st Annual Jewish Music Festival.

JEWISH SCENE
Look who we’ve “scene” around our community.

THIS MONTH’S FEATURE: EDUCATION
Transitions: back to school or back into the classroom – and digital learning, too.

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Please support the Annual Campaign and Create A Jewish Legacy so Federation and our local agencies and overseas partners can continue improving our world Today, Tomorrow and TOGETHER.
Welcome to the Education issue of the Jewish VOICE. Our community is fortunate to have Jewish educational opportunities available from baby to bubbe.

The Jewish Community Campus serves as the center of Jewish life in Delaware – both the Siegel JCC’s Early Childhood Center (ECC) who serves pre-school children and the Albert Einstein Academy (Einstein Day) serving K-5 students help forge a solid foundation in Jewish education and culture. In addition, you can find two BBYO chapters on campus every Wednesday evening during the school year providing a connection to our teens as well as additional chapters in Newark and West Chester, PA. Our community also has a C-Teen program for teens on alternating Tuesday evenings and we are planning to launch a Teen Philanthropy Initiative in the coming year as well.

Federation’s successful PJ Library program provides free books and music of Jewish content every month to children ages six months to age 11. We now have more than 400 subscriptions throughout the State. Our community also participates in the One Happy Camper (OHC) program that helps send children to first-time Jewish overnight camp. This summer we will send our 60th OHC child from Delaware who will benefit from these invaluable Jewish experiential education experiences.

College students attending the University of Delaware have access to UD Hillel or UD Chabad for making Jewish connections on campus. Jewish fraternities and sororities as well as other Jewish student groups are also opportunities to enhance undergraduate experiences.

There are also myriad adult educational opportunities available through the Siegel JCC including the Delaware Valley Learning Institute (DVLI) and ongoing cultural programs. Federation’s JCRC provides our periodic Bagels & Briefings and Wine & Wisdom programs to stimulate Jewish hearts and minds. The Halina Wind Preston Holocaust Education Committee (HEC) coordinates interfaith, educators and law enforcement trips to the US Holocaust Memorial Museum as well as our community Yom Hashoah program. Federation’s Israel & Overseas Committee hosts an annual Israel Film Series and Yom Ha’Atzmaut community celebration. Our Community Shlichah also builds a living bridge between Delaware and Israel.

We would be remiss if we did not reference our award-winning monthly publication, the Jewish VOICE or our weekly electronic supplement, J-VOICE. Both vehicles provide thought-provoking content in addition to relevant news and information to members of the community.

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

We hope you noticed our updated look that began last month via our annual Shalom Delaware Jewish Community Guide to Life in Delaware and the Brandywine Valley. We’ve gone to a magazine-style format with glossy pages throughout which greatly improves the legibility and clarity of images. We are also expanding the circulation to reach more homes and connect with more people in order to tell the Federation story in a compelling and engaging manner.

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There are many in the traditional Orthodox community who have been shocked by what are perceived as the extreme reactions of the progressive movements and local Jewish Federations to the suspension of the creation of an egalitarian or alternative prayer space in the Kotel plaza.

There are some Orthodox Jews who tacitly agree and even celebrate the decisions of the Israeli government. Both reactions are unfortunate, reflecting an Orthodox world view which either does not understand, or even worse, refuses to recognize or care about the deep pain this decision causes so many of our brethren. This lack of sensitivity reflects a true breakdown in our ability to communicate with one another and threatens us as a people at a very critical crossroad in history.

Ultimately, I believe this conflict should not be framed as a battle between Orthodoxy and progressive movements, but about the very unity of the Jewish people. This conflict is an attempt of one subgroup within Orthodoxy to dictate the standards for the rest of the Jewish people, including many other Orthodox Jews. This conflict should be seen as a struggle over the future of a Jewish and democratic state, and the promise that the State of Israel would represent the entire Jewish people. Orthodox Jews are not monolithic in observance either, and they should be as concerned about the recent government decision as much as anyone else.

From where do I get this perspective? I serve professionally as the director of an interdenominational board of rabbis and the communal rabbi for a large Jewish Federation. I also am an ordained Orthodox rabbi. My work brings me into contact with Jews of every perspective, but I come home and pray in a vibrant Orthodox synagogue. In this sense I live in Jewish worlds which often can seem like parallel universes; however, on a more fundamental level they are not.

Over my entire professional life, I have worked with and learned from rabbis of all philosophies and backgrounds. There are indeed deep fissures that divide us. I do not always agree with my liberal colleagues; they do not agree with me either. And yet we find ways to work together for the greater good. Why?

There are fundamental values that unite us all.

The support for great unfinished experiment of the Jewish people which is the Jewish State has been one of the strongest factors that unite us, and non-Orthodox Jews and their religious leadership are among the groups at the forefront of advocating and supporting Israel. While there is a diversity of opinions regarding specific government policies, the religious leadership of the liberal movements have been steadfast in their support for Israel. Most have studied or lived for a time in Israel. They organize and advocate for Israel, they bring their congregants to Israel, they speak about Israel from their pulpits. The liberal movements send their children to Israel on summer programs, they have created gap year programs and some have made Aliyah themselves. They are as committed to and vested in the future of Israel as I am. They have more than heeded the call

MORE ON NEXT PAGE

Frederick L. Klein is Director of Mishkan Miami: The Jewish Connection for Spiritual Support, and serves as Executive Vice President of the Rabbinical Association of Greater Miami, and Vice President for the Rabbinic Cabinet of the Jewish Federations of North America.
of Israel’s Declaration of Independence. “We appeal to the Jewish people throughout the Diaspora to rally round the Jews of Eretz-Israel in the tasks of immigration and upbuilding and to stand by them in the great struggle for the realization of the age-old dream — the redemption of Israel.”

Disenfranchising the bulk of American Jews and their religious leadership essentially tells most American Jews that they are really not part of Jewish history or Jewish destiny. To put it bluntly, from the beginning of the State, American Jewry – which is largely non-Orthodox – has never betrayed the Zionist vision. However, in the lack of recognition of any freedom of religion for liberal Jews or their leadership, the Jewish State has betrayed them again and again.

Israeli leadership tells them that change is a process and takes time. Seventy years. How patient can one be?

I must say that these events are especially sad given that we just recently marked fifty years since the liberation of Jerusalem. All of us remember David Rubinger’s iconic photo, a photo of three Israeli paratroopers gazing with wonder while standing at the Kotel. In their wondrous gaze Jewish history itself unfolds, the story of a people exiled and scattered, yearning to return. Their eyes testify to the dreams deferred and the visions unfulfilled for untold generations of Jews. In this photo we remember the Psalms, we remember how we cried by the rivers of Babylon and marveled like dreamers upon our return. This is the true nature of the debate over the Kotel. It is as much symbolic as it is practical. On a very fundamental level sometimes unspoken, this is a battle about who owns Jewish history.

One colleague remarked, “When you come into my shul, you need to respect the standards. Why is this any different?” It is however, fundamentally very different.

Ultimately, the Kotel is not my local Orthodox shul and it does not belong to Orthodox Jews exclusively. It certainly does not belong to any single rabbinate, movement, ideology, or individual rabbi(s). Rather, it belongs to the entire Jewish people. The Kotel is a place for ALL Jews to connect to God and Jewish history itself. Whether American or Israeli, dati or chiloni, Orthodox or Reform, the Kotel transcends any particular movement; it is a national site and as such should provide access to all Jews with all backgrounds.

The delicate compromise achieved by Natan Sharansky over four years of negotiation was admirable. While imperfect, the compromise tried to balance the diversity of Jewish religious expression with the religious sensibilities of many traditional Jews who go there. It should be noted that the new area planned for expansion- the Ezrat Yisrael- was not even in the historic area where Jews prayed and yet for the sake of peace a balance and compromise was remarkably achieved. Finally the Kotel would be a place where all Jews could connect to the Land, the people and the God of Israel in a way that was meaningful for them. It was a step in the right direction.

Recent events have shattered this balance, reaffirming that the State of Israel is not ready to be the State for the entire Jewish people. (Even if that is not the intention of the Israeli government, that is certainly how many American Jews feel.) That the Israeli government did not see this response as inevitable is shocking.

If you are not Orthodox perhaps what I am saying is patently obvious. However, I do not believe this is obvious at all in certain Orthodox circles, and certainly not among large numbers of Orthodox Jews in Israel. I would ask my Orthodox colleagues, if you were raised in a different world and a different place, and became a non-Orthodox rabbi, would you take your congregants to the Kotel? I have thought about this question often.
and in all frankness I would have great difficulty doing so. Far from a place of affirming Jewish history and destiny, it would be a place of alienation and division.

It is time that enlightened Orthodox leadership call on the Israeli government to reinstate the compromise achieved by Sharansky and not delay implementation. For those of us who are sensitive to our liberal colleagues, we will demonstrate the generosity of heart to see the holiness in the way they pray to God even if we do not always agree with the form that their prayers take. In a world where so many Jews have ambivalent views about God in the first place and are detached from any tradition, our battle should not be with religious leaders who are bringing groups of Jews to Jerusalem to pray to God. The Pew report bears out that the challenge to tradition is not progressive movements; it is rampant secularism, and progressive rabbis are allies in this battle.

May we remember the ways of the Torah are peace, and find ways to execute this value in the real life of a diverse people, and not in the imagined Jewish worlds that we would like. Today I stand with all my fellow religious leaders, and seek ways to strengthen our bonds. I believe this way is good for Orthodoxy, good for the State of Israel, and most importantly good for the Jewish people.
It was largely the American Jewish community that would form the brunt of the backlash, with leading Jewish-American organizations swiftly condemning the move.

In January 2016 the government and the rabbi of the Kotel (Western Wall) agreed to legally cordon off a section of the Wall for egalitarian prayer services – a sort of miniature Kotel that would entail official government management and funding. In July Prime Minister Benjamin Netanyahu’s cabinet passed a motion formally freezing all plans for the site until further notice.

Before we explore the reaction to this move a few critical facts should be established. Firstly, women as individuals can pray as they wish at the regular section of the Western Wall. If they prefer to wear a prayer shawl and tefillin, no
one prevents them from doing so. All they are not allowed to do is read from a Torah scroll. Secondly, they can read from a Torah scroll by the Southern side of the Western Wall, where any and all prayer services have been permitted for nearly 20 years. All the cabinet freeze means for egalitarian Jews is that for the time being the Southern Wall won’t be officially cordoned off for their exclusive use.

There were certainly some Israelis who shunned the move, but not all that many. Protests in the wake of the decision drew only a few hundred participants.

In Israel, a country that has more politically-driven demonstrations than any other on earth, that isn’t much. To put it into perspective, 2,000 Israelis recently protested the kidnapping of Yemeni children nearly 70 years ago, with another 7,000 Israelis taking to a Tel Aviv square in 2015 to protest a gas deal. A year before that, over 300,000 protesters gathered in the streets in Israel to decry Israel’s draft plan, and three years before that 450,000 took to the streets to push for improvements in social justice. So a few hundred people holding placards outside the prime minister’s home doesn’t indicate any exceptional outrage. At least, not in Israel.

