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# JEWISH NEWS

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FREE

## Federation 2022 Main Event will feature author Dara Horn

Rachel Wall, special to the WJN

The Jewish Federation of Greater Ann Arbor is thrilled to announce the upcoming 2022 Main Event, which will feature noted author Dara Horn. The event will take place in person on Wednesday, February 9, at 6:30 p.m. at the Kensington Court Hotel in Ann Arbor. A "pre-glow" for major donors, Federation LIFE & LEGACY® donors, and Ben-Gurion Society members will take place at 6 p.m. The program will be livestreamed for those unable to attend in person.

"We are delighted to offer the community an opportunity to gather together after two years of mostly remote programming," says Eileen Freed, executive director of the Federation. "Providing the option for livestreaming will enable those who are not yet comfortable being with a larger group and our donors and friends who are out of town to participate."

Horn is an award-winning author of six books, including the novels *All Other Nights* (2009), *A Guide for the Perplexed* (2013), and *Eternal Life* (2018). Her most recent book, and first work of nonfiction, is an essay collection *People Love Dead Jews: Reports from a Haunted Present* (2021).

*People Love Dead Jews* has been described as a "startling exploration of how Jewish history is exploited to flatter the living." In the current climate of rising antisemitism, Horn reflects on



subjects as far-flung as the international veneration of Anne Frank, the blockbuster traveling exhibition called "Auschwitz," the Jewish history of the Chinese city of Harbin, and the little-known "righteous Gentile" Varian Fry. She challenges readers to confront the reasons why there might be so much fascination with Jewish deaths, as emblematic of the worst of evils the

world has to offer, and so little respect for Jewish lives, as they continue to unfold in the present.

Horn draws on her own family's life — trying to explain Shakespeare's Shylock to a curious 10-year-old, her anger when swastikas are drawn on desks at her children's school in New Jersey, the profound and essential perspective offered by traditional religious practice, prayer, and study — to assert the vitality, complexity, and depth of present-day Jewish life against an antisemitism that, far from being disarmed by the mantra of "Never forget," is on the rise.

Horn is the recipient of many awards including two National Jewish Book Awards and the Reform Judaism Fiction Prize. Her books have been selected as *New York Times* Notable Books, Booklist's 25 Best Books of the Decade, and the *San Francisco Chronicle's* Best Books of the Year, and have been translated into eleven languages. Her nonfiction work has appeared in many notable publications such as the *New York Times*, the *Wall Street Journal*, the *Washington Post*, the *Atlantic*, *Smithsonian Magazine*, and the *Jewish Review of Books*, and she is a regular columnist for *Tablet Magazine*. Horn received her doctorate in comparative literature from Harvard University and has lectured for audiences in hundreds of venues throughout North America, Israel, and Australia. She lives in New Jersey with her husband and four children.

The co-chairs of the 2022 Main Event are Ann Arborites Stephen and Levana Aronson. "Dara Horn addresses the issue of antisemitism in a unique way," says Stephen. "In the face of antisemitism, she encourages us to shine a light on the vibrant, positive Jewish life, and this is what we'll be doing when we come together for the Main Event this year."

The Main Event is the most significant fundraising event of the Jewish Federation's Annual Community Campaign. The Annual Community Campaign provides significant unrestricted funds to Federation's communal partners in Ann Arbor, Israel and around the world, allowing them to focus on their missions of caring for those in need and sustaining vibrant, engaging Jewish communal life. Participants in the Main Event will be asked to support the community with a minimum \$100 pledge to the Jewish Federation's 2022 Annual Campaign; students and young adults will be asked to make a meaningful gift. In-person attendance is open to those who are fully vaccinated against COVID-19. All attendees will be asked to remain masked except when actively eating or drinking.

For details about the program and to register, visit [www.JewishAnnArbor.org](http://www.JewishAnnArbor.org), email [info@jewishannarbor.org](mailto:info@jewishannarbor.org) or call (734) 773-3535. ■

## JFS leads remarkable resettlement of Afghans in Washtenaw County

Mira Sussman, special to the WJN

By the end of December, Jewish Family Services of Washtenaw County had welcomed 200 of the more than 300 Afghan people it agreed to help resettle. In just three months, JFS has rallied a network of staff, volunteers, community partners, and donors to meet this unprecedented need and challenge.

Together they are securing housing; providing food; connecting clients with medical care; offering interpretation and transportation services; obtaining, storing, and moving furniture; and addressing hundreds of details to coordinate this effort.

An excellent example of this multi-faceted cooperative effort is how, on one day in December, JFS staff and volunteers were able to move nine Afghan families into new

houses and apartments in a matter of hours. Moving one family is a massive effort; moving

ing nine families in one day is astonishing. To meet this challenge, many different de-



partments at JFS are involved: Nutrition Services ensures that culturally appropriate food is in stock and delivered to families through the support of many volunteers; Volunteer Services is in constant communication with potential volunteers and reaching out to connect with new ones; Transportation Services organizes drivers and vans; and Employment Services staff have taken the lead on coordinating the details of these moves. This allows the Resettlement Program staff to meet and welcome each week's new arrivals, as well as meet the needs of Afghans who are still staying in hotels.

For nearly 30 years JFS has rented apartments from McKinley Properties, which owns multiple complexes throughout Ann

continued to page 5



## From the Editor

### Lengthening days

I'm writing this with the waning full moon in Tevet still shining in my window. In only one month, we'll be celebrating Tu b'Shvat, the New Year of the Trees, a Jewish yearly ritual that seems to set my internal clock. Despite the ice and snow, the trees feel the warmth of the lengthening days, and I do too.

Reflecting on my three-year anniversary as publisher and editor of the Washtenaw Jewish News, I think I'm starting to get the hang of a few things, still working on others. For instance, I'm still learning to judge how many words and pictures can fit on a page and how to mix the local, national, and international items.

From the reader questionnaire (you can find it at [washtenawjewishnews.org](http://washtenawjewishnews.org)), I have

learned that readers want more local news. I agree! Local news connects us and can nurture community. And so, I am reaching out: I need your help with gathering local news.



Clare Kinberg

Have you published (or read) an article or book you'd like the community to know about? Started a new business or project? Do you volunteer for a local organization? Recent graduations or moves? Births, deaths, special anniversaries, any of these could be announced or even be the seed for an article.

I sometimes read old newspapers to get a sense of times past and have found column after column of reporting on so and so's visiting sister-in-law from New York, including what was served for dinner. In the 21<sup>st</sup> Century we use Instagram and Facebook for that kind of super-local "news." Just a couple of steps back from what you packed your kid for lunch, though, is community news: what is happening in our local school districts? Have our local governments made decisions that have affected your life? Is there new leadership in an organization you belong to?

You'll still find in the WJN news about Jews elsewhere in the United States, in Israel, and around the world and I'll continue to rely primarily on the Jewish Telegraphic Agency for those articles. But you, reader, are the source of the local news. ■

## What is Tu b'Shvat...and what does it have to do with climate change?

By Rabbi Josh Weisman

Tu b'Shvat literally means "the 15th of Shevat," which is the fifth month in the Jewish sacred calendar and is known as the New Year for Trees. Tu b'Shvat as a holiday has undergone many iterations over the centuries — in the Rabbinic period



as the date for marking the age of trees for purposes of tithing their fruit; during the flowering of Jewish mysticism in Tzfat it became an occasion for mystical reflection on the Tree of Life; in the modern era it took on the role of a holiday for planting trees; and most recently all three of those strands have united in Tu b'Shvat as a sort of Jewish Earth Day. The mystics' fruit-based Tu b'Shvat seder and tree planting continue to be

primary ways that Tu b'Shvat is observed. The Big Bold Jewish Climate Fest gives new focus to Tu b'Shvat's most recent iteration as the Jewish environmental holiday by centering it on the existential environmental issue of our day: the climate crisis.

Tu b'Shvat has always been open to reinterpretation because it is not already laden with obligatory ritual and liturgy. And at the same time, the existing symbolism and practices of Tu b'Shvat are perfect for this task. Trees are a potent life-giving symbol in Judaism — Torah has been invoked as the Tree of Life as far back as Tanakh/the Bible (Proverbs 3:18), and Jewish mysticism uses the figure of the tree to describe the flow of Divine energy and blessing into the world via the sefirot (the ten emanations of the Divine that connect our world with the

Infinite, Ein Sof). And trees are vital to the health of the planet now more than ever — preventing deforestation and planting new sustainable forests are critical strategies for mitigating climate change. By rooting climate awareness and action in the Jewish sacred calendar, we are giving it the place it deserves in our awareness and contributing to the revitalization of Tu b'Shvat. From here, we hope climate action will branch out to fill the whole Jewish year and the whole Jewish world. ■

## The New York Times updates style guide to 'antisemitism,' losing the hyphen

Shira Hanau, originally for the JTA

The New York Times has updated its style guide and now favors the use of the spelling "antisemitism" over "anti-Semitism."

The change was made in August but was not announced publicly at the time. Jewish Insider reported the change in December.

The spelling of the term has been the subject of debate for years. One of the loudest voices for dropping the hyphen has been Deborah Lipstadt, the historian who was recently nominated by the Biden administration as the State Department's antisemitism envoy. Lipstadt has argued that keeping the hyphen and capital "S" implies the existence of a racial category called "Semite" that obscures actual hatred of Jews. The International Holocaust Remembrance Alliance and

the Anti-Defamation League also support the hyphen-less version.

Earlier this year, the Associated Press updated its style guide, which is used by media around the world, including this one, to adopt the hyphen-less version of the word. The Jewish Telegraphic Agency followed suit and The Times adopted the change in August, which it announced in a memo to editors at the paper.

"We are dropping the hyphen and lowering the S, which is now the style of The Associated Press and is preferred by many academics and other experts. Those who favor antisemitism argue that the hyphenated form, with the uppercase S, may inadvertently lend credence to the discredited notion of Jews as a separate race," the memo stated. ■

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## Art and Torah

### Ellen Holtzblatt: The Amen Institute's "Artist of the Week"

The Amen Institute is an online Jewish community space where artists and rabbis share their interpretations of Torah texts and, together, facilitate new ways of exploring these passages for the broader Jewish community.

The Institute's "Artist of the Week" program hosts study sessions in partnership with synagogues and Jewish organizations across North America in which an artist and a rabbi discuss the weekly Torah portion.

Ellen Holtzblatt, in Chicago, was their Artist of the Week during Hanukkah, and on Tuesday December 8 Holtzblatt and study partner Rabbi Bronwen Mullin, in New Jersey,

atives (which have always been my least favorite and relatable to my personal experience, well, until now). Ellen shared with me her process as an artist, saying that she always begins her creative process from her personal experience, and that so too when she relates to narratives of any kind, she feels no choice but to enter them through the realm of the personal. She then took me through a generous and vulnerable journey through her own work, especially through a series devoted to depicting her mother. Every line on the page was a delicate, careful and instinctual response to memory, the intersections of joys and sorrows, trauma and survival. It was from this exploration of her



**Ink drawing by Ellen Holtzblatt titled, "As One That Found Peace."**

discussed Parashat Vayigash. Rabbi Mullin, a Philadelphia native, was ordained by the Jewish Theological Seminary of America and was the first ever appointed Rabbinic Artist-in-Residence at both the JTA and Town & Village Synagogue. She is also the co-founder of Meta-Phys Ed, a multidisciplinary performance group wrestling with religious texts.

In Vayigash, Joseph reunites at first with his brothers and then with his father. "As One That Found Peace" is an ink drawing of the artist's mother that explores the struggles of family relationships through imagery and the art making process, which includes tearing paper and pulling away layers. Although this creates an impression of transparency and fragility, the paper and drawing maintain their underlying integrity and essence.

Rabbi Mullin wrote, "I often feel discouraged at moments of confrontation with a text like this. I feel that our tradition actually is not transcendent, but simply mired in the same human muck that I feel in the day-to-day of life. I wonder to myself, Is this holy? How is this different from the mundane? Do we not believe in a God that distinguishes these two energies from one another; how does a text written to draw upon the sacred, come up so short?"

"It is here that my hevruta, my new friend and teacher, Ellen, taught me something of an eternal truth that I often forget, especially when caught in the thicket of these Joseph nar-

work that a new pathway emerged for me into this story of the flawed brothers of Joseph, and how the rabbis might have imagined Joseph as one who constructs teshuvah with a radically new framework."

Discussion Questions:

1. Ellen Holtzblatt depicts Jacob in the image of her own mother. How does reading biblical narratives from a deeply personal place serve as an effective interpretive tool? Who would you replace Ellen's mother with if you were telling your own Joseph story?
2. In studying the story and looking at this piece, what do you think the main subject is clasp onto? What do you imagine are the thoughts running through her head?
3. How do you interpret the phrase "As One That Found Peace"? Is there dissonance between this title and the image it depicts?
4. The emotional tenderness of this piece is accentuated through several artistic techniques. How do the tearing, shading and line techniques enhance the meaning of the piece? Meditate on one line, tear or shadow and describe it. What does it evoke in you? How does it interact with the rest of the piece? ■

To see more about Ellen Holtzblatt and her art, read Rabbi Mullin's full sermon, and see the video of their discussion, please visit The Amen Institute's website, [theameninstitute.com](http://theameninstitute.com)

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## JYP shares laughter and music in December

Hilary Greenberg, special to the WJN

**H**anukah was bright for Jewish Young Professionals this year when 12 individuals gathered on Thursday, December 2, to create hideous and hilarious sweaters. A program of the



Jewish Federation of Greater Ann Arbor, JYP aims to engage Jewish young adults in their 20s and 30s by creating community through learning, tikkun olam, Jewish holiday and cultural celebrations, and social activities. Attendees at the sweater decorating event enjoyed traditional Hanukkah foods including sufganiyot (jelly donuts) and latkes with applesauce and sour cream, of course. Participants lit candles for the fifth night of Hanukah at sundown, followed by singing of classic Hanukah songs. Pom poms, puffy paint, glitter, sequins, and colorful buttons filled the Gelman social hall at the JCC, along with loud laughter as JYPers decorated their sweaters in the most ridiculous ways.

The following week, a group of eight young professionals attended the Nefesh Mountain concert together at The Ark on December 7. Nefesh Mountain is a Jewish bluegrass band, who also played a second performance with the Eastern Michigan University Center for Jewish Studies the following evening. At The Ark, husband and wife musical duo Doni Zasloff and Eric Lindberg filled the room with their soulful Jewish-inspired music.

JYP is excited for all the fun events in store for 2022. The group will kick off the year with a collaborative Shabbat dinner with U of M Hillel's grad student group jUnion in January, as well as a Tu B'Shevat Seder complete with tastings of the "seven species" and



planting personal gardens in honor of the festival dedicated to the trees! To sign up for the JYP newsletter and get more information on events and other happenings, contact Federation's Engagement & Community Relations Manager Hilary Greenberg at [hilary@jewishannarbor.org](mailto:hilary@jewishannarbor.org). ■

## Introducing Serenity Shabbats

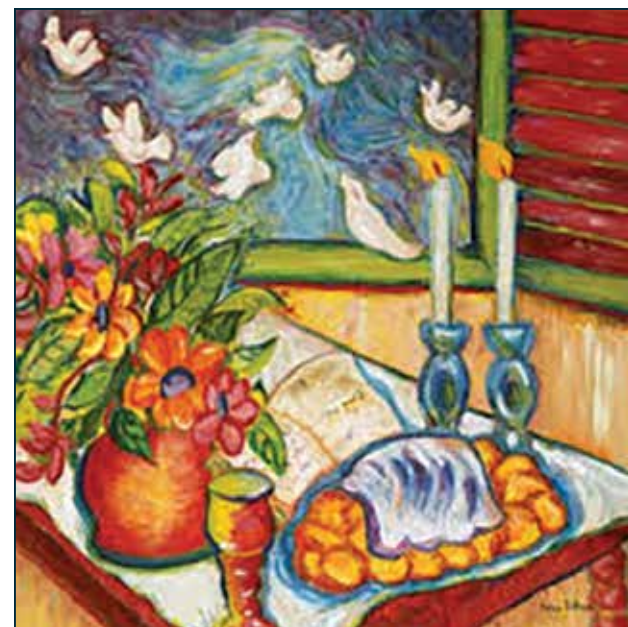
Jacob Singer, special to the WJN

**I**n 2022, the Lior Project will collaborate with local Jewish congregations to host multiple community "Serenity Shabbat" events — special Shabbat services focusing on addiction awareness and the wisdom of the Jewish tradition as it relates to the spiritual practice of recovery. Each service will be unique and may include original meditations, special musical selections, Mi Sheberach (healing) prayers specifically addressing addiction, sermons and text studies integrating relevant Jewish sources, and stories of lived experiences of dealing with addiction and recovery. All are welcome to attend the Serenity Shabbats, including members of the recovery community, friends and family who have been affected by a loved one's addiction, addiction allies, and anyone interested in this unique spiritual experience. The schedule for the 2022 Serenity Shabbat services is in development and will be publicized widely in the New Year.

Through this initiative, the Lior Project seeks to raise awareness regarding addiction and mental health, reduce stigma, and create welcoming Jewish spaces where individuals and families affected by addiction can feel connected to their Jewish faith and community. The Serenity Shabbat events are a direct response to community voice, in the form of local Jewish congregations and organizations expressing significant interest in bringing these services to Washtenaw County. The Lior Project first learned about Serenity Shabbats — which are currently hosted by congregations around the United States —

after partnering recently with the Jewish Addiction Awareness Network (JAAN) to host two virtual programs on addiction and mental health in the Jewish community, including one for Jewish communal professionals and another for all community members.

The mission of the Lior Project is to in-



crease awareness of, dialogue about, and support for issues of mental health, addiction, and suicide in the Washtenaw County Jewish community. The Lior Project exists to help reduce stigma, promote inclusivity, and enhance community support. Coordinated by Jewish Family Services (JFS) of Washtenaw County, with participation from many local Jewish organizations, the Lior Project is generously supported by the Jewish Women's Foundation of Metropolitan Detroit and the Jewish Federation of Greater Ann Arbor. For more information on the Lior Project and community Serenity Shabbats, please visit [www.jfsannarbor.org/lior](http://www.jfsannarbor.org/lior). ■

## Noah Schoen on Meanings of October 27

By Annette Fisch

**H**ow does a person recover from a sudden violent attack by a stranger? How does a community recover? How can bonds between members of that community and between that specific community and the larger community to which it belongs be knit together?

The shootings at the Tree of Life synagogue in Pittsburgh, Pennsylvania, three years ago shocked the American Jewish world. With the synagogue still unusable, the pain remains, and it is personal for me, a native of Pittsburgh, and so I was eager to hear about the Pittsburgh oral history project, *Meanings of October 27*, from Noah Schoen.

In 2019 Noah Schoen, a native of Pittsburgh's Squirrel Hill neighborhood, was invited to join oral historian Aliza Becker in an oral history project to examine the aftermath of the attack.

