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WASHTENAW

JEWISH NEWS

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FREE

November is Jewish Book Month

By Drew Coel, Marketing and Program Associate at the Jewish Community Center of Greater Ann Arbor

The Ann Arbor Jewish Book Festival is back! From November 6 to 18, the Jewish Community Center will host 29 amazing authors, both in person and virtual, to our community and beyond. We are bringing everything from children's books to books about self-help and parenting. There is something for everyone at the festival! All events are free and open to the public. Check out this list of in-person events.

Kick-off November 6

The festival kicks off on Sunday, November 6, at 11 a.m., with the Children's Authors event at the Ann Arbor District Library! Ruth Behar, University of Michigan professor and local author of *Tia Fortuna's New Home*, will be joining us at the library in person. Sarah Sassoon, author of *Shoham's Bangle*, will be joining us virtually. While the stories are different in content, they are both immigrant stories and share the exploration of Jewish heritage. This event, co-sponsored by the Hebrew Day School of Ann Arbor, is free, open

to the public, and will include story readings and bangle crafts for kids! Eli Neiburger, the Director of the Ann Arbor District Library,

thor, will be joining us in person at the Jewish Community Center to discuss her new book, *Level Up*, a guide behind the triumphs

poses at book.jccannarbor.org.

Sponsor Night, November 10

Our Sponsor Night on Thursday, November 10, at the JCC features Annabelle Gurwitch, author and original host of the TBS show *Dinner and a Movie*. All sponsors are invited to dinner at 6 p.m., and the doors will open to the public at 7 p.m. to hear Annabelle speak about her book, *You're Leaving When?*, a story about finding humor in life's setbacks. Become a sponsor and join us for dinner!

Local Authors, November 13

Please join us for our Local Authors Brunch on Sunday, November 13, at 11 a.m. at the JCC! Enjoy bagels and a schmear while hearing from six wonderful authors in the Ann Arbor area: Franki Bagdade, Danica Davidson, Ann S. Epstein, Susan B. Miller, Michelle Segar, and Ken Wachsberger! There is no fee to attend, but registration for this event is required.

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will be overseeing this event.

Later on Sunday, November 6, at 7 p.m. is Opening Night! Heather Cabot, former ABC News correspondent, anchor, and au-

thor, will be joining us in person at the Jewish Community Center to discuss her new book, *Level Up*, a guide behind the triumphs and challenges of starting and scaling a small business. Wine and cheese will be served. While there is no fee to attend, we ask you to please register in advance for planning pur-

Frankel Institute centers Arab Jewish lives, culture, and politics

Julian Luciow, Frankel Center

In the upcoming year, the Frankel Institute for Advanced Judaic Studies will focus on the theme of "Mizrahim and the Politics of Ethnicity." Under the leadership of co-head fellows Ruth Tsoffar, U-M Professor of Comparative Literature, Women's and Gender Studies, and Judaic Studies; and Ella Shohat, professor of cultural studies at New York University, 13 scholars from three countries will explore interdisciplinary and intersectional conversations on the meaning of ethnicity in the study of Mizrahi (Arab-Jewish) culture. The group consists of a dynamic forum of scholars from a variety of disciplines aiming to reflect and further expand, diversify, and theorize the discussion of Jewish/Israeli society and culture.

While Mizrahim have become more visible and prolific in Jewish and Israeli cultures, they are still underrepresented, even invisible, in Judaic and Ethnic Studies. In Israel and within global Jewish communities, Mizrahim have historically been constructed as *Edot*, ethnic groups, within a hierarchical discourse of the Ashkenazi culture which

has been dominant in contemporary Israel. This has reduced a diverse group of people

ity, queerness, and disability can be rendered tangible.



Ruth Tsoffar



Ella Shohat

to essentialized objects of anthropological study, obscuring their complexity and interconnectedness. But once released from this binary paradigm, subjectivity and agency emerge, and the intersections of "the ethnic" within frameworks of gender, class, sexual-

The cohort looks to explore and grapple with questions such as: What are the political, economic, and cultural challenges confronting people of Mizrahi descent? What are their struggles for inclusion and advancement in both Israel and abroad?

How should we undo cultural myths and practices of exclusion? What should the critique of logical systems, categories, and hierarchies in Israeli/Jewish culture be? What connections can we draw between the study of Mizrahim and that of Palestinians and other minorities? How does one compare or translate ethnic relations and conflicts? How can we write new histories and narratives of Mizrahi experiences? How can scholarship on Mizrahim enrich conversations on ethnicity within Judaic Studies? The fellows will explore these themes together and share their scholarship via several public events throughout the year.

By bringing together a diverse group of scholars who approach the material from a variety of perspectives within the humanities and social sciences, the Frankel Institute hopes to develop new understandings of Mizrahim and the politics of ethnicity.

The Frankel Institute held its first public event exploring this topic on October 3 in the virtual panel "Mizrahi Prose and Poetry: Meet the Authors" that brought together a

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From the Editor

Mid-term elections are on my mind. In Michigan and around the country. I asked community marketing strategist, poet, and literary activist Leslie McGraw to write up her thoughts on



Clare Kinberg

who in 1940 was murdered for voting activism. Please don't be complacent about your

the Washtenaw County judges races (see page 4). Leslie inspires me, and if you go to her website, lesliemcgraw.com, you will find her inspirations, including her great grand uncle Elbert Williams a Tennessee NAACP leader

right to vote.

I also spent a chunk of time this month editing Lila Corwin Berman's conversation on Judaism Unbound titled "The Myth of Apolitical Judaism" (see page 10). Lila's research on American Jewish communal history and structure signals a counterpoint to the Jewish Federation's theme of "Today. Tomorrow. Always" (see page 8). I use the word "counterpoint" deliberately because I don't mean "opposition" but rather a different and independent way of looking at our community: how we got to where we are, and possibilities for the future.

Monthly reminders: If you move, send me your change of address; please fill out the reader survey at washtenawjewishnews.org, where you can also view the current and past issues; when you patronize our advertisers, let them know you saw their ad in the WJN. ■

Book Month cont from page 1

Julie Ellis and Second Generation at Third Mind Books, November 15

Meet Julie Ellis, author and editor of *The Ones Who Remember: Second Generation Voices of the Holocaust* on Tuesday, November 15, at 7 p.m. at Third Mind Books in Ann Arbor. Join us, Ellis, and her co-authors for a panel discussion about the collective narratives of 16 families grappling with the trauma of the Holocaust.

Nasty, Brutish, and Short author Scott Hershovitz, November 17

The last in-person event will take place on Thursday, November 17th, at 7 p.m. at the JCC with local author and University of Michigan professor Scott Hershovitz as he presents *Nasty, Brutish, and Short: Adventures in Philosophy with My Kids*. Hershovitz's autobiography explores parenting and philosophy through a lens of humor. Coffee and dessert will be provided.

The JCC's Popup Bookstore and Gift Shop will open on Tuesday, November 1! Come check out our selection of books and Hanukkah gifts for the whole family.

It's not too late to become a sponsor for the Ann Arbor Jewish Book Festival! Please visit the JCC website at book.jccannarbor.org! Special thanks to our organization sponsors of the book festival: Literati Bookstore, Jewish Book Council, Ann Arbor District Library, Hebrew Day School of Ann Arbor, and Jewish Federation of Greater Ann Arbor! Our festival wouldn't be possible without you. ■

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

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

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

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

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

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

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

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

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

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

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

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

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

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Festive Musical Moments to benefit JCOR refugee family resettlement

By Deborah Meyers Greene

Four of America's newest arrivals — mother, father, and two teenagers — recently shared a sunny afternoon watching America's favorite pastime at Comerica Park, joined by Jewish Congregations Organized for Resettlement (JCOR) transportation team volunteers who shared both the game and the family's happy excitement. That special excursion was one of several ways that JCOR is introducing the newcomer refugee family members to life in the States,



Louis Nagel

although most of their other activities occur within the confines of the immediate Ann Arbor area.

In keeping with the family's spirit of excitement as they progress through the daunting process of resettlement, JCOR is staging a happy and entertaining celebration of the arts on December 11 at 4 p.m. at the Jewish Community Center. The JCOR benefit concert of "Festive Musical Moments" will feature performances by some of Ann Arbor's most accomplished instrumental soloists and ensembles.

As co-sponsors of the family's resettlement, in collaboration with Jewish Family Services of Washtenaw County, JCOR is responsible for underwriting the family's initial rent, utilities, and other household expenses, along with clothing and other personal care items. Once the newcomer parents secure employment, JCOR's financial commitment gradually will decrease as the family's first year progresses.

Based on its experience, JFS advised JCOR that the total financial contribution neces-

sary for the family's first year will amount to approximately \$20,000. Current funds received are approaching that goal, so JCOR encourages the community to join the effort on December 11 to put them over the top.

Festive Musical Moments performers will include:

Soloists:

Michael Gurt, piano

Louis Nagel, piano

Duos:

Wendy Caron Zohar, violin, and Joseph Gurt, piano

Jennifer Somers Weizer, violin, and Joshua Marzan, piano

Trios:

Ian Cumming, violin; Sara Cumming, cello; and Renee Comet Robbins, piano

Val Jaskiewicz, violin; Sonya Lewis, viola; and Alejandro Uribe, cello

The Vocal Arts Ensemble, Benjamin Cohen, music director

Tickets and additional information are available at jewishannarbor.org.

Proceeds from the event, as with all donations to JCOR, will benefit directly the service provided by JCOR volunteers to the refugee family through their first year in the U.S. In recent developments, the children are getting involved in extracurricular activities, awaiting new prescription eyeglasses, and can now access the internet from home as needed for homework. The entire family has acquired warm clothing items for autumn which, however mild it may seem to Michiganders, is a startling adjustment for the newcomers. They also are having initial health exams and have begun English as Second Language (ESL) classes. The parents soon will begin their job search as they build a family budget in consultation with a JCOR volunteer financial expert.

Apart from funding, the co-sponsorship is actively seeking volunteer translators and drivers, and asks all those interested to check out jcorannarbor.org or write to jcorannarbor@gmail.com for more information

About JCOR: Jewish Congregations Organized for Resettlement is a participant in JFS's Co-Sponsorship Program. JCOR member congregations include Beth Israel Congregation, the Ann Arbor Orthodox Minyan, Ann Arbor Reconstructionist Congregation, Jewish Cultural Society, Pardes Hannah, and Temple Beth Emeth, along with the Jewish Federation which serves as JCOR fiduciary. JCOR's goal is to help the newcomers become independent neighbors over the course of their first year. ■

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Judges: Down ballot, nonpartisan, top priority

By Leslie McGraw

It is the season of hot cocoa, cranberry leaves, and nonstop political ads and events. It's all for good reason, though. The Michigan midterm elections on November 8 have life-impacting ballot choices including reproductive and voting rights. That is a bit scary, seeing that the average voter turnout is around 40% for the midterm elections. Additionally, some of the most influential elected officials are missed by voters that do not flip over the ballot or vote down the ballot to the non-partisan section. In recent Washtenaw County elections, a 30% drop-off (voters who vote in the partisan section, but leave the nonpartisan section blank) is considered normal. This is an alarming rate especially when it comes to judges who are pretty much locked in position for 6-8 years per term.

Judges are not allowed to run under a political party and Supreme Court judges cannot take a position on public issues. This is why intimate forums with time for explanations, like the two held recently by Michigan Liberation and Interfaith Council for Peace & Justice (ICPJ), are invaluable. The judicial candidate forums and education, held over Zoom, highlighted the importance of three judicial races (Michigan Supreme Court, Circuit Court, and District Court) in the areas of equality and discerning issues of public significance.

Buzz topics for both forums were the housing crisis, inequality, resources, and access to said resources. All of the sitting judges and judicial candidates were aware and sympathetic to the people hardest hit. However, solutions, perceived power to address issues, and priorities seem to be the split, especially in the district and circuit court discussions.

The forum hosted by Michigan Liberation featured interviews with incumbent Michigan Supreme Court Justice Richard Bernstein and Kyra Harris Bolden, who is currently serving as State Representative for Michigan's 35th House District. There are five candidates for Michigan Supreme Court and voters can vote for up to two.

Bernstein has a track record of being fair and taking extra time to look for inconsistencies or areas for additional consideration, especially before offering life-impacting decisions. He made note of the importance the courts have with access to resources, power, and representation. Bernstein said "The Michigan Supreme Court is the absolute last word in all of the issues that are deeply personal, issues that have a direct impact and a direct effect on people in the most personal and intimate capacity ... I think a lot of folks already kind of saw that as it pertains to reproductive rights. You can have a number of people advocating. You can have the governor advocate; you can have the attorney general advocate ... But the Michigan Supreme Court will make the absolute final decision about the constitutional question as it pertains to reproductive rights."

Bolden, with a background in criminal justice reform and protecting survivors of sexual assault and violence, would be the only lawmaker (she is currently in the State House) on the court. She sees her experience in Lansing as a major asset: "I'm already familiar with being accountable and transparent and accessible to my community. And I know that my job doesn't just stop at votes as a lawmaker. I don't think that making rulings or decisions is the only job of a judge or a justice. I believe that

there's an education component and there's also an accessibility issue with our courts and our justice system. What a lot of people don't know is that the Michigan Supreme Court doesn't hear every case that's appealed to it. There's an advocacy component to that where if I see a case as a justice that's not quite right, I can advocate for the Michigan Supreme Court to take up that case and it's because of my background and particular perspective that I might be able to see something that other people may not be aware of or find that's out of place."

The forum also featured segments in which representatives from the community organizations Mothering Justice and Michigan Liberation spoke. The Mothering Justice speaker addressed the importance of judicial and legislative support in helping Michigan moms access decent wages, Black maternal health, and single pay sick day. Michigan Liberation spoke about the importance of the upcoming 2024 campaign for Good Time Credit to help inmates earn time off their sentences for positive behavior. Both groups are encouraged by the different perspectives and fairness that Richard Bernstein, who is blind, and Kyra Bolden, who is African American and a lawmaker, will bring to the court if elected.

Often called the Court of Last Resort, the Supreme Court has had a close split on some important cases in recent years. The decision to allow Ann Arbor Schools to prohibit guns in the school was only decided by one vote in a 4-3 split. The decision on whether the residents of the Flint Water Crisis were able to sue their government was decided by one vote as well. With Chief Justice McCormack's September announcement of retirement at the end of the year, Michigan will need incumbent Judge Bernstein to return to the bench and the bold voice of Kyra Bolden to enter.

The virtual forum and educational event, "How do judges impact racial and economic justice" was hosted by the Interfaith Council for Peace & Justice (ICPJ) of Washtenaw County and moderated by Alexandria Hughes of Michigan Liberation. Trial Court Judge Tim Connors and 14B District Court Judge Erane Washington, both currently sitting judges, introduced the topics, explained the court process, and addressed questions to 14A District Court Judicial Candidates Fawn Armstrong and Karl Barr; to 15 District Court Incumbent Judicial Candidate Miriam Perry; and to 22nd Circuit Court Judicial Candidates Marla Linderman Richelew and Arianne Slay.

Judge Connors set the tone for the forum with probing questions: How do judges apply law? When do judges allow the historic reasons as to why a law was created inform decisions from the bench? What are the qualities to look for in a judge? "When you are evaluating who you want to be a judge in our county to make decisions that affect all of us, I see four qualities that I look for. First, a good mind, not a great mind, because great minds tend to get caught up in dueling with each other as opposed to thinking about what should be done, what needs to be done, and not getting full of themselves. Second, and more important, is a big heart, a huge heart because we need to breathe back humanity into our justice system. And we only understand humanity from the connection we all have through our hearts. The third quality is solid character, the bravery to stand up and to speak for justice, even if it might be

unpopular at the time. And the fourth quality I would suggest to all of us in a judge should be humility. The understanding that it is not about us. It is about the people before us, and it is a position of service."

