



Focus
on
Jewish
Family
Services

Page 14



Israeli
research
addresses
water
shortages

Page 16



Adventures
in the
Word
Trade

Page 21

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JEWISH NEWS

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FREE

Farm Education Day and Food Festival to celebrate the Shmita year

Carole Caplan, special to the WJN

On Sunday June 14, the Jewish Alliance for Food, Land and Justice will be hosting a free Farm Education Day and Food Fest at Matthaei Botanical Gardens with bus tours to Green Things Farm.

The connection between Jews, Food, and Justice is not a difficult one to make. According to co-chair Idelle Hammond-Sass from the Ann Arbor Reconstructionist Congregation, "The Farm Education and Food Fest will offer the whole community a way to celebrate our Jewish roots-- and the Shmita cycle-- through delicious local food and by learning not only how to grow healthy food, but how to care for and protect the land, farm animals and the people that work it, and to consider how we as Jews might advocate for a values based food system." Shmita, the Jewish laws which call for re-assessment of how we use our resources, has been examined through



Food Festival in honor of Shmita year

community events throughout this past year.

Plans for the day include Education, Demonstration and Information tables run by local groups and individuals on all sorts

of sustainable and locally-related topics, and will be accompanied by narrated bus tours to Green Things Farm—a local, organic farm just northeast of downtown Ann Arbor

owned by Nate and Jill Lada. There will be tables and workshops offered by Ann Arbor Reskilling on canning, weaving, lotion and lip-balm making, backyard chickens, among others: educational presentations on soil and composting with Lisa Perschke, as well as water, seeds, pollinators, land use and preservation, animal husbandry and foraging. Other groups, such as Sierra Club, ICPJ, Fair Food Network, Growing Hope/Ypsioplanti, and Fair Trade Judaica will offer their wares and ways to advocate for food justice and the environment. Of course, there will also be locally sourced FOOD including Zingerman's Knish Kart, salads from local greens, and bagels with locally-grown and milled flours.

Some vendors have compelling connections with sustainable Jewish living. Karyn Schoem makes Shabbos candles made from beeswax from local bees. An active

continued on page 2

Jewish Cultural Society gets ready to celebrate 50 years

Barb Banet, Bernie Banet, and Renee Bayer, special to the WJN

The Jewish Cultural Society (JCS) will host its 50th Anniversary celebration on November 1, 2015, to reflect on their history, reconnect with past members, and celebrate their accomplishments. Everyone interested in celebrating, or in learning more about JCS, is welcome to attend the event. It will be held at the Jewish Community Center of Greater Ann Arbor.

In the early 1960s, a small group of people, primarily social scientists at the University of Michigan, met to consider what they could do for their children's Jewish education. During an era steeped in civil rights, the Vietnam War and the war on poverty, there was only a small Jewish community in the Ann Arbor area with one Conservative congregation. In 1965 the Jewish Cultural School was created, run along co-op lines inspired by the Jewish Parents Institute (JPI), a secular Sunday School in Detroit. JPI was a remnant of the Jewish Secular socialism that characterized many of the Ashkenazic emigrants to America in the earlier years of the century. Two decades later, JCS became

the Jewish Cultural Society, offering the full spectrum of celebrations and community



JCS 1977 — Bnai Mitzvah-Havdala Ceremony

events, from baby namings and holidays through memorials and burials. The JCS b'nai mitvah program is known throughout the community as exemplary.

Reflecting on the early years of JCS, Charles Garvin, who was one of the founders, noted, "As part of the school program, the

children visited other congregations. We wanted to be connected to the larger Jewish Community. It was difficult at first, but over time, the JCS has become recognized as a legitimate part of the community."

The Jewish Cultural Society is affiliated in North America with the Congress of Secular Jewish Organizations that shares leadership training with the Society for Humanistic Judaism. Membership still draws heavily from families connected with the University, as well as from other parts of Washtenaw County. Many of our members are from interfaith families. Members play a significant role in running the programs and activities, but a small professional staff also provides support.

continued on page 2

Michael Brooks honored by Hillel

Stacy Carroll, special to the WJN

On May 26 Hillel International recognized Ann Arbor's own Michael Brooks with their prestigious Edgar M. Bronfman Award for lifelong leadership and commitment to

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Jewish students. Brooks was the executive director of University of Michigan Hillel for a third of a century and continues to lecture and consult with various Jewish organizations on strengthening Jewish identities and stretching communal boundaries.

Michigan Hillel is delighted to be to bring some of that magical evening of celebration in New York home to its supporters in Michigan. The community is invited to join us in honoring

continued on page 2

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Community

Holocaust Memorial Center presents "The Memory Project"

Christine Snyder, special to the WJN

Artist Roz Jacobs and filmmaker Laurie Weisman's multi-media exhibit, "The Memory Project," will be on display through August 16, 2015, at the Holocaust Memorial Center Zekelman Family Campus.

The exhibit explores the life of Roz Jacobs' uncle Kalman, who vanished during World War II in Poland. The exhibit features her mother, Anna, a Holocaust survivor, who recalls her own story of survival and her memories of her beloved younger brother

Kalman. The exhibit tells the story of a family's resiliency, and ultimately joy, in spite of trauma and loss.

The Memory Project has been displayed throughout Poland and in Budapest, Hungary, and several museums in the United States.

Admission to this event is free with museum admission or membership. The Holocaust Memorial Center is located at 28123 Orchard

Lake Road in Farmington Hills. For more information on the Holocaust Memorial Center, visit www.holocaustcenter.org, or call (248) 553-2400. ■



Shmita Year, continued from page 1

participant on the Shmita Network, an online google group moderated by Hazon, Karyn communicates with Rabbis, educators and others exploring Shmita in the US, Europe and Israel. Lori Lichtman, owner of Challah Rising Baking Company, makes a newly inspired challah. "Challah has connected me with the land, and I am very committed to supporting local, Michigan based farmers. The challah also tastes better coming from local sources. By far the best honey is from Lessers Farms. I love driving out to the farm and talking with them about their bees and learning about their concerns as the bee population dwindles. I know they care about their honey and that means a lot to me." Lichtman started baking challah as a spiritual practice to help her connect with G-d. Chanting while baking, she infuses each loaf with prayers to the Divine before selling the loaves at Argus Farm Stop each Friday.

Kids of all ages are welcome to attend the festival, and will be engaged by innovative Shmita programming led by educator Lauren Zinn, founder of the Hebrew Playgroup at Zinnhaus. Offering a simulation-game at 10:15 called "Jubilee for You and Me" will help kids understand the Shmita cycle culminating in the Jubilee (Yovel). Kids under 12 should be accompanied by a parent.

And, of course kids will love to get an up-close look at bees, goats, chickens and worms!

"The event is free, but we are inviting people to bring donations of packaged foods and personal care items for the pantry at Jewish

Family Services," said Hammond-Sass, "Even as we celebrate our local, healthy food system, it is important to remember that there are those in our community whose experience with food is more insecure."

In an exciting synchronicity Hazon, the national Jewish movement on food and the environment, will be opening a Detroit office early this summer, and will be attending the festival as well. Look for Hazon staff Sue Salinger and Blair Nossan to be hosting an information table and demonstrating how to make dill pickles. Hazon has run Jewish Food Festivals across the country, and hopes to build on the June 14th event for an even larger event in 2016 in the Detroit area.

Hammond-Sass, who was herself inspired by the work of Hazon, summarized by saying, "The festival is the culmination of a wonderful series of events leading up to and honoring the Shmita year," and added that she was so grateful for "having had the opportunity to learn and work with everyone who has made it possible". Hope to see you there!

The event, which will run from 10 a.m.-2 p.m., is open to the entire community, and has been made possible in part by an Impact Grant from the Jewish Federation of Greater Ann Arbor. The schedule for the day can be found on the groups' facebook page at: www.facebook.com/JewishAllianceforFLJ. Pre-registration at <http://farm-and-sustainable-foodfest.eventbrite.com>. ■

JCS anniversary, continued from page 1

In advance of the 50th Anniversary celebration, the JCS is surveying alumni of the Sunday School and of the B'nai Mitzvah program to find out about the impact of the JCS community on their lives: where are they now and what they think about their JCS experience.

The group is collecting old photos and memories for their archives and for the November celebration. To submit photos or stories, contact the JCS 50th Anniversary Planning Committee at JCSat50@gmail.com. For more information about the JCS and the 50th anniversary celebration, visit the JCS website: <http://www.jewishculturalsociety.org/>. ■

Michael Brooks, continued from page 1

Brooks at the Berman Center for the Performing Arts on Wednesday, June 24, from 7-9 p.m. That evening Brooks will also be presented with the coveted Golden Apple Award, as he delivers what is sure to be the Golden Apple lecture of a lifetime.

Tickets are \$36 plus a donation of your choice to the new Michael Brooks Legacy Fund, an endowment fund to support priorities near and dear to Brook's heart, including leadership initiatives, innovative programming and staff development.

Reserve seats and contribute to Brook's Legacy Fund at michiganhillel.org/event/legacyreception. For additional event or Legacy Fund information, contact Tali Ribnick at trbaruch@umich.edu or 769-0500. ■

WJN JEWISH NEWS

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

In this issue...

Advertisers	27
Best Reads.....	21
Calendar.....	23
Congregations.....	9
Kosher Cuisine.....	22
On Another Note	18
Rabbis' Corner.....	8
Youth.....	11
Vitals.....	27

2015–2016 Frankel Institute Fellows announced

Yaffa Klugerman, special to the WJN

Who is Jerome Silberman, and why did he change his name? What did Menachem Mendel Schneerson have in common with Abraham Joshua Heschel? How has the biblical King David been reinterpreted by Israeli politics?

The answers to these and many other fascinating questions will be explored in 2015–16 when fellows of the Frankel Institute for Advanced Judaic Studies at the University of Michigan gather around the theme of “Secularization/Sacralization.”

“The Institute fellows represent an amazing diversity of scholarship and achievement,” remarked Deborah Dash Moore, director of the Jean & Samuel Frankel Center for Judaic Studies, which includes the Institute. “Many of them, having achieved renown through their research on topics not related to Judaism, are bringing a rich background to their current interest in Jewish subjects. This year’s group includes such distinguished scholars as Michael Lowy and Guy Stroumsa, whose work in intellectual history is unsurpassed, as well as several fellows who bring new areas of expertise to the Frankel Institute, including museum studies scholar Jeffrey Abt and cultural geographer Jessica Dubow.”

Established through a generous financial contribution from the Jean and Samuel Frankel Jewish Heritage Foundation, the Frankel Institute provides annual fellowships for scholars and artists around the world to conduct research on a given theme. With the goal of advancing Jewish studies globally, it remains the only program of its kind at a public university in the United States. Additionally, the Institute offers lectures, symposia, art exhibitions and musical performances to the public.

“I hope we will get an interdisciplinary, multi-era and global conversation going that will tie the special concerns of Jewish secularism and holiness to the big questions about the place of faith in life that are being asked broadly today,” said Scott Spector, who is professor of history, German and Judaic Studies at U-M and is the 2015–16 Frankel Institute head fellow. “The whole idea of ‘secularization’—that is to say,

the assumed historical process of the modern world—is currently being thought about in completely new ways.”

The 2015–2016 Frankel Institute fellows and their fields of research are:

- Jeffrey Abt, Wayne State University
“Religious Ceremonials / Museum Artifacts: Rethinking Jewish Ritual Objects”
- Efrat Bloom, University of Michigan
“Walter Benjamin’s Secular Prayer”
- Marc Caplan, New York University
“The Weight of an Epoch: Yiddish Modernism and German Modernity in the Weimar Era”
- Jessica Dubow, University of Sheffield
“Thinking Outside the City Walls: Philosophy, Geography, and the Radicalism of Judaic Thought”
- Kirsten Fermaglich, Michigan State University
“A Rosenberg by Any Other Name”
- Shaul Kelner, Vanderbilt University
“Strategic Sacralization in American Jewish Politics: The Contradictions of Cultural Mobilization in the American Soviet Jewry Movement”
- Miriamne Krummel, University of Dayton
“The Medieval Postcolonial Jew: In and Out of Time”
- Michael Lowy, National Center for Scientific Research
“Secularization/Sacralization in Jewish-German Culture: Kafka, Benjamin, Bloch, Fromm”
- Ariel Mayse, Harvard University
“Expanding the Boundaries of Holiness: Conceptions of the Sacred in Modern Hasidic Spirituality”
- Eva Mroczek, Indiana University
“The Other David: Between the Tanach and the Palmach”
- Scott Spector, University of Michigan
“The ‘Secularization Question’: Germans, Jews, and the Historical Understanding of Modernity”
- Guy Stroumsa, Hebrew University and University of Oxford
“The Secularized Study of the Abrahamic Religions in the Nineteenth Century”
- Genevieve Zubrzycki, University of Michigan
“Resurrecting the Jew: Philosemitism, Pluralism, and Secularism in Contemporary Poland”

Steve Gerber is A²SO Pursuit of the Podium winner

Emily Fromm, special to the WJN

Steve Gerber is the winner of the 2014-2015 Pursuit of the Podium: The Search for Ann Arbor’s Next Celebrity Conductor. The Ann Arbor Symphony Orchestra fundraiser spanned the entirety of the A²SO’s 2014-2015 season, and raised almost \$20,000 for its education and outreach programs. Gerber competed with nine finalists in the first round of voting, and, as winner, now the opportunity to conduct the A²SO at the October 24, 2015 concert.

Gerber, now enjoying retirement, worked for 45 years as an electrical design engineer, 28 years of which were at Ford Motor Corporation. Gerber now is a substitute teacher at Emerson School, where his wife Joyce is a teacher as well. He is an active volunteer and usher in Washtenaw County. Gerber volunteers with the Ann Arbor Symphony Orchestra, University Musical Society, University Productions, Purple Rose Theater,

and the Michigan Theater. He also volunteers collecting University of Michigan football and basketball tickets, and has done so for over 33 years. Gerber is an active community leader, serving on numerous boards and committees, including Performance Network (serving as vice-president), Jewish Family Services (past-president), Jewish Federation of Washtenaw County (serving as vice-president and 2015 Campaign co-chair), and Beth Israel Congregation (serving as vice-president of finance).

“I appreciate the great variety of cultural and athletic experiences available in Ann Arbor. Ann Arbor has so much to offer and Joyce and I try to take advantage of as much as we can,” said Gerber.

In addition to bringing orchestral music played by local professional musicians to the community, the A²SO plays a very important role in providing music education to area youth, reaching over 25,000 children each year with various programming such as KinderConcerts for toddlers, the Taste of Music program for farmers market attendees and vast school programming from Side-by-Side concerts to themed youth concerts. ■



Steve Gerber



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Community celebrates Nancy and Phil Margolis at JFS' Bernstein Award event

Rosemary Frenza Chudnof, special to the WJN

More than 260 community members gathered at Rackham Hall on April 19 to celebrate the lives and careers of Nancy and Phil Margolis, Jewish Family Services' 2015 recipients of the Claire and Isadore Bernstein Award. The theme of this year's event, "Building Community...One Smile at a Time," honored the Margolis' decades of community service, including Nancy's roles as a founding member of the Jewish Community Center and Jewish Federation of Greater Ann Arbor. Nancy and Phil Margolis have spent their lives building community and their passionate dedication to community service is a reflection of their commitment to family, friends, and the organizations they have supported over the years.

Co-chaired by Leslie Bash, Sue Adler and Elaine Margolis, with assistance from Judie Lax and Phyllis Herzig, the event was emceed by Barry Margolis and featured a program that included two videos: one, generously created by Ed Stein, detailed the Margolis' long history of community work as well as



Phil and Nancy Margolis accepting the Bernstein Award

their love of their large family. The other video was a celebration of JFS' diverse and important social service programs. Another program highlight was a moving speech by Nancy and Phil's son Larry Margolis,

who was joined at the podium by his three siblings, their spouses and the Margolis' many grandchildren, and who spoke of his parents' many accomplishments. The audience joined in two musical numbers, to

the tunes of "Oklahoma" and "When You're Smiling," whose lyrics had been creatively changed by Ed Stein and Jerry Lax to honor Nancy and Phil. The event featured music by Neil Alexander and the Klezmer Fusion Band, and food by Simply Scrumptious catering.

