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College students start (or not) fall semester

Patti Smith, special to the WJN

Normally at this time of year, college students are getting ready to pack their cars and return to their campuses for another semester of classes, sports, and friends. But this year is anything but normal.

COVID-19 has thrown a wrench into the usual late summer plans, and students have to decide whether to remain at home and take classes virtually, return to campus to take classes, or change their plans altogether.

WJN spoke to local students about their plans for the fall. Jacob Schneyer, a 21-year-old student at Grinnell College in Iowa, has already returned to Grinnell, is living off campus, and will take classes remotely. The college, he says, is offering mostly remote classes, with only a small number of students who have been given special permission to live on campus. For Schneyer, this was the best decision. "I want to finish my last year

on time and graduate, so I (don't) want to take time off . . . and I'm enjoying seeing my friends who are here, even if it's outside at a distance."

Sarah Lewis, 19, is an incoming sophomore at University of California, Berkeley.

conditions improve at some point during the semester. Lewis decided to stay home in Ann Arbor for the fall semester, which means she has to withdraw from Berkeley and then re-apply in the spring. "I made the decision to stay home this fall semester because travel-

decision," she says. "At the end of the day I decided to prioritize money and my health. I am not expecting to have a particularly exciting fall, but I will dedicate my time to various campaigns leading up to the general election in November, as well as continuing with my internship on candidate Gretchen Driskell's campaign for Congress. I will also, hopefully, take some classes at an in-state university, if I can work out transferring credits."

Tufts University in Boston is beginning the year with a combination of in-person and remote classes. Joel Appel-Kraut, a 20-year-old junior at Tufts, says that "with no drop in tuition and many of my professors choosing to move online, it didn't seem to be worth it to attend school as planned." That led to his decision to continue working at a winery in California in the World Wide Opportunities on Organic Farms (WWOOF) program. Appel-Kraut receives room and board in ex-



Jacob Schneyer

Sarah Lewis

Joel Appel-Kraut

Her school's plan is start online with the hope of becoming "hybrid" (i.e. in-person labs) if ing, being far away from family, and being on campus did not seem to be the safest

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To shrink classes amid COVID-19, Israel needs to hire 15,000 teachers. It won't be easy.

Shira Rubin, originally for the Jewish Telegraphic Agency

To pull off its plan to reopen schools safely this fall, Israel needs to hire 15,000 new teachers. But the hiring spree will begin in earnest only in mid-August, in hopes of delivering half of the needed educators to classrooms by January — five months into the school year.

"This is a national effort," Yoav Gallant, the country's education minister, said. "It won't happen in a day."

When school opens Sept. 1, "it will not be possible to enable full education for everyone," Gallant said.

Smaller-scale efforts to steer Israelis into the classroom are underway already. But emerging tensions suggest that the road ahead may be anything but smooth for the country's school system, which is already reeling from a rocky reopening this spring that was characterized by dozens of outbreaks connected to schools.

Among the looming challenges: potential resistance among some Israeli educators to fast-track training programs that may leave new teachers ill-equipped to handle the job at a particularly difficult time.



High school students in Tel Aviv take an exam, June 29, 2020.

(AVSHALOM SASSONI/FLASH90)

"Teachers are not babysitters," Ruti Anzel, director of the Tel Aviv Department of Education for Middle and High Schools, told the Jewish Telegraphic Agency. "Their work can't be taught in an instant."

Israel reopened schools for all students in all grades in May. But in July, officials said they would not repeat that approach this fall and instead would reduce class sizes for younger children while allowing older students to attend

class in person only part-time. Both decisions would require additional teachers.

In Ausut, Gallant revealed new details about the plan: Kindergarten through second grade will open as usual, with around 30 to 35 children per class, on the belief that they are the group with the lowest risk of contagion. Third and fourth grades will open in pods of up to 18 students, about half a regular class size. Students older than that will learn on Zoom most of the time but meet in person in some form two days a week.

Later in August, Gallant said, the government will begin working on programs to recruit and train the thousands of new teachers needed to make all of that happen. Israel plans to spend 4.2 billion shekels (\$1.2 billion) on reopening schools, including on the new teacher hiring.

The centralized effort joins many others that are already underway to address Israel's dual crises of unemployment and teacher shortages, which long predated the pandemic but have been exacerbated by the need to reduce the number of students gathering at any one time.

Rishon Letzion, a city in central Israel, has announced plans to provide teaching train-

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From the Editor



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The beauty of the Jewish yearly cycle, annual reminders of the seasons, of the movement of our inner lives, and of mythological and historical moments, is the opportunities it creates for us to notice. This month, we notice the apples ripening on the trees. We take stock, we look behind and we look ahead.



Clare Kinberg

For this issue, each congregation sent in descriptions of what they are planning for Rosh Hashanah, Yom Kippur and the Days of Awe. Please see the High Holiday section, pages 12-20 and each congregation's website for more details.

For the last few months, WJN has been running advertisements for racial justice organizations that were pre-paid by a member of the community. If you would like to participate in supporting both WJN and a racial justice organization by buying advertising, please contact me.

Shana tova, may this new year bring the course correction we need and long for. ■

College Students, continued from page 1

change for working part time. "I made this decision because I am trying to put myself in a position to maintain my health and happiness as best as I can. For me, that means freedom to move around and interact with my surroundings, something I couldn't get in Boston, but I hope to find in California!"

Schools also face decisions that are unprecedented in our lifetimes. If they open their doors, they risk exposing students and staff to a deadly virus. Questions about how to enforce social distancing and mask wearing are difficult to answer, with some schools incorporating new COVID-19-related rules

into their codes of conduct and other relying on the honor system.

At the same time, if schools choose to go online, they risk losing students who feel it is not worth the price of tuition or who may go elsewhere to achieve the college experience of living on campus and meeting new people. These decisions affect local landlords, businesses, and economies.

Either way, schools may close. People may get sick. This situation presents no perfect answers, only very hard questions, and imperfect humans doing the best they can. ■

Letter to the Editor

Dear Clare,
What impressed me most in the Beinart prescription for Israel (JTA Interview with Peter Beinart, August 2020) was his casual neocolonialism. He takes it for granted that the circumstances and desires of the benighted (Israeli) natives are unworthy of consideration, and indeed ignores both. Instead, he presents his utopian vision of the way things should be, replacing the reality of how they are now, and expects the locals to bow to his superior wisdom. If they will not submit, he proposes that the Western elites force them to do so by punitive measures. He mentions that he long advocated an altogether different utopian vision (which did not sell). He does not consider the possibility that he might later embrace yet another mirage, nor tell us what he would expect the lemmings to do then. He gives perfunctory homage to

democracy, but appears to be unaware that democracy is defined by the consent of the governed; its terms cannot be dictated to the lesser breeds by their betters overseas. Beinart declares that a desirable goal is to shift the balance of power against the Jews. He asserts that his plan would not lead to a mass murder of the Jews. In a different place, he opines that it would prompt their mass emigration. The logical link between these two statements (which he presumably prefers not to state explicitly) is that he expects the Jews to quietly abandon their homes and slink off abroad, in which case they would not be killed. It does not seem to occur to him that, unlike his kind of "woke" American Jews, the Israeli Jews might have a backbone.

Henry Brysk, Ann Arbor

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High Holidays

Synagogues off-limits for High Holidays, turning to Jewish practice at home

Shira Hanau, originally for the Jewish Telegraphic Agency

In Montreal, the boxes will include apple or honey cake mix. In New Hampshire, they'll include bird seed. And many synagogues will distribute apples and honey, the snack that symbolizes a sweet new year.

The packages are among many that will start to land soon on the front steps of Jewish homes: deliveries of prayer books, art supplies and gifts meant to make a High Holiday season spent at home a little less lonely and a little more spiritually fulfilling.

"What we've learned over these months is that to create an online program is not just



Preschool-age children participate in a morning gratitude session with Rabbi Rachel Kohl Finegold at home.

(COURTESY OF RABBA RACHEL KOHL FINEGOLD)

to take an in-person program and just to put it online, it's a new field of engagement," said Rabbi Rachel Kohl Finegold of Congregation Shaar Hashomayim in Montreal. "You need something tangible."

The High Holiday boxes reflect a dawning awareness that with most synagogues closed or at least curtailed, homes are now the center of the Jewish experience. Just as people the world over have begun baking sourdough bread during the pandemic, many Jews have started baking their own challah. Now as the coronavirus pandemic extends into the second half of its first year, synagogues and other Jewish organizations are taking new steps to make home practice easier to access.

To some, the shift in focus from synagogues to homes as the center of Jewish life is a healthy recalibration for a culture in which synagogues had become too central.

"We've sharply differentiated home from synagogue ... and we've put all our energy into the synagogue," said Rabbi Lawrence Hoffman, a professor at Hebrew Union College who researches synagogues, liturgy and ritual. "Instead of two separate entities, we now have the opportunity to share from one home to another."

"We worry about synagogues ... but at the same time we have a strong home ceremony that keeps us going and it's partially the secret of our success," Hoffman said. "It's kind of an exciting moment in time when we're experimenting with open scripted rituals in our homes that could become anything."

Kohl Finegold and others in her position are traversing uncharted territory, according to Vanessa Ochs, a professor of Jewish studies at the University of Virginia. She said this year's Passover had effectively been a "Jewish boot camp," as people who might normally attend a family or communal Seder had to figure out how to make one themselves, and now the lessons are being applied to the High Holidays.

"How do you do Rosh Hashanah on your own? Our community hasn't invented that yet," she said.

That invention is underway. A website that sells Passover haggadahs — and allows users to compile resources to create their own — has launched HighHolidays@Home, which invites users to "download a simple Rosh Hashanah Seder & Yom Kippur Guidebook or mix & match to create your own holiday gathering."

Rabbi Yael Buechler, a school rabbi and founder of Midrash Manicures, a company that sells Jewish-themed manicure kits, said she noticed Rosh Hashanah cards becoming less popular over the years but thought this year would be the perfect opportunity to bring them back. She collaborated with a New Yorker cartoonist to create Rosh Hashanah cards that feature an apple and honey separated by a Zoom screen.

"This is a really unique opportunity for young people to use cards — hand-written notes are really powerful — to reach out to family and friends they haven't seen for months," Buechler said.

Support is also coming from the synagogues that congregants this year cannot enter. In addition to making sure they have easy-to-access Zoom setups and prayer books to follow along with at home, many congregations are distributing supplies aimed at enriching the holiday experience.

At Temple Beth Jacob in Concord, New Hampshire, Rabbi Robin Nafshi is planning to send congregants a package of materials for tashlich, the ritual in which Jews throw bread crumbs into water to symbolize the casting away of sins.

With the day when tashlich would be performed falling on an early-fall Sunday this year, Nafshi was concerned about trying to assemble the congregation with proper social distancing at potentially crowded local bodies of water. So congregants at the Reform synagogue will get packets of bird seed in their holiday boxes, which volunteers will hand deliver throughout the region. (The synagogue has used bird seed in place of the traditional bread, which can be harmful to birds and fish, for years.)

"Like everyone, we're trying to figure out this online world where we're trying to find ways to make this more personal," said Nafshi.

At Kohl Finegold's synagogue, where she is director of education and spiritual enrichment, families will get a box before Rosh Hashanah that will include chocolate bars for the kids and conversation starters to fuel meaningful conversation during holiday meals.

Families will also get a glass jar filled with premixed dry ingredients for a honey or apple cake. The idea is for families to bake together for the holiday, then use the container to keep notes marking things to be grateful for or good deeds to bring the lessons of Rosh Hashanah into the rest of the year.

Kohl Finegold plans to use the box model in the synagogue's religious school this year, creating kits for each of the school's four- or five-week-long units.

"It's opening up a world of possibility that brings us into the children's homes in ways that I think just weren't as easy to do before," she said. ■

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The pandemic put Kate Gallego, Phoenix's Jewish mayor, in the spotlight. She's walking a tightrope in a swing state.

Ron Kampeas, originally for the Jewish Telegraphic Agency

When Kate Gallego was growing up in Albuquerque, New Mexico, she dreamed of moving to the big city and making an impact.

To prepare, she played video games.

"So there was a computer game Sim City where you could map out cities, and I loved that," Gallego said in an interview this week with the Jewish Telegraphic Agency. "You have the right mix of libraries and educational institutions and places for people to work, and you also have enough clean water and ability to pick up trash and recycling so that it is to a certain extent well balanced. You can't have a city that just does one thing."

Did her virtual cities include synagogues?

"Absolutely," Gallego said. "You have to serve the whole person."

Decades later, Gallego not only lives in Phoenix but is its mayor. Yet rather than tackling a wide range of challenges in the city, the fifth largest in the United States, the 38-year-old Jewish Democrat is now focused primarily on one: the COVID-19 pandemic that has ravaged Phoenix and required her to engage in delicate open negotiations with both Arizona's Republican governor and the Trump administration.

In June, Gov. Doug Ducey barred cities from imposing requirements to wear face masks, rendering Gallego's mandate moot at a crucial moment, as cases began to rise and President Trump held a rally in the city. She joined Regina Romero, the Democratic mayor of Arizona's second-largest city, Tucson, in pushing back against Ducey's decision. He not only reversed his order, but now says Arizonans likely will be wearing masks through the end of the year.

Then, in August, Maricopa County, which includes Phoenix, recorded more than 2,000 new cases a day, and nearly a quarter of tests were coming back positive. Sick residents were spending hours in 115-degree temperatures waiting to be screened for the virus. Yet the federal support for more testing that Gallego had been requesting for months had not materialized. After she aired her concerns publicly, the Federal Emergency Management Administration opened a surge testing site that she wanted, even as Arizona Republican leaders accused her of lying.

In both cases, Gallego advocated firmly and openly for her city, locally and during a series of appearances on national news shows. But in a state that's about evenly divided between Republicans and Democrats, she got her way in part by making a point of not engaging in the partisan warfare that has characterized the response to the pandemic in some places, said Paul Rockower, the director of the Phoenix Jewish Community Relations Council.

"She's been out in front, she's been advocating for good health policy procedures and protocols," Rockower said in an interview. "But she's not one who's going to go out and be radical. You don't get anywhere in Arizona being a bomb thrower. You have to really be prudent."

Gallego's July 12 appearance on "Face the Nation" was typical. Asked about her frustrations in obtaining federal assistance, she glided past the potshot taken at her by the

White House and instead said she was grateful to the federal government for coming through.

"The term they used for me was 'out of tune,'" she said. "But the good news is they did finally decide that they are going to be bringing that federal testing to our community, and it cannot come a moment too soon."

Gallego also did not make a point of forcing the participants at a Trump rally in June to wear masks.

"We decided to start with education and just explaining why mask-wearing is important, and why the city required it," the mayor said. "And so at the time the president came, we had not issued any citations and it felt too political to start with a political event."

Helen Holden, a Phoenix lawyer who is the immediate past president of a local synagogue, Temple Chai, said Gallego has "done a really good job of bringing some disparate elements together."

Gallego says that's in part because of her Jewish identity.

"Our faith saying that every person has value and dignity is really important, and has driven how I've approached COVID," she said.

Her Jewish identity has also shaped some of the reaction she's faced, and the way Gallego has worked with other executives to respond.

"There's been some pushback using Nazi terminology against really all elected officials, but Jewish ones in particular," she said. "I've been able to talk to some of my fellow Jewish mayors about how they are responding, and we've also looked at, like for example, Gov. [Jared] Polis from Colorado, who has spoken quite eloquently about how inappropriate it is to use comparisons to the Holocaust."

Gallego has lived in Phoenix since 2004, when she moved there after graduating from Harvard with a degree in environmental studies to be with her then-boyfriend, Ruben Gallego. (She also has an MBA from the University of Pennsylvania's Wharton School.) She arrived at the same time as another Harvard graduate, Pete Buttigieg, but while he eventually returned to his hometown, South Bend, Indiana, Gallego planted roots in the city.

She and Ruben Gallego, who was later elected to Congress, married in 2010. (Until then, her name was Kate Widland.) In 2013, after a period working in urban development, she was elected to the Phoenix City Council at 32, where she lobbied for civic improvements of the type she once constructed in Sim City, including a light rail system that

would allow for sustainable growth in the fast-expanding city.

She and Gallego divorced in 2016 while she was pregnant with their son, Michael, and her parents moved 400 miles west from Albuquerque to join her and share in his care. After the mayor of Phoenix won a congressional seat in 2018, Gallego engaged in a bitter race to replace him, and Michael joined her frequently on the campaign trail. She was elected in March 2019 on a platform that in-

ness to others is clear in their conversations.

"She might not be able to say, 'You know, the Babylonian Talmud, tractate Eruvin, where you've got Hillel and Shammai and elu and elu,' Linder said, referring to a classic Jewish text in which the ancient rabbis concluded that two positions should be considered equally divine Torah. "But the point is she recognizes from Jewish tradition that there are multiple truths."

That approach will be key if Gallego



Phoenix Mayor Kate Gallego appears on CBS' "Face the Nation," July 12, 2020.

(SCREENSHOT)

cluded investing in sustainable growth, including public transportation, and preparing the city's finances for a recession that would come much sooner and more precipitously than anyone could have imagined.

Gallego is Phoenix's third Jewish mayor — she said it was a "point of pride" that Emil Ganz was the first in the late 19th century — and she is deeply committed to its Jewish community, which numbers about 100,000.

Paul Eckstein, an amateur historian of Jewish Arizona, gave a lecture a year or so ago on "The Jewish Connection To Modern Arizona Politics" at the local Jewish heritage center. He was surprised to see Gallego turn up. He was even more surprised when she contacted him a few months later.

"She borrowed my materials," Eckstein said, so she could include the information in her own speeches to the Jewish community.

Gallego is proud of the Phoenix Jewish community for joining other communities in organizing the distribution of personal protective gear and testing, and in pushing back against anti-Chinese racism. (The Jewish Community Relations Council joined a national Jewish initiative speaking out against racism at the beginning of the pandemic.)

"The Jewish community has been amazing in advancing conversations about equity and fighting racism, but also helping me in fighting COVID," she said.

Gallego's rabbi, John Linder of Temple Solel in suburban Phoenix, said her open-

ness to pursue a further political career in Arizona, where Democrats have enjoyed unusual electoral success lately but which remains a purple state overall. She is earning the national profile that helped propel Buttigieg to be among the frontrunners in the Democratic presidential primaries, and her national news appearances are already generating some resentment at home.

But rather than looking ahead, Gallego is maintaining a laser-sharp focus on what Phoenix needs to weather the pandemic.

That's smart, said Ron Ober, a lobbyist who ran a campaign for Dennis DeConcini, a three-term Arizona senator.

"People who are successful in running for future political offices, it usually happens because they do a good job, and not because they make plans," he said. "People who make plans in politics are destined to potentially be disappointed."

Does Gallego see a future where she can put her negotiating skills to use in a bigger arena? Right now, she's focused on winning reelection — she's up for a full four-year term this fall, and she faces two determined competitors as well as COVID-19 rates that, while falling, remain among the highest in the country.

"I have my dream job now," she said. ■

This 'Unorthodox Orthodox' rabbi is answering all your Jewiest questions

Molly Tolsky, originally for Alma, syndicated by the Jewish Telegraphic Agency

As a relatively new transplant to New York, and therefore a relatively new transplant into New York Jewish life, I didn't know how lucky I was to meet Rabbi Avram Mlotek. As I soon found out, he's one of the most kindest, openhearted and nonjudgmental people out there, and while he identifies as an Orthodox rabbi, his approach to engaging with Judaism is anything but orthodox.

As a co-founder of Base Hillel, he's welcomed countless young Jews, including myself, into his family home for lively Shabbat dinners, challenging discussions and volunteer opportunities (of course, only pre-pandemic when it was safe to do so). As a rabbi, he's made headlines for officiating at gay Jewish weddings and challenging traditional stances against interfaith marriages. And now, as a debut author, he's breaking down and demystifying Judaism with *Why Do Jews Do That: Or 30 Questions Your Rabbi Never Answered*, which was released in August. With chapter titles like "I've Heard of The Torah; WTF Is the Talmud?" and "Is Pot Kosher?," the illustrated book offers a fun dive into the many corners of Judaism and Jewish life.

I recently caught up with Avram over email to talk about his inspiration for the book, what it means to be a millennial rabbi, and how Regina Spektor used to change his brother's diapers.

This interview has been condensed and lightly edited for clarity.

Molly Tolsky: As a rabbi working largely with millennials, what are the most frequent questions you hear on a daily basis?

Rabbi Avram Mlotek: Just the basics, like, "Why be Jewish?" Millennials know Judaism has been around for thousands of years, that their ancestors have died for being called a "Jew." Yet some of them still struggle to ascertain what this complex, historic heritage has to say to them today and now, especially when they feel increasingly alienated from institutional Jewish life. I think millennials (of which I am one) often get a bad rep from some establishment types insisting they're "disengaged." Millennials are just engaging differently and still hungry for learning, community, and connection on their own terms (see: Alma). I think they, we, see a dissonance in what our communities say they stand for and what they practice. Like, how is it that the most traditionally oriented of denominations still supports a president who ruthlessly discriminates against anyone who disagrees with him? That and all the existential stuff, like, "What's the meaning of life?"