Pittsburgh seemed a good setting for an oral history project: a small, dense community where it was easy to connect and where the entire Pittsburgh community rallied to support its Jewish community. Still, the proj-

ect required thought, training, and preparation, always with their focus in mind, since neither was living in Pittsburgh at the time. Schoen, a labor organizer, was living in Boston, and Becker in Chicago.

Their goal was not only to record narratives of the effects on the lives of the attack on both Jews and non-Jews, on the Jewish community, on the Squirrel Hill neighborhood, and on Pittsburgh itself, but also to rebuild on the city-wide support for Pittsburgh's Jews; to strengthen ties among all the ethnic communities in the city; and to promote healing, resilience, a sense of safety, and support.

Initially, Becker and Schoen made several visits to Pittsburgh where they met with about 50 residents to listen and learn "what we need to know to do this project." As a result, they formed a working group of community leaders, especially those with relations with the Jewish population. These discussions convinced them to select narrators who represented the diversity of the Jewish community and also of the non-Jew-

ish communities in the city, narrators whom they found through personal connections and recommendations.

In August 2018, Becker and Schoen began interviewing in sessions every six or eight weeks. In March 2020, in-person interviews stopped until a Zoom interview protocol was established. Altogether, the project completed 105 interviews, each beginning with a short personal history and then moving to thoughts about and reactions to the attack on the synagogue.

But recording the histories was only the first phase of the *Meanings of October 27* project. Transcripts had to be edited, indexed by thematic sections, and tagged with a time code to be stored digitally. All the recordings will be stored in the Rauh Jewish History Archives, a program of the Senator John Heinz History Center in Pittsburgh. They will be released in batches, hopefully by the end of 2022.

The second phase consists of listening sessions, bringing together a group of people to listen to a recorded history, react to it,

connect with it and discuss its broader implications. In these gatherings, hearing an anonymous narrative with its own pain and vulnerabilities establishes a safe space for deeper conversation into the attack and related issues. For example, one listening session with a multi-racial group of narrators led to a discussion of guns. A virtual listening session in a non-Pittsburgh setting, at the Museum of Jewish History in New York City last June, focused on antisemitism and racism. The aim of the project is to become an interactive connection between the direct victims of the attack and the civic community which supported the Tree of Life congregation and the Jewish community.

The social and civic effects of this project are yet to be seen, but there has been a personal effect for Schoen: through the oral history project he reestablished his connection with Pittsburgh and now lives there and works at Pittsburgh's Holocaust Center, located at Chatham University in Squirrel Hill, across the street from the Tree of Life synagogue. ■



## 'We're not touching it': Israeli Prime Minister and MK Kahana shelve plan for Western Wall egalitarian plaza

By Shalom Yerushalmi, This article originally appeared in Hebrew in Zman Yisrael - [www.zman.co.il](http://www.zman.co.il) - and in English in the Times of Israel - [timesofisrael.com](http://timesofisrael.com). We are republishing with their permission.

Prime Minister Naftali Bennett and Religious Affairs Minister Matan Kahana have decided to freeze plans to implement the so-called Western Wall compromise deal that would accommodate mixed-gender prayer at the Jerusalem holy site.

The deal, long a point of contention between Israel's government and Diaspora Jewry, would create a permanent pluralistic prayer pavilion at the Western Wall, with representatives of non-Orthodox streams of Judaism sharing an oversight role.

The arrangement, negotiated between Israel and Diaspora leaders over more than three years, was approved by the Benjamin Netanyahu-led government in 2016, but was indefinitely suspended by Netanyahu in 2017, under pressure from his ultra-Orthodox coalition partners.

Bennett and Kahana have decided to freeze the plan again, and maybe give up on it for good, according to Zman Yisrael, the Times of Israel's Hebrew-language sister site.

The reason for the dramatic decision is recent violent confrontations at the Western Wall between ultra-Orthodox protesters and would-be reformers, and efforts by the right wing to use the as-yet unimplemented deal to fuel incitement in Israeli society and against the government.

"We have decided to not deal with this now, period," Kahana told aides over the weekend.

"The Western Wall compromise has become a focus for incitement and hatred, especially by people from Likud, who are latching onto it. We cannot play into their hands. We're freezing everything at the moment. We're not touching it," Kahana said.

In response to the report, sources close to Kahana said: "The minister is not currently dealing with the issue. The matter is on the desks of Cabinet Secretary Shalom Shlomo and President Isaac Herzog."

Bennett and Kahana's decision goes against commitments made by party leaders in their governing coalition, including recent ones. The move could therefore spark disagreements within the coalition, which represents a diverse electorate and includes parties committed to im-

proving ties with Diaspora Jewry.

In early November, soon after the coalition passed the crucial state budget, Foreign Minister Yair Lapid said: "The Western Wall compromise is the right thing to do from the religious point of view, and also for everything connected to our relationship with the Diaspora."

"It has the support of the majority of the



government and I hope we will be able to do it with the current attorney general, Avichai Mandelblit."

Transportation Minister Merav Michaeli has also voiced support for the plan, and Finance Minister Avigdor Liberman said both the compromise and a change in law for conversions were "very important to us."

Lapid, Michaeli and Liberman all lead secular parties in Bennett's governing coalition, and he needs their backing to keep his coalition in power.

Implementing the compromise was also an important condition in the centrist Blue and White party's agreement for joining the coalition.

The compromise had been dead in the water since Netanyahu suspended it in 2017, but was brought back to life when the current government came into power, and again prompted fierce opposition from the ultra-Orthodox.

In the coalition agreement that was signed in June, the parties wrote that they were committed to advancing the deal "that was canceled by the Netanyahu government."

Labor lawmaker Gilad Kariv was tasked with implementing the plan and made it his focus in the Knesset. Kariv is an ordained Reform rabbi, the first to serve in the Knesset, and the director

of the Reform movement in Israel. Kariv and his allies in the Reform movement used to go to the Western Wall to hold prayers each Rosh Hodesh, which marks the beginning of the Hebrew month, and demand a new egalitarian prayer area. The events sparked fury in the ultra-Orthodox public. The head of the ultra-Orthodox Shas party Aryeh Deri said, "This is a declaration of war on the country's Jewish identity." Last month, President Isaac Herzog intervened and asked Kariv to not attend a Rosh Hodesh event at the Western Wall to lower the temperature ahead of expected violence. Kariv agreed to forgo the ceremony. Kahana also opposed the monthly demonstrations by the Reform movement leaders, seeing the events as a provocation, and said the community could pray at a separate area set up near the main Western Wall plaza.

He initially backed the compromise, before appearing to walk back that support last month.

Kahana, a strictly religious Orthodox Jew from Bennett's Yamina party, is advancing controversial reforms including changes to Israel's kosher certification system and conversions. The Western Wall compromise was seen by the ultra-Orthodox, who already fiercely opposed the other reforms, as a step too far.

Kahana has been assigned additional security in recent weeks due to threats against him, including the issuance of a din rodef, a religious edict that allows for the extrajudicial killing of a person who represents a grave threat.

The right-wing parties in the coalition have therefore found the compromise to be the most inflammatory issue in the field. At every event, protest and conference there is a bellicose Likud member claiming that the government is anti-Jewish and harming the holy site.

Netanyahu's Likud party has claimed that a well-run campaign focused on the Western Wall compromise could get hundreds of thousands to take to the streets and join giant protests already planned by the ultra-Orthodox.

Last month, Likud stalwart Miri Regev delivered a fiery speech in the Knesset against the compromise, even though she had supported it in 2016.

"If we don't take to the streets over the cost of living, over their lies, over their tricks, we'll take to the streets — and I'll lead — to protect our Western Wall, for what protected the Jewish people, for our soul," Regev said.

The speech was written by Matityahu Hachohen Dan, an expert on the Western Wall and the head of the right-wing Ateret Cohanim group.

The political mine field presented by the compromise caused Kahana and Bennett to shelve the proposal. The move was also a political calculation. Bennett and Kahana do not want to be identified too closely with the Reform movement, which is spearheading the effort.

Kahana has lately tried to tamp down the issue. At first, he wanted to revive the proposal.

"But now I decided that we cannot do that. We cannot be a source of conflict," he told aides. ■

### JFS helps resettle Afghans continued from page 1

Arbor and Ypsilanti. JFS has also partnered with Beal Properties, who manages all nine of the properties that were occupied in one day.

Eastern Michigan University's president James Smith and chief legal counsel Lauren London recently reached out to JFS, and in addition to offering apartments for rent have also offered college mentors and volunteers. "I'm tremendously pleased that Eastern is able to partner with JFS and support its critical resettlement work," said Smith. "For years, our campus has been adorned with banners bearing a simple message: 'You Are Welcome Here.' We are thrilled to count ourselves among JFS' community partners. We aim to do our very best, along with the support of the entire EMU community, to make our Afghan guests welcomed and sup-

ported."

Each apartment requires furniture, kitchen supplies, bedding, and more. Local schools, churches and synagogues, community groups, and individuals have provided many of these items. A team of volunteers led by Patty Benson manages all the in-kind donations that the community supplies. Susan Fisher, Deb Berman, Ellen Abramson, and the in-kind donations team pick up, store, and organize the items. "I see firsthand the incredible support of our local community," says Patty Benson. "That support is vital to our ability to set up welcoming homes for incoming families."

JFS is grateful to Tyner Furniture for donating storage space in its warehouse, which allows the donations to be safe and organized.

JFS staff organizes a schedule for each move-in. This includes coordinating transportation for the families and furniture, ensuring interpreters for each family when they sign leases, and moving items into the apartments.

"I have immense respect for the resilience and spirit of refugee families who just want to live in a safe and stable place," says Patty Benson. "It's my honor to help set up their new homes."

By the end of January, JFS expects to resettle more than 300 Afghan people. JFS hopes to coordinate weekly move-ins on Fridays for the coming months. The opportunity to support this welcoming project continues. To learn more about how you can get involved, visit <https://jfsannarbor.org>.

JFS send is grateful to all of the staff,

volunteers, community partners, and donors who have given their time, talents, and treasures to this monumental effort. When community comes together, it can achieve remarkable things.

### JFS FUNDRAISER

Great opportunity to support JFS!

Local artist, Andy Schiff, has a show of her paintings at the Ann Arbor Main Public Library through January 31. One hundred percent of the sales will go to help support the food pantry and refugee services. If you cannot visit the library you can view the work and order from her website [andyschiff.com](http://andyschiff.com). ■



## JCLP students and alumni connect over Zoom

Emily Gordon, special to the WJN

The University of Michigan School of Social Work's Jewish Communal Leadership Program hosted its annual alumni seminar on Zoom November 17. The

work locally. This year, 40 participants from across the country, both current students and alumni from JCLP and its predecessor programs in the School of Social Work (Project StaR and

participate from farther away, such as New York City, Boston, Washington, D.C., Chicago, and several Midwestern and Southern cities. Participants representing each year's cohort since

ment, interpersonal practice, and community organizing. This coordination allowed alumni to discuss their work in community building, social justice, nonprofits, consulting, and social

welfare with current students and to help answer any questions and curiosities that they have about Jewish communal work in general.

All eyes were on the Zoom chat box as it relayed again and again warm memories, shout-outs, and well-wishes in real-time. For Ellery Rosenzweig, class of '23, the alumni Zoom was a family affair: her sister, Jordyn Rosenzweig, graduated



alumni seminar has become a favorite fall tradition for both new and former students as each group recognizes the importance of the community that they create and the power of the larger network that they sustain.

When in person, the event is an intimate gathering with nine or ten alumni who live and

the Drachler Program), attended a special virtual edition of the program's annual alumni seminar led by interim director Alice Mishkin, who graduated from the program in 2013.

Hosting the event on Zoom for the second year due to COVID-19 considerations offered the silver lining of more alumni being able to

Mishkin's, including the entire 2021 cohort and almost all of the 2020 cohort, enjoyed catching up and getting to know current students and their aspirations.

Breakout groups were organized this year by fields of social work that alumni have gone into, including evaluation, leadership and manage-

from JCLP in 2019.

"I love that my sister got to meet everyone in JCLP right now over Zoom. It was so fun to hear about her experiences in JCLP and in her work since graduating," Ellery Rosenzweig said. "I feel really lucky to be connected to her cohort and to all the students she was in JCLP with." ■

## JCLP students explore local Jewish community

Abby Calef, special to the WJN

Each year, the Jewish Communal Leadership Program cohort is granted the opportunity to travel to different Jewish communities on what are called "site visits." Similar to exploring ancient ruins

of Jewish life and how individuals play an important role in shaping the Jewish community. Pre-pandemic, JCLP traveled to Detroit, West Bloomfield, Dearborn, New Orleans, Washington, D.C., and Los Angeles in search of the

site visit looked a lot different from any in the past. Here, in one room with tiny chairs, students met executive members, development associates, volunteer coordinators, rabbis, and teachers all in one space. Students heard from leaders of Hebrew Day School, JCC Early Childhood Center, Jewish Family Services of Washtenaw County, JCC, and Jewish Federation of Greater Ann Arbor.

In lieu of touring each space, JCLP students stayed within the walls of the JCC and got a glimpse into a "day in the life" of Jewish communal professionals. After being separated by Zoom for so long, JCLP students were met with the warmth of the Ann Arbor Jewish community as they observed the way each organization interacted with one another, all while adjusting to the tiny chairs.

"I wasn't expecting all of the organizations to be in the same building, so it was interesting to see how they're all connected," said first year student Rachel Brustein when reflecting on her experience at the site visit. Elana Lambert, also a first-year student in the program, enjoyed watching the way different Jewish organizations in Ann Arbor interact with one another: "I was surprised by how connected all the organizations were physically and that seemed like it translated to close relationships." Rachel Brustein and Elana Lambert come from big-city Jewish life, which provided a unique outsider perspective on a more tight-knit Jewish community.

First year JCLP student from Norway Jorgen Robertson has experience in learning about

Jewish communities across the world. Jorgen took an even bigger step back to examine the Ann Arbor Jewish community within a global context. Robertson explained that American individualism has the capacity to infiltrate organizational systems and their relationship to each other. He was deeply impacted by this contrast with how the Ann Arbor Jewish community navigates space and relationships. He said, "when organizations gather at a single location, such as at the JCC of Greater Ann Arbor, it expands our conception of community beyond the merely physical ... It provides a cognitive blueprint for how we view ourselves in relation to others." Essentially, the notion of teamwork is not only apparent among Jewish organizations in the area, but rather, deep care and friendship is what has infiltrated this community's structure.

The Jewish Communal Leadership Program emphasizes engaging in and learning from communities both within and beyond the walls of the classroom, and these site visits are essential to providing those opportunities. First year JCLP students also highlighted how important it is to them to meet the Jewish community, not only for school, but to feel a part of the greater community. A few students mentioned that they had only accessed the Jewish community on campus, and they are excited to explore what it means to be Jewish in Ann Arbor outside of campus buildings. ■

Abby Calef is a first year JCLP student studying Interpersonal Practice and is originally from Ann Arbor



to detect artifacts which complicate meaning, identity, and history, the JCLP students discover the complexity of humanity by studying, living, and breathing Jewish communal life.

These site visits are key to Jewish communal work, as they give students insight into how smaller organizations fit under the umbrella

never-ending question: What makes a Jewish community ... A Jewish Community? What are the key ingredients to the perfect Jewish communal cocktail, who is included, and who is left out?

On November 12, JCLP journeyed to the Jewish Community Center in Ann Arbor. This



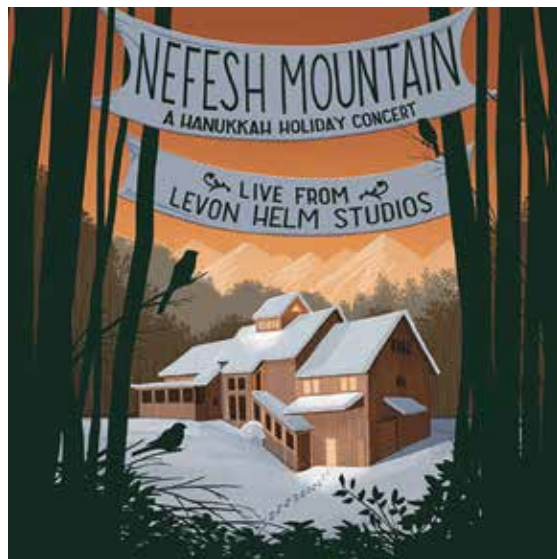
## Nefesh Mountain: Newgrass nusach

Beth Dwoskin, special to the WJN

In 2015, Eric Lindberg and Doni Zasloff formed the band Nefesh Mountain, a truly original example of what some have called “American nusach.” “Nusach” is the liturgical and musical tradition of a Jewish community. “American nusach” refers primarily to the work of artists like Debbie Friedman and other American Jewish songwriters who create music for Jewish liturgy with melodies that don’t use the standard Jewish prayer modes, but it can also be used for extra-liturgical music that enters the folk tradition and is sung in schools, on holidays, and at celebrations. In their Hanukkah show at the Ark, Nefesh Mountain presented a brand-new type of American nusach, one that uses a classic American genre to give a new voice to American Jews.

Eric Lindberg is the virtuosic heart of the music. His fingers fly over the banjo with classic bluegrass riffs and dulcet tones. When he switches to guitar, we hear the quintessential sound of the newest “old-time” music today, the genre that is sometimes called newgrass. The rest of the band plays with equal skill on their traditional bluegrass instruments — mandolin, fiddle, and upright bass. Lindberg also sings in a beautifully expressive and clear tenor with a strong bluegrass feel and Doni Zasloff harmonizes and

sings solos, especially when the song texts are in Hebrew, of which there were several examples. Thanks to their top-notch musical skills,



Nefesh Mountain has gained entry into the world of professional bluegrass. They have recorded in Nashville and at the Levon Helm Studio in New York and played with newgrass legends like Tony Trischka, Sam Bush,

David Grier, and others. They have charted on the Billboard bluegrass chart, and they are booked to play at the Grand Old Opry.

The merging of Jewish and old-time music actually began with Woody Guthrie, the iconic American folk musician. Woody Guthrie’s wife, Marjorie, was the daughter of Aliza Greenblatt, a prominent Yiddish poet, and Woody wrote several Jewish-themed songs as a result of his relationship with his mother-in-law. Nefesh Mountain has three of Woody’s Hanukkah songs in its repertoire, “Happy Joyous Hanukkah,” “Hanukkah Dance,” and “Hanukkah Flame.” The first two are danceable and very child-friendly, with American jargon like “tippy-tap-toe,” while “Hanukkah Flame” has a solemn, reverent feeling.