Michigan Liberation leader and returning citizen Booker T. Walker, shared a testimony to give a face to someone who might end up in a Circuit Court situation. When addiction issues disrupted his life, Walker turned to criminal behavior. After serving 25 years in prison, he has spent the last 11 years as a free man fighting against criminal and social injustice. "If I can change anybody can, I'm one of the people that a judge would look at their profile and record as career criminal."

Richelew and Slay, vying for 22nd Circuit Court, both have strong community ties and are deeply connected to the issues Washtenaw County residents are facing. Richelew has been a civil rights attorney for 25 years and comes with a lot of community and courtroom experience. "I do housing and employment discrimination, education law, and voting rights. And I'm actually one of the co-chairs of the federal pro bono project where we represent incarcerated individuals."

Slay worked in the jail at Community Corrections as a Washtenaw County assistant prosecutor, before her current role as the Deputy City Attorney in Ann Arbor. She has already implemented a deflection program which can help people avoid the justice system. The deflection program helped 300 people in the past year. "I think the most important thing that you should know about me is that justice is extremely personal. And I take it very seriously. And justice has changed for me, for my family, for my community over the years. And so I consider myself a justice reformer and I am ready to continue to serve in that capacity as judge."

Erane Washington, 14B District Court Judge (not a current candidate), gave an overview of how the courts can impact racial and economic justice, while acknowledging that there is a limitation of power as to how much the courts can do. "This is where that social and economic justice issue comes in because a lot of people can't afford to pay those tickets. So what I do is I work with the prosecutor and we make sure that they get an opportunity to have an adjournment so they can go and pay a ticket."

Fawn Armstrong and Karl Barr, 14A Dis-

trict Court candidates, were both interested in quality of life for Washtenaw County residents, but neither have the activism background or ideas for relief for those suffering from the effects. Armstrong cited COVID as the culprit of a lot of issues, while Barr cited historical disparities of access to resources by race and class.

Armstrong offered insight on her background growing up poor and how her mom believed in her becoming a lawyer, despite their humble beginnings. "She believed in me, and so I went for it and I worked hard for it. And, I became a lawyer ... that's what I think the judge needs to do, is believe in people. I think that can make a huge difference. If you have the judge sitting there invested in your life and invested in your future, wants you to do well with your life, that could make that person believe in themselves."

Barr spoke to systemic issues of racial and economic disparities and how he might address them if he were elected by looking at the whole person, not just the case. "With regards to sentencing, I would like to look at priors and the reasons behind the priors — are priors resulting from a traffic stop that perhaps was a pretextual stop — with regards to things like pretrial release. I'm a proponent of the non-cash bail because the disproportionate impact it has on people with little means. And I would also like to look at how can we help people gain release that may not have the means for things like a tether."

As a sitting judge, 15 District Court Incumbent Judicial Candidate Miriam Perry has tapped into networks of judges for community. "If a person is charged with a crime, I think that there shouldn't be barriers based on their race, based on their economic situation. It's been statistically shown that cash bail has a disproportionate effect on those least able to pay, and particularly in my community, the African American community."

Voting for judges that have a direct effect on life in Washtenaw County should be a priority. There are so many examples of great judicial candidates who've lost solely because voters who would be likely supporters just don't take the time to fill out the down-ballot, nonpartisan races. This year, the Michigan Supreme Court hangs in the balance. This year the circuit and district courts can make a difference in our lives. Vote like our lives depend on it. ■

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Community

The "Tripod"

By Jessica "Decky" Alexander, president Jewish Federation of Greater Ann Arbor, with vice presidents Debra Chopp and Marla Linderman Richelew

There is symbolic as well as actual beauty in the migration of the birds, the ebb and flow of the tides, the folded bud ready for the spring. There is something infinitely healing in the repeated refrains of nature - the assurance that dawn comes after night, and spring after the winter. Rachel Carson, The Sense of Wonder

For the next two years, out of necessity — and also, perhaps, a desire for ingenuity — the volunteer leadership of the Jewish Federation of Greater Ann Arbor will be championed by something we are calling the "Tripod." Technically, we have one board president and two vice presidents (hence, the tri) but more metaphorically we envision the

incredibly skilled hunter, would set these frayed feathered beings at my feet, thrilled at her ability to gift me something. I thought at least I can figure out who these beings were, besides dead. Soon I was bringing binoculars everywhere, carrying a bird book, and keeping journal of all the birds that were either passing through or rooting themselves here, for a life/time.

The journey of birds is a parallel to the story of this community and county, both Jewish and non. The constant of Washtenaw County is indeed change; it's transient and, like birds, incredibly migratory; some people stay for a season, some two, and some forever. Yes, it's easier to identify/connect the



Jessica "Decky" Alexander, Marla Linderman Richelew, Debra Chopp

tripod's approach to governance as less procedural, less hierarchical, more organic, and more collective, equitable, and balanced.

If one leg of the tripod, for example, has to campaign to become a judge, or advocate for some of the most vulnerable — or save a cat — then the other legs of the tripod can take on the extra weight for a while, or hold the rest of the tripod up so it remains standing, present, and accessible. You get the idea.

Through WJN over the next couple of months, each leg of the tripod will share their own personal hopes and vision as it relates both to the Jewish Federation and/or to the Jewish community writ large. As a convener in this community, and one that strives to represent and reflect local diversity — ideologically, spiritually, in practice, in color, in geography — it is critical that we, as the Jewish Federation's tripod, share/show the individuality and complexity of our dynamic Jewish selves. And, in this space of sharing we hope to cultivate a sense of possibility, belonging, and hope as we connect, collaborate, and convene.

Part I: To Count. Be Counted. Belong.

I became a birder way before the pandemic made it stylish and sexy. I became a birder years ago, when my cat Uno, an

ones that root and nest, but the ones that are here for a breeze, less so. But they count. Just as much.

This year the Jewish Federation in partnership with many Jewish individuals and local organizations is launching a community demographic study. Overall, the survey seeks to help us better know: Who is here? How did they arrive? How long did they stay? How do they nest? Who is part of their flock? Do they feel like they belong? What would help?

Part of the role, as I understand/believe of the Jewish Federation, and Federations across the country is to ensure a vibrant (and safe, and accessible) Jewish community. But, simply put, if we do not know who is here, how do we know what vibrancy should even look like? Is it schools? Is it youth programming? Seniors? Is it meetups? Is it service? Is it story? We just do not know, yet.

For this year, and perhaps the next, Jewish Federation leadership's priority is for those in our community to be valued. To be heard. To be counted. To count. And perhaps like me, you'll end up staying past a season or two, and building a life full of constants and change.

L'Shana Tova ■

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Community

The Kherson genizah

By Shifra Epstein

Dedicated to the Chabad rabbi of the city of Kherson, Rabbi Yosef Yitzchak Wolff, and his wife Chaya, who settled in Kherson in 1993 and are still there with their community.

I have long been interested in the Kherson Genizah, which includes a cache of manuscripts ascribed to the founder of the Hasidic movement, Rabbi Israel Ba'al Shem Tov, known as the Besht, and his students. The genizah was found more than a hundred years ago in the basement of a synagogue in the city of Kherson, a city in what is now southern Ukraine, but was at the time still part of the Russian Empire.

A genizah is usually a temporary storage area for Jewish religious texts and other manuscripts that cannot simply be destroyed. If the manuscripts cannot be properly buried,

cribed to the Besht and his students goes back to 1916 when a bookseller named Naftali Zvi Shapiro offered to sell the scholar Abraham Kahana letters written by the Baal Shem Tov that had been reported to be stored in a genizah in a synagogue in the city of Kherson. In the confusion following the revolution in 1917, the letters were said to be moved, but the new location was not verified. By 1918, rumors about the cache of the Besht's letters were circulating throughout Jewish eastern Europe and appearing in the Jewish press. There was confusion as to whether the cache was in St. Petersburg, Kiev, or Kharkov.

Finally, in 1921, the letters appeared in Odessa, having originated (supposedly) in the government archive in Kherson. There most of the letters were purchased by a wealthy Chabad Hasid, Rabbi Shmuel ben Shneur Zalman Gurary. R. Gurary gave the letters he bought to Rabbi Sholom DovBer Schneersohn (1860–1920), the fifth Chabad Rebbe, known by the acronym "Rashab."

For the past seventy years Jewish scholars have been busy unpacking the letters, showing them to be fake. R. Menachem Mendel Schneerson of Lubavitch (1902–1994), known as the Lubavitcher Rebbe or simply the Rebbe, was among the few who claimed that the documents were genuine, though possibly copies of the original letters written by the Besht. The Rebbe believed that the documents were able to articulate the beliefs and feelings of the Besht and his students.

Today, the Library of Agudas Chassidei Habad (also known as the Chabad Library or Lubavitch library), located on 770 Eastern Parkway in Brooklyn, has the largest number of manuscripts and objects believed by Chabad to be from, or copies of, the original Kherson Genizah.

My search for the letters written by the Besht in the Kherson Genizah has led me to chabadpedia.co.il, the online encyclopedia in Hebrew of all things Chabad.

Here is a letter from the Kherson Genizah I discovered on the website which I want to share with you. The letter was written by the Besht to his beloved daughter Adila, commonly known as Edel. Be the letter real or invented, the letter tells us about the love and trust that the Besht had with his daughter.

I transcribed and translated the letter from Hebrew to English.

With God's help to My Pious and God Fearing Daughter Adila, May You live with all Goddess forever

With God's help, Tuesday, third day of Parashat Korach, 1735, Polnea (Pollonye)

God willing, when I am staying longer on the road, therefore I give you permission to give segulot (benevolent charms) from my medicine book which is in the hand of my assistant

The holy Rabbi, Nachman of Horodenka (d. 1765)

Only you may give to the one who seeks a segulah (benevolent charm). No messenger

The words of your father who blesses you with all the best,

*Yisrael Besht, (Baal Shem Tov) of Meszhybizh
Peace to all members of your family may their light shine reward them with all goodness for ever.*

continued to page 11

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Tribute to family, thinking of Carol Amster, Carol Finerman, and Harlene Appleman

Lonnie Sussman, special to the WJN

I hope you all had a wonderful and meaningful month of holidays from Rosh Hashana to Shemini Atzeret. Even though I'm still not cooking for the numbers of people we used to feed, I am enjoying trying out some new recipes and exploring more Jewish traditions. When this edition of the paper is published, we will have just finished a tour of Jewish Greece and we will be in Israel finally visiting our relatives and friends. I'm sure there will be some new recipes to make when we return home. Meanwhile, between now and Channukah (December 18), I've been thinking about the stories about food and the people who influenced me.

Our Jewish community lost three very important women during the past year: Carol Amster, Carol Finerman, and Harlene Appleman. The *Washtenaw Jewish News* published their obituaries and stories about

Grandma's Apple Cake

Like Mama Used to Make.....And More

Serves about 16–20

This is one of many recipes Carol Finerman contributed to this cookbook, which was originally published by the Ann Arbor Chapter of Hadassah in 1952 and then republished with the addition of “and More” in 1986. Judy Cohen, another incredible Ann Arbor cook and hostess, chaired the cookbook committee. Carol Finerman was the editor. Among the many other familiar names in the 1986 edition is Harlene who is cited “for her text on the holidays.” I made this cake for Erev Rosh Hashana and can promise you it's delicious. It would work for Thanksgiving as well as anytime for a crowd.

- 2 cups flour
- 2 ½ cups sugar
- 1 cup oil (neutral)
- 4 eggs, unbeaten
- ¼ tsp salt
- ⅓ cup orange juice
- 2 ½ tsp vanilla
- 3 tsp baking powder
- 6 apples, peeled and sliced
- 3 tsp cinnamon
- 3 tbs sugar

Beat the first 8 ingredients together until smooth. Mix the sliced apples with the cinnamon and sugar and flour in a 10-inch tube pan. Layer the batter, then apples and end with the apples. Bake at 350 degrees for 2 hours but check after an hour or so.

Salmon Croquettes

This is another recipe contributed by Carol Finerman to the cookbook mentioned above. I bought a copy and dedicated it “To my mother from her non-cooking daughter — Love 3/10/87.” I know my mother used it because she has notes written on the side of this recipe. I'll include her suggestions as well.

- 1 7-oz can salmon, boned and drained (Mom wrote “Large can”)
- 1 cup crushed and seasoned croutons (“or, flavored breadcrumbs”)
- ¼ cup grated carrots (“and ½ a celery stalk”)
- 1 egg or 2 egg whites
- ¼ tsp salt
- ½ tsp lemon juice (1 tsp)

their impact on so many people and the lasting mark their lives continue to have on ours.

Whenever I had a conversation with Carol Amster it was about family. We talked about the challenge of not having family close and how wonderful it was to spend time with them. Carol Finerman was active in a book club I was in, on many synagogue committees, and was an amazing baker and hostess. Among all of Harlene's contributions to the Jewish world was her and Henry's support of the Hebrew Day School. Our children were there at the same time as hers and one was an active member in Habonim with our children. Their deaths leave a giant hole in this community and in the lives of their families and friends. I can't do credit to the touching obituaries and stories that others have shared but I can share some recipes.

- ¼ cup skim milk (or any milk)
- ½ tsp onions flakes (1 onion)
- ⅛ tsp Tabasco sauce

Blend all ingredients in mixer on low speed until thoroughly mixed. Form mixture into about 4 thick patties and put on nonstick cookie sheet. Bake at 350 degrees for 35 minutes, turning once. Avoid overcooking.

Carol's notes: “These are nice and moist! Recipe may easily be doubled”

The Kosher Palette, edited by Susie Fishbein and Sandra Blank, was a fundraiser for the Joseph Kushner Hebrew Academy and Kushner Yeshiva High School. More than 200 kosher cooks from eight local communities contributed recipes for this project. Harlene told me about the book and then gave me a copy. This book led to a series of wonderful cookbooks that Susie Fishbein wrote, and I have made many of them and shared some in this column.

Salmon Spinach Bonnet

Serves 4

I've never actually made this, but I've eaten it at a friend's house as an appetizer for an incredible Shabbat dinner. It looks beautiful and elegant and tastes delicious.

- 1 tbs vegetable oil
- 6 oz fresh spinach leaves
- 2 shallots, chopped
- Kosher salt
- Pepper
- 2 tbs butter or margarine (dairy or parve)
- ½ 14-oz can of artichoke hearts, drained and cut into slivers
- ½ tbs chopped fresh parsley
- 1 17.3 oz package frozen puff pastry. (I've bought the puff pastry and then never used it, it just seemed like more work than I had time for)
- 1 8-oz salmon fillet, skinned, boned, and cut into 4 equal pieces.
- 1 large egg, lightly beaten.

Preheat oven to 375 degrees.

Heat the oil in a large skillet over medium-high heat. Add the spinach and shallots and sauté for 3–4 minutes or until the spinach wilts. Season with salt and pepper and transfer to a bowl.

Heat the butter or margarine in the skillet. Add the artichokes and sauté for 3 min-

utes. Stir in the parsley and season to taste; set aside. Roll out pastry onto a floured surface and then cut each pastry in half crosswise to form a total of 4 rectangles and turn each piece vertically on the work surface. Place a piece of the salmon in the bottom of half of each pastry rectangle. Top the salmon piece evenly with the artichoke mixture and spinach mixture. Then combine the lightly beaten egg with a pinch of salt and brush all around the salmon in a circle. Fold the pastry over the salmon to cover completely. Press the pastry around the salmon to seal the package. Cut a 4-inch circle around the filled pastry with a cookie cutter and discard or save the excess pastry. You can crimp the edges of the pastry with a fork like you would for a pie crust. Brush the top with the egg mixture. Bake for 10–15 minutes or until the packets are golden brown.

