BIC welcomes Deborah Sacks Mintz
Beth Jarvis, Special to the WJN

A transformative prayer leader and musician, Deborah Sacks Mintz has served innovative institutions around the country as a teacher of Torah and communal Jewish music. As the Community Singing Consultant of Hadar’s Rising Song Institute, Deborah combines musical scholarship and practice to cultivate the grassroots musical and spiritual creativity of the Jewish people.

Join Beth Israel Congregation’s Scholar in Residence Deborah Sacks Mintz at 5:45 p.m. on Friday, March 20, for “Niggun Preparation: New Melodies and Singing as a Spiritual Process” to get us spiritually prepared for Shabbat. Then stay for an uplifting and participatory Kabbalat Shabbat service followed by a community Shabbat dinner at 7 p.m. To sign up for dinner, use the link on the Beth Israel homepage (www.bethisrael-aa.org). At 7:45 p.m., Deborah will lead a session entitled “Soulful Tisch: Creating a Sacred Space Through Communal Singing Together” where we will explore singing as a spiritual practice, utilizing both new tunes and old favorites.

During Shabbat services on Saturday, March 21, Deborah will lead the community in spirited davening, teaching new melodies along the way. After kiddush, she will lead a session called “Music as a Source of Comfort and Strength, Power and Struggle: A Text-Based Exploration” in which we will spend Shabbat afternoon studying the intersection of music and spirituality.

Farming While Black author to keynote Local Food Summit
Special to the WJN

Leah Penniman, author of Farming While Black: Soul Fire Farm’s Practical Guide to Liberation on the Land, will keynote the Local Food Summit at Washtenaw Community College on March 9. Penniman is a Black educator, farmer, author, mother, food justice activist, and co-founder of Soul Fire Farm in Grafton, New York. She and her husband Jonah Vitale-Wolfe are also Jewish. They co-founded Soul Fire Farm in 2011 with the mission to end racism in the food system and reclaim people of colors’ ancestral connection to land.

As co-Executive Director of Soul Fire Farm, Penniman is part of a team that facilitates powerful food sovereignty programs – including farmer trainings for Black & Brown people, a subsidized farm food distribution program for people living under food apartheid, and domestic and international organizing toward equity in the food system. Penniman holds an MA in Science Education and BA in Environmental Science and International Development from Clark University.

The Local Food Summit is a collection of individuals and organizations who share a common vision for the food system of Greater Washtenaw County, Michigan. The group has held an annual one day convening of local food producers, businesses and consumers since 2009. Their vision is to establish strong infrastructure and affordable access to locally grown foods.

In her 2018 book, Farming While Black, Penniman offers the first comprehensive manual for African-heritage people ready to reclaim their rightful place of dignified agency in the food system. This one-of-a-kind guide provides readers with a concise “how-to” for all aspects of small-scale farming. Through innovative programs such as the Black-Latinx Farmers Immersion, a sliding-scale farmshare CSA, and Youth Food Justice leadership training, Penniman is part of a global network of farmers working to increase farmland stewardship by people of color, restore Afro-
From the Editor

“Did you notice the moon last night?” That’s the question I ask the students before I read them a story each Saturday during library time at Temple Beth Emeth. The phase of the moon, of course, tells us where we are in the Jewish calendar, and can somehow tie into every story I read. As I write, the last full moon was Tu B’Shvat, the next Purim, and the next after that, Passover. I love the steady journey through the spring Jewish holidays, so rich with metaphor for reflection on the natural environment, human politics, and spiritual purpose.

I have a good friend who keeps complaining to me that the Washtenaw Jewish News has gotten longer and more interesting, but it takes too long to read it all. Should I worry about this? The world around us is rumbling with change, possibility and hope. What does it all look like from our Washtenaw County Jewish vantage point? I’d love to receive more letters, story ideas, news from your life. It’s Adar! Take a risk. ■

Letter to the Editor


When Miriam Saperstein writes about that terrible Israeli Army, where their tax dollars might go, they should consider that this army is protecting Jews, and others, from terrorists who throw bombs at children’s birthday parties in pizzerias, and terrorists who get a lifetime pension for killing Jewish children, equivalent to a doctor’s salary. It’s called “pay for slay.” Indeed, a large fraction of the Palestinian budget (coming from the US and EU taxpayers) goes for these pensions earmarked for arrested, convicted, murderers of innocents. Or maybe Miriam’s tax dollars might, God forbid, go for the Iron Dome, wanted by the US Army, after it successfully protected Jewish kindergartens in Shedorot from missiles supplied by Iran that say on them “Death to Israel”.

Has Miriam observed that pro-Palestinian demonstrations on campus use the slogan “Palestine will be free from the river (Jordan) to the sea,” meaning the destruction of Israel? Or heard the exhortations “Jews, go back to the Gas chambers?” What is the vision of “Voice for Peace?” A vision were a Palestinian that sells real estate to a Jew gets the death sentence by the PLO law? Or is it the HAMAS charter which still calls for killing all the Jews of the world? Why are you spreading the libel that the Israeli Army is torturing Palestinian “children”? Do you have any proof? Or do you mean 16 to 18 year old minors, often carrying guns or sent with explosive belts? Contrast this with the colorful balloons, carrying gum and explosives, flying daily from Gaza towards Israeli towns, meant to be picked up by innocent Jewish kindergarteners. Raoul Kopelman ■

Deborah Sacks Mintz, continued from page 1

ity in traditional Jewish texts. Sources explored include Biblical, Rabbinic, and Mystical works. After minchah at 7 p.m., join Deborah for a light reception and Melava Malka at 7:30 p.m. and bid farewell to Shabbat in song and keep the ruach going with an evening of spiritual music.

Finally, on Sunday, March 22, at 10:30 a.m., Deborah will teach “Leading from the Center: A Davening Leadership Workshop.” Looking to hone your skills as a davening leader? Never led before, but would like to learn? Interested in contributing to empowered davening as a member of the kahal? Deborah will guide learners in an exploration of technical skills, as well as strategies for effectively building and sustaining community through davening. This masterclass, for daveners and shelichet tzibbur of all levels, both experienced and novice!

The Rosenberg Lecture Series is endowed through a generous contribution by Victoria and Val Rosenberg in memory of Cantor Alfred & Alice Rosenberg. For more details on this inspiring weekend, visit the Beth Israel website at www.bethisrael-aa.org. ■

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EVERY PERSON

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To fund life-saving programs like MIChild, urgent care, Medicaid and Medicare YOU and YOUR FAMILY must be counted in the 2020 CENSUS this spring.

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For more information go to www.mivoicecounts.org
Human Rights Rabbi Arik Ascherman Returns to Ann Arbor
Clara Silver and Harvey Somers, special to the WJN

The American-born Israeli Rabbi, Arik Ascherman, recognized as a role model for faith-based human rights activism, returns to Michigan March 25-29 as part of his larger visit to the United States. During his five day visit to Michigan, Rabbi Ascherman will make stops in Ann Arbor, Lansing, and West Bloomfield. In partnership with the Jewish Community Center of Greater Ann Arbor’s Israel Center, Rabbi Ascherman will present a thought provoking lecture and dessert reception entitled “Use and Abuse of Power: The Challenge of Zionism Today,” on Thursday, March 26 at 7:30 p.m. There is no charge for this presentation and reception as a program of the Israel Center at the J, generously supported by the D. Dan and Betty Kahn Foundation.

Earlier in the evening at 6:00 p.m., those who desire to help offset the costs of Rabbi Ascherman’s self-funded visit to the United States are invited for a special vegetarian dinner with him. Both of these events will take place at the Jewish Community Center of Greater Ann Arbor. Those interested in attending the dinner and/or supporting Rabbi Ascherman’s trip are asked to contact the volunteer coordinators of his visit, Harvey Somers at harveysomers@gmail.com or Martha Kransdorf at mkransdo@umich.edu.

Rabbi Ascherman will also be the guest presenter at a community lunch and learn in Ann Arbor on Friday, March 27 at noon at Beth Israel Congregation. The topic will be the “Rabbinic View of Human Rights in Israel.” Participants are encouraged to bring their own vegetarian lunch (lunch will not be provided), and there is no cost to attend but an RSVP is requested by calling 734-665-9897.

Rabbi Ascherman is best known for having led Rabbis for Human Rights for 21 years in Israel, and subsequently for his founding of the new Israeli NGO and human rights organization, Torat Tzedek (Torah of Justice). In 2017, Rabbi Ascherman and Torat Tzedek received the Rabbi David J. Forman Memorial Fund’s Human Rights Prize for 5779 (2018-2019). According to the Torat Tzedek website, torat-tzedek.org.il, “Rabbi Ascherman’s niche through the years has been to work for universal human rights as a Jewish religious obligation, and to present the foundation for this obligation in Jewish sources. Rather than remaining behind a desk, he has always believed that in the human rights field we must have one foot in the grass roots, and the other among the decision and opinion makers.” According to Rabbi Ascherman, “The greatest successes of the organizations I have worked with have been the result of field work that gave us knowledge and a moral voice when we went to the court, the Knesset, the public, the international community and/or the press. Where necessary, I am willing to put my body on the line.” Torat Tzedek works for the human rights of both Jews and non-Jews.

Torat Tzedek works on issues on which their input, combined with other’s work on a given issue, might tip the scales. Current projects include continued work in the Occupied Territories, restoring the full implementation of the 2006 Morar High Court Decision regarding Palestinian farmers access to their fields, preventing home demolitions, protecting shepherds in the Jordan Valley, expanding access to public housing and greater socioeconomic justice for Israelis, seeking more acceptable solutions for African asylum seekers, protecting the endangered Negev Bedouin community of Umm Al Hiran, stopping arms sales to Myanmar and other human rights violator countries, preventing the eviction of the Somarin family in East Jerusalem, and writing to continuously educate others about the Jewish basis for honoring human rights.

Much of this work is being done in partnership with coalitions of other organizations and rabbis leaders. Rabbi Ascherman writes of his ability to continue in the face of significant inertia, “I have faith in the eventual triumph of justice, human rights, and our highest Jewish values in Israel. Our work is about expressing that faith through action.”

For more information on Rabbi Ascherman’s visit, including the list of events open to the community (also listed below), please visit jccannarbor.org.

Note: The opinions expressed by Rabbi Arik Ascherman are his own, and do not necessarily reflect the views of Beth Israel’s leadership, membership, clergy, or staff.

These Rabbi Ascherman events are open to the community:
Thursday, March 26, 2020
12:00 p.m. Luncheon Talk at Congregation Kehillat Israel, 2010 Washtenaw Avenue. Please RSVP by calling 734-517-882-0049.
6:00 p.m. Fundraising Dinner for Torat Tzedek at Jewish Community Center of Greater Ann Arbor, 2935 Birch Hollow Drive. Those interested in attending please contact Harvey Somers at harveysomers@gmail.com or Martha Kransdorf at mkransdo@umich.edu.
7:30 pm “Use and Abuse of Power: The Challenge of Zionism Today” Lecture and Dessert Reception at Jewish Community Center of Greater Ann Arbor, 2935 Birch Hollow Drive.
Friday, March 27, 2020
12:00 p.m. “Rabbinic View of Human Rights in Israel” Lunch and Learn at Beth Israel Congregation, 2010 Washtenaw Avenue. Please RSVP by calling 734-665-9897.
7:30 p.m. Kabbalat Shabbat at Temple Israel, 5725 Walnut Lake Rd, West Bloomfield Township, Michigan 48323. Please RSVP by calling 248-661-5700.

Action packed spring break with KidZone
Marlowe Susselman, special to the WJN

The Jewish Community Center of Greater Ann Arbor’s KidZone will be holding a special week of Vacation Day programs March 30 through April 3 during the school spring vacation week. Geared toward children in kindergarten through fifth grade, KidZone empowers children to create, learn, and grow in an enriching and supportive environment. In line with these values, KidZone has organized multiple trips and interactive experiences that will be both enlightening and engaging, for an action packed, educational, and entertaining spring break.

The week will be filled with day trips that include a tour of the University of Michigan Stadium known as “The Big House,” a visit to the Hands-On Museum, a visit to the University of Michigan Natural History Museum complete with a special science demonstration, and a visit to URSA Academy for a children’s martial arts workshop. During each day trip, children will also have the opportunity to experience using Ann Arbor public transportation, and to broaden their understanding of what the local area and establishments have to offer. The interactive presentations and experiences will be held at the Ann Arbor JCC, and will include Blue Star Service Dogs and the Humane Society of Huron Valley.

Each KidZone Vacation Day also includes an afternoon snack, and incorporates a balance of structured and independent discovery time outside on the playground, in the gym, and within the specially designated youth classroom.

KidZone Vacation Day programs are held at the Ann Arbor JCC during scheduled school closures, and run from 9 a.m. until 4 p.m. Pre-program care is available as early as 7:30 a.m. and post-program care as late as 6 p.m. for an additional cost.

To register for KidZone Vacation Days, or to learn more about KidZone, visit jccannarbor.org/departments/youth/en/kidzone/ or email Camp and Youth Program Coordinator, Marlowe Susselman, at marlowesusselman@jccannarbor.org or call (734) 971-0990. ■
Now in its fifth year as the premiere regional event of Jewish learning, Limmud Michigan returns to Washtenaw County on Sunday, March 22 at the Eastern Michigan University Student Center in Ypsilanti, Michigan. This annual day-long festival of Jewish learning features multiple sessions on a wide range of topics throughout the day. Over sixty community members will present to over 400 participants throughout the day on topics such as “Artificial Intelligence and Jewish Theology,” “Race, Difference, and Safety in Jewish Spaces,” “Exploring Haggadot,” “Appreciating Rashi,” and “A Jewish Response to Climate Change.” Wherever one’s interests lie, there will be fascinating topics to explore.

In Hebrew, Limmud means “learning.” Limmud Michigan, an independent non-profit organization whose leadership hail from the Ann Arbor, Detroit, and suburban Detroit areas, has brought to Southeast Michigan this unique model of Jewish learning that began in England in 1980, and over the years has spread to 83 communities in 43 countries. Each Limmud community has its own unique flavor; For Limmud Michigan, this means drawing together teachers, artists, thinkers, activists, students, and storytellers from throughout Michigan and beyond for a one-day festival of Jewish thinking, learning, and celebrating. This year’s event will also include an on-site Camp Limmud, youth programming for children in kindergarten through eighth grades, so that their parents can fully participate in the day’s programming. Camp Limmud will be led by the staff of the Jewish Community Center’s Camp Raanana.

Additional information, including registration for Limmud Michigan, is available at www.limmudmichigan.org.
How (a slim majority of) Orthodox Jews became Republicans

Ben Sales, Laura E. Adkins

NEW YORK (JTA) — Like most of his Orthodox friends, Richard Goldberg was raised a Democrat.

But by 2000, Goldberg had affixed a Republican congressional campaign bumper sticker to the maroon Lincoln Town Car he drove to his Orthodox Jewish high school in Chicago. Spurred by concerns about President Bill Clinton’s Israeli-Palestinian peace process, disgust with the Monica Lewinsky scandal and a desire to emulate his older brother, Goldberg had decided to become a Republican.

Though he was not yet old enough to vote, Goldberg knew he was unusual. He remembers walking into Chicago’s largest Judaica store, Rosenblum’s, to see stacks of yarmulkes adorned with the Democratic presidential campaign logo — including the name of Joe Lieberman, the Orthodox Jewish senator who had been selected as Al Gore’s running mate.

“The owner of the bookstore was pushing me to get a Gore-Lieberman yarmulke,” Goldberg told the Jewish Telegraphic Agency. “I said, ‘These are very nice. Do you have them in Bush-Cheney?’ He didn’t even know how to respond.”

Twenty years later, Rosenblum’s says it isn’t selling any campaign yarmulkes due to a policy of not offering political merchandise of any kind. But elsewhere, kippahs emblazoned with logos supporting President Donald Trump, a Republican, are readily available. The Orthodox world has caught up with Goldberg, who worked for years as a GOP political operative.

Goldberg knew he was unusual. He remembers a very pro-Democratic atmosphere with Israel’s government, bringing Orthodox Jews to vote for Trump in 2016.

Given the small numbers of Orthodox Jews and their concentration in mostly blue states, their votes are unlikely to have a major effect on the 2020 presidential election.

“If you take a look at most communities, how the Orthodox are going to vote … is irrelevant,” said Ira Sheiskin, a professor of geography at the University of Miami and a respected Jewish pollster.

But regardless of its small size, the shift in Orthodox politics is notable. In a country where most Jewish voters for president have opted for Democratic candidates, how did the most traditional segment of American Jewry — and often its most visibly Jewish — become Republican?

Good polling data on the Orthodox vote are hard to come by. But more than a dozen interviews with Orthodox leaders and experts on Jewish politics, plus a thorough review of the available data, reveal two main reasons why it changed.

Beginning in the 1980s, the Republican Party became the party of the Moral Majority, a prominent American political organization that centered on conservative social issues like support for school prayer and opposition to abortion. Decades ago, that was insufficient in itself to sway most Orthodox Jews. But in recent years, the Democratic Party has moved leftward on other social issues, alienating many Orthodox voters.

Most critically, however, the national Republican Party began to move in lockstep with Israel’s government, bringing Orthodox voters with them. As the Democrats, in turn, have become increasingly critical of Israel, a majority of Orthodox Jews have started to feel more comfortable voting for Republican presidential candidates.

“I think it’s Israel,” said Mark Trencher, the founder of Nishma Research, a polling firm that has studied Orthodox political views. “Yes, there are other issues around school choice, around the economy doing well, but really Israel is so predominant. I think that’s what drives this.”

As evangelical Christians first moved right, Orthodox Jews remained on the left

Up through 2000, Experts said Orthodox Jews tended to vote in presidential elections much like the rest of the Jewish community — reliably for Democrats.

The Jewish-Democratic alliance crescendoed with enthusiasm for Franklin D. Roosevelt and held strong through the rest of the Twentieth century, as Jews joined African Americans in their fight for civil rights, continued to participate in labor unions, and disproportionately supported a wide range of liberal causes like progressive economic policy, reproductive rights and gun control.

The nascent Jewish state enjoyed strong support from Democratic politicians and organized labor, but experts said more than Israel considerations were at play. Even as they assimilated and climbed the American socioeconomic ladder, Jews continued to identify with their roots as an immigrant community.

While statistics on specifically Orthodox voting from that time are hard to come by, Binyamin Rose, an editor at Mishpacha magazine, an Orthodox publication, remembers a very pro-Democratic atmosphere when he was growing up Orthodox in the 1960s.

“If an Orthodox Jew were to vote Republican in those days, they would have been considered on par with having converted to Christianity,” he told JTA.

In continuing to support Democratic presidential candidates, Orthodox Jews were becoming increasingly divergent from religious Protestant voters.