MT: Who do you want to be reading your book, and what do you hope they get out of it?

RAM: For starters, anyone reading this article. Also, folks dating or partnered to Jews, and Jews by choice. Ultimately, anyone who ever had a question about Judaism but was too shy to ask. Questions are part of what make Judaism what it is. Could you imagine Passover night without the Four Questions? I hope the book can be a gateway for further Jewish learning and exploration, that it piques your curiosity to Jewgle just a little

bit more. That you can feel some pride in your yiddishkeit (Judaism) and be able to laugh at it, too. As the great Yiddish writer Sholem Aleichem wrote, "Laughter is the best medicine," and we're in dire need for a vaccine right now.

MT: What was your favorite chapter/section of the book to write?

RAM: By far my favorite part of working on this book was collaborating with students of mine from Base: Jenny Young and Faby Rodriguez,

RAM: My mom says I wanted to be a writer. My grandfather, Yosl Mlotek, was a Yiddish writer and poet and he and my grandmother, Chana, compiled anthologies of Yiddish songs that served as the basis for much of the klezmer revival's song repertoire. I was always around music and Yiddish culture as a kid, and as a result, many diverse Jewish communities, like Chabad cheyder camp and klezmer festivals. A high school buddy of mine said to me he always knew I'd be a rabbi (remembering when I co-led Kiddush Klubs on Friday lunches).

RAM: My first day of exams for yeshiva I received a call from a dear friend who had taken a bottle of sleeping pills, wrapped in his tefillin, asking me why God made him the way he did. I stayed on the phone till an ambulance arrived and he is alive, but still a closeted gay man. For me, that morning, almost a decade ago, cemented for me that sexual orientation and acceptance in religious spaces was a matter of life and death. And as I wrote in that piece for JTA, as a Jew, I must choose life. I've since officiated a same-sex wedding and am consulting and working with other couples now. The decision



Avram Mlotek is a co-founder of Base Hillel, a pluralistic project for millennials.

(JACKSON KRULE)

who served as illustrators for the project. Jenny and Faby brought my words to life in ways I couldn't have anticipated. I wrote this for them, really, and so hearing their enthusiasm, edits, and seeing their creative juices at work was a privilege and joy. One question from the book is, "Why does my Jewish co-worker have so many holidays?" and Jenny made a hilarious cartoon of Oprah giving out holidays to audience members. Faby imagined a boisterous Shabbat dinner with The Dude and cast members from "The Big Lebowski" in a question dealing with Shabbat. They make the book way funnier, IMHO.

MT: What does it mean to you to be a "millennial rabbi"?

RAM: A rabbi is a teacher, a guide, versed in the Jewish Waze. Millennials are at a period of immense transition in their lives, figuring out their professional careers, who they love, where they live, balancing family responsibilities and personal goals. To be a "millennial rabbi" is to be comfortable in that space of uncertainty and doubt that millennials dwell in. It doesn't mean I need to have "the" answers, but it does mean being rooted in the tradition and capable of responding to people in authentic ways.

MT: When you were a kid, what did you want to be when you grew up? When did you realize you wanted to be a rabbi?

It was in college, though, when I realized the rabbinate could blend so many of my passions: my love of and belief in Judaism, spirituality, writing, community service, and more. I try every day to make a conscious choice to be a rabbi.

MT: You've called yourself an "Unorthodox Orthodox" rabbi. What do you mean by that?

RAM: Denominations can be deadly and it's always a Catch-22 of sorts with formal affiliations. For me, my Orthodoxy reflects my commitment to God, justice, humanity, and halacha [Jewish law], the Jewish pathways of living. I humbly associate my unorthodox Orthodoxy with the unorthodoxies of the Hasidic masters of old, who believed that spirited song and dance could bring you close to God in ways that studying a page of Talmud might not. Thankfully, I've found home communities in places like Uri L'Tzedek, an Orthodox social justice group, and other such places.

MT: In April, you wrote an op-ed for JTA headlined "I'm an Orthodox rabbi who is going to start officiating LGBTQ weddings. Here's why." Can you talk a bit about what went into that decision, the kind of backlash you faced, if any, and if you have indeed officiated any LGBTQ weddings since then?

has sparked fascinating conversations among the liberal Orthodox community with a desire for teshuvot, responsa, around the issue. And yeah, haters gonna hate.

MT: OK, I know from some top secret intel that Regina Spektor used to be your babysitter. Tell me everything.

RAM: Ha! I wish I could tell you I remember Regina playing piano to us in between changing my brother's diapers but that would very much be fake news. (Though, Elisha, my brother, is a musician himself now, a founding member of Zusha). We grew up in Riverdale [a neighborhood in the Bronx] near Regina's family. My violin teacher, Sam, was married to Regina's beloved piano teacher, Sonia. Regina has always been incredibly generous and invited my family backstage at her shows. I think she even recommended Lin Manuel-Miranda come see my dad's production of "Fiddler on the Roof" in Yiddish. (He did come in the end, though, not with Regina).

MT: Favorite Jewish food?

RAM: Let's be Jewish about this. Generally, I'd say it depends on the season. Boiling hot chicken soup in the summer? That's basically grounds for exile. That being said, pickled herring is timeless. ■



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Rochester's Jews want to help end racial segregation. First we need to acknowledge how we've contributed to it.

Mitch Gruber, originally for the Jewish Telegraphic Agency

I am a City Council member in this upstate city, which sadly has the nation's third highest child poverty rate and the single most economically segregated school district border.

That border runs between the Rochester City School District, which primarily serves Black and Brown families, and Penfield, a predominantly white, affluent suburb. Both of these facts reflect the deeply embedded structural and institutional racism here.

There are, according to the latest Jewish Federation of Greater Rochester survey, an estimated 18,911 Jews across the greater Rochester region, 92% of whom identify as white or Caucasian. Well over 75% earn more than double the median household income of the city.

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As the only Jewish elected official in Rochester, I regularly get asked by Jews how we can help build a more equitable community. I'm now hearing the question more than ever because structural racism has been so explicitly exposed by the murders of George Floyd and Breonna Taylor and the protests of the Black Lives Matter movement.

I'm sure this same question is being asked in other communities, too, and I'm glad that the Jewish community feels compelled to work toward racial justice. But I'm having a difficult time answering the question directly. Not because of a lack of ideas, but because I believe the Jewish community needs to first address our

complicity in creating segregation and racism.

Jews came to Rochester in the late 19th century along with many of the other "poor, huddled masses" who immigrated to the United States from Europe. Tenements and settlement houses rose up throughout Rochester's northeast to help the most vulnerable members of the community. St. Joseph Avenue, a busy street that travels north from center city, became the focal point for the Jews, with so many kosher butchers, bakeries and fish markets that people referred to it as "Rochester's Lower East Side." The Jewish community wielded enough influence that in 1900, the City Council dropped the "St." from the name.

After World War II, many Jews like my grandfather moved away from Joseph Avenue because of newfound status and opportunity. My grandfather served in the war and took advantage of the GI Bill to move to an affluent suburb. The tenements and settlement houses once reserved for Jews began serving the growing African-American community who came to Rochester as part of the great migration.

In July 1964, racial tension and police use of force led to an event that has been labeled a "race riot," but is better defined as a rebellion against the ghettoization of the Black community in Rochester. By then, divestment had ruined the old splendor of Joseph Avenue. Second- and third-generation European immigrants like my grandfather had started to leave for the suburbs. With so many homeowners and business owners abandoning the area, Joseph Avenue was left with substandard housing and a lack of good-

paying jobs.

An altercation between an armed police officer and a 20-year-old man sparked three days of violence and unrest that resulted in four deaths, more than 300 arrests and immense property damage to businesses along Joseph Avenue. Jewish-owned businesses were particularly hard hit by the rebellion, which led to the question of whether anti-Semitism was a cause.

The Rev. Martin Luther King Jr. said that "the outburst in ... Rochester cannot be considered ... anti-Semitism, [but] I am particularly pained to learn that a large percentage of the looted stores were owned by our Jewish friends."

This assurance from Dr. King did not settle everyone's fears and insecurity. Nathan Goldberg, a prominent business owner in the old Jewish neighborhood, fondly reminisced about Joseph Avenue in an interview from 1976, but he stated that after the rebellion, "I don't think there was any other alternative, [the Jews] just had to move."

The rebellion led the Jews to complete their abandonment of Joseph Avenue. Housing developers helped build Jewish neighborhoods in the eastern suburbs. Major institutions like the JCC and synagogues left the old neighborhood and built new ones in suburbia.

The eastern suburbs are still thriving today, with some of the best housing stock and schools in the region. This is the Jewish community I was born into because my grandparents had access to GI benefits, mortgages and banking institutions. Meanwhile, Joseph Avenue is one of the poorest streets in one of the poorest cities in

the nation, with substandard housing stock and a segregated, failing school system. The people who live on Joseph Avenue today are primarily Black and Brown families whose grandparents were denied access to GI benefits, mortgages and banking institutions.

If the Jewish community can understand and acknowledge how our divestment and privilege helped create the issues of today, we can do our part toward tikkun olam. Not by running literacy programs or food pantries, but by facilitating the transfer of wealth into the Black and Latinx communities. We could build affordable housing and provide both interest-free mortgages and business loans. We could use our political capital to collectively advocate for a desegregation of schools. We could do the work required to make sure that the young Black kid growing up on Joseph Avenue has the same opportunities as the young Jewish kid growing up in suburbia.

I like to walk up and down Joseph Avenue to see the remnants of the Jewish community there, including a still active hardware store called Sniderman's, an abandoned synagogue and the old settlement house that taught so many European Jews how to be American. These walks make it painfully clear that Rochester's Jewish community was part of the problem, it's time we acknowledge that and become part of the solution. ■

Genesis solar installation is a powerful model

Murray Rosenthal, special to the WJN

In early February, a huge new solar panel installation started producing electricity at Genesis of Ann Arbor. Here are the numbers: 160 solar panels, a 64-kW system that will generate about 30% of the electrical power used by the Genesis building, which is located at the corner of Packard Street and Eastover Place. There are 80 solar panels on the flat social hall roof and 80 panels on the south-facing gabled roof over the offices.

Genesis is a partnership between Temple Beth Emeth and St. Clare's Episcopal Church. The Genesis partnership is the only relationship in the United States (that we know about), between two diverse congregations, who share the same building. The two congregations maintain their separate identities to worship. However, both Temple Beth Emeth and St. Clare's have many of the same values and participate together in shared community service and social activities. This true win-win relationship has existed for over 40 years.

In June, the City of Ann Arbor City Council voted unanimously to adopt guidelines for community-wide carbon neutrality due to our shared global climate emergency. The A2 Zero Carbon Neutrality initiative would significantly reduce carbon dioxide emissions and offset the remaining emissions, so that the community's overall carbon output is zero by the year 2030.

Genesis's decision to place solar panels on

its roofs, as a part of the A2 Zero Carbon Neutrality Initiative, was driven as a response to our shared global climate emergency. But this is not the only reason. Genesis will also save an estimated \$326,000 in utility bills over the 30-year estimated lifespan of the solar panels. This installation also increased the value of the building and encourages congregants to install solar on their homes and places of business. But the bottom line is that it was the right thing to do.

Solar panels cost money and are a big cash outlay for most houses of worship (HoW) or nonprofit organizations. For decades, the governing bodies of synagogues, churches, and mosques have raised the question: If our faith calls us to be stewards of the environment, why aren't we using renewable energy for our operations? Often the answer has been "We can't afford it." When it comes to using solar power, the financial model used by Genesis provides one solution to that problem.

Although Genesis considered several funding mechanisms, a unique investor model was chosen. This investor model creates an opportunity for establishing local, decentralized small-scale power production installations, with no upfront or long-term added cost to the HoW or nonprofit (note that this model may also be applicable to condo associations). This will save the nonprofit thousands of dollars over the years. The payments to the investor group, for solar-generated

electricity, are estimated to be much less than what would be paid to the current electric utility provider, which raises prices regularly. The act of investing in an HoW solar installation is both socially responsible and altruistic.

Here is how the investor model worked at Genesis. A group of 20 congregant investors, half from Temple Beth Emeth and half from St. Clare's, formed a limited liability company (LLC), Eastover Energy. The name Eastover was not chosen because the building is located on Eastover Place. Rather, it is a contraction of two religious spring holidays: Easter and Passover! Each of the 20 investors donated several thousand dollars, which was used by Eastover to purchase the solar panels. As there is a federal tax credit for energy efficiency improvements to houses and buildings, each investor will receive a tax credit based on a percentage of their investment. (Note that, as Genesis is a nonprofit organization, it cannot take the federal tax credit for energy efficiency improvements). Thus, each Eastover investor will be (partially) paid back immediately with the tax credit and will also receive income each year from the money paid by Genesis for the solar electricity generated. The model also allows investors to make a small profit on their investment over the years, for which Eastover operates as a green energy utility. Genesis and Eastover entered into a power purchase agreement, which includes a provision for Genesis to purchase the

installation at any time after five years have passed. If Eastover remains the owner of the installation for 20 years, the fully depreciated installation will be donated to Genesis.

Getting this power purchase agreement approved was no small task! It needed the approval of five different entities: the Genesis board, the Temple Beth Emeth board, the St. Clare's vestry, the Episcopal Diocese of Michigan, and St. Clare's, which took a congregational vote. As this was truly a win-win agreement, these approvals went smoothly.

The Genesis solar installation has been supplying electricity at the predicted rate. As of the end of July, the solar panels have generated 45 MWh of electrical power. This is equivalent to saving 66,000 pounds of carbon dioxide emissions, which is also equivalent to planting over 500 trees.

The Genesis installation is part of a larger HoW install base in Southeast Michigan that has been funded using this same investor model. There are a total six HoWs and other nonprofits that have used this model to install a total of 489 solar panels, which can generate 174 kW of power for a total investment of \$403,000. More investor model solar panel installations are on the way!

For more information on using the investor model for your nonprofit building, please contact Murray Rosenthal at 734-864-6750 or scibridge0@gmail.com. ■

Ann Arbor area joins national endowment initiative topping \$1 billion

Margaret Schreiber, special to the WJN

Eleven local Jewish organizations kick off Life & Legacy

In less than eight years, Life & Legacy has motivated more than 17,000 donors in 63 communities across North America to commit more than a billion dollars in current and after-lifetime assets to the Jewish organizations that shaped their lives. Eileen Freed, Executive Director of the Jewish Federation of Greater Ann Arbor, who was instrumental in applying to be part of this program, says, "Through the Federation's planned giving arm, which is the Jewish Community Foundation, our community was able to secure funding to work with the Harold Grinspoon Foundation's Life & Legacy initiative, the goal of which is to provide financial stability." The Harold Grinspoon Foundation (HGF) is matching the investment made by Federation to offer training, support, resources, communal marketing, and monetary incentives to participating organizations.

In challenging times like these, endowments provide organizations with the financial stabil-

ity to meet evolving needs. Legacy commitments ensure that organizations are providing impactful programs and services during both calm and turbulent moments, and that these organizations have the necessary resources to adapt.

"Providing Jewish organizations with a strategy to help secure their long-term financial goals is absolutely vital, especially now in the middle of an economic crisis," says Harold Grinspoon, founder of HGF. "Supporting our Jewish institutions is critical in ensuring future generations are able to enjoy our rich culture and heritage. I am thrilled that Life & Legacy is motivating donors to make legacy commitments that will sustain vibrant Jewish communities for years to come."

Upon achieving the \$1 billion mark in June, HGF released a white paper, "\$1 Billion in Legacy Commitments: An Effective Strategy to Build Your Endowment." The white paper reads, "This is the ideal time to establish a new endowment or promote commitments to an existing endowment. According to the *Chronicle of Philanthropy*,

Baby Boomers are in the process of transferring an estimated \$8.8 trillion by 2027, and the pandemic has ignited a surge in estate planning."

The white paper also addresses the social connections the program brings to communities. "The initiative brings together organizations that previously saw each other as competitors. They become trusted partners who cooperate, share resources, learn from, support and celebrate one another." The community partners participating are: Ann Arbor Orthodox Minyan, Beth Israel Congregation, Chabad, Eastern Michigan University Center for Judaic Studies, Hebrew Day School, Jewish Community Center of 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.

The 11 local organizations will be reaching out to donors and community members whose lives have been impacted by the organizations they love, inviting them each to sign a letter of intent indicating their commitment to leave an

after-lifetime gift to build an endowment and help the organizations secure their financial future. Once these groups meet certain goals, they earn incentive grants that are unrestricted dollars to be used however needed.

Life & Legacy is an initiative of HGF that assists communities across North America, through partnerships with Jewish Federations and Foundations, to promote after-lifetime giving to build endowments that will sustain valued organizations and vibrant Jewish communities for the next generation and beyond. Through training, support, and monetary incentives, Life & Legacy inspires Jewish organizations to secure legacy gifts, steward donors, and integrate legacy giving into the philanthropic culture of the local Jewish community.

For those interested in making a legacy gift, reading the entire white paper, or seeking more information about Life & Legacy, contact Margaret Schreiber, Life & Legacy Coordinator for Ann Arbor at 734-773-3538 or margaret@jewishannarbor.org. ■

This Holocaust survivor designed a memorial honoring Albanians who saved Jews

Josefin Dolsten, originally for the Jewish Telegraphic Agency

In the world of New York architecture, Stephen B. Jacobs is known for his multimillion-dollar creations, such as the Hotel Gansevoort, a swanky boutique hotel with a rooftop bar that was the first luxury hotel in the city's trendy Meatpacking District.

But Jacobs recently finished a much different project — and charged nothing.

For several years he worked to design a Holocaust memorial for Albania's capital. Unveiled last month at the entrance to the Grand Park of Tirana, the simple memorial features three stone plaques — in Albanian, English and Hebrew — that highlight the stories of Albanians who saved Jews during World War II.

Jacobs, 81, agreed to work on the memorial after learning that Albania was the only country in Europe that had more Jews after World War II than it did before. In addition to not handing over any Jews to the Nazis, hundreds of Jews fleeing other countries were offered shelter in the Muslim-majority country.

"I thought this was a very important story that needed to be told," he said.

His motivation goes beyond wanting to highlight the bravery of Albanians during the war. Jacobs himself is a Holocaust survivor who spent time in a Nazi concentration camp as a child.

"For me this is not simply about designing. This is sort of a personal experience," he said.

Born Stefan Jakubowicz in the Polish city of Lodz, Jacobs and his secular family would move to Piotrków — a city that became home to the Nazis' first ghetto. The ghetto, which housed 25,000 people, was liquidated in 1942.

Jacobs and his family — his parents, older brother, grandfather and three aunts — eventually were sent to concentration camps. The males went to Buchenwald, the females to Ravensbrück. He was only 5 years old at the time.

At Buchenwald, Jacobs managed to survive both through luck and the assistance of an underground resistance that worked to save children. He spent his days at the shoemaker's shop, which allowed him to get out of the daily roll call, where guards likely would have killed him because of his youth. Later he hid in the tubercu-

losis ward of the camp hospital, where his father was working as an orderly.

"I have fleeting memories," Jacobs said. "I have memories that are not chronological, particularly the last few weeks because that was a very traumatic and dangerous time because they were trying to liquidate the



Jacobs' latest memorial honors (JACKSON KRULE)

camp."

Miraculously, all of Jacobs' immediate family survived the war, though his grandmother died shortly after the camps were liberated. The family left for Switzerland, where they lived for three years. In 1948 they moved to the United States, settling in New York City's Washington Heights neighborhood.

Jacobs would go on to become a prominent New York architect, founding his own firm and teaming with his interior designer wife, Andi Pepper.

His career ended up bringing him back to Buchenwald. He was commissioned to create a memorial for the "little camp," a quarantine zone where new prisoners, including Jacobs, stayed in brutal conditions.

Jacobs agreed, with two terms: He would not take a payment because he did not want to be paid by the former camp, and "these are things

you don't do for a living." The memorial was inaugurated in 2002, on the 57th anniversary of the camp's liberation.

The Tirana memorial was far less emotionally draining, he said.

"Albania of course was more remote because

straightforward and features plaques with information about the camp and the places from where inmates were deported.

"Holocaust memorials tend to be one of two extremes," he said. "They tend to be either the heroic Soviet-style memorial, the heroic resistance to fascism, or so totally abstract that the laymen viewer needs an explanation as to what it is he's looking at, as an example [Peter] Eisenman's memorial in Berlin.

"And I felt that neither of these directions was appropriate. The most meaningful thing about a Holocaust memorial, particularly since we're doing this for future generations, is to tell people exactly what happened here."

In recent years, Jacobs has been in the media not only for his architectural work but also for his harsh criticism of President Donald Trump. In a 2018 interview with *Newsweek* that received wide media coverage, he drew comparisons between the rise of the far right under Trump and prewar Germany.