Meatball Minestrone

This serves about 8–10.

The notes in *Kosher By Design*, the next cookbook in this series, this time written by Susie Fishbein alone, state, “The credit for this fabulous and filling soup goes to someone who posted it on the Internet years ago.” We aren't eating meat anymore, but I used to make this soup quite often in the winter. It's delicious.

- 1 10-oz package frozen chopped spinach, thawed
- 1 ½ pounds lean ground beef
- 1 large egg
- 1 tsp salt
- ½ cup Italian style breadcrumbs or flavored dry breadcrumbs
- ¼ tsp black pepper
- 4 tbs olive oil
- 1 large onion coarsely chopped
- 8 cups beef broth or 4 beef bouillon cubes in 8 cups water (that's how I used to make this)
- 1 28-oz can diced tomatoes, with its liquid
- 1 can of red kidney beans with its liquid
- ½ tsp dried oregano
- ½ tsp dried basil
- 2 carrots, peeled and sliced into thin rounds
- 1 stalk celery, sliced
- 1 garlic clove, chopped
- 1 cup elbow or rotini pasta, uncooked

Preheat the oven to 350 degrees. Squeeze the water out of the spinach. Place it in a large bowl and add the ground beef, egg salt, breadcrumbs, and pepper. Knead and mix well together. Shape into 1-inch meatballs.

Pour the olive oil directly onto a cookie sheet but without lining it with tin foil (you want to be able to scrape the surface later. Place the meatballs on the cookie sheet and bake for 20 minutes. When they are cooked set them aside and use a metal spatula or spoon to scrape up the drippings and oil and put them in a soup pot.

Sauté the chopped onion in those drippings for 6–8 minutes or until the onion gets soft. Stir in the broth, tomatoes and their liquid, the kidney beans with their liquid, the oregano, and the basil. Cover, reduce the heat and let the soup simmer, not boil, for 5–10 minutes, then add the carrots and celery, put the cover back on the pot and simmer another 10 minutes. Then stir in the pasta,

cover the pot again and simmer another 10 minutes. Stir once or twice to make sure the pasta is not sticking to the bottom of the pot. Place the meatballs into the soup and heat through. If you make the soup in advance some of the liquid will get soaked up into the meatballs and pasta. If that happens, just add another cup or two of broth.

Turkey Stuffing

The Jewish Holiday Kitchen, by Joan Nathan

I don't have any recipes from Carol Amster but since I associate her with her dedication to her family, I thought of including a recipe for one of our “family celebrations” — Thanksgiving. This will stuff a 14-pound turkey.

- ½ cup pareve margarine or chicken fat
- 1 cup sliced onions
- 1 cup diced celery with leaves
- ½ loaf challah, roasted brown, cubed, and dried
- Sauteed turkey liver (or not, ugh)
- 1 tsp poultry seasoning, optional
- ¼ cup chopped parsley
- 2 tsp salt
- ¼ tsp pepper
- 2 eggs

Melt the shortening and then add the onions and celery and cook until tender. Soften the dried bread cubes with water and then press the water out. Add the bread and liver, if using it, and seasonings to the vegetables. Add the eggs and lightly mix. If stuffing the bird, pack it lightly as the mixture will expand. Otherwise, bake it separately in a pan until it rises and is browned on top.

Persian Rice and Fruit Stuffing

The Jewish Holiday Kitchen, by Joan Nathan

The above recipe is very Eastern European but this one is from Tehran. It is used for any festive occasion or large gathering.

- 1 cup uncooked long-grain rice
- 1 tbs vegetable oil
- 3 onions, chopped
- ¼ cup sliced dried prunes
- ¼ cup sliced dried apricots
- ¼ cup parsley
- Salt and pepper to taste
- ½ tsp cinnamon
- ½ tsp turmeric
- 1 cup water

Rinse and soak the rice in hot water for about ½ hour. Drain the rice and sauté it with the onions in the vegetable oil for a few minutes until the onions are golden. Add the rest of the ingredients and simmer for about 5 minutes. Stuff the turkey and cook as you normally do. I'm going to make it as a side dish so I'll just cook it on the stove until the rice is done. ■

Maimonides Society Symposium on Alzheimer's Disease

Jonathan Trobe, special to the WJN

The annual symposium of the Greater Ann Arbor Maimonides Society is returning in person. It will take place on Sunday morning, December 4, in the auditorium of the Kellogg Eye Center at 1000 Wall Street in Ann Arbor. The topic is Alzheimer's Disease — what causes it, how to prevent it, and how to treat it, including whether the FDA erred in recently approving aducanumab (Aduhelm).

The speakers are experts in dementia and faculty members at the University of Michigan.

Judy Heidebrink, MD, MS, is the Richard D. and Katherine M. O'Connor Research Professor of Alzheimer's Disease. She joined the University of Michigan faculty in 1995, after obtaining a medical degree at the University of Texas Southwestern, and neurology training, a geriatric fellowship, and a master's degree in research design and statistical design at U-M.

Brian Callaghan, MD, MS, directs the U-M Amyotrophic Lateral Sclerosis (Lou Gehrig's disease) Clinic at U-M. He completed medical studies and neurology residency at the University of Pennsylvania, and fellowships in neuromuscular diseases and in health care policy at U-M, joining the faculty in 2009.

As a preview of their presentations at the symposium, the speakers agreed to answer these email queries:

Q: What is Alzheimer disease? Is it a synonym for dementia, or are there other causes of dementia?

A: Alzheimer's disease has an abnormal buildup of amyloid brain plaques and tau protein tangles. This buildup eventually causes

problems with memory and thinking. The term "dementia" is used when thinking difficulties interfere with daily functions. Alzheimer's disease is the most common cause of dementia in older adults, but there are many other causes.

Q: Is Alzheimer disease becoming more common, or is it just that people are living longer or that



Brian Callaghan



Judy Heidebrink

doctors and patients are more aware of it?

A: The growing number of diagnoses of Alzheimer's disease is primarily due to more people living longer, as aging is the greatest risk factor.

Q: Is Alzheimer's disease a normal part of ageing?

A: No. Alzheimer's disease is different from the thinking changes that occur with aging.

Q: Are we getting any closer to understanding what causes it?

A: There is not likely a single cause, but rather a combination of the effects of genetics, lifestyle, the environment, and other health conditions.

Q: Are we getting any closer to having an effective remedy or some effective preventive measures?

A: We do not have a cure, but current treatments can slow the progression of Alzheimer's

symptoms. Prevention strategies for Alzheimer's disease and other dementias include increasing early life education and maintaining later life social connections.

Q: What happened to the favored idea that beta amyloid deposition causes Alzheimer's disease?

A: Although many lines of evidence point to the key role of amyloid deposition in Alzheimer's disease, there is a poor correlation between amyloid deposition and Alzheimer's symptoms. This, along with the near universal failure of anti-amyloid therapies in clinical trials, has led the field to explore a much broader range of causes and potential therapies.

Q: What do you make of the scandal involving the scientific research on beta amyloid?

A: Scientific fraud — in this case potentially falsified data about a "toxic" form of amyloid — is a concern. But it did not significantly impact the direction of Alzheimer's research.

Q: What happened with the FDA drug approval process of Aduhelm? Did something similar happen more recently with the drug approved for Lou Gehrig's disease?

A: Aduhelm was approved based on a positive effect in one subgroup in one phase 3 trial but not another phase 3 trial. This level of evidence is far below the past standard of the FDA to approve a medication. The FDA approval of the recent Lou Gehrig's disease drug (Amylyx) was based on a single positive phase 2 study. Both events point out the changing threshold for approval in the United States in the last several years.

Q: Do you think that the FDA is unduly influenced

by patient advocacy or support groups or by politicians?

A: Yes. For example, the FDA advisory panel initially voted not to approve the Lou Gehrig's drug, but upon further pressure from patient advocacy groups, the decision was reversed. Such events lead to the approval of ineffective and costly medications.

Q: Do other countries manage the drug approval process differently than does the United States?

A: Yes. England and the European Union have two major differences with the United States. First, the standard for approval continues to be two positive phase 3 trials rather than a subgroup or a single phase 2 study. Second, after approval, England requires that the medication be cost-effective.

Q: Does the United States cap the price of drugs?

A: There are few ways to reign in the prices of drugs in this country. That is why we spend far more for the same medications as compared to all other similar countries.

Q: Are drugs less expensive in the United Kingdom than in the United States?

A: Yes. Medications are approved about nine months later in the United Kingdom than in the United States but are dramatically cheaper after negotiation with the pharmaceutical companies.

The speakers will have a lot more to say about these topics on December 4. The event, which is open to the public and free of charge, begins with breakfast at 9 a.m. and ends at noon. Parking is available in an open-air lot next to the Kellogg Eye Center.

Please register for this event on the website of the Jewish Federation of Greater Ann Arbor at jewishannarbor.org. ■

Federation was made for times like these – Today. Tomorrow. Always.

By Eileen Freed, Jewish Federation of Greater Ann Arbor

An oft repeated message from Federation is that "Federations were made for times like these."

This most often refers to the significant collective action we employ in cases of national or global crises, such as supporting Jewish communities in the former Soviet Union and Eastern Europe affected by the Russian invasion of Ukraine or quickly providing aid to communities in Florida devastated by Hurricane Ian. We and our partners effectively and rapidly respond to these emergencies due to the support, year in and year out, of generous donors to Federation's Annual Community Campaign.

But Federation's singular mission of providing philanthropic leadership and community building to nurture a strong, engaged, connected, caring, vibrant, and enduring Jewish community makes us well positioned to address broad communal interests and to serve as a community advocate and convener.

When we were informed that the Michigan Department of Education (MDE) had scheduled Count Day on Yom Kippur, we reached out to school districts in Washtenaw County to alert them to this issue and provide guidance in communicating with their families. We consulted — along with local rabbis — with Ann Arbor Public Schools

on their messaging to the community and were grateful for the strong position taken by AAPS superintendent Dr. Jeanice Swift. Knowing that this will come up time and time again, we contacted our state legislators and senators who have become our advocates in working to change the law to provide for more flexibility in setting this date.

Increasingly, Federation is called upon to address issues of antisemitism and community security. Here again, because of our mission and the resources of the larger Federation system, we are able to be both responsive and proactive. When racist trolls left antisemitic fliers on porches and driveways in Ann Arbor neighborhoods, Federation liaised with security personnel, local congregations and organizations, and the experts at the Anti-Defamation League (ADL) and Jewish Federations of North America (JFNA) to ensure all appropriate steps were taken to secure, inform, and reassure the community as we headed into Rosh Hashanah. In the aftermath of this incident, we convened local law enforcement and the ADL to assist Jewish Family Services in making decisions about their Walk-a-Mile event supporting refugee services.

But responding to incidents is not enough. In the coming months, we will be exploring ways in which our community can be more proactive in fighting hate and

antisemitism in our community. Initiated by community members concerned about the uptick in antisemitism, Federation is hosting a Jewish community conversation on the topic on November 20. Join us to share your experiences, learn more about what is and is not antisemitism, and develop a roadmap for building relationships and taking action around this important communal issue.

Antisemitism and security concerns are closely related. Over the past four years, Federation has engaged in a collaborative approach to community security. We have made some strides and provided a range of support to organizations whose leaders and safety committees have been intentional and focused in their approach to securing their facilities. And it is clear that to further those efforts and to have a strong community-wide security infrastructure, based on best practices, we need a lead professional — a community security manager — to be responsible and accountable for ensuring we are all well supported and well prepared. This individual would develop deeper relationships with law enforcement, develop and implement a schedule of regular training and drilling within and across organizations, and lead the effort to create a community crisis plan. JFNA is dedicated to ensuring that all 146 communities in their network are covered by such a security

infrastructure and raised matching funds for a national effort called LiveSecure. We look forward to working with you to ensure our community has the highest possible level of preparedness while maintaining a vibrant and welcoming atmosphere.

The Federation is increasingly called on to support the community in many ways. We are proud to be an active partner in Jewish Congregations Organized for Resettlement (JCOR) and to provide the back-office support needed to raise and disburse funds. Through the Jewish Community Foundation, we support the efforts of the Second Generations group to establish and solicit donations for the Irene Butter Holocaust and Human Rights Education Fund. And we continue to convene community partners around Jewish education and community planning — all to ensure a flourishing Jewish community in Washtenaw County.

In urgent matters and in the daily care of our community, the Jewish Federation of Greater Ann Arbor was made for times like these: Today. Tomorrow. Always.

Federation cannot do this work without your involvement and your support, and we are grateful for both. To learn more and get involved, visit www.jewishannarbor.org or contact Rachel Wall (rachel@jewishannarbor.org). ■



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The myth of apolitical Judaism

This conversation is excerpted and edited from the Judaism Unbound podcast episode 75 hosted by Dan Libenson and Lex Rofeberg. Their conversation with Lila Corwin Berman was recorded a few years ago. On JudaismUnbound.com, you can access any of the 350-plus podcasts along with incredible shownotes (links to articles, videos, books, and more, related to each episode).

Dan Libenson: This is Judaism Unbound, Episode 75 — The Myth of Apolitical Judaism. Welcome back, everyone. I'm Dan Libenson...

Lex Rofeberg: ... and I'm Lex Rofeberg.

Dan Libenson: We are here with Lila Corwin Berman. She is professor of history at Temple University, where she holds the Murray Friedman Chair of American Jewish History and directs the Feinstein Center for American Jewish History. Lila Corwin Berman is the author of *Speaking of Jews: Rabbis, Intellectuals, and the Creation of an American Public Identity*, as well as *Metropolitan Jews: Politics, Race, and Religion in Postwar Detroit*. She's currently at work on a book called *The American Jewish Philanthropic Complex: The Historical Formation of a Multibillion-Dollar Institution* [published in 2021].

I wanted to start with my understanding of your basic conception in your book *Speaking of Jews*. If I understand correctly, you are saying in the 20th century the Jewish community felt a strong need to explain itself to the larger American non-Jewish community. And that work to explain itself had an enormously powerful formative effect in the creation of what became 20th century American Judaism. I'm wondering if you can elaborate on that and also start to connect to what you see happening in the 21st century.

Lila Corwin Berman: I became really interested

in the public acts of defining and explaining Jewishness in the United States — specifically in the 1920s, after Eastern European Jewish immigration was cut off with immigration restriction legislation. You have, now, a population that doesn't have the same kind

themselves into the political language, the cultural language, the economic language of being American.

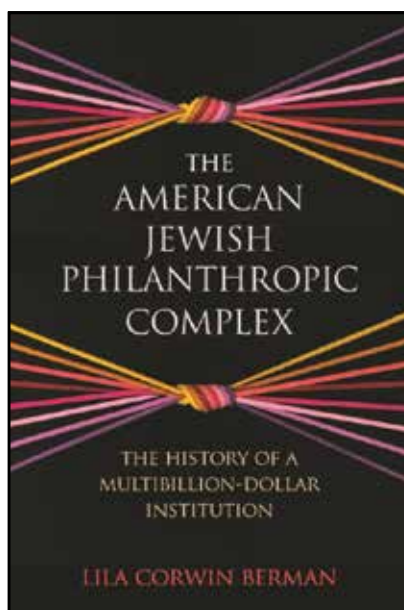
In the book, the real historical arc that I found was in the embrace of social scientific language. There was not really the vocabu-

category was really gestating in the 1920s.

This enabled me to think about how American Jewish identity — American Judaism — emerges in the later part of the 20th century and into the 21st century. In many ways, the language that midcentury Jews developed served Jews very, very well for many decades — but came to butt up against several challenges. As Jews mixed with non-Jewish populations, especially marrying non-Jews, the kind of inevitability that social scientific language had hinged upon — that, of course, somebody would maintain this identity by where they lived, by certain kinds of social patterns — those start to unravel. There are new crises of how do you explain that somebody is Jewish who's not fitting into some of those social scientific categories.

