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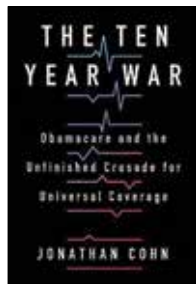
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Washtenaw Jewish News
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JEWISH NEWS

April 2021

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FREE

Genesis solar installation is a powerful model

Murray Rosenthal, special to the WJN

The Genesis Solar Installation, which was switched on in February 2020, now supplies a large portion of the electricity used by Temple Beth Emeth and St Clare's Episcopal Church at the campus they have shared for over 45 years on Packard Street in Ann Arbor.

The Genesis partnership has now collected data from one year of solar electricity generation. The powerful solar installation, comprising 160 solar panels, has generated 74 MWh of electricity in its first year of operation and has saved 114,000 pounds of carbon dioxide from being released into the atmosphere. The reduction in greenhouse gas emissions is equivalent to planting 866 trees. Solar panels generate electricity throughout the year, although production is reduced in the winter due to more cloud cover, reduced daylight hours, and snow cover.

At the time of installation, the system designer estimated that the solar panels would produce 31% of the electricity used on the Genesis campus. In fact, the system generated 30.6% of the historical average annual usage. However, because the building has largely closed due to the COVID-19 pandemic and therefore had a



Drone photo of the Genesis campus, showing a new powerful solar installation. There are 80 panels on the flat social hall roof in the foreground and 80 panels on the south-facing slanted office roof.

greatly reduced electricity demand, the solar panels generated 64.4% of the actual electrical usage since February 2020. In 2020, the Michigan Public Service Com-

mission reported that only about 7.4% of electricity generated by public utilities came from renewable sources in the Midwest region, while coal and natural gas combined to account for more than 62%. DTE Energy, the electrical power provider for most of Washtenaw County, including the Ann Arbor area, generated about 58% of its electricity from coal.

However, coal and gas used to fuel electrical generation emit carbon dioxide into the atmosphere, which contributes to global climate change. There is good science that indicates that climate change is increasing the risks of extreme-weather calamities and is an unhealthy change to our environment. The recent power failures in Texas and other states illustrate the importance of our electricity grid. Electrical energy is an integral part of our lives, so much so that we tend to take it for granted. Luckily, alternative energy sources are now available. Switching to renewable electricity generation, such as wind and solar, has the promise of easing our shared climate crisis.

Due to advancing technology, the cost of solar panels has dropped precipitously over

Continued on page 2

From U-pick to Underground Railroad gardens, Ypsi-area community growers have big plans for 2021

Sarah Rigg, originally in Concentrate Media, an online magazine covering what's next for Washtenaw County. Read more of their coverage at concentratemedia.com.

Spring is just around the corner, and the Ypsilanti area's many community farms and gardens have big plans for this year's growing season. We caught up with representatives of four Ypsi-area farming and gardening organizations to see what's new for 2021.

Growing Hope: A new partnership, mushrooms, and U-pick

[Insert Ypsi Gardens 1]

Ypsi-based Growing Hope, a nonprofit focused on strengthening the local food system, has been running a home gardening program for many years, with a slightly different focus each year. Last year, thanks to increased interest in home gardening during the COVID-19 pandemic, Growing Hope increased the number of households it helped from 25 to 45, according to Director of Pro-



Home vegetable coordinator Teria Moore-Berry and Urban Farm Coordinator Charlotte Thurston by Growing Hope's wheelchair-accessible raised beds.

grams and Operations Elizabeth "Bee" Ayer (known to many of us as former WJN editor Susie Ayer's daughter).

This year, the nonprofit is scaling back to its normal 25 households, with a focus on people of color and people living with disability in two neighborhoods: Ypsilanti's Southside and Ypsilanti Township's West Willow neighborhood. Growing Hope provides gardening supplies, seeds, seedlings, and expertise, and matches home gardeners with an experienced gardening mentor.

Ayer says focusing on specific neighborhoods allows Growing Hope to build relationships between Growing Hope and residents, and between neighbors in those areas.

"With COVID-19, we've seen the importance of building interconnectedness in our community and providing for ourselves,"

Continued on page 14

From the Editor

I think a lot about the responsibilities of an independent local Jewish newspaper. Recently I read an essay by Jonathan Sarna, "The History of the Jewish Press in North America," that delineated the decline of the quality of the Jewish press in the mid-twentieth century in part because, "financial dependence [on the Jewish Federations] affected the ability of local Jewish newspapers to remain independent — as we say in Hebrew, baal ha-meah, baal hadeah (translated idiomatically, that means 'he who pays the piper picks the tune')." For many reasons, local Jewish journalism can tend toward "boost-



Clare Kinberg

erism," simple promotion of local Jewish agencies and avoidance of controversies.

I want more than that for the *Washtenaw Jewish News*. While promotion of local Jewish organizations is an important responsibility of the local Jewish press, avoiding thorny issues and controversy is irresponsible. Publishing information that promotes thoughtful analysis and that presents divergent points of view is, I think, a deeper reflection of who we are. The Jewish community is diversely rooted and is always evolving. I hope the *WJN* will play a helpful role in that evolution. Washtenaw Jewish community, what's next? ■

Letter to the Editor

I was disappointed to read the *WJN* article in support of Prosecuting Attorney Eli Savit's proposal to fully decriminalize sex buyers in Washtenaw County.

While Savit's proposal is well-meaning, it lacks nuance and understanding of the dangerous and violent nature of the commercial sex industry.

The idea of fully decriminalizing prostitution has become a priority for the progressive movement, and the movement is slowly picking up steam across the country. But Eli Savit and supporters would do well to look beyond the progressive label that has been attached to full decriminalization. They instead need to heed the warnings from survivors and advocates that a proposal to allow sex buying to become legal in Washtenaw County will only lead to a dramatic increase in exploitation in our state.

Proponents frame the issue along feminist and labor lines — that sex between consenting adults should not be treated as a crime and that bringing people out of the shadows will mean better protections. However, this position fails to understand that prostitution is not a victimless crime. The sex trade is a violent industry that preys on the most vulnerable and marginalized: abuse from sex buyers and pimps, commonplace drug use, and psychological and physical trauma are the everyday realities. Allowing sex buying to flourish will not and cannot prevent any of that. It will do the opposite.

Giving legal immunity to the men who buy sex creates an increase in the demand for commercial sex that then leads to an increase in sex trafficking in order to fill that demand. We can look to examples from Germany and the Netherlands — or here in the United States to the failed

experiment of legalized indoor prostitution in Rhode Island, or in Nevada where sex trafficking is significantly higher than in other states where buying sex is illegal.

Contrary to the article in the *WJN*, studies have found that perceiving a risk of arrest has a diminishing effect on sex buying and that if there is no risk, more men say they would buy sex. In addition, studies have shown that the vast majority of sex buyers know that exploitation and trafficking is rampant in the industry, but continue to buy sex anyway.

Decriminalizing the purchase of sex signals to society that this is socially acceptable behavior. As a result, men who were deterred by the illegality will now enter the market, driving up the demand for paid sex. Sex buyers will not just come from Michigan, but will flock to Michigan from across the country. As a result, sex trafficking will increase in the state as traffickers seek to meet this never-ending demand for paid sex with women and girls from our most marginalized communities.

A better option for Michigan is partial decriminalization, or the Equality Model, which recognizes that people who are prostituted and trafficked should NEVER be criminalized. However, paying for sex, brothel-owning, and pimping remain crimes. In short, those who are exploiting — not those who are being exploited — would be punished. This model protects those in the sex trade by taking away any criminal penalties. This allows them to report crimes and feel protected. But it also allows law enforcement to deter sex buying and keep the industry from growing. The Equality Model also recognizes that people in the sex trade need services, support, and exit strategies and provides those options.

While many might see the Washtenaw County proposal as a step in the right direction, it will do significant harm. The Prosecuting Attorney should rethink and consider a partial decriminalization approach instead.

Sincerely,
Lori Lichtman, PsyD.

Co-Leader SOAP Washtenaw (*Save Our Adolescents from Prostitution*) and Leadership Team Member MAP Ann Arbor Community Group (*Michigan Abolitionist Project*)

Genesis solar installation is a powerful model *Continued from page 1*

the last three decades, while the efficiency of the solar panels has also steeply increased. The cost of clean local solar power generation is now only slightly higher than the cost charged by electric utility providers. These dollar figures are important for nonprofits. Typically, there is a large financial barrier that prevents houses of worship from affording the upfront costs of a solar installation. Genesis purchases solar power from an investment group, comprised of altruistic congregants, who own the solar array. The investors are able to take advantage of a federal income tax credit, and Genesis gains some immunity from future utility rate hikes. Genesis pays the investors for solar-sourced electricity at a lower rate than they would otherwise pay for utility-generated power. The "investor model" allows for the investors to get a modest return on their investment and is being used by six other houses of worship and nonprofit organizations in southeast Michigan.

Fact: enough solar energy reaches the earth's surface every hour to fill all the earth's energy needs for a full year.

Just recently, as part of the \$900 billion stimulus bill package passed by Congress at the end of 2020, the federal government acted to extend a 26% federal tax credit for property owners for two more years. The Biden administration is expected to do even more to promote renewable energy in the future. The State of Michigan currently has a limit on distributed renewable energy tied to the electrical grid. As more people have been installing solar, we are getting close to this cap. Reaching the cap has the potential to halt solar construction and put solar installers out of business, but H.B. 4236 is currently under consideration in the Michigan legislature and has bipartisan support for removing all caps on renewable energy.

Please contact Murray Rosenthal (scibridge0@gmail.com) for help getting a solar installation for your nonprofit. ■

WASHTENAW JEWISH NEWS

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Washtenaw County Commissioners get feedback on vaccine rollout

Stephanie Glass, special to the WJN

The central focus of the Board of Commissioners' March 3 meeting was responding to numerous concerns from citizens regarding Washtenaw County's vaccine rollout. A common theme in the comments was the perceived failure of the county to ensure vulnerable populations, notably the Black community, were made a



Gail Summerhill

priority for vaccination. This past summer, county data showed Black residents accounting for 30 percent of COVID-related deaths and 41 percent of COVID-related hospitalizations despite only making up 12 percent of the county. As of March 2, only 8 percent of distributed vaccine doses had gone to Black residents while 78 percent had gone to White residents.

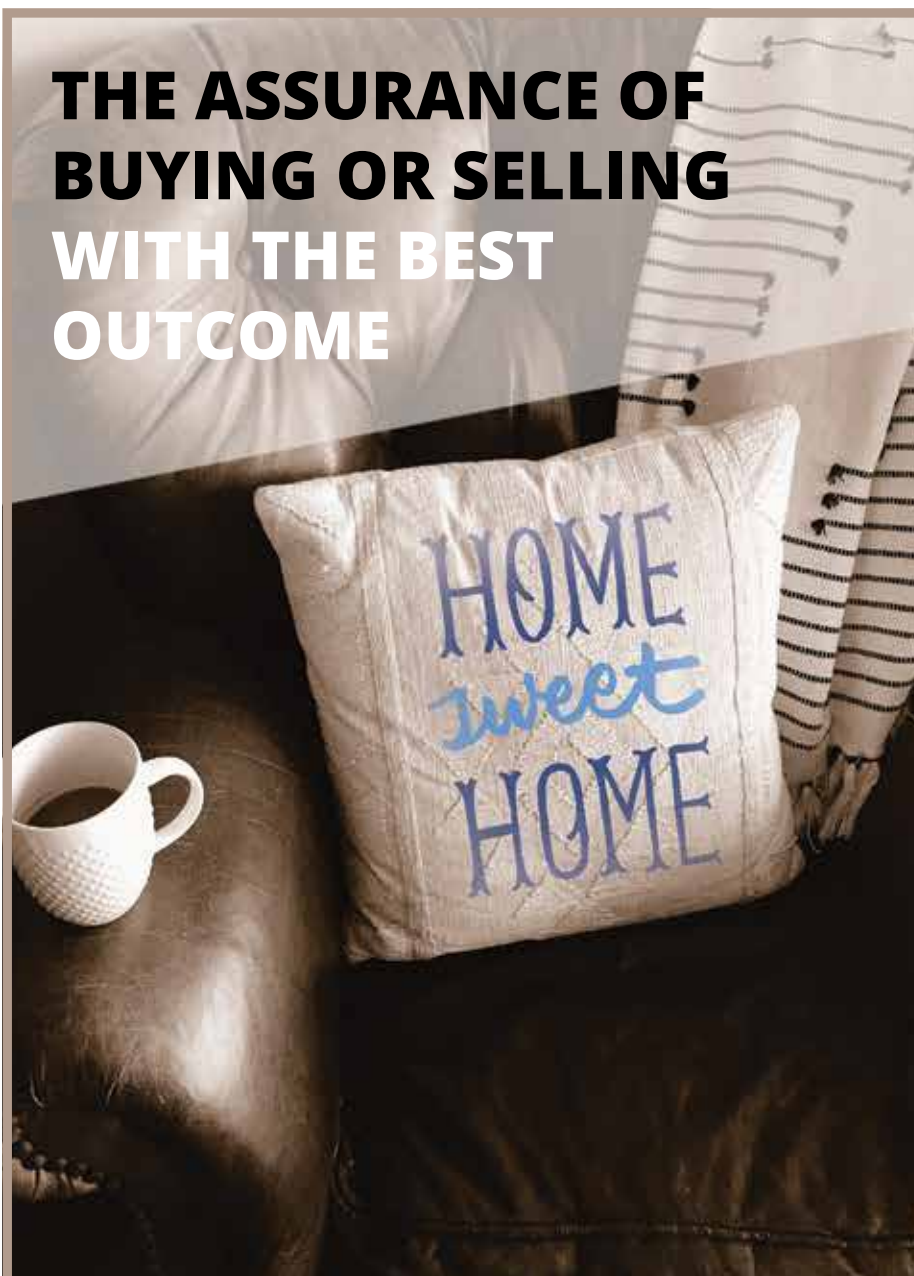
Gail Summerhill, founder of Ypsi Can I Share, a grassroots advocacy group focused on bringing information to audiences that are "typically excluded by our government, media, and other mainstream sources," shared her deep disappointment regarding the county's vaccine distribution and sign up process, inquiring to the Board about "who was sitting at the table asking 'what about the seniors, what about those with disabilities, what about those without internet?'" Lavada Weathers voiced similar concerns regarding how information is being communicated, advocating for informative billboards to be placed in the 48197 and 48198 area codes. These zip codes are home to around 70 percent of Black residents in the county and earlier this fall, were found to account for

almost 40 percent of the county's COVID cases. Weathers imparted that "Yes, people of color need to get the vaccine, but they also need to know where to go and how to do it." Desirae Simmons and James McCargar also expressed alarm about equitable distribution with McCargar advocating for the county to "pull vaccines off the top" and redistribute them to Black residents until they are vaccinated at a rate that lowers vulnerability to hospitalization and fatality. Simmons emphasized to the Board the importance of acknowledging the mistakes made by the county in this rollout, sharing that "we need to recognize that even when people are working really hard it doesn't mean it is sufficient. We need to own that, recognize that, name that, and that is what is going to help build trust in our communities because we know that you are not overlooking the real things going on."

In responding to the criticism, many of the Commissioners acknowledged the failures in the process and the work being done to respond and make appropriate changes. Commissioner Sanders (District 4) communicated "there is a lot that goes on behind the scenes and we are still a Washtenaw County Family ... everyone is working hard and appears to have the best interests of the residents. I am ready to move forward and do what we can to rectify mistakes." Sanders also shared the importance of ensuring communication methods utilize all available resources from the internet to bus billboards. Chair Shink (District 2) echoed Sanders' point, adding that "it [the vaccine rollout] wasn't as good as it should have been ... it is important we correct those mistakes and acknowledge the good things that have been happening, I think now we are doing it right." Additionally, Commissioner Morgan (District 8) urged residents to contact their Commissioners if they need help navigating the vaccine sign up system, acknowledging "it is really tough, especially for our seniors, which I've seen directly. People are doing the hard work to make it better, but I encourage people to contact us if they are running into an issue. We are here to help our constituents."

To contact your Board of Commissioners, please visit <https://gisappsecure.ewashtenaw.org/public/BOC/> or call 734-222-6850. For information on accessing the COVID-19 vaccine in Washtenaw County, please visit <https://www.washtenaw.org/3269/COVID-19-Vaccination> or call 734-544-6700 to contact the Health Department. To get updated information on the county's vaccination rates, please visit <https://www.washtenaw.org/3332/Vaccine-Dat>

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Calendar

April 2021

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. For prayer services, check congregation websites.

Thursday1

5th day of Pesach

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

Pirke Avot with Rabbi Dobrusin: BIC. 5p.m.

Tea and Torah Study with Rabbi Caine. BIC. 6:30 p.m.

Workshop: Healing Our Way Back: Reflecting on the past...moving towards the future. TBE, Six-week program with Rabbi Josh Whinston and Cantor Emeritus, Annie Rose. 7 p.m.

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

Friday 2

Candle Lighting 7:44 p.m. Passover reading

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

First Friday Shabbat: JCS. Secular Jewish readings, singing, candle lighting, challah and wine rituals, and a Yahrtzeit observance. Children are welcome. \$10 (family \$25). Registration required: jewishculturalsociety.org. For more information: 734-975-9872 or info@jewishculturalsociety.org. 6:30-7:30 p.m.

Saturday 3

Havdallah 8:46 p.m.

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

Plagues Drive Through and Movie Event – Farm Council Grounds. TBE. 6:45 p.m.

Sunday 4

Eighth Day Passover Yizkor Service: BIC. 9:30 a.m.

Afkomen Scavenger Hunt/ Geocache Activity: BIC. With other congregations, ends April 4.

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

Biblical Book Club: TBE. Cantor Hayut leads discussion. 3 p.m.

Monday 5

Talmud Study with Rabbi Dobrusin. BIC. 3:30p.m.

WTBE Cooks. 3:30 p.m.

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

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

WTBE Fiber Arts. 7:30 p.m.

