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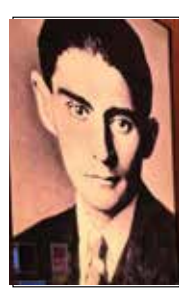
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JEWISH NEWS

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Rabbi Natan Margalit at AARC

By Quinn Diacon-Furtado

Rabbi Natan Margalit will be the guest service leader at the Ann Arbor Reconstructionist Congregation's Second Saturday Shabbat service at the Jewish Community Center, 2935 Birch Hollow, on July 9, 10 a.m. to noon. Following the service, Margalit will lead a talk on his new book, *The Pearl and the Flame: A Journey into Jewish Wisdom and Ecological Thinking*.

The Pearl and the Flame from Albion-Andalus Books examines how Judaism, along with other indigenous and traditional cultures, has preserved the understanding of the world through patterns and relationships. Margalit grounds key systems sciences concepts, such as emergence, embeddedness, and tipping points, in Jewish language and spiritual tradition. This blend of spirituality and systems sciences offers a timely integration of old and new, suggesting approaches that stand to move humanity away from cultures of control and toward cultures of relationship.

The Pearl and the Flame also chronicles Margalit's secular upbringing in Honolulu, his



exploration of Orthodox Judaism in Jerusalem, and his own spiritual path rooted in ecological interconnectedness. A theological and ecological thinker and teacher, Margalit's stories and experiences highlight the integration



of ecological thinking and core Jewish concepts, positioning Judaism at the forefront of our struggles against our current social crises.

"There aren't too many rabbis who can

weave together pieces of wisdom from Wendell Berry, Mary Douglas, and Kalonymous Kalman Shapira, the rebbe of the Warsaw Ghetto," comments Rabbi Sid Schwarz, author of *Judaism and Justice: The Jewish Passion to Repair the World*. "It reflects the genius of a book that is an antidote to an ever more fragmented world."

Rabbi Jill Hammer, author of *The Jewish*

Book of Days: A Companion for All Seasons, comments on Margalit's suggestion that the Jewish tradition of sacred communal storytelling can shift the paradigm and encourage ecological revolution: "Margalit's book, full of down-to-earth personal stories as well as astute cultural observations, beautifully strings the pearls of Judaism and ecological thinking together to create a relevant and nourishing whole."

Margalit, a rabbi and scholar with 30 years of experience in teaching, writing, organizing, and congregational leadership, earned his PhD in Near Eastern studies at U.C. Berkeley. He has taught at Bard College, the Reconstructionist Rabbinical College, Hebrew College Rabbinical School, and now is chair of the Rabbinic Texts Department at the ALEPH Ordination Program (AOP). He is also Director of the Earth-Based Judaism track of the AOP, and is founder of the nonprofit Organic Torah, now a project of ALEPH. For more information on Organic Torah and Earth-Based Judaism, visit aleph.org. ■

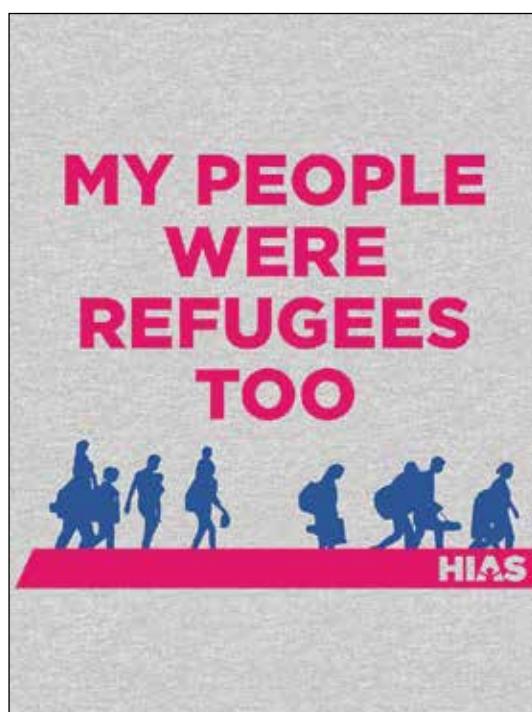
Broad Jewish community collaboration formed to support newly arrived refugees

By Deborah Meyers Greene

Jewish Congregations Organized for Resettlement (JCOR) is a new collaboration between six Ann Arbor-area Jewish congregations and the Jewish Federation of Greater Ann Arbor. JCOR's mission is to help a newly arrived refugee family become independent, oriented to American culture, and find a firm footing in their new home: the United States, and more specifically, Washtenaw County.

JCOR was formed in response to a call to religious communities of all faiths from Jewish Family Services of Washtenaw County (JFS). This year the refugee population across the country is expanding far above expectations. Initially planning to admit 125,000 refugees by October 2022, the United States will soon exceed that projection with the emergency placement of 80,000 individuals from Afghanistan. And now, an additional 100,000 Ukrainian refugees are already beginning to arrive.

In the midst of its largest-ever resettlement case load — 295 families arriving be-



tween October 2021 and February 2022 — JFS issued a call for partners to help support and advance its work. Their call reached Beth Israel Congregation (BIC) and Temple Beth Emeth (TBE), which separately were considering the request. With a little matchmaking help from JFS Co-Sponsorship Program Coordinator Amanda Fahim, representatives of the two congregations met to talk it over and quickly found synergy in the idea of collaboration.

BIC and TBE ultimately reached out to others, and JCOR was formed in late May, only days before we celebrated the story of Ruth, the refugee destined to be the great-grandmother of King David.

JCOR members include the Ann Arbor Orthodox Minyan, BIC, the Jewish Cultural Society, Ann Arbor Reconstructionist Congregation, Pardes Hannah, and TBE. The Federation is providing fiduciary oversight for all funds donated and disbursed in support

of JCOR's work.

Currently, refugees are arriving primarily from Syria, Congo, Sudan, and Iraq. Ukrainian refugees are expected to reach substantial numbers in coming weeks. JCOR anticipates greeting its first refugee family by late summer or early autumn.

JCOR has two simultaneous top priorities: to form a network of volunteers who will be trained by and work in partnership with JFS; and to develop financial resources required to fulfill JCOR's mission.

JCOR volunteers will help new arrivals with core resettlement services, including securing housing; learning how to navigate local transportation systems; finding employment; accessing healthcare; developing a financial plan to support their independence; and securing childcare, school enrollment for children, and English as a Second Language enrollment for adults. JCOR also will form a cadre of on-call volunteers to help

continued to page 4

From the Editor

AS I was putting together this issue of the WJN I fell in love, again, with editing the newspaper. I love this work largely for the challenges. And this was a challenging month. First off, I had to decide what to publish about the two very different Democrats running in the August 2 primary for Congress in our neighboring District 11. I'm grateful to Joan Lowenstein and Greg Saltzman for answering my solicitation of their opinions (pages 8 and 9). This race highlights many issues about which Jews care — and on which Democrats differ — such as legislative approaches to climate change, health care, and ways to support Israel/Palestine. The race is divisive: AIPAC is pouring millions into defeating Andy Levin, while J Street and labor unions are supporting him. I hope the two opinion pieces on the race will do more than rally opposing sides, but rather give you pause to think.

The Jewish storytelling event at The Ark on June 13 hosted by Dreaming Up A2J held as many surprises as it did laughs and tears. I'm thinking back on the lovely evening — which included twelve, five-minute stories — while I'm reading a recent opinion piece in *Haaretz* (thanks Bernie Banet), "American Judaism Is in Decline. That's Great News for American Jews" by Benjamin Spratt and Jonathan Stanton.

The essay is about as confounding as its title, but also has thoughtful perspectives on recent Jewish population studies that confirm the The Ark's storytellers' tales that revealed a growing and changing Jewish community: At the storytelling event, fully half of the storytellers were Jews-by-



Clare Kinberg

Choice or Jews by ancestry who had left Judaism for a period in their lives and then had come back to Judaism looking for community and meaning. WJN will publish a few of these wonderful stories, beginning with Patricia Anderson's "The Call," on page 6. Commenting on studies that predict one quarter of "Jews worldwide will be Haredi [ultra-Orthodox] by 2024," Spratt and Stanton suggest this large percentage is true only if the full range of "self-identified Jews" are undercounted. "Self-identified" Jews are people (1.4 million of them in the United States) who consider themselves Jewish by neither ancestry nor religion, plus another 1.5 million who are Jewish, but not by religion. In other words, there are a lot of American adults who are "Jewishly connected and navigating complicated, intricate questions of what it means to be so." In another paragraph, the article says, "the 2014 Religious Landscape study indicated that up to 17 percent of American Jews might be Jews by choice." Spratt and Stanton conclude by focusing on the remarkable opportunities this surprisingly fluid and growing community presents us with: "What would happen

if the community focused less on a self-defeating narrative of assimilation and more on engaging the 1.4 million people with Jewish affinity and 2.8 million with Jewish ancestry? What would happen if we listened to the one million Jews by Choice and an estimated one million Jews of Color and centered them in the conversation? What if we learned what appealed to the millions more Americans seeking meaning and belonging, who might benefit from Judaism as a framework for life?" This article is excerpted from the Spratt and Stanton's new book, *Awakenings: American Jewish Transformations in Identity, Leadership, and Belonging*, which looks to me like an inviting read.

Dreaming Up A2J, the ad hoc organizing group that Rachel Levy, Rabbi Josh Winston and I dreamt up earlier this year, hopes to spark and encourage new ways of being in Jewish community that have only begun to be imagined. In the introduction to Rabbi Rami Shapiro's new book, *Judaism Beyond Tribalism: A Guide to Being a Blessing to All the Peoples of the Earth*, he writes, "While there is nothing wrong with being a tribe, tribalism is a perversion of Judaism. Tribalism mistakes story for history, parable for revelation, myth for science, and metaphor for fact. It shifts the focus of Judaism from being a means to an end — being a blessing to all of the families of the earth — to being an end unto itself. Jews without tribalism argue over how best to be a blessing; Jews ensnared in tribalism argue over who is a Jew and what is authentic Judaism." I'm going to ponder that for a while.

Now you know some of what's on my mind. I hope you'll let me know what's on yours. ■



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A momentous trip to Israel with Momentum

By Gail Epstein

On early May, 10 women from the Ann Arbor area had the opportunity to travel to Israel with the Momentum Unlimited Organization. Momentum Unlimited is a global organization that focuses on building and creating communities of Jewish mothers from different



walks of life and various Jewish affiliations.

The focus of our journey to Israel was to live, laugh, learn, and enjoy lectures about the role and importance of Jewish mothers. Momentum strives “to empower women to change the world through Jewish values that transform ourselves, our families, and our communities.”

Every community that participates in a Momentum trip and sends women to Israel has a sponsoring organization that fundraises to provide the women with a nearly fully subsidized trip to visit the land and people of Israel, to gain a better understanding of the conflict in the land, to gain a greater purpose in their lives at home, and to create and foster lifelong friendships and relationships with other Jewish mothers in our community.

Through generous donations and the support of Chabad of Ann Arbor, our sponsoring organization, the 10 women from Ann Arbor were able to travel to Israel for an eight-day journey of a lifetime.

The journey to bring Jewish mothers from Ann Arbor to Israel began several years ago when a community member approached Chabad with the idea of sponsoring a trip. It took a few years of groundwork and moving beyond pandemic shutdowns to finally get the first Ann Arbor cohort off the ground and on a plane to Israel. Among the 10 women, some came as friends, some came as strangers, and some began simply as familiar faces from around town. The connections we made and fostered throughout our journey together have formed a sisterhood that will last forever.

We began our trip in Tel Aviv, visiting the Stock Exchange and the Ethiopian Cul-

tural Center. We traveled to the Anu museum and learned about Jewish Life and culture in the Diaspora. We traveled to northern Israel and visited Tiberius and Tsfat. We walked the narrow streets, enjoyed the history and the booming artist communities in the North. We had the opportunity

to spend several days in Jerusalem where we walked through the Old City, taking in the sights and sounds of the bustling city that exists among all of the history upon which we stood. We spent time at the Kotel, gasping up at the massive expanse of the Western Wall and breathing in all of the energy of our ancestors who stood

on that land too, many many centuries ago.

We visited the Dead Sea where we covered our bodies with mud and floated in the vastness and the endless beauty and salinity of the water. We toured Mount Masada and learned about the battles that were fought there to secure the freedom of the Jewish people.

We laughed. We cried. We learned. We cherished every moment of our experience, and we were able to bring all of those emotions home to strengthen the Jewish life of our families and in our communities.

Momentum is a yearlong journey and our trip to Israel was only the beginning of our year of learning. We continue to meet as a group on a monthly basis to connect and to learn and to share our stories and our struggles, our joys and our happiness. We are making the mission of Momentum a reality in Ann Arbor. We are living the mission of raising Jewish children and creating a community where everyone can thrive both as an individual and as a part of a bigger group.

We could not have had this opportunity without Chabad of Ann Arbor, and we owe them and all of the generous donors a debt of gratitude. We are better people after having this experience. We are a stronger community of mothers and friends.

Momentum is a global movement focused on the greatest influencer — the Jewish mother. Dedicated to inspiring Jewish mothers to live their most meaningful lives, Momentum offers empowering journeys, revitalizing events, and a robust multimedia platform. Momentum is where Jewish comes to life. <https://momentumunlimited.org/> ■

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How collaboration strengthens our community

By Eileen Freed and the Board of Directors of the Jewish Federation of Greater Ann Arbor

In his article, “Working Together,” in the June issue of the Washtenaw Jewish News, Rabbi Josh Winston rightly calls for our community to “transition from ‘me’ to ‘we’” and to give up “on the turf battles that make us closed to thinking outside our respective organizations.”

We are in complete agreement that our community will flourish and thrive together through increased and improved collaboration. At the same time, rather than the turf wars that plague some communities, we are proud that many members of our community exhibit robust interest in collaboration and cross-communal connection and in maintaining a strong level of connection and engagement with the specific local Jewish communal institutions with which they most closely identify.

One of the many things we appreciate about the Washtenaw County Jewish community is that we have one of everything. This is particularly unique for a community our size. We experience our community as one that offers variety and in which individuals often connect across affiliation. From across the spectrum, our religious leaders are present for community-wide events, and we have found volunteer and professional leadership to be very open to, and often engaged in, a great deal of collaboration.

Collaboration requires significant trust, communication, accountability, compassion, and commitment to the success of the community as a whole. It also requires the bandwidth to engage in planning and creating with others — often a more time-consuming endeavor than going it alone. It is natural — even appropriate — for our local organizations to be primarily focused on their own missions and successes. At times, that can make it harder for us to come together.

On the other hand, it is the distinct responsibility of the Jewish Federation to think outside our organization — to convene and bring individuals and organizations together to build and nurture a flourishing Jewish community. Although people often point to the importance of the Annual Community Campaign as our essential purpose, this fun-

draising will not achieve its potential if we do not engage in the planning, convening, and community-building necessary to build and sustain a strong, vibrant, engaged, connected, and caring Jewish community.

Supporting Collaboration

Of course, sometimes fundraising is necessary to ensure successful collaborative endeavors. Thanks to a fruitful partnership between Federation and Jewish Family Services (JFS), we were able to raise \$140,000, which was matched by \$70,000 from the Jewish Federations of North America, to address Jewish social service needs in our community. These funds were used to support a congregational social worker position, an important collaboration between Beth Israel Congregation, Temple Beth Emeth, and JFS. In addition, this significant funding supported other cross-communal projects around disability inclusion & belonging and mental health, and provided emergency financial funds which have been accessed by JFS and community rabbis to assist congregants and community members facing financial crisis.

Because of our commitment to fostering these kinds of collaborations, we established a Community Engagement Fund, described in the June WJN, to encourage organizations and individuals to work collaboratively on new, innovative initiatives. Applications will require a partnership of three or more collaborators. Specific submission guidelines are being developed and will be communicated this summer.

Partnerships in our Community

We are fortunate that there are numerous examples of collaboration and cooperation in which our community has been or is currently engaged. As an example, this spring, in response to community members who requested Federation “address antisemitism,” we reached out to all local Jewish organizations and congregations to build a representative group of volunteers to develop and plan an internal Jewish community conver-

sation to help identify ideas for future collective action on the issue. More information about this initiative will be forthcoming later this summer.

Another example is the upcoming Washtenaw County Jewish Community Study, an effort which has included cross-communal representation from the beginning. The process is continuing with an implementation committee composed of individuals from all our local organizations. And the study is just a first step to provide data to inform the ultimate communal collaboration — a community-wide strategic planning process.

Another form of collaboration is when people come together to provide informational, moral, and financial support for one another around significant communal challenges. In the early days of the COVID pandemic, Federation quickly convened volunteer and professional leaders from across the community who met regularly to share knowledge and best practices, identify organizational and communal needs, and provide encouragement and reassurance to one another during this unprecedented time.

Federation provides space for the relationships and community-building essential for deeper collaboration. Our Community Leadership Council, which comprises presidents, executive directors, rabbis, and other representatives from every local organization, meets quarterly to share plans for events and programs, identify potential points of communal collaboration, and hear from leaders from outside the Jewish community to better understand our landscape and identify even more possibilities for involvement. We are delighted that a smaller group, the lead professionals from each organization and congregation, has begun meeting regularly to support one another and to identify potential opportunities for partnership. We recently reconvened the Jewish Educator’s Council, and we are excited there is great interest in engaging in collaborative conversations about our education landscape.

While Federation has a strong commitment to leading and convening efforts to benefit the community, we all benefit when others take the lead. Some recent examples

include the Beth Israel-led Illuminate, which brought together a large group of organizations to celebrate Hanukah as a community; joint Temple Beth Emeth and Beth Israel Purim activities; and the partnership between JFS and Jewish Community Center to provide lunch and programming for community seniors. We were delighted when a group of volunteers from congregations forming a collective to assist in refugee resettlement asked us to participate by providing a platform for donations and a way to pay the bills for the family they hope to welcome. We were only too happy to be a part of this new effort.

We are proud of the many partnerships and collaborations initiated by Federation and in which we have participated. We also know there remains much work to be done to increase the level and quality of our cooperative efforts, to expand the reach of our partnerships beyond the “usual suspects,” and to improve the way in which we bring people together to address shared opportunities and challenges.

We invite you to share your ideas, invite others to partner in your initiatives, and let us know how we can work together to grow and sustain our Jewish community. ■

Collaborative Resettlement, continued from page 1

with short-notice critical needs, like last-minute transportation.

Thirty to 50 volunteers are needed for each refugee family placement, with a commitment of up to three hours per week per volunteer. The time commitment will decrease as the family members become more independent during their first year here. Potential volunteers should review the JCOR online volunteer sign-up form to get additional details about volunteer roles and requirements, and then choose the role in which their experience and their passion for Tikkun Olam will have the greatest impact.

To ensure financial success of this undertaking, JFS recommends developing a fund of \$7,000 to \$20,000 over the course of the family’s first year. Of this, \$4,000 should be available upon the family’s arrival to help cover initial costs. The Federation is accepting tax exempt donations for this purpose on its secure Federation/JCOR site.