DL: When people are expressing this concern that Judaism is dying in whatever way, the question becomes, which Judaism are we worried that's dying? I think that a lot of the existential anxiety comes from the imagination that the Judaism that's been around for two or three thousand years is dying, as opposed to the Judaism that was invented in 1950 is dying.

LBC: There's a book that came out by a U.S. historian, Jeff Cowie, titled *The Great Exception* (2016). It is making the argument that the period after the New Deal and into the Great Society — so the period, starting in



of influx of new people coming in, so it's in a sense a more stable population ... thinking about what does it mean to be in the United States, and working, therefore, to weave

lary for explaining Jewishness as a social scientific category, a category of something in between race and religion, something that we might think of as ethnicity today. That

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the 1930s, but then into the 1960s and 1970s — was the great exception in American life. And that people who grew up during that time period, and people who have inherited the notion that that was true American liberalism, aren't able to see that this was totally exceptional.

The way that the inequality gap had maybe started to close during that time period, the way that the government was involved in providing for public services, and becoming more of an interventionist state, or a social welfare state — that this wasn't setting a trend of what would always be; that this was extraordinarily exceptional, for various reasons. In fact, the patterns that we're now encountering, where the inequality gap has really grown, where the state is retrenching itself in various ways, where there's more privatization, this is returning to what was.

There are a lot of problems with that thesis, but I've been preoccupied with it in relationship to American Jews and American Judaism because this is specifically that period often considered the crescendo of American Jewish history. It accounts for a kind of triumphalism in the historical writing about American Jews, and I think in the more community-based folk history that American Jews tell themselves.

LR: In relationship to this, what are some of the issues in Jewish institutional funding today, especially in the realms of politics, that you are writing about in your new book?

LBC: I think that that move to claim a pareve space, a neutral space, a depoliticized space for Jewish life is really connected to the kind of social scientific language that was used in the 20th century, the language of community, of peoplehood. This is not something that is explicitly defined as being about politics. It's defined as a space that one is born into, it has to do with where you live and the people you affiliate with whom you feel close to.

Part of what happened in that postwar period in American Judaism is that some of the more radical edges of Jewish politics, that had at various points really come quite close to the center of defining what American Jewish life might be ... those are stripped away, for various reasons, in part because of pressures of the American state, and in part because of new openings. One didn't have to

call for some kind of revolution if the state itself was saying, "We'll let you be who you want to be in this state, and we'll subsidize some of who you want to be. We'll give you tax exemptions, and we'll help you pay your mortgage, and we'll make things okay for you." You don't need to define yourself politically — because the state will do that work for you. It can be sort of invisible, in a certain way, and never mind that it's not doing that work for certain other groups of people. We see the traces of that, the enduring power of that, in the ways that Jewish institutions today continue to talk about themselves as being apolitical.

The election of Trump, and then different Jewish institutions' reactions — "We're not going to take sides on this" — drove me to say, "Well, look, you are political. This stuff that you've been saying is not political, it is extraordinarily political." For example, if you're a Jewish Federation, and a substantial portion of your agency grants come from the federal government — you have a vested interest in the government doing certain things, of power flowing in certain directions. That is political. If you are a synagogue, you take a tax exemption — meaning that the government is subsidizing, that public tax dollars are subsidizing what you do, and in part regulating and defining what you can and can't do. That is political.

There's sometimes a sort of slippage — "Well, what we really mean is that we don't want to be partisan." I think the whole language of being partisan is, right now, one of the most violent languages in American life.

I don't think that I saw it entirely for what it was until the period after Trump's election, when it was so often the dodge that was being used — especially by organizations that actually have incredible power, in the form of capital, in the form of access to elected leaders, and were not using it. It strikes me as completely disingenuous to claim that there isn't something political going on. It doesn't mean that one has to say, "I'm going to campaign for this person or that person." But I think it means that these institutions cannot pretend that they're aloof from the political world in which we're living.

The notion that politics should somehow be separate from religious spaces, or polite

community spaces, is probably one of the pieces of that postwar American moment that I think is going to crumble.

I think about a column Jane Eisner wrote in *The Forward*, where she really puts forward the very spirited liberal defense — "I don't want to walk into my synagogue and hear about politics." My answer is, A, you already are; and B, what world do you live in that you think is going to be served by that? If what you're saying is, "It's going to keep Judaism hermetically sealed off from that messiness of politics, I'm really nervous about the fragility of Judaism, and if our communities start fighting about politics, then, oy, what's going to happen," — I think forget the whole project, then. If Judaism is so fragile that it can't handle that work, it can't handle our spiritual leaders taking strong moral positions that have politics, that have economic visions, then forget it — then it's lost already.

I happen to think that it is so strong because there have been spiritual leaders and engaged, active people who are talking about their Judaism as being something that is political, that demands a kind of political force to it. We have seen this throughout Jewish history — these are, in fact, some of the voices that we hold most tightly to.

DL: I understand the person who wants to come to synagogue and have a politics-free zone. I'm not interested in that Judaism. On the one hand, if I respect that there are people who feel that way, I look at that and I say, maybe we're not part of the same endeavor.

It connects to perhaps a contradiction. I think Abraham Joshua Heschel's marching with Martin Luther King was, in a certain way, the greatest, most powerful and effective teaching moment in the history of American Judaism. A lot of folks agree with me, and a lot of folks didn't agree that Heschel was teaching the right thing. Are we talking past each other because we actually have two profoundly different notions of what the project even is?

LBC: If it were just two, I think that would be an achievement. I think that one response to a time like the one that we're living in today is retreat — wanting to, again, go into the sanctuary and find that place where you don't have to deal with any of it. I get that. But

I think when institutions, in a sense, take as their mission this notion that they're going to be able to rise above the fray, and that will be what enables Judaism, Jewishness, to move on and to survive, it's just completely misguided.

I don't know that it's two Judaisms, per se — I think it's really that there are these pockets of incredible power and money that are, in this space, defined by that postwar depoliticization, by this notion of consensus as a value, that don't really know yet how to take other kinds of leadership.

When we talk about Jewish institutions being fixated on consensus, and defining themselves as, what I would say, is not apolitical, but depoliticized — I think it's tied into believing that money that is held within an institution somehow dictates that the institution has to act for the community in a particular consensus-based way and that that institution will not be able to continue having access to resources, and to being able to hold capital — unless it speaks in this consensus way. And, ultimately, that without that capital, without that money that's just held, these institutions can't imagine their perpetuity, and therefore can't imagine the survival of the Judaism and Jewishness that they know.

I think you've got to change the capital practices, the financial practices of Jewish institutions. This is why I've become so interested in philanthropy — because through these financial practices, there are intersections with the American political economy that work to define the values and value of Judaism.

We need to think about how we've arrived at this moment where we are circulating only a very, very small percentage of wealth held. Why is that what we do now? And why is it we're so certain that that's the only way that Jewish life will survive? It's certainly in the self-interest of these institutions to imagine that they can exist in perpetuity — but is it in the interest of the Jewish communities who these institutions claim to be serving? Can we think about other ways for circulating resources and letting capital flow, and, with it, letting go of this mandate of consensus and this mandate of being depolitical?

For the full episode, visit JudaismUnbound.com ■

AAOM events

The Ann Arbor Orthodox Minyan website is annarborminyan.org. For questions you can write to Rabba Yael Keller, rabbayael@annarborminyan.org

Wednesday, November 2, 12:30–1 p.m.
Parsha Lunch and Learn: Explore themes of the weekly parsha. Zoom.

Tuesday, November 8, 8 p.m.
Torah on Tap: A Mitzvah to Vote? In honor of election day, we will explore whether it is

a mitzvah to vote in the election.

Sunday, November 13, 9:30–10:30 a.m.
Kids of all ages are welcome to come learn more about gratitude and how we express it during the Jewish month of Cheshvan.

Wednesday, November 16, 12:30–1 p.m.
Parsha Lunch and Learn: Explore themes of the weekly parsha. Zoom.

Kherson Genizah, continued from page 6

It was also in chabadpedia where I found a copy of the signature of the Besht that was part of the Kherson Genizah. It is the most artistic Hebrew signature I have ever seen.

I hope, that by sharing with you the letter that the Besht wrote to his daughter and the Besht sig-

nature, be it real or invented, you can appreciate these still as part of Jewish culture and tradition. I hope in the future to transcribe and translate more letters said to be written by the Besht and his students. ■

AARC events in November

Ann Arbor Reconstructionist Congregation website: aarecon.org. For more information about services or events or to receive zoom links, please email: aarcgillian@gmail.com.

Second Saturday Morning Shabbat Service. November 12, 10 a.m.–12 p.m. This is a hybrid Shabbat Service led by Tara Cohen and Deborah Dash-Moore at the JCC. Everyone

is welcome! Zoom link will be sent out the week before the event.

AARC Book Group. November 13, 11:30 a.m.–1 p.m. on Zoom.

We will be reading *The Things We Love* by Aaron Ahuvia. Please email Greg Saltzman for more information: gsaltzman@albion.edu. Fourth (Third) Friday Kabbalat Shabbat. November 18, 6:30 p.m. in person at the JCC and on Zoom. Early this month because of the Thanksgiving holiday. This is a hybrid service led by members of the congregation.

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Michigan Jewish youth climate activists to gather for shabbaton

By Sofi Maranda, JYCM Leadership Board Member

Hazon Detroit and Hazon's Jewish Youth Climate Movement (JYCM) are hosting the first ever Michigan JYCM Climate Education and Action Shabbaton from Friday, November 11, to Sunday, November 13. All Jewish high schoolers in Michigan, regardless of denomination or level

point of view. The Michigan Jewish community is small but mighty; the retreat will help to build a community of passionate and like-minded Jewish teens in Michigan!"

JYCM was founded in 2019 by Hazon, the Jewish Lab for Sustainability, as a national youth-led movement. The goal is to empower

Jewish youth to be leaders in the fight to create a sustainable and equitable world for all, and they are working towards making climate activism a core part of what it means to be Jewish — from the ground up. With over 40 kvutzot (chapters) spanning the United States, JYCM connects with indi-



Sophia Rich



Tova Weiss



Yosef Lopez



Sofi Maranda



Ria Lowenschuss

of observance, are invited.

The event will be an immersive weekend where teens can connect with one another and get involved with climate justice through a Jewish lens. Participants will have a song-filled and spiritually uplifting Shabbat, with opportunities to connect with nature and each other while learning about issues of climate justice and how to take action in their communities.

"I can't wait to attend the JYCM climate education and action shabbaton," said JYCM leadership board member and co-founder of Ann Arbor's JYCM kvutzah (chapter), Sophia Rich. "Not only will it be an amazing opportunity to connect with other Jewish teens in Michigan, I also can't wait to learn more about climate activism from a Jewish

vidual communities to make change, involving synagogues, Jewish day schools, camps, and more.

Ann Arbor's kvutzah was started by Sofi Maranda, Sophia Rich, and Sydney Rosenberg during the pandemic. In the spring of 2022, the chapter participated in the Passover Climate Actions sponsored by Dayenu, protesting in front of the Chase Bank on Main Street in Ann Arbor to demand the company divest from the fossil fuel industry. Currently, there are five members of JYCM's national Leadership Board from Ann Arbor.

The shabbaton will take place at Butzel Retreat Center in Ortonville, Michigan. Groups from synagogues and high schools are encouraged to attend together. JYCM will provide groups with follow-up support and help building a kvutzah after the retreat to help integrate the learning and bring JYCM programming, resources, and the national network of Jewish teens involved in this movement, to local communities.

For registration information, please contact JYCM Manager Abigail Bresler at abigail.bresler@hazon.org.

"I'm looking forward to going to the retreat to meet fellow Jewish kids in Michigan and to work on important events revolving around climate change," said Yosef Lopez, Ann Arbor-based JYCM Leadership Board member. ■



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- Contact Noemi Herzig at noemiherzig@jccannarbor.org
- Call Welcome Desk at 734-971-0990.

All events are free and open to the public. Most events will be held via Zoom. Zoom links will be available online at book.jccannarbor.org. Six events will take place in-person. Registration is required for two events: Opening Night and Local Authors.

Featured authors' books are available for purchase at:

- JCC Popup Bookstore & Gift Shop, at the JCC opening November 1.
- Festival partner Literati Bookstore at literatibookstore.com.
- JCC virtual Bookshop at bookshop.org/shop/jccannarbor-org.

IN-PERSON FAMILY EVENT

CHILDREN'S AUTHORS • SUN, 11/6 • 11AM EST • Ann Arbor District Library • MC: Eli Neiburger

Ruth Behar (in-person) •
Tia Fortuna's New Home: A Jewish Cuban Journey • ILLUSTRATED

Sarah Sassoon (virtual) •
Shoham's Bangle • FICTION

IN-PERSON with Heather Cabot

OPENING NIGHT • SUN, 11/6 • 7PM EST • JCC • Registration Required
Stacey Abrams, Lara Hodgson and Heather Cabot • *Level Up: Rise Above the Hidden Forces Holding Your Business Back* • Moderator: Staci Kennedy • NONFICTION

MON, 11/7 • 1PM EST
Jai Chakrabarti • *A Play for the End of the World* • Moderator: Professor Karla Goldman • FICTION/NOVEL

MON, 11/7 • 7PM EST
Stephen Mills • *Chosen: A Memoir of Stolen Boyhood* • Moderator: Michael Singer • MEMOIR



TUE, 11/8 • 1PM EST
Marjorie Margolies • *And How Are the Children? Timeless Lessons from the Frontlines of Motherhood* • NONFICTION

TUE, 11/8 • 7PM EST
Andy Dunn • *Burn Rate: Launching a Startup and Losing My Mind* • Moderator: Dr. Melvin McInnis • NONFICTION

WED, 11/9 • 1PM EST
Benedetta Jasmine Guetta • *Cooking Alla Giudia* • Moderator: Chef Amanda Fisher • COOKBOOK

WED, 11/9 • 7PM EST
Joel Shawn Poremba • *My Name is Staszek Surdel* • NONFICTION

IN-PERSON

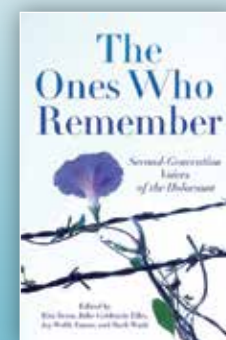
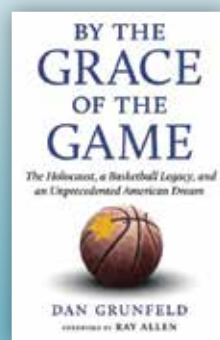
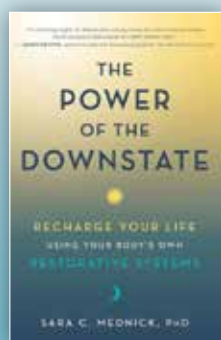
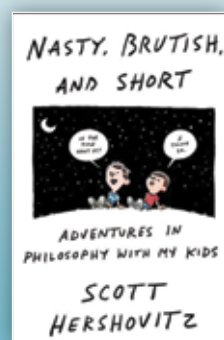
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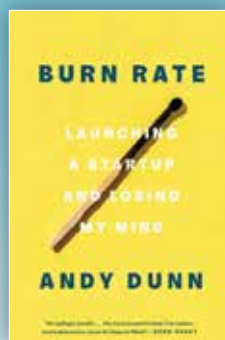
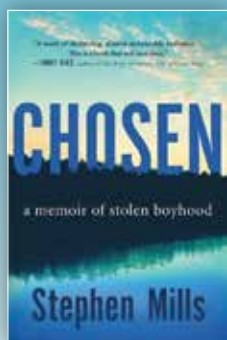
SPONSOR NIGHT (open to all) THU, 11/10 • 7PM EST • JCC
Annabelle Gurwitch • *You're Leaving When? Adventures in Downward Mobility* • MEMOIR