And, it’s also fairly easy to understand why. Israelis have proven remarkably indifferent to the Reform and Conservative movements, with less than 3% and 2% of Israelis identifying themselves with these movements, respectively. Moreover, the chairman of the Union of Synagogues and Communities in Israel, Eliezer Sheffer, has reported that there are over 10,500 synagogues in the State of Israel. Of that number, only about 40 identify with Reform Judaism – less than 0.4%.

Thus, it was largely the American Jewish community that would form the brunt of the backlash, with leading Jewish-American organizations swiftly condemning the move.

In an op-ed published in The New York Times, Lesley Sachs, the executive director of Women of the Wall, took a harsher approach. Resorting to unfortunate Orthodox-bashing tropes, Sachs described efforts of the Western Wall Foundation to provide shawls to immodestly dressed women as “medieval.” Guards, she went on to claim, forced women to pray silently lest they send the men into a “sexual frenzy.”

Most surprising, however, was the decision by real estate tycoon Isaac Fisher, himself a leading fundraiser in the Greater Miami Jewish Federation and member of the board of AIPAC, to freeze his philanthropic activities for the Jewish state unless the government reversed its decisions.

But Israel is a sovereign democracy and its decisions must reflect the will of its citizens rather than that of foreign Jewish donors. As for Lesley Sachs’ claims of the “medieval” practice of “enforcing” modest-dress, women are offered scarves at the Kotel but cannot be forced to take them. If the mere suggestion seems intrusive, one should consider that there are plenty of memorials throughout the United States that enforce a dress code, such as wearing shoes. They do so not to oppress but to accord respect to hallowed ground. If that level of respect can be demanded at a memorial going back just a hundred years, the holiest site of the Jewish nation should be granted similar latitude.

With regard to Sachs’ claims that female singing is not allowed, any visit to the Western Wall on any Friday night this summer will bear witness to hundreds of Jewish women singing and dancing to their heart’s content.

When my son and I visited the Blue Mosque in Istanbul, we had to take off our shoes and rinse our hands regardless of what our own religious beliefs were because that was the custom the local orthodoxy upheld. No modernist interpretations of Islam, however popular, would expect to exert its customs in the mosque, either. The same can be said of the Church of the Holy Sepulcher in Jerusalem – Protestant services cannot be held there, though it is considered a holy site to Protestants as well. The Western Wall should not be faulted, in a similar vein, for preserving the customs of those who administer it – namely, Israel’s Orthodox rabbinate.

I have seen some ultra-Orthodox Jews behave disgracefully at the Kotel, including toward my own family this past Shavuot when I was teaching a Torah class in middle of the night to approximately 60 young men and women gathered in a circle. My children were pushed by extremists who were offended by even the idea of men and women merely sitting together in the very back of the Kotel Plaza. These fundamentalists disgraced themselves. But they are no more representative of Judaism than Sachs’ tirade against the State of Israel is representative of egalitarian Jews.

The lesson, as always in the Middle East, is that the real danger to peace is not from people of good will but from extremists and fundamentalists who only know how to disagree with their opponents by demonizing them.

The author, “America’s rabbi,” whom The Washington Post calls “the most famous rabbi in America,” is the international bestselling author of 30 books including his most recent The Israel Warrior. Follow him on Twitter @ RabbiShmuley.
FED FOCUS

1ST ANNUAL JEWISH MUSIC FESTIVAL BRINGS SWEET SOUNDS TO THE JEWISH COMMUNITY

By Rachel Schain

In June, the Siegel J and Jewish Federation of Delaware got together to sponsor our community’s inaugural Jewish Music Festival. I could not be prouder to have been involved.

Seth Katzen, CEO of Jewish Federation, developed the idea late last year and approached the Executive Director of the Siegel J, Ivy Harlev. She, in turn, brought the idea to Siegel J board member, Ellisha Caplan, who formed a committee of local music enthusiasts and professionals including, Marisa Robinson, Aaron Goldstein, myself, DERECH representative, Rabbi Stephen Saks, and Siegel J Director of Special Projects, Katie Glazier.

We started with a long list of potential performers and eventually narrowed it down to five. With honor, Reece Ratliff and I—who both serve as the song leaders and music teachers at Congregation Beth Emeth, and have our own burgeoning careers as singer-songwriters—were included in the big five. Congregation Beth Shalom was well-represented by their in-house Klezmer band, The Chai Notes. Rounding out the

National Recording Artists, DISTANT COUSINS
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lineup was folk singer SONiA disappear fear from Baltimore, and NYC-based a cappella group Six13. Six13 is well known for their song parodies, changing the lyrics of popular hits to be about Jewish holidays. Their biggest hits have gotten them attention from Bruno Mars, a spot on The Today Show, and even the opportunity to perform for President Obama’s last Chanukah party in the White House.

The day of the show, we were lucky enough to have absolutely phenomenal weather. The PJ Library committee, headed up by Jamye Cole, had a craft station and an instrument “petting zoo” set up for the youngest attendees. We arranged for music to be on both the amphitheater stage and the pool deck, so anyone on either side of campus could be a part of the festivities.

Our committee member Marisa Robinson, herself an accomplished opera singer, kicked the day off by singing The Star Spangled Banner and Hatikva. Then Reece Ratliff and his band took over the main stage. They played a mix of covers and original songs written by Reece, who recently graduated from eighth grade at Tower Hill. Over on the pool deck, the Chai Notes treated us to a number of klezmer songs, including some unexpected gems. Who knew the Pulp Fiction theme song was originally klezmer? Following the Chai Notes came SONiA disappear fear who played songs of hope and peace to an appreciative crowd at the amphitheater. She was the first act we booked for the festival, and she did not disappoint. Next up, I played my set over on the pool deck. It feels weird to review my own performance, so I’ll simply say that my brand of quirky rock-pop got its share of applause. A five-year-old girl came running up to me afterwards, put her nose to my nose and said, “You were AMAZING.” Six13 closed the day out, singing not only parodies of Hamilton and Bruno Mars, but also beautifully arranged Hebrew songs. The crowd loved them so much they were signing CDs in the sunshine for quite some time after their set was finished.

When our committee reconvened to debrief after the festival, we were still beaming from all the praise our hard work had garnered. We all agreed that this year we started relatively small on purpose, to make sure we were not biting off more than we could chew. But our heads are already spinning with ideas to make next year even bigger and better. Next year we hope to have more food trucks (and hopefully they won’t sell out of food again), and more acts. We are so grateful for the support that Federation and the Siegel J gives us in this endeavor, and we hope to partner with other local Jewish organizations for next year as well.

All in all, I’m thrilled to say our first year was a success! Our turnout was great, our music was well-received, and everyone had a wonderful time.

Be sure to catch the upcoming Jewish Federation and Siegel J music event as national recording artists, Distant Cousins, makes their musical appearance as part of the J’s last BBQ night of the summer on August 9th!

Rachel Schain is not only a local singer songwriter, she also works in the babysitting room at the JCC and songleading at Congregation Beth Emeth. A Connecticut native, she and her husband Adam have lived in Delaware for 12 years. She loves how welcoming our community has been to them and their four-year-old son, Mattingly.
The Jewish Federation of Delaware received an Award of Excellence in the 2017 APEX Awards for its 2015-2016 Report to the Community.

APEX 2017 – the 29th Annual Awards for Publication Excellence – is an international competition that recognizes publications from newsletters and magazines to annual reports, brochures and websites.

A total of 1,361 entries were evaluated within 11 major categories including:

- newsletters; magazines, journals and tabloids; annual reports; print media; electronic media; social media; websites; campaigns, programs and plans; writing; design and illustration; and one-of-a-kind publications.

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1 Newly elected Federation President Bill Wagner and his wife Ellen
2 Jennifer and Mitch Steinberg along with their two daughters Dylan and Tessa. Dylan expertly created our Year in Review Video.
3 Annual Meeting Chair, Lisa Dadone-Weiner
4 Outgoing President Connie Sugarman accepts plaque from incoming President Bill Wagner
5 Rabbi Motti Flikshtein delivering the D’Var Torah with his son by his side
6 Bob Pincus presents Lifetime Achievement Award to recipient Toni Young
7 CJL Year-two Check Presentations to partner agencies and synagogues
8 Current and Past Presidents: Bill Wagner, Glenn Engelmann, Robin Kauffman Saran, Toni Young, Barbara Schoenberg, MAryt Mand, Connie Sugarman, Steven Dombchik, Suzanne Grant, and Barry Kayne
9 Stacy and Alan Horowitz attend and stop to pose for us
10 Amazing cupcakes for our Dessert Reception
CAMP JCC & BBQ DINNERS

PHOTO CREDIT: DONNA HARLEV

1 BBQs are better with friends
2 Summer fun on the waterslide at Camp JCC
3 Swinging at Camp JCC’s High Ropes course
4 Munching on watermelon at the J’s BBQ
5 Campers at Soccer Specialty Camp
6 Live Zydeco music
7 Lunchtime and Camp JCC
JEWISH MUSIC FEST
PHOTO CREDIT: DONNA HARLEV

1 Local favorites Reece Ratliff and Rachel Schain
2 Reece Ratliff’s Fan Club
3 Festival Committee and Participants - Rabbi Steven Saks, Ellisha Caplan, Rachel Schain, Marisa Robinson, and Katie Glazier
4 Kids enjoying PJ Library Crafts
5 National headliner Six13 performs at Jewish Music Fest
6 Assaf Graif and his son enjoy the tunes
7 Aliza and Vaughn Sawdon enjoy the music with their children
What will your Jewish legacy be?

We have made this commitment as a way to ensure that our community and our culture continues to be there for our children and their children.

~ Arnie and Diana Caine
Marlee Caine, Rachel and Jon Czerepak

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.

ShalomDelaware.org/Legacy

For more information about creating your legacy, contact Rachel Jacobson, Create a Jewish Legacy Program Coordinator, at (302) 427-2100 or by email at Rachel@ShalomDel.org
CJL LIFE & LEGACY CONFERENCE
PHOTO SUBMITTED BY RACHEL JACOBSON

The CJL Life & Legacy Conference held in Massachusetts was a two-day conference where we met other communities in North America who also participate in this program. Here we had the pleasure of having a personal sit down meeting with Harold Grinspoon.

HEC EDUCATOR’S TRIP TO USHMM
PHOTO CREDIT: JFD STAFF

The Halina Wind Preston Holocaust Education Committee (HEC) sponsored a Teacher’s/Educator’s Trip to the U.S. Holocaust Memorial Museum in Washington, D.C. on June 2017.

Federation was fortunate and grateful to send two professional staff as part of the group. The HEC previously coordinated a law enforcement trip to the USHMM this past fall.

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PHOTO CREDIT: JFD STAFF

The Halina Wind Preston Holocaust Education Committee (HEC) sponsored a Teacher’s/Educator’s Trip to the U.S. Holocaust Memorial Museum in Washington, D.C. on June 2017.