Many American Jews’ personal family histories include stories of people who extended their hands to our ancestors when they arrived in the States. JCOR members are excited to be able to welcome a new family of refugees and help them build their fu-

tures.

JCOR believes that collectively our Jewish community can make a major difference for new arrivals and help JFS sustain its well-regarded services to the refugee community. We are excited to have this opportunity to do so.

Additional information about JCOR is available at JCORAnnArbor@gmail.com. Also representatives of the six member congregations are standing by to field questions. They are Ann Arbor Orthodox Minyan: Fruma Taub, frumataub@gmail.com and Charles Weaver, weaverchas@gmail.com; Beth Israel Congregation: Mi-

chael Appel, mappel1961@gmail.com and Deborah Greene, greenedm@umich.edu; Jewish Cultural Society: Julie Gales, jgales@mindspring.com; Pardes Hannah: Linda Jo Doctor, linda.jo.doctor@gmail.com; Ann Arbor Reconstructionist Congregation: Alice Mishkin, alice.mishkin@gmail.com; Temple Beth Emeth: Midge Cone, midgelipmancone@gmail.com and Lauren Gold, laurengoldmd@yahoo.com. ■

Rabbi Ora Nitkin-Kaner moves on after five years leading the AARC

By Emily Eisbruch, Ann Arbor Reconstructionist Congregation

With gratitude and appreciation, the Ann Arbor Reconstructionist Congregation (AARC) is saying goodbye to its beloved Rabbi Ora Nitkin-Kaner this summer, as Rabbi Ora will be



moving to New Haven, Connecticut, where her partner will begin a postdoc at Yale. Rabbi Ora has served as the AARC's rabbi since 2017, and it's been a time of flourishing for the congregation, with 25% growth in membership. As this article goes to press, a celebration honoring Rabbi Ora is planned for June 25.

"Rabbi Ora brought a blend of serenity, strength, and learning to our congregation while serving as our teacher and spiritual leader. With passion and moral clarity, she really helped us weather the challenges of the past few years. During the pandemic, she found ways to cultivate community and Jewish learning, with spirit, with wisdom, and a bit of fun," comments AARC Board Co-Chair Rena Basch. "We wish Rabbi Ora the very best in the next steps of her journey."

Asked about favorite memories and qualities of Rabbi Ora, AARC members remarked on her impressive sermons; which were put together with tremendous thought and depth of feeling; her quiet, attentive pastoral care when families experienced losses;

as well as her fun side, such as when she stood on her head at Purim.

Born and raised in Toronto, Ontario, Rabbi Ora earned a BA and an MA from the Center for the Study of Religion at the University of Toronto. She moved to New Orleans in 2008 where she served as an Avodah fellow at Resurrection After Exoneration, an organization founded by death-row exoneree John Thompson (z"l) to help other wrongfully convicted men following their release from prison. Ordained in 2016 by the Reconstructionist Rabbinical College in Philadelphia, Rabbi Ora spent a year working as an oncology chaplain at New Orleans' East Jefferson General Hospital before moving to Ann Arbor and to become the AARC's rabbi in 2017.

Rabbi Ora's service to the AARC was characterized by a collaborative spirit, and she spearheaded meaningful joint programming between the AARC and Congregation Agudas Achim in Attleboro, Massachusetts, as well as with Kehillat Israel in Lansing. During her tenure, AARC also shared holi-

day and Shabbat celebrations and life cycle observances with Beth Israel Congregation, Temple Beth Emeth, Pardes Hannah, and University of Michigan Hillel.

"It has been an honor to serve as rabbi of AARC these past five years," comments Rabbi Ora. "The role of a rabbi sometimes means leading from the front, sometimes supporting from behind, but most often walking alongside. As I've walked alongside the members of our community, I've marveled at and been moved by the depth of spirit, commitment to mutual care, and delight in learning that exists in our congregation. What a profound blessing."

Though details are not yet final, for the coming year, the AARC is looking to partner with a student rabbi from the Reconstructionist Rabbinical College who will do an internship with the congregation. Longer term, a search committee will explore options for recruiting a new permanent rabbi. To learn more about the Ann Arbor Reconstructionist Congregation, please visit our website at <https://aarecon.org/>. ■

Fighting for the right to choose

By Chuck Newman

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

A 1931 Michigan law makes abortion illegal and threatens doctors who provide abortion services with prison for up to 15 years. It has not been enforceable since the Supreme Court ruling in *Roe vs. Wade* in 1973. If the U.S. Supreme Court reverses *Roe v. Wade* (which may well have happened as of the date of this publication) this 1931 Michigan law would be enforceable. Our current Democratic governor and attorney general have said that they would not enforce the ban, but that raises legal issues and future elected officials might enforce the ban.

Two social justice activists are working hard to make reproductive freedom legal in Michigan even if *Roe v. Wade* is overturned. They have seen and experienced the critical need for reproductive freedom.



Renee Chelian

Shanay Watson-Whittaker is a political and community activist and Strategic Partnership Manager for Michigan Voices, which provides resources to



some of the most marginalized communities in Michigan, most of whose leadership are Black, Indigenous, or People of Color (BI-POC.). She lives by the admonition of her heroes, Shirley Chisholm: "If they don't give you a seat at the table, bring a folding chair."

Shanay had seven siblings and a mother who became mentally ill and lost her job and home when Shanay was 13. The family had to move to a homeless shelter in one of the worse areas in the Bronx where she was shot at, sexually assaulted, and became pregnant. She "couldn't see myself raising a child in that environment" and had a legal abortion at the age of 17.

She feels reproductive care is healthcare and is passionate about seeing that rural women, women in poverty, and women in abusive relationships have reproductive freedom.

Renee Chelian had an abortion at the age of 15 and has dedicated herself to seeing that woman will not have to endure what she did.

At the age of 22, Renee began working for a physician in Michigan who opened an office in Buffalo so women could travel there to have a legal abortion. On Friday



Shanay Watson-Whittaker

mornings, at around 4:30 a.m., Renee and the doctor would travel to Buffalo, New York. For the next 3 days they would perform 100 abortions a day to women from Michigan, five other states, and Canada. On numerous occasions she shared her hotel room with desperate women who hitchhiked to New York and needed to rest before returning home.

Three years later at the age of 25 when the *Roe v. Wade* ruling guaranteed reproductive freedom, she founded the Northland Family Planning Center with the savings she and her husband had accumulated by working three jobs each. Her goal was to see that women could have an abortion in a safe, respectful, supportive environment. Over the years she realized the necessity for treating the whole woman, not just her body, especially the many women having a second trimester abortion due to fetal abnormalities.

Renee continues her mission despite multiple death threats and visits from Federal Marshals to see if she is taking proper precautions for herself and her children. Julie Campbell-Bode visited one of Renee's centers to observe the environment they operate in. This is her report.

"I would say that what these people deal with on a day-to-day basis is nothing short of horrific. Imagine running a business where not only your life is threatened regularly, but your staff's lives are also. Imagine going to work with protestors at your doorstep harassing your staff, patients, and their families, chanting constantly, and add on to that some of the protestors are openly armed. On top of all of this, they are literally having to fight constantly for their mere existence under regulatory burdens that no other industry would tolerate."

Both Shanay and Renee are working hard to see that Reproductive Freedom for All, a Michigan constitutional amendment, gets on the November ballot and becomes law. The amendment would provide protections for the use of birth control, receiving safe and respectful care during birthing, and ensuring that no one can be punished for having a miscarriage, stillbirth, or abortion. This ballot measure is the only one of its kind in the nation where voters are being asked to enshrine these rights in the state constitution. Passing this amendment would make Michigan a model of what is possible for other states.

Reproductive Freedom for All is supported by a growing coalition with Michigan Voices, ACLU of Michigan, and Planned Parenthood Advocates of Michigan.

Shanay and Renee are true American heroes. Hopefully sufficient signatures were collected to get the Reproductive Freedom for All constitutional amendment on the November ballot so we can all support its adoption. ■

"The Call," a Jewish story

By Patricia Anderson

On June 13, the ad hoc *Dreaming Up A2J* hosted a *Moth*-like Jewish storytelling event at the The Ark. Naomi Zikmund-Fisher MEd and twelve people stood up to tell a five-minute story. The WJN will print some of them over the next few months, with permission of the storytellers.

We've all heard of Jews-by-Choice, but before the choice, there has to be something else that starts the process. The choice, that pivot in time, is a hinge with a before and after, an ending and a beginning. What happens before? Rabbi Lynn Gottlieb begins her book, *She Who Dwells Within*, with the phrase, "I remember the first time She called me." The word "She" is capitalized, referring to the Shekhinah. I'm not talking about the Shekhinah today, but the call, and what was *my* first time?

I remember, in high school, walking miles on a late spring weekend to the campus bookstore in my hometown, a half mile from the central Iowa Catholic church where I was a reader. I browsed the store, then near the entrance, in the reference section, found a Hebrew-English dictionary. (Languages were a hobby of mine.) I shivered with it in my hands, my gaze glued to the blue and yellow cov-

er, riveted. I looked around to see if anyone was watching. I'm not sure why I felt it would be a problem if anyone knew, but I did. Wow, I wanted that book. I bought it, walked home, with an extra bounce in my step, feeling as if I carried a light in my backpack. When I got back to my parents' home, I hid it. That summer, I'd sneak the dictionary out to the front porch, study the introduction, alphabet, pronunciations, trying to teach myself Hebrew, then hide the book again in my bedroom. But that was not the call. That was a whisper. Breadcrumbs along a path.

There were many such whispers and crumbs. Memorizing songs from my mother's copy of *A Treasury of Jewish Folksong*. My favorite was a lullaby, "Lulinke mayn feygele, lulinke mayn kind." A nanny for a Jewish couple taught me to say, "oy," "oy vey," and "oy vey iz mir." Our library director in Chicago gave me her family hamantaschen recipe, and for decades I'd make hamantaschen each Purim for my daughter, Zera, to take to school, then snuggle on the couch with her reading the Book of Esther aloud. Each Passover, I'd slip another copy of the free Maxwell House seder book into my grocery cart as I left the store.

A woman I'd just met, chatting, lowered her voice and said, "My husband and I are making aliyah. I'm so excited!" A dear friend who made a pilgrimage to Israel brought me back a vibrant blue silk scarf from the Wailing Wall, saying, "Of all my non-Jewish friends, you have the greatest passion for the Jewish faith." Years later she said, "You're so unhappy with the church you're in. Have you ever thought of converting to Judaism? Ah, well, maybe not yet."

So many whispers. Sooooo many. I gave tours in Second Life of the Kristallnacht replica created by the Holocaust Memorial Museum, watched the glass break, the burning scrolls, and ached. When livestreams arrived, I stumbled into a stream of a temple's services, watched them dance joyously with the Torah scroll, and felt hollow and left out. I had never seen a synagogue in the real world, much less set foot in one.

Somewhere along the line of my life I came out as queer, then nonbinary. My LGBT choir was invited to sing for the first Pride Shabbat at Temple Beth Emeth in Ann Arbor. Walking up to the building felt normal. Walking through the lobby felt normal. Walking into the worship

space, the first thing I saw was the bimah covered with an enormous Pride flag, vibrant with all the colors of the rainbow. I felt in awe, simultaneously broken and healed. I remember a small table to one side, covered with the beautiful challah cloth, supporting a guitar on a stand. A copy of *Torah Queeries* was on the bimah, with some loose papers. The ark, the art, the quilts ... so much beauty. We sang and listened. Shoshana Eisenberg read her essay, and my eyes began to leak tears. I kept crying off and on throughout the rest of the service, through more songs, more readings. At the end, people from the congregation invited us to the oneg. I found the rabbi, and said something along the lines of, "I don't know why, but I need to know this. How do I learn? How do I start?"

That Shabbat was the call. It rang in me as if a tuning fork had been struck, growing louder. ■

To Paint is to Live The Artwork of Erich Lichtblau-Leskly



This Special Exhibit explores the life and work of a Czech Jewish artist who used art and satire as tools of adaptation and resistance while imprisoned in Theresienstadt. It features 134 original paintings and drawings. Open now to December 31.

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What is a Jew? Israel's renovated Diaspora museum attempts a three-story answer.

Andrew Silow-Carroll, originally for the JTA

O was on a short visit to Israel in May and spent time with a friend with whom I have been engaged in a 30-year argument. Elli Wohlgelernter and I met when he was the managing editor of the Jewish Telegraphic Agency and I was a staff reporter. We would argue about the future of Jewish life in the Diaspora, which even then he considered in unstoppable decline. We continued the argument after he moved to

not the sine qua non of global Jewish creativity — or inevitability — in the decades since its founding.

Elli is as convinced that the galut — the Hebrew term for exile — is doomed, physically and spiritually, as Jews assimilate into oblivion or face yet another cycle of historical persecution.

(Neither of us, I hope, is as tendentious or as boring as this sounds, at least not Elli, who

suggested a visit to ANU-Museum of the Jewish People. The museum formerly known as Beit Hatfutsot opened on the Tel Aviv University campus in 1978, and recently underwent a major renovation and rebranding in order to convey “the fascinating narrative of the Jewish people and the essence of the Jewish culture, faith, purpose and deed.”

I remember visiting the museum in my 20s, when the old Beit Hatfutsot was about a decade old and still considered state of the art. There were dioramas depicting scenes out of various eras in Jewish history and an unforgettable display of models of synagogues throughout the ages. I also remember the criticism at the time: that the museum presented Diaspora Jewish life as a thing of the past. Its exhibit was organized according to “gates,” the last being the “gate of return,” with immigration to Israel presented less as a choice than a culmination.

Amir Maltz, the museum's vice president for marketing, acknowledged that criticism when he met us in ANU's lobby. “People from abroad would visit and say, ‘I don't see myself here,’” as if their lives outside of Israel weren't valid or vital. He suggested we start on the third floor, labeled “Mosaic,” which, he said, more than acknowledges that 50 percent of the world's Jews don't live in Israel and insists that there is no one right way of being a Jew.

And sure enough, the first thing you see are life-size videos of various individuals explaining their distinct versions of Jewishness. The walls nearby are lined with large-format photographs of various families: religious, secular and somewhere in between. There is a mixed-race couple, a same-sex Israeli couple and two heavily tattooed hipsters. It certainly represented the varieties of Jews I encounter in New York, and some of the exuberance seen in and around Jerusalem's Mahane Yehuda market. The experts would call this pluralism, although it's just the reality of who we are.

Similarly, the second-floor history section begins with a wall title proclaiming “A People Among Peoples” — surely less Zion-centric than “A People in Exile” or “A People Dispersed,” two other plausible alternatives.

That history section was the least engaging to me, giving the vibe of an earnest middle school textbook trying a little too hard to make a long, twisting journey from Temple times to the present day palatable. I appreciated the balance the curators appeared to strike between the “lachrymose” school — Jewish history as a series of disasters — and the long periods of creativity, stability and autonomy enjoyed by Jews from North Africa to Middle Europe. The exhibit also tries hard to restore women to the Jewish story: I counted at least four main displays centering women.

But Mosaic, subtitled “Identity and Culture in Our Times,” was to me the most engaging of the three main permanent exhibits, and the one that succeeds the most in transforming this from a “museum of the Diaspora” to a museum of world Jewry. There are crowd-pleasing touches like a wall (and, on the first floor, an entire temporary exhibit) on Jewish humor (trust me, “Seinfeld” is as big a phenomenon here as it is back home), and the

kinds of interactive features that I suspect are more intriguing to kids than adults. There is a wall dedicated to Jewish literature, from Cynthia Ozick to Clarice Lispector to the Israeli Nobelists S.Y. Agnon, and images of Jews in all their variety: Persian, Turkish, Brazilian and Canadian, to name a few.

One highly symbolic corner celebrates Yiddish, on the one hand, and the revival of Hebrew as a day-to-day language, on the other. My arguments with Elli are a recapitulation of the tension these languages represent. Israel's founding generation was seen to look down on Yiddish, partly out of the expediency of nation-building and partly out of a none-too-subtle disdain for the Diasporic ways that Yiddish represented. The museum tackles this head on in one kiosk, asking “Who Will Reign in Zion — Hebrew or Yiddish?” and acknowledging how the debate often turned vicious and even violent.

There is also an animated film depicting Jewish literary, artistic and music greats accompanied by a Hebrew rap song about their accomplishments. I found it a little ironic that they chose a rap song — perhaps the popular art form with the fewest successful Jewish makers (and yes, I am aware of Drake). Then again, it was in Hebrew, and that kind of cultural synthesis — and, OK, flat-out appropriation — is part of the Jewish mosaic as well.

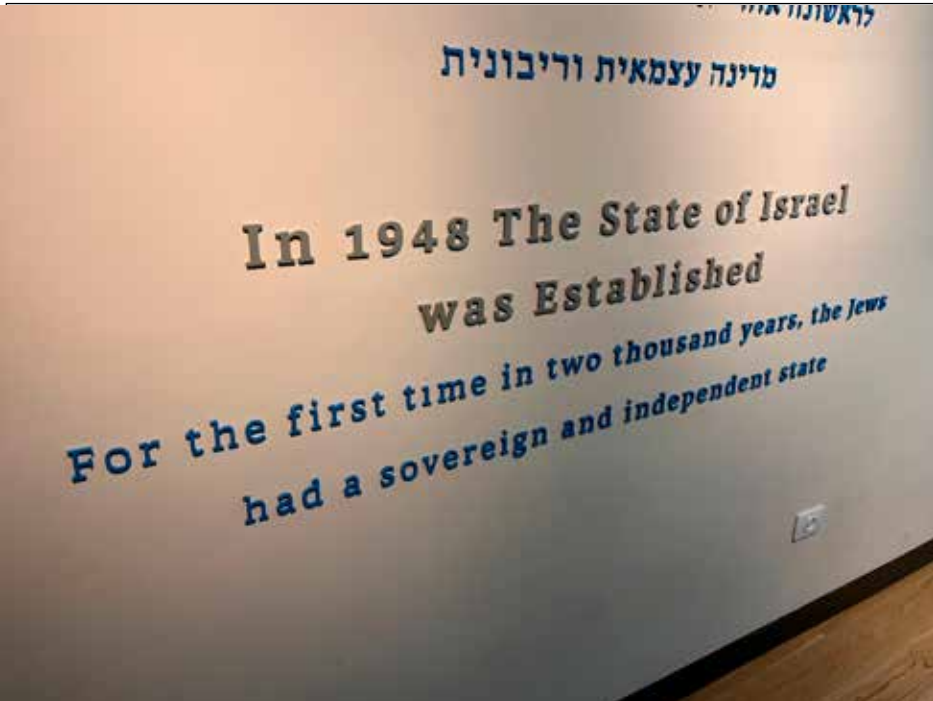
Like any effort to cram so many arguments and information in a limited space, the Identity and Culture section could feel a little thin. And yet for this Diaspora Jew, it also felt validating. I didn't feel chided for living in galut, nor defensive about regarding Israel as just one of many paths in the Jewish journey. In the history section, Israel, like the Holocaust, is treated in just one room, this time with wall-sized videos displaying highlights of the country's 74-year history.