"I think this is probably the most important election, certainly of my lifetime," he said, going on to add that the outcome "will determine the future of this country."

"Four more years of Trump and this country will not be recognizable," said Jacobs, who supported Sen. Bernie Sanders' presidential campaign and said he will be voting for Joe Biden in November.

Jacobs, who splits his time between New York's Upper West Side and the town of Lyme in Connecticut, still works as an architect. The coronavirus pandemic prevented him from attending the Tirana inauguration.

He said being able to design Holocaust memorials is cathartic for him — but that doesn't mean he has forgiven Germany for its past. In fact, Jacobs recalls a German official saying at the inauguration of the Buchenwald memorial that his presence was a "symbol of forgiveness," and being asked by a reporter about the comment.

"This is not about forgiveness," he recalled responding. "For me, this is about closure. Everything has to come to an end, and that's why this is such an important thing for me to do on a personal level." ■



Jacobs is seen with his father at the Buchenwald concentration camp. (COURTESY OF JACOBS)

I wasn't there. I didn't know much about Albania before. I certainly didn't know the story," Jacobs said. "Buchenwald was entirely different, so emotionally initially it's difficult."

In designing memorials, Jacobs' priority is ensuring that visitors leave with a greater understanding of the Holocaust. Like the Tirana memorial, the one at Buchenwald is relatively

Introducing Federation's JCRC

Kayla Kapen, special to the WJN

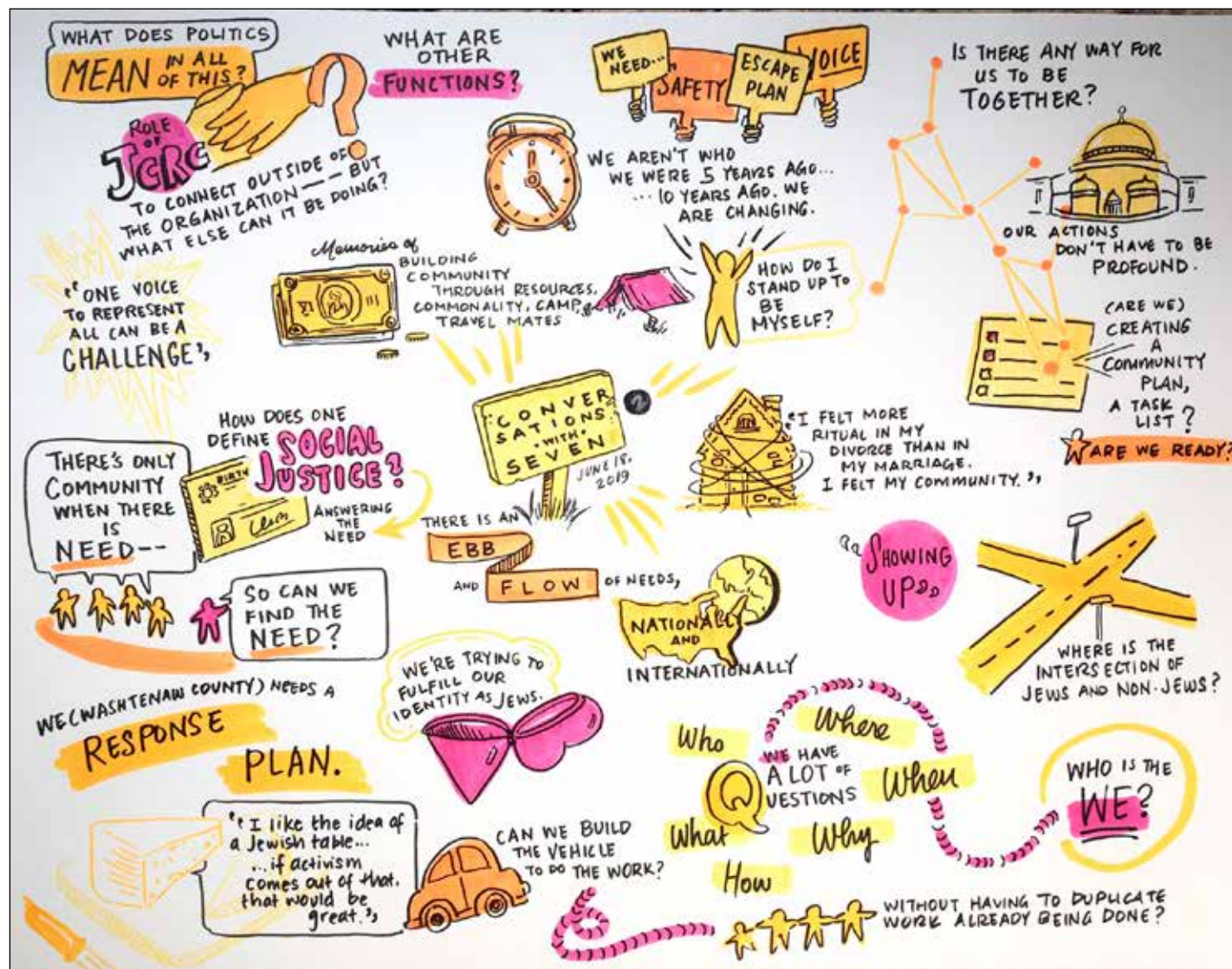
For the past year, under the leadership of Eileen Freed and Jewish Community Relations Committee chair Jessica “Decky” Alexander, the Jewish Federation of Greater Ann Arbor has been working to establish a JCRC that will engage in relationship building and connecting with the broader community. The JCRC of the Federation is the local grassroots affiliate of the Jewish Council for Public Affairs (JCPA), a community relations arm of the American Jewish community. With 125 JCRCs existing throughout the United States, there are a variety of ways the committee could function, ranging from government relations work to Israel advocacy, but the uniting factor is its focus on issues and needs important to the community. In addition to providing a platform to share concerns with government officials and the broader community, JCRCs often serve in connecting the Jewish community with other faith-based, civil, or cultural groups.

In the 1990s, coming off the success of the Free Soviet Jewry movement and what appeared to be lessening discrimination against American Jews, many Jewish communities reduced their JCRC efforts to focus on more internal concerns, including the decreasing rates of Jews affiliating with Jewish organizations.

In recent years, as Jewish communities are affected by growing social divisions and economic disparities, JCRCs have placed attention on revitalizing wider community relations. When Freed started her position as Executive Director of Federation, one of her main goals was establishing a JCRC. “I felt that, as a Jewish community, we had a role to play in participating with other faith and civic communities around important issues such as immigration, racial justice, and equal rights. I felt it was important to develop relationships with those outside the community to be there for one another in times of need and to increase understanding and communication. I also saw it as a way for people who care about creating these kinds of connections with the broader community to engage through Federation and strengthen our Jewish community.”

In Greater Ann Arbor, the efforts to build a JCRC were organic, growing out of a number of salon conversations Alexander held in 2019 throughout Washtenaw County. Along with her work as the JCRC chair and incoming Federation Vice President, Alexander is a professor of applied drama and theater and the director of Engage@EMU at Eastern Michigan University. For years, she has been facilitating and hosting conversations for Federation around communal issues, bringing in voices from the NAACP, ACLU, Washtenaw County's Sheriff's Office, and League of Conservation Voters. It was through these events that Federation leadership realized Alexander was a natural fit for developing a community relations committee. While not initially familiar with the framework, after researching and conversing with other JCRC chairs, Alexander thought, “It could and should be something to breathe life into here. Many Jews, like myself, who live in the county participate in various civic, cultural, educational, and political initiatives but not necessarily or exclusively as a Jewish person. My question then was, are there Jewish voices at the table and if not, there probably should be.”

The first step in forming a JCRC was understanding the interest in and need for such a committee. With the support of Federation, Alexander launched a series of dinners, Conversations with Seven, which brought diverse voices



of the Washtenaw Jewish community together to discover the various topics and concerns “keeping folks up at night.” The series connected 85 individuals in dialogue and informed the creation of the JCRC’s guiding principles. The committee purposefully chose principles as opposed to a mission so its work could remain flexible to emerging and changing communal needs.

Foster and build collaborative relationships with other faith, ethnic, and cultural communities. Be visible and present in the greater community during times of crisis and on vital social issues. Be intentionally and actively involved in key issues impacting the Jewish community and the community at large. Educate the community on relevant local and global issues.

To honor these principles, the committee will be visible and active in broad communal issues, including policing, voter engagement, and antiracism initiatives. Committee members will participate in a variety of ways including participating in countywide conversations and convening smaller dialogues on such topics as policing and security. “Members of the JCRC are reckoning with the pervasiveness of racism in institutions and entities. Jews have been impacted by systemic racism in complicated ways, and we need to bring that forth in some way,” says Alexander. Through convening, connecting, and collaborating, the JCRC aims to uplift the Jewish voice while also ensuring the community is listening to its neighbors and communal partners.

In addition to working with external groups, the JCRC is focusing on increasing Federation’s engagement with Jewish individuals who may or may not be involved with the organized Jewish

community. “I think the JCRC’s role is ‘relations’ with the Jewish community and beyond it,” says Alexander. One way in which JCRC is engaging individuals is through a recently launched newsletter, which provides biweekly resources on various topics and current events. Recent newsletters focused on antiracism, voter tools, and antisemitism.

With the November election only a few months away, the JCRC is centering its efforts on countywide and regional voter engagement with organizations such as the NAACP and Metro Detroit’s JCRC/AJC. In July, the committee co-sponsored, alongside Bend the Arc: Ann Arbor and Temple Beth Emeth’s Social Action Committee, a virtual Washtenaw County Prosecutor Forum. The forum brought in over 190 individuals and provided key insight into candidates’ platforms, including issues related to the rise of antisemitism, both nationally and in Michigan. JCRC is also planning a follow-up to a March event with Representative Debbie Dingell’s office, which convened various faith leaders from around Southeastern Michigan in conversation regarding security and other related concerns.

This past year has illustrated the great need for stronger relationship building both within and outside the Jewish world, and through the JCRC, the greater Ann Arbor community will have a platform to do just that. ■

Kayla Kapen is a second-year student in JCLP and a former graduate student intern at Federation. For more information on the JCRC, please visit www.jewishannarbor.org/engagement/jewish-community-relations-committee.

Federation welcomes new administrative coordinator, Taylor Kaptanowsky

Eileen Freed, special to the WJN

The Jewish Federation of Greater Ann Arbor is delighted to welcome Taylor Kaptanowsky to the team as administrative coordinator.

Taylor has over 10 years of administrative experience working with both for-profit and

nonprofit organizations, including the last four years as co-ordinator of Starfish University at Starfish Family Services. She managed and promoted events across 15 Starfish locations. She brings an eclectic work background and experience with



event planning, logistics, project management, and social media and website management to the Federation team.

Taylor is a graduate of Bowling Green State University and has enjoyed living in Michigan over the past several years. She finds great passion in helping others and advocating for animals. When she is not working, Taylor enjoys spending time with her husband and their rescue dog, practicing yoga, and photography.

Taylor may be reached at taylor@jewish-federation.org or 734-773-3535.

To shrink classes amid COVID-19, Israel needs to hire 15,000 teachers. It won't be easy.

continued from page 1

ing in the coming year for unemployed residents. The Israeli Airline Pilots Association has announced plans to train some of the almost 950 member pilots who are furloughed or out of work while the skies remain virtually closed. A free teachers' course is under consideration for new immigrants who were educators in their home countries but have been deterred by the bureaucracy required to convert their degrees for Israeli schools.

The national government also launched a modest effort this spring to retrain workers whose jobs disappeared during the pandemic to become teachers.

After Dana Yadlin became one of Israel's nearly 1 million "coronavirus unemployed" last spring when her job at a nonprofit became irrelevant, she decided to pursue a long-held dream to become a teacher. In May, she joined some 400 students who were accepted to a government-backed program to fast-track the teaching certification process through three months of intensive Zoom classes.

By the end of August, Yadlin and the other students in her training program will have fulfilled about 80 percent of the credits needed for certification. They'll get further training, including a mentor, during the school year, while they teach in their own classrooms. They'll also get a grant of up to 14,000 shekels (\$4,100).

"I had always wanted to pivot to teaching, but life had never made it possible," said Yadlin, who has two children and whose hus-

band has been furloughed from his job since the outbreak of the virus. "I want to find a job that's stable, but I'm also coming from a place of feeling that this is a mission. That if we want to see an Israeli society that's more tolerant, more compassionate, more loving of others, we have to do something about it."

Not everyone participating in the fast-track training program appears to have come into it with the same intentions. Shirli Bithan, who lost her managerial position in a large hotel chain this spring, drew sharp criticism after she told Israel's Channel 12 in June that she felt she had no choice as she tried to replace her income, which had been twice what Israeli teachers typically earn.

"What's the alternative? At the moment, the income from the hotel industry is zero," Bithan told the TV channel. "It's either zero [income], or going to teach."

Facebook groups with Israeli educators erupted in anger. "I guess the status of teachers wasn't low and worthless enough that the Education Minister decided he needed to lower it and trample upon it even more," Saar Zemach, a teacher in Ramat Gan, replied in one of them.

Israeli teachers' starting salaries — around 6,000 shekels (\$1,760) monthly before taxes — can be lower than the typical wage for waiters or cleaning staff. The 2018 Global Teacher Status Index found that Israeli teachers rank among the least respected worldwide. According to a survey published by The Marker, one in five Israeli teachers

drops out of the profession within the first three years.

Teachers have long bristled at education administrators being drawn from outside the country's education corps. Gallant, who became education minister in May, was formerly a high-ranking commander in the Israel Defense Forces.

"This very militaristic style, it's not suited for this crisis," said Tammy Hoffman, the director of education policy at the Israel Democracy Institute. "We're not in combat now, it's not a hierarchy like in the military, or in a factory. There are a lot of players in the field: civil society, parents, teachers ... A lot of principals and teachers feel a lack of trust."

The pandemic has deepened those dynamics. This spring, teachers were asked to figure out how to reach both students who are in the classroom and who decided to learn from home; work with students whose families may not have computers or internet access to allow them to work remotely; and address swelling needs among families. The nonprofit organization Elem reported that as budget cuts led to the closing of educational and social programs for at-risk youth, that population experienced a 57% spike in homelessness.

Some educators say they would prefer to tackle the new challenges presented by the pandemic with the people and resources already present in their schools. Anzel, the Tel Aviv schools official, said teachers this fall will be better prepared to handle the lo-

gistics and demands of teaching during the pandemic than they were this spring.

Liron Filos, a first-grade teacher at the Pa'amonim School in Raanana, said that in May, when elementary schools moved to pod learning, teachers' schedules were shuffled around to make room for the halved class sizes. That might work again this fall, she said.

Government recruitment programs, Filos said, "can't be some kind of Band Aid, and it can't just be made available to everyone. It needs to be something that's very, very supervised."

The new program that Yadlin is participating in can be a model, said Rony Ramot, the head of teachers' training at Seminar Hakibbutzim in Tel Aviv, which has accepted 120 students as part of the government program. She noted that, though expedited, the training requires students to participate for roughly seven-hour days, five days a week.

Ramot said the coronavirus situation demands creative solutions to staffing Israel's schools and noted that it's hard to be a new teacher under any circumstances.

"The acclimation process into a new school is always really difficult, it's a chaotic place," Ramot said. "But we chose people who we saw would have enough knowledge, would be able to integrate into a system in a very short period of time." ■

Bend the Arc's Tisha b'Av prayerful protest

Rebecca Epstein, special to the WJN

On Tisha b'Av, Thursday, July 30, 10 members of Bend the Arc Jewish Action: Greater Ann Arbor commemorated the holiday of collective mourning with a lay-led service that was also a direct action protest, sitting six feet apart on the asphalt in front of the Washtenaw County Sheriff's Office on Hogback Road. Bend the Arc creates spaces where Jews (unaffiliated, secular, or belonging to any faith community) and Jewish allies can engage in social action, build community, and leverage power to repair the world.

During this action the participants mourned the overwhelming violence against Black people in the United States and re-committed to transforming the systems and institutions that uphold and perpetuate this violence. They read excerpts from Lamentations, interspersed with readings from Black poets, activists, and abolitionists such as Angela Davis, Ross Gay, Tamika Palmer, and Clint Smith. One participant reflects:

"Today's analog to the destructions of the First and Second Temples, commemorated on Tisha b'Av, is the destruction of Black lives perpetrated by our system of justice. The institutions that should uphold our laws are riddled with entrenched racism. In the second poem of Lamentations, a child cries to its mother for bread. As we named the victims of police brutality at Ann Arbor's Bend the Arc action and ritual, I felt each death as a mother who grieves the loss of her child. Thinking of my daughter, I wept as I

read aloud Tamika Parker's tribute on what would have been her daughter Breonna Taylor's 27th birthday. Fifteen minutes before our action began, we were deluged by rain. As we assembled, the sun emerged. We need



(PHOTO CREDIT: MARGOT FINN)

continued action to drown out the racist forces of destruction and light a new Temple of Justice in our society."

Before reciting the traditional Kaddish and the Kaddish for Black Lives, the group read names of many Black people who were killed by police, recently and over the past several years — including Aura Rosser, killed by the Ann Arbor Police Department in

2014. Another participant reflects:

"I found the Tisha b'Av service at the Washtenaw County Sheriff's Office particularly meaningful. It was an opportunity to gather as a (distanced) community during an isolating time.

It was a way to feel connected to the Jewish community, to come together in faith, in a time when faith feels increasingly elusive. And it was a way to peacefully bring attention to, name, and mourn some of the many Black lives that have been lost to police violence. Although Tisha b'Av traditionally commemorates the destruction of the Temples and the persecution of the Jewish people, this service enabled us to mourn the erosion of our sacred structures of equality and justice, to speak out against the persecution of others, and to call for better."

The event ended with an urgent reminder of why recommitment to racial justice is so needed. As the event was ending, two deputies followed a Black Jewish participant back

to their car. The participant asked, "Am I free to leave?" The deputies said yes, but continued to ask them questions. A white Bend the Arc coordinator approached their conversation, saying, "I'm one of the leaders of this event. If you have questions, you can direct them to me." The coordinator positioned herself between the deputies and the Black participant, described the action, answered their questions, and listened to the deputies explain how they were intending to be helpful. Multiple remaining members recorded this interaction with their phones.

This Tisha b'Av Service and Protest was one of several recent events coordinated by Bend the Arc Jewish Action: Greater Ann Arbor. Other events in 2020 included a public panel for Washtenaw County Prosecutor candidates organized with the JCRC and Temple Beth Emeth's Social Action committee, a How to Talk to Jewish Kids About Race event for parents, text banking progressive Jewish voters in Michigan and encouraging them to submit applications to vote by mail, a virtual workshop on white supremacy and its intersection with antisemitism, and a Purim Family Social Justice Playdate. ■

For questions about and to sign up for the Bend the Arc: Greater Ann Arbor mailing list, please send an email expressing your interest to bendthearc.a2@gmail.com and like the Facebook page Bend the Arc: Ann Arbor.

250,000 new immigrants will arrive in Israel in next 5 years, Jewish Agency estimates

Marcy Oster, originally for the Jewish Telegraphic Agency

Some 250,000 new immigrants to Israel will arrive over the next five years, the Jewish Agency estimates.

The estimate is part of a Jewish Agency report with figures on immigration to Israel since the outbreak of the coronavirus pandemic and projections for the future. The nonprofit organization's chairman, Isaac Herzog, presented the report to President Reuven Rivlin on Sunday.

According to the report, some 8,500 immigrants arrived in Israel from dozens of countries during the first half of 2020, half the number that came during the same period the previous year. The decrease likely is due to the coronavirus crisis.

But there was a dramatic rise in the number of people who inquired about immigration to Israel this year, with 90,000 calls from around the world. In addition, some 25,000 new immigration files were opened, a 91% increase in Western countries and 400% in North America.

The report found that there are 10,000 to 14,000 Jews waiting to emigrate from Ethiopia, and their arrival will be spread over several years.

On Sunday, Rivlin visited Ulpan Etzion, a Hebrew-language school in Jerusalem run by the Jewish Agency, and met with several new immigrants studying there.

"You chose to make aliyah to Israel at this challenging time, the time of coronavirus," he said. "The challenges you are facing will become the stories you tell your children and grandchildren." ■



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High Holidays

Chabad of Ann Arbor High Holidays 2020

All prayer services at Chabad House, 715 Hill St. 734-9953276

Selichos

Saturday, September 1

1:30 a.m. (Yes, a.m.) Selichos service featuring Cantor (TBA) Rabbi, Michigan leading the service

Rosh Hashanah

Friday, Sept. 18,

7:20 p.m. Candle Lighting

7:00 p.m. Afternoon/Evening Services

Saturday, September 19,

9:45a.m. Morning Services followed by a festive meal

7:00 p.m. Afternoon/Evening Services

Candle Lighting after 8:18 p.m.

