

## In this issue...



### The Curious Incident

page 8



### Indecent Stories

page 16



### New Jewish Council on Public Affairs

page 19

Washtenaw Jewish News  
2939 Birch Hollow Drive  
Ann Arbor, MI 48108

PRESORTED STANDARD  
US POSTAGE  
PAID  
GREENVILLE, MI  
48838  
PERMIT # 338

WASHTENAW

# JEWISH NEWS

January 2023

Tevet/Shevat/ 5783

Volume XXII Number 5

FREE

## Antisemitism: Ignorance, provocation, and threat

By Eileen Freed, Jewish Federation of Greater Ann Arbor

On Sunday, November 20, 100 local community members gathered at the Jewish Community Center for a conversation about antisemitism. The goals of the effort were to expand individual and communal understanding of current antisemitism in its various forms; generate ideas about specific actions and/or projects that might be implemented to address antisemitism and hate; and to develop a cadre of people passionate about the issue who will champion and help implement next steps.

The program was conceived and implemented by a committee representing a wide array of Jewish communal organizations and congregations in Washtenaw County. It was facilitated by former Director of the Connecticut Region of the Anti-Defamation League (ADL), Steve Ginsburg, and was structured to provide context about antisemitism, opportunities for participants to share their personal



experiences, and a brainstorming session to identify potential actions.

Speakers providing context for the

day included Congresswoman Debbie Dingell, who spoke passionately of her deep concern about the rise and normalization of hate rhetoric and extremist violence in the political sphere. In addition to Congresswoman Dingell, Carolyn Normandin, Executive Director of ADL Michigan, shared statistics about the rise of antisemitic activity in the state of Michigan. Even accounting for the weekly reporting of the continued harassment outside Beth Israel Congregation, incidents in Michigan almost doubled from 2020 to 2021, continuing a disturbing trend in Michigan and nationally over the past few years.

Finally, Professor Jeffrey Veidlinger offered a unique way to classify and respond to antisemitic behavior: Ignorance, Provocation, and Threat.

Professor Veidlinger suggested that much of the antisemitism people experience is the result of ignorance. Insensitivity

around scheduling against Jewish holidays and inadvertent use of pejorative terms and antisemitic tropes often arise out of ignorance. Addressing this lack of understanding involves an increase in education and relationship-building.

Intentional antisemitic verbal assaults, on the other hand, such as the recent statements and behavior exhibited by Kanye West, are designed to provoke. The increase in these kinds of affronts is of great concern and requires both direct repudiation as well as education.

When it comes to actions considered physical threats, greater normalization and escalation of hatred of Jews tend to be precursors to these even more serious incidents. In response, individuals and Jewish communal institutions have had to be increasingly vigilant and invest additional resources toward community safety and security.

*continued to page 17*

## JFS reflections on 2022

JFS Staff

As 2022 draws to a close, Jewish Family Services of Washtenaw County reflects on successes and challenges from this past year.

The year started with the agency still operating under COVID restrictions. Afghan humanitarian parolees were arriving in Washtenaw County at an unprecedented pace, and the agency scrambled to provide them with culturally appropriate food, transportation, other resources. To meet these needs the staff expanded quickly, including those fluent in Dari and Pashto.

Meanwhile, requests for JFS' Nutrition Services skyrocketed. Many seniors, fearful of becoming sick, without their usual safety net of family and home care agencies, relied on JFS volunteers to deliver packages of food to their homes weekly. JFS volunteers delivered Meals on Wheels to the homebound and offered them a friendly encounter during an exceptionally isolating time.

Seniors and individuals with mental health needs were the hardest hit by CO-



ESL students with teacher Jessica Vinter, 4th from left

VID restrictions. Many lost loved ones, jobs, sources of income, and opportunities to connect with the wider world. Delicate situations were exacerbated and JFS saw upticks in requests for phone check-ins, mental health counseling, and emotional support. The WISE Aging team has helped more clients navigate near catastrophic situations than ever before. WISE at the J resumed in-person senior café lunches and programming, offering people the opportunity to join with one another to enjoy a great meal and even better company three times a week. The camaraderie of these in-person interactions feels more precious than ever after the last few years.


For much of 2022, JFS staff worked from home or spent limited time in the office. As the year progressed, staff were encouraged to come back into the building and have adopted a hybrid schedule. English as a Second Language classes returned to in person sessions — to the delight of many students — and some classes are still offered online

*continued to page 17*




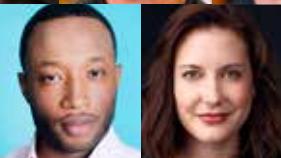
## Advertisers

Alex Milshteyn, Realtor.....	3
Ann Arbor District Library .....	10
Ann Arbor Rec & Ed.....	11
Ann Arbor Symphony Orchestra.....	12
Bank of Ann Arbor .....	12
Camp Raanana.....	13
Delux Drapery & Shade.....	14
Giraffe Design Build.....	22
Hurwitz-Greene Real Estate .....	10
Jewish Family Service.....	23
Jewish Federation.....	24
Lake Forest Golf Club.....	15
Leora Rubin Reinhart Realtors..	11
Modern Mechanical.....	17
Pam Sjo, The Reinhart Company.....	2
Purple Rose Theatre Company...	2
Wolverine Tax & Financial.....	3
Zemyck Pottery.....	15

 **the PurpleRose**  
theatre company

**ERROR**  
human

A Michigan Premiere by  
**ERIC PFEFFINGER**  
Directed by  
**LYNCH R. TRAVIS**

**Feb. 3 - Mar. 18, 2023**  
**734.433.7673 or**  
**PurpleRoseTheatre.org**

## From the Editor

Last month I received this exciting news from the *Forward* for local Jewish publications like WJN:

*Following the model of other nonprofit*



*newsrooms ... the Forward is proud to make our journalism available for free republication by any newsroom or organization. ... We do this because we believe independent journalism is crucial to a healthy democracy, and because we want our work to reach audiences wherever they are. Especially in this era of fewer reliable news sources and working reporters, we want to support local publications however we can.*

This issue of WJN includes two articles that were originally published in the *Forward*. One is on the newly independent Jewish Council for Public Affairs (p. 19), and the other is an opinion piece by DePaul University law professor Roberta Rosenthal Kwall on teaching the recent Supreme Court Dobbs decision that overturned *Roe v. Wade* (p. 21). The *Forward* articles have in common finding openings for positive growth from our current political and social turmoil. I needed to read these this month, and I hope they interest you as well.

One expression of the turmoil I refer to is that people across the political spectrum feel silenced. In his self-described “turn” from leaning left to being proudly on the right, *Tablet Magazine* editor Liel Leibovitz wrote in December 2021: “The Turn hit me just a beat before it did you, so I know just how awful it feels. It’s been years now, but I still remember the time a dear friend and mentor took me to lunch and warned me, sternly and without any of the warmth you’d extend to someone you truly loved, to watch what I said about Israel. I still remember how confusing and painful it felt to know that my beliefs — beliefs, mind

you, that, until very recently, were so obvious and banal and widely held on the left that they were hardly considered beliefs at all — now labeled me an outcast.”

Leibovitz doesn’t say what his beliefs are about Israel, though elsewhere he’s written his love and admiration of Netanyahu (see “Bibi Wins” in *Tablet* November 4, 2022). Leibovitz feels silenced and outcast by left-leaning people. And so does the pro-life student in Professor Kwall’s class, though she does have the Supreme Court on her side.

On another side of the political spectrum, as explained in the article on the JCPA, Jews active in the Movement for Black Lives or who are active in or have worked with anti-Zionist groups have not been included in legacy community organizations, even the JCPA. These Jews are so used to not having a voice in the Jewish community I have to literally chase them down to get them to write for WJN. “The Jewish community doesn’t want to hear what I have to say,” I’ve been told numerous times.

Add to this mix the information in Maria Ressa’s important new book, *How to Stand Up to a Dictator*. She details the political effects of social media’s amplification of anger and lies, a contributing factor to a majority of people in the world now living under fascist governments. Silencing real people can’t be the answer ... but what about bots (the fake accounts that automatically send out inflammatory messages)?

My passion for publishing this newspaper is to represent the Jewish world outside of, and also along with, the news and views of the legacy organizations. As a friend of mine recently said, “People who care for others want to hear what they have to say, even if it’s hard. And if we have given up on listening to each other, what does it mean to say we care about each other?”

I can only do it with your help. Tell me what you think. ■

### 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., [lsa.umich.edu/judaic/](http://lsa.umich.edu/judaic/)  
**Jewish Community Center (JCC):** 2935 Birch Hollow Drive, 745-971-0990, [jc-cannarbor.org](http://jc-cannarbor.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)

 **Pam Sjo**  
Sounds like “so”

**Ready to make a move?**  
Get the Results You Want with  
Service Tailored to Your Needs!

**PAM SJO**  
REALTOR®  
734-417-9199  
[psjo@reinhardtrealtors.com](mailto:psjo@reinhardtrealtors.com)

**Reinhart**  
Charles Reinhart Company Realtors  
734-665-0300

## JEWISH NEWS

2935 Birch Hollow Drive  
Ann Arbor, Michigan 48108  
(734) 395-4438  
[www.washtenawjewishnews.org](http://www.washtenawjewishnews.org)  
[CKinbergeditor@washtenawjewishnews.org](mailto:CKinbergeditor@washtenawjewishnews.org)

Editor and Publisher  
Clare Kinberg

Advertising Manager  
Pat Cowan

Design and Layout  
Dennis Platte

Staff Writers  
Hannah Davis, Lonnie Sussman

Contributing Writers  
Eliana Adler, Mushka Dalfin, Emily Eisbruch, Milka Eliav, Shifra Epstein, Ketl Freedman-Doan, Rabbi Aharon Goldstein, Deborah Meyers Greene, Cantor Regina Hayut, Etta Heisler, Roberta Rosenthal Kwall, Howard Lovy, Chuck Newman, Arno Rosenfeld, Sandor Slomovits, Mira Sussman, Rachel Wall, Rabbi Josh Whinston

©2022 by the Washtenaw Jewish News.  
All rights reserved. No portion of the *Washtenaw Jewish News* may be reproduced without permission of the publisher.

Signed letters to the editor are welcome; they should not exceed 400 words. Letters can be emailed to the editor. Name will be withheld at the discretion of the editor.

Circulation: 4,500  
Subscriptions:  
Free inside Washtenaw County  
\$18 first-class subscription

## In this issue...

Advertisers.....	1
Calendar.....	18
Kosher Cuisine.....	14
Rabbi's Corner.....	20
Simchas and Sorrows.....	21



## JCOR fundraiser is a smashing success

By Deborah Meyers Greene, JCOR

**O**n a pleasantly warm mid-December afternoon, a full-house audience gathered to enjoy spirited performances by several of the Ann Arbor area's most accomplished classical music performers who shared the timeless repertoire of Schubert and Brahms; Davies and Saint-Saëns;

solidly reliable used car that can accommodate a family of two adults and two teenagers. If you have, or soon will have a vehicle for sale that fits that description, JCOR asks that you let them know at [jcorannarbor@gmail.com](mailto:jcorannarbor@gmail.com).

The teenagers are progressing well academically and socially, despite the "lock down"



**Rob Deschaine, Federation; Renee Robbins, Pardes Hannah; Michael Appel, BIC; Fruma Taub, AAOM; Midge Cone, TBE; Deborah Greene, BIC; Jeff Basch, AARC; Harvey Somers, BIC.**  
Photo credit: Mira Sussman

Miranda, Nobre, and Villa-Lobos, punctuated by masterful ensemble vocal performances of Hiney Ma Tov, the American Kedusha, and L'Dor Vador.

The event, "Festive Musical Moments," was the inaugural fundraising event of JCOR, Jewish Congregations Organized for Resettlement, and it was a smashing success. Thanks to a generous grant from the Jewish Federation of Greater Ann Arbor and the gracious hospitality of the Jewish Community Center of Greater Ann Arbor, all proceeds will be used to continue JCOR's all-volunteer service to refugees in their first year in the United States.

### Family Update

Four months after their arrival from Colombia, JCOR's refugee newcomers are prospering. Both parents and their two teenagers continue to focus on their English as Second Language classes as they ease their way into their first Michigan winter, whose gradual arrival this year is making it a little easier than might otherwise be.

Both parents have secured employment and opened a bank account, are meeting with their JCOR volunteer financial planner, and are developing their family budget. Because their jobs are not accessible by public transport, a private service drives them to and from work. Jewish Family Services of Washtenaw County is underwriting this critical service for the first several weeks, after which JCOR will share the cost with the parents until they are able to transport themselves independently. To this end, JCOR has ramped up plans to help both parents secure drivers' licenses, and the search is underway for an affordable and

situations each has experienced due to online threats of violence aimed at their respective schools. And through it all, these brave young people are moving forward. It's a disquieting fact that they travelled thousands of miles through multiple years as refugees to now experience that level of uncertainty and potential danger in their new homeland. JCOR volunteers have taken steps to ensure that appropriate support is available to them if or as needed.

About JCOR: Jewish Congregations Organized for Resettlement is a participant in JFS's Co-sponsorship Program. JCOR mem-



**Jennifer Somers Weizer, violin and Joshua Marzan, piano.**

Photo credit: Deborah Greene

ber congregations include Beth Israel Congregation, Ann Arbor Orthodox Minyan, Ann Arbor Reconstructionist Congregation, Jewish Cultural Society, Pardes Hannah, and Temple Beth Emeth, along with the Jewish Federation which serves as JCOR fiduciary. JCOR's goal is to help the newcomers become independent neighbors over the course of their first year. ■



GABRIEL SANDLER, EA

### #1 IN YOUR TAX BRACKET

TO ENSURE YOUR SAFETY DURING THESE UNCERTAIN TIMES, OUR OFFICE OFFERS HASSLE-FREE, NO-CONTACT METHODS TO MINIMIZE FACE-TO-FACE APPOINTMENTS. IF IT'S TIME YOU GET A CLEAR PICTURE OF YOUR FINANCIAL FUTURE, WE CAN HELP.



**WOLVERINE**  
TAX AND FINANCIAL

BOOK AN APPOINTMENT ONLINE

**(734) 999-1040**

WOLVERINETAX.COM  
213 WEST LIBERTY STREET  
SUITE 110

## FOR THE HOME YOU LOVE TO LIVE IN.



Use our highly effective expertise to optimize your goal:

- Strategic, targeted marketing
- Highly effective negotiator
- Customized staging
- Compelling photography
- 21 years of leading sales performance

Call Alex at (734) 418-2400 for a dedicated commitment to the success of your next move.



**ALEX MILSHTEYN**, CRS, GRI, ABR  
Associate Broker

**(734) 417-3560**

[alex@alexmi.com](mailto:alex@alexmi.com) • [www.alexmi.com](http://www.alexmi.com)  
2723 S. State St., Ste 130, Ann Arbor

**ALEX MILSHTEYN**  
Real Estate Associates

**COLDWELL BANKER**  
WEIR MANUEL

An exclusive affiliate of  
Coldwell Banker Global Luxury



## Financial support available for Jewish summer camp

By Jewish Federation Staff

**A**t Jewish overnight camp, kids discover who they are — and who they want to become — while having the time of their lives. They try out new things and find the best versions of themselves. They play basketball, go sailing, practice art, and even explore special interests like science or entrepreneurship or culinary arts — and while they're doing it, they make lifelong friends and build important life skills. At the end of the day, they get to sing songs, toast marshmallows, and make memories. When it's all done in a Jewish context, young people deepen their Jewish identity, which they carry with them their entire lives.

Of course, every summer camp comes with

a price tag, and often a steep one. Luckily, there are financial resources available for those families wishing to send their kids to Jewish summer camp. The Jewish Federation of Greater Ann Arbor is pleased to once again partner with Jewish Family Services of Washtenaw County (JFS) and the national Foundation for Jewish Camp (FJC) to address the financial burden of attending Jewish summer camp.

With the support of JFS, families can apply for need-based scholarships to attend Jewish overnight or day camps, including Camp Gan Israel and the JCC's Camp Raanana. Applications for these scholarships will be accepted until early April and can be found on the Federation's

website at [JewishAnnArbor.org](http://JewishAnnArbor.org).

In addition, for those campers looking to attend Jewish overnight camp for the first time, the Federation's partnership with the Foundation for Jewish Camp (FJC)'s One Happy Camper program offers need-blind grants of up to \$1,000.

The greater Ann Arbor community joined One Happy Camper last summer and offered grants to 18 local first-time overnight campers. Across North America each summer, over 7,000 children are sponsored by the program. While the grants are only available for a camper's first time at overnight camp, One Happy Camper makes trying overnight camp much less of a financial gamble for parents. And data indicate that 87%

of those first-time campers return for a second summer. When their children return home, 97% of parents agree that Jewish camp makes their child proud to be Jewish.

"The Jewish summer camp experience affects children in countless ways and opens their hearts to the joy of being Jewish," says FJC CEO Jeremy J. Fingerman. "We are passionate about making that experience possible for every Jewish child and are deeply grateful to all of our partners who share our commitment to that goal."

For more information and to apply for a One Happy Camper grant or a need-based scholarship supported by JFS, visit [JewishAnnArbor.org](http://JewishAnnArbor.org) or contact [info@jewishannarbor.org](mailto:info@jewishannarbor.org). ■

## Community Engagement Fund second granting cycle begins in January

By Jewish Federation Staff

**T**he Community Engagement Fund Committee of the Jewish Federation of Greater Ann Arbor held its first round of deliberations earlier this fall, and it is clear there is a great deal of collaborative energy in the Washtenaw County Jewish Community. The proposals under consideration demonstrated some of the many ways individuals and organizations are connecting and creating on behalf of our community.

The Community Engagement Fund is supported by the Jewish Federation's Annual Community Campaign to encourage organizations and individuals to work collaboratively on new, innovative initiatives to cultivate a strong, engaged, connected, caring, vibrant, and enduring Jewish community in Washtenaw County.

The Federation is pleased to announce that the congregational collaboration known as JCOR (Jewish Congregations Organizing for Resettlement) received a Community Engagement Fund grant to underwrite the costs of its benefit concert held December 11. JCOR is a

collaboration between six local congregations and Jewish Family Services to support refugee resettlement in Washtenaw County.