Elli said the museum played fair in its presentation of the global Jewish story. “It didn't celebrate Zionism nor diss Zionism,” he told me. “It told that story within the context of the history of the Jewish people.” But when I goaded him and asked if that was satisfying, he dropped the gloves: “One can walk away thinking that there are so many more chapters to write about the future glory of Diaspora Jewry, when in fact the story is virtually over. It won't survive the 21st century.”

I left thinking that if the museum has a Zionist agenda, it doesn't need a wall label or “gate of return” to make its point. You only need to exit the museum and find yourself surrounded by buildings representing the life sciences, engineering, biotech, security studies and “cereal crops improvement.” To catch the train back to Jerusalem, you walk along a bluff that offers a spectacular view of the high rises of Ramat Gan and downtown Tel Aviv.

And as you consider the present-day vitality or the nearly inconceivable accomplishments of the Jewish state, you think, “Touché, Israel. Touché.”

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.■



An understated wall sign at ANU—Museum of the Jewish People is part of a room-sized video installation devoted to the establishment of the State of Israel. (Andrew Silow-Carroll)



A wall at ANU—Museum of the Jewish People in Tel Aviv honors Jewish literary greats. (Andrew Silow-Carroll)

Israel not soon after.

Over the years we've both dug in our heels: I am convinced, even after living for a time in Israel, that aliyah is a happy choice but not the only defensible choice a Jew can make in the 21st century, and that Israel is

is passionate about baseball, Jewish comedy, classic Hollywood and old-fashioned, ink-stained American tabloid journalism.)

During my visit, Elli and I picked up our old argument where we had left off. And thinking to give it a little fresh material, I

Ann Arbor native moving from sports to politics in AZ

Hannah Davis, special to the WJN

Ann Arbor native Adam Metzendorf is giving up his dream job in order to run for Congress in Scottsdale, Arizona. He has an uphill battle as a Democrat in a red state, but believes the issues he's focused on will have bipartisan support and that he has a moral obligation not to stay on the sidelines when he can help effect change.



Metzendorf grew up in Ann Arbor, attending Temple Beth Emeth and Pioneer High School, and participating in the JCC Maccabi Games in 2002. He studied at Indiana University's Kelley School of Business and went on from there to work in the NBA. Though it was his lifelong dream to be there as a player, when that didn't pan out, he was able to use his business skills to work in the NBA. After seven years with the Brooklyn Nets, he was recruited to Phoenix to work for the Suns, where he's been for five years as Director of Membership Experience.

Metzendorf credits his time with the Suns (along with associated WNBA and indoor football teams) with having given him a lot of skills that transfer well into politics. "Think of it like a constituency: it's 10,000 people, it's the full political gamut, and it's \$60 million. And I was the person who had to develop the strategy and execution for retaining people through a global pandemic ... There are going to be people with very strong opposing viewpoints, from 'how dare you bring people to games in a pandemic' to 'how dare you mandate masks at a sporting event.' People applauded the work we did around social justice, and people asked for a refund because we had 'Black Lives Matter' on the court." He found that the best approach was to get on the phone with people and make them feel heard. He credits this personal approach to the team's 96% member retention rate throughout the pandemic, "even before the team was good!"

Metzendorf says his upbringing and his Jewish culture and faith have inspired his move into politics. "Carrying on our tradi-

tions and culture is very important to me. Seeing what happened to us, we have a responsibility to make sure that doesn't happen to anyone else. That's been my moral compass." He remembers being in middle school when, after 9/11, there was talk of building a mosque near Ground Zero. Many of his classmates said that was inappropriate; his dad, however, told him, "We're Jews, and we have a responsibility to make sure discrimination doesn't happen to anyone else. Tomorrow, you go back to your friends and tell them you support the mosque, and you support your Muslim brothers and sisters." It's been instilled in him throughout his whole life that if something is wrong, you can't sit on the sidelines: you have to step up and try to make a difference.

Scottsdale, where Metzendorf is running, is an affluent, educated, right-leaning area. The current representative there votes with the far right: he contested the results from the 2020 election, voted against lowering insulin costs, and is very pro-life. But, says Metzendorf, compared to Paul Gosar and Andy Biggs, two other Arizona representatives who were directly linked to the January 6th Capitol assault, he mostly stays quiet. "Because [our current representative] isn't one of those extreme people, he gets a pass. I think silence is culpability. I resigned from my dream job to do this."

Metzendorf's policy goals focus on bipartisan issues that affect all Arizona residents: enacting the recent bipartisan infrastructure bill effectively to stimulate jobs in the state; making renewable energy and the environment a bipartisan issue again; creating a southwestern state water caucus to think creatively and collaboratively about water issues; and improving access and lowering the cost of prescription drugs. The issues he focuses on "aren't partisan, they're human. I have a unique ability to bring people along." He wants to focus on inviting in discourse with people from across the political spectrum and find points of agreement that can benefit his entire district.

Metzendorf's primary election is on August 2. He invites people to follow his campaign, donate, or volunteer in Michigan through his website (<https://linktr.ee/metzendorf>) and to spread the word, even to people who can't vote directly for him. "This race is shaping up to be one of the few in the country where the Democrats can gain a seat in the House." ■

MI 11th District primary, two Democrats differ on Israel

By Joan Lowenstein

As if the Jewish community needed more controversy about support for Israel, redistricting has now created a Democratic primary in Michigan that pits two incumbents against each other, where pretty much the only issue that separates

killed by terrorist violence. If Israeli soldiers went into the West Bank to arrest terrorists, would wearing bulletproof vests bought with American aid be a violation?

Furthermore, under the Two-State Solution Act, any product made in the West Bank could not be labeled as "made in Israel." What's the point? The point is to facilitate a boycott of Israeli goods. Levin sees this legislation as a kind of compromise or bridge-building but interestingly, none of the members of "The Squad" is a co-sponsor or supporter. While Levin readily compromises on U.S. support for Israel, Reps. Omar, Tlaib, Pressley, and Ocasio-Cortez make no compromises. They want Israel to cease to exist. If you condemn antisemitism on the right, you have to be willing to condemn antisemitism on the left, and Haley Stevens is willing to do that.



This race is not about whether Levin is a good Jew or not, though he encourages this viewpoint by touting his Jewish bona fides, like how he was president of his congregation. Jewish experience is nuanced: Do you really keep Kosher if you eat non-Kosher meat at a restaurant? I don't criticize anyone for how they choose to practice or how they choose to support Israel. I will point out that it is misguided to think that non-Jews will understand those nuances and that's one of the reasons why I oppose Levin's stance. It makes it too easy for some to say, "See? Even Jews think Israel is an apartheid state."

Both representatives have helped Michigan. Levin is a labor organizer. Stevens supports economic development. They are not inconsistent but those on the far left often confuse the support of economic development with "big business." These criticisms occurred during the Obama administration where Stevens was head of the U.S. Auto Rescue Task Force. The auto industry may be big business, but Stevens' work saved thousands of Michigan jobs. Levin's work has helped guarantee the essential right to organize. I like them both. But all else being equal, I support the one who will stand up for Israel, and that's Haley Stevens. ■

Levin stands by and even supports Reps. Ilhan Omar and Rashida Tlaib when they deem Israel an apartheid state. Stevens has unequivocally condemned their antisemitism. We need more practical voices who call out antisemitism when they see it and don't let extremists hide behind an "anti-Zionism" stance. Anti-Zionism might have been an argument in the late 1890s and early part of the 20th century, but the goal of Zionism, the establishment of a Jewish state, has happened. Israel exists. So, anti-Zionism says Israel should not exist. This is Rashida Tlaib's viewpoint. With few exceptions (Putin says Ukraine should not exist and China says Taiwan should not exist), you just don't hear the argument that a state should not exist. No politician will gain my support without condemning antisemitism.

Joan Lowenstein is a retired attorney and served on the Ann Arbor City Council. She is a board member of the Jewish Federations of North America National Women's Philanthropy.

Differing opinions among Zionists

By Greg Saltzman

Andy Levin, a Jewish member of Congress from Michigan, introduced the Two-State Solution Act in September 2021, and he supports reinstating the 2015 Iran nuclear deal. AIPAC disagrees with Levin on both issues, and they seek to defeat him in the August 2 Democratic primary election for Michigan's 11th Congressional District. Levin and a fellow member of Congress, Haley Stevens, are competing in this primary because of Michigan's new Congressional district lines. Whoever wins the Democratic primary is likely to be reelected to Congress in November 2022.

The competition between Levin and Stevens in the August 2 primary is not a battle between an enemy of Israel and a friend of Israel. Rather, it is a case where two friends of Israel disagree about the best way to ensure Israel's long-term security as a Jewish and democratic state. The New Republic wrote about this tension, saying "This Michigan Democratic Primary is AIPAC Versus J Street."

I spoke with Levin about this in late April 2022. He told me that AIPAC was really going after him, even though "I am a Zionist, I'm against BDS [boycott, divestment, and sanctions aimed at pressuring Israel], I support U.S. aid to Israel, and I supported funding to replenish Iron Dome."

Co-sponsors of Levin's Two-State Solution Act include several other Jewish members of Congress who view themselves as supporters of Israel: Steve Cohen, Sara Jacobs, Alan Lowenthal, Jamie Raskin, Jan Schakowsky, and John Yarmuth. The bill would prohibit Israel from using U.S. military aid to build Jewish settlements or demolish Palestinian homes in territories conquered by Israel in the 1967 war, including both the West Bank and East Jerusalem.

Stevens is not Jewish, but her views on the Middle East are more to AIPAC's liking than are Levin's. Stevens has not cosponsored the Two-State Solution Act, and she opposes reviving the Iran nuclear deal.

Levin and Stevens discussed Israel and Iran at a virtual forum hosted in March 2022 by the Jewish Democratic Council of America. Levin stated, "I don't see a way to have a secure, peaceful future for a democratic homeland for my people unless we realize the political and human rights of the Palestinians." Stevens replied, "We are not going to get to a two-state solution by negotiating it as the United States of America or through the U.S. House of Representatives."

Regarding the Iran nuclear deal, which AIPAC opposed but J Street supported, Levin and Stevens strongly disagreed. Levin called the 2015 deal the "best solution available to deal with the threat of a nuclear Iran." He said, "The horrible mistake that Trump made in violating [the deal] and walking away

means we can't get [Iran's breakout time] back up to a year. But we could get at least halfway there and, more importantly, freeze it there for years to come."

In contrast, Stevens was one of 21 House members (12 Democrats and 9 Republicans) who signed a March 2022 letter to President



Biden stating that, "it is hard to envision supporting an agreement [a new version of the 2015 Iran nuclear deal] along the lines being publicly discussed."

The disagreements between Levin and Stevens echo disagreements between Israelis with impeccable Zionist credentials — those who have served as Prime Minister of Israel. In the dovish camp more consistent with Levin's views were Prime Ministers Yitzhak Rabin, Shimon Peres, Ehud Barak, Ehud Olmert, and, eventually, Ariel Sharon. In the hawkish camp more consistent with Stevens's views was Prime Minister Binyamin Netanyahu.

Over Netanyahu's vehement opposition, Rabin, Peres, Barak, and Olmert all attempted to reach peace agreements with the Palestinians (in 1993–96, 2000, and 2008, respectively). Over Netanyahu's vehement opposition, Sharon withdrew Israeli settlements and occupation soldiers from Gaza in 2005.

One can debate whether Netanyahu was correct or incorrect when he opposed the actions of these five others when they served as Israeli Prime Minister. My view is that Netanyahu was incorrect, just as I think he was incorrect to ask U.S. President Donald Trump to withdraw from the Iran nuclear deal.

Rabin, Peres, Barak, and Olmert all failed to secure a peace treaty with the Palestinians.

Palestinian intransigence was a major reason for this failure. After rejecting Prime Minister Olmert's September 2008 peace proposal (which went farther towards meeting Palestinian demands than the previous proposals by Rabin, Peres, and Barak), Palestinian President Mahmoud Abbas made no counterproposal.

Possibly, Abbas expected Barack Obama to win the November 2008 U.S. Presidential election and thought that Obama would deliver additional concessions to the Palestinians on a silver platter. Possibly, Abbas was afraid that, without the presence of the Israeli military in the West Bank, he would be unable to prevent Hamas from taking over the West Bank by force. Whatever Abbas's reason for missing this opportunity to make a deal with Olmert, Abbas's walking

away from peace negotiations contributed to the decision by Israeli voters in the February 2009 election to return Netanyahu to power.

Nevertheless, the efforts of Rabin, Peres, Barak, and Olmert to negotiate peace improved Israel's relations with China and India, reduced the extent to which public opinion turned against Israel among left-of-center Americans and Europeans, and made Israel more attractive to foreign business investment. And the Rabin-Peres efforts at reconciliation with the Palestinians made it politically possible for Jordan to sign a peace treaty with Israel in 1994.

Sharon's 2005 withdrawal of Israeli settlements and occupation soldiers from Gaza in 2005 achieved a major demographic objective for Zionists. By withdrawing only 9,000 Israeli settlers, Sharon ensured that 1.4 million Palestinians in Gaza (about two million today, 17 years later) would not have a plausible claim to Israeli citizenship. However disappointed Israelis are about continuing Hamas and Islamic Jihad rocket attacks from Gaza, Sharon's decision to pull out of Gaza helped maintain a Jewish majority within the state of Israel.

The Palestinian-Israeli conflict has many attributes that make it intractable. First, it involves important issues of principle. For Israelis, whether the world's only Jewish

state will continue to exist. For Palestinians, whether a Palestinian state will be created, and whether the millions of descendants of Palestinian refugees from the 1948–49 war have a right to "return" to their ancestors' former homes.

Second, the stakes are large. Israelis fear deadly terrorist attacks by Palestinians and that Jews will have nowhere to go if there's another Hitler. Palestinians fear expansion of Israeli settlements, humiliating treatment by Israeli soldiers and police, and being arrested or killed by Israelis.

Third, both sides see themselves as victims and use their victimhood to justify an aggressive "response."

Fourth, many issues in dispute involve win/lose situations where there is no opportunity for mutual benefit. The creation of Israel in 1948 was seen as a huge win by the Jews but a catastrophe by the Arabs. Similarly, the Israeli capture of the walled Old City of Jerusalem, where there are important religious sites, caused Jewish rejoicing but Arab mourning.

Fifth, bitterness over past interactions poisons the relationship between Israelis and Palestinians. Palestinians and Israeli Jews now have little or no direct contact with each other except in the specific context of conflict (e.g. Israeli soldiers questioning Palestinians at a roadblock). Security concerns have substantially restricted opportunities for positive interactions that had occurred in prior years (Israeli Jews bringing their cars to repair shops in the West Bank, or Palestinians from the West Bank or Gaza working on construction jobs in Israel).

Sixth, both parties are internally divided, making it difficult for negotiators to sell any realistic agreement to their constituents.

Given all these problems, is there any hope for peace? Eighty years ago, many thought that France and Germany were doomed to mutual enmity. Yet in recent decades, France and Germany have become genuine friends. It is not impossible that something similar will eventually happen in the Middle East.

Andy Levin's Two-State Solution Act, even if it gets enacted several years from now, will not by itself achieve peace in the Middle East. Yet it is a positive step that provides hope to the moderates among Israelis and Palestinians who seek a negotiated compromise in which both parties make major concessions. It is the extremists on both sides — perversely allied in the cause of preventing peace between Israelis and Palestinians — who will gain if Andy Levin's voice disappears from the halls of the U.S. Congress. ■

Greg Saltzman is professor emeritus of economics and management at Albion College and was an intermittent lecturer in the Department of Health Management and Policy at the University of Michigan.

My pilgrimage to the grave and shrine of the Detroit Rebbe

By Shifra Epstein

Just an hour away from Ann Arbor there is a little known (to non-Hasidic Jews) shrine and grave of a distinguished Hasidic Rebbe, Yaakov Chaim Perlow (1888–1946). R. Perlow belongs to the prestigious Belarus Stoliner-Karlin dynasty.

On May 8, the sixth of the Jewish month of Iyyar, I traveled with my friend Brian Mainzinger the 59 miles from Ann Arbor to the Hebrew Memorial Park Cemetery. The reason for my trip was the hilulah, “celebration” in Hebrew, of the 76th anniversary of R. Yaakov Chaim Perlow’s death. The hilulah took place around his grave in the Beit Aharon Stoliner Hasidim section of the cemetery. The section is named after the founder of the Stoliner-Karlin dynasty, R. Aharon Perlow (1736–1772), known as Aharon HaGadol, “The Great Aharon.”

For the past 50 years, the current Stoliner-Karlin Rebbe, R. Baruch Shochet (b. 1955), has been undertaking the annual pilgrimage on the yahrtzeit of R. Yaakov Chaim Perlow with his Hasidim from Israel and from other parts of the world come as well. *Kuntras Tiferet Bet Yaakov*, a Pamphlet of the Splendid of the House of R. Yaakov Perlow, has been published each year in connection with the pilgrimage. It includes prayers and religious texts as well as stories praising R. Perlow.

Visiting R. Perlow’s grave on the anniversary of his death is considered an especially auspicious time to request help from God and the Rebbe. Among the Stoliner it is customary to read psalms and Yehi Ratzon’s, “May It Be Your Will,” before requesting help from God and R. Perlow.

On May 8 when Brian and I arrived

milk and orange juice as well as vodka. Cakes from the famous Zeeman Jewish Bakery of Royal Oak were also offered.

Several Stoliner Hasidim were collecting charity for the different Stoliner institutions, mostly in Israel. When we arrived at the cemetery there were approximately three hundred Hasidim in the cemetery.

According to Stoliner-Karlin tradition, men and women who live outside Israel with parents still alive do not enter the cemetery. There were several young men and one woman reciting psalms facing the entrance of the cemetery. The men recited psalms from *Kuntras Tiferet Bet Yaakov*. The woman was praying from a prayer book.

Passing the tent and the individuals praying outside the cemetery, we walked to the shrine where R. Perlow is buried. The shrine

A small group of four women, one among them the rebbetzin, stood in the back of the shrine. They all recited psalms from a siddur.

Unable to get inside, I left the shrine disappointed and returned to the tent. People around the tent were very friendly. They offered us food and drink. They recommended the cakes. I gave a donation. Inside the tent the Rebbe was sitting in front of a table with decanters of wine and more than a hundred men lining up to get a drink and a blessing from the Rebbe.

Fifteen minutes later, when I saw all the men coming back to the tent, I decided to return to the shrine. When I arrived, the area was almost empty. I asked a woman who was still around, “What prayer shall I recite to help the people of Ukraine?” She told me to recite Yehi Ratzon, “May It Be Your Will,” the version recited after saying psalms. Inside the shrine I recited “God, Yehi Ratzon before you to help the city of Mariupol with its rich and often tragic Jewish history. Please help 40 Jews and hundreds of non-Jews that were protecting the Azovstal Steel Plant in the city to be saved.”