Counting the Omer. Pardes Hannah. 7:30 p.m.

Tuesday 6

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

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

Mind Aerobics—a workout class for the brain. JFS class. \$240 for 24, 1-hour sessions. https://jfsannarbor.org/eventscalendar/. 3 to 4 p.m.

Professor Mark Roseman of Indiana University Bloomington will give a lecture on his book, *Lives Reclaimed: A Story of Rescue and Resistance in Nazi Germany*. Frankel Center. 4 p.m.

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

Wednesday 7

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

Yom HaShoah Service: TBE. 7:30 p.m.

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

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

Thursday 8

Yom HaShoah

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

WTBE Virtual Happy Hour. 5:30 p.m.

Pirke Avot with Rabbi Dobrusin: BIC. 5 p.m.

Yom HaShoah program with Dr. Amy Simon: JCC, Frankel Center and EMU. 6 p.m.

Tea and Torah Study with Rabbi Caine. BIC. 6:30 p.m.

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

Friday 9

Candle Lighting 7:52 p.m. Shemini

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Saturday 10

Havdallah 8:54 p.m.

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

TaShma Come and Learn: AARC. Half hour before second Saturday Shabbat service. 10 a.m.

Sunday 11

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

Intro to Judaism with Rabbi Caine. BIC 1 p.m.

Alden Solovy, Three Practices of Gratitude. TBE. 1 p.m.

AARC Book Club: Discussion of Just Mercy. 1 p.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 3 p.m.

Family Game Night: BIC. 5 p.m.

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

Monday 12

Rosh Hodesh Minyan: Pades Hannah. 9 a.m.

Islam, Judaism, and Decoloniality with Santiago Slabodsky and Sanober Umar: Frankel Center. 10 a.m.

Historical Novel Reading Group: WTBE. Contact Molly Lindner, burnham@umich.edu. 12:30 p.m.

Talmud Study with Rabbi Dobrusin. BIC. 3:30p.m.

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

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

Counting the Omer. Pardes Hannah. 7:30 p.m.

Tuesday 13

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

Rosh Chodesh Circle – Iyyar. TBE. 6 p.m.

Yom Hazikaron: Israel Remembrance Day Ceremony: BIC 7 p.m.

Spirituality Book Club with TBE Cantor Emeritus Annie Rose. 7:30 p.m.

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

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

Wednesday 14

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

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

Erev Yom Ha'atzmaut "Choose Your Own Israel Adventure." JCC. Israel's 73rd Independence Day. 6 p.m.

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

Thursday 15

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

Spirituality Book Club with TBE Cantor Emeritus Annie Rose. 12 p.m.

Pirke Avot with Rabbi Dobrusin: BIC. 5 p.m.

Tea and Torah Study with Rabbi Caine. BIC. 6:30 p.m.

Guys Night In: TBE Brotherhood. 7 p.m.

Workshop: Healing Our Way Back: Reflecting on

the past...moving towards the future. TBE, Six-week program with Rabbi Josh Whinston and Cantor Emeritus, Annie Rose. 7 p.m.

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

Friday 16

Candle Lighting 8:00 p.m. Tazria-

Metzora

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Saturday 17

Havdallah 9:03 p.m.

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

Shabbat Biweekly Lunch N' Learn: Contemporary Issues in Jewish Law with Rabbi Caine BIC. 11:45 a.m.

Sunday 18

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

Judaism and Poetry: BIC. Presented by Isaac Pickell. 1 p.m.

Shmita Workshop: AARC. Creating Justice for Immigrants, presented by Ekar Farm. . Register at ekarfarm.org, \$18 fee. 12 p.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 3 p.m.

Monday 19

Talmud Study with Rabbi Dobrusin. BIC. 3:30p.m.

WTBE Cooks. 3:30 p.m.

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

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

WTBE Fiber Arts. 7:30 p.m.

Counting the Omer. Pardes Hannah. 7:30 p.m.

Tuesday 20

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

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

The Buddha in 10th-17th Century Jewish, Christian, and Muslim Narratives: Frankel Center. Lecture by Shatha Almutawa followed by discussion with Dr. Dalia Yasharpour. 12:00-1:30 p.m.

Caregiver Conversations: JFS. Please join us for connection, sharing and ideas around caregiver issues as we navigate our lives during these challenging times of Covid-19. https://jfsannarbor.org/cares/3:00-4:30 pm

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

Wednesday 21

Defining Antisemitism and Islamophobia: Lessons from UK Universities. Frankel Center. 12 p.m.

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

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

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

Thursday 22

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

Pirke Avot with Rabbi Dobrusin: BIC. 5 p.m.

WTBE Virtual Happy Hour. 5:30 p.m.

Tea and Torah Study with Rabbi Caine. BIC. 6:30 p.m.

Workshop: Healing Our Way Back: Reflecting on the past...moving towards the future. TBE, Six-week program with Rabbi Josh Whinston and Cantor Emeritus, Annie Rose. 7 p.m.

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

Friday 23

Candle Lighting 8:08 p.m. Acharei-Kedoshim

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Fourth Friday Kabbalat Shabbat led by AARC Beit

Sefer/Religious School. AARC 6:30 p.m.

Saturday 24

Havdallah 9:12 p.m.

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

Sunday 25

The Myriad Voices of Our People–Brazil: TBE. 11 a.m.

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

Mystery Reader: BIC. 11 a.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 3 p.m.

Monday 26

Talmud Study with Rabbi Dobrusin. BIC. 3:30p.m.

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

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

Counting the Omer. Pardes Hannah. 7:30 p.m.

Tuesday 27

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

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

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

Wednesday 28

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

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

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

Thursday 29

Biblical Book Club: TBE. Cantor Hayut leads

discussion. 11 a.m.

Pirke Avot with Rabbi Dobrusin: BIC. 5 p.m.

Tea and Torah Study with Rabbi Caine. BIC. 6:30 p.m.

Workshop: Healing Our Way Back: Reflecting on the past...moving towards the future. TBE, Six-week program with Rabbi Josh Whinston and Cantor Emeritus, Annie Rose. 7 p.m.

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

Friday 30

Lag B'Omer

Candle Lighting 8:15 p.m. Emor

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 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

Frankel Center: 202 S. Thayer St., isa.umich.edu/judaic/

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

Jewish Cultural Society (JCS): 2935 Birch Hollow Drive, 734-975-9872, jewishculturalsociety.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

Temple Beth Emeth April events

All events and services are virtual. Go to the Temple Beth Emeth website for the Zoom links and more information.

TBE Community Passover Event

Plagues Drive Through and Movie Event – Farm Council Grounds

Saturday, April 3, 6:45 to 10 p.m.

Yom HaShoah Service

Wednesday, April 7 at 7:30

Alden Solovy, Three Practices of Gratitude.

Guest speaker, April 11 1 p.m.

The Myriad Voices of Our People – Brazil:

Music program, April 25, 11 a.m.

Workshop: Healing Our Way Back: Reflecting on the past...moving towards the future

Six-week program with Rabbi Josh Whinston and Cantor Emeritus Annie Rose
March 18, March 25, April 1, April 15, April 22, April 29

Children's Programming

K-2 Whatchya Doin Wednesday

Wednesdays in April, 2:30 p.m.

3-5 Whatchya Doin Wednesday

Wednesdays in April 3:30 p.m.

4th Grade Jewpardy Game

Wednesday, April 28, 7 p.m.

Spring Break Youth Programming

K-2 Imagination Station

Thursday, April 1 3 p.m.

3-5 Imagination Station

Thursday, April 1 4-5 p.m.

K-2 Game Day (In-person weather permitting or Zoom)

Friday, April 2, 2 p.m.

3-5 Game Day (In-person weather permitting or Zoom)

Friday April 2, 2 pm

Families with Young Children Tot Shabbat

Fridays

Tot Shabbat Services at 5:45 p.m.

Shira Service at 6:15 p.m.

All of your favorite songs led by TBE's tot team, Cantor Hayut, and Rabbi Whinston. Contact cantorhayut@templebethemeth.org for more information.

Daily morning blessings

Daily at 9:15 a.m.

Join Rabbi Whinston each morning via Zoom for a short morning blessing.

Daily afternoon blessings

Mondays–Thursdays at 3 p.m.

Join Cantor Hayut each afternoon via Zoom for a short afternoon blessing.

Women of TBE Historical Novel Reading Group

Monday, April 12, at 12:30 p.m.

The WTBE Reading Group meets on the second Monday of each month, contact Molly Lindner at burnham@umich.edu.

Weekly Mahj – Offsite, see contact info on TBE website

Weekly on Mondays at 1 pm, Tuesdays at 7:30 p.m.

WTBE Cooks Monday meals

Mondays, April 5 and 19, at 3:30 p.m.

WTBE Fiber Arts

Mondays, April 5 and 19, at 7:30 p.m.

WTBE Virtual Happy Hour

April 8 and 22, 5:30 p.m.

Join WTBE's virtual Happy Hour to catch up and schmooze.

Adult B'nai-mitzvah classes

Mondays at 6 p.m.

Join Cantor Regina Hayut for an hour for either an afternoon session or an evening session. To join the class, or for more information, contact Cantor Hayut.

Women's Torah study

Mondays at 7 p.m.

An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion, looking at several translations and commentaries.

Twenty-five-minute mindfulness with Jewish spiritual director Linda Greene

Tuesdays at 8:30 a.m.

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

Talmud Tuesdays with Rabbi Alter

Tuesdays at 11 a.m. and 8 p.m.

Join Rabbi Alter to learn about the history of Rabbinical literature and some tremendous texts from Talmud!

Rosh Chodesh Circle – Iyyar

Tuesday, April 13, 6 pm

Spirituality Book Club with Cantor Emeritus Annie Rose

Tuesday, April 13, at 7:30 p.m. and Thursday, April 15, at noon

Meditation with Claire Weiner

Wednesdays at 5 p.m.

Join Claire Weiner for a 40-minute meditation session

Biblical Book Club with Cantor Hayut

Thursdays at 11 a.m.

Sundays at 3 p.m.

For more information or questions, please contact Cantor Hayut.

Back Door Food Pantry

Thursdays, 4–7 p.m.

TBE Brotherhood

Guys Night In

Thursday, April 15, 7 p.m.

Weekly Lunch & Learn

Fridays at noon

Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch.

Shabbat morning Torah study

Saturdays at 8:50 a.m.

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

Saturday Shabbat service

Saturdays at 10 a.m. ■

Beth Israel Congregation events in April

Judaism and Poetry Presented by Isaac Pickell

Sunday, April 18, 1 p.m.

While the long tradition of Jewish poetics includes many diverse perspectives, contemporary poetry by Jews often pays specific attention to the blending of Jewish identity within the American melting pot. Beginning with reflections on 20th century greats including Gertrude Stein, Allen Ginsberg, and Muriel Rukeyser, this class will study the work of Sam Sax, Sandra Simonds, Daveed Diggs, and Rosebud Ben-Oni to explore the unique role poetry has played in creating and complicating what it means to be an American Jew.

Eighth Day Passover Including Yizkor Service

Sunday, April 4, 9:30 a.m.

Please join us via Zoom, all are welcome.

Afikomen Scavenger Hunt/ Geocache Activity

March 28 to April 4

You can choose the Scavenger Hunt OR Geocache activities to find the hidden afikomen. This do-it-yourself activity will be available during the week of Passover from March 28–April 4 on the BIC website. We are thrilled to spearhead this community-wide program that will also include participants from the Ann Arbor JCC, Ann Arbor Orthodox Minyan, Ann Arbor Reconstructionist Congregation, Federation, Hebrew Day School, Hillel, and Temple Beth Emeth.

Yom Hazikaron: Israel Remembrance Day Ceremony

Tuesday, April 13, 7 p.m.

A reflective and respectful service of poetry, testimony, and prayer remembering those who have fallen in Israel's struggle for survival. All are invited to join via YouTube and Zoom.

Tea & Torah Study with Rabbi Caine

Thursdays in April at 6:30 p.m.

Brew a cup of tea and join Rabbi Caine for Torah study. We'll delve into the depths of Torah, starting with Genesis (not the weekly parashah), as we bring our best selves and traditional perspectives to engage the text and apply it to our daily lives. A variety of teas will be sent on a monthly basis.

Tot Shabbat with the Caine Family

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

Join Rav Nadav, Lynne, Merav, and Ziva for Kabbalat Tot Shabbat by Zoom! Bring in Shabbat with music, dancing, candle lighting, and kiddush. Invite your friends! If you are new to the program and have not received your special Tot Shabbat bag, contact Sam at szelinksi@bethisrael-aa.org.

Family Game Night

Sunday, April 11, 5 p.m.

Get supplies delivered, learn new games, and have some fun! We'll start with icebreakers, test our knowledge with trivia, then learn a new game to play with your family. For families with children in grades K–5. Register on the BIC website (www.bethisrael-aa.org).

Shabbat Biweekly Lunch N' Learn: Contemporary Issues in Jewish Law with Rabbi Caine

Saturday, April 17, 11:45 a.m.

From the kashrut of eating in restaurants to electric cars to Zoom on Shabbat, Rabbi Caine brings traditional Jewish legal codes and responsa to have us consider "Jewish Law" thoughtfully and to elucidate the issues of living Jewishly in our modern lives. Biweekly through May 15 following Saturday services. Register on the BIC website.

Mystery Reader

Sunday, April 25, 11 a.m.

Join us for stories read by a special Mystery reader! Who will it be this month? For children ages 5 and under.

Theology Book Club

Wednesdays, 8 p.m.

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

Talmud Study with Rabbi Dobrusin

Mondays at 3:30 p.m.

Rabbi Dobrusin will be facilitating a Talmud class online on Monday afternoons from 3:30–4:30. While we will read the Hebrew/Aramaic text, translations are available and all discussions will be in English. All are welcome to join regardless of the level of your familiarity with Hebrew.

Pirkei Avot: Teachings of the Sages

Thursdays at 5 p.m.

Rabbi Dobrusin will facilitate "Zoom" discussions on the classic Rabbinic text: Pirkei Avot. While the title is usually translated as "Teachings of the Sages," a more interesting translation is "Chapters of Fundamental Principles." Pirkei Avot consists of short rabbinic statements concerning ethics, faith, and interpersonal relationships. Reading Pirkei Avot helps us focus on the values and principles which guide our lives. We will study the text in English referring occasionally to the Hebrew. The text can be found in the Shabbat morning Sim Shalom siddur. Check the online calendar for specific dates.

Services

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

Evening Minyan

Sunday at 5 p.m.

Monday–Thursday at 7:30 p.m.

Friday Evening Services

Kabbalat Shabbat Service at 6 p.m.

Shabbat Morning Services

Saturday at 9:30 a.m. ■

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To create your Jewish legacy, contact

Margaret Schreiber, Greater Ann Arbor LIFE & LEGACY Coordinator
margaret@jewishannarbor.org | (734) 773-3538

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Kol Hakavod LIFE & LEGACY®

By Margaret Schreiber

It is stunning to think that one year ago, we went from incredible excitement and high energy to fear and disappointment, as the pandemic coincided with our planned kickoff for LIFE & LEGACY in March 2020. Teams had already met with our consultant from The Harold Grinspoon Foundation, and legacy plans were in progress. But once COVID hit, the HGF agreed that our LIFE & LEGACY start date should be delayed six months, until September 2020.

Since then, the eleven Washtenaw organizations that are partners in the program have shown amazing resilience as they faced the challenges of leading their organizations through incredibly precarious times while moving the LIFE & LEGACY program forward. In looking back at this past year, the Executive Director of the Jewish Community Center of Greater Ann Arbor, Dave Stone, reflects, "The Ann Arbor JCC became part of the LIFE & LEGACY project because it affords us the training, resources, and support we need to encourage legacy giving in a way we could not accomplish independently. During the first wave of pandemic restrictions, we had to turn our focus to moving our operations online, but the pandemic made even more clear the need for long term support. I'm grateful for the scaffolding provided by the Grinspoon Foundation and the LIFE & LEGACY team that allowed us to get us back on track this winter. I'm humbled by the dedication of our lay leadership and the love for the J shown by so many supporters. Because of that love and support we reached the first milestone of 18 letters of intent, and I am excited to see where we go from here."

The JCC is one of three organizations to have already reached the goal of receiving 18 legacy commitments by the end of Year One, which is this coming August 21, for our community. Each organization reaching this goal will receive a \$5000 incentive grant, and if the team is able to hit 25 legacy commitments as a stretch goal, they will get an additional \$2500. We celebrate our community receiving 157 legacy promises from 97 donors as of March 1!

Achieving this number of legacy promises is all the more impressive when we look back to March 2020 and think of this process just beginning. *Kol Hakavod* to the LIFE & LEGACY teams of the Ann Arbor Orthodox Minyan, Beth Israel Congregation, Chabad House of Ann Arbor, Eastern Michigan University Center for Jewish Studies, Hebrew Day School of Ann Arbor, Jewish Community Center of Greater Ann Arbor, Jewish Cultural Society, Jewish Family Services of Washtenaw County, Jewish Federation of Greater Ann Arbor, Temple Beth Emeth, and the University of Michigan Hillel on a job well done!

On March 9 the Community Foundation of Greater Ann Arbor hosted LIFE & LEGACY 101 via Zoom. This information session introduced members of the Ann Arbor community to the program. It was an amazing turnout and many questions were answered. The program was recorded and it, along with the PowerPoint presentation, is available for anyone wishing to learn more about LIFE & LEGACY. Please reach out to Margaret Schreiber, LIFE & LEGACY coordinator, at margaret@jewishannarbor.org for more information or to answer questions about the program. ■

Why I support the Jewish community

By Joe Pollak

My grandparents' synagogue lasted precisely one generation. In the 1950s, they moved to a newly constructed subdivision in Baltimore and started Woodmoor Hebrew Congregation with their neighbors.

My grandmother was the Sisterhood bookkeeper for many years, and I remember her sadness that there was no younger volunteer to succeed her. With aging membership, the synagogue made the decision to disband its nominating committee and elected its officers to serve in perpetuity without term limits. They

had given up on finding new volunteers.