The Bernstein event is a highlight of early spring in the Jewish Ann Arbor community. The event serves as JFS' major annual fundraiser to generate funds for the agency's critical services such as older adult services, food pantry, crisis management, transportation, and Jewish Family Life Education. The event also celebrates the agency's community work and is a way to honor and recognize local community leaders. The Award is named for Claire and Isadore Bernstein, an Ann Arbor couple who were instrumental in assisting Russian Jewish refugees in the 1970's. Their meaningful work laid the foundation for the creation of Jewish Family Services of Washtenaw County. The annual JFS Bernstein Event is just one way their legacy lives on. ■

Corporate trainings: helping local businesses and JFS succeed

Sarah Okin and Sarah Schneider Hong, special to the WJN

The Herb Amster Center, a division of Jewish Family Services of Washtenaw County, was created in 2011 with the mission of developing revenue-generating businesses that reduce JFS' dependence on grant funding. The Center, founded as the legacy of local mentor and entrepreneur Herb Amster, has already established several entrepreneurial endeavors, including a robust corporate training program. Through the program, experts on JFS' existing social work staff deliver trainings on richly varied topics to local businesses, thereby enhancing the professional lives and personal well-being of their employees. JFS, in turn, brings in valuable income from these corporate partners to fund its myriad community services. Businesses can feel good not only about the excellent training their employees receive, but also about their contribution to supporting JFS' programs, such as counseling, the specialty food pantry, and other JFS community work.

The Herb Amster Center offers training and development programs in four distinct areas: Diversity, Health and Wellness, Work-life Balance, and Professional Skill Development. Several training topics that have been especially popular included Cultural Sensitivity, Introduction to Mindfulness, Introduction to Positive Psychology, Seasonal Affective Disorder, Stress Management, Understanding Anxiety and Coping with Holiday Stress. (A more thorough list can be found on www.amstercenter.org.) The training team customizes each program to meet the unique personality, goals and needs of an organization. Many local businesses, including Zingerman's and Bank of Ann Arbor, have benefitted from the corporate training program and all have had positive things to say about their experience. November 2014 marked Leon Speakers' first

corporate training experience with JFS, which consisted of a three-part Stress Management Series. Following the training, Camila Barallio, Account Representative at Leon, had this to say: "I am positive that the training sessions have made their mark on Leon... Just proves how important and effective it is continue to further our education and exploration in the work place. Those who learn together grow together!" In June 2015, a three-part Positive Psychology series will be offered on-site for all Leon employees.

In addition to Leon Speakers, corporate training clients include the Bank of Ann Arbor, Chelsea Milling Company, and Zingerman's. In April 2015, the Amster Center's mindfulness instructor delivered an "Introduction to Mindfulness" training to over 100 Chelsea Milling Company/ "Jiffy" Mix employees, ranging from executive staff to factory line workers and stretching over seven sessions to cover all hourly work shifts, and the results were overwhelming: employees provided feedback indicating that they value mindfulness and found these skills extremely useful to being more present and productive in both their professional and personal lives.

The Amster Center Training team consists of experts, often licensed clinicians, whose experiences include trainings for health systems and hospitals, universities and government agencies, among other settings. Local businesses and corporations seeking to partner with the Herb Amster Center on corporate trainings should contact Sarah Okin, Director of The Herb Amster Center, at sarah.okin@jfsannarbor.org. Businesses interested in becoming JFS Corporate Partners (who receive trainings as one perk of their partnership) should also contact Okin. ■

New JFS tri-county presence: rebuilding lives, rebuilding careers

Hannah Duerr and Joe Sack, special to the WJN

No one is immune to adversity. When difficult situations arise, most rise to the challenge as best as possible, grit their teeth, and continue on. But, what if continuing on meant leaving everything behind? What if it meant not only leaving family, friends, home, and possessions behind, but also one's career? For many refugees (often coming from worn-torn countries, many of whom have assisted United States military efforts) in addition to losing what they hold most dear in their personal lives, their careers meet a quick end when they leave their home country. When trying to establish a new life in a far-away land, they would love to rejoin the workforce and resume practice in their fields of specialty, but myriad barriers to such a transition exist.

It is precisely because of situations such as these that Jewish Family Services of Washtenaw County launched the Tri-County Refugee Re-certification Center in Southfield, as a joint effort with the State of Michigan. It marks a unique endeavor in which the agency is working beyond the borders of Washtenaw County to deliver services specifically commissioned by the state government. JFS's successes in delivering similar excellent (ongoing) services in Washtenaw County led state officials to reach out to JFS to extend services via a Tri-County satellite. Launched in January, the goal of the center is to assist refugees in becoming re-certified to work in the United States at the occupational level they held in their native nations. This process primarily includes working together to find the best career path for each individual by providing refugees with guidance and the funding to pay for re-certification testing, college entrance exams, and trainings. To

facilitate the transition into American life and work, the Tri-County Refugee Re-certification Center also offers support services such as ESL classes, TOEFL preparation, resume and cover letter workshops, and mock interviews.

In the less than four months that the center has been operating, utilization of the center's services has risen rapidly. Among some the professions the center boasts are physicians, dentists, engineers, IT specialists, and veterinarians. To date, the center has seen remarkable success with a number of clients gaining employment in their respective specializations such as medicine, engineering, and dentistry. Additionally, several clients are in the process of beginning special skills training to supplement their respective professional re-certifications and experiences. Strong language skills are vital to any successful career, a fact that is not lost on the Tri-County Refugee Re-certification Center's clients as a number have made use of the center's ESL program.

The difficulties refugees face are innumerable and daunting. The Tri-County Refugee Re-certification Center operated by Jewish Family Services of Washtenaw County seeks to help navigate refugees through the maze of career options available to them; finding the best match for each individual's needs. Moreover, the Tri-County Refugee Re-certification Center provides funding to facilitate and expedite employment acquisition for refugees. In all, the Tri-County Refugee Re-certification Center is the long-awaited answer to an important and growing need within the refugee community. ■

Victory Day event at JFS

Marina Sarafian, special to the WJN

On Sunday, May 3, the New American Club (a program that serves Russian-speaking Jewish older adults from the former Soviet Union) at Jewish Family Services of Washtenaw County held

Victory Day. The event includes a luncheon, live music and a special program.

This year Victory Day was especially important, since it was the 70th anniversary of victory in World War II. The New American

a slide show, poetry and speeches by guests, and a video presentation of interviews of veterans. The veterans were honored with jubilee medals issued by the Russian Federation.

The event was a huge success. There were 57 people in attendance. Among them were also personal guests of veterans, who came to celebrate the special day with their loved ones.

The New American Club currently serves

90 Russian-speaking Jewish older adults, providing them with comprehensive case management services to support their ongoing needs. JFS services including translation services, transportation, and food assistance help members of the New American Club age in place. ■



Victory Day 2015

its annual Victory Day Event, dedicated to the victory in World War II. For the clients of the New American Club, Victory Day is one the most important holidays. The New American Club has six members who are veterans of World War II. Every year, the New American Club puts together a special event in honor of

Club made the celebration more memorable by honoring and thanking veterans of World War II for their heroism and contribution to peace. The celebration was fully underwritten by generous sponsors, the Others First Foundation and ABA Home Care. Clients enjoyed a luncheon accompanied by live music,

JFS and JCC to offer safe driving course in July

Leah Zaas, special to the WJN

Jewish Family Services of Washtenaw County and the Jewish Community Center of Greater Ann Arbor will offer a safe driving course for anyone who is 50-plus taught by AARP. The safe driving course is an all-day class being offered at the JCC on Sunday, July 19 from 9 a.m. to 5 p.m. The class covers many important topics including learning the current rules of the road, defensive driving techniques and how to operate your vehicle more safely in today's increasingly challenging driving environment. The idea for this class was hatched after a bi-monthly Issues for Aging educational event on safe driving. Participants from the program wanted to expand upon their learning with practical exercises and voiced interest in a safe-driving course. JFS Director of Programs and Outreach Sarah Schneider Hong had this to say about the program: "Driving is something we all do, but may rarely think about. JFS is pleased to be offering our community a program that will help adults drive safer and feel more confident behind the wheel."

According to AARP, some drivers age 50-plus have never looked back since they got their first driver's license, but even the most experienced drivers can benefit from brushing up on their driving skills. After completing the course, participants will receive a certificate of completion that can be presented to their insurance agent for a possible reduction in auto insurance premiums. The cost for the class is \$25 and will include all materials, fees and a vegetarian lunch. For more information or to register for the class, contact Leah Zaas at 769-0209 or leahz@jfsannarbor.org. No one will be turned away for inability to pay and all interested in attending should contact Zaas to discuss options.

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Guest Editorial

Being LGBTQ in the Middle East

By Lindsay Hurwitz

In honor of the recent Jewish holiday of Passover, I found myself reminiscing on the oppression of the Jewish people in Egypt thousands of years ago. I then considered a more modern representation of the oppression of a people based off of a belief, or of a situation or attribute that a person was born into. I considered the situation of the LGBTQ community in Israel and came up with the following question:

Why is this state different from all other states (in the Middle East)?

In all other states, being LGBTQ is comparable to a crime; but in this state, it is not only accepted, but also celebrated.

In 1988, same-sex sexual activity was legalized in Israel – making Israel the first country in Asia to recognize same-sex

In Egypt, however, being LGBTQ is technically not illegal. However, the most dominant religion in Egypt, Islam, rejects the possibility of being LGBTQ and deems same-sex relationships to be illegitimate. So, LGBTQ people are often arrested and charged with pornography or prostitution and face several years in jail simply for expressing or celebrating their sexual orientation. Thus, due to a fear of being arrested, many people keep their sexual orientations hidden and present a façade of heterosexuality.

Actually, in Gaza, homosexuality is illegal. Hamas opposes being LGBTQ, and such Palestinians have been tortured and killed simply for embracing their homosexuality. Also, within the Palestinian territories, there are no laws protecting the

LGBTQ community members from harassment based off of their sexual orientation. In the Palestinian authorities, same-sex relationships of any sort are not recognized as legitimate. In fact, due to a lack of protection, hundreds of gay Palestinians

have fled to Israel for safety.

According to the article “Professor Addresses Stigma Faced by Gay Palestinians” posted on the Michigan Daily website, Professor Sa’ed Ashtan spoke about his experience coming out as a gay Palestinian. As the statements in this article show, Professor Ashtan references the torment that Palestinians face in the West Bank every day. However, this sentiment is not related to being LGBTQ in the Palestinian territories or in Israel. This insinuates that the Palestinian Authority’s persecution of Palestinian LGBTQ community members and the hardships that this community endures in Israel is the fault of the Israeli government. However, these Palestinians are not under Israeli rule and Israel is the most welcoming state in the Middle East to the LGBTQ community. What should instead be noted are the numerous benefits that living in Israel grants members of the LGBTQ community as opposed to living in its neighboring countries or in the Palestinian territories.

It is important to stand in solidarity with members of the Palestinian LGBTQ community, as no person should ever have to face persecution simply based off of his or her sexual orientation. In order to successfully support the LGBTQ community in its entirety, the oppressors of these communities should be scrutinized. States like Israel that – for the most part – welcome and celebrate the LGBTQ community should not be punished for their acceptance of LGBTQ. ■

Tel Aviv, Israel, has been deemed one of the top friendliest cities to the LGBTQ community worldwide.

unions. Although no same-sex marriages are performed in Israel itself, it is currently the only country in Asia to recognize same-sex marriages performed elsewhere. In 1992, discriminating based off of a person’s sexual orientation was prohibited, followed by a 2008 law allowing same-sex couples to adopt children together. All Israeli citizens – regardless of their sexual orientation – serve in the Israeli Defense Forces and openly LGBTQ soldiers can hold classified positions in the IDF. Openly LGBTQ community members also hold parliamentary positions and have become famous artists and entertainers within the state.

In fact, Tel Aviv, Israel has been deemed one of the top friendliest cities to the LGBTQ community worldwide. Each year, Tel Aviv hosts a huge Gay Pride Parade complete with music, speeches, and floats. Thousands of people from all over the world join together at this parade to celebrate the freedom to be openly LGBTQ in Israel. This is not to ignore the fact that there are communities within Israel that oppose the LGBTQ community. Nonetheless, other countries look to Israel with admiration, as its general acceptance of LGBTQ should serve as a model to its neighbors.

Meanwhile, in Syria, being LGBTQ is outright illegal. In fact, both “coming out” and the creation of LGBTQ rights movements can lead to imprisonment. Syria rules according to Islamist law, which just so happens to be an incredibly oppressive governing system. Regardless of consent, desire, and age, Syrian laws dictate that homosexuality is a crime.

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Federation Guest Editorial/Jewish Community Center

Together we do extraordinary things

David Shtulman, special to the WJN

I want to begin this essay by sharing with you something extraordinary that I recently did. Friday, May 8, was VE-Day marking the anniversary of the end of World War II in Europe. A commemorative ceremony marking the day was held in Royal Oak and I had the privilege of being in the B-17 bomber that did a flyover as part of the commemoration.

In 1940 President Roosevelt ordered the construction of 50,000 bombers for the war effort. He knew the only way to defeat Germany would be to destroy their war machine and industrial production from the air. The mobilization to produce these planes was amazing. The B-17 bombers were produced primarily in California. The larger B-24 bombers were produced right here at Willow Run by the Ford Motor Company in the first assembly line process for aircraft ever created. At the height of production, 42,000 people worked on the planes that came off the assembly line one per hour. As much as any other, the success of Willow Run was a key factor in the allied victory.

Today, the Yankee Air Museum at Willow Run preserves that history. They own three flyable aircraft today. The B-17 Flying Fortress, Yankee Lady, on which I flew; the B-25 medium bomber, The Yankee Warrior, is of the type that Jimmy Doolittle used to raid Tokyo and is one of only two that remain today; and the Yankee Doodle Dandy, a transport plane.

If you have not visited the Yankee Air Museum, I strongly recommend it. It is not only part of the history of WWII, it is part of Michigan history. Flying in the Yankee Lady brought home the vulnerability of these planes and the men who flew them. It is like flying in a tin can with machine guns, but to use the machine guns you have to sit in an exposed

plexiglass bubble. There were 12,371 B-17s built. They flew an amazing 1,440,000 missions over Europe and 79,265 airmen died on those missions. Their courage was amazing and should not be forgotten. Our bomber pilots



enabled our ground forces to win the war.

You may be wondering why I am writing about this experience in a column dedicated to the work of the Federation and the Jewish community. The reason is that we have very short memories. Just as the survivors of the Holocaust are nearly gone and we must do what we can to remember their stories, so it is with the veterans of World War II. We forget the enormous cost of World War II that took more than 60 million military and civilian lives and devastated much of Europe. We forget the enormous sacrifices Americans made in support of the war effort. And we forget that World War II was probably the

last American war not clouded by opposition at home, disdain of our soldiers upon their return or second thoughts about the morality of the cause.

For all our regrets about what more could

have or should have been done to save Jews in the concentration camps, we might also consider how many more would certainly have died if the people of the United States did not rally behind the war effort as they did, even if saving Jews was not the reason for doing so.

I was sitting in the nose gunner turret of the Yankee Lady and asking myself if I had ever seen that type of solidarity and sacrifice in my lifetime. I'm not sure. I suspect solidarity about anything is much more rare today than it used to be and I believe government sets the tone. There seem to be ideological divides about pretty much everything and broad agreement about virtually nothing. We are much more

prone to focus on and invest ourselves in our disagreements than in our areas of agreement. We measure success by how we outdo one another rather than how we can do more together. We are robbed of the pride we once felt in our accomplishments as a nation and in one another. We are all poorer because of it.

My strongest memories of solidarity were of Jewish solidarity. I remember the sense of purpose and involvement that existed in the Jewish community during the 1970s at the height of the free Soviet Jewry movement. I remember the audacity of the rescue from Entebbe on July 4, 1976. I remember the entire Jewish world coming together in 1990 when the Soviet Union fell and the Jewish community rose in unprecedented support of the "Exodus" campaign to bring Soviet Jews to freedom. I remember the exultant feeling of pride when 35 Israeli cargo planes and 747s shuttled non-stop over 48 hours to bring 14,325 Ethiopian Jews from the midst of war in Addis Ababa to Israel in May 1991 and the enormous outpouring to fund their resettlement.

As Americans we have forgotten some of the most amazing accomplishments of this nation in the divisive politics that exist in this country today, and as Jews we have forgotten so much we have accomplished due to the fractures in our own community. Yes, we have made mistakes and have innumerable issues to fix. We do not live in a perfect world and never will, but to lose sight of the great because we are not perfect is a kind of selective blindness that masks all the good that is being done every day.