Federation was fortunate and grateful to send two professional staff as part of the group. The HEC previously coordinated a law enforcement trip to the USHMM this past fall.

WINNIE GRINSPОН, SETH KATZEN, CONNIE SUGARMAN, RACHEL JACOBSON, DENA KAUFMAN, HAROLD GRINSPON, AND RICHARD LEVINE

Winne Grinspoon, Seth Katzen, Connie Sugarman, Rachel Jacobson, Dena Kaufman, Harold Grinspoon, and Richard Levine
Bertucci’s was the scene of the most recent “Take a resident to lunch” outing. Thanks to the generosity of the Kutz Home Auxiliary, our residents are able to sample some of Wilmington’s restaurants’ offerings as part of this on-going program. Our residents join auxiliary members for an afternoon of dining and dialogue. The venue changes from outing to outing, but the wonderful time, good food and lively conversation remains the same.
EINSTEIN SPRING
PHOTOS COURTESY OF EINSTEIN STAFF

1 Miriam and Noam with one of 30 trees planted around the JLoop by Einstein Students, Faculty, and Special Friends
2 Sophie Winaker, Maya Perry, and Harry Long winners of the Einstein Leadership Moses, Miriam, and Aaron awards respectively
3 Einstein graduates hold a campfire reminiscence at commencement

OUT & ABOUT WITH DANA
PHOTO CREDIT: SYLVIA WAGMAN

1 Community Shlacha, Dana Berman, reads to Einstein kids
2 Feeling the love
Home is Where the Heart Is...

1 Thank you to our reader, Ben Applebaum
2 Storytime
3 The Miller family had a great time playing during our clay time

PHOTO CREDIT: JULIA FORESTER

Assisted Living | Memory Care | Rehabilitation | Skilled Nursing
What is the secret of Jewish success? Is it the underdog story of overcoming obstacles? Is it the outsider status that gives a different perspective? Is it a dedication to literacy and learning?

The disproportionate number of Jewish Nobel laureates cannot be explained by any one of these theories. There is something more that drives Jewish success; we cultivate that something more at Albert Einstein Academy.

Since its inception, Judaism has been ahead of its time and often counter-cultural. Students at Einstein are pushed to develop their curiosity, they learn to ask questions like Abraham who questioned his father’s idols. Jews do not succeed by re-creating today; we succeed by questioning today. As our namesake put it, “The important thing is not to stop questioning. Curiosity has its own reason for existing.”

Curiosity is only one element of getting ahead. Thinking critically is another key component. The Rabbis are famous for arguing with each other, often training themselves to advocate the opposite side from their own just so both sides would be sharper. By design in social studies, in Hebrew, and in assemblies, our students engage in collaborative and critical learning to see different sides of an issue and to take and support a stance on it.

Inquisitive learning and critical thinking are habits of the mind; Jewish success also comes from habits of the heart. Israel is a “start-up nation” not just because of technology but also from an entrepreneurial mindset. Jews ought to see themselves as having something to offer the world. That takes an awareness that one has unique worth and is why Einstein’s central core value is individuality. By fully appreciating that each person is created in God’s image, uniquely, students are grounded in their sense of self-worth and in the idea that one’s gifts are meant to benefit others. Einstein students learn who they are so that they know what to do with their learning. This purpose-driven approach is that something extra that leads to long-term successes.

Another habit of the heart that drives success is creativity. Jewish literacy was seldom just about rote information; Jewish literacy includes a cultural component, too. King David was a warrior and poet. Einstein students purposely get significant time for physical activity, have weekly visual arts and music classes, learn to code computer programs, dance at least monthly, and perform in numerous plays all year long. Engagement of the whole student is an engagement of the whole heart. It strengthens the Jewish resolve to be someone in the world; our program fosters dynamic leaders.

This year, Albert Einstein Academy has chosen “Einstein Reaches New Heights” as our curriculum theme. These new heights are all about setting goals and exceeding them, all about gaining perspective by climbing higher, and all about breaking through to the future. We have the gear in place. We invite you to join us in grabbing hold of the Jewish path to new successes.
BUILDING FAMILIES: STRENGTHENING ADOPTION SERVICES IN DELAWARE

By Meredith Stuart
Marketing & Development Specialist

Steadfast in our commitment to bringing families together, Jewish Family Services of Delaware has strengthened our partnership with the Open Arms Adoption Network (a program of JFCS of Greater Philadelphia) to counsel and support women who are facing an unplanned pregnancy and those hoping to build their families through adoption.

JFS is thrilled to welcome Kate Brown as Delaware’s new Open Arms Adoption Coordinator. Kate first joined JFS as an intern while she was pursuing her Masters of Social Work. An experienced doula and certified breastfeeding specialist, she brings a unique set of skills and an unwavering compassion to her work with expectant parents, birthmoms, and adoptive families.

For the birthmoms, Kate offers support and counseling throughout their pregnancy, during labor, and after delivery for months and years to come. For the adoptive families, she guides them through the adoption process and is often there when they meet their child for the first time.

“It’s an amazing experience when the adoptive parents meet their baby for the first time,” says Kate. Describing one such meeting between an adoptive mom and her baby, she recalled, “the moment she saw the baby, she just melted. She knew she was her daughter.”

In America, about 15,000 children are adopted domestically each year. And while JFS honors the need for some birthparents to keep their identities confidential, open adoptions that allow a degree of contact between birth and adoptive families are becoming more and more common.

“I fully understand that when someone is moving towards adoption to grow their family, they may have concerns about the role of the biological parent,” says Meredith Rose, Director of Open Arms Adoption Network. “But in my experience, the women who are able to push through the pain and to stay connected to the child they love are the people you want in your life. They are the people who are of such great value to

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Bill Baker hails from Chantilly, Virginia and joins the University of Delaware Hillel team as the Development Associate. An alumnus of the University of Virginia, Bill is ecstatic to enter into Jewish communal work. During his time in college, he was heavily involved in the Brody Jewish Center Hillel, most notably as a leader in the Religious Life Committee and as a fellow in the Ask Big Questions program — a national Hillel initiative that seeks to connect young adults on campus (both within and beyond the Jewish community) through substantive dialogue and discussion. However, giving the Dvar Torah on Fridays was his favorite part of his time at Hillel because “it was spiritual and creative at the same time.”

No stranger to being a mentor for emerging leaders and students, Bill has been a school teacher in the rural South with Teach for America for the past two years. He taught history in Tensas Parish, the smallest parish in Louisiana, and says that the experience was “difficult, since every day was a fresh challenge, but there was never a dull moment.” Living and working in this community really opened his eyes “to the power of human relationships to build up a student or even change a town for the better.” He also says the experience of “being the only Jewish person for miles around” made him much more thankful for our own community.

In his free time, Bill enjoys reading and cooking. His passions include social justice, politics and theater.

Bill is excited to join UD Hillel as the Development Associate. He says he would like to develop relationships with students and supporters alike as a result of his “passion for working with people.” He is also looking forward to the opportunity to empower students by helping to provide them with the resources to become leaders here at Hillel.

BUILDING FAMILIES

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your child. They are the people who will validate your child’s position in your home with you as the parent.”

“The interests of birth parents and adoptive parents are not mutually exclusive,” says Kate. “When a birthmom feels supported, it helps her maintain her comfort and satisfaction with her decision. She’s more likely to want to meet the adoptive parents, and be more likely to want to be in the child’s life.”

“For a woman who is unexpectedly pregnant and is not ready to parent, making an adoption plan is brave and incredibly maternal, and if there is a partner involved, it’s incredibly paternal,” Kate explains. “It is saying that even though I want you to be with me, I’m going to do what’s best for you.”

At its core, adoption counseling is about building and strengthening families. Kate offers options counseling for women who are unsure of what to do. She refers out to parenting classes, if a client ultimately decides to raise their child. The goal, she says is for anyone who is considering an adoption plan to be able to make the decision that is right for them and their family.
I don’t really think that being a parent comes naturally.

At least for me. I never considered being a stay at home parent. I, not so secretly, dread sick days and holidays when I have to solo parent. I don’t believe that my child is a special snowflake, other than his unique ability to test my patience for large portions of every day. Yet, I want so badly for my kid to have people who are completely in his corner, thinking he’s the cutest, funniest, easiest baby on the planet.

When my son Noah first started in the Early Childhood Center at three months old, I immediately connected with his teacher. As an infant, he seemed to be pretty low maintenance at school. He was perfectly fine with being dropped off, he napped reasonably well, and he let pretty much anyone hold him. I felt like everyone just adored him.

The transition to his next class (the rising 1s) seemed to go well, but a few months after he turned one, there was a huge shift in his overall disposition. He turned

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into a monster, losing his mind every morning at drop-off, whining constantly, and just being angry all the time. I developed a story in my head that his teacher hated him, and everything she said was evidence to me of this theory: mentioning a gross diaper, counting the number of times he attempted a bite, likening him to Napoleon (small and angry) – all proof. I started feeling like my kid was getting left behind, not getting the help he needed to deal with his huge emotions and overcome his developmental delays.

Then I had my parent-teacher conference and realized how far from reality my mind had gone. I learned that my kid had a teacher who was invested in him and understood him so deeply. She knew that she had to pretend not to be looking at him in order for him to finish eating. She knew that he needed to lay on the floor unbothered for a few minutes after drop-off to cool off. She knew that he would eventually sign “help” when he got his walker stuck, trusting that she would be there to get him out.

Noah’s teacher is a superhero.

She learns a child’s individual needs and caters her teaching style to each one. She never loses patience. She never gives up. And, she treats every single child like he was her own.

I wasn’t born to be a mother, but that’s ok, because it takes a village to raise a child. And I have that village at school. Where my kid isn’t coddled, but cared for. Where both he and I are taught kindness, respect, peace, and patience.

Anna Saul is the Communications & Marketing Director at the Siegel JCC. Her son, Noah, attends pre-school at the Early Childhood Center full-time. Anna and her husband, Dave, are also “parents” to their rescue pup, Dexter.
SUMMER STOPS. SCHOOL BEGINS. RESPONDING TO TRANSITION

By Matt Auerbach

The end of summer is fast approaching and you and your spouse begin to think, “Should we have done more to help prepare our son/daughter for school this fall?” Probably, but don’t let that get you down. We are all guilty!

My belief is that children need this time away from school to be with friends, get dirty and smelly at camp, and to take a break from the academic stress that comes with school. Basically, kids need balance, just like us adults. Of course, too much “play” can be problematic, but if you’re reading this article, chances are you have already planted seeds in your children to have a love and appreciation for reading and may have even gotten some math practice in while driving to the shore!