Sunday, September 20,

9:45 a.m. Morning Services

11:30 a.m. Sounding of the Shofar

4:00 p.m. Afternoon Services and Tashlich Riverside Services

7:00 p.m. Afternoon/Evening services

Monday, September 21,

5:58 a.m. Fast of Gedalya begins

7:20 a.m. Morning Services @ Hillel

8:15 p.m. Fast Ends

Yom Kippur:

Sunday, September 27,

7:04 p.m. Candle Lighting

7:22 p.m. Fast Begins

7:00 p.m. Evening Services

Monday, September 28,

9:45 a.m. Morning Services

12:30 p.m. Yizkor Memorial Services

5:30 p.m. Afternoon/Evening Services,

8:02 p.m. Fast Ends

Thursday, October 1

This evening, come join us for the annual community event of putting together the four species and making the Lulav. It's a lot of fun. 6:30-8:30 p.m. pick-up time for the Lulav and Etrog. Call for more details, 734-995-3276. ■

AA Orthodox Minyan High Holiday observances

Rabbi Jared Anstandig

The Ann Arbor Orthodox Minyan will be offering outdoor, socially distanced services for the High Holidays this year. To protect ourselves, our community, and the broader society, these services will have some distinct changes and will be much shorter (although hopefully no less meaningful) than usual. We plan to offer services on the mornings of Rosh Hashana (Sept 18 and 19, 9:00 a.m.), Kol Nidre (Sept 27, 7:15 p.m.), Yom Kippur morning (Sept 28, 9 a.m.), and Mincha/Neila (Sept 28, 6:45p.m.).

We also plan on offering a separate opportunity to say Yizkor right before Mincha on Yom Kippur (Sept 28, 6:30 p.m.) and also to hear the shofar on the afternoon of the second day of Rosh Hashanah. Of course, if there is significant change in viral exposure in our area between now and then, this is subject to change. For further information and to register to attend, please contact Rav Jared at ravjared@annarborminyan.org ■

Days of Awe with Pardes Hannah

Rabbi Elliot Ginsburg, special to the WJN

Pardes Hannah will be holding its High Holiday Services and Spiritual Practices online this year via Zoom, and you are invited to join us. For links and information, see <https://pardeshannah.org/>.

Our approach, rooted in neo-hasidism and egalitarianism, stresses spiritual practices that open the heart, and which weave together embodied practice, traditional davvenen, chant and meditation, study and heartfelt sharing. Our spiritual approach for this season combines the notion



of the living earth."

To use a key hasidic metaphor, the period leading up to and including the Days of Awe is like a mikveh (or healing bath) in time, a way of immersing ourselves in the river of possibility. This dedicated time allows us to explore a more fluid, self-reflective and loving way of living. This requires both some will (intentionality and focus) and willingness, a kind of flexibility and curiosity, to reflect on and recalibrate our relationships and patterns. We do this through hevruta/spiritual friendship and check-ins, through heshbon nefesh (self-accounting). We do this through communal prayer and sharing where we each challenge, support and spark the other; by chanting (singing our hearts out), con-spiring (breathing/meditating together, even on Zoom!), and by celebrating moments of joy and radical amazement. Abraham Joshua Heschel calls this living your life "as though it were a work of art." These are practices that we can integrate into our daily lives — into our social, political, intellectual, ecological and artistic engagements.

For example, one of our themes for Rosh ha-Shanah is renewal. It is a deep cleanse, a time to remove the "shmutz" or dust from our hearts, to re-inscribe the divine name or the phrase "Le-Hayyim," To Life, in our hearts. (A Jewish tattoo!) It is a time to recommit to both tikkun ha-neshama (restoring our souls) and tikkun ha-olam, helping to heal the body politic and the planet in ways both small and large/systemic, knowing that both neshama/soul-breath and olam/world are intertwined.

Turning to Yom Kippur, part of the work of this day is to more fully acknowledge our shadow side and missteps — toward ourselves, our intimates and communities, toward the planet, and vis-à-vis the divine. To open to and become worthy of forgiveness, we who are imperfect beings. Perhaps more edgily, we at Pardes Hannah allow ourselves to be challenged and inspired by the kabbalistic teaching that our prayers and longing are for the sake of Binyan Malkhut, the rebuilding of the divine partzuf or interface — the

manifestation of Shekhinah in our world. The mystics teach that the divine interface has also become frayed and depleted over the ensuing year. (God too aches!) We are invited to become partners with the divine in that energetic renewal and to help create a spiritual foundation for the year that is aborning. On Yom Kippur, we both figuratively and literally go deep inside, standing both alone and deeply together, bonded to other Jews, but also to all sentient beings, over the arc of 26 hours. When we flow back out into the world — a world that so needs healing — and resume our eating, consuming, producing, parenting, friending, and the flurry of our daily routine, we hope to do so with greater skill, courage, generosity (hesed) and purpose. Eyes open, heart open. Ready to work (and to experiment) together.

Our spiritual toolkit draws deeply from the layers of Jewish tradition: its teachings and practices, its shofar blasts, metaphors and puns, prayers and songs. But torah hadasha me-itti tetze (ff, Isa. 51:4), we are also committed to "drawing forth new Torah," an egalitarian, inclusive, earth-sensitive Torah that responds to the press of this moment. Ours is a time of pandemic and economic stress, of existential fear and not-knowing. It is a time in which the simple act of hugging a loved one may be freighted, but also the time for national reckonings on race, social justice, and income inequality. A moment when new possibilities are being born.

How do we nurture these themes in our High Holiday community so that they can better permeate our lives? We begin with prayer. With embodied, sung and contemplative practices that help us access our deepest knowing and not-knowing. By contributing the food we don't eat (by our fasting) to local food pantries, as a downpayment for ongoing tzedakah — the more just distribution of resources. By wrestling with Torah and through the Torah-vort (or brief teachings) that community members share with those assembled. What wisdom pours out, fashioned from sacred texts and the stuff of people's lives! How our hearts open to each other, as we see and are seen! Each year at Pardes Hannah, we select a theme to help guide us through the Days of Awe. This year's theme is "Stand Where You Are and Serve With Love." It comes from a hasidic teaching (Tzava'at ha-RiVaSH), which reads:

There are times when you are not at prayer, but nevertheless can feel close to God. Your mind can ascend above the heavens.

And there are also times, in the very midst of prayer, when you find yourself unable to ascend. At such times, stand where you are and serve with love.

Stand where you are and serve with love! On one level, this teaching captures the unpredictability of life, never knowing when a life-altering insight will break through, or our words catch fire. The second paragraph acknowledges those moments of disappointment, when our prayers don't take wing but lie lifeless on the ground. At such times, our teaching implies, acknowledge where you truly stand: be with the pain, the loneliness, the not-knowing. From that honest place, you can, nevertheless, flow out in loving service:

to others, to our communities, our people, our planet, to the divine. In that gesture of loving service, something may shift. Awakening may yet happen, new possibilities and nodes of connection may be discovered or birthed. Even in lowly moments (and sometimes especially in them) we can build real relationships and promote healing. The teaching also suggests that even when we cannot freely move, amid social distancing, new-old treasures can be found and shared. "Stand where you are and serve. With love. And — our teaching adds — with awe."

In this liminal time (and what are the Days of Awe if not liminal, betwixt and between, nisht ahin un nisht aher?) we can open the gates of our imagination. We can internalize Torah that heals. We can let the Shekhinah in, and begin to co-create better, more holy, more loving ways of being.

Kotveinu le-Hayyim, May the word "To Life" be inscribed in our hearts! Le-shanah tovah, may this be a good year. ■

Pardes Hannah Schedule for High Holidays:

Newcomers, old-timers and adventurers are welcome!!

Selichot,

Saturday September 12, 8:30-10:30 p.m.

Preparing and Attuning for the Days of Awe.

Leil Rosh ha-Shanah, Entering the New Year

Friday evening September 18, 7-7:30 p.m.

Candlelighting and Kiddush

Rosh ha-Shanah Day One

Saturday September 19, 10 a.m. to noon.

"Traditional" Jewish Renewal: interweaving davvenen, chanting and simple movement, sharing Torah insights, Shofar Blowing (lifting up the sparks), Torah reading. Standing in the space between life and death, re-inscribing "To Life" in our hearts.

Rosh ha-Shanah Day Two

Sunday September 20, 10 a.m. to noon. Med-

itation Service. Contemplative Practice with Niggun/Chanting practices. Being called to the Torah. Prayers for healing the Soul and World.

Tashlich, 3-3:30 p.m. Embodied Practice, Deep Cleansing.

Kol Nidre

Sunday September 27, 6:45 p.m.

Entering Deeply.

Yom Kippur Day

Monday September 28

Shacharit and Torah-Reading: 10 to noon.

Unetaneh Tokef and Meditative Avodah Service, 2-3:30 p.m. Standing in the Not-Knowing, and Entering the Holy of Holies

Mincha Moment, Walking Meditation and Gentle Embodied Practice: 3:30-4 p.m.

Yizkor (Remembering) and Ne'ilah/Shofar Blast: 6:30-8:05

High Holidays

AARC makes Yizkor come alive

By Leora Druckman

When anyone asks me to describe what makes the Ann Arbor Reconstructionist Congregation (AARC) unique, I always find myself describing our Yom Kippur Yizkor (memorial) service. Like many other Reconstructionist congregations, we have always emphasized the kavanah (intention) of a service or ritual. We do this by adapting the keval (form of that service or ritual) into an experience that is moving and contemporary, true to the ritual's core intention, and intrinsically Jewish. Longtime member Claudia Kraus Piper says, "We take the basic core and make it



come alive for us in a way that fits our community." The founder of Reconstructionist Judaism, Mordecai Kaplan said, "The past has a vote, but not a veto." In the AARC, our unique Yom Kippur Yizkor service reflects that philosophy.

Over 25 years ago, we were a small chavurah (group of friends), meeting together in our living rooms. For a long time, all services were led by members working with one another to create meaningful, relevant, Jewish rituals. We were fortunate to have so many talented people in that small group who helped to shape our practices over the years. Early on, several members volunteered to facilitate the Yizkor service on Yom Kippur afternoon. While other services have changed over the years, our Yizkor remains very true to the form that was created at that time.

The core of a Yizkor service is remembering and honoring those who have passed on. A more traditional Yizkor service typically involves congregants sitting in rows, facing forward, and reciting memorial prayers. Karyn Berger, one of our Yizkor creators and now a rabbi and Army chaplain, describes her memories of the traditional service as "Deadly boring — pun intended." Many of our members had endured such services while growing up and had found them to be tedious, inaccessible, and ultimately unmoving. We wanted to ensure that our service would come alive and serve as a transformational experience.

The concept is simple. A room with chairs set in a semicircle faces a table draped in cloth. On the table, a yahrzeit (memorial) candle,

lit the previous evening, sits on top of a large stone. Nearby is placed a box of many beautiful smaller stones and pebbles (the rock collection of one of our younger members). The facilitator sets the tone by humming or singing an appropriate song or niggun (wordless melody). As we gather, we join in the music. When most congregants are seated, the facilitator pauses the



music in order to welcome attendees and explain the structure of the service and guidelines for participation.

We remain quiet as anyone who wishes to tell their story moves up to the front of the room. This happens naturally, when each individual is ready to speak. Intrinsic to the process is respecting and sitting in silence while waiting for the next presenter. Most importantly, we are all here to listen, not to comment or judge, but to be present to witness and support all who wish to share. After the introduction to the service, we sing a song, read a poem, and/or complete a prayer (containing selected content from the traditional Yizkor service). Then, there is silence as we wait for someone to be the first volunteer.

The first person to speak is often an experienced member who can model how it is done. From the box of small stones, they choose one that reminds them of the departed. They turn toward the group, take a breath, and then something so ordinary but truly extraordinary hap-

pens: they speak of a loved one, a parent, a friend, or occasionally a group of people. Sometimes they talk about a recent loss, sometimes a person who has been gone for years. The memories are poignant, frequently bittersweet, touched by the pain of loss, and always tender and personal. Sometimes the speaker passes around a photo or object that reminds them of the departed.

mentioned that this Yizkor service leaves them with a greater sense of community, a feeling of connection to their ancestors, and comfort in the knowledge that after they have passed away, their children will honor them in a similar ritual.

Twenty-five years after we first held services in our homes, we are now a healthy, active congregation with 95 member households, a children's religious school, adult learning programs, and a rabbi to lead us in matters intellectual, ritual, and spiritual. Our Yom Kippur Yizkor service has adapted to many changes, yet remains true to its original form and core intention. This year brings a new challenge: we have moved our High Holiday services online to protect against the spread of the novel coronavirus. How will we maintain the intimacy and community presence that is so crucial to our Yizkor experience?

"The key to making this year's High Holidays meaningful is to treat this as an opportunity for creativity and new forms of meaning-making," says Rabbi Ora Nitkin-Kaner, AARC's rabbinic leader since 2017. "Our kitchens have become classrooms and our dining rooms have become home offices. The question is: how do we transform a corner of our homes into a sacred space?" One idea: during the month of Elul, AARC's religious school students are hand-painting small rocks, which will then be delivered to each member household as part of AARC's Tishrei Boxes, a pandemic-inspired, home-delivered kit full of items to help members transform their homes into a mikdashei me'at, miniature sanctuaries. It's this personal touch, this emphasis on connection in this time of disconnection, that continues to define our community.

We will continue to focus on the core intention of our rituals and strive to make them meaningful in today's world. This year our goal is to create a modified online Yizkor that remains alive and connected to the traditions of our ancestors, and resonates with the values of our evolving community. We welcome the challenge.

If you are interested in learning more about the AARC or attending its online 2020 High Holiday services (including the Yizkor Service described in this article), please visit our website, aarecon.org, or contact Gillian Jackson at aarcgillian@gmail.com or Rabbi Ora Nitkin-Kaner at rabbi@aarecon.org. ■

Leora Druckman has been a member of AARC since 1995

AA Reconstructionist Congregation September 2020

Beginning with Rosh Chodesh Elul, we turn towards the turning of the year, with classes, workshops, meditations, a community playlist, and opportunities for daily reflection. Our Rosh Hashanah and Yom Kippur services are open, ticketless, and accessible to all. Services are musical and participatory, led by Rabbi Ora Nitkin-Kaner and guest Cantorial Soloist Gabrielle Pescador.

To ensure everybody's safety during the pandemic, all our High Holidays services and workshops will be accessible through Zoom this year. Though our connections to each other will be remote, we are creating experiences that are participatory and engaging: live services with Torah-reading, reflections, and poetry from members; live family services and pre-recorded family activities; text studies and workshops; a guide for

making the holidays special at home; and self-guided rituals for moments of self-reflection.

All services and classes are online. Please see our website aarecon.org for more information.

Psalm Series with Rabbi Ora
August 23 and 30 and September 6, 2:00 – 3:15 p.m.

Second Saturday Shabbat Morning Service. September 12

Ta'Shma: Come and Learn begins at 10 a.m. Shabbat Service begins at 10:30. Meditation, prayer, discussion, community. Everyone is welcome!

Selichot Service
Saturday September 12, 8:00 – 9:00 p.m.

Fourth Friday Kabbalat Shabbat Service.

September 25, 6:30 pm.
Everyone is welcome!

AARC High Holiday Schedule

All services will be held on Zoom. Please see our website aarecon.org for Zoom links.

Friday September 18, 7:00 – 8:15 p.m.
Erev Rosh Hashanah

Saturday, September 19

Children's Service 9:30 a.m.

Rosh Hashanah Day 1 Service, 10:00 a.m. – 12:30 p.m.

Sunday, September 20 Rosh HaShanah Day 2 Meditation and Chanting Service, 10:00 – 10:35 a.m.

Rabbi's Shiur (class), 10:45 – 12:00p.m.
Tashlich/Shofar, 4 pm

Sunday September 27 Candle-lighting and gathering, 6:45 p.m. Kol Nidrei service begins, 7:00 p.m.

Monday September 28 Children's Service, 9:30 am
Yom Kippur morning service, 10 a.m. – 12 p.m.

Community Yizkor 4:30 – 6:00 p.m. A non-traditional service offering mourners the opportunity to share some words about the person they lost. (Please plan on spending no more than 5 minutes, so all may participate) Ne'ilah, 7:00 p.m.
Final shofar, 8:00 p.m. ■

High Holidays

Beth Israel Congregation September 2020

Online Services

Everyone is welcome to join Beth Israel for services, classes, and events, all virtual. Below is a list of the links to participate in services at Beth Israel. Beth Israel is now livestreaming 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

Sundays–Thursdays, 7:30 p.m.
Zoom Link: <https://zoom.us/j/267845102>
Meeting ID: 267 845 102

Friday Evening Services

Kabbalat Shabbat Service, 6:00 p.m.
Zoom Link: <https://zoom.us/j/657949107>

Meeting ID: 657 949 107

Shabbat Morning Services

Saturdays, 9:30 a.m.
Zoom Link: <https://zoom.us/j/359791284>
Meeting ID: 359 791 284

Classes and Groups

Theology Book Club
Wednesdays, 8 p.m.

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

Living in the Times of COVID-19

Tuesdays, 4 p.m.

Join Congregational social worker Rebecca Nieuburt for a weekly discussion about coping with the current times. Group-driven themes such as living in isolation, reorganizing daily life, and remaining connected to friends and loved ones will guide our discussion. Zoom links available on the BIC website.

Selichot Program and Service Saturday, September 12, 8:00 p.m.

Join Beth Israel as we begin the High Holidays with Selichot. Celebrate the themes of the High Holidays as they are expressed in words, song, and art. The program is followed by the dedication of memorial plaques. The evening concludes with the Selichot service. All are welcome to join us for this special evening.

High Holidays at Beth Israel Erev Rosh Hashanah, Friday, September 18

Rosh Hashanah Day 1, Saturday, September 19
Rosh Hashanah Day 2, Sunday, September 20
Kol Nidre, Sunday, September 27
Yom Kippur, Monday, September 28

High Holiday services will be held remotely this year through Zoom, and each service will be highly focused. Watch the Beth Israel homepage for all of the latest information about service times, children's events, and other High Holiday happenings as our plans unfold. ■



May this New Year be filled with health and happiness and sweet moments for you and your loved ones. L'shanah Tovah!

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Bi-weekly Tot
Shabbat with the
Caine Family

Full details of all events and services
are available on the Beth Israel website along
with the link to the previous week's
Shabbat services with sermon.

www.bethisrael-aa.org



Temple Beth Emeth September 2020

Families with Young Children (FYC): Tot Shabbat Service

Fridays, September 4, 11, 18, and 25

5:45 p.m. Tot Shabbat Services; 6:15 p.m. Shira Service. All of your favorite songs led by TBE's tot team, Cantor Hayut and Rabbi Whinston.

Daily Morning Blessings

Daily, 9:15 a.m.

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

Noontime Nosh

Monday through Thursday, Noon

Daily Afternoon Blessings

Mondays – Thursdays, 3 p.m.

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

Weekly Lunch & Learn

Fridays, September 4, 11, 18, and 25, Noon

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

Saturday Torah Study

Saturdays, September 5, 12, 19, and 26, 8:50 a.m.

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

Saturday Shabbat Service

Saturdays, September 5, 12, 19, and 26, 10:00 a.m.

Havdalah from the Whinston Home

Saturdays, September 5, 12, 19, and 26, 7:30 p.m.

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

WTBE Cooks Monday Meals

Mondays, September 7 and 21, 3:30 p.m.

WTBE Virtual Happy Hour

September 2, 17, and 29, 5:30 p.m.

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

Women of TBE: Historical Novel Reading Group

Monday, September 14, 12:30 p.m.

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

WTBE Fiber Arts

Mondays, September 7 and 21, 7 p.m.

Adult B'nai Mitzvah Classes

Mondays, September 7, 14, 21, and 28, 6:00 p.m.

Join Cantor Regina Hayut for either an afternoon session or an evening session for one hour. To join

the class, or for more information, contact Cantor Hayut, cantorhayut@templebethemeth.org.

Women's Torah Study

Mondays, September 7, 14, 21, and 28, 7:00 p.m.

An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org.

Talmud Tuesdays with Rabbi Alter

Tuesdays, September 1, 8, 15, 22, and 29, 11:00 a.m. and 8:00 p.m.

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

Adult Education with Rabbi Whinston

Wednesdays, September 2, 9, 16, 23, and 30, 1:00 p.m.

Utilizing the Shalom Hartman Institute Curriculum, Together and Apart: The Future of Jewish Peoplehood.

Meditation with Claire Weiner

Wednesdays, September 2, 9, 16, 23, and 30, 5:00 p.m.

Join Claire Weiner for a 40-minute meditation session.

Wednesday Evening Torah Study

Wednesdays, September 2, 9, 16, 23, and 30, 7:00 p.m.

Biblical Book Club with Cantor Hayut

Thursdays, September 3, 10, 17, and 24, 11:00 a.m.

Sundays, September 6, 13, 20, and 27, 3:00 p.m.

For more information or questions, please contact Cantor Hayut at cantorhayut@templebethemeth.org.