Together we have done, continue to do and will always do extraordinary things. That is where our focus belongs. ■

Jewish Community Center celebrates a growth year

Clara Silver, special to the WJN

Major changes in both leadership and operations will be highlighted at the Jewish Community Center of Greater Ann Arbor's Annual Meeting, which will take place at the JCC on Monday, June 8, at 7 p.m. The JCC's Annual Meeting celebrates a banner year of successful programming including the hugely successful and now independent Ann Arbor Jewish Film Festival, the increasing popularity of the JCC's school age day camp, Camp Raanana, and the nearly full Early Childhood Center. Attendees will hear from outgoing President Robin Axelrod, incoming President Prue Rosenthal, and outgoing Executive Director Jeff Baden.

Baden arrived in Ann Arbor in the fall of 2012 to become the JCC's executive director, with his wife, Rabbi Ilana Baden, and their two children. Originally intending to stay in Ann Arbor long term, Baden will now follow his wife to Long Grove, Illinois, where Rabbi Baden was recently and unexpectedly offered a significant position as associate senior rabbi of Temple Chai beginning July 1, 2015. Baden shared that, "this move will be bittersweet for us. We love Ann Arbor and I love the Ann Arbor JCC. We've really enjoyed living in this community, but this is an opportunity of a lifetime for Ilana."

Upon Baden's notification that he was leaving, the JCC's board of directors

immediately reached out to its national partner, the Jewish Community Centers Association of North America, to assist in the search process, and appointed a search committee that includes both JCC lay leaders as well as lay and professional leaders from a variety of Ann Arbor Jewish community agencies. Already several months into the search process, JCCA Vice-President Dori Denelle, has pre-screened candidates and brought candidate profiles to the search committee, which has determined which candidates will move on to the various interview stages.

Denelle states that, "I am very optimistic about the future of the Ann Arbor JCC. This JCC is a very attractive organization that has seen renewed energy and growth under the current leadership. I have a group of very strong candidates for the executive director position. I am confident that the search committee will choose a great successor to Jeff within the next month or two."

While the successor may not be named by the time of the JCC's Annual Meeting, the search process will be in the later stages. Baden will supervise a smooth transition as will Rosenthal.

In addition to the changes in leadership, the JCC has seen significant growth in several key program areas. Most notably, Camp

Raanana, the JCC's day camp has already increased registration far beyond previous years. Ethan Krasnow, director of youth and family programs, notes that, "Our success is due to a combination of factors. I am the 'Director of Fun' so I designed J Camp Raanana to be a super fun place. We have great staff including our middle and high school CIT's and Junior Counselors, a wide variety of activities, and a Jewish values inspired place where kids can safely push their boundaries to build self-esteem and self-confidence, not to mention campfires. Photographer Carrie Bank, and Director of Operations Clara Silver, along with my iPhone, took tons of pictures, which Clara used in the marketing campaign. She let the pictures of camp tell the story, so if you think camp was great last summer, this summer will be even better."

Baden and Krasnow also supervised the growth of family events such as the annual fall festival, "Apples and Honey," and the Chanukah giving celebration, "One Candle for Tzedakah." In addition, the JCC partnered with the Jewish Federation of Greater Ann Arbor to offer several Family Salon community service events, including "Apple Pickin' Kids," "Backpacktacular," and "Kids Painting on Canvass," all of which had large attendance.

The JCC also collaborated with Jewish Family Services on the "Issues for Aging"

lecture series, the "Kids Care Fair," and the JCC Art Appreciation Circle trip to the Detroit Institute of Arts for the Diego Rivera/Frida Kahlo exhibition with Jewish Family Services of Washtenaw County.

The JCC has seen continued growth in attendance at performing arts programs since the creation of the Rosenthal Family JCC Music Endowment in July of last year. Director of Cultural Arts Karen Freedland has brought the Ann Arbor Symphony Orchestra's chamber concert series, "Music with Friends," to the JCC on several Friday afternoons, as well as many local and regional performing artists, both instrumental and vocal, for Sunday brunch concerts with attendance well above originally anticipated numbers. Freedland also managed last fall's streamlined Jewish Book Festival that boasted the JCC's first major collaboration with the Ann Arbor District Library, and one of the most successful Jewish Film Festivals this past April featuring films chosen entirely by the planning committee.

Baden says he is, "proud of the accomplishments over the past three years, from the renovation of the Early Childhood Center to our program growth to our new strategic plan. I know the next executive director will only go from strength to strength." ■

Rabbis' Corner

Anti-anti-Semitism

Rabbi Robert Levy, special to the WJN

Traveling over Pesach is difficult anywhere, even in Israel, where a significant percentage of the total population keeps the feast. We went to France to visit friends of ours, both rabbis, in Paris. Visiting France held two great difficulties for Pesach. First, it is always strange to be in France because of the popular Jewish opinion that France is at its core anti-Semitic, when our friends' experience does not bear this out. Neither the government, nor the general population is anti-Jewish. Yes, parts of the Arab population in France hold anti-Semitic sentiments that do too often explode into violence, but that is not the general feeling of the nation. France acknowledges its anti-Semitic past and has moved beyond its hatred. It is strange to feel so good about visiting our friends and



Rabbi Robert Levy

their city knowing that many members of our own Jewish community hold very different opinions.

Second, it is strange to visit France for all things culinary during the season of our freedom, celebrated with more food restrictions thought possible. There are better times to travel to France but our travels were dictated by the holiday of Easter and the Washtenaw county school break. Ah, well.

When we arrived, the van driver, a young man of the North African community, happened to be a bit grumpy. It had been a busy day for him and we'd been slow coming out of the airport. I made conversation in an effort to change the mood. Yet the mood turned somber again when we passed the offices of Charlie Hebdo. The driver pointed out the place as we drove past with a mix of despair and frustration. No love of anti-Semitism here—just a condemnation of terrorism. Actually, on that first day Charlie Hebdo came up twice. The manager of the room we rented also brought up the pain that has yet to lift from the city. This had little

to do with us. No one knew my religion or profession.

Why do the French and Europeans in general elicit assumptions of anti-Semitism from us? The answer is obvious. Just a generation ago this was not only the

Sadly, it is still easier for us to hold onto loss and its peculiar comfort than stretch and grow into welcome. Welcome is dangerous. It might not find a welcome response...

case, but also led to the longest and most vile pogrom against our people. This was over 65 years ago but the memory is still bitter. Yet if the children of the perpetrators and their children have done the difficult work of change, should we not embrace

them as potential friends and not assume that they remain foes? Don't we also have work to do in order to move beyond the sorrows of our most recent past?

Much has happened since the Shoah. Jews in America achieved acceptance, wealth and power. Jews in Israel achieved wealth, power and a voice at the table of nations. Why don't these dramatic improvements in our personal and national life provide us a more generous spirit when dealing with former enemies?

Sadly, it is still easier for us to hold onto loss and its peculiar comfort than stretch and grow into welcome. Welcome is dangerous. It might not find a welcome response, and the past dictates the sure knowledge that is safe, even if wrong.

Yet this is a costly journey and when distrust burdens us more than it provides, it is time to move toward others. What do we gain today from our distrust and assumptions of anti-Semitism other than the perverse pleasure of believing that we are held in contempt while believing in our own goodness? ■

What was the sin of the spies?

Rabbi Aharon Goldstein, special to the WJN

God willing, on the Shabbat of June 13 we will be reading the Torah portion called Shelach. Shelach means, "to send". This is the famous Torah story about Moses sending 12 spies into the land of Israel to scout it before the Jewish people began their conquest. There are many



Rabbi Aharon Goldstein

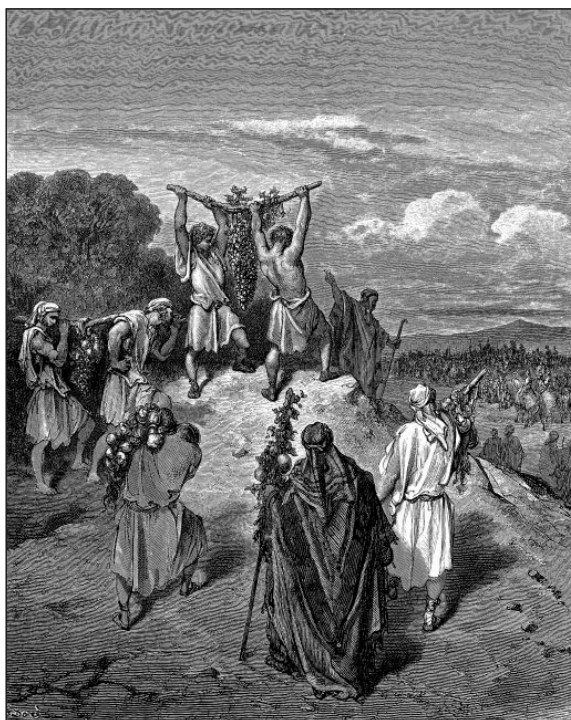
issues surrounding this story. We will try to clarify some of them. We'll start out with an analogy. Imagine a high ranking executive involved with a large business who sends off an agent representing the business to gather facts about a new territory in order for the company to determine the best way to expand into this new territory. The agent carefully inspects the new potential territory and returns to the home office with the negative facts on the ground, and also with the assessment that the new territory would not be a suitable location for the future prospects of the company. This negative report demoralizes the stockholders and makes the expansion impossible at that time. The CEO of the company then proceeds to punish the agent for bringing back a bad report.

Applying this analogy to the parsha, we have Moses sending the spies to Israel in order to bring back data about the land. The spies return from their assignment and relate a very depressing, discouraging report. They related that the people living there were militarily strong and the cities were fortified and impenetrable. There were even giants living there! So, instead of being thanked for the report, the spies are severely punished! The Torah even describes their report as saying

bad things about the land of Israel. They felt that they were simply relating their honest impressions about the territory exactly as they were asked to do. Was it their fault that in the land of Israel there were giants and fortified cities and strong armies? Should they have concealed these facts and given a rosy, but false, report? This apparent discrepancy poses some difficulty for us. So the question is: What was the sin of the spies? They felt they did exactly what they were told to do, so why were they punished? Why were their actions considered a sin?

The answer to the question is: If they had only given "the facts" that is, a quantitative assessment, there would have been neither sin nor punishment. The problem arose when they didn't stop there. They gave their own opinions-and conclusions based on those opinions-as to the ability of the Jewish people to conquer the land. That is a qualitative assessment, which they weren't asked to do. This was problematic because by planting the seeds of doubt in the minds of the Jews regarding their ability to be successful in the upcoming campaign. It caused them to despair and question their trust in God's decision that this was the proper land for them. The words that the spies added to their report was their main sin, "We can't go up to the land of Israel because the nation that is residing there is stronger than us." Their faith in God wasn't strong enough for them to believe that whatever God tells one to do can certainly be done. A Jew is supposed to believe that when God tells us to do something we can

be certain that it is possible. God would not demand that a person to do something if they could not carry it out. This would also



Return of the Spies from the Land of Promise, by Gustave Doré

apply between two people. Nobody would ask something of another person if they knew the person didn't have the ability to complete the task. As another example, if a person is producing a tool for a certain purpose, the intention is for this tool to fulfill a particular function. Therefore, it would be built in a way that it would successfully carry out that intended function. So if this is true with human beings, then how much more so when God, the King of all Kings, the Holy One, Blessed be He, commands His creation to fulfill His mitzvot? There is no doubt

that the capability to fulfill the demand is built-in to the commandment. If it were impossible to fulfill the commandment, God would never have given it to us. True, we have to have faith that we can fulfill the mission that God expects from us. After we are told what is expected of us, and we have faith that we can do it, however we should not depend on miracles or expect that the goal will be achieved automatically. On the contrary, when it comes to doing a Mitzvah we have to accomplish it through the means of Nature (vs. miracles). God wants us to work through Nature. Therefore, we should look for the best way, within God's laws of Nature, to successfully fulfill the Mitzvah. So, when Moses sent the spies, he was expecting them to simply gather the data in order to determine the best way, according to Nature, to conquer the Land. The fulfillment of the order to conquer the Land was already built-in to the equation.

So what was the sin of the spies? Their sin was that they viewed the situation ONLY according to Nature. They saw that, militarily, they were inferior to the inhabitants of the Land and according to the laws of Nature they would be unable to defeat the inhabitants. The spies forgot to consider who gave the commandment to conquer the Land. God wanted the Jews to conquer the Land - and if going beyond Nature was necessary, then God, the creator of Nature, certainly had the ability to create any circumstances to reach that goal. However, even in a miraculous situation, we still have to do our best in order for God to do the rest. This is the element that the spies did not consider in their negative assessment of the situation and this subsequently demoralized the Jewish people making it impossible for them to "do their best" in order that God could "do the rest".

Have a joyful and meaningful summer! ■

Congregations

Summer at Beth Israel Congregation

Elliot Sorkin, special to the WJN

Annual Congregation Meeting and dessert reception

Monday, June 7, 7 p.m.

Beth Israel's Annual Congregation Meeting includes a dessert reception, the election of new Beth Israel board members and officers for the 2015–2016 fiscal year and their installation, the presentation of Honorable Menschen Awards to volunteers who have made a difference over the past year, and the approval of the budget for the 2015–2016 fiscal year. Beth Israel's achievements over the past year will be celebrated, and goals for the upcoming year will be charted.

Beth Israel/Beth Emeth joint picnic

Sunday, June 28, noon; Southeast Area Park

Congregation Beth Israel's Men's Club and Women's League, along with Temple Beth Emeth's Brotherhood and Sisterhood are planning an inter-congregational picnic for Sunday, June 28, beginning at noon. There will be a dairy potluck picnic lunch followed by softball and kickball games. This event is free and open to the community. Southeast Area Park is located at the northwest corner of the Platt/Ellsworth intersection—with the entrance off Ellsworth directly across from the Ann Arbor Recycling Drop-off location and behind the Biggby Coffee/Metro PCS building.

Backyard Shabbat

July 3, July 31, 5:30 p.m.

Backyard Shabbat is a Friday late afternoon Shabbat celebration for parents and children of very young children that takes place in July and August. (Check the web calendar as more dates are scheduled.) At this informal gathering, families get together to share food, play outside, and welcome Shabbat. These events are held at private homes with the participation of Rabbi Kim Blumenthal and program director Jacob Kander. For details or directions, please contact Jake Kander at programs@bethisrael-aa.org.

Barbecue and Barchu

Friday, July 17, and August 21, 6 p.m., dinner; 7 p.m. outdoor Kabbalat Shabbat service

Enjoy a delicious grilled hamburger and hot dog dinner followed by a summery outdoor Kabbalat Shabbat service in Beth Israel's courtyard. There is a fee, and the deadline for reservations is July 15 and August 19. Those interested are asked to call or email the office for reservations. After those dates interested people are asked to call the office first and check to see if more people can be accommodated. Payment is accepted before the meal.

Summer services

Daily and Shabbat services continue all summer long; on Saturdays at 9:30 a.m., Sunday through Thursday at 7:30 p.m., and on Fridays evenings, usually at 6:00 p.m. Hours may vary on Friday evening. Please check the Beth Israel calendar at www.bethisrael-aa.org.

The BIC flower and vegetable garden

For the eighth year in a row Beth Israel maintains a garden at County Farm Park in Ann Arbor at Platt and Washtenaw. The garden is a part of County Farm Park's Project Grow. The garden supplies flowers and vegetables for summer ones, and local food banks.

Approximately half of the produce is donated to Food Gatherers. Everyone in the community can experience the joy of agriculture by visiting the garden or volunteering to work with a friendly group of people. Prior experience not required. Contact Jake Kander at programs@bethisrael-aa.org.

Shabbat in the Park

Friday, August 14, 6 p.m. at the County Farm Park (2230 Platt Road, Ann Arbor)

Participants experience an outdoor Kabbalat Shabbat service led by the Beth Israel Rabbis in a natural environment, located near the Beth Israel Garden. The service is followed by a dairy potluck Shabbat Dinner, which includes produce from the Beth Israel garden as well. County Farm Park is located at the southwest corner of Washtenaw and Platt.

Summer Tot Shabbat

June 13 and June 27, July 11 and 25, August 8 and August 22, 11:15 a.m.

Tot Shabbat is Beth Israel's Shabbat morning program for toddlers and preschoolers along with their families. Tot Shabbat features singing, dancing, stories, and prayers to celebrate Shabbat. The experienced leaders of Tot Shabbat are Peretz Hirshbein and Jacob Kander. Peretz Hirshbein is the director of the Early Childhood Center at the Jewish Community Center of Greater Ann Arbor and the current vice president for programs on the Beth Israel board of directors. Jacob Kander is Beth Israel's program director and father of a toddler.