So where do we go from here? As a parent of two and principal of nearly eight hundred students, my best advice is to gradually make your way back to school life. For example, set up a play date with some friends from your child’s school, spend some time at your school’s playground to reacquaint your child with the space, and, for goodness sake, break out that summer reading packet that the school sent home months ago so that your child is not the only one missing out on that back to school picnic! Take it slow, but be intentional about the reintroduction of school life to your child. I equate this transitional period to cleaning out a fish tank. You have to be certain that the new water closely matches the temperature and pH of the old water. Otherwise, you’ll send your fish into shock! But don’t forget, the new water can be exhilarating and liberating for your fish, just as a new school year with new friends and a new teacher can bring to life any dormant greatness in your child.

In preparation for life beyond September, I encourage you to think about the habits that you want your child to possess and ask yourself, “How do I model and develop these habits for my child?” After all, our kids look up to us more than

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we realize. They emulate our behavior - both good and bad. For example, if you want your child to make a habit of reading nightly, consider putting away your iPhone and read an actual book alongside or with your child. If you want your child to develop a habit of being an effective problem solver, how do you model this behavior? How do you solve your problems? Do you Seek First to Understand, Then to Be Understood (Habit 5 from The Seven Habits of Highly Effective People, S. Covey) or do you just want to be understood? The kids are watching and they take note of how well we walk the talk. So which habits matter most to you? Do you live these habits the way you expect your child to?

I have lived this “back to school stress” as a student, teacher, administrator, and parent for over 35 years now. And, while I do not claim to be an “expert” in any particular field, I have learned that this stress is one that people from all ages experience. (It certainly does not help when you have Back to School sales happening in June!) Talk to your children about coming back to school. Listen to them. Acknowledge that this is a stressful time for everyone, even your principal. Give them time to express their fears, hopes and dreams, and ask them to come up with their own plans to overcome their fears and achieve their goals. The time you invest truly listening to them will pay off in the end.

Lastly, enjoy the fleeting time that you have with your children because it will not be there forever. Your children will soon grow up and instead of wondering, “What should we have done to better prepare them for school?” you may be saying to yourself, “I wish I had that time back to simply be with my kids.”

Breathe, read, eat and sleep. Repeat.

Principal Auerbach signing out and going to spend some quality time with my own kids at the shore... books in hand!

“Talk to your children about coming back to school. Listen to them. Acknowledge that this is a stressful time for everyone...

Give them time to express their fears, hopes & dreams.”
ARE DAY SCHOOLS NECESSARY?

By Barbara Sheklin Davis

The news is heartbreaking: day schools in the United States and Canada are being closed due to low enrollment.

It is time we wake up to the realities of Jewish life in North America, and change what we are doing. The fact is that a day school is the most important and effective institution we have to enable our Jewish children to maintain the kind of dual lifestyle as Jewish Americans that we all desire.

Notice, please, that I said “most important and effective.” I didn’t say “only” nor did I say that a day school replaces the family or the synagogue, nor did I say that it carried a 100% guarantee. Frankly, I am somewhat tired of hearing about day school graduates who are not practicing Jews. A day school education, like an Ivy League education, or a medical school education, does not automatically guarantee that the graduate will be a terrific Jew, a huge success, or a competent healer. But focusing on the failures should not be an excuse for ignoring the tremendous possibilities and opportunities that a day school offers.

The day school movement suffers from a lot of ignorance about what it is and what it does, and clearly not all schools are alike. Since I am neither a sociologist nor a national expert, I will focus only on two schools that I know best: a day school that I headed for twenty-five years and a supplementary school that I headed for ten. First, the national research: In a study of “Far-Reaching Effects of Extensive Jewish Day School Attendance,” Alvin Schiff and Maerelyn

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A day school education, like an Ivy League education, or a medical school education, does not automatically guarantee that the graduate will be a terrific Jew, a huge success, or a competent healer.

It doesn’t carry a 100% guarantee, but it does offer tremendous possibilities & opportunities.

Barbara Sheklin Davis has headed a Jewish Day School, a supplementary school and a community high school. She served on the board of RAVSAK, is editor at large of HaYidion, and recently published 100 Jewish Things to Do Before You Die (Pelican).

This article first appeared in eJewishPhilanthropy; reprinted with permission.
The day school gives its students... a very positive sense of themselves as Jews.

Rather than feeling different, isolated and strange, they feel proud, special and good about their Jewish identity. Their Jewish heritage matters to them; it is part of who they are and what they are. And this factor is probably what accounts for the striking differences in the answers to the question about intermarriage. While 19% of Hebrew School children felt it was important to marry a Jewish person, 81% did not. But at the Day School, 74% felt it was important to marry a Jewish person and only 26% did not.

One of the questions that suggests itself is whether the children at the Day School are more confident in their Judaism because their families are more observant or committed. Although the decision to send a child to the Day School is clearly an indication that the parents value a Jewish education, personal observation would suggest that it is not the primary reason most children are sent there. I therefore asked the children in both schools whether their families were “religious.”

This question was the most difficult one in the survey for them. The concept of “religious” was foreign to them, and in neither school did the children feel it applied to them. When a more specific question about frequency of synagogue attendance was answered, the results were interesting. Only one Day School child claimed to attend synagogue daily, 8 said they went weekly, 6 said they went once a month and 21 (60%) went on holidays only. Of the Hebrew School students, two said they never went to synagogue; 2 said they went weekly; 4 said once or twice a month and 13 (62%) went on holidays only. So it would seem that the religiosity of the families as measured by synagogue attendance in both cases is approximately the same, and does not account for the significant differences in the ways the children feel about being Jewish.

This finding reflects national research. In “Fortifying and Restoring Jewish Behavior: the interaction of home and school,” Schiff and Schneider concluded that “family values alone will not ensure continuity. A comprehensive, enduring Jewish education program is critical for continuance of Jewish identity for the generations to come. It strengthens their Jewish observance patterns, encourages involvement in Jewish communal activity and engenders strong feeling against intermarriage.” They go on to state that “Jewish day school education helps graduates retain Jewish attitudes and behaviors experienced during their upbringing. It reduces the negative attitudes about Jewish behavior, Jewish identity, and Jewish life they may have acquired in the larger environment. And Jewish education motivates graduates to be positively inclined toward Jewish values and observances.”

It is my personal feeling, based upon readings, my own experiences, and my observations as head of two schools, that the choice is clear. Whether the measure is number of hours devoted to Jewish study, depth of knowledge acquired, positive self-image as a Jew, familiarity and fluency in prayer, understanding of Hebrew, regular experience of Jewish ritual and custom, feeling oneself part of community – in each and every case, the Day School offers the best option, the best hope we have to raise the knowledgeable, secure Jewish young people who will continue our tradition and keep alive the spirit and values that inspire the Judaism that we cherish.
In February of my sophomore year, my friend texted me asking if I wanted to participate in this Jewish course that she was helping to run. Without hesitation I texted her back, “LOL no thanks.”

I had done the 8ish years of Sunday School and Hebrew School and was not in any rush to dip back into Jewish studies. When she told me about the monetary incentive/stipend, however, I had to rethink my decision.

I would consider myself your typical broke college student. With spring break and formal around the corner, the payout was too good to pass by. Besides, how bad could the course be?

Well with that winning attitude, I joined the class.

When I first started, I assumed that the course would be more of the same as my days at Sunday School. I wouldn’t consider myself an expert Jew, but I come from a fairly Jewish background with both a Jewish father and a Jewish mother. I had a bar mitzvah, was confirmed by my temple, and went to Jewish sleep away camp for a few years. My younger brother was always the one in the family that really grasped at the spiritual and religious side of Judaism; I was always just sleepwalking through it all.

I had extremely low expectations going into the course. Eight or so weeks later, I found myself pleasantly surprised. I am very glad I participated in this course as it opened my eyes to new possibilities and new ways of thinking about Judaism.

I appreciated the different ways that Rabbi Avremel, who led the course, approached Jewish subjects. For years, I have been told the same stories of Judaism. I have always been told, “Do this” and, “Don’t do that.” The Rabbi forced us to look beyond the traditional Jewish values and ask “Why?” I am not sure if this was the way Rabbi taught the course or the way that Sinai Scholars is meant to be, but I think it was a far better way to teach about Jewish values than the traditional ways in Sunday School.

Instead of just continuing through the motions of Judaism, we were forced to think about WHY those are the motions. I felt that the course steered very clear of traditional Torah stories with traditional morals and focused more on the bigger picture. As a disconnected college student, I felt that this teaching style and course work was the best way to draw me back in.

Ironically, I found myself asking the same three lettered question we tell kids to stop asking…. “Why?”

I was struck with this revelation during the very first lesson. The first lesson sets the stage perfectly for the rest of the course. Discussing the Jewish family was a brand-new concept for me. I had never thought of “being Jewish” as a connection as close as that of a family. Immediately I felt much more connected to Judaism and the people in my class. Going beyond that, this concept really differentiated Judaism from other religions. In Sunday school, we were taught that the Jews are the “chosen people” and that we only have one G-d. Yet, many religions across the world claim to have/be a “chosen people” or serve only one G-d. How are the Jews any different from them? For me, it was this concept of family.

Although plenty of other religions can claim to have/be a “chosen people”, serve one G-d, or study holy scriptures - only Judaism has that genuine familial connection. Because in fact, we are one. Further chapters expanded on this idea, showing what set Judaism apart from other religions, and why it was so special to be a Jew.

As I am now sitting in the library, avoiding my macroeconomics final, I keep thinking about this course. Even after the course ended, I still find myself reflecting on many of the questions posed by the Rabbi. Would I say that I am ready to drop everything and move to Israel? Definitely not. Do I feel more connected to the Religion and the Jewish people...sorry, family? Absolutely. As someone that came into this course with low ties to Judaism, I feel that my bonds are significantly stronger.

Thank you for an experience I hope to never forget.
HIGH-TECH, LOW BARRIERS:
NEW STUDY ADVANCES THE DIGITAL FUTURE OF JEWISH LEARNING

By Deborah Fineblum | JNS.org

By day, Liora Brosbe is the family engagement officer for the Jewish Federation of the East Bay in Berkeley, Calif., where she reaches out to the community with a menu of opportunities for “connecting to Jewish life and each other.”

But when she’s not at work, Brosbe’s main job is raising three kids, ages 2, 6 and 8. Their home? A laboratory for Jewish learning strategies.

“Yes, they’re little petri dishes,” their mom, who is also a psychotherapist, says with a laugh. “Like most families, screen time is a huge issue at our house, both for time and content. But I tell families it’s also an amazing opportunity for low-barrier Jewish engagement.”

With the avalanche of new technologies, many of them being tapped for Jewish learning, educators, funders and parents are often befuddled about where to invest their money and their kids’ or students’ time. A new report on the implications of the wave of educational technology and digital engagement is designed to guide the Jewish community through this complex space.

Sponsored by the Jim Joseph Foundation and the William Davidson Foundation, “Smart Money: Recommendations for an Educational Technology and Digital Engagement Investment Strategy” examines many of these innovations and provides suggestions for navigating the high-tech world.

The study’s recommendations include: using virtual and augmented reality—a user could, for example, experience the splitting of the Red Sea; creating games based on alternative scenarios for “Jewish futures,” such as rebuilding Jewish life after the Roman destruction of the Second Temple; offering opportunities for students to learn coding and other technological skills, which can foster connectedness among Jewish youths and introduce them to Israeli high-tech companies; and increasingly using video, music, podcasting and other platforms.

