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# JEWISH NEWS

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FREE

## Earth Seder action demands Chase Bank defund fossil fuels

By Rabbi Nate DeGroot

**O**n April 20 at 3 p.m., Jews, people of faith, and all people concerned with the health of the climate will be hosting a Passover Earth Seder in front of Chase Bank at 100 S Main St. in Ann Arbor, Michigan. Since JPMorgan Chase is the largest funder of fossil fuels in the world, the group will be demanding that this “Corporate Carbon Pharaoh” urgently divest from fossil fuels and fully invest in renewable energies, singing together: “Let all creation grow!”

Guided by Jewish tradition and ancient Passover ritual, and supported by multi-faith partners, this Earth Seder action is being organized by a broad coalition that includes Jewish Youth Climate Movement’s Ann Arbor K’vutzah (Chapter), Exodus Alliance, Dayenu, Michigan Interfaith Power & Light, and more.

As part of a national campaign organized by Jewish Youth Climate Movement



(JYCM), Dayenu, and Exodus Alliance, actions like this will be happening in cities and towns across the country throughout the month of April, with most happening during Passover itself. To see the full list of actions, visit [www.dayenu.org/map](http://www.dayenu.org/map). This Earth Seder is also part of the international Sacred Season for Climate Justice, organized by global multi-faith climate organization, Greenfaith. To learn more about this initiative, visit [www.greenfaith.org/sacred-season](http://www.greenfaith.org/sacred-season).

Every year, the top U.S. banks and money managers lend hundreds of billions of dollars to the fossil fuel industry to help finance projects like fracking, oil drilling, and pipeline laying. These endeavors are so costly that the fossil fuel companies could not continue with business as usual if the financial institutions that fund them withdrew their support.

The time to act is now. Not only is there a convergence of holy days on the Jewish, Christian, Muslim, Buddhist, Sikh, and

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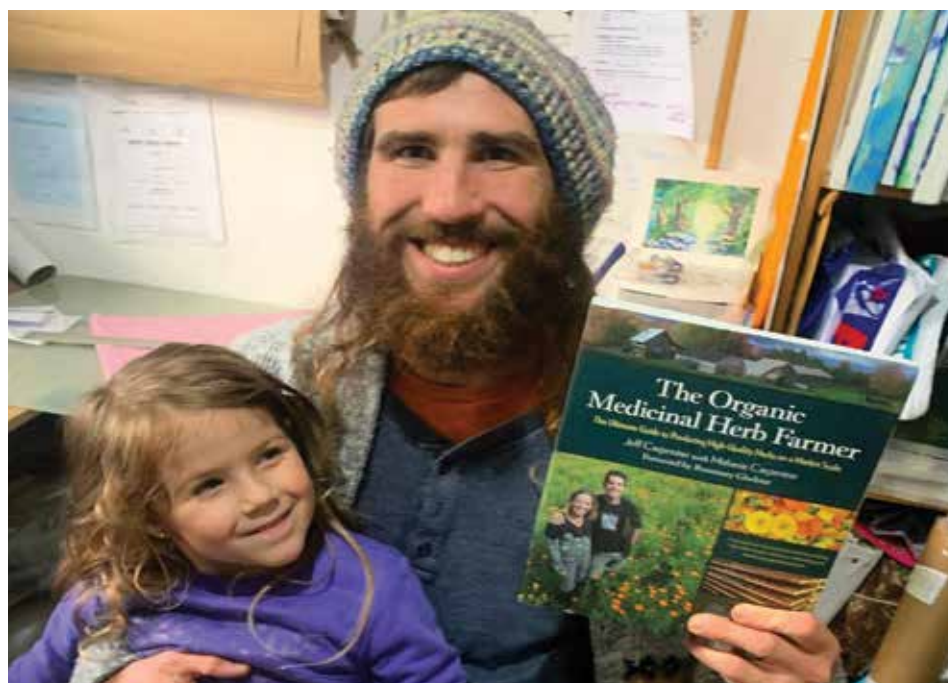
## Growing, healing in Israel

Beth Dwoskin talks to Eli and Abby Sapir

**O**n Moshav Bnei Re'em in central Israel, former Ann Arborite Eli Sapir and his wife Abby are cultivating a farm that they've named Havat Iyar. Hava, with the accent on the second syllable, means farm, and Iyar is the Hebrew month that corresponds roughly with April and May.

According to Eli: “Rabbi Nakhman of Bratslav believed that medicinal plants receive their greatest vitality in the month of Iyar. Nakhman thought people should emulate the earth’s humility in giving us resources without fighting back, and that we should be humble and peaceful like the earth. God’s blessing on the plants brings healing rains which raise the medicinal plants to their peak of potency in Iyar. Some see the name Iyar as an acronym: Aleph, Double Yud, Resh: Ani Hashem Rofekha, I Am God, Your Healer.”

The mission of Havat Iyar is to provide people with what they need to enrich their connection to the earth, their physical health, and their spiritual growth. By fulfilling this



mission, Eli and Abby feel that they’re helping to bring moshiach. Nakhman’s teaching is the philosophy behind Havat Iyar.

Eli farms according to the principles of permaculture, which he describes as being a step up from organic farming. Permaculture focuses on creating a system that functions sustainably, like nature, with no outside agricultural interventions. Eli makes compost from the farm’s own waste and uses no pesticides. After harvesting, he lets his plants go to seed rather than cutting them back or uprooting them. The leftover plants attract insects that prey on agricultural pests and enrich the soil.

Eli and Abby plant leafy greens, which they call super greens, along with cooking herbs and spices such as cilantro, parsley, and thyme, and they want to continue selling these crops locally. But they are focused on growing medicinal plants as a way to make the farm a healing center, where

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## From the Editor

### Season of our liberation

I'm feeling buffeted by global news, in ways hard to capture in a monthly newspaper. Nonetheless, there are three articles about Ukraine in this issue, four if you count Lonnie Sussman's return to Yiddish Land in Kosher Cuisine. I'm so grateful to Idelle Hammond-Sass for pointing me to the "A Fence around the Torah" art exhibit (page 16), to Polly Rosenwaike for her brilliant interview with Avi Steinberg on his Grace Paley project (page 5), to Kevin Lieberman for interviewing the Jewish Michigan gymnasts on their way to the Maccabiah Games (page 4), to Daryl Hafter for thinking to submit poetry (page 4), and to Rabbi Nate DeGroot

for hustling to get the details of the April 20 Earth Seder (page 1) to me in time for publication. All this community news and culture that can only be printed if you out there in the community send items into the paper.

As you do your spring cleaning in preparation for Passover, hope you will think of our newest advertiser, Schlepper's Haul-a-Way, to deal with the junk you need to get rid of. And please remember to let all our advertisers know you saw their ad in the WJN. My best wishes to you and yours for a fulfilling Passover seder as we mark the season of our liberation. ■

### Letter to the editor

#### No Defense for the Indefensible

Clare,

I regret to have to say that you fell into the trap set by Moshe Tzalel ("An exchange of letters prompted by the Ann Arbor City Council resolution on antisemitism: Who is an antisemite?" March 2022, p.2) wherein he claims to be oblivious to the palpable hatred for Jews manifested by the weekly picketers who have besieged Beth Israel Congregation for over 18 years and counting. Tzalel's defense of these Brownshirt wannabes and his criticism of the Ann Arbor City Council for their January 18th unanimous Resolution Condemning Antisemitism is appalling. The Council was absolutely right and long overdue in its condemnation of antisemitism and was justified to flag the picketers at BIC as antisemites. The demonstrators were also accurately branded by the Southern Poverty Law Center as a hate group.

Tzalel, like the picketers, would like to turn the argument to Israel and away from the demonstrators' despicable harassment of the synagogue. The issue here is *not* Israel; it may be the stated focus of the abovementioned letter writer and the crew of *shul* harassers. What's at stake here, however, is the First Amendment rights of religious freedom of the congregants to worship in peace, free from bullying and intimidation from outside forces; these rights have been trampled by the cynical picketers shouting about *their* free speech rights, which they can exercise and have acted out in other venues.

The leader of the group that continues to lay siege to BIC has loudly proclaimed that the Jews deserved the brutal dehumanization and genocide inflicted upon them by the Nazis in the 1930s and 1940s. This same excuse for a human being is friends with, and an admirer of, Holocaust deniers and those who revere Adolf Hitler, such as Ernst Zundel. The synagogue harassers have richly earned the universal derision and rebuke they have brought on themselves. And anyone who of-

fers praise for them, like Moshe Tzalel, should not be taken seriously, nor be allowed to control the discussion on his terms that have nothing whatever to do with the core of this matter. He cannot be seen as a legitimate interlocutor in discussions relating to the ugly expression of hate on display every Saturday in front of Beth Israel since he appears to be aligned with the toxic propagators of that venom.

While you were right to call them out for their antisemitism, Clare, you seriously erred when you took the bait from Tzalel by arguing the situation in Israel and even agreeing with some of the letter writer's talking points. Of course, you're entitled to your opinion, but you helped strengthen Tzalel's polemics by giving any of them air play in this setting. What is abundantly clear is that by their very targeting of a Jewish house of worship on the holiest day of the week for Jews and interfering with their right to worship freely, while holding aloft huge signs with hateful Judeophobic slogans, the picketers are nothing but virulent antisemites. There is really nothing else to discuss in this context. There are plenty of other forums for arguing about Israel; outside a synagogue on Shabbat is not one of them, especially when those doing the preaching are uninvited, external intruders. And to discuss the dubious merits of their claims gives these hate-driven fanatics the very platform they seek by arguing on their terms. Continued condemnation and ostracization as the pariahs they are is all they deserve.

And how arrogant for Tzalel to lecture a whole congregation on how they should have their "deeply held convictions challenged on occasion." Where does he or anyone else get off presuming to know what beliefs, profound or otherwise, are held by a whole group of diverse people whom we may assume he doesn't know? How contemptuous of the picketers

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and their advocates to justify their gauntlet of hate by dictating that those inside the shul need a "lesson" in how they ought to think. What makes Tzalel the arbiter of what their convictions are and which ones are "deeply held"? When he says something like that, his hubris is on par with that of the synagogue harassers. This monolithic labeling of a congregation because they are Jewish is precisely chief among the antisemitic tropes peddled by the picketers with whom Tzalel so eagerly commiserates. Only an antisemite would claim that the Jews in Beth Israel or anyone outside the government of Israel set the policies of the State of Israel and should be held accountable for that government's programs and their implementation.

In fact, maybe it is *Tzalel* who ought to challenge his own "deeply held convictions," which he has obviously laid bare in his letter. Now maybe *that* wouldn't be such a bad thing. ■

Elliot H. Gertel



GABRIEL SANDLER, EA

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## Ann Arbor Federation joins \$20 million emergency campaign to provide vital support to Ukrainian Jews

By Rachel Wall

In response to the Russian invasion of Ukraine, the Jewish Federation of Greater Ann Arbor has joined the Jewish Federations of North America's (JFNA) \$20 million emergency campaign to provide humanitarian assistance to vulnerable Jewish populations living in Ukraine. Funds will be allocated through Jewish Federations' core partners — The Jewish Agency for Israel, The Joint Distribution Committee (JDC) and World ORT — who are on the ground in Ukraine and will provide critical welfare where it is needed most and support to protect and safeguard Ukraine's Jewish community.

Funds will support urgent necessities of vulnerable Jewish populations, community security, temporary housing for displaced persons, emergency needs in Jewish schools, and aliyah-related assistance.

Contributions from the Ann Arbor area Jewish community have come swiftly and in large number. The Board of the Jewish Federation of Greater Ann Arbor took decisive action within days of the invasion and unanimously voted to authorize \$10,000 from the Community Emergency Fund to support the Jews of Ukraine. In addition, individuals from the Ann Arbor area have contributed more than \$36,000 out of their own pockets to support this national effort.

"Supporting our Jewish community in crisis, whether at home or across the globe, is an essential part of our mission and a core value — Kol Yisrael arevim zeh l'zeh — the Jewish people are responsible for one another," said Eileen Freed, Executive Director of the Jewish Federation of Greater Ann Arbor. "We know that many in our community have close ties to Ukraine. We proudly support our overseas and local partners, like Jewish Family Services, who are doing the important work to care for, rescue, and resettle those impacted by this outrageous disaster."

There are approximately two hundred thousand members of Ukraine's Jewish community, which boasts close to three hundred Jewish organizations dispersed over some one hundred towns and cities. Since the Russian invasion of

Crimea in 2014, they have been profoundly affected by political and economic instability, and Jewish Federations, together with their partner agencies, have provided ongoing support to this vulnerable population for communal needs, programming, and humanitarian aid.

The impact of the Jewish Agency, JDC, and World ORT has been felt in Ukraine for decades preceding the current crisis. Through the Jewish Agency for Israel, Jewish Federations have brought shlichim to Ukraine, enabled Ukrainian youth to participate in immersive Israel experiences, and supported aliyah.

Through the JDC, Jewish Federations have supported Hesed centers across one thousand locations, supporting the most vulnerable people of Ukraine. The Jewish Federation of Greater Ann Arbor in particular has consistently raised funds for JDC that go to provide much-needed home visits, food, and medications to the elderly, many of whom live in extreme poverty in Ukraine and throughout the Former Soviet Union.

JCC and Jewish youth programs funded by Federations have helped younger generations reimagine Jewish life where it once was all but decimated. Through World ORT, Jewish Federations have played an important role in the renewal of Jewish life through Jewish day schools, vocational training, and more.

"Jewish Federations are hard at work, day after day, year after year, in times of crisis and calm, to build flourishing Jewish communities," said Mark Wilf, Chair of the Board of Trustees of Jewish Federations of North America. "And when an emergency erupts, we are positioned to meet the challenges of Jewish people and communities around the world."

Plans for the current crisis rely on the strong presence built up through years of Jewish Federation support that is today serving as a critical lifeline to help protect and safeguard Ukraine's Jewish community. We pray for safety for all, and for a speedy end to the hostilities.

To learn more about the ways to support Jewish life locally and around the world, visit [JewishAnnArbor.org](http://JewishAnnArbor.org). ■

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## Michigan gymnasts to represent USA at the 21st Maccabiah Games in Israel

Kevin Lieberman interviews Alan Gerdov and Adam Wooten

University of Michigan gymnasts Alan Gerdov and Adam Wooten were selected to represent Team USA at this July's Maccabiah Games in Israel, scheduled for July 12 to 26. Held every four years, the Maccabiah is an international sporting competition that brings together

the Maccabiah Games, and I'm really excited to compete on the world stage. I'm from Nashville, Tennessee. I grew up in a mixed household. My dad is Black, and my mom is white and Jewish. I'm grateful to have learned from their different perspectives, and I've gained so much from both of

my parents. I really admire their ability to combine their unique backgrounds into strengths for themselves, my siblings, and me.

**KL:** How'd you get into gymnastics?

**AG:** I always love telling this story. When I was around 6 years old, I would watch my older brother put a bunch of backflips to his knees outside in our backyard. Every little kid wants to be like his big brother, and I was inspired, like I am now, by his undying persistence. He was driven to learn this skill simply because he wanted to and because he respected the sport so much. This served to be a very obvious example of hard work paying off. He

joined the high school gymnastics team that year, and they would sometimes practice at a local club gym called Buffalo Grove Gymnastics Center. My parents didn't want me throwing backflips in the grass, so the rest is history.

**AW:** My older sister did gymnastics, so my other siblings and I followed suit. After a little bit, I stopped and explored a bunch of other sports. My soccer team was really bad, but when we finally won a game, one of my teammates did a celebratory roundoff back handspring. I was still flipping around a little bit since then because my dad would teach us, so I did a celebratory roundoff back handspring too. My soccer teammate told me to join him at his gymnastics gym, and even though I started a little late at 10 years old, I fell in love with it, and I was teammates with that kid until I graduated high school.

**KL:** What are you most excited for the Maccabiah Games in Israel?

**AG:** I have never been to Israel, but I've heard a lot of amazing things from friends and relatives who have either visited or currently live there. I expect it to be an empowering experience to see the strength and history of people who have historically suffered so much yet continue to rise despite it all. Personally, I could not imagine a better exclamation point to end my gymnastics career. Being surrounded by some of the strongest and proudest individuals: culturally as we learn about the history of Israel and the Jewish people, and athletically as we compete with some of the best athletes from across the globe,

will certainly be an experience of a lifetime.

**AW:** I am most excited for soaking in all of the culture and learning about the people, places, history, and my lineage. I'm also really excited to be engrossed in that community of Jewish athletes. I think it's truly a golden opportunity to meet those people, form a community, and create long-lasting relationships.

**KL:** What does this opportunity mean to you?

**AG:** It's rare to have the opportunity to represent something larger than yourself. Being collegiate athletes has been one of the best experiences of our lives. Not just from trying to make ourselves the best gymnasts and people we can be, but also from representing our team and our university. This opportunity allows us to represent Team USA at this international event while also representing our own personal, collegiate, and Jewish communities on the world stage.

**AW:** This opportunity serves as an educational one as I plan to learn more about the Jewish religion and culture while navigating

how those things interact with who I am as a person. It really serves as a learning opportunity intrinsically and extrinsically, and I'm really excited.

