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WASHTENAW

# JEWISH NEWS

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FREE

## Their gigs canceled by the coronavirus, Jewish performers and educators innovate online

Gabe Friedman

(JTA) — As a freelance Jewish educator, musician, and consultant, Eliana Light knows the coronavirus outbreak puts her line of work in a precarious situation.

Instead of being hired to perform at synagogues, or getting invited to be an artist in residence at Jewish centers around the country, she will have to adapt as cities enact quarantine and social distancing policies — and just like freelance performers and small businesses in other industries, she could lose a lot of her traditional business.

But the whole ordeal has had the opposite than expected effect on her.

“Personally, I’ve gotten up the past couple of days with more energy and excitement than I have in a long time,” Light said on a Zoom call from her home base, a Moishe House in Durham, North Carolina. “I did the elliptical for two hours this morning... That’s not me, I’m not that person usually!”

She has big goals she now plans to tackle in the coming months, and thinks the Jewish community will emerge stronger than ever from the trying time.



**Father and daughter San and Emily Slomovits perform a concert from their home via Facebook Live on St. Patrick’s Day. You can catch their internet concerts on Emily’s Facebook page on select days at 5 p.m. (for a schedule and more information, please visit [emilyslomovits.com](https://www.facebook.com/emilyslomovits)).**

“I think big shifts like this help us as individuals and as a community sort out our priorities, what matters to us, what’s important in life,” she said. “All of a sudden, all of my gigs get canceled, it’s time to do all the things

you want to do ... more professional development, clergy training, layleader training, one-on-one training and consulting, a podcast, a new album.”

Light, 29, who records albums of original

Jewish folk music in addition to performing and leading services in a variety of ways, is one of several young Jewish artists and spiritual leaders hoping that they will retain an audience as they shift their work online, in the form of Zoom calls, Facebook Live sessions and other forums. Unlike the many synagogues and large organizations that have at least somewhat of a built-in audience, Light and her cohort will have to get creative and do a lot of online outreach.

The program brainstorming and decision making process is happening in real time, as the virus’ spread accelerates each day and forces more people online for their Jewish learning needs. Hours before being called for this article, Light and some of her friends, including Chava Mirel, Rachel Goldberg and Rabbi Alexis Pinsky, formed what they are calling the Mispacha Collective. Their debut online event, which they’re dubbing the World Synagogue Sing, is set to take place Sunday.

On Thursday, on a bit of a whim, Light

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## Passover in a pandemic: Families on Zoom, solo seders and broken traditions

Ben Sales

(JTA) — Rena Munster was looking forward to hosting a Passover seder for the first time.

In past years, her parents or another relative hosted the meal. But this year she had invited her parents, siblings and other extended family to her Washington, D.C., home. Her husband, an amateur ceramics artist, was making a set of dishes for the holiday.

And she was most excited for her family’s traditional day of cooking before the seder: making short-rib tzimmes, desserts that would pass muster year-round, and a series of harosets made by her uncle and tailored to each family member’s dietary restrictions (one with no cinnamon, another with no sugar, another without walnuts and so on).

Then came the new coronavirus. Now the family is preparing to scrap travel plans and hold the seder via video chat, like so much else in this new era. Munster expects to enjoy her family’s usual spirited discussions and singing. But she will miss the meal.

“The hardest thing to translate into an online platform is going to be the food,” she said. “The family recipes and all the things that we’re used to probably won’t be possible. ... We always get together to help with the preparations, and that’s just as much a part of the holiday as the holiday itself.”

In a Jewish calendar packed with ritual observances and religious feasts, the Passover seder is the quintessential shared holiday experience. It is perhaps the most widely observed Jewish holiday ritual in the United States, according to the Pew Research Center’s 2013 study of American Jewry. And the story of the



**Rhoda Kinberg, WJN editor's mother, using livestream to attend services from her nursing home in 2014**

journey from slavery to freedom, along with the songs, customs and food, have become a core part of Jewish tradition.

But all of that has been upended by COVID-19 and the restrictions necessary to contain its spread. Israel has limited gatherings to 10 people — smaller than many extended families — and President Donald Trump asked Americans to do the same. Countries are shutting their borders, making Passover travel near impossible. Hotels and summer camps that have held Passover programs, as well as synagogues that hold communal seders, are canceling. And families are scrapping traditions as Passover, like so much else in Jewish life, is remade for the current moment.

“Something like a Pesach seder has a lot of people in a pretty close space,” said Mari Sartin-Tarm, who is immunocompromised due to medications she is taking following a January kidney transplant. “I’m concerned that if things are the way they are right now, if people are still kind of self-quarantined or schools are closed or businesses are closed, I don’t know that

*continued on page 24*



## From the Editor

As the Shabbat sun set on March 14, I began to carry out the plan I had hatched earlier in the day to ask community members to send greetings to the WJN. I wanted to step up use of the pages of this newspaper as connective tissue in the community as well as make up revenue lost by ad cancellations. This issue is a bit shorter than the past few, but with more small tidbits from many people who sent in greetings as a way to strengthen our communal connections. Thank you.

I am in awe of the multitude of ways our communal leadership, clergy, and teachers have stepped up to the challenges of the past



Clare Kinberg

Goldstein, wrote in, "Building the Tabernacle through Social Distance," his March

month, creating almost overnight online learning, prayer, and supportive social experiences for congregations and the community at large. Thank you, thank you.

As my nephew, Rabbi Seth Goldstein, wrote in, "Building the Tabernacle through Social Distance," his March

22 blog on the final parashas of the book of Exodus, "The Tabernacle is to be the Israelite's portable sacred space and community center that they take with them on their journey." Jewish teachers near and far are showing us how our Jewish tradition will help us through this crisis. Thank you, thank you, thank you.

Each event in articles or calendars may have been rescheduled, gone online, or repurposed in some other way. Check to make sure if, when, and how events are happening: website and phone numbers are on the calendar page.

Zay gezunt/be well.



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In light of the recent health crisis,  
Jewish Family Services' major  
fundraiser must be rescheduled.

For event updates please visit:

[www.jfsannarbor.org/diningwiththefamily](http://www.jfsannarbor.org/diningwiththefamily)

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together is by donating to support our  
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# Rabbis' Corner: Passover Thoughts

## On Passover We Celebrate "The Power That Saves"

Rabbi Nadav Caine, special to the WJN

The other night I was watching the recent Superman movie, *The Man of Steel*. My wife and I were both struck by the unimaginative illustration of Superman's powers. In no other movie has Superman been so incredibly powerful. Though he can pretty much do anything in this film, he spends his time exclusively on saving people from accidents. It's almost comically repetitive: car accidents, tornadoes, that sort of thing. Even with no limits to imagining "a power that saves" at their disposal, the writers couldn't think, apparently, of anything beyond addressing our fear of accidents.



Rabbi Nadav Caine

The Haggadah has a much broader imagination for a power that saves.

While accidents are a personal fear we share, the Torah, God, and the Prophets command us to think beyond our individual lives: they command us to think globally and morally, not just about life and death, but about the divinely-intended quality of lives.

*Real power is the power to free people from*

*injustice: the saving power to free a shepherd people from a tyrant's bondage and cruelty, to free Jews from the Crusades, from the gas chambers, and from local massacres. And in our time, to free boys and girls from sexual trafficking, free villagers from the town-to-town raping and murdering by an ISIS or rebel hoard, free exploited workers everywhere from their taskmasters, free Israelis from the fear of Hamas rockets and Iranian nuclear capability, free African-Americans from racial profiling and harassment, free LGBTQ individuals from discrimination and prejudice.*

That's the power of the mighty hand and the outstretched arm, God's.... *and ours* when we fulfill God's mission for us and reach out *with our outstretched arms* to fight injustice *and save* those in bondage. We as Jews understand that power in our very bones and our inmost hearts. We've experienced that saving power, and now we tell each other that story, our story, as we say, "This is the bread of affliction... let all who are in distress, come and celebrate" *this* saving power.

Let us break free of the *mitzrayim*, the "narrow confines," of the Hollywood imagination of what it means to save and be free. Embrace the imagination of the Haggadah, as we tell our story with pride, purpose, and celebration! ■

## Pharaoh's Heart, Our Heart

Rabbi Jared Anstandig, special to the WJN

Pharaoh's heart is a central feature of the Exodus story. As the plagues unfold, Pharaoh's heart becomes more prominent and the Torah describes it becoming harder. Numerous times, the Torah tells us that Pharaoh hardens his own heart (see for example Exodus 8:11, 8:28, and 9:34). Yet, on a number of instances, we read that it is God who hardens Pharaoh's heart (see for example Exodus 9:12, 10:1, 10:20, 10:27, 11:10). This poses a slew of theological questions. Most problematic, if God hardened Pharaoh's heart, then Pharaoh lacked free will to choose anything but to rebel against God. A basic tenet in Judaism is that every individual has the ability to choose the life he or she lives. What does it mean about our own free choice if God can revoke Pharaoh's?



Rabbi Jared Anstandig

Sivan Rahav-Meir, a prominent contemporary Israeli journalist, likens the hardening of Pharaoh's heart to an addiction. At first, she writes, Pharaoh had complete control over what he did and how he did it. But, at a certain point, after repeating an action over and over, he became addicted. Call it an addiction

to power, an addiction to obstinance, or even an addiction to disbelief – what began as Pharaoh freely choosing to say no to Moses and the Israelites, ultimately became compulsory. Pharaoh was so accustomed to rebelling, despite the consequences, he eventually couldn't stop himself from continuing.

While this interpretation might leave us with little hope at repentance after doing something wrong, Rahav-Meir points out that it is quite the opposite. If we can become addicted to destructive behavior, then we can also become addicted to constructive behavior. Pirkei Avot 4:2 quotes a statement by Ben Azzai, "Be quick to perform a minor mitzva just as you would be to a major one, and flee from sin. Because, a mitzva leads to another mitzva, and a sin leads to another sin." We are creatures of habit. When we start performing minor positive actions, they lead to more and greater positive actions. And, God forbid, once we start down the road of negativity, it can be hard to pull ourselves out.

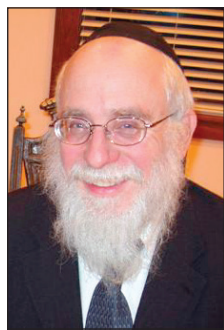
This Passover, as we read the Haggadah and recount the story of Pharaoh, may we learn a lesson from Pharaoh's heart. Let us avoid becoming like Pharaoh who became addicted to his oppressive ways. Instead, as Ben Azzai says, let us be ever-searching for even the smallest mitzva we can do so that we can uplift ourselves and everyone around us. ■

## Why is Matzoh Required & Chometz Prohibited? A Lesson from Matzoh and Chometz

Rabbi Aharon Goldstein, special to the WJN

This year the first seder of Passover will be Wednesday night April 8. So let's learn something about Pesach (Passover).

The holiday of Passover is called Chag Hamatzohs - the holiday of matzoh. When we look at the holiday we see two precepts. 1) the obligation to eat matzoh (unleavened bread) during Pesach. 2) the prohibition of eating chometz (leavened bread) during the same period. Not only do we not eat chometz, we are prohibited from owning any Chometz during Pesach. As the Torah says, that Chometz should not be seen and not in your possession. These two obligations during Pesach are obviously different.



Rabbi Aharon Goldstein

The obligation to eat matzoh has a measure to it. There is a specific minimum amount of matzoh required as well as a specific time measure within which it must be eaten. The amount of matzoh must be at least the size of an olive (approximately one ounce - 28 grams), and the time requirement is only on the first night of Passover during the seder at nighttime. After the first night there is no longer any obligation to eat matzoh. One can have matzoh made with eggs or fruit juices or even eat other types of foods such as meats, fish, vegetables, etc. So the obligation to eat matzoh is only the first night as opposed to the

prohibition of eating or possessing chometz. One cannot own or eat even a speck. Also, the prohibition of having chometz is not just the first night of Pesach but it is all eight days of the holiday (outside of Israel).

So why is it that the obligation to eat matzoh is only for the first night of Pesach, but the prohibition of chometz is for the entire holiday and the tolerance level is zero?

The answer can be found by examining the ideas that matzoh and chometz symbolize. In our service to God, matzoh and chometz symbolize two different aspects of our service. When we look at chometz we find that it symbolizes haughtiness and arrogance. Equal amounts of flour and water will yield very different products if one has leaven (chometz) and the other doesn't. The one with leaven will be bread - light, fluffed up and full of air. The other will be matzoh - dense and flat. Chometz is the leavening agent that makes dough rise and puff itself up - much like haughtiness and arrogance puff up our egos. These traits are prohibited by the Torah. We should have no haughtiness or arrogance in our personalities. Haughtiness is considered the source for all negative traits and deeds. As King Solomon writes, God dislikes it when people are boastful of themselves - that is, expressing haughtiness. Also, in the Talmud tractate Sota, the rabbis tell us that God says regarding a person that is haughty; I can't live with them in the same space. This illustrates that God dislikes the trait of haughtiness.

Therefore, throughout the year, when a person is busy with mundane things in the world, there's a possibility that haughtiness might creep into one's self-image. Success in

business, professions and/or other aspects of their life, might lead one to feel that these accomplishments are a result of their own exceptionalism and begin to feel haughty about it. So, the Torah teaches us that once a year to dedicate the holiday of Pesach in order to teach us not to be haughty. A person should distance themselves from any sign of haughtiness. Therefore, the prohibition of chometz is absolute. We should have absolutely no haughtiness. Pesach teaches us how haughtiness is something very undesirable to God. We have to get rid of it completely and not allow any residual to be present. That's the lesson we learn from chometz. The entire holiday of Pesach is supposed to train us how to be humble.

On the other hand, when we speak of the mitzvah of matzoh, it teaches us to be humble. Within being humble there are many different levels - one above the other.

The humility that matzoh teaches is called the bread of affliction. It has no taste and is very thin. This shows how we serve God totally devoted to a level beyond understanding. We are just doing it because God said to do so. We don't mix our own logic and reason when doing the mitzvah, neither intellectually nor emotionally. If anything, we give ourselves over to God entirely (without our own ego involvement). This is what the matzoh symbolizes.

To demand from a person, all year-round, to be totally ego-nullified and totally humble as on the first day of Pesach - that's hard to demand from most of us for the eight days of Pesach.

Not to be haughty is one thing. But to be

humble is something that needs to be worked at. Therefore, the obligation of eating matzoh is only the first night of Pesach. From there one works their way up to the next level which is not quite as humble - exemplified by eating matzoh that contains fruit juice or eggs or anything that is more than the humble flour and water of the first night's matzoh. These additions to the matzoh symbolize that, even though one is not haughty, one serves God with some understanding and feeling. This is an allowable way to serve God - with one's own logic and understanding. This is not prohibited. That's why the remaining days of Pesach, after the first night, we are allowed (only for health reasons) to have other types of matzoh (obviously it must be kosher for Pesach and consult with your rabbi).

As a result of: 1) Not having any haughtiness at all during Pesach, and 2) Eating matzoh during Pesach, it gives everyone the ability to withstand the different influences from the secular world that might want to cause us to be haughty. So we learn from Pesach not to be haughty. If anything, it should teach us to be humble. And with that we can "go out of Egypt". Not only the physical Egypt but our own internal "Egypt" enabling us to reach true freedom. And as a result of all of us doing our own internal work of "going out of Egypt", going to true freedom, going out of the limitations and boundaries of our bodies and animal souls, this will be a preparation for the "going out of Egypt" in general with the redemption of the coming of the Mashiach very soon! ■



## Find your hope

Rabbi Ora Nitkin-Kaner, special to the WJN



Rabb Ora Nitkin-Kaner

**P**assover is a story of movement and dislocation: our ancestors were required to put their trust in a God of flux ('eheyeh asher eheyeh'/'I will be Who I will be') and walk out of slavery, through the narrowness of the split sea, and into the desert wilderness.

On Passover, we are commanded to consider ourselves as having lived through this transition from constriction to expansion. Passover can help us reflect on what in our lives is currently in flux and what feels rooted.

In the poem below, Wendell Berry invites us to pay attention to the path we are on, and to find a measure of hope in where we are rooted and what lights our way. ■

### From It Is Hard to Have Hope (Sabbath Poem, 2007, VI)

Wendell Berry

*Find your hope, then, on the ground under your feet.  
Your hope of Heaven, let it rest on the ground  
underfoot. Be it lighted by the light that falls  
freely upon it after the darkness of the nights  
and the darkness of our ignorance and madness.  
Let it be lighted also by the light that is within you,  
which is the light of imagination. By it you see  
the likeness of people in other places to yourself  
in your place. It lights invariably the need for care  
toward other people, other creatures, in other places  
as you would ask them for care toward your place and you.*

## Community seders are for grownups & big kids & little kids, too

by Carol Bloom Levin

**V**isits with my mother during those confused later years often ended in tears. The rare exception – that extraordinary Passover Seder with her assisted living community.



The author's daughter, Naomi Levin with her grandmother. The two share an April 7 birthday, which sometimes requires a flourless cake.

Rabbi Stein was a new resident in the community. At age 93, he had led many a Seder in his day. The rabbi's proud family rose from their seats at his introduction. It was clear why they adored him. He honored their individual strengths and limitations. The brief Haggadah made for the event, combined the best parts of a traditional seder with smart graphics. Rabbi Stein knew this crowd. All was carefully planned, including the role for Anna, the great-

granddaughter whose four questions brought the house down.

Everyone participated in one way or another. Residents and guests alike felt a kinship. We were the people fleeing Pharaoh, seeking freedom. We built Hillel sandwiches. We called out the Ten Plagues. We roared "Dayenu!"

Somehow, Passover awakened a lost spirit in Mom. Each step of the Seder called for action. And act she did: swishing parsley in salty water; plinking wine drops; clapping with the melodies. To borrow a phrase, "the night was different from all other nights." Why? Because for a few delicious hours, my mother returned to her fun-loving, caring self.

Looking back to that night, I see the kernel that took root and ripened into my children's book *Haggadah Regatta*. Rabbi Stein had reached across the community. He included learners at every level, touching all members of the tribe.