Meditation with Linda Greene

Thursdays, September 3, 10, 17, and 24, 1:00 p.m.

Linda Greene offers brief Jewish teachings and leads a 20- to 30-minute meditation time. Contact Linda Greene, lingreene@gmail.com, with questions.

Kol HaLev Rehearsal and Meeting

Sundays, September 6, 13, 20, and 27, 7:00 p.m.

For more information or questions, please contact Cantor Hayut at cantorhayut@templebethemeth.org. ■

BI-WEEKLY ACTIVITIES

Monday Meals a virtual cooking experience

Thursday Walking Club discover the parks of Ann Arbor

Happy Hour (days vary) virtual sharing of beverage, snacks and conversation

Fiber Arts meets virtually to knit, sew or weave together, while kibbitzing

Check us out !

www.wtbe.org

www.tbegiftshop.com

Women of Temple Beth Emeth

diverse, multi-generational welcoming group that comes together to build community relationships, explore special interests, and enjoy good times together

INTRODUCING OUR
NEW LOGO



MONTHLY ACTIVITIES

Monday Afternoon virtual Historic Book Club

Lunch Out enjoy lunchtime together, via ZOOM

Special Programming and Cultural Enrichment

Opportunities and Services

Virtual (on-site, when permitted) **Gift Shop** specializing in Judaica

Sponsor meals and fellowship at **Alpha House**

Share **Jewish holiday** celebrations

Join a **committee** for our special events

How Much Words Can Hurt

Excerpts from *Letters to My Grandchildren: Childhood Stories*, by Marianne Adler Aaron

Behold, I have lived with an entire book written within me.

Your very teaching is within the inmost parts of my being. (Psalm 40)

Dear Grandchildren!" That is how every chapter of this book originally started when Marianne Adler Aaron set off to record stories of her youth through email letters to her six grandchildren. Below is letter 13. To catch you up on the story, Marianne writes: *Leaving Germany shortly after Kristallnacht in December 1938, spending a few weeks in transit via Amsterdam and London, we arrived in New York at the end of January 1939. Although my father heard about a cantorial job in Worcester, Massachusetts, shortly after our arrival, he didn't actually audition until Pesach, and was hired, scheduled to begin in June. He used the summer to train the Temple choir — a double quartet — to learn the new music that he wanted to introduce. By the time the High Holy Days came around, my brother Sam and I had started public school, where my fellow classmates thought that I was born in the Bronx because of my typical New York accent. Dear Grandchildren, Worcester was not the type of city that often had someone of fame choose to live*


there. When the town's daily newspaper, the Worcester Telegram, saw the announcement in the Jewish newspaper (the Jewish Civic Leader) that my father had been hired as Cantor at Temple Emanuel, they decided to do a story about him. They sent a young reporter, fresh out of college, to interview the family. We were very excited that we might have our picture in the newspaper, and we got dressed up, anxious to make a good impression. The young man came and asked my father endless questions about life in Germany and his life as a composer, teacher, and cantor. My father in his broken English explained things the best he could, and Sam and I helped him out with some translations about his compositions being of liturgical and also instrumental nature. That he had written oratorios that were performed in Germany and in Palestine, while also writing music for the synagogue. Then the reporter asked some more personal questions about the family. My father told him that his son, age 10, was very talented in music and a very good student. "And I see you also have a daughter," the reporter said, looking at me. "Yes, she plays the piano a little, and sits around drawing pictures all day; she's my lazy little girl," he said with a smile. The interview went on a little longer. They took some pictures of my father at the piano and at his desk and then left. We were so anxious to get the paper the next

day. There was a long article, and apparently the reporter had taken very accurate notes because toward the end of the article, he quoted my father about the Adlers having a daughter who is "a lazy little girl." I ran from the room crying my eyes out. How cruel! I knew that my father was kidding when he said this, never imagining that the reporter would ac-




tually quote him on something like that. But that this young foolish man did not consider how devastated a young child would be was inexcusable. About 10 years later, after he had married the daughter of a friend of my parents, my mother saw this reporter and asked him how he could have done such a thing. By this time he had children of his own and realized how his words had hurt a young girl, but at the time, he said, he hadn't even thought about it. As you can see, what seemed like

such an insignificant incident to the person who did this remained in my memory for 66 years! Words can hurt as much as blows, and we should always remember that lesson! On the first Rosh Hashanah, we all got dressed in our best clothing to go to services. As I explained to you in a previous letter, in Germany we had a seamstress that came to our home every Thursday in order to sew new clothing for one of us, or to repair things that might have been torn. Before we left, we had gotten some beautiful fabrics from my grandfather, and the woman made some gorgeous outfits for me, including a few dresses with matching coats. My mother had written to my uncle Leo (who had the pants factory) and asked him what the styles were like in the US and his reply was "more or less the same as in Germany," so Sam had several brand-new dress suits made for him. What Leo didn't explain was that 10-year-old boys did not wear suits with short pants. So we went to Temple, and when the other boys saw Sam, they made such fun of him that when we came home he announced that he would not return to the Temple for the second day of Rosh Hashanah wearing short pants. My mother felt so bad about Sam having been so ridiculed that even though it was a Yom Tov, she took him downtown to buy him a pair of long pants. So you see, we all had our adjustment period to our new country and its customs. ■



Apples & Honey To Go!

 Jewish Community Center of Greater Ann Arbor

**Sunday,
September 13, 2020**

**Drive through 2-4 PM
@ the J's Parking Lot**

**No cost.
Registration required.**

**Visit jccannarbor.org
for more.**

Participating Community Organizations:

- Jewish Community Center of Greater Ann Arbor
- Jewish Federation of Greater Ann Arbor
- Ann Arbor Reconstructionist Congregation
- Beth Israel Congregation
- Hebrew Day School of Ann Arbor
- Jewish Family Services of Washtenaw County
- Temple Beth Emeth...and more!

High Holidays

Apples and Honey becomes drive through event

Clara Silver, special to the WJN

The Jewish Community Center of Greater Ann Arbor will modify the 32nd annual Apples and Honey and Lots, Lots, More community celebration of the fall Jewish holidays to become a drive-through event called “Apples and Honey To Go,” on Sunday, September 13, from 2 to 4 p.m. Due to the ongoing public health risks caused by COVID-19 and Governor Whitmer’s orders restricting crowd size, holding the event as usual was not possible, as it is one of the largest Jewish community gatherings of the year. The Ann Arbor JCC will offer the event instead as a drive-thru, where it and other Jewish community organizations will deliver prepackaged do-it-yourself holiday activity and information kits to vehicles as they pass through the Ann Arbor JCC’s parking lot.

According to David Stone, executive director of the Ann Arbor JCC, “Celebrating as a community is more important than in past years. Even though we recognize the sadness of the pandemic, we should also share in the joy of the Jewish holidays. Apples and Honey is our community’s way of being together in celebration, so it was important that we find a way to do that despite the challenges of the pandemic.” In order to maintain safety, the drive-thru will include protocols

like both delivery people and drivers remaining masked, no chatting, and waving instead of hugging or handshakes.

Apples and Honey To Go has the same goals of the annual gathering, to provide an interactive celebration of the Jewish High Holidays and an opportunity to explore the many Jewish organizations in the Ann Arbor area. As in other years, Ann Arbor’s Jewish organizations and synagogues are invited to participate. Unlike in other years, participating organizations will have to presort activity supplies, instructions, and organization information into prepackaged kits that can be dropped in vehicles and assembled at home. The Director of Child and Family Services, Peretz Hirshbein, notes, “We have had to get creative this year to preserve the essence of Apples and Honey. Hands-on activities are part of the experience of the Jewish holidays, but more important is community. The DIY kits will allow our community to share in the sweetness and joy of the holidays, even if we can’t actually do the activities all together in one space.”

Apples and Honey To Go is free to participants, but registration is required in order to ensure organizations have enough materials for the number of kits requested. Registration and other information is available at jccannarbor.org. ■



Jewish Cultural Society High Holidays

All events are open to adults and children. This year all of them will be virtual except for Tashlich. Please register at jewishculturalsociety.org to receive the Zoom link. There is no fee for any of the events, but donations are appreciated, and may be made online or by sending a check to JCS: 2935 Birch Hollow Rd. Ann Arbor, MI 48108. For additional information email info@jewishculturalsociety.org.

Rosh Hashanah

Friday, September 18, 7:00 p.m.

As the first day of the Jewish New Year, Rosh Hashanah marks a turning point—a separation between what was and what will be. It offers a time for Secular Humanistic Jews to pause in their daily lives and reflect on their behavior, renewing their commitment to their best selves and highest values. Rosh Hashanah at the Jewish Cultural Society provides a time for renewal and new beginnings. The blast of the shofar brings the community together to begin this time of reflection through music, readings, and a creative observance. Registration is required.

Tashlich

Saturday, September 19, 10:00 a.m. at Island Park

The JCS community gathers on the banks of the Huron River for refreshments and a chance to “cast off” (or let go of) our shortcomings of the past year. As participants

promise to strive to become better people, they toss beautiful flower petals into the river, an expression of hope for the future. Registration is required.

Kol Nidre

Monday, September 28, 7:00 p.m.

Kol Nidre provides further opportunities for individual reflection and an opportunity to listen to the haunting melodies sung in preparation for the Day of Atonement, Yom Kippur. Registration is required.

Yom Kippur

Tuesday, September 29, 2:00 p.m.

Yom Kippur brings the ten days of the Jewish New Year to a close. On Yom Kippur day, participants consider how their actions affect the greater community. While examining the world, and considering the Jewish tradition of Tikkun Olam, participants look inside themselves to see how they can make a difference. Registration is required.

Break-the-Fast Virtual “Potluck”

Tuesday, September 29, 6:00 p.m.

To close the High Holidays, JCS members and friends gather together at the end of Yom Kippur. Registration is required.

“In gratitude
for friendship
and Sunday
conversations.”

Wishing you a year
of health, safety,
love and joy

Rabbi Aura and
Aaron Ahuvia



The AAOM wishes
you a sweet new year
filled with health
and happiness.
Shana tovah!

Celebrate the High Holidays with the Jewish Cultural Society

“Doing Jewish Differently” (especially this year)

Rosh Hashanah and Tashlich



Followed by Kol Nidre, Yom Kippur
and Break-the-Fast

For dates & times: Jewishculturalsociety.org

Join us!



L'Shana Tova!

May 5781 bring you and our community health, happiness, and peace.



JEWISH FAMILY SERVICES
of WASHTENAW COUNTY

JFSANNARBOR.ORG

SAVE THE DATE:
SUNDAY,
DEC. 6, 2020

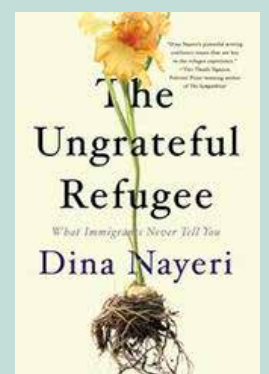
BROADWAY FOR
JFS RELIEF
A VIRTUAL SPECIAL
EVENT FUNDRAISER

Join JFS in celebrating
Welcoming Week
Sept. 14–18

Organized nationwide by Welcoming America, Welcoming Week brings people together across lines of difference to develop greater understanding. Using virtual content such as performances and stories of client journeys, JFS will explore four ideas associated with "HOME:"

H—Humility
O—Open Doors
M—Mentorship
E—Equity

Featuring special
guest presenter
Dina Nayeri, author
of *The Ungrateful
Refugee*, on Thursday,
Sept. 17, at 11 am



For all of the details about these events, follow us!



@JFSAnnArbor

Kosher Cuisine

Finding the blessings

Lonnie Sussman, special to the WJN

The High Holidays and Sukkot begin in a few weeks, and I refuse to start yet another column by commenting on how different this year has been and may continue to be.

I prefer to think about blessings: weddings, which may have limited in-person attendance, but are full of love and joy, and babies born, and extended families thrilled with their births, even if it's hard to see them only on a screen or from a distance.

I am grateful for the gift of time and fewer distractions to start or complete projects that were long thought of. There has been time to finish books. I try to start out each day thinking about our many blessings. Certainly, our traditional morning prayers can help focus attention on the goodness we have.

I know others have had a much more difficult time, and my heart goes out to them. I wish us all health, joy, and a blessed New Year.

Usually, in early to mid-August, my thoughts turn to what to make this year for the upcoming holidays. I am not really doing a good job of concentrating on anything, nor am I planning on feeding the usual crowds. Still, I find this time to be so important, and food is a huge part of the holiday traditions. I know many of you have your own recipes for brisket or chicken and soup with matzah balls. One of my friends has already made the soup and matzah balls, so maybe I will be inspired to get mine done early, too. I'm including one chicken recipe, but the rest of the recipes are vegetarian.

Moroccan Chicken with Dates

From *The Jewish Kitchen*, by Clarissa Hyman. This is a lovely cookbook from a freelance food writer who won the Glenfiddich Food Writer of the Year in 2002. This book has stories and recipes from around the Jewish world.

- 1¼ cups Medjool, dates, pitted
- Juice of 1 lemon
- 3 large onions, finely chopped
- 2 tsp vegetable oil
- 2 cups lightly toasted whole, blanched almonds
- 1½ tsp cinnamon mixed with ½ tsp mace, ¼ tsp nutmeg, and ½ tsp each of white pepper and salt
- 1 large chicken, cleaned and salted inside and out
- 1 tbs honey
- 2 tbs water
- 1 cup plus 2 tbs toasted sliced almonds, to garnish

Steep the dates in the lemon juice for 1 hour. Fry the onion slowly in the oil until translucent. Stuff each date with an almond and some onion and roll in the spice mix.

Stuff the chicken with the dates and sew or skewer up the cavity. Rub the outside of the chicken with any leftover spice mix. Use a stovetop casserole dish and cover the bottom with the rest of the onions and add the chicken. Drizzle over the top the honey and water. Cover and stew gently for 1¼ to 2 hours until very tender. Baste occasionally and add water if necessary. When done, remove chicken to a platter and open up the cavity to spoon out the stuffing. Garnish with some of the sauce and the toasted almonds. Serve with rice.

Artichoke Hearts and Fava Beans

From *The Book of Jewish Food*, by Claudia Roden,

Pareve, serves 6

I love Claudia Roden and was thrilled to watch the interview with her as part of the Great Jewish Food Festival online program this summer. This dish reminds me how extensive yet highly personal her research is. She writes that it is a dish her mother made in Europe with fresh ingredients, but once the family moved to London, she used frozen vegetables. This makes it an easy dish to prepare.

- 1 lb frozen fava beans
- 1 lb frozen artichoke hearts, also called “bottoms,” quartered or halved
- Salt and pepper to taste
- 4 tbs olive oil
- 2 garlic cloves, finely chopped or crushed
- Juice of 1 lemon
- 1 tsp sugar or more, to taste
- 2 sprigs of mint or dill, finely chopped

Put all the ingredients in a pan together with water barely to cover and simmer gently for 15–20 minutes, or until the vegetables are tender and the liquid is reduced. Serve either hot or cold.

Apricot and Pumpkin Accompaniment for Couscous

From *The Book of Jewish Food*, by Claudia Roden,

Serves 6–8

There are so many fantastic recipes from around the Sephardi and Mizrahi world that it is difficult to highlight one or two. Here is one that is from Tunisia and was served on Rosh Hashanah as the gold color of the pumpkin symbolized the hope for a prosperous New Year. There are fancy ways to make couscous but for this recipe go ahead and use the package or boxed type. I really like the Israeli style that has larger grains.

- ¼ cup light vegetable oil
- ¼ cup sugar

- 1 large onion, coarsely chopped
- ½ pound orange pumpkin (like the baby pie pumpkins), peeled and cubed
- ½ pound dried apricots, soaked for ½ hour and drained
- Juice of 1 lemon

Heat the oil with the sugar until the sugar begins to caramelize and turn brown. Add the chopped onion and cook for about 5 minutes. Add the pumpkin and apricots, the lemon juice, and enough water to cover, about 1 cup, and cook for about 45 minutes. The mixture should turn to a jam-like consistency. Add water if needed. Serve with the couscous.

Spinach and Chickpeas

From *The Book of Jewish Food*, by Claudia Roden

Pareve, serves 6

This is a Sephardi recipe often used for Rosh Hashanah. The chickpeas represent the hope that the new year will be well rounded, and we certainly can use that hope. The spinach represents newness, as it is a vegetable of the early spring and late summer. Of course, you can use canned chickpeas, rinsed, but try the dry ones that are soaked. I think they make a big difference whether you are making this dish or other chickpea dishes (except the veggie burgers, see below).

- 1 large onion, coarsely chopped
- 2 tbs neutral oil
- ½ pound chickpeas, soaked overnight or for at least 2 hours
- 2 tomatoes, peeled and chopped (or use good canned ones)
- Salt and pepper, to taste
- 1½ lbs spinach

Fry the onions in the oil till soft then add the drained chickpeas and tomatoes. Cover with water and simmer 1 hour until the chickpeas are tender. Add the salt and pepper as the chickpeas start to soften, and add more water, if needed. Let the water reduce when the chickpeas are done. Wash and drain the spinach and squeeze out extra water. Place on top of the chickpeas, cover with the lid, and let it steam until limp, just a few minutes. Add more salt and stir. This is best served hot. You could use a tbs of tomato paste instead of the fresh tomatoes.

Zucchini and Chickpeas Veggie Burger #1

Vegetarian, serves 4

I looked up lots of veggie burger recipes online but ended up doing my own thing. Our son, Eitan, made a “fritter” somewhat like this with zucchini and feta cheese. His 3-year-old son said, “I don't like deese latkes.” We love the ones I made, and I'm sure feta would go great in or on these burgers as well.

- 1 small zucchini-although I made some with a kousa squash. They are the light green and slightly fatter summer squash. You could use any summer squash variety you like.
- 1 can of chickpeas, drained and rinsed
- ½ onion
- 1 garlic
- ¼ cup parsley
- ½ cup to 1 cup stuffing mix with seasonings or breadcrumbs
- ½ cup whole wheat flour or all-purpose flour
- Salt and pepper
- ¼ tsp cumin
- 1 egg
- Canola oil, as needed

Grate the zucchini in a food processor and then squeeze out as much liquid as you can. This is an important step because summer squashes are full of liquid. Add all the other ingredients to the food processor and blend until you like the texture. Place the mixture in a bowl and add the zucchini. Mix well. Add more flour if the mixture is too loose. Make patties and fry in a pan with a little oil on medium to medium-high heat. It took about 4–5 minutes per side. You could also bake in the oven or on a grill, but turn the burgers very carefully.

Veggie Burger #2

Vegetarian, serves 4–6

This is the same idea as Veggie Burger #1, but I used cooked lentils and sautéed vegetables, and I didn't use an egg for binding.

- 2 cups cooked lentils
- 1–2 tbs canola or olive oil
- 1 carrot, chopped
- 1 onion, chopped
- 1 garlic, chopped
- Salt and pepper to taste
- ½ to 1 cup stuffing mix or breadcrumbs
- ½ cup whole wheat or all-purpose flour

Sautee the vegetables in 1- tsp of oil. Cool slightly, place in food processor along with the rest of the ingredients, and mix together. No need to make mush; just to finish blending everything. Add more of the oil to the pan, make patties, and cook about 3–5 minutes per side.

Why no shofar on Rosh Hashanah Shabbat? Shabbat as a substitute for shofar

Rabbi Aharon Goldstein, special to the WJN

Rosh Hashanah begins on Friday, September 18, goes into Shabbat the 19th, and the second day of Rosh Hashanah is the 20th. This year is unique in that we will not be sounding the shofar on Shabbat, but only once — on Sunday. The sounding of the Shofar is a central mitzvah of the holiday of Rosh Hashanah. However, the Rabbis made a rule that when Rosh Hashanah is on Shabbat we don't sound the shofar. Through the sounding of the Shofar, we coronate God as our king. The Talmud tells us that God says, "Make me a king through the sounding of the shofar." This begs a big question. How can we declare God our king on Rosh Hashana if we can't sound the shofar?

It is explained in the teachings of Chassidus that when Rosh Hashanah is on Shabbat, Shabbat itself accomplishes whatever the shofar is supposed to accomplish. So the very fact that it

is Shabbat awakens in God the will to be a king over the world. Therefore, there is no need to blow the shofar.

Furthermore, in the teachings of Chassidus, it is explained at length that what the sounding of the shofar and Shabbat accomplishes in the upper worlds, the same thing reflects below in this world in the service of God of shofar and Shabbat. There is what a person accomplishes by sounding the shofar — that is total self-nullification before God. The shofar awakens in a person a certain tremor which helps and causes a person to nullify their self before God and to give themselves over to God.