While there were several other very interesting Community Engagement Fund proposals submitted, they did not fully meet the requirements and intent of the fund in the first round. The fund's committee has reflected on establishing better clarity and additional levels of conversation for future prospective grantees. Deadlines for the next two rounds of funding have been extended to allow for increased communication with applicants.

"We learned a lot during this first round of deliberations," said Federation Executive Director Eileen Freed. "I look forward to having more conversations in the community about ways in which the Community Engagement Fund can be a mechanism for the Jewish community to be both creators and beneficiaries of their own vision of community."

There will be a second round of Community Engagement Fund granting in the spring

of 2023. Deadline for submission is March 31. Grant requests of \$1,000–\$5,000 will be considered and must be submitted by a partnership of three or more collaborators. Applicants should submit a letter of intent to McKenzie Katz ([mckenzie@jewishannarbor.org](mailto:mckenzie@jewishannarbor.org)) by March 13. Decisions will be made within one month of the grant deadline.

In addition to the Community Engagement Fund, the Jewish Federation is now accepting proposals for grants from the Zelma Weisfeld Fund for Culture & Education. Grant requests of up to \$3,750 for Jewish cultural and/or educational initiatives will be considered and must be submitted by a formal or informal partnership of three or more collaborators. The deadline for this grant application is January 31. Potential grantees are asked to submit a brief letter of intent by January 13 to McKenzie Katz ([mckenzie@jewishannarbor.org](mailto:mckenzie@jewishannarbor.org)) and will be contacted for a conversation prior to the full proposal deadline.

The Zelma Weisfeld Fund for Culture & Education is made possible through a bequest from

Zelma Weisfeld z"l.

The grant selection committee, comprised of community volunteers, will evaluate proposals by how closely they adhere to the fund's principles of cross-communal collaboration, creativity and innovation, and joy and connectivity. The funding is intended to incentivize programs and initiatives that bring the community together. Preference will be given to new ideas and one-time programs. For programs that are intended to extend beyond the funding period of the grant, applicants must demonstrate how the program will be sustainable financially in the future. It is intended that projects receiving funding will be implemented within one year of approval unless an extension is approved by the committee.

The full Request for Proposal and an application for submission for both grants is available at [www.jewishannarbor.org](http://www.jewishannarbor.org). For more information or to inquire, contact McKenzie Katz at [mckenzie@jewishannarbor.org](mailto:mckenzie@jewishannarbor.org) or (734) 677-0100 x245. ■

## "The Universe's Leading Jewish Podcast" to headline Federation's Main Event

by Rachel Wall, Jewish Federation of Greater Ann Arbor

**T**he Jewish Federation of Greater Ann Arbor is thrilled to announce its upcoming Main Event on February 9 will feature a live podcast recording of the *Unorthodox* podcast, which calls itself "the universe's leading Jewish podcast." The event will take place in-person at Washtenaw Community College's newly renovated Morris Lawrence Building. The program will be live-streamed for those unable to attend in person.

Launched in 2015, the *Unorthodox* podcast is a production of *Tablet* magazine. It is hosted by *Tablet* journalists Mark Oppenheimer, Stephanie Butnick, and Liel Leibovitz. A typical episode showcases "news of the Jews," interesting guests — both Jewish and not — and genial banter from three very different Jewish perspectives.

Co-host Stephanie Butnick describes the podcast as "a fresh, fun take on Jewish news and culture." Butnick, who studied Religion at Duke and got her Master's in Religious Studies from NYU, is currently Deputy Editor of *Tablet* and co-founder of its podcast network, *Tablet Studios*. Other podcasts produced by the studio include *Radioactive*, hosted by Ann Arbor-based journalist Andrew Lapin, and *Adventures with Dead Jews*, hosted by last year's Main Event headliner author Dara Horn.

In addition to Butnick, the podcast features Liel Leibovitz, an Israeli-born journalist and senior writer at *Tablet*. Leibovitz describes himself in his profile on a major online retailer's website



by saying, "I come from a long line of rabbis, and even though I'm a few cheeseburgers removed from the faith of my fathers, I take religion very seriously." Leibovitz's varied interests have led him to write books on the comics and life of Stan Lee, on the musician and poet Leonard Cohen, and on France's late-nineteenth century Dreyfus Affair.

The podcast's third co-host and creator, Mark

Oppenheimer, suggests on his website that, "if you have never listened [to *Unorthodox*], maybe start with the episode on nose jobs, or [one] on conversion to Judaism, or [the one from August 29, 2019] that was just really funny." In addition to the podcast, Oppenheimer is a Senior Editor at *Tablet*. His 2021 book *Squirrel Hill: The Tree of Life Synagogue Shooting and the Soul of a Neighborhood* brought him to Ann Arbor's Temple Beth Emeth for a talk last year.

"These three hosts, who are all thoughtful journalists in their own right, share their unique voices to make the podcast vibrant and entertaining," says Eileen Freed, Executive Director of the Jewish Federation. "They balance each other well, and I'm looking forward to the energy they'll bring to celebrate so many different ways of being Jewish in our community."

Bringing the community together is a primary goal of the Main Event, and last February's Main Event featuring author Dara Horn was an early foray into large-scale gatherings in the age of Covid. Significant Covid-related precautions were taken to encourage the community to participate in-person. Following the event, participants commented how wonderful it had been to see people face to face (or at least mask to mask). It is the Federation's hope that, nearly three years after the

start of the pandemic, this year's event will feel even more connected.

The Main Event is also the widest-reaching 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. With funds raised from the Campaign, organizations like the JCC and Jewish Family Services can focus on their missions of serving the community instead of on securing the funds to pay staff, building, and program costs. The Campaign also supports community-wide initiatives of the Federation, such as combating antisemitism and ensuring financial sustainability of local community institutions through the LIFE & LEGACY® program. Participants in the Main Event will be asked to support the community with a minimum \$100 pledge to the Jewish Federation's 2023 Annual Campaign; students and young adults will be asked to make a meaningful gift.

For details and tickets to this year's Main Event, visit [www.JewishAnnArbor.org](http://www.JewishAnnArbor.org), email [info@jewishannarbor.org](mailto:info@jewishannarbor.org) or call (734) 773-3535. ■



## Ukrainian arrival updates

Mira Sussman, Jewish Family Services of Washtenaw County

Since Russia's invasion of Ukraine this past spring, the news cycle has been filled with stories about war, hardships endured by the Ukrai-

nian people, and refugees fleeing their homes to find safety.

Jewish Family Services has welcomed dozens of Ukrainians who are now located in Michigan.

Some have received information, referrals, or resources, and others have enrolled in JFS' employment and support programs.

Ukrainians are arriving

through many different channels and with various visa statuses, and their paths to restarting lives in Michigan are varied. Here are two stories:

friends and family who are still in Ukraine. She has relatives whose husbands and teenage sons are gone, fighting in the war, and she does not know how they will survive the winter.

The family has settled in well. Olek is employed, the children are in school, and Anastasiia is pregnant. They have found a wonderful church community and hope to move into a house in Ann Arbor someday.

JFS currently is assisting approximately 35 Ukrainians in Washtenaw County and expect more to arrive in the coming months.

### Immigration policy changes welcome additional community support

The unprecedented number of Afghan and Ukrainian arrivals in the past year has initiated changes to federal immigration processes. One massive change is the expansion of private resettlement initiatives. These initiatives provide training and guidance to congregations and other groups in how to do many of the tasks necessary to support a newly arrived family. The goal of these private resettlement initiatives is to broaden the support for newcomers in addition to the established resettlement infrastructure, to facilitate more people to be resettled quickly.

Over the past year, JFS has worked with a dozen congregations who have co-sponsored a refugee family. The co-sponsorship program asks the congregations to raise funds, provide volunteers, ensure that tasks are completed within the required time-frame, and communicate with JFS caseworkers to report on progress. Six families so far have been supported through this co-sponsorship partnership.

In the coming year JFS expects to engage with more such Welcome Circles, groups who opt to sponsor newcomers, including humanitarian parolees from Ukraine and Venezuela. Welcome Circles will similarly raise funds, volunteer time, and ensure that the newcomers have their needs met.

In the coming year, JFS looks forward to reaching out and providing orientation and guidance to people who wish to become more involved in welcoming newcomers to the community. ■



### Anastasiia and family

#### Lada's story

When the war started, 19-year-old Lada Protcheva was living with her family in a town 20 minutes from Kyiv. Lada shared her story at JFS' Walk a Mile in Our Shoes event in October, 2022. The day the war began was her birthday, and she had planned to spend the day with friends. Instead, she and her family fled and hid in a basement for a week.

When it became clear that the security situation had not improved, Lada's parents sent her out of the country to join her sister in Michigan. Lada's sister Dariya had graduated from Eastern Michigan University and is now working in southeastern Michigan. Dariya had already reached out to JFS, asking for assistance in supporting her newly arrived sister. In addition to legal resources, Lada also wanted to continue her university studies.

JFS and Eastern Michigan University have collaborated over the past year on resettlement endeavors, most notably when EMU rented 12 apartments to newly arrived Afghan families. This past spring, EMU's administration reached out to JFS with a remarkable idea — partnering to facilitate bringing Ukrainian college students out of danger and onto EMU's campus, including a full scholarship and room and board. The scholarship is through a newly created fund

at EMU called the New Future Fund. This fund will support Lada and any additional refugee students who need financial support.

JFS reached out to Dariya to see if Lada would be interested in applying to EMU, and when she expressed interest, connected Lada to EMU's Admissions Department. Lada applied, was accepted, and now attends EMU and lives on campus.

Lada spoke about her experience at EMU at the October Eastern Michigan University's Board of Regents meeting. She expressed her pleasure at being on campus, continuing her studies, and how she is making many friends, some of whom share similar experiences of war. EMU's President James Smith addressed Lada and said, "Lada, you and your family have exhibited tremendous bravery and courage in the midst of horrors many of us can only imagine. We are privileged to welcome you to our campus and I know you will be a beacon of strength to our entire community."

#### Anastasiia's story

Anastasiia is 29 years old, and lived with her husband and three sons, all under eight years old, in a city in western Ukraine. Anastasiia was a music teacher and her husband Olek was in construction.

Anastasiia's family are Baptist Christian

and had spent her whole life being harassed and discriminated against for her religion. Three years ago, she had applied to come to the United States as a refugee because her children were also being harassed at school for their religious beliefs.

In early February of this year, the family had their refugee interview. Within two or three weeks they received a call that they would be flying out the following Monday. They were completely unprepared to leave that quickly, because usually the refugee process takes many years. They came to the United States with refugee status 10 days before Russia invaded Ukraine. Anastasiia sees this as God helping her family to escape the war, because her husband was able to come with them, and he would not have been allowed to leave Ukraine once the war started.

Anastasiia reports that when they first arrived, they were very confused, and didn't know who to talk to or trust. She has family in the area, with whom they initially stayed. The day after arriving in Michigan, a JFS caseworker came to their house and helped them to apply for social security cards, took them to health appointments, and other services they received within two hours. She was surprised by how fast things happened.

While Anastasiia is grateful to be in the United States, her heart goes out to her



Lada



# Poet and refugee advocate Roya Hakakian talks about how words can help create change in Iran

Howard Lovy, originally for the JTA

**R**oya Hakakian is a poet, author, journalist, and advocate for refugees. Every one of these roles is an offshoot of her own life experience as a child and teenager in pre- and post-revolutionary Iran and as an immigrant to the United States. Her poetry appears in many anthologies around the world, her books take a candid look at life under Iran's fundamentalist Islamic regime, and her documentaries tackle important issues like underage children in wars around the world. In our interview, we discuss what people can do to support the current uprising in Iran and the role poetry can play in revolutions.

**JTA:** These must be emotional times for you and the entire Iranian immigrant community. How are you holding up?

**Roya Hakakian:** It is very exciting and also, as you can imagine, gut-wrenching to watch teenagers, children, and other people perform these great acts of courage and then suffer as a result of it. So, it's a heroic time and, like all heroic times, whether in history or in epic stories that we read, it's always associated with a great deal of tragedy too. And all of that is on full display. I wrote a memoir whose last chapter is called "1984." It's the last year I was in Iran, and I was describing what Iran had become and how the entire society was divided between two peoples — the regime and their allies, and then us, which were the ordinary citizens. I thought it was amazing how much time had passed, and yet nothing had changed in that division I described in that chapter. The circumstances, the frustrations, the inequalities, the injustices are the very issues that have brought a new generation of Iranians onto the street.

**JTA:** Iran once had a thriving Jewish population. Do you have any memories of what it was like to be a Jew in Iran before the revolution?

**Roya Hakakian:** I was 12 years old when the revolution took place, and all my memories at the time before were happy childhood memories — going to the synagogue with my father. We lived within walking distance of a synagogue. I didn't experience the sort of things that my father had talked about

growing up, of the severe antisemitism that he had experienced as a child in a small village

what's important, and something that I hope to bring to the attention of the broader public



in central Iran. And I didn't experience the sort of things my mother talked about. And she grew up in Hamadan, which is where the tomb of Esther and Mordechai are. The '60s and the '70s were the golden time of religious egalitarianism in Iran. And then came the revolution, and things quickly changed. And, you know, it wasn't so much the ordinary citizens who were being antisemitic, but the regime gave a leg up to Shiite Muslims. So it wasn't that Jews were barred from anything; it was that it was far more advantageous for you to be a Shiite Muslim.

**JTA:** You have been in danger from Iranian operatives in the United States. I think of Salman Rushdie, who refused to let threats intimidate him, but he ended up severely injured. Is this something you worry about?

**Roya Hakakian:** The answer is yes for a variety of reasons, one of which is that the FBI came to my house a couple of years ago, warning that they had spotted my name on a list because of the work I do and the books I published, especially my memoir and the second book, which was about a series of murders that Iran had orchestrated in Europe. But I think

in America is that everyone is in danger, that if the Iranian regime has gathered enough influence to go after the dissidents that they don't like in the United States, then we become only the primary targets and everybody else will follow. And I'm incredibly concerned about that.

**JTA:** You recently testified before the Senate Foreign Relations Committee. What was your message? Also, what should the United States be doing to help the protesters in Iran?

**Roya Hakakian:** My main message was that this movement that began in Iran in September is the most serious movement that Iran has seen in 40-plus years. Immediately a few senators afterward told me, "Oh, Iran has protests all the time, and the regime always suppresses them." Well, this one has already proven to be different. It has certain qualities that none of the other protests in the past have had. This is a deeply secular movement; it's a movement that demands the separation of government and religion. And none of the previous movements had these overtones.

For the past 20 years, we've only been interested in Iran from a nuclear perspec-

tive, and everything else has been in the shadows. Who are Iranians? What do they want? How are they different? What are their demands? The best thing we can do is to stop looking at Iran as just the nuclear program and begin to widen the perspective and recognize that if something changes in Iran, if these protests succeed, then so much else can follow.

**JTA:** Among your many identities are writer and poet. What is the role poetry can play in revolutions?

**Roya Hakakian:** I became interested in the Iranian revolution in 1979 through poetry. Poetry was the language of that revolution, which in many ways, is why some of those poets who were so devoted to the uprising against the former Shah became far less popular in the aftermath of the 1979 revolution. Revolutions begin with certain social demands, but what fuels them, what keeps them going, is the power of the rhetoric poets and writers pour into them. That's what literature has always been for me — a tool for grand ideas and grand expressions and, possibly, a tool for changing society for the better.

**JTA:** What do you plan on discussing at the Z3 conference?

**Roya Hakakian:** I want to talk about my own journey back to defining myself as a Jewish person after leaving Iran and coming to the U.S. It wasn't my issue, antisemitism wasn't my issue, Jewish identity wasn't my issue because I was a writer. I didn't have to think about these things. Over the years, I have rediscovered my own relationship with Judaism. That is basically what I want to talk about.

*This series is sponsored by the 2022 Annual Z3 Conference. The Z3 Project is an initiative of the Oshman Family JCC of Palo Alto, dedicated to modeling how Zionism can evolve, and how communities can come together for meaningful discussions about the Diaspora and Israel. Since 2015, it has gathered leading voices from across the political spectrum for a day of debate and conversation, aimed at creating a new model of Jewish engagement in the 21st century. ■*

## The nest

By Milka Eliav, Hebrew Day School of Ann Arbor Hebrew Coordinator

**A**s I was rushing through the Jewish Community Center hallway on my way to the Hebrew Day School, someone called to me, "What are you carrying there? Are you teaching science now?!" I was carrying a large, fragrant pine branch with a beautiful hornets' nest attached to it. The nest was large, about 1 foot tall, and expertly constructed into a roundish cone. I had discovered it on a nature walk with a friend the day before and was very excited to share it with my young students. Had I added "Science Teacher" to my list of roles at HDS? No, my title is still HaMorah Milka, Merkezet Ivrit - Hebrew Coordinator. So why did I bother carrying the nest home in my car, educating myself about the magnificent work hornets do, and carefully bringing this bulky object to school?

I could, of course, use the nest to teach



and review Hebrew vocabulary such as bayit (house), aviv vekayitz (spring and summer), etz (tree), malka (queen) harbe zman (a lot of time), and more. I could also show how in the Torah, hornets are mentioned as an instrument God uses to preemptively chase out rivals, so that the Israelites won't need to engage in war. I could also utilize the nest to expand on our SEL (Social Emotional Learning) tenets about being positive: even a fierce creature like the hornet has benefits. It protects gardens by preying on pests like caterpillars and spiders, and it helps with pollination.

But none of these ideas were on my mind when I brought in that pine branch. Why? Because I teach not only the specific subjects of Hebrew and Judaic Studies; like my colleagues, I educate whole children. I seek to instill in students' excitement about the natural world and

help them develop awareness of their environment and things in it. I want to inspire our students to learn new things and delve into intellectual pursuits that are outside of their assigned tasks. At HDS, different teachers don't teach just one part of a child; rather, we each strive to educate the whole child and nurture growth on all fronts.

Based on the BUZZ in the room, and the excitement of using magnifying glasses to observe hexagonal structures, I could tell that bringing the nest into the classroom was the right choice, even if studying hornets was not part of my curricular plans for this week.

