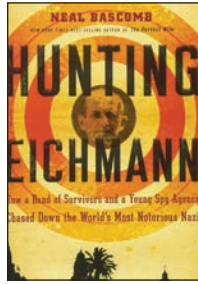




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Tribute to Doris Sperling

by Gene Sperling

Doris Louise Hyman Sperling died peacefully just shy of turning 89 years old on May 13 in the Ann Arbor, Michigan area where she had gone to college, worked, and raised her family for almost 70 years. Doris was born in Mount Vernon, New York but grew up in Miami Beach, Florida where her family moved when she was a young child during the Great Depression. She met the love of her life, Lawrence Sperling as they both traveled by train to start their freshman year at the University of Michigan in the fall of 1949. They married on their graduation day, June 13, 1953. They were married for over 65 years, until his passing on August 3, 2018. She would tell her children that the strength of their remarkable marriage lay not in them having the exact same hobbies and interests, but in their deep and never-ending respect and support for the passions and pursuits of each other. They sought to hold each other every night even when they were at odds due to a squabble to remind themselves daily of how much they cherished



Doris Sperling

each other. Her husband's admiration for her commitment to ensuring all children — regardless of income or race — had the same chance to achieve, thrive, and think creatively was overwhelming. She was deeply committed to racial and economic justice — a commitment that grew out of her disgust as a child at seeing the daily degradation of segregation in Florida in the late 1930s and

1940s. She instilled that commitment in her children from their earliest years, in what was discussed at the dinner table, shared from her work, and in the multitudes of activities she encouraged.

Doris Sperling was an extraordinary innovator and educator in the Ann Arbor public schools for over 40 years. She was literally decades ahead of her time in her ideas, commitment, and work to address the racial achievement gap, promote individualized learning, education and the arts, and classroom assessment that was ongoing and collaborative between and teachers, parents, and students.

Doris was a main driver of the creation of the Ann Arbor Open School and one of the first teachers in the school. She believed a teacher could bring all her children into a common, high-expectations and supportive classroom that still allowed each student an individualized educational path that would best excite their passion for learning and reaching their potential. For Doris, high expectations and rigor went hand-in-hand

with creativity and helping young people find their passions for learning.

She never liked coloring books or anything else that encouraged children to draw within pre-set lines because she wanted every young artist to draw on their own vision and creativity. She demanded out-of-the-box thinking of her students, her children, and herself. In Doris Sperling's public school classrooms, her students created and ran their own governments, went on field trips to Montreal, overnight camping trips to learn geology, and dressed up and made presentations as historical figures — and these were elementary school classrooms!

If a reluctant learner was so inspired by a science or history project that they wanted to throw themselves at it for days — she thought it was a crime to tell them to stop. She would work closely to help that student reach new personal heights of excellence in their passion, while helping them devise an individual plan to catch up on the daily work they might have missed. If that meant

continued on page 23

Finishing 8th grade at home, with the help of Nikki Feinberg

By Sarah Shriberg

When I came home from school, Thursday, March 12, the question of the school year being canceled was hanging in the air. It is something we all thought about, but wondered if it was even possible. At school, kids joked about wanting to get the virus so they did not have to go to school, and laughed about rationing hand sanitizer. Little did we know the day after would be our last day of 8th grade.

The week before, lots of things were being canceled including sports, all after school activities, and our music assembly. We were all in some sort of denial. I walked home that day and went through my normal afterschool activities. I read through news articles about schools being canceled and it built up some anxiety in me. Suddenly my sister screamed up to me that we had no school for three weeks! I was in shock even though in the back of my head all week I knew it was likely.

After about a week and a half of school

from home, it was pretty clear my 8th-grade year was over. And with that came the end of



Nikki Feinberg

my activities at Temple Beth Emeth... or so I thought.

Because of COVID-19, our temple New York trip was canceled and the religious school year was over. Our youth group events and the local Jewish Community Center camp I go to in the summer are both run by Nicole (Nikki) Feinberg. In the past few

years, she has really helped us become very active as Jewish teens. We go to and help plan many youth group events throughout the year, and she has gotten us involved in things like NFTY (National Federation of Temple Youth). I always look forward to doing these activities, and they are usually the highlights of my week. It is so much fun seeing my close friends and having Hanukkah parties, or lock-ins at the Temple. By the time I get home my stomach hurts from laughing, and I can't wait to do it again.

Although there is a global pandemic going on, Nikki has still made sure we can all stay connected to our community. Nikki has planned virtual game nights, workout classes, song sessions, scavenger hunts, and BINGO. We have played Pictionary a lot, and a Passover themed quiz game called Kahoot. Sitting down and opening up a Zoom call to see friendly faces will immediately cheer me up. My friends and I look forward to these Zoom calls because we used to see each other

often at Temple and youth group activities, and things like our game nights make us feel some sort of normality.

Being stuck in our houses during quarantine is not always fun, and sometimes it is hard to laugh or enjoy yourself. Since we can no longer gather together, we have found creative ways to still stay connected.

Although the summer is still unclear, I am crossing my fingers that I will still be able to go to Camp Raanana. This year would be my first year with the "Ozrim," or counselor in training. I've always enjoyed going to camp each summer since kindergarten, and can't imagine how you could do archery on Zoom! Being a part of a Jewish community has really helped me stay engaged while being quarantined. Even though we are stuck at home, for the time being, I have figured out ways to adapt through help from Nikki, and I know we will be able to continue having creative ways to connect as long as we need to. ■

From the Editor

Readers! I've made the perhaps rash decision to publish monthly through the summer this year. I'm sure you can imagine why: people will be traveling less — chances are you'll be in town to receive your mail. And with all the necessary physical distancing, we need more opportunities for connection, which I hope WJN will offer you.



Clare Kinberg

However, to publish all summer, WJN does need advertising revenue. Our rates are relatively low, our readership loyal. Do you have a business or service that could advertise in WJN? Would you like to shout out a personal simcha? Note a memorial? Honor a family or community member? We have special rates for "community greetings" and for artists and musicians whose income has been affected by the restriction on venues (read: no art fairs, no live concerts). Please contact our ad manager, Gordon White, for details at wjn.ads@gmail.com.

There will now be a crossword puzzle in each issue of WJN (page 26). We are starting out with puzzles created by Yoni Glatt, who is a great Jewish puzzlemaker, but I want to try my hand at it, so in a few months, start looking for Crosswords by Clare.

Though we've devoted several pages here to "Coping with COVID-19" (see pages 4-7), there are many topics to report on and enjoy: we are still reading books, playing games, learning, and even graduating from school. Despite, or because of, COVID-19, there are more international collaborations in theater and music. We've discovered that we can join prayer services in congregations both near and very far, as well as attend lectures, readings, and discussions with our favorite authors and teachers. I hope WJN will point you to a few delightful opportunities.

Yes, I am unreservedly upbeat. But there is also grief: As I write this, nearly 100,000 people in the United States have died from COVID-19. While COVID-19 spares no demographic, disproportionate numbers of black and brown people dying has laid bare centuries of inequity. Like Shachar Pinsker at the end of his essay on his own COVID-19 experience (page 4), I, too, have no "big lesson" to share right now, only the determination to stay connected to community throughout. ■



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Ballots, Babies, and Banners of Peace

Karen Jordan, special to the WJN

When the Jewish Cultural Society initially planned a program to run in conjunction with the Ann Arbor League of Women Voters' year-long celebration of the centennial of women's right to vote, we never imagined we would be dealing with a pandemic that has shut down life as we knew it. Even though the program will no longer be the large community gathering we'd envisioned at the Ann Arbor District Library we are pleased that "Voices for the Vote: Stories and Lessons of Jewish Women's Activism in the Suffrage Movement" will take place as a virtual conversation. Melissa R. Klapper, professor of history and director of Women's & Gender Studies at Rowan University, and Deborah Dash Moore, University of Michigan Huetwell Professor of History and Judaic Studies, will talk about Dr. Klapper's award winning book, *Ballots, Babies, and Banners of Peace*. It will be hosted by the library on AADL.TV.

There is a surprising parallel to the experiences of the suffragists and plan to commemorate their work. They nearly had the culmination of seventy years of fighting for women's right to vote upended by a pandemic. The Spanish flu of 1918 led to a ban on large meetings and public gatherings just as they pushed towards passage of legislation in critical states. The suffragists fell back on their extensive grassroots organizing experience and ultimately prevailed in seeing the 19th amendment ratified on August 18, 1920.



Melissa Rowan Klapper

Against the backdrop of a surprising parallel in times, this discussion between two noted historians is especially timely.

Dr. Klapper's book explores Jewish women's activism in the first wave of feminism, long before Betty Friedan, Bella Abzug and Gloria Steinem became household names. While the history of Jewish women in the later labor movement is often written about, their involvement in the suffrage and other early social movements has not been well known. Through her extensive research ranging from institutional records to papers and diaries of activists, Klapper captures the historical and political contexts of the times but also the individual and personal stories. Her passion for her subject is clear. "That's what I love about being a historian. You hear the voices speak to

you across the generations," she said. "One of the things I loved about doing this book is I could feel myself as a link in (he) chain. I was helping

connect a legacy of Jewish women who are making this a better world."

Klapper suggests that Jewish women's activism comes from within Judaism's ideas about the importance of community, social justice and the world around them. She states that "Jewish women typically grew up in a culture

of caring about the community because there were Jews all over the world, and from within Judaism came ideas about social justice, what today we would call tikkun olam. We're taught that it's our job to make the world a better place as a Jew and a woman, and this was a powerful message [the suffragists] grew up with."

When asked to reflect on the fact that the three issues she writes about - voting, birth control and peace - remain highly contested issues today, more than a century later, Klapper says "It shows that women's issues are human issues, and women's rights are human rights. These are big, important issues that don't go

away. They don't have easy solutions and can't be solved right away, so it's multi-generational activism that is necessary. Women at the turn of the century saw that these were among the biggest issues of the modern era, and that's why they became such big feminist issues. And that's why we're still fighting some of those fights."

Klapper's book won the 2013 National Jewish Book Award in Women's Studies. She hopes people will come away with an appreciation that "Jewish women have always been involved in the issues of their time, and they've been major players in helping shape the modern history of the United States and other parts of the world as well. This is history that's not in regular history books—not even regular women's history books. It's important for individuals looking for a usable past to see that ... the modern world was shaped, in part by Jewish women's activism. People today can see themselves as links in the chain. Jewishness leads to certain kinds of activism in powerful kinds of ways and there's no reason that couldn't be true today as well."

Melissa Klapper and Deborah Dash Moore are both knowledgeable, engaging speakers. Their conversation promises to be fast-paced, informative and thought-provoking. The virtual conversation will premiere Tuesday, May 26th at 7 p.m. on AADL.TV and be available for replay afterwards. This program is sponsored by the Jewish Cultural Society and the Ann Arbor Area League of Women Voters. ■

Deborah Dash Moore



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Coping With COVID-19

My COVID-19 experience

By Shachar Pinsker

On Friday, March 13, my world turned upside down. Two days earlier, I had received the message from the president of the University of Michigan telling faculty to cancel classes for a couple of days, and to resume teaching the following Monday “remotely, in alternative formats.” As a scholar doing research and writing on sociability and its crucial role in modern Jewish culture, I was grappling with the meaning of “social distancing” for Jewish Studies at UM and our Ann Arbor community.

I realized it would be impossible to meet face-to-face with undergraduate and graduate students, my colleagues in the university, or our friends for the foreseeable future. On that Friday, I attended workshops on remote teaching, frantically organized by the University’s Instructional Technology Services. I was trying to learn the pros and cons of various teaching platforms and methods in a desperate attempt to salvage the courses I teach this semester.

Meanwhile, my older son Yotam was traveling home back from the Indiana University campus after his spring break plans collapsed. My wife, Amanda Fisher, owner of Amanda’s Kitchen catering company, and the Kitchen Coordinator at Beth Israel Congregation, discovered that all of her events had to be suspended until further notice. My younger son, Niv, received a message from Huron High School that they are transitioning into a district-wide school building closure.

The situation was unsettling, but things became much more complicated and difficult when Yotam began to show symptoms of COVID-19. Within a few days, our entire family contracted the virus. Though Michigan was one of the states hardest hit with the virus, it was difficult for all of us to be tested. Instead, we were instructed on the phone to stay home in self-isolation and to take care of our symptoms.

While many of my colleagues and friends working remotely shared pictures on social media of various Zoom backgrounds, as well as their concerns about how to appear in front of their students on the screen, I was consumed by different fears. I lacked a reliable thermometer at home (stores ran out of them), while I experienced continuous fever, chills, and dry cough. It was difficult for me to breathe and impossible to sleep. If I did fall asleep, I would wake up in sweat in the middle of the night. I did not know what to do. Should I go to the emergency department of our excellent, but overwhelmed University of Michigan Hospital, or try to receive medical help remotely from home until health professionals would be able to examine me?

I had to ask myself another tough question: What am I supposed to tell my anxious students who are dealing with multiple problems of their own, some still on campus, others in transit to many places around the country and the world? I already knew some were sick with COVID-19 or taking care of family members with the virus. I had to assess the situation rather quickly.

My family members became sick with COVID-19 in asynchronously, and each of us had slightly different symptoms.

Lacking the necessary information and the ability to judge the situation rationally

not. One way or another, it felt good to be engaged with literary and historical texts and

the process of healing. This is true not only personally for those of us who were sick with



Yotam, Amanda, Niv and Shachar before the COVID-19 experience.

and professionally, as any trained and experienced scholar should do, I was not able to make an informed decision. The default for me was to keep up with teaching. My family was not only in quarantine, but self-isolated, each person in a different room. Of course, we couldn’t go out of the house, but we were very lucky to have close friends in the community who were able to help us with shopping for essentials.

Following the non-stop news cycle dominated by numbers of sick people and those who had died, and greatly amplified by social media, was extremely angst inducing. To make things worse, I discovered (almost by chance) that in the middle of my illness I lost one of my closest friends in Israel, David Erlich, a writer and the owner of the beloved bookstore-café “Tmol Shilshom” in Jerusalem.

Compared to the misery and pain all around, reading and watching the course materials that I assigned my students and paying close attention to their questions and comments on Canvas was not a bad option. It was challenging to do while I was suffering from symptoms and worrying about my family, but it also kept me sane and somewhat focused.

I told my students, the Graduate Student Instructor teaching with me, and my department chairs and directors that I was not feeling so well. I made an announcement to my classes on Canvas that we will use highly recommended asynchronous methods of learning, such as my posting lectures and readings, making them available to the students at any time to read and work on their own.

However, after a few days, I decided to try and meet students in synchronous online sessions that, although they poorly mimicked the classroom experience, had real benefits. I discovered that it was a real pleasure to see my students’ faces and hear their voices. I suspect that these students were also happy to see and hear me, no matter how frail I looked and sounded. Perhaps the screens made it less apparent that I was ill, perhaps

in the realm of teaching, thinking, asking and answering questions. Instead of feeling that I was fulfilling my professional obligations, teaching my students actually helped me through the worst days of COVID-19.

When health care professionals were finally able to examine me and I received a positive result on a COVID-19 test, it was hardly a surprise. I already felt somewhat better. Our sons recovered and were able to take care of my wife and myself.

When I was able to pay a little attention to the daily barrage of email messages asking me to participate in multiple online department and committee meetings and also tend to my research and service obligations, it only then dawned on me that the situation in the University, the State of Michigan, the United States, and the world at large is so dire. I was still confused and weak. I had lost not only my sense of smell and taste (for some reason, everything tasted and smelled like coconut), but also of time passing. The rigid and routine schedule of virtual classes, office hours, administrative meetings, and research check-ins was the only thing that kept me from losing a measure of what day and time it is.

I was also suddenly aware that a major Jewish holiday was around the corner. Passover, the holiday of spring, is a good time to check with family members and good friends near and far, which I did. Passover is also an essential period of deep reflection on the passing of time and overcoming hardships, which felt just right in the middle of my illness and the pandemic.

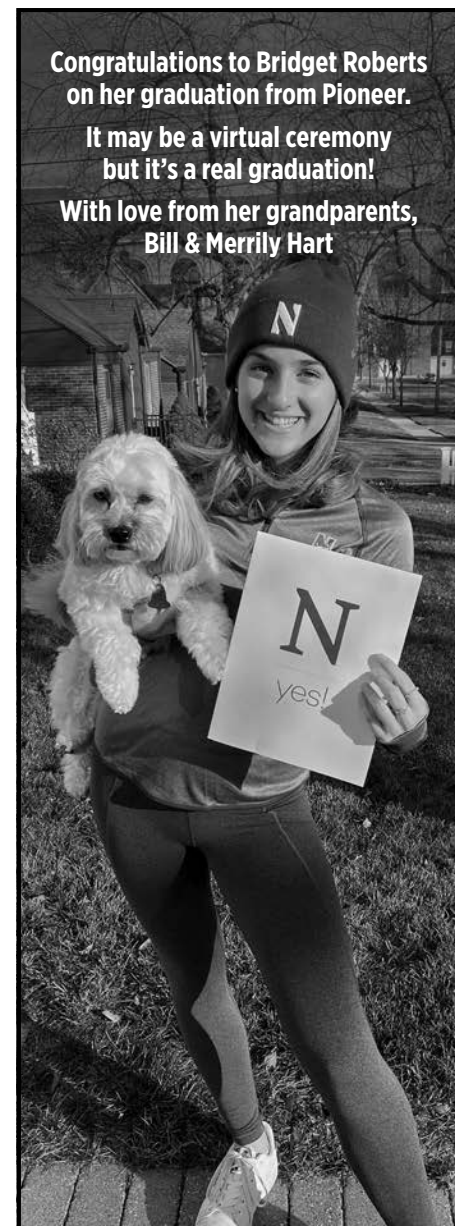
More than a month later, I can report that my family and I have recovered. The public health experts considered our case “mild,” which is extremely lucky considering how many people became gravely ill and how many have lost their lives or the lives of loved ones. Nevertheless, the experience of being sick with COVID-19 left deep and long-lasting scars. The recovery from the virus is extremely slow, and many physical and mental symptoms will continue to linger for a long time, or might even reappear after

the virus, but collectively as well. I wish I could tell everybody the big lesson we should learn from my experience, but I cannot. What is clear to me is that our community must learn to live with these symptoms—with ongoing illness, and with extreme uncertainty—with resilience and grit. ■

Congratulations to Bridget Roberts on her graduation from Pioneer.

It may be a virtual ceremony but it's a real graduation!

With love from her grandparents, Bill & Merrily Hart



Coping With COVID-19

Corned beef Reubens in the time of COVID-19

Carol Ullmann, special to the WJN

It started with a generous gift: In late March, Matt Stafford, quarterback for the Detroit Lions, and his wife Kelly gave local restaurants \$5,000 each to make food for health care workers. Sit down service was banned on March 16 under Michigan's Stay Home, Stay Safe executive order and restaurants were struggling to adjust.



Heroes at St. Joe's

Zingerman's Delicatessen was no exception, and they were grateful to receive the Staffords' gift. On the appointed day, health care workers called in their orders and, within two hours, the Deli's fund was depleted, phone lines were jammed, and customers were arriving in droves to pick up their food. With demand so high, the Staffords gave another \$5,000 the next day. That money went even faster.