We are grownups and big kids and little kids too. Sometimes we're smart. Sometimes we're selfish. Sometimes we're foolish. Sometimes we can't find our words. But we tell Passover stories year-after-year to remind us how our actions matter. What we say and what we do make a difference in the world.

This year, celebrate Passover with community. Make a difference. ■

Carol Bloom Levin, author/illustrator of *Haggadah Regatta* (Two Kids Books, 2019), joins Zingerman's Deli for a Family Food Tasting "Seder" on Saturday, April 4, 5 - 6 p.m. <https://carollevin.us> <https://www.zingermansdeli.com/event/familypassoverseder2020/c>

## Talmud study with AARC

Odile Hugonot Haber and Carol Levin, special to the WJN

**A** dedicated group of life-long learners spent Sunday afternoons in February and March immersed in Talmud text. Ann Arbor Reconstructionist Congregation's Rabbi Ora Nitkin-Kaner offered a foundation for Talmud study in the five-week series, "A Taste of Talmud: When Life Meets Prayer." The rabbi describes the Talmud as, "...the quintessential Jewish text ...full of everything that makes Jews Jewish: love of debate, intellectual curiosity, storytelling, humor, and the search for new meaning in inherited text and tradition."

Using oversize photo-copies of the Babylonian Talmud's tractate Berachot, Rabbi Ora explained the complex organization of the page with formatted columns. The Talmud is made up of the Mishnah, the oral tradition, and the Gemara (the rabbinical analysis and commentaries). The traditional way to study Talmud is in pairs, *chevrutah* in Hebrew. In this class, partners were given a half hour to pour over the page-of-the-day before sharing their observations with the full class. Energy in the room rose as readers read aloud, prodding each other with questions, researching cited passages, and considering meaning. The fascinating thing about studying Talmud are the many diverging opinions that lead us to compare, explore, and advance the conversation.

For example, the text says that we should pray with severity, but also trembling. Does this mean trembling with fear and awe in



front of the creator? Or does it mean trem-

bling in ecstatic ecstasy like the "Shakers"? In the readings, we can explore our own feelings and ideas. In prayers, do we include the encompassing all suffering on earth with fear and awful sadness? Or do we open our hearts to the array of magnificent possibilities the Creator affords us? Through discussion, acts of co-creation awaken an active spiritual life.

In a moving addition to the class, AARC member and iconic activist Alan Haber brought a historic volume of Talmud from his father's personal library to the study group. Alan's father, William (Bill) Haber a former chair of the University of Michigan Economics Department and dean of the College of Literature, Sciences and the Arts had served as Advisor on Jewish Affairs to the Supreme Allied Command in Germany in 1948 and was responsible then for all displaced persons' camps. Bill Haber took the family with him to Frankfurt and Heidelberg for that year.

Alan, eleven years old at the time, says he hardly understood what was happening, yet was shocked by the horror of war and terrible destruction. Syna-

gogues and libraries were all destroyed.

Along with the reconstruction of the community, Bill Haber arranged for the reprinting of the Talmud in Heidelberg in 1948. In appreciation for his work on the printing, Bill was given a full set of the new Talmud. He kept the volume that deals with Shabbat, which Alan brought to the study group. Other volumes were housed in the office of the University of Hillel Director until recently. An exhibit of the complete set at Hillel would make a meaningful display during Holocaust commemoration days.

The dedication to the Heidelberg Talmud reads: "This edition of the Talmud was dedicated to the United States Army. This army played a major role in the rescue of the Jewish people from total annihilation, and after the defeat of Hitler, bore the major burden of sustaining the DPs of the Jewish faith. This special edition of the Talmud published in the very land where, but a short time ago, everything Jewish and of Jewish inspiration was anathema, will remain a symbol of the indestructibility of the Torah. The Jewish DPs will never forget the generous impulses and the unprecedented humanitarianism of the American forces, to whom they owe so much." In the name of the rabbinical organization, signed by the chief rabbi and chairman of the US Zone, Rabbi Samuel Snieg. ■



# JCC Film Fest

## 19<sup>th</sup> AA Jewish Film Festival planned for May

Clara Silver, special to the WJN

The 19<sup>th</sup> Annual Ann Arbor Jewish Film Festival will be presented by the Jewish Community Center of Greater Ann Arbor Sunday, May 10 through Thursday, May 14 once again at The Michigan Theater, 603 Liberty, Ann Arbor. Films being reviewed by the AAJFF committee reflect a wide variety of Jewish subjects, as Noemi Herzig, the first full time Director of Jewish Cultural Arts and Education at the

start a new life as a high school teacher in Sderot. Through the art of film, his students, initially skeptical of this big city transplant, begin to trust and find their own voices. However, honest self-expression inevitably leads to conflict both for Yigal, and for his students. This film explores the shattered dreams and future hopes in the Middle East through the eyes of teens about to come of age. Judy Endelman, a festival committee

ultimately, love. Touching on notions of the snap judgments and assumptions that come with age, socio-economic, and lifestyle differences, this film is a reminder that we all have a story that makes us who we are and we are all worthy of love. It is both quintessentially Israeli and delightfully universal in its hopeful, joyful celebration of life and love at any age.

The Ann Arbor Jewish Film Festival committee screened over 60 full length and 24 short films. In addition, committee members will be helping to encourage sponsorships to continue funding this extensive and costly festival, as well as providing some support during the festival itself. In addition, the Ann Arbor Jewish Film Festival is once again presented as a capsule festival within Cinetopia. Drawing audiences from all over southeast Michigan with screenings in Detroit, Ann Arbor, Royal Oak, Bloomfield Township, and Dearborn, Cinetopia's Director, Sarah Escalante is proud that, "this great relationship between Cinetopia and the Ann Arbor



Ann Arbor JCC, notes: "The films we are choosing from reflect the Holocaust, Jewish heritage, the differences between secular and orthodox Judaism, present day Israeli society, Israeli/Palestinian conflict, and Israeli LGBTQ youth. The committee's goal is to present films that provide the entire Ann Arbor and surrounding community with an opportunity to explore Jewish life from a variety of perspectives: socially, culturally, ethnically, and spiritually. We also hope these films inspire the broader community to engage with Jewish heritage."

The AAJFF committee screened many films, selecting 13 for possible inclusion. Cinetopia professionals review those films and choose the best 10 for the designated Ann Arbor Jewish Film Festival screening slots. Cinetopia then obtains the rights to show the films. At the time this article went to print, three Israeli films had been confirmed.

*Shooting Life*, originally titled in Hebrew *Herzl's Susita*, is a full length Israeli drama set in the small, war-weary city of Sderot. Yigal (Mickey Leon) is a divorced, unemployed filmmaker from Tel Aviv who attempts to

member, noted that "this film shows us another side of Israel, away from the big cities, where families struggle with unemployment, divorce, addiction, lack of opportunity, and more. It lets us into their lives. The view is honest, unsparing, but can sometimes be tough to watch."

Originally filmed as a three part docuseries, *Transkids*, now a full length documentary, follows four transgender Israeli youth over four years. Director Hila Medalia shared in an ILTV interview that she was first exposed to transgender issues while filming another documentary about the only 24/7 suicide prevention hotline in the United States serving the LGBTQ community. Having moved back to Israel, she was curious about the transgender community there, and spent two years researching the issues and finding subject for the film. Not only does the film present an intimate portrait of the teens themselves, but shows the entire reality around the teens that includes their family, friends, and society. While the teens deal with typical adolescent concerns, they also face difficult and irreversible decisions about their health, layered with the unique concerns affecting those in various segments of Israeli society. The transgender teens must face the same decision to choose army or national service, pressures of conformity in the religious community, and navigating Israel's strongly gendered social structure as their gender conforming peers, but with the added complexity of their gender non-conforming realities. Committee member Charles Weaver observed that, "not only does this movie give a very personal view of the gender transition process, but it also shines a very revealing light on the family life of a cross-section of Israeli society." Committee member, Linda Benson, states, "This movie is unflinchingly honest and sensitive, regarding a topic most of us know little about."

*Love in Suspenders* is an Israeli romantic comedy, originally titled in Hebrew *Ahava B'Shleikes*. The simplicity of this "boy meet girl" film belies a warm and heartfelt portrait of aging, grief, family dynamics, and



Jewish Film Festival expands the multicultural reach of Cinetopia to include Jewish and Israeli life."

Other films will be confirmed in the time leading up to the Ann Arbor Jewish Film Festival, and their trailers will be posted at film.jccannarbor.org as they become available.



While at the time of the printing of this article Cinetopia is still planned to commence as scheduled, there will be updates in the intervening weeks which may result in screenings continuing as planned, or being delayed. Those who would like to attend are encouraged to check websites to be kept up to date regarding the status of both Cinetopia and the Ann Arbor Jewish Film Festival.

Ann Arbor Jewish Film Festival offerings will be shown at The Michigan Theater, and tickets will be available through Cinetopia. For those who choose to become sponsors of the Ann Arbor Jewish Film Festival, available only through the Ann Arbor JCC, there will once again be a special sponsor-only dinner at Knight's Restaurant on Monday, May 11, 2020, timed to fit between the afternoon and evening film screenings. Sponsors at the \$180 level and above will be granted access to all Festival and Cinetopia films at no additional charge similar to last year. New this year, however, is that sponsorship levels of increasing amounts will also be accompanied by increasing access to Cinetopia perks such as Cinetopia parties, front of line access, and free concessions at select venues. For more information about sponsorship, films, or the Ann Arbor Jewish Film Festival, visit film.jccannarbor.org or contact Noemi Herzig, director of Jewish cultural arts and education at noemiherzig@jccannarbor.org or call 734-971-0990. ■





## ARC welcomes Rav Lisa Stella as president

Stacy Carroll, special to the WJN

The University of Michigan's Association of Religious Counselors has a new president, Rav Lisa Stella, Director of Religious Life & Education for Michigan Hillel. On her appointment Rav Lisa said, "Religious affiliation can be an incredibly important part of one's identity, and getting to know people of other faith backgrounds is one way we learn more about ourselves and others around us. At Michigan Hillel, the core of our work is building relationships. ARC allows the clergy and professional staff of all religious groups on campus to build relationships beyond our own communities, modeling interfaith connections for our students, and to see the impact of our work more broadly on campus."

ARC regularly works with campus organizations and the Department of Student



Rav Lisa Stella, Director of Religious Life & Education for Michigan Hillel

Life, building critical relationships with university staff in service of supporting students in a holistic way. As an example of their work, ARC recently partnered with University Student Life to host Eboo Patel, founder of Interfaith Youth Core, for a series of events with students. Comprised of representatives from all leading religious and spiritual communities that serve the students, staff, and faculty of the University of Michigan, ARC members advocate for the religious, spiritual, and ethical dimensions of university life.

Looking at the path ahead, Rav Lisa

hopes to broaden ARC's programming reach and foster greater understanding of our campus's diverse communities. She is encouraged by new opportunities to continue ARC's work with university partners, as together, they develop comfort with and deeper understandings of religious identity as an integral piece of the diversity that Michigan students bring with them to campus.

Please join our community in celebrating her role by extending your well wishes to [lstella@umich.edu](mailto:lstella@umich.edu). ■

## "There should be a piano in the house"

Patti Smith, special to the WJN

Yael Rothfeld, Michigan Music Education Association's Music Educator of the Year, has been surrounded by music from practically the day she was born. "My grandma decided that there should be a piano at my house. Without telling my mom, she had one de-

all of them at Thurston Elementary School.

Rothfeld played flute and piccolo in elementary school and says that her experiences in band classes solidified her passion for music. "Many of my close friends today are from high school band. We all shared a love for music that our band director recognized. We had to play complicated pieces, challenging us to learn more. When I decided to go to college to be a music teacher, it was because I wanted to bring the love and excitement that I had for music to others around me."

Rothfeld's classroom is built to inspire young minds as she creates musicians who can work independently but also helps them to "build relationships, build their self-confidence and find their voices, and a safe place to use it." She stresses the importance

of learning music at a young age, saying "the younger you learn it, the better, much like a language...Students eagerly soak up the information I teach them. Even as first graders, some of the things they are doing are things I learned as a music major in college."

In addition to her full-time teaching job, Rothfeld teaches yoga at the Jewish Community Center and evening education classes at Eastern Michigan University. She says, "My mother, grandmothers on both sides, and one of my aunts were all teachers. I think it's always been in my blood."

To any aspiring music educators, Rothfeld says, "Try it! The worst that can happen is you realize it's not for you. But it could be that you find something that brings you joy. Playing an instrument can be a way to express yourself, become a part of an ensemble, work together, and create something meaningful." ■



Yael Rothfeld

livered. When the deliverymen knocked at the door, my mom told them she didn't order a piano--they said it was from her mother. As soon as I could walk, I would go to the piano and try to play. My mom began teaching me how to play piano when I was four years old, and I continued to play throughout my life."

While a Piano Pedagogy major at Michigan State University, Rothfeld assisted in a class in Early Childhood Music, which sparked a desire to change paths. "I always enjoyed teaching others--whether it was explaining to others how to play a game or helping my younger sisters with homework. When I got older, I tutored a few students, and was a camp counselor at my mom's Hebrew Day Camp, Camp Shalom."

Rothfeld earned her Bachelor's and Master's Degree in Music Education and then began her career. She has been a teacher in the Ann Arbor Public Schools for 17 years,



### Pandemic

What if you thought of it as the Jews consider the Sabbath—the most sacred of times? Cease from travel. Cease from buying and selling. Give up, just for now, on trying to make the world different than it is. Sing. Pray. Touch only those to whom you commit your life. Center down.

And when your body has become still, reach out with your heart. Know that we are connected in ways that are terrifying and beautiful. (You could hardly deny it now.)

Know that our lives are in one another's hands. (Surely, that has come clear.) Do not reach out your hands. Reach out your heart. Reach out your words. Reach out all the tendrils of compassion that move, invisibly, where we cannot touch.

Promise this world your love—for better or for worse, in sickness and in health, so long as we all shall live.

—Lynn Ungar

"Even though this Passover is different from all others, still we celebrate freedom."

Zay gezunt, Clare Kinberg



## Looking for Rose: Exodus and Exodusters

by Clare Kinberg, fourth installment in a series

I looked for my father's missing sister for forty years. Born to an Ashkenazi immigrant family in 1908, my aunt Rose had married an African American man in the late 1930s, left her family in St. Louis, and moved to Chicago. In 1943, they settled in Southwest Michigan. She was never spoken about in my family, but after my father died in 1975, I began looking for her. As my own Black and Jewish family grew, I felt my aunt's absence like an almost endless desert.

Every Spring during the Passover festival, Jews retell the story of the Israelites' escape from slavery. Each year we take the opportunity to tell the story in a different way, and as we age, each time we tell or hear the story it has different meanings. I've known Jews who read the Exodus story as our people's own history. For others, the story is a metaphor for God's relationship to humans, or for the way God interacts with history. According to all Jewish understandings, the Exodus story was written by free people, or in the most traditional view, spoken by God to Moses after the liberation from slavery, during that forty years in the desert.

The Exodus story could be rooted in historical facts, or it could be a fable, an allegory, a spiritual journey written with moral, or political, purpose. It can be read as a story that happened thousands of years ago, or that happened 150 years ago. One that is happening now, or hasn't happened yet. It could be a constitution for a patriarchy, as the Israeli feminist Esther Fuchs writes in *Sexual Politics in the Biblical Narrative*. Or it could be a blueprint for liberation.

I wonder, whose story is it that is told in the Torah? Is the cycle of slavery and liberation unending? Do we recreate the cycle by re-telling it every year?

A central part of the Passover ritual is for Jews to imagine ourselves into the story of the Exodus. We say "We were slaves to Pharaoh in Egypt/avodim hayinu l'paroh b'mitzraim." Jews not only try to feel our way into the ancient story, we also think about current ways that we are enslaved: social, economic, psychological "narrow places/mitzraim."

For the past couple of decades, my seder table has included Jews who consider themselves to be descendants of people enslaved 2,500 years ago in Egypt, and also Jews and non-Jews whose people were enslaved 150

years ago, including my spouse and our two daughters. As our daughters grew, our family told the story of the journey to freedom in ways that we thought were appropriate to the girls' ages, and also that brought in contemporary issues of persecution and injustice.

At a recent seder with friends and family, we conducted the ritual storytelling by letting each person at the table tell a part of the story in their own way. I read a favorite children's book about the Exodus told from the point of view of a young Israelite child. One of my daughters was the only one who brought a contemporary issue to the table, violence among teenage girls.

Later, she told me the whole evening felt uncomfortable to her, white Jews focusing on slavery 2500 years ago felt to her like white privilege, a ritual that excluded, rather than included, her.

In his introduction to the anthology *African Americans and the Bible*, Vincent Wimbush writes, "It [the Bible] quickly came to function as a language-world, the storehouse of rhetorics, images, and stories that, through a complex history of engagement, helped establish African Americans as a circle of the biblical imaginary. It helped them imagine themselves as something other, in another world, different from what their immediate situation reflected or demanded."

Wimbush's words shifted my world, allowing me — an Ashkenazi Jewish woman living in the United States and coded as white — to de-center my relationship to the Exodus story. My Jewish practice taught me to ground my sense of self by ritually imagining myself into the Exodus story. Enslaved Africans, I am learning to understand, used the story to imagine themselves into, to create, freedom that they did not experience in their lifetimes.

After the U.S. Civil War, the biblical imaginary mirrored reality as promises made, left unfulfilled, and then revoked by the post-Reconstruction government were not unlike Pharaoh's wavering negotiations with Moses. The Mississippi River, like the Red Sea and the Jordan River, needed to be crossed to freedom.

The Southern Homestead Act of 1866 proposed to open up 44 million acres of land in the South to African American freedmen and whites who had been loyal to the Union. This seemingly abundant amount of land turned out to be undesirable as farm land and difficult to cultivate, especially without the resources needed to start a homestead. In the end, only about 1,000 African American families were able to fulfill the requirements to claim permanent deeds to the 80 acre plots in the South. The vast majority of freedpeople experienced only the disappointment of unfulfilled promise.