The first evangelical Christian president, Jimmy Carter, elected in 1976, was also one of the most liberal. But four years later, in the 1980 election, the late Rev. Jerry Falwell’s Moral Majority coalesced around Ronald Reagan, launching evangelical voters as a political force that remains a major Republican voting bloc to this day.

Recent surveys have shown that across the United States, increased attendance at religious services correlates with higher support for Trump, and the evangelical Christian establishment has lined up almost exclusively behind right-wing Republican candidates.

But the Republican religious revival did not
extend to Orthodox Jews at first. For one, the religious right melded in opposing abortion rights as a crucial goal — an issue that is central to modern evangelical politics but is far more nuanced in Orthodox society.

"The issues of the '80s are dramatically different than the issues in 2020," said Abba Cohen, who has served as the Washington director of the haredi Agudath Israel of America for 30 years. "There wasn't the same kind of tension back in the '80s."

At the same time, Republican leaders were struggling to win over Jews with their approach to Israel. In the early 1990s, Jews felt that Reagan’s successor, President George H.W. Bush, was too tough on Israel, particularly with his administration’s opposition to settlements and push for negotiations with the Palestinians. Reportedly in response to Jewish objections, Bush’s secretary of state, James Baker, was quoted by saying “F— the Jews. they didn’t vote for us anyway.”

It became a self-fulfilling prophecy. In 1992, Bush won just 11% of the overall Jewish vote. Despite the growing social liberalism of the Democratic Party, Cohen says that most Orthodox voters stuck with Clinton because of his policies toward Israel.

Cohen recalls that a Bush staffer called him in 1992 and asked why more Orthodox Jews didn’t support the president’s re-election. After all, Bush was aligned with them on topics like religious freedom and school choice. Cohen explained that for the Orthodox, Israel was the core issue.

"We care about the moral issues of the day, and those are all very important issues and we recognize that the president shares some of our views on those issues," Cohen said he told the staffer. "But you have to understand that any prospective president [who] is going to cause anxiety in the community over the issue of Israel is just not going to get our vote."

Clinton also won over Orthodox Jews by frequently and supporting their religious freedom. Cohen said, Clinton opposed same-sex marriage, supported certain kinds of federal funding for religious schools and in 1993 signed the Religious Freedom Restoration Act, which prohibits the government from “substantially burdening a person’s exercise of religion.”

"One of the most successful runs the Orthodox community had was during the Clinton years with regard to programs and schools,” Cohen said. "We were very much welcome in the White House. We were part of policy meetings and events.

Gore’s selection of Lieberman, a Shabbat-observant, kosher-keeping Democrat who spoke out about moral values, was a historic moment for American Jews, particularly the Orthodox.

"You had Joe Lieberman on the Democratic ticket, and Al Gore also had a strong, solid pro-Israel record," said Nathan Diamant, executive director of the Orthodox Union Advocacy Center in Washington. "And George W. Bush was viewed with some suspicion because of the connection to James Baker and his father’s administration."

In 2000, the year that Lieberman ran with Gore, just 25% of Orthodox Jews identified as Republican, according to Shekin.

George W. Bush draws Orthodox support

But a shift began early in Bush’s first term. By late 2001, Israel was deep in the three of the second intifada, struggling to break a wave of deadly suicide bombings. The intifada also signaled the failure of the Oslo peace process that Clinton had championed.

That year, when the 9/11 attacks happened in the United States and George W. Bush declared a war on terror, many pro-Israel Jews welcomed in the White House. We were part of the Bush administration and the Sharon administration turned to a lot of heads in the Orthodox Jewish community.

The Bush White House capitalized on its inroads among Jewish voters. Vice President Dick Cheney headlined a fundraiser with kosher food for Orthodox Jews in 2002. And in the 2004 election campaign, Bush’s team made a particular point of reaching out to Orthodox voters.

That year, Bush’s share of the vote soared in several heavily Orthodox areas, according to an Orthodox Union analysis of election results. In a heavily Orthodox district of Brooklyn covering the neighborhoods of Borough Park and Midwood, his percentage nearly doubled from 34% in 2000 to 66% in 2004 — and the voting levels for Republicans have remained near that level ever since. In Lakewood, New Jersey, it rose from 40% to 67%. In Beachwood, Ohio, a mostly Jewish suburb of Cleveland with a large Orthodox population, it increased from 20% to 35%.

Obama and Trump accentuate the trend

President Barack Obama spent his eight years in office clashing with Israel’s right-wing prime minister, Benjamin Netanyahu, on issues like West Bank settlements and Israeli-Palestinian peace. Their fiercest battle was over the Iran nuclear agreement, which Obama spearheaded and Netanyahu loathed and campaigned against.

Since then, the Republican alliance with Netanyahu has grown even closer. Trump has fulfilled one Israeli wish after another recognizing Jerusalem as Israel’s capital, cutting funding to Palestinians, pulling out of the Iran deal, recognizing Israel’s annexation of the Golan Heights and more. Netanyahu, in turn, has featured Trump prominently in his own campaign ads.

"President Obama, under his leadership, the Democratic Party became not as favorable toward Israel, and under President Trump, the Republican Party has become much more favorable toward Israel," said Farley Weiss, president of the National Council of Young Israel, an Orthodox synagogue association whose leadership has supported Trump. "Republicans have never been more supportive of Israel. Democrats have never been less supportive of Israel."

A 2019 survey from Gallup suggests that conservative Republicans are increasingly most sympathetic to Israel, while liberal Democrats increasingly sympathize more with the Palestinian cause.

To Orthodox Jews, that’s a big deal. According to Nishma Research, a survey organization focusing on the Orthodox world, 31% of haredi respondents and 18% of Modern Orthodox respondents said that a candidate’s “views on Israel will essentially determine their vote.” An additional 45% of both groups said that a candidate’s views on Israel were “very important.”

By contrast, only a quarter of American Jews as a whole say Israel is one of their top three concerns when voting, according to a 2015 survey by the American Jewish Committee.

Another important shift took place as the Republican Party was cementing itself as staunchly pro-Israel: The burgeoning fight over LGBTQ rights — and especially same-sex marriage — became the burning social issue of the new millennium.

The decades-long evangelical Christian fight to overturn the Roe v. Wade decision on abortion had failed to galvanize Orthodox voters. But unlike abortion, which is permitted in some cases under rabbinic law, Orthodox Jews believe that the Torah strictly forbids same-sex marriage. When Democrats started backing marriage equality, Republicans found another opportunity to court Orthodox Jews, and in 2015, when the United States Supreme Court legalized same-sex marriage, the only major American Jewish groups to object were Orthodox.

"The norms are pretty clear," said Roberta Rosenthal Kwall, a law professor at DePaul University and the author of Remix Judaism. "Supporting liberal social issues" was adding those a part of your agenda, if anything, that’s going to push Orthodox voters away.”

An alliance — and a possible split — in the Orthodox world

Orthodox Jewry’s Republican shift reached a tipping point in 2016. That year, 18% of American Jews voted for Donald Trump, according to an American Jewish Committee survey. But the same survey found that Trump won 54% of the Orthodox vote.

A survey by Nishma Research reported a similar statistic — but concluded that haredi Jews, who make up about two-thirds of Orthodox Jews in America, drove the shift. Nearly three-quarters of haredi Jews voted Republican, the survey found.

There are reasons to suspect that the survey may have overstated the split. But Kwall said she was unsurprised by the finding that Modern Orthodox Jews, who frequently live, work and study alongside non-Jews, are less politically conservative than haredi Jews.

“You’re not necessarily living in your little shetl, and that’s going to flow over into how you’re feeling about the elections and how you’re feeling about Trump,” she said.

Demographer Jason Johnson suggests that any split in the Orthodox community is unlikely to reverse the rightward trend in its voting. Haredim, who tend to have large families, make up an increasing share of the Orthodox Jewish population.

Ultimately, the Republican Party’s support for Israel, conservation social policy, and religious liberty might lead Orthodox Jews to overlook Trump’s foibles, Rabbi Avi Shlafon, Agudath Israel’s director of public affairs, wrote in an email to JTA.

"While there are some Orthodox Jews who embrace President Trump as a hero, many more appreciate things he’s done that express their values and hopes but at the same time disapprove of his ‘style’ and things he has said and tweeted,” Shlafon wrote. “They may still support him, but not necessarily their policies from his policies, not his persona. They are voting their interests, not donning MAGA hats.”

And unlike their more liberal counterparts, Orthodox Jews aren’t concerned about Trump’s response to rising antisemitism. Seventy-three percent of American Jews overall disapprove of Trump’s handling of antisemitism, according to the AJC. But overall, Orthodox Jews see Trump as an ally in the fight against hate.

Ami Magazine, a publication that primarily serves haredi readers, published a survey in December of "close to 1,000 Orthodox Jewish respondents from at least 12 different states" and found that while only 40% of respondents were registered as Republicans, 89% “approve of the job Donald Trump is doing as president.”

In contrast, Nishma found, only about a third of Modern Orthodox respondents said they voted for Trump.

Supporters of Donald Trump hold signs in Hebrew and English as the president speaks at the Republican National Committee’s annual leadership meeting in Las Vegas, April 6, 2019. (Saul Loeb / AFP via Getty Images)

In 2020, 60% of Orthodox Jews identified as Republican, according to Shekine.

As Ami reported last year, the survey of more than 1,000 Orthodox Jews found 60% of respondents trusted Trump on antisemitism — as an ally in the fight against hate.

"Whereas liberal Jews will often say ‘listen to your kids,’ Trump,” Kwall said, “the people on the right say ‘look at what he’s done.’"
WHOS ON THE BALLOT?

Eretz Nekedesh: Protecting the kedusha and mesorah of Eretz Yisrael
Vote Reform: ARZA
Representing the Reform Movement and Reconstructing Judaism
Israel Shelenu (Our Israel)
Orthodox Israel Coalition – Mirchazi: Vote Torah
Vision: Empowering the Next Generation
MERCAZ USA: The Voice of Conservative/Masorti Judaism
Dorsher Torah V’Tziryon: Torah and Israel for All
Hatikvah: Progressive Israeli Slate
Oahwi Zion: World Sephardic Zionist Organization
Herut Zionists: The Jabotinsky Movement
ZOA Coalition: Zionist Organization of America (ZOA)
Torah from Sinai, Make Israel Great, National Pro-Israel Partners – Courageously Defending Israel, Sovereignty & the Jewish People
American forum for Israel
Kol Yisrael: For the love of Israel - Making Zionism Compelling in the 21st Century
Shoa Olami

Who can vote? What is the voting process?

Voting takes place online through a website (ZionistElection.org) administered by the American Zionist Movement (AZM), which is composed of 33 national Jewish organizations and is charged with organizing the election by the World Zionist Organization. The website describes the competing slates and offers links to learn about their platforms, their candidates, the WZC and its related institutions, and a video on how-to-vote.

The website allows interested voters to register by acknowledging their eligibility as American Jews at least 18 years old. Additionally, they must acknowledge the Jerusalem Program as the platform of the World Zionist Organization, not be voting in the upcoming Israeli elections, and pay a $7.50 administrative fee to cover the costs of the election ($5 for those 18-25 years of age).

The website also describes the competing slates and offers links to learn about their platforms, their candidates, the WZC and its related institutions, and a video on how-to-vote.

Checking the box that affirms “I accept the Jerusalem Program” is a hurdle to participation for some American Jews for a variety of reasons. The AZM website describes the Jerusalem Program as stating that “Zionism, the national liberation movement of the Jewish people, brought about the establishment of the State of Israel, and views a Jewish, Zionist future State of Israel to be the expression of the common responsibility of the Jewish people for its continuity and future.” Discomfort with the language of the Jerusalem Program highlights the diversity of the Jewish community and the challenges in finding common language and vision. Some Orthodox critics of the language of the Jerusalem Program highlight the diversity of the Jewish community and the challenges in finding common language and vision. Some Orthodox criticize the language of the Jerusalem Program in the context of the election.

Five years ago, the last time this election took place, about 56,000 people, roughly 1% of American Jews, chose to vote. The largest slates coming out of that election included: ARZA – representing the Reform and Reconstructionist movements, which earned 56 of the 145 delegates; MERCAZ – representing the Conservative movement with 25 delegates; Orthodox Israel Coalition – representing many Orthodox institutions with 24 delegates. These three most successful slates all benefited from their connections with organized Jewish religious movements. Eight smaller slates, rooted in specifically Zionist organizations or in smaller demographic niches in the Jewish community, shared the remaining 40 spots.

This time, there are more slates running and early voting suggestions heightened interest. Yet in researching this article, it became clear that most people – even those who are active in Jewish life – know little or nothing about these elections and most have never participated previously. So, why would someone choose to cast a vote? How does the voting work? And who is sponsoring slates?

What's on the ballot? What's causing greater interest in the election?

Because so few votes were cast in the previous elections, many of the slates this time are working hard under the belief that significantly more voters can be engaged. There has been some realignment since 2015, and new slates representing particular viewpoints. The Reconstructionist movement has joined with the Reform movement in the ARZA slate. On the left/liberal end, the Ha-Tikvah slate now includes the traditional progressive Labor Zionist organizations, who have been joined by organizations with similar outlooks (Street, the New Israel Fund, the Jewish Labor Committee and T'ruah). On the right, the ZOA Coalition slate brings together many right-of-center activist organizations (including the Zionist Organization of America, Torah From Sinai and Make Israel Great). The other slates are focused on the electorate in Jewish communities of Israeli-American Jews, Russian-American Jews, Sephardic and Mizrahi Jews.

There are slates who identify with historic Revisionist Zionism, with new youth-led activism and as “non-partisan.” The slates reflect the combined diversity of the American Jewish community and Israeli politics.

Michigan Candidates

Ann Arbor is home to a candidate on the Hatikvah slate, Soofy Min-Maranda. Ann Arbor is also responds positively to Hatikvah’s focus on solidarity with Israelis working for a more pluralistic society and against racist trends in both Israel and the United States. As a Jew of color, she stresses that representation matters and was impressed with Hatikvah’s commitment to a slate that reflects the diversity of the Jewish community. “You need to be at the table when decisions are made,” she concludes. She emphasizes that her very presence and contributions highlight that “this is what Jewish looks like.”

Levin explains that “I reviewed the ARZA slate and a number of issues of importance to me were emphasized, including Israel’s security, strong support by the United States for Israel, facing up to how a permanent peace will be brought about, supporting a two-state solution, and recognition by Israel of the various ways we practice Judaism in the U.S.” Levin also describes a timeliness to highlighting these issues. “We are working to keep involved those who are generationally removed from Israel’s founding,” he explains. “There was previously a shared concern about Israel’s security. At the same time, I think, especially for the younger generation, there is increasing concern about policies in Israel and U.S. policies towards Israel. This makes the Congress and its agenda more important.”

What's at stake?

This election will have an impact. Through their role governing the World Zionist Organization (WZO), the delegates impact how $5 billion is spent over the next five years through Jewish organizations internationally, including in both Israel and the United States. The WZO also has an important influence on related national institutions in Israel such as the Jewish National Fund and the Jewish Agency for Israel. All of these institutions have experienced conflict around controversial subjects including the equal recognition of non-Orthodox Jewish denominations and support for Israeli institutions in the Occupied Territories.

There are not many opportunities for Jews throughout the world to vote as relatively equal – on Israel-Diaspora issues that affect them collectively. The WZC elections, generally only every 5 years, are one such opportunity. A review of the slates and their platforms reveals the ability to support virtually every position in regard to these heavily debated issues. So, follow the web to Zionist-Election.org and cast your vote.
It's no secret that kids raised in Washtenaw County frequently branch out to other areas of the country and the world as they launch their adult lives. Chicago, New York, and the Bay Area seem to top the list these days. Yet for those raised in a Jewish framework, life in Israel can be a compelling choice. This is the story of six young adults from Washtenaw County, ages 27 to 33, who are part of the Dror Israel movement, and their decision to stay in Israel and make Aliyah.

Dror Israel is an organization working towards a society of democracy, equality, and peace created through education and living in Israel in an urban educators' kibbutz environment.

Dror Israel movement, along with Maya Lamm and Matan Naamani and several others from Israel and around the world. “Dror Israel is a movement that connected my love of Israel and my desire to make a difference,” says Sophia. Sophia was raised in a conservative Jewish household in Ann Arbor, attending Beth Israel Congregation, where her father Bob Blumenthal currently serves as president. She attended Hebrew Day School of Ann Arbor, Camp Tavor (https://www.camptavor.org/) and participated in the Habonim Dror Workshop program as a gap year after high school. Hebrew Day School is the name for Dror Israel serving English language countries.

Sophia works on the Dror Israel fundraising and outreach team, creating strong relationships between international Jewish communities and Israel. She, along with others profiled here, is enrolled in a five-year “Informal Education” degree program at Beit Berl College, a multidisciplinary college focused on training educators.

Maya Lamm

“I grew up in many Jewish frameworks in Ann Arbor,” says Maya Lamm. “My family and I were members of Beth Israel Congregation and went to services often as a child, including of course my own bat mitzvah. I also attended Hebrew School at Beth Israel until high school and worked there as a madracha (counselor/ teacher) afterwards. Throughout high school I attended Keshet (community-wide program teaching modern Hebrew), and I continued studying Hebrew in high school as well. And of course, I went to Camp Tavor and Ken Pardes (youth group) as part of my movement membership in Habonim Dror North America, culminating in participating in the gap year Workshop program in Israel. In addition to those structured activities, I grew up in an Israeli, Hebrew-speaking family and had a strong consistent connection to Israel.”

“I made aliya with my core group from Habonim Dror, including Matan Naamani and Sophia Blumenthal. We decided together that we wanted to explore collective life in Israel centered around education and social justice.” Currently Maya is a national educational director in HanNoar HaOved, the Israeli partners of Habonim Dror and youth movement associated with Dror Israel.

Yasaf Warshai

On his upbringing in Ann Arbor Yasaf Warshai comments, “Being part of the Ann Arbor Reconstructionist-Habad Workshop group, made me realize that point didn’t have a single fixed meeting place, meant that I was introduced to a variety of Jewish spaces from a young age, including Beth Emeth, Beth Israel, the JCC, and houses of many people in the community. My mother working at Hebrew Day School of Ann Arbor also meant I had lots of interactions with other Jewish kids.”

“I attended Camp Tavor starting at age nine, and it’s hard to put into words just how big of an impact that had on my life. Experiences of friendship and unwavering acceptance, of fun and learning and caring for others in a deep way, and of letting go of fear of judgment, were all things that I experienced at Camp Tavor that shaped me as a person.”

“Participating in the Workshop gap year in Israel, I connected in a deeper way with the ideas I had learned to love at Camp Tavor – ideas like living and working together in community, as well as a deeper connection with Israel.”