The night after the Ark concert, Marty Shichtman of the Eastern Michigan University Center for Jewish Studies interviewed Lindberg and Zasloff about the purpose behind their music. Both musicians are in love with bluegrass itself, in the way that many people have a single musical genre that speaks to them. Before Nefesh Mountain, Doni Zasloff

had a successful career in the world of Jewish children’s music, appearing as Mama Doni. Eric connected with Doni’s commitment to Judaism and the couple began writing new songs that are bluegrass in form and Jewish in content. As Eric tells it, they want to be “out” about their Jewishness while respecting the sound of bluegrass, which melds British Islands melodic structures with African-American rhythms to become purely American. They want their music to rise above politics and divisiveness and as Doni puts it, to “pour love” onto all their listeners.

Eric Lindberg emphasized that he knows that the notion of a Jewish bluegrass band sounds like a joke but the intention of Nefesh Mountain is completely serious. This is not Mickey Katz singing “The Barber of Shlemiel” or Maccabeats parodies of pop songs. During the short life of Nefesh Mountain, Lindberg and Zasloff took a moving roots trip to Eastern Europe and returned shortly before the Squirrel Hill shooting in Pittsburgh. These formative events led them to decide that rather than trying to address antisemitism overtly, they would let their music speak for itself, in a new musical language with American roots. Nefesh Mountain can be found on iTunes, Spotify, and at their website: <https://www.nefeshmountain.com/>. ■

## Local artists Karen Simpson and Earl Jackson featured at AACHM

By Leslie McGraw

Now that the African American Cultural and Historical Museum of Washtenaw County (AACHM) has opened its doors to the public this October, Washtenaw County residents are buzzing with curiosity and excitement. There has been a steady stream of visitors at its new permanent home at 1528 Pontiac Trail in Ann Arbor.

Unlike many museums across the nation that are struggling to find ways to survive during the COVID pandemic, AACHM is bubbling with success and new opportunities. In fact, AACHM reached Gold Star Status with GuideStar. Nonprofits must be considered “thriving and viable” to achieve this status. Some of this success may be, in part, due to the way the museum began. Instead of most museums that start with a physical building, AACHM did things differently. Touting itself as “a museum without walls,” the 23 founding members organized and started sharing history, art, and culture in 1993 — giving it a 28-year head start to grow and strengthen partnerships with artists, historians, and local organizations.

Early on, AACHM was a leader in researching anti-slavery activism and African American community life. Through its partnership with the University of Michigan Arts of Citizenship Program over 20 years ago, AACHM started its “Journey to Freedom:” an Underground Railroad guided bus tour of Washtenaw County. In addition to the Underground Railroad tours, AACHM is responsible for the Focus on the Arts Series, pop-up displays for local events, and the Oral Histories Project with the Ann Arbor District Library. During the pandemic, the museum enhanced its website to include virtual tours, created signage for the city-wide Juneteenth

walk in Ann Arbor, and established an interactive, community-wide Kwanzaa celebration in December 2020.

“We are a very financially solvent organization, on a very strong financial footing. But



now, if we’re going to the next level, we have to build upon our success,” says Dr. Deborah Covington, Board Chair for AACHM.\*

AACHM’s new home features displays of its origin story and sponsors, a 100-year-old church pew from Brown Chapel A.M.E. Church of Ypsilanti, artifacts, and an art exhibit enabled with scannable QR codes to unlock artist stories throughout the museum.

The current exhibit, which will be on display until early January, includes work from six artists with roots in Washtenaw County.

When entering the museum, one of the

first items visitors see is a quilt by author and artist Karen Simpson. A long-time supporter of AACHM, Simpson moved to Ann Arbor with her family as a child and uses her art and writing to capture history, stories, and perspective about race and untold histories of people in Africa and African Americans.

The quilt, entitled “Resistance in Blue and White,” uses Indigo-dyed reproduction fabric, popular in mid-nineteenth century quilt making with a long history of use in Africa. Early Africans in the United States that were enslaved were strictly prohibited from using the languages from their homelands. Many of the stories and histories shared through this time were done in the form of art. Simpson’s ekphrastic piece examines a passage in



the book *Hidden in Plain View* by Jacqueline Tobin:

“Tracing the thread of the African American quilt took us first to Africa, where we witnessed the cultural spinning of fibers belonging to the secret societies, to writing systems, to the talking drums, to encoded

textiles, and finally to the fashioning of the African American quilt itself, binding all together, tying, knotting, invoking the blessings of the Ancestors.”

The quilt is installed above a table originally owned by Asher Aray. Aray (1806–1871), a man of mixed-race descent, was a conductor on the Underground Railroad and owned a farm in Pittsfield Township.

One room away, in the homey exhibit space, visitors are treated to a visual of former United States President Barack H. Obama. Painted by multimedia artist and founding member of AACHM, Earl Jackson, the painting features former POTUS as well as a family portrait of the former first family in the foreground.

Jackson, who was born in Ann Arbor and raised in West Willow, is most well known for his signature painting *Following the Path*, inspired by a trip to Senegal and Kenya in the mid-1980s. His work has been exhibited all over the country in art stores and bookstores and has appeared in several television programs.

As we continue to explore the artists featured in the current exhibit, we also capture the spirits of artists who are deeply connected to African American life and culture in Washtenaw County.

Visiting hours are free and open to the public each Saturday and Sunday from Noon–4 p.m. Information about tours, museum visits, and other current projects can be found on the museum’s website at [www.aachm.org](http://www.aachm.org).

\*This quote was incorrectly shared in the first portion of this series without the last three words “upon our success.” ■



## A major Israeli city is just 9 miles from Gaza. Some Americans are choosing to move there anyway.

Linda Gradstein, originally for the JTA

**W**hen people ask Nechama Greenfield why she and her husband chose to move just nine miles from Gaza in June, less than a month after Israel's latest conflict with Hamas, she usually jokes that they were looking for a little excitement.

But the potential for dark humor isn't what drew her to Ashkelon, a burgeoning Israeli city that was bombarded with hundreds of rockets from the coastal strip earlier this year, killing two people. Greenfield, a retired physiotherapist with two sons in Israel, says her family appreciates Ashkelon's communal feel. And she isn't fazed by the prospect of violence, which poses a risk of some kind to almost every part of the country.

"We lived through 9/11 and my husband was in the city that day," she said. "I've been to Israel many times and I always felt safer here than in the U.S. There is fear, of course, but the reality is that up north, there is Lebanon... and just last night there was a shooting in Jerusalem."

That attitude is common among Ashkelon's English-speaking immigrants, whose numbers appear to be slowly growing despite the violence. When Rabbi Matt Futterman, who used to lead Ashkelon's Conservative synagogue, arrived in 1986, he estimated that the city had only a few dozen English-speaking immigrants, referred to in Israel collectively as "Anglos." Thirty-five years later, that number has risen to around 500, according to Stephen Epstein, who moved here a year and a half ago and has since tried to recruit more Anglos to the city.

Ashkelon still isn't a main draw for the thousands of Americans who move to Israel each year. Just 75 Americans have moved from the U.S. to Ashkelon since 2017, according to statistics from Nefesh B'Nefesh, a nonprofit that manages American immigration to Israel. That's compared to more than 1,000 American immigrants, in total, who have moved in the same period to the central Israeli cities of Raanana and Modiin — both of which have historically been popular with Anglos. The statistics do not include American immigrants who have moved to Ashkelon from another city in Israel.

RELATED: I was excited for Israel to get back to normal. Then the rockets began to hit.

To the Anglos living in Ashkelon, the intimacy of the city's English-speaking community is part of its appeal. After serving at the Conservative synagogue's pulpit, Futterman and his wife decided to move back to the U.S. to care for aging parents. But when it came time to retire, they returned to Ashkelon.

Their commitment to the city was tested in May, when a missile shot from the Gaza Strip slammed into the building directly behind theirs, killing Soumya Santosh, 32, a caregiver from India. Later that day Nella

fic," he said. "There are good schools and good restaurants. A lot of English speakers are social workers, psychologists and teachers."

The gradual flow of English-speaking immigrants has spawned multiple English-language Facebook groups for Ashkelon residents, as well as a community website in English. In recent years, more and more of the city's restaurants have translated their menus to English.

"It's for people who are drawn by the sea and also want an Anglo community," Epstein said. "Because of COVID, many people are working from home and going into the office

with roots in the Middle East, settled in the city, and still make up the majority. But the city's Anglo community also has a relatively deep history. Ashkelon was originally planned by members of the South African Jewish community as a garden city similar to those found in South Africa.

David Zwebner, a South African immigrant who is writing a book about Ashkelon and has become a real estate agent in the city, says the Jewish community in South Africa approached the nascent Israeli government with offers of financial help, and Golda Myerson (later Meir), told them to "design a city



Iron Dome missile defense interceptors are shot over the Israeli city of Ashkelon during Israel's conflict with Hamas in May 2021. (Avi Roccah/Flash90)

Gurevitz, 52, was killed in a separate rocket attack on the city. The Futtermans spent that day running back and forth from their living room to the fortified room in their apartment, hoping that their building wasn't next.

"We had a couple of scary moments," Futterman says. "And once we heard that someone had been killed, and we saw the electricity was out, our kids insisted that we leave Ashkelon and go stay with them."

They rode out the rest of the 11-day conflict at their daughters' home in Mazkeret Batya, a small town in central Israel. But Futterman says that if his kids hadn't insisted, he might not have left. And he still sings Ashkelon's praises.

"The city is small and gorgeous, and you can get from one end to the other with no traf-

just once or twice a week."

Immigrants aren't the only ones moving into the city. Ashkelon's overall population has exploded in recent years. When the Futtermans came in 1986, there were about 50,000 people living here. Today the population has tripled to nearly 150,000, making it Israel's twelfth-largest city.

The population boom came in part due to the launch of a direct, hourlong train line between Ashkelon and Tel Aviv in 2013, which made the city more accessible to those who work in Israel's economic capital but want less expensive housing. A three-bedroom apartment in Ashkelon costs less than half of what it would in Tel Aviv or Jerusalem.

In the years after Israel's founding, large numbers of Mizrahi immigrants, or Jews

for us."

Ashkelon's South African legacy is evident in its large parks and streets, which are named for places like Capetown and Johannesburg. The city, more than others in Israel, is crisscrossed by wide roads with little traffic.

"Ashkelon is almost the same size as Tel Aviv, but with just one quarter of the population," Epstein said. "The city has so many open green spaces that foxes roam some of the parks and empty lots at night."

Zwebner said real estate prices are rising rapidly despite the rocket fire, nearly all of which is intercepted by Israel's Iron Dome missile defense system. In the building where he's selling units, two years ago four-bedroom apartments were going for about \$420,000. Today they have jumped to \$750,000.

But Greenfield feels like Ashkelon has still retained its homey feel. Five months after arriving, she has joined a craft group and a women's walking group. Neighbors have been friendly, inviting them for Shabbat meals.

"Everyone has been incredibly kind," she says. "Even the people in the bank. Even in the supermarket. They have just gone above and beyond what could be expected." ■

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## Beth Israel January events

From Panera to Electric Cars: Monthly Topics in Jewish Law

Saturday, January 22, 12:15 p.m.

May one bicycle on Shabbat? Is eating a grilled cheese at Panera kosher? Can one make minyan through Zoom? Is an LGBTQ ketubah halakhically permitted? Rav Nadav tackles contemporary topics in Jewish law, often sharing the best of Conservative movement responsa. Hybrid format (i.e. both in person and streaming). Zoom links are available on the Beth Israel website ([www.bethisrael-aa.org](http://www.bethisrael-aa.org)).

Introduction to Judaism and Conversion 2022 Bi-weekly starting Sunday, January 16, 1 p.m. The classes, led by Rabbi Caine, are held virtually via Zoom and/or in person. Contact Sam for more information and to register at [szielinski@bethisrael-aa.org](mailto:szielinski@bethisrael-aa.org).

The Third Annual Art and Mary Schuman Lecture: Tamar Manasseh, "An African-American Jewish Mother Repairing the Cracks in Our Communities"

Monday, January 24, 7 p.m.

Live in Ballroom B of EMU Student Center and via Zoom

Tamar Manasseh describes herself: "I'm just a Jew .... And I'm a Black woman in America." In 2015, Tamar Manasseh, an African American Jewish mother of two teenagers, heard about another young mother from her Chicago neighborhood, murdered while attempting to break up a fight. In response, Manasseh decided to sit vigil at the scene of the killing — maintaining a constant presence to de-escalate gun violence in her community. Within days, others joined her, and the organization that grew from her efforts, "Mothers and Men Against Senseless Killings" (MASK), continues to fight gun violence in Englewood and has been the subject of features by NBC News, the PBS Newshour, the New York Times, the Forward, and a full-length documentary, *They Ain't Ready for Me*. She is also, in what Rabbi Capers Funnye has described as "a watershed moment for the Israelite community," the first woman ordained to the rabbinate at Chicago's Beth

Shalom B'nai Zaken Ethiopian Hebrew Congregation. This event is cosponsored by Beth Israel Congregation.

Tikkun Olam in Washtenaw County: The Michigan Center of Youth Justice

Sunday, Sunday, January 30, 4 p.m.

Beth Israel Congregation's Social Action Committee is pleased to offer the congregation (and friends) an opportunity to learn about the Michigan Center for Youth Justice. Our speaker will be MCYJ's Outreach Coordinator Husain Haidri, familiar to the Social Action Committee from his excellent presentation at our October meeting. Register online on the Beth Israel website ([www.bethisrael-aa.org](http://www.bethisrael-aa.org))

Theology Book Club — Online Wednesdays at 8 p.m.

Beth Israel Congregation's Theology Book Club welcomes you to join them to read together and discuss books on Jewish thought and beliefs. The books are in English. Contact Paul Shifrin at (248) 514-7276 for more information.

### In Person and Online Services

Everyone is welcome to join Beth Israel for services, classes and events. Services are being held in person and virtually. Below is a list of the links to participate virtually in services at Beth Israel. Beth Israel is now live streaming services on the Beth Israel YouTube channel (Beth Israel Congregation AA MI). All links will also be available on the Beth Israel homepage ([www.bethisrael-aa.org](http://www.bethisrael-aa.org)). Please note that passwords are used. Contact the office to get the passwords at [office@bethisrael-aa.org](mailto:office@bethisrael-aa.org).

Evening Minyan — virtual only Sunday at 5 p.m.

Monday–Thursday at 7:30 p.m.

Friday Evening Services — virtual only Kabbalat Shabbat Service at 6 p.m.

Shabbat Morning Services — in person and virtual Saturday at 9:30 a.m. ■

## Heinous support of-Nazi Holocaust denier by BIC picketers

By Marvin Gerber

Every Saturday for the past 18 years a Jew by the name of Henry Herskovitz has led a group very hostile to Jews in front of the Beth Israel Congregation's synagogue in Ann Arbor.

Herskovitz and his band picket in front of Beth Israel, but they target all Jews. The picketers hold and display lots of signs such as "JEWISH POWER CORRUPTS," "JEWS

relationship to him?

Zündel was a German-born pamphleteer best known for promoting Holocaust denial. In Canada he was jailed for publishing literature "likely to incite hatred against an identifiable group." The Canadians eventually deported him to Germany. In Germany he was sentenced to five years in Mannheim prison for "inciting racial hatred" against Jews. In his book praising Hitler, Zündel wrote that Hitler's spirit "soars beyond the shores of the White Man's home in Europe. Wherever we are, he is with us. WE LOVE YOU, ADOLF HITLER."

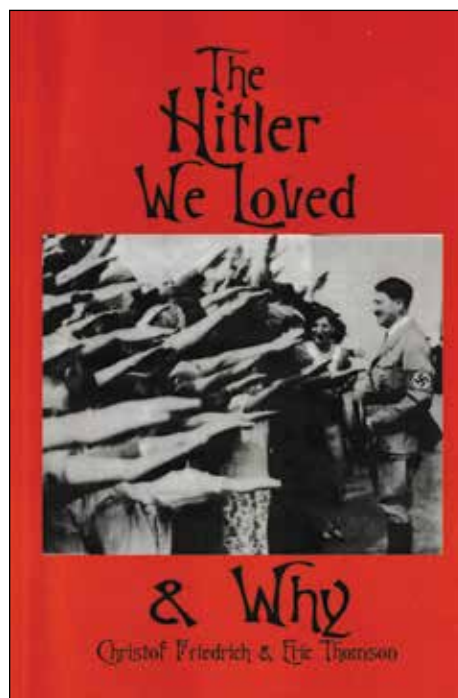
During his trial in Germany, Zündel's lawyer, Sylvia Stolz, signed "Heil Hitler" on court motions and declared the Holocaust to be the "biggest lie in world history."

In April 2014 Herskovitz, and another neo-Nazi sympathizer flew to Germany to visit Zündel. On his website, Herskovitz fondly recalled how he and fellow admirer of Zündel met their hero in Mannheim prison to express their deep admiration and affection in person. Herskovitz described the trip with profound emotion. He wrote: "Ernest Zündel ... did not merely shake hands with me; he held mine in his. ... years later, the memory remains strong."

In April 2015, when the families of Holocaust victims visited the Holocaust Museum in Farmington Hills for a memorial service, Herskovitz greeted the relatives with a sign reading "Free Ernst Zündel." Herskovitz also belongs to a group of so-called 'Jews' whose goal is to deny the Holocaust.

Standing outside Beth Israel congregation, Herskovitz explained his worldview in these words: "I hate Jews. Whatever happened to them in World War II they brought on themselves. They deserved everything they got." On the back of Herskovitz's favorite book is an ode to Hitler:

"With the thundering might of pealing bells His voice resounds throughout the world. The world will listen. " ■



HAVE DUAL LOYALTY," and so on. Hitler said the same things. The signs are on both sides of the street in front of Beth Israel. You can't miss them.

Herskovitz is really quite fond of the late Ernest Zündel, one of Germany's leading neo-Nazis, and the co-author of the book, *The Hitler We Loved and Why*, published by White Power Press. Zündel used his middle names, Christof Friedrich, to camouflage his authorship of the book. Who exactly was Ernst Zündel? And what was Herskovitz's

## Success for Rockin' for the Hungry

Ann Arbor's 107one, Kroger, and Food Gatherers successfully raised the equivalent of 1,285,563 meals for Washtenaw County during the Rockin' for the Hungry fund drive.

During the 5-day virtual fund drive in early December 2021, Food Gatherers received donations of food and funds from community members to help provide free groceries and meals to support Washtenaw County residents facing food insecurity.

"Since the start of the pandemic, many more of our neighbors have turned to their local food pantries for help, some for the first time," said Eileen Spring, President and CEO of Food Gatherers. "Even as the economy reopens, we are still seeing increased food insecurity. Food Gatherers is grateful to everyone who donated to help keep plates and cupboards full."

Donations made during Rockin' for the Hungry support Food Gatherers' food bank and food rescue program. Food Gatherers partners with more than 170 programs and

agencies to distribute food throughout Washtenaw County. In fiscal year 2021, Food Gatherers distributed more than 9 million pounds of food.

