

In this issue...



Mexico
City

page 5



Interview
with Rabbi
Art Green

page 10



Race to
the
Vaccine

page 14

Washtenaw Jewish News
c/o Jewish Federation of Greater Ann Arbor
2939 Birch Hollow Drive
Ann Arbor, MI 48108

Presort Standard
U.S. Postage PAID
Ann Arbor, MI
Permit No. 85

WASHTENAW JEWISH NEWS

November 2020

Cheshvan/Kislev 5781

Volume XX Number 3

FREE

March of the Living launches global interfaith initiative to commemorate Kristallnacht

On November 9, 1938, a two-day pogrom began during which the Nazis burned more than 1,400 synagogues and Jewish institutions in Germany and Austria. Kristallnacht ("The Night of Broken Glass") was a critical moment in the chain of events that led to the Holocaust.

On November 9, March of the Living will mark Kristallnacht with a message of unity and hope through a unique international campaign titled "Let There Be Light." March of the Living will invite individuals, institutions, and houses of worship across the world to keep their lights on during the night of November 9 as a symbol of solidarity and mutual commitment in the shared battle against anti-Semitism, racism, hatred, and intolerance.

As part of this historic virtual initiative, people from all over the world will be able to add their voice to the campaign. Individuals of all religions and backgrounds are invited to write personal messages of hope in their own words at the campaign website: motl.org/let-there-be-light.

The main synagogue in Frankfurt (one of the few not destroyed on Kristallnacht) will be illuminated, as well as other places of religious and



spiritual significance across the world. Personal messages and prayers from the virtual campaign

will be projected on the walls of the Old City of Jerusalem. As such, against the backdrop of rising antisemitism and racism, and the shadow of Covid-19, these individual expressions of optimism and unity will help illuminate the world against darkness and hatred.

March of the Living president Phyllis Greenberg Heideman and March of the Living World Chair Dr. Shmuel Rosenman say in their announcement, "We must use our voices to tell the world that attacks on Jews and non-Jews alike, whether on the basis of religion, race, color, or creed are inexcusable. In the days when synagogues and holy places for various religions are attacked on a regular basis all over the world, it is our duty to speak out loudly and clearly."

Head of the Jewish Community Frankfurt am Main, Professor Dr. Salomon Korn adds, "Antisemitism and racism threaten our society as a whole; they endanger our values and our democracy. Together we want to send a signal against the increase of antisemitism

and hate speech all over the world. We want to raise awareness against growing discrimination and intolerance and bring the light of humanity in these difficult times."

John Farmer, director of the Eagleton Institute of Politics at the Miller Center, says, "Kristallnacht marked a fundamental turning point in the historical movement from culturally based antisemitism to state-sanctioned genocide. On November 9, 1938, the antisemitic propaganda to which the Jewish population had been subjected for years was transformed to open violence, sanctioned by the state. Commemorating that dark day in human history is particularly significant today, as the hatred that has been rising over social media has begun erupting into violence against the Jews and other faiths. It is imperative that such darkness be refuted by light: the light that will shine on houses of worship throughout the world tonight, and the light of truth that shames all forms of hatred." ■

The dedication of a very special Torah

Ali Reingold, special to the WJN

Telling and retelling, examining and reexamining, asking questions, finding new interpretations, connecting ideas to one's life and finding meaning and messages — these are all aspects of Hebrew Day School students' study of the parshah, the weekly Torah portion, one of the cornerstones of the Judaic studies program at HDS. Study of these texts serve to cement the foundations of Jewish identity, history, and tradition for students.

With an eye toward further enhancing both the learning of its students and the beauty of its hallways, the HDS annual fundraising campaign, launched in December 2019, included purchasing a stunning artistic representation of the Torah, each panel a vibrant, colorful visual rendition depicting the story of a parshah. "The Illustrated Torah" was created in Venice, Italy, by artist Michal Meron, whose works have been exhibited in Europe and the United States in Jewish Museums, institutions, and public and private galleries.

The HDS Illustrated Torah, which will ultimately be displayed in the HDS hallway, is dedicated to the memory of Dr. Ami Rosen-

thal (z"l). As a final act of generosity, Rosenthal remembered HDS in his estate, and his



gift was used to underwrite the cost of the Illustrated Torah and serve as an inspiration to all HDS donors. Rosenthal was an incredible

man and with his wife, Prue, an enormous supporter of HDS. He participated in and attended so many HDS events, always kvelling over its remarkable students. He and Prue made it possible to provide some exceptional experiences for the students, such as concerts, guest speakers, and the Traveling Suitcase, an exhibit from the National Museum of American Jewish History. He participated on our Veteran's Day panel, sharing his experiences as a soldier in WWII. Prue and Rosenthal even playfully donned masks and capes and identified themselves among the HDS superhe-

roes for the 2018 annual campaign. Indeed, Rosenthal was a superhero to many; he leaves a legacy of kindness, warmth, and generosity.

Last spring, just as the school was in the planning stages for a public celebration and dedication of its Illustrated Torah, the pandemic hit and forced a pause in the plans. But last month, connected to the holiday of Simchat Torah, the school was presented with a natural opportunity to reveal the Torah in a way that connected it directly to students' learning. On Simchat Torah we start at the beginning, reading the beginning of Parshah B'reishit and celebrating the cyclical nature of our Jewish calendar and our relationship to it. This was the optimal time to introduce this new piece of art and teaching tool to the HDS community.

Under piercing blue skies on a colorful fall day in October, the Illustrated Torah was revealed to students and staff for the first time. In the outdoor classrooms, Head of School Jen Rosenberg, who was joined by Prue Rosenthal, spoke both of the beauty

Continued on page 2

From the Editor

I wish I had a crystal ball. As I write this at the end of October, I feel our country is presented with either a fall into the abyss of fascism or on a threshold to human



Clare Kinberg

cooperation. More likely, it's neither, just another very tense election during a pandemic. In the meantime, we each negotiate our individual lives as best we can.

I've been thinking a lot about one of my early mentors, Charles Klotzer, who in 1970 founded with his wife, Rose, the St. Louis Journalism Review in part to hold newspapers accountable for their reporting on the 1968 Democratic Convention in Chicago. Charles was born in Germany, fled from the Nazis to Shanghai, where he lived for ten years and completed high school before he moved to the United States. One of his early jobs in journalism was working on a paper in Troy, Illinois with the future senator, Paul Simon, with whom he formed a lifelong friendship.

When I met Charles I was not yet 30, and he was in his 60's, about my age now. His even keel, his empathy for outsiders, his integrity, and commitment to engaged journalism continue to inspire me. Charles is 95 now, and still at it: an interview with him on Missouri Public Radio is worth listening to: <https://news.stlpublicradio.org/show/st-louis-on-the-air/2020-10-16/holocaust-survivor-charles-klotzer-has-kept-st-louis-media-honest-for-50-years>. Charles was also an early editor of the *St. Louis Jewish Light*. Both papers are still publishing, in various formats. ■

The Dedication of a very special Torah, Continued from page 1

and uniqueness of the Illustrated Torah and the life and legacy of Prue's late husband (z"l). Following some brief remarks by Prue about her late husband's love and commitment to children, education, and Israel, the Torah was unrolled from end to end. With the song "Oseh Shalom" playing in the background, students lined up to carefully and slowly walk alongside the Torah to catch their first glimpse. As they examined the illustrations narrating the stories they've studied in depth, students excitedly pointed out familiar characters and scenes. "I see the animals in the ark," exclaimed a gan student. "We just learned about that from Morah Milka." Miles, an HDS fourth grader, enthusiastically showed a classmate his discovery. "Look! There's Moses standing on Mount Sinai." This meaningful celebration was a wonderful way to introduce HDS students and staff to the new addition to our building and to thank Prue Rosenthal. Hebrew Day School is looking forward to planning a larger, community-focused celebration at a later date once such gatherings are deemed safe.

The HDS annual campaign, expertly cochaired by current parent and Board member Lauren Katz and alumni parent Marci Rosenberg, encouraged donors to honor the special people and milestones in their lives by sponsoring a part of the Illustrated Torah, including a book, parshah, verse, word, or letter. Thanks to the incredible generosity of parents, staff, board, and community members, and a one-to-one match from the Jeffrey Farber Family Foundation and the David and Nanci Farber Family Foundation, the successful campaign ultimately raised in excess of \$75,000. Combined with the generous gift from Rosenthal's estate, these funds would go on to support both the purchase of the Illustrated Torah and the general operations of the school. ■

Ali Reingold is the Director of Admissions and Marketing at Hebrew Day School of Ann Arbor. For more information about the school or to inquire about the application process, please contact Ali at admissions@hdsaa.org or visit www.hdsaa.org.

Jewish Journal of Los Angeles ceases print edition

Tom Tugend, originally for the Jewish Telegraphic Agency

The Jewish Journal of Los Angeles, the largest American Jewish weekly west of New York, has ceased print production as of its Oct. 16 issue and become an online-only publication.

In an announcement to staff, readers and advertisers, publisher and editor-in-chief David Suissa said he hopes the print version of the paper will return once synagogues open again.

As a free community paper, the Journal has been distributed primarily through the area's network of far-flung synagogues, where congregants could pick up the paper on Fridays, its day of publication.

"I'm excited about the possibilities of online, but I haven't forgotten the power of paper. There's role for both. That means the next time you show up at your favorite synagogue on a Shabbat or holiday, expect

to be greeted again by your favorite Jewish paper," Suissa wrote in his announcement note.

Simultaneously the Journal plans to ramp up its online offerings and provide a Jewish Streaming Guide, curating the most interesting Jewish events that can be watched online during the coronavirus crisis.

In post-World War II Los Angeles, Jewish residents had a reading choice of four Jewish weeklies – B'nai B'rith Messenger, Jewish Voice, Heritage and Jewish Journal. Of these, only the latecomer Jewish Journal, founded in 1985 and initially subsidized by the local Jewish federation, has survived.

According to recent figures, the Jewish Journal had a pre-pandemic circulation of 50,000 printed copies, shared by an estimated 150,000 readers. ■

WASHTENAW JEWISH NEWS

2935 Birch Hollow Drive
Ann Arbor, Michigan 48108
(734) 395-4438
www.washtenawjewishnews.org
CKinbergeditor@washtenawjewishnews.org

Editor and Publisher
Clare Kinberg

Advertising Manager
Gordon White

Design and Layout
Dennis Platte

Staff Writers
Lonnie Sussman, Hannah Davis,
Beth Dwoskin

Contributing Writers
Rabbi Jared Anstandig, Rabbi Nadav Caine,
Emily Eisbruch, Rabbi Aharon Goldstein
Emily Gordon, Ali Reingold, Marty
Shichtman, Clara Silver, Mira Sussman
Rachel Wall, Jessica Weil

The *Washtenaw Jewish News* is published monthly, with the exception of January and July by JCMWC, LLC. Opinions expressed in this publication do not necessarily reflect those of its editors or staff

©2020 by the *Washtenaw Jewish News*.
All rights reserved. No portion of the *Washtenaw Jewish News* may be reproduced without permission of the publisher.

Signed letters to the editor are welcome; they should not exceed 400 words. Letters can be emailed to the editor. Name will be withheld at the discretion of the editor.

Circulation: 4,500
Subscriptions:
Free inside Washtenaw County
\$18 first-class subscription

The deadline for
December 2020
issue of the WJN is
Monday, November 9
Publication date: Tuesday, December 1

Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

In this issue...

Advertisers	27
Calendar	18
Kosher Cuisine	25
Looking for Rose	21
Obituary	26
Rabbis' Corner	24
Simchas and Sorrows	27

BRINGING THE BEST OF ZINGERMAN'S CATERING TO YOUR FRONT DOOR WITH PER PERSON MEALS READY TO WARM IN YOUR OVEN

pickUp Or local delivery 10% senior discount

ZCOB.ME/ATHOME • 734.663.3400

Lussenden Painting, LLC
Now Scheduling for Winter
Interior Painting
Wallpaper Stripping
Drywall & Plaster Repairs
Wood Trim Refinishing
734-995-0715
Licensed & Insured

Nobel Prize in Literature awarded to Jewish-American poet Louise Glück

Judy Bolz, originally for Moment Magazine. For more go to momentmag.com.

The October announcement that Jewish-American writer Louise Glück has received the Nobel Prize in Literature is cause for celebration during a decidedly difficult season. Glück, who is widely regarded as one of the most gifted lyrical poets of our time, is the first American woman

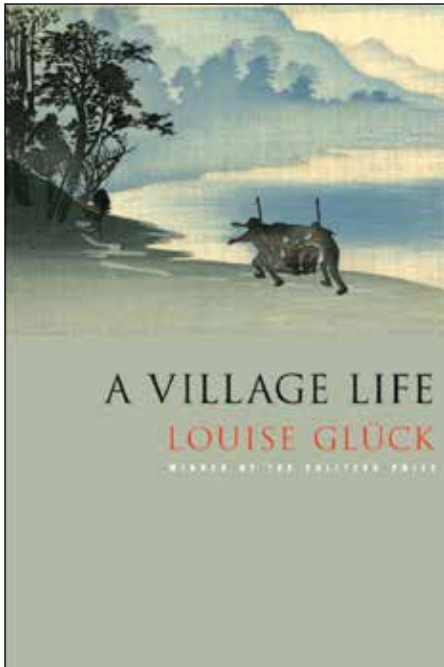
poet ever to have received this honor. The Nobel Committee for Literature has cited her “unmistakable poetic voice that with austere beauty makes individual existence universal” and her powerful use of mythology, noting that within her poetry, “[t]he voices of Dido, Persephone, and Eurydice — the abandoned, the punished, the betrayed — are masks for a self in transformation.” The aesthetic range of Glück’s 12 highly acclaimed collections demonstrates an extraordinary ability to reinvent her approach to themes that are both deeply personal and universally recognizable: the enchantments and wounds of childhood, the mystery of estrangement, the resurgence of hope after dormancy or despair. Her poetry is rich in imagery that’s stunningly vivid but holds the visceral power of dreams.

Though it’s impossible to say how a poet finds her own territory, the fact that Glück’s forebears were Eastern European Jewish immigrants may have some relationship to her preoccupation with loss and the refuge of language. Stylistically, many of her poems are spare and unsettling — alchemical, really, in their power to transform a moment into symbolic gold. In a cultural milieu in which poetry is often viewed as impenetrable, Glück has given us a body of work that’s at once inviting and complex.

Louise Glück was born in New York City in 1943. She is a former U.S. poet laureate and current writer-in-residence at Yale University.

For those interested in reading more of her work, I recommend her collected poems (*Poems 1962-2012*), which will soon be reprinted by Farrar, Straus and Giroux.

Jody Bolz is Moment’s poetry editor.



Cover art: print by unknown artist ca. 1930, from the Robert O. Muller Collection.

Jacket design by Gretchen Achilles from *A VILLAGE LIFE* by Louise Glück.

Jacket design © 2009 by Farrar, Straus and Giroux.

October (section I) Louise Glück, 1943-

Is it winter again, is it cold again,
didn't Frank just slip on the ice,
didn't he heal, weren't the spring seeds planted

didn't the night end,
didn't the melting ice
flood the narrow gutters

wasn't my body
rescued, wasn't it safe

didn't the scar form, invisible
above the injury

terror and cold,
didn't they just end, wasn't the back garden
harrowed and planted—

I remember how the earth felt, red and dense,
in stiff rows, weren't the seeds planted,
didn't vines climb the south wall

I can't hear your voice
for the wind's cries, whistling over the bare
ground

I no longer care
what sound it makes

when was I silenced, when did it first seem
pointless to describe that sound

what it sounds like can't change what it is—

didn't the night end, wasn't the earth
safe when it was planted

didn't we plant the seeds,
weren't we necessary to the earth,

the vines, were they harvested?

Excerpt from "October" from *POEMS 1962-2012* by Louise Glück.

Copyright © 2012 by Louise Glück. Reprinted by permission of Farrar, Straus and Giroux.

THE ASSURANCE OF BUYING OR SELLING WITH THE BEST OUTCOME



LET US TAKE THE HASSLE OUT OF REAL ESTATE

Our vast knowledge and up to the minute information will provide you with a seamless moving experience. You can count on our expertise to guide you through every detail. We are proud to be the most trusted resource in the Ann Arbor area for almost 2 decades. Call for unbeatable confidence in the success of your next move.



ALEX MILSHTEYN, CRS, GRI, ABR

Associate Broker

(734) 417-3560

alex@alexmi.com

www.alexmi.com

2723 S. State St., Suite 130

Ann Arbor, MI 48104

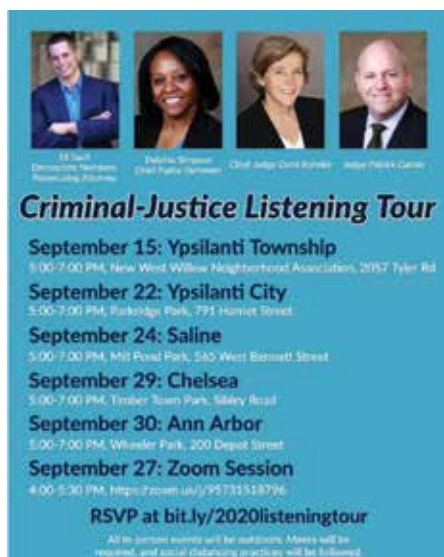


An exclusive affiliate of
Coldwell Banker Previews
International

Listening for criminal justice reform

Hannah Davis, special to the WJN

Change is imminent in Washtenaw County's justice system. And we want the community to be a part of it." Washtenaw County Prosecutor nominee Eli Savit's Criminal Justice Listening Tour aimed to give community members a chance to share their experiences, ideas, and hopes for Washtenaw County's justice system.



The tour involved six outdoor socially distanced gatherings at locations across the county, as well as an online gathering over Zoom. Savit was joined by three other justice officials: Carol Kuhnke, Chief Judge of the Washtenaw County Trial Court; Patrick Conlin Jr., Presiding Judge of the Family Division; and Delphia Simpson, Chief Public Defender.

Savit, who is running uncontested in November's general election after winning the Democratic primary in August, has focused on a variety of issues related to criminal justice reform, including ending cash bail, treating kids like kids (not charging them as adults), prioritizing prosecution of violent crimes over non-violent offenses, and enabling restorative justice techniques to solve issues better handled outside the courts. The listening sessions seek to expand on these policy goals and to solicit input from the community on issues specific to Washtenaw County. The discussion during the Zoom session on September 27 was wide-ranging, and every speaker, both official and community member, had salient points to make. It was reassuring and refreshing to see officials from several sectors of the justice system all agree on reform policies.

A nuanced discussion of cash bail (which Savit called "the criminalization of poverty") ended with Simpson pointing out that other bail conditions can be just as impossible to fulfill. Poverty affects transportation, work conditions, and other factors. She emphasized that the courts should not set someone up to fail. One community member stressed that the stakes were even higher now, since putting someone in jail during the COVID-19 pandemic could be a "death sentence."

The officials discussed a recent report published by the Citizens for Racial Equality in Washtenaw (CREW), which detailed racial disparities in the county's criminal justice system. All the officials in the session were impressed by the report and planned to use it to enact change. Savit brought up that prosecutors have "an obligation" to not charge someone for a crime whose arrest was due to racial profiling by the police. Savit added that he wanted to investigate every point in the justice process where the prosecu-

tor's office was involved, to see exactly where racial disparities occur.

Kuhnke is working on supplementing the CREW data with case management data and other sources, and said she hoped to see a "state-wide system that allows us to look at criminal outcomes for defendants across the state," sorting them by race, gender, age, and past criminal history. Simpson noted that having this data can be very helpful in negotiating cases: if the public defender can show that a court has historically charged certain demographics or crimes more aggressively, they can negotiate a fairer result for the client.

There was a detailed — and depressing — discussion of how juvenile cases are handled. One community member had a story of a juvenile defendant whose sentencing hearing was marred by a slew of small injustices: the child's public defender forgot his papers (which annoyed the judge), the prosecutor made incorrect points about the case that weren't corrected, and private details from the child's life were shared in public. The community member framed this story as an issue of overwork on the part of the prosecutors and public defenders, and the officials mainly responded within that framework, talking about the importance of honesty and transparency within the courts and of officials being able to say they are not prepared for a hearing.

On a more systemic level, Savit brought up what he called "draconian" policies regarding juveniles and young adults (making it harder, he said for young people to negotiate plea deals or take advantage of deferred sentencing), which he planned to eliminate. Simpson noted that "by the time the young person gets out of the juvenile court, they're ready to move on to the adult court, and that's really not what we should be expecting."