“In many ways moving to Israel was a continuation of those same values. I knew that I wanted to work collectively in some form. And I knew that I wanted to do so in a way that was connected to and contributed to the society around me, not in a reclusive or closed-off way. Dror Israel represented the opportunity to do just that, along with a like-minded group of people who I had been fostering a connection with for the better part of my life.”

Yasaf lives in a Dror Israel urban kibbutz in Tiberias and works in a printing house for the Dror Israel movement. He also runs educational street art workshops.

Matan Naamani

Matan Naamani attended Hebrew Day School of Ann Arbor and had his bar mitzvah at Beth Israel Congregation. He attended Camp Tavor, as a camper, counselor, and coordinating staff member, and he participated and then became a leader in the Habonim Dror youth group. “I made aliya with my core group in Habonim Dror, which formed towards the end of my university studies, including Ann Arbor locals, Sophia Blumenthal and Maya Lamm,” says Matan.

“Shortly after arriving in Israel, I began working at a youth center for at-risk youth run by Dror Israel in Akko. Our partnerships with the local government, and members of Dror Israel opened opportunities for work, friendship, economic benefits, cultural exposure, and meaningful relationships with tzavbarim (native born Israelis).”

“Alongside the local welfare department and the national Ministry of Education we were able to start some very interesting new programs for finding and reaching out to demographics of at-risk kids that would otherwise slip through the cracks in the existing welfare and education systems.”

Currently Matan works as financial director for the northern district of the Dror Israel youth movement in Israel (HanNoar HaOved), which includes 13 local branches in cities and kibbutzim.

Yeflena Adelman

Yeflena Adelman was a fourth grader when her family moved to Ann Arbor. The family joined Beth Israel Congregation and Yeflena attended Hebrew School there. In fifth grade, Yeflena’s family moved to Saline. There were few Jewish kids in Saline and it was important for her family that she develop a strong Jewish identity. So Yeflena attended summer camp at Camp Tavor, where she thrived and eventually became a counselor.

“I stayed active in Habonim Dror and Camp Tavor throughout my years in university,” says Yeflena. “After graduating from college, I worked on the Habonim Dror national staff in New York City for two years and then became a madracha (counselor) in Israel. I deepened my partnerships in Israel and felt I could actualize my visions for society and live in a meaningful way by continuing to be in the Dror Israel movement, and I decided to stay in Israel and make Aliyah.

“I am an educator at a high school in Carmiel that is at the forefront of Social Project Based Learning. It aims to take the informal education we grew up on in the youth movement and implement it in the formal school setting. Hundreds of educators visit the school every year to learn about dialogical education.”

Dafna Eisbruch

Dafna Eisbruch’s upbringing in Ann Arbor featured attending Hebrew Day School of Ann Arbor, spending summers at Camp Tavor (as a camper and then counselor and staff), teaching religious school at Temple Beth Emeth, and attending Kesher (community-wide modern Hebrew program). As a family, the Eisbruchs are members of the Ann Arbor Reconstructionist Congregation. After a gap year in Israel, Dafna attended University of Michigan and then made the decision to pursue life in Israel.

With a passion for shared existence work, Dafna initially lived in a Dror Israel urban kibbutz in Haifa and facilitated youth groups in the Arab villages of Sakhnin and Kfar Manda. She was trained at Beit Berl’s outdoor education program to conduct school trips to the northern parts of Israel.

Currently, Dafna works as a journalist for the online publication Davar (https://en.davar1.co.il/) which is affiliated with the Histadrut, Israel’s main labor union. “At Davar, I research and share information on topics around health, public safety and a just society” comments Dafna. “I feel like my life in Dror Israel is a natural continuation of my upbringing in the Jewish community in Ann Arbor.”

Sophia, Maya, Matan, Yeflena, Yasaf and Dafna welcome hearing from anyone who’d like to know more about Dror Israel, life in an urban kibbutz or just to say hi. They invite any Ann Arbor residents to come see the projects they are working on in Israel. Sophia (sophia@blumenthal@gmail.com) is a natural contact point as she works on Dror Israel outreach.
A Lesson from the Godless Book of Esther

Rabbi Jared Anstandig, special to the WJN

It is remarkable that we consider the Scroll of Esther to be a sacred book. Not only that, but we dedicate an entire holiday, the holiday of Purim, to reading and celebrating the story. But, if you really think about it, the events that Purim commemorates are hardly religious.

There is no magick oil lasting for eight days, no splitting of a sea, no dwelling in huts. It’s a story of a woman who masks her identity as a Jew, intermarries, and by virtue of being in the right place at the right time, successfully thwarts an anti-semites attempt to eradicate the Jews. It’s a powerful story, no doubt. But, a religious story? God’s name does not even appear one time in the entire scroll! So, how did this story and the holiday of Purim make their way into our calendar and Bible?

Perhaps this story is so significant precisely because God and religion are so absent. The Talmud in tractate Sabbath (page 88a) reports that when the Israelites stood at Mount Sinai to receive the Torah, God lifted the mountain over their heads and threatened them, “If you accept the Torah, God will do it for us. But in the times of Purim, God was entirely absent. Every twist and turn of the story of Esther could be explained by coincidence, luck, and human initiative. Nonetheless, the Jews of Persia saw God hidden behind the scenes. Their salvation wasn’t merely happenstance; The God of Israel stood by their side from beginning to end.

This is why the story of Esther is so crucial to our religion. It reminds us that though we may not see the Hand of God in our daily lives, it is most certainly there. As a teacher of mine often pointed out, if you shuffle the letters of the Hebrew word for coincidence (“mikre,” spelled “mem,” “kuf,” “reish,” “yud”), you get the words “Just from God” (Rak Melsham). This Purim, may we be able to recognize the hidden workings of God in our lives.

Remembering to blot out the memory of Amalek

Rabbi Aharon Goldstein, special to the WJN

The holiday of Purim will take place on March 10. The Shabbos before Purim is the first Shabbos of March, March 7, and we will be reading the story of Amalek. The reading is called Parashas Zachor — to remember — referring to the story of Amalek. Since Haman was a descendant of Amalek, it is quite appropriate at this time of year to tap into his ancestor and to fulfill the Mitzvah that says we have to remember what Amalek did to us. When we look in the Torah there are two places that speak about blotting out the memory of Amalek. One is in Exodus 17:14 in the portion Ki Teitzei. The difference between the two stories is that, in Beishulach, “God” will blot out the memory of Amalek but in Ki Teitzei there is a commandment for the “Jewish people” to blot out our memory of Amalek.

The commandment in Deuteronomy/Ki Teitzei tells us that “we” have the obligation to blot out the memory. However, a question arises. How do we blot out a memory? In Beishulach there is no question — God will do it for us. But in Ki Teitzei the obligation is on “us” to forget on our own accord — how do we do this?

Furthermore, the very text of the Torah tells us that we have to remember the story of Amalek is a contradiction to the commandment to blot out his memory. By reminding ourselves of what Amalek did brings up memories of his deeds.

We are recognizing it and reminding ourselves. The Torah says to remember what Amalek did and at the same time we have to blot out his memory! So do we both remember what he did and blot out the memory of what he did?

Reminding ourselves of what he did while at the same time blotting out his memory is not a contradiction. On the contrary, it is an obligation for every Jew to remember, at all times, what Amalek and his descendants have done to us. Blotting out Amalek is blotting out a memory.

So how do we get rid of Amalek? We do it by blotting out all memories of Amalek. There is a custom where people used to write the name of Amalek on a piece of wood or stone and wait for Purim to come. Then, during the reading of the Megilla, when the name of Haman was mentioned (Haman was a descendant of Amalek); they would bang the stones and wood to show that Amalek is not a memory of the name of Amalek. We can see that this custom is two parts: first we write the name, then we “blot out” the name. Therefore, we remember the name in order to blot out the name.

However, the way we look at this in the Megilla, the Torah tells us that the Name of God will be complete and His throne will be complete. This will be with the coming of Mashiach—may it be speedily in our days.

A Esther’s responsibility...and ours

Rabbi Robert Dobrusin, special to the WJN

And who knows, perhaps you have attained for royal power just such a critical moment. Mordecai’s impassioned plea to Esther in which he urges her to tell the king about the plot against the Jews is one of the most dramatic moments in the book of Esther. He begs her to see her role as queen as enabling her to do what would not have been doable—and in fact was not—as the Jews faced the threat of annihilation.

We sometimes overlook how dramatic the story of Megillat Esther really is. After all, we are often too preoccupied with costumes and celebration to see it clearly. However, we know how the story comes out in the end. But, we would do well to pay close attention to the story as it can teach us important lessons. What do we learn from this story and from Amalek?

It is remarkable that we consider the Megilla the first Shabbos of March, March 7, and the Megilla reading is called Parshas Zachor— to remember an ancestor. Today, Amalek is represented by anything that will try to merely cool off the enthusiasm the Jews had to receive the Torah. He didn’t try to tell them not to receive the Torah, he more cunningly tried to merely cool their excitement for doing something spiritual and holy. The Torah says that whenever one gets this feeling of cooling off from something spiritual, one should “blot out Amalek.”

So how do we get rid of Amalek? We do it by blotting out what Amalek did and blotting out the memory of what he did. Therefore, we remember what Amalek did to us, all the time until this day, we must blot out and get rid of that memory and anything that is associated with him. Just from God!” (Rak Melsham). This Purim, may we be able to recognize the hidden workings of God in our lives.

As Frank Galvin taught us: “we need only to make a difference. As Frank Galvin taught us: “we need only to make a difference. We sometimes trust others to do it for us, but in Ki Teitzei the obligation is on “us” to forget on our own accord — how do we do this? Therefore, we then blot out the name of Amalek. We can see that this custom is two parts: first we write the name, then we “blot out” the name. Therefore, we remember the name in order to blot out the name.

Furthermore, the very text of the Torah tells us that we have to remember the story of Amalek is a contradiction to the commandment to blot out his memory. By reminding ourselves of what Amalek did brings up memories of his deeds.

So how do we get rid of Amalek? We do it by blotting out what Amalek did and blotting out the memory of what he did. Therefore, we remember what Amalek did to us, all the time until this day, we must blot out and get rid of that memory and anything that is associated with him. Just from God!” (Rak Melsham). This Purim, may we be able to recognize the hidden workings of God in our lives.
Chabad and JCC plan “Purim in Mexico”
Sora Gordon, special to the WJN

Purim is one of the most beloved holidays celebrated by Jews all over the world, from Australia to America, New Zealand to Nova Scotia. This year, Chabad of Ann Arbor in conjunction with the Jewish Community Center will be celebrating the holiday of Purim in Mexico, and they are hoping you’ll join them.

Both Chabad of Ann Arbor and the JCC strive to consistently create new and creative ways to fill the Jewish holidays with joy for everyone from children to adults alike, and Purim provides a perfect opportunity for them to think outside the box. Traditionally, Purim is a holiday celebrated with fun and food, light and joy. Chabad and the JCC plan on doing just that, but with a fiesta-themed twist that promises plenty of fun for the entire family. There will be music, dancing, fun and games for all ages.

“We decided to stick with an international theme for a reason,” says Chabad of Ann Arbor director, Shternie Zwiebel. “Jews all over the world have been celebrating the holiday of Purim for hundreds of years, so we wanted to unify the experience by showcasing what Purim celebrations in other regions and communities might look like.” Jessica Gillespie, a representative of the JCC, agrees. “Every year, we at the JCC look forward to joining forces with Chabad to bring joy to the celebration of Judaism. Last year’s Purim in Israel program was so popular, it only makes sense to keep the travel bug going. Purim in Mexico is going to be even bigger and better than ever!”

The festivities will take place on Tuesday, March 10, beginning with a Megillah reading at 5:15 p.m., in which the story of how the brave Queen Esther teamed up with her cousin Mordechai to save the entire Jewish people from the wicked Haman will be told. The reading will be followed by a fun-filled fiesta for the whole family at 7:45 p.m., which will feature Mexican cultural staples such as a Mariachi band, piñata, and a delicious dinner spread of tacos, guacamole, Mexican-style tortilla chips, non-alcoholic margaritas and more.

Of course, no Purim celebration would be complete without costumes, seen as a staple of the holiday, so of course, guests are strongly encouraged to come in their favorite Purim costume. Chabad and the JCC are known for their amazing Purim events that are anticipated all year long, and focus on Jewish unity and togetherness. So mark your calendars for Purim in Mexico—it will be one fiesta you won’t want to miss!

The cost of Purim in Mexico is: At the door $40 per family or $12 per person, before March 5 $35 per family $10 person.

Chabad Hebrew School
Sora Gordon, special to the WJN

When many children think of an ideal Sunday morning, they think of sleeping late, playing video games, or hanging out with their friends. For some very lucky students in Ann Arbor, the ideal, fun-filled Sunday also includes a morning at Chabad Hebrew School.

The words Hebrew School and fun don’t usually go together, and many adults have less than fond memories of Sunday afternoons spent in stuffy classrooms, prepping for their Bar and Bat Mitzvahs. But Chabad Hebrew School takes another approach entirely.

“The goal of CHS is to create an educational yet entertaining environment where students look forward to attending classes and learning about their Jewish heritage. “From the beginning, our goal was to get our students excited about learning about all sorts of Jewish holidays and customs,” says Shternie Zwiebel, the Chabad Hebrew School director. “We are now entering our 6th year at CHS, and I’m happy to say that each year we more than meet our goal in that regard, as our students eagerly look forward to class and seeing which exciting way the lesson will be brought to life that week.”

Each week brings something new at CHS, as the faculty take pride in their innovative curriculum, bringing a new perspective on Jewish heroes and history through games, crafts, interactive activities, and more. Right now, the students are actively engaged in the international JewQ, a friendly Torah knowledge championship competition where children learn and get tested on basic concepts in Judaism, mastering the material along with children from Chabad Hebrew Schools around the world. The regional competition took place in early February, with CHS’s own students Scarlett Epstein and Ari Shtein among the top winners!

Another school-wide favorite is the Rosh Chodesh celebration that celebrates each new Jewish month, and highlights the students whose Jewish birthday falls in that month. Each student gets to feel special at their group birthday celebration, while learning about the significance of the Jewish month in which they were born. They also finally get to redeem the tokens they earned for their classwork and effort over the past month for prizes in the monthly prize store—an incentive system that has proven to be both effective and eagerly anticipated, month after month.

Zwiebel takes particular pride in her Hebrew reading program, which has been noted to be one of the primary draws of her CHS program. Facilitated by dedicated and caring University of Michigan students in a nearly 1:2 ratio, each student gets the special undivided attention they need to thrive in the Hebrew reading program. In this program, the children progress from recognizing letters and vowel sounds to reading full words and sentences faster than they would have dreamed possible—all thanks to the individualized attention they receive with the specially formatted Hebrew reading curriculum.

While each age group has a specially curated program to suit their educational needs, the middle school VIP group has been become incredibly popular. It offers a range of educational experiences, from social justice projects, to speakers, to a cultural cooking class—everyone’s favorite. Children and parents alike have been incredibly satisfied with CHS year after year, and this year is no exception.

Steinways at the front
Martin Shichman, special to the WJN

The Victory Vertical Project: The Musical that Won WWII, will be at the Yankee Air Museum, March 8, noon to 3 p.m. with brunch. During this lecture/recital, Dr. Gary Pederson, Eastern Michigan University Professor of Piano, will talk about the Steinway and Sons pianos that were delivered to United States soldiers at the front during the Second World War. Dr. Pederson will address, among other things, antisemitic accusations leveled against the Steinway family (they were not Jewish) as well as the Jewish musical traditions informing many of the songs played by American GIs. He will also play the music our soldiers listened to, the music that inspired their victory.

Doors to the Yankee Air Museum will open at 11:30 a.m. with the lecture/recital beginning at noon. There will be a brunch and Yankee Air Museum docents will provide guided tours.

The Victory Vertical Project at the Yankee Air Museum is sponsored by the EMU Center for Jewish Studies, the EMU School of Music and Dance, and the Steinway Piano Gallery of Detroit. It is a free but ticketed event. To make a reservation either call 734- 487-5634, or go to true.mu/victoryvertical.
**Federation partners with 2 for seder**

Courtney Bushnell, special to the WJN

With rising antisemitism abroad, in our nation, and in our local communities, many have asked: "How can we contribute to the fight against hate?"

This is precisely the question that Marnie Fienberg asked herself after her mother-in-law, Joyce Fienberg z’l was murdered in the attack at the Tree of Life Synagogue in Pittsburgh. Marnie wanted to do something to combat this hate and even better, take action to proactively prevent it. She envisioned an approach that would enable every individual, and the collective community, to make personal impact in the fight against antisemitism.

Her vision led to the creation of 2 for Seder; a means to directly fight antisemitism by building bridges between communities, faith groups, and individuals. How? By simply inviting two people outside of the Jewish community to a Seder meal. Truly, 2 for Seder is a simple idea, but it has the potential for incredible impact.

The 2 for Seder website states, “Direct, positive participation in any new religious experience impacts the individual in a profound manner. The new experience creates both relationships and direct firsthand knowledge. In turn, this improves attitudes, not only toward the individual but the entire religion.”

The Jewish Community Relations Committee (JCRG) of the Jewish Federation of Greater Ann Arbor is excited to partner with 2 for Seder in its efforts to build bridges and strong collaborative relationships in the broader Washtenaw County community.

"Decky" Alexander, chair of the JCRG stated, "the 2 for Seder project gives us a way to bring friends and strangers to our homes, tables, and histories. Individuals interested in joining the 2 for Seder movement can take two steps in order to participate. First, invite two individuals who have never attended a Seder before to their home to share a Seder experience with them. Next, register on 2ForSeder.org to receive a free 2 For Seder home kit that can be used to guide hosts and guests through their first Seder experience together.

Marnie Fiennberg reported, “Last year thousands participated in almost 1,000 Seders... There were bridges built with Love and Matzah having impact across almost every state and province.” By partnering with 2 for Seder, the JCRG of the Jewish Federation of Greater Ann Arbor looks forward to contributing to this collective effort of building bridges with our neighbors, colleagues, and friends.

As individuals, we all have the ability to prevent hate. So the question is, who will you invite to your Seder?

For more information visit Jewishannarbor.org, 2ForSeder.org or contact Courtney Bushnell at intern@jewishannarbor.org.

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**Federation offers opportunity to participate in Jewish communal needs and aspirations**

By Eileen Freed

What are the key issues facing the Jewish community today? Ensuring the next generation is connected to our heritage; antisemitism; maintaining a connection to Israel and the rest of the Jewish world; security; ensuring long-term financial sustainability for our communal infrastructure; fostering unity in a time of division; and taking care of people, families and communities in need. There are just a few that come to mind.

With rare exception, it is difficult for individual donors to have a significant impact in addressing the big issues of the day. The Jewish Federation’s Annual Community Campaign allows our community, in concert with an entire global system, to have an impact that goes far beyond any one individual or organization.