Come see the BUZZ for yourself! We are welcoming community members and potential families to HDS for tours. Email [astern@hdsaa.org](mailto:astern@hdsaa.org) for any questions about HDS, a joyful community of learners. ■

## A Band of Sisters who refused to die in the Nazi death camps

By Chuck Newman

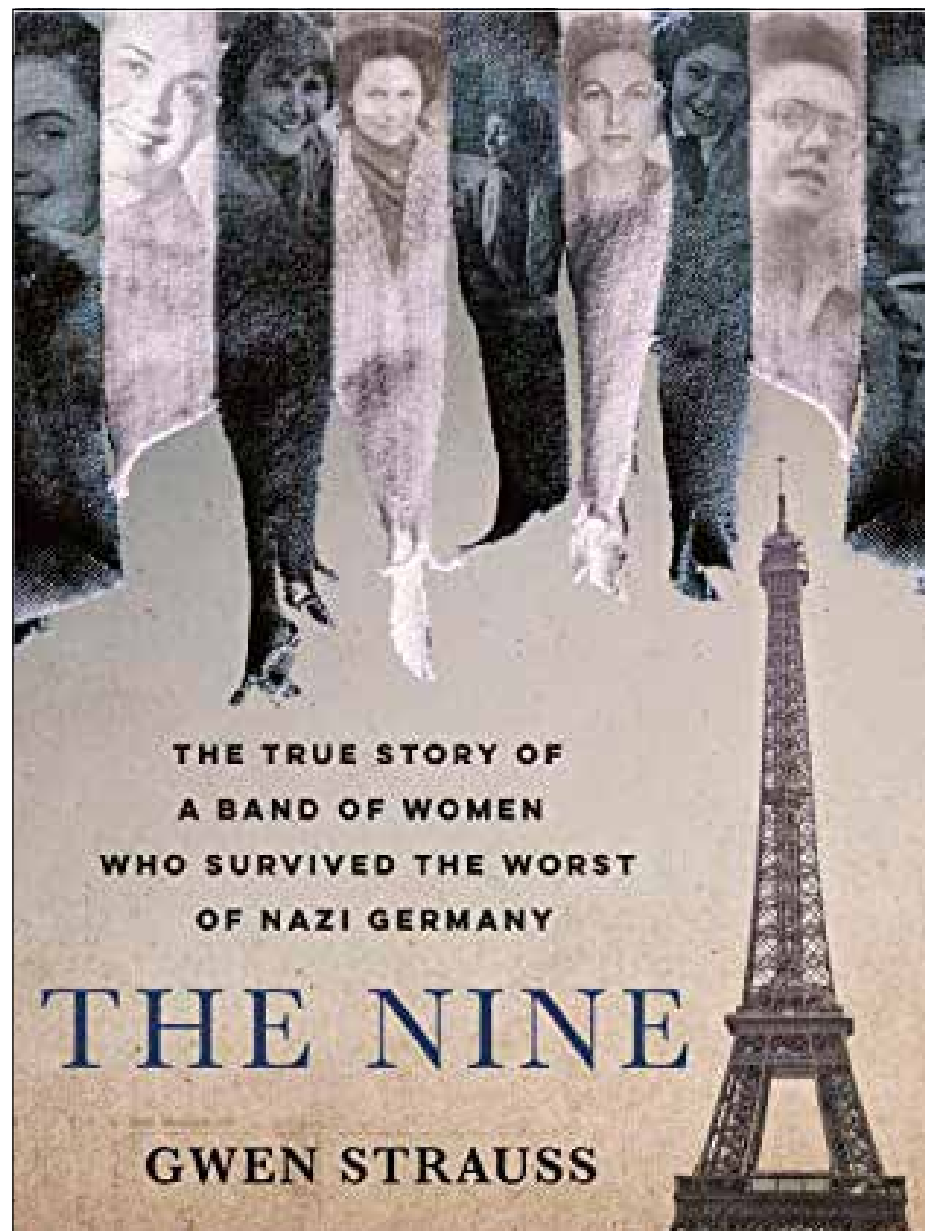
*Editor's Note: Chuck Newman hosts a biweekly series of "Conversations," presented by the Jewish Cultural Arts and Education department of the Jewish Community Center of Greater Ann Arbor. The talk show format of the Zoom presentations highlights Chuck's easygoing style and deep curiosity about science, politics, and connections between our local environment and the world. You can find these interviews and other previous shows at <https://jccannarbor.org/event/conversations>. The *Nine: The True Story of a Band of Women Who Survived the Worst of Nazi Germany*, by Gwen Strauss, has been appropriately described as "A breathless story of almost superhuman heroism and suffering with a (mostly) happy ending." — Kirkus.*

It is much more than that. It's also the quest to learn the story of not only Strauss' great aunt Hélène Podliasky, but as she eventually discovered, eight others who constituted a "band of sisters." Strauss' depiction of how she uncovered their story is fascinating on its own. Importantly, *The Nine* also illuminates the under-told and under-appreciated contribution of women to the Resistance in World War II and the discrimination they suffered.

During a lunch in 2002 with her great-aunt Hélène Podliasky, not long before she died, Strauss learned that Hélène had a prominent role in the French Resistance, was captured, tortured, and sent to a slave labor camp. Strauss eventually began researching Hélène's story seriously in 2016. She discovered that Helene was the leader of eight other women with similar experiences. It was fascinating how Strauss, who isn't a historian, produced such a widely acclaimed book.

Due to their solidarity, the nine women kept one another alive for far longer than the nine months for the typical slave laborer. They helped each other avoid selections to the extermination camps, saved a small portion of their totally inadequate rations each day and gave them to the sickest among them or the one who had been severely beaten, secretly did the work of a sick member who otherwise would have been selected, and helped one another in countless other ways. As fellow prisoner, Juliette Bes wrote about solidarity in the camp: "Charity is when you give what you can give; solidarity is giving when you have nothing to give."

Despite their miserable conditions, they had a Christmas party with gifts for one another made from scavenged scraps. One made a teddy bear



for another's 11-day old child who had been taken away from her when she was imprisoned, while others made cigarette cases, wrote poetry, and made belts.

Hélène, known as Christine by the others in the camp, was a brilliant mathematician and engineer, and spoke five languages, including accent-free German, which proved to be very useful. The factory where they worked 12 hours a day, six and a half days a week, made Panzerfausts, an antitank weapon. Being an engineer, she was given the job of controlling the temperature in the forges. She

secretly tweaked the gauges so they read higher than the true temperature. Since the metal wasn't properly cured, the Panzerfausts would kill the German soldier pulling the trigger. The SS could never discover it was because of Hélène's sabotage, as it was inconceivable to them that a mere woman was capable of such a thing. She would often use men's low expectations to her advantage.

In an unguarded moment while on a death march during the last days of the war, they made a daring escape. It took all of their courage, ingenuity, and strength to make it to their destination:

the American lines (they had heard about the behavior of the Russian soldiers). Ironically, they were especially concerned about their encounters with the German "boy soldiers" they met who were equipped with the possibly defective Panzerfausts.

Despite their heroism and contribution to the Resistance, they were not widely honored. At that time, France was a sexist country. As late as 1940, women could not have a bank account or access money without their husband's or father's permission. It took until April 21, 1944, when largely due to the contribution in the Resistance, General de Gaulle declared that women in France would have the right to vote. However, after the liberation, General de Gaulle issued a list of 1,038 resistance heroes, only six of which were women. He justified this by saying the men needed it more, as they had been humiliated.

**"What we shared**

**In fear, cold, hunger, hope.**

**The ordeal, both physical and mental,**

**can't be repeated, even for us.**

**It is limited to the world of never again.**

**What we have endured together**

**belongs to us, to that other life, to those moments, as a transmutation from one to the other, in another life?"**

**— Nicole Clarence, One Of The Nine.**

Women are war heroes again. Nicholas Kristoff recently characterized Ukraine as a traditionalist society, but one where almost 60,000 women are now in the Ukrainian army, including serving as combat troops and spies. About 350 have received awards such as "hero of Ukraine," and 151 have died or are missing. At least one woman, Alla Kuznetsova, who spied on the Russians and was caught, tortured and raped, thinks women's contribution in the war "will change things."

*The Nine* is a beautifully written story that reinforced my need to fight fascism in every way I can. I recommend it without reservation. ■

## Reform Movement helps make Israel teen travel more affordable

The Union for Reform Judaism and RootOne, LLC, at the Jewish Education Project are teaming up to provide \$3,250 to each URJ b'nei mitzvah teen to put toward immersive Israel travel experiences through select RootOne-affiliated trips. The URJ previously provided congregations a certificate for \$250 off teen Israel programs to give as a gift to b'nei mitzvah teens. RootOne contributions increase the value of the certificate to its new amount that both organizations hope allows all Reform Jewish teens to travel to Israel as they enter 10th, 11th or 12th grade as a "rite of passage."

"We are thrilled to be partnering with RootOne on this initiative, something that has been part of the URJ community and

young person's trajectory for generations," says Michelle Shapiro Abraham, URJ's Executive Director of Strategic Innovation & Program Camps, NFTY, and Immersives. "Being able to increase the financial support for a teen's trip to Israel will have a tremendous positive effect on the number of families we can help send on this formative experience."

More than 5,000 American teens received RootOne vouchers toward Israel travel last summer with more than 40 RootOne-affiliated trip providers. In addition to the trip itself, each teen spends hours learning about Israel through RootOne's online learning portal before stepping foot on the plane. When they return home, teens can engage in a range of Israel-based opportunities

designed to deepen their connection to Israel. RootOne both maximizes the number of Jewish teens participating in meaningful Israel summer experiences and ensures that these experiences have a lifelong impact.

"This exciting new partnership with the URJ makes teen Israel travel far more accessible for thousands of young people, lowering the financial barrier to participation in life-changing teen Israel travel experiences," adds Simon Amiel, RootOne's Executive Director. "This partnership opens the doors to an entire generation of young Jews to explore Israel and to strengthen their Jewish identity — making their ongoing engagement in Jewish life as adults all the more likely."

The URJ-RootOne certificate builds on the generations of Reform Jewish teens who have traveled to Israel for a summer of deep, authentic engagement with Jewish history and peoplehood. More information is on the Yallah! Israel (formerly NFTY in Israel) website, including downloadable certificates for URJ congressional professionals and a specially created prayer for use on the bimah.

Any teen who has already received a \$250 certificate from a URJ congregation is still eligible to apply for the additional \$3,000 RootOne voucher at the time they enroll in a Yallah! Israel program, making their total discount the same. To learn more about applying to RootOne, visit [rootone.org](http://rootone.org). ■



## AA Civic Theatre: An autistic teen's journey.

By Sandor Slomovits

**T**he Ann Arbor Civic Theatre's next production is *The Curious Incident of the Dog in the Night-time*, a Tony Award-winning play by Simon Stephens, based on the best-selling novel by Mark Haddon. The play is part mystery, part adventure, and part love story. It's about a 15-year-old boy whose mission to find the killer of a neighborhood dog results in a journey of discovery and, ultimately, love and acceptance.

A few days after casting was finished in early November, I spoke with Cassie Mann, the play's director. Mann has been associated with Civic since 1976, when she was just out of high school. She began as an actor and gradually shifted her focus to directing and has directed more than 20 plays for Civic. Our conversation has been edited.

**Sandor Slomovits:** Why did you choose this play?

**Cassie Mann:** I loved the book and some years after it came out there was a play version of it on Broadway. My daughter was living in New York at the time, we went to see it, and I just loved it. It's such a well-crafted play. It's about family, there are mysteries, there's a lot about what you can accomplish if you're really determined. Primarily what resonated with me is the character development, that's always what draws me to a play.

**Slomovits:** How is the play different from the novel?

**Mann:** I remember thinking after reading the book, "Boy, this is going to be difficult to make into a play because the character Christopher, in the book it's all in his voice, so how do you get other characters involved?" But the playwright did a great job. The device in the play version is that he goes to a special school where he has a wonderful teacher. He tells his teacher about discovering this dead dog and that he wants to find out who killed the dog. And it's such an interesting story that his teacher says, "Why don't you write it down?" So, he starts writing it down, and she begins reading some of his journal entries, so it's not just the actor who's playing Christopher talking nonstop. Then in the course of the play, it emerges that they've

decided to turn it into a play. It's sort of meta, it becomes this play that we're witnessing as

this part. So, we are going to take a chance. **Slomovits:** Suzi Peterson Steward, who is



it's being written and as it's being staged. It's really clever, very innovative.

The full play, unabridged, is almost two and a half hours long. But since the pandemic, we may have actors who can't rehearse if they get Covid ... So, I found this really good 90-minute adaptation. There are four main actors that only play one character each, and there are four other actors who play a multitude of characters.

**Slomovits:** Did you cast understudies?

**Mann:** We had talked about double casting the role of Christopher, because we could get by if the actor became ill early in the process, but if the actor gets Covid the week of the show, it would be almost impossible. But in the audition process it emerged that there was just one actor who was clearly right for

producing the play, told me that you were hoping to cast someone who's on the spectrum for the lead role. Did that work out?

**Mann:** Yes it did. When I first proposed this show, I thought, "It doesn't really matter." But I ended up reading a book that really changed my mind about the idea that we could have somebody on the spectrum portray Christopher. It's called *Fearlessly Different* and written by Mickey Rowe, an actor who is on the spectrum. He'd read this play and decided he was going to be the first autistic person to play Christopher. It never happened. All the Christophers in the productions on Broadway and in London were neurotypical. He did get an audition on Broadway, but they didn't want to take the chance. There's too much money involved in Broadway for that, but he ended up getting to do it in a regional professional

theater. That's when it really shifted for me. I thought, "let's see if we can make this happen." So, this summer, while we were talking to the people at Autism Alliance of Michigan, I said I would like to open this up to that possibility. So, they put some feelers out and one of the people who works there, a young man named Drew Shaw, auditioned. He's on the spectrum, and he's wonderful.

**Slomovits:** You're doing a sensory sensitive show for your Saturday's matinee. Has Civic done that before?

**Mann:** It came up in our conversations with the people at the Autism Alliance. They said that part of some people's lived experience of autism is sensory issues, and that it would be great if people could come to a show where they wouldn't have to worry about that. So, they're going to help us create this production. We also have somebody on our staff, Alyssa Miller, a volunteer at Civic, who is a social worker who works with people on the spectrum, and she's also going to help us craft this production so it will feel safe for people with sensory issues to attend.

**Slomovits:** What ages is the play appropriate for?

**Mann:** It's probably PG-13. There are several F-bombs in it. That's probably the biggest thing, the language. We're all very committed to making this work and acknowledging where I might need some assistance from somebody who has more experience in this realm than I do. Alyssa was present at the auditions, and she will help us with the character of Christopher. I'm going to rely on her a lot to keep this real, honest and respectful. There's this saying that I love, "if you meet one autistic person, you've met one autistic person." Christopher is not just an autistic person, he is a person. I want people to know that this is a wonderful play where there's a character on the spectrum. It's not a play about autism.

*The Curious Incident of the Dog in the Night-time* will run at the Arthur Miller Theater from January 12-15. For tickets and further information, please visit [A2ct.org](http://A2ct.org). ■

## TBE new Executive Director, Shannon Hall

Ketl Freedman-Doan, Temple Beth Emeth

Shannon comes to TBE with 20 years of Jewish communal work. She was most recently the Senior Director of Child Development

two major endeavors totaled \$3.5 million.

Prior to this role, Shannon was the Detroit JCC's Assistant Di-

rector and then the Senior Director of Child Development for a total of 15 years. Shannon earned her bachelor's degree at Michigan State University in Family Community

Services with a focus on Young Children and a Post-Baccalaureate degree in Elementary Education at Oakland University. Shannon also attended the Sheva Covenant Directors Leadership Institute from 2015-2017.

her vision for transitioning into the role of Executive Director. The Search Committee was impressed with her research about the TBE community generally, and her warm

and welcoming approach to learning who we are individually. Everyone who met her commented on the breadth and depth of her experiences, her management style, her listening skills, and her warm, empathic style. Although not Jewish, Shannon is deeply engaged with the Jewish community and is dedicated to studying and learning as much as she can about Judaism.

Shannon is a native of Michigan and lives in Canton, MI with her husband, Jeffrey, and two sons, Carter (11) and Coulton (13). She will be visiting and getting trained in the TBE office in December and the beginning of January and will begin working full time on January 17.

Welcome Shannon to the TBE family in January. May she feel wrapped in the warmth and gratitude of the community for many years to come. ■



and Day Camp at the Detroit Jewish Community Center, managing teams of 30 early childhood educators and 50 counselors in the summer months. The budgets for these

rector and then the Senior Director of Child Development for a total of 15 years. Shannon earned her bachelor's degree at Michigan State University in Family Community



## 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.

### Tot Shabbat Service & Dinner

Fridays at 5:45 p.m.

Join Cantor Hayut to celebrate Shabbat with fun activities, stories, songs, and age-appropriate learning for children ages 0–5.

### Shabbat Service

Fridays at 7:30 p.m.

### Saturday Shabbat service

Saturdays at 10 a.m.

### Weekday morning blessings

Daily at 9:15 a.m.

Join Cantor Emerita Annie Rose each weekday 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.

### 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 forma-

tive 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! Join anytime! All materials are provided\*. (\*It is recommended that you read *If All the Seas Were Ink* by Ilana Kurshan, but it's not required or expected.)

### Cantor's (Jewish) 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.

### Meditation with Claire Weiner

Thursdays at 5 p.m.

Join Claire Weiner for a 40-minute meditation session

### Lunch & Learn with Cantor Hayut

Fridays at 12 p.m.

Bring your lunch and learn with Cantor Hayut during this informal and social gathering. We explore different ideas throughout the year with participants guiding our subjects.

### Shabbat morning Torah study

Saturdays at 8:50 a.m.

Join us for this weekly discussion of the Torah portion.

### Elementary Shabbat Service & Dinner

Friday, January 13 at 5:45 p.m.

Join Cantor Hayut to celebrate Shabbat with fun

activities, stories, songs, and age-appropriate learning for children ages 5–10. Registration requested.