All the officials talked about the importance of restorative justice and diversion programs to keep cases out of the courts. Simpson criticized the lack of alternative solutions currently available, especially for dealing with mental health issues: "It's frustrating when we have cases where we know the end result is not going to address the issue the client has. That's all that any of us have to be able to resolve the issue!" Savit applauded Judge Kuhnke on setting up the new felony drug treatment court, saying it was "long overdue."

Immigration issues were also top of mind. Savit said the justice system needs to be cognizant of the heightened consequences for people who aren't citizens, since many criminal charges, even minor ones, will automatically result in a person being deported. He has a transition working group building an "immigration-conscious prosecutor's office" to avoid imposing the "draconian sanction" of deportation when the situation doesn't warrant it.

The overall themes of the discussion treating people as human beings, emphasizing their dignity, and maintaining awareness of the effects of the justice system that are felt outside the courts. All the officials in the session were engaged and enthusiastic, and seemed committed to making concrete changes — there were a few instances when they seemed to be working out policies in real time, as a result of community member input. Savit closed the session by emphasizing that he plans to hold many more of these sessions. He and the other officials seemed optimistic that the community in Washtenaw County will continue to hold them accountable for enacting change. ■

Food Gatherers responds to food insecurity

In Washtenaw County, the need for food assistance has risen dramatically as a result of the economic hardship and public health challenges brought by the COVID-19 pandemic. Food Gatherers, the largest anti-hunger organization serving Washtenaw County, has reported a 30%-300% increase in visitors to its network of partner agencies. About 40% were visitors who had never needed emergency food before. In August, one of the parents visiting Food Gatherers' Summer Food Service Program noted that programs like these have made it possible to feed her family. "This food saved us through the whole summer," said Sarah*, who attended the weekly mobile food distributions to pick up meals for her son. "After our food stamps ran out, it helped us get through the rest of the week."

Food Gatherers' staff affirm that Sarah's story is similar to those of many Washtenaw County residents who struggle with food insecurity.

"Before the pandemic, an estimated 1 in 7 residents in Washtenaw County were food insecure, meaning they did not have access to reliable, nutritious food," says Eileen Spring, president and CEO of Food Gatherers. "The pandemic is exacerbating food insecurity among those already in need and is causing many others to seek help for the first time in their lives."

A Perfect Storm for Food Banks

For food banks nationwide, the pandemic created a "perfect storm" of food insecurity and operational challenges. "We have never seen anything like it. There was a drastic increase in people needing help, and at the same time, the pandemic forced us to completely rethink every aspect of our service model," says Spring.

Specifically, the challenge for Food Gatherers has been to continue operations and safely distribute much-needed food without its 7,000-plus volunteer corps, a decline in donated food, and disruptions to the national food supply chain.

Since April, Food Gatherers has increased the amount of food it distributes each month by nearly 30% over an average month, anywhere between 700,000 to 800,000 pounds each month. Closing out its fiscal year in June, the food bank marked the largest annual total

pounds of food distributed in its 31-year history — 7.8 million. To accomplish this task, Food Gatherers hired additional staff, increased its distribution schedule, forged new partnerships with local restaurants and the University of Michigan to increase donated food, and received additional support when the National Guard was deployed to the warehouse from April to July, and again in September.

The Future of Food Security

Feeding America, the national association of food banks, projects that food insecurity will increase in the months ahead. In Washtenaw County, the spike in food pantry visitors seen in the spring has not decreased, and the amount of food distributed by Food Gatherers each month continues to break records.

While Food Gatherers and its partner programs are working to distribute more food to more people, securing access to food assistance in the long term will require strengthening federal support for hunger relief initiatives.

Since July, food banks nationwide have been advocating for Congress to include critical food resources for families in the next relief bill. An increase in SNAP benefits (food stamps) would be a great help for people like Sarah, whose benefits don't cover her family's food expenses. Federal support would relieve some of the pressure on food banks, who work to bridge the gap for families when their SNAP benefits aren't enough.

Looking forward, food banks across the country are preparing for a sustained increase in food insecurity. "We have shifted from an emergency response to planning for the long term," says Spring.

"Now more than ever, food banks need your support," says Spring. "The number of people facing hunger where we live is greater than ever, and it's not going down. We expect there to be a real need for food for a very long time."

Anyone in need of food can contact Food Gatherers at 734-761-2796 or visit their website for an up-to-date list of food distribution sites.

To learn how you can become involved in the fight against hunger locally, please visit www.foodgatherers.org or call 734-761-2796. ■

Limmud goes virtual

Mira Sussman, special to the WJN

COVID-19 has transformed Limmud Michigan's annual conference in 2020. The daylong gathering with nearly 100 presentations and workshops that was scheduled for March 2020 has been updated and will take place on Sunday, November 1, starting at 11:30 a.m.

Jacob Spike Kraus from Temple Israel will introduce the program with a set of songs. Sixteen individual 50-minute sessions, in Arts/Culture, Text/Thought, History, Social Justice, Identity, Israel, Current Events, and Body and Soul tracks start at noon, 1 p.m., and 2 p.m. Limmud welcomes all participants regardless of age, denomination, or background, from the Jewish-adjacent to the Talmud scholar.

Presenters include two special guests, MaNishtana from Brooklyn, a nationally known African-American Orthodox rabbi, activist, and writer, and Renana Ravitsky Pilzer from the Shalom Hartman Institute in New York. The schedule also features a panel on Jews of Color led by Detroit Jews for Justice's Kendra Watkins, Rabbi Mitch Parker on barely mentioned Bible

characters with big stories, Ruth Bergman on the Holocaust in graphic novels, Sayeed Khan and David Polsky on distorting religious passages for bigoted use, Howard Lupovitch on white nationalism and how to respond to it, Justin Sledge on the apocalypse in Jewish literature, Eliot Ginsberg on deeper meanings of the Shema, Karla Goldman on the recent history of American presidents and the American Jewish community — and much more!

Register at www.limmudmichigan.org at any time up until the program starts. Registration is \$18 per person.

Sue Birnholtz of Sylvan Lake is chair of this year's Limmud. Working with her are Leslie Black of Farmington Hills, Nicole Caine of Ann Arbor, Nancy Goldberg of Farmington Hills, Irv Goldfein of Southfield, Sandy Lada of Ann Arbor, Rabbi David Polsky of Southfield, Rabbi Steve Rubenstein of West Bloomfield, and Mira Sussman of Ann Arbor.

Limmud 2020 is sponsored by the Ravitz Foundation, Barbara and Dr. Ed Klarman, and Sue and Dr. Sandy Birnholtz. ■

In Mexico City, the enormous Deportivo center brought the country's Jews together. The pandemic has separated them.

Alan Grabinsky, originally for the Jewish Telegraphic Agency

Mexico City's biggest Jewish community center, the Centro Deportivo Israelita, is more like a sprawling country club.

It houses, among other things, a full-size Olympic swimming pool, another 25-meter covered pool, dozens of tennis courts, multiple basketball courts, fronton courts (for playing Basque pelota sports), other paddle courts, a 200-person theater, two full-sized soccer fields, a baseball field, men and women's saunas, a Yiddish and Hebrew library, a hair salon and a restaurant.

On a recent visit, the normally filled premises were eerily quiet. The restaurant — in pre-COVID times packed with children running around all afternoon, shouting at each other and over their parents, who are spreading the latest community gossip — was completely empty at lunchtime. By the nearby pool, the library's attendant — a woman who has worked there for decades — was pushing a cart full of books.

"If a member can't go into the library, the library goes to you!" said Isaac Podbilewicz, the Deportivo's director, as he watched the cart with a laugh from a restaurant table, referencing how COVID-19 had temporarily shuttered the library.

Most of the outdoor infrastructure is open, while indoor spaces — bathrooms, theaters and other rooms, only about 30% of the entire club — have been closed during the pandemic. The Deportivo, as it is colloquially called, has also developed an app with which members can reserve a pool lane, or a machine in the gym, so as to not overcrowd the space.

But most have stayed away, wary of the contagious virus and heeding warnings from Jewish leaders. For 89-year-old Maia Wajsfeld, who became one of the center's first members after it opened in the 1950s, it has been "the worst thing that has ever happened to me."

"I would give my life for the Deportivo," she said on the phone, from quarantine. "The Deportivo is my life."

With 18,000 members, the Deportivo is arguably the most important Jewish institution in the country, bringing together the country's separate insular communities to socialize, unify and strengthen their Jewish identity. Coming from over 20 different countries, the Jews of Mexico are sharply divided, by their ancestral places of origin and their religious customs: Ashkenazi and Sephardic; Jews from Aleppo and Jews from Damascus; Orthodox and Conservative.

The vast majority of the country's 50,000 or so Jews live in the capital city, which fans out for about 573 square miles, more than New York City. Each community has its own network of synagogues, schools and community centers, often only a 15-minute drive from most member's homes. Most of the communities tilt towards the Orthodox end of the religious spectrum; there are only two active Conservative synagogues, and no institutionalized Reform services take place in the city.

In this highly fragmented space, the Deportivo prides itself on being "La casa de todos" ("The house of everyone"). Historically, it has been a secular space, and one of its most visited days is Saturday, the Jewish sabbath. More recently, though, coinciding with a

larger communal trend towards religiosity, it has opened a small synagogue and hosts daily prayers, much to the dismay of many of its more secular Ashkenazi founding members.



A view of the main lawn in 1964.

PHOTO CREDIT COURTESY OF THE CENTRO DEPORTIVO ISRAELITA ARCHIVE)

In the 1950s, the Deportivo was established on what was back then a cow-ridden pasture in the outskirts of Mexico City. During the earlier days, being a member was equivalent to being an active part of the Jewish community. In the 60s and 70s, it was akin to a Catskills resort in the Borscht Belt, of the kind depicted in "The Marvelous Mrs. Maisel" — a place to see and be seen, for flirting, and for entire families to hang out together.

"Back then, the Jewish communities were even more divided than they are now," said Wajsfeld, who was present at the ceremony when the center's first stone was laid. "It was the first time that all the communities came together."

It was in the Deportivo's Muro Curvo, a mythical curved wall that has been torn down to make way for a four-story building, where Majsfeld's son, who is Ashkenazi, met his future wife, a Syrian Jew from the Monte Sinai community (the Damascus clan) in the mid-70s.

Another highlight of the space is a massive mural created by Fanny Rabel, a student of the famed painter Diego Rivera. Painted in 1957, it reads from right to left in Hebrew and tells the Jewish story, from biblical times to the birth of the State of Israel, passing through the Spanish Inquisition and the Holocaust. It includes images of Einstein, Shalom Aleichem, and Freud metaphorically meeting Moses and Abraham. The ballroom where it's located, known as "Salon Mural," used to host delicious and popular Sunday buffet brunches, as well as Mexican presidents and Mexico City mayors. A fair share of Israeli leaders have also dined in it over the years, such as Moshe Dayan, Shimon Peres and, most recently, Benjamin Netanyahu.

Each year, the Deportivo also organizes the Aviv dance festival, a massive event draw-

ing thousands of young people from across Latin America for a week-long Israeli dance competition. Last year, it hosted the Pan-American Maccabiah Games, drawing people

to the virus. Lockdown measures have been unevenly applied throughout the country.) As of early this week, close to 2,000 Mexican Jews have been infected and 21 have died, ac-

from across the globe and receiving up to 10,000 people in a single day.

Since the 1990s, though, membership has been steadily declining by 3% each year, according to Podbilewicz. The trend coincides with a migration of Jews from central neighborhoods like Polanco and Condesa to the suburbs of Interlomas, Herradura and Bosques de Reforma. Most of the communal infrastructure followed and today many Jews currently live in all-inclusive buildings which offer many of the amenities found at the Deportivo.

"Before the 80s, being a member of the Deportivo was a matter of belonging to the Jewish community," Podbilewicz said. "Now it's still important, but no longer wholly a matter of identity."

The institution has adapted, creating a smaller branch closer to the region where most people live, which has a pool, a gym and multi-purpose rooms. It has also opened another large complex — an actual country club — located in the outskirts of the city, in the town of Tepoztlan.

The Deportivo was in the midst of celebrating its 70th anniversary, a year-long celebration starting in October last year, when the pandemic struck. The slowdown of activity and restricted entry has been a strain on the community. And with more than 80,000 official COVID-19 deaths, Mexico is among the countries hardest hit by the COVID-19 virus.

Yet Mexico's Jewish community has remained relatively unscathed, thanks in part to draconian measures imposed by the community's umbrella governing board — the Jewish Central Committee — in Jewish schools, synagogues and community centers. (In contrast, Mexico's president, Andrés Manuel López Obrador, has been criticized for not wearing a mask in public and for taking a lax approach

cording to Tribuna Israelita, the community's main communication channel.

While the Jewish community remains on lockdown — schools are closed and reservations are needed for synagogue services, which cap at 30% capacity — only the Deportivo remains open.

The staff has shrunk from 600 to 420 and, before COVID-19, 2,000 people visited every day. Now the number has gone down to 100, according to Podbilewicz. Until recently, entry was banned to anyone over the age of 65, precisely the generation who lived through the Deportivo's golden age. During weekdays, a caravan of buses used to pick up dozens of elderly members; in the mornings, they could be seen engaged in book clubs in the library, playing domino on the outdoor tables, swimming and eating. An average of 350 elderly people visited the space every day.

Olga Zepeda, who ran the center's Beyahad elderly program for seven years, said that the lack of access has caused a huge vacuum in these people's lives. Before the pandemic, they would run into "long lost friends" from the Jewish community at the Deportivo, and "it was beautiful," she said in an interview.

The thing that has perhaps best captured how crucial the Deportivo has been to Mexico City's Jews is a video that was part of a recent internal fundraising campaign. As part of the thank you gesture for donating, members received commemorative bottles containing water — from the center's pool.

"We will send to your home a liter of a liquid with which you've been in contact with since you were little," member Aby Stern, grandson of one of the center's founders, says in the video, while gesturing towards the pool. ■

JCLP students learn to say, 'Gam zu l'tova'

By Emily Gordon

I can't say I ever imagined I'd attend my first semester of graduate school courses from my dining room. But the pandemic forced us all to make difficult choices for the safety of ourselves and others.

It's not that Zoom University doesn't have its plusses; I'm a big fan of being just steps away from my kitchen at all times, the ability to wear pajama pants without anyone knowing, and a much shorter and more pleasant commute to class. I'm grateful and privileged to be healthy and learning during this odd and often upsetting time.

But what I was looking forward to most when I decided to take a leap of faith by leaving my full-time job and going back to school was the renowned sense of community that University of Michigan offers students.

Unfortunately, being relegated to connecting to each other through our computers has many of us feeling disconnected from others and battling Zoom fatigue.

This lack of in-person relationship building is keenly felt by those of us in the School of Social Work's Jewish Communal Leadership Program (JCLP).

In a usual year, JCLP would have already hosted two community-focused events this semester, the first centering on the messages and themes of Sukkot and welcoming the stranger.

While we have enjoyed our virtual seminars on Wednesday nights, they lack a certain something that only in-person interactions can

bring. Whether it's our instinctive communication styles, the ability to more easily pick up on the energy of others, or just the natural comfort of sharing a space together for a common goal,

apple picking at a local orchard for Rosh Hashanah, and dinner and conversation in (and around) the sukkah.

Each time, we've bemoaned our inability

to take part in "normal" gatherings, discussing how much more appreciative we are when we are able to have one.

Graduate school during a pandemic has taught me to consider the silver lining of being a student in this time period. One of our guest speakers this semester, Ex-

ecutive Director of University of Michigan Hillel Tilly Shemer, explained how her team and students prioritized seeking opportunities early on in the pandemic. Shemer taught us that a common Jewish teaching for difficult days is "Gam zeh ya'avur" ("this, too, shall pass"). She

and the Hillel staff have chosen instead to focus on the teaching "Gam zu l'tova" ("this, too, is for the good"). They have been reminding each other and the students they work with that there are also blessings in this moment, albeit hidden in the shadows of anxiety and stress.

Instead of powering through this time, Shemer said, it is worth leaning into our feelings.

I thought about all the opportunities distance learning has afforded me and my peers. For instance, some of us attended virtual Rosh Hashanah services based across the country, which we wouldn't have been able to do otherwise. Others participated in webinars with notable Jewish and interfaith leaders, which perhaps wouldn't have been as accessible in "normal" times. I think about what I might accomplish with all the time I'm saving by not commuting to campus and field work, using that extra time to read or write what I had previously marked for some vague "later" that I'd probably never find.

This distance, challenging as it may be, is a chance for us all to develop and strengthen our leadership skills, hone our talents and work on our weaknesses, and think about what we can contribute to our communities during and post-pandemic.

It is not wasted time or "less than" our typical time.

This time, too, is worthwhile. ■



in-person meetings have an element of community that is hard to recreate behind a computer screen.

We've done our best to meet up while the weather is nice — masked and distanced — for one day of orientation at an Ann Arbor park,

Your Eyes Matter Now More Than Ever! We Are Your Ann Arbor Eyelid Experts



Sara Turner, PA-C



Alon Kahana, MD, PhD

Consultants in Ophthalmic & Facial Plastic Surgery, PC

Specializing in surgery for droopy eyelids, lower eyelid "bags," brow lift, eyelid and orbital tumors, and thyroid eye disease. Also providing expert treatment for wrinkles around the eyes (Botox), excess tearing, dry eyes, blepharitis, and eyelid styes/chalazia.

2350 East Stadium Blvd.
Suite 10
Ann Arbor, MI 48104

www.TheEyelidExperts.com/WJN
248-357-5100

Your Team in Ann Arbor for Eyelid, Orbit and Lacrimal Surgery
Intense Pulsed Light • Botox • Tearing • Cosmetic Eyelid Surgery • Dry Eyes

Beth Israel Congregation Events

Everyone is welcome to join Beth Israel for services, classes, and events, all virtual. 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.

Online Services

Evening Minyan

Sundays at 5:00 p.m.

Monday–Thursday at 7:30 p.m.

Friday Evening Services

Kabbalat Shabbat Service at 6:00 p.m.

Shabbat Morning Services

Saturdays at 9:30 a.m.

Monthly Lego Contest

Sunday, November 1, at 4 p.m.

Create something to commemorate the Odawa, Ojibwe, Potawatomi, or Wyandot tribes that lived on the land that later became Ann Arbor. Share your creation, and if you're the group favorite, you'll win a hand-delivered prize! For children grades K-6.

Tot Shabbat with the Caine Family

Friday, November 13 and 27, at 5:30 p.m.

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

Classes and Groups

Family Game Night

Sunday, November 15, at 5 p.m.

A mix of trivia, games, and activities hosted by Amanda Glucklich. For families with children in grades K-5.

Mystery Reader

Sunday, November 29, at 11 a.m.

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

Theology Book Club

Wednesdays, 8 p.m.

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

Talmud Study with Rabbi Dobrusin

Mondays at 3:30 p.m.

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

Pirke Avot: Teachings of the Sages

Thursdays at 5 p.m.

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

Adult Education

Opportunities Coming Soon!

Watch the BIC Website for details (www.bethisrael-aa.org)

Torah in Your Daily Life, taught by Rav Nadav

The Stories Behind the Stories of Genesis, taught by Liz Fried

Israeli Culture Series, taught by Yael Ross

Advanced Conversational Hebrew, taught by Oren Segal

Beginner's Hebrew, taught by Yael Ross

Ritual Skills and Personal Tutoring, taught by Ron Sussman ■

Amanda Fisher opens Shuk pop-up, takeout

Lonnie Sussman, special to the WJN

Food is necessary for life, but it's also intimately connected to our emotions. Recipes are useful, but it is the stories and memories connected with dishes that sustain us and bring us together as a family, as a community, and as a tradition.

If you are a caterer, chef, or otherwise involved in the food industry, what do you do during this unusual time?



Amanda Fisher

Caterer and Beth Israel Congregation kitchen coordinator Amanda Fisher faced an additional challenge. In mid-March she and her entire family were sick with COVID-19. As she puts it, "We fell over like dominos." For over a month and a half her sense of taste and smell were affected. The synagogue stopped holding in-person services, and the catered events were cancelled. So, while recuperating from the virus she thought, "Now what do I do?"

Fisher, her husband Shachar Pinsker, and their children counted their blessings on recovering from the virus, enjoying simple pleasures like being outside, baking, digging and creating a vegetable patch, going for drives, and spending time together.