**Local Impact**

Locally, the Annual Community Campaign raises funds to which allow our partner organizations to focus on their missions of engagement, education, and caring. The campaign also supports programs and communal partnerships that strengthen our community, such as professional development for our Jewish educators, and scholarships for Jewish summer camp and Israel experiences. The Community Engagement Fund, established last year, provides programs such as Community Conflict and Bat (this year on May 8, 2020), which bring us together for a common purpose.

**National Impact**

The power of the collective extends beyond Washtenaw County. Our national organization, Jewish Federation of North America (JFNA), provides access to services, opportunities and initiatives we would be unable to access on our own. These include outstanding leadership development opportunities like National Young Leadership Cabinet, support from the Israel Action Network in combating municipal and academic anti-Israel activities, and the recent growth of the security consulting and maintenance programs offered by the Secure Communities Network.

Many people are not aware that JFNA has an office in Washington, D.C. and advocates on behalf of the collective system of Jewish communities on a range of domestic issues from disability rights to increased funding for non-profit security grants. Our own Jewish Family Services has recently received a grant from JFNA’s Center for Advancing Holocaust Survivor Care. These awards come from federal and philanthropic sources to which our community would not have access on its own.

The success of this advocacy is only possible because JFNA is able to speak on behalf of our collective communities.

**Global Impact**

On the international front, we are a part of a global system that wraps the world, caring for Jews wherever they are and fostering vibrant Jewish life in communities that, until a few decades ago, did not have a Jewish future. We have an impact through JFNA and traditional partners, such as the Joint Distribution Committee (JDC), Jewish Agency for Israel (JAFI) and ORT, and newer collaborations with Birthright, HiKil International and Moshé House.

By participating with 46 other Federations on the Israel Religious Expression Analyst, we are able to provide meaningful support for organizations working for religious pluralism and equality in Israel – an impact we would not be able to achieve on our own. A JFNA team in Israel coordinates these and other efforts on our behalf, overseeing the transfer of $56 million of designated grants to hundreds of non-profits and keeping watch on areas around the world that may need assistance from world Jewry.

When you participate in the Annual Community Campaign, you make all of this happen. Together, as a community, we take care of our local needs and we take care of Jews around the world, wherever they are. The values we share as a community can be reflected by how we come together as a collective to address the great issues confronting our community.

For more information about how you can be a partner in addressing the needs and aspirations of the Jewish community, please visit www.jewishannarbor.org or contact Chief Development Officer, Sharyn Gallatin (sharyn@jewishannarbor.org) or 734-773-3535.

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**My five weeks in Israel**

By Renee Starosta

This past summer, I went to Israel for five weeks with forty-seven strangers on Machaneh Bonimot Israel (MBI). It seemed normal at first, this was just the next level in my Habonim Dror camp experience. Either you spend the summer touring the United States or you venture into the unknown to the homeland you have heard so much about. It turned out to be a summer I will never forget, all beginning with a twelve hour plane ride with my in-law, Joyce Fienberg who was murdered in the attack at the Tree of Life Synagogue in Pittsburgh. Marnie Fienberg described her as "Deeply" Alexander, chair of the JCRG, stated, “the 2 for Seder project gives us a way to bring friends and strangers to our homes, tables, and histories.”

Individuals interested in joining the 2 for Seder movement can take two steps in order to participate. First, invite two individuals who have never attended a Seder before to their home to share a Seder experience with them. Next, register on 2ForSeder.org to receive a free 2 For Seder home kit that can be used to guide hosts and guests through their first Seder experience together.

Marnie Fienberg reported, “Last year thousands participated in almost 1,000 Seders... There were bridges built with Love and Matzah having impact across almost every state and province.” By partnering with 2 for Seder, the JCRG of the Jewish Federation of Greater Ann Arbor looks forward to contributing to this collective effort of building bridges with our neighbors, colleagues, and friends.

As individuals, we all have the ability to prevent hate. So the question is, who will you invite to your Seder?

For more information visit Jewishannarbor.org, 2ForSeder.org or contact Courtney Bushnell at intern@jewishannarbor.org.

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During the trip, we also learned about what life is like for someone in the Israeli Habonim Dror movement and our sister movement, HaNoar HaOved. A key difference is the way we come together. Instead of camps, Israelis have, or less common, communities that meet on a regular basis to discuss social action and have fun. This contrasted with the summer camps in the United States where you are together during the summer and then return to "normal life" during the school year.

We also explored Israel history and current events while visiting Sderot and Tel Aviv, Sderot, Sde Boker Mitpake Ramon, Hadera, and 1 at least passed through it on the way to all the amazing sites, activities and hikes planned for us. In addition to all the sightseeing, there were also activities that helped us develop leadership skills and apply the previous lessons the Habonim Dror Movement taught us during camp.

In the beginning of our trip, everyone stuck with their respective Habonim Dror camps but it was not long before we all became friends. It was great seeing us all bond over similarities and differences from our camps. One of the ways we learned about different camp traditions was through Shabbat and Havdalah ceremonies. Havdalah ceremony is a key part of all Shabbats in the Shabbat and Havdalah, the ceremony that marks the end of Shabbat. Representatives from each camp led a Shabbat and Havdalah ceremony according to their individual Habonim Dror camp customs.

During the trip, we also learned about what life is like for someone in the Israeli Habonim Dror movement and our sister movement, HaNoar HaOved. A key difference is the way we come together. Instead of camps, Israelis have, or less common, communities that meet on a regular basis to discuss social action and have fun. This contrasted with the summer camps in the United States where you are together during the summer and then return to “normal life” during the school year.

We also explored Israel history and current events while visiting Sderot, which is located less than a mile away from the Gaza border. This community deals with rockets and attacks on a daily basis. During this trip, we learned about the Israeli-Palestinian conflict and how towns are separated by the Green Line (the demarcation line between Israel, Jordan, Egypt and Syria pre-1967). It was a reality check to see what reality was actually happening in Israel and witnessing the damage and living conditions of real people.

The trip was more than just touring and eating delicious food (although I was definitely not going back and doing just that!). Through the Habonim Dror movement’s MBI experience and the support of the Jewish Federation of Greater Ann Arbor’s Israel Travel Subsidy and the Susan L. Lichner Memorial Endowed Scholarship fund, I was able to connect and make memories in a place that I had only heard about through scripture. I was educated and astounded by the culture that was deeply rooted in me since birth. It was not just a destination or homeland, it was a journey.

For more information about the Jewish Federation of North America’s Israel teen Travel Funds, please contact Stephanie Glass, Development and Planning Associate, at stephanie@jewishannarbor.org or 734-773-3535.
"I don’t know what I would do without her"

YOU POWER THE PROTECTION OF THE MOST VULNERABLE

Lilia, a 73-year-old living in Ukraine, was born shortly after the end of World War II to parents who survived the Holocaust. She grew up strong and resilient, taking pride in her ability to care for herself. This all changed suddenly when a stroke left Lilia virtually bedbound. Forced to retire, she only had a pension of $75 a month to live on. Thankfully, the American Jewish Joint Distribution Committee (JDC) was there to help. Through them, Lilia received additional funds for food, allowing her to use her pension on medicine. The JDC also provided Lilia with a homecare worker who cares for her daily. Despite these difficult circumstances, Lilia is surviving and feels the support of her worldwide Jewish community through the help of the JDC.

Your support of the Jewish Federation of Greater Ann Arbor powers organizations like the JDC. Across towns and across oceans, your support powers innumerable moments that build, ensure, and enrich Jewish life.

This Purim, bring the mitzvah of Matanot La’evyonim (giving to the poor) by making a gift to the 2020 Annual Community Campaign.

No organization powers more Jewish moments than Federation.

GIVE TODAY

www.jewishannarbor.org/donate
The Jewish Federation of Greater Ann Arbor is excited to announce the LIFE & LEGACY community partners. The partners include:

- Ann Arbor Jewish Cultural Society
- Ann Arbor Orthodox Minyan
- Beth Israel Congregation
- Chabad of Ann Arbor
- Eastern Michigan University Foundation
- Hebrew Day School of Ann Arbor
- Jewish Community Center of Greater Ann Arbor
- Jewish Family Services of Washtenaw County
- Jewish Federation of Greater Ann Arbor
- Michigan Hillel
- Temple Beth Emeth

If you have any questions about the program, please contact LIFE & LEGACY Coordinator Margaret Schreiber at margaret@jewishannarbor.org or call 734-773-3538
Federation

Community organizations participate in Stop the Bleed

Isaac Ellis, special to the WIN

A ny of us can act to save a life. These words, spoken by Matthew Budd, Inury Prevention Coordinator at St. Joseph’s Mercy Ann Arbor, hung in the air as they addressed the need to have the ability to act in an emergency. As Angela Combs, co-presenter and Faith Community Nurse Liaison, put it, “Our hope is to connect people in the community with the knowledge and skills they would need to help save a life – to say yes when called to serve.”

The training opportunity, hosted by the Community Security Committee and the Jewish Federation of Greater Ann Arbor, and funded by the ongoing Community Security Campaign, is the first in a planned series of training events coordinated on the community-wide level. For Dave Nelson, Chair of the Community Security Committee, community is the key: “It assures that we’re all on the same page, applying the current best-practices in an emergency. It’s also the perfect opportunity for members from different parts of our community – ones that don’t necessarily get to interact much – to see and support each other.”

Present were members of the staff, boards, and committees from Chabad House of Ann Arbor, The Federation, Hebrew Day School, Ann Arbor Reconstructionist Congregation, Temple Beth Emeth, U of M Hillel, and the Ann Arbor JCC. The group asked questions and dug deep into a presentation by Budd and Combs, and then had the opportunity to practice packing various wounds and using tourniquets on life-like dummy legs. Aversions to blood, the idea of “probing a wound,” reactions during an emergency were discussed and, ultimately, overcome. Said one participant, “While no one wants to think about the kinds of situations that might require these skills, we need to put those feelings aside to ensure we are prepared.”

The Stop the Bleed program came about in the aftermath of the tragedy at Sandy Hook Elementary School in 2012. While reviewing autopsy reports, trauma surgeon and Regent of the American College of Surgeons (ACS), Lemworth M. Jacobs, Jr., MD, FACS, found results indicating severe bleeding to be the true cause of death. With recommendations from experts in emergency medical care, law enforcement, and the government, the White House launched a national campaign in October of 2015. There are over 150,000 injury-related deaths in the U.S. each year and statistics show that over 20% of them could be prevented with training like Stop the Bleed.

The Community Security Campaign continues through August of 2020 and is raising money to fund community-wide security assessments, security enhancements to buildings, and training programs including Situational Awareness, Greeter/ Usher Training, and Stop the Bleed. For more information or to give, visit www.jewishannarbor.org or contact Sharyn J. Gallatin at (734) 733-3533. For information on Stop the Bleed, visit www.stopthebleed.org.

Laughter, wine, and cheese: A winning combination at the Women’s Philanthropy Wine and Cheese Tasting

Stephanie Glass, special to the WIN

O n Thursday, February 6, over 40 women gathered to sample delicious cheeses, sip a variety of wines, and connect at the Jewish Federation of Greater Ann Arbor’s Women’s Philanthropy Wine and Cheese Tasting. This tasting, hosted and led by Joyce Gerber, co-chair of Women’s Philanthropy, shared that she was “delighted to see such a great and diverse group of ladies tasting. From the amazing selection of cheeses to the lovely conversations, it was wonderful to have such a large gathering of Jewish women from our community. I cannot wait to bring this energy to our March 19 event.”

Sustainability

Exploring the Jewish value of zero waste with Women’s Philanthropy

Stephanie Glass, special to the WIN

W hat is Jewish about composting or using a reusable water bottle? How can the community work together to reduce waste through simple actions? On March 19 at 7 p.m., join the Jewish Federation’s Women’s Philanthropy Committee as they address these questions and more at “Sustainability through Community: Exploring the Jewish Value of Zero Waste.” This immersive event, held at the JCC of Greater Ann Arbor, will highlight ways in which individuals can create sustainable change in their daily lives through such actions as composting or reducing the use of single-serve items.

Beth Israel Congregation, a 2020 Hazon Seal of Sustainability Cohort organization, will be providing kosher plant-based treats for attendees to enjoy as they learn tips from experts representing Recycle Ann Arbor and Hazon; the Jewish Lab for Sustainability. Attendees will also hear from community members regarding their personal path to incorporating zero waste practices, including Judy Freedman, a member of the Women’s Philanthropy Committee. She became an active composter when she began collecting kitchen waste for Ann Arbor’s compost collection. She shares that soon after starting the process she “immediately saw just how much I had been sending to our landfills and what an impact this was having on our environment.” Through expert tips and lessons shared from the community, attendees will leave this event with a deeper understanding of how sustainable change can occur through accessible, daily actions. Registration is now open at www.jewishannarbor.org/ecojudaism20.

For more information about these events or Women’s Philanthropy, please contact Sharyn J. Gallatin, Chief Development Officer at sharyn@jewishannarbor.org or 734-773-3533.

Federation hosts AG Dana Nessel

Stephanie Glass, special to the WIN

On Wednesday, January 22, the Jewish Federation of Greater Ann Arbor’s Cardozo Society and Jewish Community Relations Committee (JCRC) hosted Dana Nessel, Attorney General of Michigan, Over 115 people heard from AG Nessel as she discussed the rising risk of White Supremacy and her work to keep Michigan and the United States an open place for refugees and immigrants.

JCRC Chair Deacky Alexander shared how AG Nessel’s speech was especially impactful as she “did not hesitate to share how her own personal and family history, specifically regarding the persecution and loss her extended family endured during the Holocaust, informed why she decided to run for Attorney General and pursue a path in public life.”

For more information about the Cardozo Society or the JCRC, please contact the Federation office at 734-677-6100 or info@jewishannarbor.org.
FRANKEL EVENTS

March 2020

Yiddish and Trauma Studies

Mar. 12, 1:00 PM
Frankel Institute Fellows: Harriet Murav and Hannah Pollin-Galay and Guest Scholar: Ann Cvetkovich, Carleton University
Room 2022, 202 S. Thayer St.

Global Yiddish Networks

Mar. 16, 1:00 PM
Frankel Institute Fellows: Dov-Ber Kerler, Amy Kerner, Eli Rosenblatt, and Nick Underwood and Guest Scholar: Kathryn Hellerstein, University of Pennsylvania
West Conference Room, Rackham Graduate School, 915 E. Washington St.

“Translating the Holocaust”

Mar. 17, 7:00 PM
Justin Cammy, Frankel Institute Fellow
JCC of Metro Detroit, 6600 W. Maple Rd, West Bloomfield

“Our Father”: The Medieval Abrahamic Religion(s)

Mar. 24, 4:00 PM
Sarah Straumsa, The Hebrew University of Jerusalem
Room 2022, 202 S. Thayer St.

“The Almighty Salad”: Jewish Vegetarianism and the Backlash in the Yiddish Press

Mar. 25, 7:00 PM
Eve Jochnowitz, Frankel Institute Fellow
JCC of Metro Detroit, 6600 W. Maple Rd, West Bloomfield

Orientalism and Monotheism: Renan on Judaism and Islam

Mar. 26, 1:00 PM
Guy G. Straumsa, The Hebrew University of Jerusalem
Room 2022, 202 S. Thayer St.

30th Belin Lecture: “It Can Happen Here”: Antisemitism, Gender, and the American Past

Mar. 31, 7:00 PM
Pamela Nadell, American University
Forum Hall, Palmer Commons, 100 Washenaw Ave.

Farming While Black, continued from page 1

indigenous farming practices, and end food apartheid.

In a recent interview in The Sun magazine, Penniman talks about her connections to her West African, Haitian and Jewish ancestors and spirituality. “We use the shmita year, the fallow year: Once every seven years the land gets to rest and does not produce crops for human consumption. Most recently we did that in 2015. It’s good for humans, too, because we need a break and time to focus on other things. We do mikveh, a ritual bath, periodically throughout the season. It’s a way of experiencing the essence of the divine and reaffirming our values. We also follow pe’ah, the practice of leaving the corners and the gleanings for the poor. We don’t do that literally, because we don’t live in a society where poor people come through and pick the gleanings, but we do reserve a portion of the harvest — more than the 10 percent that’s required — for low-income people. A third of our crop goes to people who have low incomes and/or use government assistance for their food. We price our farm shares on a sliding scale, so folks who have more money pay more, and those with less money can pay less…. Every spring we have AfroFeder, which is a combined African American and Jewish ritual that honors the legacy of Harriet Tubman and other freedom fighters using the structure of the Jewish Passover Seder. It brings the Jewish community, the black community, and black Jews together to set intentions for what freedom will look like for us in the coming season.”

The March 9 2020 Summit will be held on the campus of the Washtenaw Community College in the Morris Lawrence Building, 4800 E Huron River Dr. Sliding scale tickets are available beginning at $15 and includes breakfast, lunch and snacks! Visit their website at Localfoodsummit.org to register. The event will begin at 8 a.m. Leah Penniman’s keynote will be at 3 p.m.
Israel Center @ the J presents

Israel Conversations with Rabbi Arik Ascherman

Thursday, March 26, 2020
@ the J, 2935 Birch Hollow Drive

6:00pm | Dinner with Rabbi Ascherman
$100 suggested minimum donation, rsvp to Harvey Somers, harveysomers@gmail.com

7:30pm | Presentation: “Use & Abuse of Power: Challenges of Zionism Today”
Free, open to all. Presented by the Israel Center @ the J via support from the D. Dan & Betty Kahn Foundation.

Friday, March 27, 2020
@ Beth Israel Congregation, 2000 Washtenaw Ave.

12:00pm | Lunch and Learn: Rabbinic View of Human Rights in Israel (B.Y.O. dairy lunch)

Visit jccannarbor.org for more information.

The opinions expressed by Rabbi Ascherman are his own, and do not necessarily reflect the views of any co-sponsoring agency or its leadership, membership, clergy, or staff.

Co-sponsored by the Ann Arbor JCC, Ann Arbor Reconstructionist Congregation, Beth Israel Congregation’s Social Action Committee, Jewish Cultural Society, Pardes Hanna, and Temple Beth Emeth’s Social Action Committee.
BIC Events for March 2020

Blood Drive
Sunday, March 1, 9:30 a.m. – 3:30 p.m.
Saving a life is one of the most important mitzvot in Judaism, so be sure to schedule an appointment to donate blood at our blood drive! To register for an appointment, go to www.redcrossblood.org, under Give Blood, click on Find a blood drive and enter bic13 into the field. This will allow you to select a time and register. Please contact Amanda Glucklich if you have any questions at engage@bethisrael-aa.org.

Kids Wrap!!
Sunday, March 1, 9:30 a.m.
Join us to learn about tefillin and the Shema prayer. Younger students will learn to wrap with licorice, and older students will wrap with real tefillin. Parents are invited to join us!