Tot Shabbat meets at Beth Israel downstairs in room 15. Following services child size tables are set out for Tot Shabbat kids and their families are always invited to stay to enjoy a Kiddush lunch with the rest of the congregation.

Complimentary tickets for High Holidays for newcomers, graduate students and first and second year medical residents, and special dues for those 35 and under

Individuals and families who have moved to Washtenaw County since last Yom Kippur, may request High Holiday tickets at no charge as Beth Israel's way of welcoming them into the local Jewish community. Graduate students and First and Second Year Residents with I.D.s may also request free individual tickets. Request forms must be submitted by 5 p.m. on September 4, and no tickets can be purchased immediately prior to any service.

People who are age 35 or younger may become members at a special rate of \$300 for the whole family for their first year of membership (plus USCJ dues assessment of \$36.75).

Tickets for the High Holidays are provided free of charge to all members of Beth Israel in good standing. Non members may purchase tickets for the High Holiday Services, although no tickets are required for the Erev Rosh Hashanah Family Celebration for Young Children and the K–5 Family Program on the Second Day of Rosh Hashanah. Those interested in further information are asked to call the synagogue office at 665-9897.



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Honoring the Shmita Year!

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Sunday June 14th, 10am - 2pm

Matthaei Botanical Gardens-with bus tours to Green Things Farm
1800 N. Dixboro Rd, Ann Arbor, MI 48105



All are welcome and admission is free, but please pre-register at
<http://farm-and-sustainable-foodfest.eventbrite.com>
www.Facebook.com/JewishAllianceFLJ



Please bring donations of food and personal care items for Jewish Family Services Food Pantry. This program is made possible in part by an Impact Grant from the Jewish Federation of Greater Ann Arbor.

2015 ANN ARBOR BOOK FESTIVAL

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Congregations

Summer at Temple Beth Emeth

Avital Ostfield, special to the WJN

Shalom Gever | Martial Arts for Health, Healing & Self-Defense

Mondays and Wednesdays, June 1, 3, 8, 10, 15, 17, 22, 24, 29; 4:30-8 p.m.

Mondays and Wednesdays, July, 1, 6, 8, 13, 15, 20, 22, 27, 29; 4:30-8 p.m.

Mondays and Wednesdays, August 3, 5, 10, 12, 17, 19, 24, 26, 31; 4:30-8 p.m.

Temple Beth Emeth's Martial Arts for Health, Fitness and Self-defense. Open to grades K-12. Grades K-2 meet from 4:30-5:15 p.m., grades 3-5 meet from 5:15-6 p.m. or 6:15-7 p.m., grades 6-9 meet from 7:15-8 p.m., and grades 10-12 meet from 7:15-8 p.m. Cost: \$10/session. Questions? Contact Rabbi Peter Gluck at info@shalomgever.com or SooJi Min at 665-4744.

Men's Torah Study reinvented

Monday, June 8 and 22, 7 p.m.

A men's Torah discussion group will be led by a lay leader on the second Monday and by Rabbi Levy on the fourth Monday. Participants will find their way as men by wrestling with text. For more information, contact Bill Parkus at parkus@comcast.net.

Women's Torah study

Monday, June 1, 8 and 22, 7 p.m.

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

Rabbi's Lunch and Learn

Fridays, 12:30-1:30 p.m. June 5, 12, 19 and 26

Informal discussion. Participants are welcome to bring lunch.

Sisterhood board installation and dinner

Friday, June 19, 6 p.m., dinner, 7:30 p.m., service

Come celebrate the installation of the 2015-2016 Sisterhood Board during services on Friday, June 19. Begin Shabbat at 6 pm with dinner in the Social Hall catered by Afternoon Delight, featuring tortellini delight or grilled herbed chicken breasts. Adults \$18 and children under 13, \$10. Contact Temple Beth Emeth to reserve a space by Wednesday, June 17.

[E]met: An Honest Conversation about Death

Monday, June 15, 7 p.m.

Remember the two topics never discussed at the dinner table—sex and death? Come join the ongoing monthly discussion group about death. The purpose is to increase the awareness of death with a view to helping people make the most of their (finite) lives. [E]met is a group directed discussion of death with no specific agenda other than to share stories, ideas and experiences. While a decidedly Jewish context will be offered, the discussion is not limited by any one belief.

[E]met is not a grief support group or a counseling session, but rather an opportunity to grapple with this important part of life within a community of others,

And of course, to share a nosh. This is co-facilitated by Brian Ashin and Rabbi Levy. For more information, contact aostfield@templebethemeth.org.

Families with Young Children (FYC): Shabbat Service times every Friday

Friday, June 5, 12, 19, 26

Friday, July 3, 10, 17, 24, 31

Friday, August 7, 14, 21, 28

Tot (0-5 year olds) Shabbat Services led by Rabbi Levy, and Cantor Hayut, 6 p.m. Dinner for Tot Shabbat, 6:30 p.m.

Popsicle Oneg, 7 p.m.

Cantor Hayut and Rabbi Levy will hold Tot Shabbat at 6 p.m. Stay for macaroni and cheese, fish sticks, applesauce, and salad bar at 6:30 p.m. Dinner is just \$5 per person and this year you can buy a \$20 punch card ahead of time for a discounted price. Punch cards are available in the TBE office.

Annual Brotherhood membership meeting @ TBE

Friday, June 9, 6:30 p.m., Catered Dinner. 7:30 p.m. Meeting

Join the Brotherhood Board for a catered dinner and hear about everything Brotherhood: past, present, and future. The dinner is free to all Brotherhood members. To RSVP, contact George Brielloff at gbrielloff@gmail.com.

Brotherhood Shabbat BBQ

Friday, June 12, 6 p.m.

Brotherhood will be grilling steak burgers (as well as a vegetarian alternative) and all the fixings. Everyone is welcome. The cost is \$10 per person and can be paid at the door. RSVP to the TBE Office, 665-4744.

Joint congregational picnic between Temple Beth Emeth and Congregation Beth Israel

Sunday, June 28, Noon-4 p.m.

Join in on the first annual Temple Beth Emeth/Congregation Beth Israel picnic sponsored by TBE Brotherhood, BIC Men's Club, and BIC Women's League. It will be a fun filled afternoon at Southeast Park in Ann Arbor (northwest corner of Ellsworth and Platt Road, entrance to the park is on Ellsworth across from the Ann Arbor recycle center). A shelter at the park and a softball diamond have been reserved for a game of kickball and a game of softball. Also at the park is a wonderful playground for the kids and bathrooms are nearby. Vegetarian lasagna, potato salad, ice tea, and lemonade will be provided. Guests are asked to bring the desserts and side dishes. This event is free to all members of Temple Beth Emeth and Congregation Beth Israel. RSVP to the Temple Beth Emeth office by Friday, June 19.

Welcome Back Welcome Shabbat

Friday, August 28, 7:30 p.m.

Clergy-led services return to TBE to mark the start of another liturgical year.

AARTY and Kadima Cedar Point trip

Saturday, August 29, 9 a.m. Meet at TBE.

Anyone in grades 6-12 can attend. For more information, check out templebethemeth.org.

CHS revolutionizes Chabad Hebrew school

Chana Sara Elias, special to the WJN

Chabad Hebrew School was launched in effort by director Shternie Zwiebel as a new program to promote a strong Jewish identity, an interactive Hebrew reading program and hands-on learning programs, including Jewish holiday fairs. Zwiebel also directs Camp Gan Israel and said she wanted to continue the warm feeling of a growing bond between children and their Jewish heritage throughout the year. Families who attended had previously been involved with Hebrew and Jewish education at Chabad in addition to many new families. As Shavuot approaches, so does the end of the first year of the newly-inspired CHS.

Zwiebel said that she knew when she learned about the CapIt! reading program that it would be perfect for CHS. The program includes toys along with the workbook and encourages quick acquisition of Hebrew reading skills, beginning with learning the Alef-Bet, according to the CapIt! website.

"The students are really enjoying the program and look forward to seeing what new toy they get to play with during the Hebrew hour while they learn the new letter," Zwiebel said. "I'm very impressed with the vast improvement of all of our Hebrew reading skills."



In addition to the CapIt! program, there is also a conversational Hebrew class for students who speak Hebrew in their home. This year, this was led by Nadia Savir, a native Hebrew speaker.

"My daughter loves the Chabad Hebrew School program," said Heidi Kahana, the mother of student Kyra Kahana, 8. "She looks forward to attending it each Sunday

morning and emerges from it beaming and excited at what she has learned. Most importantly, the program helps to nurture and secure her pride in her Jewish identity."

CHS works on implementing Jewish pride, said Zwiebel, through different activities relating to Yom HaAtzmaut, Jewish holidays and other special days as they pertain to Israel and the Jewish community at large.

During Tishrei, the Jewish month with the high holidays, they had Jewish holiday fairs that included shofar and sukkah making. For Pesach, they made their own matza in their own matza factory.

In addition to the holiday fairs, hands-on learning is always implemented so that the students can internalize what they are learning.

"[I] love that my daughter has real-life examples and images that connect her Judaism to her everyday life and behavior, and talks about those connections at home," said Liora Rosen, mother of student Halle Rosen, 9.

Through the hands-on learning for Judaic and Hebrew reading, students are able to illicit a real love for not only Judaism, but also for going to Hebrew school, according to CHS parent Alicia Simon, mother of two students Laura, 10, and Ethan, 8.

"On Sunday mornings there is no argument about getting up and going to Hebrew school," said Simon. "The children want to attend and are excited to go to CHS."

To register for the 2015-16 school year, contact Shternie Zwiebel at director@mycampganisrael.com or 995-3276, ext. 5. ■

AARC to use Project-Based Learning

Margo Shlanger, special to the WJN

The Ann Arbor Reconstructionist Congregation will introduce Project-Based Learning (PBL) into its K-6 religious school curriculum, starting Fall 2015. An inquiry- and

authenticity, creativity, and ongoing inquiry and evolution of Jewish practice.

When Behrman House Publishing, one of the leading producers of Jewish educational materials began introducing PBL into its

enough with Jewish tradition to feel free to innovate, adding their own links to the *goldene kayt* (golden chain) of Jewish civilization.

PBL is a familiar approach from many elementary school science classrooms, but is

materials, New CAJE conferences for Jewish educators over the past few years have showcased using PBL in Jewish classrooms.

AARC has hired its member Clare Kinberg, former editor of Bridges: A Jewish Feminist Journal, as Beit Sefer Director for the 2015-16 school year to begin implementation of the new approach to teaching. Kinberg will also continue in her position as Temple Beth Emeth librarian. "I am very excited to work with families to implement project-based participatory learning into our Beit Sefer," Kinberg says. "Questioning has always been the basis of Jewish learning, so combining the contemporary teaching methods of inquiry, experiential and project based learning in the Jewish classroom is such a natural." Kinberg explains that the AARC's Beit Sefer curriculum will explore Jewish ethics, texts, history, and practice, and that students will also learn Hebrew language skills. For more information on AARC's Beit Sefer, go to <http://aarecon.org/what-we-do/learning/religious-school/>. Enrollment forms are posted there, as well. ■



A volunteer from the Huron Valley Humane Society and an adoptable dog

innovation- based teaching method, PBL is a perfect fit for a Reconstructionist religious school. AARC's Beit Sefer is a small supplementary school, open to congregation members and non-members; it meets at the Ann Arbor Jewish Community Center on Sunday mornings. The school's goal is to embody the values of Reconstructionist Judaism: community,

catalog about three years ago, the press quoted Reconstructionism's founder Mordechai Kaplan to explain the value of the approach. If Judaism is to thrive, Kaplan wrote, "it must again break the narrow frame of a creed and resume its original function as a culture, as the expression of the Jewish spirit and the whole life of the Jews." AARC likewise seeks to inspire its students to be knowledgeable and comfortable

perhaps less familiar in religious education. PBL lessons begin with a driving question, something the students feel they need to know. The teacher then guides the students through a journey of discovery using a variety of resources. Students choose how they will present the information they have discovered; the culmination of each project is sharing it with a larger audience. In addition to Behrman House curriculum



Clare Kinberg



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Thank a teacher

Hadar Dohn, special to WJN

I am fascinated by bumper stickers. I read them and wonder, “Is this your one message to the world?” Yet, the one to which I find myself nodding in agreement states: “If you can read this, thank a teacher.” Well, teaching has moved beyond the three R’s, we need to thank teachers for more than just teaching us how to read. It is truly a profession of passion.

Teaching has gotten more complex over the years. With changing roles and responsibilities teachers often find themselves juggling new expectations, evaluating curricula, communicating with parents, colleagues, and administrators, and with a stronger desire than ever to meet the needs of every single child. Through their days, teachers struggle to find and maximize time, knowing that every moment counts. Teachers have to be “on” all the time. They must maintain their focus or they will lose control. They must embrace change or they become stagnant. They continuously question and reflect, or they lose track of goals. And they do this, an incredible juggling act, with a roomful of youngsters endlessly jostling for their attention and guidance.

I am deeply grateful for the teachers at Hebrew Day School. Our children are blessed to be in an environment where children come first, everyone gets what they need, and the children’s emotional needs matter. Our teachers make this environment possible. “I think that the teachers are really good at explaining if you don’t understand something. They are really helpful at helping you solve problems,” says fifth grader Alex. Ilana, also a fifth grader, adds, “I have enjoyed working with them throughout the years, because they make me confident in myself and in my work.”

At Hebrew Day School of Ann Arbor, the teachers are experienced, knowledgeable, and approachable. Fifth grader, Giliah, explains, “They (the teachers) are fun, understanding and when there is a problem, it is easy to



ask them for help. It’s easy to talk with them and tell them how you feel.” Another student describes the teachers as “always enthusiastic”. HDS teachers go above and beyond the classroom. The environment that they foster is of a community. It is planned thoughtfully and deliberately. Kevin Olson, a first grade parent states, “clearly, there is a positive culture that supports and encourages students to try new things.” Osnat Gafni-

Pappas, a Gan parent sums it up. “I love the sense of community-between the parents, the teachers, and the staff- it really feels like we are all in this together”, she says. “I also really appreciate how good the communication is between the teachers and the parents. Lastly, I love that the Hebrew Day School provides an environment in which my daughter can grow and thrive and creates a solid foundation for all of her future educational endeavors.”

So the next time you see the “thank a teacher” bumper sticker, or perhaps you have one on your own car, take action. Call, email, or write a teacher, and share your appreciation. I know I need to heed my own advice. ■

For more information or to schedule a personal tour, contact Ali Reingold, director of admissions and marketing, admissions@hdsaa.org or call 971-4633.

PJ Library goes to JCC day camp

Clara Silver, special to the WJN

Etan Krasnow, of J Camp Raanana, is receiving 25 books from PJ Library, a program within the Harold Grinspoon Foundation for the summer of 2015. More than 50 camps are receiving these books this summer for use by campers ages 4 through 8 to enhance Jewish literacy in JCC day camps. This partnership between the Harold Grinspoon Foundation (HGF) and JCC Association reinforces the importance of Jewish literacy at a young age through day camp programs.

Through this partnership, JCC Day Camps throughout North America will enhance their programs by using PJ Library books in their daily programming. These 25 books filled with stories of Jewish values and assorted holidays will help infuse Jewish literacy throughout the summer.

This partnership and program is part of JCC Association’s Day Camp Initiative – a continental effort to raise the programming and profile of Jewish day camp.

“We’re delighted that PJ Library and HGF are continuing to partner with us by adding the richness of PJ Library books to the

resources that our day camp staff will have available to bring Jewish learning to life,” said Stephen Hazan Arnoff, President and CEO of JCC Association.

“JCC day camps are the entry point into Jewish life for over 65,000 children each summer. We believe by providing valuable tools to enhance summer learning and programs connect, we campers to a life of Jewish engagement,” said Shara Perlman, assistant director of camping and youth engagement at JCC Association. “There’s also incredible potential to reach the 12,000 young adults who work at JCC day camps each summer,” Perlman added, noting that for most day camp staff, working at camp is not only their first real job, but their first exposure to Jewish communal work.

“This program will help J Camp Raanana in many ways as we continue to incorporate more Jewish values and activities in to our program. These stories and books will reach more than 100 campers this summer” says Krasnow.

J Camp Raanana takes place for 11 weeks in the summer, June 15 through August 28. Weeks 1 (June 15-19), 10 (August 17-21),

and 11 (August 24-28) are located at the JCC. Weeks 2 through 9 (June 22-August 14) take place on beautiful Cedar Lake in Chelsea, Michigan. Campers do everything from computer programming to archery and canoeing. For more information on J Camp Raanana, visit www.jccannarbor.org.