Heroes at UM Hospitals

Big Sandwiches Show Big Appreciation for Health Care Workers

This gave Rodger Bowser an idea. Bowser, Managing Partner and Head Chef at Zingerman's Deli, saw there was a need in our community that the Deli could fill — health care workers were working long hours on the front lines of the COVID-19 pandemic, and people stuck at home wanted to help and show gratitude. Realizing that not everyone had thousands to contribute, Bowser and his staff cooked up, way for anyone to donate a delicious Zingerman's sandwich to a health care worker.

At the beginning of April, Zingerman's Deli launched its "Buy a Sandwich for a Health Care Hero" program. For every \$20 donated — which can be done through their online ordering system when you buy your own lunch — Zingerman's Deli makes and delivers one of their famous sandwiches, often along with a pickle, chips, juice or tea, and a sweet treat.

In the first month of the program, Zingerman's Deli fed over 2,000 health care

workers in southeast Michigan, at C.S. Mott Children's Hospital, St. Joseph Mercy Ann Arbor, the University of Michigan Hospital, the VA Ann Arbor Healthcare System, the Center for Forensic Psychiatry, Corner Health Center, and the Detroit Medical Center.

"Zingerman's Deli is deeply grateful to the doctors, nurses, emergency medical technicians, hospital custodians, cafeteria staff and all support staff for keeping our hospitals running smoothly, caring for patients, and saving lives during this crisis. We hope these meals help them power through their long shifts and feel the support of our community," said Bowser.

The deli finds its way to those working on the front lines

One of the biggest hurdles Zingerman's Deli faced was making contacts at the hospitals to successfully get food delivered. All health care facilities are closed to visitors and the staff are busy with their primary task of caring for patients.

"The hospitals really wanted to do this for their staff, but then who is going to do that work [of delivery coordination] on their behalf?" Bowser pointed out. "There is huge demand and interest from the community in taking care of these people. So it took us a while, but we now have phenomenal partners at the hospitals and they're amazing at dispatching the sandwiches to the right places."

Not only was the need enormous — so was the gratitude.

"We are so thankful that, during this time of tireless work, our community is showing such incredible acts of kindness in caring for our employees. The gratitude we feel when a meal wrapped with care arrives is incredible," says Shahrzad Patterson, a physician assistant at Michigan Medicine who has received one of the donated meals. "It is heartfelt and nourishes our body and our soul."

Many fans were also motivated to support Zingerman's

"The amount of love from the Zingerman's community around the country surprised us," Bowser said. "When we started this program, we really thought that people would want to help out the program because they see it as a way of taking care of the health care workers in our community." The program is also helping to keep the Deli open by covering the labor and food costs of the donated food.

"What we did not expect was that people around the country would want to help Zingerman's. We really thought it was going to be more of a localized effort, but we had people who helped us from all around the country. They said, 'We love Zingerman's. Thank you for doing this.' That felt really great."

Bowser said Zingerman's Deli is committed to running the "Buy a Sandwich for a Health Care Hero" so long as they have help in funding the sandwiches. You can contribute by visiting zcob.me/hero or by calling Zingerman's Deli at 734-663-3354. The Deli is currently open seven days a week, 11a.m.-7p.m. ■

Learning in different spaces

By Sara Goldshlack

The Resource Room at Hebrew Day School is my space. I love my house where I live with my family, but I do not identify any room in my home as only mine. The Resource Room is small and crowded with teaching tools and it is one of my favorite places to be. My desk is there, along with my curriculum library. There is a sensory area for movement and a rectangular table for small groups. It has unique chairs that allow for bouncing, rocking, or fidgeting, perfect for kids with the wiggles. Beside the rectangular table is a set of colorful drawers in which I keep props and games to make lessons more engaging. In the blue drawer is a set of finger flashlights that I use when teaching kids to track words in a book. In the purple drawer is a mini bowling set, which I use to turn flashcard activities into games. On the walls are anchor charts of phonics patterns, a quote from Martin Luther King Jr., and — my favorite — a full wall of book covers from children's books that I adore. All of the classrooms at Hebrew Day School are like this: full of tools, full of books, full of ways to connect with students, and reflective of the personalities of the individuals who teach in them. Classrooms in all schools are like this. Except that since March 16, they have been static, waiting, unused.

Hebrew Day School made the shift to remote learning very rapidly. Our Head of School, Jennifer Rosenberg, asked the staff to begin preparing for online learning about two weeks before Michigan schools were ordered to close. Jen's remarkable foresight made the transition manageable, but it was still a monumental transition. In colleges, online classes are quite common. By their late teens, students have acquired the discipline to focus for an online lesson. If they were not naturally strong visual learners, years of practice have helped them secure the skills necessary to absorb information through hearing lectures and reading slides. Teaching children who are still learning to be students using an online platform feels completely foreign. Elementary-aged students are still learning to read, to exercise physical self-control, and to make friends. School teaches academics, but it also teaches skills like how to work in a group, how to overcome shyness, and how to form relationships with different teachers. These skills are hard to address through a computer, to say nothing of trying to teach English language learners through immersion or students with learning challenges.

For teachers, the physical environment is a tremendous asset. A teacher may seat a reserved student next to an outgoing classmate to encourage friendship or may clear the surface of a desk before trying to work with a student who is easily distracted. A good teacher is constantly adjusting the physical environment and aligning it to the needs of her students. Sometimes, it is evident right away that a student woke up on the wrong side of the bed. For some kids, the best approach in that situation is to help them dive into school to leave behind their grumpiness. For others, the right strategy is to give extra attention, talk through feelings, and recognize that the child may

not be able to be pushed as far academically that day. When teaching online, there is no equivalent environment to arrange. It is not always possible to read students' emotions and body language across a computer connection. And even when I can, I cannot offer a high five or a hug, nor do I have a classroom full of activities and tools at my disposal that I can use to adjust the instruction. I do not have my Resource Room.



Sara Goldshlack

On the other hand, if I have learned anything from this experience, it is that with love and care, children almost cannot help continuing to learn. School looks quite different now, but it is still school. Hebrew Day School is a beautiful community and the teachers and parents are working extremely hard to address the students' academic and emotional needs. Some of the things the students are learning have been exciting and unexpected. Students who in March were just learning to double click with a computer mouse, are becoming swift typists. They have learned how to share Google Docs and send pictures of their completed assignments to teachers. They love to find the perfect font and text color to match their mood or to add emojis to emphasize a written answer. They are learning to work independently, learning to pace themselves, discovering how to manage projects that offer more choices, and figuring out how to have fun on virtual playdates. As teachers, my colleagues and I are finding ways to maintain our relationships with students. If I write a silly joke on students' daily checklists, I might not get to see them laugh, but they still know I was thinking about them.

Also, I am learning more about each of them. I get to meet students' dogs and cats, and sometimes siblings will join our lessons. Students will participate in online classes with a favorite stuffed animal in their lap or wearing pajamas. I have found that kids love showing off their bedrooms and other spaces in their houses that are special to them. Spaces which, like my Resource Room, they feel most like themselves. It is a new experience getting to teach my students in their own spaces, and I intend to learn from it. ■

Coping With COVID-19

Say tomorrow doesn't come

by Desir  Simmons

Untold Stories of Liberation and Love is an Ypsilanti-based collective that amplifies the creative courage of women of color to envision our communities grounded in abundance. During the COVID-19 pandemic, we have continued to hold space for poetry by using shared prompts to connect us across our shelter in place needs. This poem was

written in response to the prompt "Say tomorrow doesn't come..." from "The Conditional," by Ada Lim n. Desir  is a founding sister of Untold Stories and is a Co-Director with the Interfaith Council for Peace and Justice. Please visit www.liberationstories.com to read other offerings from the poets and to learn about the anthology *Love and Other Futures*. ■



May 8, 2020 Until Tomorrow

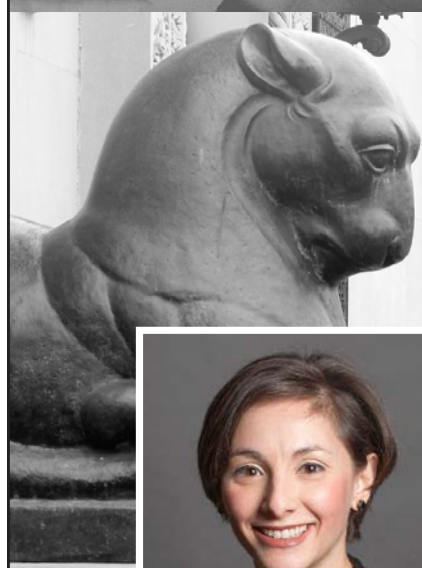
by Desir  Simmons

tomorrow
we won't have to say
#IRunWithMaud
#ICan'tBreathe
#HandsUp
#BlackLivesMatter
tomorrow i will belong
without needing to assimilate
into others' expectations
mine are enough
without stares rolling
over my Black body
for daring to take up space
tomorrow, money
will not be valued
higher than the
shrieks of joy from a child
a warm hug from a loved one
after separation of time and space
tomorrow i will know
what safety feels like
that sense that everything
will be alright
not only because we
have faith, hope, love in our hearts
tomorrow, yes, tomorrow

today
i run out into
my backyard and
see not one but two
confederate flags flying
above a park, a Black church, a school
a Michigan neighborhood
i call home
today i wondered
what if tomorrow doesn't come
like it won't for so many
as i run through a cemetery
i feel the weight of mass graves
stop! i can't breathe!
today
i saw the future
where we can all
trace our histories
like those who rest on a hill
where we all know
we will die
among those who love us
where we all sleep
knowing that when we awake
it will be tomorrow
yes, tomorrow

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Coping With COVID-19

From artwork to babka, Jewish Parisians are struggling to weather the COVID-19 storm

Lindsey Tramuta

PARIS (JTA) — It has been a turbulent five years for the French capital's residents. From the Charlie Hebdo and November 2015 terrorist attacks to the upheaval caused by the yellow vest movement and the debilitating transit strike at the end of 2019, both the local economy and population have endured trying times.

Now, with a global pandemic and strict confinement measures that have been in place for eight weeks, Parisians have faced even greater uncertainty.

The coronavirus crisis has impacted so many corners of Jewish life, particularly for the many entrepreneurs in the creative and culinary arts, in both expected and unexpected ways. Here are a few.

the strikes, which stifled the city's public transportation for a month and a half.

Then the pandemic shut down the operation.

By the seventh week of quarantine, Sason-Cohen was ensuring contactless delivery on Fridays for food and accessories, such as tote bags, on orders placed online. Still, his post-confinement outlook is less than optimistic.

"It's true that we've been lucky in France, thanks to government aid and a partial unemployment option, but that only goes so far," he said. "We still don't know when we can reopen fully and under what conditions. If we can't fill our space, it may not even be cost-effective to open."



Music video director Philip Andelman fell into documenting the empty public places of Paris while teaching his son how to ride a bike.

(PHILIP ANDELMAN)

The Jewish food business becomes fragile

Over the past two years, Jewish specialties like rugelach, babka and challah had begun popping up in contemporary bakeries all over the city. So when husband and wife Emmanuel Murat and Sarah Amouyal opened their Babka Zana bakery on Jan. 15, they had high hopes.

Their goods, from babka rolls to challah sandwiches, quickly earned attention in the French media, drawing the accompanying crowds to their location in the city's south Pigalle neighborhood. But within two months, everything came to a halt.

"As a bakery, we were considered an essential service and could have stayed open, but we couldn't ensure the safety of our team or our clients," Murat said.

With stringent sanitary measures and an updated production process to respect social distancing guidance, Murat and Amouyal reopened Babka Zana for delivery and pickup on April 17. The future, however, remains unknown.

"I'm optimistic by nature, but it's going to take time," Murat said. "Not all restaurants will survive this."

For the 3-year-old Israeli canteen Chiche, located in the shadow of the Place de la République, where demonstrations and rallies are common, business was finally rebounding from the transport strikes of late last year. Chiche co-owner Jonathan Sason-Cohen said revenue had been down 45 percent during

A director finds an unexpected photo project

For Philip Andelman, an American expat who directs commercials and music videos internationally, the pandemic has marked several firsts: the first time nearly all of his work has completely evaporated, and the first stretch of time in his 11 years in Paris that he's had uninterrupted time with his wife and son.

"Early on in the confinement I was bidding on a new Rolling Stones video and had an idea the label liked, but it couldn't be done with a crew of less than five people (our normal crews are between 30-200 people) and even that gave them pause (and we couldn't secure insurance) so the project was put on hold," he said in an email.

Andelman admits the unexpected free time has afforded him the opportunity to begin developing two longer-form projects that were always put on the back burner. That and teaching his son, Woody, how to ride a bike.

"Within a day, he was doing laps around the perimeter of the Tuileries gardens," Andelman said.

It's during these walks that Andelman began snapping photographs of the city in its unprecedented emptiness.

The absence of all movement at Place de la Concorde, the shuttered boutiques around the Opera Garnier and the exquisite stillness of the Seine River are among the scenes that he has captured on his Instagram page — it's become a chronicle of the city during lockdown.

Culinary influencers lean into social media

Prior to the pandemic, Tel Aviv natives Sharon Heinrich and Gali Hadari were spending six out of seven days of the week running specialized sweets-focused tours under the name Paris Chez Sharon. They'd bring guests into the pastry kitchens of the city's top chefs and set up exclusive demonstrations with their favorite bakers and chocolatiers. The women, who are minor celebrities in Israel, struggled to keep up with demand for their experiences.

Overnight, that all obviously stopped. Flush with downtime, the couple has used the confinement period to strategize new business ideas, build a new website, double down on

platform for artists and researchers to display their work.

"There's so much potential for a dedicated platform to host experiences for other works, so that's my next step," Piller said.

Congregations go online, and get busier than ever

At Kehilat Gesher, the only trilingual (French, English and Hebrew) progressive synagogue in the Paris region, the event calendar has been packed since confinement began. From virtual Seders streamed live on YouTube to Judaism classes and book club sessions and morning prayers on Zoom led by Rabbi Tom Cohen, congregants have been able



Rabbi Delphine Horvilleur has found a large audience online.

(COURTESY OF HORVILLEUR)

Sharon's online brand (nearly a half million followers on Instagram) by publishing new (and delicious) videos, and connect with their fans from around the world through Zoom lectures and live Instagram chats with top chefs, such as Nicolas Paciello and Angelo Musa.

They may not welcome customers for several months, but Hadari sees a philosophical lesson to be learned about her business.

"In our case, we have spent more quality time together and it has strengthened our view that our lives should be about buying less material things and focusing on fulfilling experiences," she said.

A new way for artists to exhibit their work

For Tamara Piller, a French-Australian interface designer and artistic director, quarantine offered her time to reflect on her work.

"I was inspired by my girlfriend Léa Namer whose architectural exhibition in Argentina was canceled at the last minute due to the pandemic," she said. "I wanted to reimagine the experience for the web that goes beyond a simple virtual tour, so I started by building her website."

Piller also used the quarantine to emotionally reconnect with Namer, a French-Argentine architect. They both put in long work days but maintained their Friday night ritual of saying the blessing over wine and candles.

Now they're collaborating on a website that Piller says will be a better virtual online

to stay connected to the community.

"The Plagues we suffer now (certainly the wake-up call of the Coronavirus crisis but also environmental distress, climatic change, and terrorism, to name but a few of the modern plagues), like the 10 Plagues, are not only impediments to our finally enjoying real liberty and spiritual redemption," Cohen wrote on his Facebook page a week before Passover. "They beckon us to work towards transformation on 'that day after' when we get to leave our homes."

Rabbi Delphine Horvilleur of MJLF (Liberal Judaism Movement of France, a progressive community), as well as the editorial director of the quarterly review Tenou'a, is one of the most prominent Jewish public figures in France. Since the start of 2020, she has graced the cover of Elle magazine and participated in a charity auction to benefit a nursing home organization alongside some of the most influential names in the French fashion industry.

Her Reform congregation, the largest in Paris, has transitioned seamlessly to online services, lectures and weekly Talmud study.

"In only a few weeks we managed to come together without actually being together," she said.

That has included thousands of Jews and non-Jews from all over the world tuning in virtually to seek comfort and guidance from Horvilleur and the MJLF community.

"It will take time before we can physically gather again, but one thing is certain: not everything will revert back to the way it was," Horvilleur said. "We will carry with us what we've learned from this crisis." ■

Annual Campaign and Jewish Community Emergency Fund

By Sharyn J. Gallatin, Esq.

“To help a fellow man may be to tip the scales for the entire world.” – Talmud, Kiddushin 40:2

During these past few months, many of us have wondered what the future may hold. How can I help those in need around me? How can I be sure my kids stay connected during this time? How can we mark monumental occasions when we are physically apart?

Across our community, organizations have quickly stepped up and adjusted their programs to answer these questions and more. From Jewish Family Services expanding operations to provide meal delivery to more than 1,000 older adults a week, to the Jewish Community Center providing a robust series of remote programs for families, our community has come together to support and celebrate one another.

In the early days of this pandemic, the Federation grappled with continuing fundraising for the 2020 Annual Community Campaign. Was this the right time to be asking for money? As the Board and staff discussed it further, we realized the Annual Community Campaign is what keeps our community strong during good times and bad. It is the backbone of Greater Ann Arbor Jewish communal life,

and now, more than ever, it is essential to reach out and ask our community to join us in helping one another. It is due to past support from the Annual Community Campaign that Federation’s partner organizations had the foundation and infrastructure to face this crisis and respond effectively.

For those who have already generously given to the 2020 Annual Community Campaign, thank you! Your gift goes toward creating the next generation of Jewish learners at Hebrew Day School, providing moments of connection for older adults through JFS’ Aging and Caregiver Support Services, and upholding a vibrant and welcoming Jewish Community Center. For those who have yet to make a gift, when a Jewish Federation Annual Community Campaign volunteer or staff member reaches out, please respond **Hineni – Here I Am** – and make a gift or pledge to the 2020 Annual Community Campaign. Your gift will help sustain the Greater Ann Arbor Jewish community for years to come!

Addressing emergent needs as well

Just as the Annual Community Campaign keeps our future secure, our community is

also facing immediate, urgent needs due to this pandemic, which is why the Federation created the Community Emergency Fund and contributed \$75,000 from its reserves. This fund provides grants to partner organizations and synagogues to help them address individual and communal needs directly related to COVID-19. On Tuesday, May 5, the Federation hosted a Zoom celebration to thank the entire community for their participation in #GivingTuesdayNow, a global day of unity and giving in response to the COVID-19 pandemic. Community members sang, heard inspirational words from community rabbis, and learned more about organizational efforts to help those in need and keep our community connected. This celebration also raised funds for the Community Emergency Fund, and as of May 7, the fund has raised over \$142,000 to help our community through this crisis. Through your support, Jewish Greater Ann Arbor will emerge stronger than before.

To make a gift to the Emergency Fund or to make your pledge to the Annual Community Campaign, please contact Sharyn Gallatin, Chief Development Officer at 734.773.3533 or sharyn@jewishannarbor.org. ■

Federation announces first round of Community Security Campaign grants

Eileen Freed, special to the WJN

The Jewish Federation of Greater Ann Arbor is pleased to announce the first-round of security grants to five community organizations to assist them in their efforts to secure their physical plants and operations. The grants were funded from the Community Security Campaign which has raised so far \$68,000 to provide for community-wide security needs.