The report is garnering far more attention than expected, according to the sponsors.

“It’s a huge media marketplace out there and most Jews are exposed to the same information as the rest of the world,” says Lewis J. Bernstein, a former producer of Sesame Street and the report’s lead researcher. “Parents and educators have difficult choices to make, and Jewish learning and wisdom compete with the secular world.”

Regarding technology’s potential value to the Jewish world, the Jim Joseph Foundation has “certainly dipped our toe in, but we knew there was so much more to understand,” says the foundation’s chief program officer, Josh Miller.

“The report is giving us a roadmap for how to focus our efforts,” he says, adding, “Training a good educator doesn’t change but, as educational technology and digital platforms do, teachers and tech producers are working together to create educational opportunities.”

For example, as the number of Holocaust survivors dwindles, the Los Angeles-based USC Shoah Foundation recently initiated “New Dimensions in Testimony,” a program that uses artificial intelligence to answer students’ questions from a pool of 2,000 pre-recorded survivor responses.

“It looks and sounds like you’re talking one-on-one with the survivor,” says USC Shoah Foundation spokesman Rob Kuznia.
"The gigantic opportunity for the community is the new ways we can access Jewish wisdom," says the Jim Joseph Foundation’s Miller. Ironically, he says, that means disconnecting once a week “because of our 4,000-year-old tradition called Shabbat, which reminds us that that life isn’t only about the little rush you get every time you get a text.”

Like all powerful forces, technology should be utilized in moderation, one observer notes.

“There is no question that high-tech, which is so much a part of the lives of young Jews, needs to be part of their Jewish educational experience as well,” says Brandeis University’s Dr. Jonathan Sarna, a leading expert on Jewish education and American Jewish history as a whole. “History suggests, however, that these new technologies will certainly not substitute for effective teaching. Now, as in the past, educators should look for modest gains from the introduction of new technologies, and should be wary of high costs and hype.”

Lisa Colton—who specializes in implementing digital strategies for synagogues, day schools and camps—agrees that technology alone is not the answer.

“Technical savvy is the easiest thing to find and hire, but smart design requires you to put yourself in your user’s shoes,” says Colton, chief learning officer for See3 Communications and founder of Darim Online. “But the [‘Smart Money’] report does give educators a new way to understand today’s audience, implications for innovative design, and the all-important relationship between content and technology.”

At the same time, there is already a growing field of Jewish organizations specializing in educational technology and digital engagement, including Sefaria, Reboot, BimBam and Let it Ripple.

“The report is the start of legitimizing the technical Jewish world and the practice of investing in it,” says Brett Lockspeiser, co-founder and chief technology officer of Sefaria, an online library of Jewish texts that welcomed 460,000 online users last year. “It’s helping everyone become more comfortable taking that risk.”

Back in Berkeley, Liora Brosbe recommends a four-minute Jewish 101 video on BimBam for first-time parents who are welcoming new babies. Meanwhile, as she cooks dinner in her own home, her children engage with Jewish music and content through the Spotify app.

“They’re going to have screen time anyway,” she says. “So why not Jewish ones?”
When I applied to go on Birthright, a fully FREE 10-day trip to Israel for young Jews, I did not take it seriously at all.

I thought I was just getting a free vacation where I would see some cool things, take some nice Instagram pictures, and be able to legally drink. Yes, I experienced all those things, but the trip was so much more than I expected and could have ever hoped for.

Birthright was, hands down, the greatest experience of my life, and I genuinely do not think there is another place on this earth that will give me the same feeling as the country of Israel gave me. It has this power and feeling over you that is so hard to explain unless you experience it for yourself. As my group and I traveled all around the country, I felt so connected and at home—I felt this way right off the bat. The country is so magical, and for once in my life I was so freaking proud to be Jewish. I have always for some reason not put my Judaism on display for the world. However, being surrounded by all of these other Jewish people my age, and seeing how cool they all are, I am so excited to scream my faith from the mountain tops, and continue to connect with my religion even further.

I am going to miss how Israel and these amazing people I met on my journey made me feel, but I am so excited to keep the memories alive by sharing my experience with everyone around me, and continuing to build connections with the people that I shared this life changing experience with. The people were amazing, and I have never been so happy or laughed so hard in such a short period of time, in my entire life.

On the trip, six Israeli soldiers were able to be part of our group, not as protection, but as normal young adults getting a break from their heavy commitment in the IDF. Hearing about all the responsibility they have and everything they do for their country makes me want to do something more with my life, something bigger than myself. I don’t know what that is yet, but this trip caused something big to happen within me. I want to learn more about my heritage and my people, and find ways to stay more involved with my faith. Israel is more than a place, it is a way of life, a feeling, and a home for the people who don’t feel like they have a place of belonging in this world.

Before traveling to Israel, if someone asked me if I was Jewish, I would tell them, “Yes, but only half Jewish.” Now, I have realized that there is no such thing as half Jewish, and WHOLEHEARTEDLY Jewish is what I am. This trip taught me that you are able to change your life if you want to—you just need to step out of your comfort zone and be vulnerable to an experience.

The impact will be everlasting, and I highly recommend it for anyone looking for a life-changing experience. I loved this country so much, and I am already looking for ways to travel back. A few weeks before the trip, everyone in my group wrote down what they were hoping for during the trip, and had it sent to their house afterwards. The following is an excerpt from my letter:

“When in Israel, I am really hoping to be changed after. I want to explore more than I ever have before, and make new friends and new connections. I am hoping to be moved by this trip, and look at life differently afterwards.”

Everything I wished for, happened.

I love you Israel, thank you.
**ORANGE-BALSAMIC GLAZED CHICKEN BREASTS**  
By Sharon Collison

Sauté chicken breast strips in cooking spray over medium heat in medium sauté pan until no longer pink inside. Meanwhile, prepare rice according to package directions. Whisk together vinegar, chicken broth, orange juice, dark brown sugar, garlic, ginger, salt and pepper in medium bowl. Add mixture to chicken and turn pieces until well covered. Bring to a low boil. Mix cornstarch and water in small bowl. Add to sauté pan and stir until glaze is thickened.


Sharon Collison is a faculty member in the Department of Behavioral Health and Nutrition and a registered dietitian for the nutrition center at STAR Health at the University of Delaware. Sharon is an award-winning recipe developer and loves to create all types of recipes from heart healthy meals to decadent desserts. She and her family are long-standing members of Temple Beth El in Newark, DE.

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4 boneless, skinless chicken breasts, pounded to even thickness, cut into 1-inch strips  
¼ cup balsamic vinegar  
¼ cup orange juice  
¼ cup fat free low sodium chicken broth  
¼ cup Truvia brown sugar blend or dark brown sugar, packed  
1 tsp chopped garlic  
3/4 tsp minced fresh ginger  
¼ tsp pepper  
¼ tsp salt  
2 tsp cornstarch  
1 Tbsp water  
2 11-oz cans mandarin oranges, drained  
(or 4 clementine’s, peeled, and sectioned)  
2 regular-size bags Boil-in-Bag brown rice, uncooked  
½ bunch scallions, chopped (green part only)
RABBIS’ VOICES

EACH MONTH, RABBI PETER GRUMBACHER, ALONG WITH RABBIS FROM AROUND THE STATE, ANSWER YOUR QUESTIONS ABOUT JUDAISM.

Q: In your eyes, what can we do to bring about a Messianic Age?

A: RABBI YAIR ROBINSON

Rabbi Joshua ben Levi, while meditating near the tomb of Rabbi Shimon Bar Yohai, was visited by the Prophet Elijah. “When will the Messiah come?” asked R. Joshua. “Ask him,” replied the Prophet. “The Messiah is at the gates of Rome, sitting among the poor, the sick and wretched. Like them, he changes the bindings of his wounds, but does so one wound at the time, in order to be ready at a moment’s notice.”

Then R. Joshua went to Rome and met the Messiah and greeted him, saying “peace upon thee, Master and Teacher” and the Messiah replied, “peace upon thee, O son of Levi.” Joshua then asked, “When will you be coming?” and was told “Today!” But the Messiah didn’t come. R. Joshua went back to Elijah and asked why the Messiah didn’t tell the truth, because he had promised to come today but had not. Elijah explained “This is what he said to you, Today, if only you will hear God’s voice.” (Psalm 95:7)

I first learned this midrash (found in the Tanchuma, among other sources) when I was a high school student at a youth group retreat devoted to creative arts with the theme of the Messianic Age. Since then I’ve always loved it. As a teenager, I found it to be a fascinating portrayal of the hero and savior; this was no platonic ideal of a Jewish prophet or sovereign, commanding armies in Israel toward its redemption. Instead, we find a fellow sojourner and sufferer, broken in his own way; found not in Israel but outside Rome, as non-Jewish a place as one can find, sitting with the wretched of the non-Jews. And that the coming of the Messiah requires agency on the part of those waiting for him; the Messiah would come today, if only we would heed God’s voice.

The question posed this month as we anticipate the High Holidays is what will it take to bring about the Messianic Age, that time of perfection, holiness and redemption. Increasingly, in Delaware and beyond, we are aware of the suffering of individuals and communities throughout the world. Whether it’s Israeli brothers and sisters ducking rockets in Sderot, Arabs fleeing brutal conflict, or the parent in our own city terrified her child might be shot in front of his own home, the brokenness of the world reveals itself to us again and again, and we feel as helpless as Rabbi Joshua may have been seeing the lepers at the gates of Rome surrounding the Messiah. And yet, I believe this story from our rabbinic sources can help us understand how the Messianic Age might come about, as well as give us hope.

First, it requires our own agency. We cannot act as if we are helpless, buffeted by the winds of history, powerless in the face of human misery. The theologian Art Green has written: “The actual work of redeeming the world is turned to us in history, and is done by all of us, day by day.” I firmly believe that our choices, our words have cosmic significance, even if we cannot see the greater whole, and we must understand that our actions make a difference in this world.

Second, we must understand it not merely as a time of Jewish redemption, but the redemption of the whole world. If we see the Messianic Age merely as Jewish salvation and relief of Jewish suffering, while the sick and the wretched of all the other nations continue to suffer, can we really speak of redemption? We may be the chosen people, a nation of priests and a holy people, but we cannot do the work alone. Yes, this means partnering sometimes with individuals and organizations that we don’t always agree with on every issue; no matter. We must see each other as created in God’s image, as voyagers on the same journey, and do what is necessary to partner in faith and community with one another, regardless of our differences.

Finally, we must not lose hope. Indeed, we are not permitted to lose hope. This is why Elijah chastises Rabbi Joshua at the end; we cannot give ourselves permission to let the world and its inhabitants suffer, to give in to the idolatry of cynicism. We must see ourselves as doing God’s vital work, listening carefully for God’s voice; for who knows? Perhaps this is the time, the action, that will bring about the age of Redemption.