### Reducing Your Carbon Footprint: Solar Energy Systems

Wednesday, January 18 at 7:30 p.m.

Part of a series of free Zoom workshops. Details and registration at [www.climateherostories.com](http://www.climateherostories.com). Speakers: Murray Rosenthal, Temple Beth Emeth, introduction, benefits of solar; Julie Roth, City of Ann Arbor, incentives and infrastructure for solar in A2; Larry Kerber, Homeland Solar, system options, how solar systems work; Dave Gitterman, Temple Beth Emeth, homeowner perspective.

### Aging Solo

Thursday, January 19 at 4 p.m.

Join us for discussion, support, and snacks at the Jewish Community Center.

### Bereavement Group

Tuesday, January 17 at 4 p.m.

The group will have opportunities to share openly about their process of grieving and will also have topic-based readings to spark discussion.

### Women's Rosh Chodesh Circle

Saturday, January 21 at 4 p.m.

### Living with Gratitude

A 6-session program with Liturgist-in-Residence Alden Solovy

January 22, 26, 29, February 2, 5, and 9

Sundays at 4:30 p.m. and Thursdays at 7 p.m.

Each class will cover new material. Gratitude, *hakarot hatov*, is a spiritual practice that can be cultivated, both through daily practices and an exploration of underlying concepts. In this

twice-weekly class, we'll explore the language of gratitude in both Hebrew and English, as well as core practices, such as prayer, love, confession, and living in gratitude. We'll use writing exercises to deepen our awareness of how gratitude can impact our attitudes about both the blessings and the challenges of our lives. Meets twice each week of the residency.

### Soul of Shabbat: Writing from the Kabbalat Shabbat Liturgy

A 4-session program with Liturgist-in-Residence Alden Solovy

January 24 and 31, February 7 and 12 at 6 p.m.

Soul of Shabbat is a unique opportunity to dig into the Kabbalat Shabbat as a doorway into writing prayers and poetry about Shabbat. We'll examine core themes and metaphors of Shabbat, as well as related textual sources. The class will be divided between learning time and writing time, with the goal of inspiring participants to create personally meaningful Shabbat prayers, meditations, or songs. Meets once each week of the residency.

### Open Conversation with our Liturgist-in-Residence

Wednesdays, January 25, February 1 and 8 from 1:30–3 p.m.

Each week, Liturgist-in-Residence Alden Solovy will welcome an open, freewheeling conversation about prayer, spirituality, Torah, or other topics of interest brought by you. This in-person-only dialogue is meant to be a give-and-take session of mutual sharing and exploration. There is no agenda, other than the thoughts and questions that you bring. Once each week of the residency. ■

## Sabbatical offers continued growth for rabbi and community

By Rabbi Josh Whinston and Cantor Regina Hayut

As we enter into the cold, dark months of Michigan winter, when things tend to slow down for a sort of hibernation of extracurricular activities, Temple Beth



Emeth (TBE) is doing anything but hunkering down. With Rabbi Josh Whinston's sabbatical just around the corner, rather than slump into a holding pattern awaiting his return, TBE is planning, with the guidance and support of Rabbi Whinston, its own sabbatical adventure.

While this may be one of several rabbinic sabbatical periods that TBE will experience, this will be the very first for Rabbi Whinston since his ordination in 2009. A rabbinic sabbatical is meant to offer a rabbi the opportunity to step away from his regular duties for a

period of time and explore ways in which to refresh, renew, and grow as the spiritual leader of the community. It seems that Rabbi Whinston has just that in mind! He will be relocating to Jerusalem with his whole family to spend the winter months of his leave enjoying a deep and meaningful Israel experience. During this winter trip, Rabbi Whinston will be working on his conversational Hebrew in an ulpan and studying Talmud with a local Jerusalem scholar. Rabbi Whinston is planning to return to Israel during the summer to continue his sabbatical period with more opportunities for study and exploration of Jewish thought with colleagues from around the world.

While Rabbi Whinston is learning and renewing himself in Israel, he wanted to be sure that Temple Beth Emeth had the same opportunities for growth. So, while Cantor Hayut, Rabbi Alter, and the TBE staff work to ensure that the day-to-day operations, including continuing Rabbi's current classes and assuring rich ritual observances, run smoothly, additional guest scholars and personnel will be brought in to enrich and enliven the three months of Rabbi Whinston's sabbatical, phase one.

The liturgist, author, journalist, and educator Alden Solovy will be joining the TBE team from January 19 to February 13 to teach a vari-

ety of classes and workshops, offering his own unique perspectives on liturgy, Torah, and Ha-Karat HaTov — finding the goodness all around us. Solovy has written more than 700 pieces of new liturgy, offering a fresh new Jewish voice, and challenging the boundaries between poetry, meditation, personal growth, and prayer. His teaching is celebrated throughout the Jewish world and is particularly popular in the Reform Jewish seminary, Hebrew Union College, and throughout synagogues in the UK and North America. The Jerusalem Post called his writing "soulful, meticulously crafted." Huffington Post Religion said "... the prayers reflect age-old yearnings in modern-day situations." One can find his works in a variety of publications in addition to his own titles: *This Grateful Heart: Psalms and Prayers for a New Day*, published by CCAR Press in 2017; *This Joyous Soul: A New Voice for Ancient Yearnings*, published by CCAR Press in 2019; and his most recent work, *This Precious Life: Encountering the Divine with Poetry and Prayer*. [Editor's note: You can look for these in the TBE library].

In addition to writing workshops aimed at helping participants find their own voices in the traditional prayers, Alden will share his own works during Shabbat services and lead the Shabbat Morning Torah Study group during

his tenure.

A full schedule of Alden's offerings, along with all of the exciting happenings, can be found on the TBE website.

In addition to this extraordinary opportunity to have Alden Solovy in Ann Arbor, TBE will be welcoming Rabbinic Student Chelsea Feuchs to support our programming periodically as she begins to settle into our beautiful city and prepares both for her ordination from Hebrew Union College-Jewish Institute of Religion and her marriage to orthopedic surgeon, Dr. Will Aibinder. We are excited to introduce our congregation to Soon-to-be-Rabbi Feuchs more fully in the coming year as she will join the TBE family this summer as our Interim Director of Education.

Our hearts are full with anticipation of the joys Rabbi Whinston will experience as he embarks upon his first sabbatical as the spiritual leader of Temple Beth Emeth, and our excitement is high for the many exciting and energizing experiences ahead for our sacred community in the coming months and all through the remainder of this programmatic year.

We look forward to seeing you in celebration in the days to come! ■





**LOOKING FOR A  
REAL ESTATE  
AGENT WHO  
REALLY KNOWS  
ANN ARBOR?**

**CALL ARIEL HURWITZ-GREENE**

Let a local who really knows the market help you buy or sell your home. Schedule your appointment to discuss an action plan and to get a complimentary market evaluation. Ariel knows Ann Arbor.

Ph. 734-646-5333  
ahurwitzgreene@cbwm.com

**HurwitzGreene**  
REAL ESTATE GROUP

**COLDWELL BANKER**  
WEIR MANUEL

Coldwell Banker Weir Manuel  
2723 S. State St., Ste. 300  
Ann Arbor, MI 48104  
hurwitzgreengroup.cbwm.com



## THE 2023 WASHTENAW **read**



## SUCH A FUN AGE KILEY REID

**washtenawreads.org**

**NOW AVAILABLE AT PARTICIPATING LIBRARIES  
AND AREA BOOKSTORES**

## Community

### AARC Book Group discusses Dinners with Ruth

By Emily Eisbruch, special to the WJN

Nothing jazzes up a book group like a personal connection with the topic. In the case of the Ann Arbor Reconstructionist Congregation's discussion, it's exciting to have three congregation members with special stories. The community is invited to join the AARC book group in discussing *Dinners with Ruth: A Memoir of the Power of Friendships*, by Nina Totenberg, on Sunday, January 29, 11:30 a.m.–1 p.m. on Zoom.

The "Ruth" in the book title refers to Ruth Bader Ginsburg, whom Nina Totenberg first got to know when Ginsburg (as a law profes-

berg introduced Justice Ginsburg as recipient of *Moment Magazine's* inaugural Human Rights Award; Marcy's sister Nadine Epstein is editor and executive publisher of *Moment*. There, Marcy presented Justice Ruth Bader Ginsburg with the "Tzedek Collar" that Marcy herself designed and crafted. The collar — with Hebrew letters tsade, dalet and kuf that form the word Tzedek, woven in silk — honored RBG's decades of work as a champion of human rights, particularly for women. Justice Ginsburg wore this beautiful collar on the opening day of the next U.S. Supreme Court term, to hear landmark cases regarding LGBTQ rights.

Marcy comments, "When the Justice (z") hugged me, took the mic, and announced to our illustrious audience, after a poignant pause, that she would wear the collar on the opening day of court, we were all verklempt. None of us could know that would be her last year on the bench. Yet all of us knew how integral her work had already been for women and girls, for many under-protected and unequal communities. My sister Nadine took the collar to RBG at her chambers two weeks later; that started a special friendship over the next year; together they wrote another book — *RBG's Brave and Brilliant Women: 33 Jewish Women to Inspire Everyone* (Random House, 2020).

"For me, to have any personal connection to RBG is an honor, priceless above rubies. Because of her, we have a greater consciousness in the Jewish community about our responsibility to secular as well as rabbinic law, and to the diverse people who stand to be better protected by those laws, in the Torah and the Constitution. This was an experience we two sisters would always share, plus I am so honored — with Sam and Margo, friends through AARC — to have been part of RBG's long and complex Jewish life."

#### Book Discussion January 29

All are welcome to join the Sunday, January 29, 11:30 a.m.–1 p.m. Please email Greg Saltzman [gsaltzman@albion.edu](mailto:gsaltzman@albion.edu) for the Zoom link.

You are invited to visit <https://aarecon.org/> to learn more about the Ann Arbor Reconstructionist Congregation, including our innovative and engaging Religious School (Beit Sefer), directed by Marcy Epstein. ■



sor from Rutgers) wrote a legal brief asking the U.S. Supreme Court to declare sex discrimination by government to be a violation of the 14th Amendment to the Constitution.

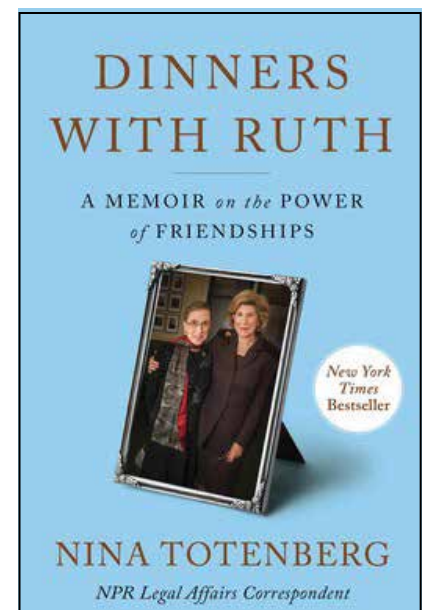
The three AARC members with special connections to Justice Ginsburg are Margo Schlanger, Sam Bagenstos, and Marcy Epstein. Here are some highlights of their interactions and the impact of RBG.

#### RBG Helped Shape Career and Marriage

AARC members Margo Schlanger and Sam Bagenstos are law professors at University of Michigan, currently living in Washington, D.C. Sam is serving as General Counsel of the United States Department of Health and Human Services, and Margo has been nominated to serve as Assistant Secretary of Agriculture, for Civil Rights. In a September 2020 *Time* magazine article on how RBG helped shape her career and her marriage, Margo wrote: "I was lucky enough to work for Justice Ginsburg as one of her first Supreme Court law clerks, from 1993 to 1995. It was an incredible, unrepeatable privilege to serve close-up as she started her Supreme Court tenure ... Personally, she and her husband Marty demonstrated the joys of a marriage of professional and personal equals. (Marty was perhaps the best tax lawyer in America.) My now-husband clerked for Justice Ginsburg two years later — he and I met between our two clerkships because of our shared connection to the Justice, so we owe her that, too. Sam and I count ourselves beyond fortunate to have had the model of the Ginsburgs' marriage as we created our own."

#### RBG and the Tzedek Collar

Dr. Marcy Epstein, who serves on the Comprehensive Studies Program and Education Faculty at University of Michigan and is also the Rosh of the AARC Religious School (Beit Sefer) met Ruth Bader Ginsburg and Nina Totenberg in 2019 at a special dinner in New York. Toten-





## Community

### AARC Davening Team: Together in Song

By Etta Heisler

I have always loved singing. Ideally at the top of my lungs, and preferably with others. While I am sure I was born crooning — much to some of my parents' chagrin — what cemented my adoration for singing in a group was shira (Hebrew for "music") at Camp Tavor. Day in and day out, pounding on tables in the dining hall, sitting around the kumzits campfire, or into the end of my toothbrush over the sink in the bathroom — there is something magical that comes when everyone lifts their voices together.

It wasn't until the pandemic lockdowns be-

ageable, and that mixed familiar melodies with new tunes and lyrics that felt ripe and meaningful for the season. We fell into rehearsals every other week, and then weekly, perched in a circle of chairs under string lights in my garage. We studied in between rehearsals by listening to recordings we made and posted online, and from a Google Doc we dubbed the "Davening Team Songbook." The days of Elul ticked by, and the repetition of these songs became my selichot, my tashlich, my repentance for deeds done and my hope for the new year all rolled into one. Moreover, the Davening Team mem-



gan, and we were all stuck in tiny little boxes on Zoom, singing to ourselves (or mouthing along the words) on mute, that I realized how much of prayer for me is about the sound of others' voices, imperfect and wavering, next to mine. I eagerly logged onto online services and album launch concerts and living room performances from my favorite artists, hoping each time to feel the kinetic connection of song, but to no avail. Without a melodic minyan, it just wasn't the same.

So, this year, when Ann Arbor Reconstructionist Congregation (AARC) decided to prepare High Holiday services without a music director or cantorial soloist, I was concerned, to say the least. However, I was invited to co-lead the formation of a new "Davening Team" (daven being the Yiddish word for "pray"), that would select the music, learn it, and lead it at all five of the High Holiday services for our congregation. I thought about little Etta, in a camp t-shirt and cutoff shorts, jumping up and down and singing at the top of her lungs. I hungered to reconnect to that part of myself. So, of course, I said yes.

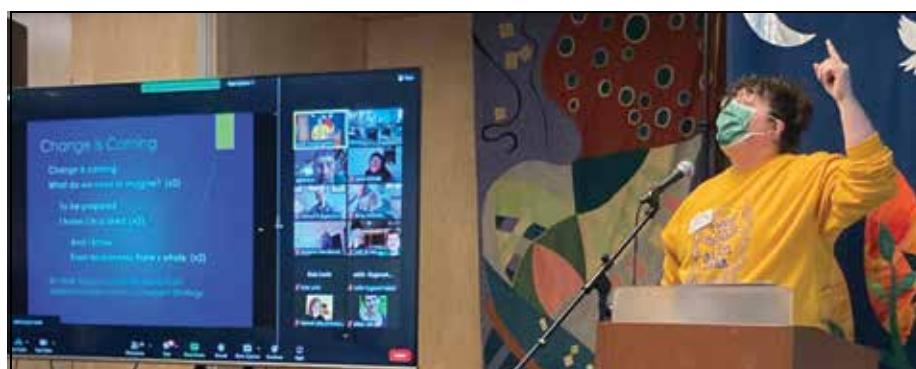
When we began, we weren't entirely sure what would take shape. We met regularly, first just singing whatever songs we wanted. When someone had a melody no one else knew, they taught it and we all sang along. Eventually, though, we needed a method to our madness. With guidance from our co-leader, Deb Kraus, and our visiting rabbi, we winnowed down our long list of songs to something that felt man-

bers became my co-conspirators, friends, and confidantes.

As the High Holidays approached, we had some lively debate about what the Davening Team was — were we a choir, performers to be watched and listened to? No, we decided. Parallel to what many Christian congregations call a "Praise Team" or "Worship Team," we viewed our role as anchoring the service and creating enough space for anyone — whether they knew the melodies, could carry a tune, or not — to lift their voice and sing out in communal prayer without feeling alone or self-conscious. We also wanted to create moments where people could close their eyes and just listen and allow the prayers of their hearts to resonate within themselves.

Now that the High Holidays are over, the AARC Davening Team is continuing to support our twice-monthly services. In 2023 we will start meeting again regularly to trade melodies, expand our congregation's musical repertoire, and just be together in song. What better, more potent prayer could we possibly offer?

If you are interested in learning more about the AARC or the Davening Team, please join our warm and inclusive community at an upcoming AARC service. Visit [aarecon.org](http://aarecon.org) for the schedule. Or email Etta Heisler to get on the AARC Davening Team email list: [etta.king.heisler@gmail.com](mailto:etta.king.heisler@gmail.com). ■



# Happy New Year!

## --COUNT ON ME IN 2023--



**Wishing you a year filled with prosperity, happiness and good health!**

**Should one of your resolutions involve buying or selling a home, I'd be honored to provide you with the quality & care you deserve!**

**LEORA RUBIN, REALTOR®**

Call/Text 734-717-7441

[Lrubin@ReinhartRealtors.com](mailto:Lrubin@ReinhartRealtors.com)

[LeoraRubin.ReinhartRealtors.com](http://LeoraRubin.ReinhartRealtors.com)

**Reinhart REALTORS**  
Office: 734-535-7712



# ENROLLING NOW!

## CLASSES & PROGRAMS STARTING SOON

### CONNECT. LEARN. GROW.

[aarecedonline.com](http://aarecedonline.com)














# MOZART & Friends

Saturday, January 28, 2023 | 8pm | The Michigan Theater

**Chevalier de Saint-Georges** Symphony No. 2  
**Haydn** Symphony No. 49 "La Passione"  
**Mozart** Horn Concerto No. 4  
**Mozart** Symphony No. 29

**Adam Unsworth** horn  
**Tong Chen** guest conductor

**Tickets:**  
[a2so.com/mozart-and-friends](https://a2so.com/mozart-and-friends)  
**734.994.4801**  
**tickets@a2so.com**

This concert is generously sponsored by the  
 Rebecca Sue Horvath Concert Endowment Fund

Supported in part by awards from



## We can't help you remember if you fed the dog.

## But we can help you pay bills automatically.

bank of  
ann arbor

Member FDIC

## Community

### My summer in Israel

By Eliana Adler

I am so grateful to have had the opportunity to travel to Israel this summer with the help of the generous Susan L. Lichter Memorial Scholarship. I went for four weeks with my age group from the North American branch of Habonim Dror, a Jewish, Labor-Zionist youth movement. I learned about Jewish history, the history of my movement, and about the nuances and different perspectives of Israeli society. I also made a lot of

looked like and participated in activities in small groups to get to know them better. It was difficult to have actual conversations with them because we didn't speak Arabic and they didn't speak a lot of English, but it was still really cool to meet them and interact with teens who, even though we have very different backgrounds, are still part of connected movements.