The celebration of the yahrtzeit was extended from the cemetery to Royal Oak, approximately 19 miles southwest from the cemetery. The destination was the fancy rental halls of the Orthodox Congregation, Dovid ben Nuchim Aish Kodesh, in Royal Oak. As we arrived at the synagogue there was already a long line of people formed in front of a closed door of a room where the Rebbe received people with requests. The married Hasidim, mostly from Israel and Lakewood, were invited to the yahrtzeit tish, where a fancy catered meal was served. There was a separation between the men and the few women who attended the event. The food served at the yahrtzeit tish was catered in Borough Park, New York, and brought to Detroit.

The Rebbe R. Baruch Shochet arrived almost an hour later to the room. In his sermon, the Rebbe honored the late Detroit Rebbe, his uncle, whom he had never met. R. Shochet also praised the Hasidim who came all the way from Lakewood, New Jersey, where a new Stoliner community named after R. Perlow is built. During the tish, Hasidim told stories praising the dead Rebbe.

For me, the grave and shrine of R. Perlow is more than a burial ground where Hasidim come to pray and petition. I believe that the cemetery and the grave can help us connect with rather vibrant Jewish communities of Michigan. I invite you, as well as other Jews from Ann Arbor, to join me next year to celebrate the 77th anniversary of R. Perlow’s death. I have already talked with R. Yakov Shteyerman of Yad Yisroel, the Stoliner Hasidim organization dedicated to the education of Jews in the former Russian Federation. R. Shteyerman told me that he will try to do his best to organize a meeting during next year’s pilgrimage with Jews of Ann Arbor and the Stoliner Hasidim.

I hope at that time the war in the Ukraine will be over and the millions of Ukrainian refugees will start returning home. It’s time to reconnect the past, present, and future of Jews in Michigan. ■



Aharon HaGadol’s descendant, Rebbe Yaakov Chaim Perlow, was among the earliest Hasidic rebbes who left Eastern Europe after WWI, settling in the United States. He was the first Hasidic rebbe who settled in Williamsburg, Brooklyn, where he gathered around him Hasidim and non-Hasidim.

R. Perlow was known for traveling to Michigan and especially to Detroit where he met, taught, and encouraged Jews of all walks of life. He died in 1946 while in Detroit with his followers. When his followers found a shroud in his suitcase, they assumed he was to be buried in Detroit. Hence, he was buried in the Hebrew Memorial Park Cemetery, now in Clinton Township, the largest Jewish cemetery in the Midwest.

Since the death of R. Perlow 76 years ago, Stoliner and non-Stoliner Hasidim have been visiting his grave and shrine on different occasions during the year.

around 11 a.m., the large gates of the cemetery were already fully opened. The grave and shrine of R. Yaakov Chaim Perlow is located approximately half a mile from the entrance. There was no parking place close by. We parked like many others on the road close to the graves.

As they have been doing in the past couple of years, the Stoliner Hasidim erected a large tent close to the entrance of the cemetery, capable of seating hundreds of Hasidim. The tent was covered with posters in Hebrew saying Eretz Israel Gelt, “The Money of the Land of Israel,” and words such as “in the merit of the Person whose hilulah is celebrated,” and “The late Rebbe will protect us and those joining us. He will bless us in everything good.” Also on the tent was a poster “Say Psalms.” Inside the tent there were tables and benches.

In front of the tent was a large table with

is a small structure with a metal plaque on it with the name of R. Yaakov Perlow engraved. There is a small opening to the shrine. The shrine was crowded with the Rebbe and his close entourage.

There were close to one hundred men standing outside the shrine praying psalms, mostly from *Kontras Tiferet Bet Yaakov*. A large car was parked right outside the shrine. It was the Rebbe’s car. There were people standing all around the car. The Rebbe and his entourage had flown from Israel to New York four days before the pilgrimage. They stayed two days in Borough Park, Brooklyn. They flew from New York to Detroit on the day of the pilgrimage, Sunday morning.

A Hasid handed me the *Kontras* showing me the pages to recite. The shrine itself was packed with the Rebbe and his entourage, including his son from Los Angeles and Hasidim from Lakewood, New Jersey.

Calling all rising 9th, 10th and 11th graders: It's time to go to Israel!

By Liora Rosen, Jewish Federation of Greater Ann Arbor

After three cancelled trips in the last two years, the Ann Arbor/Nahalal Student Exchange trip is once again on the calendar, this time for December 2022. The tentative travel dates are December 21-29; exact timing of the trip will be finalized this fall.

Before spring 2020, this highly esteemed

program from the Israel & Overseas Department of the Jewish Federation of Greater Ann Arbor was offered only to high schoolers in 9th grade. However, because the trip has not been able to move forward in the last few years due to pandemic-related travel restrictions, this year's Student Exchange program will be open to rising

9th, 10th, and 11th grade students. To account for the differing experiences of high schoolers of different ages, this year's program will include opportunities for students to spend dedicated time with peers in their own grade.

The main draw of this program is for participants to spend part of their winter break

in Israel, specifically in Ann Arbor's partner community of Moshav Nahalal in the north of the country. As in years past, students will be hosted in the homes of Israeli teens and their families during their visit. They will spend their week in Israel touring the Central Galilee, exploring Jerusalem and Tel Aviv, experiencing an Israeli high school, and creating lasting and meaningful relationships with their new Israeli friends.

A beloved feature of the Student Exchange program is that, later in 2023, the Ann Arbor teens have the opportunity to reciprocate the visit and host their Israeli peers here in Michigan. Past students have loved reconnecting with their Israeli friends after months apart, making this a trip that leaves a long-lasting impression on all participants.

The Ann Arbor/Moshav Nahalal relationship is an integral part of the broader Michigan/Central Galilee Partnership2Gether project, facilitated by the Jewish Agency for Israel. Over the years, the Ann Arbor and Nahalal communities have developed a deep connection based on mutual values and shared interests, such as environmental and ecological conservation, social justice, and diverse and creative religious expression.

Federation invites any interested students and their families to an informational meeting about this year's Student Exchange program on Sunday, September 11th, to learn more.

Please contact Federation's Israel & Overseas Manager Liora Rosen at liora@jewishannarbor.org with any questions or to express interest in the program. ■



Photo of Moshav Nahalal by ZeevStein.

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A2 - NAHALAL

BETTER TOGETHER

Building Jewish and queer community with song and love

Hannah Davis, special to the WJN

Temple Beth Emeth hosted an Outdoor Spring Campfire Concert on May 2 in the tent on the synagogue's grounds. Three queer Jewish leaders and musicians — Batya Levine, Arielle Korman, and Ann Arbor native Aly Halpert — performed original music in a moving participatory concert and celebration of community. Attendees danced and sang along to new and familiar melodies alike as the musicians performed songs from Halpert's debut album *Loosen* and Levine's debut

much of this music has come from healing the loss of my brother, who was of that community. It feels particularly meaningful to get to bring that music back.

Batya Levine: I feel like there is something special about going to a place where I didn't really know anyone, but it was clearly a place that Aly is connected to, and feeling the warmth and welcome of being received by the Ann Arbor community. I was also struck by how there were a number of people who came from interfaith singing groups. That



Karov, accompanied by Korman's soaring violin and voice. A standout melody was Korman's song "Ki Li Ha'aretz," from the collaborative Shmita album *Shirei Shmita*.

In honor of the tradition of counting the omer (the 50-day period between Passover and Shavuot), when some refrain from engaging with instrumental music, the trio did a portion of the concert without accompaniment, and the final song in the show was a beautiful rendition of the omer blessing.

WJN talked briefly with Halpert and Levine while they were en route between shows about their experience on the tour so far.

WJN: How has the tour been so far?

Aly Halpert: This tour is a big adventure for us. None of us has gotten to tour before, particularly with the pandemic. Batya's album came out and they were thinking of touring but didn't get to, and my album just came out too. It feels super powerful to get to debut this music with people, the way the music was actually designed, to be sung with and for community. It feels like a big blessing. And it's been fun! And a lot of work, but worth it.

WJN: What was it like visiting Ann Arbor for the first time, Batya, and coming back to your hometown, Aly?

AH: It feels particularly meaningful to get to combine the world I live in now with my roots, my home. I just love the Ann Arbor community and people there so much. So

felt powerful, to feel like the music has been reaching past the Jewish community. Never having been there, I felt very welcomed in, and it felt very familiar even though I didn't know anyone there. Some is the connection to Aly, and some is how and who we were welcomed by. And the intimacy the music creates — I didn't know people, but some of them knew my music and there was that connection. I resonate with Aly: this music is meant to be sung in community and with people together. It's been a really strong feeling everywhere we've gone.

AH: The other day we were in Ann Arbor was very rainy, but we made sure to go to Argus Farm Stop on Liberty and to Zingerman's, because you've just gotta do it!

BL: They were both fabulous stops.

WJN: Any meaningful experiences or stories you'd like to share?

AH: There's no single moment that's stood out, just being excited about all the different connections. There was one person at Oberlin who had grown up on my street and is now a rabbi in Cleveland. People are popping up in unexpected places!

Find out more about Aly at <https://www.alyhalpert.com/>, Batya at <https://www.batyalevine.com/>, and Arielle at <https://ariellekorman.bandcamp.com>. ■

Adult b'nai mitzvah at TBE

Candace Bulkey, special to the WJN

On the evening of June 4, erev Shavuot, seven women became b'nai mitzvah at Temple Beth Emeth. Under the guidance of Cantor Regina Hayut, they studied for nearly four years in preparation for this event. They had reached that point through a variety of paths, some born Jewish and denied a bat mitzvah as teens because they were girls, others who had converted and wanted to become a bat mitzvah as a next step in their journey.

The group opened with a montage of statements describing why they chose to be

soon become a bar mitzvah, she joined the b'nai mitzvah class to learn Hebrew and feel qualified to stand on the bima as a religious participant as well.

Trina Fuller converted as an adult and wanted to continue her Jewish journey as a bat mitzvah.

This was not supposed to be a four-year odyssey — the original date for the service was in June 2020. Due to COVID, that was postponed, and study continued for two more years. It turned out to be serendipitous, however, as this year is the 100th anniversary



Photo by Elena Weissman. Left to right: Molly Lindner, Barbara Heller, Candace Bulkley, Rachel Glick, Cantor Regina Hayut, Cilla Thomas, Sheila Deskins, Trina Fuller.

on the bima as B'nai Mitzvah, after which they lead an erev Shavuot service with their Divrei Torah woven into the service.

Rachel Glick was told by her father that b'nai mitzvah were for boys.

Sheila Deskins just recently completed her conversion with an immersion at the mikveh at Temple Israel, and chose her Hebrew name which she discussed in her d'var Torah.

Barbara Heller-Burstein had been too shy to complete her bat mitzvah as a teen and had turned away from Judaism earlier in adulthood. As she became reconnected, she wanted to develop a better understanding of the rituals and have the chance to read Torah.

Cilla Tomas grew up in Switzerland in a strict Orthodox-Conservative temple where men and women were separated. Finding a home in Reform Judaism at TBE, she wanted to study and become more engaged in Reform Jewish life.

Molly Lindner converted as an adult years after her daughters became Bat Mitzvah but did not really feel connected to Judaism until joining the Kol HaLev choir. It was her connection to the music that prompted her to also study Hebrew. During the pandemic, she participated in Rabbi Josh Whinston's Morning Blessings program on Zoom, developed her Hebrew reading skills, and was prompted to join the adult b'nai mitzvah class to deepen her knowledge.

Candace Bulkley was a congregational leader at TBE but did not feel connected in the religious aspects of the temple. Wanting to set an example for her son who will

of the first bat mitzvah in the U.S. and the 50th anniversary of the ordination of the first woman Reform rabbi.

It was also an opportunity to learn more about the festival of Shavuot which is one of the three pilgrim holidays, along with Passover and Sukkot, in Torah. On Shavuot, we not only mark the harvest of the first fruits as observed in ancient Israel, but we also read from the Book of Ruth and recite the Ten Commandments. Jewish tradition has aligned the receiving of Torah on Mount Sinai with Shavuot which is celebrated 50 days after Passover, the holiday marking the exodus from Egypt.

"This Adult B'nai Mitzvah service was one of the most meaningful and moving experiences of my career," said Cantor Hayut. "I am so very proud of all the members of the class for their determination to stay with this after so many years. They truly rose to the moment, sharing their wisdom and leading every aspect of the service so beautifully! We really do have a whole new group now of capable and excellent leaders in our midst! I hope to see them all on the bima again soon!"

It was a lovely evening when many congregation members, family, and friends were able to join in the sanctuary, or virtually on Zoom. The weather cooperated for the first in-person oneg since the start of the pandemic, held under the tent in front of TBE.

Cantor Hayut hopes that a new adult b'nai mitzvah cohort will form in the fall. Anyone interested in participating should email her at cantorhayut@templebethemeth.org. ■

Beth Israel Congregation July events

Bounce, BBQ, and Barchu
Friday, July 8, 6 p.m.

Join Beth Israel for our first barbecue of the season. The evening begins with a hot dog (or veggie dog) dinner and a bounce house for the young at heart, and is followed by an outdoor Kabbalat Shabbat service on the courtyard under the tent. Watch the BIC website for more details and registration

Musical Singing and Guitar Service
Friday, July 15, 6 p.m.

Join us for a monthly Musical Kabbalat Shabbat led by Rabbi Aura Ahuvia in the Main Sanctuary and on Zoom.

Talmud Study with Rabbi Dobrusin

Beginning on Monday, July 18, at 4 p.m. All are invited to join our Talmud study class which will resume July 18. We will read the text in Hebrew or Aramaic with an accompanying English translation, and all discussions will be in English so no familiarity with Hebrew is required. Since we will begin a new section of text this is a great time to join the class! The text which we will be studying comes from the tractate Bava Kamma and begins with the question of the limitations of an individual's liability for injuries suffered by others. As is typical of Talmud, the discussion then moves into various other questions of responsibility to others in the community. We invite you to join the group as we continue our study of the unique world of Talmud.

Theology Book Club — Online
Wednesdays at 8 p.m.

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

In Person and Online Services

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

Evening Minyan — virtual only
Sunday–Thursday at 7:30 p.m.

Friday Evening Services — in person and virtual
Kabbalat Shabbat Service at 6 p.m.

Shabbat Morning Services — In person and virtual
Saturday at 9:30 a.m. ■

Join the Congregation-Based JFS social worker for a summer stroll

The Congregation-Based Social Work program administered by Jewish Family Services of Washtenaw County, in partnership with Temple Beth Emeth and Beth Israel Congregation, is in high gear

advice that they might not otherwise be able to access so readily. From there, Niebuurt can connect congregants with any of a variety of JFS services that may be helpful. She also provides clergy and staff from both congregations with ongoing professional development and support. Jewish older adults and clergy affiliated with additional congregations are also encouraged to reach out to Niebuurt.

In addition to the daily work of providing one-on-one case management, senior care planning, crisis management, and information and referrals through WISE Aging Services at JFS, the Congregation-Based Social Work program is launching community events to promote awareness and engagement. For example, JFS and TBE recently co-sponsored an 8-week

online discussion group: Woman Aging with Attitude (WAWA). WAWA conversations addressed such topics as Death and Dying, Solo Aging, Parenting Adult Children, Technology, Friendship, Maintaining Autonomy as We Age, and Judaism and Aging. Guest speakers and supportive reading materials offered expert information to further the group-led discussion. Feedback from participants indicated that their favorite part was getting



fall 2017 photo of the Matthaei Botanical Gardens Trail shows off the beauty of one of its boardwalk bridges. (Photo by Larry B. Miller)

this year. Together, we are excited to kick off the A2 Parks Summer Strolls program. This year — 2022 — makes three years since the program was launched and two years with Rebecca Niebuurt, MSW, acting as the Congregation-Based Social Worker from JFS.

The “no-wrong door” approach to care at JFS provides congregants from both synagogues with a touchstone for questions that could potentially benefit from professional

Temple Beth Emeth events in July

Events and services are both in-person and/or virtual. Please see www.templebethemeth.org for full details, locations information, and links.

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

Shabbat Service
Fridays at 7:30 p.m.

Saturday Shabbat service
Saturdays at 10 a.m.

Weekday morning blessings
Daily at 9:15 a.m.

Join Rabbi Whinston each morning for a short service of song, poetry, and meditation.

Daily afternoon blessings
Mondays through Thursdays at 3 p.m.
Join Cantor Hayut each afternoon for an intimate short service.

Women's Torah study
Mondays at 7:30 p.m.
Join Cantor Hayut in an in-depth study and lively discussion of the week's Torah portion. This year, the group will focus on exploring passages that have informed rituals of modern Jewish life.

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

Talmud Tuesdays with Rabbi Alter
Tuesdays at 11 a.m. or 8 p.m.
Both meetings discuss the same material. Join Rabbi Alter to discover the Talmud, the formative collection of stories and discussions that defined the post-Temple Judaism that continues today! Together, explore the foundations of our contemporary Jewish ethics, beliefs, and practices, as well as some tremendous tales about our ancient rabbis!

to know fellow members of TBE — some of whom, despite long-time membership, had never been introduced. Niebuurt plans to offer the WAWA group again this coming fall — likely starting in October; keep an eye on TBE and JFS calendars for details.

In the meantime, the summer weather lends itself to programming outdoors. Niebuurt is on a mission to get folks — and especially older adults — outside and talking to each other. With that in mind, all are welcome to join the A2 Parks Summer Strolls. Walking and being among trees is a longtime passion of Niebuurt. Born and raised in the Pacific Northwest, she spent most of her childhood and young adult years on adventures among some of Earth's tallest trees.

Studies indicate that being among trees can boost the immune system, lower blood pressure, reduce stress, improve one's mood, increase focus, accelerate recovery from surgery or injury, increase energy, and promote more restful sleep. Studies also show that walking increases dopamine, serotonin, and norepinephrine (the brain's happy chemicals); and all these happy feelings lead to better listening and a higher interest in conversation.

Join anytime! All materials are provided*. (*It is recommended that you read *If All the Seas Were Ink* by Ilana Kurshan, but it's not required or expected.)

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

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

Back Door Food Pantry
Thursdays, 4 to 7 p.m.

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

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

A2 Parks Summer Strolls — Argo Park and Nature Area
Thursday, July 14 at 2 p.m.
Meet at the Canoe Livery. Join Congregation-Based Social Worker Rebecca Niebuurt on a stroll through some of Ann Arbor's beautiful nature areas. This program is specifically aimed at seniors, but anyone who wants to get outside and socialize is welcome!

A2 Parks Summer Strolls — Leslie Science and Nature Area
Sunday, July 31 at 2 p.m.
Meet at the main parking lot. Join Congregation-Based Social Worker Rebecca Niebuurt on a stroll through some of Ann Arbor's beautiful nature areas. This program is specifically aimed at seniors, but anyone who wants to get outside and socialize is welcome! ■

With all that incentive, there's no time to waste. Ann Arbor's beautiful nature areas and parks offer a wide variety of experiences that anyone can enjoy. Twice a month in June, July, and August, we will explore a different Ann Arbor Nature Area that is handicap-accessible with ample parking. Come find us at 2 p.m. on the following dates. Each stroll explores a different location.