The truth of the matter is Shabbat has the same theme, the idea of setting oneself aside before God. As a matter of fact, one of the explanations that is given as to why we don't work on Shabbat is that on Shabbat we are standing in front of God. When a person stands in front of their king they are totally nullified and can't occupy themselves with anything except for standing nullified before the king. During the week, however, when the presence of God is not as revealed as it is on Shabbat, people view themselves as a separate entity from God, and

therefore they can afford to occupy themselves doing mundane work. But when it comes to Shabbat, a person has to nullify their sense of a separate self entirely and feel that they are standing in front of their king. In the presence of the king one cannot pick up their hand to do anything else.

Bearing this in mind, we'll understand why there is a certain advantage to having Rosh Hashanah on Shabbat. Because during the week, a person has to work on their self in order to nullify their self to God. Through their service on Rosh Hashanah, they nullify their self and then can declare God as their king. Normally, during the week, a person views their self as an entity. But when it comes to Rosh Hashanah, one has to nullify oneself and declare God to be one's king as well as king over the entire universe. However, when Shabbat comes and a person is elevated to a much higher level of self-nullification, they don't view their self as a separate entity because the holiness of Shabbat allows a person to feel as if they are standing before the King. In this situation there is actually nothing that has to be nullified. It is natural to feel that there is nothing but God and therefore

there is no reason to blow the Shofar because that is accomplished by having Shabbat alone.

Therefore, when Rosh Hashanah is on Shabbat, we don't miss what the Shofar is supposed to accomplish. Shabbat alone accomplishes what a Shofar does — if anything, in a much greater form here in the lower worlds as well as in the higher worlds.

During the week one has to work on their self, because, naturally, a person feels their sense of being a separate entity quite easily. This requires the sounding of the Shofar in order to nullify this sense of separateness. However, when it comes on Shabbat, a person is already nullified before God by the holiness of the day. This puts a person at a much higher level and there is no need to blow the Shofar. Indeed, one is unable to blow the Shofar because they are so nullified already by the presence of God.

As a result of that, God will grant us all to be written and sealed in the Book of Life for goodness, a good year, a sweet year physically and spiritually. ■

Out of love

Rabbi Jared Anstandig, special to the WJN

How do we become better people? As we listen to services on Yom Kippur, the themes of repentance and atonement will undoubtedly surface. Yom Kippur is the one day of the Jewish year that is completely dedicated to these ideas. But what exactly does repentance mean? And, how does Yom Yippur provide atonement for our past misdeeds?

Tractate Yoma in the Babylonian Talmud is dedicated to the laws and themes of Yom Kippur (the title of the tractate itself, "Yoma," literally means "the day" in Aramaic — as if there could be no other day of such significance to the Jewish people as Yom Kippur). Towards the end of the tractate, the

Talmud finally explains what teshuva, or repentance, actually accomplishes: "Reish Lakish states: Great is repentance, for intentional sins become considered as unintentional transgressions." According to Reish Lakish, no matter how malicious a sin was in its intent, when the sinner confesses the wrong and commits to be better, the initial sin is considered unintentional. According to this, repentance does not do away with our sins, it merely lowers the severity of our actions.

Curiously, immediately following this statement Reish Lakish is quoted as describing repentance in another fashion: "Reish Lakish says: Great is repentance, as one's intentional sins are counted as merits." Here, Reish Lakish describes repentance as incredibly powerful — no matter how grave the sin, repentance not only eliminates it, but turns it into a credit. Our sins seem to be converted into mitzvot!

The Talmud, recognizing an obvious contradiction here, explains that each statement of

Reish Lakish refers to teshuva, or repentance, performed for a different motive. The former case, when intentional sins become like accidental sins, is when we repent out of fear. Sometimes, when we are faced with punishment or consequences, we apologize for our wrongdoing. We are motivated to do the right thing out of a fear of negative repercussions. The latter case of which Reish Lakish speaks, when our sins become merits, is when we repent out of love. When we are driven to apologize because we deeply care about our relationships, our negative actions are transformed into positive ones.

Repentance out of love sounds like a beautiful idea, but it is hard to understand why it transforms our sins into merits. When people wrong me, even if they repent out of love, am I not still hurt by their previous actions? How could our sins be completely washed away, as if they left in their wake no negative impact whatsoever? Rabbi Shmuel Eidels (known by the acronym Ma-

harsha) offers a suggestion in his commentary to this Talmudic passage. He writes that when we truly repent out of love, we work to compensate for our misdeeds. In an effort to show that we have changed our ways, we do more than apologize; we show, through our repeated positive actions, that we are now different. According to Rabbi Eidels, the "merits" that we receive are from the positive, restorative actions that we take when we repent out of love. This form of teshuva does not undo the past, but it encourages us to change our future. Our past sins are transformed into future merits.

As we reflect on the ups and downs of 5780, may we perform teshuva out of love, recognizing our wrongs and working to atone for them. In doing so, the wrongs of the past can facilitate our self-growth as we strive to become more refined versions of ourselves. ■

Rabbi Jared Anstandig is the rabbi of the Ann Arbor Orthodox Minyan

Adin Steinsaltz, acclaimed scholar who made the Talmud more accessible, dies at 83

Ben Harris, originally for Jewish Telegraphic Agency

Rabbi Adin Even-Israel Steinsaltz, the acclaimed scholar whose landmark translation of the Talmud enabled a vast readership to access one of Judaism's most canonical texts, has died.

Steinsaltz died August 7 at 83 in Jerusalem.

Steinsaltz's monumental translation of the Babylonian Talmud made the arcane rabbinic debates and folkloric tales easier to comprehend, unlocking the wonders of Talmud study for those lacking a high-level Jewish education. The project took 45 years to complete.

Steinsaltz not only rendered the forbidding Aramaic text into modern Hebrew, but integrated his own commentary into the sparse language of the original, filling in gaps in the text that had previously required deep familiarity with the internal mechanics of talmudic discourse to decipher.

A new English version of the Steinsaltz Talmud by the Koren publishing house, and a free version of the translation available on the website Sefaria, further expanded Steinsaltz's reach.

"The Talmud was never meant to be an elitist book," said Arthur Kurzweil, the author of two books about Steinsaltz and a board member of the Aleph Society, which raises funds to support the rabbi's work. "It was meant to be for everybody. So Rabbi Steinsaltz spent 45 years trying and succeeding to make that happen."

Described as a once-in-a-millennium scholar, Steinsaltz was renowned for his prodigious intellect and tireless work ethic. He was reputed to put in 17-hour workdays.

Authoring a comprehensive commentary on the Talmud alone put him in a category alongside Rashi, the medieval French scholar whose commentary on the Bible and the Talmud, composed 1,000 years ago, is considered the most authoritative. But Steinsaltz also wrote another 60 books on topics ranging from Jewish ethics to theology to prayer to mysticism. He also helped establish educational institutions in Israel and the former Soviet Union.

Born to secular parents in Jerusalem in 1937, Steinsaltz embraced Jewish practice as a teenager. Though his father was an irreligious socialist, he sent his son to study Talmud with a tutor at the age of 10. Steinsaltz's intellectual

gifts were evident early, when he became the youngest school principal in Israel at 23.

In 1965, Steinsaltz founded the Israel Institute for Talmudic Publications, the same year he began his Talmud translation. His work was driven by a desire to educate large numbers of Jews about their heritage. "Let my people know," was his favorite slogan.

"The Talmud is the central pillar of Jewish knowledge, important for the overall understanding of what is Jewish," Steinsaltz told JTA in 2010 on the occasion of the completion of the translation. "But it is a book that Jews cannot understand. This is a dangerous situation, like a collective amnesia. I tried to make pathways through which people will be able to enter the Talmud without encountering impassable bar-

to be continued on page 28

'Hello Darkness, My Old Friend' recounts a blind man's friendship with Art Garfunkel

David Rullo, originally for the Pittsburgh Jewish Chronicle, syndicated by the Jewish Telegraphic Agency

Sandy Greenberg recalls walking along Amsterdam Avenue in New York City with his best friend Arthur back in 1959 after they had just completed a humanities class at Columbia University. During the trek, his friend stopped to point out something that caught his eye.

"Sanford, I'd like to show you this patch of grass and I'd like you to really look at it," Greenberg recalled Arthur saying. "At first I was stunned, then he was pointing out how the light illuminated the beauty and complexities of its colors. I was absolutely mesmerized. No one I had known would take time out to admire a measly patch of grass."

Greenberg's best friend and college roommate would soon be better known to the rest of the world as Art Garfunkel, one half of the pop-folk duo Simon & Garfunkel. His recollection of that shared moment is ironic since less than two years later, Greenberg would be blind.

"I was pitching in a baseball game right before my junior year," Greenberg, a native of Buffalo, New York, told the Chronicle. "Suddenly, in the seventh inning my eyes became very cloudy, very steamy, and I was having a hard time concentrating on the batter. I knew there was something very bad going on. I stumbled to the sideline and dropped to the ground."

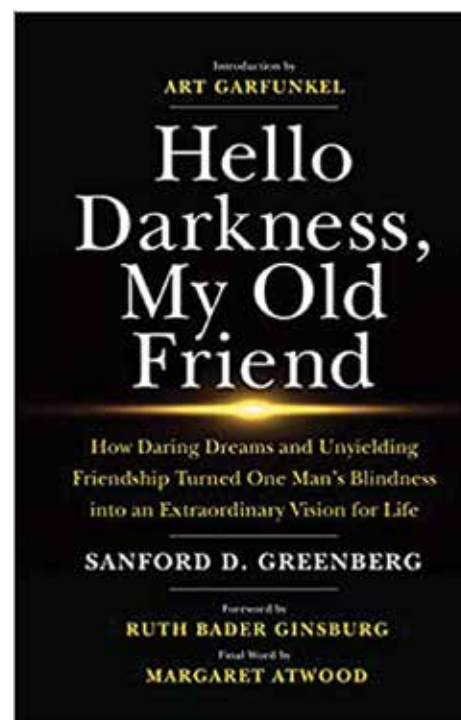
An ophthalmologist diagnosed Greenberg with allergic conjunctivitis. After two treatments, one he labeled as "ineffective" and a



Art Garfunkel and Sandy Greenberg in the 1970s. (COURTESY OF GREENBERG)

second of topical steroids, his condition worsened. A different doctor told the American history major that he was actually suffering from glaucoma and, due to the previous treatments, would soon be blind.

In his memoir, "Hello Darkness, My Old Friend" (Simon & Schuster, June 2020), Greenberg credits Garfunkel with lifting him from the pits of despair and helping him to begin navigating life as a blind man at just 20 years old.



"He changed all of his habits to help me out," Greenberg said of Garfunkel. "He would take me out in the city, walk me to class, help me fix my tape recorder."

"Most importantly, he would read to me regularly. He'd walk into the room and say, 'San-

continued on next page

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How Will You Assure
Your Jewish Tomorrows?

Crossword Puzzle

ford, Darkness is going to read to you from “The Iliad” today,’ or ‘Sanford, Darkness is going to read to you today.’ I suppose he meant that, for me, his voice was emerging from the darkness. Because he called himself Darkness, I decided that should be the title of my book.”

Greenberg eventually graduated from Columbia and earned a doctorate from the Department of Government at Harvard University. He married his high school girlfriend, Sue, and along the way he owned various businesses and became an inventor.

He also was chairman of the board of governors of the John Hopkins University’s Wilmer Eye Institute; served on the Mac Science board, which operates overseas as the National Science Foundation.

His father, Albert, moved to the United States in 1939 to escape the Holocaust and became a tailor, but he died when Greenberg was just 5. His mother remarried and raised three children with her second husband, Carl.

Greenberg, a member of the Conservative Adas Israel Congregation in Washington, D.C., considers himself both religious and very spiritual.

“The most beautiful experience we can have is the mysterious,” said Greenberg, quoting Albert Einstein. “It is the fundamental questions which stand at the cradle between true art and science. Whoever does not know it can no longer wonder, can no longer marvel. He’s as good as dead and his eyes are dim.’ He was talking about God and religiosity. “For me, being religious means you must wonder at the blessings all around us.”

Memories of davening with Garfunkel at the window in their college dorm room ignite that wonder for Greenberg.

“Anyone hearing his voice singing the prayers, they would be in simple awe,” Greenberg recalled. “Throughout life I have been blessed with music, music that came from the sweetest singer in the universe.”

He recalled Garfunkel’s voice as “displaying deep and warm love I could actually feel.”

After graduation, when the singer decided to leave architecture school and follow his dreams to create music, Greenberg had the opportunity to pay back his friend.

“One day, after we graduated and I had gone on to Oxford, I got a call from Arthur, who said he was dropping out of architecture school, which I was opposed to, but that was his decision,” Greenberg related. “He said, ‘I want to go into the music business with my friend Paul. But I need \$400.’ Before he finished, I told him he would have it. Sue and I had \$404 in our checking account and I sent it.”

The two had made a pact back in their dorm room that if either ever needed help, “the other would come to his aid regardless of circumstance.”

Though Greenberg has a deep and abiding love and friendship with Garfunkel, there is one partner that has provided the cornerstone to his life.

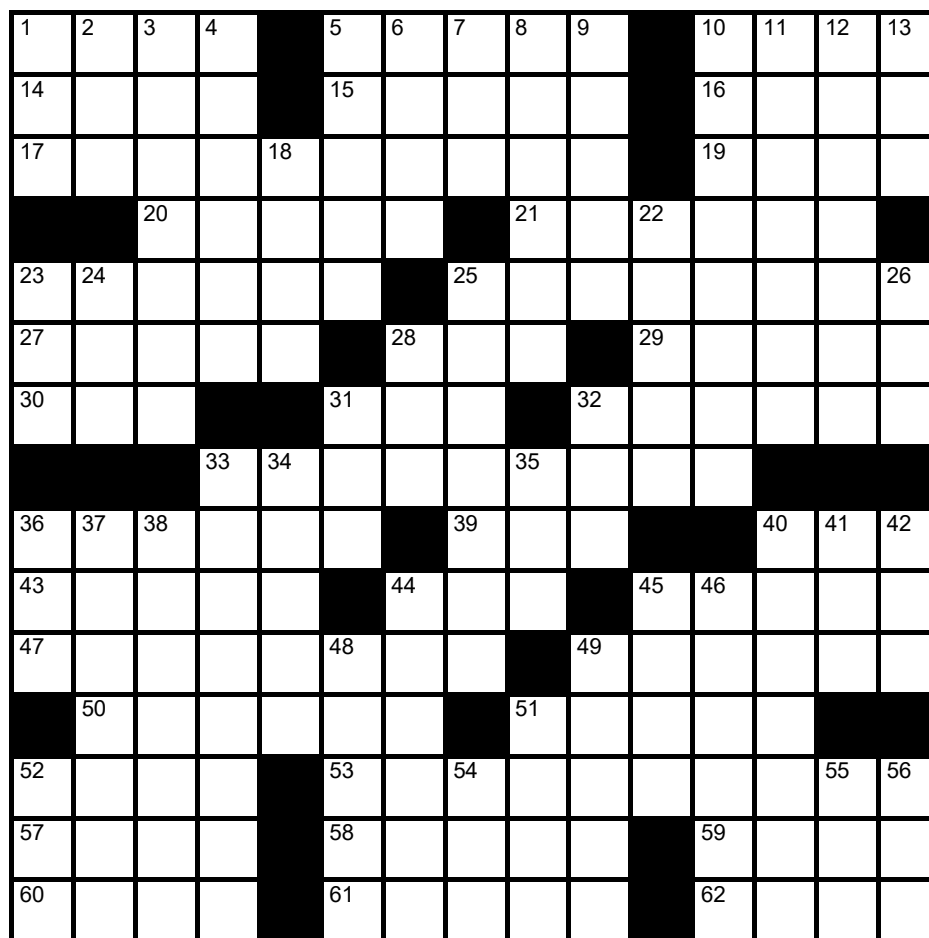
“I have to talk about the centrality of my then girlfriend, now wife, Sue. I dedicated the book to her and I said, ‘For Sue, the one who has always been there.’ She has,” Greenberg said.

“When I went blind, I was convinced that she would leave me. She stayed with me through the ugliest part of my life. She was valorous and, in my mind, the hero of the book, certainly the center of gravity for my life.”

In 2012, the Greenbergs created the Prize to End Blindness by 20/20. On Dec. 14, the award of \$3 million in gold will go to the individual or team of researchers that does the most to end blindness across the globe. ■

Across

1. Notable Moabite
5. Large athletes
10. Yisrael preceder
14. Indonesian ox
15. Give an address
16. Gambling locale
17. Cliff notes for “Death of a Salesman”?
19. Fictional Hansen
20. Openings
21. Necessitate
23. They’re fed on the street?
25. Where the largest percentage of American Jews can be found
27. Was a ganav
28. Soon to be freshies
29. Bible Belt city
30. NFTY alternative
31. A sci.
32. Shepherdess of verse
33. Jewish warriors
36. 87 or 89, at a gas station
39. Author Brown
40. What you trade a USD for in the Holy Land
43. Ankle bones
44. 9th letter
45. Heavy black wood
47. There might be one when saying *Kidush Levana*?
49. “Dances With Wolves” landscape
50. Wife of Haman
51. Yanks
52. Sci-fi baby that was a 2019 sensation
53. Mount Hermon might be the only place you can find it in Israel
57. Hoffman of Women of the Wall
58. Observe Yom Kippur
59. You might see them snorkeling in Eilat
60. Subject of Himalayan legends
61. Iconic Jewish role
62. JNF “product”



Down

1. “...and one ____ for a burnt offering” (Lev.16:5)
2. “Bi” halved
3. “War and Peace” writer
4. It’s said on some Jewish holidays
5. Alphabetizes, perhaps
6. Links
7. Merry month, in Paris
8. Fun-loving swimmers
9. “I ____ reason why not.”
10. Splits
11. Harry Potter hero Longbottom
12. Study closely, British style
13. “+” or “-” particle
18. Limerick’s land
22. From head ____
23. East Lansing sch.
24. They’re in several Spielberg and Abrams films, for short
25. Expand, as one’s scope
26. A schluff
28. “Attack,” to a dog
31. Letters used in dating
32. Jewish son
33. Ferrari rival
34. “Dragon Ball Z” genre
35. Go to the plate
36. N.Y.C. betting initials
37. Stromboli alternative
38. Slangy “Amen!”
40. More likely to be ousted from the library
41. Provider of accommodations
42. The “S” in iOS: Abbr.
44. “... love, and a time ____”: Ecclesiastes 3:8
45. When added to Ari it becomes a girl’s name
46. It may keep you on your toes?
48. Joseph’s wife
49. Culinary blend
51. Like Bruce Banner, but not The Hulk
52. “Woohoo!”
54. Baal Shem ____ (Hasidism founder)
55. NBA briefly coached by Israel’s David Blatt
56. Greece to Israel dir.

Looking for Rose: Kinbergs early 1920s — vidui

Clare Kinberg, ninth installment in a series

With the Jewish High Holidays just over the horizon, I'm thinking of my aunt Rose, who lived her last 30 years in the small town of Vandalia, Michigan — where she joined a church and is buried in an unmarked plot in the historic African American Calvin Community Cemetery. For her transgressions — marrying Mr. Arnwine, moving away, leaving her son Joey — Rose had been excised from the Ashkenazi Jewish family

cated to me that Jewishness was central to us both, and at the same time, that I couldn't understand the basics of our shared identity. The world she'd grown up in had faded; the desire to pass something on remained, but with no language. Neither the everydayness of Yiddish nor the language of prayer was passed down to me.

If I could ask Rose now to tell me about her early life, I imagine she would begin, "Do you farsteysht Yiddish? That's okay, I don't either, any-

ers — all coded as white. Joseph Kinberg the junk dealer was the only person on the page that had his own business. And while only a handful of the Jews were born in the United States, Yetta Kinberg was the only one listed from Romania.

Ten years later, by the time of the 1920 census, the family had moved eight blocks directly west, farther from the river, to the Kerry Patch neighborhood of Jews and Irish Catholics. I have a picture of my father and four of his siblings in the Kerry Patch years.

They are sitting on the hard scrabble of what is likely their front yard at 1718 O'Fallon Street in a part of North St. Louis that will be razed in the decades to come, making way for a series of urban renewal fiascos doomed by poverty and racist city policy. In the background, about a half-block away, is the Kregel Casket Company building, on the corner of North 18th and O'Fallon.

The large-nosed, squinting boy in the beanie is no doubt my father, Morrie. My father had a self-conscious perception that he had an oversized nose. One of his favorite lines: "When God was handing out noses, I thought he had said 'roses' so I asked for a big, red one." I don't remember my father ever mentioning God in another context.

I can't stop looking at this picture of the five siblings. Like the Casket and Funeral Supplies Company in the background, death looms. I know that in just a few years they will have moved again. In the spring of 1925, Joseph Kinberg's father Max, who was Mordkhe when they

arrived in the United States in 1892, will have an aortic aneurysm and die. Three months later, 17-year-old Rose will be the first of Joseph's children to marry. The day following the wedding, Joseph Kinberg, at the age of 41, will have a major stroke and die. And two years after that, Harry, at just 15, will have died, too. By 1927, Laura and Dad will be responsible for supporting their mother and the rest of the family; young Rose will be in an unhappy marriage and pregnant.