RABBI PETER GRUMBACHER

The story is told of the couple who, while touring Israel, approach a little old man sitting by one of the gates into the Old City of Jerusalem: they ask him, “What are you doing here,” and when he replies, “Waiting for the Messiah,” they turn and start laughing hysterically. The little old man gets up onto his spindly legs, walks to the couple, and says, “Don’t laugh. The pay stinks but it’s a steady job.”

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RABBIS’ VOICES

We’ve been waiting for such a time, yet most liberal Jews don’t believe in a personal Messiah, rather we look forward to a Messianic Era. That’s when humanity decides the time is ripe for an end to war, injustice, hate and the like, and do the work themselves to bring about what we all pray for.

A Messianic Era is not for Jews alone. We all share in the hope that “isms” are eradicated if their focus is on destruction. The shared efforts of Christians, Muslims, and Jews in addition to all the followers of the other world’s religions, can bring about such a positive era.

The other day I passed a sign in front of Silverside Church that read, “Anti-Semitism is a Moral Malignancy” and thought to myself, “If that had been in the hearts of women and men across the centuries, our history might have been different indeed.” But, again, it’s not just anti-Semitism that must be eradicated. In fact, many Jews are guilty of hatred of others as if we never knew its impact.

All of us have to be in on the effort. Synagogues often have significant activities focusing on social justice, often in conjunction with the good people of churches and mosques. We also have the opportunity to speak to people who don’t know what Judaism represents, and we know that education is a prime method to eradicate misunderstanding. We, too, should know what the other religions are all about. Again, it’s not just non-Jews who need a primer on Judaism, but Jews as well who need lessons on the faiths of others, neighbors as well as those in far-off lands.

Let’s make sure we do all we can to make that beggar unemployed!

SHABBAT CANDLE LIGHTING TIMES

FRIDAY, AUGUST 4, 2017
Light candles at 7:54 PM
Shabbat, August 5, 2017
Shabbat ends at 8:55 PM

FRIDAY, AUGUST 11, 2017
Light candles at 7:45 PM
Shabbat, August 12, 2017
Shabbat ends at 8:46 PM

FRIDAY, AUGUST 18, 2017
Light candles at 7:36 PM
Shabbat, August 19, 2017
Shabbat ends at 8:35 PM

FRIDAY, AUGUST 25, 2017
Light candles at 7:26 PM
Shabbat, August 26, 2017
Shabbat ends at 8:24 PM

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One bam . . . two crack . . . four dot . . . MAH JONGG!!

Sound familiar? If so, you are one of millions of players around the world who play and enjoy the popular tile game of mah jongg.

Standard mah jongg is played with four players although some groups have a fifth player who rotates in and bets on the winner of the hand. It uses a set of 144 tiles marked with Chinese characters and symbols for dots, bamboo, wind, flowers, seasons and dragons. Players keep their tiles on a rack, similar to scrabble. It is basically a pick and throw game similar in some ways to rummy. One big difference, however, is that each mah jong player has in front of them an official card, a tri-fold in beautiful color, issued by the National Mah Jongg League, that designates what “hands” or combinations of tiles you must collect in order to “Mahj.” Each year, to keep the game fresh and challenging, the league issues a new card of standard hands and those of us who have sent in our $9.00 eagerly await this arrival. In recent years the League has begun making available a large print version of the card, much appreciated by many of us.

The tiles used in the game in the 1920s through the 1970s were actually made of ebony and ivory and sets were very costly. Today’s sets, which can be purchased in most sporting goods stores or online, include plastic, ceramic, or wood tiles and are much less cost prohibitive. Some of us were lucky enough to inherit original sets from our mothers or to purchase them at garage sales.

Here in Delaware, women (and some men) play once, twice or even three times a week. We play in the afternoon and the evening. We play for fun with no money exchanged or for a “pie” of $3.00 to $10.00 or higher. We follow the official rules or we make our own table rules that are frowned on by the National Mah Jongg League. We play Atomic, hot wall, and cold wall. We play pick, then throw or throw then pick. Some groups have been playing together for over 50 years, and some are newly forming.

Whatever category we fit in, we all love our “mahj.”

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Of course, no Jewish social event occurs without food. And in fact, the history of snacks served over the years is a walk down memory lane. Older players, or those who watched their mothers play will recall Joya brand chocolate covered Jells, marshmallow sticks, non-pareils, and Jello molds. Nowadays most of us try to be healthier with veggies and fruit the most popular goodie. Or so we say.

Myths and legends abound about the history of mah jongg. One story is that the game dates back to 2350 B.C. when Noah played it on the Ark. Not a bad way to pass the time during 40 days and nights of rain. Others say that in the 10th century the game was invented for use by the Royal Court of China. Use by commoners was forbidden and punishable by decapitation. Harsh.

What we know for sure is that the game, first played in China, was very different from the way we play today. Today’s game was created in the mid to late 19th century. However, there is some debate as to who was is responsible for its creation. An American named Joseph Babcock is believed to be the one who brought the game to America after picking it up in China where he worked for an oil company. He published Rules of Mah Jongg, also known as the Red Book. He simplified the game to make it easier for Americans.

Many variants of the game developed through the 1920’s. Standardization occurred in 1937 with the founding of the National Mah Jongg League. Viola L. Cecil, the co-founder and first president, published Mahj: The American Version of the Ancient Game in that year.

Tournaments and other events involving mah jongg are numerous. In 1986 the first Mah Jongg Cruise Tournament was held. In 2010 the 25th Silver Anniversary Cruise attracted hundreds of players from the United States and Canada. In 2011 five dozen players took part in the first mah jongg marathon at the Museum of Jewish Heritage in Lower Manhattan. That museum is currently running an exhibition called Project Mah Jongg featuring the history and meaning of the game.

But how did Mah Jongg become so identifiable Jewish? Eddie Cantor once sang “Since Ma is Playing Mah Jongg” and Woody Allen talked often about his mother’s Mah Jongg games. Is it because The National Mah Jongg League was formed by a group of Jewish women? Or is it because Jewish wives started playing during WWII while their husbands were away fighting? Or, as NMJL President Ruth Unger believes, was it because selling Mah Jongg cards functioned as a fundraising source for synagogue sisterhoods and Hadassah chapters?

Whatever the reason, that’s changing too, as more and more non-Jewish women are discovering the joys of the game.

So, next time you sit down to play, thank the Chinese, thank Joseph Babcock, or thank your mother! But certainly, thank your lucky stars that our favorite pastime is still going strong!

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QUESTIONS:
Contact Sue Rohrbaucher at SueRohrba@aol.com
CELEBRITY MITZVOT

By Yoni Glatt
koshercrosswords@gmail.com

Difficulty Level: Medium

ON PAGE 46

ACROSS
1. Aaron’s eldest
6. Ike Davis’ first New York team
10. Talking shrub, once
14. Barbera’s partner
15. Co-star to Harrison and Carrie in 1977
16. Fitzgerald who covered 44-Down
17. Actor William’s clothing issue?
20. Like some Neil Gaiman work
21. Israel: Jerusalem :: Canada: ___
22. Have 45-Down
24. B’___ Elokim
25. Shemesh, in Mexico
30. Miami hotel, with Eden
33. The ___ Banquet (1883 infamous event)
34. El Al flights soar through it
35. Title for Freud before Doctor
36. Bagel feature
37. Rabbi Sacks and George Byron, e.g.
39. Uncle of Judah
40. How the second word of “Mrs. Robinson” would be said in a Cockney accent
41. J. Hozman Airport abbr.
42. Caribbean country that recognized Israel in 1949
43. Shofar source
46. Distance not normally used in Israel
47. ___ B’Av
48. “___ thou shalt lose for me one drop of blood” (“Merchant of Venice”)
49. She ended the Soup Nazi’s reign
50. “Hello Muddah, Hello Fadduh” singer Sherman
52. Maimonides and Nachmonides, e.g.
54. Zap (a way to warm up falafel)
55. Part of NAJC or Nasdaq: Abbr.
57. Zig’s partner
59. Target of the Gamorra protein being studied at Hebrew U.

DOWN
1. North American students org. for those with a lot of chochmas
2. Spa sound (“Ayzeh yofi!”)
3. It connects most claimed descendants of Aaron
4. Buy in for Eli Elezra
5. Bayer who plays a Bar Mitzvah boy on “SNL”
6. “Give me children, or ___ I die” (Gen. 30:1)
7. Hirsch’s “Taxi” co-star Henner
9. Lox source
10. One of Bea’s “Golden Girls” co-stars
11. Teﬁllin area bone
12. Knocked off, in a biblical way
13. Second word in a bracha
15. Co-star to Harrison and Carrie in 1977
16.“Ike Davis’ first New York team
17. Barbera’s partner
18. Notable Jewish queen of a foreign land
19. Shirley’s Oscar-winning role in Brooks’ “Terms of Endearment”
20. Like some Neil Gaiman work
21. Israel: Jerusalem :: Canada: ___
22. Have 45-Down
23. Shirley’s Oscar-winning role in Brooks’ “Terms of Endearment”
24. D’___ Elokim
25. Shemesh, in Mexico
26. ___ Row, band heavily influenced by Kiss
27. TV host Orman’s decorated hut?
28. Shofar source
29. Rabbi Sacks is considered a great one
30. Adjust, like a pair of tefillin
31. Rabbi Sacks is considered a great one
32. Kosherica vacation offering
33. It can be intense in 65-Across
34. Unlike chametz
35. Preminger who made “Exodus”
36. Birchat follower following a meal
37. Bartenura ___ Spumante
38. “The ___ Love” (Gershwin classic)
40. First name behind “The New Colossus”
41. .. Studied at Hebrew U.
SIDNEY BALICK
AGE: 85
Sid Balick died peacefully on May 18th. He was 85.

Sid was the son of Russian immigrants, who came to America with a dream of providing their children education and opportunities they never had.

After graduating from the University of Delaware in 1953, Sid received his JD from the Dickinson School of Law. Within a year of his admission to the Bar, he became Delaware’s first Family Court Master and subsequently, served for six years as attorney for the State Senate.

Almost immediately upon graduating from law school, Sid opened a small law firm in Wilmington. He knew from the start that he wanted to represent people who were most in need of access to the courts and who were the least able to afford it.

The work he did for his clients fulfilled him. And while over the course of a 50-year career, he received many great honors, including admission to the prestigious American College of Trial Lawyers, recognition in Best Lawyers in America, and the First State Distinguished Service Award, it was his relationships with, and service to his clients that made him most proud.

Sid was elected to the Delaware House of Representatives in 1970. For decades, he served on the Professional Guidance Committee of the Delaware Bar and the Supreme Court’s Board on Professional Responsibility, helping countless lawyers in need. He was also a mentor to many lawyers, several of whom worked with him in his law practice. Many of those lawyers went on to serve distinguished careers as State and federal judges, as well as elected officials. Among them, his younger brother Bernard, served as a Federal Bankruptcy Judge. Of course, one former young associate who made him particularly proud was Joe Biden.