Intro to Judaism with Rav Nadav
Sunday, March 1, 15, 19 and 29, 2 p.m.
Though directed at people who are considering conversion, this serious examination of the main dimensions of Judaism—from mysticism, to Talmud, to Jewish Holidays and rituals—is open to anyone who wants to deepen their Jewish literacy. This course is open to members and non-members.

Theology Book Club
Wednesdays, 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.

BIRS Teen-Led Shabbat
Saturday, March 7, 9:30 a.m.
BIRS middle schoolers will lead parts of the service on Saturday, March 7th, followed by kiddush after services. All BIRS families are invited to participate in Shabbat morning services.

Pre-Purim Event for Kids
Sunday, March 8, 10:30 a.m.
Kids ages 2-6, with an adult, will learn about the holiday of Purim, celebrate with food, stories, craft projects, and do a mitzvah project. Please come in costume!

Erev Purim at Beth Israel
Monday, March 9
5:45 p.m. BIRS 4th & 5th Grade Purim Spiel
6 p.m. Dinner
6:45 p.m. Maariv
7 p.m. Hamantashen Road: A Beatles Inspired Purim
Purim at Beth Israel begins with a Purim Spiel by 4th and 5th grade BIRS students followed by a dinner that is open to all. The cost of dinner is $12.00 per person for ages 13 years old and up. All others are free. RSVP for dinner by clicking the link on the Beth Israel homepage (www.bethisrael-aa.org). Maariv begins at 6:45 p.m. and is followed by the megillah which is interspersed with popular Beatles tunes. Both children and adults are encouraged to dress in their favorite costumes (extra credit for characters from Beatles music). Hamantashen are available throughout in the adjoining Social Hall.

Megillah Reading
Tuesday, March 10, 9:30 a.m.
On Tuesday, March 10, at 9:30 a.m., join us for a traditional Megillah reading.

Shabbat Limmud
Saturday, March 14 and 28, 9 a.m.
Held before Shabbat morning services by Rabbi Robert Dobrusin, this session offers a lively discussion on Parashat HaShavua, the Torah portion of the week and other traditional texts. Join us in the library for Torah study over coffee and cake!

Tot Shabbat
Saturday, March 14 and 28, 11:15 a.m.
Tot Shabbat is our special Shabbat morning program for preschoolers and their parents with songs, stories, prayers, and the Shabbat “Mystery Box.” Tot Shabbat meets on the second and fourth Saturday of each month.

Talmud Study with Rabbi Dobrusin
Monday, March 16, 23, and 30, 3:30 p.m.
Rabbi Dobrusin will lead a Hebrew text class, studying selections from the Talmud tractate of Brachot. We will study the text in Hebrew with English translations available. This part of the Talmud addresses the subject of the rituals of prayer and contains material which will refer to familiar aspects of our liturgy today. The class will take place from 3:30-4:45 on Monday afternoons. We hope you will join in this opportunity for text study.

A2 Tribe: Gathering
Wednesday, March 18, 7 p.m.
Tribal Gatherings is an initiative to connect Jewish people in their 20’s and 30’s in Ann Arbor through meaningful topics and mental health to workplace issues. This session will focus on Mental Health issues. Register by clicking the link on the Beth Israel homepage.

Parent’s Night Out
Saturday, March 21, 6 - 9 p.m.
Parents’ Night Out is a new Beth Israel program for PARENTS! Drop off your children (ages 5-15 years old) at the synagogue and enjoy an evening to yourselves. Children will be served dinner and there will be a movie playing along with some crafts. Cost for members is $10 for the first child and $8 for each additional; non-members are an additional $5 per child. Please direct any inquiries to Amanda at engage@bethisrael-aa.org.

TALMADGADGETS

WEST SIDE STORY with James Carter, saxophone
DIANA SYRSE Colección de Realidades
MÁRQUEZ Danzon No. 2
SIERRA Concerto for Saxophones and Orchestra
BERNSTEIN Symphonic Dances from West Side Story
JAMES CARTER, SAXOPHONE
TIMOTHY MUFFITT, GUEST CONDUCTOR
SATURDAY, MARCH 21
8:00 PM | MICHIGAN THEATER
Engage at Beth Israel
By Amanda Glucklich
Beth Israel Congregation continues to grow and change. With Rabbi Nadav Caine as Beth Israel’s new rabbi, a new vision for building community is coming to life. A major facet of this vision involves engagement. As the new Director of Engagement, I am excited to share the many ways in which we are building community and facilitating meaningful engagement opportunities at Beth Israel and around our community.

Creating intentional Jewish spaces where all feel welcomed and at home is important at Beth Israel. We are thrilled to be a part of three local initiatives that aim to foster a strong sense of belonging in our community. These programs serve those who have been chronically underrepresented or have simply felt alienated in the past. They include: Belonging Committee, Special Needs Inclusion Project, and the Detroit-Ann Arbor Keshet Leadership Project.

The Belonging Committee is facilitated through the Jewish Federation of Greater Ann Arbor by Matan, a national organization whose mission is to support Jewish leaders, educators, and communities to meet the educational needs of children, especially those with special needs. We are also part of the Special Needs Inclusion Project (JFS) funded by a grant from the Jewish Women’s Foundation. This project focuses on building a more inclusive Jewish Ann Arbor for families of children and adults with special needs.

Finally, Mira Sussman, Director of Education, and I are part of the newest cohort of Detroit-Ann Arbor Keshet Leadership Project for LGBTQ+ inclusion (Stand with Trans and NEXTGen Detroit). Learning about how to create and support safe spaces for all congregants is just the first step we’ve taken. We plan to assemble a committee (stay tuned!) to address marginalized community members. We want all congregants to feel they can play an active role in making our Jewish spaces welcoming and safe for all.

In this coming year you will notice many alternative and playful ways to engage with Judaism. We are creating new programs while we reimagine long-standing events that are a valued part of our congregation’s history. One new program for children is our Chef Katan workshop. Kids will learn how to cook plant-based dishes from scratch! A2 Tribe is a new group for adults in their 20s and 30s to gather for meaningful conversations on today’s issues, through a Jewish lens. Active older adults in the community can join our Chai 5 events, including Shabbat-inspired bike rides this summer and exploring new opportunities to pray through movement. We invite all congregants to our County Farm Park plot to harvest vegetables to decorate BIC’s sukkah; cut and create flower arrangements for synagogue Shabbat; and learn about sustainability with Project Grow. We hope some of these new offerings will speak to the congregation and community at large.

As we strive to facilitate meaningful and engaging opportunities for our Beth Israel community, we continue to provide educational adult learning classes and ongoing opportunities to participate in traditional and new ways in our religious services. As Ann Arbor’s Conservative/Masorti synagogue, we maintain traditions we hold dear while creating new spaces where all are welcome to celebrate Jewish life at Beth Israel Congregation. We hope you’ll join us! Amanda Glucklich can be contacted at engagement@bethisrael-a2.org; learn more about Beth Israel Congregation at www.bethisrael-a2.org.

Deborah Sacks Mintz, transformative prayer leader
Rabbi Nadav Caine, special to the WIN
Imagine you’re walking through Jerusalem on Erev Shabbat. Out of the tall narrow windows of a stone building you hear waiting on the breeze a wordless melody, a niggun. At first you’re not sure if it’s an individual singing to themselves as they prepare for Shabbos, but then you hear two or three voices join in, as if joining in spontaneous sympathy, one heart to another. As you walk nearer, preparing to pass the building, you hear a chorus, as one voice, what must be a crowded room full of people, all together singing ya-da-hi-da-hi-da-hi, rising and falling like the breathing of a single organism, the kehillah. By the time you round the bend, and the sounds recede, you can make out words to a Kabbalat Shabbat psalm... which one, you’re not quite sure, but it sounds like the Jewish people are one voice, singing to itself as it prepares for Shabbos.

So many of us have had our lives changed by this experience, and so many of us crave to share it with those who haven’t yet experienced it. We have created our home minyan, found our retreat centers, and sought to find this unity through voice and music in shul, as our original liturgy, the Book of Psalms, calls us to do.

Music and song rising from the heart and unifying a Jewish community is a core part of who we are. In different places, in different generations, Jewish communities and song-leaders rise to the call.

In America today, the leading incubator of this form of Jewish expression is the Rising Song Institute of Hadar. During the entire weekend of March 20 and 21, the rising superstar of the Rising Song Institute, Deborah Sacks Mintz, will be our biannual Rosenberg Scholar-in-Residence at Beth Israel Congregation. The Rosenberg Lecture Series is funded and endowered through a generous contribution by Victor and Valerie Rosenberg in memory of Cantor Alfred and Alice Rosenberg.

A transformative prayer leader, musician, and educator, Deborah Sacks Mintz serves innovative institutions around the country as a teacher of Torah and empowered connective prayer.

A Wexner Graduate Fellow and Marshall T. Meyer Rabbinic Fellow at B’nai Jeshurun in New York City, Deborah is also a rabbinical candidate at the Jewish Theological Seminary. So special to our community, Deborah’s degrees in music and religious anthropology are from the University of Michigan! In addition to composing new Jewish music and teaching nation-wide, she regularly performs and records with a wide range of musicians and ensembles. Her debut album of original spiritual music, From The Floor to the Expans, will be released this year.

This March weekend of soulful prayer follows upon our February “Simon & Garfunkel” Shabbat of curated songs connected to Jewish liturgy, and will be followed in April and May by my Folk-Blues Musical Vegetarian Second Seder and our May Motown Shabbat. We continue the musical communal prayer experimentation of our ancestors, and hopefully we break open our hearts to God and to each other in the process.

Kids’ and prayer at BIRS
Mira Sussman, special to the WIN
One of the main goals for Beth Israel Religious School this year has been to strengthen the prayer experience for elementary school students. The students should learn how to participate in a tefillah (prayer) service in age appropriate ways, but also to enjoy the experience, and find community and joy together.

Each Wednesday, second through fifth graders gather in the beautifully renovated M&M Chapel at the start of religious school for a modified Ma’arir (evening) service. As the year has progressed, this has become one of the most fun, meaningful, and fulfilling times of the week. Many students are eager to lead prayers, so that there are often three or four students standing together, holding their prayer books and singing.

Students discuss the meaning of a particular prayer, such as a recent conversation about “Ma’aseh Arvain”, and how the prayer captures the wonder of and gratitude for the dependable cycles of the natural world.

Sometimes students practice reading an unfamiliar passage out loud in Hebrew—many students like this challenge, and by having several students recite a line over and over, others can listen and learn. Sometimes there is a shared intention to think about during the silent Amidah (standing prayer), such as “think about things you are grateful that your parents, grandparents and ancestors taught you.” Afterwards, students share their reflections.

Rabbi Nadav Caine, special to the WIN
Beth Israel Congregation offers families of children and adults with special needs a shared intention to think about during the silent Amidah (standing prayer), such as “think about things you are grateful that your parents, grandparents and ancestors taught you.” Afterwards, students share their reflections.
It’s time to talk about Jews and money. At a time when antisemitism is commonly expressed in online memes, white supremacist dog whistles, and violent hate crimes, the students of the Jewish Communal Leadership Program had questions: How does antisemitism function? Why Jews? Why now? Asking these questions has led to what’s at the heart of antisemitism: myths and realities of Jewish wealth. The JCLP Class of 2020 is eager to start a conversation in our community about Jews and money. As part of the JCLP’s annual Communal Conversation, the second year students will host an interactive program with speakers, small group discussion, and personal reflection to investigate the relationship between Jews and money. The JCLP class of 2020 will completely create, organize, and facilitate the program.

On Sunday, March 29, students and community members will gather at the Trotter Multicultural Center to learn about the historical background and antisemitic tropes that perpetuate harmful stereotypes about Jewish wealth. Social workers need to be aware of and address the reality of Jewish poverty and how it is rendered invisible through antisemitism. Jewish wealth can be a taboo topic because discussing money can be very vulnerable. Societal norms teach that discussing money isn’t appropriate, nevertheless, discussing it is necessary to unpack and combat harmful narratives. This program will give participants the opportunity to ask themselves: What is my personal relationship to money?

The JCLP cohort is excited to shift the campus conversation by identifying the reality of Jewish wealth within the context of wealth at University of Michigan as a whole. This will be a challenging and inspiring space that will encourage participants to be vulnerable. Now is the time to open ourselves up to learning and connecting over topics many were taught not to discuss. The students want to challenge their own understanding of Jewish wealth and power and want the community to feel more equipped to fight antisemitic stereotypes.

The event, titled Jews and Money will take place on Sunday, March 29 at the Trotter Multicultural Center (428 S State St). Doors open at 11 a.m. for registration and schmoozing. The program will run from 11 a.m. - 3 p.m. Register to attend at ssw.umich.edu/r/jclpcc20. For questions or to RSVP, please email JCLP Program Coordinator Paige Walker at vpwalker@umich.edu.

Lauren Fine is a member of the Class of 2020 cohort of the Jewish Communal Leadership Program and studies Management of Human Services at the School of Social Work.
Memoir of a mixed-race Jewish girl
Book review by Eta Gershov

M arra Gad, the author of The Color of Love: A Story of a Mixed-Race Jewish Girl, tells the story of a successful, loving 47 year old woman. Marra Gad is an independent film and television producer living in Los Angeles. She is a graduate of University of Illinois and holds a Masters Degree from Baltimore Hebrew University.

Her memoir, though, in which she describes herself as a ‘triple outsider’—bi-racial, Jewish and adopted, is full of examples of prejudice toward her. Her immediate family raised her in a home full of unconditional love and over the years found it necessary to reject family and ‘friends’ who were overtly racist and did not accept the idea of a non-white Jew.

Born to an unmarried white Jewish mother and a non-Jewish Black father, she was adopted at 3 days old by a Jewish family in Chicago. She did not see herself as different until a classmate said, “Your real parents did not want you. That is why your parents took you in but you do not look like them.” This was her first awareness of being “other.” One glamorous relative, her mother’s aunt Nette, was overtly hostile to her and blatantly favored her siblings. Finally, after telling Marra that ‘black is the worst,’ Nette was banished from the family. She returns later in the book as a pivotal character.

Being ‘caramel-colored,’ Marra is told by African Americans that she is ‘not really’ black. Furthermore, she is not Christian or Muslim and no one seems to have heard of a black Jew. Being mixed race, she is told by Jewish boys/men that she is ‘too complicated’ to take home to their families—and certainly not to marry. One Jewish man arranged a date because “you know Jewish men have jungle fever.”

The second half of the book takes a turn. After 15 years of separation from Nette, her mother is told someone in the family must assume custody of her aunt, who has developed Alzheimer’s. Marra is the only one able to assume this role. I found it heartbreaking that the only time Nette would allow contact with her was after she could no longer recognize her. Marra’s battles with the conservator (badly) overseeing her great aunt’s care are shocking and an indictment of the system that neglects the needs of the frail elderly. Marra shows Nette the unconditional love and caring she always craved from her and takes satisfaction in what I would call a pyrrhic victory. She finally gets attention and acceptance from Nette. The cost is that Nette thinks she is some stranger, not her niece.

In a recent interview about her current book tour, Gad said “At every event, proud grandparents line up to show me pictures of their biracial and multiracial grandchildren, sometimes crying and begging me to tell them that their grandkids won’t experience what I did. While I cannot make that promise to them, I remind them that their grandchildren are not alone and that, together, by speaking openly about how we treat one another, we are making progress. I pray for the day I can say that the things I experienced will not happen to another person, another child.”

It is unclear whether the title deliberately references the great book on a similar subject written one generation earlier, The Color of Water, by James McBride. On the website, Jewschool, reviewer Raphael Magarik reflects, “Gad’s hopeful conclusion reflects a generational difference....It is a newly live possibility that the American Jewish world might become genuinely multiracial. (We) have much to learn from reading The Color of Love and similar books.”

Note: the book includes questions suitable for book clubs. It is in paperback, published by Bolden, Chicago.

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Vegetarian Purim Feast

When Adar enters, joy increases. This is the hopeful, positive message that I look forward to every year. The days are lengthening, and the weather is warming. Some of our vegetable seeds are growing under lights in the house, a sure sign of the changing of the seasons. The Hebrew month of Adar is usually in the solar month of March. Our family has a birthday cluster this month and as a bonus, we will celebrate the bar mitzvah of our dear grandson, Ishai. Joy is definitely increasing.

Purim is the Jewish celebration in Adar and the reason for “joy increasing.” I’ll leave the deeper meanings of the holiday to those who are more able to explain them. Most of us know this as the holiday of reading from the scroll of Esther, sending gifts of food to friends, and making donations to those who are in need. There is one less familiar mitzvah connected to the holiday and that is eating a festive meal. In keeping with my efforts to highlight Mizrachi cuisine, here is a festive vegetarian feast that is sure to please.

Happy Purim!

Irani Chickpea Turnovers

From Olive Trees and Honey, by Gil Marks
For the Semolina Pastry Dough
(makes about 36 3-inch turnovers)
2 cups unbleached all-purpose flour
1 cup semolina flour
½ tsp Kosher salt
1 tsp baking powder
1¼ cups unsalted butter (or marpar, softened)
¾ cup water
Combine the flours, salt and baking powder and whisk to blend. In a large bowl, beat the butter until smooth with an electric mixer (or by hand with a wooden spoon) and then gradually work in the flour mixture. Add enough water to make a soft, moist dough that doesn’t stick to the sides of the large bowl. Cover with a damp towel and let stand at room temperature for at least an hour. Chickpea filling (makes about 2 cups or enough for 36 turnovers)
3 Tbs sesame or vegetable oil
1 large onion, chopped
3 Tbs brown sugar
½ tsp ground cumin
½ tsp ground coriander
½ tsp ground cardamom
¼ tsp ground black pepper
8 dates, cut in half and pitted
2 Tbs olive oil
¼ pound of haloumi cheese, cut into 8 pieces
1 pear, quartered, seeded and sliced into 8 pieces
Preheat oven to 350 degrees. In a small sauté pan, big enough to hold the dates, mix the lemon juice, zest and brown sugar and cook over medium heat stirring, until the brown sugar melts. Add the spices and dates and cook for about 5 minutes, until the dates soften. Stir in 1 Tbs of the olive oil and set the mixture aside.

Heat a large nonstick pan over high medium heat. Arrange the cheese slices in the pan without overlapping them. Brown the cheese, about 2 minutes on each side. Transfer to a baking dish placing the slices side by side.

Use the same sauté pan and heat the remaining 1 Tbs of olive oil on medium high heat and add the pear slices. Brown them for 4-5 minutes on one side. Then add them to the baking pan with the haloumi. Spoon a date onto each piece of haloumi and return to the oven for another 6-8 minutes until the cheese gets a little softer. Serve warm.