Fisher still felt the urge to find ways to help others. She volunteered at Food Gatherers, the Delonis Center, and Jewish Family Services, making food and helping to deliver it to people in need. As she thought about her past travels, especially her visits

to local farmers' markets in Israel, Italy, and California, a kernel of an idea started to grow. Why not bring those memories into her food and make them available through takeout orders or pop-ups, and why not call this "Shuk," the Hebrew word meaning "market" ("Suk" in Arabic). Her new pop-up enterprise was born.

Fisher was born in England and has lived in Israel as well as the United States. Her mother was born in Egypt and lived there until the Suez Crisis in the mid-1950s forced her family to leave that country. Her mother, grandmother, and other relatives often made the food they knew from Egypt, so she was immersed in that food culture from her earliest days. Later she went to Israel to study education and literature, working in restaurants to help support herself. Although she started as a server, she shortly moved to the food preparation side of the restaurant under the supervision of the owner and head chef. The next move was to Berkeley, California, where her husband was a graduate student and she found jobs in local restaurants and started a catering business.

Fisher has been overwhelmed by the "generous and amazing responses" to her newest project. Congregation Beth Israel has been very supportive. Friends helped with curbside deliveries, ideas for meals, prep work, and packing containers. York (formally Morgan and York) allowed her to host a pop-up in their outdoor area, where she quickly sold out. The new venture has also allowed her to make some of her favorite foods, experiment with recipes, and respond to suggestions from happy customers.

The past few months have been a journey that changed health worries into expressions of joy and love. Sometimes life presents us with challenges we hadn't planned on, or even thought about. Amanda Fisher has turned them into delicious experiences.

Go to shukannarbor.square.site to view Shuk's menu, which changes every two to three weeks. ■

AARC crafts new experiences for our unique times

Emily Eisbruch, special to the WJN

Challenging times inspire new and creative approaches. With weekly mishpocha calls, Wednesday evening check-ins, creative religious school programming, Tishrei bags, and more, the Ann Arbor Reconstructionist Congregation (AARC), has modified its programs and activities to address the limitations and possibilities of the COVID-19 pandemic.

Weekly mishpocha calls are small groups of AARC members who self-organize, with the expert help of our Communications and Event Coordinator Gillian Jackson, to enjoy Zoom chats on a variety of topics.

"Our mishpocha chats have created a nice community," says Karen Cooper, host of the Sunday evening AARC Mishpocha group. "We've shared juggling and piano playing, and we talk about things going on, things we're struggling with, and things we're excited about — holidays and services, political action, school, and escaping town. It's been a sweet and

wonderful source of support and friendship."

In an innovative addition to this year's High Holiday programming, the AARC moti-

vated increased member connection through a series of Zoom workshops spearheaded by six different members. As one example, Idelle

Hammond-Sass, artist and jewelry designer, led a workshop titled "Jonah (and the whale): A Teshuva Journey through Art and Midrash." This workshop featured textual reading, drawing, and reflexive writing, and received rave reviews from attendees.

The AARC Beit Sefer (religious school) meets virtually on Sunday mornings, and sometimes in family chevratot, family pairs, which meet outdoor for socially distanced planned activities. All-school programming

includes a Zoom visit to the Barn Sanctuary in Chelsea, Michigan, where over 120 rescued farm animals experience love and nurturing. This experience gave the students and teachers excellent examples of compassionate care as part of pre-Rosh Hashanah reflection.

It's helpful for Jewish organizations to learn from each other during all times and especially in this challenging period in which in-person activities are limited. AARC leadership was inspired by Temple Beth Emeth's drive-in Shofar blowing at the Washtenaw County Fair Grounds, and looks forward to sharing more ideas on Facebook and in the *Washtenaw Jewish News* until the pandemic is behind us.

For information on the Ann Arbor Reconstructionist Congregation or the AARC Beit Sefer, please visit our website, aarecon.org, or contact Gillian Jackson at aarcgillian@gmail.com or Rabbi Ora Nitkin Kaner at rabbia@arecon.org. ■



AARC Bass-and-Sappho-painting-Yizkor-rocks

Jewish Book Festival moves online

Clara Silver, special to the WJN

The Jewish Community Center of Greater Ann Arbor will present its 33rd annual Arts Around Town: Jewish Book and Arts Festival with a few notable changes to protect health and safety, from Monday, November 30, to Tuesday, December 22, holding a total of 22 events. The event will be completely online, and it will feature only authors, as hands-on art demonstrations and workshops could place participants at risk for COVID-19 transmission. The Ann Arbor JCC will once again join the National Jewish Book Council, which connects Jewish authors to Jew-



ish book festivals, partnering with the Detroit Jewish Book Fair for six author presentations, and partnering with Literati Bookstore to make authors' books available for purchase.

The opening on Monday, November 30, at 8:00 p.m. features author Alan Zweibel, presenting his personal/cultural fusion memoir, *Laugh Lines: My Life Helping Funny People Be Funnier*. The work combines his personal stories as a writer for *Saturday Night Live* and his collaborations with other famous and award-winning comedians, with interviews of the comedians themselves.

The festival continues with six partnered events with the Detroit Jewish Book Fair hosted by the Jewish Community Center of Metropolitan Detroit. The authors for these events include *New York Times* bestselling author Howard Blum, award winning magazine editor Dan Peres, number one *New York Times* bestselling author Jason Rosenthal, Middle East editor of the BBC News website Raffi Berg, Pulitzer Prize-winning author Jonathan Kaufman, and MSNBC legal analyst Jill Wine-Banks. Their books cover a wide range of topics including Roosevelt, the history of Jewish dynasties that helped shape modern China, and a fake diving resort that helped save Ethiopian Jews.

A most timely presentation will be from author and *Wired Magazine's* editor at large, Steven Levy, on his book, *Facebook: The Inside Story*. Levy documents not only Facebook's ascendancy and missteps, but uncovers the shocking techniques used by the company on both its competition and its consumers. He lays bare the enormous power over what the world sees and says resting in the hands of the CEO of a platform so addictive even some of its own are now beginning to realize its dangers. The book grapples with a company that has changed the world and reaped the consequences. This presentation will take place Wednesday, December 16, at 7 p.m.

Returning to the festival is author and professor Jonathan Sarna, who last presented at the Festival in 2015. This year Sarna presents Cora Wilburn's novel, *Cosella Wayne: Or, Will and Destiny*. Sarna unearths a little-known Jewish American woman writer whose work

was prominent in the 1860s journal *Banner of Light*, but who was largely overlooked by the establishment. Yet, as Sarna discovered, her work transforms what we know about early American Jewish literature, addressing central themes of American Jewish writing including intermarriage, generational tensions, family dysfunction, immigration, poverty, the place of women in Jewish life, and more.

Notable festival presentations also include *Tablet Magazine's* popular Unorthodox podcast from hosts Liel Leibovitz, Stephanie Butnick, and Mark Oppenheimer; an anthology of Yiddish children's literature by author Miriam Udel; a novel about the balancing act between motherhood and career ambitions by Myla Goldberg; and an exploration of what it means to be a good guy in an era of increasing awareness of gender-based harassment by Cleo Stiller. While the festival won't have any live music, author David Schoenbaum will present his biography of Isaac Stern, celebrating the centennial of the career and legacy of the first made-in-America violin virtuoso.

Israeli authors join the festival as well. Eshkol Nevo, one of Israel's most successful living writers, will present *The Last Interview: A Novel*, in which the protagonist is a writer attempting to answer interview questions sent to him by a website editor. Instead of his usual measured, calculated, and cautious replies, this time he finds he cannot tell anything but the unvarnished, funny, sad, scandalous, and politically incorrect truth. Israeli high-tech venture capitalist Uri Adoni will present *The Unstoppable Startup: Mastering Israel's Secret Rules of Chutzpah*, which chronicles why Israel has been so successful with startup companies in a landscape in which more than half of all startups fail. The behind-the-scenes look could help any startup become unstoppable.

Local authors Andrei Markovitz and Kenneth Garner, both professors at the University of Michigan, will present their book, *The Boundaries of Pluralism: The World of the University of Michigan's Jewish Students from 1897-1945*. Journey back in time via a detailed description of what student life was like during the first four decades of the 20th Century. Explore how Jewish students lived, integrated, and generally made U of M a good place to be, but also faced the limits to this blissful existence.

Registration will be required for each event separately in order to secure the online presentations. Webinar links will be shared only with those who have registered in advance for an event. Author books can be purchased from partner Literati Bookstore at their website, literatibookstore.com. The festival is coordinated by Noemi Herzig, director of Jewish cultural arts and education, and advised by a volunteer committee of members of the Ann Arbor JCC. Support for the festival comes from individual sponsors and donors, as well as the Fred and Ned Shure Endowment, along with general support for the Ann Arbor JCC from the Jewish Federation of Greater Ann Arbor. The full schedule of author events can be found at book.jccannarbor.org, the Ann Arbor JCC's dedicated festival microsite. Author bios, book titles and descriptions, how to become a festival sponsor, and other information is also on the website. For additional questions, Herzig can be reached via email at noemiherzig@jccannarbor.org. ■

Ann Arbor JCC innovations and improvements

Clara Silver, special to the WJN

In February, the Jewish Community Center of Greater Ann Arbor was halfway through what looked to be its most successful year ever: the 35th Anniversary Gala and Archive Exhibition was a resounding success, the J hosted a successful Martin Luther King Jr. Day of events partnering with Jewish Family Services for its Diversity Fair and hosting a Freedom Song Sing-a-Long, Camp Raanana was planning for its largest summer enrollment ever, the 2020 Ann Arbor Jewish Film Festival planning was well underway with the Cinetopia Festival, the J received approvals to move forward with implementing its US Department of Homeland Security grant, and the Golf Outing for Youth Scholarship committee was planning for the July 2020 outing. More exciting plans lay ahead for family programs, the Israel Center, the Early Childhood Center, and WISE at The J. As March 2020 began, the Ann Arbor JCC community was grieving the loss of long-time Director of Facilities Ken Emerson, celebrating Purim with event partner Ann Arbor Chabad, and looking forward to the Israel Center hosting Rabbi Arik Ascherman of the Israeli human rights NGO Torat Tzedek, and then in April, California's Rabbi Joshua Ladon, of the Hartman Institute.

March also saw the start of widespread school and business closings as the highly contagious nature of COVID-19 became clear. The J's board of directors and executive team met face to face in the first of many COVID-19-related decisions. No one knew how long the unfolding pandemic would impact our lives and community, and in that moment the J's professional and lay leadership hoped closure would only be necessary for a few short weeks. The landscape quickly became the most challenging the J had ever faced — it was still necessary to build community, but unsafe for people to be together. Programs and services were not designed to be moved online, so they had to be canceled for months while leadership struggled to completely reimagine a format that was both online and familiar.

The Early Childhood Center's normal Friday Shabbat celebrations consisted of the entire school: children and educators, often with parents and grandparents as guests; singing, dancing, baking, reciting blessings over the candles, grape juice, and challah; and then eating and drinking. Translating these tactile experiences over video platforms was no small task. Peretz Hirshbein, director of child and family services, says, "I knew right away that the usual hands-on group activities weren't possible, but we could create the festive atmosphere and we could still do activities together on screen. One way children learn is by observation, so I still lit candles, drank grape juice, and ate challah, and we still sang songs and blessings. What was most important in those first few weeks was making sure that teachers and children could see and hear each other to maintain their connections. Then we were able to take time to strategize a more deliberate approach to remote education." That approach included classrooms gathering online several times each week, with the entire school meeting each Monday for Havdalah and each Friday for Shabbat, maintaining as close to the "usual" schedule as possible. Hirshbein says, "The ECC was able to continue to educate children by partnering with families and providing them with instructions for specific activities along with guidance for how parents could engage children at home. Every week we met as a staff and found ways to improve."

JCC Executive Director David Stone says, "We weren't just surviving during the last eight months, we were successful at continuing to bring the community together, and we could do that because this is the most supportive community imaginable. The families of the ECC stepped up in a huge way by donating what would have been their tuition during our closure. Because we did not have to furlough staff, we had the brainpower to recreate our programming to serve the community online. Then the staff had to get even more creative when the ECC was able to return to the build-

continued on page 9

Successful summer of film

Clara Silver, special to the WJN

The Jewish Community Center of Greater Ann Arbor transformed what was its weeklong film festival in May into the three-month-long online Ann Arbor Jewish Film Festival: A Summer of Film, in partnership with Cinetopia Film Festival and the Michigan Theater Foundation.

Twelve films and two livestreamed film discussions covering a wide array of Jewish themes and topics were available online throughout June, July, and August. Films were selected through the combined efforts of the professionals at the Michigan Theater Foundation/Cinetopia Film Festival, the Ann Arbor JCC, and the Ann Arbor Jewish Film Festival volunteer committee, which will begin meeting again this winter. In particular, Michigan Theater Director of Programming and Communications and Festival Director of the Cinetopia Film Festival Sara Escalante was instrumental in obtaining film selections and negotiating with distributors while Ann Arbor JCC Director of Jewish Cultural Arts and Education Noemi Herzig coordinated the volunteer committee and engaged

donors and presenters.

The Ann Arbor Jewish Film Festival committee was made up of community volunteers: Brad Axelrod, Leslie Bash, Elissa Benedek, Linda Benson, Karen Demetriou, Tom Demetriou, Deborah DeZure, Tom DeZure, Judith Endelman, Milton Gross, Susan Gross, Betsy Mark, Jim Morgenstern, Evelyn Neuhaus, Helaine Reid, Arthur Riba, Michelle Riba, Joel Shore, Marilyn Shore, Elaine Sims, Jeffrey Tulin-Silver, and Charles Weaver. They screened and selected a variety of titles included in the festival.

Despite the COVID-19-related health and safety limitations precluding the festival's usual in-person, in-theater format, generous support from many community members enabled the Ann Arbor Jewish Film Festival to swiftly move online, continuing its success and the tradition of presenting the global Jewish experience through film. Those wishing to support next year's festival or to serve on the film selection committee can contact Noemi Herzig at noemiherzig@jccannarbor.org. ■

Ann Arbor JCC innovations and Improvements, continued, from page 8

ing while other programs still have to remain distanced or online.” Throughout April and May the leadership team managed multiple short- and long-term scenarios. By June, it was clear that returning to the building was possible in a limited way by implementing many new safety measures. Those measures are still in place and will likely remain in place for many more months.

During the ongoing months of constant flux and using ever-changing information, the staff has continued to plan programs, changing and adapting midstream and often at the last moment. This culture of flexibility and creativity was evident with the programming pivot of Israel Center, the first to move its previously scheduled programs from in person to online. Although Rabbi Joshua Ladon remained in California, the Israel Center’s partnership with the Hartman Institute allowed the event to move to Zoom, a platform already employed by Hartman, an international organization. The success of that event led to rescheduling Rabbi Ascherman for three online events instead of a single in-person presentation. Not only did the Israel Center host a presentation about Torat Tzedek, but through some creative scheduling, the Ann Arbor JCC was the first agency to partner with Torat Tzedek to use Zoom to bring together recipients of its social justice work in Israel and local Ann Arbor community members for discussion, something that previously only happened if a group traveled to Israel and made specific arrangements in advance with Torat Tzedek.

Camp Raanana was another example of transformation. As June approached and more people were returning to workplaces, it became clear that day camp would be necessary to support community families. Also clear was that Camp Raanana could not possibly operate as it had in the past, with children and staff in close proximity on busses for prolonged periods of time, not to mention the complexities of keeping the Cedar Lake Nature Center clean and sanitized to appropriate levels. Camp and Youth Director, Nikki Feinberg, had only weeks to recreate a new health- and safety-conscious camp that maintained Camp Raanana’s flavor, and hire and train staff in protocols that didn’t exist before. With the help of Camp and Youth Program Coordinator Marlowe Susselman, they brought Camp Raanana to the J’s building. Feinberg says, “Creating a program of excellence is a challenge in any year, so this year was definitely a struggle, but kids needed camp more this summer than ever. With support from the camp committee and the whole staff team, we not only made sure we had camp, we had a great camp.”

Since mid-June, the Ann Arbor JCC has operated its building to restart the ECC to support families as they return to work, and to host Hebrew Day School in support of its decision to return to classroom learning. With the risk of COVID-19 transmission still high, large-scale programs continue to be reimaged. The Ann Arbor Jewish Film Festival: A Summer of Film moved entirely online, as will the upcoming

Arts Around Town: 2020 Ann Arbor Jewish Book Festival slated for November 30 through December 22. Apples and Honey To Go reimagined the annual large-scale Jewish holiday activity festival as a drive-thru, providing safe in-person greetings and take-home activity kits and information. The J is operating a special schoolday program providing a consistent pod of children a full day of supervision and support in a dedicated space at the J as they participate in the Ann Arbor Public School’s all-online option.

Programming is not all that continues at the building. Necessary changes to improve the health and safety of the building have taken place, supported by grants from the Jewish Federation of Greater Ann Arbor’s Community Emergency Fund and the U.S. Department of Homeland Security. The crumbling barrier planters in front of the building have been replaced with streamlined bollards to provide updated entrance security. A new gate was added to provide an additional entry pathway to the ECC so that children would remain distanced as they enter the building. Several exhaust fans were replaced to provide top-quality airflow in the building. A new camera system has been installed that not only upgrades the live image quality, but provides an internet-connected system, allowing for remote viewing and other needed improvements. Parking lot repairs have been completed along with landscape maintenance. Hand sanitizer stations have been installed in multiple locations throughout the building, and there is new signage with entry

requirements clearly visible. Stone says, “Many of these improvements were originally planned for earlier, but we couldn’t safely proceed until September. I’m thrilled that we were able to get everything done and particularly want to thank our CFO, Denise Bennett, for keeping on top of the Homeland Security grant, making sure we complied with all its requirements. Those improvements were recommended by our law enforcement and security partners and will make our community as safe as possible.”

The continued vibrancy of the agency is due to the dedication of all its stakeholders: professional staff, lay leaders, members, community agencies, and individuals. The entire Ann Arbor JCC community united around the vision that no matter how long the pandemic stays with us, the J will continue serving its mission. As Michigan health and safety orders and transmission rates allow, tenant programming is also slowly returning to the building on a limited basis. The J hopes it can soon welcome back its regular outside fitness and life cycle rental groups, who will be required to comply with any safety policies in place. Eight months after the first Stay Home, Stay Safe order, the Ann Arbor JCC continues to provide a hub for the community, enriching, educating, and celebrating Jewish life and culture at the time when connection is most difficult to attain and most important to achieve. For more information or to become a supporting member, visit jccannarbor.org. ■



A VIRTUAL CELEBRATION OF

90 YEARS OF SAVING LIVES IN ISRAEL

SUNDAY, NOVEMBER 8, 2020
7:30 – 8:30 p.m. ET

Join us for a night of magical performances, inspiring stories,
and extraordinary health heroes to celebrate nearly
a century of Magen David Adom saving lives.



AMERICAN FRIENDS OF
MAGEN DAVID
ADOM

Saving lives. It's in our blood.

afmda.org/90th

Save lives in Israel and register now at afmda.org/90th

FEATURING



Jason Alexander



Howie Mandel



Miri Ben-Ari



David Broza



Dudu Fisher



Idan Raichel



Lior Suchard

Rabbi Art Green (still) believes Hasidic ideas are key to a vibrant modern Judaism

Ben Harris, originally for the Jewish Telegraphic Agency

Rabbi Art Green is a scholar of world-wide renown, the author of dozens of books, one of the world's leading experts on Hasidic Judaism and perhaps the only person ever to lead two different American rabbinical schools. Currently, he serves as rector of the rabbinical school at Hebrew College in Newton Centre, Massachusetts.

But he's also a self-described seeker, preoccupied for decades now with crafting a Jewish spiritual vocabulary that can speak to modern Jews living in liberal Western societies. At 79, Green believes that vocabulary can be found in neo-Hasidism, an updated version of practices associated with the Jewish revivalist movement that swept Eastern Europe in the 17th century.

In January, Stanford University Press will publish *The Light of the Eyes*, Green's translation of a series of Torah discourses by Rabbi Menahem Nahum of Chernobyl, an 18th-century Hasidic master also known as the Me'or Aynayim. Later this month, Green will be offering his first public class on Zoom based on the book.

Green spoke with the Jewish Telegraphic Agency in August about his forthcoming book, how Hasidic Jews became conservatives and the spiritual wisdom necessary to cope with a roiling political environment.