The topic of language barriers was a recurring theme throughout the trip. We met with a Palestinian woman named Musa multiple times during the trip. We had some meaningful conversations with her and really got to hear her perspective of the social divides in Israel. She told us about how the language barrier impacts society and how important language education from an early age is. When we start learning a language from an early age, we learn it faster and get a better understanding of it. So much of the fear we have of people who aren't like us can come simply from not understanding them. One example she gave us was when you are sitting on a bus and hear people talking in a language you don't know, it is easy to assume the worst about what they are saying. If Israeli Jewish schools taught Arabic to their students from an early age, it could eventually help reduce that fear. This insight has helped me realize the importance of language education.



amazing friends and had a lot of fun. I have been going to Camp Tavor, which is a part of Habonim Dror, since I was eight years old. Tavor, and the movement in general, have been very influential in helping me develop my Jewish identity. It was really meaningful to go on this trip with so many other teens who have grown up in the same movement. Because we all had similar educations and experiences from growing up in the same organization, I felt connected with these teens even before I met them, and the friendships I developed with them throughout the trip were very impactful.

One of the first things we did on the trip was go to an archeological dig near Tel Gezer. After getting a tour of the different parts of the site, we went underground into one of the caves and were given the chance to dig around and see what we could find. Whenever somebody found something, there were excited shouts from around the room. Not only was the dig an exciting educational experience, but it was also a great way for us to bond at the beginning of the trip. In the end, everyone found at least one pottery shard or bone.

The things we found were placed into buckets and sent off to a lab to be evaluated. The pottery shards found by tour groups have actually helped to uncover parts of Israeli history, such as ancient tax records which were the first archaeological evidence to support that the Chanukah story was an actual historical event. It was incredible to see for ourselves the amount of history that could be discovered in such a small space and being able to uncover these things for ourselves was an experience I will never forget.

Another unique opportunity we had on the trip was the chance to have dinner with a group of Palestinian teens from HaNoar HaOved, Habonim Dror's sister movement in Israel. We got to see what their meetings

Another highlight of the trip was our hike in Ein Avdat, in the south of Israel. I really loved the opportunity to hike and see beautiful landscapes that you can't see here in the United States. During that part of the trip, we stayed at a youth hostel in Sde Boker. From there, we hiked to the entrance to the National Park, and then up to the top of the canyon. It was a beautiful hike and was one of the hardest ones I've been on, especially since we did a large part of it before breakfast. I also learned a lot on the hike about the environment of the area. One cool thing I learned was that the plant Eshel (or tamarisk in English) has adapted to be able to use salt water. If you touch the leaves, there is salt on them that the plant filtered out in order to use the water. Learning this really amazed me, as this is an adaptation unique to that area and is so different from anything I had learned about Michigan plants.

I also feel much more connected to my Jewish identity now than I did before my trip. The high holy days had new meaning this year as I remembered my experience in Israel and looked forward to a continuation of the learning I started there. Also, when having conversations about religion or Israel, I feel much more prepared and able to participate in discussions than I was before my trip. Over winter break I will have the opportunity to go to Veida, Habonim Dror's winter seminar and democratic decision-making event. There I will be able to see friends from my trip to Israel, learn more about how the movement functions, and get involved in making movement decisions. This will allow me to continue the learning I started with the generous help of the Susan L. Lichter Memorial Scholarship.

To learn more about subsidies for teen Israel experiences, visit [JewishAnnArbor.org](https://JewishAnnArbor.org). ■



## Adon HaShalom, "Master of Peace," the war in Ukraine, from Nachman to Smotrich to us

By Shifra Epstein

Adon HaShalom

Lord of Peace, Divine Ruler, to whom peace belongs! Master of Peace, Creator of all things:

May it be your will to put an end to war and bloodshed on earth, and to spread a great and wonderful peace over the whole world, so that nation shall not lift up sword against nation, neither shall they learn war anymore. (Isaiah 2: 4)

Help us and save us all, and let us cling tightly to the virtue of peace.

Let there be a truly great peace between every person and their fellow, and between husband and wife, and let there be no discord between people even in their hearts.

And may it be that all people love peace and pursue peace, always in truth and with wholeheartedness, without holding on to any disputes ever again which would divide us against each other.

Let us never shame any person on earth, great or small.

May it be granted to us to fulfill Your Commandment, "v'ahavta l'arayacha k'mocha," to "Love your neighbor as yourself," with all our hearts and souls and bodies and possessions.

And let it come to pass in our time as it is written,

"And I will give peace in the land, and you shall lie down and none shall make you afraid. I will drive the wild beasts from the land, and neither shall the sword go through your land." (Leviticus 26: 6)

God who is peace, barcheinu b'shalom, bless us with peace!!!

Amen.



I discovered Tefilah LeShalom Baolam, "A prayer for Peace in the World," also known as Adon HaShalom, "Master of Peace," on February 24, 2022, the first day of the war in Ukraine. The prayer was posted in Hebrew on the Facebook page of Bezalel Smotrich, a Member of Knesset and the Chair of the National Religious

Party. Smotrich has thousands of active followers who read and comment on his posts.

The graphic display with the prayer was made by a professional calligrapher, with the Hebrew prayer on a sky-blue background. Under the title of the prayer was the name of Rebbe Nachman of Breslav (with no date). The source for the prayer provided at the bottom of the graphic: *Likutei Tefilot*, vol. 2 number 53.

*Likutei Tefilot*, "Selection of Prayers," are two volumes of 210 teachings/prayers collected from Rebbe Nachman of Breslav (1772–1810) by Rebbe Natan Sternhartz, Rebbe Nachman's foremost student.

With the war raging in Ukraine, this prayer — composed by Rebbe Nachman of Breslav, who lived in Ukraine more than two hundred years ago, enduring the pogroms or his generation — attracted my folkloristic spirit and led me to explore its life.

Spending a great deal of time searching the two volumes of *Likutei Tefilot*, I discovered that the 15 lines of Tefilah LeShalom Baolam is an assemblage of segments of five different prayers conceived by Rebbe Nachman. I also discovered that the prayer is not only about peace in the world but also about peace at home among husbands and wives and among friends.

I had to ask, who pulled these different lines of prayers into one prayer? While I am still looking for the assemblers of Tefilah LeShalom Baolam, I discovered the role of the American Conservative Movement in introducing Rebbe

Nachman's prayers/teachings to the larger Jewish community in Israel and the United States.

In 1985, Rabbi Jules Harlow (b. 1931) the legendary editor, adaptor, and translator of the Conservative Movement, included two among the prayers which constitute Tefilah LeShalom Baolam in English and Hebrew in the Conservative siddur, *Sim Shalom*. In the most recent Conservative Siddur *Sim Shalom* (2016), only one prayer is included.

During the last nine months during which the war in Ukraine has continued, I discovered that Tefilah LeShalom Baolam has been the most popular prayer among Jews around the world and especially among Conservative, Reform, and LGBTQ Jews. You can find another version of the prayer on YouTube with the words of Adon HaShalom over instrumental music composed by Yair Levi, a rising Israeli musician. Levi posted his Adon HaShalom first on his popular website Refa Na, "Cure Us, Please," on February 24, when the war in Ukraine started.

The five different "teachings," first prayed in Ukraine more than 200 years ago, converged into helping Jews of different religious denominations and backgrounds in Israel, the United States, and Ukraine pray for peace.

I hope you will join me in praying Adon HaShalom, on behalf of the Palestinians, the Ukrainians, and all people. ■

## Camp Raanana 2023

Community Registration Opening Sunday, January 29th!

Last Day for Early Bird Registration Tuesday, February 28th!

### Session Rates

Early Bird Member  
Rate: \$350

Early Bird Non-  
Member Rate: \$ 385

Standard Member  
Rate: \$375

Standard Non-  
Member Rate: \$415

\*Session 3 Pro-Rated

Now Hiring Summer Staff  
Starting at \$15+/hour!

For more information email Marlowe Susselman  
at [campdirector@jccannarbor.org](mailto:campdirector@jccannarbor.org)



### Session Dates

Session 1: June 19th - June 23rd

Session 2: June 26th - June 30th

Session 3: July 5th - July 7th

Session 4: July 10th - July 14th

Session 5: July 17th - July 21st

Session 6: July 24th - July 28th

Session 7: July 31st - August 4th

Session 8: August 7th - August 11th

Session 9: August 14th - August 18th



# Kosher Cuisine

## About Greece and Jewish food, always more to learn

Lonnie Sussman, special to the WJN

It's a new secular year and I'm trying to focus on healthy recipes, but my brain and heart are still focusing on the recent travels I had with friends and my husband. I hope to write future columns with Jewish baking recipes, including challah, and special diets like gluten free, as well as other topics as they arise. If you have any thoughts about "Jewish" food, please email me through the WJN. I'm always happy to discuss food and hear other peoples' ideas.

I was fortunate to be able to take two very exciting trips last year. The first was to Iceland where the history, geography, and customs were interesting, beautiful, and inspiring, and the most memorable food items were some terrific



dishes with cod and the baked goods at Braud Bakery in Reykjavik.

The second trip was to Greece with the Melton School of Adult Jewish Learning and Travel. Greece is a popular destination, and I understand why. The islands certainly are stun-

ningly beautiful, but we didn't go to the islands. Our trip concentrated on the history of the Jewish community, or I should say, the Jewish communities, as there are several different traditions, as Jews have lived in Greece for more than 2,000 years. We learned so much about this history that it has inspired me to learn even more as there is always more to learn.

I wrote a column on Jewish Greek food a few months ago and used the *Cookbook of the Jews of Greece* by Nicholas Stavroulakis. What I didn't know when I first wrote the column was how important and impressive the author was. He was the first director of the magnificent Jewish Museum of Athens, an extremely fine artist as well as a cook, and a scholar of history who taught at Tel Aviv University. Here's what the *New York Times* said about this cookbook: "Mr. Stavroulakis is an artist as well as a historian, and his book contains 287 recipes, more than 80 drawings by him, and fascinating tidbits about how Jewish communities co-existed for two millennia with the people and cultures that have traversed the lands of Greek civilization." Many of the communities mentioned were devastated during the Holocaust; maybe even 86% of the Jewish population.

All the recipes and stories in this month's column are from *Cookbook of the Jews of Greece* by Nicholas Stavroulakis.

### Moussaka — Athens

Serves 4-6

This recipe is a Jewish version of the famous

Greek casserole, which included a bechamel sauce using dairy products with the meat.

- 4 large potatoes, peeled and very thinly sliced
- 1 medium eggplant, peeled and very thinly sliced
- 1 lb ground beef
- 5 eggs
- 2 tomatoes, peeled, seeded, and chopped
- 2 onions, chopped
- ¼ cup chopped parsley
- 1 pinch cinnamon
- 1 tsp ground nutmeg
- ½ cup olive oil
- Salt and pepper

Preheat oven to 350 degrees. Boil the potato slices for 5 minutes, drain and reserve. Salt the eggplant well, weight them under a heavy plate for 30 minutes, then rinse and dry them. In a large bowl mix the ground beef, two eggs, the onion, tomatoes, parsley, cinnamon, nutmeg, one tbs olive oil, and salt and pepper. Oil the bottom of a deep baking pan, about 10x4 inches, and line it with a layer of potato slices. Add a layer of eggplant and then the meat filling. Add another layer of the eggplant and, last, the potatoes.

Separate three eggs and beat the yolks with one tsp olive oil and some salt until creamy. Beat the whites until stiff and fold them into the yolks. Pour this over the potatoes and sprinkle with additional nutmeg. Bake at 350 degrees for 45 minutes. The taste is improved if the moussaka is made several hours or even a day in advance

and rewarmed before serving. It should not be served very hot.

### Moussaka — Izmir

Serves 4-6

- 2 eggplants, sliced but not peeled
- Olive oil for frying
- 1 lb ground beef
- 2 eggs, beaten
- 1 onion, finely chopped
- Basic tomato puree
- A good pinch if nutmeg
- Salt and pepper
- 3-4 bay leaves (optional)

Salt the eggplant slices well, weight them under a heavy plate for 30 minutes then rinse and dry them well. Fry in ¼-½ cup of olive oil until well browned on both sides. Mix the ground beef with the eggs, onion, tomato puree, and salt and pepper. Preheat oven to 350 degrees and line the bottom of a well-oiled baking pan (10x4) with half the eggplant slices. Salt and pepper well. Pour the meat filling over the eggplant. Cover with the remaining eggplant and sprinkle with nutmeg and salt and pepper. Sometimes 3 or 4 bay leaves are placed on the meat filling, before the second layer of eggplant. Bake for 45 minutes or until well browned on top. Prepare in advance, as in the previous recipe.

### Elleniki salata: Greek salad recipe from Salonika

Serves 4

The cookbook was published in 1986. Mr.



## 20-30% STOREWIDE IN JANUARY

**Blinds . Shades . Shutters . Drapery  
Cornices . Valances  
Furniture . Bedding . Pillows  
Fabrics . Wallpaper**

Contact us today and discover the vast selection of shades, blinds, and drapery for your home. We provide the expert guidance you need when designing the home of your dreams.

# Sale



Pirouette® window shadings

2215 W Stadium Blvd Ann Arbor, MI  
M-F: 9:00 am - 5:00 pm Sat: 9:00 am - 2:00 pm Sun: Closed  
(734) 662-6524 [www.deluxdrapery.com](http://www.deluxdrapery.com)

**HunterDouglas**  **Gallery**

©2022 Hunter Douglas. All rights reserved. All trademarks used herein are the property of Hunter Douglas or their respective owners.17608707



Stavroulakis described this recipe as becoming almost “universal for meals among both Christians and Jews in Greece in the previous 20 years.” I found that very interesting that it was a newish tradition. We ate Greek salads almost every day during our trip and they often differed with some additional ingredients, so it may be continually evolving.

2 ripe tomatoes  
1 medium onion, chopped or sliced  
1 green pepper, very thinly sliced  
1 cucumber, unpeeled and very thinly sliced  
2 tbs capers  
A good slab of Feta cheese, crumbled  
Black Kalamata olives  
2 tbs olive oil, or more  
Vinegar or lemon juice  
1 tsp oregano  
Salt and pepper.

Mix the tomatoes, onion, pepper, and cucumber together. Just before serving, sprinkle over the top the capers, then the cheese and some olives. Pour over all the oil, vinegar or lemon juice, oregano, and salt and pepper. Mix immediately before eating.

A refined (the cookbook language) version of this salad is traditional in Turkey: the vegetables are cut into smaller pieces, then grated radish, hot peppers, grated Gruyere cheese, and lots of parsley are added, and the salad is dressed with lemon juice or white wine rather than vinegar.

### **Salata Fennel and Orange Salad, from the Ionian Islands**

Serves 4–6

1 head Romaine lettuce  
1 large fennel bulb  
1 large onion, peeled and thinly sliced  
½ cup olive oil  
Juice of 2 lemons  
1 tbs honey or sugar  
Salt and pepper

Hold the lettuce in one hand and with the other cut it horizontally into thin shreds with a sharp knife. Cut the fennel into thin slices, including some of the feathery leaves, and lay these over the lettuce. Arrange the orange slices on top. Put the olive oil, lemon juice, honey or sugar, and salt and pepper in a jar with a tight-fitting lid and shake vigorously until well mixed. Pour over the salad and mix well before serving.

### **Peshe Kon Bahar Fish Fillets with spices**

Serves 6

Mr. Stavroulakis writes “This is an unusual recipe, not widely known even among the Jews of Salonika. The use of turmeric suggests a strong Ottoman or perhaps North African influence.” He continues to explain that there was a large migration of Jews from Morocco to Salonika in the 17th and 18th centuries. They established a Mograbi synagogue (Mograbi is from the Arabic Magreb, meaning West).

2 lb fillets of cod or haddock  
2 tbs wine vinegar  
2 tbs olive oil  
4 large tomatoes, very thinly sliced  
1 tbs finely chopped fresh parsley  
1 clove garlic, finely chopped  
1 tsp turmeric (optional)  
½ cup hot water  
1 cup white wine  
½ tsp sweet paprika  
½ tsp saffron (optional)  
Salt and pepper.

Marinate the fillets in the vinegar and ½ tsp salt for one hour. Then rinse well and dry them. Heat the olive oil in a large heavy frying pan. Add 2 tomatoes and about half the parsley and garlic.

If you are using turmeric, add it in at this point. When the tomatoes begin to break up, add the fish fillets and cook for 5 minutes. Add the remaining tomatoes, garlic, parsley and ½ cup hot water. Cover tightly and simmer for 10 minutes, or until almost all the liquid is absorbed. Add the white wine, paprika, saffron (if using) and salt and pepper to taste. Cover tightly and simmer over very low heat for 20 minutes.

### **Prisil y Muez Beef Stew with Walnuts — from Larissa**

Serves 3–4

Larissa is the capital and largest city of the Thessaly region in Greece and the fifth most populous city in Greece. The famous physician Hippocrates died there but we were there because of its Jewish history which goes back more than 2,000 years.