July 14: Argo Park and Nature Area; meet at the canoe livery

July 31: Leslie Science and Nature Area; meet in the main parking lot

August 11: Island Park; meet in the big parking lot (the third opportunity to park)

August 28: County Farm Park; meet at the covered patio

For the most up-to-date information, please consult the calendar on the Temple Beth Emeth website at www.templebethemeth.org or contact Rebecca Niebuurt, MSW, by email at rebeccan@jfsannarbor.org. We look forward to having you join us in nature! ■

“Embracing Our Differences” can be viewed at parks in Ann Arbor and Ypsilanti

by Suzanne Chessler, reprinted with permission from the Detroit Jewish News

The exhibit, “Embracing Our Differences SE Michigan,” is spread across two parks in Ann Arbor and two parks in Ypsilanti, and it will be up through the end of September.

Sixty vinyl banners (billboard size at 16



Nancy Margolis **Evie Lichter**

feet wide by 12 feet high) enlarge images representing ideas by local and distant artists paired with slogans submitted independently by other interested contributors. While this is the first year the exhibit is being

es, and everyone will be moved by the art, learn something from the art and start conversations about being open to people who are different from themselves,” said Margolis, former founding executive director of the Jewish Community Center of Greater Ann Arbor and member of Temple Beth Emeth in Ann Arbor.

“We’ve had school groups every day since we started and are continually scheduling them into the end of the various school years. We want to discuss ways in which diversity enriches our lives.”

The banners address race, ethnicity, age, sexual orientation, and health concerns. Thirty-four appeared in Sarasota in 2021; 26 represent the work of Washtenaw County artists in a range of ages.

“What impresses me most about the exhibit is the international flavor,” said Lichter, former president of the Jewish Federation of Washtenaw County and a member of Beth Israel Congregation in Ann Arbor. “Last

art teacher who had five students working together,” Lichter said.

“At the center of their picture (Diversity and Inclusion to the World) is a representation of a globe surrounded by youngsters of different heritages holding various flags. A slogan from Italy (“This seat is taken; it’s yours.”) accompanies the image.

“On our opening weekend in May, a video was taken of the young artists reacting to seeing their enlarged picture and their names next to it. They were so excited. So were we.”

Margolis was touched emotionally by a mom reacting to the image “Sezer’s Diary” from Turkey. It shows a boy in a wheelchair being included in playing basketball. The associated slogan (“I am not defined by an inanimate object. Look at me and not my wheelchair.”) comes from Alabama.

“The mother told me that she has a child in a wheelchair,” Margolis recalled. “She said she can’t wait to bring her child down to see the banner because her child will feel so

Community Foundation of Greater Ann Arbor, Jewish Family Services, Congregation Beth Israel, and Temple Beth Emeth.

“The art is divided among the four participating parks — Gallup Park, Leslie Science and Nature Center in Ann Arbor, as well as Riverside Park and Parkridge Community Center in Ypsilanti — to bring together our two communities that are close but don’t do a lot of things together,” Margolis said. “The most banners, 39, are in Gallup Park. People can go any time the parks are open, and we are giving free field trips to schools and camps. We’re paying for the buses and will have docents in the parks to take them on tour.”

With the objective of encouraging conversation, Margolis approached a young boy and asked what he thought about an image (Liberty Enlightening the World) from Oregon that showed the Statue of Liberty with the face of a person of color. The phrase (“Don’t wait for better leaders; become one.”) was submitted from Florida.



shown in Michigan, it follows a 19-year tradition of similar displays changing annually in Sarasota, Fla.

At the helm of bringing the images and ideas to Washtenaw County are Nancy Margolis and Evie Lichter, friends who divide their time between Michigan and Florida and take part nonstop with activities in the Jewish community.

“We’re hoping that parents will bring their children, teachers will bring their class-

year, when the Sarasota team did an internet call for artists and phrases, they got about 17,000 responses.”

Artists and Writers

Art and slogans were submitted by people representing 123 countries with a jury choosing the ones entered into the display.

“We began asking for local artists and phrases last year, and one image that was chosen had been coordinated by an Ypsilanti

comfortable by seeing this huge picture of a kid in a wheelchair playing with others.”

Docents have been trained to guide groups and individuals, and there is an educational component available to teachers.

Getting the Project Started

The Sarasota initiative was motivated by a traveling exhibit sponsored by Jerusalem’s Museum on the Seam, which defines itself as a sociopolitical contemporary art museum.

In getting the program started in Ann Arbor, Margolis established a nonprofit organization, set up a board of directors, and activated volunteer committees — all while Margolis and Lichter raised some \$200,000 from interested corporations and organizations.

Sponsors include public and private schools, varied ethnic and religious groups, and arts associations. Among Jewish affiliates supporting the program are the Jewish Federation of Greater Ann Arbor, Jewish

The boy apparently remembered actually seeing the Statue of Liberty and commented that the pictured woman is not green as he remembered the statue.

“Now that comment could be a meaningful conversation starter,” Margolis said.

“Nancy and I have talked about the exhibit and ideas throughout the community,” Lichter explained. “We were successful in standing up the project within one year because organizations and people we approached in our community resonated with the project’s mission.”

Details

“Embracing Our Differences SE Michigan” will be on view at no cost through the end of September at four park areas — Gallup Park, 3323 Geddes Road, Ann Arbor; Leslie Science and Nature Center, 1831 Traver Road, Ann Arbor; Riverside Park, 2 E. Cross St., Ypsilanti; and Parkridge Community Center, 791 Harriet St., Ypsilanti. For information regarding individual and group visits, go to EODMichigan.org. To arrange for a docent, call (734) 355-0577. ■

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WALK A MILE IN MY SHOES
Sunday, October 2, 2022

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Ruth Weisberg: Of Memory, Time & Place

Reviewed by Idelle Hammond-Sass, special to the WJN

The current exhibition at the Stamps Gallery in downtown Ann Arbor is a vibrant time capsule of 25 works of art by Ruth Weisberg, a prolific artist with over 70 solo shows to date and an international career. Her work is in the collection of the Detroit Institute of Art, Metropol-

lens of memory."

Ruth Weisberg completed her undergraduate and MFA work at the University of Michigan. She later became Dean of the Roski School of Art and Design and a Professor of Fine Arts at University of Southern California. Her media have included paintings,

exposed to their aunt's paintings and prints in their home and the artist's studio in Ann Arbor. Many of the paintings and prints remain in the family, reflecting family history and memories transformed into images that haunt, celebrate, and inform.

The Shtetl Series, a folio of hand pulled prints subtitled *A Journey and Memorial*, is from 1971. The folio is displayed in a long case with its bound box. Weisberg writes in the preface: "As an artist I deal with images on paper, fragile and transient." The etchings and aquatint prints are drawn from photographs and places no longer in existence that evoke a time before our ancestors migrated, were displaced, or perished. A wooden synagogue floats in a windy grey wash, scenes of village life that we can only glimpse and imagine.

Writing in the introduction of the folio, she shares her awareness of what it would have been like to be a woman at that time: a time of hard, backbreaking work, of raising a family in harsh conditions, with limited or

no intellectual or artistic pursuits available to her. The artist eschews nostalgia and proclaims the work as a memorial to a time no longer available to experience, both as a Jew and as a woman.

Also striking to me are the *Kindertransport* pieces from 2022 and 2021 that show children waiting to be relocated rendered in blues, browns, and grey. One girl holds a doll, bringing immediately to mind recent photographs of Ukrainian children being sent to safety in Poland and parts unknown, creating a direct line of refugees from the past to the present.

The exciting and timeless work of Ruth Weisberg places personal stories and narratives in the liminal space where our stories are told again and again, much like the Torah cycle. The complexity of this visual midrash enlivens the dialog between past and present, as individual and archetype.

The exhibit will be at the downtown Stamps Gallery through July 23 at 201 S. Division. The exhibition was made possible through a grant from the Andy Warhol Foundation for the Visual Arts. ■

Idelle Hammond-Sass is a jewelry designer and Judaica Artist in Ann Arbor. She is also currently co-chair of the Jewish Women's Artist Network of the Women's Caucus for Art.



Susannah Gottlieb, Ruth Weisberg's niece, stands next to Weisberg's 1992 lithograph, "Suzie in the Grass."



Ruth Weisberg, "Kindertransport, 2021. Mixed media on gessoed paper. Image courtesy of the artist.

tan Museum of Art in New York City, and many other major museums. The exhibition *Of Memory, Time, & Place* shows the artist's point of view as she explores family history, ancestral trauma, and humanity as we struggle to make sense of our mirrored lives.

As you enter the Stamps Gallery, you notice large canvases with intense cobalt washes and figures. Her paintings are hung directly on the wall with frayed or stitched edges — retaining the softness of fabric where washes of color and figures inhabit the space. Past and present mingle, figures move underwater, at the beach, generations not subject to time and space. Family, tradition, Jewish heritage, the body, and art history are all reflected in her life's work, seen through "the

lithographs, and monotypes, as well as large scale narrative installations such as *The Scroll* (1987–88) and *Sisters and Brothers* (1994). Weisberg's body of work was recognized with the Women's Caucus for Art Lifetime Achievement Award, among many honors.

Lithographs, drawn directly on stone, retain painterly washes, colors, and deft drawing that are so lyrical in her paintings. *The story of Naomi and Ruth* is a lithograph whose images of women seems to reference both the biblical story and the biblical names of her and her sister.

While I was at the gallery, I had the opportunity to meet the artist's nieces and hear several unique family stories. As young girls in the 60s and 70s, they remembered being

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Federation celebrates milestones and transitions at annual meeting

By Rachel Wall, Jewish Federation of Greater Ann Arbor

The Jewish Federation of Greater Ann Arbor celebrated a year of significant milestones and community leadership at this year's annual meeting, held on May 25 at the Jewish Community Center.

Significant Achievements: The 2022 Annual Community Campaign

Each year at the annual meeting, Federation announces how funds from that year's Annual Community Campaign will be distributed among local and international Jewish organizations that work to enrich Jewish life and care for the most vulnerable members of our community. Thanks to the generosity of over 765 members of the local community, plus the dedicated leadership of 2022 Campaign Chair Babette Levy Daskin and Campaign Co-Chair Joshua Sukenic, Federation was able to award more than \$1.48 million in funds to its beneficiaries this year. This total represents a 5% increase over last year's campaign, and, significantly, the most raised by the community since 2008.

In addition to the local organizations which benefit from these funds, including Jewish Family Services, the JCC, and Hebrew Day School, this year's allocations included additional funding for the work of overseas partners like the Joint Distribution Committee (JDC) and Jewish Agency for Israel (JAFI). Together, these humanitarian-focused organizations have been instrumental in supporting and resettling refugees, including thousands finding new homes in Israel, following this year's Russian invasion of Ukraine.

More information about the allocations process and how funds from the 2022 Campaign are to be disbursed can be found at JewishAnnArbor.org. Further details will be shared in a Community Impact Report later this summer.

Scholarships Awarded to Teens for Israel Travel

This year marked the exciting return of travel opportunities to Israel for teens, and Federation was excited to be able to present the Susan L. Lichter Memorial Scholarship to three deserving young adults at the annual meeting. The scholarship was established by Paul and Carolyn Lichter in memory of their daughter Susan (z"l), who had a deep connection to Israel. Thanks to the generosity of Paul and Carolyn and their friends and family, this scholarship has enabled dozens of teens from the Ann Arbor area to visit Israel since the fund's establishment in 2009.

This year's scholarship recipients are Eliana Adler (rising 11th grader, Pioneer High), Sam Levin (rising 12th grader, Community & Pioneer High), and Talya Castell (2022 graduate, Washtenaw International High School). These students will be participating in programs in Israel ranging from four weeks to a full year. The community will have the opportunity to hear more about their experiences at the end of the summer.

Significant Achievements: \$10 Million for the Future

For a relatively young Jewish community, where organized institutions were founded fewer than 50 years ago, it takes real vision to think about long-term financial sustainability. The establishment of the greater Ann Arbor Jewish Community Foundation in the mid-1990s demonstrated just such forethought.

It was with great pride and gratitude that Susan Fisher, Foundation Committee Chair, announced during the annual meeting that the Foundation has surpassed \$10 million in assets, which will work to ensure a vibrant local community for years to come.

"I am personally grateful for the foresight of those who established this important community service," Fisher said in her remarks during the meeting. "It is because of you — the generous Ann Arbor donors — that we have reached the \$10 million milestone and will continue to grow to benefit our current community and for future generations."

New Leadership

In addition to celebrating the Annual Community Campaign and the Foundation, the annual meeting is when the next Federation Board of Directors is elected. This year marked the end of Randy Milgrom's term as Board President, and as outgoing President, Milgrom thanked those members of the board whose terms also ended this year: Babette Levy Daskin, Mike Davidoff, Hanna Goodstein, and Eiran Warner. He also recognized the achievements of the Jewish Young Professionals (JYP) Board outgoing leadership, Sheira Cohen (President) and Joelle Abramowitz (Immediate Past President).

Following a voice vote from participants both in person at the JCC and on Zoom, Milgrom installed Jessica "Decky" Alexander as 2022–2023 Board President. Alexander will be joined in leadership by Co-Vice Presidents Marla Linderman Richelew and Debra Chopp. In addition to Chopp, new members of the Board elected at this year's annual meeting are Julie Grand, Marty Shichtman, and Annie Wolock.

As he closed out his term, Milgrom reflected on his time as President with moving remarks during the meeting. "I know that I will miss serving in this role," he told the crowd. "And so it is with decidedly mixed feelings that I give way. I thank you all so very much for the opportunity. I thank our Board, Executive Director Eileen Freed, our dedicated and hardworking staff, and our legion of volunteers. It's been an honor. A privilege. A blessing for which I will remain ever grateful."

To learn more about the Jewish Federation of Greater Ann Arbor and any of the activities mentioned here, visit JewishAnnArbor.org. ■

Reflections from incoming Federation president

By Jessica 'Decky' Alexander. These remarks were originally delivered at the Annual Meeting of the Jewish Federation of Greater Ann Arbor on May 25th, 2022.

In 6th grade, I found myself re-enacting my ancestors' arrival into Ellis Island, on a beach in Lake Michigan, in the back of my synagogue, B'Nai Torah (Highland Park, Illinois), orchestrated by my then-Sunday School teacher.

Perhaps it was the proximity to the lake or that he was from Skokie (that joke would



be really funny to a Chicago audience), but somehow this teacher felt that the best way for us moussed-up, drakar-drenched teens to understand our ancestors' plight (there was an assumption we were all of European descent) was to re-enact the moment of arrival.

Notably, as truly the only actor in my 6th grade Sunday School class, I could not be more thrilled. A method actor by age 9 (I had been playing animals) I threw myself into this role.

My name: Faya Glicka (my mom's Hebrew name)

My story: Coming alone, oldest daughter, uncle here

I carried a pillowcase with what I thought were the only items I could grab when the pogroms came (two Crate & Barrel candlesticks, and a picture from the early 1900s). I took one of my mom's scarves and made it into a babushka, shtetl style.

We went down to the lakefront, where our teacher became the officer/gatekeeper at Ellis Island. In front of me, some of my classmates, few if any who had my acting chops, breezed through, ready to start their tenement lives in America. And then me ...

Ellis Island: Name.

Me: Faya Glicka, daughter of Golda and Meyer.

Ellis Island: So, Faya Meyer.

Me: Okay.

Ellis Island: Papers.

He then checked my hair for lice and my eyes for glaucoma. He looked into my eyes for what seemed forever, a generation, and yelled:

"GLAUCOMA. NO ENTRY. BACK TO THE BOAT."

My heart sank ... I couldn't breathe. Everyone else, it seemed, could move forward to a new life.

I sobbed.

When I think about our Jewish Federation, the Jewish Federations in every enclave, I see them as our community's entryway — portal — to what is and what could and should be the possibilities and the promise of being Jewish in this still-new world.

In this transient landscape, a Federation is an oasis of both familiarity and possibility — ensuring those that arrive here to our community, find community.

That is ultimately our charge, I believe: not be a gatekeeper, but more of a watchtower, reaching out, seeing, protecting all the parts/factions and people of our Jewish community.

I was here in this area almost two decades before I became involved with Jewish community beyond my university job at EMU. It didn't take much, really — a reach-out by then Federation Director David Shtulman to my EMU tribe, Marty Shichtman and Jeff Bernstein and our fledgling Jewish studies program — and soon, somehow, I was hosting salon conversations on local issues, and then soon after, I was on the Board. After being peripheral to the Jewish community here for years, one light touch was all it took to bring me back or to bring me home. Here.

I deeply believe that regardless of the degree, depth, or denomination of your Jewish self, that our responsibility as a Jewish Federation is to reach out, and subsequently cultivate inclusive spaces for all: to be a doorway, a window or, to some, a haven.

What does that look like? How does that want of inclusivity get translated into programs or policies, allocations, and advocacy?

I hope my tenure in this dynamic organization, led by a most dedicated staff and leader, Eileen Freed, is not just asking questions but providing answers or solutions as we convene, engage, and raise resources for us and for others.

I hope we continue to have conversations around equity and inclusion as it relates to programs and policies.

I hope that we continue and elevate ourselves as a conveyer of this eclectic population of Jewish people, unaffiliated, affiliated, from Ypsi to A2 and all places in between, from Israel, from the U.S., from ... everywhere ...

I hope that we have a deeper understanding and knowledge of our Jewish community, from demographics to dreams.

I hope that we continue to educate ourselves and others on the impact of hate of others and of Jews.

I hope we continue to sustain our Jewish organizations and expand support to others.

I hope that we are not just good neighbors, but active and present neighbors. I believe when you speak up for others — **with others** — you also speak up and protect yourself. Our silence never protects us.

I am honored to be part of the fabric of this organization and community and will do my best to speak up, reach out, reach in, advocate, and protect: this is my/our promise. ■

Reflections from outgoing Federation president

By Randy Milgrom. These remarks were originally delivered at the Annual Meeting of the Jewish Federation of Greater Ann Arbor on May 25th, 2022.

Outgoing Federation Board Member Babette Levy Daskin referred to me at our Board meeting last week as the first — and, one hopes, the last — pandemic president of Federation. JCC president Bruce Moyer and I have in fact occasionally joked about our shared fate, to be remembered this way (if we're remembered at all, of course). But it's not really all that



amusing, especially as the pandemic is still keeping us — even if more vaguely, and inconsistently — apart.

It's also not especially humorous since I think we all still vividly remember those ear-

liest days — and I mean the long, grinding days at the very beginning, when everything was frightening, and moving fast, with the ground constantly shifting and the nights often sleepless — and it's not too much to suggest that we sometimes wondered whether we were fighting for our very survival. Not just physically — though the virus did of course seem ubiquitous and deadly, and the only sure strategy was literally to hide from it — but also psychologically and, more practically, fiscally.

But what I choose to remember most about those first days and weeks and months of my tenure as President is how we all banded together. How we gathered constantly by Zoom, asking, "How are you doing? What do you need? Who needs help? How can we help?"

We were present. We were focused. We were there for each other. And we got through it.

There were casualties. And we cannot forget them. But we survived. And many of us are now thriving again. We did that — and we did it together. And we shouldn't forget that, either — nor how we did it.