A subcommittee of the Community Security Committee, chaired by David Nelson, provided guidelines for the grants which can be used for facility and capital upgrades, training and security personnel. Each proposal submitted was supported by security reviews provided by the Secure Communities Network (SCN), the Department of Homeland Security or local law enforcement. Federation engaged SCN to complete thorough assessments, including a review of existing security protocols and reviews of building structure and surrounding areas, for all local Jewish communal facilities.

Grants of up to \$7,500 were awarded to Temple Beth Emeth, Jewish Family Services, Beth Israel Congregation, the Ann Arbor JCC and Chabad House. These funds are enabling organizations to upgrade their facilities and/or to provide security personnel, particularly during the High Holidays.

The security grant allocations process was announced prior to closures required by the COVID-19 pandemic. In the new reality, the security funding is helping congregations and organizations that might have had to forgo upgrades given the worsening and uncertain economic climate. For the Ann Arbor JCC, “the Federation security grant helped fund a security presence even while the building has been closed,” said JCC Executive Director Dave Stone. “We appreciate all of the ongoing support our Federation provides our JCC especially during these very difficult times.”

Federation and the Community Security Committee continue to focus on working with Jewish communal organizations and congregations to upgrade safety and security equipment, protocols and training, which are of paramount importance as facilities begin to reopen for operations and programming. Committee Chair David Nelson is especially appreciative of the unifying aspect of this effort to secure our community. “As we face new, unforeseen—and in some cases, previously unimagined—threats to our safety, security, and comfort,” he says, “I’m so pleased to see so many individuals and groups working together to protect the well-being of the entire Jewish community.”

Information about the Community Security Fund and how you can contribute is available at www.jewishannarbor.org. ■

Mazel tov to the 2020 awardees of the Susan L. Lichter Scholarship

Stephanie Glass, special to the WJN

The Jewish Federation of Greater Ann Arbor is pleased to extend a hearty mazel tov to Tayla Castell and Elijah Rassoul, the 2020 awardees of the Susan L. Lichter Memorial Endowed Israel Scholarship. Each year, two teens from greater Ann Arbor receive a \$2,500 scholarship for peer-based Israel travel. Dr. Paul and Carolyn Lichter generously fund this scholarship in memory of their daughter, Susan L. Lichter and her deep connection to Israel. Since 2009, the Lichters have helped dozens of teens from across the community travel to Israel and develop a connection to the worldwide Jewish community.

Ms. Castell will be applying her scholarship funds to travel on a NFTY program that will take her and other teens

on an immersive four-week trip throughout Israel. She shared in her application essay that “traveling to Israel would be a dream come true. Building my relationship in a country that is so important to me would be amazing and help solidify my Jewish identity...Israel will hopefully become a place that I consider home.” Mr. Rassoul will also be traveling on a month long excursion with the Israel Scouts on their Tzofim Chetz V’Keshet program. This trip takes high school students around Israel and includes stays at host families, allowing participants a glimpse into daily Israeli life. Mr. Rassoul was inspired to travel to Israel based on his mother’s time living there prior to college. He shared in his essay that “my mother shared that the experience of being on the land, and knowing your

ancestors used to live there, gave her a closer connection to the Jewish community. I want to have that same experience.”

As COVID-19 has dramatically altered summer travel, the Lichters graciously extended these scholarships so Ms. Castell and Mr. Rassoul can apply them for their trips in summer 2021. The Lichters will also be recognizing Ms. Castell and Mr. Rassoul at the Jewish Federation of Greater Ann Arbor’s Annual Meeting on June 10 at 7 pm.

For more information about the Susan L. Lichter Scholarship, please visit www.jewishannarbor.org/engagement/israel. To register for the Annual Meeting, which will be held through Zoom, please visit www.jewishannarbor.org. ■

Ann Arbor and Nahalal continue to connect

Jessica Weil, special to the WJN

Partnership2Gether, a program of the Jewish Agency, is made up of an inclusive and active network of people focused on the exchange of ideas and programs with the goal of developing relationships to strengthen our global Jewish identity. The Michigan communities of Ann Arbor, Detroit, and Grand Rapids are linked with the Central Galilee communities of Migdal Ha’Emek, Nof HaGalil, and the Jezreel Valley regional council. Within this larger partnership, Ann Arbor has a special relationship with Moshav Nahalal.

The greater Ann Arbor community and Nahalal have come together during these times of social distancing to show support for one another. While it was disappointing that the annual student exchange trip, in which Greater Ann Arbor ninth-graders travel to Nahalal in March and April, was unable to occur, the Jewish Federation of

Greater Ann Arbor has found ways for these two communities to feel close during this difficult time.

Onewas through a Partnership2Gether Zoom call on April 12. During this call, each person discussed what life is normally like and how their lives have changed. Members from both communities shared what Passover was like for them this year. The two communities also shared their similar challenges and showed support for one another. The time spent together was appreciated and a rarity, as typically busy schedules made it difficult to schedule these calls before COVID-19.

In 2018, a delegation of women from the greater Ann Arbor community traveled to Nahalal. On Yom Ha’atzmaut, these women reconnected with one another for a happy hour celebrating Israel’s Independence Day. In honor of Israel, the women wore blue and white and even changed their Zoom

backgrounds to places in Israel. While this group lives nearby to one another, the time to catch up felt long overdue.

Lastly, during the Federation’s #GivingTuesdayNow event on May 5, Na’ama Rolnik, a representative on the Partnership2Gether committee in Nahalal, shared updates with the larger community on what life is currently looking like in Nahalal and expressed the importance and appreciation of the Partnership2Gether Program.

For more information about the Partnership2Gether program, please visit <https://www.jewishannarbor.org/engagement/israel/nahalal-a2-partnership/> or contact Jessica Weil at jessica@jewishannarbor.org. ■

Federation

Eric Fingerhut to speak at Federation Annual Meeting

The community is invited to the Jewish Federation and Jewish Community Foundation of Greater Ann Arbor's 2020 Annual Meeting to be held on Wednesday, June 10, 7 p.m. via Zoom.

This year, Federation welcomes Eric D. Fingerhut, President and CEO of The Jewish Federations of North America (JFNA), as its keynote speaker. Since the start of the COVID-19 pandemic, Mr. Fingerhut and JFNA have taken the lead in convening the North American



Eric D. Fingerhut

Jewish community in its efforts to respond to and recover from this unprecedented challenge.

Prior to his appointment at JFNA, Mr. Fingerhut served as President and CEO of Hillel International from 2013-2019. At Hillel, he led the organization's Drive to Excellence, which resulted in doubling the number of students engaged by Hillel each year to more than 130,000 and the total funds raised each year to nearly \$200 million. His emphasis on recruiting, training and retaining top talent for the system and on building a data and performance driven organization have become models for the non-profit sector.

Mr. Fingerhut has also had a varied and distinguished career in public service and higher education. He served as Chancellor of the Ohio Board of Regents from early 2007 to 2011; as Ohio state senator from 1997 to 2006; and represented Ohio's 19th congressional district in the U.S. Congress from 1993 to 1994. In 2004, he was the Ohio Democratic Party's candidate for U.S. Senate.

This year's Annual Meeting will be a little different from prior years, as it will be presented remotely. The program will continue in the rich tradition of marking a year of accomplishments and sharing Federation's vision and plan for the future. This will also be a celebration of transition during which we will thank and congratulate outgoing board president, Stephen Aronson, for his passionate leadership over the past two years and welcome Randy Milgrom



Randy Milgrom

to his new role as Federation board president. Originally from Oak Park, Randy and his family moved to Ann Arbor - via Los Angeles - in 1991 and were active members of the Jewish Cultural Society. Randy has been involved in Federation as a member of several committees beginning in 2012, and since 2015 has been an active and dedicated board member. Most recently he has served as chair of the Strategic Communications Committee, for which he has offered guidance and provided oversight of Federation's efforts to improve

its communications with the community.

"I was honored and humbled—and a bit surprised, frankly—when I was asked last year to serve as the next Federation president," Randy says. "Since that time, I have learned a great deal more about our wonderful community, which has so swiftly joined in a spirit of togetherness to help one another through these most difficult of times. We are meeting this challenge with energy and equanimity, and I am confident that we will not only continue to find innovative solutions, but that with a growing sense of compassion and cooperation in the coming weeks, months, and years, we will find our way to a brighter future."

During the past year, Randy has been working closely with outgoing president Stephen Aronson to prepare for his new role. "I am very lucky to have spent the last year as Vice President/President-Elect, observing Steve's generous spirit and his seemingly effortless yet still energetic, hard-working, hands-on leadership approach," Randy said. "As difficult as it will be to follow Steve, I am immensely grateful for his example, for our partnership—and for his friendship."

As always, outgoing board members will be acknowledged and appreciated for their service to the community, and there will be an election of new Federation board leadership. This year, three valued board members will be recognized and appreciated for their service to the community.

Laura Udel served on the board since 2015. As one of the founding members and organizers of Jewish Young Professionals, Laura helped to transform Jewish young adult engagement. She was a Levine Fellow in 2017. Laura's first role on the board was as Young Adult chair. Most recently, she served as Secretary and as a very strong member of the Executive Committee until her move to Chicago in January. Donny Wohl was a member of the first cohort of Levine Fellows and joined the board in 2016. Donny has been actively involved in the Annual Community Campaign and Foundation. His significant expertise and thoughtful deliberation were greatly valued by his fellow board members. Long an active and generous member of the community, Tamar Springer was elected to the board in 2018. Tamar has been involved with many of our communal organizations and has brought deep understanding, compassion and perspective to board discussions. All three of these outstanding leaders will be missed.

"Our outgoing board members have demonstrated leadership, enthusiasm, creativity and thoughtfulness throughout their terms," said Federation Board President Stephen Aronson. "We have benefited from their wisdom and dedication and wish them well as they pursue other ways to add value to the community." A list of the incoming board for 2020-2021 may be viewed on the Federation website, www.jewishannarbor.org.

The remote Annual Meeting will be held via Zoom and will commence at 7 p.m. The Annual Meeting is free and open to the public. Pre-registration is required at www.jewishannarbor.org. For more information, please contact Isaac Ellis at isaac@jewishannarbor.org or 734-773-3535. ■

Jewish Community Center

Going online presents new opportunities for the J

Clara Silver, special to the WJN

The Jewish Community Center of Greater Ann Arbor is continuing a robust operation entirely online, taking advantage of partner opportunities that might never have come about without the need to close its building during the Coronavirus related public health emergency. Among the many online programs being offered, the Ann Arbor JCC was the first organization to host Rabbi Arik Ascherman, founder of the Israeli Human Rights NGO, Torat Tzedek, for his first online presentation and group discussion. Originally Rabbi Ascherman was scheduled to travel from Israel to Ann Arbor to speak in person, but due to the pandemic lockdown, volunteer organizers, Harvey Sommers and Martha Kransdorf, worked with the Israel Center @ the J to host him via Zoom, along with community partners Ann Arbor Reconstructionist Congregation, Beth Israel Congregation's Social Action Committee, Jewish Cultural Society, Pardes Hannah, and Temple Beth Emeth's Social Action Committee.

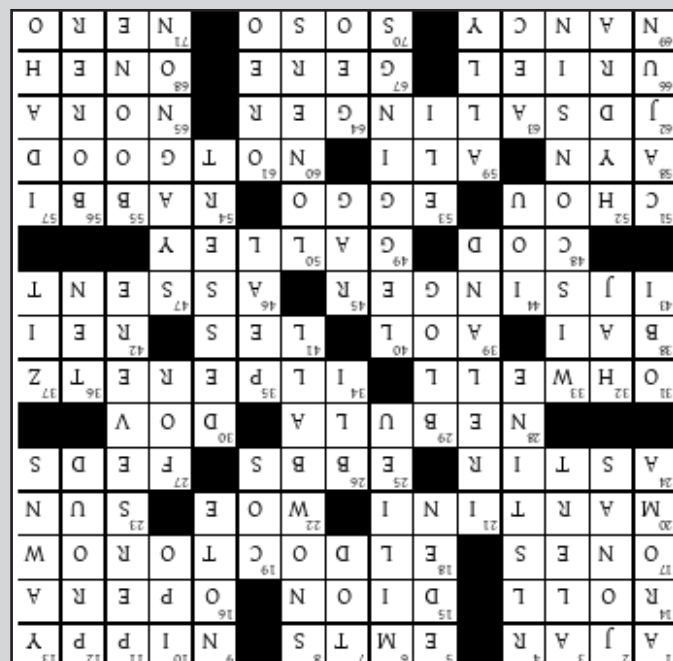
As an affiliate of the JCC Association of North America, the Ann Arbor JCC has been able to leverage its connections to other JCC's around the country and co-sponsor or present programs that on its own would not likely have been possible. The popular Netflix limited series, "Unorthodox," about a young Jewish woman who felt the need to leave her ultra-orthodox community to build an independent life, was released just as stay home orders were initiated. The Ann Arbor JCC partnered with the East Valley JCC of Chandler, Arizona, for a special moderated discussion with one of the show's actors, Michal Birnbaum.

The Israel Center @J has been particularly active online, with an average of one program per week, as opposed to the in-person one program per month prior to the Ann Arbor JCC's building closure. Its partnership with the Shalom Hartman Institute, which launched the Hartman Midwest Hub in metropolitan Detroit

in 2019, has yielded programs such as "Together, Apart and Alone: Thoughts on the Jewish Community in Our Time," a special online lecture by Rabbi Donniel Hartman, president of the Shalom Hartman Institute, as well as an invitation to participate in the international offering of its newest iEngage course, "Together and Apart: The Future of Jewish Peoplehood," a ten week course taught by Rabbi Lauren Berkun, vice-president of the Shalom Hartman Institute of North America.

Other online programs partnerships have been local. On the Tuesday of #GivingTuesdayNow, the Ann Arbor JCC presented a video as part of the online celebration of the local Jewish community. PJ Library, hosted by the Ann Arbor JCC, offered story time during Beth Israel Congregation's Eco-Weekend, with books that express Jewish values like protecting the environment as well as finding ways to repurpose and reuse items.

According to Executive Director David Stone, "while we would all rather be in our building, seeing people face to face, we also need to appreciate the opportunities we have to be creative and look at how we provide programs in a new way. We've actually been able to do more online than any of us guessed when all this began." The Youth programs, which encompass the Early Childhood Center, KidZone, and Camp Raanana, have continued to provide both routine and specialized programs, from the "usual" weekly Shabbat and Havdalah gatherings to special arts and crafts and music gatherings. Stone notes that with the expectation that physical distancing will continue for the foreseeable future, "online programs will be part of our operations going forward." For more information about what the Ann Arbor JCC is offering, or to connect with additional online programming from other JCC's around the country, visit jccannarbor.org. ■



Will Hearn receives the Frankel Center's Outstanding Undergraduate Award

Kelsey Robinette Keeves, special to the WJN

Every spring the Frankel Center for Judaic Studies honors a graduate by presenting them with the Outstanding Undergraduate Student Award. Faculty nominate students who have made stand out academic achievements and have achieved a grade point average of at least 3.8 in Judaic Studies courses.

This year's recipient is Will Hearn. Hearn, from Clio, Michigan, majored in Judaic Studies, Middle East Studies and minored in Religion. Hearn became a Judaic Studies major after taking Professor Rebecca Wollenberg's "Problems with the Bible" class. "I've always had a passion to learn more about the Bible and the historical context in which it was written," explained Hearn. "I've had several Judaic Studies professors encourage me to declare the major as it would open up worlds of opportunities for me, including receiving fellowships to study abroad, learning biblical languages, and immersing myself in the culture and history of the Jewish people."

Hearn impressed several of his teachers with his original thought and commitment to

course work. Professor Deborah Dash Moore praised Hearn as a model student: "Always



Will Hearn

deeply engaged, he wrote a superb paper on 'Rabbinical Heroes: How Perceptions of Jewish Military Chaplains Shifted from the Civil War to World War II,' taking off from an article published in the *Detroit Jewish*

News." Hearn's paper argued that during the Civil War, Jews saw military chaplains as a means for Jews to progress in comparison to Christians, and during World War I as a way of encouraging religious tolerance. Not until World War II were they seen as war heroes. "This is an original and compelling interpretation drawn from a variety of Jewish newspaper sources," said Dash Moore.

"He was among the most diligent, bright, and hard-working students I have ever had in my 'What is Judaism?' class," remarked Professor Julian Levinson. "He is a clear, systematic thinker, driven by strong curiosity. He demonstrated the ability to absorb an impressive amount of new ideas."

Professor Shachar Pinsker, who taught Hearn in two courses on modern Israeli culture and in an intensive study abroad course in Tel Aviv and Jerusalem, also praised him as a hard-working and dedicated student. "What I found most impressive about Will is his uncommon intellectual maturity. He is not afraid to venture into new areas of study and to challenge himself, and he performs extremely well."

Hearn has accepted a full-tuition scholarship at Yale University's School of Divinity and will be enrolling in the Master of Divinity program with a Certificate in Educational Leadership and Ministry. "I couldn't have gotten to where I am today without the wisdom of the professors that have taught me or without the guidance from mentors that I befriended," said Hearn.

"The Frankel Center truly served as a home for me during my undergraduate career. I've met some of my best friends and discovered my future career plans in the halls of this center."

Due to the COVID-19 pandemic, the Frankel Center was unable to honor this year's recipient at the Judaic Studies graduation reception and instead shared a video of faculty congratulating students and presenting the Judaic Studies class of 2020, including remarks from Will Hearn. The video is available on the Frankel Center's website (<https://lsa.umich.edu/content/michigan-lsa/judaic/en/2020-graduation.html>). ■

Frankel Center celebrates Class of 2020

Kelsey Robinette Keeves, special to the WJN

The Jean & Samuel Frankel Center for Judaic Studies is celebrating the Class of 2020, consisting of eighteen minors, eight majors, and two graduate certificate students. These students graduated with a wide range of scholarly focuses in addition to Judaic studies, including political science, cellular and molecular biology, sociology, women's studies, and theatre design and production. Several graduates will be continuing their education in law, medicine, psychology, and social work, while others have already secured employment.

Will Hearn won the Outstanding Undergraduate Student Award, given to a graduating student who has achieved a grade point average of at least 3.8 in Judaic studies courses and been nominated by a faculty member for having made stand out academic achievements. Hearn has accepted a full-tuition scholarship at Yale University's School of Divinity and will be enrolling in the Master of Divinity program with a Certificate in Educational Leadership and Ministry.

Marie Pattipati received the Outstanding Yiddish Student Award, which is awarded to a student whose classwork and commitment to Yiddish stands out. Yiddish lecturer Elena Luchina nominated Pattipati based on her efforts and creativity shown in class and especially her final project, a children's book on autism.