When I visit St. Louis and drive along the streets where my family lived, a wave of nostalgia swells, overwhelming me with a feeling of "home." Even though I've lived far away for more than half my life, I feel I know this place, everything about this place is of me, there is no separation.

It is a spiritual feeling of connection. My aunt Rose also left St. Louis in her late twenties, at about the same age I was when I left. Did Rose, buried in the shadow of the Stone Church in Vandalia, Michigan, long for a Hebrew blessing? Did she hear Yiddish in her dreams? Did she miss the kippers, pickled herring, and rye bread my father liked to eat on Sunday mornings? Did she shed the memories? Or, did she hold all of it — every scrap and crumb — close to her heart?

The family that disowned Rose still belongs to her, to me, and to my daughters. The early deaths, the loss of home, the racism, the striving. The annual confrontation with who I am, what we are, and what we are not. ■



I knew. Yet, I wonder, what of her family's Jewish life stayed with her? When Pesach came, did she refrain from bread? On Yom Kippur did she fast, the confessional prayer, the Vidui, echoing in her head?

My aunt Rose's early life, embedded like mine in the St. Louis Kinberg clan, and her later life in a Black community on the shore of Paradise Lake, are for me a series of frescos, rising in relief beneath my own life-in-progress, changing the shape even of my memories.

As a child, I occasionally went with my mother to the Reform Temple for prayer services, yet I don't like repeating words I don't understand or believe. My deepest feeling during Hebrew prayer is confusion. As I watched my mother listen to the chanted prayers, I would wonder what she was feeling. Did she believe in God?

I never asked my mother about God, afraid that if she did believe, I still wouldn't understand. And if she didn't, then I would be overcome with the emptiness of the prayers. Now, all I have are questions.

I imagine that other Jews do feel spiritually connected or maybe nostalgic when they hear the Rosh Hashanah melodies. When they hear Kol Nidre on the eve of Yom Kippur, I imagine Jews — other Jews — feel something vital and necessary. What of this is inherited, learned, or unique to an individual? I wonder if my siblings and cousins have the feelings for Jewish prayer and ritual that I lack. Did my aunt Rose?

Despite my trouble with Jewish prayer, I don't remember ever wanting to shed my Jewish identity, and I still occasionally attend prayer services. I've found meaning and purpose in bringing whatever I have to offer to the 4,000-year-old project of Jewish civilization. Connection to other Jews and to experiencing the world as a Jew tethers me.

My father's oldest sister Laura, born in 1907, just a year before Rose, often began conversations with me: "Do you farsteysht Yiddish? Do you understand? Ach, no, of course not." Sometimes she even said, "Do you farsteysht Jewish?" Using the Yiddish word for "understand" and the English word for "Yiddish."

Through this ritual, Aunt Laura communi-

more. But Yiddish is the only language Mama spoke to us — Laura, Tillie, Morrie, Harry, Gertie, and me. When baby Leonard was born in 1922, I was 14, and by the time he could talk, I was rarely home."

The Kinbergs spoke Yiddish at home because Yiddish would have been the only language my grandparents — she from Romania, he from Russia, or what is now Ukraine — could converse in.

According to the censuses in 1910 and 1920, and his death certificate in 1925, my grandfather Joseph Kinberg's occupation was junk dealer. I'm familiar with what a junk dealer does because my father carried on in the business. A junk dealer buys and sells scrap metal or other pieces and parts of used machinery. Selling metal parts passed from father to son.

Joseph Kinberg might have kept his junk in a yard vault underneath their rear apartment at 1418 1/2 North 10th Street in St. Louis, which at that time was a tenement district whose dilapidated, overcrowded, and unsanitary conditions were recorded in detail in a 1908 report by the Civic League of St. Louis. In their house-by-house survey, the Civic League found, for instance, that 93% of the families did not have a toilet in their apartment. They used shared privy vaults in the backyard, next to the storage vaults where I imagine my grandfather's junk was kept. Ninety-six percent of the families did not have access to a bathtub; there was one public bath in the area.

The 48-block area under study had the worst conditions in the city. Thirteen thousand people lived in the area the Civic League studied: 30% Jews, 30% Italians, 15% Negroes, and 25% Poles and other nationalities. A close look at the 1910 census, which includes Joseph and Yetta Kinberg and their three young daughters Laura, Rose, and Tillie, shows that each ethnic group lived in clusters, the adjoining blocks of ethnically separated families all living in the same terrible conditions.

The Kinberg's census page included four coal miners; a tobacco stemmer; several laborers working on the railroad, in a steel foundry, and lumber yard; two bricklayers; two cabinet mak-

ORT Ann Arbor opening event, September 13

Anne Heybey Wasciuk, special to the WJN

On Sunday, September 13, ORT Ann Arbor will have a Zoom meeting at 10:30 a.m. The ADL Regional Director of the Michigan Region. Carolyn Normadin will give a talk, The Latest News about the Oldest Hatred: Antisemitism, a topic of interest to everyone in the Jewish

virtual this year, participants will still have the opportunity to meet old and new friends and to learn about the Ann Arbor chapter's activities, including the popular Book Group and the new Movie Group. For more information about ORT Ann Arbor, please check the website, www.ortannarbor.org



community. The meeting will be in lieu of the traditional (delicious!) ORT opening fall event. To register for the meeting and receive a Zoom invitation, RSVP by emailing jflevitt2@gmail.com by September 4.

The fall event provides an opportunity to learn about ORT America's important work supporting World ORT's schools and high-tech training programs. Although the event will be

Despite the COVID-19 pandemic, ORT continues to help students all over the world. It is a critical provider of education to more than 300,000 beneficiaries in Israel, the Former Soviet Union, Latin America, Asia, South Africa, and Europe. Over the past 140 years, ORT has confronted every challenge, and will continue to operate in the most difficult circumstances whenever required. ■

Shachar Pinsker appointed Associate Director of Frankel Center

Kelsey Robinette Keeves, special to the WJN

In July, Professor Shachar Pinsker began a two-year term as Associate Director of the Jean and Samuel Frankel Center for Judaic Studies at the University of Michigan. Pinsker remarked that in his new role he'll be looking at all aspects of the undergraduate and graduate programs, with the goal of keeping them both attractive and relevant to students. "We will continue to work on the three core courses offered for Judaic Studies undergraduate students. We will also examine the requirements for the major and minor, including the new sub-plan with concentration on Hebrew and Yiddish. We will work with our wonderful students and faculty, and listen to new ideas and suggestions in order to build a shared, engaged community." He'll be building on the work of outgoing Associate Director Maya Barzilai, and working with the new student services coordinator, Sarah Kuljian, and the new curriculum committee. Pinsker has also been learning as much as he can about remote teaching and other best practices to help students through the uncertainty faced during the COVID-19 pandemic.

Pinsker, a professor of Judaic Studies and Middle East Studies, is a literary scholar and the author of the award-winning books *A Rich Brew: How Cafés Created Modern Jewish Culture* (NYU Press, 2018), and *Literary Passports: The Making of Modernism Hebrew Fiction in*

Europe (Stanford, 2011). He believes studying humanities, and Judaic studies specifically, is how we better understand the world around



us. "Whether I study a well-written Yiddish story about the life of Holocaust survivors in the early years of Israel, a Hebrew feuilleton about a coffeehouse published in a newspaper at the Russian empire during the second half of

the Nineteenth Century, or a poem written in a mixture of English and Yiddish by a contemporary Jewish poet in the United States, it always gives not only an aesthetic pleasure, but also insights I wouldn't be able to glean from any other sources."

For the first time, he will be teaching a 400-level Hebrew/Judaic class, "The Holocaust in Israeli Culture," on the Big Ten Academic Alliance CourseShare program. "Teaching a Hebrew course online with students across the country is a big challenge, but it is one that I am looking forward to, because it opens new pedagogical possibilities and opportunities for necessary collaboration. I hope it will be a good example of resilient teaching," Pinsker says. He hopes to pass on to his students the love of literature he gained from his teachers while studying for his undergraduate degree at Hebrew University. "Many of them belonged to a different generation; some were immigrants from Eastern and Central Europe; others were born in mandatory Palestine or in the early years of the State of Israel," says Pinsker. "They instilled in me a love and appreciation of the study of Nineteenth and early Twentieth Century literature and culture."

While recognizing that there is much uncertainty among faculty members and students around learning and researching in fall 2020 and beyond, Pinsker hopes to find new oppor-

tunities in the challenge. In his new position, he plans to focus on the feedback from students about current classes and to work with faculty to brainstorm new courses they may be able to offer, building on the wide range of expertise held by Frankel Center faculty. Additionally, he hopes to develop the master's degree program and further engage the PhD students pursuing a Judaic studies graduate certificate.

Currently, he is working on three different projects: an edited volume of Israeli Yiddish stories in Hebrew translation; a book tentatively titled *When Yiddish was Young: The Pervasive Influence of Israel's Silent Language*; and a large collaborative project supported by a grant from the National Endowment for the Humanities, *Below the Line: The Feuilleton, the Public Sphere, and Modern Jewish Cultures*. This project explores the feuilleton as a critical juncture in the production of modern cultures and the public sphere and a productive space for interdisciplinary and multilingual inquiry. His next project will focus on the cultural history of Jewish foodways, using modern Jewish literature to research the relations between Jews and food.

Pinsker is excited to begin his role as associate director and increase collaboration among students and faculty throughout the Frankel Center and University of Michigan community. ■

How did Europe's Jews cope with a 17th-century plague? This 350-year-old memoir offers a glimpse.

Penny Schwartz, originally for the Jewish Telegraphic Agency

More than 350 years ago, a plague took a deadly toll on Hamburg, Germany. As the High Holidays approached, fear and panic set in and many of the city's Jewish families fled.

Among them were Glikl and Hayyim Hamel, successful Jewish merchants who left with their three young children, including an 8-week-old daughter. En route to Hayyim's parents, they spent time with relatives in Hanover, where some locals came to suspect their oldest daughter, 4-year-old Tsipor, was infected. Despite their assurances that she wasn't ill, Glikl and Hayyim were forced to banish Tsipor and her caregivers to another town and were only allowed to visit from a distance.

"I will let any good father or mother judge for themselves how we felt," Glikl would later write in her memoir. "My husband, of blessed memory, stood in a corner, weeping and pleading, while I stood in a corner."

In the midst of a viral pandemic that again is separating parents from their children, Glikl's poignant rendering of the family's ordeal rings chillingly familiar. And as of last December, English readers can appreciate it for themselves thanks to the first new English translation in nearly 60 years.

Glikl's memoir is "fast-paced, engrossing, deeply compassionate and full of pathos," said Sylvia Fuks Fried, editorial director of Brandeis University Press, the publisher of "Glikl: Memoirs 1691-1719." "It's an example of Glikl's remarkable skills as a writer. It's why it has such staying power and why we are reading it today."

The new translation — 375 pages, with illustrations and meticulous notes by Israel Prize winner Chava Turniansky, a scholar of Yiddish

literature and professor emerita at Hebrew University — was decades in the making. It is based on Turniansky's 2006 Hebrew-Yiddish version of the memoir, which was originally written in Old Yiddish, the vernacular language among German-speaking Ashkenazi Jews in the early modern era.



Bertha Pappenheim, a descendant of Glikl Hamel, poses as Glikl for this portrait painted by the artist Leopold Pilichowski (COURTESY OF THE LEO BAECK INSTITUTE)

Glikl's writing is a rare surviving memoir from this period. Even rarer is that it was written by a woman, according to Rachel Greenblatt, a cultural historian specializing in the Jews of central and Eastern Europe who led a recent course on the memoir sponsored by the Vilna Shul, a Jewish cultural organization in Boston.

"Glikl provides us with an unparalleled historical source, opening a window on the daily life, anxieties, petty rivalries and stories of folk wisdom occupying the mental world of a wom-

an who bore 14 children ... while partnering with her husband in a business that grew from trade in second-hand gemstones run by two newlywed teenagers to international money lending, exchange of credit and the margins of mercantile Court Jew society," Greenblatt told JTA.

family business, all of it embellished by stories and proverbs. Through accounts of her extensive travels, readers get a glimpse of how Jewish communities responded to historic events.

Her intended audience was her descendants, to whom she wanted to bequeath a sense of their identity and family history. But Turniansky has suggested that her writer's flair and literary choices make it clear that she sensed a broader audience as well.

In her introduction, Turniansky traces the complex publication history of Glikl's memoir. The original handwritten version was not preserved, but two copies — one made by a son and the other by a grandson — were passed down in the family for several generations, eventually finding a publisher in the late 19th century.

Since then, it has been translated into German, Hebrew and several English versions. But Greenblatt says those earlier versions were incomplete or presented as biography and history, and were not true to the original text. The new publication, she said, introduces readers to Glikl's authentic voice.

"It's readable and it's elegant," Greenblatt said.

In the past, the memoir has been explored from the perspective of Jewish history, women's social history and Glikl's extraordinary role as a savvy businesswoman, Fuks Fried said. This new translation should broaden those perspectives while opening a new one — as an important entry into the canon of Jewish literature.

"It deserves to be there," Fuks Fried said. "It's of that caliber." ■

Calendar

September 2020

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

Tuesday 1

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.
Living in the Time of Covid-19: BIC. 4 p.m.
Tea and Torah on Tuesday—for Women: Chabad. 8 p.m.

Wednesday 2

Together and Apart: The Future of Jewish Peoplehood: TBE. Adult Education with Rabbi Whinston .1 p.m.
Meditation with Claire Weiner: TBE. 5 p.m.
WTBE Virtual Happy Hour. 5:30 – 6:30 p.m.
Torah Study: TBE. Zoom. Weekly discussion of the Torah portion 7 p.m.
Theology Book Club: BIC. Online 8 p.m.

Thursday 3

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.
Meditation with Linda Greene: TBE. Zoom. 1 p.m.
Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 4

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

Saturday 5

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

Sunday 6

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11 a.m.- noon.
Biblical Book Club: TBE. Cantor Hayut leads discussion. 3 p.m.

Monday 7

Take a Hike with JYP. West Lake Preserve, 21598 Waterloo Rd, Chelsea 8:45 a.m.
Adult B'nai Mitzvah Class: TBE. 6 p.m.
WTBE Cooking. 7 p.m.
Women's Torah Study: TBE. Zoom.. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 8

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.
Spirituality Book Club with Cantor Annie (Emeritus): TBE. Book for Sept is *Here all Along* by Sarah Hurwitz. 7:30 p.m.
Living in the Time of Covid-19: BIC. 4 p.m.
Tea and Torah on Tuesday—for Women: Chabad. 8 p.m.

Wednesday 9

A Taste of Age-ing to Sage-ing: Re-envisioning

Elderhood: Pardes Hannah. Noon to 1:30 p.m..
Together and Apart: The Future of Jewish Peoplehood: TBE. Adult Education with Rabbi Whinston .1 p.m.
Meditation with Claire Weiner: TBE. 5 p.m.
Torah Study: TBE. Zoom. Weekly discussion of the Torah portion 7 p.m.
Theology Book Club: BIC. Online. 8 p.m.

Thursday 10

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.
Spirituality Book Club with Cantor Annie (Emeritus): TBE. Book for Sept is *Here all Along* by Sarah Hurwitz. Noon.
Meditation with Linda Greene: TBE. Zoom. 1 p.m.
Jewish and Newish: JYP. 6 p.m.
Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 11

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

Saturday 12

Selichot Program: BIC. See their website.
Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.
S'lichot Study Session: TBE. 8:00 p.m.

Sunday 13

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11a.m.- noon.
Biblical Book Club: TBE. Cantor Hayut leads discussion. 3 p.m.

Monday 14

Historical Novel Reading Group: WTBE. Ari-anna Franklin, *Grave Goods*, Contact Molly Lindner, burnham@umich.edu. 12:30 p.m.
Adult B'nai Mitzvah Class: TBE. 6 p.m.
Fiber Arts: WTBE. 7 p.m.
Rosh Hashanah Virtual Cooking Class with Chef Michael Solomonov: Jewish Federation. Donor Appreciation event. 7:30 p.m.
Women's Torah Study: TBE. Zoom.. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 15

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.
Living in the Time of Covid-19: BIC. 4 p.m.
Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. See first Tuesday of month.

Wednesday 16

A Taste of Age-ing to Sage-ing: Re-envisioning Elderhood: Pardes Hannah. Noon to 1:30 p.m..
Together and Apart: The Future of Jewish Peoplehood: TBE. Adult Education with Rabbi Whinston .1 p.m.
Meditation with Claire Weiner: TBE. 5 p.m.
Torah Study: TBE. Zoom. Weekly discussion of the Torah portion 7 p.m.
Theology Book Club: BIC. Online 8 p.m.

Thursday 17

Meditation with Linda Greene: TBE. Zoom. 1 p.m.
Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.
WTBE Virtual Happy Hour. 5:30 – 6:30 p.m.

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

Friday 18

Erev Rosh HaShanah

Saturday 19

Rosh HaShanah Day 1

Sunday 20

Rosh HaShanah Day 2

Monday 21

Adult B'nai Mitzvah Class: TBE. 6 p.m.
Everything You Wanted To Know About The Electoral College: WTBE. With EMU professor Jeff Bernstein. 7:30 p.m.
Women's Torah Study: TBE. Zoom.. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 22

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.
Living in the Time of Covid-19: BIC. 4 p.m.
Tea and Torah on Tuesday—for Women: Chabad. 8 p.m.

Wednesday 23

Together and Apart: The Future of Jewish Peoplehood: TBE. Adult Education with Rabbi Whinston .1 p.m.
Meditation with Claire Weiner: TBE. 5 p.m.
Torah Study: TBE. Zoom. Weekly discussion of the Torah portion 7 p.m.
Being Black, Jewish, and Israeli. EMU Center for Jewish Studies lecture by Naftali Akum. Registration Required. 7 p.m.
Theology Book Club: BIC. Online 8 p.m.

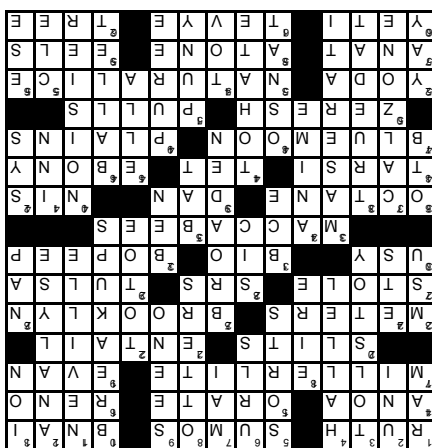
Thursday 24

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.
Meditation with Linda Greene: TBE. Zoom. 1 p.m.
Cultivating Self-Forgiveness: A Practice for the Days of Awe: AARC. 7 p.m.
Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 25

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

Crossword Puzzle



Saturday 26

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

Sunday 27

Erev Yom Kippur

Monday 28

Yom Kippur

Tuesday 29

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.
Living in the Time of Covid-19: BIC. 4 p.m.
Tea and Torah on Tuesday—for Women: Chabad. 8 p.m.

Wednesday 30

Together and Apart: The Future of Jewish Peoplehood: TBE. Adult Education with Rabbi Whinston .1 p.m.
Meditation with Claire Weiner: TBE. 5 p.m.
Torah Study: TBE. Zoom. Weekly discussion of the Torah portion 7 p.m.
Theology Book Club: BIC. Online 8 p.m.

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

Ann Arbor Orthodox Minyan (AAOM): 1429 Hill Street, 248-408-3269, annarborminyan.org
Ann Arbor Reconstructionist Congregation (AARC): 2935 Birch Hollow Drive, 734.445.1910, aarecon.org
Beth Israel Congregation (BIC): 2000 Washtenaw Ave, 734-665-9897, bethisrael-aa.org
Chabad House: 715 Hill Street, 734-995-3276, jewmich.com
Jewish Community Center (JCC): 2935 Birch Hollow Drive, 745-971-0990, jccannarbor.org
Jewish Cultural Society (JCS): 2935 Birch Hollow Drive, 734-975-9872, jewishculturalso-ciety.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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Obituaries

Teacher and social justice activist Eleyne Levitt

Eleyne Anne Levitt (born Eleanor June Kazanow, “Ellie”) was born in New York City to Morris and Kathryn Kazanow (Kraun) on March 11, 1941. She died in Ann Arbor on Sunday, August 9.

Eleyne loved justice, learning, and service. She loved learning for its own sake, and never backed down from a challenge. She was also a natural teacher who believed profoundly in the perfectibility of the human and sought to uplift all she encountered.

While her professional, personal, and activist life was essential to her, her devotion to her



children’s development and growth was always front and center. She was radically committed to honesty and integrity. Eleyne Levitt always did the very best she could with whatever she had in every moment of her life. We are lucky she was here.

Eleyne went to high school at Bronx Science High School and graduated in 1957. She earned her bachelor’s degree from City College of New York, entering her freshman year at 16. Her liberal arts courses brought her special joy, and she carried a love of reading and writing with her throughout her life. At college, she also discovered a vibrant Jewish community in her college’s Hillel, where she found an active Judaism that would become the foundation for her life.