About fifty years after my grandfather became the first president of the newly formed congregation and signed the deed to acquire the land for a new building, he was asked to sign the deed to sell it. Unfortunately, he died a few days before the sale was to be finalized, so someone else signed the paperwork

to provide some symbolism for a ceremony. Their synagogue lasted precisely one generation.

It is a sad story, but it motivates me to work to sustain Temple Beth Emeth. I want the Ann Arbor Jewish community to be here for me and for my children. The generations who founded our Jewish community have given succeeding generations remarkable gifts — property, organizations, resources. I want to do the same, and that's why my wife, Robin, and I have committed to remember Temple Beth Emeth and the Jewish Community Center in our estate plan. We are among the younger families to pledge through Ann Arbor's LIFE & LEGACY® program, but I know that it is the right time to plan for the future. Our synagogue will last for many generations.

Joe Pollack is the Temple Beth Emeth board president. ■

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Thank You, JFS Volunteers!

By Jacob Singer

In the past year, more than 400 new volunteers signed up with Jewish Family Services of Washtenaw County to help their fellow Washtenaw County residents in need. April is National Volunteer Month — and April 18–24 being National Volunteer Week — presenting our community with an exceptional opportunity to recognize and celebrate the impact of voluntarism. In this spirit, JFS extends its profound thanks to the many Washtenaw County-based community volunteers who have donated their valuable time and resources to support the work of the agency during this past year — an

clients during this pandemic year. The uninterrupted expansion of services to the community was possible, in great part, because of the generosity and commitment of dedicated volunteers. “To think that 400 people heeded the call to serve during this uncertain and unprecedented time is simply remarkable,” JFS Chief Program Officer Sarah Hong said. “I feel grateful to be a member of a community so invested in positive change and collective well-being.”

The work of JFS volunteers has been extensive and varied. Volunteers have delivered meals and groceries for the JFS Specialty Food Pantry; unpacked boxes received from food providers, organized their contents, and created delivery parcels for delivery through the JFS Nutrition Services program; placed reassurance calls to isolated older adults through the Washtenaw Integrated Senior Experience (WISE) Comfort Line; taught English as a Second Language (ESL) classes; academically tutored and otherwise mentored immigrant and refugee youth; and assisted with the many tasks associated with refugee resettlement. In the past year, volunteers have delivered food to 13,930 local households, distributed 27,597 meals to members of the community, completed more than 3,000 phone reassurance calls to older adults, and provided more than 800 hours of ESL assistance.

The flexibility and passion to help others demonstrated by JFS volunteers have created a bright spot in a dark pandemic fraught with anxiety, grief, loss, and disruption for Washtenaw County and beyond. While much uncertainty remains in day-to-day life, the staff and the Board of Directors of Jewish Family Services remain grateful for the cherished volunteers who continue to stand with JFS and the community to help navigate any adversity that may yet lie ahead. If you would like to get involved, please visit www.jfsannarbor.org/volunteer or call (734) 769-0209. ■



especially challenging one.

Despite the changes in operations necessitated by the emergence of COVID-19, at no point during the pandemic did Jewish Family Services close or suspend services. In fact, in response to unprecedented needs, the agency was able to expand its services and reach more

A tech hub for community caring

Joanne B. Jarvi, special to the WJN

In November of 2018, Jewish Family Services of Washtenaw County was awarded a Vital Seniors Innovation Award and the People’s Choice Award for the Washtenaw Integrated Senior Experience (WISE). WISE was created as a way to transform the experience of aging in Washtenaw County while simultaneously meeting the needs of older adults, caregivers, healthcare providers, payers, and community-based public health professionals.

WISE is a system of community-wide care coordination to support the social determinants of health (SDOH) of older adults and their caregivers. SDOH are the social, economic, and environmental conditions that contribute to helping people maintain their health and well-being. These factors include such things as adequate access to nutritious food, stable employment and income, safe housing, and reliable and affordable transportation. These kinds of social factors can influence a person’s ability to achieve and sustain health and wellness, and SDOH have been shown to have an impact on roughly 80 percent of a person’s overall health. By that measure, medical care is estimated to account for only about 10 to 20 percent of a person’s health outcomes.

service stakeholders under the umbrella of coordinated care using a connective information-technology infrastructure that:

- Supplements, rather than replaces, technology systems already in use at participating agencies;
- Uses common assessment tools;
- Guarantees that clients, agencies, and partners will own their own data;
- Makes closed-loop referrals possible and simple: a referral for a service is sent through the system to the appropriate service providers; the referral is reviewed and authorized; the service is scheduled; and the service provider informs care team members that the need was met;
- Provides a holistic picture of care seekers in the community;
- Provides partners, payers, and funders with data and outcomes.

The Community Care Hub will be offered to community-based organizations and health systems for their participation at no cost for an initial grant-supported period of 9 to 12

months. After that, each organization will have the opportunity to invest in the system for shared equity. The anticipated long-term impact of building this system together will be the creation of a much-needed infrastructure and sustainable technological capital for broad use by the nonprofit social service sector.



The pandemic has served to emphasize the ways in which some SDOH factors — including living conditions, as well as access to health care and employment opportunities — are disparately affecting the health of community members.

The Community Care Hub

With Vital Seniors funding through the Glacier Hills Legacy Fund and the Ann Arbor Area Community Foundation, along with the Michigan Health Endowment Fund and other generous foundations, JFS is proud to be launching the Washtenaw County Community Care Hub (CCH). To support the streamlining of service delivery that is key to the success of WISE, this electronic platform (CCH) will serve as a shared database — the technological backbone of WISE — allowing multiple community-based organizations and health system partners to refer, input, access, and coordinate client care plans across agencies.

“We are thrilled to be working with RiverStar’s Community Care Hub on this critically important service that promises to better connect healthcare providers and community-based organizations in Washtenaw County,” said Anya Abramzon, executive director of Jewish Family Services of Washtenaw County. “The robust capabilities of their technology solutions — combined with their proven track record of success with the Jackson Care Hub in Jackson, Michigan — made RiverStar an ideal collaborator for this initiative.”

CCH brings together multiple community

vice sector.

The impact of the CCH on the social sector will be driven by a number of variables, including: how tech changes the delivery of social services and shifts the way nonprofits think about scale; what the increasingly ubiquitous use of technology means for data ownership and privacy; and the capacity of social sector organizations to undertake digital transformation.

The Community Care Hub could potentially illustrate that the need for nonprofit services in Washtenaw County far exceeds the current available capacity and resources. In cooperation with 2-1-1, it could demonstrate that streamlining social risk factor screenings, referring individuals to compatible county resources, and establishing a closed-loop referral program can improve the overall health and wellness of our community.

Even if the pandemic were miraculously to end tomorrow, communities would still face daunting resource gaps in dealing with the economic and health effects of the past few months. The Community Care Hub is a bold attempt to illustrate the value of social services and position the sector to build much-needed capacity, infrastructure, and capital to achieve greater health outcomes for the community.

To learn more about WISE, the Community Care Hub, or sustainable strategies for the nonprofit sector, please contact Joanne B. Jarvi, the director of business development for JFS and its Herb Amster Center, at jbjarvi@jfsannarbor.org. ■

Frankel Institute Event Series:

Stranger Still: Translating Contemporary Poetry from Israel/Palestine

Poets Sheikha Hlewa and Yosefa Raz, will read selections of their poems and translations in Arabic and English.

They will join series organizers Adriana X. Jacobs and Alex Moshkin in a conversation about their experiences as Arabic and English-language writers in Israel/Palestine and Raz’s English translations of Helawy’s Arabic poetry.

April 13, 12 pm

Registration Required

Running a student newspaper during a pandemic

By Laura Pasek and Jonathan Primus

This past year has been incredibly challenging for all of us. For teachers at the Hebrew Day School of Ann Arbor, the pandemic and its mitigation required a kind of resilience and adaptability that we didn't train or plan for. One of the casualties of the pandemic has been in-person clubs and extracurricular activities. These kinds of opt-in activities often serve as a setting in which students grow and learn the most. Throughout my teaching career I have been involved with one such club — Newspaper Club — where students work to create a publication (and possibly podcasts, videos, and other special features) that they feel genuine investment in. I have seen kids who resist writing in any other form choose to willingly spend their time creating stories, articles, comics, and other features week after week. I often wonder why they would spend their free time doing something so heavily academic ... but then I see the joy on their faces after each publication comes out, and my ponderings are answered.

In many ways, the pandemic has thrown a wrench into our efforts to create a regular school newspaper. We now meet on Zoom after school, which is a tough sell when kids and adults alike are feeling pretty “Zoomed out.” We all put on goofy filters and have a good laugh before getting to work.

Especially in a pandemic, these kids get so much value out of the experience of creating a publication that focuses on the hyperlocal — the stories that are most important to the school community. The process serves as sense-making for the kids — they get to process information in a way that's healthy and kid friendly. They feel some sense of control

and involvement when much else seems out of their control.

The newspaper also fills a void left by the



pandemic — students connect with one another around a shared purpose. Within the

school day — whether in-person or online — it has been especially challenging to provide opportunities for collaboration among students. Writing a newspaper is an inherently collaborative process, and it's a joy to see students go off into breakout rooms to write or edit an article together.

Even though we had to pivot and adapt, keeping the student newspaper going has provided a sense of normalcy and continuity for these students. To illustrate this point, here are some thoughts from the current student editor, Jonathan Primus.

Jonathan:

Three and a half years ago, I joined the Newspaper Club at Hebrew Day School. I liked the idea of writing and publicizing articles, and I was determined to become editor-in-chief one day. Now I'm in fifth grade, and my ambition to become the editor-in-chief has been fulfilled. I initially applied at the end of my third grade year, but ultimately, another student was selected as editor. I was still determined to run the newspaper. Newspaper

Club almost didn't happen — everyone was so unsure of what was going to be possible during COVID. However, we adapted to the new normal, and found a way to continue the newspaper. This school year, I was selected to run the newspaper as the student editor-in-chief.

So far, the Newspaper Club has been difficult to run because COVID has been happening since the beginning of the year. My job is to help everyone figure out what to write about, create deadlines, edit all of the articles, and look for mistakes before each issue is published. It's not just the editor that makes a newspaper happen. There is a talented group of student writers that has been working tirelessly, fighting through COVID and making great articles. The staff and contributors are: Asher, Charlie, Eden, Gil, Joseph, Miles, Nathaniel, Nessa, Nitai, Noam, Omri, and Talia. The newspaper's advisor is Laura Pasek, who works so hard to lay out the newspaper every month.

It has been incredible to see these students write a newspaper week after week — creating issues with themes of Jewish holidays (The Purim Issue, The Passover Issue, etc.). The students want to be there, they long to connect with others, they wish to be leaders in their community. They seek to make sense of their world, and they are doing a fabulous job of it. Check out hdsaa.org/thehdspress for our published issues.

Laura Pasek is a HDS third grade teacher and Jonathan Primus is a HDS fifth grade student and the HDS Press editor-in-chief. ■

Choose your own Israel adventure to celebrate Yom Ha'atzmaut

Jessica Weil, special to the WJN

The Jewish Community Center of Greater Ann Arbor and the Jewish Federation of Greater Ann Arbor are bringing the community together online for Erev Yom Ha'atzmaut with “Choose Your Own Israel Adventure.” On Wednesday April 14 at 6 p.m. the community will mark Israel's 73rd Independence Day together, then participants will dive into their choice of Israeli

culture workshop. Workshops like cooking, music, or art will be led by local community members, some of whom are Israeli, lived in Israel, or want to use their skills to celebrate Israel. The workshops are suited for individuals or families, and people of all ages. There is no fee for participation, but registration is requested by April 12. Israeli-inspired festive snack packs and workshop supplies will be

available for advanced pickup on a first registered first served basis.

“Choose Your Israel Adventure” agency partners include Beth Israel Congregation, Hebrew Day School of Ann Arbor, and Temple Beth Emeth. This program is proudly supported by the Israel Engagement Fund: A JCC Association of North America Program Accelerator, made possible by the generos-

ity of several committed donors, and will highlight the skills and talents of members of our community. Information and registration links are available by visiting the JCC website, jccannarbor.org. If you have any questions about the event, please contact clarasilver@jccannarbor.org or jessica@jewishannarbor.org. ■

Modern antisemitism explored for Yom Hashoah

Clara Silver, special to the WJN

On Yom Hashoah, April 8 at 6 p.m., the Jewish Community Center of Greater Ann Arbor in partnership with the Eastern Michigan University Center for Jewish Studies and the University of Michigan Frankel Center for Judaic Studies, will host Dr. Amy Simon online as she presents, “Legacies of the Holocaust: Antisemitism in the 20th and 21st Centuries.” Dr. Simon will explore the legacy of the hatred of Jews during the Holocaust and how and why it continues to impact the globe. This program is proudly supported by the Israel Engagement Fund: A JCC Association of North America Program Accelerator, made possible by the generosity of several committed donors.

Dr. Simon holds the William and Au-



Amy Simon

drey Farber Family Chair in Holocaust Studies and European Jewish History at Michigan State University. She teaches in James Madison College, the Department of History, and the Michael and Elaine Serling Institute for Jewish Studies and Modern Israel. She has worked as a researcher at the United States Holocaust Memorial Museum in Washington, DC, and she held a Leon Milman Memorial Fellowship for research there. Her work on Holocaust fiction,

memoir, diaries, and pedagogy has appeared in *Holocaust Studies: A Journal of Culture and History*, *Jewish Historical Studies*, the *Journal of Jewish Identities*, and several edited volumes.

Registration is requested to ensure a secure online presentation and question and answer period. Dr. Martin Shichtman, director of the EMU Center for Jewish Studies and professor in the EMU Department of English will introduce Dr. Simon, and Dr. Jeff Veidlinger, the Joseph Brodsky Collegiate Professor of History and Judaic Studies and Director of the Frankel Center for Judaic Studies will moderate the question and answer period. For more information or to register, visit jccannarbor.org or call (734) 971-0990. ■

Community

Don't leave home to visit Israel with the J

Clara Silver, special to the WJN

The Israel Experience: Don't Leave Home to Visit," hosted by the Israel Center at the Jewish Community Center of Greater Ann Arbor, will take participants on the tour of a lifetime without ever having to leave the comfort of home, from May 9-16, 2021. The "trip" to Israel is shaping up to be an amazing mosaic of historical and modern, including a "walking" tour of Jerusalem, a deep dive into the street



art of Tel Aviv, and a cooking workshop with an Arab Israeli chef.

A full day of programs with our sister community, Moshav Nahalal, is also in the works, including a cheese making workshop highlighting the moshav's dairy farm and a dance class for kids and adults of all ages. Are you a runner? You'll be able to take a run "through" Nahalal. Want to try meditation? Show up for kabbalistic meditation "in" Tzfat. These are the kinds of activities that will engage participants with life in Israel in a personal way. Events include asynchronous activities as well as live webinar formats, and supplies will be provided for local pickup for hands-on workshops.

Journeys International, the tour organizer, has been a key partner in creating this experience. Each activity on the itinerary will cost a mere \$18, due to the generosity of community sponsors and grant funding from the D. Dan and Betty Kahn Foundation. The all-inclusive tour package includes



a special "flight" to Israel, and sponsors at \$500 or above will meet for a special pre-trip reception. Information (and registration) is available at jccannarbor.org, or to register by phone contact the Welcome Center at (734) 971-0990. ■



Photo by Yonatan Sindel/Flash90

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Folk guitarist Nathan Salsburg makes experimental soundscapes from old Jewish phonograph records

Daniel Bromfield, originally for the Jewish Telegraphic Agency

Folk musician and record archivist Nathan Salsburg lives on a 40-acre former tree farm in his hometown of Louisville, Kentucky, with fellow songwriter Joan Shelley.

Shelley is not Jewish, but she and Salsburg — who has a complicated relationship with his Jewishness dating back to childhood — began observing Shabbat in the last year.

“We don’t turn everything off,” Salsburg jokes. “But we light the Shabbat candles and say Hamotzi and drink wine. We’d like to keep it going. But I don’t really have any Jewish community to speak of.”

That is, until he looks on his record shelves.

An accomplished folk guitarist who has collaborated with respected acts such as Louisville music-scene kingpin Bonnie “Prince” Billy, Canadian folk collective The Weather Station and Shelley, Salsburg has also been the curator of legendary musicologist Alan Lomax’s archive of vinyl records since 2000. The barn that serves as his office is packed with hard drive copies of Lomax’s records and thousands of his own vinyls — including old phonograph albums he has collected over time of Yiddish-language and klezmer music marketed to Ashkenazi Jewish immigrants in the early part of the 20th century.

Those albums unexpectedly became a big part of the foundation for his latest project: a pair of avant-garde instrumental albums that represent a literal dialogue with American Jewish history through music.

For the previous five years, Salsburg has been working intermittently on an album of arrangements of Hebrew psalm texts that is tentatively scheduled to be released later this year. But when the pandemic began, he found himself unable to fly to Chicago to work with other musicians on the project.

Quarantined at home, Salsburg, 42, found himself messing around with old phonograph records from his collection and recording his own playing on top of them. The results became “Landwerk” and “Landwerk No. 2,” two albums that

Salsburg released in May and December, each consisting of four long sound collages assembled from repeated samples of mostly Yiddish and klezmer music, as well as Salsburg’s own guitar playing.

The project was inspired in part by “An



Nathan Salsburg in a barn on his property, which also functions as his office.

PHOTO CAPTION: BY JOAN SHELLEY

Empty Bliss Beyond This World,” a 2011 album by British experimental artist The Caretaker, who assembles sound collages from old recordings of British ballroom songs.

“I wanted to sit down and do something to kind of reconnect me to my record collection, which would give me someone or something to collaborate with,” Salsburg says.

Salsburg has access to tens of thousands of recordings in the Lomax archive, but he decided against using them because “it didn’t feel like they were mine to mess with.” He started focusing on his own collection, sourcing blasts of organ or bits of clarinet that could be used as a compositional basis for the slow, wandering, slightly ominous pieces that populate the “Landwerk” albums.