This year's Marshall Weinberg prize, given annually to an outstanding graduate student

who is engaged in writing a dissertation, was awarded to Sam Shuman. Shuman's dissertation project, Cut Out the Middleman: Brokering Belonging in the Diamond Industry, was acclaimed for both its originality and significant contribution to Jewish studies. Frankel Center Director Jeff Veidlinger commented, "Sam's work engages a broader scholarship on long-distance economic networks, global legal pluralism, enclave economies, and the role of religious faith in public life and economic decision-making."

Shira Schwartz graduated with a PhD in Comparative Literature and Graduate Certificate in Judaic studies. Schwartz will be the Phyllis Backer Professor of Jewish Studies in the Department of Religion at Syracuse University. Schwartz stated that the Frankel Center offered her resources and mentors that allowed her to "explore new areas of research, connect ideas across different fields and audiences, and create new frameworks for teaching and learning."

Graduates with degrees in Judaic studies are moving on to an array of diverse career paths, benefiting from the education they received at the Frankel Center.

Katherine Podolak dual majored in Judaic studies and sociology and will be a Springboard Innovation Fellow at the University of Illinois Urbana-Champaign Hillel. "The Frankel Center gave me the space to explore Judaism in a way I had never experienced before. I truly found the passion for my future career

as a Jewish professional because of the Judaic Studies Program," said Podolak.

Judaic Studies minor Noah Momblanco, who majored in mechanical engineering, will be joining Narens Associates in Farmington Hills as a Sales Engineer and Technical Liaison. He commented, "My coursework for Judaic Studies provides me the context necessary to become an engineer committed to sustainable social development."

Another Judaic studies minor, Maya Tinoco, has accepted an offer to join Macy's Executive Development Program in Merchandising in New York City. Tinoco remarked that her experience at the Frankel Center provided her with the opportunity to learn more about her Jewish heritage.

Dual major in Judaic Studies and Cellular and Molecular Biology, Elizabeth Weisberg plans to enroll in medical school. She noted that she valued the close-knit aspect of the center, "It felt like I had found my home on this campus."

Anjelica Lyman majored in both English and women's studies and minored in Judaic studies. She remarked, "The classes were diverse and I was able to widen my knowledge of the Jewish community because of this. As a Jewish woman, the fact that I was provided such enriching courses about this aspect of my identity, as well as the intersectionality Judaism has with other identities, is endlessly important to me and I am so thankful for this opportunity." Lyman will be enrolling in the Library and Information

Science master's degree program at Wayne State University.

To celebrate the graduates, the Frankel Center published a video of faculty congratulating the students and presenting the Judaic Studies Class of 2020, including remarks from Director Jeff Veidlinger, Associate Director Maya Barzilai, Outstanding Undergraduate Award winner Will Hearn and Marshall Weinberg Prize recipient Sam Shuman. The video is available on the Frankel Center's website (<https://lsa.umich.edu/content/michigan-lsa/judaic/en/2020-graduation.html>).

The 2020 graduates join a distinguished group of Frankel Center alumni. We wish them the best of luck!

Graduate Certificate

Michail Kitsos, Shira Schwartz

Major

Jonathan Grey, Samantha Grosinger, Alex Harris, Will Hearn, Rachel Kahan, Jessica Matz, Katherine Podolak, Elizabeth Weisberg

Minor

Serge Albarian, Felix Auboeck, Ezra Brown, Madeline Daugherty, Janavi Goldblum, Orly Katz, William Katzman, Rachel Levy, Rebecca Lubow, Anjelica Lyman, Rebecca Mendel, Noah Momblanco, Juan (Romeo) Perez, Yael Plotnick, Natalie Rochman, Alison Rosen, Maya Tinoco, Samantha Weiser ■

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Gabriel Sandler, EA

It's time to build digital-first Jewish communities that will outlast the pandemic

Lex Rofeberg

PROVIDENCE, R.I. (JTA) — The other day, I saw an interesting Facebook post written by a college student who lives in New York. She was looking to find a daily morning minyan. Specifically, she sought one that met at a “college student-friendly hour,” since most minyanim are scheduled for fairly early in the morning while she is still asleep.

A simple response arose in the comments: “Try a shul in the Midwest.”

We cannot lose sight of how thoroughly astonishing a comment like this would seem to Jews of any previous generation, how ordinary it has become over the past two months, and what that shift signifies for the present and future of Judaism. Not only is it possible today for any of us to go to services — every day — 1,000 miles away, it's more possible than doing so at our synagogue down the street.

A few months ago, the digital Jewish ecosystem was relatively sparse. For most institutions, livestreaming a program was rare — the occasional cherry-on-top of the sundae that was in-person Judaism.

In just two months, the norms have flipped entirely. The reason that we need to sit with the astonishing nature of this reality is that it represents a change in the entire Jewish world for the years and decades that will come.

I have worked for a digital Jewish organization for over four years. For five years I've been studying to be a rabbi — digitally.

For seven years I've been a part of Jewish social justice projects that operate largely via video chat, Facebook groups and other digital modalities.

It is exceedingly hard for me to believe that people will simply flip a switch at the end of social distancing and go back to how things were. Once somebody has held a Passover Seder that brings together their grandparents in Arizona, their parents in Houston and their own self in Massachusetts, for free, I don't think they will be content to gather only with folks who live nearby or can afford to travel in.

The importance of digital Jewish gathering goes beyond that, too. People with disabilities — many of whom have been calling for digital programming for years — will still want and need Jewish experiences that they can enjoy from their homes once this period ends. Jews who have grown frustrated by their local communities, or who live in places without Jewish institutions, will continue to crave digital opportunities for Jewish engagement.

What we're experiencing right now isn't a blip on the radar. For many of us, finding transcendent, supportive communities online isn't some ridiculous pipe dream. We've felt

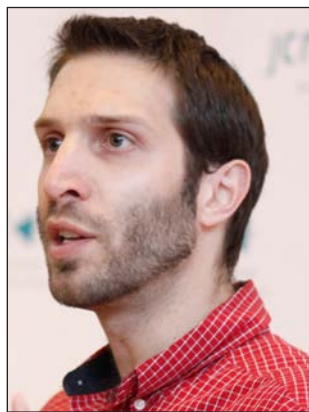
it. We've shed tears at digital shiva minyanim. We've forged close bonds of friendship and

connection with people we have never met in-person. In fact, we who have struggled to connect with our local institutions may have found that growing and connecting to Judaism online has been easier than in our on-the-ground neighborhoods.

Perhaps that fact is a challenging thing to hear. Our approach to the digital world has too often been to perceive it as a competitor to “in-person” Judaism and its institutions.

That need not be our attitude. Every Jewish community, all around the world, deserves to be celebrated and supported. And as it turns out, the Jewish community with the largest population today is not in Jerusalem or New York City. It's the digital Jewish community, with a population numbering many, many millions. So let's build it together; may digital Judaism become strong — truly strong — and through it may we all be strengthened.

For some Jewish organizations, maybe all of this sounds like heresy. I can't say that impulse is ludicrous. It's rare that you can accurately use “always” to describe a historical reality, but



Lex Rofeberg

Jewish religious and cultural practices have always — always! — been built on shared geographic proximity. Indeed, the very phrase “Jewish community” being ascribed to digital spaces might initially seem like a contradiction in terms.

But will it feel like a contradiction to our grandchildren? Could we begin to craft early versions of digital Jewish experience that grow potentially into fully formed expressions of Judaism in the coming decades and centuries?

My instinct is that we can, but doing so requires us to rethink what a community is and means. If community refers to a set of Jews who share a metropolitan area, then digital work is a challenge. But if community refers to a set of people who are interested in gathering together, supporting one another, sharing life's moments of sadness and joy, and marking important calendrical times together, that's achievable online. We just have to adopt that task fully as a Jewish collective in order to make it a reality.

This piece is a part of the JTA series Visions for the Post-Pandemic Jewish Future. Use #JewishFuture to share your own ideas on social media. If you'd like to submit an essay for consideration, email opinion@jta.org with “Visions Project Submission” in the subject line.

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. ■

Finding community and celebration in uncertain times

Paige Walker, special to the WJN

There is no short of adjectives (stressful, uncertain) to describe the last few months as COVID-19 arrived, bringing most of everyday life to a halt and most likely changing lives from here on out in ways that aren't totally comprehensible yet.

The University of Michigan Jewish Communal Leadership Program felt these drastic changes to “business as usual” like everyone else. Meeting for their weekly Wednesday night seminar on March 11, the students had found out no more than an hour before the 5 p.m. starting time that this would be their last time together in person “until at least April 21” as the email from U-M President Schlissel stated.

Shock, disbelief, fear, denial, and sadness circulated through the room at once and in waves through the next few hours. Like so many times over the last two months, the group tried to balance the practical and logistical with finding joy in the moment. There were discussions of canceled community programs and a long-awaited post-graduation trip to Israel along with Purim games and costumes. In so many ways, that last in-person meeting of the Jewish Communal Leadership Program embodied the program's spirit: strength, vulnerability, creativity, resilience, and community, through good times and bad.

While the Winter term looked unlike anything encountered before, creativity and technology kept the JCLP community connected. Seminars and classes continued, and the group had its first ever “Virtual Seder” for Passover, which was a much needed celebration and chance for connection.

Even JCLP's big end of year event, the

Graduation Ceremony and Celebration, found a new way to continue. On Sunday, May 3, more than 130 guests (including more than twenty program alums) from across the country joined at 2 p.m. to celebrate the 7 members of the Class of 2020. While the weather in Ann Arbor was sunny and relatively warm (perfect graduation weather), all were captivated by their screens. The ceremony — absent the missed lox from Zimmerman's — felt pretty much like the usual JCLP Ceremony: favorite songs of the cohort to warmly welcome the beginning and celebrate

the end of the program; thoughtful remarks from leaders from the School of Social Work (Dean Lynn Videka) and the Frankel Center (Professor Deborah Dash Moore); moving and introspective speeches from students; and ending remarks from JCLP Director, Professor Karla Goldman.

While it wasn't the traditional celebration, it was just as moving and in many ways even more due to physical/social distancing. It was a reminder for gratitude of past in-person gatherings, and that in the face of uncertainty,

fear, and hurt, necessity is the mother of invention. Technology allowed for the friends, family, and community to transcend the current challenges and hold space to be together to genuinely celebrate the accomplishments of Ashley Schnaar, Hannah Berger, Lauren Fine, Sam Langstein, Megan Bernard, Nora Greenstein, and Sara Weinfeld. Much is uncertain now, but it is certain that with these graduates as leaders in the Jewish Communal field, communities will be stronger because of them. ■





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Inside Israel

Reflections on the Torch Lighting Ceremonies

By Shifra Epstein

This year, for the first time in the history of the Israeli Torch Lighting Ceremony, a Hasidic woman was selected to light a torch. Chani Lifshitz, who with her husband Rabbi Chezki Lifshitz has co-directed the Chabad house in Kathmandu as part of a network of more than 5000 *shluchim* (emissaries) worldwide, including 700 in Israel. The couple are iconic in Israeli culture as organizers of the largest Pesach Seder in the world and of rescue missions for lost Israelis. An Israeli TV drama was based on their selfless lives.

According to the Torch Lighting organizing committee, “Chani represents the network of Chabad Houses around the world that provides warm homes to every Israeli in every corner in the world where a Chabad center exists. This is an opportunity to express appreciation of the contribution of Chabad Houses that provide a roof for many youngsters from all parts of Israeli society.”

However, the lighting of a torch by a woman and a member of Chabad was not accepted by the Chabad Rabbinical Court (Bet Din) in Israel. The apparent conflict is in their attitude toward the Torch Lightening ceremony itself, which is a Zionist celebration with Zionist symbols but with no connection to Judaism. For a member of Chabad to participate in this event was clearly too much for the Bet Din, which ordered Chani Lifshitz not to participate in the Independence Day Torch-Lighting ceremony.

After almost two weeks of negotiations during which Chani refused to remove her candidacy, the Bet Din sent her the message, “We are hereby informing you that



Chani Lifshitz

you must cancel your participation in this ceremony. We are sure that you will obey our instructions. Follow up will be by the Center for Education and all the meaning associated with that.”

Chani, who originally accepted the honors, withdrew her participation as soon

as she received the letter from the Bet-Din. “Maybe I didn’t get the chance to bear a torch, but I received the greatest honor in this world — a life of mission and mutual responsibility. There is no greater gift than of Hasidim, such as Chabad.”

For the past seventy years, the Israeli Torch Lighting Ceremony has been the official event marking the closure of Yom Hazikaron, the Memorial Day for the Fallen Soldiers of the Wars of Israel and Victims of Actions of Terrorism, and the opening of Yom HaAzmaut, Independence Day celebrations in Israel.

The Torch Lighting Ceremony, celebrating the 12 tribes of Israel, is held every year on Mount Herzl, Jerusalem, on the evening of Independence Day. The ceremony includes a speech by the speaker of the Israeli Parliament, artistic performances that include a flag of Israel and the formation of elaborate structures such as a menorah, Magen David, and the ceremonial lighting of the torches.

Every year, a dozen or more Israeli citizens who have made significant social contributions in a selected area are invited to light the torches. The torch lighters are selected by a special committee chaired by Miri Regev, the former and controversial Minister of Culture and Sport. The committee bases its decision mostly on recommendations from the public. More recently, non-Israeli citizens, mostly Jews who contributed to the State, have also been selected.

This year, because of the Coronavirus, the ceremony on Mount Herzl was staged earlier and was broadcast on Israeli media on the evening of the 72nd Independence Day. The theme of the ceremony was Connections within the Israeli Society.



Reflecting on the 2020 Torch Lighting Ceremony while under quarantine, I want to commend the State of Israel for recognizing the dedication of the health workers treating patients of Coronavirus by including two nurses among the twelve torch lighters, Ahmad Baloni and Yael Vilozni.

Still, as a liberal Jew, a feminist, and peace and human rights seeker, I prefer the Alternative Torch Lighting Ceremony founded in Israel twenty-three years ago. The event is organized yearly on the eve of Independence Day by a number of progressive organizations, including those devoted to human and animal rights, freedom of religion, women’s rights organizations, Israeli-Palestinian peace activists and more. During the Alternative Torch Lighting ceremony, representatives of the different organizations advocate their commitments to issues that they believe will make Israel a better place to live. You may watch a video of the 2020 alternative ceremony on YouTube at <https://youtu.be/4XLDm6j69eM>, or the Yesh Gvul Facebook page. ■

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Book Review

Birds, rubber bullets and slingshots

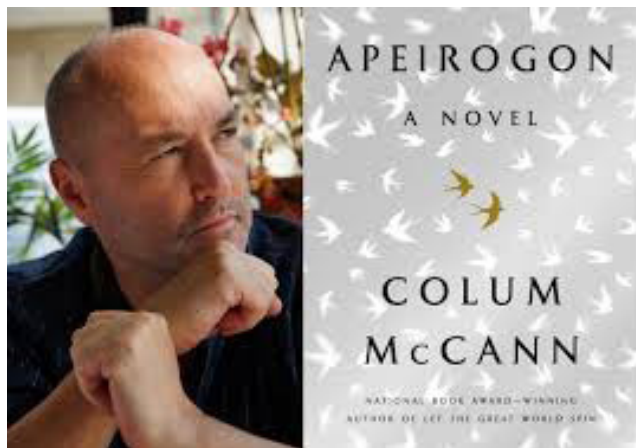
Apeirogon by Colum McCann, book review by Avi Eisbruch

A couple of weeks ago I observed a Zoom presentation of the Israeli-Palestinian Memorial Day organized by the Combatants for Peace Association, which includes members of bereaved families of Israelis and Palestinians active in various frameworks to promote dialogue and reconciliation. *Apeirogon* describes the lives, tragedies and aspirations of two members of this association. It is an ambitious novel about an Israeli, a Palestinian, and the grief they share. An apeirogon is a geometric shape with an infinite number of sides, and the book consists of a vast array of facts and fiction about loss, friendships and belongings experienced by the book's subjects: an Israeli (Rami) whose daughter was killed by a Palestinian suicide bomber, and a Palestinian (Bassam) whose daughter was killed by a rubber bullet fired by an Israeli soldier.

Following their devastations, these men formed a friendship that transcends the personal and communal enmity. The book is based on interviews with these men and many others as well as archival material. It includes monologues, descriptions of daily life, and thoughts expressed by these men. Some of these descriptions include dramatic events such as the details of the killings of the girls, and some contain descriptions of the routine, pedestrian lives of the subjects.

Apeirogon also includes reflections on aspects of the Israel-Palestine conflict and musings about related issues or remotely associated geographical, historical and political details, such as the working habits of Picasso, a trip to the Dead Sea by an Englishman in the early 19th century, ballistic facts, quotes from the Palestinian poet Muhammed Darwish and Argentinian poet Borges. An extensive list and flight details of migratory birds are interspersed in the story; Palestinian boys used slingshots to capture these birds, and Bassam used slingshots in his youth to throw stones at Israeli soldiers, before throwing a hand grenade that resulted in his imprisonment.

While both men are the focus of the story, their wives, the mothers of the girls, play a relatively minor role in the narrative, even though both women are strong: Rami's wife starts political activism (she is an academician and the daughter of a renowned Israeli army general and Knesset member) and Bassam's wife makes a choice of silence.



The book consists of hundreds of short paragraphs, some include reflections of events that repeat at various fragments, adding nuances to the events. The wealth of incidental detail provides a feeling of participation in the heroes' endeavors and their of mind at various time points.

The author, Colum McCann, is an Irishman who visited and spent time in Israel and Palestine with non-profit groups. The book reads as though he has a deep understanding of the local cultural and political issues, and was aided by multiple persons living there. His descriptions of places and events, while obviously fiction, are accurate, even though there is no distinct separation between facts and imagination.

Apeirogon reflects a tremendous sympathy and sensitivity to its heroes. It provides a glimpse of hope for the unending conflict in the Middle East, with the heroes' desperate conclusion "The only revenge is making peace." ■

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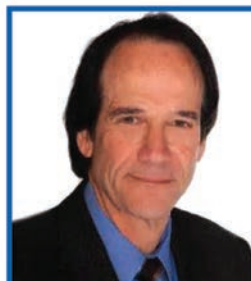


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Author Neal Bascomb on *Hunting Eichmann*

Leslie Pardo, special to the WJN

The Holocaust Memorial Center in Farmington Hills is featuring the exhibit, "Operation Finale: The Capture & Trial of Adolf Eichmann." Currently scheduled to be on display through August 2020, the exhibit features 60 original artifacts and 70 photographs, including maps, printed case files, hand forged documents and a pair of goggles used to obscure Eichmann's vision during his capture.

New York Times bestselling author Neal Bascomb recently shared insight on his groundbreaking research into the Israeli secret mission to capture Eichmann, considered the architect of the Holocaust, and how it led to Bascomb's book *Hunting Eichmann: How a Band of Survivors and a Young Spy Agency Chased Down the World's Most Notorious Nazi*.

HMC: What brought you to write *Hunting Eichmann*?

NB: During my research, people asked me this countless times, and usually with the preface question of whether or not I was Jewish. When I responded in the negative to the first part, the overwhelming response was "Good"... then you'll be seen as objective. The second part of my answer weaves with the first. You do not have to be Jewish to understand the incredible significance of the operation to catch Eichmann. Without it, our knowledge and perception of the Holocaust would be much more limited. Prior to the Eichmann trial, the Nazi atrocities were largely swept under the rug, not spoken about. Only after the capture was there an expansive reexamination of the genocide and did it become rooted in our collective consciousness. In this respect, the operation is one of the most important, influential spy missions in history. Period.