The greatest joy in Sid’s life was his family and he devoted himself fully to being a husband, father, grandfather, son and brother. While family vacations to Bethany Beach, to Europe and Africa and to the mountains to ski or hike were memories he treasured, it was the frequent family dinners and brunches that he looked forward to and loved the most.

Seated around the dining room table with Carol, his wife of 55 years, his children and their spouses, Adam and Samantha, Dana and Paul Herdman and Elizabeth, along with his cherished grandchildren, Emma, Sarah, Olivia, Maddie and Jesse, he would look at his family and tell them how proud and lucky he was. “We should take a picture,” he would say.

The Balick family is grateful for the support of dear friends and family, along with the health care providers who cared for Sid during his brief illness.

In lieu of flowers, please consider contributions in Sid’s memory to The Boys and Girls Clubs of Delaware, 669 S. Union St. or to the Sid and Carol Balick Family Foundation at the Delaware Community Foundation, 100 W. 10th St.

ERIC BERG
Age 59, passed away Saturday, May 20, 2017 after a courageous battle with ALS over the last four years.

Born June 16, 1957 in Harrisburg, PA to the late Frances and Quentin Berg. Eric grew up in New Cumberland, PA and was the youngest of 6. He received his BS in Mechanical Engineering from Cornell University and his Masters in Mechanical Engineering, focusing on control systems, from Drexel University. Eric worked for DuPont for 14 years and W. L. Gore for 17 years. He was an avid bicyclist and skier, who loved outdoor activities, such as hiking, sailing, running, and spending time with his family in New Hampshire.

Eric is survived by his wife, Amy; daughters, Sonia and Charlotte; brothers, Bruce (Catie) and Owen (Patty); sister, Holly; and many nieces and nephews.

In lieu of flowers, the family suggests contributions to the Eric Berg Fund (www.alsphiladelphia.org/ericberg).

GRACE ANN POLLETT CHERRIN
Age 73, passed away Thursday, May 18, 2017.

Grace was a teacher her whole life. First, as an Art teacher and then she taught Special Education for 25 years. Grace loved the arts - especially music, dance and visual arts.

MORE ON NEXT PAGE
She and her sister, Ruth were season ticket holders for the Delaware Theater Company and the Delaware Symphony for many years. Also, she was an avid walker.

Preceded in death by her husband, Gary; and her parents, Leon and Dorothy Pollett; she is survived by her son, Harry Cherrin of The Hague, Netherlands; daughter, Lynn Cherrin Rubin (Scott) of Levittown, PA; 2 granddaughters; and sister, Ruth Forman. The family would like to gratefully recognize the excellent care Grace received at Sunrise Assisted Living of Wilmington and the Kutz Home as she progressed through her disease.

In lieu of flowers, the family suggests contributions to the Alzheimers Association (www.alz.org), the Kutz Home, 704 River Road, Wilmington, DE 19809, or Congregation Beth Shalom, 1801 Baynard Boulevard, Wilmington, DE 19802.

JOEL F. GLAZIER
Age 65, passed away Friday, July 7, 2017 after a long and courageous battle with cancer.

Born in Wilmington, DE on November 14, 1951, he attended P.S. DuPont High School; he received both his Bachelor’s and Master’s Degrees from the University of Delaware; and he received his Beatles Certification from Oxford University. Joel taught Social Studies, Reading, and English as a Second Language for 29 years. He traveled extensively, visiting all 50 states and 30 countries. Joel was also a world renowned Beatles’ expert, lecturer, and collector. He was a member of Adas Kodesch Shel Emeth (AKSE) Synagogue and the Seaside Jewish Community. Joel was a member of the Halina Wind Preston Holocaust Education Committee, the Delaware Humanities Forum Speakers’ Bureau, the John Lennon Peace Forrest in Israel, and Amnesty International.

Joel was survived by his brothers, Richard (Amy) and Brad (Michelle); nephews, Michael (Katie) and David (Julie) niece, Jenna; 3 great-nephews; 2 great-nieces; and many cousins and friends.

The family wishes to thank the staff of Lodge Lane Assisted Living for their compassionate care.

In lieu of flowers, the family suggests contributions to AKSE or a charity of your choice.

HILDA HIRSCHHORN
Age 95, passed away peacefully in her sleep on July 16, 2017.

She was a graduate of Wilmington High School and earned a certificate from the Temple University School of Oral Hygiene. During World War II, she was an oral hygienist for the State of Delaware, serving in the New Castle County schools. She later earned a real estate sales license and worked with her husband, Leo at Triangle Realty.

Hilda was a member of the Adas Kodesch Shel Emeth Synagogue for over 65 years. Besides raising three sons and later caring for her husband and father at home, she enjoyed family occasions, cooking for holidays, and admiring her beautiful dogwood tree she planted at her home 65 years ago. She was the matriarch of the family, always strong, steady, supportive, and loving.

Loved by her sons, Harvey (Jackie) and William (Dr. Susan Sherman); and daughter-in-law, Myra. Adored by her grandchildren, Caryn, David (Moire), Seth (Tara), Danny (Parker Merrow), Ava, Rebecca Cacagnno Rodriguez, Shoshana, and Max; and by her great-grandchildren, Leo, Nolan, and Francis Cacagnno Rodriguez, and Abigail and Weston. Hilda was survived by her brother, Rabbi Alfred Bronfin (Ethel) and will be greatly missed by many nieces, nephews, and cousins. She was predeceased by her beloved husband, Leo; her greatly missed son, Stuart; her parents, Jacob and Florence Bronfin; siblings, Sylvia Schmidt, Marion Brenner, Samuel Bronfin, Rose Bronfin; and granddaughter, Samantha.

In lieu of flowers, the family suggests contributions to The Michael J. Fox Foundation for Parkinson’s Research (www.michaeljfox.org).

DEANE CHINN KATTLER
1937 - 2017

Passed away at home, Saturday, July 8, 2017 after a long and courageous battle with cancer.

Born January 14, 1937 in Philadelphia, PA, Deane was a West Philadelphia High School graduate and received her teaching degree from Temple University in 1958. Deane married Dr. Howard Kattler in 1955 in Philadelphia and dedicated her life to family and community service. She taught at the Siegel Jewish Community Center pre-school for 20 years.

Deane served on every Jewish community agency board including being the Women’s Division Campaign Chair and a Jewish Federation of Delaware Young Leadership Award recipient. She served as president of Diamond B’nai B’rith Women and chaired the Hadassah Israel Relations Committee. Deane helped to relocate Russian immigrant families for the Jewish Family Service and served on the Congregation Beth Shalom Board for many years. She never said no to any request, whether for a friend in need or volunteering with her children’s school and extracurricular activities.

Deane amazed everyone with her ability to perform so many jobs and duties so efficiently and without complaint. With all of her accomplishments her greatest loves were her husband, children, and grandchildren. She never missed any of their activities. Deane had a passion for recording every event starting with 8 MM movies, pictures, and slides, to capturing moments on her iPhone 7. She loved making scrap books for lasting memories and was fortunate to be able to travel the world including many trips to Israel.

Predeceased by her sister, Ilane Sherman, Deane is survived by her beloved husband of 61 years, Howard “Heshy” Kattler; her children, Debra Kattler (Bert Gold), Steven Kattler (Donna), and Patti Asor (Shlomo); grandchildren, Matt (Courtney), Ben (Natalia), Marlee (Mac), Dani, Talya, Sara, Yoni, and Maya; nieces, Robin DuBois and Sherry.
Korman (David); and nephew, Petr Salidar (Jeanne).

In lieu of flowers, the family suggests contributions in her memory to the Jewish Federation of Delaware (www.shalomdelaware.org) or the charity of your choice.

LOUISE KURSH
Age 93, passed away Tuesday, May 23, 2017.

She was born February 28, 1924 in Bryn Mawr, PA to the late David and Rose Miller. Louise was a member of Congregation Beth Emeth and Adas Kodesh Shel Emeth Synagogue, where she was a past president of the Adas Kodesh Shel Emeth Sisterhood. She was also a member of Brandywine Country Club and wintered at the Fountains in Lake Worth, FL.

Preceded in death by her husband, Irving; brother, Robert Miller; sisters, Ethel Levin, Anne Spinak, and Renee Miller; she is survived by her children, Sam (Beth), Raymond (Jane), David (Debby), Wayne (Barbara), Steven (Nan), and Faith Bacha (Mark); 9 grandchildren; and 6 great-grandchildren.

In lieu of flowers, the family suggests contributions to the Bell Kursch Library at Adas Kodesh Shel Emeth Synagogue, 4412 Washington Boulevard, Wilmington, DE 19802.

MARTIN DANIEL PRESSMAN
Age 93, passed away June 6 in Milford, DE from complications from lung disease. He had a modest upbringing and later transformed into a self-made businessman whose provocative wit and charm dazzled his family and a small generation of blushing waitresses and nurses.

Born to an immigrant family, Mr. Pressman, who went by Marty, took up apprentice work at the age of 16 at a butcher shop on Kensington Avenue in Philadelphia. At 18, he entered the U.S. Army’s radar unit and served three years across Europe during WW II. He often shared two profound yet contradictory war experiences: kisses courtesy of liberated French women and witnessing stockpiles of corpses at concentration camps in Germany.

After working various jobs, he co-founded Orson’s Meats, a retail and wholesale meat business in Glen Burnie, MD, where he was a hard-charging owner nicknamed “The Chief.” Despite his tough exterior behind the counter, he was a benefactor to many employees, charities and family. After 54 years in the meat business, he retired in 1993 and later moved to Milford, which he called “paradise.”

His humor was outlandish and at times uncomfortably direct and bold, yet fantastically simple. Months before his death, Marty had a dream about dying. What happened exactly? He answered: “What happens? You die!”

After retirement, his demeanor softened significantly and he cared for his mother-in-law and son-in-law through illnesses. Marty was an avid fan of the NBA (he struggled to remember names of players, but he knew everyone’s shooting percentage), politics and news, and of course meat with gravy (just don’t serve him white meat). In his final years, he joked about opening a deli in heaven and watching “the pearly gates” basketball team before conceding that he might end-up cheering for a team further south.

Marty is survived by his devoted wife of 49 years, Mary Ann Pressman (Sinlock); children Lynne P. Ellick, Alan Pressman, Jason Matthew Pressman and his wife Jessica Pressman; grandchildren Joy Dara Ellick and her husband Corey Fraiberg, Alison Fruman, Adam Ellick, Erica Pressman, Jack Martin Pressman; sibling-in-laws Irene Garrett, Bob and Barbara Sullivan, Charles and Bonnie Sinlock; great-grandchildren Rebecca and Sarah Fruman, Jordan Hoffman and Evan and Sydney Fraiberg. He was preceded in death by parents Rose and Jack Pressman; brother, Albert Pressman; son Neil Nameroff. Mother-in-law, Sue Sinlock and son-in-law, Eugene Ellick.

In lieu of flowers, donations may be sent to Delaware Hospice Center, 100 Patriots Way, Milford, DE 19963.