Preheat oven to 350 degrees. Take a piece of dough about the size of a walnut and roll it into a ball and hollow out the center. Inside, place a heaping teaspoon of walnuts filling. With your hands, mold the dough closed. Bake on an ungreased cookie sheet. With the tines of a fork, make designs on the top. Be careful not to pierce the crust. Bake in the oven for about 30 minutes. The cookies should not brown, they should look white. Cool and roll in confectioners’ sugar.

Karabij Cookie or Mamoul
From The Jewish Holiday Kitchen by Joan Nathan
makes about 35-40 cookies.
The Jews of Syria, especially from Aleppo, were famous for their cooking. Joan Nathan shares a recipe from the Syrian Jewish Community in Brooklyn. These cookies are one example of a filled cookie (the meaning of mamoul) that is served on Purim.

Dough
2½ cups unbleached all-purpose flour
½ cup semolina
2 sticks pareve margarine or 2 sticks butter
2 tsp. vegetable oil
¼ tsp cup water
Combine all ingredients but add the water slowly. Blend well either by hand or in food processor. Cover and set aside for 10-15 minutes in the refrigerator.

Filling
1½ cups roughly ground walnuts
1 tsp. cinnamon
½ cup sugar
Combine the walnuts with the cinnamon and sugar and set aside.

Fried Haloumi Cheese with Pear and Spiced Dates
From Spice by Ana Sortun
serves 4
Zest and juice from 1 lemon
1 Tbs. brown sugar
½ tsp ground cumin
½ tsp ground coriander
¼ tsp ground cardamom
½ tsp ground black pepper
8 dates, cut in half and pitted
1 pear, quartered, seeded and sliced into 8 pieces
Preheat oven for about 30 minutes. The cookies should not brown, they should look white. Cool and roll in confectioners’ sugar.

Preheat oven to 350 degrees. Take a piece of dough about the size of a walnut and roll it into a ball and hollow out the center. Inside, place a heaping teaspoon of walnut filling. With your hands, mold the dough closed. Bake on an ungreased cookie sheet. With the tines of a fork, make designs on the top. Be careful not to pierce the crust. Bake in the oven for about 30 minutes. The cookies should not brown, they should look white. Cool and roll in confectioners’ sugar.

Persian Sweet Rice
From Olive Trees and Honey, Gil Marks
serves 6-8
This is a complicated but not difficult dish that is used at festive occasions. An easier way would be to cook the rice and pass the filling of warm orange/nut mixture separately for people to spoon over individual portions.

Rice
5 cups basmati rice, washed in warm water until the water runs clear, then soak in cold water for at least 2 hours and up to 24)
8 cups water
4 Tbs Kosher salt
Filling
1 cup finely slivered orange zest
2 cups water
2 cups sugar
Pinch of saffron threads or ground turmeric
¼ to 1 cup slivered almonds or 2½ cup almonds and ¼ cup chopped pistachios
2 Tbs rose water (optional but really nice)
¼ tsp ground cardamom (optional)
4 Tbs vegetable oil, pinch of turmeric and 2 Tbs water

1) In heavy large pot bring 8 cups of water to a boil over medium heat and add the salt. Then add the rice and cook, stirring occasionally to prevent sticking, until al dente, about 10 minutes.
2) In a small saucepan filled with cold water, add the orange zest and bring to a boil, drain and repeat.
3) To make the filling, use a larger pot and combine the zest, water, sugar and saffron (if using) and stir over low heat until the sugar dissolves. Increase the heat to medium-high and bring to a boil. Then reduce the heat to low and simmer until syrupy, about 20 minutes.
  Let cool and then stir in the nuts and rose water (if using) and/or cardamom.
4) In a larger pot, heat 2 Tbs. oil over high heat, and stir in the turmeric and 2 Tbs water. Spread 1/3 of the rice in the pan and scatter half of the zest filling over the top. Cover with half of the remaining rice and cover that with the remaining filling, and finally mound the remaining rice over the top. Poke 7 deep holes into the rice and drizzle with the remaining 2 Tbs of oil.
5) To get, hopefully, the easy removal of the crust, place the pot in a sink filled with 2 inches of cold water and let stand for 5 minutes. You could also line the bottom of the pot with aluminum foil before layering the rice and filling. Carefully (beware of steam) lift the lid and invert the rice onto a large serving platter. You can then break the crust and scatter on the top. Serve warm.

Saffron Rice
From Food by Food, Marion Cunningham
serves 4
4 Tbs vegetable oil, pinch of turmeric
4 Tbs Kosher salt
4 Tbs sugar
1 cup finely slivered orange zest
1 cup slivered almonds
1 cup pistachios
4 Tbs rose water (optional but really nice)
1 cup water
1 cup basmati rice
4 Tbs semolina
1 cup sugar
Combine the sugar, orange zest, almonds, pistachios and rose water in a small saucepan. Let simmer over low heat until the sugar dissolves. Increase the heat to medium-high and bring to a boil, drain and repeat.

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Rabbi Elliot Ginsburg and the ALEPH Ordination Program have been awarded the Religious Educations Association’s (REA) 2019 Wornom Innovation Grant for the ground-breaking initiative, “Beloved Land: Israel and Palestine through the Kaleidoscope.” The Walnut Creek, California-based REA, a nonprofit member association, is the world’s oldest and largest association of scholars and researchers in the field of religious education.

“Beloved Land” is an innovative four-part course of religious study that embraces multi-tiered intellectual inquiry, heart-centered learning, and embodied on-the-ground exploration of Israel and its teeming life. The course of study includes two sequential semester-length online courses of historical, literary, artistic and spiritual inquiry; a 23-day residential program based in Jerusalem; and a post-Israel in-person intensive for processing and integration that enables students to reflect on their experience and develop facilitation and leadership skills.

Ginsburg incorporates a broad range of perspectives, voices, texts and experiences including Jewish diasporic, Israeli-Jewish, Palestinian, Palestinian-Israeli, and global viewpoints to better understand the kaleidoscope that comprises this region of the world.

Israel, home to almost half of the Jews in the world, is arguably the most dramatic game-changing collective experiment in Jewish history of the last two millennia. The in-gathering of Jewish people from all corners of the earth in the reborn Jewish State has altered everything from Jewish language to Jewish polity and communal life, and has fired the Jewish religious imagination in bold and unanticipated ways.

At the same time, the challenges of Jewish self-governance on the national scale has sharpened the existential, ethical and spiritual dilemmas that occupy Jewish spiritual leaders in a new paradigm. What forms of Judaism and Hebrew culture are being born, revived, or abandoned? How do Jews live with/share space with the Other, both Jews from around the globe and Palestinians who are also indigenous to the region and also love the Land?

Key to the Wornom award is Beloved Land’s focus on hope. This educational endeavor delivers a compelling innovative model for empowering Jewish spiritual leaders with sophisticated nuanced capacities to enter the contentious arena of Israel/Palestine conversation in ways that promote multi-cultural understanding, compassion and hope,” says Rabbi Elliot Ginsburg. “Because they are too often the location of skewed narratives, propaganda, emotional combat, hopelessness and rage, hard but needed conversations around Israel and Palestine remain suppressed or become fruitlessly explosive,” continues Ginsburg. “Beloved Land’s integrated academic and experiential 4-Worlds approach facilitates the caliber of educational and spiritual formation that cultivates a capacity for deep listening, ongoing learning, resilience, and a nurturing of the possibility of a more deeply shared society. As religious educators, we will not, cannot, succumb to living in a post-hope world.”

Beloved Land seeks to equip emerging and current spiritual leaders committed to Jewish Renewal with knowledge and skills to build capacity for holding complex and diverse viewpoints, while nurturing hope and intellectual-spiritual growth. The program is open to Jewish clergy and current ordination students from both the ALEPH Ordination Program (AOP) and approved Jewish seminaries. More information about Beloved Land and the AOP can be found at aleph.org.

Rabbi Elliot Ginsberg is the founder and spiritual leader of Jewish renewal congregation, Pardes Hannah in Ann Arbor. He also is a professor of Jewish Thought and Mysticism as the University of Michigan in Ann Arbor and a member of the faculty and VAAD of the ALEPH Ordination Program. ALEPH: Alliance for Jewish Renewal is a national nonprofit that takes a trans-denominational approach to revitalizing Judaism. ALEPH brings spiritual vitality and passion into the daily lives of Jews through programs that empower leadership, build communities, and generate powerful experiences and practical resources.

Headquartered in Philadelphia, Pennsylvania, ALEPH’s executive director, Sooji Min-Maranda resides in Ann Arbor. In addition, ALEPH’s Chair of the Board of Directors, Rabbi Aura Ahuvia resides in Troy and ALEPH’s vice-chair, Linda Jo Doctor also resides in Ann Arbor.
Rabbi Whinston visits Guatemala with AJWS Global Justice Fellowship

Rabbi Joshua Whinston of Temple Beth Emeth in Ann Arbor joined 14 influential Jewish leaders and clergy from 10 states in meeting with activists on the frontlines of the fight for human rights in Guatemala. The early February trip was part of the prestigious Global Justice Fellowship run by American Jewish World Service (AJWS), the leading Jewish organization supporting human rights and efforts to fight poverty in developing countries.

Rabbi Whinston returned to the U.S. on February 2 after meeting leaders of nonprofit groups working to advance human rights in Guatemala, one of the Central American countries that residents are fleeing to seek asylum in the United States.

"The work that we have to do as Americans is to diminish the gap—to feel closer to a place that is very physically close to us, a place that provides for us," Rabbi Whinston said. "To feel closer to a place that we've exploited...one of the biggest issues is decreasing that sense of distance from this place."

Whinston will share observations about the history of human rights violations in Guatemala in the coming weeks, then, advocate for human rights while visiting members of Congress and other officials in Washington, D.C. in March as part of the fellowship.

The fellows arrived as Guatemala faced widespread condemnation for clamping down on the human rights of indigenous people and rural farmers. During a week in the country, the fellows met with advocates fighting for legal protections for human rights activists at risk of violence, forensic anthropologists working to identify remains from the decades of internal armed conflict, a council of indigenous elders, and an artists' collective that uses street performances to reintegrate indigenous cultures into public spaces and help communities heal from decades of trauma.

The clergy learned from local Guatemalan human rights advocates about working to improve life in Guatemala and how American Jews and others can support this work.

The fellows, who were joined on the trip by AJWS Global Ambassador Ruth Messinger, also met with top leadership at the U.S. Embassy.

The fellowship program empowers leading American rabbis and cantors to advocate in support of international policies that advance the human rights and well-being of some of the world's poorest and most oppressed communities.

In addition to traveling to Guatemala, each participant in AJWS’s Global Justice Fellowship engages in six months of human rights education and action, including training with AJWS staff in the United States. The fellows will travel to Washington, D.C. in March to educate members of Congress and other government officials about pressing international human rights issues. As Guatemala’s new president negotiates the Trump administration’s demand to accept asylum seekers who are being deported to Guatemala, these fellows will play a key role in educating the public and elected officials about the importance of U.S. leadership on the global stage in standing up for human rights and ending poverty.

"These influential Jewish leaders are witnesses to the fact that human rights in Guatemala are under siege, in some cases forcing people to make the arduous journey to seek a new life in the U.S.,” said Robert Bank, President and CEO of AJWS. “Our fellows share what they learn when they go into their communities and to the halls of Congress. Together, the fellows are issuing a powerful call to Americans to support human rights and end poverty in Guatemala and the rest of the developing world.”

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The Devil Next Door

Sunday, March 15 at 12:30 pm or 4:00 pm

Join us for a presentation by attorney Eli Gabay about his role as a prosecutor in the trial of John Demjanjuk, the Cleveland autoworker accused of being the infamous Treblinka extermination camp guard "Ivan the Terrible.” Gabay features prominently in the Netflix documentary The Devil Next Door. He will provide insight into Demjanjuk’s trial and the challenges of prosecuting Holocaust war criminals.

Two seatings at 12:30 pm and 4:00 pm (please select one) each followed by a dessert reception

Space is limited. For price information or to RSVP please call 248.536.9605 or visit www.holocaustcenter.org/march

Holocaust Memorial Center • Zekelman Family Campus

28123 Orchard Lake Road • Farmington Hills, MI 48334-3738
Temple Beth Emeth

Artemesia Vocal Trio at TBE

On Saturday, March 21, Women of Temple Beth Emeth will host Artemesia Vocal Trio. Heralding from Chicago where their performance has been praised for “sincerity, wit and mind-blowing technique,” the trio will surely dazzle with their unique sound and superb programming. Artemesia Vocal Trio members Kaitlin Foley, Diana Lawrence and Alexandra Olsavsky met in Chicago where they were carving out their own niche, performing and teaching. They discovered that they value creating concerts that cut across genres and defy expectations that audiences often had for women’s voices. Formed in 2014, Artemesia has a soft spot for American vernacular music (pop, jazz, folk, and soul) but doesn’t stop there. The repertoire of vocal styles reach near and far—from Appalachian folk tunes to Tuscanian highlander cries, Cuban dance music, and music from the island of Corsica to Tushetian highlander cries, Cuban dance music, and music from the island of Corsica to Tushetian highlander cries.

Diana Lawrence, Alexandra Olsavsky and Kaitlin Foley have joined their parents lending their beautiful voices as a quartet to TBE’s High Holiday services. Lawrence grew up singing in Temple Beth Emeth under Cantor Annie Rose (now Emerita) who through youth choir, encouraged young people to make music together and provided opportunity to perform in a supported environment, which Lawrence credits as an immense influence in her becoming a musician. Although she graduated from the University of Michigan’s School of Music, Theater and Dance in Voice and Piano performance, Lawrence has since added composition to her repertoire. She has been commissioned to write original music for Steppenwolf Theatre’s 2016 premiere of TracyLets “Mary Page Marlowe” as well as for Chicago Tap Theatre and North Shore Choral Society. She has worked with The Second City, the Goodman Theatre, Chicago Shakespeare Theatre, Hubbard Street Dance Chicago, as well as the Uptown Poetry Slam. She is a long-time pianist for the Chicago Children’s Choir and also teaches incarcerated youth to tell their stories through music.

Artemesia Trio commissions and performs newly composed works by living female composers. Artemesia is a name of a great ancient female warrior, an Italian painter and a Greek goddess of hunt. The trio does outreach to community and youth ensembles, drawing from the strength of the namesake in its message, infusing female empowerment through cultural literacy. Co-sponsored by TBE Music Fund and assisted by Cantor Regina Lambert-Hayut, the trio will also provide workshops to TBE children’s choir as well as the adult choir Kol Halev. During their weekend residency at TBE, they will help singers with full-bodied singing techniques, exploration of tone painting, active listening, aural skills and improvisation.

WTBE invites the community to this unique performance at 7:00 p.m. in Temple Beth Emeth’s sanctuary, 2309 Packard Street, Ann Arbor. Reserve your tickets at www.wtbe.org or purchase at the door- $20 and $36 (sponsor). There will be a Q and A followed by a dessert reception.
**March 2020**

**Sunday 1**

- **Blood Drive:** BIC. 9:30 a.m. – 3:30 p.m.
- **Kiddos Wrap BIC:** Kids learn to wrap tefillin. 9 a.m.
- **We Rise As One: Bend the Arc Kick off House Party.** Bend the Arc’s new national campaign, We Rise As One, focused on pushing white nationalism out of the White House and back to the margins and rocks where it was hiding. The larger goal of the campaign is to work toward an inclusive, multiracial democracy. RSVP to bendtheheart42@gmail.com for address. 10 a.m.

A Taste of Talmud: When Life Meets Prayer: AARCB. Rabbi Ora Nitkin-Kaner of AARCB leads this adult ed class at the JCC. 1 to 2:30 p.m.

**Intro to Judaism: BIC. Though directed at people who are considering conversion, this serious examination of the main dimensions of Judaism – from mysticism to Talmud to Jewish Holidays and rituals – is open to anyone who wants to deepen their Jewish literacy. This course is open to members and non-members. 2 p.m.

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

**Monday 2**

- **Adult B’nai Mitzvah Classes: TBE. Cantor Hayat leads sessions on Mondays, 12:30-1:30 p.m. and 6-7 p.m.
- **Fiber Arts with Women of TBE:** 7-8:30 p.m.

**Tuesday 3**

- **Tea and Torah on Tuesday—For Women: Chabad. Reading the Torah may be easy but understanding it is no simple matter. Study of the text with the classical Rashi commentary. 8 p.m.
- **Spirituality Book Club: TBE. Cantor Emeritus Annie Rose leads discussion of Jewish Prayers of Hope and Healing by Allen Solvy. 7:30-9 p.m.**

**Wednesday 4**

- **Judaism’s Gifts to the World: Chabad House. A six-session course by the acclaimed Rohr Jewish Learning Institute (ILI), unearthing the Jewish roots of some of the most cherished values of Western civilization. 9 a.m. and 7:30 p.m.
- **Yidish tish (Yiddish Conversation & Reading Group): JCC. Conference Room. For more information or to make certain that we are meeting on a specific day, please e-mail Elliot H. Gertel at egertel@umich.edu or call Lily Ladin at (734) 662-6613 at least one day before scheduled meeting day. 10:30 a.m. – 12 noon.**

- **Theology Book Club: BIC - GSAC 2010 Lower Level. Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m.**

**Thursday 5**

- **Spirituality Book Club: TBE. Cantor Emeritus Annie Rose leads discussion of Jewish Prayers of Hope and Healing by Allen Solvy. Noon-1 p.m.**
- **Jewish Meditation with Linda Greene: TBE. 1-2 p.m.**
- **Back Door Food Pantry: TBE. 4-7 p.m.**

**Friday 6**

- **Lunch and Learn: TBE. Adult Lounge. Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch. Noon-1 p.m.**

- **Sunday 8**

  - **"Victory Vertical Project: The Music that won WWI!" At the Yankee Air Museum. Organized by EMU Judaic Studies. Noon to 3 p.m.**
  - **Tanya-Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 11a.m. noon.**
  - **A Taste of Talmud: When Meets Prayer: AARCB. Rabbi Ora Nitkin-Kaner of AARCB leads this adult ed class at the JCC. 1 to 2:30 p.m.**
  - **Family Social Justice Play Date: Bend the Arc AA Brotherhood. Dinner is just $5 per person. Buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office. 4:30 p.m. 0-5yrs, 6:15 dinner, 6:45 Shira Service.**

**Saturday 7**

- **Shabbat services: See listing at end of calendar.**

- **Torah Study: TBE. Weekly discussion of the Torah portion led by Rabbi Whinston 8:30-9:30 a.m.**

- **Teen-led Shabbat. BIC. BIRS students lead part of the morning service. 9:30 a.m.**

**Monday 9, Erev Purim**

- **Afternoon Service:** Shabbat Service: TBE. 1-2 p.m.