FRI, 11/11 • 11AM EST
Letty Cottin Pogrebin • *Shanda: A Memoir of Shame and Secrecy* • Moderator: Professor Deborah Dash Moore • MEMOIR

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IN-PERSON LOCAL AUTHORS

SUN, 11/13 • 11AM EST • JCC • *Registration Required*

Franki Bagdade • *I Love My Kids But I Don't Always Like Them* • NONFICTION

Michelle Segar • *The Joy Choice* • SELF-HELP

Ken Wachsberger • *Never Be Afraid: A Belgian Jew in the French Resistance* • NONFICTION

Ann S. Epstein • *One Person's Loss* • FICTION

Dina Shtull • *If My Talit Could Talk* • Pre-recorded video available at book.jccannarbor.org • FICTION

Danica Davidson • *I Will Protect You* • JUVENILE NONFICTION

Susan Beth Miller • *A Beautiful Land* • FICTION

SUN, 11/13 • 7PM EST

Daniel Levin • *Violins and Hope: From the Holocaust to Symphony Hall* • NONFICTION

MON, 11/14 • 1PM EST

Jonathan Reisman • *The Unseen Body* • Moderator: Dr. Jonathan Trobe • NONFICTION

MON, 11/14 • 7PM EST

Benjamin Spratt & Joshua Stanton • *Awakenings* • Panel: Rav Lisa, Rabbi Caine and Rabbi Whinston • NONFICTION

TUE, 11/15 • 1PM EST

Gwen Strauss • *The Nine: The True Story of a Band of Women Who Survived the Worst of Nazi Germany* • Moderator: Charles Newman • NONFICTION

IN-PERSON LOCAL AUTHOR

TUE, 11/15 • 7PM EST • THIRD MIND BOOKS

Book edited by Rita Benn, Julie Goldstein Ellis, Joy Wolfe Ensor and Ruth Finkel Wade • *The Ones Who Remember: Second-Generation Voices of the Holocaust* • NONFICTION

WED, 11/16 • 1PM EST

Diane Smith, mother of author Mallory Smith • *Salt in My Soul: An Unfinished Life* • MEMOIR

WED, 11/16 • 7PM EST

Dan Grunfeld • *By the Grace of the Game: The Holocaust, a Basketball Legacy, and an Unprecedented American Dream* • Moderator: Professor Scott Ellsworth • NONFICTION

THU, 11/17 • 11AM EST

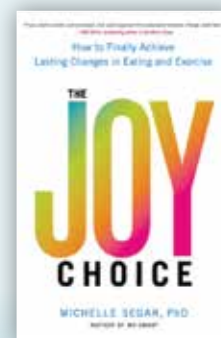
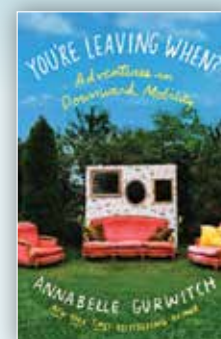
Sara C. Mednick • *The Power of the Downstate: Recharge Your Life Using Your Body's Own Restorative Systems* • Moderator: Karen Dobkins • NONFICTION

IN-PERSON LOCAL AUTHOR • THU, 11/17 • 7PM EST • JCC

Scott Hershovitz • *Nasty, Brutish and Short: Adventures in Philosophy with My Kids* • Moderator: Len Niehoff • NONFICTION

FRI, 11/18 • 1PM EST

Jean Hanff Korelitz • *The Latecomer* • FICTION/NOVEL



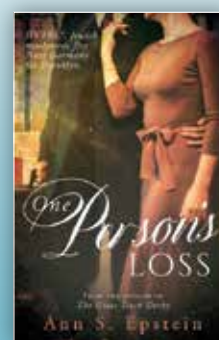
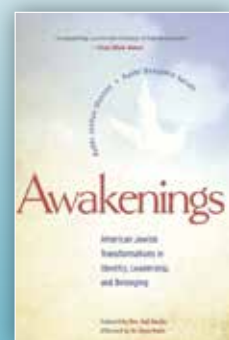
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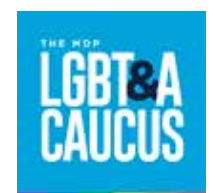
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Jewish prayers not working for you? Try remixing metaphors.

Andrew Silow-Carroll, originally for the JTA

[Editor's note: *God is Here: Reimagining the Divine* was the September/October book in Cantor Annie Rose's Spirituality book group and several Jewish communities are using the new book to spark discussion of Jewish prayer and thinking about God.]

One of the centerpieces of the Rosh Hashanah and Yom Kippur liturgy is the "Avinu Malkeinu" prayer — Our Father, Our King. It's a desperate and emotional appeal for forgiveness, set to powerful melodies over the centuries.

It's also a hurdle for many people, regular and occasional synagogue-goers alike. Some can't relate to a "king," or bristle at the gendered implications of "father." Whatever they hoped to feel or achieve in prayer is undermined by the archaic language and metaphors that don't speak to them.

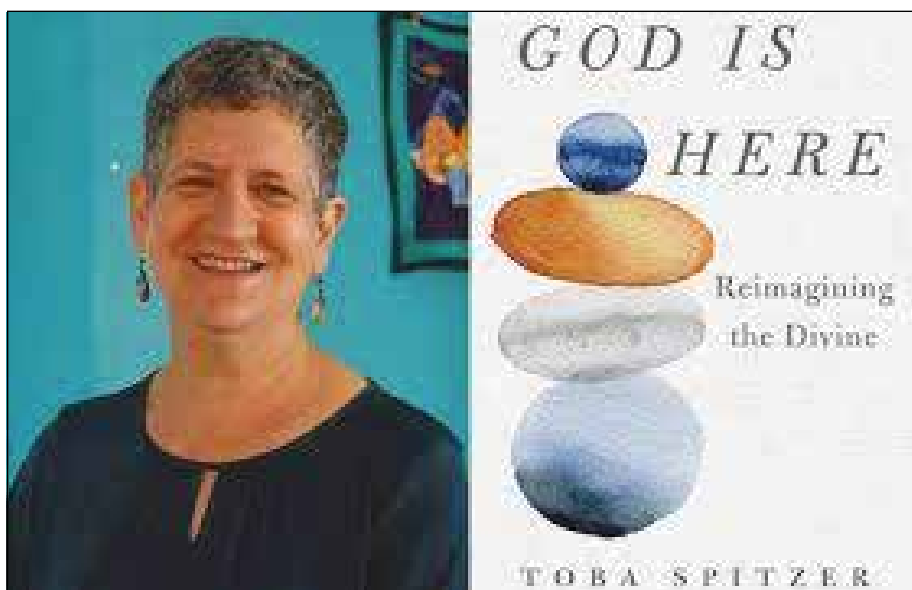
That's the challenge described in Rabbi Toba Spitzer's new book, *God Is Here: Reimagining the Divine*. The spiritual leader of Congregation Dorshei Tzedek in Newton, Mass., Spitzer understands how the language of Jewish prayer can stand in the way of the meaningful spiritual experience many people are seeking. Her solution is to "dislodge" unhelpful metaphors of prayer and look for meaning in different ones — ancient and modern — in ways that help people think and talk about "something that is greater than ourselves."

The book asks what might be useful if we

were to think of God as water, or fire, or a place, or, yes, even a king. All are metaphors for God found in the Torah and the Jewish prayer book. You don't need to ask whether you believe that God is a parent or a monarch, she says, but rather explore where the poetry of metaphor can

Spitzer is the past president of the Reconstructionist Rabbinical Association — the first LGBTQ rabbi to head a national rabbinic organization. She spoke with me via Zoom.

Our conversation has been edited for length and clarity.



take you. "My hope," she writes, "is that we can recapture the alive-ness which once pervaded our holy texts and reconstruct our metaphors so that they are once again engaging and meaningful."

Jewish Telegraphic Agency: During the High Holidays, some people find themselves in a synagogue for the first time all year, where even regular synagogue-goers face that firehose of liturgical language that may not speak to

them. For both sets of people, there may be a sense that the Iron Age metaphors of the prayer book — God is king, heavenly father, shepherd, or even a potter — don't resonate with them. You say, "people don't have a God problem as much as a metaphor problem." Can you explain that?

Rabbi Toba Spitzer: When I started this journey into metaphor and cognitive linguistics, I realized, and this is a quote from the anthropologist Barbara J. King, that "the religious imagination thrives on the human yearning to enter into emotional experience with some force vaster than ourselves." There is some foundational human experience of the sacred that's existed at all times and at all places. And at some point, people started using metaphors to think about and interact with that experience:

"God is a big person" or "God's an old man in the sky." It's not that that is a bad metaphor, but there are some problematic aspects to it. Or the "king" one: I think Americans have a huge problem with royalty. We're trained to not like authority so it doesn't work for a lot of Americans.

So the metaphor problem is, "Wow, I do have spiritual experiences. I do want to feed my spirit. And then I turned to a metaphor that doesn't work for me, what do I do?"

continued to page 18



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continued from page 17

I use this analogy of a restaurant — like I just walk out of the restaurant, because there's nothing on the menu that satisfies me. And yet our ancestors had a much richer palette of metaphors to choose from that could convey their experiences of the sacred. So, the book is nothing new. It is just trying to say, what if we took these other metaphors seriously?

JTA: So, when you try to reclaim metaphors, you're still drawing on some of those found in tradition: God is fire, or a warrior, or an eagle, water, a rock.

TS: I want to reclaim all of it. In the first couple of chapters I lay out this argument, which is the argument of cognitive linguists George Lakoff and Mark Johnson, that in order to apprehend reality and get our minds around abstract things, we need metaphor. I feel like these were metaphors that were very alive in our ancestors' lives and not just words on the page, so it's not surprising a lot of them are from the natural world. I tried out more modern ones, like electricity and GPS, but I love the ancient ones.

JTA: I want to dig into a few of those in a second, but I like your framing of how to deal with doubt. Instead of asking, "Do I believe this?" we can ask of a prayer: "Where is this trying to take me?" How might that work in practice?

TS: Let's go back to the High Holidays and some of the human metaphors. We say, "Our Father, our King." Do I believe God is a king? No. But if I say this is poetry and my ancestors were trying to evoke something, it takes me to a few directions. I think the big theme of Rosh Hashanah is like, "I'm not the center of the universe. There's something much bigger than me." So what did a king represent to the ancients? Something powerful, someone who held the power of life and death in their hands, but who is also largely beneficent. The High Holiday liturgy is asking me to confront my mortality and confront the fact that I'm extremely, extremely minuscule in the scheme of the cosmos. I was just doing some research and found that referring to God as a king in

the Roman period was subversive — at a time when the Roman emperor was considered God. So the metaphor is saying that while we have earthly rulers, there's something higher than that. So even if the word "king" might not work for me, that's powerful, and I want to go in that direction.

JTA: How might that work with water, which you write is one of the most common metaphors for God in the Hebrew Bible, as in Psalm 42: "As the deer longs for water, so does my soul long for You, O God."

TS: Water adds a few things. We say we are created in God's image, and I'm 70% water. There is sacred stuff literally flowing through me. So that's one piece. And that psalm leads me to ask, how am I dry? How do I nourish myself spiritually, what do I need? Water is also a metaphor for godly power in the Bible. If in the Bible, God's justice is often imagined as water, how do we align ourselves with the flow? How do I get my values and my actions aligned in the new year? Right now in New England, we're in a drought, and in other parts of the world they are getting too much water. That's scary, and God is scary. So it's both: We need both a sense of awe and sustenance, and as we move through the High Holidays, those two pieces are a big part of the liturgy.

JTA: You write that in the early rabbinic period, or the first two centuries of the Common Era, the term "HaMakom" — "The Place" — had become a fairly well-known Jewish name for God. I always thought of it as just a euphemism and not really a metaphor, the way the people in Harry Potter's world talk about "He-Who-Must-Not-Be-Named." How is it useful to think of a place as a metaphor for God?

TS: The rabbis call [God] that for two reasons. One is because wherever you are, there's godliness. The rabbis were in a period when the Holy Place — literally, the Temple — had been destroyed and they were recreating connections to the Divine everywhere. So literally HaMakom was where we experienced the Divine in every place. It's always associated with compassion, and a sense of God's

nearness. I've found that when people are in distress, whatever they think or don't think about God, I ask them to describe for me experiences of the sacred. And they almost always talk about places. I think it's very easy for most people to conjure up places where they feel sheltered, where they feel a sense of wonder or the sacred. Place is very accessible.

JTA: Do you worry that if you do away with what you call the "God is a big person" metaphor, it risks making God less personal? Nature metaphors are lovely, but can they blur the intimate relationship many people hope to have with God?

TS: I'm really not trying to get rid of any metaphors. Sometimes, you know, I want God to hold my hand or I want to feel like I'm being embraced by the Beloved or loved by, you know, a cosmic mother or whatever it is. I don't want to get rid of those metaphors. I think the specific metaphor of God as a distant emperor, which has sort of somehow got more dominant in Jewish tradition, is problematic because it says tyrannical power is godly. But yes, we want a deep personal connection, and the idea that God is a teacher or a lover or parent is beautiful.

Human metaphors do not deal well, for instance, with the whole realm of theodicy, the whole realm of "when bad things happen to good people." Because then you are stuck with, "Why is this happening to me?" or "Why is God doing this to me?" Or, "If God is good, how could God allow this to happen?" Those are just not useful questions. By contrast, when I was going through my own heartache and hard times, the water metaphor said to me, "Okay, I'm in the water, the water is godly. It's also totally overwhelming. How do I navigate this?" That's a really useful question.

JTA: Can the search for new or different metaphors be pushed too far? Can you stretch the definition of God in such a way that it's no longer God as understood by Jewish tradition? If God is water, can water create and control the universe or enter into a covenant with Abraham and Sarah or punish the Israelites

for the Golden Calf, as we are told in the Bible?

TS: Metaphors are not definitions. In the ancient Near East, every divinity had multiple ways of being represented. And again, I think the ancients had a much more direct experience of the Divine than we can even imagine. And they knew they needed lots of metaphors, and that's why our scriptures are filled with them.

But we need all these metaphors because different ones speak to different experiences. Fire is often a metaphor for God's anger. We need to deal with anger. There is such a thing as holy anger and unholy anger and even holy anger can lead to destruction. That's what many of the biblical stories show us. I think that metaphor is much more useful to me than, like, "the angry old man." Because I understand fire. I understand how fire is completely necessary to human life and could burn you really quickly. Most people can wrap their heads around that and then think about divine fire or holy anger in a totally different way than like, "Why is God mad at me?" which again, is not useful at all.

JTA: My friend Rabbi David Nelson wrote a book a few years ago called *Judaism, Physics and God*, in which he drew on metaphors from modern science to describe God, like God is a fractal, or God is a neural network connecting billions of human consciousnesses. Do you encourage people to find metaphors in current technology or society, like, I don't know, God is a life coach or something like that?

TS: You know, whatever works for people. For a metaphor to be something we live by, we need to really make it active in our lives. I use GPS as a metaphor because it's really useful. There's three parts of GPS: There's the location part: Where am I? That's the spiritual question. There's the map: How do I find my way from here to there? That's spiritual practice. And then there's the crowdsourcing: people telling me where the bumps in the road are or where the cop car is. That's the community. I found that all of a sudden that metaphor was really useful. So I totally encourage people to dive into a metaphor, knowing that what may resonate with you today may not feel useful tomorrow. ■

TBE events in November

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

Tot Shabbat Service & Dinner

Fridays at 5:45 p.m.