Nell Irvin Painter's book *Exodusters: Black Migration to Kansas after Reconstruction* tells the story of the migration of freedpeople who, after Reconstruction ended in 1877, rushed to leave the intolerable conditions in the South. They aimed to move to Kansas to seek the lives emancipation had allowed them to imagine. Land was the first and foremost goal of freedpeople in the South, Painter writes in the introduction. Acquiring land meant owning the means to support their families, the fulfillment of freedom.

The Civil Rights Act of 1875, the last Reconstructionist Era piece of legislation, required equal treatment in public accommodations and transportation. The Act was never enforced, but in the hope that the steamboats traveling up the river would comply with the law, freedpeople saved up

their fare, packed everything they could carry, camped on both the Mississippi and Louisiana shores of the Mississippi River, and frantically signaled to the boats to pick them up. Painter describes the scene as desperate and chaotic, yet purposeful and imbued with full faith that once they were across the river, in other words, made it out of the South to St. Louis, God would provide the ways and means to make it to the Promised Land of Kansas.

When the Exodusters reached St. Louis they encountered a segregated but growing city that would be changed by their presence. Black churches and newly formed Black civic groups raised money to feed and house the travelers, and send them on their way. Black community leaders formed the "St. Louis Colored Relief Board" and it grew to include 25 of the city's prominent Black clergy, businessmen and professionals, raising several thousand dollars almost entirely from the Black community. White officials were afraid that if the Exodusters were given aid, they would continue to come. The truth was, the Exodusters would continue to come whether they received aid or not. It was the intolerable conditions in the South, and their faith, that freedom was possible, that drove them.

"Exoduster," a peculiarly American word, with connections literal and obvious to the story told in the Torah of the Israelites' exodus from Egypt, while the "-ster" suffix is tied to American slang: songster, hipster, roadster, etc, making it sound adventurous and offbeat. And "dust," invoking the journey to Kansas, hot, dry, and exhausting. Exoduster, a word that knots together Jewish and African American stories, well before my aunt Rose and Mr. Arnwine tangled their lives together.

Black culture and politics in St. Louis were deeply affected by this influx of African Americans from the south, the support they received from the African American community, and the hostility from the white power structure. The adjacent Black and Jewish tenement neighborhoods that Mordche and Zlate Kinberg and their young sons Max and Joseph found when they arrived in St. Louis in 1891 from Russia were shaped by the racial segregation experienced by the Exodusters when they arrived. Joseph Kinberg grew up in that St. Louis. His second child would be Rose, his fourth, my father. ■



Best wishes for our community,  
the Ackermans

Thank you, WJN  
for keeping our community  
informed and connected.

Gratefully,  
The Jewish Federation  
of Greater Ann Arbor



Thank you, Clare for all that you  
do for WJN and TBE.

Love, Larry, Marla and Drew Biederman

Happiest of Birthdays to you, dear Mali!  
May this celebration of completing 3 score and  
ten trips around the sun be as special as YOU are!

Love and admiration, Laurie

*In gratitude to Clare Kinberg,  
whose efforts as WJN editor help  
to hold our community together,  
in good times and in bad.*

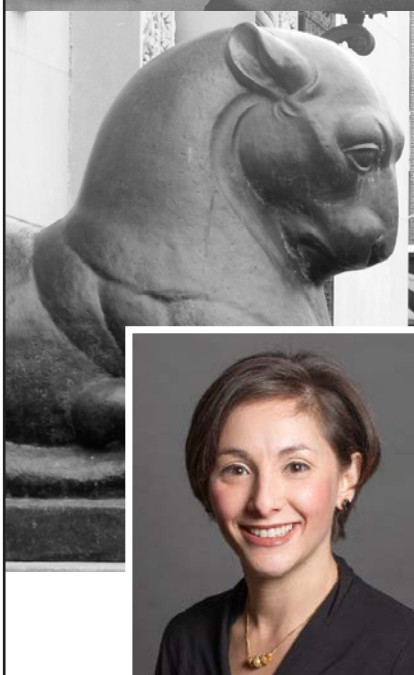
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**Keep the vision, WJN.  
We'll get through this together.**

Ken Wachsberger, The Book Coach

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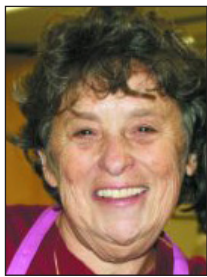
  
WEIR MANUEL



## Pesach, Pesach, Pesach

Lonnie Sussman, special to the WJN

**T**he holiday preparations and thoughts totally consume my brain for weeks ahead of time and through the end of Pesach. This is not a complaint. It is my opportunity for thinking about the meaning of the holiday and the beauty and wisdom of our Jewish traditions, the blessings of family and friends and the spirit of community.



Of course, a lot of energy goes into planning the Seders and the food we will eat. Hopefully, there will be plenty of leftovers to last a few more days. Then we can start thinking about what else to have for breakfast, lunch, or dinner during the eight days of the holiday. Oy!

When my children were young and school was in session, the question of lunches was the most challenging. They weren't adventuresome eaters and the choices were pretty limited. Their favorite (really, only) lunch was what we called "Chicken McMuffins." Basically, it was a vegetable kugel with some of the soup chicken mixed in and baked in muffin tins. It was easy, nutritious and delicious and super easy to pack. Of course, there is the tried and true matzah with butter or cream cheese or whatever you liked, but it was harder to pack in a lunch box and it was easily broken into small pieces. For the adults, matzah and gefilte fish or tuna fish or an avocado. But, what to make for dinner that wasn't so heavy on meat or chicken? A few years ago, I adopted the idea that simple, plant heavy meals are just fine. We ordinarily don't eat much red meat so it's not a big stretch to return to a normal diet. But still, I look to find ideas that make the holiday special but don't take too much work. Here are some ideas for more meals to enjoy either for the holiday of Pesach or for any time of year.

### Simi's Chicken McMuffins

This is my mom's creation. We mark her Yahrzeit a few days before the start of Pesach and it is one of my tributes to her memory. The key to this recipe is LOVE. Add it to the ingredients without measure. Everything she made had this ingredient in it.

3 cups matzah farfel  
2 cups chicken broth, heated (or from left over soup)  
2 onions  
2 stalks celery  
½ green pepper  
Mushrooms, optional  
2 cooked chicken breasts (or any part), skin and bones removed, cut into cubes totaling 2 cups  
3 TB oil  
3 eggs  
Salt, pepper, garlic powder and paprika to taste

Add broth to the farfel in a mixing bowl and let stand while you saute' the vegetables in a skillet with the oil until they start to brown. Then add the chicken cubes and cook together with the vegetables for another minute or two. Add to the farfel and stir to mix well. Place mixture in very well-greased muffin tins. Bake at 350 degrees for 45 minutes or until the tops are golden brown. "These make delicious lunches for the kids!" These are the final words on the recipe she left for us.

### Gluten Free Pancakes

*The New Passover Menu*, by Paula Shoyer

6-8 medium pancakes

Sure, you can use the boxed pancake mix, but you can also make them from scratch. You know that is better in every way.

1-1/2-4 cups ground almonds  
1 tsp. Passover baking powder  
¼ cup sugar  
2 Tbs. vanilla sugar (or make your own by placing 1 vanilla bean into 2 cups sugar in a container)  
½ cup potato starch  
2 large eggs, separated  
½ cup milk  
½ tsp. orange zest  
½ tsp salt  
Nonstick cooking spray

In a medium bowl whisk together the dry ingredients, except the salt (ground almonds, baking powder, sugar, vanilla sugar, and potato starch). Add the egg yolks and whisk. Add the milk and orange zest and whisk to combine.

In a large bowl beat the egg whites at medium speed and when they are foamy, add the salt. Turn the speed up to high and beat until

the whites are stiff. Gently fold into the batter. It's best to use room temperature eggs.

Spray a frying pan with the cooking spray (or you can fry the pancakes in oil) and drop the batter into the pan.

### Beet and Butternut Squash Salad

*The New Passover Menu*, by Paula Shoyer  
serves 8

This is a terrific, healthy and year-round salad that can be served in a salad bowl or plated on a platter.

3 medium red beets  
3 medium golden beets  
2 cups diced butternut squash in 1-inch cubes (I use whole sweet potatoes, same color but easier to peel)  
2 tsp. olive oil  
5 oz or about 6 cups of arugula leaves (or other salad greens)  
1 cup rough chopped cilantro or parsley  
1 cup pomegranate seeds or raisins (optional)

For the Dressing:  
2 Tbs. balsamic vinegar  
2 Tbs olive oil  
1 tsp orange zest (about 1 orange)  
1 tsp fresh orange juice (from the zested orange)  
¼ tsp salt and black pepper to taste

Preheat oven to 400 degrees.

Trim the beets, rinse, dry and wrap each one in foil. Place on one side of the baking pan and place the squash (or whole sweet potatoes) cubes on the other half. Drizzle with the olive oil and toss to coat. Bake for 20 minutes or until the squash cubes are fork tender. Remove the squash and allow to cool but return the beets and roast for an additional 30 to 40 minutes or until the center of the beets can be pierced with a fork. Let cool until you are able to handle them.

Place the arugula or salad leaves in bowl or platter then add the squash. Cut the beets into similar sized pieces and add to the bowl. Make the dressing and drizzle over the salad. Add the pomegranate seeds or raisins over the top.

### Dried Mango Salad

*A Taste of Pesach, A Project of Yeshiva Me'on Hatorah*

Roasted Almonds  
1 cup slivered almonds  
¼ cup confectioner's sugar  
¼ tsp. cayenne pepper

Salad Ingredients  
16-ounce bag of lettuce  
7 ounces of dried mangos, cut into strips  
½ cup pomegranate seeds

½ cup dried cranberries or raisins.

Dressing  
½ cup sugar  
½ cup lemon juice  
½ cup oil  
½ tsp salt  
¼ tsp onion powder

Place all the ingredients for the roasted almonds in a bag and shake to coat. Bake on a parchment lined baking sheet in a 350-degree oven for 7- 10 minutes. Make the dressing ingredients in a small container or bowl and combine the salad ingredients in a large bowl. Just before serving, toss the salad with the dressing and sprinkle the almonds on top.

### Cauliflower Popcorn

*Passover By Design*, Susie Fishbein

parve, 8 servings.

Preheat oven to 450 degrees. Cover a jelly roll or baking pan with parchment paper. Cut 2 heads of cauliflower, cut into medium sized florets, no stems. Combine the cauliflower in a large bowl with 1 tsp. fine sea salt, 2 tsps. sugar, ¼ tsp. onion powder, ¼ tsp. garlic powder, ½ tsp paprika, ¼ to ½ tsp. ground turmeric and 6-8 Tbs. olive oil. Place in the baking pan in a single layer. You may need 2 plans. Roast uncovered for 30-35 minutes until the largest pieces can be pierced with a fork. Occasionally toss the cauliflower so it roasts but doesn't brown.

### Baked Farmer Cheese Loaf

*Passover By Design*, Susie Fishbein

Dairy, 6-8 servings

4 large eggs  
1 cup sugar  
1 tsp. vanilla  
1 tsp. fresh lemon juice  
16 ounces farmer cheese  
1 whole matzah board  
Cinnamon/sugar

Preheat oven to 325 degrees

Use an electric mixer to beat the eggs until they are light and fluffy. Add the sugar, vanilla and lemon juice and then mix in the farmer cheese.

Line a loaf pan with foil or parchment paper leaving it to hang over all 4 sides of the pan. Break the matzoh in half and place in a double layer on the bottom of the pan. Pour the cheese mixture over the matzah and sprinkle with cinnamon/sugar.

Bake, uncovered, for 40-50 minutes or until set in center. Remove from the oven and let cool in the pan. Use the parchment paper or foil to lift the loaf out of the pan and place it on a serving platter. Slice and serve. ■

## TO A MARCH HAWK IN SPRING

by Henry David Thoreau

There is health in thy gray wing,  
Health of nature's furnishing.  
Say, thou modern-winged antique,  
Was thy mistress ever sick?  
In each heaving of thy wing,  
Thou dost health and leisure bring,  
Thou dost waive disease and pain  
And resume new life again.

From Leonore Mohill Gerstein



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## Meet award-winning Hebrew teacher Nancy Berg

Eric Berger, reprinted with permission from the St Louis Jewish Light

**L**ike many Hebrew language educators in the United States, Nancy Berg had been disappointed in recent years by the decline in enrollment and interest in Hebrew classes and, more generally, dismayed by “the plight of the humanities,” she said.

But the longtime Hebrew language and literature professor at Washington University received a boost last month when she was awarded the National Jewish Book Award for her latest work, *What We Talk About When We Talk About Hebrew (And What It Means to Americans)*. She edited the book with Naomi Sokoloff, a professor of Hebrew and comparative literature at the University of Washington in Seattle.

“We are really hoping that people get excited about the prospect of learning Hebrew or the idea of learning Hebrew,” Berg said in her office on the Washington University campus last week.

Berg, who is Jewish and attends Kol Rinah in St. Louis, grew up in Boston but has taught at the school in St. Louis since 1990. She became interested in Hebrew, she said, because “of the backstory. The story of the revival of Hebrew is like none other. It’s a linguistic feat that is unparalleled.”

The language had not been used for everyday conversations for centuries before Eliezer Ben-Yehuda, a lexicographer and newspaper editor, in 1881 in Jerusalem set out to make Hebrew the language of Jews who immigrated to what was then Palestine. It has since, of course, become the official language of Israel.

“To see Israeli literature and Israeli culture created in real time and to see what people can do with Hebrew now when you think of it as a language that had been pretty much dormant



Nancy Berg

for 2,000 years is just extraordinary,” Berg said.

But while interest in Hebrew in the United States also grew, it has since waned. The *Forward* reported last year that the number of U.S. college students enrolled in a modern Hebrew course had declined from 9,620 in 2006 to 5,521 in 2016, according to a report from the Modern Languages Association. Enrollment in biblical Hebrew decreased to 9,587 in 2016 from 14,000 students in 2006.

Part of that trend follows a general decline in foreign language programs. The Modern Languages Association reported that from 2013 to 2016, 651 foreign language programs at U.S. colleges ended.

“The humanities are not valued as highly as they have been in the past, and they are not valued as highly as they should or could be,” Berg said. “Pragmatically speaking, when college tuitions are so high, it’s hard to argue with students’ parents who want their kids to come

out with a career.”

On why interest in Hebrew in particular has declined, Berg cites a number of factors. When she was in college, it was unusual for Jewish students to take Arabic but very common for them to take Hebrew.

“Today, fortunately, there is not a taboo on learning Arabic, and there has been a flourishing, and that’s wonderful, but sometimes it’s been at the expense of learning Hebrew, which is less wonderful,” Berg said.

She also says the issues in supplementary Hebrew school education for K-12 students — finding “strong Hebraists who are good at teaching languages and managing classrooms” (when kids may not want to be there) — has a trickle-down effect.

“If a student has been studying Hebrew for however many years they are in religious school or in day school and have never become fluent, they have little motivation to continue at the university,” Berg said.

In 2016, Berg helped organize a symposium, “Hebrew and the Humanities: Present Tense,” with Sokoloff in Seattle in which Berg asked attendees to contribute artifacts — souvenirs, for example, that they brought home from Israel — for a pop-up museum that would illuminate the role Hebrew plays in their lives and in the United States.

“At first it was more for fun, and then it gained meaning,” Berg said.

Afterward, the two editors invited a dozen scholars to submit a chapter to a book examining the place of Hebrew in the United States.

Berg and Sokoloff wrote the introduction,

“Can Hebrew Save the Humanities?” and Berg contributed a second essay, “The Anxiety of Authenticity: Hebrew, Sushi and Suspicious Objects.”

In the opening, the two academics write:

“It is unlikely that Hebrew studies can save the humanities. We can barely save our own academic programs these days. The title of our introduction, an ironic overstatement of our fondest wishes, no doubt will remain a provocative and exaggerated plea. Nonetheless, our work here is based on solid conviction that Hebrew studies are neither narrow nor parochial. We cannot save the humanities, but we can try to indicate, through essays in this book, why Hebrew studies merit saving, as well as why they warrant a more widely recognized place of honor in the humanities.”

Berg said that she and Sokoloff have received a greater response to this book than anything either had written previously. She has received letters from people who said the book inspired them to go back and work on their Hebrew skills.

“Nothing is going to make a teacher happier than that,” Berg said.

The two professors are working on a new book, *Since 1948: Israeli Literature in the Making*, meant to take stock of and celebrate Israeli literature, Berg said.

The idea stemmed from the academic tradition of celebrating a professor when the person turns 70 by compiling volumes of their work or staging a conference in their honor. Berg wanted to do the same thing with Israel.

It’s scheduled to be published in the fall. ■

*Congratulations to Helena and Renske  
for being the most  
delightful grandchildren!*

*Love,  
Papa*

Jon Kleinman

Thank You, Washtenaw Jewish News

Donna Shewach

In celebration of 27 years of friendship in song  
Chaverim B'Shirim Presents  
its Farewell Concert

Featuring master works by Lerner & Loewe  
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**Our lives are in one another's hands. Now, more than ever,  
is the time to reach out and touch each other with our heart  
and actions. We are thankful for Community.**

Ann Arbor Recons

Wishing wellness to the Washtenaw  
Jewish Community,

Deborah Keller-Cohen



## Frankel Institute 2020-2021 Fellows: Translating Jewish Cultures

Kelsey Robinette Keeves, special to the WJN

In the upcoming year, the Frankel Institute for Advanced Jewish Studies will focus on the theme of “Translating Jewish Cultures.” Our fellows will explore the

community and public through guest lectures, symposia, the Frankely Judaic Podcast, and the collection of essays released at the end of the year as the Institute Annual.

The Frankel Institute for Advanced Judaic Studies at the University of Michigan provides annual fellowships for scholars from around the world to conduct research in relation to a given theme. Established through a generous financial contribution from the Jean and Samuel Frankel Jewish Heritage Foundation, the Frankel Institute is committed to interdisciplinary, multilingual work spanning ancient times to the present day. Fostering the ideal of community and scholarly exchange of the highest standard, the Institute upholds its longstanding mission to advance global leadership in Jewish Studies.