HMC: How was chasing this story in Buenos Aires?

NB: Lots of resistance from all fronts. The Argentine government is very sensitive over this period of their history. Some secret files were offered but they had the scent of selective disclosure, and the government is adept at burying information in a sea of unindexed piles. At the immigration department, there are cavernous rooms filled with nothing but rotting towers of cardboard boxes filled with paper. It would take a lifetime to go through them, even if they were not restricted.

The German community is reluctant to

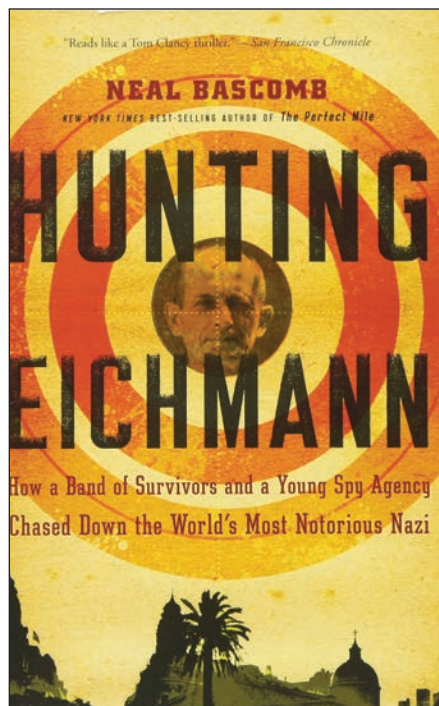


NEAL BASCOMB (PHOTO CREDIT: MERYL SCHENKER)

discuss, minimizing any connection to their support of the Third Reich, though at the German Club I was given a bland tour of their history only to pass a room with three members who were, jokingly perhaps, doing the Nazi goosestep and giving a Heil Hitler salute. When I met with an old Wehrmacht soldier who used to drink with Eichmann, it was mentioned that he had heard prior to my call that some American journalist was "asking a lot of questions." He had heard this from someone in a town hundreds of miles outside of Buenos Aires that I had not visited, and I had only been in the country for less than a week. Obviously, the old grapevine was intact.

HMC: Tell us about your find of the Eichmann passport

NB: Definitely one of the highlights of the research because the document is tangible proof of how Eichmann escaped Europe. At one point, I was looking through old Buenos Aires newspapers when I came across a story about a lawsuit filed by Vera Eichmann against the Israelis. Court records are always one of my favorite places to research because they're often overlooked and always meticulous. Through one of my researchers, I petitioned the courts to see the lawsuit files. No response. Then again. Come back in six weeks, they said, fill out this paperwork and that. Then again. You



need a lawyer, they said. Then again. Finally, we were given the record, which had never been accessed before. In the file was a long report about the Argentinean investigation into the capture, which was fascinating. But no passport! A few weeks later, we heard the judge who approved our seeing the file had gone through the file before agreeing to its release and given the passport to the Holocaust Museum in Buenos Aires. Fortunately, the judge credited my researcher for the discovery, and we were given full access to the passport.

HMC: What was the great challenge in writing the book?

NB: No debate. It was writing the narrative sections on Eichmann in the war, how he escaped, and how he lived while on the run. When I set out to write this history, I thought I would focus almost exclusively on the hunters, not the hunted. But after discovering a memoir by Eichmann on his post-war years, not to mention accessing two more well-known autobiographies, I really felt I could accurately portray his actions and mindset. This got me into his head... so to speak... and this was an extremely uncomfortable place to be. For a while, I had a bad case of insomnia, and when sleep did come, I had nightmares about his actions against the Jews. Although I knew I'd be affected by the subject matter, its level of

intensity was surprising.

HMC: How was tracking down the Mossad agents?

NB: Well, you can't exactly look them up in the phonebook. It was a lot about employing the theory of six degrees of separation... though I think with former spies, seven degrees is more the average. They were initially reluctant to speak, and on my arrival into Tel Aviv, I was told they had all canceled their interviews. Fortunately, I was able to turn that around, though the security services blocked me from speaking to a few individuals.

Most of the agents involved were in their early thirties at the time and they were the top level guys in the Mossad. Literally, numbers one, two, three, four. If the operation went south, Israel would have been left a gutted spy agency. Of the three top agents I met with, it was extraordinary how average of appearance and temperament they were. As one told me, the key is to look like everybody else, to walk into a room and leave it without anyone ever remembering your face. What also struck me was the casualness with which they talked of the danger involved, as if it was nothing. Incredible.

HMC: What surprised you most in the course of the book?

NB: That so much of the capture and securing the Nazi war criminal came down to ordinary people with no ties to any security agencies. They include the blind German and his daughter who lived in Buenos Aires and first identified Eichmann, to Simon Wiesenthal and Tuvia Friedman who were essentially amateur detectives, to Argentinean Jews in Buenos Aires who helped the Mossad agents, to the "monkey business" crews of El Al—pilots, navigators, stewards, mechanics, station chief—who brought Eichmann back to Israel. The Mossad was, of course, essential, but without these other folks, the capture would never have come off. Many of these individuals were also concentration camp survivors, which makes their contribution all that much more powerful.

The Holocaust Memorial Center teaches about the senseless murder of millions and why each of us must respect and stand up for the rights of others if we are to prevent future genocide and hate crimes. For more information, visit www.holocaustcenter.org or call 248-553-2400. ■

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the staff,
the co-Chairs, and
the board of the
Ann Arbor Reconstructionist
Congregation for
their dedication to our community.

Looking for Rose: Weeping Mary

by Clare Kinberg, sixth installment in a series

When I began in 2016 to write about my father's outcast sister Rose, I announced to my closest friends that I wanted to write a book about her. I had had a career as an editor, yet when I stood on Rose's unmarked grave in Calvin Community Cemetery in rural southwest Michigan, I felt, for the first time in my life, there was a story I had to write.



The book I imagined in that instant told a story about my father's sister Rose Kinberg alongside another story about her husband, Zebedee Arnwine. Their separate stories would merge for a while, then separate again. I wanted to tell a story of how a non-Jewish African American man and an Ashkenazi Jewish woman had tried to make a life together against and amid generations of genocidal racism and antisemitism. And I wanted to record my search for my Aunt Rose, and the impact of her life on my own.

I worried about whether I could really write a book—stay focused long enough, with enough dedication to finish it. How would this story affect Rose's living grandsons, who know very little about her? And I worried about the ethics of using Arnwine family stories to tell the story I was crafting. Do I have a right to tell the stories of an African American family I've never met?

A people's stories belong to them as a source and a form of cultural wealth. So much of the Kinberg story has been lost, so much has been stolen from the Arnwines. I want to stop the loss and the pillaging, and so I've kept writing.

In 1823 a group of Cherokee, led by Chief Duwali, walked from western North Carolina through Tennessee, Missouri, and Arkansas and settled in an area that we now call east Texas where they found rivers and streams, rolling hills of pine and hardwood

forests with a humid, subtropical climate. The region had been home for centuries to the complex ritual mound-building Caddo civilization. In *Peace Came in the Form of a Woman: Indians and Spaniards in the Texas Borderlands*, Juliana Barr estimates that in 1520 when the Spaniards entered this same area, 250,000 Caddo people were living there in small villages. The majority of Caddo died from diseases brought by the Europeans.

At the same time Chief Duwali came to east Texas, the newly independent Mexican government was marketing the land for Anglo settlement, and, too, African people escaping slavery were arriving in the area, traveling on native trails through Mississippi, Arkansas and Louisiana. The trickle of African Americans slowly increased, especially after 1829 when the Mexican government abolished slavery.

However, just seven years later, in 1836, the newly independent Republic of Texas legalized slavery as its very first piece of legislation. The Texan legislature wanted to entice new settlement

of white southern plantation owners, people like Albartis Arnwine who had been living in Tennessee. In 1840, Albartis relocated himself and the people he owned to the Republic of Texas and settled in what would be called Cherokee County. Zebedee Arnwine's great grandfather, Cal, was born in 1839 to Mary, a woman Albartis bought just as they were setting out for Texas.

While Albartis Arnwine had plenty of land, the business that he ran was a corn grist mill. In 1850, when Albartis Arnwine was running his grist mill in Cherokee County and alienating himself from his white neighbors by sharing his home with Gracie, who was also his slave, there were 454 farms in Cherokee County, mostly small homesteads of 40 acres or so. Few of the homesteaders owned enslaved people. In 1850, Albartis Arnwine was among the exceptions, but not for long. By 1860 and the beginning of the Civil War, several plantation owners from Mississippi and Louisiana had moved into Cherokee County bringing their slaves.

As the county became filled with enslaved people, Albartis Arnwine went against the grain: In 1855, Albartis Arnwine arranged in his Last Will and Testament for the manumission of all of the 21 people he owned, which included Cal, Zebedee Arnwine's great grandfather. However, there was an immediate problem with their freedom. Albartis' brothers and other white

heirs contested the will.

The legal battle over Albartis' will, which rose all the way to the Texas Supreme Court and was decided in 1859, involved the will's provision that the newly freed people had to be relocated out of Texas. The Texas state constitution prohibited free blacks from living in Texas without special permission, and it denied citizenship rights to the few free blacks who lived in the state. Albartis' will instructed his executors to sell his land and use the proceeds to relocate the freedpeople. The executors took control of the property, but did not help relocate the newly freed people living there. The Texas Supreme Court decided that the provisions in Albartis' will should be implemented, but the American Civil War and the Emancipation Proclamation then made the Court's decision irrelevant. The Arnwines stayed in Texas, though the land they had lived on and developed for decades had already been stolen.

The youngest of the people Albartis had owned, Sterling Arnwine, who was 18-months-old when Albartis died, was interviewed some 90 odd years later and his image and words have been preserved among 2300 other interviews of ex-slaves in the monumental *Born in Slavery: Slave Narratives from the Federal Writers' Project, 1936-1938*. Sterling described what happened like this:

Massa Arnwine died 'fore de war and he made a will and it gave all he owned to the women he owned, and Jedge Jowell promised massa on his deathbed he would take us to de free country, but he didn't. He took us to his place to work for him for 'bout two years and the women never did get that 900 acres of land Massa Arnwine willed to 'em. I don't know who got it, but they didn't.

In an official book on Cherokee County history, Albartis' Last Will and Testament is not mentioned. But in its chapter on

Jacksonville, this story is recorded:

When the Southern states began seceding from the Union in 1860, and before Texas had made an official decision, Jacksonville citizens staged their own secession celebration by gathering in the town square to raise the Texas flag. Just before the flag reached the top of the 75-foot pole the rope broke and the flag fluttered down, much to the crowd's dismay. Climbing the pole to attach a new rope defied all attempts until Calhoun Arnwine, a young, free black man, made the ascent and saved the day.

In 1860, Cal would have been about 21. Most of the prior five years he had been in limbo, denied his promised freedom. Yet right before the Texas flag raising, the Texas supreme court had supported Albartis' will, which affirmed his freedom only if he was relocated out of Texas. Forty years later his descendant Zebedee was born in Jacksonville.

After the Civil War, newly freed African Americans founded dozens of all black towns in eastern Texas. Among them was Weeping Mary, a community two sisters who had been born into slavery began when they purchased plots of land on what had been the heart of the Caddo people's civilization.

The foregrounded origin of the name Weeping Mary is a reference to Mary Magdalene weeping at Jesus' grave, but local folklore conveys other stories. Variations of a local legend tell the story of a black woman named Mary weeping inconsolably from the devastating loss of her land to a white man.

In 2016, when I began writing this book, I found the 25 acres my aunt Rose and her husband Zebedee Arnwine had owned in Vandalia, Michigan. Running through what is now a subdivision of lakeside cottages is Arnwine Road, a clue that pointed me back through time to weeping Mary. ■

With deep gratitude for all that
do the work of tikkum
olam - repairing a broken world,
B'shalom, Abbie Egherman

An unusual June

June is such a busy, fun month, full of graduations, end of school parties, start of youth baseball games, Fathers' Day bar-b-ques and – oh wait – maybe not so much this year. As of this writing, our state is just beginning to “open up” and allow for more economic activity and more socializing although with “social distancing” and masks and hand washing.

I want to give a shout out to those volunteers and non-profits in our community and around the country who continue to feed others, run the food banks, are at school sites providing meals for families and those who are collecting and dispersing food in other ways. While I don't know how everything will work out with our quarantine or how to return to jobs, schools, or other parts of our old life, I do know that we will get through this together.

Herbed Meat Kebabs

From *Balaboosta*, by Einat Admony

serves 6-8

- 2 pounds ground beef (or turkey or lamb)
- 1 medium onion, chopped
- 1/3 cup finely chopped parsley and 1/3 cup finely chopped cilantro
- 1 Tbs plus 1 tsp. olive oil
- 1 Tbs plus 1 tsp. water
- 3 Tbs finely chopped fresh mint
- 2 tsp. Kosher salt
- 1 tsp. ground cumin
- 1 tsp. sweet Hungarian paprika
- 1/2 tsp. ground cinnamon
- 1/2 tsp. freshly ground pepper
- About 35 wooden skewers, soaked in water for about an hour

Fire up the grill and then mix all the ingredients in a large bowl. Form the mixture into cylinders about 3 inches long and 1/2 inch in diameter. Grill about 4-6 minutes on each side until nicely charred. Serve hot.

Red Onion Parsley Salad

From *Balaboosta*, by Einat Admony

serves 4-6

I love recipes that use a lot of parsley and this is a simple salad that goes with lots of other dishes besides the kabobs.

- 2- large bunches of parsley, stemmed and coarsely chopped.
- 2- medium red onions, thinly sliced
- 3 Tbs. white vinegar
- 1 Tbs. canola oil
- 1/2 tsp. sweet Hungarian paprika
- 1/2 tsp. Kosher salt
- 1/4 tsp cumin

Combine the parsley and red onion in a large bowl. Make the dressing separately and drizzle over the parsley mixture. Toss together.

Whole Roasted Fish

From *Balaboosta*, by Einat Admony

serves 4

Have you tried branzino? It is so delicious! It is a Mediterranean fish that is mild but really tasty. It's small enough that one fish

As the weather continues to warm, we will be eating both inside and outside. So, let's think about a variety of meals that seem appropriate for warmer weather (fingers crossed), that celebrate friends and family and to make a special meal for Shabbat, for a special day of celebration or for using up the last of our pantry supplies.

Let's start with a bake yard bar-b-que. You don't need a recipe to grill hamburgers or hot dogs but let's take a look at a more Mediterranean style grill. Einat Admony is a chef in New York with roots in Israel. She wrote several cookbooks in the last seven years and also runs at least three restaurants in New York City. I wish her the best for her future businesses. Here are some ideas for that early summer meal for both meat eaters and fish eaters that are in her cookbook, *Balaboosta*.

will be plenty for one person. I've made it in a cast iron pan, but it will be much better on the grill.

- 4- 1- pound or about that size, whole fish, gutted and cleaned
- 4-fresh thyme sprigs
- 4-fresh rosemary sprigs
- 4-garlic cloves
- 1-lemon, sliced into 8 rounds
- Olive oil

Serve it with a yogurt dill sauce

- 3/4 cup non-fat yogurt
- 1-garlic clove, chopped
- 2 Tbs. fresh lemon juice
- 1/2 tsp. Kosher salt
- 1 Tbs. olive oil
- 1Tbs. finely chopped dill

Stuff the cavity of the fish with a sprig of thyme, rosemary, one garlic clove and 2 slices of lemon. Drizzle some olive oil on top. You can grill it for about 10 minutes or bake in a 350 -degree oven for about 30 minutes. If you are baking the fish, use some parchment paper on a baking sheet and place the fish on it.

The yogurt dill sauce is simple. Just combine yogurt, garlic, lemon juice and salt and puree until smooth. Add the olive oil slowly at the end. Scrape the sauce into a bowl and mix in the dill.

Now let's take a look at some spring meals that will work for a Shabbat meal and highlight some salads or sides.

Butter-Tossed Radishes with Fresh Za'atar

Dining In, Alison Roman

serves 4

Alison Roman is a chef based in Brooklyn who has written several cookbooks and also writes for the New York Times food page. I borrowed this cookbook, *Dining In*, from my son in Detroit, a few weeks before the quarantine. I love the fact that half a dozen recipes are tagged by him and this is one. It's perfect for one of the first crops to come up in the home garden and will be at the Farmers' Markets. Any type of

radish will work but the French Breakfast variety is oblong, slightly pinkish and so beautiful that it's my choice.

- 2 Tbs olive oil
- 2- garlic cloves, smashed
- 1 bunch radishes with their green tops, halved lengthwise
- Kosher salt and freshly ground black pepper
- 1 Tbs white distilled vinegar
- 3 Tbs. unsalted butter
- 2 Tb. Fresh za'atar (or buy at Middle Eastern market)

Use a medium skillet and heat the oil over medium heat. When the oil is hot and shimmering, add the garlic and radishes and season with salt and pepper. Once the greens have wilted and radishes are tender but not soft (some bite), about 2 minutes, add the vinegar and butter. Swirl around to coat the radishes. Remove from the heat and sprinkle with the za'atar. Transfer to a large serving platter. Add more sea salt or za'atar, if you like.



Fresh Za'atar

- 1/4 cup raw white or black sesame seeds
- 1/4 cup thyme leaves, coarsely chopped
- 2 Tbs. ground sumac
- Kosher salt

Toast the seeds in a small skillet over medium heat. Be careful not to let them burn. In about 4 minutes they will turn golden brown (the white ones) and become fragrant. Remove from the heat and add the thyme and sumac, season with salt and let cool completely. Store in an airtight container at room temperature and it will last about a month.

I love beets and I love Ina Garten, also known as the Barefoot Contessa. One year we had a bounty crop of beets and I used this recipe from *The Barefoot Contessa Cookbook*, over and over again. Use the greens as well. Simply saute them in olive oil and season to taste.

Beet with Orange Vinaigrette

serves 6-8

- 3 pounds of fresh beets (or, you could use 3-15- ounce cans of baby beets, drained)
- 2 Tbs. vinegar (the Barefoot Contessa uses raspberry vinegar, but I use apple cider vinegar)
- 2 Tbs. freshly squeezed orange juice
- 3 Tbs. olive oil
- 1/2 tsp. sugar
- 1-1/2 tsp. kosher salt
- 1/2 tsp. freshly ground pepper
- 1/2 cup red onion, small-diced

- Zest of 2 large navel oranges
- Segments of 2 large navel oranges

Bring a large pot of salted water with the beets in them to a boil. Then simmer, uncovered for about 50 minutes to an hour, until the beets are tender. Drain and let cool until you can handle them. Peel and dice the beets into 1/2 inch cubes. While they are still warm, place in a mixing bowl and add the vinegar, orange juice, olive oil, sugar, salt and pepper, red onions, zest and orange segments. Mix well and serve either warm or at room temperature. They will last several days and get even better as the vinaigrette soaks into the beets.