Join Rabbi Whinston and Cantor Hayut to celebrate Shabbat with fun activities, stories, songs, and age appropriate learning for children ages 0–5.

Shabbat Service

Fridays at 7:30 p.m.

Saturday Shabbat service

Saturdays at 10 a.m.

Weekday morning blessings

Daily at 9:15 a.m.

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

Daily afternoon blessings

Mondays through Thursdays at 3 p.m.

Join Cantor Hayut each afternoon for an intimate short service.

Women's Torah study

Mondays at 7:30 p.m.

Join Cantor Hayut in an in-depth study and

lively discussion of the week's Torah portion. This year, the group will focus on exploring passages that have informed rituals of modern Jewish life.

Twenty-five-minute mindfulness with Jewish spiritual director Linda Greene

Tuesdays at 8:30 a.m.

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

Talmud Tuesdays with Rabbi Alter

Tuesdays at 11 a.m. or 8 p.m.

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

Cantor's (Jewish) Book Club with Cantor Hayut

Thursdays at 11 a.m.

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

Women Aging With Attitude

Thursdays through December 8 at 1 p.m.

No meeting on Thanksgiving. A group approach to embracing life's transitions.

Back Door Food Pantry

Thursdays, 4–7 p.m.

Meditation with Claire Weiner

Thursdays at 5 p.m.

Join Claire Weiner for a 40-minute meditation session

Lunch & Learn with Rabbi Whinston

Fridays at 12 p.m.

Bring your lunch and learn with Rabbi Whinston during this informal and social gathering. We explore different ideas throughout the year with participants guiding our subjects. Join us under the tent at TBE.

Shabbat morning Torah study

Saturdays at 8:50 a.m.

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

A Taste of Judaism

Thursday, November 3, 10, and 17, at 7:30 p.m. On Zoom. Join Rabbi Whinston for this FREE 3-session class about Jewish spirituality, values, and community. All are welcome, Jewish or not! Materials will be provided during the class. Register at: <https://bit.ly/tbetasteofjudaism>

Spirituality Book Club with Cantor Emerita Annie Rose

Tuesday, November 8, at 7:30 p.m. and Thursday, November 10, at 12 p.m.

Bereavement Group

Tuesday, November 15, at 4 p.m.

For women who have lost a life partner.

Aging Solo

Thursday, November 17, at 4 p.m.

Join us for discussion, support, and snacks at the Jewish Community Center.

Erev Thanksgiving Service

Sunday, November 20, at 7:30 p.m.

The joint TBE & St. Clare's choir and members of the leadership of TBE and St. Clare's will facilitate a service of peace and unity and thanks. ■

Harvesting joy in the sukkah with JCLP

By Ellery Rosenzweig and Elana Lambert

On Wednesday, October 12, the University of Michigan School of Social Work's Jewish Communal Leadership Program (JCLP) held its annual Sukkot open house for members of the university and Ann Arbor communities. With gusts of wind and the possibility of rain, students and community members gathered to celebrate in the sukkah erected in the School of Social Work courtyard, eat delicious salmon skewers prepared by Amanda's Kitchen,

were old hands at celebrating Sukkot, many participants had never encountered the holiday before and embraced the opportunity to learn more about the sukkah, lulav, and etrog.

JCLP student Caroline Strauss welcomed everyone to the gathering and introduced activities related to the theme of the evening, "Harvesting Joy." This year, JCLP students have decided to focus their year on the theme of Jewish joy. Reflecting on the isolation, fear, and pain of these past three years of pandemic, they decided to direct their public program toward generating moments of Jewish joy.

Those who attended the event participated in schmoozing, adding to the sukkah by writing responses to "what brings you joy" on paper apples, and sharing video reflections on the joys of fall. JCLP student Rachel Brustein offered Sukkot text study opportunities that included a contemporary poem and a text from Leviticus. Rachel asked participants to draw upon the biblical instruction to dwell in the sukkah for seven days to reflect upon what this teaching might mean to individuals in 2022 as well as upon other outdoor spaces that bring us joy.

Student programming focused on Jewish joy will continue next semester with JCLP's annual Communal

Conversation. This year's event will be offered as a concert with a variety of Jewish musicians in performance and in conversation as they bring forth the joy of Jewish music. Be on the lookout for more information on this upcoming event. ■

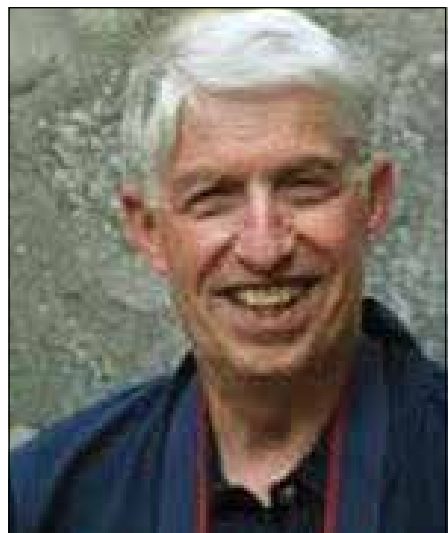


and share what brings us joy this harvest season. Sukkot is known as z'man simchateinu, the time of our joy. Joy, on this occasion, meant welcoming more than 50 new and familiar community members by welcoming everyone to our sukkah. While many guests

Bob Zucker will speak on addiction

Jewish Cultural Society

On November 11, the Jewish Cultural Society Second Friday Schmooze will feature a talk on "Understand-



ing Alcoholism and Other Addictions: Scientific Evidence to Change Your Mind about the Problem(s)" by Bob Zucker, PhD, a longtime JCS member. Dr. Zucker is Active Emeritus Professor in Psychiatry and Psychology at University of Michigan as well as the former Director of both UM's Addiction Center and the Department of Psychiatry's Addiction Treatment Services program.

Drawing from the scientific literature and some clinical examples, Dr. Zucker will describe how alcoholism and some of the other addictions are disorders with multiple causes which contribute to different clinical outcomes and different levels of risk. He will briefly summarize the implications of this for treatment and early intervention and then invite questions.

The Schmooze will take place in the Gelman Lounge of the Jewish Community Center at 7:30 p.m. on November 11.

GI Jews exhibition installed in Beth Israel lobby

By Daryl M. Hafter and Ellen C. Schwartz

This small exhibition presents the stories of two Jewish servicemen, to highlight the experience of Jews serving in the different armed forces during World War II. It con-

siders the careers of two men with links to the Jewish community of Ann Arbor: Monroe Z. Hafter (late husband of Daryl M. Hafter), who served as Quartermaster 3rd Class, U.S. Navy, and Sid L. Schwartz (late father of Ellen C. Schwartz), instructor of

photography in the U.S. Army Air Corps, which became the Air Force in 1947.

The exhibit displays various types of memorabilia: Monroe's dress uniform, discharge papers, and Navy instructional manuals and aids; and Sid's uniform, decorations and patches, along with portraits and photographs of both men at work. Items of particular interest to a Jewish audience include a portable mezuzah, a pocket-sized prayer book, and a medal from the U.S. Jewish Veterans of War. Women's service will also be evoked, with the uniform and pins worn by Ellen's mother, Sylvia Schwartz, in her wartime work for the Red Cross.

Postponed during the COVID-19 lockdown, the installation has been mounted in the lobby vitrine, and can be viewed during times of services, or by calling the Beth Israel office.

Rabbi Caine will offer a sermon including discussion of such service nearer to Armistice Day. We hope you will stop by to see the display. Perhaps this small exhibit will inspire others to explore the history of their own family's service in the future! ■

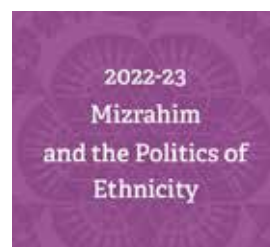


siders the careers of two men with links to the Jewish community of Ann Arbor: Monroe Z. Hafter (late husband of Daryl M. Hafter), who served as Quartermaster 3rd Class, U.S. Navy, and Sid L. Schwartz (late father of Ellen C. Schwartz), instructor of

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FRANKEL CENTER EVENTS

Visit lsa.umich.edu/judaic for more information.



New on the Mizrahi Bookshelf: Meet the Scholars

Merav Alush-Levron, Inbal Blau, Yali Hashash, Naphtali Shem-Tov

November 8, 12:00 pm

Virtual

Zoom Registration: <https://myumi.ch/7e8NN>



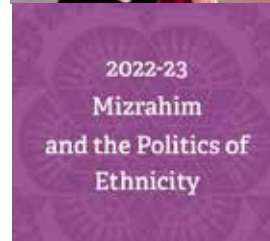
"Where is Anne Frank" Film Screening

Ari Folman

moderated by Dr. Annemarie Toeboesch

November 10, 5:30pm

Rackham Amphitheater - Fourth Floor, Rackham Graduate School



Frankel Institute for Advanced Judaic Studies Fall Symposium:

"Mizrahi Studies at the Intersection: Rewriting Body, Language, and Cultural Memory"

November 30, 10:00am-5:30pm

Hybrid

Rackham East and West Conference Rooms

Zoom Registration: <https://myumi.ch/wMPxz>

The University of Michigan College of Literature, Science and the Arts greatly values inclusion and access for all. We are pleased to provide reasonable accommodations to enable your full participation in this event. Please contact Jillian Luciw at js-event-coord@umich.edu if you would like to request disability accommodations or have any questions or concerns. We ask that you provide advance notice to ensure sufficient time to meet requested accommodations.

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JFS

Jewish Family Services
of Washtenaw County

Happy Thanksgiving!

**WE ARE GRATEFUL FOR ALL
WHO SUPPORT THE WORK WE DO.**

On behalf of the JFS Team and those we have served through our mission this year; we thank you from the bottom of our hearts.

Without our volunteers, supporters, and partners, like you, we could not have impacted as many lives as we were able to do this year!


**Thank you to the
Walk a Mile in My Shoes 2022
Participants and Donors!**

Jewish Family Services of Washtenaw County's annual Walk a Mile in My Shoes event was a huge success! We had over 200 participants in attendance, and we surpassed our goal of \$125,000, **raising over \$135,000 to support JFS Resettlement Services.**

**SAVE THE DATE
WALK A MILE IN MY SHOES 2023
Sunday, September 10, 2023**



Scan here to donate, or to learn more about the services offered at JFS.



Letting go

After days of rain, the honey locust
sprinkles her golden flakes onto sidewalks
while the wide veins of her trunk darken
the cream of houses. Splotches of sudden
sun on roofs, lawns through the sodden town.
What we have learned living with temporary
joy, the kind that draws you in enough
to make you wistful right from the get-go.

At night, I wake to think of those deep green
ears of corn, how I buried them in the back
reaches of the fridge, then forgot — how
sweetness existing is never a guarantee.
Yesterday, shelves at the store emptied
of butter as if the rest of us needed
to keep all that yellow October
gives away for free.

How I could not sleep then imagining plums,
eggplant's dusky twilight skin. Would they still
be whole, taut? How I was thinking such
moments might last, this lovely pausing.
The old dog rustles and shakes, then turns
around again and again in her bed as if she
cannot find that perfect spot, the softest one.

These days I send her out into the yard
when the grass dries. She reclines there
like those sleek Egyptian cats on tapestries —
in whatever beam of light she can find, regal
for the time she's allowed. God, maybe, here
in the details — the way autumn filters a spray
of leaves through lilting air, the work of all
those diminished bees and then lets go.

Snow, last day of November

Here in our small city, southeast Michigan, snow slants to the left,
covers yews waving out of control in the neighbor's back yard.

Shed roof shingles line up orderly, horizontal rows, iced lumber
stacked up to sky. Inside the house, I tidy everything in reach,

shine old candlesticks covered in wax stuck in the cupboard
like some magic lamp while we wait for days to tick by, wonder

if she's safe or infected. Why prayer is such a quiet thing, no
yelling or lamenting, just hiss of the tea kettle, hum of fridge,

keeping things moving along, house occupied while the snow
gathers, decides its course without permission or agreement.

Before Hanukkah

A deep snow seeped into the yard
the day before the holiday.
It swept across the garden beds
like sand up at the beach in late July
and covered all the broken parts—
the way we might not get along
with those we love, or hog
a room's attention. Or feel
left out or sad or all alone. Snow
filled us up like a thick soup sits
on the stove and simmers long,
or applesauce when it cooks down
its spice that permeates the smallest
chinks between us and swirls around
the sizzled scent of latkes in the pan,
fried onion and potatoes when you
were just a kid and Granny put
the breakfast on and snow fell
all around outside 'til you were full.

Ellen Stone grew up on the north branch of the Susquehanna River in the Appalachian Mountains of rural Pennsylvania. She advises a poetry club at Community High School and co-hosts a monthly poetry series, Skazat! in Ann Arbor, Michigan. She is the author of What Is in the Blood (Mayapple Press, 2020) and The Solid Living World (Michigan Writers' Cooperative Press, 2013). Ellen's poetry has been nominated for the Pushcart prize and Best of the Net. Reach Ellen at www.ellenstone.org.

Calendar

November 2022

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

Tuesday 1

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

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

Padnos Public Engagement on Jewish Learning Lecture: “Remnants of a Mighty Nation”: Jews Through the Eyes of American Christians: This is a hybrid lecture. Loosemore Auditorium, Grand Valley State University Zoom Registration: <https://myumi.ch/DJN9M>. 7 - 9 p.m.

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

Wednesday 2

Parsha Lunch and Learn: AAOM. 12:30 to 1 p.m.

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

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County’s Only Judaica Shop! 4 - 6 p.m.

“Can a Literary Mafia Affect Your Choice of Books?” Jews, Publishing, and American Literature. Frankel Center. Josh Lambert, Wellesley College 1:30 - 3 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 3

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

Women Aging With Attitude: TBE. A group approach to embracing life’s transitions. 1 p.m.

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

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

A Taste of Judaism: TBE. On Zoom. Please see www.templebethemeth.org for registration. 7:30 p.m.

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

Friday 4

Candle Lighting 6:06 p.m. *Lech Lecha*

The Ones Who Remember: Second-Generation Voices of the Holocaust: OLLI. with Rita Benn, Joy Wolfe Ensor, Sassa Åkervall, and Simone Yehuda. OLLI Membership and OLLI READS registration fee (\$1.00) required. WCC, Ponds Room 10:30 a.m. – 12 p.m.

Lunch & Learn with Rabbi Whinston: TBE. Bring your lunch and learn with Rabbi Whinston during this informal and social gathering. We explore different ideas throughout the year with participants guiding our subjects. 12 p.m.

Frist Friday Shabbat: JCS. Dinner from a local restaurant follows a short observance that includes secular readings, songs, candle lighting, wine, and challah. Children are welcome. Dinner is free for JCS members. The cost of dinner for non-members is \$10/person or \$25/family. Registration required: www.jewishculturalsociety.org at the Jewish Community Center. 6:30 p.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County’s Only Judaica Shop! 6:00 - 7:30 p.m.

Saturday 5

Havdallah 7:07 p.m.

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

Tot Shabbat: BIC. Tot Shabbat continues throughout the fall. Join us for a playful morning of Jewish songs, games, and stories. Challah and grape juice kiddush included. For kids ages 1 to 6, but all are welcome to join. 10:30 a.m.

Sunday 6

Ann Arbor Jewish Book Festival: AADL. Opening event, children’s authors. 11 a.m.

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

Ann Arbor Jewish Book Festival: JCC. Opening Night In Person, with Heather Cabot, Stacey Abrams, Lara Hodgson and Heather Cabot – *Level Up: Rise Above the Hidden Forces Holding Your Business Back*.