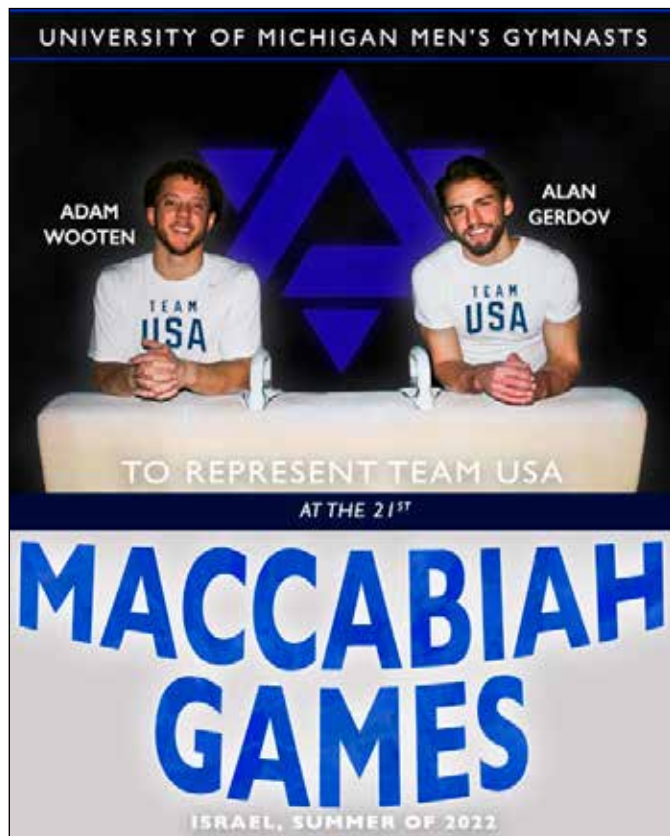
**KL:** The Maccabiah sounds like a great opportunity! How can we follow and support you all at the games?

**AG:** We really appreciate the encouragement and support! The delegation expects athletes to make a significant financial contribution and fundraise to participate in the games; members of the community can reach out to either Adam or me (see contact information below) to help us get to Israel. Results from the Maccabiah Games will be posted online, and I would love to share how you could tune in live as that information is provided to me.

Contact Information:

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top Jewish athletes from around the world to compete and connect to a global Jewish community. Alan and Adam will be two of the five delegates on the American men's gymnastics team, and they recently joined me for an interview to share how they became gymnasts and why they're looking forward to competing at the Maccabiah.

**Kevin Lieberman:** Tell us a little bit about yourselves.

**Alan Gerdov:** I am an electrical engineering graduate student at the University of Michigan. Last year, I graduated with a Bachelor of Science in Electrical Engineering and a minor in business. I am one of the captains of the men's gymnastics team here, and I'm very excited for another opportunity to be a member of an awesome team fighting for gold. I'm from the north suburbs of Chicago. Both of my parents are religious refugees from Ukraine (then the Soviet Union). They and my grandmother, a Holocaust survivor, have been my role models for my entire life. A lot of their challenges came from their being Jewish, and I find myself lucky to have been molded by individuals like them. I can attribute my positive attitude and perseverance to their guidance, lessons, and stories.

**Adam Wooten:** I am a junior at the University of Michigan studying business with a minor in music. I'm on the varsity men's gymnastics team here, and I am an "All-Arounder," which means I train the Floor Exercise, Pommel Horse, Still Rings, Vault, Parallel Bars, and High Bar. I hope to compete all of those at

## Spring in Michigan

Don't put away your winter coat.

It's Spring in Michigan.

Amid the rain and fog  
a late frost comes as winter's fingers  
lay a white reminder  
of the cold.

Then, just to tease, it's 70 degrees,

Ah---Spring is here!

But no, that hovering frost  
has crept back in the night.

"I hope the cherry blossoms didn't freeze."

As on the ground the iris, crocus, and the daffodils  
and tulips

must compete.

"Push over, you, it's my turn for the sun"

Never mind the catalogues' promise of a stately time-line  
for the seasonal parade.

And now the trees,

bare-armed,

are jealous of the ground.

And overnight a chartreuse canopy appears.

"Hey, slow down! I waited months for this display,

and now I want to see each leaf come slowly into view.

Before the summer boils down this delicate array  
next week

or the week after."

**Daryl Hafter**

## Grace Paley works in progress

Polly Rosenwaike interviews Avi Steinberg

In his introduction to *A Grace Paley Reader*, published in 2017, George Saunders says, “What does a writer leave behind? Scale models of a way of seeing and thinking. Those of us still down here are always in need of these models, especially in times of



Avi Steinberg

trouble. (And all times are times of trouble.)” The writer Avi Steinberg, currently at work on a biography of Grace Paley, aims to illuminate how the Jewish-American writer and political activist saw and thought, and how she engaged with the troubles of her times. Slated to be published by Farrar, Straus and Giroux, this will be the first biography of Paley able to take advantage of extensive access to her personal archives.

Hailing from a Modern Orthodox family with ties to Jerusalem, Cleveland, and Boston, Steinberg has been living in Ann Arbor for four years, teaching creative nonfiction at the University of Michigan’s Residential College. In a phone conversation, we talked about how his fellowship at the New York Public Library’s Cullman Center this past year has led him to new discoveries about Paley’s publishing history. Steinberg himself has published pieces for the *New Yorker’s* Culture Desk, the *New York Times Magazine*, and the *Guardian*, as well as three books of narrative nonfiction. His writing, like Paley’s, exudes sly charm and keen intelligence. We conducted this interview via email.

**Polly Rosenwaike:** Thus far you’ve published three books — about working as a prison librarian, investigating *The Book of Mormon* as literature, and exploring the romance novel genre — as well as newspaper and magazine pieces that range from examining NASA’s documentation of climate change, to the rebuilding of Sandy Hook Elementary School, to Robert Alter’s translation of the Hebrew Bible. What challenges and pleasures are you finding now in the genre of literary biography?

**Avi Steinberg:** Biography, in my experience of it, demands a truly obsessive kind of focus — my target is always very clear: the life of Grace Paley. At the same time, this life, like any, floats out toward a distant horizon on a sea of context, social and personal, and on waves and crosscurrents of literary and political history. Consider her given name: Grace Goodside. To explain why a child born in a Jewish, Russian-speaking home would have

a name like that you need to paint a picture of America in the 1920s. To understand her later experiments in fiction, you need to describe American literature and art in the ’50s. A life is actually dozens of revolving lives, and they overlap and inevitably get tangled. Sorting out that tangle is both the challenge and the pleasure of writing biography.

**PR:** When I studied for an MFA in Creative Writing at The New School in New York City, I took classes across the street from the Greenwich Village apartment building where Paley lived for years. Which places in New York and beyond do you associate with her? Have you had a chance to visit them?

**AS:** The Village, as you said, is the spot. For me, as a writer, that’s a lucky break because the Village, in those years, was one of the greatest art neighborhoods anywhere on earth. The Bronx, where Paley grew up in the ’30s, is also a crucial area to explore. Another place: Vermont. She spent much of her later life there and it opened up new sides of her — for instance, her interest in nature, which became an integral part of her poetry. I’ve visited these places but I still have far more exploring to do.

**PR:** In a 2013 piece for the *New Yorker* called “Is Writing Torture?” you said, “We write because we are constantly discontented with almost everything, and need to use words to rearrange it, all of it, and set the record straight.” What particular discontents would you identify in Paley’s work, and how do you see her setting the record straight?

**AS:** A hint of discontent can be detected right there in the title of her first collection, *The Little Disturbances of Man* (1959), subtitled, “Stories of Women and Men at Love” (a phrasing that has tripped many up over the years, which was her intention). The “at love” can be read as a play on the common phrase “at war,” and it slyly insists on the high ethical stakes of the domestic sphere. I would say that her discontents were those common to a generation of people, especially women, who witnessed some of the radical hopes of the New Deal 1930s brutally snatched away by the hyper-militarist, McCarthyite 1950s.

**PR:** I love your comic disquisitions on such subjects as squirrels, fake flowers, and airplane safety cards. Paley’s stories are full of droll observations about everyday life. Do you feel a kinship with her sense of humor?

**AS:** Paley was a comic genius, both on the page and in person. I certainly do feel a kinship to her sensibility because we share a culture and language, even if we are of very different generations. I grew up among people of her generation and the sources of their humor are familiar to me. But humor isn’t just a sensibility, it’s also a skill. I can only aspire to her technical mastery, the way her humor loses none of its sharpness of insight for also being so warm and loving. It is critical to the story: it opens up her characters in a new light, dramatizes scenes at interesting angles, gives the entire narration a dynamic timing that generates its own meanings.

**PR:** In a 1992 interview for the *Paris Review*, Paley said, “I’m not the kind of a writer who

gets into literary fights. I prefer political ones.” What political fights did she take part in throughout her life?

**AS:** The more I research, the more of her political fights I discover. Her best-known battles centered on anti-militarism. She was an early activist against America’s war in Vietnam and against the buildup of nuclear arms. She was arrested on more than one occasion, including inside the grounds of the White House, and served a prison sentence once, in New York City, after she blocked a military parade. She was very active in the women’s movement of the ’60s and ’70s and, to her, radical feminism and anti-war activism were part of one integrated politics. In the ’80s and ’90s she got involved in alliances with women abroad, in Latin America and the Middle East. Lesser known, though important, was her neighborhood organizing, around schools and tenant issues. I would also push a bit against her distinction between “literary” and “political” fights. In the ’80s, as she got more personally involved in institutions of the literary world, she became a troublemaker in those settings as well.

**PR:** How would you describe the influence of Paley’s Jewishness, and her Russian Jewish heritage, on her writing and political work?

**AS:** The influence on her writing is immediate: it’s in the settings, the Jewish neighborhoods of New York City, the characters who populated these neighborhoods — elders from the Russian empire, youths born in America — and primarily in the language: New Yorkish spoken with a Yiddish and Russian undercurrent. The influence of Jewishness on her political activism is perhaps less immediate, but no less concrete. Throughout her activist life she was always aware of her lineage. Her parents, both socialist revolutionaries, were involved in the failed Russian Revolution of 1905. Many of her uncles and aunts had fought and even died in those socialist street battles. Her father was jailed for his role. Many Eastern European Jews in that period became leftist radicals because they had experienced violent suppression under the czars. As immigrants, many hid or even shed these affiliations in a reactionary 1920s America. But Paley actively sought ways to replant that radical seed in American soil.

**PR:** Are there misperceptions about Paley that you want to correct in the biography? How do you view her work and reputation in relation to other well-known American Jewish fiction writers of her generation, such as Bernard Malamud, Saul Bellow, and Philip Roth?

**AS:** I wouldn’t say this is a misperception about Paley specifically as much as about leftists like Paley generally: she wasn’t a liberal. She was a radical. If elected officials supported the military machine, and they all do, Paley opposed them. And opposing them didn’t mean working within the electoral system, it meant mobilizing to take direct action, organizing with people to disrupt the order, to reshape it. She identified as an anarchist, and she was serious about that. A lot of Americans still don’t know what that means, especially after a century of sustained anti-socialist panic. Similarly, I want to push against this idea that her activism and her literary activities were in competition with each other. There’s a

common notion — usually expressed in the form of a lament — that had Paley just been less busy handing out leaflets, she might have written more stories. But I think this misses how critical her activist self was in the creation of those stories to begin with.

How she relates to the canonical mid-century writers you listed is far too good a question for me to answer adequately here. So I will offer this blanket statement: those other writers — especially Bellow and Roth — were of their moment in the sense that they were in the thick of the culture. Paley was of her moment because she was on the edge of the culture. So, in the end, this means that other writers’ work became dated when their culture passed, while Paley’s work is still in progress, still becoming, still finding its moment.

**PR:** Which contemporary writers do you view as Paley’s literary heirs?

**AS:** A few, like Joan Silber and Allan Gurganus, were her students. Amy Hempel’s work has been identified as Paley-like. For Hempel, the influence is not only literary but professional. She credits Paley with making it acceptable, in publishing circles, to commit to the short story form and to not capitulate to market forces that pressure one to write novels (George Saunders has credited Paley with that, as well). In some ways, though, I think her truest heirs are those who push against writing in “Standard English,” people writing in the voices and vernacular of their community, and/or those for whom English is a second language. There was a time when more Jewish-American writers were doing this — but today that project has largely faded or, worse, feels like an affectation. Paley’s kindred spirits are those, for instance, who are writing in Spanish-influenced English, who are revisiting and revising the terms of literary English. I’ve thought about Paley when reading Myriam Gurba. There’s something in the affect, in the prickly delight she takes in letting the people in her stories speak as they actually speak, in a hybrid English that makes the language feel alive with the range of sound and motion. This can seem experimental. But it’s also a 3D realism, a full commitment to the language of the people in the stories. ■



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## Women supporting women

By Marci Sukenic

**W**omen can be powerful allies, champions, friends, supporters, and mentors to one another. And this is exactly what participants experienced on March 10 as the Jewish Federation of Greater Ann Arbor's Women's Philanthropy Division joined together on Zoom for a Women's Entrepreneurs event. A panel



**Roberta Tankanow**

of four successful women business owners in the Ann Arbor area had a chance to share their experiences with an engaged and lively audience. After sharing some background on their varied work, each panelist had the opportunity to convey some highlights of their

founder and CEO of Axelrod Coaching and Consulting and cofounder and chief clinical officer of Boon Health; Marla Linderman Richelew, founder of Linderman Law, PLLC; Andrea Rich, executive director and speech pathologist at A2 Therapy Works; and Roberta Tankanow, founder and former owner of Moonwinks Café.



**Maria Linderman Richelew**  
cal officer of Boon Health; Marla Linderman Richelew, founder of Linderman Law, PLLC; Andrea Rich, executive director and speech pathologist at A2 Therapy Works; and Roberta Tankanow, founder and former owner of Moonwinks Café.

The energy continued as all participants had an opportunity to network, learn from each other, and even promote their own woman-run businesses. The power of community and female empowerment was felt by all. The businesses shared by participants were widely diverse in industry, size, and history. The common bond, however, was strength and success through networks.

The Women's Philanthropy Division at



**Andi Rich**

careers including their biggest challenges, their greatest satisfactions, and advice to other women who may be considering their own businesses.

The panelists included: Robin Axelrod,



**Robin Axelrod**

the Federation was proud to bring together such a successful and inspiring group. Check out [JewishAnnArbor.org](http://JewishAnnArbor.org) for more opportunities for women to champion women or contact Women's Philanthropy Manager Marci Sukenic at [marci@jewishannarbor.org](mailto:marci@jewishannarbor.org) for more ways to get involved. ■

## Federation welcomes new staff

By Rachel Wall

**T**he Jewish Federation of Greater Ann Arbor is thrilled to welcome two new members to its professional team since the start of 2022. In January, Osnat Gafni-Pappas took on the role of Greater Ann Arbor LIFE & LEGACY® Manager, and in February the team was joined by McKenzie Katz as Administrative Manager.

As LIFE & LEGACY Manager, Osnat has been supporting the 11 Jewish organizations in Washtenaw County who are building a financially sustainable future through the LIFE &

spent much of her time volunteering for various local Jewish organizations, including serving on the board of Beth Israel Congregation, and trying to keep up with her three active kids. In her free time, Osnat enjoys traveling, reading, and spending time with her family and friends.

Just over a month after Osnat began her new role at Federation, McKenzie Katz joined the team as Administrative Manager. McKenzie is originally from Simsbury, Connecticut, and attended Southern Connecticut State University, where she received a Bachelor's in Sociology and



**Osnat Gafni-Pappas**

LEGACY program. Osnat works in conjunction with the national Harold Grinspoon Foundation to implement LIFE & LEGACY in the Ann Arbor area community.

"I believe that the LIFE & LEGACY program is an amazing opportunity for our community," Osnat says. "I'm excited to work with the local Jewish organizations who will benefit from LIFE & LEGACY and to contribute to the success of this program."

Osnat is a native of Ann Arbor, having grown up here since she was three. She received her Bachelor of Science in Architecture and Master of Architecture from the University of Michigan. In 2011, Osnat and her husband returned to Ann Arbor to raise their family after spending several years away.

Osnat's previous professional experience was in architecture, both as a designer and as a project manager. Since moving back to Michigan, she has



**McKenzie Katz**

a Master's in Women's and Gender Studies. She moved to Detroit this past June where she lives with her partner Genevieve.

"Everyone at Federation has been so warm and welcoming!" McKenzie said a few weeks into the job. "I am looking forward to being part of such an active and involved community."

McKenzie's previous professional experience includes administrative work as well as hands-on community involvement. During her college career and continued volunteer work she has been devoted to supporting women and the LG-BTQ+ community. In her free time, McKenzie can be found cooking, playing rugby, adventuring in nature with her dog, and spending time with friends and family.

To learn more about the Federation's professional team or ways to get involved, visit [JewishAnnArbor.org](http://JewishAnnArbor.org). ■

## Jewish Young Professionals return to in-person events

By Hilary Greenberg

**J**ewish Young Professionals (JYP) of the Jewish Federation of Greater Ann Arbor enjoyed a return to in-person gatherings with two fun-filled events earlier this year. On February 16, novice and advanced ice skaters alike enjoyed laps around Buhr Ice Arena, which is open to the public on Wednesday evenings throughout the winter. This was the first in-person event for JYP in several weeks since the Omicron variant had hit. It was refreshing to join together in a safe way for an evening of outdoor fun. And luckily, the rink is covered by a roof, as it was a rainy February evening.

Following the successful ice skating outing, President Sheira Cohen hosted a Professional Variety Show on February 27. Complete with mimosas and yummy snacks, each participant shared a brief presentation on something important to them, from their work lives to new hobbies. Attendees learned about a wide variety

of topics, including how to do your own genealogy, how to make beautiful presentations in the online design tool Canva, and even how to make a salad dressing. Several individuals shared fascinating things about their jobs, such as how radar technology lets us see through solid objects, how important the tiny words on websites and apps are, about the wonderful world of colorful microbes, and the making of classical statues. We even had a ukulele sing-along. Who knew JYPers had such diverse interests and professions! Thank you to JYP Board Member Evan Frenklak for dreaming up a such a compelling program idea and bringing it to fruition.

To learn more about how to get involved with JYP and for upcoming events, find JYP on social media @jypa2, visit [JewishAnnArbor.org](http://JewishAnnArbor.org) or contact Hilary Greenberg at [hilary@jewishannarbor.org](mailto:hilary@jewishannarbor.org). ■

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## Jewish Federation addresses antisemitism and community security

By Eileen Freed

Seattle, Kansas City, Pittsburgh, Po-  
way, Monsey, Jersey City. These are  
just some of the cities in which Jewish  
institutions have been targeted and people  
killed in acts of violence since 2006. And just  
two months ago in Colleyville, Texas, hos-  
tages escaped their captor, avoiding physical  
harm after more than 10 hours fearing for  
their lives. The trauma of that experience is  
sure to have a lasting impact on those taken  
hostage, and on their community, well into the future.