Thousands of donors, including individuals, students, businesses, and nonprofits, stepped up to express their support by donating food and funds. Ann Arbor's 107one DJs promoted the food and fund drive via a live broadcast. Interviews with community partners and sponsors can be viewed on Food Gatherers' Facebook page. Generous donations from the Harold and Kay Peplau Family Fund, Kroger, and other community sponsors, matched Rockin' donations. In an impressive show of determination, Community High School students raised more than \$77,000, which was then matched 1:1!

Food Gatherers believes that a healthy community starts with reliable access to nutritious food, and that by working together, Washtenaw County residents can build a more equitable and food secure future for all our neighbors. ■





## Tamar Manasseh to speak at EMU

Martin B. Shichtman, special to the WJN

**A**mar Manasseh describes herself: “I’m just a Jew .... And I’m a Black woman in America.” On Monday, January 24 at 7 p.m. Manasseh will be speaking on the topic, “An African American Jewish Mother Repairing Cracks in Our Communities,” live in Ballroom B of the Eastern Michigan University Student Center.



Her talk is the Third Annual Art and Mary Schuman Lecture.

In 2015, Manasseh, an African American Jewish mother of two teenagers, heard about another young mother from her Chicago neighborhood, murdered while attempting to break up a fight. In response, Manasseh decided to sit vigil at the scene of the killing — maintaining a constant presence to de-escalate gun violence in her community. Within days, others joined her, and the organization that grew from her efforts, “Moth-

ers and Men Against Senseless Killings” (MASK), continues to fight gun violence and has been the subject of features by NBC News, the PBS Newshour, the New York Times, the Forward, and a full-length documentary, *They Ain’t Ready for Me*. She is also, in what Rabbi Capers Funnye has described as “a watershed moment for the Israelite

community,” the first woman ordained to the rabbinate at Chicago’s Beth Shalom B’nai Zaken Ethiopian Hebrew Congregation.

Admission to the event is free. Also on Zoom at: <https://tinyurl.com/tamaremu>

The CJS would like to thank our cosponsors: the Eastern Michigan University MLK, Jr. Planning Committee; Hillel at Eastern Michigan University; the Jewish Community Relations Committee of the Jewish Federation of Greater Ann Arbor; Temple Beth Emeth; and the Beth Israel Congregation. ■

## AA Orthodox Minyan January events

**F**or all events, please contact rabbay-ael@annarborminyan.org for location or with any questions.

Saturday, January 8th, 6 p.m.  
Outdoor Havdalah ceremony around a firepit, at the home of a community member.

Sunday, January 9th, 8 p.m.  
Celebrating the completion of a tractate of the Talmud! Siyum on Massechet (Tractate) Megillah on zoom. We will complete Massechet Megillah as part of the daily learning “daf yomi” cycle by sharing our favorite parts of the tractate. All are welcome to join.

Wednesday, January 12, 12:30 p.m.  
Parsha Lunch and Learn. Join us to explore themes of the weekly Torah portion in the book of Exodus.

## AARC events in January

Second Saturday Morning Shabbat Service January 8

Ta’Shma ‘Pray What!’ 10 a.m.

Shabbat Services 10:30 a.m. to noon.

This is a morning Shabbat service led by Rabbi Ora Nitkin-Kaner. Everyone is welcome! Zoom link will be sent out the week before the event.

Sunday, January 16, 9:30 a.m.  
Children’s Tu B’Svat Seder. Sing songs, taste new foods and listen to a story over zoom. Seder kits available for pickup.

Sunday, January 16, 8 p.m.  
Tu B’Svat Seder. On zoom with seder kits available for pickup.

Saturday, January 22, 6:30 p.m.  
Saturday night Melavah Malka Speaker Series

Tuesday, January 25, 8 p.m.  
Torah on Tap. Come learn about a contemporary Jewish issue over beer at HOMES Brewery. ■

Fourth Friday Kabbalat Shabbat

January 28, 6:30pm on Zoom.

For more information about services events or to receive Zoom links, please email: [aarcgillian@gmail.com](mailto:aarcgillian@gmail.com). ■

## After 70 years on the sidelines, AIPAC will now officially fundraise for politicians

Ron Kampeas, originally for JTA

**I**t has been for decades a recurring confusion for some in Washington: does AIPAC, the country’s largest pro-Israel lobby, have a PAC? Not until today.

The PAC in AIPAC stands for Public Affairs Committee, not political action committee. But after countless explanations over the years, the group is getting into the fundraising business.

The American Israel Public Affairs Committee on Thursday launched a regular political action committee, which funnels \$5,000 maximum donations to designated candidates per race, and a super PAC, which can raise unlimited money on behalf of a candidate. AIPAC PAC will be the name of the regular PAC, while the super PAC has yet to be named.

“The creation of a PAC and a super PAC is an opportunity to significantly deepen and strengthen the involvement of the pro-Israel community in politics,” AIPAC spokesman Marshall Wittmann said in an email. “The PACs will work in a bipartisan way.”

Wittmann would not provide further comment. But one function of the PACs could be to allow AIPAC to more robustly favor Democrats who are close to the lobby, to counter an impression in recent years that has deeply troubled the lobby: that it is more inclined to do battle with Democrats than Republicans. Additionally, coming out with an initiative that is emphatically bipartisan is a means of rejecting pressure on the lobby from Republicans to shun Democrats.

Notably, the regular PAC will be headed by Marilyn Rosenthal, who in recent years has led AIPAC’s outreach to progressives. An AIPAC official said the super PAC will be helmed by Rob Bassin, AIPAC’s longtime political director.

It’s a sea change for a lobby that since its launch in the first half of the 1950s has assiduously cultivated an image of being above the political fray, at least on the surface. The annual policy conference, suspended this year and next because of the pandemic, is welcoming to all comers, Democrats and Republicans alike, and lawmakers in either party who tangled with AIPAC were barely mentioned by name at past conferences. The named enemies were those foreign governments perceived as threatening Israel — Iran is a recurring villain — and the narrative was that AIPAC was uniting Congress against those bad actors.

AIPAC has become more domestically combative in recent years as a cadre of Israel critics among progressive Democrats has become more

vocal. Two presidential candidates, Sens. Elizabeth Warren of Massachusetts and Bernie Sanders of Vermont, boycotted AIPAC’s annual policy conference in 2020.

AIPAC in its online advertising has recently targeted Israel’s harshest critics on the left, including Reps. Ilhan Omar and Betty McCollum of Minnesota, Alexandria Ocasio-Cortez of New York and Rashida Tlaib of Michigan. The lobby has also singled out Sen. Rand Paul, a Kentucky Republican who consistently obstructs assistance to Israel, although he frames that as being in Israel’s interest.

Behind the scenes, AIPAC could be hard-hitting. It published a candidates’ scoring guide, but endeavored to make sure that only AIPAC insiders and donors had access.

AIPAC members were also rewarded with honors depending on how much they gave a candidate. Politicians held fundraisers at hotels and restaurants not on the campus of an AIPAC event, like the policy conference, but never more than walking distance.

Actual PACs popped up that barely tried to hide their origins at a meeting of AIPAC-affiliated minds; Pro-Israel America, launched in 2019, is led by two former senior AIPAC staffers.

In a statement announcing the new PACs, AIPAC made it clear that in the current polarized environment, maintaining a veneer of politesse was no longer a nicety the lobby could afford.

“The DC political environment has been undergoing profound change,” the statement said. “Hyper partisanship, high congressional turnover and the exponential growth in the cost of campaigns now dominate the landscape.”

Notably, AIPAC’s upstart rival, J Street, also runs an adjacent regular PAC, although not a super PAC, which requires greater infrastructure and investment.

AIPAC will retain its 501 (c) 4 tax exempt status, which allows it to engage in politics as long as politics are not its main endeavor. An affiliate, the American Israel Educational Fund, which subsidizes trips to Israel for lawmakers and other influencers, has 501 (c) 3 status, which allows for greater tax exemptions. That status is limited to organizations whose aims are educational, religious or charitable.

An AIPAC official who spoke anonymously to share strategy said the launch of the PACs was part of an effort to modernize the lobby. The official noted AIPAC’s expanded social media presence and said an AIPAC app would soon be forthcoming. ■



## Pardes Hannah events in January

**A**ll events are in Zoom unless otherwise noted. Please check our website (<https://pardeshannah.org/>) for the latest information, including Zoom links, on these or any of our ongoing services, rituals, circles, and teachings or call Renee Robbins at 734-904-5459.

Rosh Chodesh Online Minyan  
Jan 3, 9 a.m.

Rosh Chodesh Circle  
Jan 6, 7 p.m.

Shabbat Morning Services  
Jan 15, 10 a.m.

Kohenet Kabbalat Shabbat  
Jan 28, 7:30 p.m.

Rosh Chodesh Circle  
Jan 31, 7 p.m.

Twenty-five Minute Mindfulness w/ Linda Greene, Jewish Spiritual Director (Cosponsored with Temple Beth Emeth)  
Weekly on Tuesday 8:30–9 a.m. ■



# Meet the multiracial Jewish family who swapped lives on Ava DuVernay's 'Home Sweet Home'

Andrew Esensten, originally for J. the Jewish News of Northern California via JTA

For their first episode including a Jewish family, the casting directors of "Home Sweet Home," a new life-swapping show, tapped a multiracial family whose youngest child shares a name with the iconic children's poet Shel Silverstein.

The Silversteins — Joshua (40), who is Black; Cinthya (37), who is Mexican American; and their three children, Ami (13), Laila (9) and Shel (2) — may well have been the first multiracial Jewish family to make a primetime appearance on American network television.

During each episode of "Home Sweet Home," which was created and executive produced by *Selma* director Ava DuVernay, two families from very different backgrounds swap lives for a week. They move into the other family's house, prepare their typical meals, meet their friends and participate in their activities. The goal is to expose the families (and viewers on NBC and Hulu) to other lifestyles and foster greater empathy for one's neighbors.

In the third episode, which was shot in May and aired Oct. 29, the Silversteins leave their art-filled Los Angeles duplex and check into the large and very white Orange County abode of the Baltzers, who are members of the Church of Jesus Christ of Latter-day Saints, or Mormons. A framed image of Jesus greets them when they arrive.

Paterfamilias Joshua Silverstein — an actor, comedian and beatboxer who in 2019 performed in the Bay Area run of "True Colors," an ensemble show about the experiences of Jews of color — spoke with J. The Jewish News of Northern California about "Home Sweet Home" and the importance of representation for a family like his.

The phone interview was interrupted several times by an attention-hungry Shel. ("My wife and I are fans of the books and growing up I would lie to my peers and tell them Shel Silverstein was my dad or my uncle," Joshua said, explaining the name choice.)

This conversation has been edited lightly for clarity.

J.: How did you and your family come to be on "Home Sweet Home"?

Joshua Silverstein: I think the casting people found us through word of mouth and by going to our Instagram page. My wife and I had been doing a pretty provocative Instagram show when the pandemic first started. We had turned our garage space into a theater, and when everything got locked down, we were like, well, we should just do stuff in the theater.

So we started doing a daily news update show that kind of morphed into this commentary about societal issues. We were talking about race and culture and classism and gender deconstruction and religion. All these different conversations that you're not supposed to have in public, we were having them on our show, every single day. We did 100 episodes, and the show became a podcast called "Silversteins' Show." So the producers saw the videos, saw a lot of what we represent and stand for in our family, and thought we'd be perfect guinea pigs for this experiment.

J.: In the episode, you swap houses with a family

of Latter-day Saints (more commonly known as Mormons) in Huntington Beach, and you meet some of their friends, who are also members of the LDS church. How much did you and Cinthya know about the church before you did the home swap, and what did you learn during the shoot?

JS: We both were familiar with the faith to some degree. We knew the history of it being

feel like someone's practice isn't the best practice, how do I walk in that person's shoes without criticizing it in a way that devalues it? That's the larger challenge that we as humans have.

J.: This is likely the first time that a family of Black and Mexican American Jews has appeared on a network television show. Have you thought about the significance of that?



The Silversteins, from left: Joshua, Ami, Laila, Shel and Cinthya, outside of their Los Angeles home. (Casey Durkin/NBC)

discriminatory against people of color and the queer community. [Editor's note: Black people could not hold leadership positions in the church until 1978, interracial marriage was officially considered sinful until 2013 and same-sex marriage is forbidden.] There are things with any faith that we need to acknowledge and look at and deconstruct and move forward from.

We were actually excited to have conversations with people in that community. Those are the kinds of conversations we embrace, ones with people who are of an experience that we are not of. And what we found was that there was the awareness that things need to change, and that they are changing. In various circles of the LDS community, there are people who are looking to shift in a direction that is more inclusive.

J.: The episode presents the Baltzers as very devout believers in God, in contrast to your family, where the existence of God is open for debate. In one scene you struggle a bit to bless the food before a meal, per the Baltzer family's house rules. How did that tension play out during the course of your experience?

JS: Although we're Jewish — my kids are Jewish, my wife and I are Jewish — even in our own family, that doesn't have the same meaning. I am agnostic, my wife is agnostic, but my kids believe in God. My son loves reciting the prayers. We are not a family who is against God. We are a family where God plays different roles within the structure of our home. I think for the production, that was an interesting thing.

One of the big questions we faced while living in the Baltzers' home was, how do we engage in a home where God is such a big part of their lives? How do we embrace that respectfully? Even though I may not agree with someone, or I may

JS: We're very aware of that. It's really exciting. My hope is that people see the show and go, "Wow, they are an example of what the world should look like. We should be able to coexist like this, you know, being multiple faiths, multiple ethnicities, multiple cultures."

I'm also hoping that, as part of our journey, maybe we can find a path to a synagogue that is more embracing of our family. It's been hard. We walk into a space and we have to explain our Judaism. We're forced to have those conversations about Cinthya being a convert, and my dad being Jewish and my mom not converting. Ami really wants to have a bar mitzvah. Laila wants to have a bat mitzvah, too.

J.: At one point, you're talking to Cinthya about your sense of humor, and you say, "Listen, when you're Black and Jewish, and everything hurts, laughter is the best medicine." Can you expand on that?

JS: I grew up suffering. Not because life in Los Angeles was particularly hard, but because I didn't feel equal to my peers, and I didn't feel heard at home. And on top of that, being Black and getting harassed by police officers as I'm trying to get to school on time, and feeling like my Judaism is not seen in Jewish spaces because my blackness is the only thing that's being seen. So you know, growing up with all this stuff around me, there's pain. And I found the way to move through it was to mock it.

When we met the Baltzers [at the end of the episode], I was making lots of jokes, disarming that awkward tension of like, "Hey, I don't know you, but I lived in your house for a week!" When you're laughing, you're letting your guard down. And when everyone's laughing together, there's a certain humanity that's agreed upon. I think laughter allows us to see each other as equals.

J.: What do you think the Baltzers got out of the

experience of walking in your shoes by, for example, participating in an improv acting class and recording a mock podcast on race with your mother, Beverly?

JS: We were not ever really out of our element, whereas they completely were every step of the way. Based on the ways they spoke to us off-screen, it was clear they really had an experience where they did some thinking.

What you could also see at the end of the episode is just them being grateful they're done. It was stressful for them, whereas for us, it was like, hey, this is exciting to have conversations with people that we don't get a chance to talk to on a regular basis.

J.: Tell me about the racial justice T-shirts you're wearing in the episode.

JS: They're part of my Not Fair Wear line, which is a line of shirts that comment on issues that specifically affect people of color. They're really about creating dialogue around things in pop culture that we may not be talking about. Remember, I'm a nerd.

The first shirt you see me in is one that says, "Malcolm X lost to blind Al Pacino." That is a reference to Denzel Washington losing the best actor Oscar to Al Pacino [in 1993]. There's another shirt that has the names of all the Black characters that appear in "Harry Potter." There's just four.

J.: What was it like working with Ava DuVernay?

JS: We were the first episode shot, and we got to see a lot of Ava in the beginning. She doesn't come off like an apathetic TV exec. You can tell she was very enthusiastic about what this show is. It's kind of like a baby to her. After our episode was in the can, she wanted to know what we thought about it. There was a lot of respect in that regard.

J.: What did you hope to achieve by appearing on "Home Sweet Home"?

JS: As parents, we're always about giving our kids experiences that will enhance who they are as human beings. We thought we would be terrible parents to pass this up.

Also, Cinthya and I being who we are, being activists, being interested in dialogues that are about examining social constructs and deconstructing oppressive, toxic mentalities that we as a society have adopted — I think walking into a space where we were going to have to deal with people that we may not ever get to speak to, that was very interesting and enticing. I think as long as Cinthya and I stay committed to embracing every opportunity we can to have tough conversations, then there'll be more opportunities for this kind of thing to continue. And who knows, maybe this leads us to another platform where there's space to have even more conversations.

J.: What kind of feedback have you received since the episode aired?

JS: A lot of the stuff that I've seen on Twitter with regards to our episode was, "wait, Jews don't have to believe in God?"