This grant is another example of the broad-based support we receive from the Harold Grinspoon Foundation (HGF), both for JCCA and for local JCCs throughout the country. HGF currently provides fundraising incentives and consulting mentors to 24 JCC day camps and 24 JCC residential camps throughout the United States. In addition to marrying Harold Grinspoon’s two passions (Jewish camp and Jewish books) the PJ Library® grant for day camps helps unite two great arms of our local JCC partners.

“We are delighted to partner with JCC Association to offer this wonderful opportunity to day camps across the country,” said Mark Gold, executive director of HGF’s JCamp180. “Many JCCs are partnering with their local PJ Library programs to provide another way for the community to impact

families raising young children. Since PJ Library sends the gift of Jewish books and music to children through age eight, this is one of many opportunities for mutual marketing support and joint program development.”

“We’re excited that PJ Library is providing another connection point between local PJ program directors and their JCC day camps,” said Beth Grafman, program officer at the Harold Grinspoon Foundation. “These are two great resources for young families with opportunities for them to connect to the larger Jewish community all year long.”

PJ Library started as a small project sending books to 200 children in Western Massachusetts in 2005. Now it delivers more than 144,000 Jewish books per month to children throughout North America with more than 14 million PJ Library books have been delivered globally in four languages since the program’s inception. The Harold Grinspoon Foundation also invests over \$2.2 million annually in Jewish summer camps, much of which is leveraged by those camps to provide \$155 million in total impact. For more information, visit www.hgf.org. ■

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Meet the new neighborhood terrorists in Gaza

By Sean Savage/JNS.org

As Islamic terrorist organizations throughout the Middle East sink to new levels of brutality, the Palestinian terror group Hamas, which has killed hundreds of Israelis and launched thousands of rockets at the Jewish state, finds itself facing a threat to its rule in Gaza.

Over the last month, Islamic State-inspired jihadist groups in Gaza, who ironically argue that Hamas has been too lenient towards Israel and has failed to implement Islamic Sharia Law, have launched a campaign entailing both propaganda and physical attacks on Hamas.

A Salafi terror group that calls itself the “Supporters of the Islamic State in Jerusalem” recently threatened Hamas with a 72-hour ultimatum to release imprisoned Salafi extremists detained by Hamas or face attacks, after Hamas destroyed a mosque belonging to the group and arrested several of its members.

The Salafi jihadists followed up on their calls by launching mortar attacks on a Hamas base in southern Gaza and other

attacks on Hamas security posts. Hamas has responded with a large crackdown, setting up checkpoints and deploying gunmen in Salafi strongholds.

“At this time, they (the Islamic State supporters in Gaza) are marginal, I don’t think they have the overwhelming public support that some of the recent headlines suggest,” Neri Zilber—a visiting scholar at the Washington Institute for Near East Policy focusing on the Middle East peace process, with an emphasis on Palestinian economics and state-building—told JNS.org.

“There is ongoing public disenchantment against Hamas inside of Gaza,” said Zilber. “Their popularity did spike after the [last summer’s] war [with Israel], as a sort of ‘rally around the flag’ effect. But conditions inside of Gaza are still quite terrible and much worse than they were before the war.”

The presence of Salafi groups in Gaza is not a new phenomenon, with several such groups operating in the coastal enclave for years. Salafism is a fundamentalist movement in Islam closely tied to or used interchangeably with Wahhabism, which is a Saudi-based ideology that has inspired Islamic extremists groups like al-Qaeda. The word “Salafi” comes from the Arabic root Salaf, meaning “predecessors” or “ancestors.” Salafis believe in the strict interpretation of Islam that upholds the Prophet Muhammad and the early Muslims who fought with him as the truest form of Islam. While Salafis have been present in Gaza going back to the 1980s, they have only more recently become more organized and thus determined to wage violent jihad.

Like the Islamic State terrorists operating in Syria and Iraq, the Salafi jihadists in Gaza do not recognize national boundaries and instead call for a global Caliphate. While they do share Hamas’s goal of the destruction of Israel, they view Hamas’s ideology as too nationalist and narrowly focused on the Palestinian cause.

These Salafi jihadists are largely “indigenous groups who have grown

discontent with Hamas’s rule and their more limited and nationalistic ideology,” the Washington Institute’s Zilber told JNS.org.

For many years, Hamas tolerated the Salafi jihadists, but recently these groups have become more antagonistic towards Hamas. In particular, the Salafi jihadists have criticized Hamas for its truces with Israel after conflicts in 2009 and 2012.

Salafi jihadists have also been involved in



Hamas terrorists participate in a militaristic rally against Israel in the southern Gaza Strip on May 17, 2015

rocket attacks against Israel over the years. In December 2014, Hamas arrested Salafi jihadists for launching a rocket at Israel. Nevertheless, Israel holds Hamas—which is the local governing body—accountable for any rocket attacks coming from Gaza.

“They (the Salafi jihadists) are also up against a very formidable Hamas security apparatus in Gaza,” Zilber said. “As far as domestic security services inside the Strip, they (Hamas) are by far the most powerful actor.”

At the same time, after decades of neglect by the Egyptian government, the nearby Sinai Peninsula has become a hotbed of Islamic extremist activity.

In 2014, the Sinai-based terror group Ansar Bayt al-Maqdis pledged loyalty to the Islamic State and has carried out Islamic State-style executions such as decapitations of Egyptian soldiers in the Sinai. Since then, the group has now referred to itself as Wilayat Sinai (Province of Sinai), in reference to it being a Sinai-based branch of Islamic State.

The Egyptian military, with tacit cooperation from Israel, has launched a major campaign to exterminate terror groups in the Sinai and to weaken Hamas in Gaza. Both Hamas and its parent group, the Muslim Brotherhood, are Egyptian government-designated terror groups.

Despite the growing threat of Salafi jihadists, Hamas officials have denied that Islamic State has a real presence in Gaza.

“There is nothing called the Islamic State in the Gaza Strip,” Hamas spokesman Sami Abu Zuhri recently said, Reuters reported.

“We do not fight people because of what they think, but at the same time, we do not allow any violations of security, whether by groups or individuals,” he said.

Yet the Salafi jihadists in Gaza—like Islamic terrorists in Libya, Nigeria, and the Sinai—have sought Islamic State’s blessings in their quest for affiliation with the terror group. The Salafis are making their presence known on social media, threatening Hamas with more attacks.

“They were inspired by the presence of ISIS (Islamic State) in Iraq and Syria and moreover in the Egyptian Sinai Peninsula,” Hani Habib, a Gaza-based political analyst, told Reuters.

Ironically, the menace of the Islamic State supporters may boost Hamas’s chances for survival, since Israel and others may see Hamas as a relatively stabilizing presence in Gaza compared to Islamic State.

“On a certain level, having these reports

of Islamic State unrest in Gaza, it does serve one of [Hamas’s] purposes, which is that Hamas is the only one standing between the Islamic State and the complete chaos in the Gaza Strip,” Zilber told JNS.org.

For Israel, which has fought a series of deadly wars with Hamas, the Palestinian terror group’s presence in Gaza has been a serious threat to national security. But has Hamas’s governance of Gaza also created some stability? In a recent address to Israeli community leaders at Kibbutz Nahal Oz near the Israeli border with Gaza, Israel Defense Forces southern commander Maj. Gen. Sami Turgeman acknowledged as

much, saying he sees no immediate alternative to Hamas’s rule in Gaza and does not believe it is possible to defeat Hamas in month-long military campaigns like last summer’s Operation Protective Edge.

“Gaza has an independent authority that functions like a country; there is a government and an annual plan, with executive bodies and inspection authorities,” Turgeman said, Yedioth Ahronoth reported.

“Most of the citizens in the Strip see Hamas as the only solution to their problems,” he said. “Whoever thinks there could be a national uprising—it doesn’t look likely. The chances it could happen are not high.”

Zilber said that there is “an ongoing debate in the Israeli political and military establishment about the best way forward in Gaza.” The analyst explained that some in Israel are advocating for maintaining the status quo of the blockade of Gaza and periodically fighting wars against Hamas, while preventing a humanitarian disaster in Gaza. Others support signing a long-term deal with Hamas, and allowing greater reconstruction and rehabilitation of Gaza to ensure a more enduring calm.

Over the last several months, it appears that Israel has taken the middle ground in Gaza, easing up on some restrictions such as exports of fruits and vegetables and allowing a greater number of reconstruction materials into the area.

“In actual terms, Israel’s policy has shifted greatly since the end of the war,” Zilber said. “It’s not a full scale hudna (Islamic long-term truce), but there has been a significant easing of some restrictions.”

Going forward for Israel, as the region becomes increasingly violent and unstable, it might be better to have the devil you know, Hamas, than the devil you don’t know, the Salafi jihadists.

“I think the middle ground will win out, while edging slightly more towards [IDF southern commander] Turgeman’s realpolitik assessment of ‘every couple of years we will have to fight a war against Hamas,’” said Zilber. ■



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Israel

Israeli project works to make global cities' water good to the last drop

By Maayan Jaffe/JNS.org

California headlines this month scream “water shortage”—but the shortage is not limited to the western United States. According to a recent report by the U.S. Environmental Protection Agency, while the demand for freshwater resources is increasing, the supply remains constant and many regions are starting to feel the pressure. The report states that water managers in 40 of 50 states expect water shortages in some portion of their states within the next 10 years.

Amid this grave prognosis, a new Israeli research project might make the Jewish state an important part of the solution.

In what is arguably one of the most innovative water research consortiums to date, researchers from Ben-Gurion University of the Negev (BGU), Technion - Israel Institute of Technology, Hebrew University of Jerusalem, and Australia's Monash University are working to develop “water sensitive cities.” The description for the project, which is funded by the Jewish National Fund (JNF), says that water sensitive cities adopt and combine decentralized and centralized water management solutions to deliver water security. The data gathered from the project may be used to support development of urban master plans in cities in Israel and around the world.

Researchers are grouped into teams, each focusing on a different aspect of creating water sensitive cities. Eran Friedler, senior research fellow and head of the Water Forum Project at Technion, leads a team whose objective is to develop a holistic vision for water sensitive cities in Israel encompassing scientific, economic, and societal aspects, and accounting for the potential effects of global warming on temperatures and rainfall regimes. The analysis seeks to quantify the effect of urbanization and changing urban texture on storm water harvesting potential.

Evyatar Erell, a professor in the Bona Terra Department of Man in the Desert at BGU, is responsible for water sensitive urban planning and design. He tells JNS.org that his role is to examine conventional hydrological planning of cities and to see how it can be improved. This means reducing impermeable surfaces (sidewalks, parking lots, driveways, etc.) in favor of more permeable surfaces, sometimes innovative ones such as green roofs or the infusion of small bits of garden along footpaths. “We are trying to determine how to use water as effectively as possible, to maximize its benefits to pedestrians, reduce energy consumption by our buildings, and ensure environmental sustainability,” says Erell.

Rony Wallach, a professor in the Robert H. Smith Faculty of Agriculture, Food and Environment at Hebrew University, is leading a team that is measuring the chemical contents of water. “We want to measure the pollution of water, how many chemicals are in the water, and then assess if this water can be reused or should be treated by any means so it can be reused,” Wallach says.

Yaron Zinger, a researcher in the faculty of engineering at Monash University in Melbourne, is working with a team from BGU

to develop and test hybrid biofilters for storm water harvesting and treatment during Israel's wet season. Zinger, who is Israeli, first developed these biofilters with a colleague in Australia. Friends of JNF Australia made possible his bringing this technology to the project in Israel.

On their own, says Wallach, “the individual technologies are very common. The targets of how to combine our data and understanding to create a cohesive process that accounts for rainfall, runoff, and the chemicals that get into the water—that is very unique.”

The consortium has been in the works since 2011, when the group was assembled during a workshop convened at the initiative of BGU's Prof. Asher Brenner as well as Profs. Anna Deletic and Tony Wong from Monash University. Motivated to work together, the group applied for JNF funds, which they were granted on April 1, 2015. Wallach says he hopes the team will be ready to put some ideas into action before the first rainfall this coming fall season.

Israel is an ideal location to test these theories, Erell says. With the Jewish state's long dry season (May through September) and its small number—but heavier—rains in the winter, researchers have a difficult task. But if the desired model is achieved, notes Zinger, it could be replicated for the entire Middle East and other arid regions worldwide.

Working with three Israeli cities—Ramle, Bat Yam, and Kfar Saba—the project consortium will develop a detailed mapping of topography, surface coverage, infrastructure, and building typology, and then provide effective strategies for application of storm water harvesting in these urban locations.

The cities involved are each being asked to contribute to the new technologies and other support they are receiving, so that water sensitivity will become part of their annual budget and be sustainable even after the grant runs out.

Tracy Quinn, a water policy analyst for the National Resources Defense Council in California, gives context for the challenges the Israeli project is addressing. “One of the most incredible things about storm water is that we have taken one of our largest resources—rain—and designed cities to take that resource away as soon as possible,” Quinn tells JNS.org. “We put in storm sewers to get it to the nearest river or ocean, and we've transformed our greatest resource into our greatest source of pollution.”

Quinn notes that as the water picks up trash, pet waste, and chemicals, it pollutes surface waters and becomes unusable for human consumption. She says studies indicate that with better water-sensitive urban planning—including conservation and efficiency, capturing storm water, and making better use of treated water—“we could increase our water enough to support all the cities in California for a year. ... We need to make the most out of every drop we get.”

Monash University's Zinger agrees. “Rain is life,” Zinger says. “It brings life to us, the animals, the vegetation. My goal is to try to bring it back to its important place—as our life source.” ■



A reservoir in California

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La Raviata made relevant for modern times

Sandor Slomovits, staff writer

Arbor Opera Theater has been presenting one full-scale opera production a year since 1999. AOT was formed to help launch the careers of emerging professional singers and theatrical artists. This year they are partnering with the National Network of Depression Centers (NNDC) to create a new adaptation of Verdi's opera *La Traviata* as a way to address the stigma surrounding mental illness and suicide. The new production will premiere at the Lydia Mendelssohn Theatre, June 11–14.

AOT's Artistic Director Shawn McDonald has served as pianist/choir. Recently director and composer/arranger in residence at Temple Israel, in West Bloomfield for the past eleven years. He is also Minister of Music for Westminster Presbyterian Church in Ann Arbor, directing numerous choirs and ensembles, as well as serving as pianist/organist since 1995.

Recently, McDonald talked about how last year AOT presented the classical musical, *The Sound of Music*, with full orchestra and unamplified singers, "the way Rogers and Hammerstein intended it to be done" and then our conversation turned to the upcoming *La Traviata*.

McDonald: Our board decided to revisit *Traviata*, which we last did in 2007, partly because our conductor had already done a slightly reduced orchestra for it. *Sound of Music*, as successful as it was, was also a huge budget because the Rodgers and Hammerstein families want a lot of money.

WJN: Verdi wants less. (laughter)

McDonald: Verdi wants less. We had to think about being a little more fiscally... *svelte*. And we already had this reduced orchestration. It sounds like a full orchestra—it basically cuts out a few of the winds and some of the brass.

WJN: How big is your orchestra?

McDonald: 25 to 30 pieces.

WJN: Your singers probably appreciate it.

McDonald: Exactly. They don't have to sing over all the trumpets and trombones. I started to look at *Traviata*, this war horse, and asked myself, why is this opera still relevant 150 years after Verdi wrote it, and what is it really about? If you strip it of its surroundings, is it about a courtesan? Is it about sexual taboo? Nowadays there might be some people who feel that, but certainly not, I think, the vast majority of us. So what is that story really about? I started looking at the archetypes and the roles, characters and how the story is put together and decided that I wanted to focus the story through the lens of stigma, about that quiet condemnation that society might make of an individual and how that affects them. So then I started asking people their opinions. "What do you think is the current stigma in the 21st century?" And people had various ideas, but the one that kept coming up was mental illness. This was around the time that Robin Williams died by suicide, and that was on the hearts and minds of a lot of people. So I went back to the libretto and said, how can I possibly adapt this?

I also strongly felt that opera, classical music and all classical art forms are not merely about entertainment. It (opera) really is

about trying to direct social consciousness, or raise awareness and discussion. Some of our stakeholders were aghast that we would want to tackle such an issue. They said, "Can't it just be fun?" My response was, "When is *Traviata* ever just fun? In reality it's not." There is the "Brindisi," (the famous celebratory aria in the first act) but then it kind of goes downhill. So finally, once the stakeholders agreed, I said,



Shawn McDonald

"What I need from you is a connection to some sort of mental health organization that might want to do this."