Salsburg had no shortage of material to draw from. According to the artist, the early American record industry in the 1910s and 1920s marketed aggressively to European immigrants in the United States, and Greek, Ukrainian, Polish, Italian and Jewish folk music was well-represented in recordings of the era.

“The idea was that there were all these immigrant groups in America,” Salsburg says. “Some of them were coming into the middle class, and some of them had discretionary money to spend. And if the company wanted them to buy record players, they needed to sell the music that was familiar to them.”

On the first “Landwerk” album, only two tracks are sourced from Jewish music. On “Landwerk No. 2,” every track comes from klezmer recorded between 1924 and 1927 — except for one based on a sample of a Slovak miner’s band from northeastern Pennsylvania, where Salsburg’s father’s family lived for generations.

Salsburg used this music as the basis of the project because, to some extent, he felt like it was his.

“The Jewish stuff felt like something that I could exploit, so to speak, without co-opting it,” Salsburg says. “I didn’t want to do this with, like, 1920s blues records. Those don’t feel like mine to exploit. So the collaborative angle took in these kind of Jewish ghosts.”

Salsburg also credits being unable to work on the psalm project as an impetus to explore Jewish themes in his own work. For the guitarist, listening to these recordings and making music from them represents a way to maintain a connection with his Jewishness.

“It felt like there was a hole in my engagement with Jewish culture,” Salsburg says. “I can get it through reading, but that’s still a passive experience. I wanted something where I wasn’t just a receiver.”

Salsburg’s upbringing was not exactly a fountain of yiddishkeit. His mother converted to Judaism before he was born, and his grandparents on his father’s side were so concerned with assimilating that they ob-

jected to the name Nathan, considering it too Jewish. Raised in a working-class family, Salsburg felt a disconnect from the kids in the Hebrew school at his family’s mostly upper-class synagogue.

“There was [a] really intense class divide at this place,” Salsburg recalls. “I definitely felt a cultural remove from things that my fellow Hebrew school kids were interested in. I came up being into punk rock and folk music, and [Hebrew school] was very preppy and sports-oriented, so I always felt that kind of estrangement from the Jewish community as I knew it.”

At age 12, Salsburg attended a Jewish summer camp, where he started learning to play “very earnest Jewish liturgical campfire music.” Picking out old Debbie Friedman songs inadvertently helped lead him to his folk music career.

One of the musicians Salsburg learned about earlier in his career was Mickey Katz, an entertainer during the 1940s and ’50s who recorded klezmer music and Jewish-themed parodies of then-popular songs. Salsburg’s dad was shocked when he found out his son didn’t know who Katz was, since his parody tunes were popular decades earlier and Salsburg is an expert on the music of the time period.

But Lomax, who recorded countless folk singers and musicians for the Library of Congress’ American Folklife Center, preferred to document music that was not widely recorded commercially and thus bothered little with Jewish music.

Learning about Katz early on was a revelation for Salsburg, especially since he existed in an era of intense assimilation for Jewish musicians, many of whom changed their last names or otherwise hid their heritage.

“The musicianship is pretty stellar, but just the transgressive aspect of it is almost punk rock,” Salsburg says. “In the midst of all these Jews trying to lose any remnants of their yiddishkeit, he was there hanging out a shingle.” ■

Opposition to Nazi rule in experience and memory

Kelsey Robinette Keeves, special to the WJN

On April 6, at 4 p.m., Professor Mark Roseman of Indiana University Bloomington will give a lecture on his book, *Lives Reclaimed: A Story of Rescue and Resistance in Nazi Germany*. The talk will seek both to understand the wartime experience of helping Jews and to explore the postwar remembrance of resistance and rescue by examining The League for Social-ist Life.

The League, a small group of idealists who met through adult education classes in Weimar, Germany in the 1920s, was originally united by its members’ shared focus on self-improvement and hoped to serve as a model of the ideal community. However, with the ascent of the Nazis, they were forced to reevaluate and instead decided to concentrate their efforts on offering assistance to



the persecuted, despite the great risk. Their activities included visiting Jewish families after Kristallnacht, sending letters, food, and clothes to deportees in ghettos, and sheltering political dissidents and Jews on the run.

Roseman’s initial motivation in researching his book was to find what enabled the

League to persist as a unified group and to remain undetected while working to accomplish their goals. As he was reading the texts written by the group, describing their activities after the war, he realized that the accounts no longer reflected central elements of their wartime experience, and thus offered an opportunity to study the relationship between experience and memory. “The unique paper trail left behind by the League helps us understand something we didn’t really know,” he stated. “That remembering opposition to Nazi Germany was very different from experiencing it.”

He commented that the greatest challenge in writing the book was attempting to understand what it was like for the League living under Nazi rule. “That involved trying to get the balance of ‘normality’ and terror

right, but also the degree to which the challenges to them came from the regime or from the rigors of total war.”

“It took a great deal of effort and courage to make even small gestures of opposition in Nazi Germany,” noted Roseman. “The way rescuers have been defined and celebrated, both in public commemoration and in much of the existing scholarship, has created myths and stereotypes that can make it harder to understand how and when Jews were given aid against the Nazis. We’ve focused above all on the personality of the individual ‘righteous.’ The reality is more complex and often involved informal networks of support as much as any ‘righteous’ individual.”

Registration for the event is open now: <https://myumi.ch/Axyly>. ■

Spring sweets, preserved lemons, and a ratatouille

Lonnie Sussman, special to the WJN

Spring at last! Yes, I know it technically began about in March, but there will be visible signs of the change in seasons now and in the coming weeks. Many of you have been completely vaccinated and some of you partially vaccinated and too many of you are still waiting for your “invitations.”

Most of the students are back in classrooms even if for just two days a week, unless there has been another change in plans between when I write this and when you read this. Our grandchild in the third grade will

be in a classroom exactly 12 times this school year but most of us have been in the kitchen about 3 million times this year. How many oranges has your family eaten? How many pounds of noodles have been consumed? Let’s not discuss desserts from homemade cookies and pies to ice cream and the leftover hamantaschen in the freezer.

Despite the ups and downs of the past few months, time moves on. One way I mark time is with the Jewish holidays. Pesach is always in the Hebrew month of Nissan although in the secular year it spreads over the

end of March and into April.

Since Pesach is considered the “Holiday of Spring” and it’s beginning to feel a lot more like Spring in Michigan, let’s look at some recipes for the end of Pesach and for the coming warmer Spring weather.

La Mimouna is the Moroccan Jewish tradition of marking the end of Passover and it continues in Israel and in other parts of the world where there are communities of Jews of Moroccan descent. It has always been an open party where people may go to many different homes to celebrate and eat. There

are lots of dishes using rice and fruit as well as an array of sweets and mint tea. One of the most important dishes is Mofletta, really the first leavened bread eaten after Pesach is over. It’s basically a thin crepe like pancake made with water, flour and oil, that is stacked up into 6-8 layers and eaten with butter and honey. If you are interested, you can find several recipes on the internet and even one from the *New York Times*. Instead, I would like to share some of the sweets served at a Mimouna celebration. ■

Dates Filled with Almond Paste

From *The Scent of Orange Blossoms*, Kitty Morse and Danielle Mamane

Makes 2 dozen

- 1 cup whole blanched almonds
- Zest of 1 large lemon, chopped
- 2 tbs water
- 6 tbs sugar, plus more for coating
- 1 tbs butter or margarine
- 24 large pitted dates, slit open lengthwise

Preheat oven to 250 degrees. Use a baking sheet and place the almonds on it to warm up for about 8–10 minutes. Remove them and slowly feed them into a food processor to grind them into almost a paste-like consistency. Transfer the ground almonds to a bowl and mix in the lemon rind. Use a small nonstick saucepan and combine the water and sugar over medium heat. Stir for about 2–2½ minutes, until bubbles start to form. Add the butter or margarine and the almond/lemon zest mixture and stir until the paste starts to pull away from the sides of the pan. This should take less than a minute. Transfer to a bowl to cool. Place some sugar on a plate and roll the dates in the sugar. Mold a heaping teaspoon of the almond paste and stuff it into a date. Gently squeeze the sides of the date so the stuffing bulges out the top, slightly. You can score the surface of the almond paste to decorate it and place the finished product in a paper cup or on a doily.

Currant Preserves

From *The Scent of Orange Blossoms*, Kitty Morse and Danielle Mamane

This is another sweet for the Mimouna feast. It’s very similar to Tayglach that our dear friend, Rochel Urist, zl, used to make for breaking the fast after Yom Kippur. That was made with bits of dough and cooked in a honey syrup.

This recipe makes enough for a party of 12 but it can be halved or saved in the refrigerator for a few days. Be sure to cool it first and then tightly seal it and then reheat it for serving.

- 1 pound dried black currants or use raisins
- 1¼ cup sugar
- ⅓ cup water, more as needed
- Juice of ½ lemon
- ½ tsp cloves
- 15 walnut halves

Combine the currants, sugar, and ⅓ cup of water in a saucepan over medium heat. Stir occasionally until the mixture starts to bubble, about 8–10 minutes. Decrease the heat to low and continue to cook until most of the water has evaporated. Add the lemon juice

and cloves and mix in. You can add more water, a tablespoon at a time, if the mixture is too dry. It should thicken and turn a dark caramel color and may take 30–40 minutes. Combine all but 5 or 6 of the walnut halves with the currant mixture and remove from the heat. Place into a serving bowl and decorate with the remaining walnut halves. Serve in individual small plates or bowls and a spoon. I use my Bubbie’s, and Mom’s, zl, delicate teacups for this. I will make some mint tea to go with it and use the rest of these beautiful teacups.

Ratatouille based on the movie, Ratatouille

(thanks to Allison Colwell)

Vegetables will begin to star in dishes in the springtime. This recipe uses some that ripen later in the summer around here but all will be readily available in our local markets.

This recipe comes with a sweet story. My friend Nancy W. celebrated a birthday and one of her daughters, Allison, drove from another state to spend time with Nancy and her husband, Greg. Allison and Greg planned a special meal for her along with a special cake. It turns out that this was Allison’s take on a ratatouille cooked a special way that was featured in the movie of the same name. It is delicious, simple, and visually stunning. There are opportunities to riff on the basics, according to your own taste. I made the tomato sauce and added cheese to the dish. The key to the visuals is using a round dish to bake it in and all your vegetables with the same size diameter.

- 2 zucchinis
- 2 yellow squash
- 4 plum tomatoes (optional)
- 2 or 3 Indian style or other small and narrow eggplants.
- 3 to 4 cups tomato sauce.

You could use sauce from a can or a jar, but this is how I made mine:

- 2 peppers, roasted, skinned and chopped.
- I roasted mine on the gas burners for about 5-10 minutes
- 1 onion, chopped



- 1 large clove of garlic, peeled and chopped
- 1 carrot, peeled and chopped
- 1 stalk of celery, chopped
- 1 8 oz can of tomato sauce or about 4 plum tomatoes, skinned and chopped
- Olive oil and salt and pepper

Use a little olive oil in a large frying pan or sauce- pan and start sauteing the onions and garlic. After a few minutes add the rest of the vegetables for the sauce and the can of tomato sauce, if you are using that, and salt and pepper and let them combine for about 10–15 minutes. Last step is to blend this sauce in a food processor or blender until it is smooth or just a little chunky.

While the sauce is in the pan cooking, start prepping the zucchini, yellow squash, eggplants and plum tomatoes by slicing them horizontally about ¼ of an inch thick. I used a cake pan to make this but if you have a round casserole pan use that. Pour some of the tomato sauce into the bottom of the pan. Around the rim of the pan put a slice of zucchini, a slice of yellow squash, a slice of Roma tomato and then a slice of eggplant to start the concentric circle. Put the slices in vertically, not lying them flat on the surface. Keep going alternating the colors until the outside circle is complete. Then switch directions and make a new inner circle. Continue filling the pan with the veggies. Bake at 350 degrees for about 45 minutes. I added some shredded cheddar and parmesan cheese on top for the final 15 minutes. We used the rest of the sauce to put more on top. Serve it over rice, polenta, couscous, or whatever else you like. It is delicious. Thank you to Allison and Happy Birthday to Nancy.

Preserved Lemons

From *Sababa*, by Adeena Sussman

Makes 3 cups

Preserved lemons are featured in Moroccan cooking but now their use is everywhere. Usually the rinds are used, but I’ve seen recipes adding the pulp to drinks. Try using them with chicken, rice, vegetable, salad dressing, and pasta dishes.

I bet lots of you have made preserved lemons. I’ve tried a few times and freaked out worrying if they were okay, but here is a very easy recipe from someone I trust. No, I don’t personally know Adeena, and yes, we share a last name, but I don’t think we are related. Everything I’ve made from her recipes has been terrific so I’m giving this another whirl. It’s super simple and uses just 7 or 8 small lemons and 1 cup of kosher salt.

Wash a 24 -ounce jar and lid in hot soapy water or run it through a cycle on the dishwasher and dry it very well. Wash and dry the lemons as well. Work over a bowl to catch any lemon juice that drips out. With a sharp knife, cut an X shape into each lemon to almost quarter them. Don’t go all the way through the lemon as you are going to fill the opening with salt. Pack it in and close the lemon as best you can and pack it into the bottom of the jar, sprinkling some more salt over the top of the lemon. Keep going with this method until the jar is almost filled and add the juice from the bowl. You can add more lemon juice to the jar to fill it. Place the jar on a plate and flip it over. Leave out in a sunny place for about 2 weeks, flipping the jar every few days. It can then be moved to the refrigerator where it will last about a year. The same method can be used for limes as well.

Salmon with preserved lemons

Here’s one way to use the preserved lemons, also from Adeena Sussman in *Sababa*. This is a recipe to serve 4 and uses 2 pounds of salmon, 2/3 of a cup of preserved lemons, and a little bit of paprika. Smear the salmon with the preserved lemons and a little paprika and scatter on some fresh lemon slices, bake on 350 degrees for 20 minutes, although I like to cook it at 400 degrees for about 15 minutes. You can finish the dish by broiling the salmon for about 2 to 3 minutes to caramelize the topping. ■

Aviv/Spring is Here

Exploring Shmita through a modern lens

By Carole Caplan-Sosin

Imagine a world where debts are forgiven, the economic injustice that results from land ownership is prevented, rest and regeneration for people and the planet are prioritized, immigrant rights are inviolable, and all who are hungry — human and more-than-human — have enough to eat. The Jewish Alliance for Food, Land and Justice has partnered with the Ann Arbor Reconstructionist Congregation and EKAR Farm in Denver, Colorado, to bring opportunities throughout 2021 to explore these issues through the lens of our ancient earth-based system of justice: Shmita.

Shmita is the seventh year of a seven-year agricultural cycle where debts are released, land ownership is dissolved, people and the land rest, and immigrants and those without access to land share in the food the earth provides. Shmita is based on a much discussed and interpreted text from Exodus 23:10–11 that

states, “Six years you shall sow your land and gather in its yield, but in the seventh you shall let it rest and lie fallow. Let the needy among your people eat of it, and what they leave let the wild beasts eat. You shall do the same with your vineyards and your olive groves.”

The first of seven Sunday afternoon educational sessions around Shmita took place in February, and there will be one session each month through July. In February, Nati Passow, Operations Manager for Dayenu (a Jewish organization committed to providing a Jewish response to climate change), led us in text study to better understand what the Torah offers about maintaining a just society. A lively conversation followed to better understand our own reactions to the teachings, and to consider what the coming Shmita year might look like for the Ann Arbor/Southeast Michigan area.

In a world overwhelmed by injustices, we

are reminded of the teaching in Pirkei Avot that, “You are not obligated to complete the work, but neither are you free to desist from it” (2:21). It is our hope that programs like this can provide accessible entry points to learn and wrestle with these issues, with the intent that these discussions will lead to meaningful actions both large and small in the Shmita year to come.

One Sunday afternoon a month through July, we will be meeting to engage with changemakers and movement leaders through a national Zoom format hosted by EKAR Farm. Following their presentations, we will join (via Zoom) as a local cohort to discuss what is happening in our state, and what we can do to ensure the planet we live on and the relationships we find ourselves in can support thriving human life for all.

The program on Sunday April 18 will focus on justice for immigrants and will host Sarah

Jackson, Executive Director of Casa de Paz, and Rosa Sabido, founder of Rosa Belongs Here. Programs on May 16, June 13, and July 11 will focus on food justice, indigenous rights, and environmental justice.

Environmental justice will be the focus of the final presentation in July. Shmita has much to say about our collective care of the earth, and what can be done collaboratively to leave a sustainable world to the generations that follow. At no time in history have these teachings been more timely. Greening our homes, communities, and countries, with concern for those bearing the brunt of our environmental neglect, must happen now, through an effort that calls out to include each one of us.

Register at www.ekarfarm.org, and contact Carole Caplan-Sosin at carolecaplan@thefarmonjennings.com with any questions/ideas you may have. ■

Gateway Farm offers organic gardening workshops

Gateway Farm is expanding its offerings this season to include more interactive community events, educational workshops, and farm tours. Located in Plymouth, Michigan, Gateway Farm is a USDA-certified organic, diverse, vegetable and permaculture farm that uses ecologically regenerative growing practices to supply its community with nutrition-dense seasonal produce.

This spring, Gateway Farm is hosting unique workshops for anyone interested in gardening, from beginners to seasoned growers. The “Starting an

Organic Garden Workshop” and “Organic Container Gardening Workshop” are both instructed by experienced farmers eager to share their organic strategies and techniques to ensure success in your garden. Workshops will focus on topics like cultivating healthy soil, how to start your own seeds, how to maintain healthy crops, and how to keep pests at bay.

In addition to workshops, Gateway Farm is hosting a collaborative Spring Plant Sale with local farmers and growers from surrounding communities, showcasing a wide variety of garden transplants,

native plants, perennials, dahlias, fresh cut flower bouquets, and more. This event will be safely hosted outdoors at its onsite farm stand with a responsible distance between vendors.