1 lb stewing beef, cut into 1-inch cubes  
¼ cup olive oil  
¼ cup finely chopped parsley  
Juice of 2 lemons  
½ cup walnuts, chopped  
Salt and pepper

Heat 2 tbs olive oil in a heavy stewing pot and sauté the meat until well browned. Add the rest of the olive oil and just enough water to reach the top of the meat. Bring to a low boil, reduce the heat and simmer over medium heat until tender, one hour or more. Add the salt and pepper towards the end of cooking. When the meat is almost done, add the parsley and lemon juice and simmer for 10 minutes or until the meat is very tender. Then stir in the walnuts, simmer until most of the liquid is absorbed, and remove from the heat.

### **Babanatsa — Simple Semolina Cake**

This recipe is from Ioannina, a city in the northwest region of Greece. Mr. Stavroulakis writes in the cookbook “Like many recipes for Sabbath, this dish was started on Thursday evening.”

Ioannina, usually pronounced as Yanina, is a fascinating and beautiful city. It is impossible for me to describe the beauty and history of this place. You can find more information online about the unique traditions and customs of the Romaniote Jews. During World War II, 2,000 Jews from this city were taken to the death camps and only about 180 returned. The memorial to them includes the words “our cohabitants,” an expression I’ve never seen before on a memorial, but it indicates how closely Jews were involved and included in the city’s life. There is still a small Jewish community in Ioannina and the city has the first Jewish mayor in Greece, but there are only 38 families left. The worldwide Romaniote community is larger with synagogues in Israel and New York City. Three hundred people from the Yanina/Romaniote community attended High Holiday services in the synagogue there in 2021.

2 cups fine semolina  
3 tbs sugar  
½ tsp baking soda  
Pinch of salt  
½ cup lukewarm water, approximately  
Black currants (or raisins), optional

Put the semolina in a large bowl and mix in the sugar, baking soda and salt. Add enough warm water to make a thick batter. Add the currants now, if you use them. Cover with a cloth and set aside in a warm place. The following morning, preheat the oven to 350 degrees. Pour the dough into a 9x9x3 inch greased baking pan and bake for 30 minutes, or until golden brown on top. Makes 12 large or 24 small servings. ■



# Now Booking!

PLAN YOUR INDOOR/OUTDOOR FUNCTION IN OUR UPDATED EVENT SPACE!





submit an online inquiry


SCAN ME

3110 W. ELLSWORTH RD, ANN ARBOR, MI 48103  
734-994-8580, EXT. 4 | JENNY@LKFOREST.COM  
WWW.LAKEFORESTGC.COM

## Zemyck

### Stoneware Pottery - Pat Cowan

Free Shipping

[www.etsy.com/shop/zemyck](http://www.etsy.com/shop/zemyck)



## Indecent tells many stories

By Hannah Davis, special to the WJN

I saw the play *Indecent*, by Paula Vogel, on October 19 at the CAA Theatre in Toronto. I came out of the theater brimming with thoughts and have been struggling to write something coherent about it since then. Part of the problem has been self-doubt: I'm not well-versed in theater. I don't really know if the narrative and staging and storytelling choices the play made are especially unique or just another day at the theater. Maybe the concept of telling the story of another play within this one isn't that special! *Hamlet* did it, after all. Ironic, the feeling that anything I can say wouldn't be worthwhile, given the context of this play: a playwright and company who are so convinced this story is worth telling they will go up against the vice squad, other Jews, and Nazis to keep telling it.

Part of it, too, has been the feeling that I have too much to say. One can analyze *Indecent* through so many lenses and they all clamor in my head to be talked about simultaneously.

*Indecent* tells the story of the controversy surrounding the play *The God of Vengeance* by Polish-Jewish playwright Sholem Asch. Ten actors play more than 40 characters across the two levels of the narrative. *Vengeance*, which tells the story of a Jewish brothel owner who attempts to become respectable by commissioning a Torah scroll and marrying off his daughter to a yeshiva student (instead, she falls in love with one of his prostitutes), was written in 1906 and widely produced in Europe, but when it was produced on Broadway in 1923, the entire cast of the play was arrested on obscenity charges after the first performance.

### Translation

*Indecent* is a love letter to Yiddish theater, and a bit of a memorial to its loss — and the show itself is a part of that loss: in the performance I saw, nobody in the cast spoke Yiddish. They hired consultants to get the non-English parts right.

Still, language and translation are fundamental to the show, on many levels. The dialog is multilingual, with captions projected above the stage to tell us what language is being spoken, or to provide translations. The script of *God of Vengeance* is translated and re-translated: what meaning and context is lost in the move across the Atlantic and onto Broadway? Is it even the same play? An actor is recast for the English language performances because her accent is too strong and the audience wants to see an “all-American” girl in the role. Is it even the same story anymore?

We can and do ask the same questions, of course, of other works. Shakespeare's plays are constantly being reimagined and recontextualized for different audiences, for different time periods and cultural touchstones. In a Q&A session after the play, one audience member talked about a production of *Indecent* that she had seen that had no Yiddish and no music; a cast member responded, “I don't think you saw *Indecent*.” How much, and which, of the parts of a story can you remove before it's fundamentally a new story?

*The God of Vengeance* is itself a character in the play, as are scenes within it, several of which get character arcs of their own. Scenes are recontextualized — translated by time and new knowledge — to the viewers, even when the dialog remains exactly the same.

The final scene in *Vengeance*, where the

father angrily orders his daughter into the brothel to work off her debt and throws a Torah scroll down the stairs after her, is repeated many times in *Indecent*. The first iteration demonstrates *Vengeance*'s success: we see the scene as if from backstage, to riotous applause from audiences across Europe. With every repeat of *Vengeance*'s final scene, you find yourself expecting it to be the last ... , but no! Here it is again! And with each repetition, changes are wrought in the script — in the name of pal-

same way, we in the audience have a dual role, as the audience for *Indecent* and as actors playing audience members in *Vengeance*. Lemml, the stage manager and *Vengeance*'s greatest advocate, talks directly to us at the beginning. He announces at one point that the audience are a part of this show too, just like the actors, as an argument that they must continue performing it: because we need to see it. (We could also ask: does this include the Broadway audiences who only saw the translated, mutated form of the

*God of Vengeance* might never have been staged. There are of course the two main female characters in *Vengeance*, the brothel owner's daughter Rifkele and the prostitute Mannke, dancing in the rain and affirming their love; and simultaneously there are the various actors who play Rifkele and Mannke, across Europe, in New York, on Broadway, and back in the ghetto. The actors reinterpret and recontextualize their roles throughout the show, pulling different aspects from the characters in every



atability to white and English-speaking audiences — changes that seem to rip the soul from the play and replace it with shock value ... until finally, the cast of *Vengeance* are arrested on their Broadway opening night on indecency charges.

The pivotal rain/love scene from *Vengeance* is a recurring character in *Indecent*, a character we only know by its absence through most of the play — people talking about how beautiful it is, what a pure expression of love, lamenting its loss from the Broadway edit.

Lemml, the stage manager for *Vengeance* through all its original runs, from Europe to the U.S. and back to Europe and into the ghetto, tells us this: that everything comes down to these two women, dancing in the rain together. Remember that. When we finally see the scene in full, it is in Yiddish, in a vision Asch sees late in life, performed by actors who did not survive the Nazi death camp. There are no captions for this scene. By this point, we don't need them; we know what they're saying (and, frankly, if there had been captions, I'd have been crying too hard to read them anyway).

### Stories About Stories

The play-within-a-play structure of *Indecent* makes *The God of Vengeance* a character in its own right, casting the actors in two roles simultaneously: both playing their parts, and playing their characters playing a part. In the

show, too? Is the play theirs? What responsibilities come with that ownership?) In the end, we pay witness at *Vengeance*'s final showing and death. It matters that we were there.

The music in the play functions on two levels as well: at times, the musicians are characters, onstage, interacting with the other actors; at times they are kept apart, witnessing along with the audience but unable to affect events. The play isn't a musical, but the music is essential all the same.

“The music composed and arranged by Lisa Gutkin and Aaron Halva is not just a score. It's an exquisite heartbeat of the show, so transportive, so much a spirit that it is indeed a member of the cast. I cannot imagine the play without this music that has haunted me from the start in our first New Haven rehearsal at Yale. It grows, it changes, as all great scene partners do, according to the ensemble, the audience, the company. It will continue to transport us throughout the companies and the years, I know, as it did in our first rehearsal hall. The music allows us to dance, to celebrate, and to yearn. I am grateful.” —Paula Vogel, playwright of *Indecent*

### The Role of Women and Homosexuality

So many women in *Indecent* play pivotal roles. There's Madje, the wife of Sholem Asch the playwright, without whose insistence *The*

appearance. One actor sees the role as an opportunity to show her lover and co-star her true feelings in public, without having to hide; another invests the on-stage relationship with an almost religious level of importance, calling it the most chaste and pure depiction of love; a third uses her performance as a chance to explore her own sexuality and rebel against her conservative parents. All valid readings of the original text, given different emphasis by the people bringing it to life!

Meanwhile, the old men at the salon where Asch first read his play are horrified at the mere concept, though it's not clear whether their horror is at the depiction of lesbians, or at the portrayal of Jews as brothel owners and prostitutes.

### “Bad Jews”: Assimilation versus Tradition

“What's the definition of a minyan? It's ten Jews standing in a circle calling each other antisemitic.”

Sholem Asch is accused of being a self-hating Jew, for writing a play depicting Jews as prostitutes and brothel owners; the quote above was his response. People are afraid his play will feed into existing negative stereotypes of Jews: as if making ourselves more palatable has ever stopped antisemitism before. There is a heartbreaking reveal after the cast are arrested on the night of their Broad-



# Community

way premiere on indecency charges, when we see a prominent rabbi in New York admitting — declaring — that he is the one who called the vice squad. The Jews in the story do each other so much harm, in the name of protecting themselves.

And then Asch misses a chance to stand up in court and defend the cast from the indecency charges because he is distraught, traumatized, by the pogroms he has seen in Europe. The struggles of his play seem so unimportant in comparison, even though the courtroom was a situation where he could have made a real difference, contrasted with the futility of his push against the pogroms. And then the end of the play takes place in Nazi-occupied Europe, in ghettos and then a concentration camp. Because in the end, as we know, to antisemites there is no such thing as a good Jew or a bad Jew; those are lines we draw among ourselves.

(This seemingly obligatory Holocaust scene had me silently sobbing, of course, as with every Holocaust scene I've encountered since I was a child; but at the same time, in a detached way, I was resentful, that once again it seemed the only time I got to see Judaism portrayed in media was when we were being shot by Nazis.)

The entire history of Judaism is one of tension between assimilation and tradition. It's a tension we will always grapple with. We'll probably still be dealing with it in the World to Come. And it's a tension that's at the forefront in *Indecent*. Assimilation has been a survival tactic, a trauma response, a form of self-negation. There's a song in *Indecent* in which a group of characters, newly arrived to America and dressed as Chasidim, lament this pressure to blend in, as one by one they remove their peyot, the most visible markers of their faith and culture. It's a universal issue, but there is also a uniquely American pressure to conform and add yourself to the melting pot, to not keep your culture your own because doing so is seen as un-American. That pressure can lead to pushback, a reinforcement of practices and a return to tradition in an attempt to keep the borders of our culture safe: it can lead to a rabbi calling the

vice squad on his own people for showing an "immoral" play.

There's a reading of the story of the Tower of Babel that says, in counterpoint to the common narrative that God's actions are a punishment to the makers of Babel, that the act of dispersing them and confusing their languages was actually a preventative action. That the tower, and the "same language and same words" that everyone there used, was not to challenge God at all, but was instead a move born from a fear of another world-destroying flood — after all, they were only a few generations away from Noah's time and the disaster would have been fresh in their minds still. In their desire to prevent another flood, the residents of Babel sought to enforce one language on all the people in the tower, one set of words, one mode of thinking. If we all think the same way, surely we cannot slide into corruption, we cannot fill the world with lawlessness as before (if we act like Americans and not like Jews, they won't find reasons to hate us) ...

Right?

But God sees that this is only a path to tyranny, not righteousness, and that this is a reaction from fear and trauma. So God confounds their speech and scatters them over the earth, so they do not end up replacing one mistake — the one that led to the Flood — with another — the tyranny of conformity.

There's no tidy answer here, and nor is there in *Indecent*; if there were, we wouldn't still be wrestling with the question.

I promise, I'm still leaving things unsaid! I didn't talk about the fictionalized, romanticized idea of the shtetl and how that played into people's resistance to *Vengeance* in the first place. (We have, effectively, always lived in diaspora. We've always lived in conversation and tension with goyim. We've definitely always been sex workers.) I didn't talk about the staging itself, or about the tragedy that the "Land of the Free" is the place where the cast got arrested. But that is ok: every performance brings new meaning and every analysis brings new depth. The conversation continues the next time *Indecent* is staged. ■

## Antisemitism, continued from page 1

"I appreciated the distinction of these three types of antisemitism," said participant Ellen Abramson. "It was helpful to distinguish the ignorance-based, which is not malevolent and can (hopefully) be addressed effectively through conversation."

Following Professor Veidlinger's remarks, the program shifted to provide an opportunity for participants to share their own experiences. Three community members set the stage by recounting personal stories of antisemitism to the group. Sylvie Bleckman, a freshman at Skyline High School, spoke about overhearing and calling out antisemitism at a crew regatta. Neal Elyakin, a former administrator at Washtenaw Independent School District, recounted a time when a parent was openly antagonistic and would not participate in a conference with Neal because he was Jewish. And Jason Gumenick, a teacher at Saline High School, shared his experience advocating to change the date of that school's Homecoming, which had been scheduled on Yom Kippur.

Participants then broke into 12 facilitated small-group conversations to share their own personal experiences and concerns. Themes that arose included feelings of vulnerability, particularly when in more sparsely Jewishly populated areas; the impact of antisemitic incidents in formative years; and a desire to have the skills to bet-

ter navigate and stand up in difficult situations.

Finally, participants were asked to brainstorm concrete ideas for addressing antisemitism locally. Rabbi Asher Lopatin, Executive Director of the Jewish Community Relations Council/American Jewish Committee in metro Detroit, spoke about the importance of developing relationships with other faith, cultural, and civic groups, which is a primary purpose of his organization. He shared some efforts that might be replicated in Washtenaw County. Participants recorded their suggestions for outreach and relationship-building, advocacy, community safety and security, and educational programming within the Jewish community.

In the coming weeks, these ideas will be aggregated, and participants will have an opportunity to reconvene on Zoom to comment and prioritize next actions to be taken in the months to come. "I was pleased to see so many people invested in this issue," said Babette Levy Daskin, a member of the organizing committee. "This is an indication that committees resulting from the event will be robust."

Community members interested in being part of the conversation should contact the Jewish Federation's Community Relations Manager McKenzie Katz (mckenzie@jewishann Arbor.org). To report antisemitic incidents to the ADL, visit Michigan.adl.org ■

## JFS reflection, continued from page 1

to ease access for those with childcare and/or transportation barriers. Thrive's behavioral health counseling logged its busiest year on record. Thrive added staff and intern capacity to support the community's burgeoning mental health needs. Thrive has also reintroduced in-person counseling, while telehealth remains an ever-popular option.

JFS was delighted to resume some in-person community programming in 2022. The Mosaic event on June 12th celebrated Mark and Fran Berg's contributions of time, energy, and resources to support JFS, and received the agency's Amster Award for outstanding support. The agency also honored the individuals who helped to purchase its forever home at 2245 S. State Street and recognized them all with the Bernstein Award.

In October, over 200 community members turned out for the Walk a Mile in Our Shoes event in support of JFS Resettlement Services. Patty Benson and Brian Chodoroff served as grand marshals, Congresswoman Debbie Dingell shared her love for the Ann Arbor community, and Lada Protcheva shared her heart-breaking experience of being a Ukrainian refugee. Through JFS' ongoing relationship with Eastern Michigan University, Lada is now an EMU student, supported by a scholarship from EMU's

New Future Fund. Together, these two events raised over \$350,000 for the agency, which looks forward to hosting both events in 2023.

At the close of 2022, construction was approximately 60% complete on JFS' new commercial kitchen and renovated Specialty Food Pantry. Once finished, the kitchen will be a hub of activity for volunteers, clients, and staff. The kitchen will be used to prepare culturally and medically appropriate meals, provide hands-on job training for employment seekers, support small business owners who need space to scale up their food business, and to help with processing bulk deliveries of food into manageable packages for clients.

While the above narrative doesn't tell all of the year's accomplishments and milestones, it certainly represents how busy JFS was, working in partnership with our dedicated community, meeting the needs of so many. Looking back on the year, one highlight has been the excitement and opportunity enabled by the ability for staff, clients, donors, supporters, and volunteers to interact in person in ways we have longed for throughout the pandemic. There is tremendous energy in the building, and excitement is growing in anticipation of more opportunities to gather, celebrate, serve, and interact in 2023. ■

## AARC events in January

For more information about Ann Arbor Reconstructionist Congregation services or events or to receive Zoom links, please email: aarcgillian@gmail.com or go to our website, aarecon.org

**Second Saturday Morning Shabbat Service.** January 14, 10:30 a.m.–12 p.m. This is a hybrid Shabbat service led by Rabbi Elliot Ginsburg at the JCC. Everyone is welcome! Zoom link will be sent out the week before the event.

**Fourth Friday Kabbalat Shabbat.**

January 27, 6:30 p.m., in person at the JCC and on Zoom.

This is a hybrid service led by members of the congregation. Everyone is welcome!

**AARC Book Group.**

January 29, 11:30 a.m.–1 p.m. on Zoom. We will be reading *Dinners with Ruth: A Memoir on the Power of Friendships* by Nina Totenberg. Please email Greg Saltzman for more information: gsaltzman@albion.edu. ■

## Pardes Hannah events for January

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

**Shabbat Morning Services**

Saturday, January 21, 10 a.m.–12:30 p.m.

**Rosh Chodesh Sh'vat Online Minyan**  
Monday, January 23, 9–10:15 a.m.

**Rosh Chodesh Sh'vat Circle**  
Monday, January 23, 7–8:30 p.m.

Heating and Cooling Specialists  
A/C • Furnaces • Humidifiers • Air Cleaners

**Carrier**  
Turn to the Experts

**Alan Friedman**  
Serving our community since 1985

**MODERN MECHANICAL**  
734-662-6644  
www.modernmechanical.net



## January 2023

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.