Monday 7

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

Tuesday 8

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

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

New on the Mizrahi Bookshelf: Meet the Scholars: Frankel Center. Merav Alush-Levron, Inbal Blau, Yali Hashash, Noa Hazan, Naphtaly Shem-Tov. Hybrid Event. 12 p.m.

Spirituality Book Club with Cantor Emerita Annie Rose: TBE. 7:30 p.m.

Torah on Tap: AAOM. A Mitzvah to Vote? In honor of election day, we will explore whether it is a mitzvah to vote in the election.

Tea and Torah for Women: Chabad. 8 p.m.

Wednesday 9

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

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County’s Only Judaica Shop! 4:00 - 6:00 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 10

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

Spirituality Book Club with Cantor Emerita Annie Rose: TBE. 12 p.m.

Women Aging With Attitude: TBE. A group approach to embracing life’s transitions. 1 p.m.

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

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

“Where is Anne Frank” Film Screening: Frankel Center. Ari Folman. Rackham Amphitheater - Fourth Floor. 5:30 p.m.

A Taste of Judaism: TBE. On Zoom. Please see www.templebethemeth.org for registration. 7:30 p.m.

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

Friday 11

Candle Lighting 4:59 p.m. *Vayeira*

Lunch & Learn with Rabbi Whinston: TBE. 12 p.m.

Aura of Kabbalat Shabbat: BIC. Join us for a monthly Musical Kabbalat Shabbat led by Rabbi Aura Ahuvia in the Main Sanctuary and on Zoom. 6 p.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. 6:30 - 7:30 p.m.

Second Friday Schmooze: JCS at the JCC. “Understanding Alcoholism and Other Addictions: Scientific Evidence to Change Your Mind about the Problem(s)” by Bob Zucker, PhD. 7:30 p.m.

Jewish Youth Climate Movement Climate Education and Action Shabbaton from Friday, November 11 to Sunday, November 13, 2022. All Jewish high schoolers in Michigan. See article.

Saturday 42Havdallah 6:00 p.m.

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

Second Saturday Morning Shabbat Service. AARC at theJCC. This is a hybrid Shabbat Service led by Tara Cohen and Deborah Dash-Moore at the JCC. Everyone is welcome! Zoom link will be sent out the week before the event. 10 a.m. – 12 p.m.

Shabbat Morning Services: Pardes Hannah. Zoom. 10 a.m. - 12:30 p.m.

Sunday 13

Cheshvan for Kids: AAOM. Kids of all ages are welcome to come learn more about gratitude and how we express it during the Jewish month of Cheshvan.

Local Authors Brunch: Ann Arbor Jewish Book Festival: JCC. 11 a.m.

Tanya – Jewish Mysticism: Chabad. 11 a.m.

Book Group: AARC. *The Things We Love*, by Aaron Ahuvia. Please e-mail Greg Saltzman for more information: gsaltzman@albion.edu. 11:30 a.m. to 1 p.m.

Monday 14

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

Tuesday 15

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

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

Bereavement Group: TBE. For women who have lost a life partner. 4 p.m.

Ann Arbor Jewish Book Festival: Panel discussion on *The Ones Who Remember: Second-Generation Voices of the Holocaust* with authors, Julie Ellis, Nancy Szabo, and Phil Barr. Third Mind Books. 118 E Washington St. 7 p.m.

Tea and Torah for Women: Chabad. 8 p.m.

Wednesday 16

Parsha Lunch and Learn: AAOM. 12:30 to 1 p.m.

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

WTBE Gift Shop Open for In-Person Shopping: TBE. 6:30 - 7:30 p.m.

“My G-d”: Chabad. New six-week class on Wednesday. 7:30 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 17

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

Women Aging With Attitude: TBE. A group approach to embracing life’s transitions. 1 p.m.

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

Aging Solo Monthly Meetup: JCC. 4 to 5 p.m.

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

Ann Arbor Jewish Book Festival: Scott Hershovitz as he presents *Nasty, Brutish, and Short: Adventures in Philosophy with My Kids*. JCC 7 p.m.

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

Friday 18

Candle Lighting 4:52 p.m. *Chayei Sarah*

Lunch & Learn with Rabbi Whinston: TBE. 12 p.m.

Simon & Garfunkel Shabbat: BIC. Sing along with Rav Nadav and Neil Alexander with his guitar to Simon & Garfunkel tunes curated to reflect the themes of the Friday Night Service. 6 p.m.

Fourth (Third) Friday Kabbalat Shabbat: AARC. Hybrid in person at the JCC and Zoom. Lay led. Early because of the holiday. Link will be sent out the week before the event. 6:30 p.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. 6:30 - 7:30 p.m.

Saturday 19

Havdallah 7:35 p.m.

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

Tot Shabbat: BIC. 10:30 a.m.

Sunday 20

Antisemitism Conversation: Federation. 9 a.m.

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

Erev Thanksgiving Service: TBE. The joint TBE & St. Clare’s choir and members of the leadership of TBE and St. Clare’s will facilitate a service of peace, unity and thanks. 7:30 p.m.

Monday 21

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

Rosh Chodesh Kislev Circle: Pardes Hannah. 7 - 8:30 p.m.

Tuesday 22

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

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

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

Tea and Torah for Women: Chabad. 8 p.m.

Wednesday 23

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

WTBE Gift Shop Open for In-Person Shopping: TBE. 4:00 - 6:00 p.m.

“My G-d”: Chabad. New six-week class on Wednesday. 7:30 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 24

Thursday 24 Rosh Hodesh Kislev

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

Friday 25

Friday 25 Rosh Hodesh Kislev

Candle Lighting 4:41 p.m. *Toldot*

Rosh Hodesh Online Minyan Kislev: Pardes Hannah. 9 a.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County’s Only Judaica Shop! 6:30 - 7:30 p.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County’s Only Judaica Shop! 6:30 - 7:30 p.m.

Saturday 26

Havdallah 5:51 p.m.

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

Sunday 27

Tanya – Jewish Mysticism: Chabad. 11 a.m.

Monday 28

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

Tuesday 29

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

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

Tea and Torah for Women: Chabad. 8 p.m.

Wednesday 30

“Mizrahi Studies at the Intersection: Rewriting Body, Language, and Cultural Memory” Frankel Institute for Advanced Judaic Studies Fall Symposium: Frankel Center. Hybrid. Rackham East and West Conference Rooms. 10 a.m. -5:30 p.m.

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

WTBE Gift Shop Open for In-Person Shopping: TBE. 4:00 - 6:00 p.m.

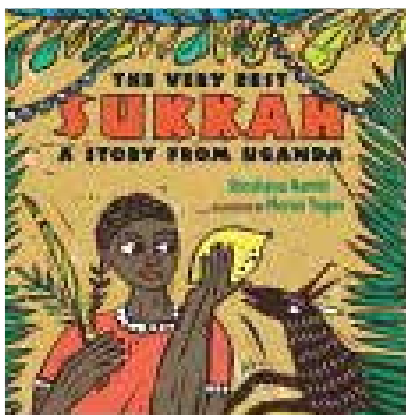
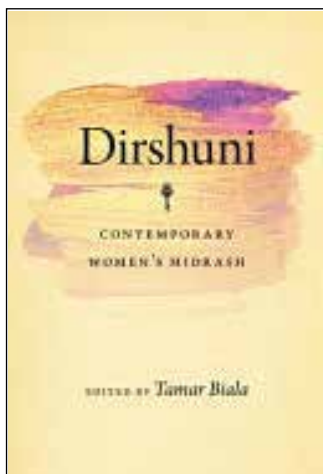
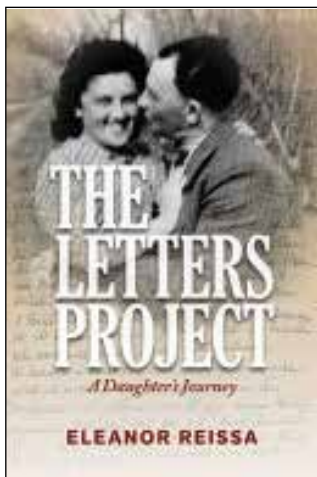
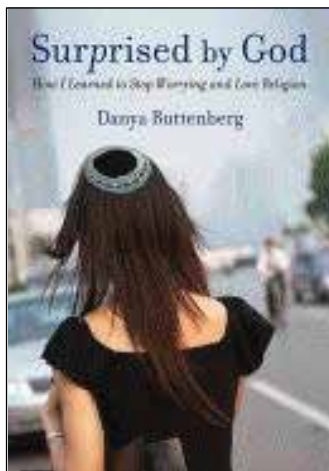
“My G-d”: Chabad. New six-week class on Wednesday. 7:30 p.m.

Theology Book Club: BIC 8 p.m.

New books in the TBE library

Clare Kinberg, Temple Beth Emeth librarian

I like to occasionally let readers of the Washtenaw Jewish News know about a few of the new books in the TBE library in hopes that this terrific community resource will be more utilized. And of course, November is Jewish Book Month, so a perfect opportunity.



tell you more.

Two books by Rabbi Danya Ruttenberg are new in the library. When I went to order her new book, *On Repentance and Repair: Making Amends in an Unapologetic World*, I noticed the library did not have her 2008 book, *Surprised by God: How I Learned to Stop Worrying and Love Religion*. Rabbi Ruttenberg has a breezy style, packing a lot of Jewish spirituality into contemporary language and sensibilities.

Dirshuni: Contemporary Women's Midrash (2022) came as a surprise. The first ever English edition of an historic collection of midrashim composed by Israeli women. The volume features a comprehensive introduction to midrash. I'm familiar with many volumes of midrash written in English by American Jewish women, so the addition of midrash written in Hebrew (and now in translation)

by Israeli women is exciting.

The Very Best Sukkah: A Story from Uganda by Shoshana Nambi. Two people asked me to order this book before I had even noticed its availability. Glad they pointed it out, it is a very well-done children's book by Abayudaya rabbinical student, Shoshana Nambi.

Come on into the library to check these — and thousands of other books — out. ■

I thoroughly enjoyed reading *The Letters Project: A Daughter's Journey* (2022) by the Yiddishist and performer Eleanor Reissa. Based on her efforts to translate and understand the 56 letters written in German in 1949 from her father to her mother who'd met in a DP camp after surviving WWII, Reissa tells a memorable, often funny, story. I've solicited a full review of the book, so I won't



BERLINER PHILHARMONIKER

Kirill Petrenko, chief conductor
Hill Auditorium | Ann Arbor

Fri Nov 18 // 8 pm

Program features concertmaster Noah Bendix-Balgley performing Mozart's Violin Concerto No. 1, Andrew Norman's *Unstuck*, and Erich Korngold's cinematic symphony.

Join us at 7 pm for "The Society for Disobedient Listeners," an interactive pre-concert experience led by music writer and former Spektral Quartet violist Doyle Armbrust.

Sat Nov 19 // 8:30 pm

Program features Gustav Mahler's Symphony No. 7

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ITZHAK PERLMAN AND FRIENDS

Sat Dec 10 // 7:30 pm

Hill Auditorium | Ann Arbor

Beloved for his charm and humanity as well as his talent, Itzhak Perlman is treasured by audiences throughout the world who respond not only to his remarkable artistry, but also to his irrepressible joy for making music. For this special performance in Hill Auditorium, he brings together pianists Emanuel Ax and Jean-Yves Thibaudet and the Juilliard String Quartet for a mixed chamber music program.

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Community Scholarships: A Blueprint for Success

The Ann Arbor Area Community Foundation Community Scholarship programs' goal is to increase post-secondary degree attainment for Washtenaw County students with a specific focus on students who are economically disadvantaged, youth of color, and/or the first generation in their family to attend college.



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- This fund was launched with a \$1M gift from an anonymous donor, including a \$250K dollar-for-dollar match so that the program would truly be by the community and for the community.
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Community Foundation

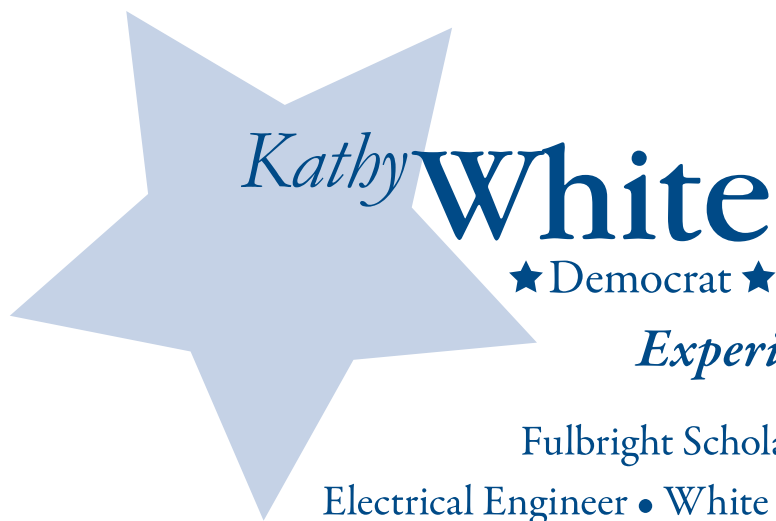


To date, 88 CSP students have been awarded \$1.8 million dollars!



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Top 5 tips for a successful b'nei mitzvah

By Terra Brock, Event Manager, Zingerman's Delicatessen

You've likely been thinking about your child's b'nei mitzvah for years, and whether you've been envisioning a blowout bash or a more intimate celebration, there are a few things to consider that can help make sure your event goes smoothly.

As the Event Manager at Zingerman's Deli, I've helped plan dozens of b'nei mitzvahs over the years and wanted to share my top 5 tips for a successful event.

Consider time and space

An event 13 years in the making calls for some careful preparation! You'll begin working with your congregation 12 to 18 months out to select a date — the rigorous preparation your child will need to go through will start then as well. The b'nei mitzvah date may not be flexible once the temple has set the schedule so it's best to secure your venue and other important vendors as soon after as possible. The larger the expected guest count, the farther out you'll want to lock down a space, as your venue options will be even more limited.

For this once-in-a-lifetime event, actual space should also be considered. If a venue says it holds 200 guests, you may need to limit your count to 150 to allow for typical b'nei mitzvah add-ons that require a significant footprint, such as a photo booth, area for games, dance floor, and separate food stations for the kids.

Choose your priorities

You likely won't be able to fit every single thing you and your child want into this one occasion. Identify and document your top priorities and communicate them to all your vendors. Ensure your vendors know what is most important to you and your family. Is it the photos that will document this milestone? Is the food particularly significant (I know who you can call in that case!)? Is there a tradition that happens at all family b'nai mitzvahs? Make sure everyone involved in the planning knows what you hold most dear so they can help ensure your vision becomes the reality.

Estimate a realistic budget

Of course, costs will vary significantly depending on the type of event you are planning. Start with the fixed costs, including the costs you'll need to pay your congregation, rabbi, and tutor. That should help give you an idea of what budget remains for the celebratory part of the day.

A few favorite ways to be cost-conscious

while planning your celebration:

Be flexible with the non-priority components. For instance, if the music isn't the priority, opt for a playlist that can be plugged into a sound system for no additional cost, instead of paying a professional DJ. (This is an option at our downtown venue, Greyline!)

Virtual celebrations are a great way to reduce the cost, as there is no travel involved and everyone can still participate. To make it unique and personal, you could send a food gift to each participant to enjoy during the event. We can work with our partners at Zingerman's Mail Order to select the products and set up the shipping for you.

Re-use decor items throughout the weekend, such as flower and balloon arrangements. The decorations from the Kiddush luncheon can also be used at the Sunday brunch, for example.

Trust your community

If this is your first time planning a b'nei mitzvah, your congregation, friends, and family can be your best resource for vendor recommendations. Many have gone through this process already and will likely readily offer their do's and don'ts on the planning process — you'll probably hear the same names come up over and over again as you ask about DJs, caterers, event planners, and photographers. Mitzvahs, like weddings, come with expectations and traditions unique to them, and seasoned professionals know how to make things easy for their clients and what questions to ask to ensure a successful event.