The interview has been edited for length and clarity.

JTA: I feel like every conversation that I have now needs to begin with a five- or 10-minute session on how we're all holding up. So: How are you holding up?

Green: So, I'm holding up. I live alone. I'm a widower, my wife's gone three years now. And doing this alone is not completely easy. You know, I did most of it in Israel. I went to Israel for the winter and I wound up staying six months because of the corona. From Israel, I was teaching five days a week on Zoom, and that kept me going. Coming back to America was somewhat hard because people here are palpably more scared than people there. I had gotten into this for several months without feeling a lot of fear, and suddenly I felt people really frightened. And I'm sort of having to come to terms — not so much with my fear, but with their fear. I think I'm more afraid of Trump stealing the election right now than I am afraid of dying of COVID.

JTA: We'll come back to Trump in a bit. But I wonder, since these sorts of ultimate questions are on so many people's minds right now, if you can talk a bit about what is on yours. You're 79 and have been active and teaching in the Jewish world for over five decades. Are you thinking about your legacy? What's driving your work today?

Green: Of course, I'm thinking about legacy. I'm going to turn 80 this year. How can you not think about legacy? But the last 10 years have been a very interesting period. When I turned 70, I saw the biblical verse staring me in the face that says: "The days of our lives are 70." I said to myself, what else do you still want to get done while you can? And the answer was a whole lot. These have been the most productive 10 years of my life. In terms of writing and thinking, and producing and creating, I would say this has been a very big decade for me. And I hope I have another one.

At some point early in my career I looked around and said, "Is there going to be a Jewish future? Is there anybody who's going to read this stuff that I'm writing about the Jewish past?

We have to write something that will help create a future." And around that point, I left the university for the first time and went to a rabbinical school. And that move was also a shift from just writing scholarship to writing theology and saying, what kind of Jewish language

which you are a part, of which we are all a part. There's a kind of universal embrace of divinity that underlies Hasidism. At the same time, there's intimacy and there's passion.

JTA: One of those Hasidic masters is the subject of a book of yours that will be coming out in



Rabbi Art Green's forthcoming book is a translation of Torah discourses from the 18th-century Hasidic master Rabbi Menahem Nahum of Chernobyl

PHOTO CAPTION: HEBREW COLLEGE

would be meaningful to people in the West? And that's still the question: How do we create a Jewish religious language that is compelling, that is intellectually honest, and that is meaningful to people. To keep this to keep this great tradition alive and creative in the age in which we live. And that's still a question I'm still writing around in various ways.

JTA: At the risk of reducing a lifetime of work to a single word, your answer seems to be: Hasidism.

Green: I was saved for Judaism by discovering Hasidism. I discovered early Hasidic thought when I was 20 years old. Somebody gave me an essay by Hillel Zeitlin about Hasidic thought and I said, "This will be my religious language the rest of my life." And I have been trying to retool Hasidism in some ways. How does this work in an age when we believe in evolution and we believe the planet is 13 billion years old and all kinds of other things that the people who wrote these texts didn't believe? We do not check our intellectual baggage at the door when we come to Judaism. So how do we find meaning in premodern texts?

I'm not a person who believes that the premodern tradition became outdated in 1780 or 1800, and now we just work as modern or post-modern Jews. I live in a very deep living connection to premodern Jewish authors. I spend all my time reading kabbalistic and Hasidic sources. But at the same time, I do ask these very contemporary questions about them.

JTA: What is there specifically in this tradition that you think answers the modern Jewish quest for meaning?

Green: There is a combination of abstract thought and religious passion that can live together. Some people think that religious passion only works if you have an entirely personal relationship to an entirely personal God. Somebody you talk to, somebody you have a relationship very much like the relationship of a parent or a king or a friend. And the Hasidic masters created a kind of abstract Jewish theology, based on Kabbalah but simplified, made accessible. And you understand God not as something other, but something of

a few months — "The Light of the Eyes," or Me'or Aynayim in Hebrew, a translation of a Hasidic work by the Chernobyl rebbe, Rabbi Menahem Nahum Twersky. What attracts you to this work in particular?

Green: I love the Me'or Aynayim. It's a different face of Hasidism than people see today. People who look at Hasidism today experience three kinds of Hasidism. There's Chabad, which is very much worldly, messianically oriented. Do more mitzvahs and that will bring the redemption closer. There's Breslov, which is also redemption-centered — have faith in me, have faith in Rebbe Nachman and he will save you. And then there's Satmar, which is Hasidism as traditionalism. Do it exactly the same way as they did it in the 18th century.

The kind of Hasidism of [the founder of the Hasidic movement] the Baal Shem Tov, which is loving and gentle and forgiving and world-embracing, that kind of Hasidism has somehow gotten lost. And the Me'or Aynayim is one of its best spokesmen. So I want to use the Me'or Aynayim in some ways to bring that gentle kind of Hasidism back into the world. You can serve God in everything you do, you find sparks of holiness everywhere, all of life is about seeking out divinity wherever you find it and raising it up and making it one again.

The Me'or Aynayim is not an ascetic. He's a very earthy guy and really believed that holiness was to be found everywhere. And if you punish yourself, you were denying God because God is in everything — all your thoughts and all your deeds. Within the 18th-century Jewish context, he was a kind of free-spirited person, which isn't to say that he was careless about the law at all. But it was a love of life and a love of normal earthy human beings that motivated him, and in trying to find a spirituality that would work for such people.

JTA: I suspect many people will not recognize this brand of Hasidism.

Green: Hasidism went through very big changes. It began as a movement of radical innovation. And remember the Hasidim were condemned by the great rabbis in the 18th century. They were persecuted. But by the turn of the 19th century, the rabbis and

the Hasidim both looked around and they saw a much more dangerous enemy on the horizon: modernity or *haskalah* [Jewish enlightenment]. And the rabbis and the Hasidim made peace with one another to fight this common enemy called the modern world.

The Hasidim were thrilled by that because they would not be persecuted anymore. They agreed to be the tip of the spear in the battle against *haskalah*. And that's when Hasidism moved from being a movement of radical rebirth and renewal to an ultraconservative force. And Chernobyl was right there with the rest of them. By the second generation of Chernobyl, they're already turning far to the right and becoming very different. Some of the spirit is still alive. You can still see it in a *farbrengen* [Hasidic gathering], the spontaneity and the charisma. There's still a radiance about Hasidism that I think plain old-fashioned Litvishe [haredi Orthodox] Judaism doesn't have. But that radiance is very much reined in by this ultra-tight concern with praxis.

That kind of extremism was very far from the Baal Shem Tov and the Me'or Aynayim. These were people who wanted an intense spiritual life. At the same time, they wanted to raise families and therefore have to support those families and live in this world. And so it's a very worldly kind of spirituality for people who want both. And since I'm one of those people, I have fallen in love with it, as you can tell. And this is about sharing that love.

JTA: Do you think most modern Jews today are looking for an intense spiritual life?

Green: No, of course not. That's why I created rabbinical schools, because I believe in finding people who are serious about it. They will go out, they will have to beat their heads against a wall and find a couple of people in each of those congregations who also take it seriously. What I have to say is not for everybody, but there are lots of seekers among Jews. I love and I'm heartbroken by the huge number of Jewish seekers who have turned elsewhere. Some of the very best books on spirituality in the past 50 years have been written by Buddhists with names like Kornfeld and Salzberg and Boorstein. I feel a great sadness about those people. I don't blame them in the slightest. It's not their fault. It's our fault as Jewish educators that here were such profound seekers. And they couldn't find anything interesting or attractive in Judaism. That's our failure.

JTA: Liberal Jewish leaders have been banging their heads against this problem for a long time. What's the answer?

Green: We will be in the future, I believe, a much smaller community. I look around to the grandchildren of my first cousins, most of whom are no longer Jews. And that's even on the more traditional side of the family. My father's side of the family, who were pretty secular, they're almost completely gone. And I think so I think we are a shrinking community.

On the other hand, I think there will remain a core in the liberal community who care about learning, who care about Jewish knowledge, more than people did before. Now getting those learners also to engage in a regular praxis is not completely easy. Getting people to do things in a really disciplined way, in a regular way, a daily sacred practice, whether it's called davening or meditation, it's hard. It's hard to get people to

Israeli Orthodox leader: Judaism does not forbid same-sex couples from building a family

Josefin Dolsten, originally for the Jewish Telegraphic Agency

A prominent Israeli Orthodox rabbi said that Jewish law does not forbid LGBTQ people from building a family.

Rabbi Benny Lau made the statement as part of a set of guidelines for observant LGBTQ Jews and their families released Saturday evening under the heading “It is Not Good for Man to be Alone.” The guidelines, published on Lau’s Facebook page, seek to reconcile a desire to welcome LGBTQ Jews into Jewish communities within the constraints of religious law.

According to Lau, Jewish law “does not forbid members of the LGBTQ community from raising children and building a family,” though he acknowledges that Jewish legal issues may arise for couples who use surrogacy or a sperm donor in order to have children.

Lau also discouraged family members of LGBTQ Jews from encouraging conversion therapy, a debunked practice that seeks to change someone’s sexual orientation.

The rabbi said those attracted to members of the same sex should not attempt to enter heterosexual marriage if they are repulsed by their partner. And he affirmed that LGBTQ couples and their children should be full members of the community and that their dignity should not be harmed.

He emphasized that the guidelines are not meant as a ruling on matters of Jewish law, but are aimed at finding ways for LGBTQ Jews to manage their family lives within religious communities.

Lau is affiliated with Israel’s Religious Zionist camp, an Orthodox movement that



is more integrated into Israeli society than the haredi Orthodox community. In the past, he has drawn ire from some in his community for his progressive positions on a range of issues, including LGBTQ acceptance.

Like the Modern Orthodox community in the United States, Israel’s Religious Zionist community has struggled in recent years with the tension between the Torah’s prohibition on homosexual relationships and the increased acceptance of LGBTQ

people in the secular world. The guidelines are significant because of Lau’s prominence and because few Orthodox rabbis have been willing to speak out in favor of LGBTQ acceptance.

Lau’s guidelines address the issue of same-sex weddings, for which he says there is no “no acceptable solution” with a Jewish religious framework. Still, he said the impulse to marry and have one’s relationship publicly affirmed is “understandable” and should not be ignored. Creating an alter-

native ceremony that does not attempt to “imitate” a traditional Jewish wedding may reduce the reluctance of religious family members to participate, he said.

Lau was previously the rabbi of the Ramban synagogue, a prominent Orthodox congregation in Jerusalem. He is the nephew of former Israeli Chief Rabbi Yisrael Meir Lau and the cousin of David Lau, the current chief rabbi. His brother, Amichai Lau-Lavie, is an openly gay rabbi living in New York. ■

Art Green, continued from page 10

make commitments. Outside the haredi community, even in the Modern Orthodox world, everybody knows I’m choosing to do this. You could get off an airplane in another city and go do whatever you want, eat whatever you want, and so on, without anybody knowing. It’s all a matter of personal discipline. And I think spiritual life does need regularity and discipline. I’ve become a pretty steadily observant Jew after many years of ambivalence about it. But convincing people to take on that discipline — you can only do that retail, not wholesale. I can’t do it by any arguments that will convince people in a book. That’s why rabbis are involved in the retail business. And Jews have been good at retail for a long time.

But it will be small groups. I continue writing because I know that people are still reading it. But if you ask me if what I have to say is going to save all of Jews and bring everybody back? No, I don’t have such pretenses.

JTA: Let’s turn to politics for a moment. We’re in a moment now when politics seems to suffuse every part of our culture. You’re not an apolitical person — recently you published a response to Peter Beinart’s call for a one-state solution to the Israeli-Palestinian conflict. In this time when the political divide is so wide that it extends even to what the warring factions accept as truth, how can we reconcile the spiritual impulse toward unity with the need for political action in an ever more fractious culture?

Green: One has to be careful about those narrow spaces and remember that the people on the other side of the argument also need love and also deserve to be loved. And some of them are in those places we consider ridiculous because they need love. Even the president of the United States sometimes that can happen to. And I’m not saying he’s easy to love, but we Jews have learned for a long time that sometimes we have neighbors who are very hard to love.

A core piece of Torah for me is the controversy of Rabbi Akiva and his friend Ben Azzai about *klal gadol ba-Torah*, what’s the most basic rule of Torah? Rabbi Akiva said the most basic rule of Torah is love your neighbor as yourself. And Ben Azzai said, I know something bigger than that. And that is when God created human beings, he created the male and female each one in his image. The image of God, *tzelem Elohim*, is the most basic principle.

I think their argument is about two things. I think Ben Azzai is saying to Akiva, watch out. Love your neighbor as yourself can be narrowed. It can mean only your Jewish neighbor, only your frum neighbor, only your Satmar neighbor. When you see it goes back to God creating humans in God’s image, that of necessity includes everybody.

But also, love is a very hard thing to demand. We Jews know what it is to have lousy neighbors, and they’re not always very lovable.

But even if you can’t love them, treat them as though they are created in God’s image. Every human being deserves to be treated like that, even the ones I find unlovable. So I’m a Ben Azzai guy.

Listen, I don’t believe in a God who governs history and makes that war happen and cures cancer. That’s not my kind of God. But if I look around at the world, I see that just at the moment when the world is recovering from this terrible blow of colonialism, the Jews, after suffering a blow where a third of the Jews are slaughtered, get put in this position where, in order to survive, they wind up establishing a state that much of the world sees as neocolonial. Is that not a moment where you say this is where our tradition is being challenged? Of course, we’re not colonialists, because we have no other country to go back to. But this challenge, to be involved in the most intractable of ethnic conflicts when the whole world needs to learn how to solve ethnic conflicts, maybe we were put there for some reason. I don’t want to say an act of God did this to us, but maybe there is some meaning in the fact that we are in this situation. And that’s our spiritual task, to figure it out, to figure out how to be human and how to treat the other as human in a situation that’s so hard and painful and fraught.

JTA: Is there an American analogue to that?

Green: There is a vision of America that some of the founding fathers had and it was a rather beautiful vision. I think life, liberty and the

pursuit of happiness is not completely far from *tzelem elohim*. And that has to be extended to as many people as you can. Life, liberty and the pursuit of happiness didn’t count women, it didn’t count Black people. *Tzelem elohim* didn’t count gay people. And because they weren’t treated like *tzelem elohim*, we delegitimized their love lives so much that their love lives became compulsive and ugly and underground. That the whole gay and lesbian community has rediscovered marriage and partnership and loving relationships is such a magnificent thing to behold in our age. And that’s because they were accorded decency. Look how much they leapt into it.

How do we extend this to more people? Yes, it means immigrants. I think we have to have immigration laws. I’m not a wide open borders person. I believe in national entities. But treating people like human beings and not putting children in cages — that’s pretty basic humanity to me. These are not just liberal values, these are Jewish values. It’s not that I’m adjusting Judaism to liberalism as I’m adjusting Judaism to a deeper Judaism. And if Ben Azzai tells me that *tzelem elohim* is the very basis of the Torah, then I have to say if some other part of the Torah doesn’t confirm *tzelem elohim* for as many people as possible in as many moments as possible, it has to be reinterpreted in terms of *tzelem elohim*, because that’s the *klal gadol*, that’s the most basic rule. ■

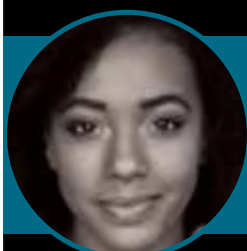
BROADWAY ON A MISSION



ASHLEY PARK
MEAN GIRLS,
THE KING AND I



BOBBY THORNTON
COMPANY,
A BRONX TALE



ALYAH SCOTT
BOOK OF MORMON



LEANNE ANTONIO
THE LION KING



ABBY CORRIGAN
FUN HOME



LORNA COURTNEY
DEAR EVAN HANSEN,
WEST SIDE STORY



GEOFF PACKARD
MEAN GIRLS

A Virtual Benefit for JFS COVID Relief

Join Jewish Family Services of Washtenaw County for "Broadway on a Mission: A Virtual Benefit for JFS COVID Relief." For one night only, the incredible talent of Broadway comes together in a one-of-a-kind performance to raise funds for JFS.

JFS will host its first ever virtual special event fundraiser in partnership with Thomas Laub, Broadway producer, and 13 Broadway artists, most of whom graduated from the University of Michigan Musical Theatre program. You don't want to miss this amazing lineup!

This event will help make up for lost revenue due to the cancellation of Dining with the Family, which was slated for May but canceled because of the coronavirus pandemic. Thank you for your support!

December 6, 2020

7:00 p.m. EST

Tickets \$100

jfsannarbor.org/broadway

734) 237-6403

JFS
Jewish Family Services
of Washtenaw County



RYAN VASQUEZ
HAMILTON



MCKENZIE KURTZ
FROZEN



BEN AHLERS
NBC'S THE VILLAGE



JUSTIN SHOWELL
HAMILTON



WILL BRANNER
MEAN GIRLS



THOMAS LAUB
AMERICAN UTOPIA



CHELSEA PACKARD
WICKED



**Ann Arbor Area
Community Foundation**

Together We Invest

IN WASHTENAW COUNTY

- In addition to providing local scholarships and grants—including **\$1.4MM in the last six months for COVID-19 relief**—the Ann Arbor Area Community Foundation (AAACF) is now a mission-based local investor.
- A new **\$250,000 investment** in Michigan Women Forward creates a Washtenaw-specific initiative **to provide loans and technical support to women-led businesses in Ypsilanti and rural communities.**
- Read a short summary of groundbreaking research we commissioned:
The AAACF Washtenaw County Capital Research Report: 2020 Analysis of Local Capital Flow & Opportunities is now on our website (aaacf.org). Let's talk about the findings and act together!



AAACF Board of Trustees

Historical inequities in Washtenaw County continue to impact economic mobility and access to capital. Our research demonstrates that sufficient capital flow is present to promote a more equitable local investing ecosystem and a healthier, vibrant economy.

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



**Together, we can all invest in creating a new history
in our community.**

Race to the COVID-19 vaccine

Rachel Wall, special to the WJN

On Sunday, November 8, at 10 a.m., the Jewish Federation of Greater Ann Arbor's Maimonides Society will present Race to the COVID-19 Vaccine,

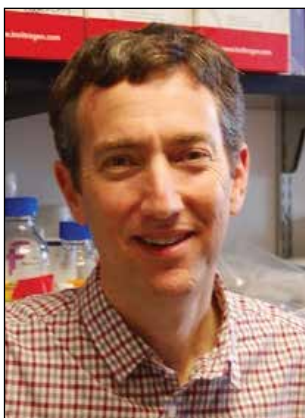
versity of Michigan. A graduate of Yale University with an M.D. and a Ph.D. from the University of Washington in Seattle, Luring pursued his post-graduate clinical and re-



Dr. Allison Weinstein



Jonathan Warsh



Dr. Adam Luring

an expert panel. Although the annual event has typically been a brunch affair, this year's convening will take place over Zoom.

The panel will feature Dr. Adam Luring of University of Michigan, Dr. Allison Weinman of Henry Ford Health System, and Jonathan Warsh from the Michigan Department of Health and Human Services.

Luring is an Associate Professor in the Department of Internal Medicine's Division of Infectious Diseases and the Department of Microbiology and Immunology at the Uni-

versity of California, San Francisco. There, he completed advanced training in infectious diseases and virology. He is the co-director of the University's new Center for Infectious Disease Threats, with expertise in the ways viruses like influenza and SARS-CoV-2 evolve and spread. His more recent work focuses on understanding the transmission of SARS-CoV-2 in households and hospitals.

As Medical Director of the Antimicro-

continued to page 19

JYP hosts virtual 5K

Jessica Weil, special to the WJN

Jewish Young Professionals of Greater Ann Arbor is hosting a brand-new program for the entire Jewish community this November and December. The Hanukkah Hustle: A Virtual 5K Run/Walk starts November 20 and runs through December 20.

This innovative event allows participants to engage in physical activity outdoors at their own pace. Participants will have one month to complete a 5K (3.1 miles), with their times verified by any smartphone fitness tracker app. The only restriction is that the race must be completed during the month beginning on November 20. Participants may race on their own, or they can engage in safe outdoor social running or walking with family members or friends. Once participants complete the 5K, they will have the opportunity to share personal race photos and times online with their fellow Hanukkah Hustle racers.