### Sunday 1

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

### Monday 2

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

### Tuesday 3

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 for Women: Chabad. 8 p.m.

### Wednesday 4

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 ehgertel@yahoo.com at least one day before scheduled meeting day every Wednesday (except major Jewish holidays). 2 p.m.

Theology Book Club: BIC. 8 p.m.

### Thursday 5

Cantor's (Jewish) 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 6

#### Candle Lighting 5:00 p.m. Vayechi

Lunch & Learn with Cantor Hayut: TBE. Bring your lunch and learn with Cantor Hayut during this informal and social gathering. We explore different ideas throughout the year with participants guiding our subjects. 12 p.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County's Only Judaica Shop! 6 to 7:30 p.m.

### Saturday 7

#### Havdallah 6:05 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion. 8:50–9:50 a.m.

Tot Shabbat: BIC. Tot Shabbat continues throughout the winter. Join us for a playful morning of Jewish songs, games, and stories. Challah and grape juice kiddush included. For kids ages 1 to 6, but all are welcome to join. 10:30 a.m.

### Sunday 8

Tanya – Jewish Mysticism: Chabad. 11 a.m.

### Monday 9

Talmud Study with Rabbi Dobrusin (via Zoom): BIC. All are invited to join our Talmud study class. We will read the text in Hebrew or Aramaic with an accompanying English translation and all discussions will be in English so no familiarity with Hebrew is required. 4 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

### Tuesday 10

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 for Women: Chabad. 8 p.m.

### Wednesday 11

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

Theology Book Club: BIC 8 p.m.

### Thursday 12

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4-7 p.m.

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

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

### Friday 13

#### Candle Lighting 5075 p.m. Shemot

Lunch & Learn with Cantor Hayut: TBE. 12 p.m.

Family Shabbat: JCS. All are invited to join the JCS at the JCC to welcome Shabbat. Dinner from a local restaurant follows a short observance that includes secular readings, songs, candle lighting, wine, and challah. Children are welcome. Dinner is free for JCS members. The cost of dinner for non-members is \$10/ person or \$25/family. Registration required: www.jewishculturalsociety.org. 6:30 p.m.

Elementary Shabbat and Dinner: TBE. Ages 5 - 10. Registration requested. \$5 per person. 5:45 p.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County's Only Judaica Shop! 6:00 - 7:30 p.m.

Aura of Kabbalat Shabbat: BIC. Join us for a monthly Musical Kabbalat Shabbat led by Rabbi Aura Ahuvia in the Main Sanctuary and on Zoom. 6 p.m.

### Saturday 14

#### Havdallah 6:12 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion. 8:50–9:50 a.m.

Second Saturday Morning Shabbat Service. AARC at the JCC. This is a hybrid Shabbat Service led by Rabbi Elliot Ginsburg at the JCC. Everyone is welcome! Zoom link will be sent out the week before the event. 10:30 a.m. to Noon.

### Sunday 15

Honoring Marlene Gitelman: HDS. Brunch. 11 a.m.

Tanya – Jewish Mysticism: Chabad. 11 a.m.

### Monday 16

#### Martin Luther King, Jr. Day

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

Talmud Study with Rabbi Dobrusin (via Zoom): BIC. 4 p.m.

### Tuesday 17

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.

Bereavement Group: TBE. For women who have lost a life partner. 4 p.m.

Tea and Torah for Women: Chabad. 8 p.m.

### Wednesday 18

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

WTBE Gift Shop Open for In-Person Shopping: TBE. 4 - 6 p.m.

Reducing Your Carbon Footprint: Solar Energy Systems: TBE. On Zoom. Registration required for the Zoom link. Speakers: Murray Rosenthal, Temple Beth Emeth, introduction, benefits of solar; Julie Roth, City of Ann Arbor, incentives and infrastructure for solar in A2; Larry Kerber, Homeland Solar, system options, how solar systems work; Dave Gitterman, Temple Beth Emeth, homeowner perspective. 7:30 p.m.

Theology Book Club: BIC 8 p.m.

### Thursday 19

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4-7 p.m.

Aging Solo: TBE, BIC, JCC, JFS. At the JCC, Newman Lounge. 4 p.m.

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

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

### Friday 20

#### Candle Lighting 5:16 p.m. Va'eira

Lunch & Learn with Cantor Hayut: TBE. 12 p.m.

WTBE Gift Shop Open for In-Person Shopping:

TBE. Washtenaw County's Only Judaica Shop! 6 - 7:30 p.m.

Jerusalem Minyan Inspired Shabbat Service with Neil Alexander: BIC. Kabbalat Shabbat service inspired by the melodies of Hadar, Shira Chadasha, and independent minyanim. Led by Neil Alexander in the Middle Social Hall and on Zoom. 6 p.m.

### Saturday 21

#### Havdallah 6:20 p.m.

Torah Study: TBE. Online only. Weekly discussion of the Torah portion. 8:50–9:50 a.m.

Shabbat Morning Services: Pardes Hannah. Zoom. 10 a.m. - 12:30 p.m.

Tot Shabbat: BIC. Tot Shabbat continues throughout the winter. Join us for a playful morning of Jewish songs, games, and stories. Challah and grape juice kiddush included. For kids ages 1 to 6, but all are welcome to join. 10:30 a.m.

Women's Rosh Chodesh Circle: TBE. In person. 4 p.m.

### Sunday 22

Living with Gratitude: TBE. A 6-session program with Liturgist-in-Residence Alden Solovy. Each class will cover new material. Gratitude, hakarat hatov, is a spiritual practice that can be cultivated, both through daily practices and an exploration of underlying concepts. In this twice-weekly class, we'll explore the language of gratitude in both Hebrew and English, as well as core practices, such as prayer, love, confession, and living in gratitude. We'll use writing exercises to deepen our awareness of how gratitude can impact our attitudes about both the blessings and the challenges of our lives. Meets twice each week of the residency. 4:30 p.m.

Tanya – Jewish Mysticism: Chabad. 11 a.m.

### Monday 23

#### Rosh Hodesh Shevat

Rosh Hodesh Online Minyan Sh,vat: Pardes Hannah. 10:15 a.m.

Talmud Study with Rabbi Dobrusin (via Zoom): BIC. 4 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

Rosh Hodesh Sh'vat Circle: Pardes Hannah. 7 p.m.

### Tuesday 24

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.

Soul of Shabbat: Writing from the Kabbalat Shabbat Liturgy: TBE. A 4-session program with Liturgist-in-residence Alden Solovy. Soul of Shabbat is a unique opportunity to dig into the Kabbalat Shabbat as a doorway into writing prayers and poetry about Shabbat. We'll examine core themes and metaphors of Shabbat, as well as related textual sources. The class will be divided between learning time and writing time, with the goal of inspiring participants to create personally meaningful Shabbat prayers, meditations, or songs. Meets once each week of the residency. 6 p.m.

Tea and Torah for Women: Chabad. 8 p.m.

### Wednesday 25

Open Conversation with our Liturgist-in-Resi-

dence: TBE. Each week, Liturgist-in-Residence Alden Solovy will welcome an open, freewheeling conversation about prayer, spirituality, Torah, or other topics of interest brought by you. This in-person-only dialogue is meant to be a give-and-take session of mutual sharing and exploration. There is no agenda, other than the thoughts and questions that you bring. Once each week of the residency. 1:30 - 3 p.m.

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

WTBE Gift Shop Open for In-Person Shopping: TBE. 4 - 6 p.m.

Theology Book Club: BIC 8 p.m.

### Thursday 26

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4-7 p.m.

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

Living with Gratitude: TBE. A 6-session program with Liturgist-in-Residence Alden Solovy. Each class will cover new material. 7 p.m.

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

### Friday 27

#### Candle Lighting 5:25 p.m. Bo

Lunch & Learn with Cantor Hayut: TBE. 12 p.m.

WTBE Gift Shop Open for In-Person Shopping:

TBE. 6:00 - 7:30 p.m.

Home Shabbat: From the Rabbi's Table to Yours (Online via Zoom only): BIC. Join Rav Nadav and his family for Kabbalat Shabbat service over Zoom (only) from their Shabbat table to yours on the last Friday of each month. 6 p.m.

Fourth Friday Kabbalat Shabbat. In person at the JCC and on Zoom. This is a hybrid service led by members of the congregation. 6:30 p.m.

### Saturday 28

#### Havdallah 6:28 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion. 8:50–9:50 a.m.

Study Session: Pardes Hannah. 3 p.m.

### Sunday 29

Taste of Gan: HDS. 10 a.m.

Tanya – Jewish Mysticism: Chabad. 11 a.m.

AARC Book Group. On Zoom. We will be reading *Dinners with Ruth: A Memoir on the Power of Friendships* by Nina Totenberg. Please e-mail Greg Saltzman for more information: gsaltzman@albion.edu. 11:30 a.m. – 1 p.m.

Living with Gratitude: TBE. A 6-session program with Liturgist-in-Residence Alden Solovy. Each class will cover new material. 7 p.m.

### Monday 30

Talmud Study with Rabbi Dobrusin (via Zoom): BIC. 4 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

### Tuesday 31

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.

Soul of Shabbat: Writing from the Kabbalat Shabbat Liturgy: TBE. A 4-session program with Liturgist-in-Residence Alden Solovy. 6 p.m.

Tea and Torah for Women: Chabad. 8 p.m.



## Jewish public affairs group declares independence

By Arno Rosenfeld, originally published in the Forward on December 18

After years of waning influence, the Jewish Council for Public Affairs will stop officially representing dozens of Jewish federations across the country. The JCPA presents an unabashedly progressive agenda to federal policymakers and the public: expanding abortion access, ending jail for immigration violations, and stopping climate change are among its priorities.

Those positions are largely aligned with a large majority of American Jews. But despite the JCPA's strong support for Israel, the organization has caused headaches in recent years for the Jewish federation system, which financially backs the group but is itself supported by many donors who are more conservative than most Jews.

That tension came to a head in 2022 when the Jewish Federations of North America reportedly pressured JCPA, long considered part of the Jewish establishment, to fold itself into the larger organization, and perhaps mute its progressive advocacy, or break away and lose the funding it receives from dozens of dues-paying federations across the country.

The organization announced in December that it will go the independent route, ending its longstanding role officially speaking on behalf of 125 Jewish "community relations councils," almost all of which are part of local federations, and 16 Jewish national organizations, in a bid to be more forceful in its advocacy.

Those behind the slate of changes hope that a revamped JCPA can more easily walk an increasingly challenging tightrope. They aim to ensure the Jewish establishment is present in progressive coalitions to support causes many American Jews believe in, while also keeping a check on hostility toward Israel during a moment when major Jewish organizations have taken an increasingly combative approach toward left-wing critics of Israel.

"The consequences of the Jewish community not being fully present at various tables in the inter-group social justice arena can be significant," said Doug Kahn, who led the San Francisco Jewish Community Relations Council for nearly 30 years and worked on the restructuring.

Last year, a local chapter of an environmental group left a voting rights coalition over the participation of JCPA and two other Jewish organizations, and Jewish students who support Israel have found themselves pushed out of some progressive clubs on college campuses.

Kahn said the new JCPA was drawing support both from people whose primary interest is strengthening Jewish support for progressive policies, as well as those focused on defending Israel. UJA-Federation of New York will provide funding for the organization's first three years, during which time JCPA hopes to grow its staff from five to as many as 18.

### Waning influence

The JCPA was founded 78 years ago as the National Community Relations Advisory Council to represent the country's Jewish local advocacy arms, known as community

relations councils, which paid dues to the national organization and shaped its policy agenda. For many decades it was a powerful arm of the Jewish establishment, though its influence has faded in recent years as national organizations like the American Jewish Committee and Jewish Federations of

and criminal justice reform, gun violence, LGBTQ rights, immigration and abortion, asked whether it would sign a similar statement of support for Black Lives Matter, Bohm was more circumspect.

"We never endorsed the Black Lives Matter movement," he said. "We said, 'Black lives

While the JCPA currently has 16 national member organizations in addition to the local councils, they're all legacy groups such as the Anti-Defamation League, Hadassah, and Reform movement. And the organization never incorporated the crop of liberal Jewish groups that sprung up in the 1990s



The Jewish Council for Public Affairs, which has long represented local Jewish communities across the country, will cease doing so and instead allow any Jewish organization to join issue-specific coalitions. Photo by Jewish Council for Public Affairs

North America have focused more of their political work on supporting Israel.

David Bernstein, who served as JCPA's chief executive from 2016 until 2021, emphasized the organization's Israel portfolio — including staunch opposition to the boycott movement aimed at the country — although its liberal domestic priorities remained intact. Conflict between those agenda items and more conservative donors in the federation system boiled over in 2020 after JCPA signed onto an open letter published in the *New York Times* in support of the Black Lives Matter movement, according to a report in *JTA*.

David Bohm, the organization's board chair, said under its new model the JCPA will create two coalitions — one focused on its historic, liberal priorities, and another more narrow one focused on democracy and fair elections — and allow any Jewish organization to participate in either or both.

"Even where there's a large consensus on an issue, there are communities that don't feel comfortable speaking on that issue," said Bohm. "This gives them the choice to not be seen as part of a coalition on a particular issue."

### Finding its footing

While the new organization will continue to work on issues including racial justice

matter.' I think we would still say Black lives matter."

And on Israel, it remains unclear where the restructured organization will fall on working with progressive groups that are opposed to Zionism. "I don't think you can necessarily say that every anti-Zionist sentiment is antisemitic but clearly many of those sentiments cross those lines," Bohm said during a Zoom interview Thursday. A few minutes later, Bohm asked to answer the question again. "Not every statement questioning policies of the Israeli government is antisemitic," he said.

Bohm added that the organization might sit in coalitions with anti-Zionist groups.

Elana Broitman, who oversees public affairs for the Jewish Federations of North America, praised the organization's new structure.

"It's important for organizations to evolve alongside the communities they serve and the societies around them, and we are pleased that the efforts to set a new strategy for JCPA have borne fruit," she said in a statement.

Nancy Kaufman, the former longtime director of the Boston Jewish Community Relations Council, said the new JCPA would help smaller Jewish organizations focused on social justice work with Jewish communities around the country.

and 2000s and which are represented by the Jewish Social Justice Roundtable, like American Jewish World Service, Keshet, and Hazon.

She added that even many federation staff — who typically oversee local community relations councils and worried that JCPA's policy positions were alienating some federation donors — would still be glad to see a strong organization speaking out in favor of those issues on behalf of the community.

"A lot of federations do believe that it's important to have," she said, "they just don't want to say 'the Louisville, Kentucky federation signed onto X' — but they want to know it's happening."

Arno Rosenfeld is an enterprise reporter for the Forward, where he covers antisemitism, philanthropy, and American Jewish institutions. You can reach him at arno@forward.com and follow him on Twitter @arnorosenfeld. ■



## Sunday mornings at the Chabad Hebrew School

By Mushka Dalfin for Chabad of Ann Arbor

In a world where kids are surrounded by a plethora of devices and activities competing for their attention, many parents are struggling to find healthy and productive outlets for their children while instilling within them proper values and life lessons. In Ann Arbor, some very lucky kids have the perfect opportunity to engage in exciting and creative experiences with long-lasting impact. These are the kids who spend their Sunday mornings at the Chabad Hebrew School.

The staff at CHS is dedicated to providing every child with a wholesome, engaging,

and meaningful experience every Sunday morning. The individualized attention that every student receives makes them feel comfortable asking questions and engaging in discussions about Judaism. The kids feel confident in their Jewish identity with the strong foundation they receive in CHS, molding them into the Jewish leaders of the next generation.

"We chose to send our children to CHS because we want them to have a strong Jewish identity," said Boris, a proud father. "Rebecca particularly likes the way everything is presented as a game, and she remembers



more from the lessons compared to traditional school lessons."

While many people don't have the most positive associations with Hebrew School, CHS is changing the narrative. The curriculum is full of interactive games and fun activities that bring Jewish ideas, holidays, and lessons to life and capture the interest of every child. Learning is always hands-on, and the kids enjoy every minute of their time. From building Noah's ark and testing its floating ability, crafting shofars out of rams' horns in preparation for the high holidays, to frying donuts while learning about the Chanukah miracle of the oil, every lesson is an opportunity to experience the joy of Judaism.

Emil and Michal are parents who moved to Michigan from Israel several years ago. While Jewish holidays were an integral part of their lives growing up, they struggled to convey those messages to their children. "At CHS, it is always fun before and during the holidays. CHS is the only place that provides the essential atmosphere for an upcoming Jewish holiday that is so missing from the public sphere." Their children now come home singing holiday songs, sharing stories from the Torah, and are excited about the special Mitzvahs connected with every Jewish holiday.

Hebrew reading is a core element of the CHS curriculum, and the unique Aleph Champ method captivates the students. Mimicking the system of karate levels, students reach colored levels as they progress in their mastery of Hebrew letters and vowels, receiving medals and prizes with each

milestone. The kids love the program, and it makes learning the language of their heritage a thrilling experience.

Shelly, a young CHS student with a blue belt in Hebrew reading says, "I love coming to Chabad Hebrew School because I learn something new every week! They have fun games and yummy snacks every week, and I love the Hebrew reading and prize store!"

Shternie Zwiebel is the director of the Chabad Hebrew School, and she eagerly looks forward to greeting the children and their parents every Sunday morning. "The joy on the face of every child who comes in is a testament to the love and care we put into every CHS experience. Each lesson is an opportunity to develop the creativity of the children and use their talents for something positive."

The activities use a varied range of artistic mediums, including painting, wood-working, sculpting, and much more. Culinary arts and music are a big part of the curriculum, and the students bring home beautiful projects depicting Jewish themes and core values. These many artistic opportunities give the children a chance to express their creativity and utilize their individual strengths. The students who attend CHS build confidence and life skills while connecting with other Jewish children in a warm and welcoming environment.

For the students at Chabad Hebrew School, every Sunday morning is an adventure. To learn more about this unique Hebrew School experience and enroll your child, please visit [www.chsa2.com](http://www.chsa2.com) or email [director@mycampganisrael.com](mailto:director@mycampganisrael.com). ■

## Beth Israel events in January

Everyone is welcome to join Beth Israel for services, classes, and events. Services are being held in person and virtually. 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).