A second episode of "Home Sweet Home" featuring a Jewish family aired on November 19. In that episode, the Segal family traded lives with a Sikh Punjabi family. ■



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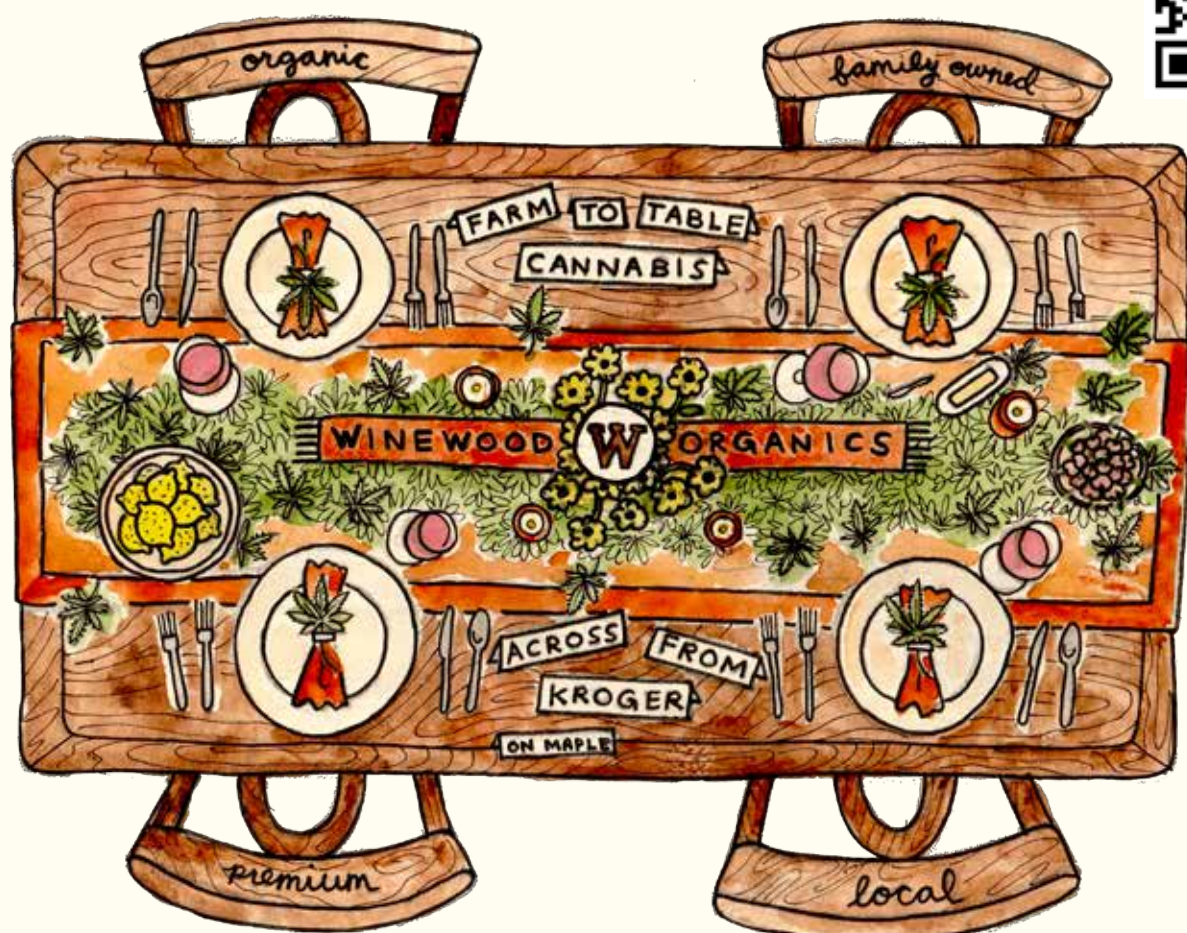


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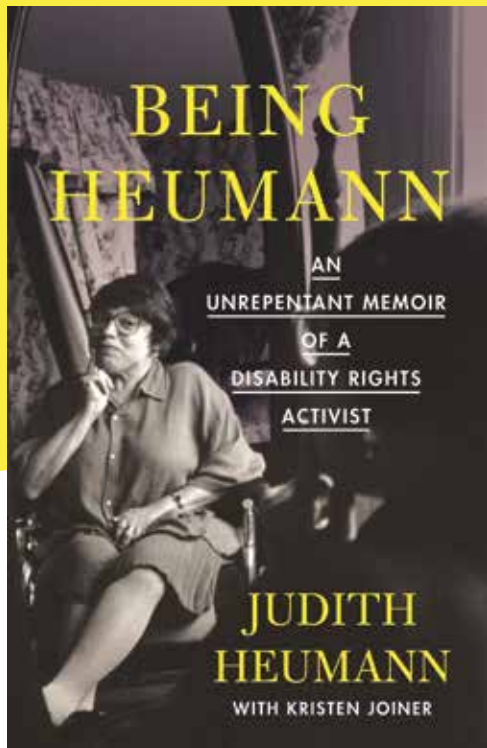
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SCHOOL OF  
MUSIC, THEATRE & DANCE  
UNIVERSITY OF MICHIGAN

2021/22  
Production Season

The Department of Dance presents

### Forward Facing

Feb. 3 to Feb. 6 in the **Power Center**

The Department of Theatre & Drama presents

### Antigone

Feb. 17 to Feb. 20 in the **Mendelssohn Theatre**

The Department of Voice and the UPO present

### Two One-Act Operas

### Rise for Freedom: The John P. Parker Story and Highway 1, U.S.A.

Mar. 24 to Mar. 27 in the **Mendelssohn Theatre**

The Department of Theatre & Drama presents

### somebody's children

Mar. 31 to Apr. 10 in the **Arthur Miller Theatre**

The Department of Musical Theatre presents

### Hair

Apr. 14 to Apr. 17\* in the **Power Center**

\*Easter Sunday

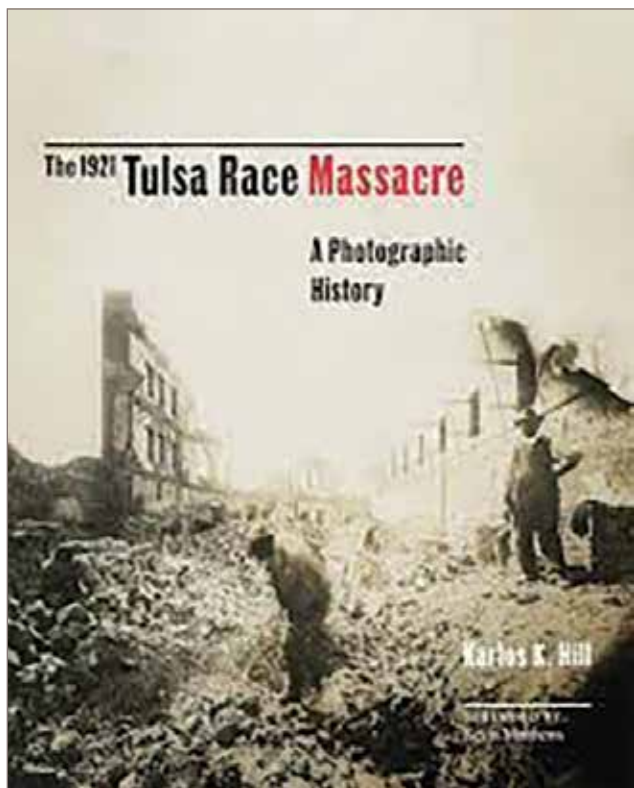
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## Two fires

By Mary Lempert (1907–2002)

Judi (Lempert) Green submitted this story on behalf of her mother. Judi wrote, “My mother at age 14 was in Tulsa, visiting her relatives, the Karchmers, when Greenwood was destroyed. She never talked to us about it but wrote about it in a writing class after she retired. I didn’t find the story till after she was too cognitively impaired for me to ask about it.”



South Frankfort in Tulsa, Oklahoma, was a street I visited whenever school recesses permitted. Broad and tree-lined, each side of the street had white clapboard houses with verandas stretching across the fronts. Serene and peaceful, girls played hopscotch and jumped rope at one end, boys played more strenuous games at the other end. “Women’s lib” had not yet reared its head and the young people preferred it that way.

The broad front lawns and back yards were unbroken by fences. In the front only flower beds showed a division here and there, in the back the small wooden huts which housed the Negro servants indicated a boundary line.

I was always happy to be a guest of my cousin Bess and her noisy, active children. With Aaron, her eldest son, who was my age, I argued and scuffled as siblings do and we both enjoyed this relationship. The summer of 1921, I had come to Tulsa as soon as school was out. Many activities and treats had been planned for me by my cousin and her friends who had children my age. That was the way of the Karchmers, and I was anticipating a most happy three months.

\*\*\*

The first fire occurred shortly after my arrival. I was awakened one night by a bright red ball almost at the window. My first thought was, such a red angry sun; then I noticed that the blazing sun had not yet dispelled the darkness of the night. I darted out of bed and flew into my cousin’s room. She was coming toward me.

“Don’t be afraid dear, the fire is about a hundred miles from here.”  
“A fire? What is burning?”  
“An oil well,” Bess replied.  
Together we walked out on the veranda. The rest of the household were still asleep, their rooms faced the back of the house and Bess had pulled the shades down. I watched, fascinated by the beauty of the red flames reaching higher and higher into the

darkness.

“Is this a bad fire?” I asked.

“No fire is good. Only oil will burn, no possessions will be lost. The men who worked the fields will move on to other fields where they will find work; but that is the way of life for oilers. Always on the move.”

“I’m glad,” I said. “I love to watch the fire shooting up, it’s better than fireworks.”

Bess pulled me over to the swing and we sat in silence rocking and watching the spectacle until daylight, the red faded, and only black smoke billowed upward.

The oil fire lasted for three days and nights, but only when darkness came and the black smoke disappeared into the black sky did I enjoy watching the red flames reaching upwards and the bright light that glowed and lit up the

this, but you are awake, and I hope that this nightmare will soon be over.”

“But what has happened? Why are people praying in your backyard?”

“It is the only yard where they could gather. I am a Jew, but all my neighbors are KKKs. They’d be afraid to attack this house for fear they would hurt their own. They also know that Iz and I are good marksmen.”

Bess was pulling me over to the veranda. Aaron was there in nightclothes, Iz was dressed. Only then did I see the narrow ribbons of fire, heard the crunching of burning wood, could smell the seared leaves.

“N\*\*\*\* town,” located on the outskirts of Tulsa, was on fire. There was no beauty in this fire, a darting tongue of flame and then darkness as each shack was fired, flamed up, and



houses and people as if it were daylight, yet darkness seemed to hover about us.

\*\*\*

The second fire occurred shortly before I was due to go back to St. Louis.

Terror awoke me, I was sure I heard the wailing of banshees. I was rigid with fear. I finally made myself get out of bed but could see nothing out the front window. The sounds were coming from the rear of the house. Now I could make out words and the sound of prayer.

I walked out and around to the back. The black night exposed white, robed figures and pale palms as arms writhed upwards in supplication. My cousin’s backyard was crowded with Black people.

Why? And where was cuz to explain the meaning of this? I went to look for her and found her at the telephone. She was dressed and had the car keys in her hand.

My gentle, soft-spoken, and always calm cousin was no longer the same. As she spoke into the telephone her voice was strident, the words came fast and furious. She was not asking, she was ordering. I was afraid to question her while she was in this mood.

She saw me as she put the phone down. Her loving arms went around me and hugging me, she said “I wish you could have slept through

died out.

The wind was coming from that direction and the acrid, pungent air seemed to affect every sense. I was rooted to the spot: the wailing could still be heard and I was trying to put myself alongside these poor victims of the fires. Thoughts were beginning to form in my mind, but without shape. That was to come many years later.

I heard Iz say, “Bess, you can’t go alone.”

“Yes, I can. In your seat I’ll be able to put three children,” she said.

“I can hold them on my lap.”

“No, where your legs would be, I can put a child,” and now Bess was opening the car door.

“Cuz, take me, I want to go with you.”

“No honey, I can’t spare the room.”

My cousin drove off, tears ran down my cheeks. Why was I crying?

Aaron and I stood holding hands, watching the car travel down the street and other cars fell in behind.

I learned something that summer, but the lesson took years in coming to fruition. ■

## Hadassah hosts “The Power of Purpose” women’s empowerment conference

On Sunday January 9, Hadassah, America’s largest Jewish women’s organization, will present “The Power of Purpose,” its first women’s empowerment conference. The national event will bring together a diverse group of women who are changing the status quo in a wide range of nonprofit sectors, from civil rights and civic engagement to women’s health and women’s rights, from pro-Israel activism and the fight against antisemitism to socially conscious entrepreneurship and venture capital investing. The conference will take place on Zoom from 11 a.m.–5:30 p.m.

Conference speakers will include: Amy Spitalnick, founder of the civil rights group Integrity First for America, which recently won its groundbreaking federal lawsuit against the neo-Nazis and other hate groups responsible for the Charlottesville violence; Noa Tishby, founder of Act for Israel, Israel’s

first online advocacy organization; Tamar Manasseh, founder of the anti-violence organization MASK; Mandana Dayani, co-founder of I am a voter®, which raises awareness of the importance of civic engagement; Erin Zaikis, founder of RISE by Sundara, which brings free soap to communities where a lack of hand hygiene leads to illness and death; and Marcy Syms, chair of the ERA Coalition and the Fund for Women’s Equality.

During a series of panels, the speakers will discuss advocacy (how to fight for change), women’s health (how to raise the visibility of women’s health and health equity), women’s empowerment (how to fight for equality for women), and Israel (how to support Israel through education, entertainment, and technology). They will also share what motivated them to do the work they do, their paths to success and the challenges they encountered along the way. ■



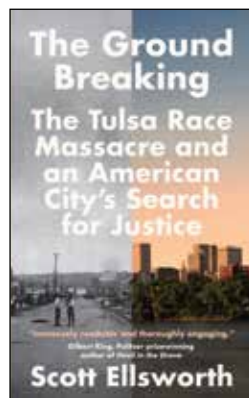
## TBE welcomes local Tulsa race massacre historian Scott Ellsworth

Joe Pollak, special to the WJN

On May 31 and June 1, 1921, a mob of white residents attacked the Greenwood neighborhood of Tulsa, Oklahoma. Nicknamed “Black Wall Street,” Greenwood was a business and residential district where the Black citizens of Tulsa lived. Some Black professionals owned businesses in Greenwood, but most of the Black population worked as domestic workers or laborers elsewhere. The white mob decimated Greenwood, burning buildings and murdering civilians. Some Black residents attempted to fight back, but an accurate death toll is unknown. Historians believe that between 75 and 300 people died during the Tulsa Massacre.

Dr. Scott Ellsworth, a historian and lecturer in the University of Michigan Department of Afroamerican and African Studies, discussed the Tulsa Massacre as part of a presentation at Temple Beth Emeth on November 29, 2021.

As Ellsworth explained, the Tulsa Massacre was precipitated by an unsuccessful attempted lynching. In a downtown office building, a Black man, Dick Rowland, stum-



bled while exiting an elevator. The elevator operator, a white woman named Sarah Page, screamed, and Rowland ran out of the building, and a clerk in a clothing store called the police. After initially seeming uninterested, the sheriff's office arrested Rowland and held him on the top floor of Tulsa's courthouse. Tulsa's leading afternoon newspaper published an editorial that inflamed a white mob who began to gather outside the courthouse, demanding that the sheriff turn over Rowland. The editorial was ripped out of the archival edition of that newspaper sometime before the 1940s, but it is believed that it accused Rowland of sexual assault and called for lynching. The sheriff refused to accede to the mob's

demands, but the Tulsa Police Department disarmed a group of Black World War I veterans when they arrived at the courthouse to protect Rowland. The following day at dawn, a steam whistle sounded, and thousands of white citizens crossed the railroad tracks that separated white and Black Tulsa and proceeded to burn Greenwood to the ground.

Many Tulsans, Oklahomans, and Americans say that they never learned about the history of the Tulsa Massacre in school, but in recent years the 100th anniversary of the massacre and media depictions of the events, notably in the HBO series *Watchmen*, have brought more attention to it. Ellsworth, who grew up in Tulsa, is one of the leading experts on the Tulsa Massacre and wrote the first widely available scholarly history of the Tulsa Massacre, *Death in a Promised Land*.

At the Temple Beth Emeth event, Ellsworth discussed his latest book, *The Ground Breaking: An American City and Its Search for Justice*, which is both historiography of his research and an updating of the history. Ellsworth is an advisor to an ongoing attempt by the State Archeologist of Oklahoma to iden-

tify potential mass grave sites of Tulsa Massacre victims. So far, that attempt has identified one possible victim, and Ellsworth said that he is optimistic that activities planned for 2022 might locate additional victims.

According to the Institute for Southern Jewish Life, in 1921, Tulsa was home to a Jewish community of at least hundreds, along with Reform and Orthodox synagogues and two kosher butchers. Ellsworth said that the Jewish community's response to the Tulsa Massacre is unknown. Still, many contemporaneous accounts equate the Tulsa Massacre with pogroms that targeted Jews in Europe in the 19th and 20th centuries, and some members of the Tulsa Jewish community are involved in efforts to memorialize victims of the Tulsa Massacre.

The event was cosponsored by Temple Beth Emeth and St. Clare's Episcopal Church and supported by the Melvin and Lois Levy Fund of Temple Beth Emeth. *The Ground Breaking: An American City and Its Search for Justice* is available from the Ann Arbor District Library, the University of Michigan Library, and local bookstores. ■

## Yiddish theater category on 'Jeopardy!' makes one knowledgeable contestant a rich(er) man

Philissa Cramer, originally for the JTA

In recent years, Yiddish theater has enjoyed a remarkable resurgence, with Yiddish-language performances wowing audiences in New York, online and Stockholm.

But perhaps its biggest audience yet came in December night, when “Jeopardy!” devoted an entire category to it. The iconic quiz show is seen by an estimated 8.7 million people every night, making it the most-watched syndicated show on the air.

This week, the contestants are all college professors as part of the show's first-ever professors tournament, and the host is Mayim Bialik, the Jewish actress whose regular-season run was just extended as the show figures out how to replace longtime host Alex Trebek, who died last year.

Julie Williams, an English professor at Rose-Hulman Institute of Technology in Indiana, chose the first question in the Yiddish

Theater category after it appeared during Double Jeopardy, the show's second round.

But it was Ed Hashima, a professor of history at American River College in Sacramento, California, who dominated. He correctly responded to four of the five clues, racking up points as he identified one play as the Yiddish “King Lear,” named the Jewish holiday of Purim as being tied to Yiddish theater's origins and answered that Marlon Brando's acting teacher was Stella Adler, who grew up in a family of Yiddish theater royalty.

Hashima also revealed a “Daily Double” in the category, allowing him to select his own wager. A smile broke across his face as Bialik read the clue: “A surprise New York hit in 2018 was a Yiddish-language ‘Fiddler on the Roof’: This song becomes ‘Ven Ikh Bin a Rotshild.’”

The response, of course, is “If I Were a Rich Man,” and Hashima added \$2,400 to

his already substantial lead. One could almost imagine Trebek humming the song's memorable theme, but Bialik offered no elaboration or commentary about the clues — unlike when cholent was a “Jeopardy!” question earlier this season and she offered a short history lesson.

One clue stumped all of the contestants, who declined to buzz in. “The play ‘Chantzhe in Amerika’ is about a woman wanting to learn this modern play; ‘How I Learned To do it is a non-Yiddish play,” Bialik read.

The correct response: “What is ‘Drive,’” referring to the classic work by Paula Vogel, the Jewish playwright whose own passion for Yiddish theater has been a galvanizing force in her recent work.

Speaking recently with the Harvard Divinity Bulletin about her play “Indecent,” which incorporates scenes written by the classic Yiddish playwright Sholem Asch, Vo-

gel offered an insight about why Jeopardy's non-Jewish contestants might be so knowledgeable about what was until recently a niche ethnic entertainment.

“Yiddish is a language of yearning, a language of anxiety. I believe we've worked hard to communicate that love to the audiences,” she said. “We've had productions in Omaha, Nebraska, and in Boise, Idaho, where Yiddish is rarely heard. Audiences have said they feel the emotion we are trying to convey.”

On Twitter the day after his victory, Hashima said that he had discussed his Yiddish theater knowledge with Bialik after the episode taped.

“Mayim and I had a conversation after the game about that category and my success with it!” he wrote. “The response? What are a Jewish brother-in-law, many Jewish friends, and a love of all things ‘Fiddler’?!” ■

## TBE events in January

Events and services are both in-person and/or virtual. Please see [www.templebethemeth.org](http://www.templebethemeth.org) for full details, locations information, and links.

Families with Young Children Tot Shabbat Fridays at 5:45 p.m.

Shabbat Service Fridays at 7:30 p.m.

Saturday Shabbat service Saturdays at 10 a.m.

Daily morning blessings Daily at 9:15 a.m.