### The 2020–21 Frankel fellows and their fields of research are:

**Maya Barzilai**, University of Michigan, “Translation Beyond Zionism: Hebrew-German Literary Exchanges”

**Lucia Finotto**, Brandeis University, “The Jewish Translators of Medieval Sicily”

**Alessandro Guetta**, Institut National des Langues et Civilisation Orientales, “A Common Tongue: Jewish Translation from Hebrew in Early Modern Italy”

**Adriana X. Jacobs**, University of Oxford, “Undead Poets Society: Hebrew Afterlives in Translation”

**Oren Kosansky**, Lewis & Clark College, “Judeo-Arabic, Translation, and the Languages of Jewish Morocco”

**Roni Masel**, New York University, “Disruptive Violence: The Gothic and the Grotesque in Hebrew and Yiddish”

**Joshua L. Miller**, University of Michigan, “A race in fragments, almost completely scattered: The Translational Networks of Jewish Latin America”

**Alex Moshkin**, University of Toronto, “Migration and Translation: Contemporary Russian-Israeli Poetry”

**Anita Norich**, University of Michigan, “Translation Matters: Women’s Prose Writing in Yiddish”

**Naomi Seidman**, University of Toronto, “Freud and/in Yiddish”

**Yael Sela**, The Open University of Israel, “Music, Myth, and Aesthetic Sensation in Moses Mendelssohn’s Translation Enterprise”

**Anna Elena Torres**, University of Chicago, “Utopian Tongues: Jewish Anarchist Translation Practices”

**Jason M. Zurawski**, University of Groningen, “The Reception of the Greek Translation of Hebrew Scriptures in the Hellenistic Diaspora” ■



Adriana X. Jacobs left, and Maya Barzilai

theme of translation across a wide range of time periods and geographic locations, such as ancient and modern biblical translations, medieval translations of science and law, and twentieth-century literary and cultural translations in the Americas, Russia, Europe, and Israel. Critically engaging with the interdisciplinary field of translation studies, this Institute includes scholars who work in the fields of political thought, literary studies, musicology, anthropology, and religious studies. Many of the projects share a focus on Jewish migration and situate translation practices within contexts of linguistic and cultural negotiation.

This year’s head fellows are Maya Barzilai, Associate Director of the Frankel Center and Associate Professor of Hebrew Literature and Jewish Culture, and Adriana X. Jacobs, Associate Professor of Modern Hebrew Literature at the University of Oxford. Barzilai studies modern Hebrew literature in comparative and multilingual contexts, focusing on Hebrew-German literary and scriptural translations in the context of early twentieth-century Zionism and secularism. Working in a comparative vein, Jacobs’s research on modern Hebrew poetry examines the relation between translation and writing, highlighting the multilingual networks that poets claim and imagine in translation.

The Frankel Institute fellows will consider how the study of Jewish translation histories and practices stands in dialogue with recent theoretical developments in the fields of postcolonial translation studies, gender studies, transnationalism, and world literature. They will explore how Jewish societies negotiated their minority or majority positions through translation. This theme year also will afford opportunities to discuss how translation enabled exchanges around Jewish scripture, law, and thought, and how these practices of translation have changed across time and space.

By bringing together scholars working in translation studies across a range of regions, languages, and periods, this fellowship year promotes a productive conversation among fields that have often been studied in separate departments and forums. Fellows will share their research with the scholarly com-

## Secrets and love in a Chasidic community

On Division, a novel by Goldie Goldbloom, 2019, Reviewed by Eeta Gershow

A curious fact emerged as I was reading the five reviews I found of *On Division* by Goldie Goldbloom.

Just as the novel describes conflicts with acceptance of anyone who is different in the ultra-Orthodox Chasidic community in Williamsburg, Brooklyn, only three writers even mentioned that one of the central characters in the novel is gay. This is a weird mirror of the themes of the book.

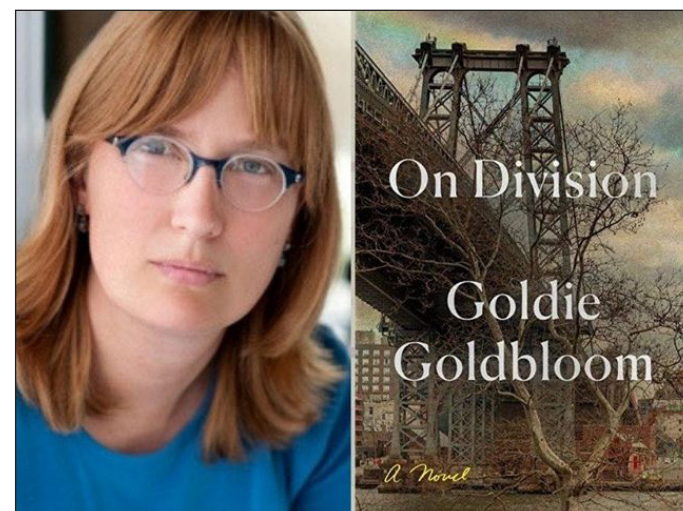
Goldie Goldbloom, who is a Chasidic mother of eight (and a LGBTQ advocate), has written a novel about iron-clad traditions and aversion to change in the present-day Chasidic community. Fear runs so deep in the community described in the book that boys are forbidden to have bicycles (might ride to other neighborhoods, where they will see ‘goyish’ things), homes have no television (full of filth), no secular newspapers appear (same reason) and computers are absolutely off limits. When a boy is discovered with a hidden DVD, his parents demand to know where he found a ‘lep tup’ to watch it on.

The central family consists of Yidel, a scribe; Surie, his wife of forty years, and their ten children. Four generations live in a shared house and the love of family is a constant throughout the book. Surie was married at sixteen and her children are now fifteen to thirty-nine. She is a grandmother many times over and about to become a great-grandmother. At forty-three she had been treated for breast cancer and thought she was entering menopause (chemotherapy, infrequent menstrual periods).

At fifty-seven, she discovers she is unexpectedly pregnant with twins. The extreme rarity of a woman in her late fifties becoming pregnant was, for me, a distraction I couldn’t shake throughout the whole book.

Surie finds that she cannot tell her husband about the pregnancy. Memories surface of her son, Lipa, who had revealed to his father that he was gay and was summarily banished from the community. Lipa had moved somewhere in Manhattan, contracted HIV/AIDS, and was found hanging from a tree. Whether it was suicide or a hate crime is not made clear. When Surie and Yidel identified his body, Yidel said, ‘This is not my son.’ Surie confirmed that it was. Yidel had never

talked to her about him and all traces of his presence in the home had been destroyed. “What we do not talk about, does not exist.”



Goldie Goldbloom

As the pregnancy progresses, Surie resolves to speak of Lipa to her husband before she can speak of the new babies. She had remained in the closed community up to this point. Now, however, she is receiving prenatal care at the local hospital and forms a bond with the midwife who has delivered all her children. This time she will not be permitted to deliver at home because she is considered ‘high risk.’ Surie is asked to help with other patients who speak Yiddish and little or no English. Gradually, she enjoys her role as a ‘lay midwife’ and begins studying to get certified. This, of course, is not sanctioned by her family or the elders. The book leaves us to wonder whether she will risk ostracism to pursue her goal.

Goldbloom lovingly describes the dedication of the community to its children. Each child is seen as a repudiation of Hitler and his goal of extermination of the Jews. When the midwife comments that Chasidic women do not scream during labor, Surie says “Why should I scream when I am doing the exact thing I was made for?...Every part of my life is turned toward children....At the end of the Holocaust when we thought no children were left, the sound of one child’s cry was enough to fill every heart to overflowing. It is all that we live for.”

At the book’s end, we are left to wonder whether Surie can continue to be devoted to family and community while finding satisfaction pursuing her own dream.

Goldie Goldbloom is the winner of the Association of Jewish Libraries Jewish Fiction Award for this novel. ■

To the remarkable staff of Jewish Family Services  
for finding creative ways to keep serving the  
community during these difficult times.

With much admiration,  
Sue Sefansky and David Goldstein.

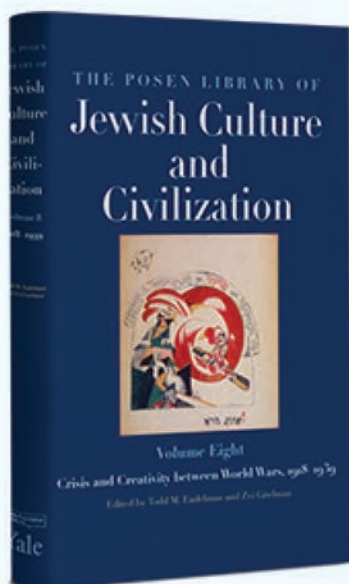




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**Prof. Zvi Gitelman**  
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## Frankel Institute

### Jewish Culture between the wars

*Kelsey Robinette Keeves, special to the WJN*

*Crisis and Creativity between World Wars, 1918-1939, edited by Todd Endelman and Zvi Gitelman*

**T**his month University of Michigan Frankel Center for Judaic Studies and Posen Library will be celebrating publication of Volume 8 of The Posen Library of Jewish Culture and Civilization, *Crisis and Creativity between World Wars, 1918-1939*. Edited by Todd Endelman and Zvi Gitelman, the book is an anthology of Jewish primary sources produced between the world wars. It encompasses what was simultaneously a tense and an innovative period in modern Jewish history.

During these decades, Jews vigorously debated religion, politics, migration, and their relation to the state and to one another. The selections capture the variety, breadth, and depth of Jewish creativity in those tempestuous years. The texts, translated from many languages, span a wide range of politics, culture, literature, and art.

The Posen Library is a collection of ten volumes of primary sources on Jewish creativity, diversity and culture, edited by Judaic studies scholars from the United States and Israel, including editor in chief, Deborah Dash Moore. Philanthropist Felix Posen launched the project more than 15 years ago as an effort to highlight previously unknown or forgotten works of Jewish artists and writers. The volumes are available for purchase online and free as a PDF via The Posen Digital Library. Endelman and Gitelman's volume is the third released and will be available online on April 7.

The editorial responsibilities for the volume were divided geographically. Gitelman was responsible for the material from Eastern Europe and Endelman was responsible for the rest - Latin America, the United States, Western and Central Europe, and Africa. "We decided that Czechoslovakia outside of Prague was in Eastern Europe, but that Prague was in Central Europe," quipped Endelman. "And Hungary was in Central Europe," added Gitelman.

Endelman and Gitelman wrote an extensive introduction to the volume to place the sources in context. Gitelman stated, "It's not as if Jews lived in a vacuum. They were profoundly influenced by their surroundings and many of them deeply engaged in them. One has to appreciate the cultural, political, economic contexts in which all of these arguments and writings played out."

In order to help narrow down what to include in the volume, they decided to only use one piece of art per person. To narrow it down further, they chose to include only the work of Jewish artists' whose work dealt with portraying Jewish life. Gitelman said, "I came to this project from more of a social science perspective. So I'm not as concerned with the writer or the quality of the writing, but more focused on the issues that were raised—Yiddishism, Hebraism, socialism, communism, Zionism, all the ideologies and ideas that agitated Jews during this inter-war period."

They also decided to include large excerpts from the primary texts, rather than short snippets. "That meant a great deal of editing," said Endelman. "So after, or even before, material had been translated, we cut out a lot of material, but still the final product, rather than a few quotations, was a comprehensible story or essay."

Endelman added, "Among the writers, readers will find dozens of Jewish women whose writing - primarily novels, short stories, and

poetry - is known only to a handful of specialists. One of our goals in editing this volume was to make their work known to a much wider audience. Some were well known in their day but even in their cases the vagaries of translation and publication have made their work largely unavailable. Among these is a long excerpt from the largely forgotten Anglo-Jewish writer Betty Miller's novel *Farewell Leicester Square*, the story of an ambitious and talented young Jewish filmmaker whose rise is complicated by his ambivalent sense of Jewishness. There are several poems by the American Yiddish writer Kadya Molodovsky, whose work showed acute sensitivity to the tension between the role of women in traditional Jewish life and her role as a creative writer. We have also included an excerpt from the memoir of the novelist and playwright Edna Ferber describing her experience growing up Jewish in Appleton, Wisconsin."

Another one of the challenges in compiling the volume was working with translators to convey the meaning, beyond a word for word translation, of the text. Translating text written in Germany or Russia before World War II was difficult for some translators because of significant differences in terminology from the 1920s and 1930s to the present. Endelman noted that the goal of the volume is not only to portray the Jewish artists and writers who lived at the time, but also the age in which they lived. "It is not as if one viewpoint emerges, but I would say many of the essay writers in our period are dealing with the difficulties of being Jewish in inter-war Europe. They wanted to know what the future would be, and offered all kinds of projections, solutions, and alternatives."

Many of the writers were previously unknown due to a lack of accessibility. Works were translated from more than ten languages, including Hungarian, Croatian, Czech, and Romanian, some for the first time. Some of the authors were famous in their time, but are now long forgotten. "Nothing dies quicker than a literary reputation," observed Endelman. "Some of the authors are well known—Franz Kafka, Martin Buber—others, readers will have never heard of before."

Endelman and Gitelman believe that one of the reasons this period had such a large and varied amount of Jewish viewpoints compared to other eras was the high rate of literacy and density of population. "There is no intellectual diversity in the university today, but in this period there really is. There really are solutions on the total spectrum," stated Endelman.

The selections in the volume "range from ultra-Orthodoxy to communism, from radical assimilation to fierce nationalism," added Gitelman. "It is inevitable that you look at this 20-year period backwards from the Holocaust and you can see what was destroyed. How vibrant, multifarious, and variegated Jewish life was and how passionate people were about being Jewish, or becoming not Jewish, or becoming more Jewish."

The volume is principally intended for use by specialists and students, but has illustrations and passages that can be enjoyed by anyone interested in the Jewish authors of this era. "One of the primary goals of this enterprise is to make original material available, largely online, for pedagogical use at a variety of levels," said Gitelman. ■



# Temple Beth Emeth

## Mental health and suicide in teens

Trina Fuller, Ketl Freedman-Doan, and Barbara Burstein, special to the WJN

With everything changing because of the Coronavirus, we ask that people check the website to see if the presentations will still be taking place.

The Women of Temple Beth Emeth (WTBE) has focused their yearly programming on mental health, suicide, and community and personal response. In recent years, within Temple Beth Emeth and the community at large, there have been several individuals who had decided to end their lives by suicide.

As part of this programming, WTBE is pleased to host Joanne Harpel, MPhil, J.D. from the non-profit suicide prevention organization, "Rethink The Conversation." Ms. Harpel is an international authority on suicide bereavement and postvention with over twenty years of experience. She is the founder, president, and CEO of "Rethink The Conversation" and has a nationwide practice providing guidance and support to individuals, families, schools and colleges, faith communities, and workplaces with suicide loss. Her work also involves training clergy, educators, physicians, and other professionals and developing public awareness initiatives.

Harpel is a former litigation attorney with one of the country's leading law firms, and a longtime survivor of her own brother's suicide.

In 2001 she was recruited by the American Foundation for Suicide Prevention to develop comprehensive programming relating to the aftermath of suicide. She and created the most well-respected, far-reaching array of programs and resources in the field.

The Women of Temple Beth Emeth in Ann Arbor are proud to sponsor her presentation, "When Should I Worry? Mental Health and Suicide in Teens." Discussion topics will include responses to such questions as: Are antidepressants dangerous? With the pressure kids are under, are they at higher risk of suicide? Does bullying cause suicide? My gut is telling me something's not right. What should I do? Is suicide contagious?

Parents and other interested adults are invited to join WTBE and Joanne Harpel for an open forum to address the emotions, concerns, and fears that inevitably arise around these challenging issues. This program is open to the community. Saturday, April 18, from 3 to 5 p.m. in the Temple Beth Emeth Sanctuary, 2309 Packard St.

Refreshments will follow after the program. ■

## Temple Beth Emeth Online April

Temple Beth Emeth has put this programming list together amid the COVID-19 outbreak in the Greater Ann Arbor region to ensure the Ann Arbor community has opportunities to connect with each other and TBE's clergy. It is as important as ever to make time to engage with ourselves and others spiritually and emotionally during this time of communal anxiety. Please call the TBE office, 734-665-4744, or email [tbe@templebethemeth.org](mailto:tbe@templebethemeth.org), with questions. Please check the TBE website, [www.templebethemeth.org](http://www.templebethemeth.org), for updates and any changes to this schedule.

### Tot Shabbat Services

Fridays at 5:45 pm

Live-stream online here: <http://live.templebethemeth.org/new/>.

### Friday Shabbat Services

Fridays at 7:30 pm

Live-stream online here: <http://live.templebethemeth.org/new/>

### Torah Study

Saturdays at 8:50 am

Zoom ID: 780 410 1503

### Shabbat Morning Services

Saturdays at 10 am

Live-stream online here: <http://live.templebethemeth.org/new/>.

### Daily Morning Blessings

Daily, 9:15 am, Led by Rabbi Whinston

Zoom ID: 780 410 1503

### Daily Afternoon Blessings

Daily, 3 pm, Led by Cantor Hayut

Zoom ID: 499 764 4651

### Lunch & Learn

Fridays, Noon, Led by Rabbi Whinston

Zoom ID: 780 410 1503

### Women's Torah Study

Mondays, 7 pm, Led by Cantor Hayut

Zoom ID: 499 764 4651

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**COMMUNITY WELLNESS**  
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The Women of TBE, through an incubator grant from Women of Reform Judaism (WRJ) and with the support of private donations, developed a program called B'nei Ha'Kehilah: Community Wellness. WTBE will host a series of programs to highlight mental health and wellness issues in our community. We plan to address issues such as suicide, sacred aging, and substance abuse. Our first program focuses on suicide prevention and response. Experts from the U of M Depression Center and TBE's social worker, Marissa Quigg, LMSW, will provide information about how to identify and provide support to those who may be at increased risk for suicidal thoughts and behavior.

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Wednesdays, March 4 & 11	4:00 ~ 6:00p.m.
Fridays, March 6 & 14	6:30~ 7:30 p.m.
*Saturdays, March 7 & 14	*10 a.m.~2 p.m.