Eleyne was a natural teacher. She served in this role professionally in Spanish Harlem in New York City, where she taught and learned with first graders, whose memories she treasured even into her 70s. After taking a short hiatus from work during her children’s early years, Eleyne later returned to the classroom at Beth Israel Nursery School in Ann Arbor. When her youngest child entered kindergarten, Eleyne became Beth Israel Nursery School’s director and served in that role for nearly a decade.

At the age of 42, Eleyne returned to school, completing her MSW at the University of Michigan at 45. She served her clients in Monroe County’s nursing homes with passion and commitment until her retirement.

Eleyne was also a devoted member of her local community. As a member of the Jewish Cultural Society’s school in the 1970s and 1980s, she brought the same creativity, sensitivity, and commitment that had served her students so well in the classroom to her support of Jewish life in Ann Arbor. She served on every committee, or so it seemed to her kids, contributing original content to JCS’s observances of the High Holy Days, Pesach, and Shabbat. She was an enthusiastic part of the annual Purim

carnival as well. Her service at JCS went beyond her support of programming for children and families, and she also served as a member and chair of the Adult Education Committee.

Eleyne was also a member of Temple Beth Emeth when she first moved to Ann Arbor in 1972 and returned to the congregation after her children were grown. She has treasured the TBE community ever since.

Eleyne was a friend to all she met, and she treasured her close friends and family. Eleyne was preceded in death by her parents, her dear older brother Stanley Kazanow, her sisters-in-law Peg Kazanow and CaSandra Levitt, and her parents-in-law Sophie and Herbert Levitt, to whom she was devoted. Eleyne is survived by her partner of 35 years, Marvin Brandwin of Ann Arbor; daughter, Hava Levitt-Phillips (Sidney); son, Aaron Levitt (Elena); grandchildren Felix and Ana Sophia; nieces Linda Kazanow (Grace) and Yodit Mesfin-Johnson; nephews Samuel (Fionna), Steven (Michelle), and Stuart (Donna) Kazanow; great-nephews Max and Adam Kazanow and Tyson Johnson; and great-niece Diana Kazanow. Eleyne is also survived by her children’s father, Joel Levitt (Joan), and their uncle, Edward “Ned” Levitt.

Donations in Eleyne’s memory can be made to the Interfaith Council for Peace and Justice, 1414 Hill Street, Ann Arbor, MI 48104.

Jonathan Cohn remembers his mother, Elaine Cohn

Last month we said goodbye to my mother, Elaine, who passed away at age 79.

“Lainie,” as everybody called her, lived in South Florida. But she was a frequent visitor to Ann Arbor and occasionally joined us for holiday services at the Ann Arbor Reconstructionist Congregation.

One of her favorite spots in town was Zingerman’s, which is not the least bit surprising, because its food reminded her of her favorite place in the world: New York City. She was born and



raised there, and, emotionally, she never left it. She thought the city was perfect, right down to the smell of the subways.

As a kid, she made more time for going to the movies than for doing her homework. But she was sharp and knew how to cram (one of the many traits she passed down to me) and ended up skipping a grade in junior high.

She was also a loyal, protective big sister to Judy, who would forever remember the time at summer camp when Mom sat outside the infirmary, all day long, to talk with and watch over Judy, who had strep throat. They stayed close for their entire lives, whether they lived on dif-

ferent sides of the country or on opposite ends of the same street.

Mom’s old friends, recalling her time as a young adult, would frequently describe her as “tall and striking” — noting that she won a beauty contest at the Hotel Tamarack, the Catskills resort that the family visited during summers.

Mom got a bachelor’s and a master’s from Hunter College. After college, she taught in the New York Public Schools, following in the footsteps of her own mother (and my beloved grandmother) Rose.

Mom was by all accounts a gifted classroom leader — and, later, when she was living in New Orleans, a groundbreaker as well. In 1967, she volunteered to be one of a dozen white teachers going to all-Black schools as part of the city’s desegregation effort. Most left within a few months. Mom stayed at hers until she left New Orleans two years later. She said it was her happiest time as an instructor.

She was in New Orleans because, one summer day at Jones Beach in 1966, she struck up a 30-minute conversation with a skinny, cute man at a picnic table. That was my dad, Leon, who was on break from medical school at Tulane. She gave him her number. He called her for a date. A year later, they married.

Mom stopped teaching when she had me, and, after that, the three of us moved here and there (Massachusetts, back to New York, Oregon, Wisconsin) until we ended up in South Florida, where the rest of the family had settled. Mom’s love for children never stopped — and that very much extended to her nieces Lisa and Alison, and many years later to their children (Alex, Joey, and Sophie; Charlie and Hannah). She loved being “Aunt Lainie” to all of them, and to Steven (Lisa’s husband) and David (Alison’s) as well. She was beyond proud that Alison and Lisa, like her, both became teachers. She treasured every minute with them, whether it was at family events or going out to lunch — or just sitting on the couch and swapping stories.

Mom was never much of a homemaker, and she was chronically disorganized. (Yes, I got that trait, too.) I think she’d be okay with me saying that, because it was just not that important to her. Being a mother was a different story — because, at that, she was extraordinary.

She believed the most important thing parents can do is to shower their children with affection, nurturing, and support — and she did, whether it was playing with me on the floor when I was little or twisting her own life around to make sure I could attend what she thought was the best school. Years later, when I was off at college, she spent several years as a guardian ad litem, advocating for children in the court system.

For all of the ways Mom was a stereotypical Jewish mother, she never seemed especially troubled that I didn’t become a doctor. Instead, she was quite happy that I became a journalist, and happier still, I think, that I found Amy. Mom, who put such a value on education, loved to talk about her daughter-in-law who had become a professor at the University of Michigan. She was also grateful that Amy was always sending her the personalized photo books that she couldn’t put down.

The subject of the books, naturally, were Peter and Tommy. Being a grandparent to those two was the one thing she enjoyed even more than being a parent. When they were little, she was back in her element, reading them stories and teaching them arts and crafts. She was especially fond of playing games with them. Her two favorites were Monopoly and Scrabble, although if there was a triple-word score open, she refused to take it so that one of them could. She called that playing by “Grandma rules.”

For the past two years, Mom’s health had been deteriorating. Things were especially tough the past few months, while she was in a nursing home and we could no longer see her in person. But we kept up by phone and FaceTime. She was in good spirits and in no discomfort when she slipped away. We are grateful for that — and to the caregivers who were with her in these very difficult times.

We were especially thankful that Mom never lost her memories, even as her cognitive skills diminished. Until the end, she would light up at mentions of loved ones. I like to think, and certainly hope, that she lives on in all of us. Even so, we will miss her terribly. We already do.

Ralph Lowenstein, journalism teacher and father of Joan Lowenstein

An innovator in journalism education who predicted the demise of print and rise of internet media, Ralph Lowenstein is dead at age 90. He suffered a sudden stroke and died Monday, August 10, in Gainesville, Florida.

Lowenstein was dean of the College of Journalism and Communications at the University of Florida for 18 years, 1976–1994. During that time, he led the college to national recognition as



one of the top five schools of communication in America. The University of Florida was a leader in the transition to digital journalism — the first to introduce computers into the classroom, and the first journalism school in the nation to start a daily internet newspaper. As dean, Lowenstein also supervised five professional broadcasting properties, including two television stations. He was one of the principal founders in 1981 of WUFT-FM, an NPR station supervised by the university.

Lowenstein was president of the Association for Education in Journalism and Mass Communication, the major North American organization of communication faculty and administrators, 1990–1991. In 1994, the Freedom Forum named him Journalism Administrator of the Year, which included a Gold Medallion and \$10,000 award.

Ralph Lynn Lowenstein was the youngest of three sons, born March 8, 1930, to Henry Lowenstein and Rachel Berman Lowenstein in Danville, Virginia. Rachel was born in Danville, too, but Henry had immigrated from Russia as a teenager and owned a jewelry and pawn shop. Part of a religious Jewish family in a small Southern community, Lowenstein developed an aversion to the pervasive antisemitism and racism he encountered.

At 15, he was an Eagle Scout, and some of those skills led him to a daring adventure as a soldier that was to define the rest of his life. As an

Obituaries

Continued from Ralph Lowenstein

18-year-old sophomore at Columbia University in the summer of 1948, he made his way to England as an exchange student, then volunteered for the Israeli army in Paris, lived in a displaced persons camp in Marseilles with false papers, traveled on a crowded refugee ship to the new state of Israel, and was smuggled into the country. Because he had a driver's license in his native Virginia since the age of 14, he was assigned as a half-track driver in an armored unit and saw combat 10 days after arriving in the country. His unit, the 79th Armored Battalion, spearheaded the action in October 1948 that cleared the North Central Galilee of Iraqi, Syrian, and Lebanese troops, securing it as a part of Israel. Lowenstein was one of fewer than half a dozen Southern Jews serving in that war, and the only Columbia University undergraduate to volunteer.

He returned to the United States, and, after graduating from the Columbia School of Journalism, served in the U.S. Army for two years during the Korean War. His U.S. Army experience involved two unusual events: at Camp Breckenridge, Kentucky, in the 101st Airborne Division, the first unit to which he was assigned for basic training purposes, he was promoted to the temporary rank of sergeant first class only five months after his initial enlistment. In his second assignment, to the 261st Signal Company, at Fort Bliss, Texas, he was among a group of white soldiers sent to integrate the last all-Black unit in the U.S. Army — initially, almost all of his bunkmates and almost all of his officers were Black.

During his Army service in El Paso, Texas, he met another journalism student, Bronia Levenson, who also grew up Jewish in an even smaller town, La Mesa, New Mexico. They married in 1955.

Following army service, Lowenstein was a newspaper reporter for the *El Paso Times*. He wrote a series of articles credited with effecting major change in U.S. Immigration and Naturalization policy, resulting in reuniting hundreds of families separated on two sides of the U.S.-Mexican border, and eventually also providing U.S. haven for thousands of persons from Central Europe. The episode was featured on NBC as part of its "Big Story" series, with a young Martin Landau playing the role of an equally young Ralph Lowenstein.

He was the author or coauthor of six books, including a novel about the Israeli War of Independence. He held BA and MS degrees from Columbia University and a PhD from the University of Missouri School of Journalism. Among his professional awards are the Colum-

bia University Journalism Alumni Award for Distinguished Service to Journalism and the Professional Journalistic Society's Distinguished Service Award for Research About Journalism. He was a media critic for CBS Television News and wrote a nationally syndicated column called *The Media Dean*.

In the late 1950s, as a faculty member at the University of Texas at El Paso, he founded the campus Hillel and also served as Hillel counselor. In El Paso, he served on a committee of Christians and Jews that successfully promoted the passage of the first municipal antidiscrimination ordinance in the South, a full year before the federal public accommodations act of 1964.

After receiving his PhD from the University of Missouri, he returned to Israel with his family in 1967–1968 as visiting professor and head of journalistic studies at Tel Aviv University. In 1968 he joined the faculty of the University of Missouri's School of Journalism, where he became chair of the News-Editorial Department. He established and advised a Missouri study program in Israel for graduate students.

He was named dean of the College of Journalism and Communications at the University of Florida, in Gainesville, in 1976. He was only the second Jewish dean in the history of the university. Lowenstein served as president of ADL committees in El Paso, Texas, Columbia, Missouri, and Gainesville, Florida.

Lowenstein spent 28 years collecting and building a unique archive that recorded the data and experiences of the 1,500 American and Canadian volunteers in Israel's armed forces during the War of Independence, 1948–1949, and those Americans and Canadians who served as ship's crew to bring Holocaust survivors through the British blockade of Palestine prior to establishment of the state. The material was acquired by the American Jewish Historical Society in New York City in 2010, which, now called the Machal Archives, are a permanent historical resource for scholars studying this episode of American Jewish History.

Lowenstein also directed the construction and wrote most of the explanatory material for the Museum of American and Canadian Volunteers in Israel's War of Independence, now on view in the main lobby of the UF Hillel building. One copy is on permanent display at the University of Judaism in Los Angeles. He received the American Jewish Historical Society's Emma Lazarus Statue of Liberty Award in 2011.

In 2010, in his 80th year, Lowenstein co-authored a book on the future of the mass me-

dia and directed the fundraising campaign for a Gainesville Holocaust Memorial, which he conceived and designed. Most recently, he was featured in *A Wing and A Prayer*, a documentary describing the American role in creating the Israeli air force. It was shown by almost every PBS station in the U.S. during 2015 and 2016. Lowenstein was historical advisor for the film, produced and directed by Boaz Dvir, a native Israeli who graduated from UF during Lowenstein's deanship.

He is survived by his wife; two children, Joan Lowenstein of Ann Arbor, Michigan, and Henry Lowenstein of Gainesville, Florida; and six grandsons.

Shoshana Eisenberg: beloved truth-teller

Shoshana Kooslyn Eisenberg February 22, 1970 – July 3, 2020

Shoshana's bumper sticker read, *I hope something good happens to you today.*

For those of us who knew and loved her, that something good was Shoshana herself.

Five years ago, Shoshana was just beginning to reconnect with her Jewish identity. By the



time she died in 2020, she had become an integral part of the community. Through the years, she studied Judaism, finding solace in Temple Beth Emeth and enjoying the peace and quiet of the weekday sanctuary.

Shoshana made a commitment to mitzvot and widened the circle of people who called her a friend. Everywhere she went, she spread love and compassion.

Shoshana was also a loud and proud voice at TBE, where she shared the story of claiming her lesbian identity at the inaugural Pride Shabbat in June of 2019.

Many lives were touched through Shoshana's volunteer work. Throughout the community, people remember her kind heart and kind acts.

Cantor Emerita Annie Rose says it best. "Shoshana was a wonder!" The two volunteered together on the Comfort Foods program. Cantor Rose continues:

"Her bright, eager energy was at the core of our Comfort Foods program. Every time I sent out a request for food pickup and delivery, Shoshana was ready . . . and from the very first delivery, it was clear that for Shoshana, this was about responsibility to her community and its members. Sure, she seemed to delight in the process, but her motivation was at a much deeper level: this was a mitzvah. This was her duty to the community she loved."

Shoshana was also a founding member of the Ann Arbor Women's Group to support women in recovery (a2womensgroup.org). The mission of the group was to strengthen women's sobriety through fun and engaging interactions. The organization offered support to women ready for the long journey to recovery.

Many of the members credited her and the organization for their sobriety, but Shoshana wouldn't have it. "Your recovery is yours," she would tell them. "You were ready for it."

On her kitchen counter, Shoshana left behind a list of her superpowers: "empathy, kindness, curiosity, devotion, loyalty, willingness, emotional depth, making people feel heard in my space, expressing myself." She certainly knew herself well. Those of us lucky enough to have been a part of her life can attest to that.

As her sister-in-law Stacey Conway observed at Shoshana's funeral, "She had a way of speaking the sometimes uncomfortable truth, just putting it out there. She somehow made it seem not so scary or uncomfortable to face."

May her memory be for a blessing.

Shoshana was the daughter of Patty (Bill) Wilkes and the late Robert Allen Eisenberg. She is survived by her stepfather Peter Conway and his children, Peter Conway and Tamara Conway. She was the sister of Steve (Stacey) Conway and Lisa Conway (Chuck Masi). She so dearly loved her nieces Emma Conway, Molly Conway, and Ariana Sardo Masi. Also survived by many loving friends, aunts, uncles, cousins, and Winston, who was originally her service dog and then loyal companion. ■

Continued from page 21. Adin Steinsaltz, acclaimed scholar who made the Talmud more accessible, dies at 83

riers. It's something that will always be a challenge, but I tried to make it at least possible."

The completion of the translation was accompanied by a global day of Jewish learning connecting 360 Jewish communities in 48 countries. The event has since become an annual affair.

Steinsaltz's work was long deemed controversial. His Talmud departed from longstanding conventions, introducing punctuation and paragraph breaks, altering the pagination and placing his own commentary in the space around the main text that had previously been the domain of Rashi.

Rabbi Elazar Shach, a leading haredi Orthodox rabbi in Israel, called Steinsaltz a heretic and forbade his followers from reading his works, apparently out of concern for some passages in two works on the Bible that Steinsaltz subsequently agreed to modify.

Shach insisted that all of Steinsaltz's work was heretical, however, another eminent 20th-century authority, Rabbi Moshe Feinstein, approved of the Steinsaltz Talmud. In 1998, Jacob Neusner, a Conservative rabbi and noted scholar of Judaism, published a 250-page book entitled "How Adin Steinsaltz Misrepresents the Talmud."

Steinsaltz was also criticized for accepting the leadership of a modern-day Sanhedrin, a recreation of the ancient rabbinic body. Steinsaltz resigned the post in 2008 out of concern for potential breaches of Jewish law.

But none of that slowed Steinsaltz's embrace as an unparalleled scholar of Judaism, both in the Jewish world and beyond. He was awarded the Israel Prize, Israel's highest cultural honor, in 1998, along with the inaugural Israeli Presidential Award of Distinction, the French Order of Arts and Literature, and a 2012 National Jewish Book Award. He was

invited to deliver the prestigious Terry Lectures at Yale University and was a scholar in residence at the Woodrow Wilson Center in Washington. In 2016, he was invited to a private audience with the pope.

Among his best-known works beyond the Talmud translation is "The Thirteen Petalled Rose," an introduction to Jewish mysticism first published in 1980. A follower of the Chabad Hasidic movement, Steinsaltz also authored several books on Tanya, one of the group's core texts. In 2018, he published a translation and commentary on the Five Books of Moses.

Despite his massive intellectual achievements, Steinsaltz often appears slightly disheveled in public and had a playful streak. Kurzweil recalled an appearance at a Long Island yeshiva at which Steinsaltz encouraged the students to do everything they could to make their teachers' lives miserable,

and even suggested a source book where they could find difficult questions sure to flummox them.

"He's a troublemaker and he's got a gleam in his eye at all times," said Kurzweil, who served as Steinsaltz's driver during his visits to New York. "He's up to mischief sometimes. He likes to question everything."

Long plagued by ill health, Steinsaltz suffered a stroke in 2016 that left him unable to speak.

"Jewish learning is created by the Jews and is also creating the Jews," Steinsaltz said in 2010. "When you learn, you learn about yourself. So learning one page of the Talmud is equivalent to two or three sessions with a psychoanalyst. That's why people are interested — Jewish learning is a mirror into our soul." ■

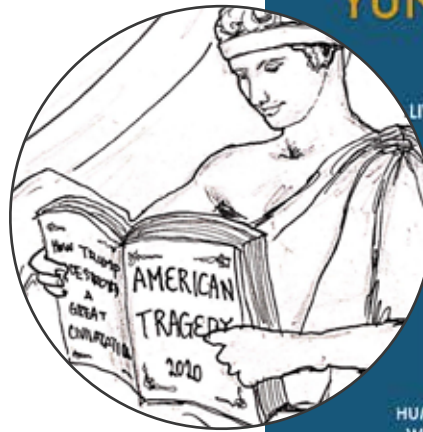
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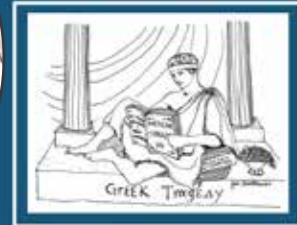
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2723 S. State St, Ste. 130, Ann Arbor, MI 48104

Simchas and Sorrows

Mazel Tov

Ed Kimball, on the birth of great-granddaughter, Shiloh Finch, April 28.
Michael Steinberg and Sharon Gold-Steinberg on the Ann Arbor backyard wedding of their daughter, Davia Steinberg, to Eric Ogg on July 3.
Ed and Judi Davidson, on the birth of granddaughter, Skylar Frankie Seeb, July 9.
Judy and Paul Freedman, on the birth of grandson, Benjamin Robert Freedman, July 9.
Dorit Adler on the marriage of her daughter, Michelle Silver, and Stephen Levine.
Paul and Sari Shifrin on the birth of their granddaughter, Sella Miriam Shifrin, daughter of Jonah and Ari Shifrin and sister of Hava and Micah.

Condolences

Sue Adler on the death of her mother, Maxine Feig, on July 18.
Family and friends of Eleyne Levitt, who died Sunday August 9.
Joan Lowenstein on the death of her father, Ralph Lowenstein, August 10.
Sari Mills and family on the death of her father, Raymond Failer, August 10.
Jonathan Greenberg on the death of his father, Daniel Greenberg, August 18.

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Temporary Service Plan



System-Wide Temporary Service Plan Starts August 30

Starting August 30, TheRide is introducing a temporary service plan with a reorganized network of routes that prioritizes essential destinations and increases frequency on busy corridors. TheRide will actively modify services to safely meet the essential needs of the community.

Face masks are required when waiting for and riding the bus to help stop the spread of COVID-19.

Visit TheRide.org or call 734-996-0400 for the most up to date route information.