Join Rabbi Whinston each morning for a short service of song, poetry, and meditation.

Daily afternoon blessings Mondays through Thursdays at 3 p.m.

Join Cantor Hayut each afternoon for an intimate short service.

Adult B'nei mitzvah classes

Mondays at 6 p.m.

To join the class, or for more information, contact Cantor Hayut.

Women's Torah study Mondays at 7:30 p.m.

Join Cantor Hayut in an in-depth study and lively discussion of the week's Torah portion. This year, the group will focus on exploring passages that have informed rituals of modern Jewish life.

Twenty-five-minute mindfulness with Jewish spiritual director Linda Greene Tuesdays at 8:30 a.m.

Zoom room opens at 8:15 a.m. for optional check-in. Blessing and intention setting 8:30–8:35 a.m. Meditate 8:35–9 a.m. Start your day centered and connected.

Talmud Tuesdays with Rabbi Alter Tuesdays at 11 a.m. or 8 p.m.

Both meetings discuss the same material.

Join Rabbi Alter to discover the Talmud, the formative collection of stories and discussions that defined the post-Temple Judaism that continues today! Together, explore the foundations of our contemporary Jewish ethics, beliefs, and practices, as well as some tremendous tales about our ancient rabbis!

Weekly Mahj Tuesdays at 7:30 p.m. Wednesdays at 1 p.m.

Meditation with Claire Weiner Wednesdays at 5 p.m. Join Claire Weiner for a 40-minute meditation session

Jewish Prayer: Finding Our Way into the History, Meaning, and Spirituality of our Worship Service

Thursdays at 10:30 a.m. or 7:30 p.m. Both meetings discuss the same material. Join Rabbi Whinston for an ongoing explora-

tion of the individual prayers that constitute the majority of our worship, from Shabbat to High Holy Days.

Biblical Book Club with Cantor Hayut Thursdays at 11 a.m.

Join Cantor Hayut to read and discuss books of Jewish interest a few chapters at a time. This year, the book group will be reading primarily, although not exclusively, works by Israeli authors. For more information or questions, please contact Cantor Hayut.

Back Door Food Pantry Thursdays, 4 to 7 p.m.

Shabbat morning Torah study Saturdays at 8:50 a.m.

Join us for this weekly discussion of the Torah portion led by Rabbi Whinston.

Women's Rosh Chodesh Circle — Shevat Monday, January 3 at 6 p.m. ■



# Calendar

## January

As our community eases into in-person events with sensitivity to changing pandemic safety, always check websites or call for updates before planning to attend anything listed here and for prayer services.

### Saturday 1 Va'eira

#### Havdalah 6 p.m.

**Torah Study:** TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

### Sunday 2

**Tanya–Jewish Mysticism:** Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11 a.m.

### Monday 3 Rosh Hodesh Shevat

**Rosh Hodesh Minyan:** Pardes Hannah. 9 a.m.

**Adult B'nai Mitzvah Class:** TBE. 6 p.m.

**Women's Rosh Chodesh Circle – Shevat:** TBE. 6 p.m.

**Women's Torah Study:** TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

### Tuesday 4

**Twenty-five minute Mindfulness** with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

**Talmud Tuesdays w/ Rabbi Alter:** TBE. 11 a.m. and 8 p.m.

**Tea and Torah on Tuesday – for Women:** Chabad. 8 p.m.

### Wednesday 5

**Yiddish tish** (Virtual) (Yiddish Conversation & Reading Group): Zoom. About 45 minutes each of conversation and reading. Free and open to all those interested in Yiddish language, literature, and culture, no matter what level of proficiency. For more information, to get the link, and to make certain that we are meeting on a specific day, please email Elliot H. Gertel at egertel@umich.edu at least one day before scheduled meeting day every Wednesday (except major Jewish holidays). 2 p.m.

**Meditation with Claire Weiner:** TBE. 5 p.m.

**Outsmarting Antisemitism:** Chabad. Against the backdrop of a recent uptick in antisemitism and the increased anxiety it has brought to the Jewish community, this course sets out to beat this age-old cancer — with purpose, positivity, and pride. Marshaling historical analysis, Talmudic sources, Jewish mysticism, and contemporary expert analysis, the four lessons of this course provide insight, perspective, practical direction, and personal reassurance to motivate and inspire proud, fearless Jewish life. 7:30 p.m.

**Theology Book Club:** BIC 8 p.m.

### Thursday 6

**Rosh Hodesh Circle:** Pardes Hannah. 7 p.m.

**Jewish Prayer: Finding Our Way in the History, Meaning, and Spirituality of our Worship Service:** TBE. Rabbi Whinston leads discussion. 10:30 a.m. and 7:30 p.m.

**Biblical Book Club:** TBE. Cantor Hayut leads discussion. 11 a.m.

**Backdoor Food Pantry Open:** TBE. 4–7 p.m.  
**Talmud–Jewish Civil Law:** Chabad. 8 p.m.

### Friday 7

#### Candle Lighting 5:01 p.m. Bo

### Saturday 8

#### Havdallah 6:06 p.m.

**Torah Study:** TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

**Second Saturday Shabbat Morning Service:** AARC. Led by Rabbi Ora Nitkin-Kaner. Everyone is welcome! Zoom link will be sent out the week before the event. Ta'Shma at 10 a.m. Service 10:30 a.m. to noon.

**Outdoor Havdallah.** AAOM. Around a firepit. 6 p.m.

### Sunday 9

**Tanya–Jewish Mysticism:** Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11 a.m.

**The Power of Purpose:** A national Hadassah empowerment conference. Guests Amy Spitalnick, Noa Tishby, Tamar Manasseh, Erin Zaikis, and others. 11 a.m.

**Completion of tractate celebration:** AAOM. Zoom. 8 p.m.

### Monday 10

**Studies in Second Temple Judaism:** A Global Enterprise: Frankel Center. Chairs: Kelley Coblenz Bautch, Rodney Caruthers, Shayna Sheinfeld, with Gabriele Boccaccini, Amy-Jill Levine, John Collins. Register at: <https://tinyurl.com/n88bjyjj>. January 10–13.

**Adult B'nai Mitzvah Class:** TBE. 6 p.m.

**Women's Torah Study:** TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

### Tuesday 11

**Twenty-five minute Mindfulness** with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

**Talmud Tuesdays w/ Rabbi Alter:** TBE. 11 a.m. and 8 p.m.

**Tea and Torah on Tuesday–for Women:** Chabad. 8 p.m.

### Wednesday 12

**Lunch and Learn:** AAOM. Themes in the book of Exodus. 12:30 p.m.

**Yiddish tish** Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

**Meditation with Claire Weiner:** TBE. 5 p.m.

**Theology Book Club:** BIC 8 p.m.

### Thursday 13

**Jewish Prayer: Finding Our Way in the History, Meaning, and Spirituality of our Worship Service:** TBE. Rabbi Whinston leads discussion. 10:30 a.m. and 7:30 p.m.

**Biblical Book Club:** TBE. Cantor Hayut leads discussion. 11 a.m.

**Spirituality Book Club with Cantor Emerita Annie Rose:** TBE. Contact cantorannie@gmail.com for details and to join. Noon.

**Backdoor Food Pantry Open:** TBE. 4–7 p.m.

**Talmud–Jewish Civil Law:** Chabad. 8 p.m.

### Friday 14

#### Candle Lighting 5:09 p.m. Beshalach

### Saturday 15

#### Havdallah 6:13 p.m.

**Torah Study:** TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

**Shabbat Morning Service:** Pardes Hannah. 10 a.m.

### Sunday 16 Erev Tu B'Shvat

**Children's Tu B'Shvat Seder:** AAOM. Sing songs, taste new foods and listen to a story over Zoom. 9:30 a.m.

**Tanya–Jewish Mysticism:** Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11 a.m.

**Introduction to Judaism and Conversion.** BIC. 1 p.m.

**Tu B'Shvat Seder:** AAOM. On Zoom. 8 p.m.

### Monday 17 Tu B'Shvat.

**Adult B'nai Mitzvah Class:** TBE. 6 p.m.

**Women's Torah Study:** TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

### Tuesday 18

**Twenty-five minute Mindfulness** with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

**Talmud Tuesdays w/ Rabbi Alter:** TBE. 11 a.m. and 8 p.m.

**Tea and Torah on Tuesday – for Women:** Chabad. 8 p.m.

### Wednesday 19

**Yiddish tish** Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

**Meditation with Claire Weiner:** TBE. 5 p.m.

**Theology Book Club:** BIC 8 p.m.

### Thursday 20

**Jewish Prayer: Finding Our Way in the History, Meaning, and Spirituality of our Worship Service:** TBE. Rabbi Whinston leads discussion. 10:30 a.m. and 7:30 p.m.

**Biblical Book Club:** TBE. Cantor Hayut leads discussion. 11 a.m.

**Backdoor Food Pantry Open:** TBE. 4–7 p.m.

**Talmud–Jewish Civil Law:** Chabad. 8 p.m.

### Friday 21

#### Candle Lighting 5:17 p.m. Yitro

### Saturday 22

#### Havdallah 6:21 p.m.

**Torah Study:** TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

**Monthly Topics in Jewish Law:** BIC. 12:15 p.m.

**Melavah Malka Speaker Series:** AAOM. 8 p.m.

### Sunday 23

**Taste of HDS: Kindness in Kindergarten:** HDS. An open house event on Zoom with Hebrew Day School kindergarten teachers. RSVPs are required for the link and can be sent to me at admissions@hdsaa.org. 9:30 to 10:30 a.m.

**Tanya–Jewish Mysticism:** Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11 a.m.

**Book Group:** AARC. *Classic Yiddish Stories of S.Y. Abramovich, Sholem Aleichem, and I.L. Peretz* (302 pages, edited by Ken Frieden and published in 2004 by Syracuse Univ. Press). Email Greg Saltzman, gsaltzman@albion.edu. 11:30 a.m. to 1 p.m.

### Monday 24

**Adult B'nai Mitzvah Class:** TBE. 6 p.m.

**Women's Torah Study:** TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

**Tamar Manasseh, “An African-American Jewish Mother Repairing Cracks in Our Communities”:** EMU and BIC. EMU Student Center and on Zoom [tinyurl.com/tamaremu](https://tinyurl.com/tamaremu). 7 p.m.

### Tuesday 25

**Twenty-five minute Mindfulness** with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

**Talmud Tuesdays w/ Rabbi Alter:** TBE. 11 a.m. and 8 p.m.

**Tea and Torah on Tuesday – for Women:** Chabad. 8 p.m.

**Torah on Tap:** AAOM. At HOMES Brewery. Contemporary Jewish issues, and beer. 8 p.m.

### Wednesday 26

**Yiddish tish** Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

**Meditation with Claire Weiner:** TBE. 5 p.m.

**Theology Book Club:** BIC 8 p.m.

### Thursday 27

**Jewish Prayer: Finding Our Way in the History, Meaning, and Spirituality of our Worship Service:** TBE. Rabbi Whinston leads discussion. 10:30 a.m. and 7:30 p.m.

**Biblical Book Club:** TBE. Cantor Hayut leads discussion. 11 a.m.

**Dr. Martin Luther King, Jr. as a Black King of the Bible** in Duke Ellington's Symphonic Triptych “Three Black Kings”: An ICAMus (The International Center for American Music) event, sponsored by MCECS (Michigan Center for Early Christian Studies), in collaboration with the Frankel Center for Judaic Studies and MES (Dept. of Middle East Studies), University of Michigan. In honor of Martin Luther King Day 2022. Register at: <https://tinyurl.com/2zvsappv>. 3–5 p.m.

**Backdoor Food Pantry Open:** TBE. 4–7 p.m.

**Talmud–Jewish Civil Law:** Chabad. 8 p.m.

### Friday 28

#### Candle Lighting 5:26 p.m. Mishpatim

**Kohenet Kabbalat Shabbat:** Pardes Hannah. 7:30 p.m.

**Fourth Friday Kabbalat Shabbat.** AARC. On Zoom, e-mail: [aarcgillian@gmail.com](mailto:aarcgillian@gmail.com). 6:30 p.m.

### Saturday 29

#### Havdallah 6:30 p.m.

**Torah Study:** TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

### Sunday 30

**Tanya–Jewish Mysticism:** Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11 a.m.

**Introduction to Judaism and Conversion.** BIC. 1 p.m.

**Tikkun Olam in Washtenaw County:** The Michigan Center for Youth Justice: BIC. Speaker MCY's Outreach Coordinator Husain Haidri. 4 p.m.

### Monday 31

**Adult B'nai Mitzvah Class:** TBE. 6 p.m.

**Rosh Hodesh Circle:** Pardes Hannah. 7 p.m.

**Women's Torah Study:** TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

## Phone numbers, websites and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM): 1429 Hill Street, 248-408-3269, [annarborminyan.org](http://annarborminyan.org)  
Ann Arbor Reconstructionist Congregation (AARC): 2935 Birch Hollow Drive, 734.445.1910, [aarecon.org](http://aarecon.org)

Beth Israel Congregation (BIC): 2000 Washtenaw Ave, 734-665-9897, [bethisrael-aa.org](http://bethisrael-aa.org)  
Chabad House: 715 Hill Street, 734-995-3276, [jewmich.com](http://jewmich.com)

Frankel Center: 202 S. Thayer St., [Isa.umich.edu/judaic/](http://Isa.umich.edu/judaic/)

Jewish Community Center (JCC): 2935 Birch Hollow Drive, 745-971-0990, [jccannarbor.org](http://jccannarbor.org)

Jewish Cultural Society (JCS): 2935 Birch Hollow Drive, 734-975-9872, [jewishculturalsociety.org](http://jewishculturalsociety.org)

Jewish Family Services (JFS): 2245 South State Street, 734-769-0209, [jfsannarbor.org](http://jfsannarbor.org)

Jewish Federation: 2939 Birch Hollow Drive, 734-677-0100, [jewishannarbor.org](http://jewishannarbor.org)

Pardes Hannah: 2010 Washtenaw Ave, 734-761-5324, [pardeshannah.org](http://pardeshannah.org)

Temple Beth Emeth (TBE): 2309 Packard Road, 734-665-4744, [templebethemeth.org](http://templebethemeth.org)

UM Hillel: 1429 Hill Street 734-769-0500, [michiganhillel.org](http://michiganhillel.org)



## Rabbis' Corner

### War with Pharaoh vs. war with Amalek

Rabbi Aharon Goldstein, special to the WJN

**T**his thought is going to be about the parsha of Beshalach, read on Shabbat of January 15, which talks about when the Jewish people left Egypt, the splitting of the Red Sea, and the fighting with Amalek.



Rabbi Aharon Goldstein

The Jewish people went through two wars on their way out of Egypt to receive the Torah. One was a war with Pharaoh. The second war was the one with Amalek.

In this parsha we read about both of these wars. These wars were very different from each other. We see between these two wars there were two opposite approaches that God wanted the Jewish people to take in waging them. When fighting with Pharaoh, what did God say when the Jewish people panicked and cried out to God to be saved? God said, God will wage war for you, you have to be quiet, you don't have to do anything. But when it came to the war with Amalek, we see the opposite approach. God tells the Jewish people — I want you to go out and wage war with Amalek. There is a passive approach and an active ap-

proach. Why is there a difference?

What's the difference between these two wars? The difference is that in the war with Pharaoh, the Jews were in physical danger. It was a physical war. Whereas when it came to Amalek, it was more of a spiritual war. In dealing with a physical war, the Jewish people were required to leave it up to God. If it is a physical war, God will take care of it. But when it comes to a spiritual war like the one with Amalek, in which Amalek was trying to hurt the Jewish people on a spiritual level, there God wanted that the Jewish people should immediately confront Amalek and wage war with him until we got rid of him. When it came to the war with Pharaoh, when he was running after the Jews, it wasn't between God and the Jewish people. They were fighting directly against the Jews. They didn't challenge the Jew's faith in God. Therefore, God said, I'll take care of the war for you. You just be quiet because you have your faith in Me. God told the Jewish people that they didn't have to pray. This was because He wasn't concerned that the Jewish people would have any doubt in His ability to win the war — and if the war ended in their favor that they would claim credit for the victory rather than give credit for the victory to God. That wasn't the issue. Their faith in God was complete — they believed that God would wage the war for them. Therefore, there was no requirement for them to actively play a role.

They left it all up to God.

On the contrary, Amalek was challenging the Jewish people's faith in God. If anything, he stood between the Jewish people and Sinai — that's when he confronted them. He didn't want them to receive the Torah at Sinai. Therefore, he waited until after the splitting of the Red Sea to wage war with the Jews. After they had crossed the sea and were on their way to receive the Torah is when Amalek chose to confront the Jews. Amalek's war against the Jews was a war against their belief in God. Therefore, God said to the Jews that they had to wage that war in order to make sure that they had full faith in God.

In The Six Remembrances, in Hebrew, you'll notice when it says about Amalek encountering the Jewish people and waging war, the phrase used is: asher korchu baderech — that they met up with you (the Jewish people). The word korchu also means to cool down. Implying that Amalek wanted to "cool down" the Jewish people's excitement to receive the Torah. Amalek's whole thing was to put a wedge between the Jewish people and God — to weaken the faith that the Jews had in God. That was Amalek's purpose and for that we had to defend ourselves to make sure that we had the proper faith in God.

Therefore, if there is a situation where someone, or a group of people, wants to prevent the Jewish people from receiving the Torah, we

can't sit and wait for God to wage the war for us, we have to react immediately and make sure that whomever is trying to challenge us cannot weaken our faith in God.

This is basically the answer to why the reaction of the Jewish people to these two wars were two opposite reactions. The first one was dealing with Pharaoh where their faith wasn't challenged. So therefore they didn't have to react immediately to it and left it up to God to deal with. As opposed to the war with Amalek in which Amalek's whole point was to weaken the faith the Jewish people had in God. That has to be immediately eradicated — we can't wait for God to come and intervene — God wants us to react.

This is Amalek in general — Amalek in our world. Every person has their own little Amalek. Therefore, we recite this every day in our Six Remembrances. One of the Six Remembrances is about Amalek. This is something that may be dealt with on an individual basis. We have to combat this little Amalek that is trying to "cool us down" in our excitement to serve God. It has to be eradicated immediately. That's the mitzvah of getting rid of Amalek. Therefore, we have to immediately get rid of it as soon as we feel we have some coldness to Judaism and, instead, to get excited about connecting to God and look forward to receiving the Torah just like our ancestors did when they left Egypt. ■

### New Jewish study programs in Chicago and Washington to offer egalitarian alternatives to traditional yeshivas

Shira Hanau, originally for the JTA

**P**rograms of Jewish study that break with the gender-segregated traditions of the Orthodox yeshiva are coming to Chicago and Washington, D.C.