\*special extended hours  
check out [www.wtbe.org](http://www.wtbe.org) for regular store hours





# Hebrew Day School

## Talent at HDS

Jennifer Rosenberg, special to the WJN

Hebrew Day School welcomed the joyful month of Adar with happiness and talent! The annual HDS talent show was expertly hosted this year by alumna Jessica Schwalb, HDS class of 2015. The only thing better than the variety of talent exhibited by the HDS students was the incredible support offered to all the performers by their peers and families. ■



Three Olson siblings wowed the crowd with their creative growing machine.



Daniella and Merav delivered an important message with their vocal rendition of the song Be Confident and Strong.



Klez Kids, the HDS klezmer band, opened the show with two fantastic pieces.



In honor of National Reading Month and Dr. Seuss's birthday, the HDS staff and teachers rapped One Fish, Two Fish, Red Fish, Blue Fish in English and Hebrew.



Four 1st/2nd grade girls choreographed and performed a dance to Katy Perry's Firework.



Third grader, Nitai, expertly played two songs on the piano, one of which he composed himself.

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# Hebrew Day School

## A cool school sign, bought and paid for

Amalia and Aya, student journalists for the HDS Press, special to the WJN

Each year as a part of their year-long curriculum focus on leadership, advocacy, and philanthropy, the fifth-grade student council of the Hebrew Day School of Ann Arbor takes on two fundraising/service projects. This year, one of the projects was to raise money for a new Hebrew Day School sign to be installed on the outside of the Jewish Community Center building.

Since they wouldn't have raised the necessary \$790 in time for the sign to be installed, the student council took out a loan from the Hebrew Day School in order to pay for it. The loan agreement stated that they were supposed to pay it back by May 31, but they paid it back early on January 30. They made many deposits to Cheryl Newton, the business manager of Hebrew Day School.

They raised the money through fundraisers and by providing service to some community members. The first fundraiser was a penny drive. In this fundraiser, each HDS class got a special container and students in each grade brought in money to put in the containers. The class that filled up the most containers in the end won. The 3rd and 4th graders ended up winning. The second fundraiser was a bottle and can drive. The student council set up boxes around the JCC and people donated bottles and cans that could be turned in at stores for money. Dave Stone, Jennifer Rosenberg, and Lou Morse were all a huge



help to the student council because they paid the student council to rake their leaves. All of their hard work resulted in the new Hebrew Day School sign posted on the JCC building, which is modeled after the Jewish Community Center sign.

Carol Gannon, student council advisor, said about the loan process, "Every year I invite Lou Morse the Financial Literacy Pro-

gram Coordinator at the Bank of Ann Arbor to teach the student council, because of her vast knowledge of finances. This year the student council decided to buy a sign for the front of our school. In order to purchase the sign at a discounted rate, the student council had to take out a loan. Lou was the perfect person to teach the student council members about the process of taking out a loan. Mo-

rah Jen agreed to lend them money so they quickly wrote a business plan that included how they would raise money and the payment schedule. Cheryl, the HDS business manager, created the loan agreement. It was thrilling to see fifth-graders use their math skills to solve real-world problems."

Sonia, the student council secretary, had this to say: "I think that the loan was a great idea because it helped us get the cool school sign. It made me a little nervous while we were doing it, but it was all ok in the end."

Lou Morse, the Financial Literacy Program Coordinator at Bank of Ann Arbor, who helped the student council learn about the loan and about finance was impressed that "the 5th grade class wanted to take on a major fundraising project to benefit their school. We discussed taking out a loan and what their obligation would be for repayment. They kept fundraising foremost in their minds to allow them to meet their pay-off deadline. They approached the entire project in a very businesslike manner. Their commitment and dedication allowed them to pay off the loan very quickly. I think this exercise helped them to see the entire lending process and the importance of establishing a strong repayment record. I am always impressed by the subjects that are covered in this class and the life lessons that are learned." ■

*With all the healing needed in today's landscape,  
let us unite as a community.*

*Please reach out to those around you  
to deepen your relationships,  
even as we increase our physical distance.*



Temple Beth Emeth encourages compassion and safety as we navigate the impact of COVID-19 on the Greater Ann Arbor communities. **TBE is offering online programming and live-streamed Shabbat services for our community members. Stream services and learn about our programming opportunities at [www.templebethemeth.org](http://www.templebethemeth.org).**



## A Message from The Jewish Cultural Society

While the COVID-19 threat is keeping us apart, we wish a healthy Pesach to our members and our friends in the broader community.



In recognition of public health concerns, we have canceled our community second night Seder.



The Jewish Cultural Society is the Ann Arbor area's secular humanistic Jewish community.

[www.jewishculturalsociety.org](http://www.jewishculturalsociety.org)

## Inside Israel

### Sitting Hasidic Musicians displace Srulik

By Shifra Epstein

**C**rafts people around the world have appropriated images of the Hasid and, in general, Eastern European religious

new trend among figurines of Hasidim - Sitting Hasidic Musicians. These musicians, ranging in size from 8 cm to 16 cm, are mostly made of polyresin, silvered or colored, with or without cloth or stick legs. They hold a variety of musical instruments including clarinet, accordion, violin, cello, saxophone and guitar. Although figurines of Hasidim playing a violin have been popular in the past, such a diverse selection of figurines of Hasidic musicians is a new phenomenon.



The upper photographs are of the large Hasidic Musicians manufactured by Golyan Matanot.

Jews into their crafts. Poles appropriated these images to invent the figurines of the so-called "Lucky Jews" which, they believe, can bring good luck and financial success. In another example, Disney World uses images of male and female Hasidim to depict Israel and Jews in their "It's a Small World After All" attractions.

Figurines of Hasidim have also been bought and sold for many years in Israel. However, during my travels in Israel in 2019, I discovered a

The Sitting Hasidic Musicians can be seen in Judaica stores and Steinitzky book stores all over the country, in cities, the airport, Yad Vashem, in malls, and in open air markets such as the Carmel market in Tel Aviv and Makhne Yehuda in Jerusalem. I also spotted them in the markets of the Old City in Jerusalem and in the Druze village of Osafiya in Northern Israel, and in book stores serving Jews of the former Soviet Union.

The booming tourism industry in Israel, reaching four and a half million in 2019, contributed to the popularity of these figurines. For many tourists, Jewish and non-Jewish, the Sitting Hasidic Musicians are simulacra of the exotic Eastern European Jews and Hasidim, which continue to occupy the imagination even though they do not exist anymore.

Six companies manufacture the figurines in China and import them to Israel, where they retail the figurines to more than 1500 virtual and on line shops. Among these are Art Judaica in the town of Yavne, Karshi Judaica in Neve Sha-

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lom, Ami Souvenirs in Bat Yam, Avi Matanot in Tel Aviv, Giftshop in BatYam, and Golyan Matanot in the town of Kiryat Ekron.

The companies mostly specialize in the manufacturing of low-cost objects of Judaica.



The second photograph is of seated cloth legs Hasidim manufactured by Art Judaica.

Most recently, Israeli companies specializing in the manufacturing of objects for home décor also introduced the Sitting Hasidim Musician figurine. Most recently, in 2019, Golyan Matanot introduced the largest Sitting Hasidic Musicians (31 cm x 12 cm) to date. These are manufactured in collaboration with Wayfair, the world's largest low-cost home décor company. In these, the heads of the musician were replaced with the characteristic Hasidic fur hat known as the shtraymel.

While the figurine of the Sitting Hasidic Musicians has taken over the country, the ethnic and national dolls which were popular in the 1950's and 1960's, have completely disappeared from the Israeli landscape. Yemenite men and women, Persian Jews, Hasidim and Israeli Arabs have disappeared from the Israeli landscape. Also gone are figurines representing Israeli national identities: the Palmachnik, the Kibbutznik, the Israeli male soldier and even Srulik (the mythical character symbolizing Israel).

The figurines of the Sitting Hasidim Musicians also replaced the olive wood figurines of a Hasid holding a Torah made post-1967 by Palestinian craft people from Bethlehem. The figurines were made after the 1967 war and helped bring Palestinian business men and shop keepers in the old city of Jerusalem closer to each other.

With the disappearance of the Israeli ethnic and national dolls, the companies had no problem replacing the void with the Sitting Hasidic Musicians. The large figurines manufactured by Golyan Matanot best illustrates the domestication of the Hasidim as objects for the Jewish home.

As is often the case, Israel is a country full of contradictions and conflicts, and attitudes toward the Sitting Hasidic Musician reflect this incongruity. Despite the fact that most religious authorities recognize that as long as one doesn't worship the figurines, the figurines are kosher for the Jewish home, some Orthodox Jews still consider the figurines as pesalim (graven images) and, as such, will not bring them home. Interestingly, two owners of Judaica stores, in Rehovot and Bnei Brak, showed me that upon the recommendation of Halakhic authorities, breaking a finger or nose of the figurine makes it acceptable for a Jewish home.

I look forward to my next trip to Israel to discover the latest figurines of Hasidim. ■



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## Rabbi Ladon to Lead Session on Jewish Power and Vulnerability

Clara Silver, special to the WJN

The Israel Center at the Jewish Community Center of Greater Ann Arbor in partnership with the Hartman Institute of North America Midwest Hub will host Rabbi Joshua Ladon on Wednesday, April 22 at 6 p.m., when he will lead a beit midrash style virtual experience on “The Responsibility of Jewish Peoplehood: Navigating Power and Vulnerability.” Using the Zoom online webinar platform, Rabbi Ladon will lead participants through an exploration of notions of Jewish identity, Jewishness and Americanness, and Jewish power and vulnerability using a variety of classical and modern Jewish texts. Starting from the question, “why do Israel conversations so often land as personal,” participants will discuss how these and other ideas play out in conversations about Israel and about ourselves. Rabbi Ladon is, “offering different ways of understanding Jews as both powerful and vulnerable.”

Rabbi Ladon is West Coast Director of Education for Shalom Hartman Institute of North America, where he oversees educa-

tional and programmatic activity in the San Francisco Bay area. He received a B.A. from



**Rabbi Joshua Ladon**

Washington University in St. Louis and subsequently lived in Jerusalem for seven years, completing an M.A. in Jewish Thought at Tel Aviv University. He received rabbinic ordination from the Shalom Hartman In-

stitute and is currently a Doctoral student in Jewish Education at the Jewish Theological Seminary in New York. Joshua joined SHI North America from San Francisco’s Jewish Community High School of the Bay, where he served as Dean of Student Life and Jewish Life with great distinction, including receiving the Diller Award for outstanding teaching.

The Ann Arbor JCC’s Israel Center has been connected with the Shalom Hartman Institute since 2018 in an effort to bring the high level scholars and conversations about critical issues facing Israel and the Jewish community to Ann Arbor. This year, Shalom Hartman North America expanded its presence into the Midwest, based in Detroit,

Michigan. Midwest Manager, Rebecca Starr, shares that, “this is a challenging and complicated time for Jews in America and we at the Hartman Institute are honored to be able to bring the best scholars and faculty members to help address the complexities of Jewish life. It is especially thrilling to be able to bring Hartman scholarship to the Midwest.”

The Israel Center at the J has been able to build on its partnership with Shalom Hartman North American this year, and bring other speakers and programs to the Ann Arbor community, through a grant from the D. Dan and Betty Kahn Foundation. The mission of the Israel Center at the J is to provide opportunities for individuals to engage with Israel, thoughtfully and respectfully, together as a community. Rabbi Ladon’s class is offered free of charge, funded by the Kahn Foundation grant. The session will take place online, and will require pre-registration in order to obtain the link to the webinar. For more information or to register, visit [jccannarbor.org](http://jccannarbor.org). ■

## Opinion: The Protocols of Ann Arbor

Henry Brysk

At the beginning of the twentieth century, the Czarist government circulated “The Protocols of the Elders of Zion” which expounded that all Jews were in a conspiracy to take over the world; the intent was to lay the groundwork for pogroms. A century ago, Henry Ford published an English translation, for which he accepted a medal from Hitler. In 1929, Amin Hussein led a wave of pogroms in the British Mandate of Palestine and became the Grand Mufti of Jerusalem; he subsequently spent most of World War II in Berlin on Himmler’s payroll. Hussein managed to convert Arab anti-Judaism from its distinctive Medieval pattern to the German version.

In Ann Arbor, a cult-like group has laid siege to Beth Israel Congregation during its services for the past 16 years, purportedly to protest the existence of the State of Israel. Its guru has invoked the Protocols to claim a linkage between an American house of worship and a foreign nation overseas. MLIVE’s latest story on the subject had a Comments section. I was nonplussed that the Protocol rationale drew little interest among the participants, including those critical of the “protestors.” It suggested to me an unhealthy political climate that requires exploration.

Isolationism has been surging in the U.S. A corollary has been a dismissive disinterest in atrocities abroad. In an ongoing genocide, the murderous Syrian regime, assisted by Russia and Iran, has killed half-a-million of its citizens. Not long before, Sudanese Arabs killed two million of their Black compatriots (first in South Sudan, then in Darfur). Even more have died in Congo without much notice. The Chinese government has been stamping out the Tibetan and Uighur cultures. We are told these (and many other) cases are none of our business, we should

not meddle in other countries internal affairs; that is deplored as nation-building. Concurrently, a substantial faction of the same isolationists reverses course in one single instance, obsessing about advocating the nation-deconstruction of a tiny country with one thousandth of the world population. They seek to boycott it (and no one else). The one thing unique about Israel is that it is Jewish; that is the only plausible reason for the exception.

Title VI of the Civil Rights Act of 1964 prohibits discrimination on the basis of race, color and national origin in programs and activities that receive federal funding. For quite some time now, it has been invoked by the Department of Education to mandate that colleges protect Black and Latino students from bullying. Bureaucrats claimed that it did not apply to Jews because religion was not specified; they reversed this interpretation late in the Obama administration, but took no action. Recently, Trump issued an executive order stating that “While Title VI does not cover discrimination based on religion, individuals who face discrimination on the basis of race, color, or national origin do not lose protection under Title VI for also being a member of a group that shares common religious practices. Discrimination against Jews may give rise to a Title VI violation.... It shall be the policy of the executive branch to enforce Title VI against prohibited forms of discrimination rooted in anti-Semitism as vigorously as against all other forms of discrimination prohibited by Title VI.” Previously uncomplaining individuals and organizations averred a threat to the First Amendment rights of Palestinians. This was remarkable in that the order nowhere mentions Israel or Palestinians. The underlying reasoning is that Jewish students and campus groups most often need protection

from Palestinian activists; the complainants deny that Jews have constitutional rights and want the bullying to be unhindered (the Protocols lurk).

The Niemoeller sermon “...They came for the Jews and I am not a Jew, so I kept quiet...” is much quoted but not fully understood: The heroic pastor was condemning the Nazis and what they perpetrated. But his main thrust was to reproach the larger masses who failed to do anything about it; they enabled the atrocities by their passivity.

My perspective so far has been on the Jews as victims. A vital part of the story is that Jews also appear on the other side, at all levels. The Gestapo employed “honorary Aryans,” Jews who hunted Jews. The founder of the American Nazi Party had a Jewish mother. The siege of Beth Israel was originated by a handful of Jews. Many Jews give anti-Semitism a pass when it calls itself “anti-Zionism” (in the language of the Protocols and of the Iranian regime); they boycott Israel but not Syria or China. In the early days of the Hitler regime, there were rich assimilated Jews who believed that they were immune, that only the Polish immigrants would be targeted. In the mode of their German predecessors, some Jews discount Iran’s genocidal ambitions. More have returned to the faith that an unenforceable piece of paper can ensure “peace for our time.” I was tempted to delve into the psychopathology of all this, but a lifetime as a scientist has conditioned me to shun unverifiable speculation. I now accept that people are less rational than they believe themselves to be. I am concerned, however, by the consequences.

“...They came for the Israeli Jews and I am not an Israeli Jew, so I kept quiet...” That appears to be the mood of many American Jews. They have subordinated Jewish solidarity to other ideology, embracing politi-

cal alliances with active anti-Semites. This has had an impact on public policy: The American commitment to the survival of Israel used to be viewed as unshakable, as a third rail for politicians. It has progressively become seen as vulnerable to the vagaries of partisan politics. That has enhanced Arab irredentism and Israeli wariness, encouraged the continuing Russian adventurism, and undermined the prospects of early accommodation.

There is an old saying that revolutionaries love humanity but hate people. The Jewish subspecies loves humanity but hates Jewish people. Some German Jews believed that assimilation and a low profile would extricate them from marginalization; it did not work. After the Holocaust, we cried “Never again!” First of all, it meant literally that the world should not allow six million Jews to be murdered again (even if they had the bad taste of living in Israel). More broadly, it also meant that the same fate should not befall other ethnic groups (on which the world response has been abominable). It certainly did not mean the shameful trivialization that labels all perceived political injustice as a Holocaust. The Jewish tradition includes Tikkun Olam, the duty to help the needy. Again, it first calls for helping poor Jews; afterwards (assuming sufficient resources) it enjoins also assisting non-Jews. There are still many poor Jews, both here and abroad, in destitution. Too much of the complacent American-Jewish bourgeoisie prefers to ignore their existence (out of discomfort with their perceived lack of enlightenment) and skips to politically more fashionable projects that exclude Jews. Jew-bashing mutates in its political context and rhetoric, and it is insensitive to what Jews do or do not do. It is based on unreasoning hatred. Our choice is to oppose it or to succumb to it passively. I prefer self-respect. ■



## Lawsuit against protesters is likely to succeed.

by Marc M. Susselman, J.D., M.P.H.

I am lead counsel in the lawsuit against the protesters who have been picketing Beth Israel Synagogue every Saturday morning for 16 ½ years. The following is a response to the opinion piece in the March issue of WJN, written by Jessica Lefort, University of Michigan Professor of Law.

In her article, Lefort suggests that it will be a hurdle for the Plaintiffs in the lawsuit to overcome the protesters' defense that their placement of anti-Jewish and anti-Zionist signs on the grassy right-of-way in front of the synagogue is speech that is protected by the 1st Amendment. She reasons that, unless speech is likely to result in "imminent or immediate violence," it is protected.