Acts of violence do not exist in a vacu-  
um. They swim in a milieu of hate, and hate  
against many marginalized communities has  
been on the rise in recent years. According  
to FBI Hate Crimes Statistics, violent hate  
crimes are increasing right along with it.

While the Jewish community is not alone

proportion to the size of the Jewish commu-  
nity. FBI hate crime data indicate that 58%  
of religiously-motivated hate crimes target  
the Jewish community — a community that  
makes up just 2% of the population of the  
United States!

The Anti-Defamation League (ADL)'s  
most recent *Audit of Antisemitic Incidents*  
in the United States recorded more than  
2,100 acts of assault, vandalism, and harass-  
ment against Jewish people and institutions  
in 2020, an increase of 12 percent over the  
previous year. In Michigan in particular, the  
number of incidents increased by 21 percent.  
This is the highest level of antisemitic inci-  
dents since ADL's tracking began in 1979.  
Nationally, the year included five fatalities  
directly linked to antisemitic violence and  
another 91 individuals targeted in physical

act of violence due to hatred does not occur  
randomly. Rather, it is the result of social-  
ization to hate others, as well as an intensi-  
fication of speech and actions that becomes  
increasingly extreme and violent in nature.

This is why the recent resolution by the  
Ann Arbor City Council condemning the  
antisemitic harassment of Beth Israel Con-  
gregation is so important. The Council's  
public castigation of the weekly display of  
antisemitic tropes and the atmosphere of  
hate on Washtenaw Avenue, one of Ann  
Arbor's busiest thoroughfares, disrupts the  
normalization of this offensive activity. The  
Council's call for the protest group to "re-  
nounce extremism, disband, and cease their  
weekly show of aggressive bigotry" matters,  
even if the hate speech is protected legally.

The ADL has developed a useful tool to  
illustrate how biased attitudes can grow  
more complex and contribute to hate-  
motivated violence. The "Pyramid of  
Hate" shows how bias at each level  
reflects a system of oppression that  
negatively impacts individuals, insti-  
tutions, and society. Unchecked bias  
may become "normalized" and con-  
tribute to a pattern of accepting dis-  
crimination, violence, and injustice in  
society. Clearly, not every biased atti-  
tude or act leads to violence. However,  
violence and genocide can only take  
place when the attitudes and actions  
described at lower levels of the pyra-  
mid are acceptable in society. Chal-  
lenging biased attitudes and behaviors  
can interrupt the escalation of bias and  
make it more difficult for discrimina-  
tion and hate to flourish.

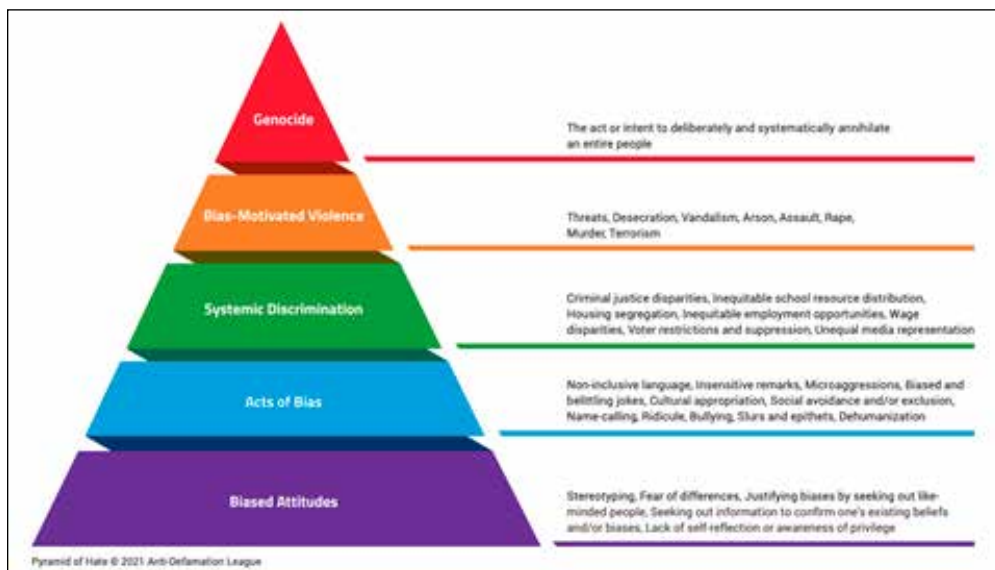
There is more that must be done to  
tackle the issue of increased antisemi-  
tism in our community. To start, the Jewish  
Federation of Greater Ann Arbor is planning  
a series of Jewish community conversations  
to better understand what individuals here

in Washtenaw County face in their work-  
places, schools, and beyond. The aim of the  
series is to identify concrete and construc-  
tive actions to educate and connect with  
the broader community around hate and  
antisemitism. More information about this  
series will be available in the coming weeks.

Even as the community gathers to fight  
hate and antisemitism, the threat to commu-  
nal safety must continue to be top of mind.  
As people move back to in-person gather-  
ing, local Jewish community organizations  
have renewed their efforts to secure facilities,  
train staff and volunteers, and update secu-  
rity protocols. To support them, the Federa-  
tion has established a Community Security  
Executive Committee. This committee works  
to connect individual agencies with one an-  
other to share best practices and to provide  
resources related to facility updates, training,  
communications, and relationships with lo-  
cal law enforcement. The committee seeks  
volunteers with experience and interest in  
these areas to participate in these efforts.

To further security efforts even more,  
Jewish Federations of North America, our  
local Federation's parent organization, has  
launched LiveSecure, an unprecedented \$54  
million security campaign and initiative to  
ensure the security and resiliency of Jewish  
communities throughout North America.  
With matching grant funds from LiveSecure  
and the assistance of the national Secure  
Community Network (SCN), Federation  
and its partners will be better able to provide  
the training, tools, and resources needed to  
protect the community as it engages in active  
and joyous Jewish life.

For more information or to get involved  
in the antisemitism conversations or security  
efforts, contact Eileen Freed, [eileenfreed@jewishannarbor.org](mailto:eileenfreed@jewishannarbor.org). ■



in experiencing acts of hate, there is some-  
thing particular and disconcerting about  
the rapidly rising number and severity of  
incidents of antisemitism, particularly in

assaults. Data for 2021 have not yet been re-  
leased.

While these numbers are striking on their  
own, it is further sobering to recall that an

## Light and leadership

By Osnat Gafni-Pappas

Light is silent, yet so powerful. Light  
helps things grow. Light eliminates  
darkness. Light can be a beacon. As a  
leader, being a light is about shining the spot-  
light on others so their strengths can be il-  
luminated. It is being a lighthouse that steers  
others from danger and also leads them to  
shore. It means using your own flame to ig-  
nite the passion of others" – Joy M. Pedersen

This quote kicked off a recent Leadership  
Call for LIFE & LEGACY® Coordinators and  
Managers, led by Amy Meltzer from the Har-  
old Grinspoon Foundation. These monthly  
Zoom calls allow the administrators and  
coaches from each individual community to  
connect with their colleagues around the na-  
tion, and this one focused on the opportunity  
to reflect on the concepts of light and leader-  
ship. Participants spent the hour discussing  
their own interpretations of the quote and  
the various qualities of leaders, specifically in  
how it relates to their work as LIFE & LEGA-  
CY Coordinators.

In talking about leadership, it is impor-  
tant to bring attention not only to those that

are in the spotlight, but also to those that  
shine a light for others, to those whose light  
helps our community grow and flourish, and  
to those whose flame ignites the next flame.  
Light is silent but powerful, and similarly,  
sometimes the best leaders are those who  
are quietly making a big impact. In our com-  
munity, we are lucky to have many leaders to  
share their light with us. From the 11 Greater  
Ann Arbor organizations who are participat-  
ing in the LIFE & LEGACY program whose  
light draws the public eye, to the LIFE &  
LEGACY team members who use their own  
spark to ignite the passion of others, to our  
200+ donors who each twinkle individually,  
yet collectively create a bright light that illu-  
minates the path for those who follow. The  
future financial security of our Jewish com-  
munity depends on each of these unique and  
important leaders.

The 11 local organizations that are par-  
ticipating in this program are indeed bea-  
cons. They lead by bringing our community  
together and by helping us navigate through  
the world, both personally and collectively.

Our community relies on them to help guide  
us, whether through community service, or  
by educating our children, or through prayer,  
among countless other ways. While they are  
typically in the limelight, they also provide  
a spotlight that illuminates the strength of  
both our community as a whole, and also  
each of us as individuals.

Our LIFE & LEGACY team members are  
like matches, helping to spread the light from  
one to the next by educating the community  
about this program. Their leadership is evi-  
dent in their commitment and public outreach.  
They are continually teaching others about this  
program and encouraging people to become  
legacy donors, knowing that for each Letter  
of Intent that is signed, the entire community  
benefits. They are tireless in their efforts and  
enable this program to grow and thrive.

And, of course, we can't talk about leaders  
without mentioning our LIFE & LEGACY  
donors; the ones who took the first step and  
lit their sparks, guiding everyone else for-  
ward. Each of the 200+ donors are leading  
by example and, by lighting the way for gen-

erations to come, they are important leaders  
in this conversation. Without their support,  
this program would not be possible. Each do-  
nor can be considered a shining star, maybe  
small individually, but as a whole, lighting  
the path for those who come next. Their vi-  
sion will help the light of our community  
glow brighter, stronger, and longer.

If you are interested in joining them,  
please contact Osnat Gafni-Pappas at the  
Jewish Federation of Greater Ann Arbor at  
[osnat@jewishannarbor.org](mailto:osnat@jewishannarbor.org) or 734-773-3538  
to discuss how you can leave a legacy gift to  
ensure that the path forward is lit as brightly  
as possible. You can also reach out directly  
to any of the following participating com-  
munity organizations: Ann Arbor Orthodox  
Minyan, Beth Israel Congregation, Chabad  
House, Eastern Michigan University Cen-  
ter for Jewish Studies, Hebrew Day School  
of Ann Arbor, Jewish Community Center  
of Greater Ann Arbor, Jewish Cultural So-  
ciety, Jewish Family Services of Washtenaw  
County, Temple Beth Emeth, and University  
of Michigan Hillel. ■

## A return trip to Yiddish land

**O**his column was written at the start of the invasion of Ukraine and is dedicated to the citizens of that country.

I've spent the past year travelling around the world via the foods of countries I'd love to visit and taking shallow dives into the histories of Jews in those countries. It's been fun, interesting, and tasty to try the spice blends of the Mizrachi, Sephardi and Romaniot Jews, but I need to confess, a part of me has yearned for the Ashkenazi traditions of Eastern Europe and the foods associated with them. I've even started an online Yiddish class at the National Yiddish Book Center that has homework. *Homework!*

YIVO, the Yiddish Institute for Jewish Research, is dedicated to the preservation and study of the history and culture of East-

ern European Jewry, has offered wonderful Zooms and I get a monthly email with recipes. Do you remember any recipes from your Bubbie (grandmother) that offered directions like "use a glass for tea" or "a handful" or "pour a little" as measurements?

It's important to do a little research before you travel to a foreign country. After all, in addition to seeing the sights, one should know a little history about the place and learn a few words of the language to at least ask for directions, and say good morning and thank you.

Dan, my brother, has the book *Yiddish for Travelers*. It is full of useful information, like how to order in a restaurant. For example, the menu shows the food item in Yiddish and the translation into English. Kugel translates to Kugel. There, isn't that helpful? There are

entire sections on the vocabulary one would need at the airport, the hotel, and even the car repair shop. Yes, the book came from the National Yiddish Book Center, and I think it was a joke. After all, where are the travelers going that they would need the vocabulary for car repair? And yet, the book is a reminder that Yiddish was and continues to be a real language spoken by many of our relatives and it is a powerful reminder of our history, culture, and traditions. I encourage everyone to find a Yiddish book in translation (the Yiddish Book Center has a large selection), study the "Mamaloshen" on your own, or at least make your favorite kugel recipe and pray for Ukraine.

There are similar recipes for dishes that were made all over Eastern Europe due to similar climates, food availability, and a taste

for sour in pickles, soups, and sour cream, although there was also a love of sweet things in Poland. There was an abundance of fresh fish from rivers as well as the sea and fresh vegetables, especially cucumbers, cabbage, beets, and other root vegetables. Rye bread was the main type of bread eaten and the rye was also used to make whiskey. As in many other countries, wild mushrooms and wild and cultivated fruits were used in many dishes or turned into fermented liquors. Grains included barley, millet, and buckwheat (kasha). Let's not forget potatoes as many poor communities lived on potatoes, onions, and rye bread. Meat was less common than poultry and both were eaten on the Sabbath and holidays. Spices included dill, caraway, and poppy seeds. ■

### Simi's Gogl-Mogl

Serves 1.

This is a drink our mom gave us when we had a cold or a sore throat. Our dad told us that his mother swore that gargling with hot urine was a great cure for a sore throat. I'm sure it worked as everyone's sore throat cleared right up after hearing about that cure. The gogl-mogl worked great too and it's another fun word to say. Just mix all the ingredients together.

- 1 cup water boiled
- 1 tea bag, any kind
- 1 tbs honey
- Squeeze of fresh lemon
- A little pat of butter (optional)
- 1 shot of whiskey (optional)

### Kasha Varnishkes

Serves 3–4

Many people consider this to be "comfort food" along with chicken soup. It is a well-known Eastern European dish that is bound to keep you warm and full. This recipe has only a few ingredients and not any fancy changes like other grains, although some make it with barley or other shapes of noodles, but that doesn't mean you can't change things around. If you like onion and/or mushrooms, sauté them separately and add to the serving bowl.

- 6 oz bowtie noodles
- 1 cup roasted buckwheat groats
- 2 tbs oil or butter or schmaltz (chicken fat)
- 1 onion, sliced, optional
- Mushrooms, optional

Boil the noodles, drain, and set aside. In another bowl boil 2 cups of water or broth with a little salt and add in the kasha. Stir well, simmer for about 15 minutes with the lid off or until the grain is tender and the water is absorbed. Then stir in the oil or butter or schmaltz. Mix with the noodles and serve.

### Schav Borscht/Sorrel Soup

Sorrel or schav is a common plant in Eastern Europe and one of the first to grow in the spring. That is why many eat this soup at Pesach time. It can be served cold or hot. I used to think it was gross because it is an unbecoming shade of green, but my tastes have changed, and now I think it is delicious.

I have also made it without the egg yolks and added carrots and potatoes to the broth.

We used to grow it in our garden, but we dug it out and planted strawberries instead. Our neighbor plot at County Farm Gardens is worked by Masha, who hails from Latvia. She grows sorrel and gave us some last summer along with how she makes this soup. It is delicious, a little sour but quite filling.

- 1 pound sorrel leaves, washed, stemmed, and chopped
- 2 tbs parve margarine, or oil, or butter if you are making it dairy
- 1 large onion, minced
- 6 cups water or stock
- 1 tsp kosher salt or to taste
- 2 tbs sugar
- 3 tbs freshly squeezed lemon juice
- 2 large egg yolks, beaten
- Sour cream to top the soup for a dairy version

Use a large pot and add the oil, sauté the sorrel and the onions for about 10 minutes. Add the water or broth and the kosher salt and bring to a boil. Reduce the heat and simmer 30 minutes. Remove from the heat and add the sugar and lemon juice, a little at a time, and taste until you get to your desired tartness. Then temper 2 large beaten egg yolks with a few tablespoons of the hot soup and gently stir them back into the pot. Return the pot to the heat and cook to slightly thicken the soup. Don't boil it as you do not want scrambled eggs.

### Tzimmes

serves 10

We can't talk about Ashkenazi food without making a big "tzimmes." This word is used to describe something that is a big deal or a lot of work, although there really isn't that much work to making this. Our mom made tzimmes in the Bialystok fashion (Polish), meaning there will be some sweetness in the dish. Although some people use raisins or apricot jam, the dried apricots are best.

- 3 pounds short ribs or chuck cut into cubes
- 3 medium onions, sliced
- 2 tbs chicken fat or vegetable oil
- 6 cups water or beef bouillon to cover the meat
- 3 large sweet potatoes, peeled and cut into quarters

- 5 carrots, peeled and cut into large pieces
- 3 large white potatoes, peeled and cut into quarters
- ¼ pound pitted prunes
- ¼ pound dried apricots
- ¼ cup brown sugar
- ½ tsp cinnamon
- Juice of 1 lemon

Salt and pepper the meat and brown it in a skillet with the chicken fat or oil. Then put the meat, onions, and any liquid from the skillet into a large casserole or Dutch oven. Cover with the water or bouillon and bake in a 350-degree oven for about 2 hours. At this point you can let the meat cool enough to remove the fat or just go ahead and add the cut up vegetables, dried fruits, brown sugar, seasonings, lemon juice, and the orange rind and juice. Add more water if the mixture is too thick. Add salt and pepper to taste. Cover the pot and bake another 45 minutes to an hour. Check to see if the liquid has evaporated and if not, uncover the pot and cook for another 15–30 minutes.

### Shlishkes Hungarian potato dumplings, a cousin to gnocchi

I remember Ron's great aunt Nellie, of Hungarian descent, who made them. Her style was to make this yummy side dish in a shape we thought looked like worms, and we called them that. Let me know if you heard of or ate "shlishkes" and if you find it as fun a word to say as I do.

- 2 pounds Russet potatoes (about 4 medium sized potatoes)
- 1 egg
- 1½ cups flour
- 1½ tsp kosher salt
- 1 stick of butter or ½ cup of olive oil (this is not a low-calorie dish)
- 1 cup plain breadcrumbs.

All the sources, except one, for this recipe say to keep the potatoes whole and unpeeled but poke some holes in the skins with a fork. Place in pot, cover with cold water and boil until you can easily slide a knife into each potato. One source says to peel the potatoes and cut them up, so they are easier to rice or mash after cooking them. That source, *The Spruce*, a terrific food blog, also says to use a ricer not a potato masher, but all the other

sources use a masher. You want the potatoes to be as smooth as possible.