Grilled Chicken with Date Sauce

Foods of Israel Today, Joan Nathan

serves 4

Joan Nathan actually writes this recipe for quails or Cornish hens. I've changed this to chickens as they are more available in this area. She writes that this is a recipe from a restaurant that used to be near Be'er Sheva that served Nabatean food. The Nabateans were an ancient people who lived between Arabia and the Levant, from the Red Sea to the Euphrates River. There cuisine was typical of the entire region with staples of wheat, barley, dates, figs, olives and other modern Middle Eastern foods.

- 2- lbs. chicken quarters
- 1-clove garlic
- 1/2 tsp. ground cumin
- 1/2 tsp. ground cardamom
- 8 dried figs
- 8 dried apricots
- 1/4 cup raisins
- 1 cup red wine
- 1/2 cup date syrup
- 1 tsp. cornstarch
- 1/4 cup cool water
- Salt and pepper to taste

Rub the chicken with the salt, pepper, garlic, cumin and cardamom. Set in a bowl, covered while you make the sauce. Soak the dried fruits in the wine for a few minutes to soften. Drain but save the wine. Pour the wine and the date syrup into a saucepan and bring to a boil. Simmer for about 10 minutes until the liquid is reduced. Dissolve the cornstarch in the cool water and add to the sauce. Mix together until it thickens and then add the dried fruits. Cook the chicken under a broiler, a grill pan or outside on the grill until the juices run clear. Then brush some of the sauce on both sides and grill until done. You can also pre-heat an oven to 400 degrees and bake for about 30- 40 minutes. Then brush on the sauce and allow another 10-20 minutes of baking. Serve with remaining sauce on the side. ■

Rabbis' Corner

Why is manna like Shabbat?

Rabbi Aharon Goldstein, special to the WJN

On Shabbat of June 13 we will read the Torah portion of Beha'aloscha. We will be reading about the lighting of the menorah and about the manna that the Jewish people received in the desert.

There is an interesting law that if there is a community or shul which has lost track of which Torah reading they should do for Shabbat, they should, in the name of Rav Sadya Gaon, read the portion of the manna.

Beha'aloscha tells us about the miracle that took place with the manna in the desert for 40 years. What is the connection with manna in the desert and the Shabbat reading? The explanation given is because the portion telling about the manna was said on Shabbat. In the beginning when they first headed out in the desert they didn't have any food. God told Moshe not to worry because food, in the form of manna, would be given. That was said on Shabbat. So, since it was said on Shabbat, it makes sense to read that portion on Shabbat if one is not sure which Torah portion is actually the current one to be read. However, the Lubavicher Rebbe asks a question. There are other Torah portions that were said on Shabbat — first and foremost the giving of the Ten Commandments at Mount Sinai. So why don't we read that portion? Why the manna? So we have to say that the reason we read the portion of the manna on Shabbat is not only because it was said on Shabbat but there is an inner connection between the meaning of Shabbat and the meaning of the manna. That's why we read about the manna.

So to explain about this connection, we will speak about the manna. The Torah describes the manna as *lechem min hashamyim* — bread coming from Heaven. As a matter of fact there are some commentators that suggest that the blessing they made on the manna was *Hamotzie lechem min hashamyim* — bread from Heaven. What was so special about the manna? Firstly, they didn't have to do any work to get it. It was

right in the field in front of their tents, and all they had to do was pick it up — that's it! It was ready to be eaten. The second special quality of the manna was that it was totally consumed in a person's body. There was no waste. It was totally absorbed by the body. In addition to the special physical qualities, the manna also had special spiritual qualities. The people who consumed the manna obtained a certain amount of spiritual refinement. The Rabbis say, when discussing which generation was the most worthy to receive the Torah, that the generation that ate the manna was the generation most deserving. They had a special refinement that came from Heaven so it was fitting that they, out of all generations, merited to receive the Torah.

This refinement obtained from the manna affected all of the people — even the wicked ones. The only difference between the righteous and the wicked was the amount of refinement they obtained. As the Rabbis tell us, one of the differences between the righteous, the intermediate, and the wicked is that the righteous received the manna right at their doorstep; the intermediate Jew had to go out of his tent and walk a little bit for the manna that was there; the wicked people had to go out of their tent and search for their manna. But, in the end, everyone got their manna. Due to the spiritual refinement of the manna, even the wicked people were able to absorb some of the spiritual influence. It didn't make them righteous but it had a positive influence even on them.

Another advantage of the manna is that the qualities of this bread from Heaven wasn't affected by the consumer. Even when a wicked person digested and absorbed this bread from Heaven, the holiness of the bread was not adversely affected. It became a part of their flesh and blood and it still remained on its holy level even on those people who were wicked.

This is the connection between the manna and Shabbat. Shabbat is like the manna. Shabbat

is a holy day and it doesn't lose any of its effect — even when it is down in this lowest of all worlds. It is holy on all levels. It retains its holiness even in the lowest levels. Where do we see this? There is an interesting law in the Jerusalem Talmud that says if you come to a wicked person's house during the week and he offers you something to eat, if you are not confident that he took off the required tithe, and even if he says he took the tithe, you don't trust him because, as a wicked person, his word is not trustworthy, so you don't eat. If, however, you come to this same person's house on Shabbat, and he says that he took the proper tithe, you should trust him. The Talmud says that even a wicked person does not lie on Shabbat. It's not that on Shabbat he is not wicked anymore, he is, but the holiness of Shabbat has such an effect on him that he doesn't lie.

Similarly, when eating or drinking during the week, one eats or drinks according to what is needed for the physical health of the body — not for the pleasure of eating. However, when it comes to Shabbat, there's a special mitzvah to physically enjoy the food. The pleasure one has from eating and drinking on Shabbat becomes holy and turns into a mitzvah. This is the effect that Shabbat has to elevate even the lowest things to the level of a holy mitzvah.

This is why if one comes to Shabbat and doesn't know which portion to read, choose the portion of Beha'aloscha — the portion of the manna, the reading of the story of the manna which brings down to the world the holy light of Shabbat. Just like the manna remained holy even after it came into a person's body — even a wicked person's body — similarly with Shabbat, it has an effect on everyone — even the wicked. One is supposed to have physical pleasure when eating on Shabbat. Hearty Appetite!!! ■

Rabbi Aharon Goldstein serves Chabad of Ann Arbor

Grief and sport

Rabbi Robert Levy, special to the WJN

As a teenager, in the late 1960's, I attended a one week youth group leadership camp in upstate New York. It occurred just after that summer's regular eight week camping session and before high school started. The paid college staff continued to service the camp during this extra week. Somewhere in the middle of camp one of the staff members, a person unknown to most but not all of the participants, fell off a tractor and died as a result of his injuries.

His death was announced to the entire camp at breakfast the next morning. We were told that activities would be suspended for the day. Instead, we were free to mourn or just be by ourselves for the day. The loss was personal to a small minority of campers, yet a fog of grief swept through the camp. Everyone wandered about in sorrow and tears in a sorrow not ours.

Late in the afternoon, we gathered with a zombie apocalypse look in our eyes. Someone smartly organized some folk dancing, as there was no reason, except teenage angst, for the intensity of our grief. Then someone even more attuned to the group's needs, organized a large game of "Johnny Ride a Pony." This high contact, high energy, and slightly dangerous game involves one team creating a chain of bent over players while the other team (the riders), one at a time vaults, gymnastics style, on top of the chain (pony). Either the team acting as the pony collapses before all the riders get saddled up (point to the riders) or the riders cannot all stick their landings (point to the pony) or after all riders are mounted on the pony there is a battle of shaking to see if the chain will collapse or the riders will be thrown off.

This game broke the spell of paralyzing grief that in some sort of group dynamical way had spread over the entire camp. Spell lifted, we left sweaty, tired, bruised and healed. Sport reached into our humanity and reset the soul. ■

Rabbi Robert Levy the Emeritus rabbi of Temple Beth Emeth

Pinning it on the Donkey

Rabbi Jared Anstandig, special to the WJN

What is the mark of a true leader? Beginning in Numbers 16, a group of Israelites led by Korach challenge Moshe and Aharon's authority. In order to resolve the conflict, both sides agree to a showdown: they will each offer incense to God, and whoever has their offering accepted by God will be the new spiritual leader of Israel. In verse 15, Moses prays to God, vouching to God for his own righteousness and asking that God choose him over the protesters. In this prayer, Moses makes a curious assertion. He states, "I have not taken one donkey from them, neither have I hurt one of them." In order to demonstrate to God that he never once took advantage of his position of power, Moses states that he never took a donkey from the people. The question is, why would he highlight a donkey of all things?

Theories abound for Moses' intention. The Septuagint, the ancient Greek translation of the Bible, conveniently does away with the whole issue. Numbers 16:15 in the Septuagint (translated from the Greek original into English) reads, "I have not taken a desirable object from any one of them, nor did I harm anyone one of them." Note that instead of "donkey," the Septuagint reads, "desirable object." Moses communicates here that he took nothing of value from the people (donkey or otherwise). The theory behind this is that the original text of

the Torah said "desirable object" or "chemed" in Hebrew, and a scribe made a mistake and wrote "chamor," "donkey," which was retained in all of our Torah scrolls and printed Bibles. Such a scribal error is readily understandable since the difference between these two words in Hebrew is a single letter (daled and reish, respectively) which are almost identical in appearance.

Aside from posing potential theological problems by scribal errors in the Torah, this solution is problematic on methodological grounds. In the world of textual criticism, a common guideline when it comes to explaining textual variances is *lectio difficilior potior*, Latin for "the difficult reading is preferred." The reason for this is based on what is more likely: a scribe made a mistake rendering a comprehensible sentence more difficult to understand? Or that a scribe, in an effort to explain a difficult passage, made a minor correction in order to make it more understandable? It seems more likely that the Septuagint, rather than restoring the original, was simply bothered by the word "donkey," and solved the problem by changing the word altogether.

An additional reason not to emend the text is that Moses is not the only one to make such a claim about a donkey. The prophet Samuel, in his farewell address to the People of Israel, exclaims (I Samuel 12:3), "Here I am! Witness

against me before the Lord, and before His anointed: whose ox have I taken? Whose donkey have I taken? Whom have I defrauded? Whom have I oppressed? Of whose hand have I taken a ransom to blind my eyes? I will restore it you!" Here, like Moses, Samuel highlights never having taken a donkey. Yet here, the Septuagint offers no alternative read.

In light of this, it seems that the traditional text is indeed correct. Therefore, the idea of a donkey mentioned by Moses requires elucidation. Rabbi Shlomo Yitzchaki, known as Rashi (11th century, France) suggests that Moses believes that when he traveled to Egypt in order to bring the nation out of slavery (see Exodus 4:20), he had the right to use an Israelite donkey since he traveled on their behalf. Essentially, this was a business expense and Moses had the right to be reimbursed. Nonetheless, Moses declares that as a selfless worker, he never once requested payment for his work. While this explanation is helpful in explaining Moses' statement, it sheds little light on Samuel's similar assertion of never taking a donkey from the people.

Rabbi Naftali Tzvi Yehuda Berlin (known by his acronym, Netziv), living close to 800 hundred years after Rashi in Lithuania, offers a similar suggestion but also explains how it can be expanded to all leaders in the Ancient Near East, not just Moses. Netziv writes that in biblical

times, it was acceptable for the leader to seize their subjects' property, specifically their horses. Accordingly, here Moses and Samuel argue that, unlike other leaders, not only have they not requisitioned the people's horses, but even their donkeys they left untouched!

In the late 1800s, around the time of Netziv's death, Egyptologists began publishing clay tablets discovered in the Egyptian city el-Amarna dating to the 14th century BCE. These tablets, known as the "Amarna Letters," reveal correspondence between various political entities in the Ancient Near East. In Letter 280, lines 24-29, a vassal leader writes to Pharaoh, insisting on his own selflessness, "Furthermore, may the king, my lord, investigate as to whether I have taken a man, or an ox, or an ass away from him. And that's the truth!" From this source, similar in time and place to the Bible, we see a leader pinning evidence of his genuineness onto a donkey.

Whether Rashi or Netziv is correct here, the Torah communicates the same message. Regardless of one's expectation or ability to exploit or extort others, we emulate Moses, Samuel, and even the vassal king in that we serve for the benefit of others and not for our own aggrandizement. ■

Rabbi Anstandig serves the Ann Arbor Orthodox Minyan

Conservative movement allows livestreaming on Shabbat and holidays during pandemic

Josefin Dolsten

(JTA) — The Conservative movement issued a ruling allowing congregations to livestream services on Shabbat and holidays during the coronavirus pandemic.

Noting the “unprecedented time” brought on by the virus, the movement’s Jewish law authorities voted on May 13 to allow livestreaming with a number of caveats, including that the equipment be set up in advance or that a timer be used to avoid the active use of electricity on Shabbat and holidays.

The Committee on Jewish Laws and Standards adopted the ruling by a vote of 19 in favor, three against, and three abstentions.

The ruling, written by Rabbi Joshua Heller of Congregation B’nai Torah in Sandy Springs, Georgia, notes that it is applicable to the current situation only and that “its



Rabbi Danny Burkeman of the reform synagogue Temple Shir Tikvah in Wayland, Mass., leads services from his home. (COURTESY OF BURKEMAN)

conclusions will need to be reassessed as we transition to a ‘new normal.’”

The question of livestreaming on Shabbat and holidays had already been under debate within the movement prior to the pandemic.

“This question took on a dramatic new urgency as almost every synagogue in the world was forced to suspend in-person physical worship, and even as some begin to re-open, it is likely that it will be many months before large groups can assemble together safely,” Heller wrote.

Heller also addressed concerns that allowing livestreaming could lead people to do other things prohibited on Shabbat or holidays.

“The wider intrusion of technology into Shabbat and Yom Tov worship will require greater fences to preserve the sanctity of the day,” he wrote. “It is a short step from

watching services to emailing, online shopping, and other activities which violate the letter and spirit of the law.”

Traditionally, Conservative and Orthodox congregations have not allowed livestreaming on Shabbat or holidays as it violates the prohibition against using electricity. However, some Conservative synagogues livestream anyway and more have started doing so since they were forced cancel in-person services due to the pandemic.

In March, leaders of the law committee issued a crisis declaration allowing the recitation of the Mourner’s Kaddish with a prayer quorum, or minyan, convened online, saying that congregations that follow it “would have to use a multi-way link that allowed participants to see and hear each other.” ■

June Events with Beth Israel

Beth Israel Women’s Rights Weekend **Friday, June 5 – Sunday, June 7**

The 19th Amendment was passed by Congress on June 4, 1919 and ratified 14 months later. In honor of the 100 year anniversary of women gaining the long-overdue right to vote, Beth Israel is celebrating Women’s Rights Weekend from June 5 through June 7. (Our Shavuot Study Tikkun, one week prior, will prepare us spiritually by featuring learning around the theme of “Women, Judaism, and Justice.”) Join us for a Friday Night Service featured presentation, in addition to three Zoom presentations on Sunday around the theme of Jewish Women and the Equal Rights Movement, including a discussion of the new Miniseries “Mrs. America.” In addition, women will be leading all prayers, Torah readings, and teachings during Shabbat services. Please join us. Zoom links will be listed on our website at www.bethisrael-aa.org.

Online Services

Everyone is welcome to join Beth Israel for services, classes and events, all virtually. Below is a list of the links to participate in services at Beth Israel. Beth Israel is now live streaming services on the Beth Israel YouTube channel (Beth Israel Congregation AA MI).

All links will also be available on the Beth Israel homepage (www.bethisrael-aa.org).

Weekday Evening Minyan

Sunday – Thursday at 7:30 p.m.

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

Meeting ID: 267 845 102

Friday Evening Services

Friday Minchah at 5:45 p.m.

Kabbalat Shabbat Service at 6:00 p.m.

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

Meeting ID: 657 949 107

Shabbat Morning Services

Saturday at 9:30 a.m.

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

Meeting ID: 359 791 284

Healing Service/Supporting Each Other

Tuesdays at 4 p.m.

Are you concerned for your own or another’s health and well-being at this time? Join Rav Nadav and Rebecca Nieuburt, MSW, for sharing, supporting, and praying. Interesting in joining? Contact Rav Nadav at ravnadav@bethisrael-aa.org.

Programs

Theology Book Club - Online

Wednesdays, 8 p.m.

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

Children’s Game Night

Wednesdays at 6:30 p.m.

Zoom link: <https://zoom.us/j/91713587860>

Adult’s Game Night

Thursday at 6:30 p.m.

Zoom Link: <https://zoom.us/j/93281096312>

Join other BIC members online for fun (and potentially silly) games!

Pirke Avot: Ethics of the Fathers

Thursdays 5-5:45 p.m.

Join Rabbi Dobrusin as he facilitates “Zoom” discussions on the classic Rabbinic text: Pirke Avot. While the title is usually translated as “Ethics of the Fathers”, a more interesting translation is “Chapters of Fundamental Principles.” Pirke Avot consists of short rabbinic statements concerning ethics, faith and interpersonal relationships. Reading Pirke Avot helps us focus on the values and principles which guide our lives. We will study the text in English referring occasionally to the Hebrew. The text can be

found in the Shabbat morning Sim Shalom siddur.

Zoom Link:

<https://us02web.zoom.us/j/81588537144>

Meeting ID: 815 8853 7144

Challah Baking with Mira

Fridays, 11 a.m.

Join Beth Israel’s own Mira Sussman for Challah Baking! Kids and parents are welcome to participate. A list of the ingredients is available on the Beth Israel homepage.

Zoom link: <https://zoom.us/j/927616777>

Meeting ID: 927 616 777

Annual Congregation Meeting

Sunday, June 14, 7 p.m.

Beth Israel’s Annual Congregation Meeting, for members in good standing, includes the election and installation of new members and officers of the Beth Israel Board of Directors, and the approval of the budget for the 2020 - 2021 fiscal year. This year the meeting will be held virtually. Registration is required via the link on the Beth Israel homepage (www.bethisrael-aa.org). ■

Ann Arbor Orthodox Minyan Schedule for June

Ma’ariv

Thursdays at 9:15 p.m.

All women and men are invited to daven Ma’ariv (evening service) together with Rav Jared and the AAOM.

Zoom link: <https://us02web.zoom.us/j/89853770635>

Kabbalat Shabbat

Fridays at 7 p.m.

Join AAOM for a spirited Kabbalat Shabbat service. Non-members welcome too!

Zoom link: <https://us02web.zoom.us/j/85394888108>

For Children

Sundays at 9 to 9:20 a.m.

AAOM weekly kids’ class for ages newborn to 6yr. We will have Morning T’fiah, “Ask the Rabbi”, singing, and learning. Feel free to have children come prepared with questions to ask Rabbi Jared!

Zoom link: <https://us02web.zoom.us/j/88469255408>

Lunch and Learn

Tuesdays at noon

Lunch and Learn with AAOM Rabbi Jared. Four part series on “Meet & Greet the Exegete”.

Zoom link: <https://umich.zoom.us/j/94984190565>

June 9, Class 1: Rashi.