The cost of a ticket includes a long-sleeve event shirt, assorted Hanukkah-themed treats, and a donation to the Jewish Federation of Greater Ann Arbor's 2021 Annual Community Campaign. Participants may choose from four different giving levels to donate to the Federation.

This is the first event hosted by JYP that directly supports Federation's Annual Community Campaign. Young adults in the community recognize the importance of the campaign to our local and overseas Jewish communities and want to give back in a fun, engaging, and accessible way. To enhance its impact, this event is

open to the entire community, not just young professionals. Furthermore, because the event is "virtual," it is not tied to a particular geographic location. Participants are encouraged



to invite friends or family all over the country to complete the race from wherever they may live.

Reva Pozolo, JYP's Campaign Chair, is the lead organizer for this event. "This has been a challenging year for everyone, which is why this fundraiser is so important," Reva says. "It's an opportunity to give back to our Jewish community in a meaningful way while being active and having a good time."

It's not too late to register! Register by November 1 and you are guaranteed an event T-shirt. Please visit www.jewishannarbor.org or contact jessica@jewishannarbor.org with any questions. ■



YOUR LEGACY matters.

You have poured your heart and soul into this Jewish community and made a difference. Whether your greatest passion is your religious community, a social service organization or a communal space, that commitment stands as a testament to your values.

Now is the time to take the next step in making it an enduring part of your Jewish legacy.

As you plan for the future, think about what your Jewish legacy means to you. And please consider the institution closest to your heart in your will or estate plan.

To learn more about how to create your Jewish legacy, please contact Margaret Schreiber at (734) 773-3538 or margaret@jewishannarbor.org

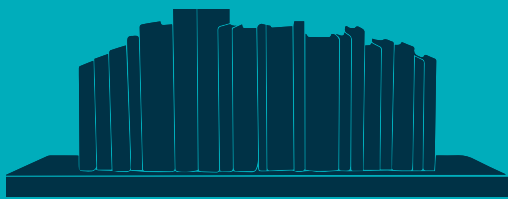




Presented by the
Jewish Community Center
of Greater Ann Arbor

2020 ANN ARBOR JEWISH BOOK FESTIVAL

NOVEMBER 30, 2020 – DECEMBER 22, 2020



All events are open to the public and will be held online via Zoom. Registration is required for each event. Visit book.jccannarbor.org for individual events and registration links. Ann Arbor JCC members can log in to their online accounts to register.

This year, featured authors' books will be available for purchase via festival partner, Literati Bookstore. Visit literatibookstore.com for information and online orders.

OPENING NIGHT

MON • 11/30 • 8 pm • Alan Zweibel
Laugh Lines: My Life Helping Funny People Be Funnier

WED • 12/2 • 11 am • Howard Blum*
Night of the Assassins: The Untold Story of Hitler's Plot to Kill FDR, Churchill, and Stalin

THU • 12/3 • 1:30 pm • Dan Peres*
As Needed for Pain: A memoir of addiction

THU • 12/3 • 4 pm • Jason Rosenthal*
My Wife Said You May Want to Marry Me: A Memoir

FRI • 12/4 • 11 am • Raffi Berg*
Red Sea Spies: True Story of the Mossad's Fake Diving Resort

FRI • 12/4 • 2:30 pm • Jonathan Kaufman*
The Last King of Shanghai: The Rival Jewish Dynasties That Helped Create Modern China

MON • 12/7 • 2:30 pm • Danielle Renov
Peas Love & Carrots: The Cookbook

WED • 12/9 • 1:30 pm • Maurice Samuels
The Betrayal of the Duchess: The Scandal That Unmade the Bourbon Monarchy and Made France Modern

LOCAL AUTHORS

THU • 12/10 • 7 pm • Andrei Markovits, Kenneth Garner
The Boundaries of Pluralism: The World of the University of Michigan's Jewish Students from 1897 - 1945

SAT • 12/12 • 8 pm • Liel Leibovitz, Stephanie Butnick, Mark Oppenheimer
The Newish Jewish Encyclopedia: From Abraham to Zabar's and Everything in Between

SUN • 12/13 • 11 am • Miriam Udel
Honey on the Page: A Treasure of Yiddish Children's Literature

12/13 • 7 pm • David Schoenbaum
The Lives of Isaac Stern

MON • 12/14 • 1 pm • Myla Goldberg
Feast Your Eyes: A Novel (Paperback edition)

MON • 12/14 • 4 pm • Eshkol Nevo
The Last Interview: A Novel

TUE • 12/15 • 1 pm • David Hopen
The Orchard

TUE • 12/15 • 7 pm • Sarah Stein
Family Papers: A Sephardic Journey Through the Twentieth Century

SPONSOR NIGHT

WED • 12/16 • 7 pm • Steven Levy
Facebook: The Inside Story

THU • 12/17 • 1 pm • Esther Safran Foer
I Want You To Know We're Still Here: A Post-Holocaust Memoir

THU • 12/17 • 8 pm • Jonathan Sarna
Cosella Wayne: Or, Will and Destiny

MON • 12/21 • 1 pm • Cleo Stiller
Modern Manhood: Conversations About the Complicated World of Being a Good Man Today

MON 12/21 • 7 pm • Andrew Blauner
The Peanut Papers: Writers and Cartoonists on Charlie Brown, Snoopy & the Gang, and the Meaning of Life

TUE 12/22 • 1 pm • Uri Adoni
The Unstoppable Startup: Mastering Israel's Secret Rules of Chutzpah

*DENOTES DETROIT JEWISH BOOK FAIR PARTNERSHIP EVENT

SPONSORS *Fred and Ned Shure Endowment*

SUPPORT THE FESTIVAL

Become a sponsor and continue our 33 year tradition of bringing Jewish themed authors and artists to the greater Ann Arbor community. Your generosity will transition these inspiring experiences online for everyone to share.

For more information, call (734) 971-0990 or visit www.book.jccannarbor.org.

A Jewish artist hid hundreds of her paintings in a house near Prague during the Holocaust. Now the works need a home.

Toby Axelrod, originally for the Jewish Telegraphic Agency

Plans are under way to find a home for a huge trove of works by a nearly forgotten Jewish artist that was uncovered 78 years after her death in a Nazi concentration camp.

The works of Czech artist Gertrud Kauders (1883-1942) were found during the demolition of an old house near Prague in 2018, when 30 paintings tumbled onto the head of a worker. Hundreds more canvases were found in the walls and under floorboards of the home where the artist had stashed them to keep them out of Nazi hands.

Only this summer did the dimensions of the collection become clear, after photojournalist Amos Chapple and his colleague Dana Katharina Vaskova tracked down Jakub Sedlacek, the owner of the demolished house, on behalf of relatives of the artist living in New Zealand.

What they thought would be a small collection turned out to be “enormous,” said Chapple, himself a New Zealander, who works in Prague for Radio Free Europe/Radio Liberty. They reported the find on the news organization’s website.

“It was breathtaking,” recalled his colleague Vaskova, who was born in Prague and grew up in Munich, Germany.

Gertrud Kauders had studied with the well-known Czech artist Otakar Nejedlý

(1883-1957) and painted many impressionist portraits and scenes from nature. In

Kauders asked her classmate, the Russian-born Natalie Jahudkova, to hide her life’s



There were stacks and stacks, in perfect condition, torn hastily out of their frames and hidden,”

PHOTOGRAPHER AMOS CHAPPLE SAID.

1939, the year that the Nazis invaded the Czech provinces of Bohemia and Moravia,

work. Since Jahudkova’s house was under construction, it was relatively easy to slip

the paintings into the walls.

The Nazis deported Kauders from Prague in 1942 to the nearby Theresienstadt concentration camp, and from there to the Majdanek concentration camp in Poland, where she was murdered.

Her artwork survived, hidden.

But the secret died with Natalie Jahudkova in 1977. In 2018, Jakub Sedlacek, whose grandmother was informally adopted in the 1920s by Jahudkova, had the derelict house torn down. It was then that the collection came to light.

But news reports at the time referred only to a few dozen unspectacular works that had tumbled on the foreman’s head. The story slept for another year.

Then, in 2019, descendants of Kauders’ nephew, Cornelius – who had fled to New Zealand in 1939 – saw the story and reached out to Chapple through his father, a friend.

“They said, ‘Hey, we are at dead ends wherever we go when we try to find out what happened to the art,’” Chapple told the Jewish Telegraphic Agency.

Chapple teamed up with Vaskova, who tracked down Sedlacek. He eventually invited the two to visit.

“I had come with the intention to photograph 30 paintings for the Jewish Museum of

continued to page 21

Judaism for the Thinking Person

*Podcasts that Connect
Torah to the Issues of Our Day*

*Available at ravnadav.podbean.com
and Apple, Alexa, Google Podcasts, Spotify and more*

RECENT EPISODES

The One Spiritual Practice You Need During Pandemic

Seth Rogen, Israel, and What We Mean by “Indigenous”

The Pandemic Teaching Us to Live with Less in a Forced Sabbatical Year

Moses’ Wife Tsipporah and Black Lives Matter

Are our “Frontline Heroes” Really the new Servant Class?

Langston Hughes and Psalm 23

"Your clothes never wore out" - The True Cost of Our Clothes

Social Media and the Breakdown of Face to Face Communication in Torah

From Sinai to Nietzsche: Revelation Reimagined Correctly

What Any Teacher or Non-Jew Should Know about Jews and Judaism



RABBI NADAV CAINE

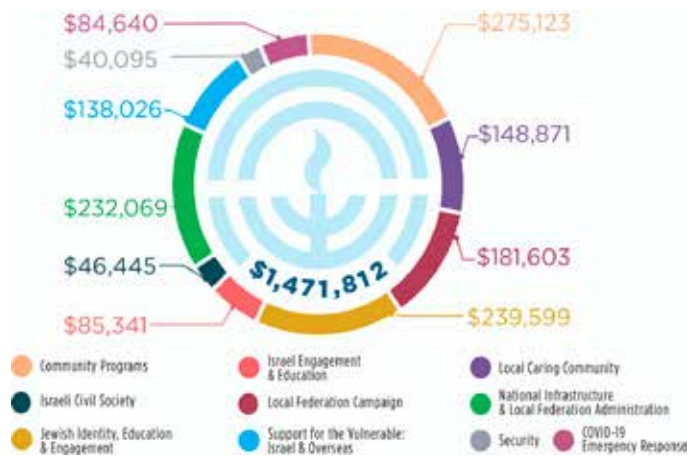
EDUCATED IN PHILOSOPHY AND JEWISH STUDIES FROM PRINCETON, HARVARD, AND STANFORD UNIVERSITIES

RABBI CAINE IS THE SPIRITUAL LEADER OF BETH ISRAEL CONGREGATION

— JEWISH MOMENTS POWERED BY YOU —

What does the Jewish Federation of Greater Ann Arbor's Annual Community Campaign do?

In 2020, our community raised over \$1.4 million for our partner agencies to enrich Jewish life locally and around the world.



Visit www.jewishannarbor.org

to view our full annual report, contribute to the 2021 Annual Community Campaign and power another year of meaningful Jewish moments.



Inner Journey of Anti-Racism

The 7 part series starts Monday, October 19.

Join anytime!



Often, predominantly white communities such as TBE address racism as an issue "out there," perpetuated by indifferent or hostile leaders, inflicted on other people's bodies, and calling us to set them right. Over seven every-other week sessions, this series will invite us to look at racism as something "in here" in our own lives: how white people benefit from it, how we are all harmed by it, how we all perpetuate it, and how we can begin to heal from it.



Registration Required:

<http://bit.ly/TBEanti-racism>

You have a role to play in transforming our community's future.

Will you answer the call?

Take the first step by joining NEW (on Zoom) for **Centering Justice** in the final chapter of 2020. Each month, you'll hear a unique panel discussion featuring different leaders of color championing justice across our community. Their insight and experience will guide us as we center racial justice now and into the future.

October 28th | November 18th | December 16th
12pm - 1:30pm

Register today: www.new.org



Calendar

November 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.

Sunday 1

Limmud Michigan: All Day Online learning.
Gathering to Learn Niggun: Pardes Hannah. 11 a.m.
Lego Contest: BIC. 4 p. m.
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 2

Talmud Study with Rabbi Dobrusin. BIC. 3:30p.m.
Adult B’nai Mitzvah Class: TBE. 6 p.m.
WTBE Cooks. 3:30 p.m.
Women’s Torah Study: TBE. Zoom.. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 3

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.
Election Night Song Fest: AARC. 8 p.m.
Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.
Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 4

Yidish tish Conversation & Reading Group): Free and open to all those interested in Yiddish language and culture, no matter what level of proficiency, regardless of age. All manner of topics covered with an effort to improve participants’ Yiddish speaking and reading skills, especially vocabulary. For more information, to get the link and to make certain that we are meeting on a specific day, e-mail Elliot H. Gertel at egertel@umich.edu at least one day before scheduled meeting day. 2:00 .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 5

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.
Jewish Meditation with Linda Greene: TBE. Zoom. 1 p.m.
The Scholar as Translator: Frankel Center. Chana Kronfeld, University of California Berkeley. Go to lsa.umich.edu/judaic for more information. 5 p.m.
Pirke Avot with Rabbi Dobrusin: BIC. 5p.m.
Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 6

Candle Lighting 5:04.m. Vayeira
Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Saturday 7,

Havdallah 6:04.m.
Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Sunday 8

Race to the COVID-19 Vaccine: Fed Maimonides Society expert panel. 10 a.m.

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

Monday 9

Kristallnacht

Historical Novel Reading Group: WTBE. *Rashi’s Daughters. Yocheved* (vol. 1)., Contact Molly Lindner, burnham@umich.edu. 12:30 p.m.
Talmud Study with Rabbi Dobrusin. BIC. 3:30p.m.
Adult B’nai Mitzvah Class: TBE. 6 p.m.
Women’s Torah Study: TBE. Zoom.. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.
Let there be Light: March of the Living Kristallnacht initiative.

Tuesday 10

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.
Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.
30th David W. Belin Lecture in American Jewish Affairs: “It Can Happen Here”: Antisemitism, Gender, and the American Past, Pamela Nadell, American University, lsa.umich.edu/judaic for more information. 7 p.m.
Spirituality Book Club with Cantor Annie Rose: TBE. *To Begin Again: The Journey Toward Comfort, Strength, and Faith in Difficult Times* by Rabbi Naomi Levy. 7:30p.m.
Tea and Torah on Tuesday–for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Wednesday 11

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2:00 .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 12

Meditation with Linda Greene: TBE. Zoom. 1 p.m.
Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.
Spirituality Book Club with Cantor Annie Rose: TBE. *To Begin Again: The Journey Toward Comfort, Strength, and Faith in Difficult Times* by Rabbi Naomi Levy. Noon.
Pirke Avot with Rabbi Dobrusin: BIC. 5p.m.
Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 13

Candle Lighting 4:56.m. Chaya Sarah
Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Saturday 14

Havdallah 5:58 p.m.
Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.
Ta Shma Come and Learn: AARC. 10 a.m.

Sunday 15

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.
Family Game Night: BIC. 5 p.m.

Monday 16

Talmud Study with Rabbi Dobrusin. BIC. 3:30p.m.
WTBE Cooks. 3:30 p.m.
Adult B’nai Mitzvah Class: TBE. 6 p.m.

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

Tuesday 17

Rosh Chodesh Kislev

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.
Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.
Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 18

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2:00 .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 19

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.
Meditation with Linda Greene: TBE. Zoom. 1 p.m.
Anti-Jewish Pogroms and the Origins of Multiculturalism: Frankel Center. Professor Jeffrey Veidlinger, Joseph Brodsky Collegiate Professorship in History and Judaic Studies, Inaugural Lecture, lsa.umich.edu/judaic for more information. 4 p.m.
Pirke Avot with Rabbi Dobrusin: BIC. 5p.m.
Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 20

Candle Lighting 4:51.m. Toldot

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.
Hanukkah Hustle: A Virtual 5K Run/Walk: JYP. Start of the fundraising challenge.

Saturday 21

Havdallah 5:53 p.m.
Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Sunday 22

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11a.m.- noon.
Book Club: AARC. Discussing After Abel: and other stories by Michal Lemberger. 1 p.m.
Zohar Study and Practice: Pardes Hannah. 11 a.m.
Biblical Book Club: TBE. Cantor Hayut leads discussion. 3 p.m.

Monday 23

Talmud Study with Rabbi Dobrusin. BIC. 3:30p.m.
Adult B’nai Mitzvah Class: TBE. 6 p.m.
Power of Family Stories with Marshall P. Duke: EMU Jewish Studies. 7 p.m.
Women’s Torah Study: TBE. Zoom.. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 24

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.
Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.
Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 25

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2:00 .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 26

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.
Meditation with Linda Greene: TBE. Zoom. 1 p.m.
Pirke Avot with Rabbi Dobrusin: BIC. 5p.m.
Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 27

Candle Lighting 4:45 p.m. Vayeitzei
Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Saturday 28

Havdallah 5:50 p.m.

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

Sunday 29

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 30

Talmud Study with Rabbi Dobrusin. BIC. 3:30p.m.
WTBE Cooks. 3:30 p.m.
Adult B’nai Mitzvah Class: TBE. 6 p.m.
Women’s Torah Study: TBE. Zoom.. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.
Jewish Book Festival opening event: JCC Alan Zweibel, presenting his personal/cultural fusion memoir, Laugh Lines: My Life Helping Funny People Be Funnier. 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, jew-mich.com
Frankel Center: 202 S. Thayer St., lsa.umich.edu/judaic/
Jewish Community Center (JCC): 2935 Birch Hollow Drive, 745-971-0990, jccannarbor.org
Jewish Cultural Society (JCS): 2935 Birch Hollow Drive, 734-975-9872, jewishculturalsociety.org
Jewish Family Services (JFS): 2245 South State Street, 734-769-0209, jfsannarbor.org
Jewish Federation: 2939 Birch Hollow Drive, 734-677-0100, jewishannarbor.org
Pardes Hannah: 2010 Washtenaw Ave, 734-761-5324, pardeshannah.org
Temple Beth Emeth (TBE): 2309 Packard Road, 734-665-4744, templebethemeth.org
UM Hillel: 1429 Hill Street 734-769-0500, michiganhillel.org

Community

TBE Events

Barbara Heller, special to the WJN

All events are virtual. Please go to the Temple Beth Emeth website to find the links to attend these events.

Online Services

Tot Shabbat Services Fridays at 5:45 p.m.
Shira Service at 6:15 p.m.

All of your favorite songs led by TBE's tot team, Cantor Hayut and Rabbi Whinston.

Havdalah from the Whinston Home

Saturdays at 7:30 p.m.

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

Daily Morning Blessings

Daily at 9:15 a.m.

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

Daily Afternoon Blessings

Mondays–Thursdays at 3 p.m.

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

Classes and Groups

Shabbat Morning Torah Study

Saturdays at 8:50 a.m.

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

Women of TBE: Historical Novel Reading Group

Monday, November 9, at 12:30 p.m.

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

WTBE Cooks Monday Meals

Mondays, November 2, 16, and 30, at 3:30 pm

Adult B'nei Mitzvah Classes

Mondays at 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 at cantorhayut@templebethemeth.org.

Women's Torah Study

Mondays at 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.

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene

Tuesdays at 8:30 a.m.

Zoom room opens at 8:15 a.m. for optional check-in. Blessing and intention setting at 8:30-8:35 a.m. Meditate 8:35-9:00 a.m. Start your day centered and connected.

Meditation with Jewish Spiritual Director Linda Greene

Thursdays at 1:00 p.m.

Jewish Teaching with optional meditation. Contact Linda Greene at lingreene@gmail.com with questions.

Spirituality Book Club with Cantor Emeritus Annie Rose

Tuesday, November 10, at 7:30 p.m. and

Thursday, November 12, at 12 p.m.

Talmud Tuesdays with Rabbi Alter

Tuesdays at 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!

Meditation with Claire Weiner

Wednesdays at 5:00 p.m.

Join Claire Weiner for a 40-minute meditation session.

Wednesday Evening Torah Study

Wednesdays at 7:00 p.m.

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

Biblical Book Club with Cantor Hayut

Thursdays at 11:00 a.m. and Sundays at 3:00 p.m.

For more information or questions, please contact Cantor Hayut.

WTBE Community Wellness Event

When Should I Worry? Mental Health and Suicide in Teens

Thursday, November 19, at 7–9 p.m.

Weekly Lunch & Learn

Fridays at 12 p.m.

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

Kol HaLev Rehearsal and Meeting

Sundays at 7:00 p.m.

For more information or questions, please contact Cantor Hayut. ■

When should I worry?