However, this assertion is contradicted by two Supreme Court decisions: *Beauharnais v. Illinois* (1954), and *R.A.V. v. St. Paul* (1992). In *Beauharnais*, a white man was prosecuted for violating an Illinois statute which made it a crime for a person to "present or exhibit in any public place in this state any ... publication or exhibition [which] portrays depravity, criminality, unchastity, or lack of virtue of a class of citizens, of any race, color, creed or religion which said publication or exhibition exposes the citizens of any race, color, creed or religion to contempt, derision, or obloquy or which is productive of breach of the peace or riots." *Beauharnais* was charged with violating the statute by distributing leaflets which called on the mayor of Chicago to halt the encroachment, harassment and invasion of the white race. The leaflets stated: "If persuasion and the need to prevent the white race from becoming mongrelized by the negro will not unite us, then the aggressions... rapes, robberies, knives, guns and marijuana of the negro, surely will." When *Beauharnais* was arrested, he had not incited any mob to attack African Americans, nor were there any threats to commit violence. *Beauharnais* was charged with violating the statute simply because he distributed leaflets which subjected African-Americans to "contempt, derision [and] obloquy."

Similar to the speech in *Beauharnais* which cast "contempt, derision [and] obloquy" on Black people, the protesters' speech, including "Resist Jewish Power" and "Jewish Power Corrupts," casts "contempt, derision [and] obloquy" on Jews. It is these false stereotypes which have been used to persecute Jews throughout history. *Beauharnais* claimed the statute violated his 1st Amendment right of free speech because his leaflets, while racist, constituted political speech and their distribution did not incite violence. If Lefort were correct, *Beauharnais* should have prevailed and his conviction should have been overturned. However, the Supreme Court, held that the statute was constitutional and did not violate his rights. Justice Frankfurter stated: "In the face of this history ... of extreme racial and religious propaganda, we would deny experience to say that the Illinois legislature was without reason in seeking ways to curb false or malicious defamation of racial and religious groups, made in public places and by means calculated to have a powerful emotional impact on those to whom it was presented." Hence, Lefort's assertion that,

political hate speech may not be restricted unless there is a threat of imminent violence is incorrect.

Not only has *Beauharnais* never been overruled, it has been favorably cited in numerous decisions, most significantly in *R.A.V.* In *R.A.V.*, the Court held that an ordinance which made cross burning and inscribing swastikas on public or private property a crime was unconstitutional. The Court reasoned that the ordinance was not "viewpoint neutral," as it selectively chose what hate speech was impermissible. The Court indicated that, had the ordinance been more broadly worded and prohibited all hate speech, as was the case in *Beauharnais*, it would have been constitutional.

While pursuant to *Beauharnais* the Court may prohibit the protesters' speech, the Plaintiffs are not seeking to prosecute the protesters, nor are they seeking to prohibit the use of their signs elsewhere. The Plaintiffs' position is clear: Let the protesters spout their hate speech anywhere in Ann Arbor, in Michigan, or the United States, but not in front of a synagogue. Plaintiffs' position applies with equal force to the use of hate speech near any house of worship, whether a Christian church, a Moslem mosque, or a Hindu or Sikh temple.

Aside from *Beauharnais*, the Plaintiffs put forth numerous claims to support time, place and manner restrictions on the protesters, yet Lefort incorrectly dismisses them. For example, while acknowledging that the synagogue is located in a residentially zoned area, Lefort rejects the applicability of the doctrine prohibiting targeted residential picketing. The leading case, *Frisby v. Schultz* (1988), involved an ordinance which made it unlawful for a person to target a specific location in a residential area. In that case, anti-abortionists were picketing in a residential neighborhood at the home of a physician, carrying signs with messages such as, "Stop Abortion Now" and "Abortion is Legal Murder." The protesters challenged the constitutionality of the ordinance, but the Supreme Court held that the ordinance was constitutional. It stated: "The type of picketers banned by the ... ordinance generally do not seek to disseminate a message to the general public, but to intrude upon the targeted resident, and to do so in an especially offensive way. Moreover, even if some such picketers have a broader communicative purpose, their activity nonetheless inherently and offensively intrudes on residential privacy." With regard to this doctrine, Lefort says: "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 restricting speech in residential areas (where the synagogue is located), those laws have been narrow in scope and were not based on the content of the speech itself. Here, the suit does not attempt to uphold a law restricting speech generally, but asks the Court to restrict the specific speech of the protesters." Lefort's comment, however, entirely misstates the Plaintiffs' position. The Plaintiffs in no way ask the Court to restrict the content of the speech. On the contrary, the Plaintiffs suggest that the pro-

testers can take their speech wherever they choose. They simply ask the court to stop the targeted picketing of a house of worship in a residential neighborhood. This is nothing more than a time, place and manner restriction, the kind of regulation which has been sanctioned in numerous decisions by federal and state courts.

Lefort also mischaracterizes the scope of the "captive audience" doctrine. The doctrine holds that the 1st Amendment does not protect speech being forced on an audience against its will. In the paradigm case, *Lehman v. Shaker Heights* (1974), a political candidate argued that the city's policy of disallowing political advertising on the inside of buses violated the 1st Amendment. The Court rejected this position and held his free speech was limited because it forced the bus patrons to be a captive audience. Justice Douglas stated: "While petitioner clearly has a right to express his views to those who wish to listen, he has no right to force his message upon an audience incapable of declining to receive it." The Court did not state that the passengers were required to avert their eyes or forego using public transportation in order to accommodate the politician's 1st Amendment right. In the same vein, the congregants are a captive audience. The protesters have no right

to force their message on congregants who are incapable of avoiding it when attending services. The congregants are not required to accommodate the purported free speech rights of the protesters by continually averting their eyes, or attending services at a different synagogue, or foregoing services altogether, just to avoid seeing signs foisted on them week after week.

Finally, Lefort asserts that, "In order to maintain its claims, the suit has to jump yet another hurdle, in that it has to prove that the city is responsible for the protesters' behavior." In saying this, Lefort ignores three federal statutes upon which the Plaintiffs' claims are based which do not require state action. Federal statutes 42 U.S.C. §§1981, 1982 and 1983(5) all apply to private citizens. In addition, Plaintiffs rely on the Michigan Elliott-Larsen Civil Rights Act, which also does not require governmental participation.

Lefort's legal interpretation would require that the congregants continue to tolerate harassment by a group of antisemites for another untold number of years and there is nothing any court can do to curtail it. Her position is contrary to the law. I am confident the Plaintiffs will prevail. ■

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- > *Understand your options:* Many local businesses are offering to ship or deliver products directly to your door, or are offering curbside pickup. Call your neighborhood business or visit their website to understand your options before going elsewhere.

Lastly, and most importantly: *Thank You.* You are the reason why we have been here for 49 years, and the reason why we want to continue to be here.

*Ed Davidson and AJ Davidson*

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## Creating a culture of belonging

Eileen Freed, special to the WJN

**W**hat does it take to be a Jewish community in which everyone feels they belong? What steps can local organizations, congregations and programs take to demonstrate their openness and accessibility to all? How can the community work together to create an environment in which individuals and families with special needs are able to participate and belong fully in Jewish life?

These are the kinds of questions being grappled with by the Jewish community's Belonging Task Force—a group of dedicated volunteers and professionals, including parents of children with special needs, from Jewish Federation, Jewish Family Services (JFS), Jewish Community Center, Hebrew Day School, and Ann Arbor congregations.

Belonging and inclusion have a range of meanings and applications. The initial focus of the Belonging Task Force is on how—individually and as a collective—communal organizations can best address the needs of individuals with a wide variety of learning, developmental and mental health challenges. To inform the conversation, identify service gaps, and provide guidance to developing a culture of belonging for all, the Task Force commissioned a needs assessment of the greater Ann Arbor Jewish community. Jewish Federation funded the needs assessment with supplemental financial support from local organizations and donors. The Task Force selected Matan, a national organization which supports Jewish professionals, communities and families in creating and sustaining inclusive settings in educational, communal and spiritual aspects of Jewish life, to conduct the assessment.

The Matan report references significant “philosophical agreement on the part of JFS, Federation, synagogues, early childhood offerings, the day school, and camps that each and

every person should experience a sense of belonging in ways that respond to their specific needs.” However, despite clear need, they found that resources are few and far between and that the community lacks an intentional plan for successful community-wide belonging.

Recommendations from the extensive report center around five areas: community awareness, intra and inter-agency collaboration and communication, personnel, and training. A range of suggestions put forward in the assessment are being considered and evaluated by the committee as well as by individual organizations. In the coming months, priorities for next steps and potential funding will be established. Task Force members are conducting additional research and contacting communities that have taken successful concrete steps in developing cultures of belonging.

Simultaneous to the Task Force convening, JFS has coordinated a belonging pilot project. With funding from the Jewish Women's Foundation, JFS engaged an expert consultant to advise JFS, Beth Israel Congregation and Temple Beth Emeth on issues of special needs inclusion with a focus on shaping inclusive family events and Shabbat experiences. As part of the project, a manual emphasizing best practices and resources will be developed and distributed to all local Jewish organizations for their benefit and use. The knowledge and early findings from this endeavor have been shared with the Belonging Task Force along the way and continue to inform the Task Force's deepening understanding of community needs.

To find out more about how our community is working together to foster a sense of belonging for all, contact your congregation, local Jewish agency or Federation Chief Development Officer Sharyn J. Gallatin ([sharyn@jewishannarbor.org](mailto:sharyn@jewishannarbor.org), 734-773-3533). ■

## Sustaining Jewish community for generations to come

Margaret Schreiber, special to the WJN

**O**n March 1, the Jewish community of Greater Ann Arbor officially kicked-off LIFE & LEGACY®, a four-year program of The Harold Grinspoon Foundation (HGF). The goal of LIFE & LEGACY is to sustain the Jewish community for generations to come. It aims to change the philanthropic culture of the community so that legacy giving becomes the norm. It further aims for organizations to develop a camaraderie and respect while sharing the goal of increased legacy giving to the entire community. It changes the perception that only certain people in the community can afford to be philanthropic. Instead, the program trains the LIFE & LEGACY team members on how everyone can make an impact, regardless of wealth.

There are 11 organizations participating in LIFE & LEGACY here in Washtenaw County, and they are all receiving the tools needed to mount a successful legacy campaign. The local partners include: the Ann Arbor Orthodox Minyan, Beth Israel Congregation, Chabad of Ann Arbor, Eastern Michigan University Center for Jewish Studies, Hebrew Day School of Ann Arbor, Jewish Cultural Society, Jewish Community Center of Greater Ann Arbor, Jewish Family Services of Washtenaw County, Jewish Federation of Greater Ann Arbor, Michigan Hillel, and Temple Beth Emeth.

Stacy Carroll, Director of Advancement & Planned Giving at University of Michigan Hillel says “Michigan Hillel is excited to participate in the LIFE & LEGACY program alongside so many Ann Arbor partner organizations. It's potential to create new opportunities for us to further support our student community on campus and their Jewish life programming is endless.”

Since its inception in 2012, LIFE & LEGACY has partnered with 63 communities of all sizes across North America. The greater Ann

Arbor Jewish community is thrilled to be included in the eighth cohort of LIFE & LEGACY. The Harold Grinspoon Foundation provides monetary support with a grant of up to 33% of the community's LIFE & LEGACY budget, with a maximum grant of \$100,000 for each of the four years of the program. Federation collaborates with HGF in financial investing, training, marketing, administering and providing incentive grants throughout the program. Over the course of the four years, the Federation is expected to invest over \$800,000 in the sustainability of the greater Ann Arbor Jewish community.

On January 9, Arlene Schiff, National Director of LIFE & LEGACY, conducted a training entitled “How to Write a Legacy Plan.” Teams spent time working on writing their Legacy Plans, the backbone of any successful legacy campaign effort. Schiff returned to town on February 24–26 to meet with individual teams to discuss the details of their drafted Legacy Plans. The plans include case statements, details of marketing and stewardship of donors, and anticipated goals. Schiff was impressed with how much work the teams put into their plans and helped provide constructive feedback based on her seven years of experience leading the LIFE & LEGACY program for the Grinspoon Foundation.

“LIFE & LEGACY is a game changer for this community,” says Sharyn J. Gallatin, Esq., Chief Development Officer for the Federation. “Watching all of the Jewish organizations and congregations in town work together to sustain our community for generations to come is really something special.”

If you have questions, please contact Margaret Schreiber, LIFE & LEGACY Coordinator, at [margaret@jewishannarbor.org](mailto:margaret@jewishannarbor.org) or call 734-773-3538. ■

## “I’ll be in touch when I can”: Aliyah and Rescue Operations to Israel

Stephanie Glass, special to the WJN

**O**n March 5, the Jewish Federation and Jewish Community Center of Greater Ann Arbor hosted “Aliyah and Rescue Operations,” with guest speaker Vicki Angel, the former Deputy Director of Immigration at the Jewish Agency for Israel. Ms. Angel worked for the Jewish Agency for 32 years and during that time she aided in the planning and execution of notable rescues of Jews, including Operation Solomon in 1991. She told the audience that when she was leaving for the covert Operation Solomon rescue, she was unable to tell her family where she was going or for how long she would be gone. She told them, “I have to leave and I will be in touch when I can.”

For over 36 hours, Ms. Angel worked tirelessly to welcome over 14,000 Ethiopian Jews after they landed in Israel. The secret operation required 36 planes, and throughout the course of the 24-hour rescue five babies were born aboard the planes. In addition to her work with Operation Solomon, she also assisted in rescuing Jews from Albania and Yugoslavia during the fall of the countries' Communist regimes. These rescues required charting busses through Eastern Europe and working with community leaders to ensure they had reached every Jewish person in the community.

After the dissolution of the Soviet Union, Ms. Angel traveled to Russia, Moldavia, and other former Soviet Union countries to establish field offices for the Jewish Agency, which assisted Jews in making aliyah. Along with creating offices, Ms. Angel developed aliyah programs, including programs for young people and Jews with professional backgrounds like



**At an Israeli Absorption Center**

doctors and dentists. One of the young women from the Soviet Union she helped make aliyah is now her dentist, she said, highlighting her ongoing connection to ensuring the Jews she helps rescue truly find a home in Israel.

Ms. Angel also discussed how the Jewish Agency helps immigrants (known as *olim* in

Hebrew) once they have arrived in Israel. The *olim* are brought to absorption centers located around the country where they are provided lodging for five months while learning Hebrew and receiving assistance in finding a job and home. Some absorption centers provide additional help depending on the needs of the *olim*, which was the case for those rescued in Operation Solomon. These absorption centers are just one example of the extensive work the Jewish Agency does on behalf of the worldwide Jewish community. The Jewish Agency is supported through a wide range of sources, with a significant percentage coming from the Jewish Federations of North America (JFNA). The funding JFNA provides comes from the money raised by local Federations throughout North America. These Federations raise money through their Annual Community Campaigns and a percentage of these funds are sent as a core overseas allocation. This allocation is then distributed to JFNA's overseas partners, the Jewish Agency, American Jewish Joint Distribution Agency, and ORT. The Jewish Federation of Greater Ann Arbor is part of this network and in 2019, the Annual Community Campaign sent over \$150,000, which went toward supporting the Jewish Agency's work, including the rescue and

resettlement of Jews from around the world.

In addition to hearing stories of rescue and learning more about the Jewish Agency, Ms. Angel shared her personal connection to making aliyah. Originally from Turkey, Ms. Angel and her family made aliyah in 1965 after having been involved in underground Zionist networks in Turkey. Her connection to her first homeland has been something she has carried throughout her work at the Jewish Agency, including leading Birthright trips for Turkish Jews and helping the Turkish Jewish community recover from the 2003 terror attacks on two synagogues in Istanbul. Without a doubt, Ms. Angel has and continues to lead an exciting and meaningful life that fully embodies the mitzvah of *Kol Yisrael arevim zeh bazeh* (All Israel is Responsible for Another).

For more information about the Jewish Federation's overseas allocations, please contact Stephanie Glass, Development and Planning Associate, at [stephanie@jewishannarbor.org](mailto:stephanie@jewishannarbor.org) or 734-773-3534. For more information about the Annual Community Campaign, please contact Sharyn J. Gallatin, Chief Development Officer, at [sharyn@jewishannarbor.org](mailto:sharyn@jewishannarbor.org) or 734-773-3533. ■



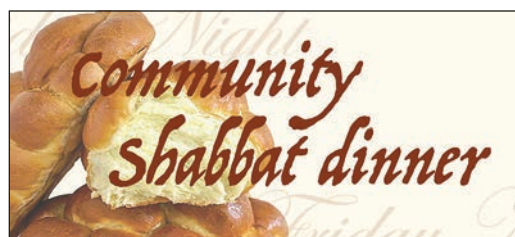
# Community Shabbat returns (when safe)

Eileen Freed, special to the WJN

The Jewish Federation of Greater Ann Arbor, in partnership with organizations and congregations from across the community, is delighted to announce the return of Community Shabbat. Community Shabbat will be scheduled as soon as possible, at University of Michigan Hillel, 1429 Hill Street.

Initiated in 2017 by UM Hillel with support from a Federation Impact Fund grant, Community Shabbat unites greater Ann Arbor's Jewish organizations and synagogues in welcoming Shabbat together. People from diverse backgrounds are expected to attend, representing the broad tapestry of Jewish life in Ann Arbor. This year's event is organized

by Federation and UM Hillel in partnership with Ann Arbor Orthodox Minyan, Ann Arbor Reconstructionist Congregation, Beth



Israel Congregation, Chabad House of Ann Arbor, Jewish Cultural Society, Pardes Hanna, Temple Beth Emeth, Hebrew Day School,

Jewish Family Services, and the Jewish Community Center of Greater Ann Arbor.

The evening will commence at 5:30 p.m. with a Tot Shabbat service, led by rabbis from several congregations, followed by dinner for families with young children. Everyone is invited to gather at 6:15 p.m. for a welcome and short Shabbat sing-a-long, after which participants will have the opportunity to choose from a variety of Kabbalat Shabbat services. Services will be followed by a delicious communal meal catered by Hillel Café Chef Jonathan Sheppard.