We looked out not just for ourselves but for each other. And if there's a silver lining to this pandemic, I'd like to think it's that we've become closer — and in fact I do believe that, because I've had the privilege of witnessing it in real time.

Also, we gave. *You* gave, especially early on, to our COVID Emergency Fund, which Federation seeded and the community more than matched. Almost overnight. And we were able to efficiently and effectively funnel those funds to the organizations and individuals and families that needed them most.

We also pooled our knowledge, and our resources, and we received guidance from Jewish Federations of North America to collectively and successfully obtain PPP loans, which turned into grants that not only kept many of our organizations' doors open but also enabled them to keep and continue to pay their employees.

And through it all, we continued, somehow, to accomplish one milestone after another:

We've reached new heights — in various respects — with the management of our Foundation and its growing assets.

We introduced the Life & Legacy program, which the entire community has warmly embraced, and which has already helped us make great strides toward ensuring a more secure future for all.

We raised more money for this year's Annual Community Campaign than we have in nearly a decade and a half — and we're not done yet! I think I should say that again: The most we have raised since 2008! And this during a pandemic that persists, while closing gifts during this last month or so of the Campaign during a sharp downturn in the market. So let's just say ... that's a very special accomplishment!

And this on top of the separate, additional funds you committed to a specially created Fund for Ukraine. And the success of our own Campaign has enabled us to provide an additional allocation to that cause as well.

In the areas of engagement and convening, we managed — against all existing conditions — to host extremely well-attended and successful gatherings for Major Gifts and for our Main Event this year. Our Women's philanthropy group is growing by leaps and bounds, with their events gaining in both popularity — and apparent rowdiness. And our Jewish Young Professionals continue to set the bar for creating safe and engaging events that seem to defy even the very idea of a pandemic. And, finally, you can expect our Israel programming to grow in the coming year, as Israel celebrates its 75th anniversary.

We also have made great strides with our own organizational wellness, having hired some terrific new members for our team, and making sure to retain them by treating them with kindness and integrity, and by offering tremendous flexibility and other intangible benefits. And with an additional allocation due to this year's successful Campaign, we hope to bring matters closer to market levels in more tangible ways as well.

And then of course there is the Commu-

nity Study — with emphasis on community. This study, the first of its kind in our community's existence, has been much talked about for years ... and it is finally underway. Many of you already know a good deal about it, and all of you will undoubtedly learn much more as we officially kick this process off next month.

And, finally, we were able to help to facilitate the passage of an Ann Arbor City Council resolution condemning the actions of those who have gathered over a period of nearly two decades outside Beth Israel Congregation as "antisemitic," and as a "weekly show of aggressive bigotry." This resolution further demanded that the group cease and disband. I give much credit to Mayor Christopher Taylor, who took the lead in bringing this resolution to the City Council, and for delivering strong and moving remarks in support of its passage during the meeting at which the vote was held. And nearly every other Council member followed suit with equally welcome remarks before the resolution was passed unanimously. I believe this was a significant and cathartic event — perhaps especially for congregants of Beth Israel and for those living within the congregation's immediate vicinity — but also for the entire greater Ann Arbor community, Jews and non-Jews alike.

This watershed event — along with the undeniable rise in antisemitism everywhere, including locally — has made some in our community hungry to create momentum for doing more to actively address and combat bigotry and hatred in our midst. And thus was born a round of discussions this spring among a group of interested members of this community to develop a series of antisemitism seminars to be rolled out this fall.

Some of you have probably already heard me say this many times over, but no matter how much time and effort I put into this role these past two years — and I am willing to make the claim that I have put in a lot of both — at every turn I have always felt that I was receiving more in return. I think of all the new friends I have made, and I know that I will miss serving in this role. And so it is with decidedly mixed feelings that I give way — though I will continue to stay involved as a member of the Board, on the Executive and Governance committees, in the Campaign — and especially in seeing the Community Study through.

And so I thank you all so very much for the opportunity. I thank our board, Executive Director Eileen Freed, our dedicated and hardworking staff, and our legion of volunteers. It's been an honor. A privilege. A blessing for which I will remain ever grateful.

But it's time for me to say goodbye for now. And thank you again. ■

Federation welcomes Paige Swanson to professional team

By Rachel Wall, Jewish Federation of Greater Ann Arbor

This June, the Jewish Federation of Greater Ann Arbor was thrilled to welcome Paige Swanson to its professional team in the role of Development Associate.

A recent graduate of North Carolina State University, Paige holds a Bachelor's degree in Science, Technology, and Society. Since



graduating, Paige was part of founding a nonprofit organization that assists students in accessing and advocating for basic needs on college campuses. In her communications

and fundraising roles for the organization, Paige was part of growing this nonprofit operation from two campuses to nine, with chapters in six different states.

These experiences have already begun to serve Paige well in her new job at Federation. Her primary work is to assist with the communications, technology, and logistics required for Federation's Annual Community Campaign, as well as other financial resource development efforts on behalf of the local and international Jewish community. These efforts include expanding Federation's capacity to more deeply engage with corporate partners, growing the work of the Jewish Community Foundation to ensure a sustainable community for future generations.

Paige moved to Ann Arbor in the summer of 2021 with her fiancé and their 3 pets: a dog, a cat, and a bearded dragon. In her free time, Paige enjoys training her dog, playing volleyball, and volunteering.

"We are very excited that Paige has joined our team," says Federation Executive Director Eileen Freed. "Working closely with our Communications & Development Manager, Rachel Wall, Paige's goal-oriented and strategic mindset will benefit our entire Jewish community, locally and around the world."

To contact Paige, email paige@jewishannarbor.org. ■

Kosher Cuisine

This summer, eat well!

Lonnie Sussman, special to the WJN

Here we are in another beautiful Michigan summer. At least I hope it's a beautiful summer. We hope for clear skies, rain once a week, and temperatures appropriate for swimming, boating, outdoor eating, and playing outside. I always hope for a good tomato year: that's a year when all the weather conditions lead us to bumper crops of yummy tomatoes and our family AZC tomato. It's named for our father and continues to rule "favorite tomato contests," at least in our family.

For those of you with backyard or Community Garden plots, you know the time, planning, sweat, and sometimes tears when the insects or groundhogs destroy all your work.

For those of you who don't grow your own crops, you know the pleasure of shopping at our local farmers markets, or the road stands out in the countryside. If you haven't been down to Detroit's Eastern Market, you owe yourself a visit, and while you are there, check out the many great sites and adventures in Detroit. If you are out and about in Michigan, you know that the local farmers markets are in many cities and towns and are great places to find fresh farm-to-table fruits and vegetables as well as eggs and baked goods.

So, what to do with all those goodies, and are you willing to try a new vegetable? Let's explore what is going on in our local market.

Arugula

You can find arugula in the farmers markets and at the store. We grow two types in our garden. One is the common domesticated type with the large leaves. The other comes from our parents' home in Oak Park. It grew between the crack of the sidewalk and is intensely peppery. It's great on sandwiches and a few leaves goes a long way.

Salad with Rocket, Pear, and Parmesan

Here is an easy but elegant salad that can be adjusted with the fruit and cheese of your choice.

(Serves 4)

- 3 ripe pears (or apples or fresh apricots)
- 2 tsp lemon juice (for rubbing on the fruit after it's peeled and sliced)
- 3 tbs olive oil (although recipes for this combination of fruit and cheese often suggest walnut or hazelnut oil)
- 4 oz rocket (the type with more of a peppery taste) or the milder type of arugula
- 3 oz fresh Parmesan cheese (or goat cheese or other variety of your choosing)

Simply peel and slice the pear or other fruit, rub with the lemon juice, add the arugula and oil, and top with Parmesan.

Serve with a great rustic style bread and grate fresh black pepper over the top of the salad.



Sweet Potato Walnut Salad on Arugula with Yogurt Dressing

Moosewood Restaurant Cooking for Health by The Moosewood Collective

Serves 4-6.

This recipe is super healthful and loaded with vitamins, minerals, and omega 3s.

- 3 large sweet potatoes (about 2 pounds)
- 2 cups trimmed and halved green beans or sugar snap peas
- 1 cup coarsely chopped toasted walnuts
- ¼ cup minced parsley

- 4 oz arugula (about 8 cups)
- Salt and pepper to taste
- Dressing
- ½ cup plain nonfat yogurt
- 2 tbs white vinegar
- 2 tbs chopped sun-dried tomatoes packed in olive oil
- 1 tsp Dijon mustard
- ½ tsp salt
- ¼ tsp pepper

Whirl the dressing ingredients in a blender until smooth, set aside.

Peel the sweet potatoes and cut into ¾ inch cubes (about 6 cups). Steam until just tender. Steam the green beans or snow peas until tender also.

Toss the vegetables, walnuts, and parsley with the dressing. Arrange the arugula on a serving platter and spoon on the sweet potato salad and sprinkle with salt and pepper. Serve warm at room temperature or chilled.

Beets

One year we grew a variety of colors: red, yellow, Chioggia (the striped kind), and even a white beet (needs a different name because white and beet don't go together). It turned out that they all tasted like beets but the more color, the more taste. I think that is a good rule for most vegetables. The white beets were "beet lite" and the red were "beet best." The very close second were the golden beets. They also have the sweetest, tastiest beet greens. Don't be afraid to try tender beet greens as they are yummy and full of healthy nutrients.

Here are two recipes from *The Vilna Vegetarian Cookbook* by Fania Lewando and translated by Eve Jochowitz. I've written before about this amazing cookbook published in 1938 in Vilna, Lithuania. It is based on the restaurant and cooking classes run by Fania Lewando in the years up to WWII. Fania and her husband vanished in 1941 when they tried to flee the ghetto in Vilna. The recipes are direct quotes from her book.

Beet Salad with Vinaigrette

"Boil 2 pounds potatoes and roast 1 pound beets separately, in their skins. Peel and thinly slice the vegetables. Add 1 thinly sliced Spanish onion and 2 thinly sliced lemons. Add salt and chopped fresh dill and mix well. Serve dressed with olive oil and sprinkled with chopped fresh dill and green onions."

Ukrainian Borscht

"Add one 15-ounce can tomatoes to 6 cups water, along with ½ pound cabbage cut into



squares, 3 diced potatoes, and 1 tablespoon salt. Grate 1 celery root, 1 parsley root (a parsnip can be substituted), 2 red beets, and 2 carrots. Add them to the pot and cook everything together for 1 hour. Then sauté 2 grated onions in 10 tablespoons (5 ounces) melted butter with 1 tablespoon flour and add to the soup. Cook 20 minutes. When serving, add sour cream and chopped fresh dill and parsley to each dish. (In the summertime, make this borscht with 3 pounds fresh tomatoes instead of the 15 ounce can.)"

Greens

There are many kinds of cooler weather greens available but not as many in the heat

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of the summer. You all are familiar with different types of lettuce and kale but maybe you haven't tried others. There are wild greens like nettles, Asian greens like bok choy, napa cabbage, and water spinach, or mustard greens and collard greens. The easiest thing to do is use the delicate greens like spinach and put them in salads or just a little water and sauté them. Mostly I like to make Asian greens with Asian dishes, mustard greens with Indian food, and collards with an orange sauce. Here are a couple of ideas.

Sauteed Baby Bok Choy

This recipe comes from the food blog "Love and Lemons." It's one of my favorite sources for vegetarian cooking. The recommendation is to serve it with rice or quinoa and any protein you want. I recently made it with red peppers, garlic scapes, zucchini, and tofu.

- 1 tbs tamari or soy sauce
- 1 tbs water
- ½ tsp rice vinegar
- 1 tsp mirin or ½ tsp honey
- ¼ tsp toasted sesame oil
- 1 garlic clove, chopped
- Pinch of red pepper flakes
- 2 tsp oil (I use olive oil)

1 pound baby bok choy, halved or quartered.

Sesame seeds for sprinkling

Stir the tamari, water, rice vinegar, mirin, sesame oil, garlic, and red pepper flakes into a small bowl. Heat the oil in a large skillet over medium heat. Add half the bok choy, cut side down, and sear until browned on each side, 1–2 minutes per side. Remove and add more oil if necessary and add the remaining bok choy and repeat. When it is all seared, add everything back into the skillet along with the sauce. Cover and cook another minute or two until the bok choy is tender.

Yogurt Tart Chickpeas with Mustard Greens

660 Curries by Raghavan Iyer

It can be a little intimidating to see all the ingredients in regional Indian cooking but it's not difficult. I'm hoping my sister-in-law who is skilled at Indian cooking will make this either for me or with me. It makes 7 cups so invite some friends.

- 1 small red onion, cut in half lengthwise and coarsely chopped

6–8 hot peppers like Thai, cayenne, or serrano (or just a small amount for most of my family)

6 medium cloves of garlic (or half that amount for those heat- and spice-shy)

3 lengthwise slices fresh ginger, 2 inches long, 1 inch wide, and 1/8 inch thick

2 tbs ghee or canola oil

2 fresh or dried bay leaves

1 can (14.5 ounces) diced tomatoes

2 tsp Bangala garam masala (1 tsp whole cloves, 1 tsp cardamom seeds from green or white pods, 4 tbs finely ground)

2 tsp coarse kosher salt

1 pound mustard greens, well rinsed and finely chopped

4 cups cooked chickpeas or 2 cans chickpeas, drained and rinsed

1 cup plain yogurt

¼ cup whipping cream

For an additional spice kick, mix in 1 tbs toasted cumin-coriander blend with the yogurt at the end of the recipe. Use 2 tbs coriander seeds and 1 tbs cumin seeds and toast them in a small skillet over medium-high heat. Be careful not to burn them by shaking the skillet every few seconds. It should take

1–3 minutes for them to turn reddish brown and smell nutty and fragrant. Immediately transfer the mixture to a plate to cool. Then grind in a spice or coffee grinder until finely ground. Store in a tightly sealed container for up to 2 months. This will make ¼ cup.

Combine the onion, chiles, garlic, and ginger in a food processor and mince to make a pungent blend. Heat the ghee or oil in a large saucepan over medium-high heat. Add the onion blend and the bay leaves and cook until the onion starts to brown around the edges, 3–5 minutes. Pour in the tomatoes with their juices, the garam masala, and the salt, and stir once or twice. Then add a couple of handfuls of the mustard greens, stirring to coat them with the sauce and letting them wilt in the heat. Repeat until all the greens have been added. Stir in the chickpeas and simmer over medium-low heat, uncovered, until the sauce thickens slightly, about 12–15 minutes.

While the chickpea mixture is simmering, whisk the yogurt and cream together in a small bowl. When the curry has thickened, fold in the tart-smooth creamy yogurt. Discard the bay leaves. ■

LIFE & LEGACY® initiative continues to grow

By Osnat Gafni-Pappas, Jewish Federation of Greater of Ann Arbor

The Greater Ann Arbor area has secured more than 350 after-lifetime commitments in less than two years, with an estimated value of \$11.1 million in future financial gifts to the community. The commitments are a part of a collaboration between the Jewish Federation of Greater Ann Arbor and the Harold Grinspoon Foundation (HGF) to preserve vibrant Jewish life for future generations by ensuring the long-term financial health of the Greater Ann Arbor Jewish community organizations. To date, HGF has helped its 73 partner communities secure more than 34,000 legacy commitments, valued at over \$1.3 billion of which \$149 million has already been placed in organizational endowments.

Through LIFE & LEGACY, the Jewish Federation of Greater Ann Arbor partnered with the HGF in 2020 to help start a community-wide legacy giving program. As a part of the collaboration, the Jewish Federation of Greater Ann Arbor, in turn, partnered with local organizations as a part of the program, which provides coaching, training, and incentive grants to ensure that legacy giving becomes a normal part of the philanthropic culture of the community.

One such organization is the Ann Arbor Jewish Community Center. When asked about the significance of this program in our community, Ariella Monson, Director of Development & Operations at the JCC, remarked, "The JCC is proud to be a partner with the Ann Arbor Jewish community in the LIFE & LEGACY program. We want to thank our current LIFE & LEGACY donors who realize the importance of what the JCC

does each and every day and believe in the future of our JCC and Ann Arbor community. With your legacy gift you will help lead our community to a resilient and vibrant future."

Community leaders participate in virtual legacy giving conference

Recently, Jewish communal professionals and lay leaders from the Greater Ann Arbor area joined 400 colleagues from communities and organizations across North America for the 2022 LIFE & LEGACY/Create a Jewish Legacy Leadership Gathering which was held virtually May 15–17. The conference was aimed at building new skills, sharing best practices, and gaining new insights and inspiration to move legacy initiatives forward.

Barb Banet, a Jewish Cultural Society LIFE & LEGACY team member, found the sessions to be relevant and applicable to our community. When asked about what resonated with her, she says, "To build a culture of philanthropy, "Scarcity Thinking" doesn't lead us to where we want to go. We need to use "Abundance Thinking." Don't think of the reasons why something WON'T work; think of all the reasons why it WILL work." After attending numerous sessions and gathering many notes, she adds, "Gift planning is for anyone! We all have assets that will go somewhere after our life. Wouldn't you rather have a say where they will go and what they will accomplish?"

Robin Little, a Temple Beth Emeth LIFE

& LEGACY team member, found Sharna Goldseker's session about engaging next-generation donors to be illuminating. "Sharna shared research showing that younger donors look for meaningful volunteer opportunities that organizations should leverage to get them engaged. These younger donors want their giving to have more of an immediate impact and that can make LIFE & LEGACY a challenging sell," says Robin. "However, talking with them about planning for their families (e.g. wills, guardians for their children, power of attorney, life insurance) can be an entry point to conversations about the importance of endowments for the Jewish organizations that are meaningful in their lives."

"The Legacy Gathering is an opportunity for us to bring together the professionals and lay leaders from across North America who are working to secure the Jewish future by building organizational endowments through after-lifetime giving. While we wish we had been able to meet in person, we are grateful for the opportunity to provide a forum that was motivating for so many who are committed to ensuring their communities remain vibrant for many years to come," said Arlene D. Schiff, National Director of LIFE & LEGACY.

At the virtual Gathering, HGF announced their commitment to providing additional financial and consulting support to each of its 73 partners in an expansion of the program called LIFE & LEGACY PLUS.

"LIFE & LEGACY's long-term goals have always been to normalize legacy giving and to build cultures of giving within com-

munities and organizations. We know this happens over time and takes dedicated resources, both human and financial. To honor the work our community partners and their local organizations have already accomplished, we are committed to providing an additional four years of funding and consulting support to further integrate legacy giving into the philanthropic culture of U.S. and Canadian communities," said Winnie Sandler Grinspoon, President of the Harold Grinspoon Foundation. "Through LIFE & LEGACY PLUS, we hope to motivate additional donors to commit to legacy gifts for valued organizations. These commitments will build endowments that will ensure we have strong and vibrant Jewish communities throughout North America where future generations will engage in our rich Jewish culture and heritage."