To register for workshops or to find more information about current and future events from Gateway Farm, visit the website at www.gateway-farmplymouth.com.

All events will be held at Gateway Farm, located at 10540 Joy Road, Plymouth, MI.

Starting an Organic Garden Workshop

Saturday, April 17th, 1 p.m.–3 p.m.

Cost: \$55

Spring Plant Sale

Saturday, May 8th, 10 a.m.–2 p.m.

Cost: FREE

Organic Container Gardening Workshop

Saturday, May 15th, 1 p.m.–3 p.m.

Cost: \$155 ■

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One Sunday a month beginning February 21, 2021
10 - 11AM RMT | Noon - 1PM ET | 9 - 10AM PT

Suggested donation \$18 per session.
Registration required.

1. SHMITA - JUST WHAT IS SHMITA?
Sunday, February 21



NATI PASSOW
OPERATIONS MANAGER, DAYENU.

2. CREATING ECONOMIC JUSTICE
Sunday, March 21



GREG WATSON
DIRECTOR OF POLICY AND SYSTEMS
DESIGN AT THE SCHUMACHER CENTER
FOR A NEW ECONOMICS.



RABBI RACHEL KAHN-TROSTER
(SHE/HER) DEPUTY DIRECTOR,
TRUAH.

3. CREATING JUSTICE FOR IMMIGRANTS
Sunday, April 18



SARAH JACKSON
EXECUTIVE DIRECTOR, CASA DE PAZ.



ROSA SABIDO
FOUNDER, ROSA BELONGS HERE.

4. CREATING FOOD JUSTICE
Sunday, May 16



DAMIEN THOMPSON, PHD
CO-FOUNDER OF FRONTLINE FARMING
IN COLORADO AND DIRECTOR OF THE
CENTER FOR FOOD JUSTICE AND
HEALTHY COMMUNITIES.



PAUL SHERMAN
OUTREACH MANAGER, MAZON.

5. ENSURING INDIGENOUS RIGHTS
Sunday, June 13



RENEE MILLARD-CHACON
WRITER, EDUCATOR, DANZANTE AZTECA,
XICANA ACTIVIST



LEORA COCKRELL
(SHE/THEY) ORGANIZER WITH JEWS
ON OHLONE LAND.

6. CREATING ENVIRONMENTAL JUSTICE
Sunday, July 11



CANDI CDEBACA
MEMBER OF THE DENVER CITY COUNCIL,
9TH DISTRICT.



YOSHI SILVERSTEIN
FOUNDER AND EXECUTIVE DIRECTOR,
MITSUI COLLECTIVE.



"In order to build the movements
capable of transforming our world,
we have to do our best to live with one
foot in the world we have not yet created."

- Aurora Levins Morales

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For more information visit ekarfarm.org

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Washtenaw Jewish News ☆ April 2021

Aviv/Spring is Here

Country Valley Farm offers new CSA

Country Valley Farm is a small family farm located on the edge of Ann Arbor established in November 2017. The focus is on growing healthy food and being good stewards of the land, following traditional regenerative agriculture practices.

Adam Mitchel, and his 3 daughters, operate and manage all of the farm related activities.

It is the farm's intention to contribute to a communal sense of tikkun olam, repair of the world, through the CSA membership share program.

Mitchel's connection to natural and organic foods run deep. He has over three decades of experience working in the natural and organic food and farming industry, supporting farms on the small and local level, as well as globally on a large-scale.

The family has ancestral roots providing food for the community. Mitchel's grandfather's family were grain farmers in Poland pre-World War 2 – providing grain for breweries in Poland and across Europe. His's grandmother's family owned delicatessens in New York and Florida – which speaks to the love of great tasting food and the joy of sharing it.

You can join Country Valley Farm's CSA. Pickups for CSA members will be at Temple Beth Emeth 2309 Packard St. Details at the website: www.countryvalleyfarm.com. ■

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Details and registration
at our website
www.countryvalleyfarm.com

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intention to contribute to a
communal sense of
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Aviv/Spring is Here

From U-pick to Underground Railroad gardens, Ypsi-area community growers have big plans for 2021 *Continued from page 1*

she says. “Growing Hope is building up our community of people with knowledge and resources.”

She says that while Growing Hope staff have a lot of expertise, they don’t necessarily have all the answers, so sometimes they seek mentors who have specific niche knowledge or experience. For instance, last year the nonprofit tapped a community member with a disability who had deep knowledge of gardening. Growing Hope can recruit mentors with other specialties for participants with specific goals.

“Some of our participants want to grow food, but they also really want to spend time outside with their grandkids,” Ayer says. “We can find them a mentor who has direct experience gardening with young children.”

Another addition for 2021 will be a U-pick area on the Growing Hope farm at 922 W. Michigan Ave. in Ypsilanti. Ayer says staff planned to open the area in 2020, but COVID-19 interfered. This year, the U-pick area will finally launch, with scissors, bags, and signage provided by Growing Hope.

“This year, we’re hoping people will come to that area and interact with the front areas with the wheelchair- and walker-accessible raised beds,” Ayer says. “We’ll have a welcome kiosk, and people can harvest for themselves. Guides will be available to explain how to harvest and how to know when the produce is ready.”

Other changes this year at Growing Hope include a partnership with another gardening nonprofit, Willow Run Acres, that will add mushrooms to Growing Hope’s farm. Staff also plan to redesign Growing Hope’s youth area to include a reading nook, a five-senses garden, a little free library with gardening books for kids, and more.

Ayer says it’s important to start teaching children about where their food comes from at an early age.

“Providing thematic opportunities for little kids to touch the ground, play with worms, get soils under their fingernails, ... those experiences can have a really profound effect on their relationship to nature,” Ayer says.

Willow Run Acres: New partnerships, expanding Underground Railroad gardens

Partnering with Growing Hope is just one of several new developments for nonprofit Willow Run Acres, founded by Ypsilanti resident T.C. Collins.

Collins intends to create an educational farm on a small piece of Growing Hope’s property, where he will teach children about black walnuts and growing raspberries. He’ll also take over a forested part of the farm, which isn’t good for other produce, to grow mushrooms.

“T.C. is one of our close partners, and he is such an amazing community leader, because he works with people across the city of Ypsilanti and in Ann Arbor and meets people where they’re at,” Ayer says. “We have a small forest area on our property we haven’t been developing much, so it’s a perfect fit.”

Collins obtained a 501(c)(3) designation for Willow Run Acres in late 2019, opening opportunities to expand through grant funding. A small grant in fall 2020 allowed him to redesign an existing Underground



Willow Run Acres founder T.C. Collins.

Railroad garden, featuring plants that passengers on the Underground Railroad might have foraged on their trip from the South to the North, outside the Chappelle Small Business Center (formerly Chappelle Elementary School) at 111 S. Wallace Blvd. in Ypsilanti Township.

In 2021, Collins will add more Underground Railroad gardens across Washtenaw County, including one in Ann Arbor. Collins’ son Tucker Collins lives in Kalamazoo and is trying to acquire land to add a branch of the Underground Railroad garden there as well. Collins can’t name the Ann Arbor site until the lease has been signed, but hopes to build a garden school for children and another branch of his Underground Railroad garden there.

“I’ll be teaching the community about the plants and the medicines and the struggles that a lot of slaves went through foraging on the Underground Railroad,” he says. The gardens will also feature the “quilt code” — a code that used certain designs on quilts to warn escaping slaves if they were safe or not, or whether certain resources were available nearby.

Collins says plants featured in the gardens will include heirloom tomatoes, collard greens, kale, and okra. He’s also hoping to plant and raise some cotton so children and their parents can see what growing cotton looks like.

Other new plans for 2021 include adding a volunteer who can teach people about raising chicken, pigs, and cattle. Collins also plans to start two new gardens: a rose garden for making soaps, to be situated on First Avenue in Ypsilanti; and a tea garden with a variety of herbs that can be used for herbal tea. Produce from both gardens will be sold to raise funds for Willow Run Acres operations.

Collins says he’s also working to create a community farm park in Ypsilanti Township, with a combination of rental plots, a garden school for children, and another branch of the Underground Railroad garden. Washtenaw Promise, a nonprofit focused on early childhood development, and child care business Bottles-N-Backpacks are helping

fund that project. Collins says that besides signing a lease, the last step will be raising funds to put in a well for watering the garden.

We the People Opportunity Farm: Expanding paid internships, adding programming

Melvin Parson, founder of We the People Opportunity Farm, says his organization’s most exciting development for 2021 is doubling the program’s number of paid interns from two to four, and partnering with Michigan Works! Southeast for some of the interns’ job training.

The farm’s focus is providing training and job opportunities for formerly incarcerated people. The four formerly incarcerated interns will receive job skill and career development services from Michigan Works! starting in March, and will begin working at the farm after that.

“We’re excited about that partnership,” Parson says. “We wanted to do this last year, but with COVID, we weren’t able to get that off the ground until this year.”

Parson says other plans for 2021 include adding garlic and herbs to the farm, hiring a new farm manager, and creating a new role



We the People Opportunity Farm founder Melvin Parson.

for a teacher to deliver programming.

“We haven’t confirmed the title yet, but they’ll deliver farm training along with food justice programming,” Parson says.

The farm shifted its focus from providing produce for local restaurants to distributing free food during the pandemic, and that will continue. Field trips and other community events were canceled in 2020, but Parson hopes to bring some of that in-person programming back in 2021, including an annual end-of-year harvest festival. He hopes to collaborate with other organizations with similar missions who can do food demonstrations or promote their work at the festival.

Parkridge Community Garden: Community cleanup, programming for summer camps

Noah Rucker, manager of the Parkridge Community Garden at the Parkridge Community Center on Ypsilanti’s Southside, in-

vites the public to help clean the garden and surrounding neighborhood from 1–4 p.m. March 31. Participants are encouraged to wear a mask and bring gardening gloves and drinking water.

“The whole area was hit hard by winter, so we’ll go from the community center to the garden and clean up the whole block,” Rucker says. “We’re doing some spring cleaning, preparing for planting.”



Noah Rucker at the Parkridge Community Garden.

Rucker says he’s proud that he has been able to make additions to the garden each year over the last few years. He intends to expand the garden again this year, as well as provide recipes that use the produce grown there.

The garden will also provide a learning opportunity for children enrolled in summer camps and other youth groups that may come through the area this summer. Rucker will also continue to maintain the youth community garden at the Cooperative Orchard of Ypsilanti (COY).

“I’ll be able to teach them the process and knowledge of growing their own food and maintaining a community garden,” Rucker says. “I’m excited to connect with the youth again.” ■

Sarah Rigg is a freelance writer and editor in Ypsilanti Township and the project manager of On the Ground Ypsilanti. She joined Concentrate as a news writer in early 2017 and is an occasional contributor to other Issue Media Group publications. You may reach her at sarahrigg1@gmail.com.

All photos by Doug Coombe.

Aviv/Spring is Here

Counting the Omer with Pardes Hannah

By Lucinda Kurtz and Jane Blumenthal, special to the WJN

Join Pardes Hannah, the Jewish Renewal Community of Ann Arbor, as we count the Omer each Monday evening during the forty-nine days between Passover and Shavuot.

What is "Counting the Omer?" In biblical times, when the Israelites were an agricultural society, the people were commanded to bring an offering of their first harvest (Leviticus 23) and then to count forty-nine days and bring an offering from the second harvest. The fiftieth day coincided with the festival of Shavuot. The amount of the offering was a measure of grain known as the omer, and the period of forty-nine days of counting became over time to be known as Counting the Omer.

Why does this matter to our nonagricultural modern society, when most of us do not grow our own grain of any kind and have no idea how much grain is in an omer? Over time, the first offering came to be identified with Passover, the commemoration of our leaving slavery, and Shavuot, the time of the second offering, came to be identified with the giving of the Torah. The period of counting became a reenactment, on a spiritual plane, of the journey from Egypt to Sinai.

Still later, the Kabbalists associated various attributes of divine energy (sephirot) with each week and each day of the week during this period, and this informs our practice today. The Tree of Life, the underlying foundational structure of Kabbalah, has become central to the practice of counting the Omer. It gives us a way of understanding and exploring the flow of Divine Energy through us as human beings as we make this spiritual journey. The attributes are a suite of qualities and are difficult to name in one word, but can be understood as: loving-

kindness, strength, balance, endurance, humility, creativity, and indwelling presence.

This time of special counting ushers in a period of introspection and spiritual preparation for receiving the Torah; it's a time of leaving "mitzrayim," a place of limitation, boundaries, and restraint, and moving into a place of greater freedom and expansiveness. Each day offers a specific combination of attributes and challenges for us as we explore the simultaneous tension and cohesion between two aspects of the Divine, the energy of the week and the energy of the day, that move within us.

As Susan Windle eloquently states in *Through the Gates*, "Counting the Omer the mystic's way is more than a mental exercise. We set our intention, our kavannah, to the possibilities of waking up to the presence of the Divine in our ordinary lives."

Through the process of counting, we are invited to deepen our awareness of the passage of time and our purpose for being present in each moment. After this time of self-examination, we are ready and worthy of receiving a gift from the Divine Presence, the gift of Torah, the pathway to becoming holy sparks of Light.

Pardes Hannah will gather to count once each week via Zoom on Mondays from 7:30 to 8 p.m., starting March 29 and continuing through May 10. A member of our community will be leading each Monday's opportunity to reflect and meditate upon the energy and qualities of that week's Divine attribute and prepare us to dive deeply into this exploration. We invite you to join us. Register at <http://pardeshannah.org/registration-for-counting-the-omer> to receive the Zoom link for all seven sessions. ■



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See the article in this issue for more information.
Register at <https://pardeshannah.org/omer-5781/>

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Looking for Rose: Chicago, 1940 – 43

Clare Kinberg, 16th installment in a series

My Aunt Rose and her husband Mr. A lived in Chicago for a few years around 1940, the period coinciding with the beginnings of World War II and the Jewish Holocaust. At the same time that the rise of the Nazis to power in Germany intensified Jewish vulnerability everywhere, racial segregation in U.S. military units and war-effort manufacturing made evident that Jim Crow segregation was practiced not only in the South, but in Chicago and the rest of the country as well.

I've filled my head with newspaper articles, literature, and photographs produced in those years, and I've read histories and biographies written more recently. Though the turmoil around Aunt Rose and Mr. A is nearly as present for me as today's headline news, I can't see the world through their eyes, only my own.

I search for photographs to bring me closer to their lives. Two photos from 1941 captivate me. Each is tangentially related to Aunt Rose, and each is so unabashedly optimistic they make me long to be in the photographer's shoes. My heart races, though, with the knowledge of the trauma and grief on either side of the time-frame of these images.

The first photo is a private snapshot of my mother holding my sister, Sheila, who was born in August 1940. My parents had married in September, 1939. That they married the month Hitler invaded Poland was never mentioned while I was growing up in St. Louis, Missouri. In the 1941 photo, my mother and Sheila are on a back balcony in St. Louis. My mother is waving to someone and my sister, wearing new baby walking shoes, is looking at the photographer. I love this photo because it captures my mother's confident and resilient nature. Three years before my sister's birth, in 1937, my mother's brother had committed suicide after being unable to attend medical school because of a quota on Jews at Washington University.

Around the same time, my father had lost his sister Rose because his family could not accept her marriage to an African American man. Though I am still trying to unravel my father's feelings about the loss of his sister, I do know that my mother's sadness over her brother's suicide never left her.

The other photo is iconic. Taken by Russell Lee on assignment for the Farm Security Administration on Easter, 1941, as documen-

tation of the last years of the Great Depression, this is one of hundreds of photographs of Chicago's southside I have viewed. Five Chicago boys on the cusp of becoming young men and looking ready to take on anything sent their way are sitting on a fine car. In researching this photograph, I read that Black families around the country have framed copies of it on their living room walls. It speaks of hope, promise, success.

Aunt Rose and Mr. A, my mother, these boys, none could have known in 1941 what was to come in just a few years — the annihilation of Jews in Europe, the intransigence of segregation and Jim Crow racism in the United States. In 1941, the year of these very photos, Jews in Poland and Ukraine were being rounded up for mass murder. Jewish men and women in the United States signing up to fight fascism were placed in units with other white Americans who'd never seen a Jew before. I grew up with stories of Christian soldiers feeling the foreheads of Jewish men for the horns they'd been taught grew there. Jewish Americans receiving letters from their kin in Europe could feel the impending storm.

The artist Marc Chagall escaped from Nazi-occupied France in the summer of 1941. On August 22, shortly after landing in New York he wrote: "We are waiting impatiently for the arrival of the children," expressing his concern for his daughter Ida and her husband Michel Rapoport who were attempting to come to New York on the SS Navemar, a cargo ship carrying 1,120 Jewish refugees and a large case of Chagall's work. His letter continued, "We read today (in a Russian newspaper) that 'Navemar' is a floating concentration camp..." The Rapoport and Chagall's paintings made it to North America but, a few months later, the SS Navemar was sunk by an Italian submarine.

While the minutia of Aunt Rose and Mr. A's lives in Chicago in the early years of World War II remain opaque, the rising pressures on a Black and Jewish interracial couple are palpable. After the bombing of Pearl Harbor on December 7, 1941, all able-bodied men between 18 and 64 were required to register for military service. However, African American men were limited to segregated units and most given the lowest and dirtiest work.

In February of 1942, the *Pittsburgh Courier*, a leading Black newspaper, launched the Double V Campaign, for victory against European fascism and victory against Jim Crow racism at home. The campaign was ignited by James Thompson, a 26-year-old Black cafeteria worker in a Cessna aircraft carrier plant in Wichita, Kansas. Cessna did not allow Black workers on the manufacturing floor. Within a few months of the *Courier's* publication of a letter by Mr. Thompson, hundreds of thousands of African Americans raised the Double V banner.