June 16, Class 2: Rashbam

June 23, Ibn Ezra

June 30, Class 4: Rambam

Washtenaw Jewish News,
thanks for bringing us
together even when we are apart.
Ruth Kraut and Michael Appel

Congregations

TBE in June

Services

Tot Shabbat Services

Zoom Link: <https://zoom.us/j/7804101503>

Meeting ID: 780 410 1503

Fridays, June 5, 12, 19 & 26, 5:45 pm

Join Rabbi Whinston and Cantor Hayut for Tot Shabbat services.

Friday Shabbat Services

Zoom Link: <https://zoom.us/j/7804101503>

Meeting ID: 780 410 1503

Fridays, June 5, 12, 19 & 26, 7:30 pm

Rabbi Whinston and Cantor Hayut lead traditional Shabbat services.

Saturday Shabbat Services

Zoom Link: <https://zoom.us/j/7804101503>

Meeting ID: 780 410 1503

Saturdays, June 5, 12, 19 & 26, 10 am

Saturday morning Shabbat services, led by Rabbi Whinston.

Youth Shabbat Services

Saturdays, 9:30 am

Zoom Link: <https://zoom.us/j/7129628444>

Meeting ID: 712 962 8444

Join Rabbi Alter for Shabbat services - geared towards TBE's youth.

Shabbat Service w/ Guest Rabbi Emeritus Levy

Friday, June 5, 7:30 pm

Zoom Link: <https://zoom.us/j/7804101503>

Meeting ID: ID: 780 410 1503

The Italian progressive Jewish community was still young and in formation when the pandemic knocked us all down. This made the transition to socially distant Judaism both easier as patterns of worship were less set in stone and more difficult because Italian Progressive Judaism was less well organized. Rabbi Levy plans to share the history of Reform in Italy and the present state and where it may head in the future

Programming

Please Note: All of TBE's online programming is linked on our calendar.

If a Zoom link is not yet listed for a program, check our calendar the day of.

Morning Song Session

Daily, 8:30 pm, Live on Facebook Here:

https://bit.ly/JW_Morning_Song

Rabbi Whinston leads a daily song session to start the day.

Daily Morning Blessings

Daily, 9:15 am

Zoom Link: <https://zoom.us/j/7804101503>

Meeting ID: 780 410 1503

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

Daily Afternoon Blessings

Mondays-Thursdays, 3 pm

Zoom Link: <https://zoom.us/j/4997644651>

Meeting ID: 499 764 4651

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

Meditation w/ Linda Greene

Thursdays, 1 pm

Zoom Link: <https://zoom.us/j/2522844325>

Meeting ID: 252 284 4325

Join Linda Greene for an hour-long meditation session.

Torah Study

Saturdays, 8:50 am & Wednesdays, 7 pm

Zoom Link: <https://zoom.us/j/7804101503>

Meeting ID: 780 410 1503

A study session that explores the weekly Torah portion, led by Rabbi Whinston.

Havdalah from the Whinston Home

Saturdays, 7:30 pm

Zoom Link: <https://zoom.us/j/7804101503>

Meeting ID: 780 410 1503

Join Rabbi Whinston and his family for a short prayer marking the end of Shabbat.

Lunch & Learn

Fridays, Noon

Zoom Link: <https://zoom.us/j/7804101503>

Meeting ID: 780 410 1503

Rabbi Whinston leads a weekly Lunch & Learn session via Zoom.

Women's Torah Study

Mondays, 7 pm

Zoom Link: <https://zoom.us/j/4997644651>

Meeting ID: 499 764 4651

Join Cantor Hayut for a weekly women's Torah study, as we explore the weekly Torah portion and check in with our female members.

Parent Talks: How Are You Holding Up at Home w/ Your Family?

Thursdays, 8 pm

Zoom Link: <https://zoom.us/j/644488837>

Meeting ID: 644 488 837

Join Rabbi Whinston for a weekly check-in for parents navigating being at home with children.

Move Your Body w/ Nikki

Mondays & Fridays, 1-1:20 pm

Zoom Link: <https://zoom.us/j/794210090>

Meeting ID: 794 210 090

Join TBE's Youth Director for a short program focused on moving your body!

Game Time w/ Nikki

Tuesdays, 5 pm & Fridays, Noon

Zoom Link: <https://zoom.us/j/5197895452>

Meeting ID: 519 789 5452

Join Nikki for an hour long, virtual game!

Kol HaLev Rehearsals

Sundays, 7 pm

Zoom Link: <https://zoom.us/j/4997644651>

Meeting ID: 499 764 4651

Join Cantor Hayut for Kol HaLev rehearsals on Sunday evenings. New members welcome!

Teen Talks w/ Rabbi Alter & Rabbi Whinston

Sundays, 7 pm

Zoom Link: <https://zoom.us/j/7129628444>

Meeting ID: 712 962 8444

Join Rabbi Alter and Rabbi Whinston for a weekly check-in about the week's world events. We ask each participant to choose either A) an article that sparks an emotion in

you or B) identify an emotion you are feeling about the world and to find an article about that aspect of the world. This weekly event is open to grades 6-12.

Adult B'nai Mitzvah Class

Mondays, 6 pm

Zoom Link: <https://zoom.us/j/4997644651>

Meeting ID: 4997644651

Cantor Hayut's weekly class for adult B'nai Mitzvah students.

WTBE Presents: Mondays w/ Mitch

Mondays, June 1, 15, 29 8 pm

Zoom Link: <https://zoom.us/j/92877654297>

Meeting ID: 928 7765 4297

WTBE read and discuss "Human Touch," being written by Mitch Albom in the present, one week at a time.

Cooking with WTBE

Monday June 1, 3 – 5 pm

Garlic Chicken and Asparagus Risotto

Zoom link on TBE calendar page

WTBE Virtual Happy Hour

June 11, 5:30-6:30 pm

Zoom link on TBE calendar page

Talmud Tuesdays w/ Rabbi Alter

Tuesdays, 11 am & 8 pm

Zoom Link: <https://zoom.us/j/7129628444>

Meeting ID: 7129628444

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

Mindfulness Meditation

Wednesdays, 5 pm

Zoom Link: <https://us02web.zoom.us/j/89877269915>

Meeting ID: 898 7726 9915

Password: 946202

Join Clare Weiner for a 40-minute meditation session. ■

Doris Sperling, continued from page 1

she had to spend more hours helping each student succeed — well that was her passion.

It was a common sight in the Sperling kitchen to see tears and more tears streaming down her face as she read yet another letter from a parent telling her that before their child had been in her classroom they had hated school, but because of her, they now loved learning and were now on their way to college. For Doris, this was worth more than any award or recognition. This was everything to her.

As a pioneer in what she called “collaborative assessment” in the classroom, Doris would say that focusing on traditional educational testing was often like teaching doctors to report whether their patient had lived or died — instead of how to assess where one is and how they can to do better. She believed that if teachers made goals clear, students could all be empowered to participate in the ongoing assessment of their own learning and growth in the classroom — and it would be easier for parents to participate as well. Doris was the first educator in the nation hired to a full-time executive position to encourage this type of classroom assessment for an entire school district. In later years, she trained hundreds of teachers in such effective assessment and

published several articles in key education journals.

In addition to her dedication to the classroom, Doris Sperling was an amazingly successful ‘social entrepreneur’ in education — before that term was even coined. She was a major founder of three organizations that still thrive today: the Ann Arbor Open School, the Ann Arbor Young People's Theatre and the Family Learning Institute (FLI). Her founding of the Ann Arbor Young People's Theatre was no doubt the inspiration for the nationally recognized Mosaic Youth Theatre of Detroit that was founded and run for 27 years by her son Rick. (And, of course, in Mosaic's early years, Doris often painted sets, made costumes and housed performers). On August 29, 2019, fifty students from the Ann Arbor Young People's Theatre did a special performance for her in her honor.

Doris not only co-founded FLI but was the visionary force behind the creation and implementation of its vision for enhancing educational performance and self-confidence in all young people. The FLI model she created was designed to ensure that young people from economically disadvantaged backgrounds who fell behind two grades or more in their reading, could get the individualized tutoring they needed — in a

safe and supportive place, off-campus, and with privacy to ensure they felt no shame or stigma. She insisted that every student also participate in “the writing table” — so that from the start each young person at FLI connected the ability to read with the power to write. The results have been amazing. Almost 90% of the children who have gone through FLI have gained back up to two years of reading in a single year — which led FLI to be recognized by the Carnegie Foundation as one of the nation's top youth organizations. Her work for FLI led her to be chosen as one of Ann Arbor's Citizens of the Year. In October of 2019, the Family Learning Institute named their center the Doris H. Sperling Family Learning Center.

Her husband Larry would often say that he never saw anything more exhausting than Doris Sperling in “retirement.” She not only co-founded and set up FLI in her retirement years, but she went back to be its Executive Director at the age of 77. She never stopped tutoring and mentoring several young people every year and often volunteered overnight in homeless shelters. She was an excellent painter who studied art in college (with a major in Art History), sold many of her paintings at the Ann Arbor Art Fair — and continued to paint until near the end of her life. Doris also loved horses

and considered horseback riding with her daughter Anne as one of her greatest sources of joy. While she would have preferred a little less yelling at referees through the TV, she was at every Michigan football game cheering loudly for over six decades with her husband, children and occasionally, grandchildren. Her out-of-the box creativity was seen by her grandchildren every summer, as she would host all of them at “Camp Sperling” — in which she would put together a dazzling list of new and creative activities for a week — creating memories that each grandchild treasures still today.

In her final days, she was comforted on a daily basis by her children, 15 grandchildren and 4 great-grandchildren, who drew loving responses from her as they spoke to her, sang to her and told her how much they loved her and how much she had inspired them and shaped their lives for the better. Doris is survived by her children, Mike Sperling and wife Peggy Kirkeeng, Gene Sperling and wife, Allison Abner, Anne Sperling and husband Ethan Israelsohn; Rick Sperling and partner Marian Short, and by JoAnn and Steven Spencer. She is also survived by 15 grandchildren, Ezra Israelsohn, Noemi Israelsohn, Ana Duperron-Sperling, Cecelia Sperling, Erik Sperling (Crystal), Jackie

Doris Sperling, continued to page 25

Calendar

June 2020

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

Monday 1

Cooking with WTBE. 3 to 5 p.m.
Move Your Body w/ Nikki: TBE. 1 p.m.
Adult B'nai Mitzvah Class: TBE. 6 p.m.
Women's Torah Study: TBE. Zoom. An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7–9 p.m.
Mondays w/ Mitch: WTBE. 8 p.m.

Tuesday 2

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.
Healing Service/Supporting Each Other: BIC. 4 p.m.
Game Time w/ Nikki: TBE. 5p.m.
Tea and Torah on Tuesday—for Women: Chabad. 8 p.m.

Wednesday 3

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 7 p.m.
Mindfulness Meditation: TBE. 5 p.m.
Children's Game Night: BIC. 6:30 p.m.
Theology Book Club: BIC. Online 8 p.m.

Thursday 4

Meditation with Linda Greene: TBE. Zoom. 1 p.m.
Pirke Avot: Ethics of the Fathers: BIC. With Rabbi Dobrusin. 5 p.m.
Adult's Game Night: BIC. 6:30 p.m.
Talmud—Jewish Civil Law: Chabad. 8 p.m.
Parent Talks: TBE. 8 p.m.
Ma'ariv: AAOM. All women and men are invited to daven Ma'ariv (evening service) together with Rav Jared and the AAOM. 9:15 p.m.

Friday 5

Baking Challa with Mira: BIC. Zoom. 11 a.m.
Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.
Move Your Body w/ Nikki: TBE. 1 p.m.
Tot Shabbat Service: TBE. Zoom. 5:45 p.m.
Kabbalat Shabbat: AAOM. Join AAOM for a spirited Kabbalat Shabbat service. Non-members welcome. 7 p.m.
Women's Rights Weekend: BIC. See info on page 22. Minchah 5:45 p.m. Kabbalat Shabbat 6 p.m.
Friday Shabbat Services. TBE. Special Guest Rabbi Emeritus Robert Levy. Zoom. 7:30 p.m.

Saturday 6

Women's Rights Weekend: BIC. See info on page 22. Saturday morning service, 9:30 a.m.
Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.
Youth Shabbat Services: TBE. Zoom. 9:30a.m.
Shabbat Services: TBE. Zoom 10:00 a.m.
Havdallah from the Whinston home: TBE. Zoom. 7:30 p.m.

Sunday 7

Women's Rights Weekend: BIC. See info on page 22.

Morning T'fiah, "Ask the Rabbi": AAOM. AAOM weekly kids' class for ages newborn to 6yr. 9 to 9:20 a.m.

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

Book Group: AARC. First part of a long novel by S. Y. Agnon, *Only Yesterday*. Contact Greg Saltzman, gsaltzman@albion.edu. Noon to 2 p.m.

Teen Talks w/ Rabbi Alter & Rabbi Whinston: TBE. 7 p.m.

Kol HaLev Rehearsals: TBE 7 p.m.

Monday 8

Move Your Body w/ Nikki: TBE. 1 p.m.
Adult B'nai Mitzvah Class: TBE. 6 p.m.
Women's Torah Study: TBE. Zoom.. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7–9 p.m.

Tuesday 9

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.
Lunch and Learn: AAOM. Tuesdays at noon
Healing Service/Supporting Each Other: BIC. 4 p.m.
Game Time w/ Nikki: TBE. 5p.m.
Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Wednesday 10

Mindfulness Meditation: TBE. 5 p.m.
Children's Game Night: BIC. 6:30 p.m.
Annual Meeting: Jewish Federation. 7 p.m.
Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 7 p.m.
Theology Book Club: BIC. Online 8 p.m.

Thursday 11

Meditation with Linda Greene: TBE. Zoom. 1 p.m.
Pirke Avot: Ethics of the Fathers: BIC. With Rabbi Dobrusin. 5 p.m.
WTBE Virtual Happy Hour. 5:30 – 6:30 p.m.
Adult's Game Night: BIC. 6:30 p.m.
Talmud—Jewish Civil Law: Chabad. 8 p.m..
Parent Talks: TBE. 8 p.m.
Ma'ariv: AAOM. All women and men are invited to daven Ma'ariv (evening service) together with Rav Jared and the AAOM. 9:15 p.m.

Friday 12

Baking Challa with Mira: BIC. Zoom. 11 a.m.
Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.
Move Your Body w/ Nikki: TBE. 1 p.m.
Friday Services: BIC. Minchah 5:45 p.m. Kabbalat Shabbat 6 p.m.
Tot Shabbat Service: TBE. Zoom. 5:45 p.m.
Kabbalat Shabbat: AAOM. Join AAOM for a spirited Kabbalat Shabbat service. Non-members welcome. 7 p.m.
Friday Shabbat Services. TBE. Zoom. 7:30 p.m.

Saturday 13

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.
Saturday morning service: BIC. 9:30 a.m.
Second Saturday Shabbat Morning Service: AARC. Zoom. Ta Shma Come and Learn begins at 10 a.m.

Youth Shabbat Services: TBE. Zoom. 9:30a.m.

Shabbat Services: TBE. Zoom 10:00 a.m.

Havdallah from the Whinston home: TBE. Zoom. 7:30 p.m.

Sunday 14

Morning T'fiah, "Ask the Rabbi": AAOM. AAOM weekly kids' class for ages newborn to 6yr. 9 to 9:20 a.m.

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

Teen Talks w/ Rabbi Alter & Rabbi Whinston: TBE. 7 p.m.

BIC Annual Congregation Meeting: BIC. 7 p.m.

Kol HaLev Rehearsals: TBE 7 p.m.

Monday 15

Move Your Body w/ Nikki: TBE. 1 p.m.
Adult B'nai Mitzvah Class: TBE. 6 p.m.
Women's Torah Study: TBE. Zoom. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7–9 p.m.
Mondays w/ Mitch: WTBE. 8 p.m.

Tuesday 16

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.
Lunch and Learn: AAOM. Tuesdays at noon
Healing Service/Supporting Each Other: BIC. 4 p.m.
Game Time w/ Nikki: TBE. 5p.m.
Tea and Torah on Tuesday—for Women: Chabad. 8 p.m.

Wednesday 17

Mindfulness Meditation: TBE. 5 p.m.
Children's Game Night: BIC. 6:30 p.m.
Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 7 p.m.
Theology Book Club: BIC. Online. 8 p.m.

Thursday 18

Meditation with Linda Greene: TBE. Zoom. 1 p.m.
Pirke Avot: Ethics of the Fathers: BIC. With Rabbi Dobrusin. 5 p.m.
Adult's Game Night: BIC. 6:30 p.m.
Talmud—Jewish Civil Law: Chabad. 8 p.m..
Parent Talks: TBE. 8 p.m.
Ma'ariv: AAOM. All women and men are invited to daven Ma'ariv (evening service) together with Rav Jared and the AAOM. 9:15 p.m.

Friday 19

Baking Challa with Mira: BIC. Zoom. 11 a.m.
Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.
Move Your Body w/ Nikki: TBE. 1 p.m.
Friday Services: BIC. Minchah 5:45 p.m. Kabbalat Shabbat 6 p.m.
Tot Shabbat Service: TBE. Zoom. 5:45 p.m.
Kabbalat Shabbat: AAOM. Join AAOM for a spirited Kabbalat Shabbat service. Non-members welcome. 7 p.m.
Friday Shabbat Services. TBE. Zoom. 7:30 p.m.

Saturday 20

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.
Saturday morning service: BIC. 9:30 a.m.

Youth Shabbat Services: TBE. Zoom. 9:30a.m.

Shabbat Services: TBE. Zoom 10:00 a.m.

Havdallah from the Whinston home: TBE. Zoom. 7:30 p.m.

Sunday 21, erev Rosh Hodesh Tamuz

Morning T'fiah, "Ask the Rabbi": AAOM. AAOM weekly kids' class for ages newborn to 6yr. 9 to 9:20 a.m.

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

Teen Talks w/ Rabbi Alter & Rabbi Whinston: TBE. 7 p.m.

Kol HaLev Rehearsals: TBE 7 p.m.

Monday 22, Rosh Hodesh Tamuz

Move Your Body w/ Nikki: TBE. 1 p.m.
Adult B'nai Mitzvah Class: TBE. 6 p.m.
Women's Torah Study: TBE. Zoom. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7–9 p.m.

Tuesday 23

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.
Lunch and Learn: AAOM. Tuesdays at noon
Healing Service/Supporting Each Other: BIC. 4 p.m.
Game Time w/ Nikki: TBE. 5p.m.
Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Wednesday 24

Mindfulness Meditation: TBE. 5 p.m.
Children's Game Night: BIC. 6:30 p.m.
Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 7 p.m.
Theology Book Club: BIC. Online 8 p.m.

Thursday 25

Meditation with Linda Greene: TBE. Zoom. 1 p.m.
Pirke Avot: Ethics of the Fathers: BIC. With Rabbi Dobrusin. 5 p.m.
Adult's Game Night: BIC. 6:30 p.m.
Parent Talks: TBE. 8 p.m.
Talmud—Jewish Civil Law: Chabad. 8 p.m..
Ma'ariv: AAOM. All women and men are invited to daven Ma'ariv (evening service) together with Rav Jared and the AAOM. 9:15 p.m.