One of our singers, her mom was there, and she said, "I work with Doctor John Greden." (Founding chair of the NNDC and executive director of University of Michigan Comprehensive Depression Center.) I said fantastic, and she made it all happen. They were showing *Dead Poets Society* at the Michigan Theatre, in honor of Robin Williams, and Dr. Greden was giving a lecture before that. So I gave him my elevator pitch and he grabbed his assistant and said, "Tell her about this." His assistant, Kathleen Stevens, turns out is a huge opera buff and she says, "We've been trying for the last few years to try to do something that combines the mental illness issue and the arts." That's how the conversation started, and they've been very enthusiastic. They've been helping me craft the story and as we've worked it just seemed to mesh more and more and more. None of the music, not a note will be changed, but it's an all-new English translation—not really even a translation—I call it an adaptation. Violetta becomes, instead of a courtesan, she's a visual artist who is bipolar and has had her ups and downs. And we're setting it in modern day New Orleans.

WJN: Why New Orleans?

McDonald: It was set in Paris originally and New Orleans is kind of the Paris of the U.S., and also the old and the new that mixes there, especially since Katrina. Also, I wanted to remove it from the Midwest, so that people didn't feel like it was a direct attack on them. Germond (the father of Alfredo, Violetta's lover) becomes a U.S. Senator who is running for governor and he's in the middle of his

political campaign and Violetta does not fit into that picture whatsoever. Anina becomes Violetta's roommate, not her maid, and Flora (Violetta's friend in the original opera) is her agent and a gallery owner. The big party at Flora's is actually going to be the premier of Violetta's new exhibition of her artwork that is dealing with her life and her take on it.

I'm also very excited because we've hired a very talented visual artist, Amanda Sullivan, who we're commissioning to do new work for this. She will be creating large-scale canvases and sculptural works for both Violetta's loft and also for the gallery. The historical context of *Traviata* is that Verdi's first wife had died and he became involved with a singer for whom he'd written many of his earlier operas. The church and the community

did not look very favorably on this actress, who'd had three illegitimate children. Right around the time they started their romantic relationship was when he started writing *Traviata*. So it was very much a personal thing for Verdi. If you look at the original, in that final death scene, Germond, the father, admits he was wrong, but it's too late. Verdi was very much pointing the finger at the audience, very directly. That was really what I most wanted to do, to raise the issue again, to make the audience think about the things that we stigmatize, whether it's mental illness or anything else, and how the things that we say, even in joking, affect other people.

WJN: I confess that when I first saw this idea on paper, I was a little skeptical, but the more you talk, the more it makes perfect sense. And this is not completely uncharted territory for you. You've already done a *Downton Abbey* adaptation of *Figaro* and a Motown version of *The Magic Flute*.

McDonald: We have never before actually changed the libretto. What we've done is what most opera companies do, which is to update the setting and the costumes, but the words and the story stay exactly the same. The *Downton Abbey* was a lot of fun and then I was very pleased to see that the next year the Metropolitan Opera did the same thing. So we were a little ahead of them.

WJN: Some of the stigmas of the Fifties and earlier—divorce and homosexuality to name just two—have been falling away, but mental illness is just starting to be publicly discussed more.

McDonald: I think there will always be stigma about something. When Dr. Greden was talking to me about the NNDC, and why

he'd wanted to form that, he said, "The stigma surrounding cancer even 30, 40 years ago, it was something you whispered about it because it was considered somehow your fault."

WJN: Like AIDS

McDonald: Yes. That was one of the other ideas I also considered, setting *Traviata* in San Francisco in the 1990s and actually doing the whole cast in drag. (Laughter) It was to be an all male-dressed cast, with female parts still sung by females. But, while that (AIDS) is still a stigma, it doesn't impact as many people as mental illness. The new statistics show that one in six people will have an episode of clinical depression at some point in their lives.

We're trying to show the reality, that people who are untreated who have bipolar disorder, may make bad choices – promiscuity, or being self-soothing, self-medicating. We chose very carefully, we had to think about how we wanted Violetta to be coping, so we chose to talk about prescription drug overuse. The doctor, he is now going to be a medical student, a friend of hers, who gets her the stuff that she needs to get by in her day. And of course Alfredo tries to save her from that. And then the other thing we had to be really sensitive about is did we want her to commit suicide in the end. Dr. Greden asked, "Well, you're writing an adaptation. Can't it end happily?" At first I tried to work with it and then I finally went back to him and I said, "What we need to think about is how do we want the audience to respond?" And what we want them to do is have an experience where they come out and say, "What can I do? How can I help in my own personal life or on a community level?" And I said, if it has a happy ending then the response is...

WJN: It's all taken care of.

McDonald: Right. She took care of herself. But we also didn't want to glorify suicide. We're being very careful with that, and so in the final act what ends up happening is that she takes a bunch of pills. And whether it's to commit suicide, or just to make herself feel better, that's left up to the audience to decide.

The main reason we're doing this show, the reason that I'm willing to put this work into it—I don't make a salary—is because I believe in the message and I believe that art has to be used as a platform for social consciousness. That really is what it's all about.

We've done flash mobs for the past couple of seasons and will again this year. The Zingerman's Community of Businesses has always supported us, so we've always done one at the Deli and we'll be doing them at various other locations throughout the city, such as at Café Verde and Mighty Good Coffee and others, mostly on Saturday, June 6. We might even do some at Chelsea and Dexter.

We're also working with Zingerman's to find a space for a talkback. The NNDC is trying to bring in a guest speaker of some national renown, in addition to Dr. Greden, possibly to talk about this production. We're hoping that following the production if people do say "I want to get involved" we're going to have a spot where some other community non-profits can be present and talk about these issues. The talkback would be the Monday night following the weekend of performances. ■

U-M alums' band Vulfpeck to perform at Sonic Lunch, August 27

Sandor Slomovits, staff writer



Vulfpeck, with Jack Stratton on guitar (center)

Jack Stratton is the founder of Vulfpeck, a funk band he formed four years ago with three of his classmates at the University of Michigan. The band has had a strong Internet presence for several years but, until recently, has toured little. Last year Vulfpeck released *Sleepify*, a silent album on Spotify, intending to use the royalties it generated to fund an admission-free tour. The innovative scheme generated \$20,000 in royalties, some controversy, and international press. Building on that, the group toured last fall, keeping its promise of admission-free shows in, among other cities, San Francisco, Los Angeles, Chicago and New York. Stratton's father, Bert Stratton, is well known to WJN readers as the leader of Yiddishe Cup, the klezmer band based in Cleveland, where Jack grew up.

WJN: Where is home for you these days?

Stratton: I'm living in LA, but this trip is reminding me of the joys of the Midwest. Granted it's May... (Laughter)

WJN: As opposed to February, right? (Laughter)

Stratton: Right.

WJN: Let's talk about Vulfpeck. Was the *Sleepify* album your brainchild?

Stratton: Yeah, that was me. It came at a time when we wanted to start playing live and I was also trying to get a grip on how to release music these days, whether to put out a CD, whether to wait to put it on Spotify and Youtube, and try to sell it first. So the combination of learning about how that system works and what it rewards, which is very different than say, CD sales, and trying to get on the road and make that not lose money, which at the time was risky because of the size of our fan base. I have a feeling if we'd done it without the tour (having it be free admission to all tour dates) people would see it as selfish...

WJN: That's what made it work for me. You were offering something in return for what people were doing, downloading your silent recording.

Stratton: And we spent all that money on the tour. (Laughter)

WJN: You're coming back to Ann Arbor to play this summer.

Stratton: Yes, that will be the Sonic Lunch

free outdoor concert series. We'll play on Thursday, August 27th, then we'll drive to Chicago to play a few dates.

WJN: Let's talk a little about your musical upbringing and what you're doing now. You grew up playing in your dad's klezmer band, Yiddishe Cup.

Stratton: I definitely learned a lot about band leading from my dad, the way he operates creatively and financially. Like in the Talmud it says you have to pay day labor the day of, so it's a Jewish law that if someone's working for you one day, you pay them that day. Which in the world of freelance musicians is highly appreciated. (Laughter) The band has a lot of Jewish fans and I do a lot of Jewish humor, that's the persona of the group. Like a Jerry Wexler type thing – Jewish and really into R&B. (Jerry Wexler was a very influential music producer who coined the term "rhythm and blues" and worked with, among others, Ray Charles, Aretha Franklin and Bob Dylan.) All the members of the band are part Jewish. I think it's interesting. Whatever the Jewish R&B connection is, it's been around for a while.

WJN: You've written that you styled Vulfpeck after the legendary Motown studio musicians known as the Funk Brothers. Obviously, that music is very different from the klezmer music you heard growing up, but is there something of the spirit of klezmer that influenced what you do?

Stratton: That's funny because I don't relate much to my singer songwriter friends, just because growing up, playing weddings, music was really a function of celebration and having fun, as opposed to wallowing in sorrow. (Laughter) There is of course some of that in klezmer, in the doinas...but that's what I always associated with music, the celebration, and that's definitely from playing simchas with Yiddishe Cup.

WJN: There is a sense of fun and relaxation about your music and your shows. It's not sit-down listening music only, although it can be, it's music to move to.

Stratton: At our shows people dance. I don't have a hang-up about people dancing. That's partially the goal. And if people just want to bob their head and not move at all, that's

continued on page 26



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Writing: adventures in the word trade

Rochel Urist, staff writer

In a departure from the usual “Best Reads” column, this article looks at the process of writing, rather than the product. The journey from the kernel of an idea to a first draft, then revised drafts, then the final manuscript, to publication—is arduous. As readers, we don’t always consider



Monica Starkman

how the novel came to be. For a glimpse into the process, I interviewed Monica Starkman, whose novel, *Conceptions* is on the cusp of publication. Her adventure in writing fiction is not for the faint-hearted.

Starkman, who is known to many in Ann Arbor as Monica Schteingart, is a psychiatrist who did her medical training at the University of Michigan, where she became a faculty member. Over 20 years ago, Starkman prepared for a six-month sabbatical. It was a long-awaited respite from her usual routine. In addition to the scientific research agenda for her sabbatical, she decided to use the time to write a novel and fulfill a long-standing dream. Starkman saw the break as a new opportunity for self-actualization, a concept that Starkman has long embraced. The writing went well. The project was gratifying. One of the first readers was Starkman’s eldest child, Miriam, whose reaction was encouraging. “I think you should continue,” Miriam said. Eventually, that opinion was echoed by her siblings, who became fellow champions of their mother’s debut novel.

Over the years, Starkman gave the manuscript to several professional writers to read. While she believed the novel had merit, she wanted to hear the responses of seasoned writers. Among the writers that Starkman befriended were Harriette Arnow (*Hunter’s Horn*, Pulitzer Prize nominee; *The Dollmaker*, runner-up for the National Book Award), Elizabeth Kostova (*The Historian*—a best-seller). Their reactions to Starkman’s novel were enthusiastic. They buttressed their responses with constructive critiques. Starkman had long since learned to appreciate good, honest criticism, and she accepted it willingly. She tells her medical residents and the junior faculty she mentors to be grateful for peer reviews after submitting scientific papers. Even if the reviews feel harsh, a good critique can only improve the work. “After all,” she tells them,

“readers of the final work will never know what the early drafts looked like.”

In response to the generous critiques, Starkman dropped whole chapters and wrote new ones. She added characters and scenes and trimmed the dead wood. When she felt the manuscript was ready for an agent, she sent it to several. One responded enthusiastically. In fact, this agent shared the manuscript with her colleagues. All agreed that the novel had promise. But there were caveats, presented in a series of long, meticulous critiques. Over time, this agent read four revisions. Each new draft was given a comprehensive review, which Starkman relished and used. She was diligent in her revisions, although her busy schedule afforded her little time to make them. There were NIH grants to write, scientific papers to polish, patients to see.

Years passed. Starkman began hearing from writer friends that there were other routes to publication. Sure, there is the traditional publishing house. But, explains Starkman,

E-books have decreased the willingness of publishers to take a chance on the new fiction writers, given the disappearance of book stores and thus shelf space. Publishers have always relied on agents to sift through the prospects, to do first triage. But now publishers are wary even of agent recommendations. Publishers need to be convinced that “the book is going to sell really well.” Most agents get over a hundred query letters per week and have become extremely selective about the books they will represent. Unless there is reason to believe that a manuscript is unique, no agent will look at it. After all, the agent gets paid nothing until a publisher buys the property. It must fit into a genre; it must be “positioned” and marketable to a certain audience. Agents sift through query letters for a glimmer of promise. If and when they find it, they request sample chapters. A good agent will work with the promising author to make whatever improvements the agent thinks will help the book be sold. The agent may recommend a copy edit, or even have the editing done in the agency. A copy-editor scours the manuscript for accuracy, style, spelling, grammar, and punctuation. When the agent thinks the manuscript is ready, she will recommend the manuscript to acquisitions editors at several publishing houses—typically where the agent is known and trusted. Yet even with a publisher, the writer must beware. If the writer finds that the editing is wanting, she must hire her own editor. Once upon a time, publishing houses ensured top-flight editing. Those days are gone.

Given this evolution, many of today’s writers self-publish. They may go to vanity presses, or they may go it alone. If alone, the serious writer first hires a copy editor (also called a line editor, because they scrutinize every line) to help fine-tune the manuscript. Then the writer hires a designer or graphic artist to make a cover and choose the interior formatting and type font. Next, she hires a publicist. Finally, she finds a distributor who will ensure that the books land in bookstores. Starkman has learned that even successful novelists with solid track records, suddenly find themselves unable to entice a

publisher. Self-publishing not only gets the job done, it often results in greater financial reward for the writer. Sure, costs are incurred—editor, publicist, marketer—but profits go to the author alone. The downside of self-publishing is that distribution becomes a huge challenge. Distributors rarely accept self-published books for listing, and bookstores often refuse to accept these books for their shelves. This is why many authors without agents or publishers choose the e-book format only, which is not complicated to place onto Amazon.

Then, says Starkman, there is the “hybrid” press, a combination of self-publishing and traditional publishing house modalities. The

“I began with just the seed of something.” For her, the writing propelled the story. “I wrote to find out what I was writing about.” While many writers echo that sentiment, saying that they write to find out what will happen, Starkman’s quest included writing to find out why this particular seed took root for her.

hybrid press charges the author for finding the designer and proof editor, and the author also assumes the costs of those new hires. Responsibility for marketing goes to a major distributor, which lists the book in their catalogue for bookstores and libraries. In Starkman’s view, “this is worth it because the hybrid press personnel are like consultants who educate and lead you through the process and take over the complex steps of getting ready for printing, eBooks, and distribution.”

Starkman feels lucky that money is not an issue for her. “I can’t imagine what this process is like for someone for whom writing is a primary career choice,” she says. I have tremendous admiration and sympathy for those people.” For the moment, Starkman has narrowed her options to either signing with an agent or going the hybrid route. But she knows that her responsibility to the work does not end with publication. Her old friend, Letty Cottin Pogrebin, author of *How to Be a Friend to a Friend Who’s Sick*—and ten other books, tells her that an online presence is indispensable. Today’s writers, even those with an agent and traditional publishing house, have blogs, websites, and Twitter accounts.

Starkman also knows that she needs to provide a brief synopsis of her book. But distilling 83,000 words into 140 is no easy task. “What is my novel about?” she wonders. Should she encapsulate the story? Underscore the dilemma that propels the story? Present the medical science that drives the plot?

Since I had the privilege of reading two very different drafts of the manuscript, I will take the liberty here of offering my own synopsis. I do so with the author’s approval.

Monica Starkman’s *Conceptions*, which is as cinematic as it is suspenseful, revolves around Margo, a smart, loving, married woman who longs for a biological child. Nature won’t comply. When she finds herself pregnant, after years of trying—on her own and with medical interventions—her joy in life swells along with her belly. But Margo enters labor prematurely and loses the child. She falls into a deep depression. Some months later, her contours once again bespeak new life. She rejoices. But well into this pregnancy, at her husband’s insistence, she finally visits her obstetrician and discovers that there is no baby. She has suffered a case of pseudocyesis (false pregnancy). In her grief, this otherwise sympathetic and ethical woman commits a crime. The consequences are painful. The experience, however awful, proves edifying. She accepts reality. She moves on.