In Black-belt Chicago, despite the pressures of racism, hopefulness still reigned in 1941. Like millions of other African Americans, Mr. A had left the Jim Crow South and came north to start a new life. I am so grateful to Isabel Wilkerson for chronicling this huge population shift in her beloved and necessary masterwork, *The Warmth of Other Suns: The Epic Story of America's Great Migration*. By following the story of several families (one of them her own forebears) who begin in Florida, Mississippi, and Louisiana, and wind up in New York, Chicago, and Los Angeles, Wilkerson beautifully structures her wide-horizoned epic around intimate, personal stories.

Wilkerson tells the story of Ida Mae Brandon Gladney, who moved to Chicago from Mississippi in 1938, around the same time as Rose and Mr. A. In Chicago in 1940, Ms. Gladney was able to vote for the first time. She'd left the Mississippi of Theodore Bilbo, the state's two-term governor and proud Klansman who'd been elected to the United States Senate in 1935. In 1939, Bilbo introduced into the Senate a bill for the "Voluntary Resettlement of American Negroes in West Africa." After finally losing re-election in 1947, he published his book, *Take Your Choice: Separation or Mongrelization*.

As World War II continued, overcrowded Bronzeville in Chicago became its own sort of

/ Grayed in, and gray. 'Dream' makes a giddy sound, not strong / Like 'rent,' 'feeding a wife,' 'satisfying a man.'"

Aunt Rose and Mr. A's kitchenette home on S Michigan Avenue in Bronzeville was located in the midst of a dense and diverse Black neighborhood where the "Chicago Black Renaissance" literary movement was blossoming. Richard Wright and Gwendolyn Brooks, and many other artists, writers, scholars, and activists, including, I imagine, the teenaged Lorraine Hansberry, would meet at the public library on S Michigan, just 3 blocks north of where my aunt and her husband were living. Black artists and writers organized and presented lectures and other events that informed the coming decades of anti-racist social protest. Though I can't see through my aunt's eyes, the cultural legacy of these artists brings me into communion with their lives.

I keep returning to the writer Lorraine Hansberry, finally understanding that she is a bridge between my myself and Aunt Rose. Born in 1930, Lorraine was almost the same age as Aunt Rose's son, Joey, my oldest cousin who had been adopted by her sister, my aunt Gert, when Rose moved to Chicago with Mr. A.

Lorraine was a teenager during the years Aunt Rose lived in Chicago. She left in 1946 to attend the University of Wisconsin in Madison (where I too spent one year, 1972–73). Before completing her degree, Lorraine moved to New York, married a Jewish man, came out to herself as a lesbian, and wrote for leftist publications (and, under a pseudonym, for the lesbian publication, *The Ladder*). When she first moved to New York, she wrote for Paul Robeson's *Freedom* periodical and the singer, actor, and activist became an important mentor for her, introducing her to W.E.B. DuBois and many others.

A memory: In the mid-1980s, I would visit Aunt Gert, Joey's adoptive mother, every week to do odd clerical tasks for her. After her hus-



Credit : Library of Congress, Prints & Photographs Division, FSA/OWI Collection, LC-USF34-038825-D

cauldron in which a person looking for a bit of sun and air might struggle with and against their neighbors. The poet Gwendolyn Brooks captured the atmosphere of dreaming and striving amid the crush in her poem, "kitchenette building" published in 1945 in her first book of poetry, *A Street in Bronzeville*: "We are things of dry hours and the involuntary plan

band died, she lived alone in a small ranch style home in University City, Missouri. She'd feed me lunch, and we'd talk. In the fall of 1984, Jesse Jackson was running in the Democratic presidential primary and I wore his button on my lapel. Aunt Gert commented, "Times have changed." Joey, then in his 50s, was living in California, and Aunt Gert would show me

Looking For Rose, continued from page 18

pictures of him as a child along with pictures of her grandchildren. We never once spoke of Rose, who I now know had died just around that time. I don't know if Aunt Gert knew that her older sister Rose had passed away.

One afternoon Aunt Gert and I had a singular conversation about Joey and Paul Robeson that has stuck with me as a memory with underlying meaning. Aunt Gert had a small record album collection including show tunes, Frank Sinatra records, a few operas, and one recording that stood out, Paul Robeson's, "Ballad for Americans." Written in 1939 and first performed in 1940, Ballad for Americans was memorably the anthem of both the Communist Party and the Republican Party presidential nominating conventions of that year. "I'm just an Irish, Negro, Jewish, Italian, French and English, Spanish, Russian, Chinese, Polish, Scotch, Hungarian, Swedish, Finnish, Canadian, Greek and Turk and Czech and double-Czech American," Robeson sings in his deep voice. Aunt Gert explained the album's presence among her other records, "That was Joey's record, he loved it." Did he think of Rose when he listened to it, dreaming that Robeson's vision of a potential America could heal his terrible loss? As I pulled that record out of the stack, was Aunt Gert thinking of Rose, perhaps on the verge of telling me the family stories I most longed — and dreaded — to hear?

The month Paul Robeson first sang "Ballad for Americans" on the radio, November 1940, Lorraine Hansberry's father Carl won his suit in the United States Supreme Court to move south of Washington Park. *The Chicago Defender* announced the victory with a three inch headline, "HANSBERRY DECISION OPENS 500 NEW HOMES TO RACE."

But even with his financial successes in real estate (he was known as "the Kitchenette

King") and the victory in the Supreme Court, Carl Hansberry came to believe that racism in the United States was too deeply entrenched to change within his lifetime and by 1946, he determined to move his family to Mexico. While he was in Mexico finding a house for his family, he died of a brain aneurysm. He was only 51 years old and his daughter, Lorraine, attributed the stroke to the constant pressures of being a Black man in the United States.

Lorraine's first published poem, "Flag from a Kitchenette Window," appeared in the leftist publication *Masses and Mainstream*. I read it as her literary conversation with Gwendolyn Brooks and her striving, patriotic father: "The three-colored banner raised to some / Anonymous freedom, we decide / And on the memorial day hang it / From our window and let it beat the / Steamy jimcrow airs"

As I write this in 2021, across the 80-year span between 1941 and now, I see the gathering, urgent concerns of the Jewish community and the Black community cascading into separate, unconnected silos. Whether or not individuals had political or religious outlooks that crossed ethnic borders, daily struggles were segregated. Finding and keeping a job or a place to live or experiencing the dignity of putting on a uniform to represent your country, the nature of each of these for white Jews was different from the experiences of African Americans. For the very few interracial couples like my Aunt Rose and Mr. A, troubles could be neither fully shared, nor separately siloed. Rose and Mr. A did not settle in Chicago for very long. Their move there in the late 1930s was in the heart of the Great Migration, but the Great Migration's transition from rural south to urban north does not describe their uncommon journey's end. ■

Poetry held close in 2020

Provisions: Poems Held Close in a Time of Crisis, edited by Claire Schwartz and Nathan Goldman, published by Jewish Currents, 2021. Reviewed by Hannah Davis

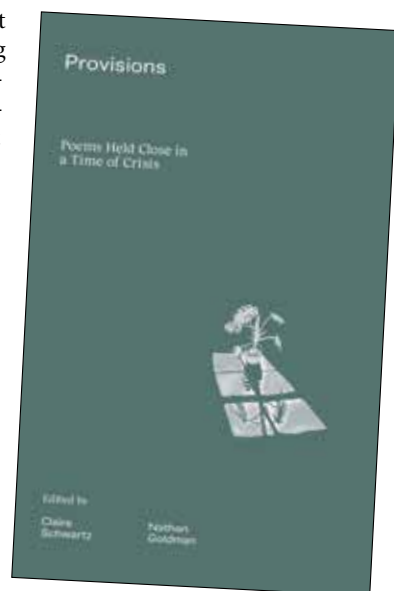
"Provisions: Poems Held Close in a Time of Crisis" was a biweekly column in *Jewish Currents* that ran from April 3–July 20, 2020. "Conceived as a way of sharing and reflecting on poems held close as we confronted the first wave of the COVID-19 pandemic, the pieces took on new forms after the murder of George Floyd by Minneapolis police triggered a global uprising against anti-Black racism." *Jewish Currents* collected the columns and published them as a beautiful, thoughtful, accessible book.

The poems and commentary span a broad range of topics: from a priestess from the 23rd century BCE praying to her god from exile, to a depiction of two Black boys during riots in New York in 1967, to a modern song of queer domestic love and joy. There were poems that challenged the reader or offered comfort, poems of nostalgia and grief, poems about friendship or solitude or trauma or celebration. The commentaries felt like a friend giving a personal recommendation: why the contributors connected to each piece and how they found it relevant to this year of history-in-the-making.

Eric Garner made an appearance in the book, in "A Small Needful Fact" by Ross Gay. The poem made the rounds after Garner was murdered by police, memorializing his life and his work for the Parks and Rec Horticultural De-

partment, putting plants in the ground which likely even now "continue to grow, continue / to do what such plants do": housing "small and necessary creatures," beautifying our environment, and "making it easier / for us to breathe." A small reminder that Eric Garner accomplished more in his life than just dying, and should be remembered as such, even as we work for a world where deaths like his never happen.

Claire Schwartz, the editor of *Jewish Currents*, reflected on what it means to live life fully, to live for a future you will never see and to still consider the work worthwhile. Her selection, "On Living," by the Turkish poet Nâzim Hikmet, tells us that "Living is no laughing matter: / you must take it seriously, / so much so and to such a degree" that you would die for people you don't know, plant



Federation annual campaign sustains community

Rachel Wall, special to the WJN

With the allocations process in full swing, the Jewish Federation of Greater Ann Arbor is pleased that the community has collectively raised more than \$1.16 million to enrich Jewish life in greater Ann Arbor, Israel, and around the world through the 2021 Annual Community Campaign. This total represents contributions from more than 600 community members.

The Annual Community Campaign is how members of the local community take care of one another here in Washtenaw County and around the world. In partnership with its beneficiary organizations, the campaign enables Federation to help build and sustain the local and worldwide Jewish community through programming, initiatives, social services, and partnerships with both Jewish and non-Jewish organizations.

Each year, organizations that serve the Jewish community complete an annual written and oral request to Federation for funds to support their operations. These funds are allocated from the Annual Community Campaign and allow the organizations to focus on carrying out their vital missions in the community instead of on time-consuming fundraising efforts throughout the year. The Allocations Committee, made up of volunteer community members, reviews these requests and makes allocations recommendations to Federation's Board of Directors. The process takes place throughout April and May.

As with many aspects of life over the last year, the 2021 campaign has looked very different from other years'. Planning for the early stages of the campaign in spring and summer 2020 was filled with uncertainty. There have been no large-scale events at which to hug old friends and shake hands with new acquaintances.

Instead, this year has offered new opportunities. In December, the Jewish Young Professionals group held a Virtual 5K "Hanukkah Hustle," which included participants from across the

country and a socially distanced meetup at Nichols Arboretum. In February, the virtual Main Event cabaret starring Tovah Feldshuh and Ari Axelrod welcomed over 400 attendees for an evening of digital togetherness and phenomenally talented singing and storytelling. In these times of isolation, Federation has maintained its commitment to providing and inspiring philanthropic leadership and community building to nurture a strong, engaged, connected, vibrant, and enduring Jewish community.

In addition to the Annual Community Campaign last year, the community supported Federation in raising \$153,000 specifically for COVID-related needs in Washtenaw County, on top of the \$1.347 million raised from the 2020 Annual Community Campaign. These COVID relief funds allowed Jewish Family Services to expand telehealth services and deliver kosher meals to older adults in need; the Jewish Community Center to provide safe childcare services when so many young families had no other options; and Hebrew Day School to make radical structural changes to hold school in person. These incredible feats would not have been accomplished without the generosity of each and every donor to these community-wide campaigns.

Although vaccines suggest there is reason to be hopeful for the future, the greater Ann Arbor Jewish community still experiences tremendous need. This year, Federation is asking everyone who can to give generously, now, more than ever, to the 2021 Annual Community Campaign before the end of the allocations process this spring. Federation is deeply grateful to the community for supporting those most in need and building a vibrant, welcoming, inclusive, secure, and sustainable Jewish community in greater Ann Arbor, Israel, and around the world.

To make a gift or pledge to the 2021 Annual Community Campaign, visit jewishannarbor.org or contact Federation's Communications & Development Manager Rachel Wall at rachel@jewishannarbor.org or (734) 773-3533. ■

olive trees you and your children will never enjoy, check the weather on your deathbed, or, like Hikmet, spend 28 years in prison on charges of sedition and still create art about freedom. Schwartz says "to take living seriously, this poem reminds, is not to hoard life-chances, but to nourish the life-chances of us all." It was strikingly similar to Jewish philosophy: "You are not obligated to complete the work, but neither are you free to desist from it."

In early February, *Jewish Currents* hosted a webinar and poetry reading by three of the contributors to the column: Chase Berggrun, Wendy Xu, and Kaveh Akbar. They each read the poem they'd selected and talked about how they'd found it and what it meant to them, and then had a Q&A

session. They discussed the purpose of poetry in times of struggle, the power of rereading and rediscovering familiar texts, the responsibility of poets and artists to work for change on a larger scale. The readings were powerful, all the more so for being read by someone deeply affected by the selected poems, and for being read out loud in community. Berggrun quoted a Holocaust-era poet who said "a poem is like a handshake": this webinar felt like a room full of handshakes, everyone on the call making small points of personal connection.

An audience member asked how we could reconcile the desire to go back to "normal" post-pandemic with the knowledge that the "normal" we had before was deeply harmful and unjust, and how to make art that moved toward a better future. Akbar quoted Gwendolyn Brooks, saying, "first fight, then fiddle": marginalized people have always had to clear space to make art, and have been able to use their art to clear space in turn for others. The overarching theme was that art was necessary, but not sufficient: we still needed to do the work of making the world we want to live in. ■

Muslim and Jewish women co-write children's book about standing up to prejudice

Talia Liben Yarmush, This story originally appeared on Kveller, 70 Faces Media's Jewish parenting site.

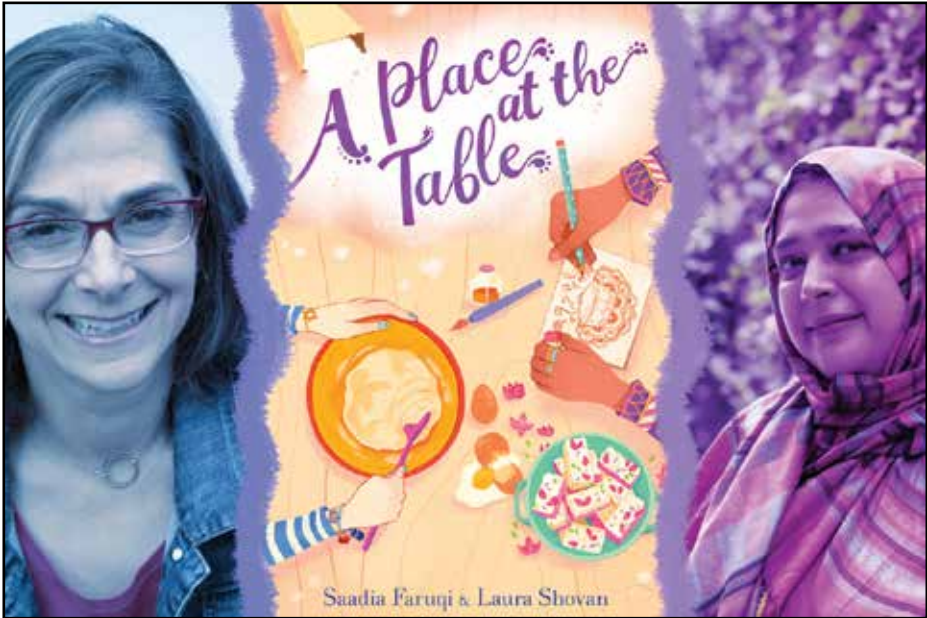
A *Place at the Table* tells the story of two middle-school girls, Elizabeth and Sara — one Jewish and one Muslim — whose friendship begins in a South Asian cooking class taught by Sara's mother. Elizabeth is a budding chef and Sara is the new kid in school. Both girls have mothers who are studying to become American citizens, and as the girls gravitate toward each other, they must learn to ask awkward questions, be open to honest answers, and comfortable standing up for each other even at the expense of other relationships.

While it seems America is struggling with deep divides that appear insurmountable, this delightful book teaches that difference does not inherently mean discordance. What's more, it provides a positive example for its readers on how to navigate the very differences that make each person unique.

This timely middle-grade novel is co-written by Saadia Faruqi, an immigrant from Pakistan who has two kids, and Laura Shovan, also a mom of two and the daughter of a British immigrant. In a wide-ranging interview with Kveller, the authors discussed parenting, allyship, identity and more.

This interview has been condensed and lightly edited.

Kveller: How did you decide to write this book together?



Laura: I had a loose idea for a middle-grade novel called "Citizen Mom," about a girl who wanted to help her mother through the citizenship process. But I realized that my view of being first-generation American didn't include the experience of someone not born in the U.S. Saadia was my first choice of authors to partner with on this story. Not only is she raising first-generation American kids, I admire her writing and activism. I pitched the idea to Saadia and we began to develop

the characters and plot together.

Saadia: Writing stories about first-generation kids and the citizenship experience was important to me, especially since it's my own story. I became a U.S. citizen in 2016, a few months before the presidential election that year. It was a milestone for me and my family in many ways.

Kveller: Throughout the book, while grappling with the reality that there are those around her who are blatantly anti-Muslim, Sara herself exhibits some shame and embarrassment at being Muslim. Saadia, did you have a similar experience when you were her age?

Saadia: I grew up in Pakistan, where almost everyone was Muslim. I never felt out of place or attacked in any way. It was only when I came to the U.S. as an adult that I saw the world with different eyes. I saw racism, Islamophobia, xenophobia and so much more all around me. I'm not saying it doesn't exist elsewhere, but rather that I'd never been the brunt of it until then. Sara's experiences in "A Place at the Table" are more reflective of my children's lives than my own.

Kveller: What are some ways that someone who is a minority can feel pride in their heritage without feeling alienated by it?

Laura: Sharing that heritage with friends or a community is important. Going to Hebrew school with a handful of school friends made me feel less alienated as a kid.