Hadar, the New York-based egalitarian yeshiva, announced Sunday that it would hire a full-time staffer to run classes in Chicago. And in Washington, D.C., Rabbi Shmuel Herzfeld, rabbi of the Modern Orthodox synagogue Ohev Shalom, announced he would leave his job to open a new Orthodox yeshiva for people of all backgrounds, genders and sexual orientations.

"Yeshivas are geared to people in the know. There's a disconnect between yeshivot and people I want to reach," Herzfeld told the Washington Post. "In 99 percent of Orthodox yeshivas, women aren't welcome. Gay people and trans people aren't welcome. The key way to shape the Jewish future is through study, and we're not competitive at all. We're losing people."

The new learning centers follow a trend of



Hadar's plans for Chicago include the development of local classes, much like the programming they began offering several years ago in Washington. (Courtesy Hadar)

proliferating non-denominational Torah study options, like Svara, an LGBT-focused beit midrash, or study house, based in Chicago, and Romemu Yeshiva in New York, which offer traditional Torah study for lay people in environments that would have once been the sole province of Orthodox Jews.

The Pardes Institute of Jewish Studies, which launched in Jerusalem in 1972, and the Shalom Hartman Institute also offer high-level, yeshiva-style learning in mixed-gender classes.

Plans for the Washington, D.C. yeshiva, to be called Yeshivas Reb Elimelech, include a beit midrash and student dormitories located in one building. Herzfeld told the Washington Post he even hopes to offer ordination for some students.

Hadar's plans for Chicago include the development of local classes, much like the programming they began offering several years ago in Washington. "In keeping with our strategic plan, Hadar is poised to expand our work nationally," the Chicago job description reads. ■

### Dozens of rabbis call on City Council to end solitary confinement in NYC jails

Ben Sales, originally for New York Jewish Week via JTA

**D**ozens of New York City rabbis, including leaders of some of the city's largest synagogues, signed an open letter calling on the New York City Council to pass legislation ending solitary confinement in the city's prison system.

The letter, published December 14 by the liberal rabbinic human rights group T'ruah, is addressed to Council Speaker Corey Johnson and calls on him to bring the legislation to a vote before the council's session ends on Wednesday. The legislation has 35 cosponsors, which means it has veto-proof support in the 51-member council.

The letter was signed by 65 rabbis and cantors in total, including several of the city's most prominent rabbis. It includes clergy from across the denominational spectrum.

"Solitary confinement is torture. In NYC, it is predominantly inflicted on Black and Latinx people," the letter says. "The very first two chapters of our Torah teach us that every human being is created in the image of God, and that no human being should be alone."

It names several high-profile inmates who died after being in solitary confinement, such as Kalief Browder, who was arrested at age 16 for

allegedly stealing a backpack and later died by suicide after having spent two years in solitary confinement at Rikers Island.

After a years-long campaign against solitary confinement, in April New York State limited the practice to 15 days or less. Two months later, New York City's Board of Correction, an oversight body, voted to end solitary confinement in the city. But the plan that was approved still effectively kept inmates isolated for 23 hours a day, either in a cell or in a fenced-in area immediately adjacent to it.

The City Council bill would restrict the du-

ration of solitary confinement to no more than four hours at a time.

Signatories to the letter include Rabbi Angela Buchdahl of Central Synagogue, Rabbi Lauren Grabelle Herrmann of the Society for the Advancement of Judaism, Rabbi Rachel Timoner of Congregation Beth Elohim and Rabbi Roly Matalon of B'nai Jeshurun. The letter was also signed by leaders of Jewish educational institutions like Rabbi Shai Held and Rabbi Elie Kaunfer of the Hadar Institute, and Rabbi Ismar Schorsch, chancellor emeritus of the Jewish Theological Seminary. ■



## Looking for Rose: My Michiana triumvirate

Clare Kinberg, 25th installment in a series

After forty years of looking for my father's estranged sister Rose, and after more than five years of writing about her, I've uncovered only outlines of her life. I haven't touched anything she held in her hands, I don't have anything she wrote about her life, I haven't looked through her window onto the trees lining the shore of



Paradise Lake.

Yet, my search for her life has led me into lacunae filled with details of Jewish and Black American history, glimpses of other lives I wouldn't have encountered if not for this search. Finding Aunt Rose and the stories of people her life touched has given me lessons in the social construction of race in America, the consequences of racial designations, and the deeply felt personal meaning of racial identity. Events in my own interracial family life take on new meaning as I uncover these histories.

Aunt Rose died in February 1982 in a hospital in South Bend, Indiana, where she had worked as a nurse's aide. Her home was about 20 minutes north of the Indiana border in Cass County, Michigan, an area known for having the highest percentage of Black farmers in the rural Midwest. This fact only makes sense in the American context where anyone with a single African forebear is designated as Black. But even that "one drop rule" is contextual: since at least 1940, the U.S. government had classified my white, Jewish, Ashkenazi Aunt Rose as Black because she was married to a Black man and she lived in Black neighborhoods. On her death certificate, though, she is classified as white. On a tangent, while researching this chapter I found that in 1934, my grandfather's Texas death certificate listed "Jew" in the space for "race or color." When I saw that word, "Jew," on the document, I felt a powerful mix of connection and pride, sadness and fear. In Texas, in 1934, my grandfather's racial designation was "Jew." My grandfather wouldn't have argued with this assignation, but I wonder how and why the person filling out the form decided that "Jew" was my grandfather's race.

During the years of my Aunt Rose's long final illness, I was working in a sewing factory, a union member, and reeling from the

election of Ronald Reagan, the B-movie star who'd kicked off his campaign for President of the United States in Philadelphia, Mississippi, where in the summer of 1964, the Civil Rights workers Michael Schwerner, Andrew Goodman, and James Chaney had been murdered. The convicted murderers were well-known Klansmen, and when the judge sentenced them to 3 to 10 years in prison for premeditated and cold-blooded murder (none served more than six) he said: "They killed one n\*\*\*\*r, one Jew, and a white man. I gave them what I thought they deserved." (Seems like the judge might have known that both Schwerner and Goodman were Jewish ... but then maybe he wouldn't have sentenced them at all.)

On the strength of his call to racists, Ronald Reagan was elected to the Presidency in 1980, and immediately my union began working on a large "Jobs and Justice" march on the nation's capital organized primarily by the NAACP, AFL-CIO, and the United Auto Workers. In September 1981, I joined a bus load of my fellow union members to travel to Washington, D.C.

The union-chartered tour bus was full, yet comfortable. So that we could be ready to march early in the morning, the ride to D.C. was overnight. Near the center of the bus, several rows of seats swiveled to face each other with pull-up tables in between, a good setup for a game of cards, which we played through the long nighttime hours.

Somewhere around 3 a.m., a guy across the table asked me, "What are you?"

I knew what he meant; my olive complexion and dark curls had often elicited this question. Racial ambiguity in America makes people uncomfortable. Our laws have always required us to identify our race. And socially, we want to know what people "are" and how they self-identify. Even though race is a social construction, it matters.

When asked, "What are you?" I had to answer. I froze for a moment, awash in a vague dread that if I revealed my Jewishness, the comradely mood of the card game would be spoiled. I pulled out my go-to in such situations and grabbed for the ethnic diversion, "Well, I'm part Romanian and part Russian." My truthful, but evasive, answer brought a skeptical snort and a round of side-eyes.

"Okay, yeah, I'm Jewish," I said, and everyone laughed and went on with the game. No one else seemed bothered, but the exchange made me uncomfortable, and I soon excused myself and found an empty seat near the dark front of the bus where most everyone else was asleep. In a few minutes, I was joined by Henry, a young lanky coworker I knew from the shipping department. "Why were you so reluctant to tell them you're Jewish?" Henry asked quietly, almost as if it was my own conscience speaking to me.

"I don't know," I answered. But Henry wasn't having it.

"Look," he said, "if you could be proud of being who you are, proud of being Jewish, it would make it easier for me to be proud of being Black. Don't be afraid to be who you are. I need that from you." Henry didn't wait for an answer, he got up and left me to stew.

For me, it was a watershed moment. I had used my real but barely known Romanian heritage to elide my Jewish identity. I never

did that again, but I thought of these events when researching the context of Aunt Rose's later life. If someone asked Aunt Rose, "What are you?" how did she answer?

The area of southwest Michigan and northern Indiana in which Aunt Rose lived is called Michiana, a geographic and cultural region where I am unearthing stories, like hidden gems. It is a region with unwritten, irrational, yet strictly enforced, racial rules.

South Bend in the 1940s and 50s was a growing city, with a population of 132,000, considerably smaller than St. Louis where Rose had grown up, but still a city with a bustling downtown with hundreds of small shops and several department stores, many owned by Jewish families, similar to the community culture that Rose had known in St. Louis.

South Bend was also a segregated city in which, for instance, the municipal swimming pool did not allow Black children to swim at the same time as white children. The Black children could only swim on a once a week or biweekly schedule, designated on the day before the pool was to be drained, cleaned, and refilled.

I read these details of segregation in South Bend in a personal account by a German Jewish immigrant, Ruth Tulchinsky, which she wrote for her family and which has been digitized as part of the Michiana Historical Society's records. Ruth Bachrach Tulchinsky, at 16, had come to South Bend with her religiously observant family in 1938. Her Life Story account tells of her father making the wise decision to leave Germany in 1937, and the terrible fates of her many relatives they left behind.

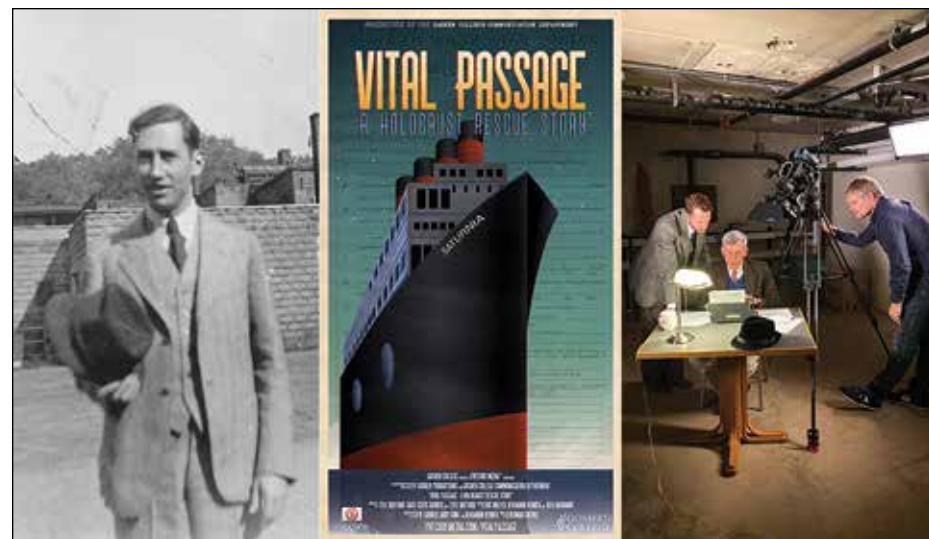
In addition to her Life Story, a transcrip-

FBI, and many among the white South Bend community, saw working with the NAACP and being a Communist sympathizer as one and the same.

Maurice Tulchinsky lost his law office and many friends in this period, and Ruth's stories, recorded in her late 70s and 80s, expressed her urgency to convey the connections between her and Maurice's values and Ruth's experiences of the Nazis coming to power in Germany. I was struck that at the beginning of her oral interview for the Civil Rights Center, Ruth at age 87 said to the interviewer with her slightly apparent German accent, "I don't know if you knew that I'm Jewish." I laughed as I heard her say that (could she have possibly thought it wasn't obvious?), yet it made me realize something important. Jews in Michiana assume that anyone outside of the Jewish community must be explicitly told a person is Jewish for that part of their identity to be known.

Ruth Walker, the only person I have been able to talk to who knew Aunt Rose, told me she "suspected" Rose was Jewish, but she didn't know. She thought "Arnwine" might be a Jewish name. Ruth also told me that in 1960 Dr. Martin Luther King, Jr., had given a speech in Goshen, a small town just to the southeast of South Bend. Ruth and her husband had gone to hear him. The speech was hosted by Goshen College, a Mennonite institution with a quiet but persistent anti-racist history.

Goshen itself was a "sundown town," explained by James W. Loewen, author of *Sundown Towns: A Hidden Dimension of American Racism*, as a town, neighborhood, or community with a wholly white population, created intentionally by systematically



tion of Ruth's interview for the South Bend Civil Rights Heritage Center is also available online. Her husband, attorney Maurice Tulchinsky, had been the single white lawyer the NAACP came to in 1950 to join the team working to desegregate the public swimming facility, the Natatorium, a struggle that had been going on for almost 20 years. By the time the Tulchinskys became involved, Maurice had also signed a petition seeking to change the death penalty for Ethel and Julius Rosenberg. Ruth tells of the FBI's visit to the Tulchinsky's home during this period, the interrogation about their choices in reading material, and questions about their associates. In Ruth Tulchinsky's telling, the

keeping out ethnic minorities. A Black person may pass through a sundown town, but best not be there after dark. Bringing King there for a day in 1960 (he didn't stay overnight) was a big deal for them, an event they worked on for over a year.

Though in the 1800s Goshen was known for being a stop on the Underground Railroad on the way up through Cass County to Canada, the town's racist reputation was well-known during Aunt Rose's lifetime. Just a few months after Rose died, an interracial Goshen couple living just east of downtown had their car doused with gasoline and torched. If a neighbor walking her dog late at night hadn't seen what was happening and alerted



them, their house might have been destroyed in addition to their car. It was Mother's Day, 1982, two years into Ronald Reagan's presidency. Aunt Rose and Mr. Arnwine had been divorced for twenty years, but how much did

ish (she was married to a Jewish man), the events referred to happened in 1949 (not the 1960s), and the guests were not poets, but rather the African American sculptor Richmond Barthé, whose Harlem Renaissance



she still identify as the white wife of a Black man?

As I looked further into Goshen College, I came across an entry on Goshen in James Loewen's database on sundown towns which included this intriguing sentence, "In the 1950s or early 1960s, a Jewish woman in Goshen organized a book club and invited black poets and authors to speak and then had them stay the night, in defiance" of Goshen's customs.

With some investigation, I found that the "Jewish woman in Goshen" was not Jew-

work is today represented in the Smithsonian and many other museums. The stories I found related to the "Jewish woman in Goshen," however, sparkled with relevance.

The "Jewish woman" was Lydia Shyne Plaut, whose husband and father-in-law, Sidney and David Plaut, owned Plaut's dry goods store on Main Street in Goshen. David Plaut immigrated from Germany in 1883 and had come to Goshen in 1906 to open a store with the help of his father-in-law Mortiz Herzog, a fellow German Jewish immigrant. Plaut's dry goods, "Goshen's Most Talked-About

Store," was among the "German" storefronts on Main Street in Goshen where there were several other Jewish merchants. It seems, though, that David and his son Sidney Plaut kept their Jewish background unspoken outside of other Jews, who already knew. The Plaunts were members of a Presbyterian Church and did not attend synagogue or follow Jewish religious customs. Yet the Plaunts' sense of responsibility to fellow Jews was to create their most lasting legacy.

In 1935, Sidney Plaut married the Irish Catholic actress Lydia Shyne in New York, but it wasn't until 1937 that they took a delayed honeymoon trip to Europe. They were shocked by Mussolini's Italy, and in Germany, Sidney and Lydia were detained and interrogated. Lydia was as Jewish as my Aunt Rose was Black, by association in a racist society. When they returned to Goshen Indiana, the Plaunts began a several year project of creating affidavits of sponsorship for more than 28 German Jews, bringing them to Goshen and saving their lives.

The Plaunts conducted the rescue in secrecy, and outside of their immediate family, no one knew about their activity. The papers which document the rescue efforts were put into a lock box and buried beneath a concrete slab in the basement of the Plaunts' store. In the 1990s, the store was sold and during a remodel the lock box was unearthed and opened by Sidney Plaut's grandson, Steve Gruber, who still lives in the area. Steve worked with filmmakers at Goshen College to create an hour-long documentary, *Vital Passage: A Holocaust Rescue Story*.

And what of Lydia Plaut's defiance of Goshen's sundown customs? Her grandson,

Steve Gruber, described the event to me:

*My maternal grandmother Lydia Plaut was a former New Yorker. In the early '30s in Greenwich Village, as a budding young stage actress, she became very close to African American sculptor Richmond Barthé. She married a man from Goshen, Indiana, in 1935, but maintained a lively correspondence with him for over 50 years. In May 1949, he flew to Indiana to stay with the Plaut family. My grandmother invited her (all female) literary group to meet him and to review the new book that had just been published of his works.*

*The response was paltry, and she realized it was because of prejudice. One lady confided that her husband didn't want her to attend because it was "highly irregular" for the Plaunts to entertain a negro. My grandmother — ever a genteel crusader — promptly called each of the husbands at their workplaces and told them, "This is a cultural event. And we're proud to have a renowned sculptor to visit Goshen. You AND your wife must come." I guess about 2/3 of the group (with protective spouses) did attend the reception for him at the Plaunts' home. My grandfather took pictures of the event.*

*That visit was iconic. A gay, African American artist who kowtowed to no one stayed with white folks in Goshen for a week — decades before social conventions in the Maple City tolerated residents of color.*

The Tulchinchys, the Plaunts, and my Aunt Rose Arnwine in all likelihood did not know each other, though I imagine they passed each other on the streets of small-town Michiana. In my mind, though, they are an intrepid triumvirate, working separately but in some way together, to undermine the diseased reign of racism. ■

## Justus Rosenberg, professor and last surviving member of group that smuggled intellectuals out of Nazi-held Europe, has died at 100

Shira Hanau, originally for the JTA

Justus Rosenberg, a professor whose long career teaching literature was preceded by a remarkable tenure in the French resistance during World War II, died October 30, 2021 at the age of 100.

Rosenberg was a professor at Bard College in Annandale-on-Hudson, New York for decades where he taught literature and languages, including German, French, Yiddish, Russian and his native language, Polish. It wasn't until he was in his mid-70s that he began to speak about his experiences during the Holocaust, when, as a Polish-Jewish refugee in Paris, he worked as a courier for a rescue effort led by the American journalist Varian Fry to save intellectuals, writers and artists stuck under Nazi rule.

Even Rosenberg's wife Karin, who he first met in the 1980s, was unaware of her husband's heroic past until 1998. "I believe he was a hero. But he did not think of himself as a hero. To him, he was just doing what needed to be done," Karin told The New York Times.

Rosenberg was born in Danzig, Poland in 1921 to a well-off Jewish family that was not particularly religious. After being forced out of school as a teenager due to new laws barring Jews from the schools, his parents sent him to Paris to continue his studies. When

the Nazis invaded Poland in 1939, Rosenberg lost all contact with his parents and sister, who he would only learn had survived after the war ended. He was finally reunited with them in 1952 when they made their way to Israel.