The idea for this novel came from Starkman’s clinical experience, which included several cases of pseudocyesis. But, she notes:

The cases were just the kernel. Margo bears no resemblance to the patients I saw. Certainly a big part of this is an exploration of her psyche. There are parts of the novel dealing with psychiatric hospitalization and the thoughts of psychiatrists about her. My psychiatric knowledge has informed my descriptions of the main characters and how psychiatrists talk. Presenting psychiatry and psychiatrists in a positive light is important to me. I wrote to make things real.

Asked whether she began with an arc to the story, Starkman says no. “I began with just the seed of something.” For her, the writing propelled the story. “I wrote to find out what I was writing about.” While many writers echo that sentiment, saying that they write to find out what will happen, Starkman’s quest included writing to find out why this particular seed took root for her. While she does not divulge any more about that mystery, she does talk about how sitting down at the blank page is scary. “You have no direction. The possibilities are infinite, if you have no outline. But the process makes things easier. Once a direction is taken, the possibilities are limited.”

In recent months, Starkman has consulted with local writers Barbara Stark-Nemon (*Even in Darkness*) and Kate Soper (*Steps Out of Time: One Woman’s Journey on the Camino*), to learn more about the routes they took. Each had worked and reworked her manuscript and found herself at the crossroads. In the end, Soper self-published, and Stark-Nemon went the hybrid route. Each has had remarkable success, but each has been indefatigable in promoting her work—through readings, soirees, and book tours. Stark-Nemon recently got top billing as a speaker at the Ann Arbor Jewish Film Festival. Soper’s book won a silver medal in the 2014 Independent Publishers Book Competition and an Honorable Mention in the 2014 Writer’s Digest self-published award program. Her book, first published in 2013, is in its second printing.

Starkman assures me that by Spring, 2016, *Conceptions* will be in print. I look forward to reading it again. Know, dear reader, that *Conceptions* is a prime candidate for this “Best Reads” column. ■

Summer Shabbat meals

Mary Bilyeu, staff writer

Ah, summer—you're finally here. This past winter wasn't as horrific as the one before, thank goodness. But still ... it was winter.

We who get all four seasons (sometimes even in one day, seemingly!) have a special appreciation for summer, with its warmth and brightness, its events and colors, its aromas and its flavors.

After being cooped up for months as refuge from the cold and grey, summer is freeing. We go out for long walks and bike rides. We dance at Top of the Park and sweat at Art Fair. We enjoy picnics and baseball games. We garden and we grill. And our Shabbat meals become lighter and brighter.

Instead of hearty, slow-cooked dishes like tzimmes or cholent, we may grill kebobs before gathering family and friends together on Friday night, or have a refreshing pasta salad ready and waiting for us after shul. We eat outside, wanting to savor every bite of deliciousness and every ray of sunshine.

Here are recipes to help you celebrate a summery Shabbat—variations on the traditional chicken dinner, as well as ways to showcase the bounty of fresh fruits, vegetables, and herbs. Have a glorious summer, relishing every moment of the season. It will seem far too short, and the High Holidays will be here all too soon.

Make every day, and every meal, really count.

Roast chicken with peaches, honey, and lavender

"A perfect summer dish," writes Diana Henry. "It takes little effort and is great to serve outside on the patio."

- 3 tablespoons olive oil, divided
- sea salt flakes and pepper
- 4 pounds chicken, skin on, cut into 8 pieces
- 3/4 cup medium white wine
- 3 tablespoons white balsamic vinegar, divided
- 1/4 cup lavender honey, divided
- 5 small, slightly under-ripe peaches
- 8 sprigs of fresh lavender

Preheat the oven to 375°.

Heat 1 tablespoon of the oil in a skillet over medium heat. Season the chicken pieces and brown them on each side in the oil so they get a good color.

Put the chicken pieces into a very large, broad, shallow baking dish (both the chicken and the peaches need to be able to lie snugly together in a single layer).

Discard the oil left behind in the skillet but don't clean the skillet. Return it to the heat and deglaze the pan with the wine, scraping to dislodge anything sticking to the bottom. Boil this until it has reduced to about 1/2 cup, then add 1-1/2 tablespoons each of the balsamic vinegar and honey. Stir to dissolve the honey, then pour the mixture over the chicken.

Halve and stone the peaches then halve each half again. Dot these around the chicken. Season with salt and pepper. Brush each piece of peach with a little olive oil, then whisk the remaining honey and balsamic together with a fork. Drizzle this evenly over the chicken and peaches and scatter with the lavender (leave some sprigs of lavender whole; use just the flowers from others).

Roast in the hot oven for 40 minutes. The chicken should be cooked through and glazed with the honey, and the peaches should be slightly caramelized in patches. Serve in the dish in which the chicken has been cooked.

Yield: 4 to 6 servings.

Source: Adapted from Diana Henry's *A Bird in the Hand: Chicken Recipes for Every Day and Every Mood*



Strawberry poppy deed crisp

"I make this all year round," says Anna Jones, "and trade strawberries for peaches, plums, rhubarb, and pears through the year, adjusting the amount of sugar to the acidity of the fruit as I go."

- 1-3/4 pounds hulled strawberries, cut into halves and quarters
- 1/2 cup plus 3 tablespoons light brown sugar
- grated zest of 1 lemon
- seeds from 1 vanilla pod
- 1 cup almond flour
- 1 cup steel-cut oats
- 2 tablespoons poppy seeds
- grated zest of 1 orange
- 7 tablespoons cold, unsalted butter or coconut oil

Preheat your oven to 400°.

Put the strawberries into an ovenproof dish with the 3 tablespoons of sugar, the lemon zest, and the vanilla seeds.

Mix the almond flour, oats, poppy seeds, and the rest of the sugar in a bowl and add the orange zest.

Break the butter into little chunks and add it to the bowl (or pour in the coconut oil) and then use your fingers to rub the mixture together, lifting them out of the bowl to get some air into the crisp topping. Once the mixture looks like fine breadcrumbs and there are no big lumps of butter, you're ready to go. Pile the mixture on top of the strawberries and bake in the hot oven for 25 minutes until the top is golden and the strawberries have shrunk and started to caramelize around the edges.

Yield: 4 servings

Source: Adapted from Anna Jones' *A Modern Way to Eat: 200+ Satisfying Vegetarian Recipes (That Will Make You Feel Amazing)*



Turkish-spiced chicken

"This dish seems simple, but I can't tell you how much I love it," says Diana Henry.

- 6 tablespoons olive oil
- 1/2 teaspoon ground cinnamon
- 3/4 teaspoon cayenne pepper
- 1 teaspoon ground cumin
- 2 garlic cloves, grated
- salt and pepper
- 6 skinless, boneless chicken thighs

To marinate the chicken, mix the oil, cinnamon, cayenne, cumin, garlic, and salt and pepper together. Make little slits all over the underside of the pieces of chicken with the point of a knife. Put the chicken into a dish. Add the marinade and roll the chicken in it to coat. Cover with plastic wrap and put in the fridge for a couple of hours or overnight. Bring it to room temperature before cooking.

Heat a ridged grill pan. Lift the chicken out of the marinade, shake off the excess, and set it on the pan. Start off cooking it on medium heat for about 2 minutes on each side, then reduce the heat to low and cook for another 4 minutes. The chicken should be cooked right through and charred, but not burnt.

Serve the chicken with lemon wedges, rice, or flatbread. Cucumber and a green salad are good, too.

Yield: 4 to 6 servings.

Source: Adapted from Diana Henry's *A Bird in the Hand: Chicken Recipes for Every Day and Every Mood*



Saffron-spiked ratatouille

"The great thing about ratatouille," writes Anna Jones, "is it just gets better - I make a batch and, if I can, I wait until the day after to eat it, when the flavors have mingled and intensified."

- 2 red peppers, seeded and cut into eighths
- olive oil, for frying
- sea salt and freshly ground black pepper
- 2 onions, peeled and sliced
- 2 cloves garlic, peeled and finely sliced
- 6 sprigs of fresh thyme, leaves picked
- 6 ripe red tomatoes, roughly chopped
- a good pinch of saffron
- 1 tablespoon red wine vinegar
- 2 eggplants, cut into 1/8-inch slices
- 3 zucchini, cut into 3/8-inch slices
- a small bunch of fresh basil

Preheat your oven to 400°.

Put the red peppers on a baking tray, drizzle over a little olive oil, sprinkle them with salt and pepper, and then put them into the oven to roast for 25 minutes.

Next, heat a glug of olive oil in a large frying pan and add the onions and a pinch of salt. Cook for 10 minutes, until soft and golden, then add the garlic and thyme and cook for another couple of minutes. Add the tomatoes and saffron and vinegar and cook for a few minutes more, until almost all the liquid had evaporated. Put this sauce into a deep baking dish.

Put the frying pan back on the heat, add a little more olive oil, and fry the eggplants in batches until golden on both sides, adding more oil as needed. Once cooked, pile the eggplant slices on top of the tomato and onion sauce. Fry the zucchini the same way and add these to the dish, too.

Once the peppers have had their time in the oven and are burnished around the edges, add them to the dish. Stir the peppers, eggplant, and zucchini together on top of the sauce, season with a little more salt and pepper, and return to the oven for 40 minutes to cook through. Once ready, stir to mix it all together, then tear over the basil, add more salt and pepper if needed, and drizzle with olive oil.

Yield: 4 servings

Source: Adapted from Anna Jones' *A Modern Way to Eat: 200+ Satisfying Vegetarian Recipes (That Will Make You Feel Amazing)*

Tomato and sweet onion salad

"You may want a spoon to help you get all of the incredibly good juices into your mouth when the tomatoes are gone," writes Maureen Abood.

- 2 pounds ripe tomatoes of any shape, size, or color (a variety is nice)
- 1 medium-size onion, halved, very thinly sliced
- juice of 1 lemon
- 2 tablespoons extra-virgin olive oil
- Generous sprinkle of garlic powder
- 1 teaspoon kosher salt
- Few grinds of black pepper
- 1 tablespoon dried mint leaves or 20 minced fresh mint leaves

To slice the tomatoes, use a serrated knife and cut them in half through the core end. Cut out the cores. Slice the tomatoes into somewhat irregular 1-inch chunks rather than perfect wedges.

Place the tomatoes and onion into a large mixing bowl. Combine remaining ingredients and pour over the salad, tossing gently. Let the salad rest for a bit, for the flavors to combine, then adjust the seasonings as needed and serve.

Yield: 8 servings.

Source: Adapted from Maureen Abood's *Rose Water and Orange Blossoms*.



Calendar

June 2015

Monday 1

English as a Second Language Daily Classes: JFS.
For information, contact Jessica at jessica@jfsannarbor.org or phone 769-0209. *Mondays.*
Shalom Gever: TBE. 4:30–8:30 p.m.
Women's Torah Study: TBE. 7–8:30 p.m.

Tuesday 2

Tuesdays at the JCC: SPICE Programs: JCC Adult Programs. Callanetics with Diane Dahl featuring muscle firming through stretching exercises synchronized to music. \$12/members; \$14/non-members. 9:30 a.m. Energy Exercise with Maria Farquhar with low impact exercise in a supportive environment. \$4 per session or 3 monthly sessions for \$10. 10 a.m. Homemade dairy lunch buffet. \$3 per person; Noon. Games and activities with mahjong and quilting, including making quilts for children of Mott Hospital; 1 p.m. For information, contact Leah Zaas at leahz@jfsannarbor.org or by phone at 769-0209, or phone the JCC at 971-0990. *Tuesdays.*

Judaism Decoded: The Origins and Evolution of Jewish Tradition: Chabad. Shedding a light on the mysteries surrounding biblical interpretation. How do we know our interpretation is true? If true, why is it subject to differences of opinion? With so many interpretations to choose from, how do we know which one reflects its original intent? Discover the elegance of the "source code" upon which the Torah law is built; enjoy reasoning, debate and arguments of the Talmudic dialectic; get glimpse of the sophistication behind the Jewish religion. 9:30 a.m. and 7:30 p.m. *Tuesdays.*

Yidish Tish (Yiddish Conversational Group): Beanster's Café, first floor of UM Michigan League, 911 North University Avenue. All levels and ages welcome to join conversation in *mame-loshn*, Yiddish. For information, phone 936-2367. 1:30–3 p.m. *Tuesdays.*

Kol Halev: TBE. 7:30–9 p.m.

Tea and Torah on Tuesday—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. *Tuesdays.*

Wednesday 3

Mahj: TBE. Off-site. 1–3 p.m.
Shalom Gever: TBE. 4:30–8:30 p.m.

Thursday 4

Thursdays at the JCC: SPICE Programs: JCC Adult Programs. Callanetics with Diane Dahl featuring muscle firming through stretching exercises synchronized to music. \$12/members; \$14/non-members, 9:30 a.m. Energy Exercise with Maria Farquhar. Low impact exercise in a supportive environment. \$4 per session or \$10 for 3 sessions per month, 10 a.m. Current Events, 11 a.m. Homemade dairy lunch buffet. \$3 per person, Noon. For information, contact Leah Zaas at leahz@jfsannarbor.org. *Thursdays.*

Israeli Dancing: JCC. Easy and oldies from 7:30–8:30 p.m. Intermediate and requests from 8:30–10 p.m. \$5 per class. Students and children free. Learn the latest Israeli dances, line dances, mixers and more. Families welcome. For information or to request a ride, contact Laura at a2rikud@gmail.com, phone 395-4223, or visit www.a2rikud.org. *Thursdays.*

Talmud–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate. 8 p.m. *Thursdays.*

Friday 5

Rabbi's Lunch and Learn: TBE. 12:30–1:30 p.m.
Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service/High School Senior Blessing at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 6

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.
Shabbat Limmud: BIC. 9 a.m.
Shabbat services: *See listing at tend of calendar.*

Sunday 7

Kol Halev Café: TBE. 6–9 p.m.
Annual Congregational Meeting: BIC. 7 p.m.
Book Club: AARC. Discussion of *The Lacuna*, by Barbara Kingsolver. Held at a private home. For information, phone 445-1910 or email info@aaarecon.org. 7–9 p.m.

Monday 8

English as a Second Language Daily Classes: JFS.
For information, contact Jessica at jessica@jfsannarbor.org or phone 769-0209. *Mondays.*
Shalom Gever: TBE. 4:30–8:30 p.m.
Women's Torah Study: TBE. 7–8:30 p.m.
Men's Torah Study Reinvented: TBE. 7–8:30 p.m.

Tuesday 9

Tuesdays at the JCC: SPICE Programs. JCC Adult Programs. *Tuesdays. See June 2.*
Judaism Decoded: The Origins and Evolution of Jewish Tradition: Chabad. 9:30 a.m. and 7:30 p.m. *Tuesdays. See June 2.*
Yidish Tish (Yiddish Conversational Group). 1:30–3 p.m. *Tuesdays. See June 2.*
Annual Membership Dinner and Meeting: TBE Brotherhood. 6:30–9 p.m.
Kol Halev: TBE. 7:30–9 p.m.
Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays. See June 2.*

Wednesday 10

Shalom Gever: TBE. 4:30–8:30 p.m.
Annual Meeting: TBE. 7–9:30 p.m.

Thursday 11

Thursdays at the JCC: SPICE Programs: JCC Adult Programs. *Thursdays. See June 4.*
Israeli Dancing: JCC. 7:30 p.m. and 8:30 p.m. *Thursdays. See June 4.*
Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See June 4.*

Friday 12

Rabbi's Lunch and Learn: TBE. 12:30–1:30 p.m.
Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service with Kol Halev/Birthday and Anniversary Celebration at 7:30 p.m.
Shabbat BBQ Dinner: TBE Brotherhood. 6–7:30 p.m.
Friday evening services: *See listing at end of calendar.*

Saturday 13

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.
Shabbat services: *See listing at tend of calendar.*

Sunday 14

Farm Education Day and Sustainable Food Fest: Jewish Alliance for Food, Land and Justice. Honor the Shmita Year and celebrate sustainable

food and farming through a Jewish lens with Re-skilling workshops, vendors, education and food. Matthaei Botanical Gardens, 1800 North Dixboro Road. Includes bus tours to Green Things Farms. 10 a.m.–2 p.m.

Monday 15

English as a Second Language Daily Classes: JFS.
For information, contact Jessica at jessica@jfsannarbor.org or phone 769-0209. *Mondays.*
Tot Shabbat: BIC. 11:15 a.m.

Russ Collins Film Discussion Group: JCC. Join Russell Collins, executive director of the Michigan Theater and co-host of WEMU's *Cinema Chat* for a lively discussion of movie plots, characters and the unique cinematic elements that send subtle messages to viewers. Films selected will include popular blockbusters, independent films, thought-provoking dramas, intense thrillers, and more. Refreshments provided. For information or to register, contact karenfreedland@jccfed.org or phone 971-0990.