Saadia: As an author, I make myself available for many school visits throughout the year, in person and virtual. This allows me to engage with my readers of all backgrounds, but in particular allows me to connect with readers who identify with me in terms of religion or culture. Muslim kids or immigrant kids can talk to me and feel a sense of pride, self-confidence and happiness.

Kveller: There's an intense scene in the book when a character says something racist. But another character, Stephanie, steps in and says, "You can't say stuff like that." This really struck me — it's hard to stick up to bullies, especially ones you are friends with. What advice can you give kids who are in a similar situation? How can they find the courage to do what Stephanie did?

Laura: The character of Stephanie is popular, well-liked and has all the privilege that comes with being of the dominant culture. Because Stephanie is a girl with social currency, she has

the power to speak up and correct Elizabeth's friend, Maddy. Without sharing any spoilers, it isn't until Maddy begins to appreciate Sara's mother — as a person, not a stereotype — that she begins to change.

Saadia: It's definitely hard to stick up for someone against a bully, whether they're a child or an adult. That's one of the reasons we wrote this book: to offer a roadmap to readers about allyship. It's really important in this day and age to not stand by quietly when something terrible is being said because it escalates the situation and makes the bullying worse. My advice to kids is to talk about these issues with each other, have a plan about what you're going to say and tell adults when bullying is happening.

Kveller: There are several occasions in the book in which well-meaning people say the wrong thing that ends up being insulting. How do you suggest kids address other kids, and even adults, in this kind of situation?

Saadia: I think we can get a little more educated about what is hurtful or not, and that comes through reading, asking questions and learning from each other. It's always OK to ask why something is offensive, as long as you do so in a respectful manner.

Laura: We tried to model handling these unintentional microaggressions in a number of scenes.

Kveller: In today's political climate, when xenophobia and anti-Semitism are on the rise, how do you suggest kids address their friends who parrot such beliefs from their own parents?

Laura: That's a tough question. I had a friend in high school who, for religious reasons, believed I was going to hell. No matter how many conversations or arguments we had about it, he clung to that belief. So I'd say that kids can be very clear that hateful rhetoric like anti-Semitism is not only wrong, it's also personally harmful. But I'd also say that it's OK for kids to put up a boundary there if the other person continues to use hate speech.

Saadia: I always suggest talking to your friends and explaining why something is harmful. If nothing else works, it may be time to remove yourself from a friendship. Sara and Elizabeth in the book offer a great way to do this tactfully in the way they treat Maddy.

Kveller: What advice do you have for parents reading this who want to raise thoughtful, kind and open-minded children?

Saadia: Parents should first have that mindset themselves. Read about the issues that affect the world today, and work on yourselves first. If you're trying to be thoughtful and kind yourself, your children will follow your footsteps without any preaching. I make it a daily practice to talk with my kids about important topics. We watch the news together, discuss politics and social topics, and much more. This allows my children to learn about what's important to me and make up their minds about how they want to live their lives.

Laura: My best advice is to model being thoughtful, kind and open-minded. But also to talk with your kids when you make a mistake and say or do something that's hurtful to another person. Discuss what happened, how you attempted to fix it and what you learned from the experience. ■

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Congregations

A year into the pandemic, food reminds Jews of scarcity and abundance

By Etta Heisler

Pan April of 2020, I prepared for Passover in many of the same ways I always did. I bought and roasted a chicken, and used the bones to make stock for matzah ball soup. I made charoset from locally-grown apples. I waited until the last minute to buy matzah.

Unlike past years, however, when I didn't find matzah at the store, it didn't feel right to begin my usual quest to every store in town. After all, we were at the height of the COVID-19 outbreak here in Southeast Michigan. That's when I saw a Facebook post from one of my fellow Ann Arbor Reconstructionist Congregation congregants. Out of convenience, she had picked up a Costco-sized pack of Matzah, but no longer needed it all as gatherings and shared seders were cancelled. I messaged her to claim a box, and left some homemade pesto on her front porch.

The pendulum swing between panic and relief that I felt in the early days of the pandemic crisis are wrapped around this memory. Thank G!D, I have been lucky never to experience food scarcity myself. But when grocery shelves were empty and procuring food felt risky at best, the trauma I inherited from grandparents who lived through the Great Depression and great-grandparents who fled their homes during pogroms seemed to come alive within me. I slowly stocked up on the necessities when I found them and I learned to make new things with what I had — like tofu from scratch. I trolled

my Facebook feed for people offering what I needed, and bartered for them with items I had, like yeast, ice cream, soy sauce, and more.

I was reminded, on a near-daily basis, of



Gillian Jackson hands out "Tishrei Bags"

food insecurity in our community, and like many in the congregation and broader community, contributed to local organizations and mutual-aid networks helping neighbors make sure they had what they need.

It was obvious that we would take our Passover seders to Zoom last spring. We ate the traditional foods together and sang "next year in person!" It seemed almost normal enough. And yet, Rosh Hashanah came and I felt lonely and alone. That's when I got a

message that Ann Arbor Reconstructionist Congregation was making "Tishrei Bags" with the items we needed for the High Holidays. The promise of challah and honey and candles from a warm and caring community made the preparations for another holiday in isolation seem more bearable. Shared recipes made it easier for me to manage my stressful job during back-to-school season in child care without missing the traditions of honey cake and apple fritters. Most importantly, though, the physical act of sharing this food reconnected me with my community. By collating recipe and prayer handouts in someone's front yard, or organizing meal deliveries for community members who welcomed a new baby, I resumed an act that I had not realized was at the center of my pandemic-induced Jewish yearning: collective caretaking.

The jokes about Jewish food anxiety are deep. When I was a camp director, my staff would tease me because I made too much food for staff events, and then went around telling everyone they needed to eat more or take leftovers home. This reminds me of every Jewish adult I know. While scarcity in real and superficial ways has been a constant reminder during this crisis, our community has found creative avenues to tap into the abundance of feeding one another, sharing traditions and cooking tips, and directing our worry and anxiety into the action of making sure that others have nourishment

for their bodies and spirits.

As Purim approached this year, and the prospect of another Pesach in isolation began to loom, I answered the call to lead a hamantaschen baking "workshop" on Zoom. When I got on the call, I quickly realized that folks didn't join the call because they didn't know how to make hamantaschen. We joined to share stories about our family recipes. We held imperfectly shaped cookies up to the camera for encouragement and advice. We debated and argued about which fillings and dough textures were best. We were together.

After a year being physically separate from our Jewish communities, this is what we are hungering for. The chance to share, to give, to receive. To learn new traditions, or just listen to someone else explain something that feels familiar, recognizable, and comforting. Connectedness comes like manna to our doorsteps from the invisible hands of neighbors and friends, to fill our hearts and souls, and carry us through another season.

You can find recipes from Etta's family traditions, including challah and hamantaschen, on her food blog <https://realgoosefood.wordpress.com/>.

To learn more about Ann Arbor Reconstructionist Congregation, please visit aarecon.org, or contact Gillian Jackson at aarcgillian@gmail.com or Rabbi Ora Nitkin-Kaner at rabbiaarecon.org. ■

AARC events in April

The Ann Arbor Reconstructionist Congregation is holding all of its events online. For more information about services or events or to receive Zoom links, please e-mail aarcgillian@gmail.com. Visit the AARC website at aarecon.org.

Second Saturday Shabbat

Saturday, April 10
Ta'Shma "Pray What!?" 10 a.m., Shabbat services 10:30 a.m.–12 p.m. Meditation, prayer, discussion, community. Everyone is welcome! Zoom link will be sent out the week before the event.

AARC Community Book Club

Sunday, April 11, 1–2:30 p.m.
Rabbi Ora will lead a discussion of Bryan Stevenson's *Just Mercy*, a compassionate and compelling book about unfair treatment by the American criminal justice system of those who are impoverished or Black.

Creating Justice for Immigrants

Sunday, April 18, 1 p.m.
All year Ekar is partnering with local and national organizations to explore the connections between the ancient Biblical agricultural tradition of Shmita ("release") — the Sabbatical year — and contemporary issues of economic, environmental, and food justice. Learn from grassroots movement leaders and activists about what you can do to create a just community. Suggested donation \$18 per session. Registration required at ekarfarm.org/land-justice-sign-up.

Fourth Friday Kabbalat Shabbat

Friday, April 23, 6:30 p.m.
Everyone welcome at this musical Shabbat service. Come connect with community, rest, recharge, and rejuvenate. ■

Neil Weissman named as Wells Fargo Advisors best in state

Neil Weissman, Managing Director-Investments of Wells Fargo Advisors in Ann Arbor, Michigan, has been recognized on the 2021 Best in State Wealth Advisors list by Forbes.

This accolade represents a list of professionals that come to work with one goal on their mind — helping their clients succeed.

"It's an honor to be recognized by Forbes as one of the Best in State Wealth Advisors," said Weissman. "As investment planning has become more complex, my top priority is to work with my clients to develop strategies to help give them confidence around all facets of their financial lives and achieve their short- and long-term investment goals."

Neil has more than 12 years of experience in the financial services industry. He is a graduate of the University of Michigan and

Stanford University, and earned a bachelor's degree from the materials science and engineering department, and a master's in materials science and engineering.

The Forbes Best in State Wealth Advisors ranking algorithm is based on industry experience, interviews, compliance records, assets under management, revenue, and other criteria by SHOOK Research, LLC, which does not receive compensation from the advisors or their firms in exchange for placement on a ranking. Investment performance is not a criterion. ■

Big Hearted Stories: Generations

By Susan Fisher, special to the WJN

On May 27, Big Hearts for Seniors will present "Big Hearted Stories: Generations," a free virtual event. This engaging program will provide a platform for talented local storytellers to share their heartwarming, true-life experiences. These compelling stories will bring laughter, inspiration, and maybe even a few tears. Special guests include emcee Vic Strecher, PhD MPH, professor of health behavior and health education in the University of

Michigan School of Public Health, and former University of Michigan men's basketball coach John Beilein.

BHS comprises five community-supported programs of Michigan Medicine that serve older adults. Together, Ann Arbor Meals on Wheels, Housing Bureau for Seniors, Osher Lifelong Learning Institute, Silver Club Memory Programs, and the Turner Senior Wellness Program help seniors seeking access to home-delivered meals, sustainable hous-

ing options, support to remain independent, learning in retirement opportunities, relief from social isolation, and programs for those with dementia. All funds raised during the event are used to provide needed services to older adults.

Since 2006, Big Hearts for Seniors has raised funds through various events, including the Big House/Big Heart races, silent auctions, and documentary film screenings. On July 30, 2020, BHS presented its first virtual

fundraiser "Big Hearted Stories: Experiences of Aging." The attendance broke all prior Big Hearts for Seniors event records with over 800 households registered and over 500 watching live. At last count, the event has over 1,800 views from people around the globe.

For more information on, "Big Hearted Stories: Generations," visit michmed.org/BHS or Jennifer Howard, Director of the Turner Senior Wellness Program, 734-998-9353 or jwhoward@med.umich.edu. ■

Rabbis' Corner

A seven week mitzvah

Rabbi Aharon Goldstein, special to the WJN

We find ourselves in the midst of the seven weeks between Passover and Shavuot. There is a particular mitzvah that we do during these seven weeks. It is called The Counting of the Sefira. What are we counting?



Rabbi Aharon Goldstein

We know that in the land of Israel there are a lot of laws connected to agriculture. The one we are dealing with now is the ritual of bringing a sacrifice made out of barley. In Israel the growing season for barley is through the winter, and at Passover (Pesach) time the barley is ready for harvest. The Torah tells us that we are not allowed to have any benefit from the new crop of barley of this year until after a barley sacrifice is brought in the Holy Temple. So the procedure for this sacrifice was that on the second night of Passover (Pesach) they would go out into the field, spend the night cutting the stalks of barley, bring it into the Holy Temple, make it into flour, and then, early in the morning of the sixteenth of Nissan, the second day of Passover (Pesach) they would bring a grain offering from the barley. Then the Torah says, after the offering is brought, you are allowed to take your own barley from your harvest and you can start eating it and having benefit from it.

This starts the mitzvah of the forty-nine day count from the second day of Pesach until the next holiday which is Shavuot. Which, by the way, is the only holiday in the Jewish calendar for which there is no set date. It is observed forty-nine days after the bringing of the barley sacrifice on the second day of Pesach.

After this forty-nine day count, another grain sacrifice is brought. However this one is from wheat. This is done on the holiday of Shavuot.

So, basically, that is the mitzvah of the counting of the sefira. It began on the six-

teenth of Nissan, the second day of Pesach, and people could start using the new barley crop.

As we know, Chassidus always has a deeper interpretation of mitzvahs in our service to God. So here too, the counting of the sefira can be seen, on a deeper Chassidic level as more than just an agricultural holiday connected only with grains. What is the symbolism? It's no accident that it's seven weeks between Pesach and Shavuot. Nor is it accidental that on Shavuot the Jewish people received the Torah. They are all connected and the connection is as follows. Barley is considered an inferior, crude grain. It is considered, more or less, a food for animals. They enjoy it. On the other hand, wheat, much more so than barley, is considered a more refined grain for humans.

Looking at people from a spiritual perspective, we all have two sides. One side is called the Yetzer Tov, the good, refined side that inspires us to do good. Then we have what is called the Yetzer Hara, the evil inclination, the less refined side that tries to persuade us to do what is wrong and not what is right. Our job is to not listen to the evil inclination. If anything, it's to get rid of the evil inclination and to convert it into a godly or good soul. That's our job, or at the very least to control it. This is symbolized by taking the barley offering, which is food for animals, and sanctifying it as an offering to God. This is what we do for the seven weeks as we count the sefira. Each week working on another sefira which is mainly the emotional components of our personalities. In Chassidus there are seven types of emotional attributes. So every week during this seven week period we work on improving another emotional character trait. So, by the time we finish the seven weeks of counting, hopefully we manage to refine the crude animal part of us and make it closer to the Godly soul.

So the time of counting the sefira is not just counting numbers, but is actually a time for refining ourselves.

For details on how to observe this seven week refinement process, contact Chabad House at 734-995-3276 extension 2. ■

Growing food

Rabbi Robert Levy, special to the WJN

Years ago I wanted to plant edibles, as in vegetables. I lived in those years on Long Island, a suburban magical realm of manufactured comfort. Food came mostly from the IGA, except for the volunteer corn that stubbornly rose from our otherwise monocultured lawn. I watched



Rabbi Robert Levy

my next door neighbor, the one who owned the forbidden fruit of a Volkswagen Beetle, as he deeply dug up a small patch to create a tomato garden. I wanted in on this make-your-own-food concept. I was encouraged to plant flowers by my parents. And I had already received my free package of Burpee Zinnia seeds after writing to the company and asking for them. But I also woke early, too early on weekend mornings, and liked to watch "Modern Farmer," a midwestern show about gigantic farm equipment and the bounty of post war food. They did it in Iowa. My neighbor was with the program. We all need food. I needed to be part of this.

I bought a package of Burpee cucumber seeds. I planted plain, no deep garden for me (or my parents), along the split rail fence line at the other side of the backyard, away from our neighbor's well tilled patch. A good southern exposure. The seeds grew and stretched their vines and produced a major disappointment: cucumbers with thorns?! I got tricked by nature, or so I thought.

Actually, the thorns must have been some defense against vegetable predators, like rabbits, of which we had many. At harvest time, the thorns brushed right off with a swipe of the hand. I'd like to say that these were the best cucumbers I have ever eaten, but I don't remember the taste, except to remember that they were cucumber tasting.

I do remember that they were mine or at least produced by the work of my hands. I do remember both the pride and the element of political subversion that I carried into the IGA, choosing to not even glance at the cucumbers, knowing that the best were just waiting in the backyard to be picked for dinner.

Over the last three years I have tried twice to grow black kale and make my own black kale pesto. (I guess that I am a monoculture sort of person in my own way.) Sadly for me, both times, a mass migration of tiny white moths ate well instead. Of course, nature's bounty is to be shared. ■

Course in Ann Arbor bucks trend of bleak predictions

This spring, Rabbi Aharon Goldstein of Chabad House in Ann Arbor will offer "This Can Happen," a new six-session course by the acclaimed Rohr Jewish Learning Institute (JLI) that will address a question pressing on many minds: is the current situation going to get any better?

"Many people nurse this idea that matters are getting progressively worse, and, fostered by much hysterical media and general dialogue, an environment of fear and despair is all too rampant," Rabbi Aharon Goldstein, the local JLI Instructor in Ann Arbor, told us. "Exploring the science of world history and looking at the actual facts paint an eye-opening picture, one that can provide real, practical hope."

Beginning Wednesday, April 28., at 7:30 p.m., students who enroll in this course will embark on a journey that will explore one of the most misunderstood and maligned topics in the Jewish canon — the future redemption.

The course will be offered over Zoom. Sign in information will be provided at the time of enrollment.

This Can Happen presents audiences with an opportunity to finally appreciate what Judaism really means when it talks about a "Messiah." Considering that for many in the modern world, utopian visions of world peace and endless bounty sound like the stuff of fairy tales, this course summons the sources and the data to dispel such primitive notions and educate audiences that the Messianic era is a deep, broad climax to the entire story of the universe.

The subtitle of This Can Happen, "A credible case for feeling good about the future," is indicative of an approach to the topic that is particularly timely. "Recent events have put so many on the edge, and the longer matters drag on, the louder the voice of helplessness becomes," explained Rabbi Naftali Silberberg of JLI's Brooklyn, New York, headquarters. "If we can make — as stated in our title — a 'credible case' to be optimistic about times ahead, that is remarkably edifying."

As with all of JLI's programs, This Can Happen is designed to appeal to people at all levels of knowledge, including those without any prior experience or background in Jewish learning.

People interested in participating may call 734-995-3276 x 2 or visit www.myJLI.com for registration and for other course-related information.