- **Potluck:** Family Social Justice Play Date: Bend the Arc AA Brotherhood Hebrew Bible Study: TBE. 7:30-9 p.m.**

**Tuesday 10, Purim**

- **Megilah Reading: BIC. 10 a.m.**

- **Purim in Mexico: Chabad and JCC. At the door 546–family $12/person. Before March 5 $35-$40/person. 5:30 p.m.**

- **Brotherhood Hebrew Bible Study: TBE. 7:30-9 p.m.**

**Wednesday 11**

- **Judaism’s Gifts to the World: Chabad House. A six-session course by the acclaimed Rohr Jewish Learning Institute (ILI), unearthing the Jewish roots of some of the most cherished values of Western civilization. 9 a.m. and 7:30 p.m.**

**Thursday 12**

- **Panel: Yiddish and Trauma Studies: Frankel Center. 1 to 2:30 p.m.**

**Friday 13**

- **Lunch and Learn: TBE. Adult Lounge. Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch. Noon-1 p.m.**

- **Fiber Arts with Women of TBE 7:30-9 p.m.**

**Saturday 14**

- **Shabbat services: See listing at end of calendar.**

- **Torah Study: TBE. Weekly discussion of the Torah portion led by Rabbi Whinston 8:30-9:30 a.m.**

**Sunday 15**

- **Adult B’nai Mitzvah Classes: TBE. Cantor Hayat leads sessions on Mondays, 12:30-1:30 p.m. and 6-7 p.m.**

- **Global Yiddish Networks: Frankel Center. Frankel Institute Fellows: Dow-Ber Kerler, Amy Kerner, Eli Rosenblatt, and Nick Underwood and Guest Scholar: Kathryn Hellerstein, University of Pennsylvania. West Conference Room Rackham Graduate School, 915 Washington St. 1-5 p.m.**

**Monday 16**

- **Tea and Torah on Tuesday—For Women: Chabad. Reading the Torah may be easy but understanding it is no simple matter. Study of the text with the classical Rashi commentary. 8 p.m.**

**Tuesday 17**

- **Tea and Torah on Tuesday—For Women: Chabad. 8 p.m. See first Tuesday of month.**

**Wednesday 18**

- **Judaism’s Gifts to the World: Chabad House. A six-session course by the acclaimed Rohr Jewish Learning Institute (ILI), unearthing the Jewish roots of some of the most cherished values of Western civilization. 9 a.m. and 7:30 p.m.**

- **Yidish tish (Yiddish Conversation & Reading Group): JCC. Conference Room. For more information or to make certain that we are meeting on a specific day, please e-mail Elliot H. Gertel at egertel@umich.edu or call Lily Ladin at (734) 662-6613 at least one day before scheduled meeting day. 10:30 a.m. – 12 noon.**

- **Theology Book Club: BIC - GSAC 2010 Lower Level. Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m.**
Calendar

Thursday 19


Jewish Meditation with Linda Greene: TBE. 1-2 p.m.

Back Door Food Pantry: TBE. 6-7 p.m.

Brotherhood Guys Night Out: TBE. 8:30 p.m.

Talmud-Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m.

Friday 20

Lunch and Learn: TBE. Adult Lounge. Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch. Noon–1 p.m.

Bring a Friend Shabbat: AARC. The Ann Arbor Reconstructionist Congregation invites you to Shabbat evening that’s all about welcoming friends and community members (new or veteran). Friendly Shabbat services will be followed by a vegetarian, nut-free potluck. All are welcome and childcare is available. At the JCC. For more info, contact https://aarecon.org/contact-us-general-information/. Shabbat Service starts at 6:30 p.m. and Tot Shabbat begins at 5:45 p.m.

Guitar-led Shabbat Service: TBE. Sanctuary. 6:30–8 p.m.

Friday evening services: See listing at the end of the calendar.

Saturday 21

Shabbat services: See listing at end of calendar.

Torah Study: TBE. Weekly discussion of the Torah portion led by Rabbi Whinston 8:30 – 9:30 a.m. Deborah Sacks Mintz, Scholar-in-Residence. BIC. BIC. Deborah will lead the community in spirited davening. After kiddush, she will lead a session called “Music as a Source of Comfort and Strength, Power and Struggle: A Text-Based Exploration” After minchah at 7 p.m., join Deborah for a light reception and Melava Malka at 7:30 p.m. and bid farewell to Shabbat in song.

Parent’s Night Out: BIC. Drop off your children (ages 5–15 years old) at the synagogue and enjoy an evening to yourselves. Children will be served dinner and there will be a movie playing along with some crafts. Cost for members is $10 for the first child and $8 for each additional; non-members are an additional $5 per child. Contact Amanda at engbao@bethisrael-aa.org for more info or to sign up. 6 – 9 p.m.

Artemisia Vocal Trio Concert: TBE. Women of B'Nai Mitzvah Class. TBE. 8 p.m. Doors open at 7:30 p.m.

Sunday 22

Limmud Michigan 2020. At Student Center at Eastern Michigan University, 900 Oakwood St., Ypsilanti. All-day Check in 9 a.m.

Deborah Sacks Mintz, Scholar-in-Residence: BIC. Deborah will teach “Leading from the Center: A Davening Leadership Workshop.” 10:30 a.m.

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

Monday 23

Talmud Study with Rabbi Dobarzin: BIC. 3:30–4:45 p.m.

Adult B’nai Mitzvah Classes: TBE. Cantor Hayut leads sessions on Mondays, 12:30-1:30 p.m. and 6-7 p.m.

Women’s Torah Study: TBE. An in-depth study and lively discussion of the week’s Torah portion led by Cantor Regina Hayut. The group will share various passages from the portions looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7-9 p.m.

Tuesday 24

“Our Father”: The Medieval Abrahamic Religion(s), Sarah Strohma, The Hebrew University of Jerusalem. Frankel Center. 2022 205 S. Thayer. 4 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. See first Tuesday of month.

Wednesday 25

Judaism’s Gifts to the World: Chabad House. A six-course session by the acclaimed Rohr Jewish Learning Institute (JLI), unearthing the Jewish roots of some of the most cherished values of Western civilization. 9 a.m. and 7:30 p.m.

Yidish tish (Yiddish Conversation & Reading Group): JCC. Conference Room. For more information or to make certain that we are meeting on a specific day, please email Elior H. Geret at etser@umich.edu or call Lily Ladin at (734) 662-6633 at least one day before scheduled meeting day. 10:30 a.m. – 12 noon.


Theology Book Club: BIC. - GSAC 2010 Lower Level. Join the Theology Book Club to read and discuss Deborah Jochnowitz, Frankel Institute Fellow. Frankel at 10:30 a.m. Shabbat morning services by Rabbi Robert Dobarzin, this session will offer a lively discussion on Parashat HaShavua, the Torah portion of the week and other traditional texts. We invite you to join us in the library for Torah study over coffee and cake 9 a.m.

Tot Shabbat: BIC. This special Shabbat morning program is for preschoolers and their parents with songs, stories, prayers, and the Shabbat “Mystery Box.” 11:15 a.m.

Sunday 29

Jews and Money: Annual JCLP Communal Conversation. Lunch will be provided. At the Trotter Multicultural Center. 11 a.m. to 3 p.m.

Sunday 30

Adult B’nai Mitzvah Classes: TBE. Cantor Hayut leads sessions on Mondays, 12:30-1:30 p.m. and 6-7 p.m.

Talmud Study with Rabbi Dobarzin: BIC. 3:30–4:45 p.m.

Tuesday 31

KidZion Spring Break at the JCC.

Adult B’nai Mitzvah Classes: TBE. Cantor Hayut leads sessions on Mondays, 12:30-1:30 p.m. and 6-7 p.m.

Talmud Study with Rabbi Dobarzin: BIC. 3:30–4:45 p.m.

Thursday 27

Rabbinic View of Human Rights in Israel: Rabbi Arik Ascherman Lecture and Learn: BIC. Participants will be encouraged to bring their own lehainan lunch (lunch will not be provided), and there is no cost to attend but an RSVP is requested by calling 734-665-9887. The opinions expressed by Rabbi Arik Ascherman are his own, and do not necessarily reflect the views of Beth Israel’s leadership, membership, clergy, or staff. Noon. Lunch and Learn: TBE. Adult Lounge. Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch. Noon–1 p.m.

Bring a Friend Shabbat: AARC. The Ann Arbor Reconstructionist Congregation invites you to Shabbat evening that’s all about welcoming friends and community members (new or veteran). Friendly Shabbat services will be followed by a vegetarian, nut-free potluck. All are welcome and childcare is available. At the JCC. For more info, contact https://aarecon.org/contact-us-general-information/. Shabbat Service starts at 6:30 p.m. and Tot Shabbat begins at 5:45 p.m.

Guitar-led Shabbat Service: TBE. Sanctuary. 6:30–8 p.m.

Friday evening services: See listing at the end of the calendar.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service at UM Hillel, 9:30 a.m. Home Hospitality for Shabbat and Holiday Meals: Contact: welcome@annarborminyan.org. BIC. 9:30 a.m. For other service times, visit www.bethisrael-aa.org.

Shabbat Services: BIC. 9:30 a.m. At the BIC. 9:30 a.m. For other service times, visit www.bethisrael-aa.org.

Shabbat Services: AARC. Second Saturday of each month at the JCC. 10 a.m. At Shabbat Services: 10 a.m. at 10:30 a.m. Shabbat Morning Service, Meditation, prayer, discussion, community. At the JCC of Ann Arbor, 10:30a.m. to noon. For information, email info@aarecon.org, phone (734) 445-1910, or visit www.aarecon.org.

Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon Mincha services 45 minutes before sundown. Call (734) 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call (734) 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: BIC. Torah Study at 8:50 a.m. with Rabbi Whinston and Cantor Hayut. Saturday Shabbat service at 10:00 a.m. Call the BIC office, 734-665-4744 for more information. Home Hospitality and Meals: Chabad. Every Shabbat and Holiday: Call (734) 995-3276 in advance.

Phone numbers and addresses of organizations frequently listed:

Ann Arbor Orthodox Minyan (AAOM) 
1429 Hill Street 248–408-3269

Ann Arbor Reconstructionist Congregation (AARC) 
2935 Birch Hollow Drive 913-9705

Beth Israel Congregation (BIC) 
2000 Washtenaw Ave. 665-9887

Chabad House 
715 Hill Street 995-3276

Jewish Community Center (JCC) 
3055 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS) 
3055 Birch Hollow Drive 975-8872

Jewish Family Services (JFS) 
2245 South State Street 769-0209

Jewish Federation 
2309 Packard Road 665-4744

UM Hillel 
1429 Hill Street 769-0300
New film Stranger/Sister is a true story

Stranger/Sister is the true story of two ordinary women, one Muslim and one Jewish, who dare to believe they can join hands to stop the wave of hate. Overcoming a long history of distrust between their two religions, they build a movement that turns strangers into sisters, challenging assumptions about how to fight hate in America.

Odyssey Impact, a leading social impact campaign organization, has announced their partnership with the Sisterhood of Salaam Shalom to produce and participate on a panel taking place during their year’s SXSW Festival on Tuesday, March 17, 2020 in Austin, Texas. The panel, “Documenting a Movement: Muslim and Jewish Women United Against Hate,” will focus on the upcoming documentary, Stranger/Sister, produced by Odyssey Impact’s sister company, Transform Films.

The fact that the Rev. Dr. Martin Luther King, Jr. suffered from loneliness, the effects of racism, and depression most of his life is often neglected. He rarely lost his life as a young child in a slave state. His autobiography revealed that though only 39 years old, King “had the heart of a 60 year old.” Many of his speeches and sermons called for brotherhood and friendship. Hopefully, this film screening and discussion will spark new ideas for collaboration between these two congregations, in this community, and beyond.

In the words of the late Rev. Dr. Martin Luther King, Jr. “We cannot walk alone.”

The Sisterhood of Salaam Shalom. The panel will be moderated by Odyssey Impact’s Head of Social Impact and Communications, Melissa C. Potter. “We are inspired by this incredible and courageous network of women and teen girls, who are building bridges and standing in solidarity in the face of hate and division,” said Kirsten Kelly. “Following the story of the Sisterhood has been such a journey of hope, and we are excited to share it with audiences nationwide and beyond.”

In these divisive times, filmmakers followed the new movement of the Sisterhood of Salaam Shalom — over 6,000 Muslim and Jewish Women who are banding together to fight the rise in hate. In combat ignorance, a major precipitator of hate, this powerful grassroots network of ‘Sisters’ are approaching challenging dialogue in innovative, peace-building ways to overcome differences and build connections over similar values and beliefs.

Stranger/Sister captures the story of their extraordinary community-building and will serve as a catalyst for peace-building initiatives, furthering the mission of the Sisterhood and expanding discussions to different faith and secular organizations.

Odyssey Impact consists of a team of exceptional film and social justice professionals who believe that powerful documentaries can motivate people to do great things. Odyssey Impact strategically builds and executes social impact campaigns around award-winning documentaries to inspire people of all faiths and good will to engage with their communities on important issues in their lives.
Sydney Taylor Book Awards for 2020

PHILADELPHIA – The 2020 winners of the Sydney Taylor Book Award, administered by the Association of Jewish Libraries, an affiliate of the American Library Association (ALA), were announced last month in Philadelphia, Pennsylvania.

The Sydney Taylor Book Award is named in memory of the classic All-of-a-Kind Family series by Sydney Taylor. The award recognizes titles for children and teens that exemplify high literary standards while authentically portraying the Jewish experience.

Committee chair Rebecca Levitan said, “I’m so grateful to the committee this year for all their hard work. Their dedication to this award brought about winners that we are extremely proud to call Sydney Taylor Award books.”

2020 Sydney Taylor selections include:

**GOLD MEDALISTS**


For Middle Grade, the Honor Books are *Away and the Dragon*, by Sofiya Pasternack and published by Versify, an imprint of Houghton Mifflin Harcourt; and *Games of Deception: The True Story of the First U.S. Olympic Basketball Team at the 1936 Olympics in Hitler’s Germany*, by Andrew Maraniss and published by Philomel Books, an imprint of Penguin Random House.

For Young Adult, the Honor Books are *Disencher on the Bench: Rath Bader Ginsburg’s Life and Work*, by Victoria Ortiz and published by Clarion Books, an imprint of Houghton Mifflin Harcourt; and *Sick Kids in Love*, by Hannah Moskowitz and published by Harcourt, an imprint of Entangled Teen, an imprint of Entangled Publishing LLC.

In addition to the medal winners, the Award Committee designated eight Notable Books of Jewish Content for 2020. More information about the Sydney Taylor Book Award and a complete listing of the award winners and notables can be found at www.sydneytaylorbookawards.org.

Winning authors and illustrators will receive their awards at the Annual Conference of the Association of Jewish Libraries, to be held in Evanston, Illinois, from June 29 to July 1. Gold and silver medalists will also participate in a blog tour from February 9 to 13. For more information about the blog tour, please visit www.jewishlibraries.org/blog.

Members of the 2020 Sydney Taylor Book Award committee are Chair Rebecca Levitan, Baltimore County Public Library; Rona Citrin, Bernard Zell Anshe Emeth Day School, Chicago; Shoshana Flex, The Horn Book, Inc., Boston; Marjorie Ingall, freelance writer, New York; Sylvie Shaffer, Capitol Hill Day School, Washington, D.C.; Marjorie Shuster, Congregation Emanuel, New York; and Rivka Yerushalmi, Jewish Women International Libraries, Rockville, Md.

The Association of Jewish Libraries (AJL) promotes Jewish literacy through enhancement of libraries and library resources and through leadership for the profession and practitioners of Judaica librarianship. The Association fosters access to information, learning, teaching and research relating to Jews, Judaism, the Jewish experience, and Israel. AJL is an affiliate of the American Library Association.
Looking for Rose: The Stone Chapel

By Clare Kimberg, third installment in a series

The forty years I’ve spent wondering what had become of my father’s outcast older sister, Rose, finally came to an end on August 2, 2016 when I found her death certificate on the internet. Rose herself had filled in the information. Though she didn’t know (or remember) her mother’s maiden name, she accurately described the shape of the funeral home she intended to take care of her body and the cemetery where she was to be buried. Perhaps she anticipated that one day a niece would come looking for her.

With very little trouble, I found pictures online of Calvin Community Chapel Cemetery in rural Cass County, Michigan. Marshall H. Sanders, Jr. had photographed many of the gravestones in the cemetery and uploaded them, in 2006, to The USGenWeb Tombstone Photo Project. However, there was no Rose Arnwine listed among several hundred names. “Mr. Sanders, I see you’ve photographed some graves in Cass City MI.” I wrote to the email address that accompanied the cemetery photos.

“I am looking for the resting place of an aunt of mine, my father’s sister. Do you think she has a place in Calvin Community Chapel Cemetery?” I attached Rose’s death certificate.

And so began my first lesson in anxious waiting for information from people less urgent than me about Rose Kinwine Arnwine’s life. Waiting—and carrying on with my life—would become my state of being. While I was wondering, I had reached Mr. Sanders, I embarked on a cross-country family road trip to drop off my older daughter at college in Oregon.

On August 15, almost two weeks after I’d sent my missive into the ether, Marshall—he’s now become a trusted correspondent—finally responded. I was somewhere in the high country outside of Zion National Monument, Utah. While I was on an ascent, I heard my phone ding a notification.

From the first, Marshall was gracious and involved; he wanted to help me find what I was looking for. Marshall, I learned, is not only familiar with the cemetery listed on Rose’s death certificate, but his parents are buried there, and he visits the cemetery often. In this first correspondence, Marshall also wrote, “While it is not impossible she is buried at Community, this cemetery is predominately African American.” Perhaps she is down the road, at the white cemetery he implied.

Marshall’s paternal ancestor, Sampson Sanders, died in West Virginia in 1849 and in his will mourning approximately 51 people whom he had owned. The manumission was provisioned on their being relocated to Indiana or one of the other three free states. By the time of Sampson Sanders death, Indiana had passed very stringent laws severely restricting the lives of free Black people. However, right across the state line into Michigan land was affordable, and there were already fifty or so Black families farming land they owned in the central townships of Cass County.

The Black farming community the Sanders families joined had settled in Michigan Territorial in the early 1830s. (Michigan didn’t become a state until 1837). They had come from Illinois, North Carolina, Virginia, Ohio, Indiana, Kentucky and Tennessee—escaping slaves and free Black families found relatively inexpensive land. By 1850, there were several Black cemeteries in Cass County. (reputedly, 300 Cass County residents including Quakers, free Blacks, and other abolitionists confronted the Kentuckians in Vandalia. A trial was set in nearby Cassopolis to determine everyone’s fate. The Commissioner who heard the case was an abolitionist and a conductor on the Underground Railroad who decided against the Kentuckians. “Colored men are not property in Michigan,” he reportedly said, and he allowed the freedmen to travel up to Canada and sent the slave catchers back to Kentucky. The backlash was severe, leading to the Fugitive Slave Act of 1850, designed to demand the return of fugitive slaves no matter where they were caught. This further inflamed the tensions that led to the Civil War."