Women of Temple Beth Emeth (WTBE) is sponsoring a program for parents and caregivers of teens and young adults (ages 13-24) on mental health and suicide. The virtual link to the program will be available via Zoom on Thursday, November 19, at 7 p.m. and the access number will be on the TBE calendar.

The presentation is titled "When Should I Worry? Mental Health and Suicide in Teens." It is designed to increase awareness about the current crisis in mental health and high suicide rates among teens and young adults. The program will feature Joanne Harpel, MPhil, J.D., who is the president and co-founder of Rethink the Conversation, #LetsStart Talking. Joanne and her brother, Rabbi Geoffrey Mitelman, developed this outreach program after the death of their brother Stephan to suicide. Joanne is an international authority on suicide bereavement and postvention with over 20 years of experience. She has a

nationwide practice providing guidance and support to individuals, families, schools and colleges, faith communities, and workplaces with suicide loss.

Topics to be discussed include:
Are antidepressants dangerous?
With the pressure kids are under, are they at higher risk of suicide?
Does bullying cause suicide?
My gut is telling me something's not right. What should I do?
Is suicide contagious?

Someone in your circle could be sharing subtle signals that they need help. The program provides guidance about how to interpret those signals and how to get the assistance your loved one needs. Remember, in Judaism, "If you save a life, you save the world."

Joanne will also be available for questions at the end of her presentation.

This program is free and open to the community. ■

Pardes Hannah events

Please join us for these or any of our ongoing services, rituals, circles, and teachings by checking the Pardes Hannah website for the Zoom links (and any changes) at <https://pardeshannah.org>, or calling Renee Robbins at 734-904-5459.

Online Services

Kabbalat Shabbat

Friday, November 6, at 6:30–8 p.m.

Chant Circle

Sunday, November 8, at 11 a.m.–12:30 p.m.

Shabbat Morning Service

Saturday, November 14, at 10 a.m.–12:30 p.m.

Rosh Chodesh Virtual Minyan

Tuesday, November 17, at 9–10:15 a.m.

Rosh Chodesh Circle

Wednesday, November 18, at 7–8:30 p.m.

Shabbat Chant Service

Saturday, November 21, at 10:30 a.m.–12 p.m.

Classes and Groups

A Gathering to Learn Niggun

Sunday, November 1, at 11 a.m.–12:30 p.m.

Twenty-five-minute Mindfulness

w/ Linda Greene, Jewish Spiritual Director, Cosponsored by Temple Beth Emeth
Tuesdays at 8:30–9 a.m.

Jewish Meditation

w/ Linda Greene, Cosponsored by Temple Beth Emeth
Thursdays at 1–2 p.m.

Zohar Study and Practice

Sunday, November 22, at 11 a.m.–1 p.m. ■

COVID-19 vaccine, continued from page 14

bial Stewardship Program at Henry Ford Health System (HFHS), Weinmann leads the health system's immunization committee. An infectious diseases physician, she has played a key role in Henry Ford's preparation and response to the COVID-19 pandemic and has been directly involved in HFHS's vaccine trials. She earned her medical degree from Monash University in Australia and completed additional training at Monash University, with a fellowship at the Mayo Clinic.

Warsh serves as Chief of Staff for the Michigan Department of Health and Human Services and as the state's Deputy Medicaid Director. As Chief of Staff, he oversees

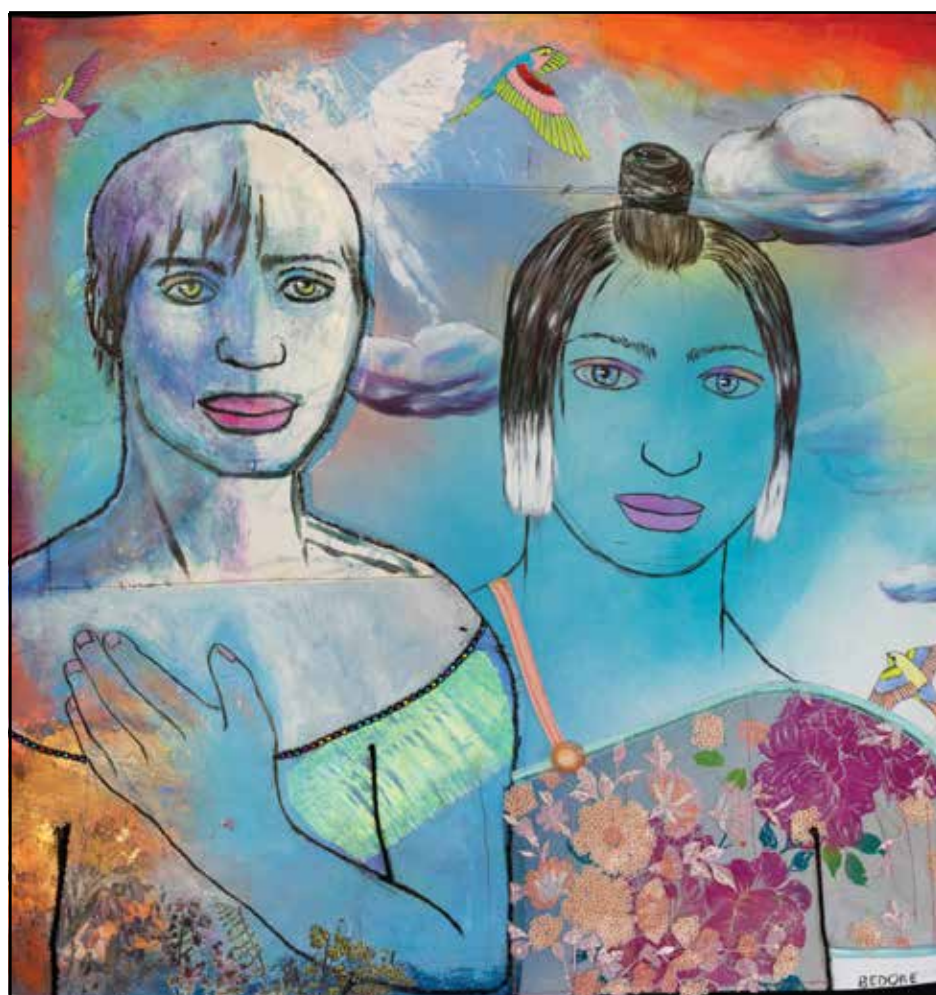
much of the department's strategic planning efforts and has been at the center of the state's COVID-19 response. As Deputy Medicaid Director, he oversees Medicaid's work in managed care, pharmacy benefits, beneficiary services, and the Children Special Health Care Services. Prior to his role at the state of Michigan, he worked on health policy and management issues at McKinsey and Company, and as a senior research fellow at Harvard Business School. He has a Ph.D. in health policy from Oxford University in the United Kingdom, a master's in health economics from the London School of Economics, and a bachelor's degree from Harvard College.

These three experts will be in conversation about the science of the disease, the development of a vaccine, and the state's implementation of public health measures — topics sure to be of interest to the health care workers who comprise the Maimonides Society.

The Maimonides Society is a professional association connecting Jewish medical professionals in greater Ann Arbor through events and professional networking. Named for Rabbi Moses ben Maimon, also known as Maimonides, the society welcomes physicians, dentists, and other medical professionals. Dr. Jonathan Trobe is the Chair of the Greater Ann Arbor chapter. While there

is no cost to attend the event, participants are asked to contribute to the Federation's Annual Community Campaign in support of Jewish life in greater Ann Arbor.

For more information and to register for the event, visit www.jewishannarbor.org or contact Rachel Wall, Communications and Development Manager at the Federation. Rachel can be reached at rachel@jewishannarbor.org or 734-773-3533. ■



Photography by Jan Z. Cohen

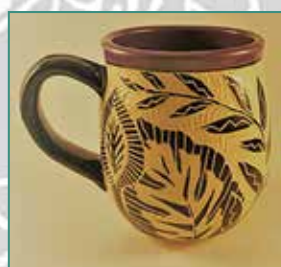
Julie Bedore

www.juliebedore.com

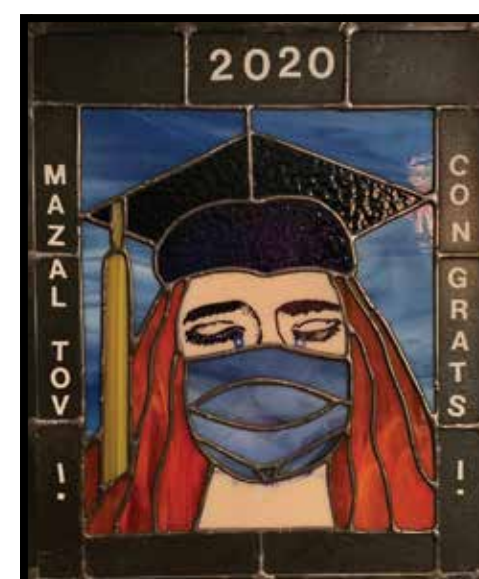
**Zemyck
Stoneware
Pottery**

Pat Cowan

Free Shipping



<https://www.etsy.com/shop/zemyck>



Ron's Glass offers unique and custom-made gifts for a bar/bat mitzvah, a wedding, an anniversary, a birthday, or for that special someone to say, I Love You

Ron Sussman • <http://ronsglass.wordpress.com>

Looking for Rose: The Great Depression started early for us

Clare Kinberg, 11th installment in a series

Before my aunt Rose and Zebedee Arnwine met sometime in the 1930s, they'd each been married and had children. My aunt Rose, born in 1908 in St. Louis, was briefly married at 17 to an Ashkenazi Jewish man, Edward O., who was seven years older than her. They had a son, Joey, in 1927, and divorced when Joey was a baby. According to family lore, Edward had an affair with a nurse in the hospital while Rose was in labor; according to Joey's adoption papers, both Rose and Edward abandoned Joey on the date of their divorce in 1928. Joey was placed in the Jewish Orphan's Home, and then cared for by Rose's mother until his official adoption at age 11, in 1939, by Rose's sister Gert and her husband, Hy. This family drama was so bitter that Rose's name was never spoken when I was growing up.

I've imagined Rose telling me how it happened:

When I married Eddie, that good-looking momzer, I was just 17 years old, and he was 24. The very next day, August 17, 1925, Papa had a stroke and died. He was in the ground before we even knew what had happened. He was 41 years old; Mama was 39. There were 7 of us kids. Laura was 18 and baby Leonard was just 3. Mama still didn't speak English, even though she'd been in America for 21 years. Perhaps she was terrified. I just remember the vacant stare, the rigid demands.

Eddie never moved in, and I never moved out. But I got pregnant anyway. And then my brother Harry died in July 1927, six months into my pregnancy. Harry was just 15 when he died. His death changed everything. It was beyond what we could handle. Two months later, on Sept 20, 1927, my son was born. Of course, I named him Joseph, after my father.

Eddie was on the move all the time, selling shmatas out of the trunk of a car. His family was in the dressmaking business, and they sent him on the road with samples: Kansas



City, Oklahoma, Texas. He was never a father to Joey. While I lay in the hospital, 19 years old, Eddie was out there flirting with the nurses. I heard the rumor that he knocked one of them up, too. After Joey was born, Eddie wanted nothing to do with us, and I wanted nothing to do with him, either. I was already shunned by the family. Eddie and I officially divorced in July 1928, exactly a year after Harry had died. Joey wasn't even walking yet.

I was terrified that I couldn't care for little Joey, that the house wasn't safe for children. My little brother Leonard was just six years old, and nobody paid much attention to him.

We didn't really understand why Harry had died, first the chest pain, then he couldn't breathe. It was sudden, or we weren't paying attention. Laura and Morrie couldn't stand to look at me after that. Tillie started crying the day Papa died and never stopped.

I brought Joey to the Jewish Orphan's Home, but finally, my mother relented and said she would care for him. I moved out with some other girls, and though I lived around the corner from the family, I stayed away as much as possible. Joey became part of my mother's family. The family that was mine, but had slipped away.

I know Joey can never forgive me. I left him, I abandoned him. Joey had the face of an angel. But I couldn't stay there, and I couldn't take him with me. Or maybe I could have. I'll never know, and neither will he. The Great Depression of the 1930s began early for us, in 1925, when Papa died, then Harry, then my disaster with the schmuck Eddie and the uproar over Joey.

My baby sister Gertie married Hy Polinsky in 1934, and Joey moved in with them; he was seven years old and finally had a place in the family. By that time, Eddie had remarried and moved with the new wife to Muskogee. When Gertie and Hy's lawyer sent him a letter about their plan to adopt Joey, I doubt Eddie even read it. Gertie had been 12 when I'd had Joey, and she'd fallen in love with him immediately. When he was a baby, she pretended to be his mother. And after she married Hy, she got to be his mother. I was dead to them.

But I wasn't dead: I was in my twenties and on my own. I needed a job, but in our family, we'd only worked for ourselves. We never went to outsiders for work. We were peddlers and junk dealers. Any money we got, we used

it to buy something we could sell. If we got a little more money, we became jobbers, like Uncle Jack, my father's younger brother and the only one of us who had two nickels to rub together. A jobber doesn't sell any particular thing. They just look for a bunch of something to buy, straight from anyone who wants to unload it. Then the jobber finds someone who wants it. In our neighborhood, everyone wanted to be a jobber. A jobber had something. Top of the line was opening a storefront, like Uncle Jack. In 1921 he opened the store on Franklin Avenue. Painted "Kinberg Hardware" on the front. Mostly he sold paint, he was a paint jobber.

I worked in the store for a while, but so did my brother Morrie, and that wasn't good, because we weren't on speaking terms. So, I made the rounds of the department stores, Stix, Famous, Barneys, Vandervoorts, Scruggs. Finally, I got on at Woolworth's five-and-dime, when they opened the store on Franklin, not far from Kinberg Hardware.

The week I started at Woolworth's the colored girls threw up a picket. I had to walk right through them to get in the door, but I did stop to read the signs. "Don't buy where you can't work." It really didn't have anything to do with me: I couldn't buy anything unless I was working, and I was so relieved to have the job at Woolworth's. But the pickets really rubbed Morrie and Jack the wrong way. They wanted to keep to themselves, they didn't want to be told who to hire, they didn't want any trouble, and down the street was too close.

I didn't know what to think, but right then, I couldn't be on the same side as Morrie about anything. I started to pay more attention to what the picketers were saying. ■

A Jewish Artist, continued from page 16

Prague," recalled Chapple. "Then Mr. Sedlacek said, 'Now I will show you the real collection.'"

"I will remember the moment for the rest of my life," said Chapple, who was standing behind Vaskova. "We came around a corner, and there was an enormous expanse of what was instantly recognizable as serious art. My mouth was hanging open."

"There were stacks and stacks, in perfect condition, torn hastily out of their frames and hidden," Chapple said. There were about 700 works in all. "To see these things was incredible, unforgettable."

Vaskova said she was "amazed" by the artwork, which date from the 1910s to 1930s, and moved by the stories Sedlacek told about Jahudkova's friendship with Kauders.

Sedlacek, who himself had not seen all the works, invited them to return to photograph the collection. They did so last month.

"He left us alone with the paintings," said Vaskova. "He made coffee for us and gave us food and drink. It took us 5-6 hours."

Chapple described the scene as one of "frantic activity." They photographed one after another, largely without lingering.

But "there was one sketch that made us both stop," Chapple said. "It was a ... beautiful image of a boy being comforted by an older girl, and the caption said, 'Were you frightened, little one?' It looks like the little boy had a nightmare. We are fairly certain that this was Gertrud and her nephew [Cornelius], the sole survivor from the family."

The paintings made the past – and Kauders' fate "at the hands of the worst evil that modern history has ever known" – seem very close, said Chapple. "Those people had the same feelings and fragility as we do."

Sedlacek told Chapple and Vaskova he

wants to see the works housed together in the Czech Republic, with family portraits going to the Kauders family in New Zealand.

Meanwhile, Kristýna Říhová, a spokesperson for the Jewish Museum in Prague, said in an email to JTA that she would get informed about the "whole intense process" and give a "concrete result as soon as possible" as to whether or not the museum could house some of the paintings.

Vaskova has since learned that Kauders was "well-regarded" though not famous; reviews of exhibitions in the 1930s "mention her as one of the better artists of the time."

"It would be nice for her to get the credit," she added. "Not only because she was Jewish, and died where she died – but as a woman. Women did not get all that much credit at the time... She should not be forgotten, since she was just found again." ■



Pam Sjo
Sounds like "so"

Ready to make a move?
Get the Results You Want with
Service Tailored to Your Needs!

PAM SJO
REALTOR®
734-417-9199
psjo@reinhardtrealtors.com

Reinhart
Charles Reinhart Company Realtors
734-665-0300

Heating and Cooling Specialists
A/C • Furnaces • Humidifiers • Air Cleaners

MODERN MECHANICAL

Carrier
Turn to the Experts

Alan Friedman
Serving our community since 1985

734-662-6644
www.modernmechanical.net



CANTOR SAMUEL GREENBAUM
– Certified Mohel –

Skill, Sensitivity and Tradition
come together to create your special Bris.

Answering all your anesthetic & aftercare needs.
(248) 417-5632
855aboy@gmail.com
(248) 547-7970

Whose stories?

Beth Dwoskin, special to the WJN

The Posen Library of Jewish Culture and Civilization recently held a virtual book party, co-hosted by the Center for Jewish History, to celebrate the publication of its latest volume, *Confronting Modernity, 1750-1880*. The event, “Midwives, Musicians, Soldiers, Rabbis: Whose Stories Will Become Jewish History?” included a discussion moderated by series editor-in-chief Deborah Dash Moore, the Frederick G. L. Huetwell Professor of History and Judaic Studies at the University of Michigan. Also participating were Columbia University professor and volume editor Elisheva Carlebach, the writer Dara Horn, and musicians Itamar Barachov and Gadi Lahavi, who performed two selections from the volume on piano and trumpet.

The Posen Library series is noteworthy in several ways, including its accessibility — the collection is entirely free online to any user who sets up an account on the website. At www.posenlibrary.com, the Posen Library is described as “a vibrant, growing collection



Elisheva Carlebach

curated by leading Jewish Studies scholars which offers unprecedented direct access to excerpts from thousands of primary sources reflecting Jewish creativity, diversity, and culture world-wide, and will span biblical times to the 21st century when complete.”

Anthologies of compiled primary source

material have a long history in the publishing world, but the Posen Library avoids historical and political material that originates from “great men” or seminal events such as wars, elections, or political changes. Volume 6 includes six categories: Visual and Material Culture, Literature, Popular Culture, Spiritual Religious Culture, Intellectual Culture, and Performing Arts. In their choice of materials, the compilers and editors are recognizing that history doesn’t happen only in courtrooms and palaces or on battlefields. Looking at arts, religious practice, and material culture gives a clearer picture of historical ways of life and how they informed and were influenced by major events.

These new primary sources were not created by noted scholars and rabbis but rather by artists, musicians, and writers, who earned their living and expressed themselves creatively while living as Jews during the period of Enlightenment, when social and legal barriers were falling and new choices were becoming available for the Jewish masses,

the midwives, musicians, and soldiers of the subtitle. The collection emphasizes the new mobility afforded to Jews and the growth of Jewish periodicals, salons, and secular music and art, and offers the registry of a midwife, letters from soldiers, and musical works, among other items.

In her remarks at the event, Carlebach emphasized that 1750-1880 were years of profound change, a period of Jewish “renegades.” In addition to the Enlightenment, this was the period when Hasidism was born. Though it embodies traditional Judaism to us, Hasidism was a radical movement at the time. She also stressed that *Confronting Modernity* focuses on converts. The number of converts from Judaism rose markedly during the Enlightenment, and she wanted to examine their influence on Judaism and the world, especially when it came to key figures such as Marx, Disraeli, and Heine. She also considers this period to be the apogee of Sephardic culture and influence in the Ottoman Empire. ■

Translating diverse poetic voices from Israel/Palestine

Kelsey Robinette Keeves, special to the WJN

Frankel Institute for Advanced Judaic Studies Fellows Adriana X. Jacobs and Alex Moshkin have organized an online event series that highlights the diversity of poetic voices from Israel/Palestine through the lens of translation. The series, *Stranger Still: Translating Contemporary Poetry from Israel/Palestine*, begins on October 22 with an event featuring poet Rita Kogan. Kogan, a feminist poet and translator in Israel, produces original verse in Hebrew and translations from her native Russian. She will be interviewed by Alex Moshkin and Zackary Sholem Berger.