Friday 26

Baking Challa with Mira: BIC. Zoom. 11 a.m.
Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.
Move Your Body w/ Nikki: TBE. 1 p.m.
Friday Services: BIC. Minchah 5:45 p.m. Kabbalat Shabbat 6 p.m.
Tot Shabbat Service: TBE. Zoom. 5:45 p.m.
Kabbalat Shabbat: AARC. Zoom. Visit aarecon.org for the Zoom link. 6:30 p.m.
Kabbalat Shabbat: AAOM. Join AAOM for a spirited Kabbalat Shabbat service. Non-members welcome. 7 p.m.
Friday Shabbat Services. TBE. Zoom. 7:30 p.m.

Saturday 27

Torah Study: TBE. Zoom. Weekly discussion of the

Obituaries

Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Saturday morning service: BIC. 9:30 a.m.

Youth Shabbat Services: TBE. Zoom. 9:30a.m.

Shabbat Services: TBE. Zoom 10:00 a.m.

Havdallah from the Whinston home: TBE. Zoom. 7:30 p.m.

Sunday 28

Morning T'fliah, "Ask the Rabbi": AAOM. AAOM weekly kids' class for ages newborn to 6yr. 9 to 9:20 a.m.

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

Teen Talks w/ Rabbi Alter & Rabbi Whinston: TBE. 7 p.m.

Kol HaLev Rehearsals: TBE 7 p.m.

Monday 29

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

Move Your Body w/ Nikki: TBE. 1 p.m.

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

Women's Torah Study: TBE. Zoom. An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7-9 p.m.

Mondays w/ Mitch: WTBE. 8 p.m.

Tuesday 30

Lunch and Learn: AAOM. Tuesdays at noon

Healing Service/Supporting Each Other: BIC. 4 p.m.

Game Time w/ Nikki: TBE. 5p.m.

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

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

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

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

Beth Israel Congregation (BIC): 2000 Washtenaw Ave, 734-665-9897, bethisrael-aa.org

Chabad House: 715 Hill Street, 734-995-3276, jewmich.com

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

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

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

Jewish Federation: 2939 Birch Hollow Drive, 734-677-0100, jewishannarbor.org

Pardes Hannah: 2010 Washtenaw Ave, 734-761-5324, pardeshannah.org

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

UM Hillel: 1429 Hill Street 734-769-0500, michiganhillel.org

Myrna Ruth Miller, 82, died peacefully on May 5 at her home in Ann Arbor following a courageous ten-year battle with cancer. The daughter of James and Lillian Schusterman Portman, she was born in Chicago, Illinois, on September 12, 1937, and raised in that city. After graduating from Theodore Roosevelt High School and earning an education degree from the University of Michigan, she began her career as an elementary school teacher



in the Ann Arbor Public Schools. Myrna married Newell Miller in 1959 and devoted her time to raising their three children and supporting the work of organizations close to her myriad interests.

Although she ended her formal teaching career to raise a family, Myrna remained a teacher throughout her life by demonstrating to her family and friends the importance of trying your best, caring deeply about others, and remaining true to yourself. Her generous spirit, innate kindness, and values of honesty, sincerity, and selflessness shone through in all she did. Wherever Myrna went she gathered around her a family of friends and had the ability to focus on what was important to each.

A lifelong passion for the arts led Myrna to be a longtime volunteer at the University of Michigan Museum of Art. Myrna was a dedicated volunteer at the Jewish Family Services of Washtenaw County, where she helped immigrants settle into their new community. Following her mother's death in 1997, Myrna and Newell established the Lillian and James Portman Conference for caregivers of dementia patients at skilled nursing facilities throughout Michigan, in gratitude for and recognition of those who helped care for her mother when she lived at Huron Woods in Ann Arbor. Myrna served on the Advisory Council of Silver Club Memory Programs at Michigan Medicine Geriatrics Center and stayed active there until her death.

Myrna's enthusiasm for her adopted home city made her an ideal representative for Around Town Inc., a company working with the University and major corporations to offer prospective recruits customized tours of the city. She was the perfect tour guide to extol the benefits of living in Ann Arbor because she knew so well the neighborhoods, schools, and wealth of cultural and retail opportunities the city offered; of course, most tours would end at Michigan Stadium.

Anyone who knew Myrna knew her love of fitness; modern dance, Jazzercise, and yoga classes were important in her life. She frequently attended concerts, plays, and dance and musical theater performances in Ann Arbor and other cities she visited. Her fascination with world cultures inspired Myrna and Newell to travel extensively in Europe, Asia, the Middle East, and the Caribbean, as well as throughout the United States and Canada. The vacations on which they took their grandchildren, when each turned 10 and 16, created indelible memories for all; their exposure to her open-mindedness continues to shape them today. In addition to

traveling, Myrna enjoyed playing bridge with her friends and keeping her mind sharp and current on popular culture by playing trivia.

Being Myrna's friend meant that she remembered your birthday, interests, and what you cared about most. She always sent the perfect card for every occasion and it always arrived on time. And her attention and care were not limited to her immediate circle; she maintained these friendships with friends of her children and grandchildren as well. As her health declined, the outpouring of love she received from so many people was a daily affirmation of the impact she had on others.

Myrna Miller is survived by her husband, Dr. Newell Miller, their three children: Todd (Elaine) of Pittsburgh, PA; Beth of Hamden, CT; and Eric (Nancy) of Charlotte, NC; and six grandchildren: Ross (Kayla) Miller of Pittsburgh; Danielle (Michael) DiIunno of Denver; Dr. Joseph Miller of Ann Arbor; Evan Miller of Pittsburgh; Allison Miller of Los Angeles; and Isaac Miller of New York. She is also survived by Zdenka Potancokova Bartscht of Ann Arbor, who Myrna and Newell sponsored as a student from Slovakia and considered a member of the Miller family since her arrival in 2002.

A private funeral service is planned. A celebration of life ceremony will take place at Temple Beth Emeth at a date and time to be determined.

In lieu of flowers, contributions in Myrna's memory may be made to Silver Club Memory Programs or the Rogel Cancer Center Dr. Mark Kaminski Lymphoma Program Fund at Michigan Medicine. Visit victors.us/myrnamiller to make your gift to Silver Club or victors.us/myrnarmiller to make your gift to the Rogel Cancer Center. Checks may be sent to the Michigan Medicine Office of Development, 1000 Oakbrook Dr., Suite 100, Ann Arbor, MI 48104. You may also call 734-764-6777.

Tova Carol Salinger (nee

Carol Gallancy), beloved wife, mother, grandmother, and great grandmother died on April 14, 2020 in Novi, Michigan. She was born in 1928 in Rochester, NY, the daughter of the late William and Harriet Gallancy.

She is survived by her husband, Seymour Salinger, her sister Joan Baraf, her children Jeremy (Vicki) Salinger, Bruce Salinger, and Beverly (Yuval) Warshai. She is remembered lovingly by grandchildren Angelica (John) Butte, Yardana (Jay) Donaldson, Shoshana (Kevin) Olson, Miriam (James) Betts, and Gal, Yael, and Yasaf Warshai, and by her great-grandchildren Naomi and Gabriella Donaldson, Samarra and Isabella Butte, and Nina, Eli, Lilah, and Ezra Olson. She is

Doris Sperling, continued from page 23

Sperling-Hosseini (Evan), Rachel Sperling Leonard (Jonathan), Natalie Sperling (Marco), Sloane Spencer, Jamal Spencer (Rhonda), Andaiye Spencer, Miles French, Nina Sperling, Derick Chapman (Madeline), and Samantha Chapman. Lastly, she is survived by her great-grandchildren, Juliana Hosseini, Zoe Hosseini, Maxwelle Leonard, and Sofia Lopez. Doris was deeply devoted to her siblings who have all also passed away as well as her nieces and nephews: her twin brother, Tom, her older sister Rita (Lee, Ellen, Gary) and her older brother Ted (Wesley, Hayes, Glenn, Alyson).



Sy and Tova Salinger hold a picture from a Zionist gathering at the University of Michigan in early 1948 that called for the United Nations and the British to allow Jewish refugees to enter Palestine.

also survived by many cousins, nieces, and nephews.

Tova grew up in Rochester, Michigan. She earned a B.A. from the University of Michigan in 1950 and a Master of Social Work from Wayne State University in 1968.

She met Seymour Salinger when he taught a Hebrew class she took in Ann Arbor. Their first date was a hay ride organized by the Intercollegiate Zionist Federation of America (IZFA) on November 29, 1947, when they listened together as the United Nations Assembly voted on the partition of Palestine. Tova often said that Sy was the best thing that ever happened to her and that he was her rock. They married in 1949 and raised their children in the Detroit area.

Tova and Sy were active members of Congregation Beth Shalom and later Congregation T'Chiyah, as well as the Labor Zionist Alliance Branch 11/Ameinu and their Jewish Marriage Enrichment group. Tova passed on to her children and grandchildren a commitment to Judaism, Israel, community, and enduring friendships.

As a clinical social worker Tova worked first with inner city Detroit families, then with adult children of alcoholics, and later as a family therapist and as an Imago relationship therapist. She did not retire until she was 82. Tova spent her life helping people (clients, family members, and friends) feel safe and comfortable working through life's challenges. In her gentle, non-judgmental way she looked beyond the surface of people, able to acknowledge their inner self, their feelings, values and potential. Tova had an infectious laugh, playful spirit, and unfettered inner child that endeared her to the many people she touched throughout her 91 years.

Internment was at the Beth Shalom section of the Adat Shalom Memorial Park. 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 Dorfman Chapel. ■

Crossword Puzzle

Crossword Puzzle "Initially"

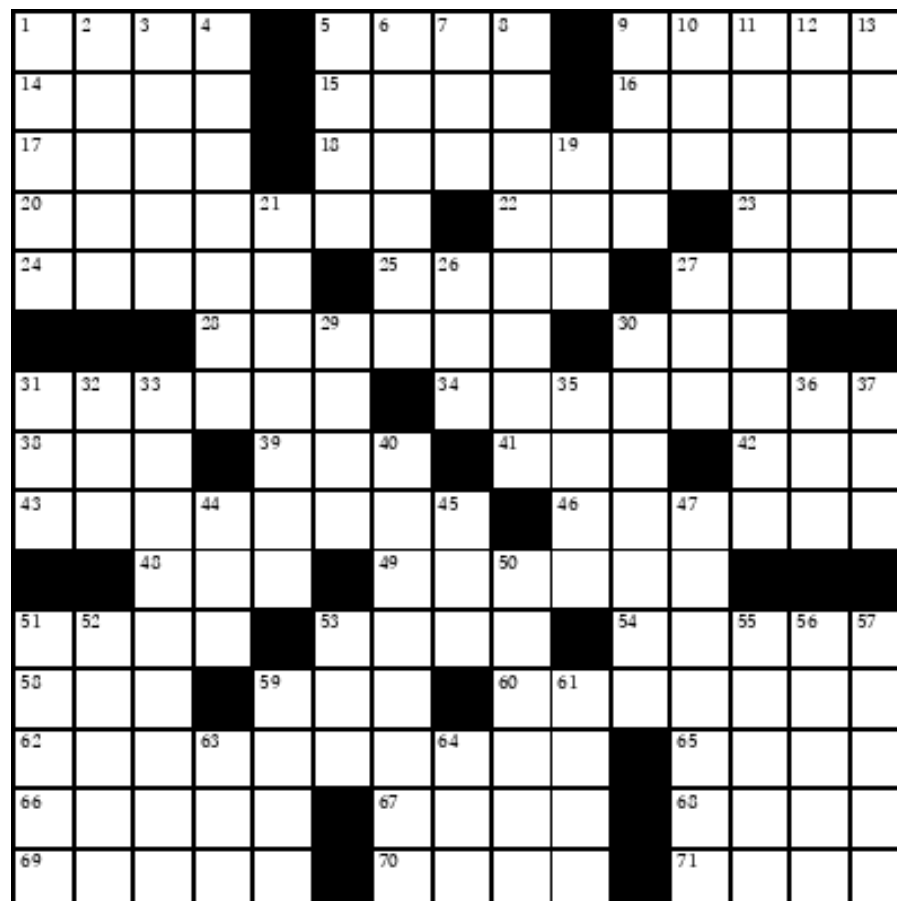
Across

1. Like a slightly open ark
5. Magen David Adom ppl.
9. Many a Jerusalem morning in February
14. Challah option
15. Midler replaced her as a Caesar's headliner
16. Genre for Maurice Stern
17. Bills in America, and coins in Israel
18. "Ragtime" novelist (1975)
20. Bond order
22. Job experience?
23. It held for Joshua
24. Like Times Square, before Covid-19
25. Tide's actions
27. Lansky had to worry about them
28. Inedible crab?
30. Sal's "Exodus" role
31. "That's life!"
34. His "The Magician" had Chagall illustrations (1917)
38. "Sky Captain" co-star Ling
39. Provider of kosher recipe chat rooms, once
41. Article in "France-Soir"
42. Big name in camping gear
43. "The Brothers Ashkenazi" writer (1936)
46. Say "yes"
48. Gefilte fish fish option
49. Cruise kitchen
51. Chinese dynasty that started the same time as the Davidic dynasty
53. Pop- Tart alternative
54. Wise one, often
58. Rand born Alisa Rosenbaum
59. Comic persona G
60. Needing improvement
62. "Franny and Zooey" author (1961)
65. Tom and Meg's "You've Got Mail" director
66. An archangel

67. "King David" star Richard
68. Reporting basics, "Five W's and ____"
69. Director Meyers
70. "Kacha kacha"
71. Emperor who the Talmud says became a proselyte

Down

1. Stewing cholent creates one
2. First name of a vaccine creator
3. Red flag
4. "Fear Street" creator (1989)
5. Biblical plot?
6. Environment
7. Anti-Nazi Mann's "Der ____ in Venedig"
8. A cat on "The Simpsons"
9. Kotel item
10. Facebook's was priced at \$38
11. Make like Jonathan Maccabee after Judah's death
12. Many a parent at a graduation
13. Makes like many a sibling at a graduation
19. Bonet's disgraced TV dad, informally
21. Chaim Herzog's original homeland
26. Hebrew for "without"
27. Pro
29. What some do to vent, in the modern world
30. Babka, perhaps
31. He protected Padmé, for short
32. "The ____" (Uris novel)
33. Where Golda Meir spent most of her childhood
35. Reverberation
36. Notable list number
37. Bat mitzvah bummer
40. They might be worn with skirts
44. "Pay you next time!"
45. Schmatta
47. "The Bridal Canopy" scribe (1931)



50. Moses and Elijah, atop Mount Sinai
51. Bayou cooking
52. Marvel meanies
53. Teacher of Samuel
55. Pat who Elvis once opened for
56. Hole-making bug or tool
57. Latke state?
59. U.S. to Israel
61. Nabisco treat
63. Agcy. created after the Manhattan Project
64. Political prefix

Answer on page 9

Now, more
than ever,
we're here
to help.

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ann arbor

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Vitals

Mazal Tov

Eileen & Gary Freed on the engagement of their son, Ben Freed, to Ariane Barrie-Stern.
Owen Hakala on his bar mitzvah, June 20.
Max Adox in his bar mitzvah, June 27.
Caroline Gross & Jonathan Gabison on the birth of their son, Ariel Toby, brother of Ezra and Healey and grandson of Barry & Susan Gross.

Condolences

Nancy Silver on the death of her mother, Anita Straussberg, April 8.
Ruth Petit on the death of her brother, Harold Schumacher, April 25.
Sarajane Winkelman on the death of her brother, Bruce Serwin, April 29.
Margaret Gankin on the death of her brother, Gennadiy Nemsotv, May 2.
Newell Miller on the death of his wife, Myrna Miller, May 5.
Mark Good on the death of his father, Ron Good, May 5.
Elizabeth (Arthur) Solomon on the death of her mother, Maxine Shell, May 8.
Gillian Jackson and Allison Ivey on the death of their grandmother, Marian Baron, May 12.
The Sperling Family on the death of Doris Sperling, May 13.

May s/he who blessed our ancestors bless all who
tend to the needs of the community, protect them
and heal them from all afflictions.

WTBE

Women of Temple Beth Emeth

THIS IS WHAT WE DO!



Giftshop
Linda Levy/ WTBE Wellness Fund
Received WRJ Incubator Grant for
Mental Health Initiative
Yom Kippur Break-the-Fast
Alicia Svigal Violin Concert
Michelle Azar play- *Baghdad to Brooklyn*
Baking Mavens- Desserts for Onegs
Hamatashen Sale
Trinkets and Treasures
Rotating Shelter
Taught "Jewish Foods of the World" to
Religious School Students
Baby Naming Gifts
B'nai Mitzvah Gifts
Historical Novel Book Club
Monthly Lunch Meet-ups
Gifts to Religious School
Gifts to Temple
Congregational New Year's Card
Charles Mokotoff Guitar Concert

Honey Sale
Bulb Sale
Plant Sale
Rabbi Levy's Tribute Concert
Cellobration Concert
Sam Adler Concert
Hunger Bowl
Martin Katz, piano, Concert
Challah Shaping Workshop
Chanukah Bazaar
Passover Sale
Museum Tours
Paper-cutting and Calligraphy workshop
Fiber Arts Meetup
Honey Cake Sale
Passover Chocolate Sale
Mitzvah Day Sponsor
DAMES Dinner
WTBE Shabbat
Members Welcome Brunch
Monthly Lunch

Dear Community, We are Here for You

 WISE Aging & Caregiver Services  Community Assistance
 Cultural Connection & Language Assistance
 Employment & Economic Empowerment  Family Life
Education  Amster Center Corporate Training  Refugee Resettlement
& International Services  Specialty Food Pantry & Meal Delivery
 Thrive Counseling  Transportation & Medical Accompaniment
www.jfsannarbor.org | 734.769.0209

Dear JFS Direct Staff and Volunteers,
 Thank you for serving our community so
 selflessly and for bringing your heart to work.





**Ann Arbor Area
Community Foundation**

Enduring Support

A MESSAGE FOR OUR COMMUNITY

For more than a half century, thousands of community members have invested in Washtenaw County through endowment gifts large and small. Because of that loyalty to community, **the Ann Arbor Area Community Foundation (AAACF) can give significantly in this time of crisis.**

Since mid-March, AAACF has already deployed more than \$1 million across our community.

Enacting our mission to support the quality of life in Washtenaw County now and forever, AAACF is mobilizing grants, cross-sector conversations, and short-term cash flow loans to nonprofits.

With continuous input from local residents, we will provide support driven by data and done in collaboration. We will prioritize flexible grants that address communities disproportionately affected by this pandemic and to organizations led by members of those communities.

AAACF has renewed unrestricted funding for our current operating support grantees, suspended grant reporting deadlines, and converted grants for programs into general operating support. Annual payouts from endowments held for 125+ local nonprofits will continue.

We remain a resource on community philanthropy. We offer no-obligation conversations on ways to endow support for nonprofits in perpetuity, legislative incentives for giving, and options for naming the community in your estate plans.

We are more committed than ever — as the dedicated endowment for Washtenaw County — to supporting our community with funding during this crisis and in the post-pandemic future.

301 North Main St., Suite 300, Ann Arbor, Michigan 48104-1296 | **734.663.0401** | info@aaacf.org | aaacf.org



AAACF was built by the community, for the community, and we are working with the community to weather this crisis together. Thank you for your ongoing partnership!