This was the community Marshall’s ancestors had settled in and built. One hundred years later, my aunt Rose and her husband Zebedee Arnwine joined the community as well. Marshall’s mother, Esther (nee Wilson) Sanders, was born the same year as Aunt Rose, 1908. She was descended from the earliest Black settlers in the area and among a group of people who in 1928 founded a nondenominational congregation and organization of the Calvin Community Chapel, which became known as The Stone Chapel. The membership raised money for the Chapel by preparing dinners, giving concerts and plays.

When she married Marshall Sanders, Sr. in 1935, Esther Wilson already had a teaching degree and a Bachelor of Arts in Biological Sciences from the University of Michigan. The couple moved to Detroit and raised their sons there, but they brought Marshall, Jr. and his brother Maurice back to Vandalia every summer.

My first exchange with Marshall had instilled doubt; was Aunt Rose buried in a white or Black cemetery? I had to follow up, but I waited till I was back in Michigan from the 10,000+ seojour out west to drop my daughter for her freshman year of college. As soon as I got in the door, I contacted the funeral home listed on Aunt Rose’s death certificate. The helpful director found Aunt Rose’s thin file containing a newspaper clipping of her brief obituary and the plot number of her burial site, indeed in the Calvin Community Chapel Cemetery where Marshall’s parents rest. The director then added, perhaps of the information I supplied by her friends, “As for a family, a note on the record says she has family somewhere, including a son, but they had disowned her.”

The obituary ended with, “there are no known survivors.” Evidently, Rose had purchased a small section of the cemetery and was buried in an unmarked grave near some friends. The funeral home advised me that the sexton and cemetery director, the Rev. Arnwine, had the location of Aunt Rose’s grave and gave me a number for him. 

Love in sinister times

Last Letters: The Prison Correspondence Between Helmhut James and Freya von Mollke, 1944-45. Afterword by Rachel Seiffert

Reviewed by Patti Smith

At the heart of Last Letters is the intimate correspondence between German Resistance fighters in World War II, published in English for the first time thanks to Johannes von Mollke, his sister Dorothea, his uncle Helmut, and translator Shelley Frisch.

Dr. Johannes von Mollke lives in Ann Arbor and has taught at the University of Michigan since 1998. He is a full professor in the Department of Germanic Languages and Literatures and Department of Screen Arts & Cultures. Dr. von Mollke’s academic focus is on film and 20th and 21st century German cultural history. Late in 1944, Freya von Mollke (Johannes’ grandmother) waited at home while her husband Helmut James von Mollke was being held in a Berlin prison. She began a trial for his part in the Kreisau Circle, one of the crucial Resistance groups in Germany. In the months leading up to Helmut’s execution in January 1945, she was, he writes, by simply waiting for that time to pass, the most difficult period of their lives, loving and respectful scholarship delves into race relations and the strategies Black farmer families used that formed the foundation of Cass County’s unique culture.

African-Americans came to Cass County “to escape a prosaic and racist environment that prevented them from voting, educating their children, and moving freely in the state to play a trade, seek employment, or merely to visit a friend.” While Quakers came to the area because it was on the known route of the Underground Railroad from Indiana up to Canada. They came to oppose slavery.

Sawyer states that at this early time, Black families tended to keep under the radar. They came with useful frontier skills learned in slavery, and went to work to build households for their families. A stagecoach on the Detroit-Chicago line occasionally came nearby.

Cass County entered the history books when in 1847 a group of about 40 Kentucky slaveholders raided Michigan looking for their “property,” instigating what came to be called The Kentucky Raid, an important turning point in the buildup to the Civil War. The slave catchers captured nine people on several farms in Cass County. Reputedly, 300 Cass County residents including Quakers, free Blacks, and other abolitionists confronted the Kentuckians in Vandalia. A trial was set in nearby Cassopolis to determine everyone’s fate. The Commissioner who heard the case was an abolitionist and a conductor on the Underground Railroad who decided against the Kentuckians. “Colored men are not property in Michigan,” he reportedly said, and he allowed the freedmen to travel up to Canada and sent the slave catchers back to Kentucky. The backlash was severe, leading to the Fugitive Slave Act of 1850, designed to demand the return of fugitive slaves no matter where they were caught. This further inflamed the tensions that led to the Civil War.

In the following paragraph she recalls how friendly the guards are, how accommodating they can sometimes be. He tells his wife of the uncertainly, and terror—shone through the honey rolls, bacon, sugar, eggs. Poelchau never expected about a Nazi.

He tells his wife of the day to wait. And wait. And then—when one gets caught up in the romance and maybe forgets the context, Helmut or Freya drop in something that reminds the reader that yes, they are in the middle of a world war. For instance, Helmut writes of not being able to be let out for his walk because of bombing damage and learning that more of his friends from the Resistance have been taken away, imprisoned or executed.

In the book, Helmut casually says he expects to be dead within 36 hours. His entire concerns lie with his wife—telling her that his death will be “all right,” and after a time he will return to her regular routine carrying on with out him. He speaks of his confidence in God and His guidance.

His death does not come—not at that point in the book. We have much more love to read about, more courage, more hope.

The third main character in this book is a man named Harald Poelchau, the prison chaplain. We never hear from him, but this book would not be possible without him. On a regular basis, Poelchau risked his own safety to smuggle these letters back and forth. In addition, he brought supplies to Helmut—honey rolls, bacon, sugar, eggs. Poelchau never asked for recognition, but it is important that we remember his incredible bravery.

It’s not a spoiler to say that there isn’t a happy ending to the book. Helmut was executed. This reader of Last Letters was left with feeling there was almost a happy ending. The von Mollke’s incredible love in the face of all of the suffering, the uncertainty, and terror—shone through even in the darkest times.
Camp Tavor: empowering young people
to a more just world

Randy Lubratich, special to the WJN

Long after the buses leave camp at the end of the summer, Camp Tavor campers are bringing their passion, vision, and voices home to their communities.

“Camp is not a place that you ever truly leave. Camp is an entity that you always carry with you,” says Nathan Wojcik, a University of Michigan Senior, and lifetime “Tavornik” who worked as a “Unit Head” at Camp Tavor last summer. Nathan started camp at the age of 13 and now, nearly a decade later, he feels pride in his camp and community as he watches the campers he guided grow to become the leaders they dreamed they could be.

“At Tavor, we have opportunities for every camper to have experiences with leadership. Camp is made for young people to find their place with themselves and with the world, and to gain the tools to sculpt it.”

At Camp Tavor, everyone learns about social justice, youth empowerment, racial inequality, gender inequality and it’s really great,” says 13-year old Ben Botkin of Ann Arbor, “because everyone learns how we can make society a better place.

At Camp Tavor, campers cultivate their passion and build the skills to translate their big ideas into action! And that is just what 16-year old Tali Deaner did this fall when she joined and helped to organize a rally for Climate Justice in West Michigan.

“I’ve always loved how at camp we do lots of fun things like swimming in the chof (lake) while also learning important things about social justice and what role we can play as young Jewish activists in this world that’s in need of a lot of change.” Tali continues, “I’m so glad that I’ve learned that tikkan olam (healing the world) isn’t just tzedakah, but it’s showing up for the things that need to be changed in the world like climate change.”

This fall Camp Tavor campers, families and alumni stood shoulder to shoulder in raising their voices during a Tisha B’Av protest in Dearborn. Our complex times require an empowered, connected and visionary next generation of Jewish leaders and Camp Tavor is committed to fostering that next generation!

Camp Tavor, located only two hours from Ann Arbor in Three Rivers, Michigan, offers 1-7 week programs for 2nd - 12th graders. Financial aid is available for those who qualify, including up to $1,000 grant possible for first-time campers.

Camp Tavor also offers a Shabbat weekend Family Camp program August 14th - 16th. You will experience a spirited and engaging Camp Tavor Shabbat with your family including a communal dinner, singing, folk dancing under the stars, and Havdalah along our beautiful lake! Check out Camp Tavor at www.camptavor.org!
Hebrew Day School

Hebrew Day School Annual Academic Fair

A fifth-grader explains how she used her Hebrew language skills to compare and contrast two pieces of art she viewed on a class field trip to the UMMA.

A fourth-grader shares the historical fiction piece he wrote from the perspective of a passenger on the Mayflower.

Kindergartner excitedly shares his learning with his mom and fifth-grade sister.

A second-grader explains to her parents the penny experiment she conducted to understand the oxidation of the Statue of Liberty.

This multi-generational event provided these grandparents with the opportunity to kvell over their kindergarten and 3rd grade grandchildren’s learning.

A third-grader explains the food chain to his first-grade sister.

YOU need a website.
(I’d love to help create one that aligns with you.)

Janelle Reichman
Owner & Founder, Ellanyze
janelle@ellanyze.com
734.786.8450
Portfolio: ellanyze.com
Google Reviews: g.page/ellanyze
FB/Instagram: @ellanyze
Complimentary Strategy Session!

Mention this WJN ad and receive $100 off a full website design + build
Shutting down the antisemitic protests: legal hurdles

Jessica Lefort, special to the WIN

I n December 2019 a member of the
Beth Israel Congregation in Ann Ar-
bor filed suit against a group of pro-
testers and the city, alleging harassment
and civil rights violations. In February a
second plaintiff, a member of Pardes Han-
nah which holds prayer services in the
area, joined the lawsuit. The suit stems
from more than 16 years of weekly anti-
Israel and antisemitic protests held out-
side the synagogue on Shabbat morning.
The lawsuit asks the court to either shut
down the protests entirely, or to restrict
when, where, and how they could occur.
It also seeks damages for plaintiffs’ alleged
emotionally harrowing experiences.

While there are many in the Ann Arbor
community who, with frustration and dis-
may, have looked for a legal means to halt
the long-standing protests, this lawsuit
faces significant legal hurdles.

This article will examine some of these,
particularly the First Amendment rights
of free speech and the requirement that
the city be legally responsible for the pro-
testers’ conduct.

The suit’s numerous claims can be
lumped into three general categories: civil
rights violations, constitutional viola-
tions, and tort claims.

The suit claims that the protesters
and the city (both independently and in
conspiracy with one another), are violat-
ing the plaintiffs’ rights. The focus on the
plaintiffs’ rights, a right protected by the
First Amendment. It also claims that the
city is violating certain religious freedom
principles, specifically held that streets
and sidewalks are the synagogues’ location in a residential neigh-
borhood means the court can prohibit the
protests. The Supreme Court has repeat-
edly held that streets and sidewalks are
the government’s public forum for speech.
The Court has generally rejected a notion
that all political speech in a residential
area could be prohibited. Although the
Court has occasionally upheld laws re-
stricting speech in residential areas (where
the synagogue is located), those laws have
been narrow in scope and not based on the
content of the speech itself. Here, the suit
does not attempt to uphold a law restrict-
ing speech generally, but asks the court to
restrict the specific speech of the protest-
ers. The focus on the protesters’ speech
opens a landmark decision by the Supreme
Court in the wake of the Supreme Court deci-
sions in other types of cases. Moreover, in
the wake of the Supreme Court decisions
relating to the Westboro Baptist Church
picketing the funerals of U.S. soldiers, a
number of cities and states have imple-
mented similar restrictions, and these
have been upheld on appeal around the
country, although not yet addressed by the
Supreme Court. However, in light of the
Supreme Court’s decision in the case of
First Amendment law more generally, the
suit’s claims as currently framed are
unlikely to succeed.

Who should be counted?

Everyone. The Census counts everyone
who is living in America. It doesn’t matter
if you are a citizen or not a citizen, if you
have a Green Card, or a visitor visa, or an
expired visa, a student with an F1 visa or an
employee with an H-1b visa, if you live in the
U.S., you count for the Census.

The only people not counted are those
who are here as tourists, and are planning
to return to their home country. Everyone
else counts. Make sure to count everyone
in your household, including children and
newborns. And if you sublet to anyone, you
need to count the sublessee.

For the Census, a household is an address.
The Census does not have names, it only
has addresses. There are about 140 million
addresses in the U.S., and the Census is sent
to each of those addresses. People who live in
groups with a single address (jails, hospitals,
nursing homes, school dormitories, etc.) are
also counted.

Is the Census confidential?
The United States has a law specifically
for the Census, to make sure it is 100% con-
fidential. The Census Act, Title 13, of the
United States Code, has the strictest
confidentiality laws on the federal books.
The information collected by the Census
cannot be shared with any other agency.
It cannot be given to ICE, to the FBI, to
Homeland Security, the Department of
Justice, the IRS, local police, the sheriff,
social service agencies, insurance companies,
businesses or anyone. For any reason.
And even after 70+ years, this law has never
been broken, not even once.

How many questions are on the Census?
The Census is 9 questions. That’s it. And
there is no question about your citizenship
or visa status. The Census only cares to know
if you live in the U.S.

What comes in the mail?

In the past, the Census was a paper
questionnaire. This year, most people will
receive a mail-in tab card in the mail with a
unique bar code and the Census phone
number. The Census is mailed on March 12. If
you don’t respond, you will get reminders
on March 16, March 23, April 8, and April 20.

Will someone knock on my door?
If you don’t send the Census back by
the end of April, Census workers will
come to your door. They have badges
and identification from the Census Bureau,
and they will ask you to complete the Census. It
is much better to fill it out on your own, and
not wait for the Census workers to come by.
We get a much better count that way.

We only have one chance to get
counted. There is a lot of funding tied to
the U.S. Census that helps everyone in our
communities, from our children to the
elderly. Make sure to fill it out when you get
it. The 10 minutes we spend filling out the
Census now will affect our communities for
the next 10 years.
Annalou “Rusty” Kadin Simons was born May 6, 1924 at home on Staten Island, New York. She died on February 9, 2020 in Atlanta, Georgia. She was the beloved widow of the late Lawrence Brook Simons; mother of Barbara Simons Flexner and Paul Ritchie of Ann Arbor, Michigan; Danit Flexner Rosenthal and Norman Ira Rosenthal of Morristown, New Jersey; Dow Scott Simmons and Sandy Maltzman Simmons of Bridgewater, New Jersey; Tali Simons Zeltner and Drew Zeltner of Philadelphia, Pennsylvania; and great-grandmother of Jared Lawrence Zeltner, Charles Samuel Rosenthal, Leah Miriam Rosenthal, Benjamin Quinn Simons and Joshua Harry Zeltner.

As the child of Edythe Schott Kadin and Barnett Kadin, Rusty led an adventuresome life. Her parents and siblings (Marionbetty Kadin Klein, Stanley Kadin and Max Kadin) lived in Butte, Montana, Staten Island, and Washington D.C. returning to Staten Island where she finished High School at Port Richmond H. S. Rusty attended the University of Alabama.

With the outbreak of World War II Rusty became a pioneer woman in early radio. She adopted her nickname “Rusty” as a way to avoid the bias of only interviewing male applicants. She created the trademark squeaking door sound for the popular suspense program “The Inner Sanctum” as well as other sound effects for network news programs, including recreating the sound of the atomic bomb explosion over Hiroshima. Many generations of her family have enjoyed her recording of “Rusty in Orchestraland.”

She and her late husband attended the University of Alabama.

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She and her late husband were wed in 1947. The adventure continued. They lived together for 64 years in Manhattan, Puerto Rico, Staten Island, Washington D.C. and ultimately Hilton Head, South Carolina. Together they visited the world and developed a love for art, a passion for good design, a love of sailing, a passion for golf, a taste for fine food and drink and shared all their enjoyment with their family. Their life together was marked by gracious hospitality, a passion for politics and a great love of family.

Interment was at Six Oaks Cemetery, Hilton Head on February 11, 2020 followed by joyful remembrances from family and friends.

Donations in Rusty’s honor may be made to Congregation Beth Yam, Hilton Head, South Carolina; Congregation Or Hadash, Sandy Springs, Georgia or Ann Arbor Reconstructionist Congregation, Ann Arbor, Michigan.

Yehuda Oren passed away on January 20th at his home, following a long illness. Yehuda was born on January 14, 1951 in Israel. He grew up on Kibbutz Hazorea, the son of German parents who had escaped the Holocaust and immigrated to Israel, helping to establish the Kibbutz. As an officer in the Israeli Defense Force, he had been severely wounded in the Yom Kippur War in 1973, and had spent the following two years undergoing surgeries and physical rehabilitation. He later attended the technical college Rupin to prepare for his career as a machine mechanic.

Yehuda met his wife Gale when she was learning Hebrew on the Kibbutz Ulpan, and they married in 1979. Together with their two children they left Israel and moved to Ann Arbor, Michigan in 1990. Yehuda was a loving and dedicated husband, father, and grandfather, and enjoyed his close family relationships and frequent get-togethers. Even as his health declined he continued to put his handyman talents to use. Yehuda loved road trips, camping, grilling, and was always happiest building or repairing something.

He is survived by his beloved wife of 40 years, Gale, their daughters Dalit Oren and Nurit Oren (Tony) Foster; grandsons Blake and Eitan; siblings Shula (Dani) Zamir, Amos Oren, and Aya (Reuven) Sharon; cousins Diane Metzger (Ed) Weisberg and Sandy (Jason) Honeyman, and many nieces and nephews. He was preceded in death by his parents Alfred and Lotte Oren, sister Avital Shapira, sister-in-law Tziona Oren, and niece Einav Vitenson.

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Vitals

Mazel tov
Rachel and Logan Wall on the birth of their daughter Abigail Lynn Wall on February 4th.
Sadie Wilkins on her Bat Mitzvah, March 7.
Marina Silbergleit on her Bat Mitzvah, March 14.
Hannah Berhinger on her Bat Mitzvah, March 14.
Mindy Colis on her Bat Mitzvah, March 21.
Toby Newpol on his Bar Mitzvah, March 28.
Jacob Robinson-Mayer on his Bar Mitzvah, March 28.
Ronit & Aaron Ajlen on the birth of their daughter, Darya.
Ishai Sussman-Yitzchaki on his bar mitzvah, March 28.

Condolences
Michael Pedersen on the death of his father, Jens (Ya’akov) Ulrich Pedersen, January 8.
Vincine Pearlstein on the death of her mother, Marjorie Dallas, January 10.
Elyane Tyner on the death of her mother, Marilyn Niss, January 11.
Mel Levitsky on the death of his wife, Joan Levitsky, January 15.
Gale Oren on the death of her husband, and Dalit Oren and Nurit (Tony) Foster on the
death of their father, Yehuda Oren.
Jo Ann (Bill) Parkus on the death of her father, John Mattos.
Amie and Bill Ritchie on the death of Amie’s grandmother Annalou Kadin Simons who
passed away on February 9th in South Carolina.
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