When the Nazis took over Paris, Rosenberg fled to Toulouse where he met a woman who recruited him to join Varian Fry's Emergency Rescue Committee-sponsored rescue effort in Marseille. Rosenberg, who was blonde, appeared younger than his age and spoke French, worked as a courier for Fry, ferrying forged documents and accompanying some refugees across the border to Spain. The rescue effort saved about 2,000 people, among them the writers Hannah Arendt and Heinrich Mann and artists Marc Chagall and Marcel Duchamp.

When Fry's efforts ended in 1941, Rosenberg, himself a refugee, was on his own again and was soon sent to a prison camp outside Lyon. When he learned that his fate and that of the other prisoners was to be sent to a labor camp in Poland, Rosenberg feigned an illness that would get him sent to a hospital. But even after having his appendix removed due to his nonexistent illness, Rosenberg was still slated to be sent to the camp. Devising

a new plan, he sent a message to a group of priests that worked with the Resistance who brought him a bundle of clothing and a bicycle, which Rosenberg used to escape before he had recovered from surgery. After his recovery, Rosenberg joined the French Resistance and later worked as a guide for the American Army.

He described his wartime experiences in a 2020 memoir, *The Art of Resistance: My Four Years in the French Underground*.

After the war, Rosenberg continued his studies in Paris before immigrating to the United States in 1946. He earned his PhD at the University of Cincinnati and went on to teach literature at several schools before settling at Bard College in 1962. During his years in Cincinnati, he supplemented the meager Jewish education he received as a child by conducting his own study at the Hebrew Union College's library.

He continued to teach literature classes at Bard after his official retirement in 1992 until his death and was buried at the Bard College Cemetery. Bard College president Leon Botstein wrote of Rosenberg's love of teaching in a letter to the Bard community.

"For Justus, learning and study were instruments of redemption, remembrance,

and reconciliation. He possessed a magnetic capacity to inspire the love of learning," Botstein wrote.

Rosenberg and his wife established the Justus and Karin Rosenberg Foundation in 2011 to fight hate and antisemitism. In 2018, the foundation endowed the Bard Center for the Study of Hate. The foundation also supported the YIVO Institute for Jewish Research and the National Yiddish Theatre Folksbiene.

In 2017, Rosenberg was honored as a Commandeur in the Légion d'Honneur by the French ambassador to the United States in recognition of his work with the French Resistance.

Speaking to the New York Jewish Week in 2016, Rosenberg said his survival during World War II was "bashert."

"It was a fortuitous twist of fate," he explained.

Even so, he didn't consider his work for Fry particularly worthy of note.

"I didn't consider it particularly heroic," he told the Jewish Week. "It was just part of my life. I regret that we did it for only a limited amount of people. There were so many people who did much more and were much more heroic." ■



# Kosher Cuisine

## Feliz año nuevo

Lonnie Sussman, special to the WJN

I've never been to Mexico but have always wanted to visit ever since taking Spanish for 6 years in junior high and high school and then majoring in it in college. We studied literature and culture along with grammar. My personal favorite lessons (not) were on the subjunctive tense. As our teacher for the last two years of high school said about the upcoming test on the subjunctive: "Algunos de ustedes, and I better say this in English, are gonna flunk this test."

So much of Jewish migration is connected to fleeing persecution and that is also true about Jewish immigration from Spain and Portugal to the New World in the 16th through the 18th centuries. The Spanish Inquisition led Crypto-Jews, also called Conversos, to move to Mexico. Since as long ago as the 1880s, some of the descendants of those early immigrants have rediscovered

their Jewish roots and heritage and some have even reconverted to Judaism. The majority of Jews in Mexico are descendants of



Ann Arborite Nancy Wayne at the Sweet Basil cooking class

immigrants from Europe in the 19th and 20th centuries, especially after the Holocaust. There are also Sephardic Jews from Syria, the Balkans, and Italy. The majority of

there are also communities and synagogues in Guadalajara, Tijuana, Monterey, and elsewhere.

I usually don't make Mexican food as many recipes have nonkosher ingredients or too much cheese. But, on a recent women's trip to Scottsdale, Arizona, we took a cooking class from a wonderful kitchen store, Sweet Basil, on foods of the Southwest and Mexico. The chef and teacher tailored the class to our needs of kashrut and all the courses were vegetarian. We divided into smaller groups of two or three to make this menu. Since most of us know how to make guacamole and tortillas are easily found in stores, I'm not including the recipes for the ones our group made even though they were fantastic. Oh, and delicious! Check out the website for Sweet Basil on Facebook and go there and take a class if you are in Scottsdale. Here are the recipes from the meal our group made and enjoyed.



## Black Bean, Roasted Corn, and Mango quesadillas

(makes 6)

### Filling

- 1½ cups frozen corn kernels, thawed
- 2 tsp olive oil
- 1 tsp ground cumin
- 2 garlic cloves, peeled
- 1 cup canned black beans, drained
- ½ red onion, diced small
- 1 jalapeno pepper, seeded and deveined, minced
- 1 tomato, diced small
- 2 tsp lime juice
- 2 tbs fresh cilantro, chopped (I know, some hate cilantro so don't use it or use parsley)
- 1 ripe mango, peeled and diced small
- Salt and pepper to taste

### Quesadillas

- 6 (8-inch) flour tortillas
- 1 ½ cups grated Pepper Jack cheese
- 3 tbs butter, melted
- 2 tbs olive oil

Preheat oven to 400 degrees. Place the corn kernels in a bowl and add 2 tsp olive oil, cumin, garlic cloves, and salt and pepper to taste and mix well. Place on a baking sheet and roast until slightly charred, about 20 minutes. Let cool and then mince the roasted garlic and then add back to the corn. In a separate bowl, slightly mash the beans and add the red onion, jalapeno, tomato, lime juice, cilantro, mango, and salt and pepper to taste. Stir the corn into this mixture. In another bowl stir together the melted butter and olive oil. Sprinkle 2 tbs of the grated cheese on the lower half of each tortilla. Spoon the filling on top and then add another 2 tbs cheese. Fold the tortilla in half to enclose the quesadilla. Brush both sides with the butter mixture (this can be done up to 2 hours ahead of time and refrigerated). Use a nonstick skillet over medium-high heat and cook the quesadillas until brown on both sides and the cheese has melted, about 4 minutes a side. Cut each quesadilla into 4 triangles to serve.

## Vegetable Enchiladas with Ancho Chili Cream Sauce

(makes 16 enchiladas)

These were delicious. They were served cut into small triangles.

### Ancho Chili Cream Sauce

- 2 cups water
- 2 dried ancho chilies
- 4 large garlic cloves, peeled
- 1 cup whipping cream
- 4 tsp fresh lime juice

In a small saucepan bring the 2 cups water to a boil. Remove the pan from the heat, add the chilies and let soak for 30 minutes. Drain the chilies, reserve the soaking liquid. Cut off the stems, cut the chilies open, and scrape out the seeds. Return the chilies to the saucepan. Combine the chilies, 6 tbs of the soaking liquid, and the garlic and puree with an immersion blender or food processor until smooth. Add more reserved soaking liquid, 1 tbs at a time, if needed to make a smooth puree.

### Filling

- Cooking spray
- 2 tbs vegetable oil, divided
- 1 cup finely chopped onion
- 2 medium zucchinis, finely chopped
- 2 garlic cloves, minced
- Kosher salt to taste
- 8 oz button mushrooms, quartered or sliced
- 1 cup frozen corn kernels
- 1 tsp chili powder
- ½ tsp ground coriander
- ½ tsp ground cumin
- 5 oz cotija or feta cheese, crumbled
- 2 medium tomatoes, chopped
- Freshly ground pepper to taste
- 16 corn tortillas
- 2 scallions, thinly sliced on a diagonal
- 1 avocado, pitted, peeled, and cut into ½ inch pieces
- Chopped fresh cilantro (or parsley) for garnish

Preheat oven to 400 degrees.

Use a large skillet and add a tablespoon of oil over medium heat until hot and shimmering, about 2 minutes. Add onion, zucchinis, and a little salt, cook until the vegetables begin to soften and brown, about 3 min-

utes. Then reduce the heat to medium and cook another 3 minutes. Add the garlic and cook about 30 seconds and then transfer the mixture to a bowl. Now, heat the remaining tablespoon of oil in the empty skillet and add the mushrooms, corn, and a little more salt, stirring frequently for about 15 more seconds. Re-add the cooked zucchini mix and add the seasonings, chili powder, coriander, and cumin. Remove the skillet from the heat and wait for it to cool a bit. Add the cheese, cilantro (if using), the tomatoes and 3 tbs of the sauce. Use 2 baking sheets and divide the tortillas between them, spraying both sides lightly with the cooking spray. Bake about 5 minutes until they are warm and pliable. While they are warming, add the lime juice, cream and a little salt and reheat the cream sauce to a simmer. To assemble the enchiladas, spoon ¼ cup filling down the center of the tortilla and roll it up completely enclosing the filling. Arrange seam-side down in the casserole dish. Spoon the sauce evenly over the top and cover the casserole with foil. Bake until the sauce is bubbling around the edges, 15–20 minutes. Top with sliced scallions, avocado, and more cilantro.

## Green Chili Macaroni

Serves 4 but can be doubled

I don't usually like macaroni and cheese, but I went back for seconds of this dish.

- 1 cup dried elbow macaroni
- 2 Poblano peppers
- 1 tbs Canola oil
- ¼ cup red bell pepper, diced
- ¼ cup red onion, diced
- 1 tbs garlic, finely chopped
- ½ cup sweet corn kernels (can use frozen or canned)
- ½ cup heavy cream (probably the number one reason this dish was so good)
- ½ cup grated Pepper Jack Cheese (about 2 oz.)
- Salt and pepper to taste

Boil a large pot of water and add the salt and dried pasta. Return the pot to boil and cook until al dente, about 9 minutes. Drain and set aside. Roast the poblanos under a gas flame or under the broiler until completely black. Place in a bowl, covered with plastic wrap. Then let them cool and remove the charred skin and seeds. Puree the peppers in a food

processor. Now, sauté the bell pepper, onion, garlic, and corn in a large saucepan with the oil, for about 5 minutes. Add the cooked macaroni, poblano puree, and the cheese; stir until well blended. Fold in the heavy cream and season to taste with salt and pepper. Transfer to a serving bowl and serve warm. Go back for second helpings.

## Ancho-Chocolate Crème Brûlée

This dessert was OMG!!!! If you don't have a torch, use the broiler. If that sounds too difficult just serve the custard without the crunchy top.

- 3 cups whipping cream
- ½ tsp ground cinnamon
- 1 tsp ancho chili powder
- ½ cup plus 2 tbs sugar, divided
- 6 oz bittersweet chocolate, chopped
- 6 large egg yolks
- ½ tsp ground cinnamon for torching or broiling.

Preheat oven to 325. In a large heavy saucepan over medium heat combine the whipping cream, ½ tsp cinnamon, chili powder and ½ cup sugar and bring to a boil, stirring occasionally. Remove from the heat and add the chocolate and whisk until smooth. Put the egg yolks in a large bowl and whisk them to blend. Gradually whisk in the hot chocolate mixture. Strain the custard (that's what the mixture is now called) through a fine mesh strainer into a pitcher. Divide the custard among 8 ¾-cup ramekins and place them in a heavy large baking pan. Add enough hot water to come halfway up the sides of the cups. Bake in the preheated oven until almost set in the center, about 35–40 minutes. Cover with plastic wrap and allow to cool completely in the refrigerator (even overnight). In a small bowl mix the 2 tbs of sugar and ½ tsp of cinnamon and sprinkle about 1 tsp over each custard. If you have a culinary torch (ha, as if we all have one) use that to brown the sugar until well caramelized. Otherwise, place the cups on a baking sheet under a broiler until the sugar caramelizes. ■



## Goodbye to a tough broad

Remembrance by Ken Wachsberger

My mother, Shirley Pollack Wachsberger, died Sunday, November 21, two months after turning one hundred years old. We buried her the day before Thanksgiving.



Mom was a tough broad. That's the term she used to describe herself when Dad died ten summers ago. It's what she was when she overcame paralyzing personal and social pressure to give up and instead earned her bachelor's degree in psychology when she was in her fifties because education was so important to her.

But Mom was also shy and polite to a fault. One holiday season, the story goes, Dad's mom baked a poppyseed cake for her. Mom hated poppyseed cake but she didn't want to hurt Grandma's feelings so she told her how much she loved it. Grandma baked her another one every year after that until

Alzheimer's took away her recipe. Until the end, Mom always said she loved it. I don't know if Grandma ever saw her eat a piece after the first year.

She was gorgeous. At Glenville High School, where she graduated, two fellow classmates were writer Jerry Siegel and artist Joe Shuster, the creators of Superman. As Mom told the story, artist Shuster invited Mom to his studio to draw her. If it hadn't been for her shyness, Mom might have been the model for Lois Lane.

She was a community organizer, one of the pioneers who built Beachwood, the suburb on the east side of Cleveland where I grew up. She played a leading role, usually as president, both with my dad and on her own, in the Beachwood Arts Council, the PTA, the Montefiore Women's Auxiliary, American Field Service, and other community organizations. They taught prisoners and inner-city kids to read.

She was a voracious reader. I would call her every Friday to welcome her to the weekend. When I asked her what she was up to, she always said, "Nothing. Just reading."

She read everything I wrote starting with my days on the underground press, and so did Dad. Mom, in particular, was ready to hear a new viewpoint. She was outspoken and passionate and had been long before I came around.

In high school, according to family legend, she spoke out about the need to have classes that spoke to the concerns of women. The school responded by adding a cooking class. She knew it wasn't enough.

Mom was an early reader of Ms. Magazine. She used to tell me about how the is-

sues always arrived with the covers torn. She was sure the sexist pig mailman was ripping them. She read the magazines from cover to cover in defiance.

Meanwhile, Dad's vote was going from Barry Goldwater in 1964 to Barry Commoner in 1980.

During this period, my friends were all rebelling against their parents, but they loved my folks. I would say, "Yes, but," and try to show that I had rebelled against my parents, too, but I could never say it with conviction.

I hitchhiked one year, probably 1971, to Washington, DC, to participate in a women's rights rally. I hitchhiked with five women. On our way from Lansing, Michigan, where I lived, to DC, we spent a night in Edgewood. Mom made us all dinner, and breakfast the next morning. Then Dad drove us to the freeway. He gave me \$20.

How could I rebel against them, like my friends? Do you see how they made me suffer?

Emily and I are grateful that we were able to see Mom the day she died. We were with her for an hour and a half, and she was awake and alert most of the time. Both of us said our last words to her. Emily thanked her for being such a great role model. I told her it was okay for her to let go. We told her that David and Carrie sent their love.

We were sad when we left. We both looked for reasons to be optimistic but neither of us expected to see Mom alive again.

Brother Bob called later that evening to say she went peacefully in her sleep. I like to think she heard my final words.

For her rich life and her dignified death, we can all be thankful.

Dr. Judith (Finkelstein) Kashtan passed away on Sunday, November 28 as the result of a sudden brain hemorrhage. Dr. Kashtan was a beloved and admired psychiatrist who was a past president of the Minnesota Psychiatric Society and member of the Board of Trustees of the American Psychiatric Association, where she advocated for women as psychiatrists and as leaders in the profession. Dr. Kashtan was preceded in death by her mother, Florence Finkelstein. She is survived by her husband, Dr. Clifford Kashtan; her children, Aaron, Paula and Sarah; her father, Dr.



Lionel Finkelstein; her siblings, Jim (Elnora) Finkelstein, Martha (Eric) Young, and Amy (Andrew) Dick; and many loving nieces and nephews. In lieu of flowers, please consider a donation to the National Alliance on Mental Illness of Minnesota (NAMI Minnesota). ■

## Simchas and Sorrows

### *The Washtenaw Jewish community sends condolences to:*

Ken (Emily) Wachsberger on the death of his mother, Shirley Wachsberger, grandmother of David and Carrie. November 21.  
Jonathan (Perri) Zimmerman and Jessica Zimmerman on the death of their father, Dr. Robert Zimmerman, grandfather of Zoe, Zachary and Stoyan. November 21.  
Steve (Nancy Szabo) Ratner on the death of his mother, Anne Ratner, grandmother of Isabel and Benjamin Ratner. December 1.  
Martha Young on the death of her sister, Judith Kashtan, November 27.

### *The Washtenaw Jewish community sends mazel tovs to:*

Esther and Murray Rosenthal on the birth of their grandson, Gunnar Geist Rosenthal, born on Monday, November 26.  
Ed Kimball on the birth of his great-grandson, Judah Emmanuel Finch, born on Wednesday, October 6.  
George and Sally Brieloff on the birth of their granddaughter, Mae Ruby Brieloff, born on Wednesday, December 1.  
Benjamin Robinson on his Bar Mitzvah, November 13.  
Lily Grakin-McKee on her Bat Mitzvah, December 4.  
Jessica Primus on her Bat Mitzvah, January 15.  
Larry and Elayne Tyner on the birth of their granddaughter, Hannah June, daughter of Emily Tyner and Shaun Hayes and sister of Talia.

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JEWISH FAMILY SERVICES  
OF WASHTENAW COUNTY

## JFS MOSAIC GALA

**June 12, 2022**

**2:00 pm - 5:00 pm**

**\*Details coming soon**



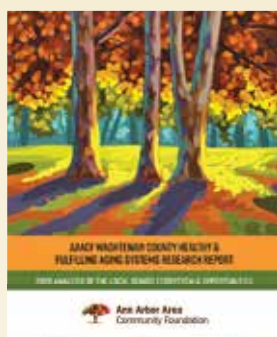


# Ann Arbor Area Community Foundation

## 2021—A YEAR OF TRANSITION & IMPACT

Thank you, greater Ann Arbor,  
for the broad and ongoing support of AAACF!

- We began the year commemorating successful completion of a 2016-2020 strategic plan for increasing AAACF's impact across Washtenaw County, including highlights:
  - o Providing more than \$2 million in COVID grants (and nearly another million in 2021!)
  - o Serving as the largest grantmaker for older adults among MI community foundations, including innovative approaches through the Glacier Hills Legacy Fund
  - o Issuing more than \$1 million to 60 students through the Community Scholarship Program, with early cohorts graduating from college this year
  - o The Stern Nonprofit Challenge (the Stern Legacy Challenge is still underway!) resulting in 50 nonprofit organizations benefitting from \$1 million in new permanent nonprofit endowment funds matched with \$500,000
- The AAACF Board of Trustees and staff continued developing a new five-year strategic plan, based on Core Values established in Fall 2020 toward this **2026 Vision: AAACF will be a trusted philanthropic resource driving systemic change in Washtenaw County.**
- This fall, we shared more original research we commissioned; read more or request a copy at [aaacf.org](https://aaacf.org).
- We searched for a new leader to continue our impact in 2022 and beyond.



As we transition to another year, we remain committed to our role as our community's endowment, a "canopy" forever covering Washtenaw County with support across the local nonprofit sector.



### AAACF Board of Trustees

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