M. DAVID ROSENBERG
1929 - 2017
AGE: 87 • Newark

Morton David Rosenberg died reluctantly, valiantly, and peacefully at home on July 5, 2017 in Newark, Delaware at the age of 87.

He was born in the Bronx on August 26, 1929, the son of the late Isaac Eric and Sophie (Bloom) Rosenberg. David graduated from AB Davis High School in Mt. Vernon, NY. His fascination with rocket science ignited after an accidental explosion during a school assembly demo. (Spectacular! And no injuries.) He received his BS in Chemical Engineering from New York University in 1950.

From 1951 - 1952 he served honorably as a Lieutenant in the U.S. Army Chemical Corps on active duty in the U.S. and Korea. David began his career as an Assistant Engineering Manager for Stein Davies Co. in Long Island. His ambition to be part of the “Space Race” came true, when hired as Program Manager for Thiokol Propulsion (now Orbital ATK) in Elkton, MD. For 37 years (1958 -1995), besides his work as part of the team enabling retro rockets to bring astronauts back from the moon, his office humor and original poems roasting co-workers earned him the distinct title “Poet Laureate of Thiokol.” After retiring, he worked as an Engineering Consultant for The CECON Group where he launched lunch-gatherings of ROMEOS (Retired Old Men Eating Out).

He was Associate Fellow of the American Institute of Aeronautics and Astronautics (AIAA) since 1958, when it was the American Rocket Society. Over the years he earned many awards while holding nearly every leadership position on the Delaware AIAA council.

David was a pioneering member of Temple Beth El, active in the Men’s Club and Chaverim. He was tickled when “The Funny Times” published excerpts from his comic “Rosygram” newsletters.

He loved to garden, dance with Marilyn, play poker, build elaborate sand castles, and pick up pennies. “Cents of Luck,” the story of his coin quests, aired nationally as part of The Moth Radio Hour.

He is survived by his wife of 65 years (and high school sweetheart), Marilyn Ruth Rosenberg. He is also survived by his daughter, Susan/Flash Rosenberg; son, Kenneth Rosenberg (Lorna Lee); daughter, Joan Day (Rob); and two much-adored grandchildren, Melissa Day (Peter Adelman) and Steven Day.

In lieu of flowers, the family suggests contributions to Temple Beth El. And to best honor the quirky spirit of our DOD (Dear Olde Dad), go to the Dollar Store to get yourself something useless but necessary, because it’s funny.
Visit the Jewish Federation of Delaware website at ShalomDelaware.org for a full, up-to-date listing of community events.

WEDNESDAY, AUGUST 2
Member Appreciation:
Grill & Chill
5–9 PM
Siegel JCC
Cost: FREE
Let us show you how much you mean to us! Join us for free food, drinks, and activities all evening long at the J. For more information, please visit siegeljcc.org or contact Wendi Weingartner at wendiweingartner@siegeljcc.org.

WEDNESDAY, AUGUST 2
Jewish Heritage Night
at the Wilmington Blue Rocks
6:35 PM
Frawley Stadium - Wilmington, DE
Join us as we celebrate Jewish Heritage Night with the Wilmington Blue Rocks and watch America’s greatest game. First 500 fans will receive a free T-Shirt. Special ticket rate of $8.00. Email order to groups@bluerocks.com
For questions or more information email Nicole@shalomdel.org or call 302-427-2100.

SUNDAY, AUGUST 6
PJ Poolside
10:45 AM
Siegel JCC Pool Pavilion
Stay cool with PJ Library for a story, “Ella’s Trip to Israel” and a craft poolside.

WEDNESDAY, AUGUST 9
BBQ Dinner
5–7 PM
Outdoor Pool Deck
Join us on the pool deck for an a la carte barbecue dinner followed by live music from Distant Cousins! Beer, wine, and food available for purchase, as well as an open pool.
For more information, please visit siegeljcc.org or contact Katie Glazier at katieglazier@siegeljcc.org.

WEDNESDAY, AUGUST 9
Distant Cousins Concert
7 PM
Siegel JCC Outdoor Amphitheater
Free outdoor concert with popular band, Distant Cousins.

MONDAY, AUGUST 28
First Day of School
Albert Einstein Academy
Albert Einstein Academy welcomes students for the first day of classes of the 2017-2018 year.
For more information about enrolling, please contact Julia Forester, Director of Admissions at 302-478-5026 or julia.forester@einsteinday.org.

MONDAY, SEPTEMBER 4
End of Summer BBQ
4–7 PM
Outdoor Pool Deck
Join us on the pool deck for an end of summer/Labor Day bash featuring a la carte barbecue dinner and live blues/rock music for your entertainment! Beer, wine, and food available for purchase, as well as an open pool.
For more information, please visit siegeljcc.org or contact Katie Glazier at katieglazier@siegeljcc.org.

MONDAY, SEPTEMBER 11
2018 Annual Campaign Kickoff
with Dr. Ron Wolfson
7 PM
Siegel JCC Auditorium
Welcome author of “Relational Judaism,” Dr. Ron Wolfson. Tickets $25 in advance, $30 at the door. Includes a copy his book “Relational Judaism” and a dessert reception with friends following Dr. Wolfson’s presentation.

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**Jerusalem Post Crossword Puzzle Solution**

Celebrity Mitzvot

Puzzle Located on Page 42

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For more about advertising opportunities, contact: KATHRYN WEISSENBERGER

kathryn@shalomdel.org | 302-427-2100
Jonah was overjoyed.

The first sleepover he had ever hosted was about to begin and the boy was ready. Jonah loved his home and even had a forest to explore with a tree house and zip-line in the backyard. He couldn’t wait to play. His three friends, Brian, Austin and Tyler had been given the green light to attend and would be over any minute, sleeping bags in tow. Jonah’s dad would be taking the boys fishing at a nearby pond and upon their return they would play in the yard, grill hotdogs, have a watermelon eating contest, slurp down juice pops, watch a movie and eat popcorn, and then stay up all night long (as perfectly normal nine year olds do).

The three boys showed up, and Jonah was giddy with excitement. It’s like the safe had finally been cracked and the goods ready and visible; the plans he kept in his head for the last two months were materializing at last. After a tour of the house and a quick pass of lemonade, the boys headed out to the car to hit the pond.

But first, Brian, Austin and Tyler whipped out their iPhones to text their moms—just because they could. Going against everything Jonah had envisioned, his friends didn’t put them down the rest of the night.

The children of the 21st century, different in every way imaginable to the children of previous eras, are here to stay. And, based on the historical trajectory of the ever-changing human race, will continue to morph into people of differing behavior, personalities, and intellect than that of other generations. For every child ever born, there is usually a senior adult who pontificates: When I was your age, we didn’t act like that. Every era seems
to experience being shocked by younger generations’ behavior and mentality. And every era has had to adapt to changes in how society evolves (or devolves, depending on who you ask). Exploring alternative ways to teach younger generations is a part of that adaptation process. So, then, what does it mean to educate a child of the 21st century? Having iPads at infancy; iPhones in primary school; medals for every event they ever fail; video games that replace books; Edmodo, Facebook, Instagram, and SnapChat as new ways to share; parents who play rescue squad for every—little—thing; or teachers who have lost their authority because many schools won’t stand up to the helicopter parent, suggests that educating children of this century is going to look very different than that of previous ones. But in all the creative and productive ways in which education evolves, one educational goal should never change: educating children to be kind, considerate and peaceful people.

I’m concerned, though, (and this is where my reflection may appear harsh) that this fundamental lesson in human development is being forgotten, or worse yet, avoided because many parents find it easier to give in to a child’s tantrum or excessive demands than it is to seize a teachable opportunity. A child will quickly catch on to this source of power and begin to become less and less accountable for his actions. Consequently, I have seen all too often parents over-advocating for their children in school, leaving educators with a difficult job because they’re unable to actually do their jobs because of sometimes unwarranted concerns of hovering parents. Clear of ill intent, parents leave children without boundaries, alone and struggling at the helm.

Whether or not the lesson is taught by parents or taught through schools, it’s evident that we’re not doing our children any favors when we don’t have serious discussions about the importance of kind and thoughtful behavior. Schools are making every effort to crack down on bullying; all 50 states have adopted anti-bullying legislation, however there are no federal laws that deal directly with bullying. Many schools have even adopted peaceful mottos (e.g., It takes a world of differences to make a difference in the world, or A peaceful world starts here!) reflecting their school philosophy that students are then encouraged to practice daily. Some schools also acknowledge the need for, and in some cases have implemented social-media skills training, however there are still debates on whether or not schools should dedicate the resources to the training and teaching of a social-media skills curriculum. Some schools have tried to incorporate restricted cell phone use into policy, but many parents don’t support the policies expressing their discomfort when their children cannot call the parent if needed. This blows me away. I remember in the sixth grade asking my friend’s mom, Mrs. Evans, very politely if I may use the phone to call home. This simple necessity forced me to practice communicating effectively in order to meet my need.

Regardless of how kind behavior was taught and executed before, it’s still our job as a society to teach kindness in ways that it can be executed now. Teaching children to be considerate and thoughtful when using cell phones; teaching them that they must be accountable for their words and actions on SnapChat or through text; teaching what it means to be disinhibited—acting impulsively without restraint in an aggressive manner. Or reminding them that even when they communicate through anonymous mediums, that there is still and always will be . . .

. . . a human with feelings at the other end of the message.

“...educating children of this century is going to look very different than that of previous ones. But in all the creative and productive ways in which education evolves, one educational goal should never change: educating children to be kind, considerate & peaceful people.”
COMMUNITY EVENT &
2018 CAMPAIGN KICKOFF

MONDAY, SEPTEMBER 11, 2017
7PM | SIEGEL JCC AUDITORIUM

KEYNOTE SPEAKER

DR. RON WOLFSON

RELATIONAL JUDAISM
Using the Power of Relationships to Transform the Jewish Community

“With PASSION OF INSIGHT AND HUMOR OF EXPERIENCE, Ron Wolfson weaves a vision for our future.

YOU WERE INSPIRING! Ron drew people representing 20 different organizations from across the metro area...amazing! You MADE US LAUGH and you PUSHED US TO DO WHAT MUST BE DONE.

People are still EXPLODING WITH INSPIRATION after your visit, and continue to talk about the many ways you influenced them and moved them.

WE ARE STILL FEELING THE HOLY REVERBERATIONS FROM YOUR WORDS AND DEEDS. You truly LIVE your teaching, which is so powerful.

Keynote Speaker

DR. RON WOLFSON

- VISIONARY JEWISH EDUCATOR
- AUTHOR

Fingerhut Professor of Education at the American Jewish University in Los Angeles

ADVANCE TICKETS: $25.00
Includes book + dessert reception

AT THE DOOR: $30.00 Limited Seating

REGISTER BY SEPTEMBER 5TH
at ShalomDelaware.org/Wolfson
or by calling JFD at (302)427-2100

For more information, contact
Nicole@ShalomDel.org

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