Beat the egg and add it to the bowl along with the flour and salt. Use your hands to knead the mixture into a soft dough and then let it rest for 10 minutes. Divide the dough into 4 sections, sprinkle some flour on the counter or a wooden board, and roll the first piece of dough into a long rope. Cut pieces of the rope into about ¾ inches. Continue with the other sections of dough.

Meanwhile, bring a large pot of water to a boil and gently tip some of the dumplings into the pot. Be careful not to crowd the pot. The dumplings will first sink to the bottom but float to the surface in about 1–2 minutes. That indicates they are ready to be removed from the pot using a slotted spoon or sieve. Shake gently to remove excess water and place carefully in a bowl or on a platter. Add a little of the butter or oil and shake gently to coat so they don't stick while you are cooking the next batch.

When all the dumplings are cooked place the remaining butter in a large skillet and add the breadcrumbs. Toast until the mixture is sandy colored and then keep on medium heat, stirring often, until they are golden and fragrant. Now add the cooked dumplings to the skillet and toss or stir gently to coat them with the butter, toasted breadcrumbs. Fry for a few minutes and serve warm.

### Lidnivikis, a Polish cheese pancake

Makes 6–8 servings

This recipe came from Jenn Louis who is the chef and owner of an Israeli restaurant in Portland, Oregon. She writes about these pancakes that her family with Polish roots made. I am not sure about where I saw her article, "The Last Family Recipe from Poland," but it may have come the website called the Jewish Food Society.

- 1 pound cottage cheese
- 3 eggs
- 1 cup all-purpose flour, plus ½ cup for lining parchment paper
- 1 tsp baking powder
- 2 tbs butter, for dotting on the hot lidnivikis
- 1 cup sour cream for serving

Preheat the oven to 350 degrees and butter 2 large baking trays, set aside. In a large





bowl combine the cottage cheese, eggs, 1 cup flour, and baking powder, and mix until just combined. Sprinkle the center, lengthwise, of a long sheet of parchment paper with the remaining flour. Pour the batter on top of the flour in a line. Roll the parchment paper back and forth to create a flour covered log of batter about 14–18 inches long. The log of dough will be very soft. Cut the log into 1½-inch pieces and gently place on the buttered baking tray. Bake until just set, about 20 minutes. Dot with butter as the lidnivikis come out of the oven and serve with the sour cream on the side.

## Cucumber Salad or Beet Salad with Sour Cream

This is a Polish dish when a tablespoon of sugar is added and Lithuanian when you leave the sugar out. This dish can be made with cooked and peeled, diced beets if you add a little chopped onion. If your family was from Hungary leave out the sugar and leave out the onion but add paprika. One large English cucumber will serve 4 (or 2 of my grandsons). If you get the shorter cucumbers, you may need 2.

- 1 cucumber thinly sliced and salted.
- 2 tbs vinegar
- 1 tbs sugar
- 5–6 tbs sour cream

Let the salted cucumber sit for about ½ hour and then rinse and drain. Mix the vinegar with the sugar and sour cream and pour over the cucumber slices. Mix well. If you are using the beets, add the chopped onion to the serving bowl and dress the beets and onion with the juice of ½ lemon or 2 tbs vinegar and 1 tbs sugar. Then stir in 5–6 tbs sour cream. ■



## Talking about Ukraine

By Chuck Newman

*Editor's Note: Chuck Newman hosts a biweekly series of "Conversations," presented by the Jewish Cultural Arts and Education department of the Jewish Community Center of Greater Ann Arbor. The talk show format of the Zoom presentations highlights Chuck's easygoing style and deep curiosity about science, politics, and connections between our local environment and the world. You can find these interviews and other previous shows at <https://jccannarbor.org/event/conversations>.*

Recently I had the honor of interviewing two young citizens of Ukraine and a resident of Mu-

voting for support from our government, and utilizing our social media accounts to join them in their fight against disinformation. For more information on how to work with Nicole and Eugene and do any of these things, contact me at [Chuck@LBA80.com](mailto:Chuck@LBA80.com).

They described the hardships a united Ukraine is enduring and the ingenuity and resilience of its military and citizens. It was fascinating to hear how their company and its 400 employees were continuing to serve their many thousands of customers in the midst of a war, while leading the fight in the information war. You can view their interview and any other interviews I hope I will have with them at the webpage listed above.

I was able to confirm my interview with Nicole and Eugene on the same day that I interviewed Terry Swartzberg, a Jewish "Ethical Campaigner" who has lived in Germany for 45 years. He spoke to us from his home in Munich, Germany. Among other things, he spoke about his experiences as a reporter for the International Herald Tribune, including the time he met Vladimir Putin.

My focus in Terry's interview was to learn more about his role as an advocate of joyous, vigilant, but self-assured Judaism. Terry answered questions about his experiences openly wearing a kippah in Germany for the last nine years ("everyone" said he would come to grief, but not at all!) as well as his involvement with the Stolperstein project, the world's largest distributed commemoration project. The project has installed over 100,000 concrete cubes in the sidewalks in front of the last place of residence of victims of Nazi persecution or extermination. Each bears a brass plate inscribed with the name and life dates of the resident. The name Stolperstein means "stumbling block." Another commemoration he is involved with is "Faces for the Names," where photos of the lost are projected onto the buildings they inhabited.

The invasion of Ukraine has left Terry feeling as he did during the Cuban Missile crisis — are we on the brink of disaster? All the same, after our interview, he went on to cook a huge (vegetarian) dinner at an Open Table he hosts, where newly arriving Ukrainian refugees will eat with Germans, and receive help.

Terry described Germany's willingness to make economic sacrifices, including no longer purchasing Russian energy and imposing wide-ranging sanctions against Russia and its representatives. ■



Terry with Stolperstein

nich about the tragedy of the Russian invasion.

Nicole Borman and Eugene Kalnyk were guests on my interview show Conversations. Both are employees of the international Ukrainian computer firm MacPaw. They have moved from Kyiv to elsewhere in the country so they could continue their work and fight Russia's international and domestic disinformation campaigns.

This war is being fought both on the ground and on the internet, where Russia's extensive and experienced propaganda forces are spreading the lie that their invasion is a military effort to save Ukraine's citizens from a Nazi regime. When I asked my guests how we could support their courageous resistance and that of their countrymen, they asked for three things: donations, ad-

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## Rick Solomon loves little humans

By Chuck Newman

*Editor's Note: Chuck Newman hosts a biweekly series of "Conversations," presented by the Jewish Cultural Arts and Education department of the Jewish Community Center of Greater Ann Arbor. The talk show format of the Zoom presentations highlights Chuck's easygoing style and deep curiosity about science, politics, and connections between our local environment and the world. You can find this interview and other previous shows at <https://jccannarbor.org/event/conversations>.*

**D**r. Rick Solomon has always loved children. Kids in his neighborhood would knock on his door and ask his wife, Linda, "Can your husband come out to play?"

Not surprisingly, Rick is a pediatrician. If you spend any time at all with Rick, his desire to help children becomes obvious. Recently I saw him beaming as he listened to a 21-year-old who was diagnosed with autism at the age of two and who had received intensive therapy, talking about the strides she had made.

As a practicing pediatrician in Pennsylvania, he was asked by desperate parents to help their autistic children. Despite not having appropriate training, he educated himself and agreed to treat their children. He rapidly became recognized as the autism specialist in Pittsburgh and the state. In recognition for his efforts to improve state services for special needs children, he was recognized as the Professional of the Year by the ARC.

After moving to Michigan, he was shocked to find that, unlike Pennsylvania where the state paid for up to 40 hours a week of intensive therapy which could cost \$50,000 or more annually, there was no funding available in Michigan for treating children with autism. This motivated him to design a therapy that delivered the same



Rick Solomon at work and play

or better results as existing therapies that many more families could afford at \$2,500 a year.

Rick's play-based therapy, the Play Project Initiative, trains professionals to help parents in a playful way improve their children's social skills. Its documented success as an early intervention therapy has caused it to be adopted by Michigan, Ohio, Illinois, and Ontario, and therapists in 30 states and 9 countries. In response to the pandemic, the Play Project also offers a long-distance therapy called Teleplay.

Rick has authored *Autism: The Potential Within* for those interested in learning how the Play Project helps children with autism. To learn more about "Dr. Rick" and the Play Project, visit [playproject.org](http://playproject.org) or call (734) 997-9088. The website contains extensive resources for those who want to help children with autism, a description of its documented success rate and testimonials. It also contains information on how to contact him. He is always willing to speak to those with questions.

Rick acknowledges that "I suffer with the families, I give hope to the families, and I love

watching the children as they progress. I am dedicated to each little human's potential." When asked how he deals with his emotions when he can't help a child, he refers to one of his mentors, Ray Helfer. Rick dedicated his poem about treating abused children — in a volume published by the Ann Arbor District Library — to Helfer.

### Crossing Borders

(for Ray Helfer, M.D.)

Ten years ago I came to you  
with my first case from the ER. A little  
boy  
left alone overnight in his crib,  
screamed  
until someone called the police.  
You said it shouldn't hurt to be a child  
but the smell of alcohol and cigarettes  
on his father's breath,  
the emptiness in his mother's crack-  
ridden eyes,  
the never ending blame, hands that  
hurt,  
the taste of blood . . . Every sense  
left his body and lived in exile across  
borders.  
Teach him to 'speak sensory,' you said.  
But I was speechless in a foreign coun-  
try  
where there was too much to feel.  
Then, in your quiet way, you taught me  
even children with bloodied lips and  
broken bones  
love their parents; that abused abusers  
will always hurt their children, recalling  
the strap against their back when they

were young.  
But pain didn't have to be inherited.  
And I didn't have to run away from  
mine.  
Last year, I invited you to lecture  
about 'Mothers in Captivity' and fami-  
lies without fathers.  
At our last meal together, we laughed  
instead  
about our fathers holding on to our  
bicycle seats,  
sweating all the way down the street  
while we pedaled until we found our  
balance.  
Since then I've hidden a baby in a blan-  
ket  
so his mother wouldn't bond before  
adopting him out.  
I've seen a teenager, still bleeding from  
birth, handcuffed  
and taken away from her newborn in  
the name of justice.  
I've rocked infants jittery from cocaine  
withdrawal  
every week I've been in the newborn  
nursery.  
And I've examined a three-year-old girl  
with no hymen.  
Yesterday, when I listened with my  
stethoscope  
to a little boy in the office,  
hand to his heart, hand on his back  
and heard, in that distance, these  
sounds of exile,  
I kept my balance, crossed the border  
from outrage to compassion  
to that country between us  
again, thanks to you. ■

## Hebrew Day School of Ann Arbor seeing enrollment increases

**W**ith increased enrollment and high satisfaction among new families, Hebrew Day School of Ann Arbor is in the midst of exciting growth that it looks to sustain for years to come. "Our joyful community of learners is growing and thriving, and our new families have been such a wonderful addition to our community," says Hebrew Day School of Ann Arbor Head of School Rabbi Will Keller.

Hebrew Day School's success reflects a positive trend for enrollment growth Jewish day schools and yeshivas across North America. According to a recent report from Prizmah: Center for Jewish Day Schools, K-12 Jewish day schools had a net enrollment increase of 3.7 percent from fall 2019 to fall 2021. Nursery to pre-Ks housed within Jewish day schools had a 4.7 percent net enrollment increase from fall 2019 to fall 2021. These enrollment increases were seen across the religious denominational spectrum.

"Certainly, we are excited about our enrollment trajectory," adds Michelle Stern-Samberg, who serves on the school's board and has children at the school. "But what is just as important is what we are hearing from our new families — they are thrilled to be here, very pleased with their child's educational and social experiences, and look forward to being a part of our community for years to come. This is a special moment for Hebrew Day School that portends a very promising future."

Just as in Ann Arbor, across the country new

day school parents are overwhelmingly happy with their decision to enroll. In some cases, according to the new Prizmah report, parents are seeing firsthand that day schools are more diverse than they realized — socioeconomically, denominationally, and racially. Parents who previously did not consider a Jewish day school are surprised by how at home they feel. They especially like the Jewish educational dimension and the integration of Judaism across the curriculum and into their children's daily lives. Overall, three-quarters of parents plan for their children to stay at their new school.

"The day school experience really is unique and different from what some parents anticipated," adds Stern-Samberg. "We can build on this and show parents how fulfilling it is to remain a part of our community."

In the report, new parents noted that Jewish day schools are "nurturing environments," "caring," "warm," "having a strong emphasis on community," "welcoming," "loving," and "friendly." When parents decided to transfer their children to a Jewish day school, these qualities were front of mind. Strong relationships contributed significantly to the positive experience of parents, with 85 percent identifying the strength, frequency, and variety of positive relationships at the school: among the students, among families, and between teachers and families.

To explore if Hebrew Day School is right for your family, email [admissions@hdsaa.org](mailto:admissions@hdsaa.org) ■

## Laughs bring locals together

By Hilary Greenberg

**C**omedy for Peace, a traveling comedy show, graced the stage of Mark Ridley's Comedy Castle in Royal Oak in March to bring Jews and Muslims together for an evening of laughs. A number of communal organizations successfully gathered a large crowd of all ages and backgrounds to enjoy the entertainment, which was labeled "Jews. Muslims. No politics, just laughs." The goal of Comedy for Peace is to bring communities together through humor and with the important message that we all just want to live together peacefully. The host organizations included the Jewish Community Relations Council (JCRC)/AJC of Metro Detroit, Next-Gen Detroit, The Well, the Israel & Overseas Departments at the Jewish Federations of Greater Ann Arbor and Metro Detroit, and Partnership 2Gether.

Featuring four hilarious comedians, Comedy for Peace has been touring since 2019 and is achieving its dream of creating a stronger shared community. Comedian Tehran Von Ghasri kicked off the show and acted as the host throughout the evening. Tehran has a diverse background, with Black, Persian, Muslim, and Jewish roots. He can be seen on Comedy Central, HBO, and Fox.

Next up on the set list was Erik Angel, an Israeli-Jewish comedian, and the founder of

Comedy for Peace. Erik has performed in clubs around New York City. Reem Edan came next and cracked everyone up with her unique brand of humor that she calls "Muslim-ennial." Reem was named one of "5 Muslim women comedians to get you through social distancing" on a list from the website Bustle. Last but certainly not least was Steve Marshall, a New York-based Jewish-American comedian with 25 years of experience touring through the United States. His wild and energetic humor ended the show on a very high note!

The local performance of Comedy for Peace was "part of a series of programs about 'shared society' that aims to engage both Jews and Muslims in different aspects of dialogue," says Yiftah Leket, the Israeli *shaliach* (emissary) to Metro Detroit and developer of a new "Shared Society" series. Yiftah describes Comedy for Peace and other similar events as "programs that make us walk the walk, creating platforms for small steps of normalization, taking down parts of the walls that separate us." Comedy for Peace was the first of three in the "Shared Society" series.

For more information on Israel-related events in the Ann Arbor area, visit [JewishAnnArbor.org](http://JewishAnnArbor.org). To find out more about the Shared Society series or to connect with Yiftah, contact the Jewish Federation of Metropolitan Detroit at 248-642-4260. ■



## What Putin's talking about when he talks about 'denazification'

Andrew Silow-Carroll, originally for the JTA

In launching his war on Ukraine, Russian President Vladimir Putin declared his goal was the “denazification” of the country – referring specifically to his allegations that Ukraine is responsible for or planning a “genocide” of Russian-speakers in Ukraine’s eastern provinces.

Much of the world scoffed at Putin’s justifications for what some are calling the biggest test for the West in the 77 years since Nazi Germany surrendered. The Yale philosopher Jason Stanley, in a tweet that went viral, wrote, “The President of Ukraine [Vladimir Zelensky] is Jewish, and has many family members who died in the



**Jason Stanley**

Holocaust. Putin’s claim that he is invading to ‘de-Nazify Ukraine’ should shock the world.”

Stanley is the author of *How Propaganda Works* and *How Fascism Works*, two books that couldn’t be more relevant to the present moment, with Russian forces engaged in a multi-pronged attack on a democratic neighbor after months – really years – of agitation by Putin.

I spoke to Stanley on Friday, about the ways Putin has flipped the narrative about fascism and Nazism, how his brand of Christian nationalism plays on what Stanley considers antisemitic tropes, and how Stanley’s work was inspired by the experiences of his parents, both Holocaust survivors.

Our conversation was edited and condensed for clarity.

**Andrew Silow-Carroll:** Putin’s claim that the war is intended to “denazify” Ukraine seemed to most observers outside of Russia absurd on its face, but he must have thought it would be an effective message, certainly at home. What makes propaganda effective?

**Jason Stanley:** It is an example of “undermining propaganda.” And that’s when you use an ideal to undermine itself. If there is any far-right, ultra-nationalist, imperialist

regime that is similar to National Socialism, in that part of the world, it’s Putin’s regime. And if there’s any democratic regime surrounding Russia, it’s Ukraine, right? So, what denazification means here is that he is going to go into Ukraine, kill or imprison the democratic leaders of Ukraine and all who support them and replace them with a puppet he can control. The reason that he does this is because he can, he can lean on the history of Russia and the history of World War II, in which the Germans are always the enemies, and he is the one representing the West and democracy against the fascists and the Nazis.

**ASC:** So, when does propaganda like that work? I mean, is it a slow, steady process of nationalist brainwashing? Or are there times of crisis where people rally around what are demonstrably false messages?

**JS:** I don’t think this propaganda did work. I think that enough people in Russia and certainly the West are fully aware of the facts, that the far right in Ukraine gains 2% or less of the vote. Or that Zelensky is Jewish and that much of his family was wiped out in the Holocaust, and that Ukraine is the only country other than Israel ever to have simultaneously both a prime minister and president who were Jewish [Zelensky and former prime minister Volodymyr Groysman], other than Israel. So I don’t think that propaganda will work. As a result, Russia is going to just be seen as a violent aggressor.