### Tot Shabbat

Saturday, January 7 and 21, at 10:30 a.m. Tot Shabbat continues throughout the winter. Join us for a playful morning of Jewish songs, games, and stories. Challah and grape juice kiddush included. For kids ages 1 to 6, but all are welcome to join.

### Aura of Kabbalat Shabbat

Friday, January 13, at 6 p.m. Join us for a monthly Musical Kabbalat Shabbat led by Rabbi Aura Ahuvia in the Main Sanctuary and on Zoom.

### Jerusalem Minyan Inspired Shabbat Service with Neil Alexander

Friday, January 20, at 6 p.m. Join us for a Kabbalat Shabbat service inspired by the melodies of Hadar, Shira Chadasha, and independent minyanim. Led by Neil Alexander in the Middle Social Hall and on Zoom.

### Home Shabbat: From the Rabbi's Table to Yours

Friday, January 27, at 6 p.m. Join Rav Nadav and his family for Kabbalat Shabbat service over Zoom (only) from their Shabbat table to yours on the last Friday of each month.

### Shabbat Service in Honor of Our Minyan Captains

Saturday, January 28, at 9:30 a.m. Join us as we honor our beloved weekday minyan captains at Shabbat services on January 28th.

### Talmud Study with Rabbi Dobrusin (via Zoom)

Monday, January 9, 16, 23, and 30, at 4 p.m. All are invited to join our Talmud study class. We will read the text in Hebrew or Aramaic with an accompanying English translation and all discussions will be in English so no familiarity with Hebrew is required. We invite you to join the group as we continue our study of the unique world of Talmud. The Zoom link can be found on the Beth Israel webpage ([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

Evening Minyan – virtual only  
Sunday at 5 p.m.  
Monday–Thursday at 7:30 p.m.

### Friday Evening Services – in person and virtual

Kabbalat Shabbat Service at 6 p.m.

### Shabbat Morning Services – in person and virtual

Saturday at 9:30 a.m. ■

## The burning bush

Rabbi Aharon Goldstein, Chabad of Ann Arbor

On Shabbat January 14, we will read the Torah portion of Shemot. We read about the burning bush, "The bush was on fire, but the bush was not being consumed."



Rabbi Aharon Goldstein

What is the meaning of the symbolism of a bush being ablaze, burning but not consumed? What can we take from this to help us in our lives?

For the Jewish people in Egypt, the bondage had reached an all-time low. Pharaoh, afflicted with a skin ailment, was told by his doctors that to cure it he needed to bathe in the blood of Jewish children. This was the blow that broke the Jewish people.

Until this point there was the hope, the understanding that as difficult as things are, there is a purpose to the suffering and soon there will be an end to the bondage. But with their children being murdered, all hope of a

future was gone.

Yet the Jewish people did not despair! When they had nothing left, they remembered that a Jew always has G-d. They cried out to G-d with all their hearts and G-d heard their cries.

It was at this critical time when G-d showed Moses the burning bush and the redemption started.

The bush burns but it is not consumed. The bush is the Jewish people. When there seems to be no fuel left, we remember that we have G-d and this enables us to burn bright and strong and we are not consumed. The turning to G-d from the depths of our heart is what kick-starts our redemption.

At times life is so difficult, we can see no hope. But there is no reason to despair; rather, it is time to shine brighter than ever and cry out to G-d from a place far deeper than what we ever imagined, from the inner fire that can never be extinguished. And then G-d gives us true redemption.

Many people "burn the candle at both ends." On fire, but not consumed, is a level beyond. It is the revelation of an open connection to G-d, the connection of soul-flame to G-d's flame.

I think we have already suffered enough, G-d; please send Moshiach. ■



## Law professor uses Talmud to teach reversal of Roe v. Wade.

Roberta Rosenthal Kwall, originally published in the Forward

Being a law professor has never been easy. Teaching about the reversal of Roe v. Wade, on the other hand, makes it even more complicated. In an increasingly partisan society, law students in particular must learn how to respect dissenting views.



Heading into the semester, law professors across the country, myself included, who were teaching courses such as constitutional law, family law, and health law, faced a high level of stress: This was our first semester teaching Dobbs v. Jackson Women's Health Organization. This highly consequential Supreme Court case reversing Roe v. Wade's constitutional right to abortion is very controversial, and most law professors, and their students, strongly disagree with its result.

I started teaching a course in family law several years ago at DePaul University. Family law can involve topics that often touch students personally and about which they feel strongly, such as same-sex marriage and custody disputes. The issues we cover usually stimulate significant class discussion, and I wanted to make sure that all my students felt comfortable speaking about sensitive matters. In thinking about how to approach Dobbs in particular, I decided to take a cue from the well-developed Talmudic tradition of encouraging respectful discourse.

In the process of getting a master's degree in Jewish studies, I took several classes on Talmud and the Jewish legal process. In my studies, I learned that Judaism takes the power of words very seriously and prohibits verbal oppression. Many Talmudic narratives, known as aggadot, emphasize the importance of respectful debate and critical thinking. Dissenting views are recorded in the Talmud (a sign of their tremendous importance) and they are seen as a way of appropriately sharpening and challenging the majority position. These lessons are equally critical for today's law students in our highly polarized society.

Drawing on these principles, my syllabus stated that our discussions would involve controversial topics on which people of good faith can have different opinions. I explained that I expected students would show respect for one another's points of view both in class and on social media. I also stated that quality legal education demands that students understand both sides of an issue, even those

arguments with which they disagree.

On the morning we were scheduled to discuss Dobbs, I received an email from one of my students. She implored me not to call on her that day because, as one of the few conservative and pro-life students at the school, she has learned that diversity of thought is not valued by everyone. She indicated that she has struggled with this reality since beginning law school and hoped to make it to the end of her legal studies without damaging her relationships with those classmates who disagreed with her views.

I immediately wrote back to my student telling her that I had heard this song before, and for that reason, I was planning to make student participation completely voluntary. Her email brought back memories of 2016 — the first year I taught family law, when we covered Obergefell v. Hodges, the Supreme Court case legalizing same-sex marriage. In that class, a devout Christian student asked me to refrain from calling on her because she had already endured considerable torment in her constitutional law class because of her views.

In recent years, other conservative students have confided in me that they feel as though they cannot share their views widely, or else they will be ridiculed. As many law professors know, this reality of silencing is pervasive. Its existence is not only sad but also counterproductive to quality legal education.

Law professors have a responsibility to their students to prepare them for a world in which they will encounter differing viewpoints. Students must be taught to appreciate arguments with which they disagree so they can learn how to debate these positions with respect rather than contempt.

My students knew that my legal theory of choice is what is known as cultural analysis of law. This theory embraces the view that law is shaped by culture, and culture is shaped by law. They also knew that decades ago I had written one of the first published law review articles that explicitly endorsed civil marriage and adoption for same-sex couples. Given our prior class discussion of same-sex marriage, as well as other topics where cultural norms were clearly influencing the judicial opinions we were reading, my students were likely to guess that I did not agree with the Supreme Court's reversal of Roe. Still, I refrained from explicitly giving my opinion on Dobbs until the end of our discussion.

I pushed my students to articulate and understand the majority's legal position in Dobbs that the Supreme Court does not have the authority to decide how states can regulate abortion because this is an issue for elected representatives. Although many students made it clear that they disagreed with the majority opinion, they engaged with its content in a respectful manner. Class participation was especially high that day.

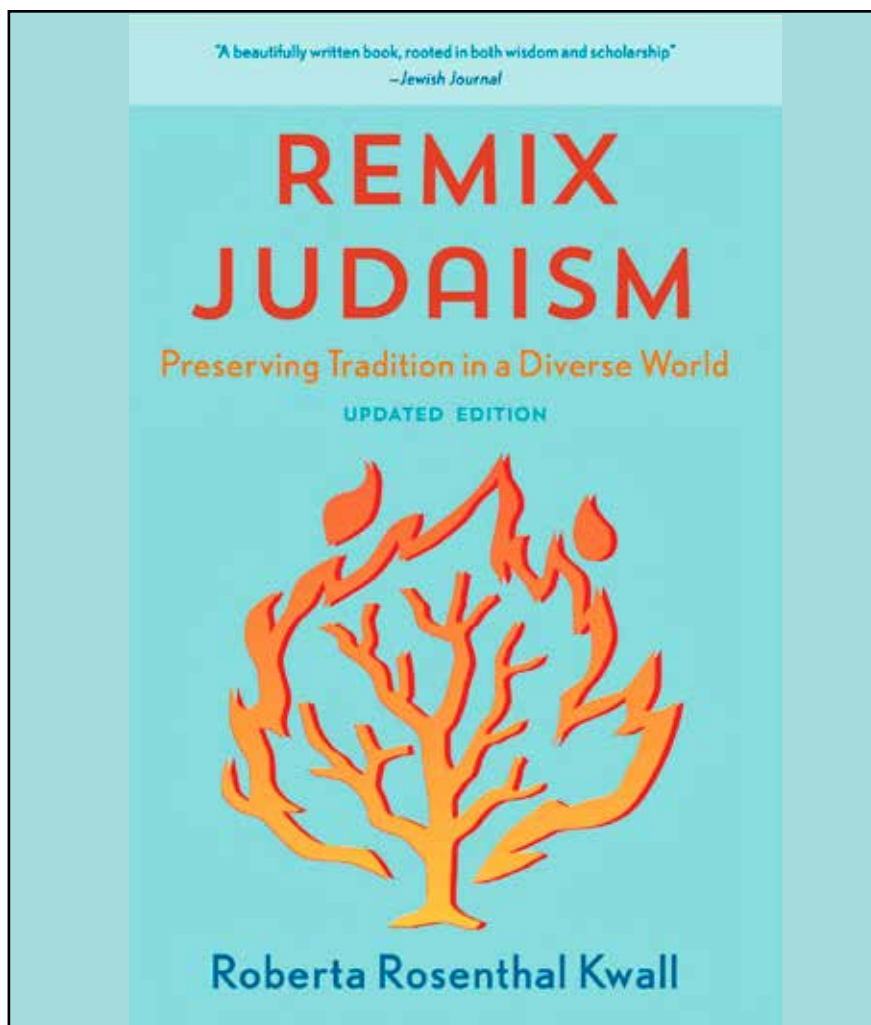
After class, I emailed the student who had asked not to be called on and requested her assessment of the class. She indicated how much she appreciated not only my openness to all arguments, but also my willingness to challenge all arguments. She told me that although she did not speak during the class,

she felt "heard" by the way I conducted the class.

Our sages gave us the tools to navigate this partisan landscape and to engage in tough, but necessary, conversations and debates. I have always understood my primary role as a law professor to be developing my students' potential for critical legal reasoning. More recently, I have explicitly broadened this role to include modeling respectful discourse, a value I have learned

from our prized Talmudic tradition.

Roberta Rosenthal Kwall is the Raymond P. Niro Professor at DePaul University College of Law. She is the author of *Remix Judaism: Transmitting Tradition in a Diverse World*, *The Myth of the Cultural Jew: Culture and Law in Jewish Tradition*, and *The Soul of Creativity*. To contact the author, email [editorial@forward.com](mailto:editorial@forward.com). ■



## Simchas and Sorrows

### The Washtenaw Jewish community sends condolences to:

Jim (Trina) Fuller on the death of his father, Arnold Fuller, grandfather of Ethan and Sagen. November 19.  
Lori Bennett on the death of her mother, Beverly Bennett, November 18.  
Lisabeth Lobenthal on the death of her mother, Judith Kovach.

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

Terri Ginsburg and Jeffrey Spoon and Elliot Ginsburg and Linda Jo Doctor on the birth of their grandson, Moses Duke (Moshe David) Firestein, son of Orli Max Firestein. November 5.  
Cathy and Jack Marshall on the birth of their granddaughter, Mila Novick. November 28.  
Larry and Mary Yonovitz on the birth of their granddaughter, Kenzington Rae Yonovitz. November 30.  
Debbie and Bob Merion on the birth of their granddaughter, Millie Violet Merion Corrado. December 1.  
Gabriel Seinfeld-Chopp on his bar mitzvah, January 6.  
Etaï Lasser on his bar mitzvah, January 14.  
Ellen Schwartz and Frank Wayman on the marriage of their son, Bram Wayman, to Val Neff-Rasmussen.  
Rebecca and Matthew Weston on the birth of their son, Charles "Charlie" Duke Weston (Tzvi Dor), also brother of Rose Weston.  
Dorit Adler on the birth of her grandson, Ari Seth Levine, son of Michelle and Stephen Levine.  
Brenna Reichman on her adult bat mitzvah, December 10.



# The Amster Gallery at the JCC opens again

Exhibit Days: Thursday, December 8–Thursday, January 19

The Jewish Community Center is excited to welcome a series of artwork by a variety of talented visual artists. These beautiful pieces will be on display and for sale in the Amster Gallery. Featured in the first exhibit which opened on Thursday, December 8, is the work of Julianne Garvey and Bruce Friedman. Garvey is well known for her landscape watercolor paintings, while Friedman returns to the JCC with a new collection of photographs, taken both locally and abroad.



**Julie Garvey: Winter in the Bird Sanctuary**

Julie Garvey attended the University of Georgia, transferring to and graduating with a BFA from the College of William and Mary



in Virginia. She continued as a practicing and self-taught artist, participating mostly in sidewalk art shows and enjoying commission work. She never stopped painting, primarily watercolors, throughout her years of raising a family and being the entrepreneur of a home-based business.

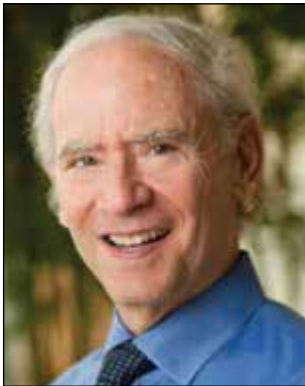
Now, with more hours in the day available, Garvey has been able to increase her focus on her creative endeavors. When asked what she likes to paint or how she chooses what she will paint, Julie said, “Of course, light and shadow have always been fascinating to me. Color is a huge bonus, but the shapes and movement in a work are what hold my attention. I paint what I want to reflect on, what I could sit with and look at over and over again as I see new relationships in the piece. Painting can be a meditation, and so can the art of viewing a painting.”

She also said, “Recently I’ve been painting short series of places I’m attracted to, a theme from different perspectives and differ-

ent viewpoints. Some are broad views which I like to explore by adding close-up vignettes. Paired or in groups, I like how the paintings, always of nature, play together.”

## Bruce Friedman: Colors, Patterns, and Shapes From Around the World

Bruce Friedman is an Emeritus Professor from the University of Michigan Medical School. In the 16 years that he has been retired, he has explored various interests including photography, genealogy, and writing fiction. Needless to say, multiple trips abroad have provided him the “canvas” to pursue his interests in photography. In May 2018, he mounted his first photo exhibition at the JCC, showing 35 photographs of street art from many countries. This previous collec-



tion can be viewed on YouTube ([https://www.youtube.com/watch?v=X2eZFGv\\_Sbc](https://www.youtube.com/watch?v=X2eZFGv_Sbc)). Now, more than four years later, he returns with a new collection of 54 color photographs taken both locally and in many other countries. This new set of photos is not confined to street art but includes arresting and colorful images of people, places, and designs. This new collection is entitled *Colors, Patterns, and Shapes From Around the World*. The individual pho-



tos in this new group will not be labeled as to time or place so that the images can speak for themselves to those viewing them. ■



# Giraffe

DESIGN BUILD

[giraffedesignbuild.com](http://giraffedesignbuild.com)  [info@giraffedesignbuild.com](mailto:info@giraffedesignbuild.com)  734.489.1924



# Save the Date!

## Celebrating 30 Years of JFS!

Join us for an afternoon of food, culture and community while celebrating 30 years of serving Southeast Michigan.

**MAY 21, 2023**

**2:00 – 5:00 p.m.**

**WCC Morris Lawrence Building**  
Ann Arbor

Proudly Honoring the Following:

**Congresswoman Debbie Dingell**



JFS has been providing care for and supporting older adults and caregivers in Washtenaw County for nearly 30 years. Call today to learn how you can create a personalized care plan to identify your goals, priorities and options for aging well with one of our WISE care professionals. Core services include Care Coordination, Nutrition, Transportation, and Caregiver Support.

<https://jfsann Arbor.org/transforming-aging/>



Offering both individual and counseling in the areas of depression, anxiety, stress management, trauma, parenting issues, setting and meeting personal or professional goals, marriage issues and social isolation. We are accepting new patients! To see if Thrive Counseling is right for you, call 734-436-4294 to complete a health screening today.

## THANK YOU TO OUR COMMUNITY FOR THE CONTINUED SUPPORT

With your help, JFS is able to serve over 18,000 people annually with services dedicated to strengthening family life, fostering individual self-sufficiency, promoting improved social and economic conditions, and providing affordable, accessible, holistically-oriented and culturally sensitive care to everyone in our community, whatever their age, identification, affiliation, lifestyle, background, orientation or gender expression.



**Jewish Family Services**  
of Washtenaw County

2245 S. State St • Ann Arbor, MI 48104  
734-769-0209



Jewish Federation of Greater Ann Arbor presents

# UNORTHODOX PODCAST



at  
the

## Main Event

HOSTS MARK OPPENHEIMER, STEPHANIE BUTNICK & LIEL LEIBOVITZ



## February 9, 2023, 6:30PM

In person at Washtenaw Community College with virtual option

Featuring a live podcast recording of Unorthodox  
*"The universe's leading Jewish podcast"*

### Dessert Reception

Kosher under supervision

### Tickets start at \$36

for first-time Main Event attendees!

## Tickets at [JewishAnnArbor.org](https://JewishAnnArbor.org)

Participants will be asked to support the community with a meaningful gift to the Jewish Federation's 2023 Annual Community Campaign.



### Thank you to our Event Committee (in formation)

Max Grad   Ariella Hoffman-Peterson   Lynn Malinoff  
Eric Olsen   Marty Shichtman   Shoshanna Wechter   Annie Wolock