Taking an eco-conscious approach, or-

ganizers this year aim to make this event environmentally friendly and zero-waste. BGreen, a local company devoted to supplying quality compostable products to the community, will be generously donating all supplies for Community Shabbat.

Thanks to financial support from the Jewish Federation's Community Engagement Fund and our local partners, Community Shabbat is provided free of charge. However, pre-registration by April 30 is required.

To register, donate or volunteer, visit [www.michiganhillel.org/communityshabbat20](http://www.michiganhillel.org/communityshabbat20). For more information, contact Jessica Weil at [jessica@jewishannarbor.org](mailto:jessica@jewishannarbor.org) or 734-585-5405. ■

## Continued from page 1, Jewish performers and educators

tried running an impromptu morning shacharit prayer service through Facebook Live and was overwhelmed by the response. In addition to the 1,000-plus views, many people donated to Light through a PayPal account. The individual donations ranged from about \$3 to \$54.

Light thinks people understand the difficulties that freelancers and small businesses are going through, and that their situation could get worse the longer the pandemic wears on.

"People don't want to support the thing that you create, they want to support you,"

Light said. "I'm not even worried about money, I know we're going to figure it out."

Light is far from alone in these endeavors. Jewish kids performer Joanie Leeds is offering "Quarantine Kids Concerts" each afternoon. Interested viewers will pay a subscription fee through PayPal or Venmo to access a private Facebook group. Josh Nelson, Noah Aronson, Shira Kline, Elana Arian and Rabbi Leora Kaye are offering a "Quarantine Shabbat," or Shabbat service via Facebook Live. Lex Roferberg and his Judaism Unbound group has started a Facebook page that gathers many of these online offerings in one place.

There are challenges for Light and others in her field, who are used to thriving off of in-person interactions at their performances in moving online. For instance, Light noted that the steep increase in screen time has hurt her eyes. She also finds it alienating at times to not be able to see her audience as she plays guitar.

There are technical obstacles too, such as the lag that often occurs during a Zoom call, depending on everyone's internet connection. Light's in the process of hooking up a better quality microphone to her computer, and downloading software to help with the

delays.

But overall, Light is full of enthusiasm about the potential that online work offers, and the new audiences around the world that she could reach.

"I hope we don't go back to the way things were, [and] call each other even more and share our resources and support each other," she said. "Hopefully we get back to something even better than it was before." ■

*Locally, Rabbi Josh Whinston and family do a Facebook Live morning sing-a-long at 8:30 a. m.*

## Continued from page 1, Passover in a pandemic: Families on Zoom, solo seders and broken traditions

I could justify taking the risk of being at a Pesach seder. It's really hard to say that as a Jew."

Kosher food professionals say shelves of kosher grocery stores will probably still be stocked with matzah and other Passover staples. Rabbi Menachem Genack, CEO of the Orthodox Union's Kosher Division, said that due to social distancing, some kosher supervisors have been supervising food production plants via a livestreamed walk-through. But he said the food is still being produced.

"Most of the kosher-for-Pesach production began a long time ago," he said. "There's not going to be any problem at all in terms of availability of products for Pesach."

On the other end of the supply chain, Alfredo Guzman, a manager at Kosher Marketplace in Manhattan, said two deliveries of Passover food that were slated to come Monday had canceled, though the suppliers hoped to arrive later in the week. Guzman was worried as well that because of social distancing measures, he would only be allowed to let in a limited number of customers at a time during one of the busiest times of the year.

"I really don't know what we're going to have, what is coming, what is not coming, regarding products for Passover," he said. "A lot of people are going to get nervous. ... It's not good for business, this situation, and it's not good, I believe, for the people."

Even if the food does make it to the shelves and into people's kitchens, the limi-

tations on large gatherings could be a problem for people like Alexander Rapaport, who runs the Masbia network of soup kitchens in New York City. Masbia hosts two seders every year for the needy, usually drawing around 40 people per night.

Rapaport stressed that because many observant Jews having little trouble finding an invitation to a family or communal seder, those who come to a Masbia seder truly have nowhere else to go.

"We are hoping for the best and we will definitely follow the Health Department guidelines on how to operate a seder — spread out the seating, limit capacity," he said. "It depends how severe it will be three weeks from now. I hope we don't have to cancel."

As Passover nears amid the coronavirus outbreak, some Jews would find any kosher grocery store a luxury. Rabbi Ariel Fisher, who is living in Dakar, Senegal, for the year while his wife conducts field research for her doctorate in anthropology, hopes to return to New York City to officiate at a wedding and spend the holiday with his parents. But if travel becomes impossible, he may be stuck in the West African city, where he estimates that the nearest kosher store is more than 1,000 miles away in Morocco.

Now he is scrambling to make sure that they will have enough matzah and kosher wine for the holiday. He is hoping the local Israeli diplomats will be able to get a shipment of matzah, and also asked a good friend

in the local U.S. embassy — which has access to Amazon Prime — to order some for him online. Barring that, he will try to import matzah all the way from South Africa.

And if all of that fails, he plans to make matzah himself — starting with the actual wheat. In any case, if Fisher and his wife end up in Senegal for the holiday, they plan to host a seder for the tiny community of Jews there who also would be unable to travel.

"If we are actually here for Pesach, it will be the first Pesach in my life that I won't have a Pesach store to go to to buy my Pesach supplies," Fisher said. "While it's not an ideal situation, the prospect of sharing Pesach with the friends and Jewish community that we've built here over the past few months is exciting."

Others now face the unusual prospect of conducting the communal meal alone. Efrem Epstein, who lives alone in Manhattan, planned to join with friends or family, or a synagogue, for the seders. Now he's wondering whether he'll end up hiding the afikomen and finding it himself.

"Throughout the Haggadah, we read about many accounts of our ancestors, whether it be in Egypt or whether it be hiding in caves or any other times, that are going through some very challenging times," Epstein said. "I'm an extrovert. I like being around people, but I also know that there are sources saying that if one is doing seder by themselves, they should ask the Mah Nishtana of themselves. If that's what I have to do

this year, I accept it."

If people are limited to small or virtual seders on the first nights of Passover, they might have a kind of second chance, said Uri Allen, associate rabbi of Temple Beth Shalom in Roslyn, New York. Allen is in a group of rabbis pondering the renewed relevance of Pesach Sheni, literally "Second Passover," a day that comes exactly a month after the first day of Passover. In ancient times, Pesach Sheni was a second chance to make the paschal sacrifice for those who had been unable to on the holiday itself.

Allen said that in any event, Jews should have a seder on the first night of Passover. But if they are looking for a chance to make a communal seder with friends or family, then depending on the coronavirus's spread, they might be able to do so on Pesach Sheni — without the blessings or dietary restrictions.

"I'm imagining both for my family and also probably many other families who are used to a certain kind of seder, larger gatherings and things like that, that probably won't happen a lot this year," Allen said.

"I would definitely encourage and advocate, if your seder got interrupted or disrupted because of the coronavirus, why not have the seder that you wanted on Pesach Sheni — provided everything is clear and people can resume some sort of normal life." ■



## Studying Talmud every day is helping me harness my rage

Jessica Ullian This story originally appeared on Kveller.

Five days into this new decade, I started daf yomi, the 7 1/2-year Talmud study that examines one page of the ancient text each day. Overwhelmed by the pressure to do something important in the 2020s — especially after the 2010s seemed to have vanished in a blur of new parenthood and family life — the idea of joining “the world’s largest book club,” where all participants study the tract of Jewish law at the same pace, seemed like a rare opportunity.

Like many women in their early 40s, I’d only recently reached a moment where I felt like I could come up for air and think about myself. When I did, I realized how many of my career, parenting and Jewish-practice decisions I’d made by going along with someone else’s expectations. I was seeking meaningful change, personally, professionally and spiritually.

I had some sense of what that change should be: After a career in journalism, I realized that I didn’t want to be neutral anymore, dutifully reporting both sides of an issue and striving for the middle ground. I wanted to use the voice I’d refined to mobilize people to action. I wanted to speak out against policies that perpetuated structural racism and socioeconomic inequity. I wanted to wake people up to the injustice taking place in front of us every day, nationally and locally.

Yet as an affluent white woman, I wrestled with feeling like a fraud and a hypocrite each time I spoke out against the systems that I had benefited from all of my life — and never more so when a social and political issue intersected with Judaism. When anti-Semitic acts made their way into the news, I often landed somewhere between two deeply divided positions, disappointed by my own confusion. I was glad, for example, that politicians took action against increased anti-Semitic violence in New York. At the same time, however, I was fearful that the call for increased police presence would target black residents in neighboring communities. The dialogue around the issue didn’t seem to leave room for both positions, and I didn’t feel confident I had the tools to navigate between the two.

Studying Talmud each day, in a virtual partnership with people all over the world,

seemed like it might help me get on solid footing in both a social justice and a spiritual sense. So I signed up for a daily email summary from MyJewishLearning with a link to the text in English and Hebrew, and I joined an online discussion group.

Perhaps I should have predicted this, but conflict rose immediately: Commenters began arguing, viciously, about the role of women in Orthodox Judaism. Alarmed, I quit the group. I didn’t lack opinions on the subject, but I wasn’t even sure I was interpreting the text correctly. How could I enter a debate unless I was secure in my thinking, with an argument backed by citations?

Instead of a discussion group, I kept to humorous Twitter recaps. And although I

relevance in my life. But within a week — far sooner than I expected — some of that sunlight shone on my own path.

The first volume is titled Berakhot, or blessings, and its seventh page opens with a question about God and prayer. How do we know that God prays? And if we do, what does God pray for? The answer is straightforward: God prays for anger management. “God is furious,” the text says, “every day.”

When I read this passage, I immediately saw myself. I realized I’m not simply confused or overwhelmed: I’m deeply angry and afraid. I am angry about my vanished decade, personally, and about how we all looked the other way as our world overheated and the hatred in our country pushed its way to the surface. I’m angry about our complacency with the status quo, and I’m afraid that I don’t have the skill or power to do anything about it.

Though I work hard to manage it — to literally act toward my children with the attribute of mercy, as the text says, God prays to do — I feel furious every day. And though I’ve tried to channel my anger into activism, when my faith and politics clash, my fear conquers my anger and it silences me.

The truth is, I have trouble voicing my opinion when the issue makes me feel vulnerable. For example, I proudly wear my “We Are The Squad” shirt, representing the new women in Congress, but I also have hurt feelings about what Ilhan Omar said about AIPAC and “the Benjamins.” I’m genuinely afraid about the rise of anti-Semitism in this country — a local rabbi’s house was set on fire, twice, last year — but the conversation around it seems to focus on blame instead of unity. I’m not sure how to address these topics with both nuance and knowledge, so I stay quiet. And then I find myself even angrier than before.

But then, discovering God’s daily fury a week into daf yomi changed my perspective on both myself and the Talmud. Seeing a piece of myself on the pages opened me up

to how the text wrestles with the age-old clash between daily life and belief. I had been treating the text as a legal debate: Here’s the rule, here’s the precedent. But the reality is, in the Talmud, messy, inconsistent humanity is a feature on every page. There are exceptions made for every circumstance. The question over what time to say the Shema, for example, addresses the possibility that you partied hard at a wedding and forgot. The prohibition on bathing during mourning is exempted for someone who argues that not bathing will only make him suffer more.

That’s not to say the Talmud is filled with benign debates. On a good day, the rabbis disagree with cutting wit and sarcasm; on a bad day, they call for their rivals to be put to death. Yet no one gets “canceled” — the debate rages on, as it has for thousands of years. And in studying daf yomi, we rise again to begin it each day, no matter how unpleasantly things ended the night before.

This, I realized, was at the source of so much of my discomfort and confusion. I was hiding my vulnerability and avoiding deep, potentially meaningful disagreement for fear of exposing it. I thought my viewpoints needed to be intellectually infallible, ignoring the fact that my lived experience has informed them as much as any path of study. Whenever I wasn’t 100% confident on something, I simply exited the conversation — depriving myself of both the opportunity to speak and to listen.

Committing to daf yomi, however, is forcing me to stay in the conversation, no matter how uncomfortable it gets. I have no idea what the next decade holds for me, but I have a new sense of how to meet it: day by day, page by page, giving voice to both my opinions and my emotions.

If Jewish law was formed, in part, by fear and fury, my own fear and fury are critical in shaping my actions and character in the years ahead. And in exchange for that sense of rightness, I need to acknowledge my own wrongness, too. I need to stay in when I’m challenged, listen as I want to be listened to, and be honest about my own messy, inconsistent humanity, just as the rabbis were. ■



stuck to the schedule, the rocky start left me skeptical. I’d never attempted serious Talmud study before, and without a discussion group to hash out these arcane writings, I began to doubt that I’d be moved by the painstaking debates of past centuries. (How many modern debates, really, can be resolved by checking the color of your rooster’s comb?)

As I read my daily page, I found myself thinking: This is the foundational text at the root of Jewish culture and practice? To me, the Talmud seemed like an interesting historical document, but nothing more. After all, the text goes on for pages over when to say the morning Shema, something that’s determined, in part, by the amount of sunlight needed to recognize an acquaintance from four cubits away.

I was becoming convinced this had zero

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jill halpern

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IN THE COMMUNITY

Celebrating the Washtenaw Jewish News  
with a message of concern for all who are without  
income as a result of shut-downs  
in the time of pandemic

- from Joanne Leonard



## Pardes Hannah Events for April

Please check the Pardes Hannah website and calendar at <http://pardeshannah.org> for the most up-to-date information on events.

### Shabbat Morning Service

Saturday, April 4, 10:00am – 12:30pm  
<https://zoom.us/j/8635648078>

Rabbi Elliot Ginsburg will be leading Shabbat morning services, followed by a virtual Kiddush. For questions, contact Rabbi Ginsburg, [rebelliot91@gmail.com](mailto:rebelliot91@gmail.com).

### Full Moon Online Gathering

Tuesday, April 7, 7:00 – 9:00pm  
<https://zoom.us/j/6138544637>

We meet on the evening of the Full Moon to explore what insights we can gain from its light on the night before the first Passover Seder. In this month of Nissan, we remember our slavery and bondage in Egypt yet also see that disruption can create possibilities for a new reality. For questions, contact Lucinda Kurtz, [lucinda@lucindakurtz.com](mailto:lucinda@lucindakurtz.com).

### Kabbalat Shabbat

Friday, April 17, 7:00 – 9:00pm  
<https://zoom.us/j/8635648078>

Kabbalat Shabbat service co-led by Gabrielle Pescador and Rabbi Elliot Ginsburg. For questions, contact Gabrielle Pescador, [roshchodeshonline@gmail.com](mailto:roshchodeshonline@gmail.com)

### Rosh Chodesh Iyar Virtual Circle

Friday, April 24, 6:00 – 8:00pm  
<https://zoom.us/j/6138544637>

Please join us as we delve into the energies of the new month of Iyar. For questions, contact Lucinda Kurtz, [lucinda@lucindakurtz.com](mailto:lucinda@lucindakurtz.com).

### Rosh Chodesh Iyar Virtual Minyan

Saturday, April 25, 9:00 – 10:15am

<https://us04web.zoom.us/j/8635648078>  
Pardes Hannah's Rosh Chodesh Online Minyan meets monthly to celebrate the new moon, weaving davening with teachings from Kabbalah on the unique qualities of each Hebrew month, which offer special opportunities for inner reflection and spiritual growth. Please note that this service is not just for women. Everyone is welcome! For questions, contact Gabrielle Pescador, [roshchodeshonline@gmail.com](mailto:roshchodeshonline@gmail.com).

### The Zohar: Study and Practice Session

Sunday, April 26, 11:00am – 1:00pm  
<https://zoom.us/j/8635648078>

Please join our monthly study session on the Zohar, the masterpiece of the Jewish mystical tradition/Kabbalah, led by Rabbi Elliot Ginsburg. For readings and questions, contact Rabbi Ginsburg, [rebelliot91@gmail.com](mailto:rebelliot91@gmail.com). ■

## BIC Online April

During this unprecedented time of closings and social distancing, it is important to still be able to come together in new ways as a community. While all in-person services, classes, events, and programs remain suspended until further notice, we invite everyone to take part in services and minyan online via Zoom. Below is a list of the links to participate in services at Beth Israel. All links will also be available on the Beth Israel homepage ([www.bethisrael-aa.org](http://www.bethisrael-aa.org)).

### Evening Minyan

Sunday – Thursday at 7:30 p.m.

Zoom Link: <https://zoom.us/j/267845102>

Meeting ID: 267 845 102

### Friday Evening Services

Friday at 6:00 p.m.

Zoom Link: <https://zoom.us/j/657949107>

Meeting ID: 657 949 107

Audio only is available at: <http://mixlr.com/beth-israel-congregation/>

### Shabbat Morning Services

Saturday at 10:30 a.m.

Zoom Link: <https://zoom.us/j/359791284>

Meeting ID: 359 791 284

Audio only is available at: <http://mixlr.com/beth-israel-congregation/>

### Havdalah

Saturday at 9:00 p.m.

Zoom Link: <https://zoom.us/j/121983146>

Meeting ID: 121 983 146

### Talmud Study with Rabbi Dobrusin - Online

Monday, April 6, 20, 3:30 p.m.

Rabbi Dobrusin will lead virtual Hebrew text classes, studying selections from the Talmud. We will study the text in Hebrew with English translations available. The class will take place from 3:30-4:45 on Monday afternoons. Use the link on the Beth Israel homepage ([www.bethisrael-aa.org](http://www.bethisrael-aa.org)). We hope you will join in this opportunity for text study.

### Theology Book Club - Online

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. Contact Paul Shifrin at (248) 514-7276 for more information.

### Pesach Shaharit and Siyyum Bechorot - Online

Wednesday, April 8, 7 a.m.

On the morning before the first Seder, it is cus-

tomary to gather for a Siyyum, the conclusion of a Jewish text. Use the link on the Beth Israel homepage ([www.bethisrael-aa.org](http://www.bethisrael-aa.org)).

### Pesach Service Times – All Online

Thursday, April 9: 9:30 a.m. Shaharit

Friday, April 10: 9:30 a.m. Shaharit, 6:00 p.m.