**ASC:** Do fascists tend to believe their own propaganda?

**JS:** It depends. A lot of people will use fascist tactics just for power, and it just doesn’t matter. I mean, Hitler was a committed genocidal antisemite. But, he also clearly states in *Mein Kampf* that you should use the Allies’ propaganda against them. You should reverse it, you know, “you’re the fascist.” Even in the most extreme cases, it’s very often knowingly cynical, because fascists don’t care about the truth. They just care about power.

**ASC:** You’ve written how propaganda is effective when it makes the dominant group feel like a victim. That’s certainly at play with Putin.

**JS:** That’s right. What’s not acceptable – and here I get emotional because I’m the child of Holocaust survivors – is the trivialization of the Holocaust by claiming that there’s a genocide in eastern Ukraine. I mean, Putin’s regime is a Christian nationalist regime, and Christian nationalism is a threat to Jews everywhere. And I don’t think he’s trying to convince anyone. I think he’s trying to mock the language of the Holocaust. It’s Eastern European antisemitism. Eastern European antisemitism takes the form of saying that we Jews stole the victimhood narrative. He’s mocking Jews. He’s saying, “The real victims are Christian Russians in eastern Ukraine. Those are the victims of genocide, not the

child of a Holocaust survivor, descended of Holocaust survivors, the Jewish leader of Ukraine.” And that’s where I see the appeal: Christian nationalism is antisemitic to its core.

**ASC:** When does propaganda fail? Is it a matter of overreach – when a message or an action becomes so preposterous that even your followers can’t get on board?

**JS:** Sometimes the point of propaganda is to demonstrate the power by the preposterousness of it. Putin is a master at that. Putin is always lying, like Trump, who has imitated this. If you lie openly and obviously, in this mocking, sneering, condescending way — like, “How would anyone think we’re going to invade Ukraine? It’s a Western conspiracy theory!” — what you do is that you show you can get away with it, and that to supporters comes off as strength.

**ASC:** You write that cultivating loyalty is a key part of what creates fascism.

**JS:** Cultivating fascism requires ethnic loyalty ties. Fascism at its weakest is just nationalism, but in this German form of National Socialism or white nationalism in America or Russian nationalism, loyalty is formed by a bond of identity. I see Putin appealing to Eastern Orthodox Christian nationalism. He’s trying to reestablish something like the Soviet Union, or the pride of Russia. That’s why I think there’s an unrecognized element of antisemitism, an appeal to Russian Christian nationalism. Although at the same time, some insist Putin is a philosemite, with good ties to parts of the Jewish establishment in Russia and fairly good – or at least tolerable – relations with Israel.

Because nationalism. What you have now is you have different ultra-nationalist groups in different countries and they’re all saying, “this country is mine.” And that is going to link Putin with nationalists in Poland and nationalists in Israel. But they’re going to have competing interests, as was the case with Poland and Israel, because their national histories clash. So, when the Polish government starts denying Polish complicity in the Holocaust, that’s going to sit poorly with people in Israel who otherwise share their nationalist sentiments.

**ASC:** In your book on fascism, I got the sense you were somewhat optimistic about the ability, at least in the United States, of democratic systems’ ability to push back against the worst impulses of fascists. But in a case like Ukraine, obviously the worst-case scenario, is there an antidote beyond just total war?

**JS:** I’m a philosopher. I have to say that question goes beyond what I can comment on. I have hope and optimism, because there’s no other choice. Ukraine was a moment of hope: the Maidan revolution, the genuine fledgling democracy. Insofar as there was a far-right movement, it was

suppressed. And so that was a moment of hope. But, you know, maybe we can see the terrible violence that greets it as a recognition of the power of hope.

**ASC:** You’ve alluded in your work to your family’s experience of the Holocaust. Can you tell me what that was?

**JS:** My father was almost 7 when he left Berlin in August in July 1939. And his grandfather was the chief cantor of the Fasanenstrasse Synagogue, the largest Jewish congregation in all of Germany. His mother, Ilse Stanley, was a hero during the late 1930s, when she went into the Sachsenhausen [concentration camp] many hundreds of times dressed as a Nazi social worker to free prisoners. And my father remembered Kristallnacht. He was right there in Charlottenburg. He had very clear memories of standing on my great-grandparents’ balcony, watching Nazi parades marching by and begging to be allowed to join. He didn’t understand that he couldn’t join.

My mother is from Chelm (but no jokes) and was born on the march from Poland to Siberia in 1940 and grew up in a Siberian labor camp. Her entire family was wiped out, all eight aunts and uncles, every single first cousin. My great-grandmother died in Sobibor. They returned to Poland the only survivors. She told me just the other day that she met her father by accident on the Trans-Siberian Railway, coming back from different labor camps. They came to the United States in 1948 when she was 8 after three years in Poland.

**ASC:** I’ve heard you talk about your late father, the sociologist Manfred Stanley, and his library, which was pretty heavy on books about Germany and the Holocaust, and its influence on you.

**JS:** My father spent his academic career thinking about what led to fascism. I remember asking a colleague at Yale during my first years here, Why did my father, a Holocaust survivor, write his dissertation on British imperialism in East Africa? “Because, Jason,” he said, “part two of Hannah Arendt’s *The Origins of Totalitarianism* is called ‘Imperialism.’” My father started out studying imperialism and what leads to it, and that’s what we’re seeing in Russia right now.

**ASC:** What would your father have made of the current moment?

**JS:** My work is reimagining or imagining or sketching what I think my father would make of the current moment.

*The views and opinions expressed in this article are those of the author and do not necessarily reflect the views of JTA or its parent company, 70 Faces Media. ■*





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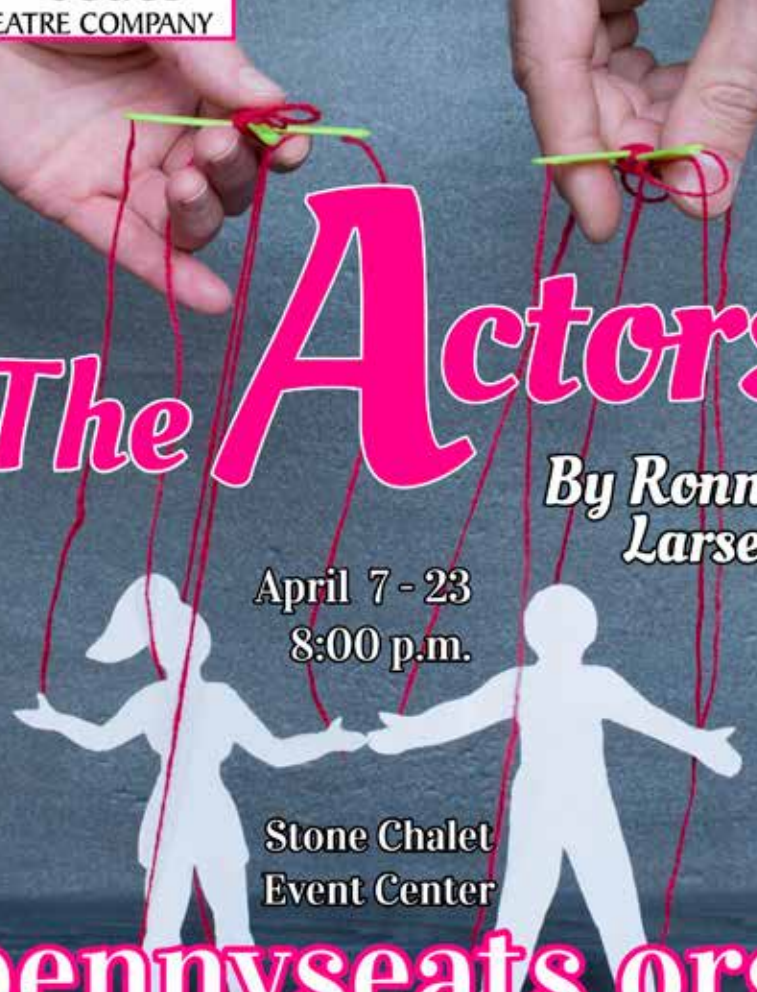
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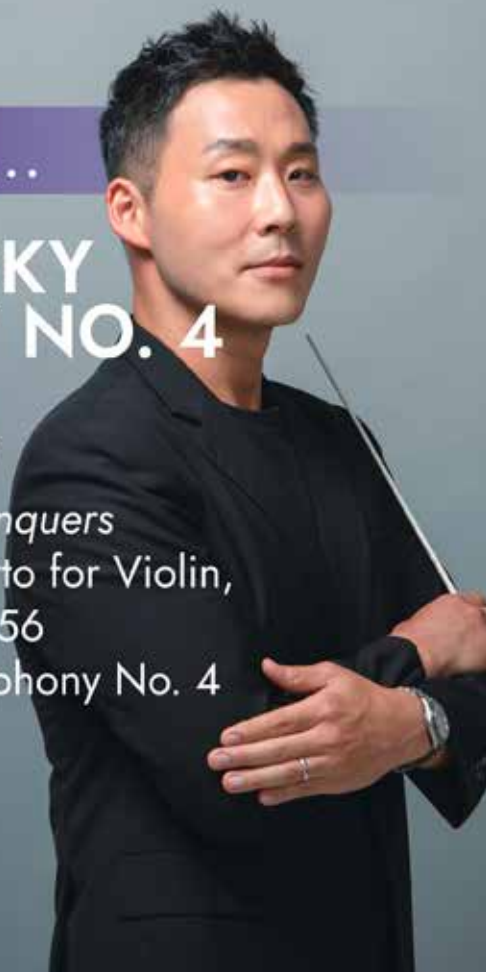
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## TCHAIKOVSKY SYMPHONY NO. 4

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**TCHAIKOVSKY** Symphony No. 4

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## Jewish Museum of Maryland online exhibit explores themes of security

Simone Ellin, reprinted with permission from JMore: Baltimore Jewish Living

**M**ore than three years after the Pittsburgh synagogue shooting, the deadliest attack on a Jewish community in U.S. history, Jewish organizations continue to grapple with questions about keeping Jewish spaces safe while creating a more inclusive and welcoming Jewish community.

Against this backdrop, the Jewish Museum of Maryland recently launched a multi-media art exhibition titled, “A Fence Around the Torah: Safety and Unsafety in Jewish Life.” The exhibition, opened in early December and was viewable in person February 6 to 13. It is still up for viewing in a richly designed web exhibit at [afencearoundthetorah.com](http://afencearoundthetorah.com). Additionally, the museum has released a podcast series hosted by Director of Communications and Content Mark Gunnery, including interviews with featured artists and members of the exhibition’s curatorial panel.



**Daniel Toretsky, We Would Come Home But You’ve Locked The Door, Mixed-media installation, 2021**

um of Maryland recently launched a multi-media art exhibition titled, “A Fence Around the Torah: Safety and Unsafety in Jewish Life.” The exhibition, opened in early December and was viewable in person February 6 to 13. It is still up for viewing in a richly designed web exhibit at [afencearoundthetorah.com](http://afencearoundthetorah.com). Additionally, the museum has released a podcast series hosted by Director of Communications and Content Mark Gunnery, including interviews with featured artists and members of the exhibition’s curatorial panel.

It’s fair to say that “A Fence Around the Torah” would likely not exist if not for the

pandemic, say the exhibition’s organizers.

“The space to stage this exhibit was created through an opening in the schedule of the Feldman Gallery at the Jewish Museum of Maryland, as exhibit schedules were shifting due to COVID,” said JMM Executive Director Sol Davis. “We decided this was an opportunity to experiment with uncertainty wrought by the pandemic and

its impact on arts and cultural organizations.” But the exhibition goes well beyond discourse around safety issues as it pertains to health concerns and even antisemitism-fueled violence.

“The exhibition’s exploration of the central and unifying theme of safety in Jewish life is intended to expand and deepen communal conversations beyond the important conversations taking place about physical safety to include emotional harm, moral injury, symbolic violence and more,” said Davis.

To bring “A Fence Around the Torah” to fruition, Davis partnered with Liora Ostroff, a local artist. He also worked with such com-

munity organizations as Hinenu: The Baltimore Justice Shtiebl, the Baltimore American Indian Center and Heritage Museum, and the Baltimore Jews of Color Community Havurah to present a series of community conversations on topics related to the exhibition’s themes. These included reimagining Jewish futures with Rabbi Jessy Dressin; queer life and Judaism with Dr. Harriette Wimms; policing and security with Rabbi

framed differently than in other communities,” she said. “The idea of using generative questions, questions that we can ask ourselves to better understand our own experiences, questions that really allow us to imagine how the world can be different, became the framing for this whole project.”

Davis and Ostroff also consulted with a curatorial panel consisting of representatives from national organizations including the Council of American Jewish

Museums, the New Jewish Culture Fellowship, the Jewish Theological Seminary, the Laboratory for Jewish Culture and the Jews of Color Mishpacha. These organizations helped select the works chosen for inclusion in the exhibition.

Ostroff said the exhibition’s title comes from Pirkei Avot (Ethics of the Fathers) in which Jews are instructed to construct a fence around the Torah to protect the values and ethics of Judaism.

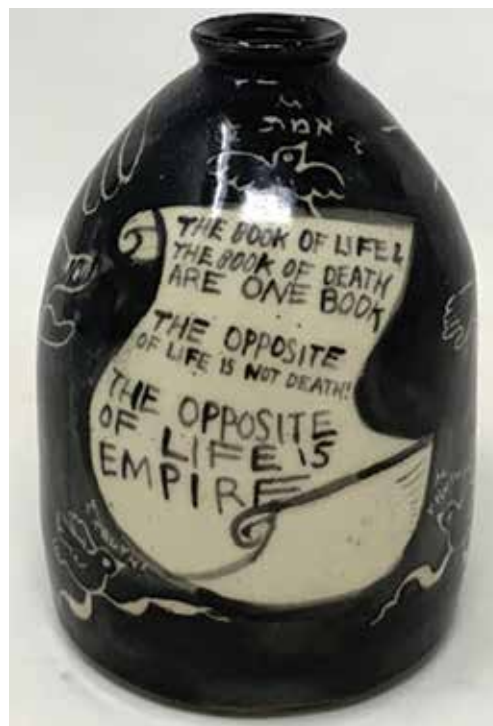
Still, fences can also signal exclusion and may engender feelings of unsafety. As Ostroff wrote in her curatorial statement, the works in the exhibition “highlight the internal conflict over safety and exclusion within Jewish communities and institutions. This work includes personal reflections on queer life and Judaism, racial justice in Jewish spaces, cultural loss and reclamation, political dialogues and dissent, mythological narratives around unsafety, and dreams for inclusion and solidarity coming from within Jewish institutions and the organized Jewish community.”

The exhibition features the works of artists: Marisa Baggett; Coral Cohen; Danielle Durchslag; Hannah Aliza Goldman; Nicki Green; Judith Joseph; Joy Ladin; Annabel Rabiya; Rosabel Rosalind; Val Schlosberg; Katz Tepper; Arielle Tonkin and Daniel Toretsky; Ami Weintaub and Naomi Weintraub. The artists work in a variety of media including painting, drawing, woodblock print, video, poetry, graphic design, ceramic and textile.

In addition, the exhibition features a radio play, recipes and an outdoor, site-specific installation in the JMM’s courtyard titled, “We Would Come Home But You’ve Locked the Door.”

Davis said he hopes visitors come away from the exhibition “thinking in new ways about the central questions the exhibit poses: what makes you feel safe? When does what makes you feel safe make others feel less safe?”

He believes “A Fence Around the Torah,” which is his first exhibition since coming to the JMM in January of 2021, “holds the potential to shift and expand communal conversations about safety while increasing people’s understanding about the precarity that some members of the community experience and others are not aware of.” ■



**Among the items exhibited in “A Fence Around the Torah” are “The Book of Life” ceramic by Val Schlosberg and the “A Rose Among Thorns: Herem” woodblock print by Judith Joseph. (Provided by Jewish Museum of Maryland)**

Ariana Katz of Hinenu; safety in Orthodox life with Tikvah Womack and racial justice with Jennifer Folan.

Ostroff said these conversations were emblematic of the type of conversations taking place in her own Jewish community.


“I found that in my community, Hinenu, the conversations we had about safety were



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## Welcoming a new president to Chabad

**T**he Chabad House is centrally located in the heart of the University of Michigan campus. It serves the University of Michigan students as well as the Greater Jewish community of Washtenaw



County. A recognized and well-established organization for 47 years, Chabad House of-

fers Torah classes, an extensive Judaica library, Shabbat and holiday meals, a well-stocked student center, and more. It serves the community with Chabad Hebrew School, summer camp Gan Israel, daily prayer services, Jewish Learning Institute courses, and holiday events.

The Chabad movement, pioneered by Rabbi Menachem Mendel Schneerson, aims to reach the soul of every Jew to nourish it and help connect to G-d. It provides an authentically Jewish experience based on the sacred traditions and values of the Torah. Chabad welcomes everyone regardless of affiliation, Jewish education, or background.

The Chabad House is there for all of life's events such as births, bar mitzvahs, and weddings. In times of hardship and difficulty, they provide support and much needed guidance. The Chabad House is run by a team of dedicated rabbis, rebbetzins, and staff. Their specialty lies in an encyclopedic knowledge of all things Jewish and their ability to use wisdom and years of experience to guide members in

a direction that is tailored for each individual's needs and their unique journey.

The Chabad House of Ann Arbor has recently selected Shmuel Solovyev as its new president. Mr. Solovyev and his family have been involved with Chabad for over 25 years and have grown to deeply appreciate the genuine Jewish experience it provides.

In 1996, Mr. Solovyev and his family emigrated from the Soviet Union. He is a former scientist with a doctorate degree in applied math. He has worked at several local software companies, and is currently an IT manager at U of M.

Mr. Solovyev arrived in the U.S. with little knowledge of Judaism. His connection with Chabad grew gradually, one step at a time, as he became more interested and increasingly active in the community. Now, he feels that it is time to give back.