Involve your child in process

Work with your child to decide on a community service or b'nei mitzvah project idea. Many families find that the meaningfulness of the event is enhanced when a tzedakah project is established.

For the event itself, having your child help select a theme, color scheme, and menu can give them agency in the planning process. I encourage parents to bring their child (and their siblings if applicable) to the menu tasting to help decide what food will be served at the celebration — it's a great way to ensure they feel like their opinions on the details matter.

At the end of the day, my biggest tip is to stay calm and enjoy the process! Remembering that this day is about your child and that their emotions are likely to be running pretty high (after all, they are probably reading Hebrew for the first time in front of a live audience!) can help put things in perspective. ■

Frankel Institute, cont from page 1

group of Mizrahi authors including Tehila Hakimi, Shlomi Hatuka, Amira Hess, Mati Shemuelof, and Yossi Sucary. These well-known authors read from their invaluable work and engaged the audience in a conversation about their specific texts as well as about their more general struggles and challenges. A recording of the event is available on the Frankel Center website (<https://lsa.umich.edu/judaic/resources/photo-and-video-archive>). The Institute has two upcoming events this semester:

New on the Mizrahi Bookshelf: Meet the Scholars

Merav Alush-Levron, Inbal Blau, Yali Hashash, Noa Hazan, Naphtaly Shem-Tov
November 8, 12 p.m.

Virtual Event

Zoom Registration: <https://myumi.ch/7e8NN>

Frankel Institute Fall Symposium:

"Mizrahi Studies at the Intersection: Rewriting Body, Language, and Cultural Memory"
November 30, 10 a.m.–5:30 p.m.

Hybrid

Rackham East and West Conference Rooms

Zoom Registration: <https://myumi.ch/wMPxz>

The 2022–23 Frankel fellows:

Merav Alush-Levron, Tel-Aviv University, "The Politics of Self-Representation in Contemporary Israeli Cinema and Television: Mizrahim Beyond the Construction of Loss and Subjection"

Gil Anidjar, Columbia University, "What's in a Frame?"

Shirly Bahar, Columbia University, "In Formation: Visualizing the Racialization of the Middle Eastern Jew, 1882–1948"

Rafael Balulu, Israel Institute of Technology, "Thoughts about the Possibility Offered by the 'Metaverse' on Mizrahi History and Aesthetics"

Inbal Blau, Ono Academic College, "Mizrahi Discourse on Traditional Justice: The Cases of Ringworm Treatment and Yemeni Children in Israel"

Yali Hashash, Tel-Aviv University, "Mizrahi Feminism between Class, Religion, and Nationalism: A New Comparative Framework"

Gal Levy, The Open University of Israel, "What Kind of Diversity Are We?": Reading Mizrahi from the Occident"

Liron Mor, University of California, Irvine, "Intention: The Racialization of Truth and the Literality of the Other"

Avner Ofrath, University of Bremen, Germany, "A Language of One's Own: Writing Politically in Judeo-Arabic, c. 1860–1940"

Yoav Peled, Tel-Aviv University, "Populist Protest: Class and Ethnicity in Mizrahi Political Behavior"

Daniel Schroeter, University of Minnesota, "The Global Politics of Moroccan Jewish Ethnicity During the Era of King Hassan II"

Naphtaly Shem-Tov, The Open University of Israel, "Contemporary Mizrahi Theater: Four Performing Mizrahi Frameworks in Israel"

Ella Shohat, New York University, "Language, Culture, and the Imaginary of Mizrahi Belonging: Re-membering the Arabic Past in the Hebrew Present"

Ruth Tsoffar, University of Michigan, "Reading as the Ethnic Subject: Bible, Feminism, Violence"

Erez Tzfadia, Sapir College, Israel, "Mizrahim and the Local Politics of Ethnicity in Development Towns" ■

Beth Israel events

Everyone is welcome to join Beth Israel Congregation for services, classes, and events. Services are being held in person and virtually. Beth Israel is now live streaming services on the Beth Israel YouTube channel (Beth Israel Congregation AA MI).

Tot Shabbat

Saturday, November 5 and 19, at 10:30 a.m. Tot Shabbat continues throughout the fall. Join us for a playful morning of Jewish songs, games, and stories. Challah and grape juice kiddush included. For kids ages 1 to 6, but all are welcome to join.

Aura of Kabbalat Shabbat

Friday, November 11 at 6 p.m.

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

Simon & Garfunkel Shabbat

Saturday, November 18 at 6 p.m.

Sing along with Rav Nadav and Neil Alex-

ander with his guitar to Simon & Garfunkel tunes curated to reflect the themes of the Friday Night Service.

Theology Book Club - Online

Wednesdays at 8 p.m.

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

In Person and Online Services

Evening Minyan – virtual only

Sunday at 5:00 p.m.

Monday–Thursday at 7:30 p.m.

Friday Evening Services – in person and virtual

Kabbalat Shabbat Service at 6 p.m.

Shabbat Morning Services – In person and virtual

Saturday at 9:30 a.m. ■

Simchas and Sorrows

The Washtenaw Jewish community sends mazel tovs to:

Rachel Katz and Aaron Struminger, on the birth of their daughter, and to Deborah and Ralph Katz on the birth of their granddaughter, Leah Josephine Struminger. September 9.

Bruce and Gayle Moyer on the birth of their grandson, Blake Gavin Moyer. September 18.

Richard and Lesley Hume on the marriage of their son, Michael, to Ashley Meghan Murray. September 16.

Debbie and Lev Linkner on the birth of their granddaughter, Ella Arielle Linkner. August 14.

Kenneth and Jane Lieberthal on the marriage of their son, Geoffrey Lieberthal, and Sasha Cohen.

Ellen C. Schwartz and family on the marriage of her son Bram Wayman and Val Neff-Rasmussen on August 11. Both Ann Arbor natives, they were married in Vermont, and live in Columbus, Ohio.

The Washtenaw Jewish community sends condolences to:

The Kimball Family on the death of Edward Kimball. September 11.

Ralph (Deborah) Katz on the death of his mother, Fern Katz, grandmother of Rachel Katz (Aaron Struminger) and Naomi Katz, and great-grandmother of Leah Struminger. September 22.

Art Schuman on the death of his sister, Sydelle Popinsky. October 3.

Howard Stein on the death of his father, David Stein. October 3.

Janice Alexander on the death of her brother, Harvey Katz. October 4.

The family and friends of Charlotte Brandis Sundelson. October 2.

Dina Seidman Kurz on the death of her mother, Millie Seidman, in mid-October.

Obituaries

Edward Martin Kimball passed away peacefully on September 11 in Ann Arbor, Michigan, after a short illness. Ed was born in Cincinnati, Ohio, on August 22, 1946, to parents H. Lawrence Kimball and Ruth



Florence Teper Kimball. He was raised in Dayton, Ohio, along with his older sister, Evelyn. Ed graduated from Fairview High School in Dayton in 1964 and attended Yale University, graduating with the class of 1968. He then obtained a Master's degree in Mathematics from University of Michigan. In 1969, Ed married Dorothy Jean "DJ" Sweeney, who predeceased him in 1996, and they had two children together, Ronald and Amy. Ed worked as an IT consultant for various companies throughout his career, including Vector Research Incorporated; he co-owned a computing business, as well as providing consultant work for Price Waterhouse Cooper. In 1999, he married Martha K. Stavros and they enjoyed many years of travel, being fortunate enough to have visited all seven continents, before her passing in 2018. Ed warmly embraced Martha's five children, their families, and the many grandchildren that followed over their years together.

Ed was devoted to philanthropist work within the community of Ann Arbor and many other areas of the world. He served on the Board of Directors for Washtenaw Literacy and was passionate about tutoring English as a Second Language students. Ed volunteered his time as treasurer at Temple Beth Emeth in Ann Arbor, Michigan, and the Manatee Bay Condo Association in Florida.

Ed is predeceased by wives, DJ and Martha, his parents, and his sister.

His life and memories will be forever cherished by those who survive him including his loving children, Ronald Kimball, Amy Kimball, Rosemarie Roberts, John Stavros, Paul Stavros (Jackie), Monica Chester (Jon), and Matthew Stavros (Kyo-ko); 15 grandchildren, Luke, Emily, Lydia, Hanna, Christopher, Ally, Adam, Marissa, Andi, Elaina, Ian, Seth, Miyako, Kent, and Toby; three great-grandchildren, Shiloh, Judah, and Jaedyn; and special partner, Janice Fleet.

In lieu of flowers, memorials in Ed's name may be made to Washtenaw Literacy or Food Gatherers.

Fern Katz Age 94, of Oak Park, Southfield and Ann Arbor, died September 22. Beloved wife of the late Joseph Katz. Devoted mother of Ralph (Deborah) Katz, the late David Katz and Louis (Gail Busch) Katz. Proud grandmother of Rachel (Aaron Struminger) Katz, Naomi (Alex Kaplan) Katz, Samuel (Alyssa) Katz, and Benjamin



Katz. Adoring great-grandmother of Leah Josephine Struminger. Cherished sister of the late Rosalyn Metz, the late Leonard (late Lee) Metz, the late Charlotte (late Hyman) Shebowich, and the late David (Thelma Victor) Metz. Aunty Faygy to many nieces and nephews, grand-nieces/nephews, and great-grand-nieces/nephews. If you would like to further honor the memory of Fern Katz you may do so by making a contribution to Women's Action for New Directions (WAND).

David Stein passed peacefully in his sleep on Monday, October 3, at the age of 101, at Sunrise Retirement Home in Thornhill. Up until recent months, he was in good health with full mental acuity. He was a proud veteran of the Royal Canadian Air Force during World War II where he served as a sergeant and aeronautical mechanic from 1939-45. He was the youngest and last surviving child



of Abraham and Rebecca Steinwartzel who immigrated to Canada in the early part of the 20th century from Galicia. He was a devoted husband to his wife of 71 years, Beulah, who passed away in 2019, and loving father to his three children and their partners, Stephen Stein and Pat McQuade, Howard Stein and Nico Fischer, and Marilyn and Paul Weissman. He was a very special zaidie to his grandchildren and their partners, Adam and Shawna, Cory and Mitra, Joshua and Tom, and Daniel and Max. He was especially happy to be able to spend time in recent weeks with his nine-month old great granddaughter Evie. He was the adored "Uncle Toots" to a long list of nephews and nieces, their children and their grandchildren. He was always intellectually engaging, gregarious, and served his community through voluntary and charitable work throughout his life, particularly through his long affiliation with Rotary International. His indomitable pres-

ence touched the lives of all around him. He will be sorely missed by his many friends, relatives and the staff and fellow residents of Sunrise, and his condo of forty years at 55 Skymark Drive. Memorial donations can be made to some of David Stein's favorite charities including Mogen David Adom, The Technion Institute of Technology, and North York General Hospital. Donations to other charities are also welcome.

Millie Seidman of Brooklyn and Queens, New York, died peacefully in Philadelphia in mid-autumn, her favorite season. Mother of Dina Seidman Kurz (Keith), Shelley Spear



(Michael), and Howard (Bella) Seidman, she will also be sorely missed by her grandchildren, Sarah, Aaron, Alyssa, Hannah, Justin and Isaac, her great-grandson Ezra, her grandchildren-in-law, Jeffrey and Kierstin, her sister-in-law, Estelle, and many nieces and nephews, and their children. Beloved by her brood, she also shone her special light on all she fed, cared for and those who cared for her during her 93 years. Millie was a great reader and would love it if you are moved

Charlotte Brandis Sundelson passed away peacefully, if reluctantly, at her home on October 2, at the age of 96. As thoughtful, dignified, generous and affirming, clear-eyed and wise, determined and steadfast as she was throughout her challenging and accomplished life, the endurance of these traits in the final months and days of her journey was amazing. She loved life and strove, with grace and dignity, to stay with us as long as she could.

Charlotte was born on March 2, 1926, in Wurzburg, Germany. Her idyllic childhood was soon interrupted, but she was finally able to escape Germany with her parents, William and Paula Brandis, in 1939. Together, they made their way to the United States in 1940.

In 1951, she married Jack Sundelson in New York City and they moved to Ann Arbor in 1956 with their children: David Sundelson of Berkeley, California, and Eve Brandis Sundelson of Greenwich, Connecticut. She has seven grandchildren and five great-grandchildren. We all, along with our partners and her wonderful friends, will miss her deeply.

She was a simply extraordinary woman. She was a devoted and beloved daughter and wife, a wonderful, wise and loving mother and grandma, as well as an attentive, loyal, and treasured friend to people of all generations. And, throughout her life, she was determined, strong and courageous, surmounting obstacles and exceeding expectations from early in life until the very end.

Her accomplishments were many, but it is her character for which she will be most remembered. She took exceptionally good and

respectful care of her husband over decades. She was very intelligent and intellectually curious, in pursuit of a PhD in comparative literature and in her everyday life. She had high standards for herself and others but truly appreciated and respected people in her world, most recently the dedicated group of women who cared for her, day and night. We cannot thank them enough. She was open-minded and highly principled. She was gracious and elegant, warm and witty. She was generous with her attention as well as her resources. She cared deeply about preserving and expanding human rights at home and abroad, including life-long support of reproductive rights. Her love of music led her to be a generous friend and patron of the Ann Arbor Symphony.

These are some of the reasons we will honor her and be inspired by her and expect that our children will tell their children about how she has inspired them as well. There will be a private burial and a memorial at some point in the future.

Remembrance from Rabbi Robert Levy, Rabbi Emeritus, Temple Beth Emeth

Charlotte and I used to meet for tea or lunch. Actually, in the beginning I went over to be with Jack in his dementia. As his disease progressed, we would sit, the three of us, until Jack's patience for me ran out. Then Charlotte and I would retire to the kitchen for tea. Finally, over time, when Jack fully withdrew from



my company, Charlotte and I would have tea and lunch. And conversation, of course.

As we grew in friendship, I began to realize how little I could ever grasp of Charlotte's life. I was sitting with a woman more than 25 years my senior with experiences well beyond mine: Germany at its darkest, New York in its glory days, the world in the early days of modern travel, the loss of a well-loved husband, the loss of the gift of hearing. And yet she was so accepting and gentle and honest and thoughtful and sweet with me, essentially an innocent child by comparison. And I left out the geshmerta matza. Sweet memories.

I remember when we discussed her donation to the library at our synagogue, Temple Beth Emeth. It was not to be a gift but a program to bring the synagogue and church closer together. Genesis of Ann Arbor and the Genesis library mattered to her, beyond the obvious. Its continued strength mattered. We discussed the library often in the years following its completion. Charlotte talked gracefully about our synagogue's relationship with St Clare Episcopal Church with love and gratitude. Charlotte was a woman of love and gratitude, and of knowledge and wisdom. ■

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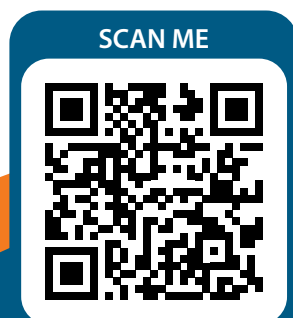


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Learn about Zero Emission Buses

The Ann Arbor Area Transportation Authority is committed to the health of our environment and community. Join us to learn about zero emission bus technology and how reducing the emissions of our fleet can lead to cleaner air for everyone.

Public Meeting Information:

Date: Tuesday, November 15th

Virtual Meeting via Zoom:

Time: 12:00 p.m. – 1:00 p.m.

In-person Meeting:

Time: 6:00 p.m. – 7:30 p.m.

Location: Washtenaw County

Learning Resource Building

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