The following organizations are LIFE & LEGACY participants in Washtenaw County: Ann Arbor Orthodox Minyan, Beth Israel Congregation, Chabad House of Ann Arbor, Eastern Michigan University Center for Jewish Studies, Hebrew Day School of Ann Arbor, Jewish Community Center of Greater Ann Arbor, Jewish Cultural Society, Jewish Family Services of Washtenaw County, Jewish Federation of Greater Ann Arbor, Temple Beth Emeth, and University of Michigan Hillel. Please reach out to Osnat Gafni-Pappas for more information on the LIFE & LEGACY program at osnat@jewishannarbor.org or 734-773-3538. ■

Non-gendered language for calling Jews to the Torah gets Conservative movement approval

Jackie Hajdenberg, originally for the JTA

Five years ago, Rabbi Guy Austrian made a small but powerful change at the synagogue he leads: He wrote down the language his community used to call non-binary members to the Torah.

That language had been developed informally over time through a process that Austrian recalled as being “a little awkward” because it involved tweaking language on the fly for congregants whose gender did not fit into the male-female binary that’s baked into Hebrew.

Torah and for the congregation,” Austrian told the Jewish Telegraphic Agency. Now, Austrian —rabbi of the Fort Tryon Jewish Center in Upper Manhattan — is one of three authors of a religious opinion approved last week by the law committee of the Conservative movement that officially endorses gender-neutral language for Torah honors.

The opinion, called a teshuva, prescribes non-gendered language for three different honors, including the aliyah (the blessing before and after the Torah reading), hagbah

ample, a non-binary person who is called up for an aliyah, instead of being referred to as “ben” (son) or “bat” (daughter), is referred to as “m’beit” or “l’veit,” meaning “from the house of” their parents. The opinion notes that this construct has precedent in ketubahs — Jewish marriage contracts — and in the Hebrew vernacular.

The teshuva only affects rabbis and synagogues that are part of the Conservative movement, which claims about 26 percent of U.S. Jewish adults who identify with a denomination, and even there it’s not determinative: Some have already been using the language, and the approval does not require anyone to start.

Still, it reflects a notable change at a time when people who are gender non-conforming, including non-binary or transgender, are facing fierce opposition, especially from Republican lawmakers who have made 2022 a record year for anti-LGBTQ legislation nationwide.

“For those who are looking for an elegant and efficient solution and want to be able to have an inclusive community that honors people of all genders, this offers useful guidance,” Austrian said.

The authors of the opinion — along with Austrian, Rabbi Robert Scheinberg of the United Synagogue of Hoboken, New Jersey and Rabbi Deborah Silver of Shir Chadash in Metairie, Louisiana — say that in addition to drawing from Fort Tryon Jewish Center, they consulted variations of liturgy from LGBTQ synagogues such as Congregation Beit Simchat Torah in New York City and Congregation Sha’ar Zahav in San Francisco; Jewish organizations such as Keshet and TransTorah that focus on LGBTQ inclusion, and individuals who are trans or non-binary.

The writers also note that they may not be the ideal authors of guidelines about how

to mesh a contemporary understanding of gender with traditional Jewish law, because they themselves do not identify as non-binary.

“It’s just important to remember that this is an evolving terrain, both in society at large and within Jewish communities,” Austrian said. “So we don’t think that this teshuva is

the last word. And we hope that as there are more non-binary, queer and transgender rabbis in the Rabbinical Assembly that they’ll be the ones who who write the teshuvot that will come.”

A diverse set of Jewish thinkers and clergy are already reshaping the role of gender in religious experience. In recent years, gender-neutral terms for traditional Jewish customs, such as the “b-mitzvah” in place of bar or bat mitzvah, have gained popularity. The Trans Halakha Project, which creates Jewish legal practices, customs and resources for trans Jews, launched just last year, an initiative of Svava, a Jewish learning group catering to queer Jews.

The new teshuva is a codification of a practice that has already existed in spaces led by trans and non-binary Jews, said Laynie Soloman, a non-binary rabbi and one of the co-founders of the Trans Halakha Project.

“I think it’s essential for halacha to be shaped by the people who it is about,” Solomon explained, referring to the disability activist community’s use of the phrase “nothing about us without us.”

Soloman, who consulted on both the new Conservative teshuva and on the original liturgy from Fort Tryon Jewish Center, said, “We’re seeing the codification of minhag— of real custom and ritual that has been shaped by trans and non-binary folks. So while in the end, this happens to be written down by folks who are not trans or non-binary, this work was created by trans and non-binary folks. And that’s what’s so powerful to me about it.”

Meanwhile, people in both the United States and Israel have worked on creating a non-gendered version of Hebrew, a language in which nouns, adjectives and even verb conjugations carry masculine and feminine forms. One of them, Lior Gross, devised a way for non-binary people to speak Hebrew in part because they had trouble imagining being called to the Torah using the traditional, gendered script.

Like the other initiatives, the Conservative movement’s opinion represents an important development in inclusion in Jewish life, said Joshua Raclaw, an associate professor of linguistics at West Chester University in Pennsylvania who is non-binary and focuses on gender and sexuality in language.

Raclaw noted that gender non-conformity is embedded in Jewish tradition from its very inception. In the Book of Genesis, Adam is referred to as both “it” and “them,” even in the same sentence, he pointed out, adding that one 2nd-century rabbi specifically called Adam an “androgynous,” a term referring to a person with both masculine and feminine characteristics.

“While both Biblical and Modern Hebrew feature a grammatical gender binary, this tells us nothing about the genders that might exist among Hebrew speakers,” Raclaw said.

Then, using the Hebrew term for “repairing the world” that has come to mean social justice, they added, “But even beyond historical precedent, recognizing that non-binary Jews exist and creating pathways to further welcome us to the Torah seems to me to be a perfect example of tikkun olam.” ■



Rabbi Benay Lappe founded SVARA as a space for LGBTQ Jews to study Talmud.
(Jess Benjamin)

Codifying the language meant changing only a few words of a formula in use in synagogues around the world, but it was essential to including people who are non-binary or otherwise do not identify as a man or woman, Austrian said.

“That makes the honor feel like an honor for the person who’s being called up for the

(lifting the Torah) and gelilah (rolling up the Torah). It also includes procedures for calling up Cohens (descendants of the priests of the First Temple) and Levis (descendants of the tribe of Levi) as well as how to address people during the Mi Shebeirach prayer, without using gendered language.

According to the new teshuva, for ex-

What the Jewish Film Festival can mean to everyone

By Manjula Jindal

I first attended a few showings of the Ann Arbor Jewish Film Festival in 2009. It was not until 2013 that I started attending the festival in its entirety. I was impressed with the examination of Jews and their place in the world, as well as how Jews see themselves in the world. A few years after that, I started attending the film discussion group at the Jewish Community Center of Ann Arbor.

I learned so much about different types of films from Russ Collins and the rest of the group. Until then, I had never even heard of Oscar-Nominated Shorts. After seeing them for the first time, I could not help but ask, "Where have you been all my life?" This was simple storytelling at its best: focused on one theme or plot, well-developed on that one theme or plot, no frills or unnecessary distractions, and no marketing ploys to promote extemporaneous products or egotistical celebrities.

I guess you can call me a film fan. I love the use of film as a medium of artful storytelling, exploration of themes, and character exploration and development. I worked as a graduate student instructor in the University of Michigan's Women's Studies Program, and I used film as a means of visualizing and giving context to some of the philosophy and theory we were teaching undergraduate students. Film helped me to teach material that was completely new to the students, and more importantly, to make them realize how the course material really did apply to the world we live in.

And I really enjoy and appreciate the JCC for affording film buffs like myself these opportunities. So imagine my surprise when Noemi Herzig at the JCC asked me to be part of the film festival committee this year! I was very flattered. Frankly speaking, I was also somewhat intimidated and apprehensive. While I love films, I have never been part of a film festival committee.

Moreover, I'm not only the new kid on the block, but I'm also not Jewish. While I can try to understand the Jewish experience and perspective, the most I can really do is empathize with a community that has simultaneously faced admiration, envy, and resentment for centuries; that has been the pejorative "other" in almost every corner of the globe. So I really didn't know what I had to offer. I also didn't want to step on anyone's toes and arrogantly force myself in with an attitude that I knew everything and had nothing more to learn. As you can again guess, I like to talk, to discuss, to always learn something new, and to explore and impart knowledge.

But in this new context, I decided to listen, and learn; to really absorb. Initially, my approach was out of respect for this really dedicated group of people. But as time went on, I realized I had a lot more to learn than I ever dreamed. I have done extensive volunteer work for several nonprofits here and abroad for most of my life. And I should know firsthand that just because you are volunteering, that doesn't mean it's not work. Often it is the volunteers who are doing most of the work or working much harder and putting in much more time than some of

the paid staff. And the same can definitely be said for this committee. This was hard work. Yes, it was very enjoyable and worthwhile, but it really takes a lot of dedication to be a part of this committee, and I am pretty sure I didn't do nearly as much as the other members. In addition to all the feature films we watched and discussed, a few members took it upon themselves to seek out and narrow down a huge selection of hundreds of short

on your own, but you may not know to look for them without at least checking out what this festival has to offer and availing of all the time spent and hard work it has taken to find and evaluate the final selection.

For those of you who have already attended the films in June, bravo! The festival is not just about showing films but also building connections and outlets for the community. Moreover, this committee has made it

priority to make this festival as easily accessible and pleasant as possible, especially to counteract the isolation and alienation we all feel as we are now in our third year of this pandemic, while still trying to ensure our safety by selecting venues with ample space to socially distance.

This year focused on Fathers' Day with a documentary about the making of *Fiddler on the Roof*: *Fiddler's Journey*. It is an homage to the making of a beloved movie about fatherhood and all its trials and tribulations, and the wonderful musical that continues to be reproduced and admired all over the world, decades after it was released. This movie is being showcased as a classic celebration of father-

hood.

Honestly, I didn't always agree with the committee's decisions or reasoning. One of my favorite films was *Wet Dog*. A Jewish teenager and his family move from Iran to a rough, predominantly Arab neighborhood in Germany. As a foreign-born immigrant, on some level I could understand his self-hatred and conflicting reactions to the antisemitism surrounding him, even when his father could not. Eventually, it is his father's intervention that rescues him from a life of crime. This film may not pay homage to fathers in a celebratory manner, but it exemplifies the importance of fathers in intervening when the going gets tough, when a child wants their father to be there the least, but needs him the most, when it is the hardest time to be a father, and yet, the most important time to be a father. This seems to me to illuminate what being a father really means. However, I also had to respect the committee for considering something that was more celebratory over an in-depth character study, especially to attract and encourage community engagement.

For the rest of you, there is still a good selection of films left to enjoy in the first two weekends of July. And these are some really worthwhile, amazing films. *Dead Sea Guard-*

ians makes one realize just how small human conflict is in the larger scheme of things when a body of water long held sacred is in danger of extinction due to climate change. Regardless of what side you fall in the Arab-Israeli dispute, this is one arena where no one wins anything. *Plan A* dramatizes a lesser-known part of the history of the Holocaust and its aftermath and begs a discussion of what it takes to rebuild your life from nothing. How do we make the distinction between revenge and justice? Isn't there a little bit of revenge in seeking justice, and a little bit of justice in seeking revenge? *The Lost Film of Nuremberg* documents another lesser-known part of the history of the Holocaust and its aftermath: the attempted destruction of film footage of the atrocities of the Holocaust and the American government's collusion with the German government to cover up this attempt. *The Levys of Monticello* brings to light how Jews were not only a part of early American history, but in fact integral to such an important landmark in America's foundation.

African Exodus was one of my favorite films to make it to the festival. The reactions and approaches to the growing African refugee population in Israel run across the political gamut, from extreme right-wing conservatism and racist exclusion to progressive acceptance, empathy, and compassion. The narrative mirrors what we see in America and forces many Israelis to examine their identity as a Jewish state, a democracy, and a modern nation-state. This film is also a great example of the level of self-reflection I have come to admire about the Jewish Film Festival of Ann Arbor, something that, quite honestly, I haven't seen very much of in other film festivals of other communities. Such an endeavor is very hard and painful, but it shows tremendous character and integrity.

Jews are so varied in ethnicity, race, language, degree of religious observance, perspectives, and opinions. The committee makes sure this film festival reflects this diversity. I took a chance on stepping outside of my comfort zone, and I am all the better and richer for it.

Please, all of you, do the same. Thank you! ■



films for the rest of the committee to review and select. I was sometimes overwhelmed with all that had to be considered and done to make this film festival a success. And I was so impressed with the dedication and work ethic of this committee. It was a very humbling experience.

This is what I learned. This is a film festival with a purpose — in fact many purposes, all of them really great, and they all come together to create a vital, wonderful community event. This committee engages together in a sophisticated system of rating that takes into account so many factors: appeal to the local Jewish community, what it can impart to local community members who aren't Jewish, educational value, entertainment value, quality of filmmaking and storytelling, overall themes, and general appeal, especially as we enter our third year of this pandemic. The pandemic has presented a huge challenge to convincing the local community to attend the festival. While there are legitimate health and safety concerns, what has ensued is people opting to see these films online, regardless of participation in the festival. For this reason, the committee has given attendees the option of attending the screenings in person, as well as online. Yes, you may be able to find the films online

Calendar

June 2022

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

Friday 1

Candle Lighting 8:57 p.m. Korach

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County's Only Judaica Shop! 6:30 - 7:30 p.m.
Ann Arbor Jewish Film Festival runs through July 15. See schedule at film.jccannarbor.org

Saturday 2

Havdallah 10:10 p.m.

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

Sunday 3

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

Monday 4

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

Tuesday 5

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

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

Tea and Torah for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter - study of the text in the original, with the classical Rashi commentary. 8 p.m.

Wednesday 6

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

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

Theology Book Club: BIC 8 p.m.

Thursday 7

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4-7 p.m.
Talmud- Jewish Civil Law: Chabad. 8 p.m.

Friday 8

Candle Lighting 8:55 p.m. Chukat

Bounce, BBQ & Barchu: BIC. Join Beth Israel for our first barbeque of the season. The evening begins with a hot dog (or veggie dog) dinner and a bounce house for the young at heart and is followed by an outdoor Kabbalat

Shabbat service on the courtyard under the tent. 6 p.m.

WTBE Gift Shop Open for In-Person Shopping:

TBE. Washtenaw County's Only Judaica Shop!

6:30 - 7:30 p.m.

Saturday 9

Havdallah 10:04 p.m.

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

Second Saturday Shabbat Morning Service: AARC. Service led by Rabbi Natan Margalit, with book talk to follow: *The Pearl and the Flame: A Journey into Jewish Wisdom and Ecological Thinking*. Hybrid, in person at the JCC and Zoom link will be sent out the week before the event. 10 a.m.

Sunday 10

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

The Lost Film of Nuremberg: Ann Arbor Jewish Film Festival. Rackham Amphitheatre. 2 p.m.

Monday 11

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

Tuesday 12

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

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

Tea and Torah for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter - study of the text in the original, with the classical Rashi commentary. 8 p.m.

Wednesday 13

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

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

Theology Book Club: BIC 8 p.m.

Thursday 14

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

A2 Parks Summer Stroll: JFS. With congregation-based social worker Rebecca Nieubuert. Argo Park and Nature Area; meet at the canoe livery. 2 p.m.

Backdoor Food Pantry Open: TBE. 4-7 p.m.
Talmud- Jewish Civil Law: Chabad. 8 p.m.

Friday 15

Candle Lighting 8:51 p.m. Balak

Musical Singing and Guitar Service with Rabbi Aura Ahuvia: BIC. 6 p.m.

WTBE Gift Shop Open for In-Person Shopping:

TBE. Washtenaw County's Only Judaica Shop!

6:30 - 7:30 p.m.

Saturday 16

Havdallah 9:59 p.m.

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

Sunday 17

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

Monday 18

Talmud Study with Rabbi Dobrusin: BIC. 4 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

Tuesday 19

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

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

Tea and Torah for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter - study of the text in the original, with the classical Rashi commentary. 8 p.m.

Wednesday 20

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

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

Theology Book Club: BIC 8 p.m.

Thursday 21

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4-7 p.m.
Talmud- Jewish Civil Law: Chabad. 8 p.m.

Friday 22

Candle Lighting 8:46 p.m. Pinchas

WTBE Gift Shop Open for In-Person Shopping:

TBE. Washtenaw County's Only Judaica Shop!

6:30 - 7:30 p.m.

Fourth Friday Kabbalat Shabbat: AARC. Hybrid in person at the JCC and Zoom. Link will be sent out the week before the event. 6:30 p.m.

Saturday 23

Havdallah 9:52 p.m.

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

Sunday 24

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

AARC Book Group: AARC. Harry Freedman, *Leonard Cohen: The Mystical Roots of Genius*. Email Greg Saltzman, gsaltzman@albion.edu. 11:30 p.m.

Monday 25

Talmud Study with Rabbi Dobrusin: BIC. 4 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

Tuesday 26

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

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

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

Tea and Torah for Women: Chabad. Reading the Torah may be easy, but understanding it

is no simple matter - study of the text in the original, with the classical Rashi commentary. 8 p.m.

Wednesday 27

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

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

Theology Book Club: BIC 8 p.m.

Thursday 28

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4-7 p.m.
Talmud- Jewish Civil Law: Chabad. 8 p.m.

Friday 29 Rosh Hodesh Av

Candle Lighting 8:39 p.m. Matot-Massei

WTBE Gift Shop Open for In-Person Shopping:

TBE. Washtenaw County's Only Judaica Shop!

6:30 - 7:30 p.m.

Saturday 30

Havdallah 9:44 p.m.

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

Sunday 31

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

A2 Parks Summer Stroll: JFS. With congregation-based social worker Rebecca Nieubuert. Leslie Science and Nature Area; meet in the main parking lot. 2 p.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

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Destruction for the purpose of rebuilding

Rabbi Aharon Goldstein, Chabad of Ann Arbor

On Shabbat, Saturday, July 16, the three-week mourning period of the destruction of the Holy Temple begins. The enemy breached the walls on the 17th of Tammuz which is July 16, and they destroyed the Temple on the Ninth of Av,



Rabbi Aharon Goldstein

which this year is on August 6. This is a three-week mourning period. We don't do weddings or other things of happiness. We are mourning the destruction of both Temples. It turns out that on the Shabbat right before Tisha B'Av (Ninth of Av), which this year is on the ninth of Av itself, we read a special Haftarah which starts with the word Chazon. The Shabbat is called Shabbat Chazon. What does Chazon mean? Chazon means a vision. It's interesting to point out that this vision has two meanings. One is the vision that Isaiah sees regarding the destruction of the Holy Temple. Two is also a saying by a great rabbi that lived in the 19th century — Rabbi Levi Yitzchak of Baraditchev — who says that the vision is not only of the destruction of the Holy Temple, but every person is given the opportunity to have a vision of the rebuilt third

Temple. It's a vision of the future — and we hope that it will be very soon that the third Temple is rebuilt.

Therefore, it turns out that this word Chazon has two opposite meanings. It deals with the destruction of the Temple and also deals with the rebuilding of the third Temple. Similarly, the midrash tells us, using the analogy of the destruction of the Temple, the lion will come up to destroy the Temple (speaking of King Nebuchadnezzar). The month of Av has the constellation of the lion. The lion represents destruction. The Temple is called a lion. It's shaped like a lion. It was destroyed on the Ninth of Av. Then, the midrash says, a lion will come (referring to God) and He will rebuild the lion — meaning that God will rebuild the third Temple.