Kabbalat Shabbat Service

Wednesday, April 15: 9:30 a.m. Shaharit, 7:30

p.m. Minyan in chapel

Thursday, April 16: 9:30 a.m. Shaharit with

Yizkor, 7:30 p.m. Minyan in chapel

### First Seder with the Caine Family – Online

Wednesday, April 8, 5:30 p.m.

Join Rabbi Caine's family for a Zoom online Seder. From the Four Questions to Chad Gadya, we'll make a virtual seder happen. (Haggadot will be provided by PDF document.) Use the link on the Beth Israel homepage ([www.bethisrael-aa.org](http://www.bethisrael-aa.org)).

### Magical Musical Shabbat - Online

Friday, April 17, 6 p.m.

Join Rabbi Caine and family for a musical service and light Shabbat candles together. Use the link on the Beth Israel homepage ([www.bethisrael-aa.org](http://www.bethisrael-aa.org)).

### Shabbat Limmud - Online

Saturday, April 18, 9:30 a.m.

Held before Shabbat morning services by Rabbi Robert Dobrusin, 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.

### Holocaust Poetry Reading - Online

Monday, April 20, 7 p.m.

In observance of Yom Hashoah, join us before minyan for a poetry reading of Holocaust poetry. Participants are welcome to bring a poem in English, Yiddish, Hebrew or other language to read, as we light memorial candles, share, and pray.

### Eco Shabbat Weekend – Online

Friday, April 24, 6 p.m.

Kabbalat Shabbat Services – Hear a D'var Torah with a focus on the environment.

Saturday, April 25, 10:30 a.m.

Eco Shabbat - Join Beth Israel virtually for Shabbat services focused on ecological topics.

Sunday, April 26, 1 p.m.

Eco Shabbat Event – Watch for more details on the Beth Israel homepage ([www.bethisrael-aa.org](http://www.bethisrael-aa.org)).

### Rav Nadav and Neil's Folk Seder - Online

Thursday, April 9, 5:30 p.m.

Join Rabbi Caine and Neil Alexander by Zoom teleconference from the comfort of our own homes to celebrate our Redemption by singing along to such Jew-ified classics as Bob Marley's Redemption Song:

*Emancipate yourselves from mental slavery  
We Jews must free our minds  
Have no fear of being Jewish  
Don't say you have no time  
How long shall we ignore our prophets  
While they stand aside and look?  
We'll build a new Jerusalem  
We've got to fulfill the Book  
Won't you help to sing  
These songs of freedom?  
'Cause all we ever have...Redemption songs!*

A special musical Haggadah will be provided in PDF format. From Bob Marley to Matisyahu to Leonard Cohen, go on our virtual musical journey of redemption together.

## Environmental efforts at BIC

Amanda Glucklich, special to the WJN

In January 2020, Beth Israel Congregation board passed a resolution that the congregation will join a leading movement in the Jewish community and beyond towards a healthier and more sustainable world by participating in the Seal of Sustainability program managed by Hazon. "Hazon is the largest faith-based environmental organization in the U.S. and is building a movement that strengthens Jewish life and contributes to a more environmentally sustainable world for all. As the Jewish lab for sustainability, Hazon effects change through immersive experiences and inspires

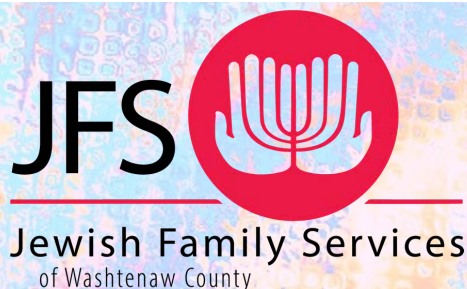
individuals and communities to make specific commitments to change with a particular focus on food systems."

In the last year BIC not only became a Certified Green facility -- the congregation also moved to a compost system in which only compostable products are used; compostable items, in comparison to its plastic- and styrofoam-based counterparts, use less energy and water; they also aren't pollutants. We will continue to work closely with Hazon to make positive environmentally-beneficial changes. Rabbi Caine shares, "Hazon's Seal of Sustainability is a proud achievement. I

look forward to channeling our holy efforts in living up to its high standards." For more information about what the Seal of Sustainability initiative is, visit <https://hazon.org/seal/about/>.

Interested in learning more about BIC's eco-conscious efforts? Join us for our Eco Shabbat Weekend April 24-26. Hear environmentally-focused sermons by guest speakers. For more information about weekend specifics contact Amanda at [engage@bethisrael-aa.org](mailto:engage@bethisrael-aa.org). ■





*Together, we as a community have cared for our vulnerable since JFS was founded 27 years ago, and we thank you for your help, kindness, and trust over all these years.*

JFS will continue to support families, older adults and their caregivers.

We are delivering food, groceries, and other supplies to those who are isolated and homebound.

THRIVE counseling and WISE aging services are available by phone and video conferencing for individuals and groups.

Our Specialty Food Pantry will continue to serve the community by means that reduce the spread of illness.

*It is with deepest gratitude that even as our building is closed, we keep our "doors" open and operations running. We stand ready to serve you and our community.*

*If you or a loved one need help now, please call 734.769.0209 or visit [www.jfsannarbor.org](http://www.jfsannarbor.org).*



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MELECH HA-OLAM, ASHER  
KIDSHANU B'MITZVOTAV  
VITZIVANU AL N'TILAT YADAYIM.



*Temple Beth Emeth*

TERRI A. GINSBURG RELIGIOUS & HEBREW SCHOOL



# Calendar

## April 2020

The Calendar has been updated to reflect events that are happening only online. Always check websites or call for updates before planning to attend anything listed here.

### Wednesday 1

**Theology Book Club:** BIC. Online Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m. Paul Shifrin at (248) 514-7276 for more information

### Thursday 2

**Talmud—Jewish Civil Law:** Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate. 8 p.m.

### Friday 3

**Lunch and Learn:** TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.  
**Tot Shabbat Service:** TBE. Livestream. 5:45 p.m.  
**Friday Shabbat Services.** TBE. Livestream. 7:30 p.m.

### Saturday 4

**Torah Study:** TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.  
**Shabbat Services:** TBE. Livestream 10:00 a.m.

### Sunday 5

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

### Monday 6

**Talmud Study with Rabbi Dobrusin:** BIC. Online. 3:30-4:45 p.m.  
**Women's Torah Study:** TBE. Zoom. An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7–9 p.m.

### Tuesday 7

**Full Moon Online Gathering:** Pardes Hannah. For questions, contact Lucinda Kurtz, lucinda@lucindakurtz.com. 7 -9 p.m.  
**Tea and Torah on Tuesday—for Women:** Chabad. 8 p.m. *See first Tuesday of month.*

### Wednesday 8, First night Pesach seder

**Pesach Shahrarit and Siyyum Bechorot** BIC—Online. 7 a.m.  
**Yidish tish** (Yiddish Conversation & Reading Group): See first Wednesday. 10:30 a.m.

**First Seder with the Caine Family:** BIC. Online. 5:30 p.m.

**Thursday 9, Second night Pesach seder**  
**Rav Nadav & Neil's Folk Seder:** BIC – Online. 5:30 p.m.

### Friday 10

**Lunch and Learn:** TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.  
**Tot Shabbat Service:** TBE. Livestream. 5:45 p.m.  
**Friday Shabbat Services.** TBE. Livestream. 7:30 p.m.

### Saturday 11

**Torah Study:** TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.  
**Shabbat Services:** TBE. Livestream 10:00 a.m.  
**Ta'Shma: Come and Learn.** AARC. Zoom. Before each Second Saturday Shabbat morning service, Rabbi Ora leads an educational discussion about a relevant topic. 10 a.m. Visit aarecon.org for Zoom link. Shabbat morning service follows at 10:30.

### Sunday 12

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

### Monday 13

**Women's Torah Study:** TBE. Zoom. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7–9 p.m.

### Tuesday 14

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

### Wednesday 15

**Yidish tish** (Yiddish Conversation & Reading Group): See first Wednesday. 10:30 a.m.

### Thursday 16, Final day of Pesach

### Friday 17

**Lunch and Learn:** TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.  
**Tot Shabbat Service:** TBE. Livestream. 5:45 p.m.  
**Friday Shabbat Services.** TBE. Livestream. 7:30 p.m.  
**Magical Musical Shabbat:** BIC. Online.

### Saturday 18

**Shabbat Limmud:** BIC. Online. Held before Shabbat morning services by Rabbi Robert Dobrusin, this session will offer a lively discussion on Parashat HaShavua, the Torah portion of the week and other traditional texts. 9:30 a.m.

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

**Shabbat Services:** TBE. Livestream 10:00 a.m.

### Sunday 19

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

### Monday 20

**Talmud Study with Rabbi Dobrusin:** BIC. Online. 3:30-4:45 p.m.  
**Holocaust Poetry Reading:** BIC. Online. In observance of Yom Hashoah, join us before minyan for a poetry reading of Holocaust poetry. Participants are welcome to bring a poem in English, Yiddish, Hebrew or other language to read, as we light memorial candles, share, and pray. Use the link of the Beth Israel homepage (www.bethisrael-aa.org). 7 p.m.  
**Women's Torah Study:** TBE. Zoom. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7–9 p.m.

### Tuesday 21, Yom HaShoah

### Wednesday 22

**“The Responsibility of Jewish Peoplehood: Navigating Power and Vulnerability.”** Online. Rabbi Josh Ladon of the Shalom Hartman Institute. 7 p.m.  
**Theology Book Club:** BIC. Online Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m. Paul Shifrin at (248) 514-7276 for more information

### Thursday 23

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

### Friday 24, Rosh Chodesh Iyar

**Lunch and Learn:** TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.  
**Rosh Chodesh Iyar Virtual Circle:** Pardes Hannah. contact Lucinda Kurtz, lucinda@lucindakurtz.com 6 – 8 p.m.  
**Tot Shabbat Service:** TBE. Livestream. 5:45 p.m.  
**Kabbalat Shabbat:** AARC. Zoom. Visit aarecon.org for the Zoom link. 7 p.m.  
**Friday Shabbat Services.** TBE. Livestream. 7:30 p.m.

### Saturday 25, Rosh Chodesh Iyar

**Torah Study:** TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.  
**Shabbat Services:** TBE. Livestream 10:00 a.m.  
**Eco Shabbat:** BIC. – Online. Join Beth Israel virtually for Shabbat services focused on

ecological topics. Use the link of the Beth Israel homepage (www.bethisrael-aa.org). 10:30 a.m.

**Rosh Chodesh Iyar Virtual Minyan:** Pardes Hannah. 9 - 10:15 a.m.

### Sunday 26

**Tanya—Jewish Mysticism:** Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11 a.m.- noon.  
**The Zohar: Study and Practice Session:** Pardes Hannah. 11 a.m. – 1p.m.

### Monday 27

**Women's Torah Study:** TBE. Zoom. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7–9 p.m.

### Tuesday 28, Yom HaZikaron

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

### Wednesday 29, Yom Ha'atzmaut

**Theology Book Club:** BIC. Online Join the Theology Book Club to read and discuss books on Jewish thought and beliefs. 8 p.m. Paul Shifrin at (248) 514-7276 for more information

### Thursday 30

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

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

**Ann Arbor Orthodox Minyan (AAOM):** 1429 Hill Street, 248-408-3269, annarborminyan.org  
**Ann Arbor Reconstructionist Congregation (AARC):** 2935 Birch Hollow Drive, 734.445.1910, aarecon.org  
**Beth Israel Congregation (BIC):** 2000 Washtenaw Ave, 734-665-9897, bethisrael-aa.org  
**Chabad House:** 715 Hill Street, 734-995-3276, jewmich.com  
**Jewish Community Center (JCC):** 2935 Birch Hollow Drive, 745-971-0990, jccannarbor.org  
**Jewish Cultural Society (JCS):** 2935 Birch Hollow Drive, 734-975-9872, jewishcultural-society.org  
**Jewish Family Services (JFS):** 2245 South State Street, 734-769-0209, jfsannarbor.org  
**Jewish Federation:** 2939 Birch Hollow Drive, 734-677-0100, jewishannarbor.org  
**Pardes Hannah:** 2010 Washtenaw Ave, 734-761-5324, pardeshannah.org  
**Temple Beth Emeth (TBE):** 2309 Packard Road, 734-665-4744, templebethemeth.org  
**UM Hillel:** 1429 Hill Street 734-769-0500, michiganhillel.org



# Obituaries

**Beth Greenapple**, an active member of Jewish communities across the country from New York to Detroit, passed away in her home on the evening of March 2nd, 2020 after a long battle with brain cancer. She was 62.

Originally hailing from New York's Long Island, she was the first child of Larry Greenapple and Emily Schneider Greenapple, of blessed memory. After attending Carnegie



Mellon, Mannes College of Music, and the College of New Rochelle, she spent many years teaching at various schools in New York state including Solomon Schecter.

After moving to metropolitan Detroit in 1995, she became a fixture at various Jewish institutions in the area and was known for her passion for music education. A former teacher at Hillel Day School of Metropolitan Detroit and at the Roeper School, Beth was a lifelong educator and lover of music. As a friend and student of renowned Jewish musician Debbie Friedman, Beth brought her love for music, her singing voice, and her guitar with her wherever she could, making an indelible impact on many in the metro Detroit Jewish com-

munity. She was a founding member and early president of the Jewish Gay Network of Michigan, and made huge strides in pushing for the acceptance of LGBT Jews in the local community.

Loving friend and partner to Julia Pais. Devoted mother of Nadav Pais-Greenapple. Treasured daughter of Lawrence Greenapple and the late Emily Greenapple. Cherished sister of David (Donna) Greenapple and Steven (Bonnie Lauton) Greenapple. Proud aunt of Matthew Greenapple, Joshua Greenapple, Benjamin Greenapple, Tyler Anastasio and Morgan Anastasio. Also survived by her canine Buddy Mishka, other loving family members and a world of friends.

**Professor Allen Menlo** of Ann Arbor, Michigan, 3/30/1922 – 2/26/2020. Allen had an especially warm, patient heart and will forever be in ours. Beloved husband, father, and grandpa, he passed away peacefully on



February 26, just shy of his 98th birthday. Passionate family man, educator, colleague and friend, survived by his children, Beth Salk (Dan), Michael Menlo (Etta), Melissa Reid (Rick), grandchildren Brendan, Mad-

elynn (Mark), Maya, Maris, Noah. Preceded in death by loving wife Marilyn, sister Clare Winkler, parents Joseph and Mae Mendlovits. Allen grew up in Detroit. A believer in lifelong learning, he earned his B.S. and M.A. degrees from Wayne State University, while also serving in the Navy. He completed his Ph.D. at the University of Michigan in 1956 and continued as a Professor in the School of Education, teaching until the age of 90, as Professor Emeritus. Professor Menlo received many awards in recognition of his excellence in teaching, and creative approaches in human relations. His teaching was consistently student-centered and resulted in an enduring network of students and colleagues. In late 1960, he developed the Interpersonal Process Program, which became the largest graduate program area in Educational Psychology at the University. He held leadership posts in the American Educational Research Association, the Society for Cross-Cultural Research, and served on editorial boards of several research and educational journals. Passionate about his research and students, Menlo formed the Consortium for Cross-Cultural Research in Education, resulting in university research teams in 12 countries. His research took him, his wife and family to countries around the world. Allen was an amazing listener, innately supportive, and quick to charm. He will be remembered dearly by those who met and loved him. Charter member of Temple Beth Emeth.

**Maxine S. Rosenbaum** (nee Gibbons) beloved wife of Charles "Chuck" Rosenbaum. Loving mother of Daniel and Barry Rosenbaum, Abby (Tom Bick) Rosenbaum. Devoted grandmother of Mabel Rose and Julian Bick. Dear sister



of Judith (Elliott) Schaffer. Dear sister in law of Ken and Karen Rosenbaum, Sue (Richard-deceased) Limbach. Cherished aunt of Matt, Linden, Andrea and Eve. Maxine received a Master's Degree in Education and became a learn-

ing and disability educator for 30 years, of which half was spent in the Orange School District. Maxine was a member of the Cleveland Racquet Club where she played tennis 3 times a week and also played 3 times a week at her winter home in Miromar Lakes, Florida. In lieu of flowers, friends who wish may contribute to The Leukemia And Lymphoma Society, 6111 Oak Tree Blvd., Suite 130 Independence, OH. 444131 or the Hillel of Ohio University, 21 Mill St. Athens, OH. 45701 (where Chuck and Maxine met 55 years ago).

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To the remarkable staff of Jewish Family Services for finding creative ways to keep serving the community during these difficult times.

With much admiration,  
Sue Sefansky and David Goldstein.

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To David Goldstein  
on a very special birthday.  
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# Vitals April 2020

## Mazel tov

Janet Greenhut on the birth of her grandson, Nico Dov Indrisek, son of Ariela Gittlen and Scott Indrisek.

Zane Swerdlow on his Bar Mitzvah, April 18.

Sula Steiger on her Bat Mitzvah, April 25.

David & Karyn Schoem and Adina Schoem & Joseph Vainner on the birth of grandson and nephew, Isaac George Schoem Schumann, son of Shaina Schoem & Garrett Schumann.

Audrey Weiss on her bat mitzvah, April 4.

## Condolences

Abby Rosenbaum (Angelo Bick) on the death of her mother, Maxine Rosenbaum, February 19.

Lisa Perschke on the death of her father, Edward Riese, February 19.

Melissa (Rick) Reid, Beth Salk and Michael Menlo on the death of their father, Dr. Allen Menlo.

Janet Kelman (David Rein) on the death of her aunt, Nettie Stein, February 27.

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**Saturday, April 11, 7 pm.**  
**The Coming Victory of World**  
**Governance, Sunday, April 19, 2 pm.**



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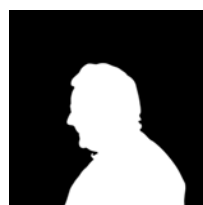
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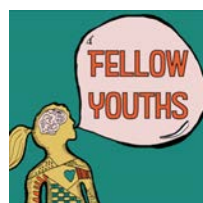


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