"I feel humbled and privileged to be able to serve the community alongside the Chabad rabbis and staff members who do so much," Mr. Solovyev commented. "Their guidance

and advice are always relevant and fit each person's individual needs. I am honored to stand beside them."

Mr. Solovyev continued, "Today's modern and technologically advanced world is replete with Jewish resources of all kinds. There are innumerable books, virtual classes and events, and informative websites through which anyone can learn about Judaism and its beliefs. The rabbis of Chabad help one navigate this ocean of information."

Mr. Solovyev looks forward to working together with leaders of other Jewish organizations of Ann Arbor to inspire more Jews to nourish their G-dly souls. "If you feel a yearning for meaning, come to Chabad," Mr. Solovyev urges. "If you have questions, ideas, or interest, we are happy to discuss them. If you want to help others and make an impact on the community, we gladly welcome your aid."

To contact Mr. Solovyev with comments or questions, or to set up a meeting, please email [chabad@jewmich.com](mailto:chabad@jewmich.com). ■

## Elana Arian performs at Temple Beth Emeth this spring

**O**n Saturday evening, May 15, at 7 p.m., Temple Beth Emeth welcomes Elana Arian to worship and sing together in a concert in the synagogue, located at 2309 Packard Street in Ann Arbor. Join Rabbi Josh Whinston and Cantor Regina Lambert-Hayut to share in this special evening performance, open to all in the community. The concert is free and will also be available on Zoom via the TBE website.

Elana Arian is a multi-instrumentalist, singer/songwriter, and composer. Utilizing mandolin, violin, and jazz guitar, Elana creates and builds a true depth of soul into her music. Elana's musical accomplishments are



not limited to the realm of Jewish music. She has also produced two secular albums. Elana has played in synagogues across the country, in addition to performing at two extraordinary venues in New York City, Carnegie Hall and Lincoln Center. She has had the distinct honor of performing five different times at the White House.

Rabbi Whinston happily shares his excitement for her visit, saying, "Elana Arian brings her soul, her creativity, and her kindness to every show I've seen her perform. From singer/songwriter folk performances in clubs across the county to biggest bimahs in our land, Elana is a talent not to be missed."

Cantor Regina Lambert-Hayut also shared her enthusiasm about Elana's upcoming visit. "Elana has done way more than become a purveyor of beautiful new Jewish music. She has become a bridge builder well beyond the fans of Jewish music and the Reform Jewish community. I am really looking forward to her sharing her gifts with us here in Ann Arbor and at TBE!"

You can learn more about Elana Arian and listen to her music at [www.elanaarian.com](http://www.elanaarian.com). We hope you will join us at Temple Beth Emeth for this amazing musical evening! For additional information, [www.templebethemeth.org](http://www.templebethemeth.org). ■

## TBE events in April

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

**Families with Young Children Tot Shabbat**  
First Friday of each month at 5:45 p.m.

**Shabbat Service**  
Fridays at 7:30 p.m.

**Saturday Shabbat service**  
Saturdays at 10 a.m.

**Weekday morning blessings**  
Daily at 9:15 a.m.  
Join Rabbi Whinston each morning for a short service of song, poetry, and meditation.

**Daily afternoon blessings**  
Monday through Thursday at 3 p.m.  
Join Cantor Hayut each afternoon for an intimate short service.

**Adult B'nai-mitzvah classes**  
Mondays at 6 p.m.  
To join the class, or for more information, contact Cantor Hayut.

**Women's Torah study**  
Mondays at 7:30 p.m.  
Join Cantor Hayut in an in-depth study and lively discussion of the week's Torah portion.

This year, the group will focus on exploring passages that have informed rituals of modern Jewish life.

**Twenty-five-minute mindfulness with Jewish spiritual director Linda Greene**  
Tuesdays at 8:30 a.m.  
Zoom room opens at 8:15 a.m. for optional check-in. Blessing and intention setting 8:30-8:35 a.m. Meditate 8:35-9 a.m. Start your day centered and connected.

**Talmud Tuesdays with Rabbi Alter**  
Tuesdays at 11 a.m. or 8 p.m.  
Both meetings discuss the same material. Join Rabbi Alter to discover the Talmud, the formative collection of stories and discussions that defined the post-Temple Judaism that continues today! Together, explore the foundations of our contemporary Jewish ethics, beliefs, and practices, as well as some tremendous tales about our ancient rabbis! Join anytime! All materials are provided\*. (\*It is recommended that you read *If All the Seas Were Ink* by Ilana Kurshan, but it's not required or expected.)

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

**Meditation with Claire Weiner**

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

**Jewish Prayer: Finding Our Way into the History, Meaning, and Spirituality of our Worship Service**  
Thursdays at 10:30 a.m. or 7:30 p.m.  
Both meetings discuss the same material. Join Rabbi Whinston for an ongoing exploration of the individual prayers that constitute the majority of our worship, from Shabbat to High Holy Days.

**Biblical Book Club with Cantor Hayut**  
Thursdays at 11 a.m.  
Join Cantor Hayut to read and discuss books of Jewish interest a few chapters at a time. This year, the book group will be reading primarily, although not exclusively, works by Israeli authors. For more information or questions, please contact Cantor Hayut.

**Back Door Food Pantry**  
Thursdays, 4-7 p.m.

**Shabbat morning Torah study**  
Saturdays at 8:50 a.m.  
Join us for this weekly discussion of the Torah portion led by Rabbi Whinston.

**Women's Rosh Chodesh Circle**  
Saturday, April 2, at 4 p.m.

**Spirituality Book Club with Cantor Emerita Annie Rose**

Tuesday, April 5, at 7:30 p.m. or Thursday, April 7, at Noon  
Both meetings discuss the same material. Join Cantor Emerita Annie Rose in an exploration of spirituality through discussions of four fascinating books throughout the year. Contact Annie Rose at [cantorannie@gmail.com](mailto:cantorannie@gmail.com) to join and for more details.

**WTBE Passover Sale**  
Friday, April 1, from 12-7 p.m.; Sunday, April 3, from 2-5 p.m.; Friday, April 8, from 12-7 p.m.; Sunday, April 10, from 2-5 p.m.  
In the WTBE Gift Shop at Temple Beth Emeth

**Serenity Shabbat**  
Friday, April 8, at 7:30 p.m.

A Community-Wide Initiative to Joyfully Celebrate the Dual Blessings of Recovery & Shabbat! Serenity Shabbat, hosted by various congregations, focuses on addiction awareness and the wisdom of Jewish tradition as it relates to the spiritual practice of recovery. Everyone is welcome, including members of the recovery community, friends and family who have been affected by a loved one's addiction, and anyone interested in this unique spiritual experience! ■



# For years she led Palestinian resistance efforts. Now Huwaida Arraf wants a seat in Congress.

Howard Levy, originally for the JTA

**N**ow running for Congress in Michigan: a Hebrew-speaking Palestinian Christian who is married to a Jew and spent time living on an Israeli kibbutz before rejecting coexistence efforts in favor of advocating for Palestinian resistance.

The onetime organizer of the International Solidarity Movement, a pro-Palestinian group that recognizes the right to “legitimate armed struggle” against the Israeli occupation, Huwaida Arraf has alarmed Detroit-area Jewish and pro-Israel groups with her plans to enter a crowded Democratic field ahead in the August 2022 primary in Michigan’s 10th Congressional District.

Rabbi Asher Lopatin, executive director of the Michigan-based Jewish Community Relations Council of the American Jewish Committee, called Arraf’s past statements about Israel “hateful, destructive and antisemitic.”

For her part, Arraf has condemned antisemitism in pro-Palestinian advocacy and says she encourages Jews to approach her with any questions and not to believe everything they read about her.

“Know that I will always stand for people’s rights,” she said. “And when we come together to defend the rights of all people — not really based on ethnicity or religion — we will find ourselves on the same side.”

Her positions on the Israeli-Palestinian conflict, however, are well beyond the consensus of even most Jewish left-of-center groups, which consider terms like “genocide” to describe the conflict not only inaccurate but antisemitic.

In an interview with the Jewish Telegraphic Agency, Arraf, 45, noted that she had signed a statement denouncing antisemitism in the struggle for Palestinian rights.

At the same time, Arraf agrees with many pro-Palestinian talking points that have been deemed antisemitic by Israel and numerous Jewish groups, including the “genocide” charge. She told the Jewish Telegraphic Agency last year that while she once shied away from characterizing what was happening to Palestinians as genocide because it would not lead to productive conversation, she has reconsidered more recently.

Asked how she could justify the term “genocide” when the Palestinian population in the West Bank and Gaza has increased from 1 million in 1948 to almost 4 million today, Arraf said it’s a genocide of a different kind.

“It absolutely needs to be looked into whether Israel is committing genocide,” Arraf said. “It’s not just about getting rid of the numbers of people; it is about erasing people’s identity. There are different forms of genocide. You have social genocide, and you have the traditional meaning of genocide — when we understand that there are mass killings to completely annihilate people. But it is not the only form.”

Lopatin is unequivocal in labeling Arraf’s statements “antisemitic.” He said that while his organization is nonpartisan, “we believe Ms. Arraf should be seen as a wholly unacceptable candidate for the Democratic Party, for Michigan and the 10th District. Sadly, her anti-Israel activism does no good for the cause of those in her district nor even to the cause of the Palestinian people. Venomous anti-Zionism has no place in American politics and should be condemned by all, no matter what their political leanings.”

Were she to win, Arraf would join Rep. Rashida Tlaib as the second Michigan congresswoman



**Huwaida Arraf, right, poses with her husband, Adam Shapiro, left, and their two children** (Courtesy)

to hold deeply critical views of Israel. But a victory for Arraf is a long shot, according to Adrian Hemond, CEO of Grassroots Midwest, a Michigan political consulting firm.

The district in which Arraf is running was recently redrawn, so there is no incumbent in the district, where a sizable Jewish population resides in the Rochester and Rochester Hills suburbs of Detroit, Hemond said. Many candidates are expected to throw their hats into the ring.

“I expect a crowded Democratic primary, and a high-quality Republican on the other side if she comes through,” Hemond said. “The district partisan base is essentially 50-50. I’d rate her winning chances as quite low, overall.”

So far, though, only two Democrats have officially declared their candidacy, and of them, only Arraf has raised any funds. She pulled in more than \$200,000 before Dec. 31, 2021, according to federal elections data.

If she does prevail through two rounds of voting, Arraf, 45, would cut a remarkable profile in Congress.

The daughter of two Palestinian Christian parents — her mother came from Beit Sahour in the West Bank, and her father was a Palestinian citizen of Israel — she was born in Detroit shortly after her parents immigrated to the United States. She majored in Arabic studies, Judaic studies and political science at the University of Michigan. She said she wanted to expose herself to all points of view.

“I was thinking at the time, maybe I can get into diplomacy and try to play a role in bringing the two sides together,” Arraf said. “And then if I was going to do that, I’d want to obviously understand the Israeli side better,” including learning Hebrew.

As part of her early quest for understanding, Arraf lived on a kibbutz in Israel, something that she was able to do as an Israeli citizen. “I cherish that time,” she said. When she returned to the University of Michigan, she established a Jewish-Palestinian dialogue group.

That led her to her move to Jerusalem as program coordinator for Seeds of Peace, which at the time focused on bringing Jews and Arab youth from the Middle East together for dialogue. Arraf enjoyed arranging the encounters, and through the organization she met Adam Shapiro, the group’s Jewish acting director at the time.

After working together for a year, including on

curfew-defying missions to deliver bread to Beit Jala, the pair began dating and married in 2002. They have two children and frequently join Shapiro’s family to celebrate Jewish holidays.

Yet the experience essentially ended her ambitions to become a diplomat: Arraf concluded that Seeds of Peace was a “feel-good project” that ultimately harms the pro-Palestinian cause.

“When we bring them together, we’re falsely creating a level playing field,” Arraf said. “But then the Israelis are going back to their cities or towns, and the Palestinians are winding their way around through checkpoints, under the gun of someone who’s probably the brother or sister of their new Israeli best friend. And what are we actually doing about that? Nothing.”

These feelings solidified during the Second Intifada, when more than 1,100 Israelis and 5,500 Palestinians were killed in violent clashes in the territories and a rash of terrorist attacks inside Israel. Arraf resigned from Seeds of Peace.

That’s when she and her husband cofounded the International Solidarity Movement, a group that urges “nonviolent” resistance against the Israeli occupation, yet also says it recognizes the right to “legitimate armed struggle.” The Israeli government accused members of the group of illegal and violent actions against Israeli soldiers and operating in cooperation with Palestinian terrorist organizations.

It was not long after the group’s founding that Rachel Corrie, a 23-year-old American International Solidarity Movement activist, was killed in Gaza while attempting to block an Israeli army bulldozer that was engaged in a home demolition operation. An Israeli court absolved the driver. (Another volunteer with the group would be fatally shot the following year.) Corrie’s death became a political and cultural touchstone for pro-Palestinian activists.

Arraf traveled to Corrie’s brother’s home immediately after her death and has remained close with the Corrie family since, speaking at an event commemorating the 15th anniversary of her death in 2018. There, she said her immediate response to Corrie’s death was “this feeling of immense responsibility in that I was part of calling Rachel over, so it should have been me and not her under that bulldozer.” (She had been in the United States at the time, but as an Israeli citizen, she was also not able to enter Gaza.)

After graduating from law school at American University in 2007, Arraf embarked on a legal career that has included consulting with a human rights clinic at Al-Quds University in East Jerusalem and working on the civil rights cases in New York and Michigan.

She also chaired the Free Gaza Movement, which in 2008 and 2010 organized ships to try to evade the Israeli naval blockade of Gaza. After a surprising success in 2008, about 700 pro-Palestinian activists took part in the 2010 “Gaza Freedom Flotilla,” which ended when Israeli commandoes raided one of the boats, the Mavi Marmara. Nine activists were killed on the Turkish vessel, and Israel later said that it identified five passengers with terrorist connections. Relations between Israel and Turkey broke down in the aftermath of the incident.

“I wish I would have had the opportunity to do more training with the passengers before we departed so that they would know what to expect,” Arraf told JTA recently. “I don’t know if that would have changed anything, but knowing what

to expect generally helps calm fears. I remember thinking when shots first rang out — I was on the Challenger, but noticed the Marmara surrounded — ‘I’m used to this, but they must be terrified.’”

In the wake of the incident, Israel’s security cabinet voted to ease import restrictions on civilian goods entering the country through other border crossings, but maintained the naval blockade of the Gaza Strip. Arraf and several others left Free Gaza’s leadership in September 2012; she resigned completely, she said, later that year over antisemitism in the group’s ranks.

A cofounder of Free Gaza, Greta Berlin, tweeted that “Zionists” were guilty of operating Nazi concentration camps, in an episode that drew widespread attention and rebuke. Arraf and others openly denounced Berlin’s tweet and subsequent behavior at the time, saying that the Free Gaza Movement never tolerated antisemitism.

“She said it was a mistake, but instead of immediately removing it, she tried to justify/defend her actions, which just made things worse,” Arraf said in an email to JTA. “I, and other board members, felt that we had to put out a statement distancing ourselves from this. And, while I was already planning on resigning, this incident just sped up the resignation.”

Arraf said she is not running on her record as a Palestinian activist, but she hopes that, as the daughter of immigrants, she can find voters through issues that have traditionally attracted Democrats.

“I’m running for Congress because I believe every Michigan family wants essentially the same thing,” Arraf said. “You have to be able to live a good life, to have a decent job with a livable wage, where people feel that they are respected and treated well, that our children have quality schools, that we have safe neighborhoods, that we have a resilient infrastructure and healthy communities.”

Of course, members of Congress deal frequently with issues related to Israel. Arraf said she would condemn a terrorist attack on an Israeli noncombatant, but would not vote in favor of U.S. funding for Israel’s Iron Dome missile defense weapons.

“It is voting against enabling Israel to continue its offensive against the Palestinian people,” she explained. “Because when Israel doesn’t have to worry about shoring up its capabilities, it frees up other resources for Israel to go in and do whatever they want.”

On the status of Jerusalem, Arraf has studied Judaism and understands the centrality of the city. But, she said, it’s an important city to her, too, as a Christian Palestinian.

“Why can’t the city be central to Judaism as part of a country where everybody is equal? We want to dismantle the colonialism and create a system that works for everybody so that anybody that has an attachment to Jerusalem, or to any part of that land that wants to live there, can live there, according to laws that apply to everybody.”

Running as a progressive, Arraf says she holds positions that many American Jews support.

“I definitely know the history that the Jewish community has in fighting for social justice,” she said, “which is why it’s perplexing, a little bit frustrating, in almost every other issue, they’re on the right side, but when it comes to Palestinian rights, there is this block in that Israel takes over.” ■



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# Chag Pesach Sameach **HAPPY PASSOVER**

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Supporting Jewish life	Ensuring our community's future with Planned Giving	Building community through connection	Deepening relationships with Israel
<b>2022 Annual Community Campaign</b>  Jewish summer camp scholarships Emergency financial assistance  Supplemental giving opportunities <i>e.g. COVID Emergency Fund; Security Campaign</i>  Allocations to local & overseas partners	<b>LIFE &amp; LEGACY®</b>  Jewish Community Foundation	Jewish Young Professionals  Women's Philanthropy  Jewish Community Relations Council  Cardozo Society for attorneys  Maimonides Society for medical professionals	Yom Ha'atzamaut and other local Israel programs  Partnership2Gether relationship with Moshav Nahalal  Scholarships for Israel travel  Student Exchange with Nahalal



# Calendar

## April 2022

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

### Friday 1

**Candle Lighting 7:43 p.m. Tazria**

WTBE Passover Sale: WTBE Gift Shop. Noon to 7 p.m.

### Saturday 2

**Havdallah 8:44 p.m.**

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

Shabbat Rosh Hodesh Nissan Online: Pardes Hannah. 10 a.m.