So, the destructions of the Temples are a preparation for the rebuilding of the third Temple; and therefore they are both expressed in the same word — a lion.

So how can one word carry within it two opposite meanings? Chazon means destruction and rebuilding. Similar to that is lion — lion means destruction when referring to the destruction of the Temple and the lion is going to rebuild it. Again, we see two opposite meanings in one word.

To answer this question, we need to clarify another concept. How did God allow His Temple to be destroyed? It says clearly in Psalms that whatever God commands the Jewish people to do, He does it Himself. Since there is a prohibition in the Torah to destroy a Temple —

how did God allow the Temple to be destroyed? It violates the concept of wasting. We are not allowed to build something and later on just destroy it. Secondly, especially when speaking about the Holy Temple or synagogues — they're not allowed to be destroyed. So how did God allow the Temples to be destroyed when he gave us explicit instructions not to destroy them? God does what He tells us to do. We can't say the destruction was for the purpose of punishing the Jewish people. Since the Jewish people didn't act properly, they lost their merit to have the Holy Temple. Therefore, God caused the Temple to be destroyed. But that's not a good answer because you're not allowed to break a rule in order to make a punishment on the Jewish people. So, since there is a rule that you're not allowed to destroy a Temple, how did God destroy it? Furthermore, God had an option. Instead of destroying the Temple, it could have been hidden — just like the mishkan (tabernacle), which is still in existence today, but hidden. So, God could have done the same thing with the Temple — hidden it rather than destroy it.

So, the answer to this question is that there is one exception to the rule of not destroying a Temple. If you are doing it in order to build a nicer Temple, then it is permissible. So, it turns out that the destruction is actually part of the rebuilding process. There is a concept in the Torah that if you break something in order to build something better, then the breaking is considered a part of the rebuilding process.

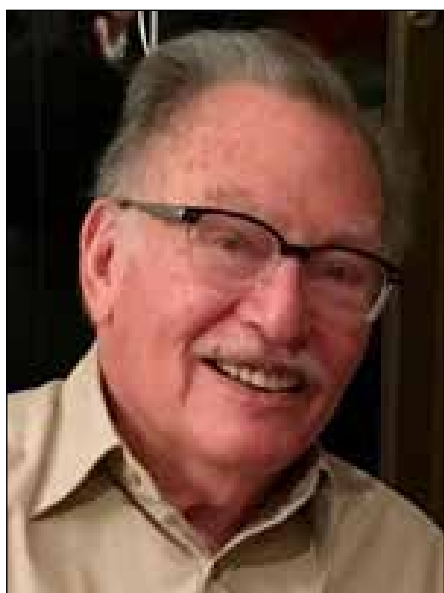
So, God wanted to build for us a third Temple which will be much greater and nicer than the previous two Temples. Therefore, He went ahead and allowed the Temples to be destroyed by the enemies in order to make room for the third Temple to be constructed. The third Temple will be an everlasting Temple and much nicer than the first two. So, it comes from here that the whole destruction is part of the rebuilding process.

Therefore, when we look at these three weeks before the 9th of Av, we have two ideas. On the one hand it's destruction — something sad and painful and destructive. While at the same time, the purpose of this destruction is not just to destroy, but to rebuild. So here we see the concept of containing two things, which is why the midrash said before, that at the time of the destruction of the Temple, immediately the redeemer of the Jewish people was born. That is because of the deeper purpose of the destruction which is in order to bring the bigger and better third Temple to fruition — through the redemption of the coming of the Moshiach. This redemptive process started as soon as there was the destruction of the holy Temple.

Therefore, we can have the same word — as we said before with Chazon — that can have two opposite meanings simultaneously: to see the destruction and to see the rebuilding. Because the purpose of the destruction of the Temple was to build the third one. This is the purpose of Golus (exile). The reason God put us through the ordeal of exile is also part of the

Obituaries

Leo Hollander, 98, of Farmington Hills, Michigan, died after sunset on May 17. Leo's life experiences were numerous. He was a World War II Purple Heart recipient. He was proud to have worked with NASA on Apollo 11-13 space missions. He felt privi-



leged to teach math to hundreds of Detroit students over the years. However, what was most meaningful to Leo was sharing his life for 55 years with his wife, Harriett, raising four kind and generous children, and passing on his knowledge, love, and laughter to his many grandchildren, great-grandchildren, family, and friends. Family members include: Beloved husband of 55 years of Harriet Hollander. Cherished father of Kevin Hollander, Jeffrey (Jennifer) Hollander,

Gary (Bonnie) Hollander, and Tobi Hollander. Proud grandfather of Kelly Wilson, John (Christine McPharlin-Floyd) Floyd, Rachel (Chris) Krebs, Ari (fiancee Miranda Kalinowski) Hollander, Matthew, Darren, and Kadie Hollander, and Rosie and Sadie Meisler. Adoring great-grandfather of Logan Wilson, Hailey McPharlin, Emerson Floyd, and Scarlett Floyd. Loving brother of the late David Hollander, the late Martin Hollander, and the late Miriam Webberman. Dear brother-in-law of Jay (Laura) Mackie. Also survived by many loving nieces and nephews.

Rivka Schreiber of Bloomfield Hills, Michigan, passed away at the age of 97, on May 28. She was loved and cherished by many people including : her husband George Schreiber;



her children, David Schreiber (Susan) and Sandra Bratzel (Gary); her grandson Benjamin Schreiber; and her siblings, Marjorie Lebenbom (Milton), Sharon Schuster (late Sheldon) and Donald Fox.

Dr. Michael Fauman, 79, of Ann Arbor, Michigan, died after sunset on May 31. He



was loved and cherished by many people including : his children, Dr. Eric Fauman (Cristina Lete), Susan Fauman, Dr. Karen Fauman (Matthew D'Ambrosio) and Lisa Fauman; his grandchildren, Jacob, Charles, Alexander, Benjamin, Leo Fauman, Milo Haggard, Sora and Arlo D'Ambrosio; and his brother-in-law Robert Freedman (Jane).

Richard Keith Morgenstern passed away suddenly on Wednesday June 8. Rick was born on March 12, 1951 to Brinah and Stanley Morgenstern in Detroit, Michigan. He graduated from Henry Ford High School in 1968 and the Air Force Academy in 1972. After graduating, Rick served in the United States

Air Force excelling as a flight instructor at Lackland Air Force Based in San Antonio, Texas. Upon leaving the Air Force in 1976, he was a pilot for Braniff International in



Dallas, TX. During his time in Dallas he met his wife Mary one fateful night at the local TGI Friday's after overhearing that she was also from the Detroit area. They got married on September 1, 1979. They went on to have 3 children, Richard Jr, Michael & Jennifer, and six grandchildren, who were the light of his life. He loved being a grandfather. Rick had a lifelong passion of flying and all things airplane related. His aviation career spanned 50 years. He flew everything from private jets to large international jets like the DC-10. He literally flew the globe many times over from Reykjavik, Iceland to Honolulu, Hawaii, to Australia, Belgium, Japan, the Netherlands, Spain, Russia, Saudi Arabia and Bahrain. Also survived by his brother Jim of Ann Arbor. ■

Remembering the Orthodox rabbi who dared to ordain me, an Orthodox woman

By Haviva Ner-David, originally for the JTA

When I was growing up in New York, I wanted to become a rabbi. This would not have been a problem, except for two factors. I was a woman, and I was Orthodox.

This was 30 years ago, when I was in my early twenties and this notion was more radical than it is today. I applied to Yeshiva University's rabbinical school, and my

with no agenda. He did not try to convince his students — most of whom were not Orthodox — to become Orthodox. He spread divine light in the container he experienced it, Torah, but left its application and interpretation to the person receiving it. That does not mean he shied away from discussing theology or philosophy, however. He

and adoptive parents. Three of his four children were adopted. He believed there was a greater divine plan to how souls find their families, as do I. When my husband Jacob and I were in the process of adopting one of our children through the Israeli child welfare system, he wrote a letter to the Rabbinic attesting to our religiosity, although he knew that our approach to being religious did not align with that of the Rabbinic. His letter was crucial for our son's conversion through the Rabbinic and thus for his adoption to be approved.

I was not in close contact with my teacher for the last years of his life. I left Jerusalem and Orthodoxy (calling myself a post-denominational rabbi) and received a second ordination from an interfaith seminary. My Judaism is no longer rooted in Jewish law but rather spiritually centered. I distanced myself from him so people would not use my choices against him. Although I know denominational labels and politics were not important to him, I want people to remember him as, among other things, the Orthodox rabbi brave enough to pave the way for other Orthodox rabbis to openly ordain women (as other rabbis did in secret before him) and with the institutional backing he did not receive — which they are, indeed, doing today.

Rabbi Arie did give me his blessing for the mikveh I founded on Kibbutz Hannaton. Shmaya: A Mikveh for Mind, Body, and Soul, is the only ritual bath in Israel open to all to immerse how and when they please — a mission in line with his outlook. I feel his energy there daily, as well as in the work I do with clients (including many rabbinical students) as a spiritual companion and dreamworker, helping others under-

stand the messages in their dreams. I know he believed as I do in dreams being a portal to the divine.

My teacher died on a Shabbat, but I only found out Sunday morning shortly before the burial. That Saturday night, however, I had this dream: I am in my bed asleep and open my eyes. I look around and everything I see is made of sparks of light. I look up and see a huge snake above me, also made of tiny sparks of light.

Snakes are a sign of transformation and transition. Rabbi Arie's soul has left his body, but his sparks are still with us. For a few moments, he gave me the gift of seeing those sparks and the world as he must have seen it: every piece and aspect of Creation (including all humans) sparkling with divine light.

The day after the burial, I was walking to the mikveh to officiate an immersion ceremony I had crafted for one of my spiritual companioning clients, a patrilineal Jew marking the completion of her first year of rabbinical school. Suddenly, a large black snake slithered down the path in front of me, leading the way.

Rabbi Arie will always be with me and us. We should only be worthy to receive his light and spread its sparks around the world.

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. ■



application was not even acknowledged. Instead, I went to the Drisha Institute's Scholar's Circle program, where we studied what our male counterparts were studying at Yeshiva, but we were not ordained.

Then I moved to Jerusalem, where I met Rabbi Arie Strikovsky — a native Israeli who was teaching at various religious educational institutions. He invited me to study with him for rabbinic ordination. Ten years later, when I also received my doctorate from Bar-Ilan University (writing about the menstrual purity laws and mikveh, or ritual bath), he granted me his personal semicha, or ordination, despite the backlash he knew he would inevitably receive from his Orthodox rabbinic colleagues.

My teacher liked to be called by his first name only, Arie. Although physically slight, he was strong, fit and nimble, both a wrestler and mountain goat-like hiker. He had a white beard (which made him look older than he was) and very thick glasses.

His students felt comfortable addressing him by his first name because although he did not demand respect, he earned it — not only because he carried the entire Talmud and other rabbinic and kabbalistic literature in his head (one could open the Talmud to any page and he could recite it from memory), but because he manifested his understanding of what that knowledge was about — divine lovingkindness — into the world in such an unassuming way.

When Rabbi Arie died in Jerusalem May 21 at age 80, he was remembered as an iconoclast. Born and raised in Israel, he received his Ph.D. in Bible studies from Yeshiva University. He was among the founding faculty of Pardes, Jerusalem's inclusive, non-denominational yeshiva, and served as the rabbi of the Nahal Eshkol congregation in Jerusalem.

He was a prize student of Rabbi Joseph B. Soloveitchik, the famed head rabbi of Y.U., yet he went against the institution to ordain me. He did not believe in gatekeepers. He believed in open doors. He taught

was just not dogmatic about either.

One of his students, Rabbi Eric Michael Solomon, suggested why Rabbi Arie chose to teach at the English-language Pardes, which attracts students with a range of religious observances and theologies. "He could learn Torah with any of the best talmidim [students] in Jerusalem, but his intellect was too broad and too outside of the box," wrote Solomon, a Conservative rabbi. "He felt more at home with us."

Rabbi Arie was extremely vision-impaired, so he could not drive; he got around on buses. He could read only with the page right up against his eyes. But because he knew so much of the text by heart, he had no need to look inside the book, except to double check a word here or there.

He was also a mystic, a kabbalist. As another of his students, Patricia Eszter Margit, put it, he could not see what most others saw in the physical realm, but saw things in their essence. When he looked at a glass of water, he saw the divine letters that made up the water and the glass. That was the way he saw the world and everything in it — including all human beings. He saw them as human souls made up of divine sparks, vessels of divine energy on earth.

For those 10 years we studied together, I participated in his Friday morning Talmud class at an institution called Machanaim, a yeshiva for Russian immigrants. Rabbi Arie held a special place in his heart for Eastern European Jews and converts to Judaism. He believed some born in Eastern Europe after the Holocaust were endowed with "bigger souls" with a larger capacity for influence. He was always willing to help those whose Jewish status was being challenged by Israel's Chief Rabbinate. It was not unusual for him to interrupt class to conduct weddings of Russian immigrants other Orthodox rabbis refused to marry. He even flew to other countries, using his own personal funds, to help students having trouble with their conversions.

Rabbi Arie cherished adopted children

Simchas and Sorrows

The Washtenaw Jewish community sends condolences to:

Tobi Hollander on the death of his father, Leo Hollander, grandfather of Rosie and Sadie Meisler, May 17.
David (Susan) Schreiber on the death of his mother, Rivka "Renee" Schreiber, grandmother of Benjamin Schreiber, May 28.
Bonnie Fauman on the death of her husband, Michael Fauman, May 31.
The Family of Rachel June on her death, May 10.
Jim Morgenstern on the death of his brother, Rick Morgenstern, June 8.

The Washtenaw Jewish community sends mazel tovs to:

Mark Kolins and Maria Abrahamsen on the birth of their granddaughter, Nina Rosalie Kolins, born on April 19.
Lizzy Gitterman-Bigham and Daniel Bigham on the birth of their daughter, Naomi Bigham.
Naomi is also welcomed by her sister, Ayla and grandparents, Susan and David Gitterman.
Nathaniel Sarment on his bar mitzvah, July 2.
Charlotte Carmel on her bat mitzvah, July 30.
Jim & Jamie Abelson on the birth of their granddaughter, Hesper Noa Winger, daughter of Sara Abelson & Ben Winger and sister of Jesse.
Janet Greenhut on the marriage of her son Nathaniel Gittlen and Leah Olsen, June 4.
The Ball family on the bar mitzvah of their son, Joey Ball, June 11.

Hazon Detroit welcomes new environmental educators

Amit Weitzer, Hazon Detroit

As the school year comes to a close and we harvest the first greens from our gardens, the Hazon Detroit team is thrilled to introduce the newest members of our team. Please welcome Ari Cohen, Carly Silverman, and Julia Cunnien! Ari, Carly, and Julia look forward to collaborating with our individual and institutional partners to integrate environmental education, stewardship, and action into the fabric of Jewish life in southeast Michigan.

Ari Cohen (he/him), Program Coordinator

Ari's passion for the environment began at a young age and has been a central focus in his life. He cultivated this passion during his time at the University of Michigan where he received



a bachelor's in environmental sciences. While in Ann Arbor, Ari was fortunate to spend time with the Michigan Energy Innovation Business Council and the Erb Institute Under-

graduate Fellows Program. Born and raised in southeast Michigan, Ari enjoys growing a summer garden and spending time exploring Michigan's outdoors. He is excited to be part of a team working to integrate environmental education and stewardship into Jewish life in Southeast Michigan and to work in support of environmental justice. You can connect with Ari at ari.cohen@hazon.org.

Carly Silverman (she/her), Education and Program Manager

Carly is the Education and Program Manager for Hazon Detroit, working to develop and facilitate immersive outdoor experiences, environmental education, and stewardship programming in Detroit. Prior to Hazon, Carly was the Director of Youth Programs at the Peninsula



JCC (in California), working to create transformative and engaging camp and after-school programs. Carly has a Master of Science in environmental studies, concentrating

on urban environmental education and environmental justice, and is excited to be back in Michigan (her home state) with her wife and two cats, after living in Bay Area, California, for 10 years. When not at work, you can find Carly at the climbing gym, learning the banjo, planning her next camping trip, and trying new food. You can connect with Carly at carly.silverman@hazon.org.

Julia Cunnien (she/her), Seal of Sustainability Program Manager

Julia became involved with urban farming during her time as a PeerCorps member (Repair the World's teen program.) She went off



to the University of Michigan to obtain an environmental studies degree and then headed straight for Detroit. She had a wonderful

experience working in AmeriCorps VISTA as a Youth Engagement Coordinator and the garden assistant at Yad Ezra. In her free time Julia enjoys reading, yoga, biking, and convincing all her friends to come to Shabbat dinner! You can connect with Julia at julia.cunnien@hazon.org

Hazon Seal of Sustainability Spotlight: Beth Israel Congregation

Beth Israel Congregation in Ann Arbor has been a Seal of Sustainability site since 2020. They have worked hard to ensure that their Kiddish is 98% compostable. Members of their Green Team created a compelling graphic to communicate with the rest of the congregation the importance of composting and minimizing food waste.

Their congregation also farms a plot of land throughout the summer through Ann Arbor's Project Grow. They donate around 400 pounds of produce to Food Gatherers, where it then gets distributed to community partners addressing food insecurity.

In addition, BIC's Green Team encouraged their synagogue to conduct an energy audit with the support of Ann Arbor 2030 Houses of Worship Task Force and are currently digest-



ing the results to determine next steps. We are excited to see what they do next based on the results of the audit. Establishing a baseline measurement sets an organization up for measuring the success of any project they implement to reduce their greenhouse gas (GHG) emissions.

We look forward to working with Beth Israel Congregation and our extraordinary community of Seal Sites to build on these wonderful initiatives and deepen our environmental and climate impact in the year to come. ■

Composting at Beth Israel

"Shimon used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety." Pirkei Avot 1:2

The BIC Green Team re-interprets this to mean: "Our food consumption stands upon three things: thoughtfully taking care of left-over foods, composting what we cannot eat, and being kind to our planet". Return of leftover food to the earth means that it remains a part of the cycle of life, similar to the "Torah" which is our tree of life. Our "service" means that we do due diligence to assure that everything connected with food consumption is properly disposed of after the meal. Taking care of the earth is an act of loving kindness, "a pious act" for all of us.

BIC administrative staff and the Green Team have made this easy for us. Over 98% of what is used to serve food for Kiddush – the regular Shabbat plates, cutlery and napkins – is all compostable. These cutlery and cups may look like regular plastic, but they are made from plant materials and will break down into compost in Ann Arbor's composting facility. They are not suited to our backyard composters, which do not get hot enough. Of course we should eat what we take, but any left-over food items are also compostable.

Keep a close watch for candy wrappers and other petroleum-based plastics which should go to the landfill. Refer to the posters above the trash bins and compost if you have questions. And don't worry, the Green Team will be nearby to help. Thank you for joining us in lightening our community eco-footprint.

Beth Israel Green Team

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Millage Proposal Elements and Costs of Service