JLI, the adult education branch of Chabad-Lubavitch, offers programs in more than 1,600 international locations in the U.S., Argentina, Australia, Belarus, Belgium, Brazil, Canada, Colombia, Denmark, Estonia, Finland, France, Georgia, Germany, Greece, Guatemala, India, Israel, Italy, Japan, Kazakhstan, the Netherlands, Panama, Russia, South Africa, Sweden, Switzerland, Turkey, Ukraine, the United Kingdom, Uruguay, and Venezuela. More than 400,000 students have attended JLI classes since we were founded in 1998. ■

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Book Review

The health care debates explained

Review by Avi Eisbruch

The Ten Year War: Obamacare and the unfinished crusade for universal coverage, Jonathan Cohn (St. Martin's Press, 2021)

The recent publication of *The Ten Year War* by Ann Arborite Jonathan Cohn provides an expansive, in-depth and up-to-date review of the origins of the American health care system, the reasons it differs from all other developed countries, and the continuous struggle to change it to a better system.

Cohn, a member of the Ann Arbor Reconstructionist Congregation, is a journalist who has long reported on health care policy for major American journals and media, and has previously published books detailing the deficiencies of the American health system. *The Ten Year War* title is a reference to the decade from the election of Obama in 2008 and the implementation of the Affordable Care Act, aka Obamacare, to the defeat of the efforts to annul it in 2018. However, the book covers much more, detailing the progress of health care policy from Franklin Roosevelt's New Deal through Lyndon Johnson's Great Society, to as recently as the challenge to the ACA submitted to the Supreme Court just a few months ago.

Cohn uses his considerable expertise and journalistic talents to describe the minutiae and details of the political maneuvers and debates. These maneuvers pitted liberals, who stand for medical coverage for all as a human right, against conservatives, who promote laissez-faire government, lower taxes, and state rather than federal control of public affairs. These ideological differences are entwined throughout this decades-long political conflict. Cohn describes his own interviews with key players on both sides, including Obama, and provides intimate and behind-the-scenes details and interpretations of the motives of these players, and others who influenced the debate and its outcomes.

Cohn describes the political constraints within the inner working of the House and Senate, shedding light on the mechanisms

and dynamics of the political debates. He includes many previously unpublished, behind-the-scenes details of well-known and publicized policy decisions. He indicates where accounts of events differ, and emphasizes the nature and consequences of different players' perspectives.

Within the context of the broader political landscape, *The Ten Year War* informatively describes the particular background to the passage of the ACA, why it ended up looking the way it did, what worked and didn't work, why it generated such an intense debate for so long, and, importantly, what it tells us about our governing institutions.

The Ten Year War is divided into short chapters, each dealing with a specific era and specific issues. It facilitates understanding of the progress and evolution of public opinion and policies throughout the decades. The text flows seamlessly and reads almost like a detective story, shedding light on the motives of the main plot players. Almost 60 pages of notes and references at the end of the book are a testament to the meticulous work involved and facts confirmed, and provide an invaluable source for future researchers.

After reading *The Ten Year War*, I compared it to the description of the origins and travails of the ACA in Obama's recent book *The Promised Land*. While Obama describes the ACA from a bird's eye view, Cohn provides essential on-the-ground, nitty-gritty details, without which it is difficult, or impossible, to decipher the reasons for the various actions of the involved parties.

In addition to details of the evolution of

major decisions regarding health care policies, there are interesting anecdotes in the book. For example, John McCain's famous thumb-down gesture opposing the annulment of the ACA in the senate in 2018 was because he was unable to raise his arm to indicate "no," due to a shoulder injury he suffered from torture during his captivity in Vietnam. I also found it interesting that support of the ACA by Republican Alaska Senator Lisa Murkowski relates to the substantial number of her constituents who are indigenous Alaskans and lack employer-based health care. Cohn also provides testimonies to the severe individual human toll associated with the dysfunction of the American health care system.

A significant portion of the book describes the role of Massachusetts Governor Mitt Romney, a Republican, in achieving the traditionally liberal goal of universal basic coverage for his state. Romney, together with the Democratic state legislature and support from the conservative Heritage Foundation, passed legislation requiring everyone in the state to get some form of insurance. Massachusetts succeeded while President Clinton failed, just as Romney's approach was falling out of fashion in national Republican politics. The plan included an individual mandate to acquire health insurance, but the penalties for not having insurance would have big exemptions for financial hardships. Low-income people were fully subsidized through a version of Medicaid. There would be a new online marketplace exchange through which people could shop and buy coverage. The idea of the exchange came from the conservative Heritage Foundation, assuming it would bring more competition into health care. The success of the Romney plan was apparent when a study comparing its residents to those in neighboring similar states like Connecticut found that Massachusetts residents were healthier a few years after the reform.

Most of *The Ten Year War* describes debates on the Obama administration's ACA proposal, which was structured on the success of the Massachusetts program.

The book details opposition to the ACA, including the charge by the Health Care Freedom Coalition and Conservatives for Patient Rights that Democrats aimed to solidify their support from poor people by offering them benefits that made them dependent on the government. The book also dwells on strategic decisions to neutralize and win over opponents such as efforts by Pelosi to modify the bill to appease conservative Democrats by including a public option that would not take advantage of Medicare's low payment rates, and prohibiting Medicaid from financing abortion. These efforts resulted in the law falling short of its original, loftier promises.

Different visions within the Democratic Party are also detailed, including long-time efforts by Bernie Sanders for a reform based

on a robust public option, and Joe Lieberman's objections to the public option. As described in *The Ten Year War*, the negotiations within the House and Senate, and the final compromise bill approved by Congress, are complex, fascinating political drama.

Following the 2016 election, Obamacare repeal was first on Trump's agenda. The strategy, spearheaded by the Federalist Society, included lawsuits arguing that the individual mandate is unconstitutional: "if the government could make you buy insurance, there would be nothing to stop it making you buy broccoli." The decision to uphold the mandate as a tax, written by Chief Justice Roberts, was made after heated deliberations in the Supreme Court, also detailed in the book. However, Roberts' decision ruling that Medicaid expansion, demanded by the law, should not be enforced, had a significant future effect, giving conservative states the ability to reject it.

The delayed enactment of parts of the law, the claims of European-like socialism, claims the law enabled insurance company bailouts, and increased premiums for some patients eroded public support of the ACA. This erosion prompted Republican gains in the elections in 2012 and 2014. Legislation termed Empowering Patients First Act proposed by Republicans was based on reduced guarantees to people with pre-existing conditions and to others, offering "high risk pools" with minimal insurance as a stopgap.

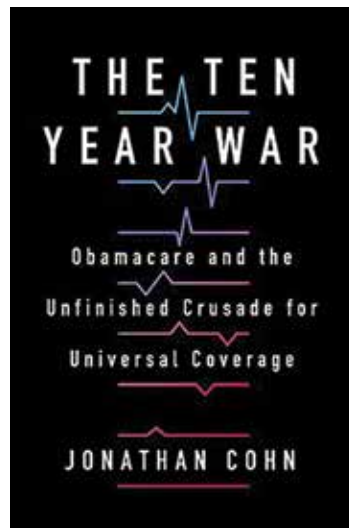
However, by 2017 the benefits of the ACA were clearer, as more of its items have been implemented, and its potential repeal became a powerful factor benefiting Democrats. The repeal bill failed in the Senate following the iconic thumbs-down by McCain. By the 2018 mid-term elections, this issue became a rallying cry for Democrats, who benefited.

The concluding chapter of *The Ten Year War* includes a recent interview the author had with President Obama, talking about his hopes, his mistakes, and what he should have done differently. It also details potential future directions in the evolution of health care policy in the U.S. These directions will depend on politics. A future Republican dominance will result in cuts or elimination of the ACA to achieve conservative goals. If Democrats prevail, we can expect to continue the crusade toward universal coverage.

The ACA is a case study in how dysfunctional policymaking works, and suggests future obstacles on the way to universal coverage. The benefits of the ACA have been a healthier population, availability of preventive care and treatment, and more freedom to change employment because insurance is less dependent on employer generosity. The current epidemic demonstrates that the need for universal coverage is larger than ever.

Personally, before ACA was enacted I observed patients in my practice at a tertiary hospital who came to the clinic with advanced cancer. They were aware of the advancing cancer for a long time, but did not seek medical care due to lack of health insurance. This experience was vastly different from my previous practice in Israel, where health care is universal.

This timely book demonstrates the past and suggests directions forward. ■



Simchas and Sorrows

Mazel Tov to:

Daniel Gankin – Bar Mitzvah 2/6/21

Condolences to:

The family of Melissa Safirstein, niece of Ruth Petit. Died Monday, February 1.

The family of Paul Russman, father of Steven Russman (Ruth Taubman), grandfather of Daniel and David. Died Thursday, February 4.

Eleanor Falit on the death of her brother, Michael Zeiler, February 11.

Brad Axelrod on the death of his father, Leslie Robert Axelrod, February 13.

Deborah Ball on the death of her close cousin, Andrew Dimond, February 19.

Donna Winkelman on the death of her mother, Annette Freedman, February 19.

Donna Winkelman on the death of her husband, Thomas Easthope, February 26.

Diane Blumson on the death of her brother-in-law, Daniel Ashley, February 28.

Barry Checkoway on the death of his brother, Allan Checkoway, February 28.

The family of Albert Hermalin, March 3.

Dan Peisach and Leora Druckman on the passing of Dan's father, Jack Peisach on March 6.

The family of Richard Petit father of Shayna and Aaron Petit, former husband of Ruth Petit, March 6.

Judy Musket on the death of her sister, Robin Musket, March 10.

The family of Marcille Pollack, March 10.

The family of Joel Weiner on the passing of his father, Jerry Weiner, who died surrounded by family on March 21.

Jewlia Eisenberg, musical intellectual and Jewish radical, dies at 50

Asaf Shalev, originally for the Jewish Telegraphic Agency

Jewlia Eisenberg, who became an unlikely musical star by creating lively tunes inspired in part by arcane poetic and intellectual traditions, has died after struggling with the effects of a rare autoimmune disease. She was 50.

The frontwoman for the band Charming Hostess, Eisenberg was a fixture of the avant-garde and experimental music scenes in the San Francisco Bay Area and New York since the 1990s. Her music often explored Jewish themes and aesthetics within a self-invented genre she dubbed nerdy-sexy-commie-girly music.

The music of Charming Hostess draws from influences including the blues, Balkan folk dances and Sephardic piyyut, a liturgical poem. An early album called "Trilectic" borrowed from the philosophy of Walter Benjamin. "Trilectic" was followed by "Sarajevo Blues," a recording built around texts by the Bosnian poet Semezdin Mehmedinovic.

According to a 2005 review of "Sarajevo



One friend remembered Jewlia Eisenberg as "a ferocious and warm presence all along, and an antifascist long before the word antifa was mentioned on TV."
Courtesy of Charming Hostess

Blues" in the Boston Phoenix, Eisenberg crystallized a major part of her identity following a trip to Bulgaria and Romania to document

local musical traditions.

"I realized I didn't want to be an ethnomusicologist; I wanted to be a rock star," she was quoted as saying.

Judging by the outpouring of grief upon news of her death, Eisenberg succeeded. To countless fans and friends, she came to represent the epitome of the human capacity for compassion and creativity. Virtually all the tributes recognized her as both an artist and a genuine political radical committed to pursuing tikkun olam through ritual and community building.

"She was a ferocious and warm presence all along, and an antifascist long before the

word antifa was mentioned on TV," said Blake Eskin, Eisenberg's friend since their childhood in New York.

Eisenberg, who died last week, grew up in the tight-knit community of Brooklyn's Starrett City. She had a secular upbringing in an environment that was Jewish only in so far as social justice values are Jewish. Later she attended the University of California, Berkeley, studying music and history, and it was in the Bay Area that she embraced a more explicitly Jewish identity, altering the spelling of her first name to signal that identity.

"She was not only a great musician, she wanted to teach you how to sing," Eskin said. "She loved including people in her music. She saw music as the key to community, whether in the union movement or Jewish gatherings."

She spent the last moments of her life surrounded by her spouse, AnMarie Rodgers; her mother, Anne; and close friends. ■

Annette Freedman, 99, of Middletown, Rhode Island and formerly from West Bloomfield, Michigan, died on February 17, 2021. Loving wife of the late Gerald Freedman;



mother to Donna Winkelman (Tom Easthope), Roy Freedman (Elizabeth), Laura Freedman (David Pedrick), the late William Freedman; grandmother to Larry Winkelman (Julie), Jeffrey Winkelman (Keren), Michael Winkelman, Rissa

Freedman, Ara Freedman, Benjamin Pedrick, Geoffrey Pedrick; great-grandmother to Alex, Max and Abby Winkelman, Zev and Janna Winkelman; grandmother to many step-grandchildren and step-great-grandchildren. Annette was very proud of her career as a school social worker in the Detroit and Birmingham school systems. To honor the memory of Annette Freedman, contributions may be directed to the Annette Sniderman Freedman Scholarship Fund at Wayne State University School of Social Work, Detroit, MI.

Robin Musket, 68, of Ann Arbor, Michigan, died after sunset on March 9, 2021. Cherished sister of Judy (Elliot Soloway) Musket.



Proudaunt of Daniel (Lana Zilberman-Soloway) Soloway of Mevasseret Zion, Israel and Emma Rose Soloway of Chicago. Adoring great-aunt of Talya, Shalev,

and Yahel Soloway. Devoted daughter of the late Dudley and the late Lillian Musket. To further honor the memory of Robin Musket, donations

may be directed to Arbor Hospice Foundation or a charity of one's choice.

Marcille Kaufman Pollack was born in New Orleans, LA on March 14, 1927 to Joseph Kaufman and Jenny Hirsch Kaufman, died in Ann Arbor on March 9, 2021. Marcille (nee Miriam Sylvia) was raised in Miami Beach, where she would eventually meet and marry Irwin Pollack. She graduated from Florida State University in 1948 with a BS in math education.



Following her marriage to Irwin Pollack in 1949, she taught briefly but then followed her husband's career from San Diego to Washington, D.C. where their three children were born.

The family spent an impactful 15 months in Holland and Cambridge University in the early 1960s. After the Pollacks moved to Ann Arbor in 1963, she earned an MA from University of Michigan in counseling in 1970. Their travels took them to Japan, New Zealand, China, San Diego, and Cambridge, Mass. Marcille volunteered for the University Hospital in Ann Arbor, the *Washtenaw Jewish News*, and Hadassah. Sadly, at the age of 70 she developed a relapsing neurological disorder making her wheelchair-bound for many years under the devoted care of her husband.

Marcille is survived by her three children Sharron (Joe Weixlmann), Phyllis, and Stanley. She was a wonderfully generous and active grandmother to her grandchildren Dave Metz (Juliette Wallack), Sarah Metz Krissoff (Austin), Seth Weixlmann, Adira Weixlmann (fiancé Tyler Browne), and Ben Weixlmann (Brittany) as well as great-grandson Paxton Metz. She was predeceased by her beloved husband of 71 years just six weeks prior. They were (life) members of Beth Israel Congregation since 1963. Marcille

leaves a wonderful legacy of kindness, caring, love, and devotion. Donations to further honor the memory of Marcille K. Pollack may be directed to The Siegel Rare Neuroimmune Association, Hadassah, or a charity of one's choice.

Thomas Easthope, 6/1/1933–2/26/2021 Our indomitable, irrepressible, irreverent husband, father, uncle, grandfather, friend, Tom Easthope died surrounded by his family and with the same spirit of adventure, sense of humor, and kindness he had always shown throughout his life.

The beloved youngest of six, he was born with infectious energy and a can-do attitude. His large extended family, and so many more that he adopted as family, were the center of his life. His six children and eight grandchildren from his first marriage to Mary Easthope, and the three additional children and five grandchil-



dren he embraced from his second marriage to Donna Winkelman, each felt like they were his favorite. He was devoted to his beloved wife of 31 years, Donna, and his whole universe of family, including nieces and nephews, friends and acquaintances all over the world.

A first generation American from immigrant parents and a father who fought in WWI and later for union rights, Tom continued the family tradition of fighting for justice, advocating for the marginalized, and serving his country as an Aviation Cadet during the Korean War.

Curious about the world, and interested in every experience he could have, Tom and Donna traveled to every continent, chartering sailboats to sail the seas, and in his sixties, served in the Peace Corps in Ukraine for two years. Later, Tom got his pilot's license in order to fly, and at 75 decided he wanted to skydive for the first

time.

His heart on his sleeve, Tom engaged everyone he met with love and generosity. It was not uncommon for him to make friends at the grocery store, or the boat repair shop, or wherever he might be. He continued many of these friendships, and was always adding more to his giant web of connections, celebrating and supporting so many during both joyful and difficult times.

His professional life was wide-ranging and included administration for Bendix Aerospace in Ann Arbor when they were designing equipment for the Apollo Program. He was an administrator in the Office of Student Services at the University of Michigan for nearly two decades. Later he was a managing partner of a venture capital firm that worked to spur entrepreneurial business development to revitalize the Michigan economy, and later still, he worked as a realtor, helping so many people get into homes.

Tom loved being engaged in the rough and tumble of civic life and was always a strong progressive, advocating for the marginalized and the different. He had strong views about the importance of justice in the world, which he was delighted to share and discuss. Throughout his life, Tom engaged in social justice activism including for civil rights, to end the Vietnam War, and in support of striking farm workers. He stayed engaged and supported political causes throughout his life.

Sports was his love, and he avidly followed the sports careers of his children and grandchildren. Some were better at sports than others but he was quick to support everyone's efforts, not just on the field. He wanted each to be confident and believed in them, often more than they believed in themselves.

Tom loved Michigan teams, and boating, sailing and fishing. He made stained glass windows. He could MacGyver almost anything, and tried his hand at whatever needed doing, or whatever looked fun. He was forever young in curiosity and love. He was kind until the end. He will be dearly missed.

It is suggested that those who wish to further honor the memory of Thomas Easthope may do so by making a contribution to The Capuchin Kitchen or a charity of your choice. ■

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Presented by Dr. Amy Simon
Chair of Holocaust Studies at Michigan State University

Thursday, April 8, 2021 | 6pm | via Zoom

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