The series aims to unsettle the idea of Israeli literature as monolingual and “translation” as translation into English only. Jacobs and Moshkin are bringing together poets who work in a variety of languages, as do the translators. The scholars intentionally invited speakers whose work challenges the Israeli poetic establishment and the dominance of Hebrew. Many of the poets are multilingual, and Hebrew is just one of their linguistic and cultural homes. The series will feature poetry



Alex Moshkin

written in and translated from Hebrew, English, French, Arabic, and Russian.

Jacobs commented on how translating poems differs from other work. “I’ve translated some prose, so I have a sense of a distinction, but the moment I begin to put it into words it feels arbitrary. The poet and translator Don Mee Choi recently described translators as incubators, which would make



Adriana X. Jacobs

translation like an egg. More so than my prose translations, my translations of poetry feel like they can go so many ways. Like the eggs got mixed up at some point and what I am incubating may come out as a robin or an alligator.”

Both of the organizers have been working on translations of contemporary Hebrew poetry, and being at the Frankel Institute

together presented an opportunity to collaborate, share some of their translations-in-progress, and also bring other poets and translators into the conversation. Jacobs and Moshkin anticipate scheduling one event per month until the end of the academic year. Each event will include a writer of contemporary Hebrew poetry and a translator of their work. The poets will do a short reading of their work, followed by a discussion of the translation process. Future events in the series will be announced as details are finalized.

Jacobs hopes the series will energize viewers to seek out more work by these poets and read more poetry in translation in general. “This pandemic has really complicated people’s daily lives, so the fact that anyone would choose to spend part of their day listening to a conversation on poetry and translation is really remarkable.”

Moshkin says, “The poetry that we curated will illuminate the inherent diversity, but also fraught complexity, of Israeli culture and society.” ■

Marshall P. Duke: The Amazing Power of Family Stories

Marty Shichtman, special to the WJN

Every family has stories. Have you ever wondered if your family’s stories are true? Or are they just bubbamayses, tall tales that have been handed down for generations? Does it even matter?

On Monday, November 23, at 7 p.m. EST, the Eastern Michigan University Center for Jewish Studies is delighted to welcome Marshall P. Duke, Charles Howard Candler Professor of Psychology at Emory University, who will present “The Amazing Power of Family Stories.” Duke is editor-in-chief of the *Journal of Family Life* and author of nine books and more than 100 articles focusing on the family and other social learning net-

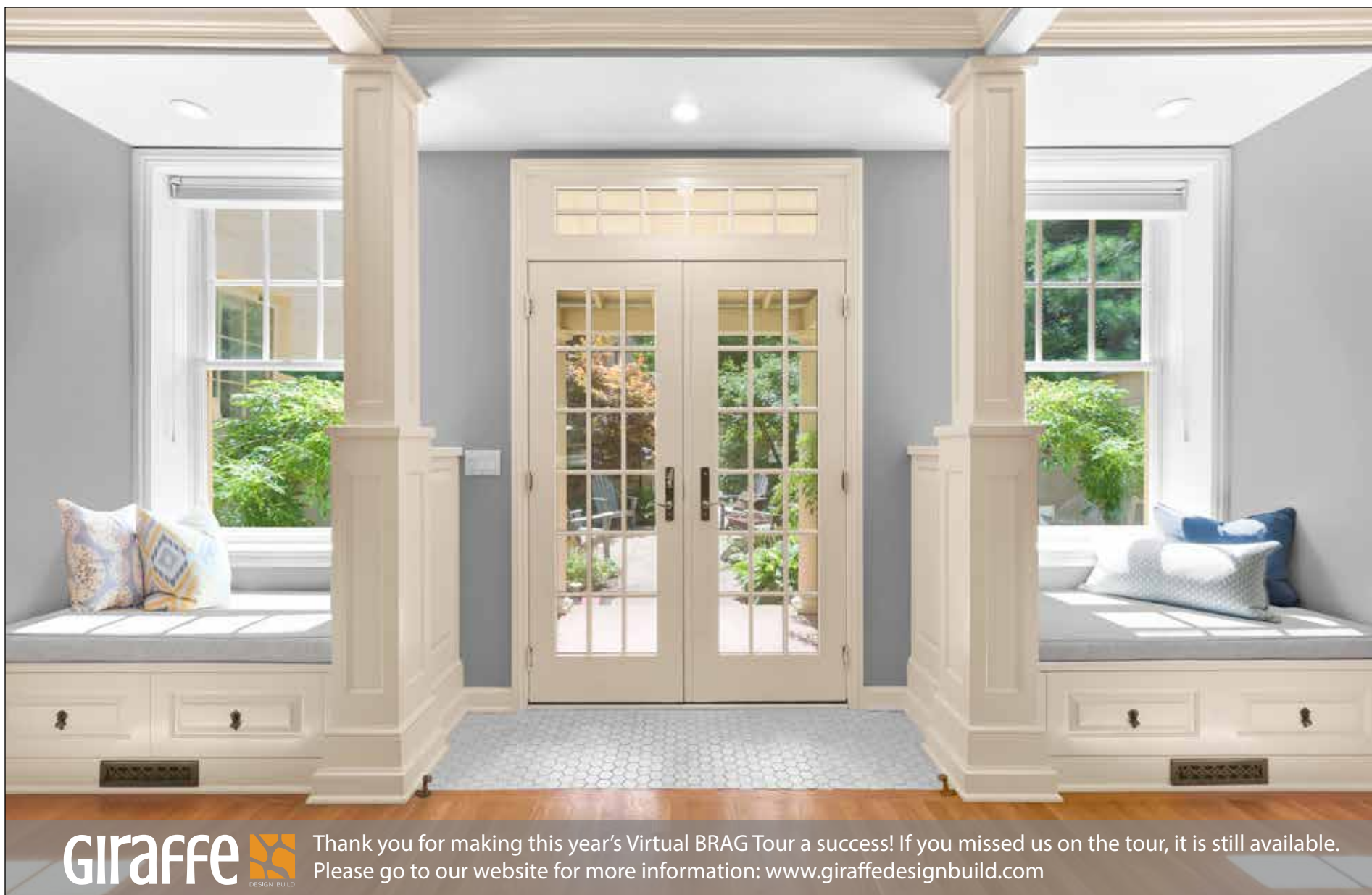


works. He is a member of the core faculty of Emory’s Center for the Study of Myth and Ritual in American Life (MARIAL) and a Senior Faculty Fellow at Emory’s Center for Ethics. Over the years, he has appeared on *Good Morning America*, the *Today Show*, and the *Oprah Winfrey Show*. His work has been written about in the *New York Times*, the *Boston Globe*, the *Wall Street Journal*, *Parents Magazine*, and *Time Magazine*.

Admission to this Zoom presentation is free and open to all, but you must register to attend. Registration can be found at: tinyurl.com/emulecture4.

Duke’s lecture is co-sponsored by Hillel

at Eastern Michigan University, the EMU Department of Psychology, and the Harold Grinspoon Foundation. The Center would also like to offer a special thank you to sponsors Harlene and Henry Appelman. ■



**AADL
SERVICE
UPDATE**

- shelf service
- zoom meeting rooms
- more lockers
- small tools
- printout pickups

AND MORE!
aadl.org/update

AADL.ORG

**We can't help
squirrel-proof
your bird feeder.**

**But we can help you
bank from home.**

**bank of
ann arbor**

Member FDIC

In the merit of Abraham: intentions vs. actions

Rabbi Aharon Goldstein, special to the WJN

On Shabbat, November 7, we will be reading the story of the Akeida, the binding of Isaac on the altar. This command from God for Abraham to bind his son Isaac on the altar was one of the 10 tests (actually the 10th test) by which God



challenged Abraham to determine his loyalty to Him. This 10th test was the most difficult of all the tests. Nevertheless, Abraham went swiftly to fulfill God's command to bind his son Isaac as a sacrifice. It turned out, at the last moment, right before

Abraham was about to slaughter his son Isaac, that the angel called from Heaven and told him not to do it. Then the story says that Abraham picked up his gaze, and he noticed a ram nearby. He took this ram and put it on the altar as a sacrifice to God. The Torah adds that he made this sacrifice in the place of his son.

Rashi comments by questioning why the Torah has to specifically mention that the ram was in place of Abraham's son. He answers that when Abraham brought this sacrifice, he prayed to God to accept every action in the sacrifice of the ram to be as if it were the sacrifice of Isaac. For example, during the slaughtering of the ram, Abraham said, "This

should be as if I were slaughtering my son." After the slaughter, taking the blood and sprinkling it on the altar, he said, "It should be as if I were taking the blood of Isaac." So Abraham wasn't satisfied merely bringing the slaughter of a ram instead of his son, but he wanted God to understand this sacrifice as if the ram should be in the place of Isaac — as if he had sacrificed Isaac. This was very important for him.

After he brought the ram as a sacrifice, the same angel that called on him to stop the sacrifice of Isaac told Abraham the following: "In the name of God, I'm making an oath that as a result of your having done this [meaning to say having brought Isaac upon the altar] and didn't hold your only son back from being sacrificed, you will be blessed with a blessing that you will have many children." So we see that the bringing of this sacrifice of the ram caused God to not only give Abraham a blessing, but to take an oath on the blessing, which makes it much stronger.

So comes the question: Why did this oath come after Abraham brought the ram as a sacrifice? Why didn't He make this oath before Abraham brought the sacrifice? Just when Abraham was ready to take his only son and put him on the altar, at that point God's angel should have said to him, "I'm making an oath that if you show love to God I'll give you a blessing."

A second question is: Why, when Abraham brought the ram, did he keep emphasizing

that this is in the place of Isaac, etc.? He might have simply substituted the ram and made a sacrifice — that's it.

The explanation is as follows: Here we're going to learn that there is a difference between a person who is ready to sacrifice and one who actually does it. A person who is ready to give up his life for God — even though he was absolutely ready to do it, he prepared himself emotionally, etc. — nevertheless, it doesn't compare to a person who actually did it. It's good to be prepared, but preparation is not like you have actually done it. When you actually do it, you need special powers from the soul that give you the ability to carry out this self-sacrifice.

It's the same thing with Abraham, he heard from God the command to sacrifice his son, and he was fully and unequivocally ready to obey the command in full. At the point of actual slaughter, the angel called out and said not to do it. It turns out that this whole test was only a potential one, because he didn't actually sacrifice his son Isaac. It bothered Abraham that he wasn't able to actualize his commitment to God by completing the act. Therefore, when he brought the ram as a sacrifice, it was very important to him that with every step that he took with the ram, he asked God to consider it something done to Isaac. It should be treated as if he actually made the self-sacrifice, not only as if he were ready to do it. He actually felt prepared to take Isaac as a sacrifice, and,

according to Jewish law, that's when Isaac turned into a sacrifice and was given the title "olah temimma" — a complete sacrifice. He received that status because Abraham had in mind that everything he did with the ram was as if he were doing it to Isaac.

As a result of this, because Abraham showed such a self-sacrifice to God — not only was he ready, but he did it with the ram and considered it done with Isaac — God gave him a very strong blessing, as it was a blessing with an oath. The advantage of giving a blessing with an oath is that nothing can get in the way of or nullify the oath. If a person gets a regular blessing, there is a possibility that the blessing could be nullified as a result of sinning or doing other wrong things that can break the blessing. But when God gave Abraham an oath and He promised He was going to bless him with this promise, the oath ensured that nothing could get in the way. This blessing Abraham accomplished through sacrificing the ram when he had in mind that it was as if he was doing this with his only son, Isaac.

This oath that was from God, and in the merit of the binding of Isaac, stands for the merit of the Jewish people in all generations. Eventually it will be fulfilled, as He says in the blessing, that your children will fill the earth like sand, with the coming of Moshiach quickly in our days. ■

Rabbi Aharon Goldstein serves Chabad of Ann Arbor.

Blessings on scents

Rabbi Jared Anstandig, special to the WJN

As the rabbi in the opening scene of *Fiddler on the Roof* observes, in Judaism there is a blessing on everything. We often emphasize the brachot (blessings) on the foods we eat — bread, wine, etc. But there is also a much lesser-known series of brachot that we recite on scents.

This month we read of Jacob masquerading in his brother Esau's clothing in order



to receive a blessing from their father Isaac (Genesis 27). During this episode, Isaac marvels at the magnificent aroma coming from Esau's clothing (Genesis 27:27). Some suggest that Isaac's remark here serves as the scriptural basis for reciting a bracha

on smells.

If you have ever recited Havdalah on a Saturday night, you already know one of these blessings. The second blessing of Havdalah is recited on spices and reads, "Baruch Ata Hashem Elokeinu Melech haolam, borei minnei besamim," praising God as the One "who creates various types of scents." This blessing is a one-size-fits-all blessing that can be recited on any naturally occurring pleasing smell. However, just as we try to offer more particular blessings for foods, we also try to be a bit more specific with fragrances, as

well. For instance, smelling a pleasant tree, like a pine tree, warrants a blessing that concludes "borei atzei besamim," "who creates pleasant-smelling trees." On mint and other herbs, the blessing concludes, "borei isvei besamim," "who creates pleasant-smelling grasses." On fragrant fruit the blessing concludes, "hanoten rei'ach tov baperot," "who places pleasing scents in fruit."

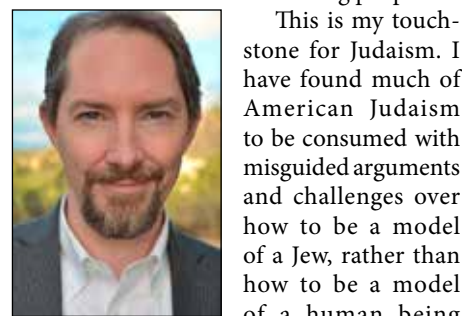
What about coffee? Though I personally am not a coffee drinker, I confess to enjoying the smell of freshly ground coffee beans. Rabbi Yisrael Meir Kagan (d. 1933) writes in his Mishna Berura (216:16) that since coffee beans come from fruit, one recites the blessing on aromatic fruits before smelling ground coffee. Still, some authorities limit this blessing specifically to coffee grinds; smelling coffee itself, which is over 98% water, doesn't merit a blessing, despite its pleasurable aroma.

Reciting a blessing before sniffing a pleasant scent serves multiple purposes. First, like all blessings, it encourages us to develop a sense of gratitude. When we pause every so often, we take stock of what we have and appreciate what we are benefitting from. Moreover, reciting these blessings reminds us that there are some things in this world that are amorphous, like a scent, but that the amorphous quality doesn't mean that they are not impactful or valuable. By reciting these brachot, we demonstrate the awareness that some of the most crucial and meaningful aspects and moments of life are, indeed, intangible. ■

Is your Judaism a wise and discerning example of living?

Rabbi Nadav Caine, special to the WJN

Near the end of Deuteronomy, God explains a very simple mechanism to the people to determine whether they are doing this new religion of theirs right. "You will know it," God explains, "because the other nations of the world will look at your behavior and say, 'You are a wise and discerning people.'"



This is my touchstone for Judaism. I have found much of American Judaism to be consumed with misguided arguments and challenges over how to be a model of a Jew, rather than how to be a model of a human being through Judaism. The measure of how well you're keeping Judaism in Deuteronomy is not that people will say such things as "You are a great example of a Jew!" "If you want to know how to keep really kosher, check out Chayim over there in Williamsburg!" "If you want to see the most amazing example of a Kol Nidrei, check out this chazzan!" No, the test of whether we're doing Judaism right is not that we appear as great specimens of Judaism, but whether we come across as wise and discerning humans through our Jewish practice.

Think about it. To be a great specimen of a

Jew in the cultural landscape, one says to the non-Jew, "You do Halloween. We do Purim." To be a great specimen of a human being, the Jew shows others that we turn our masked celebration into a lesson about the human right to be different, and about the courage (which Esther shows) to take off the masks we all wear that hide our true identity. My LGBTQ neighbor says, "That is a wise and discerning way to celebrate." My immigrant friend says the same.

Shabbat becomes not "Well, Jews go to synagogue on Saturday when others go to Mosque and Church on other days," but rather "Saturday is our family day, so sorry we cannot come to your tot's birthday party at Chuck E. Cheese." People look and say, "Maybe we should have a family day. What a wise and discerning way to live." People look and say, "They celebrate that people shouldn't hide their true identity. What a wise and discerning people." People say, "They eat mostly vegetarian when in public, and then only eat meat on special occasions. What a wise and discerning people."

As we journey from that litmus test into Genesis once again, we are better prepared to comprehend Genesis's narratives, which all center around the issue, in Hillel's words, of "how to be a human being when no one around you is acting like a human being." The Torah is a story about how Judaism answers that question.

continued to page 25

Chickpeas, 10,000 recipes, 10,000 years

Lonnie Sussman, special to the WJN

About 20 years ago, we often had a young college student, the son of a dear friend, over for dinner. He loved my salads, which were not that exciting, but they were made with romaine lettuce — not head lettuce — and usually included a can of chickpeas. Chickpeas are not the most exotic ingredient, but he had never had them before and thought they were. His mom asked me what I put in the salads that he raved about.

Despite a tradition in some Ashkenazi families of eating roasted “arbis” (made with chickpeas, but the Yiddish just means “pea”) on occasion, I don’t think chickpeas were part of the meals we ate growing up, and I don’t think they were widely found on the shelves of other families in our neighborhood.

I’ve been obsessed with chickpeas over the past seven months, at first with the veggie burgers in which they are a key ingredient. Now, I’m thinking about all the other uses for them, since they’re high in protein and low in fat, and I love their taste. Did you know chickpeas are one of the earliest cultivated legumes? They’ve been found in sites dating back as long ago as 8500 BCE in certain areas in Turkey and around Jericho, where they were domesticated. The crop then spread around the Mediterranean and into India and Africa, and became an important ingredient in those cultures.

By now, the entire world knows about hummus and felafel, two of the most common street foods made with chickpeas in the Middle East, and using chickpeas in salads is also pretty standard. I’ve found many other recipes for this ancient and very useful ingredient.

Dried chickpeas are easy to use but do take some time to soak and cook. It’s worth the time, as the flavor is better and the texture creamier, but canned chickpeas are okay, too. The flavor of canned chickpeas is improved by rinsing and drying them.

Nachit (roasted chickpeas)

Nachit is traditionally served hot or cold at a bris or on the first Friday night after the birth of a boy. If you’re using canned chickpeas, rinse and dry them, then place on a baking sheet with a little olive oil in a 250-degree oven for a half-hour. Sprinkle them with salt or other spices.

Spinach and Chickpeas

The Book of Jewish Food, Claudia Roden

This is a common Sephardic combination used for Rosh Hashanah. Chickpeas often

represent plenty, because of their round shape, and spinach represents newness. This dish is also great for Shabbat.

1 large onion, coarsely chopped
2 tbs sunflower oil or other neutral oil
½ lb dried chickpeas, soaked in water for 2 hours or overnight, or 2-3 cans chickpeas, rinsed, drained, and dried
2 tomatoes, chopped, or 1 tbs tomato paste
1½ lbs spinach
Salt and pepper to taste

Fry the onion, then add the chickpeas and the tomato or tomato paste. If you’re using the dried chickpeas, cover with water and simmer for about an hour, until the chickpeas are tender. Add the salt and pepper as the chickpeas begin to soften. If you’re using the canned chickpeas, add a small amount of water to heat the chickpeas. Wash and drain the spinach, add to the pan, and let it steam until done. Serve hot.

Chickpea Brownies

The Jerusalem Post (April 2015), Amy Spiro

Makes 16 squares

200 grams dark chocolate, roughly chopped
1 can chickpeas, rinsed, drained, and patted dry
2 eggs
2 tbs cocoa powder
¼ tsp cinnamon
1 tbs butter or margarine
2 tsp vanilla
½ tsp salt
½ tsp baking powder

Melt the chocolate in a microwave until smooth, then set it aside to cool. In the bowl of a food processor or blender, blend together the chickpeas, eggs, cinnamon, cocoa powder, butter, and salt. Add the chocolate, and continue blending until the mixture is uniform. Pour into an 9 inch by 9 inch baking pan lined with greased parchment paper or aluminum foil. Bake at 325 degrees for about 20-25 minutes.

Do you want to frost the brownies?

6 tbs butter
Heaping ⅓ cup cocoa powder
2⅔ cups confectioner’s sugar
2 tsp vanilla
2-4 tbs soy milk

Beat the butter and cocoa powder together until smooth, then add the confectioner’s sugar, vanilla, and as much milk as needed to get the consistency you want. Spread it over the cooled brownies.