From Panera to Electric Cars: Monthly Topics in Jewish Law: BIC. May one bicycle on Shabbat? Is eating a grilled cheese at Panera kosher? Can one make minyan through Zoom? Is an LBGTQ ketubah halakhically permitted? Rav Nadav tackles contemporary topics in Jewish law, often sharing the best of Conservative Movement Responsa. Hybrid format (i.e. both in person and streaming). Zoom links are available on the Beth Israel website ([www.bethisrael-aa.org](http://www.bethisrael-aa.org)). 12:15 p.m.

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

### Sunday 3

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

AARC Book Group: AARC. *The Dream Stitcher* by Deborah Gaal. To participate in the April 3 AARC book group meeting, please email Greg Saltzman, [gsaltzman@albion.edu](mailto:gsaltzman@albion.edu). 11:30 a.m.

WTBE Passover Sale: WTBE Gift Shop. 2 to 5 p.m.

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

### Monday 4

Talmud Study with Rabbi Dobrusin: BIC. All are invited to join our Talmud study class. We read the text in Hebrew but an English translation is available and all discussions will be in English so no familiarity with Hebrew is required. We will first study a selection from the beginning of the Talmudic tractate of Sukkah dealing with an interesting question concerning the building of a Sukkah. Then we will turn to a section from the tractate of Pesachim, concerning the Pesach Seder. 4 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](mailto:cantorhayut@templebethemeth.org). 7:30 p.m.

### Tuesday 15

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

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

Spirituality Book Club with Cantor Emerita Annie Rose: TBE. Exploration of spirituality through discussions of four fascinating books throughout the year. Contact Annie Rose at [cantorannie@gmail.com](mailto:cantorannie@gmail.com) to join and for more details. 7:30 p.m.

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

### Wednesday 6

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 email Elliot H. Gertel at [egertel@umich.edu](mailto:egertel@umich.edu) at least one day before scheduled meeting day every Wednesday (except major Jewish holidays). 2 p.m.

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

Wine Tasting: AAOM. An opportunity to purchase wine for Passover. Light snacks will be served. At the home of a community member. 8 p.m.

Theology Book Club: BIC 8 p.m.

### Thursday 7

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

Service: TBE. Rabbi Whinston leads discussion. 10:30 a.m. and 7:30 p.m.

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

Spirituality Book Club with Cantor Emerita Annie Rose: TBE. Exploration of spirituality through discussions of four fascinating books throughout the year. Contact Annie Rose at [cantorannie@gmail.com](mailto:cantorannie@gmail.com) to join and for more details. Noon. p.m.

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

Shaul Magid gives 32nd Belin Lecture: “God Shed His Light on Thee”: American and Jewish Exceptionalism in the Thought of Meir Kahane.” Hybrid, at Palmer Commons and online. 7 p.m.

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

### Friday 8

**Candle Lighting 7:51 p.m. Metzora/Shabbat HaGadol**

WTBE Passover Sale: WTBE Gift Shop. Noon to 7 p.m.

First Friday Shabbat: Via Zoom: JCS. Includes secular Jewish readings, singing, candle lighting, challah and wine rituals, and a Yahrzeit observance to remember loved ones. Children are welcome. 6:30-7:30p.m. Registration required: [jewishculturalsociety.org](http://jewishculturalsociety.org). For more information: 734-975-9872 or [info@jewishculturalsociety.org](mailto:info@jewishculturalsociety.org).

Kabbalat Shabbat: Pardes Hannah. 6:30 p.m.

Serenity Shabbat: TBE. 7:30 p.m.

### Saturday 9

**Havdallah 8:53 p.m.**

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

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

### Sunday 10

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

Passover Arts and Crafts: AAOM. Making Omer Counters. Kids of all ages are welcome to learn more about counting the omer. At the home of a community member. 9:30 a.m.

WTBE Passover Sale: WTBE Gift Shop. 2 to 5 p.m.

### Monday 11

Talmud Study with Rabbi Dobrusin: BIC. 4 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](mailto:cantorhayut@templebethemeth.org). 7 p.m.

Passover learning. AAOM. 8 p.m.

### Tuesday 12

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

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

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

### Wednesday 13

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

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

Theology Book Club: BIC 8 p.m.

### Thursday 14

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

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

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

Serenity Seder: BIC. Serenity Seder is a sober seder for those in recovery and for friends and family supporting those in recovery. We'll follow a haggadah (using Twerski's and others' materials) focused on the journey from the bondage of addiction, and passing through the stages of recovery toward freedom and service. Registration required. This event is in person only. 7 p.m.

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

### Friday 15

, **First Seder of Pesach**

**Candle Lighting 7:58 p.m.**

Siyum: AAOM. Completion of a segment of learning for Taanit Bechorot (Fast of the First-born) at University of Michigan Hillel following morning services.

Community Seder: Chabad. 8:30 p.m.

### Saturday 16

, **Second Seder of Pesach**

**Havdallah 9:01 p.m.**

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

### Sunday 17

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

### Monday 18

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

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

### Tuesday 19

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

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

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

### Wednesday 20

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

Earth Seder: Jewish Youth Climate Movement. In front of Chases Bank 100 S. Main. 3 p.m.

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

Theology Book Club: BIC 8 p.m.

Counting the Omer: Pardes Hannah. First of seven-week series. 8:30 p.m.

### Thursday 21

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

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

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

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

Search for Chometz: Chabad. 9 p.m.

### Friday 22

**Candle Lighting 8:06 p.m.**

Fourth Friday Kabbalat Shabbat. Serenity Shabbat. AARC. Hybrid, in person at the JCC and on Zoom, e-mail: [aarcgillian@gmail.com](mailto:aarcgillian@gmail.com). 6:30 p.m.

### Saturday 23

**Havdallah 9:10 p.m.**

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

“Sure, Ron!”: A Special Shabbat Honoring Ron Sussman: BIC. 9:30 a.m.

Yizkor Memorial Service: Chabad. 11 a.m.

### Sunday 24

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

AARC Book Group: AARC. *A State at Any Cost: The Life of David Ben Gurion* by Tom Segev, continuing our discussion from February 27. To participate in the AARC book group meeting, please email Greg Saltzman, [gsaltzman@albion.edu](mailto:gsaltzman@albion.edu).

Generations After Book Launch and Signing: TBE. Please join the authors of the newly published *The Ones Who Remember: Second-Generation Voices of the Holocaust* as they launch their long awaited anthology. Open to the public. <https://www.secondgeneration-voices.com/>. 3 - 5 p.m.

### Monday 25

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

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

### Tuesday 26

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

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

Parsha Lunch and Learn. AAOM. Explore themes of the weekly Torah portion in the book of Vayikra. Zoom Link: <https://bit.ly/ParshaLunchandLearn>

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

### Wednesday 27

**Yom HaShoah**

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

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

Yom HaShoah: AAOM. Commemorate Holocaust Remembrance Day. 8 p.m.

Theology Book Club: BIC 8 p.m.

### Tuesday 28

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

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

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

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

### Friday 29

**Candle Lighting 8:14 p.m. Acherei**

### Saturday 30

**Havdallah 9:19 p.m.**

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



## AJS conference in Chicago, in person, impactful

Jillian Luciw

In December, the Frankel Center for Judaic Studies had a large number of faculty and students participate in the 2021 Association for Jewish Studies Conference in Chicago. Frankel Center faculty presented and moderated discussions over the course of the conference. Anita Norich and Deborah Dash Moore were both awarded the 2021 AJS Women's Caucus Mentoring Award, and Devi Mays received a third major award for her book *Forging Ties, Forging Passports: Migration and the Modern Sephardi Diaspora*: the 2021 Jordan Schnitzer Book Award in Modern Jewish History and Culture: Africa, Americas, Asia, and Oceania.

Judaic Studies graduate students also attended the conference. Marina Mayorski presented "Popular Ladino Fiction and the Formation of Sephardic Cultural Modernity in the Late Ottoman Empire," Samuel Shuman was a recipient of the 2021-2022 AJS Dissertation Completion Fellowship for his project "Cutting Out the Middleman: Displacement and Distrust in the Global Diamond Industry," Rachel Brustein attended the conference, and Cassandra Euphrat Weston presented "*Geburt-Kontrol* and *Oreme Froyen*: Reproductive Politics between Radical and Reform at the 46 Amboy St. Clinic." Two of these graduate students who received funding to attend the AJS Conference from the Frankel Center shared their experiences and how it enriched their studies.

Rachel Brustein, a graduate student in the University of Michigan's Jewish Communal Leadership Program through which she is pursuing a Master's in Social Work and a certificate in Jewish Communal Leadership, was excited

to attend the conference because of her interest in the intersection of research and Jewish communal life. Attending the various panels at the conference allowed her to connect others' research to what she's been studying in JCLP, social work, and Judaic Studies at the University of Michigan and "deepened [her] understanding of how we look at religious life, and the lack of religiosity, in the American Jewish community."

Cassandra Euphrat Weston, a third-year doctoral student in History and Judaic Studies at the University of Michigan, presented a paper on Jewish women's organizing in support of birth control in early 20th century Brooklyn. While the unusual pandemic circumstances of the conference caused some improvisational situations due to many last-minute cancellations, Weston describes that the impact of being able to go to Chicago and "attending a conference in person after nearly two years of all-virtual work was a wonderful experience, particularly as a new COVID surge has now rendered such in-person professional gatherings more difficult once again. I was thrilled to present my work at a conference in person for the first time — a wholly different, and much better, experience than presenting virtually. I was able to reconnect with colleagues I knew and meet many more Jewish studies scholars working in my areas of interest, which include Yiddish studies, 20th century Jewish history, and American Jewish history." Weston described this opportunity as a welcoming and encouraging first conference presentation experience. ■

## Orthodox Minyan events in April

For all events, please contact rabbayael@annarborminyan.org for location or with any questions.

### Wednesday, April 6, 8 p.m.

Wine Tasting: Join us for a wine tasting with an opportunity to purchase wine for Passover. Light snacks will be served. At the home of a community member.

### Sunday, April 10, 9:30 a.m.

Passover Arts and Crafts: Making Omer Counters. Kids of all ages are welcome to learn more about counting the omer (verbal counting of each of the 49 days between Passover and Shavuot) and make our own omer counters to help us in fulfilling this mitzvah (commandment). Snack will be served. At the home of a community member.

### Monday, April 11, 8 p.m.

Passover learning (in person and on zoom).

### Friday, April 15

Siyum (completion of a segment of learning) for Taanit Bechorot (Fast of the Firstborn) at University of Michigan Hillel following morning services.

### Tuesday, April 26, 12:30 p.m.

Parsha Lunch and Learn. Join us to explore themes of the weekly Torah portion in the book of Vayikra. Zoom Link: <https://bit.ly/ParshaLunchandLearn>

### Wednesday April 27, 8 p.m.

Commemorate Yom HaShoah, Holocaust Remembrance Day, with the AAOM. ■

## Beth Israel April events

Sure, Ron!

### A Special Shabbat Service in Honor of Ron Sussman Saturday, April 23 at 9:30 a.m.

Join Beth Israel as we honor Ron Sussman. For over 20 years, Ron has served our congregation as Ritual Assistant, organizing our services and helping adults and young people develop skills and confidence to lead



### Ron Sussman

prayers and to read Torah and Haftarah. We are excited to honor Ron for his dedication to Beth Israel Congregation in a very special Shabbat morning service on the eighth day of Pesach. Please share your thoughts about Ron in a tribute book. Contributions will be designated to a new fund that Beth Israel is establishing in Ron's honor to support continued learning. Sponsorships are available. All forms are available on the BIC website.

### Serenity Seder

Thursday, April 14, at 7 p.m.

Beth Israel's Serenity Seder is a sober seder for those in recovery and for friends and family supporting those in recovery. We'll follow a haggadah (using Twerski's and others' materials) focused on the journey from the bondage of addiction and passing through the stages of recovery toward freedom and service. Registration required. This event is in person only.

### From Panera to Electric Cars: Monthly Topics in Jewish Law

Saturday, April 2, at 12:15 p.m.

May one bicycle on Shabbat? Is eating a grilled cheese at Panera kosher? Can one make minyan through Zoom? Is an LB-GTQ ketubah halakhically permitted? Rav Nadav tackles contemporary topics in Jewish law, often sharing the best of Conservative Movement Responsa. Hybrid format

(i.e. both in person and streaming). Zoom links are available on the Beth Israel website ([www.bethisrael-aa.org](http://www.bethisrael-aa.org)).

### Talmud Study with Rabbi Dobrusin

Monday, April 4 and 11, at 4 p.m.

All are invited to join our Talmud study class. We read the text in Hebrew, but an English translation is available and all discussions will be in English so no familiarity with Hebrew is required. We will begin a new section of text, so this is a great time to join if you haven't studied with us previously. We will first study a selection from the beginning of the Talmudic tractate of Sukkah dealing with an interesting question concerning the building of a Sukkah. Then we will turn to a section from the tractate of Pesachim, concerning the Pesach Seder. Join us for some interesting text study and lively discussions to warm cold winter afternoons!

### Theology Book Club - Online

Wednesdays at 8 p.m.

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

### Pesach Service Times

Saturday, April 16, at 9:30 a.m.

Sunday, April 17, at 9:30 a.m.

Friday, April 22, at 9:30 a.m.

Saturday, April 23, at 9:30 a.m.

### In Person and Online Services

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

### Evening Minyan - virtual only

Sunday-Thursday at 7:30 p.m.

### Friday Evening Services - check the calendar for location

Kabbalat Shabbat Service at 6 p.m.

### Shabbat Morning Services - in person and virtual

Saturday at 9:30 a.m. ■

## Reconstructionist Congregation events in April

### AARC Book Group. Sunday, April 3, 11:30-1 p.m.

The AARC book group will discuss *The Dream Stitcher* by Deborah Gaal. To participate in the April 3 AARC book group meeting, please email Greg Saltzman, [gsaltzman@albion.edu](mailto:gsaltzman@albion.edu).

### Second Saturday Morning Shabbat Service, April 9

Ta'Shma 'Pray What!?' 10 a.m.

Shabbat Services 10:30 a.m.-12 p.m.

This is a morning Shabbat Service led by Rabbi Ora Nitkin-Kaner. Everyone is welcome! Hybrid in person at the JCC and Zoom. Link will be sent out the week before the event.

### Fourth Friday Kabbalat Shabbat. April 22, 6:30 p.m.

Hybrid in person at the JCC and Zoom. Link will be sent out the week before the event.

### AARC Book Group. Sunday, April 24, 11:30 a.m.-1 p.m.

AARC book group will discuss *A State at Any Cost: The Life of David Ben Gurion* by

Tom Segev, continuing our discussion from February 27. To participate in the April 24 AARC book group meeting, please email Greg Saltzman, [gsaltzman@albion.edu](mailto:gsaltzman@albion.edu).

For more information about services or events or to receive zoom links, please email: [aarcgillian@gmail.com](mailto:aarcgillian@gmail.com) or go to the AARC website: [aarecon.org](http://aarecon.org). ■



## Rep. Ted Deutch leaving politics to lead American Jewish Committee

Gabe Friedman, originally for the JTA

**R**ep. Ted Deutch, one of Congress' most outspoken members on Jewish issues for over a decade, is leaving politics to become the next CEO of the American Jewish Committee, the advocacy group announced in late February.

Deutch, a Democrat, has represented three different South Florida districts since 2010, after a stint in Florida state government. His current district, Florida's 22nd, includes the heavily Jewish Broward County.

Deutch chairs the House's Ethics Committee and holds senior spots on both the prestigious Foreign Affairs and Judiciary committees. He has been a leading pro-Israel voice in the Democratic Party, particularly in recent years as progressive newcomers have been historically outspoken in their criticism of the Jewish state.

At AJC he will succeed David Harris, who has led the organization since 1990. Harris is best known for his work in helping Jews leave the former Soviet Union and for combating anti-Israel rhetoric at the United Nations. Deutch will take over on Oct. 1.

In a statement announcing Deutch's appointment, AJC President Harriet P. Schleifer said that "Ted's deep and lifelong commitment to the Jewish community, Israel, and to the protection of democratic values is obvious to all who know him."

After the Florida Holocaust Museum in Tampa was hit with swastika graffiti last year, Deutch partially blamed progressive colleagues who compare Israel to apartheid South Africa for an uptick in antisemitism across the United States.

"When we have colleagues whose position is 'Palestine from the river to the sea,' which includes no place for a Jewish state, and when our colleagues...wrongly and falsely describe Israel as an apartheid state, there is a context for all of this," Deutch said at a virtual event with fellow lawmakers.

He was also sharply critical of former President Donald Trump and other Republicans; he was particularly critical of Trump's repeated insinuations that Jews who vote for Democrats are disloyal.

Deutch was also heavily involved in House Middle East policy, taking several trips to Israel as one of a few Middle East specialists on the House's foreign affairs committee. He was one of only a handful of Congressional Democrats to oppose the Iran nuclear deal before it was signed, but he disagreed with Trump's decision to pull the United States out of the agreement in 2017.

In the wake of the Parkland school shooting, which occurred in his district, Deutch joined the chorus of local and national Democrats who called for gun reform legislation. His two daughters launched a project that involved selling hamantaschen to raise money for groups that lobby for stricter gun laws.

Deutch, 55, is now the 31st Democrat retiring from Congress ahead of this fall's mid-term elections, in what pollsters are predicting will be a big year for Republicans. His district's

**It's not manna from heaven, but this Passover, provide something just as crucial to the survival of the Israeli people.**



Whether it's a missile attack, a new Covid variant, or serious car crash, your gift to Magen David Adom ensures its 30,000 emergency medical technicians and paramedics have the supplies and resources they need to save lives. So this Passover, while you recount the story of the Jews' redemption from slavery, your gift will help modern-day Israelis survive the threats they face today.

**Make a gift to Magen David Adom today. *Pesach kasher v'sameach.***



**Saving lives. It's in our blood.**

[afmda.org/passover](https://afmda.org/passover)



## Earth Seder, continued from page 1

Hindu calendars, but these days also coincide with Earth Day and the annual general meetings of some of the leading investors in fossil fuels. At the same time, the impacts of fossil fuels could not be more dire. The UN's Intergovernmental Panel on Climate Change (IPCC) recently released a report detailing the expected harmful impacts of climate, should humans fail to rapidly slash greenhouse gas emissions. While this harm will eventually hurt us all, the impacts are already and will continue to hit Black, Brown, Indigenous, rural and other historically marginalized communities first and worst. Meanwhile, Russia's invasion of Ukraine has provided a devastating example of how petro-state dictators can use their ill-gotten fossil fuel fortunes to violate safety, security, and self-determination, while raising the costs of basic human needs for poor and working families around the world. The only way to protect the most vulnerable, achieve energy independence, ensure a livable future, and strive for a world of peace is by rapidly transitioning to a 100% clean renewable energy.

Organizers say that taking action in the face of this crisis is critical. In the words of Sophia, 16, a JYCM member from Ann Arbor: "Since I'm a kid, I don't get to choose what bank I put money in. Because I can't yet speak with my money, I must speak with my actions. Chase Bank has been providing funding to a variety of fossil fuel companies. The environmental impacts of projects like fracking, oil drilling, and pipeline laying disproportionately affect my generation. We must act now before the climate crisis is no longer solvable, so I call on everyone reading this, regardless of your age, to act now and join us in our fight for climate justice."

The Passover story is the defining nar-

rative of the Jewish people. A downtrodden and oppressed people find the courage, resolve, and faith to rise up and overturn the systems of oppression and hierarchies of servitude that had plagued them under the harsh rule of Pharaoh. From a place of constriction, the ancient Israelites step through the narrows and march into the expanse of Divine liberation, singing and exalting their way to the Promised Land. At this moment, Earth itself is in the narrows, needing to be freed from the reign of the Corporate Carbon Pharaohs. This Earth Seder is an attempt to root in sacred Jewish ritual, multi-faith solidarity, joyous protest, and bold action, together marching to the Promised Land.

Sydney, 16, another JYCM member from Ann Arbor, sees this Earth Seder as a way of living out her Judaism: "A Jewish perspective is a way of looking at the world with a lens of love, compassion, and empathy. While this is applicable to the way we treat those around us, it is just as important for the way we treat our Earth. The climate crisis must become a central issue of the Jewish community, and hopefully events like our Earth Seder motivate others to take action."

To get involved in these efforts as an individual or organization, please fill out the "Get Involved" form at [www.exodusalliance.org/getinvolved](http://www.exodusalliance.org/getinvolved). To register to attend this action, RSVP to the Ann Arbor Earth Seder at [www.dayenu.org/map](http://www.dayenu.org/map). All are welcome to join, to raise their voices, and to lean into Ann Arbor and Michigan's collective power, modeling the kind of abundant, life-giving world so many wish to see. ■

## Ted Deutch, continued from page 23

boundaries are in flux like many others across the country ahead of the midterms; there is a chance that if he campaigned in the fall, he would have had to face fellow Jewish Democrat Lois Frankel, who represents the 21st District, in a primary.

He said his work in Congress led him to the position at the American Jewish Committee, which is one of the country's oldest Jewish organizations, founded in 1906. The centrist organization has become known in recent years as a sort of department of state of the organized Jewish community, cultivating ties with foreign governments, making Israel's case at home and

abroad and fostering interfaith relationships.

"For me, this foreign policy work has been a natural continuation of my deep ties to the American Jewish community and my longstanding advocacy on behalf of the U.S.-Israel relationship," Deutch said in a statement. "Beyond foreign policy, we have also seen an unprecedented rise in antisemitism in our own country and abroad, and I have been at the forefront of the Congressional response as the founding co-chair of the House Bipartisan Task Force for Combating Antisemitism." ■

## Growing, Healing in Israel, continued from page 1

people can reconnect to the earth by doing farm work and enhancing their own health and spiritual growth. They recently installed a drying rack, a critical tool in the preparation of medicinal herbs for bulk sale.

Along with farming, Abby is also an artist. The land is a strong influence on her designs, in the same way that it influences Eli's choices about where to place which plants, considering slope, the visual mix, and so on. She is now working more formally as an artist, teaching classes in intuitive painting along with designing ketubahs and doing other commissions.

Havat Iyar is on pause now because we are in a shmita year. During shmita, land is left fallow and only maintenance activities such as watering are allowed. As Eli puts it, "Shmita is a time to release control of the land. We surrender to the land and listen to it. I think less about my yield and more about working in partnership with the land and trusting it."

Abby adds, "the fact that shmita is a mitzvah that can only be kept in Israel shows how significant agriculture really is, and it's beautiful when people start to see it from that perspective." Eli and Abby were grateful to receive assistance from Keren HaShvi'i, an American organization that supports Israeli farmers, especially during shmita. Keren HaShvi'i featured Havat Iyar in a video and arranged an interview of Abby by food writer Jamie Gellar.

Eli and Abby are confronting the need to financially support the farm, themselves,

and their three small children. They make use of WhatsApp, Instagram, and Facebook to promote their businesses and to solicit donations. They are ready to scale up but they need funds to hire help and buy more equipment. During COVID, they were awarded a grant from Israel's Social Solidarity Foundation through their VentureWe19 program.

Eli and Abby are influenced by "prolific quality output," a concept from the business world that recommends spending 60% of your time producing the thing you love. This works for them because they are so passionate about what they're doing. Eli says that in Israel, "the land is meant for us. Growing the food for me is a spiritual connection with the earth, and I want other people to experience that, to reconnect to the land of Israel. Judaism is an agricultural religion. When Jews came to Israel after leaving Egypt, we put down agricultural roots, and all the holidays have to do with agriculture and harvest."

Eventually, Eli and Abby hope to buy their own land, where they can plant trees and hold formal events and visits, from school groups to weddings to meditation retreats, in order to bring more people and more funding to their work. Their first big event at Havat Iyar will be a celebration of Yom Ha'Atsmaut, which will be a fundraiser but also a gathering and a celebration, especially as a way for olim to reaffirm their decision to come to Israel. You can find Eli and Abby on the Internet at [havatiyar.com](http://havatiyar.com) and on Facebook and Instagram. ■

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

Ann Arbor Orthodox Minyan (AAOM): 1429 Hill Street, 248-408-3269, [annarborminyan.org](http://annarborminyan.org)

Ann Arbor Reconstructionist Congregation (AARC): 2935 Birch Hollow Drive, 734.445.1910, [aarecon.org](http://aarecon.org)

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

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

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

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

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

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

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

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

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



## Remembering Carol Amster: Our community lost a true woman of valor

By Eileen Freed and Nancy Margolis

Carol Amster died last month. But Carol left our community stronger, more cohesive, and more prepared to grow and prosper due to her passionate leadership and generosity.

We are deeply grateful for Carol's work and guidance in the Jewish Community Center, the Jewish Federation, Jewish Family Services, Hebrew Day School, University of Michigan Hillel, and Beth Israel Congregation.

Carol was actively involved as a volunteer and as a professional. She worked as a fundraiser at UM Hillel, as director of the United Jewish



Appeal (UJA) and was the Jewish community's first professional "Federation" director upon the merger of the UJA with the Jewish Community Council in 1986. She served on and chaired Federation's Allocations Committee for many years, and most recently lent her wisdom and counsel to the Covid Emergency Fund allocations process.

### Seymour Salinger

was born in 1923 in a small town in Lithuania, the youngest of 7 children. In 1939, his mother sent him and his sister to live with their older brothers who were already in Detroit. Sadly, she did not survive the Holocaust to join her children. After finishing Central High School and a semester at Wayne State University, he returned to Europe as an American soldier. In November 1944, his platoon was captured in Germany. He spent six months as a POW, receiving the Purple Heart.

While attending University of Michigan's School of Engineering in Ann Arbor, he taught a Hebrew group where Tova (nee Carol) was one of his students. On their first date, in November 1947 Sy said he was captured again, this time by her heart. They were on a hayride with their college Zionist group and listened to the radio as the United Nations Assembly voted to partition Palestine. He and Tova were married nearly 71 years, until Tova passed on in 2020.

Settling in the Detroit area they joined the Labor Zionist Alliance, Congregation Beth Shalom and later Congregation T'Chiyah. Sy, a devoted husband and father to their three children, and their growing families, always said that being with family was his greatest joy. An active member in the Habonim Youth Group,

After her husband Herb's death in 2010, Carol helped launch the Herb Amster Center at Jewish Family Services of Washtenaw County to honor him and to bring long-term financial stability to the organization. This visionary initiative has enabled JFS to offer their expertise to those who can pay, in order to continue serving those in the community who cannot.

Carol's lifetime of involvement was not limited to the Jewish community. She devoted time, money, and resources to key organizations in Ann Arbor, serving on many boards. Carol was a Trustee of the Ann Arbor Area Community Foundation. She served on the Board of Directors of the University Musical Society, Ann Arbor Symphony Orchestra, and the NEW Center. She and Herb established the Herbert and Carol Amster Lupus Research Fund at the University of Michigan.

Carol received the Celebration of Women volunteer award, and together, she and Herb were recipients of the Jewish Federation's Humanitarian Award.

Carol and Herb were involved in the establishment and success of many programs and organizations that form much of the core of the organized greater Jewish community in Washtenaw County. Together, they made it their life's work to build a strong local Jewish community, and their enthusiastic generosity and involvement provided the guidance and resources to turn big visions into the reality we are privileged to experience today.

A woman of valor, who can find? Far beyond pearls is her value ... She opens her mouth with wisdom, and a lesson of kindness is on her tongue" (Proverbs 31). Carol was a true Eishet Chayil (a woman of valor) — a beloved family matriarch and stalwart champion of our community. We all benefited from her generosity and her wise counsel. "Give her the fruits of her hand and let her be praised in the gates by her very own deeds."

She will be deeply missed. ■

he helped build Camp Kinneret in Chelsea, Michigan. Later it moved and became Habonim Camp Tavor where his children, grandchildren,



and great grandchildren attended, developing close ties to Israel. Sy loved working with his hands and enjoyed tinkering with anything mechanical.

He created an extensively detailed family tree, well before it was trendy. Although typically soft spoken, when he did speak everyone listened. He was thoughtful, resourceful, methodical, and unpretentious, instilling those values in his family.

Seymour Salinger died February 2, 2022 at the age of 98, the last of his family's great generation. He was the beloved husband of the late Tova Carol (Gallancy) Salinger, and is survived by his children, Jeremy (Vicki) Salinger, Bruce

Salinger, and Bev (Yuval) Warshai, his grandchildren Angelica (John) Butte, Yardana (Jay) Donaldson, Shoshana (Kevin) Olson, Miriam (James) Betts, and Gal, Yael, and Yasaf Warshai, his great-grandchildren Naomi and Gabriella Donaldson, Samarra and Isabella Butte, Nina, Eli, Lilah, and Ezra Olson and many loving nieces and nephews. Contributions may be made to Habonim Dror Camp Tavor, 4444 Second Ave. Detroit, MI 48201, or the Holocaust Memorial Center, 28123 Orchard Lake Rd. Farmington Hills, MI 48334. Arrangements by The Dorfman Chapel. ■

### Susan Rebecca Harris

passed away on March 6 following a short and, as she would have said, really inconvenient battle

with cancer. Susan always lived life on her own terms and bravely spent the last months of her life sharing memories with friends, enjoying the support of her Temple Beth Emeth community, and reconnecting with cousins across the country. Susan was born on June 6, 1946, in Cedar Falls, Iowa and was preceded in death by her parents, Henry B. Harris and Fanny (Sharfsin) Harris. Susan's was a musical household. Her father was a concert pianist and Professor of Music at Michigan State University. Susan's mother was an accomplished violinist. These talents were passed on to Susan and nurtured at the Interlochen Arts Academy where Susan's father spent his summers teaching and Susan attended their summer camp and participated in musical theater. Susan went on to earn a Bachelor's in Music at the University of Michigan.

Throughout her adult life she participated in, and was a soloist with, several vocal ensembles including the Ann Arbor Cantata Singers. After earning a PhD in Near Eastern Studies from U-M, Susan enjoyed a long career in information technology as a writer, editor, and organizer at U-M and at Merit Network. Among her many professional accomplishments, she coordinated the North American Network Operators' Group (NANOG) conferences, which bring together network engineering and other professionals to collaborate on creating advancements for the internet.

Susan also authored, and contributed to, multiple internet RFCs (Requests for Comment), which are proposals that become adopted as standards by the Internet Engineering Task Force (IETF). Susan took much pride in her RFC 3005, IETF Discussion List Charter, and made that the vanity license plate on her car.

After retiring from Merit, Susan founded her own business, SciTech Writing and Editing, to continue her authoring and editing contributions on a wide variety of technical projects. Susan was devoted to culture and travel. She held season tickets for many years at the University Musical Society. She traveled extensively across

Europe and Asia; one of her last trips was to the Mexican border to protest Trump's treatment of immigrants. Her enthusiasm for life-long learning meant Susan was a regular attendee at U-M lectures, seminars, and Saturday Morning



Physics. She was active in the Ann Arbor City Club and led discussion groups there. Susan also gave generously to many charities. Susan touched many lives and will be sorely missed by those who had the privilege to know her well. In lieu of flowers, please make a donation in Susan's name to Temple Beth Emeth or the University Musical Society. Arrangements by Ira Kaufman Chapel. ■



**Rumors**

A COMEDY BY  
**NEIL SIMON**

**MAY 12, 13, 14, 15, 2022**  
THURSDAY FRI SATURDAY SUNDAY  
**MAY 18, 19, 20, 21, 2022**  
WEDNESDAY THURSDAY FRI SATURDAY

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# Simchas and sorrows

*The Washtenaw Jewish community sends condolences to:*

*Jade Hadassah Choe on the death of her husband, Paul Ernest Phillips, February 28.  
The friends and family of Susan Harris, Sunday, March 6.*

*The Washtenaw Jewish community sends mazel tovs to:*

*Dave and Susan Gitterman on the birth of their grandson, and to Lizzy and Daniel Bigham on the birth of their nephew, Leo Benjamin Gitterman. Sunday, February 27.  
Mia Rubenstein on her bat mitzvah, April 9  
Samantha Perlman on her bat mitzvah, April 30.  
Haran & Nikki Rashes and Laurie Lichter on the birth of their grandson, son of Max & Shaina Rashes, great-grandson of Carolyn & Paul Lichter, nephew of Annie Rashes and Ilana & Jeremy Levy, and cousin of Penina Levy.*

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## THE VITAL SENIORS NETWORK IS PURSUING

# Healthy & Fulfilling Aging for All



The Ann Arbor Area Community Foundation's Vital Seniors Competition (VSC) aimed to spark innovative solutions to the serious problems faced by vulnerable older adults and their caregivers. Investing in well-funded and resourced programs with scalability to systems-level change, AAACF awarded \$2.5 million to date, including:



The grantees were provided 3 years of access to consultants, focusing on collaboration, evaluation, and data. The resulting **Vital Seniors Network (VSN)** is working on a collaborative approach to support senior services in our community.

## HOW LOCAL SENIORS HAVE BENEFITTED \*



**98 days**  
total out-of-home  
respite care  
provided


**18,400+ meal  
and 1,600+  
grocery deliveries**




**2,400+ rides**  
provided for medical  
appointments, groceries,  
shopping, pharmacy &  
vaccinations, recreation, and more

**Addressing  
common  
comorbidities**

Hypertension | Diabetes | COPD | Chronic pain  
Osteoarthritis | Social isolation



\*As of 11/1/21

## HOW VSN IS FORGING COLLABORATIONS & OPPORTUNITIES

### Creating programs that wouldn't happen without cooperation

BETTER  
together

The **Home Nutrition+ Pilot Program** delivers medically-friendly meals AND identifies social isolation needs with follow-up referrals. 102 older adults/caregivers were enrolled in the pilot, and more than 4,605 meals were delivered in three months.



### Using data to learn, adapt, and improve

AAACF published the **Washtenaw County Healthy & Fulfilling Aging Systems Report** in 2021. Read it by scanning this code.

### Attracting new funding sources from outside Washtenaw County

National Council on Aging Network Development Learning Collaborative | Thome Foundation | Michigan Health Endowment Fund | Ralph C. Wilson, Jr. Foundation | Federal funds through the Administration of Community Living

### Investing in systems-change to work on County-wide issues

- Supported formation of the **Washtenaw Healthy Aging Collaborative**
- Supported development of the **Commission on Aging**

### Helping seniors and caregivers overcome obstacles to accessing services



### Influencing momentum for systems- level change with collective work



The **Healthy Aging At Home Network** is working to contract with health payors to increase offerings and funding to the region.

**Individual Change + System Change = Community Change**

**An equation that adds up for our seniors.**

For more information, visit: [aaacf.org/vital-seniors](http://aaacf.org/vital-seniors)



**Ann Arbor Area  
Community Foundation**

301 North Main St., Suite 300, Ann Arbor, Michigan 48104-1296 | 734.663.0401 | [info@aaacf.org](mailto:info@aaacf.org) | [aaacf.org](http://aaacf.org)







## HELP GUIDE A SHARED VISION FOR TRANSIT.

Attend a meeting in-person or online this spring to help finalize the long-range transit plan for the greater Ann Arbor-Ypsilanti area.

**Join us to learn more and tell us what you think at one of our meetings:**

### In-Person Meetings\*

Date	Time	Location
March 23	12pm–6pm	Ypsilanti Transit Center
March 24	12pm–6pm	Blake Transit Center
April 5	12pm–3pm	Ypsilanti District Library - Ypsilanti Township

Check **TheRide.org** for other in-person meeting dates.

### Virtual Zoom Meetings

Date	Time
March 29	7pm–8pm
March 31	12pm–1pm
April 6	12pm–1pm
April 7	7pm–8pm

Visit **TheRide.org** to find out how to attend.

### If you can't attend a meeting, but would still like to provide your ideas:

- Visit: TheRide.org
- Email: 2045@TheRide.org
- Call: 734-794-1882
- Mail: AAATA  
c/o TheRide 2045  
2700 S. Industrial Hwy  
Ann Arbor, MI 48104

*\*In-person meetings subject to COVID safety protocols and subject to change.*