Chickpea Pancakes

King Solomon’s Table, Joan Nathan

Serves 4-6

Give yourself some time for this recipe, since the dough rises overnight or for at least four hours. The oven will heat up to 500 degrees, and Joan Nathan even recommends a brick for the oven. (I don’t have a brick, so I just heat to 500). Joan Nathan’s notes say you can leave out the onions and the fennel, add other vegetables, or change the spices to herbs de Provence, zaatar, or sumac. This is basically a pizza.

1 cup chickpea flour
½ tsp salt
½ tsp pepper
½ tsp smoked Spanish paprika
1 tsp cumin
5 tbs olive oil
1 large onion, diced
½ fennel bulb, diced
2 tbs fresh rosemary or any other herb
Olives, swiss chard, or other colorful leaves for garnish
Pizza pan or cookie sheet

Mix the chickpea flour and 1¼ cups of water in a medium bowl, whisking to get a smooth batter. Stir in the salt, pepper, paprika, and cumin. Cover and let soak in a warm place for at least four hours or overnight. Sauté the onion in 1 tablespoon olive oil for a few minutes, then add the fennel and sauté both for about 20 minutes. Drizzle a few more tablespoons of olive oil into the pizza pan, and heat on top of the stove until the pan starts to smoke. Remove quickly and pour in the chickpea flour batter. Swirl to coat the pan evenly, about ¼ inch thick. Add the fennel and onions, and sprinkle with the rosemary. Bake for about 10-15 minutes, until the top is brown, crispy, and maybe starting to burn around the edges.

West African Peanut Chickpeas

Healthyhappylyfe.com, Kathy Patalsky

This is a warm, tender, and super simple dish that’s great over rice or quinoa. It will take less than 10 minutes to make.

Serves 4

1 can chickpeas, drained and rinsed
1 tbs olive oil
⅓ cup smooth peanut butter
2 tbs tomato paste
1 clove garlic
1 tsp fresh ginger, peeled and grated
3 tbs maple syrup
⅓ cup warm water

2 tbs fresh lime juice
A few pinches of smoky paprika
A pinch of cayenne
Salt and pepper taste
1 cup baby spinach

Using a blender or food processor, blend the peanut butter, tomato paste, garlic, ginger, maple syrup, water, lime juice, and a little bit of the cayenne, salt, and pepper (you can always add more) until the mixture is smooth. Warm a large skillet over high heat. Add 1 tablespoon olive oil, then add the chickpeas. Toss in the oil, and cook for about 2-3 minutes to lightly toast the edges and remove any excess water. Then turn down the heat to low, or turn it off if it’s really hot, and pour the peanut sauce over the chickpeas. Fold the spinach into the mix. Nice garnishes include chopped peanuts or lime wedges.

Chholar Ghughni (chickpea stew)

The Healthy Cuisine of India, Bharti Kirchner

Serves 4

Thanks to my sister-in-law, Chris, who introduced me to vegetarian Indian cooking. The list of ingredients for dishes is often long, but that’s because there are lots of spices in the mix. Don’t be intimidated; the rest of the process is easy.

2½ tbs vegetable oil
1 bay leaf
2½ cups finely chopped onion
1 tbs minced garlic
1 tbs peeled, minced fresh ginger
½ tsp turmeric
2 tsp ground cumin
2 tsp ground coriander
1 tsp seeded, chopped fresh green chili or to taste
½ cup chopped tomato
¼ tsp salt, or to taste
1½ cups chickpeas

Heat the oil in a skillet over medium heat, and add the chopped onions and bay leaf. Lower heat after about 10 minutes, and continue cooking. Stir in the ginger and garlic for a few minutes, and then add the spices and chili. Add the tomato and salt, then lower heat again. Cover the skillet, and allow the mixture to thicken into sauce, about 10 more minutes. Stir occasionally, adding a tablespoon of water if the sauce seems to be sticking. Finally, add the chickpeas, cover, and let heat another five minutes. Garnish with chopped onions, tomato, and cilantro.

Continued from page 24

Nowhere do I witness this experience of Judaism, of it being a wise and discerning way to live, more than in my classes and discussions with people who are exploring conversion to Judaism or who wish to understand Judaism better. I don’t believe there is any place I am more effective as a rabbi than in teaching Judaism, not as “This is how Jews do Judaism,” but as “This is how you become an amazing human being through the practices of Judaism.”

There is nothing like watching someone’s eyes light up at how Shabbat, or text study, or observing Jewish holidays changes their

life, how their non-Jewish friends and family are noticing, how they have found a playground and a home for their humanity and their soul.

My class begins biweekly on Sunday afternoons, starting November 1. One need not be a Beth Israel member to register. Details at bethisrael-aa.org.

Rabbi Nadav Caine serves Beth Israel Congregation, and his podcast “Judaism for the Thinking Person” is available everywhere. ■

Brick house, blue house,



Old house, new house.



Buying or selling, fixer-upper or luxury,
The Hurwitz-Greene Group
knows Washtenaw county.



Business 734-930-0200 ■ Cell 734-646-5333

ahurwitzgreene@cbwm.com

www.cbwm.com/hurwitzgreengroup

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

YOU

...need a website.

I'd love to help you create one
that aligns with you.



Janelle Reichman, Founder + Owner // 734-786-8450 // <https://ellanyze.com>

Obituary

Dr. Philip M. Margolis, born July 7, 1925, Ann Arbor, Michigan, died Thursday, October 15, 2020, at home, surrounded by his loving family. Dr. Margolis, or Phil, was born in Lima, Ohio, and moved to St. Paul, Minnesota, at three months old. He was the older of two sons born to Harry Sterling Margolis, a long-serving rabbi, and Clara Brunner Margolis. Phil attended St. Paul Academy, excelling in academics and sports, primarily baseball. He then attended the University of Minnesota, receiving both his bachelor's and medical degrees. He did his residency in psychiatry at the Veterans Administration and was a research fellow at Harvard University. After teaching at the University of Minnesota, Dr. Margolis accepted a position at the University of Chicago as chief



of the Psychiatric Inpatient Service. He also served as a consultant to the Chicago Police Department and as a senior psychiatric consultant to the U.S. Peace Corps.

In 1966 Dr. Margolis moved his family to Ann Arbor to become the founding executive director of the Washtenaw County Community Mental Health Center and a professor of psychiatry at the University of Michigan Medical School. Later, he became the Associate Chief of Clinical Affairs at the University of Michigan Health System, and director of the Forensic Psychiatric Program. After serving the University community for over 50 years, Dr. Margolis was awarded professor emeritus of psychiatry by the Regents of the University of Michigan. He continued to consult and serve patients into his 90th year.

Dr. Margolis' history of public service to both local and national professional organizations is long and varied. He served on the Board of Trustees and was Secretary of the American Psychiatric Association, President of the Senior Psychiatrists of the APA, President of the Midwest Chapter of the American Association of Psychiatry and the Law, and a board member of the Federation of State Medical Boards of the United States. He was an influential leader of the Michigan Psychiatric Society, serving as President and holding many committee chairmanships. Last year, the Michigan Psychiatric Society recognized Phil's extraordinary contributions to the state's mental health services by establishing the Philip M. Margolis, M.D. Achievement Award, presented annually to those making outstanding contributions and showing dedication to the MPS.

Locally, Dr. Margolis served as President of

the Washtenaw County Medical Society and was on the University of Michigan Civil Liberties Board and the University Senate Advisory Committee of University Affairs. He worked for decades with the Washtenaw County Prosecuting Attorney's office and other attorneys around the state, offering his highly sought-after expertise in forensic psychiatry and the law. He was known as a formidable but unflappable expert witness in front of the jury. Dr. Margolis was among the founders of Temple Beth Emeth in Ann Arbor, and a half-century member of the Racquet Club of Ann Arbor.

Dr. Margolis was also the founder and chair of the Ethics Committee at the University of Michigan and created the Raymond W. Waggoner Lectureship on Ethics and Values in Medicine in 1996. He took pride in honoring Waggoner, his mentor, by featuring national experts on ethics and values in medicine. He and his wife Nancy hosted the speakers, inviting them into their home and managing the annual lectureship for 22 years.

Dr. Margolis was also a devoted football fan of the University of Michigan and the Minnesota Vikings. One of his pastimes included sending letters to the various head coaches of his favorite teams over the years offering sage advice on how they could produce better winning seasons. He was an inspirational youth baseball coach for many years for his sons' teams, giving legendary pep talks before each game.

He enjoyed doing *New York Times* crosswords, attending the symphony, dancing with Nancy, watching old movies, and cheering along to college fight songs. He loved his family most, his work and students next. Dinnertimes and Sunday brunches were family and friend priorities. All were welcome in his home.

Dr. Margolis was the compassionate consummate psychiatrist who spent his life seeking to better our mental health systems, training its practitioners, and improving his patients' mental health. He was the cool nerd with a quick wit and disarming sense of humor. He had a gift for people and for gab, and was known for writing long-winded but hilarious and very punny poems.

Dr. Margolis is survived by his wife of 61 years, Nancy Nupuf Margolis, whom he met on a blind date while in Chicago, announcing that same night that they would marry (which they did on July 26, 1959). Phil and Nancy had four children, Cynthia, Marc (Liz Nowland-Margolis), and Laurence (Haley Lee Margolis) of Ann Arbor, and David (Susan Exposito Margolis) of Portland, Oregon; grandchildren Taylor (Allison Vial Margolis), Nicholas, Jackson, Levi, Isaac, Sarah Ashley, Hannah Ruth, and Joseph. He is also survived by his brothers-in-law Dr. Michael Nupuf (Edith Nupuf) and Dr. Robert Nupuf, sister-in-law Diane Margolis, and nephews, cousins, and many close family friends. Dr. Margolis was preceded in death by his daughter Cynthia, parents, brother Richard, in-laws Dr. Joseph and Ruth Nupuf, and brother-in-law Richard Nupuf.

Burial is arranged by Muehlig Funeral Home with a family-only graveside service at Arborcrest Memorial Park. For those wishing to donate in Dr. Margolis' memory, the family suggests Temple Beth Emeth, Jewish Family Services of Washtenaw County, or the Raymond W. Waggoner Lectureship, Department of Psychiatry, University of Michigan. ■

Simchas and Sorrows

Mazel tov to

Lion Morse on his bar mitzvah, Saturday, September 5, 2020
 Bob Blumenthal and Beth Dwoskin on the engagement of their daughter, Sophia Blumenthal, to Dan Levy.
 Leonard & Marilyn Kirsch on the birth of their granddaughter, Lila Jade VanBeck, daughter of Drs. Peter and Jennifer VanBeck and brother of Jacob VanBeck.
 Murray and Susan Rebner on the birth of their twin grandsons, Harris Benjamin Rebner and Shane Alexander Rebner, sons of Eryn & Max Rebner.

Condolences to

the Biederman family on the death of Merle Biederman, mother of Larry (Marla) Biederman, grandmother of Andrew Biederman. Died Sunday, September 6, 2020.
 the Greene family on the death of Lisa Greene DeAngelis, niece of Richard and Linda Greene, cousin of Sharon Greene and Rebecca Morse. Died September 12, 2020 in New Jersey.
 the Gruber family on the death of Murray Leon Gruber, father of Gabrielle (Craig Levin) Gruber, grandfather of Ariana and Skye Levin. Died Friday, September, 26, 2020 in Ann Arbor
 Deborah Caine on the death of her sister, Margaret Taylor Richardson, also aunt of Rabbi Nadav Caine.
 Owen Perlman on the death of his brother, Michael Perlman, September 22.
 Rosenthal on the death of his grandfather, Homer Leroy Thomas, October 8.
 the Margolis family on the death of Dr. Philip Margolis who died on October 15, 2020.
 Stephanie Rowden and family on the death of Stephanie's mother Justine Rowden, October 1, 2020.

Advertisers

Alex Milshteyn, Real Estate Associates ... 3	Jewish Federation 14, 17
American Friends of Magen David..... 9	Julie Bedore, artist 20
Ann Arbor Area Community Foundation ... 13	Lussenden Paintin..... 2
Ann Arbor District Library..... 23	Modern Mechanical 21
Bank of Ann Arbor 23	Moment Magazine 27
Cantor Samuel Greenbaum; mohel 21	Rabbi Nadav Caine..... 16
Consultants in Ophthalmic & Facial Plastic Surgery 6	NEW Center 17
Ellanyze.com 26	Pam Sjo, The Reinhart Company 21
Giraffe Design Build 23	Pauline Loewenhardt, author 27
Hurwitz-Greene Real Estate..... 26	Ron's Glass 20
Janet Kelman, artist 27	Temple Beth Emeth 17
Jewish Community Center 15	The Ride 28
Jewish Family Services 12	Zemyck Pottery 20
	Zingerman' 2

Almost Lost: Detroit Kids Discover Holocaust Secrets and Family Survivors

The story begins in the mid 90s when we discovered descendants of one of our father's brothers in the Netherlands: Our dad, Herman Loewenhardt, was the youngest of twelve children of a German-Jewish family, and the only male to leave Europe after WWI when Pauline met her newly found cousins, it was a joyous but bittersweet reunion. She forged close, loving relationships with her new extended family in the Netherlands, and in the process learned the bitter truth of what happened to many members of the Loewenhardt family. The story concludes with an epilogue about the newest generation of her extended family; the children and grandchildren of Louise and John, the cousins found in the mid 90s.



Author,
Pauline Loewenhardt

Pauline explores why it was important to name the family members who died in the Holocaust. They are no longer just names in a ledger, but relatives who lived and Pauline learned their stories.

This gripping and timely saga is now available in paperback from the author for \$25.00 dollars. A hardcover with dust jacket is available for \$30.00 Simply send a check made out to Pauline Loewenhardt to 1701 David Ct. Ann Arbor, MI 48105 Include your address so she can mail you the book. Price include shipping and handling. The book is also available on Amazon.



PAULINE LOEWENHARDT

MOMENT'S
VIRTUAL
GALA
2020

RIISING TO THE MOMENT!

We're celebrating 45 years of *Moment's* independent journalism with special guests, musical performances and our 2020 awardees.

JOIN US SUNDAY, NOVEMBER 15 AT 7 PM EST

Madeleine Albright, Former Secretary of State
Moment Magazine's Women and Power Award
 Introduction by **Andrea Mitchell**

Ambassador Emily Haber, German Ambassador to the U.S.
Moment Magazine's Human Rights Award
 Introduction by **Thomas Friedman**

Michel Martin, Host of NPR's "All Things Considered"
Robert S. Greenberger Journalism Award
 Introduction by **Ted Koppel**

Max Brooks, Author of World War Z and Devolution
Moment Magazine's Creativity Award
 Introduction by **David Brancaccio**

Peter Lofkin, Senior VP, Government and External Affairs, Allianz of America and Moment board member
Moment Magazine's Community Leadership Award
 Introduction by **Malcolm Hoenlein**

Calvin Trillin, Journalist, humorist, poet, memoirist and novelist
Mitchel and Gloria Levitas Literary Journalism Award
 Introduction by **Gloria Levitas**

Our emcee for the evening is **Robert Siegel**, *Moment* special literary contributor and former senior host of NPR's "All Things Considered."

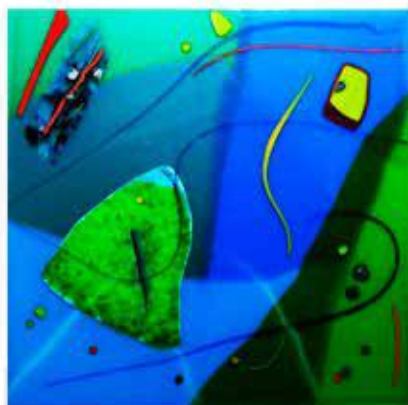
To learn how you can support this important event, go to momentmag.com/gala-2020 or email jraskin@momentmag.com

Gala Host Committee: Kathryn Gandal, Phyllis Greenberger, Connie Krupin, Gwen Zuares
 The gala benefits *Moment* and its programs, including the Daniel Pearl Investigative Journalism Initiative

SPECIAL
MUSICAL
GUEST TO BE
ANNOUNCED

JANET
KELMAN
ART & ARCHITECTURAL
GLASS

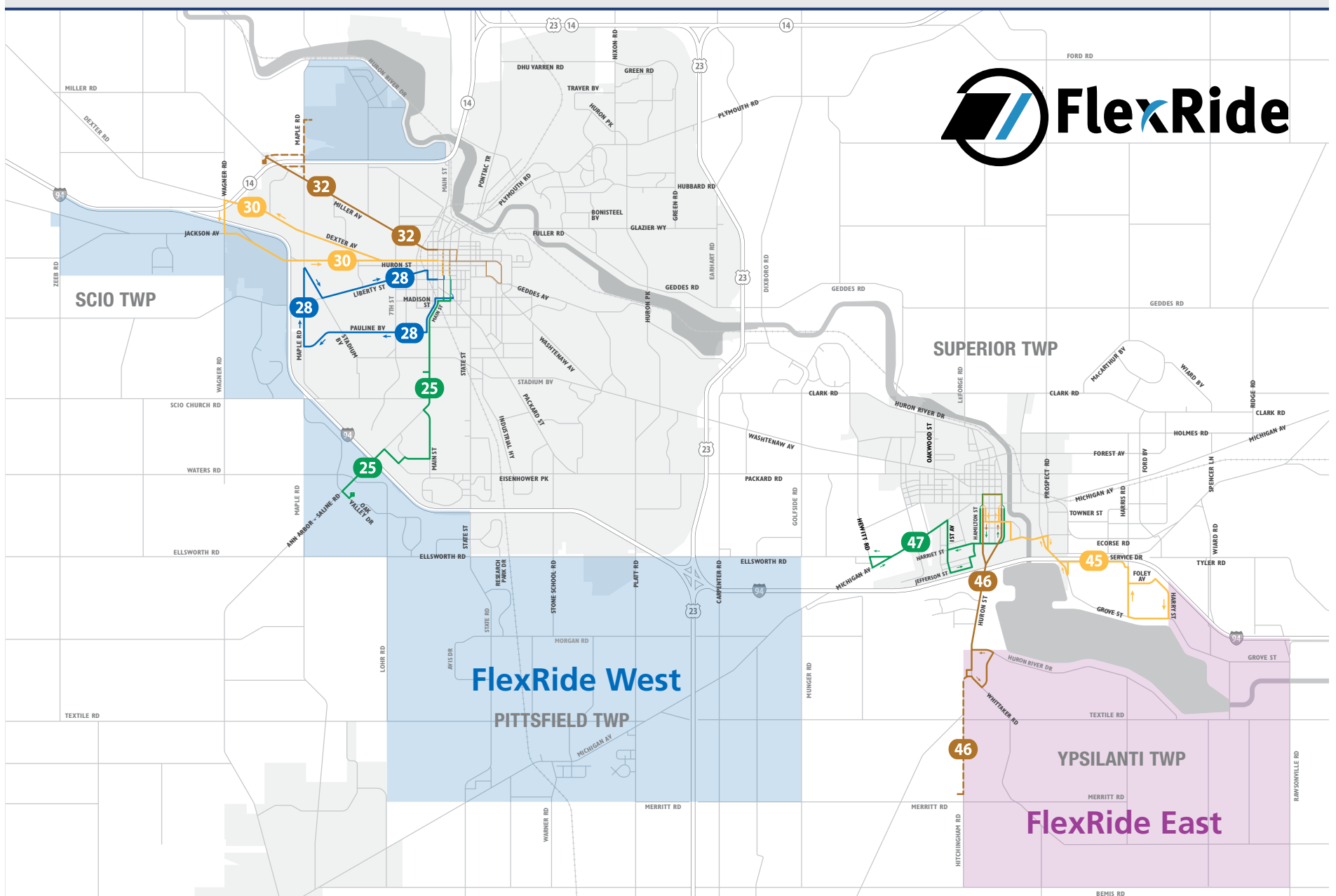
janet@janetkelman.com
www.janetkelman.com
 (734) 389-0454



New! Fanciful Plates

FlexRide allows riders to connect to TheRide's fixed-route system with on-demand transportation.

FlexRide service area has been expanded temporarily, FlexRide-East and FlexRide-West.



To make a reservation, download the MODE Car App or call 734-794-0377. For fare information and more about FlexRide service, please visit MyFlexRide.org.

Visit TheRide.org or call 734-996-0400 for the latest information on the full Temporary Service Plan.