Shalom Gever: TBE. 4:30–8:30 p.m.

[E]met: An Honest Conversation about Death.

TBE. 7–8:30 p.m.

Tuesday 16

Tuesdays at the JCC: SPICE Programs: JCC Adult Programs. *Tuesdays. See June 2.*
Judaism Decoded: The Origins and Evolution of Jewish Tradition: Chabad. 9:30 a.m. and 7:30 p.m. *Tuesdays. See June 2.*
Yidish Tish (Yiddish Conversational Group). 1:30–3 p.m. *Tuesdays. See June 2.*
Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays. See June 2.*
Kol Halev: TBE. 7:30–9 p.m.

Wednesday 17

Mahj: TBE. Off-site. 1–3 p.m.
Shalom Gever: TBE. 4:30–8:30 p.m.

Thursday 18

Thursdays at the JCC: SPICE Programs, JCC Adult Programs. *Thursdays. See June 4.*
Israeli Dancing: JCC. 7:30 p.m. and 8:30 p.m. *Thursdays. See June 4.*
Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See June 4.*

Friday 19

Rabbi's Lunch and Learn: TBE. 12:30–1:30 p.m.
Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service at 7:30 p.m.
Temple Dinner: TBE Sisterhood. 6–7:30 p.m.
Friday evening services: *See listing at end of calendar.*

Saturday 20

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.
Shabbat Limmud: BIC. 9 a.m.
Shavuot Services: Chabad. Services followed by festive meal and all-night learning. 8:45 p.m.
Shabbat services: *See listing at tend of calendar.*

Sunday 21

Kol Halev: TBE. 6:15–7:45 p.m.

Monday 22

Shalom Gever: TBE. 4:30–8:30 p.m.
Women's Torah Study: TBE. 7–8:30 p.m.
Men's Torah Study Reinvented: TBE. 7–8:30 p.m.

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JUN 25 Michelle Chamuel w/Absofacto		AUG 27 Vulfpeck

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Calendar

Tuesday 23

Tuesdays at the JCC: SPICE Programs, JCC Adult Programs. *Tuesdays. See June 2.*
Judaism Decoded: The Origins and Evolution of Jewish Tradition: Chabad. 9:30 a.m. and 7:30 p.m. *Tuesdays. See June 2.*
Yidish Tish (Yiddish Conversational Group). 1:30–3 p.m. *Tuesdays. See June 2.*
Kol Halev: TBE. 7:30–9 p.m.
Tea and Torah on Tuesday—for Women: Chabad. *Tuesdays. See June 2.*

Wednesday 24

Shalom Gever: TBE. 4:30–8:30 p.m.

Thursday 25

Thursdays at the JCC: SPICE Programs: JCC Adult Programs. *Thursdays. See June 4.*
Games Circle: JFS Adult Programs. Charades, theater games and play readings. Join the initial meeting of this new monthly games circle held at the JCC. For information, contact leahz@jfsannarbor.org. 7–9 p.m.
Israeli Dancing: JCC. 7:30 p.m. and 8:30 p.m. *Thursdays. See June 4.*
Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See June 4.*

Friday 26

Rabbi's Lunch and Learn: TBE. 12:30–1:30 p.m.
Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service/Bat Mitzvah at 7:30 p.m.
Fourth Friday Shabbat: AARC. Musical Kabbalat Shabbat services are held at the JCC and are led by Rabbi Michal Woll. Services followed by a vegetarian potluck dinner and post dinner klezmer and dancing. Pizza nosh for children before services at 6 p.m. and childcare provided during services from 6:15–8 p.m. Reservations requested for pizza and childcare. Leave a message at 445-1910 or email info@aaecon.org. 6:30–10 p.m.
Friday evening services: *See listing at end of calendar.*

Saturday 27

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.
Tot Shabbat: BIC. 11:15 a.m.
Shabbat services: *See listing at end of calendar.*

Sunday 28

Joint Picnic and Softball Game: BIC and TBE. Noon.

Monday 29

English as a Second Language Daily Classes: JFS. For information, contact Jessica at jessica@jfsannarbor.org or phone 769-0209. *Mondays.*
Shalom Gever: TBE. 4:30–8:30 p.m.

Tuesday 30

Tuesdays at the JCC: SPICE Programs: JCC Adult Programs. *Tuesdays. See June 2.*
Judaism Decoded: The Origins and Evolution of Jewish Tradition: Chabad. 9:30 a.m. and 7:30 p.m. *Tuesdays. See June 2.*
Yidish Tish (Yiddish Conversational Group).

1:30–3 p.m. *Tuesdays. See June 2.*

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays. See June 2.*

July 2015

Wednesday 1

Mahj: TBE. Off-site. 1–3 p.m.
Shalom Gever: TBE. 4:30–8:30 p.m.

Thursday 2

Israeli Dancing: JCC. *See June 4.*
Talmud–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate. 8 p.m. *Thursdays.*

Friday 3

Backyard Shabbat: BIC. 5:30 p.m.
Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Summer Shabbat Service at 7:30 p.m.
Friday evening services: *See listing at end of calendar.*

Saturday 4

Shabbat services: *See listing at end of calendar.*

Monday 6

English as a Second Language Daily Classes: JFS. For information, contact Jessica at jessica@jfsannarbor.org or phone 769-0209. *Mondays.*
Shalom Gever: TBE. 4:30–8:30 p.m.

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Tuesday 7

Judaism Decoded: The Origins and Evolution of Jewish Tradition: Chabad. 9:30 a.m. and 7:30 p.m. *Tuesdays. See June 2.*

Yidish Tish (Yiddish Conversational Group). 1:30–3 p.m. *Tuesdays. See June 2.*

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays. See June 2.*

Wednesday 8

Shalom Gever: TBE. 4:30–8:30 p.m.

Thursday 9

Israeli Dancing: JCC. 7:30 p.m. and 8:30 p.m. *Thursdays. See June 4.*

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See June 4.*

Friday 10

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Summer Shabbat Service at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 11

Tot Shabbat: BIC. 11:15 a.m.

Shabbat services: *See listing at tend of calendar.*

Monday 13

English as a Second Language Daily Classes: JFS. For information, contact Jessica at jessica@jfsannarbor.org or phone 769-0209. *Monays.*

Shalom Gever: TBE. 4:30–8:30 p.m.

Tuesday 14

Judaism Decoded: The Origins and Evolution of Jewish Tradition: Chabad. 9:30 a.m. and 7:30 p.m. *Tuesdays. See June 2.*

Yidish Tish (Yiddish Conversational Group). 1:30–3 p.m. *Tuesdays. See June 2.*

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays. See June 2.*

Wednesday 15

Mahj: TBE. Off-site. 1–3 p.m.

Shalom Gever: TBE. 4:30–8:30 p.m.

Thursday 16

Israeli Dancing: JCC. 7:30 p.m. and 8:30 p.m. *Thursdays. See June 4.*

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See June 4.*

Friday 17

Barbecue and Barchu: BIC. 6 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Summer Shabbat Service at 7:30 p.m.

Fourth Friday Shabbat Services and Potluck: AARC. Kabbalat Shabbat services held at the JCC and lay led. Services followed by a vegetarian potluck dinner and post dinner klezmer and dancing. Pizza nosh for children before services at 6 p.m. and childcare provided during services from 6:15–8 p.m. Reservations requested for pizza and childcare. Leave a message at 445-1910 or email info@aaarecon.org. 6:30–10 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 18

Shabbat services: *See listing at end of calendar.*

Monday 20

Shalom Gever: TBE. 4:30–8:30 p.m

Tuesday 21

Judaism Decoded: The Origins and Evolution of Jewish Tradition: Chabad. 9:30 a.m. and 7:30 p.m. *Tuesdays. See June 2.*

Yidish Tish (Yiddish Conversational Group). 1:30–3 p.m. *Tuesdays. See June 2.*

Tea and Torah on Tuesday—for Women: Chabad. *Tuesdays. See June 2.*

Wednesday 22

Shalom Gever: TBE. 4:30–8:30 p.m.

Thursday 23

Israeli Dancing: JCC. 7:30 p.m. and 8:30 p.m. *Thursdays. See June 4.*

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See June 4.*

Friday 24

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Summer Shabbat Service at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 25

Tot Shabbat: BIC. 11:15 a.m.

Tisha B’av Maariv: BIC. 8:45 p.m.

Tisha B’av Evening Services: Chabad. 10 p.m.

Shabbat services: *See listing at tend of calendar.*

Sunday 26

Tisha B’av Shaharit: BIC. 8 a.m.

Tisha B’av Morning Services: Chabad. 8:30 a.m.

Tisha B’av Mincha: BIC. 2:30 p.m.

Tisha B’av Afternoon and Evening Services: Chabad. 8 p.m.

Monday 27

English as a Second Language Daily Classes: JFS.

For information, contact Jessica at jessica@jfsannarbor.org or phone 769-0209. *Mondays.*

Shalom Gever: TBE. 4:30–8:30 p.m.

Tuesday 28

Judaism Decoded: The Origins and Evolution of Jewish Tradition: Chabad. 9:30 a.m. and 7:30 p.m. *Tuesdays. See June 2.*

Yidish Tish (Yiddish Conversational Group). 1:30–3 p.m. *Tuesdays. See June 2.*

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays. See June 2.*

Wednesday 29

Shalom Gever: TBE. 4:30–8:30 p.m.

Thursday 30

Israeli Dancing: JCC. 7:30 p.m. and 8:30 p.m. *Thursdays. See June 4.*

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See June 4.*

Friday 31

Backyard Shabbat: BIC. 5:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Summer Shabbat Service at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

August 2015

Saturday 1

Shabbat services: *See listing at end of calendar.*

Sunday 2

Congregational Picnic: TBE. Hudson Mills Metropark. 11 a.m.–3 p.m.

Monday 3

English as a Second Language Daily Classes: JFS. For information, contact Jessica at jessica@jfsannarbor.org or phone 769-0209. *Mondays.*

Shalom Gever: TBE. 4:30–8:30 p.m.

Tuesday 4

Judaism Decoded: The Origins and Evolution of Jewish Tradition: Chabad. 9:30 a.m. and 7:30 p.m. *Tuesdays. See June 2.*

Yidish Tish (Yiddish Conversational Group). 1:30–3 p.m. *Tuesdays. See June 2.*

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays. See June 2.*

Wednesday 5

TBE Mahj: Off-site. 1–3 p.m.

Shalom Gever: TBE. 4:30–8:30 p.m.

Thursday 6

Israeli Dancing: JCC. 7:30 p.m. and 8:30 p.m. *Thursdays. See June 4.*

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See June 4.*

Friday 7

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Summer Shabbat Service at 7:30 p.m.

Friday evenings services: *See listing at tend of calendar.*

Saturday 8

Tot Shabbat: BIC. 11:15 a.m.

Shabbat services: *See listing at end of calendar.*

Monday 10

English as a Second Language Daily Classes: JFS. For information, contact Jessica at jessica@jfsannarbor.org or phone 769-0209. *Mondays.*

Shalom Gever: TBE. 4:30–8:30 p.m.

Tuesday 11

Judaism Decoded: The Origins and Evolution of Jewish Tradition: Chabad. 9:30 a.m. and 7:30 p.m. *Tuesdays. See June 2.*

Yidish Tish (Yiddish Conversational Group). 1:30–3 p.m. *Tuesdays. See June 2.*

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays. See June 2.*

Wednesday 12

Shalom Gever: TBE. 4:30–8:30 p.m.

Thursday 13

Israeli Dancing: JCC. 7:30 p.m. and 8:30 p.m. *Thursdays. See June 4.*

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See June 4.*

Friday 14

Shabbat in the Park: BIC. 6 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Summer Shabbat Service at 7:30 p.m.

Friday evening services: *See listing at end of calendar*

Saturday 15

Rosh Hodesh Elul Shabbaton: AARC. With special visiting Rabbis Joy Levitt and Michael Strassfeld. Details at aaarecon.org/calendar or phone 445-1910 or email infor@aaarecon.org. *Also August 16.*

Member Brunch: TBE Brotherhood. 10–11:30 a.m.

Shabbat services: *See listing at end of calendar.*

Sunday 16

Rosh Hodesh Elul Shabbaton: AARC. *See August 15.*

Monday 17

Shalom Gever: TBE. 4:30–8:30 p.m.

Tuesday 18

Judaism Decoded: The Origins and Evolution of Jewish Tradition: Chabad. 9:30 a.m. and 7:30 p.m. *Tuesdays. See June 2.*

Yidish Tish (Yiddish Conversational Group). 1:30–3 p.m. *Tuesdays. See June 2.*

Tea and Torah on Tuesday—for Women: Chabad. *Tuesdays. See June 2.*

Wednesday 19

Mahj: TBE. Off-site. 1–3 p.m.

Shalom Gever: TBE. 4:30–8:30 p.m.

Thursday 20

Israeli Dancing: JCC. 7:30 p.m. and 8:30 p.m. *Thursdays. See June 4.*

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See June 4.*

Friday 21

Barbecue and Barchu: BIC. 6 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service/Bar Mitzvah at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 22

Tot Shabbat: BIC. 11:15 a.m.

Canning Program: TBE Sisterhood. 12:30–3:30 p.m.

Shabbat services: *See listing at end of calendar.*

Monday 24

English as a Second Language Daily Classes: JFS. For information, contact Jessica at jessica@jfsannarbor.org or phone 769-0209. *Mondays.*

Shalom Gever: TBE. 4:30–8:30 p.m.

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Calendar

Tuesday 25

Judaism Decoded: The Origins and Evolution of Jewish Tradition: Chabad. 9:30 a.m. and 7:30 p.m. *Tuesdays. See June 2.*

Yidish Tish (Yiddish Conversational Group). 1:30-3 p.m. *Tuesdays. See June 2.*

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays. See June 2.*

Wednesday 26

Shalom Gever: TBE. 4:30-8:30 p.m.

Thursday 27

Guys Night Out: TBE Brotherhood. At Corner Brewery from 6-8 p.m.

Israeli Dancing: JCC. 7:30 p.m. and 8:30 p.m. *Thursdays. See June 4.*

Talmud-Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See June 4.*

Friday 28

Backyard Shabbat: BIC. 5:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service/Welcome Back Welcome Shabbat at 7:30 p.m.

Fourth Friday Shabbat Services and Potluck: AARC. Kabbalat Shabbat services held at the JCC and lay led. Services followed by a vegetarian potluck dinner and post dinner klezmer and dancing. Pizza nosh for children before services at 6 p.m. and childcare provided during services from 6:15-8 p.m. Reservations requested for pizza and childcare. Leave a message at 445-1910 or email info@aaarecon.org. 6:30-10 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 29

Cedar Point Trip: TBE AARTY and Kadima. Meet at TBE. 9 a.m.-9 p.m.

R&R Potluck: TBE. Off-site. 6-8 p.m.

Shabbat services: *See listing at tend of calendar.*

Sunday 30

Community BBQ: AARC. End of summer family fun, bonfire and games for all ages. Meet Beit Sefer teachers, newcomers welcome. Details at aaarecon.org/calendar or phone 445-1910 or email infor@aaarecon.org.

Monday 31

English as a Second Language Daily Classes: JFS. For information, contact Jessica at jessica@jfsannarbor.org or phone 769-0209. *Mondays.*

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 6 p.m., followed by tot dinner. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Congregation. 6:15 p.m. at the JCC the fourth Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6 p.m. Childcare provided during the service. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aaarecon.org.

Shabbat Service: Chabad. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset.

Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.-12:15 p.m.

Shabbat Services: AA Reconstructionist Congregation. Morning services held the second Saturday of each month at the JCC from 10 a.m.-noon integrating traditional liturgy with music, chanting and contemporary readings including Torah service and discussion. A morning of songs and text study takes place the first Saturday of each month. For info, email info@aaarecon.org or call 913-9705 or visit www.aaarecon.org.

Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon services 45 minutes before sundown. Call 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study with Rabbi Levy at 8:50 a.m. Morning Minyan with Rabbi Delson and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Frequently listed Phone numbers and addresses of organizations

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822
Ann Arbor Reconstructionist Congregation (AARC)
2935 Birch Hollow Drive 913-9705
Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897
Chabad House
715 Hill Street 995-3276
Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990
Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872
Jewish Family Services (JFS)
2245 South State Street 769-0209
Jewish Federation
2939 Birch Hollow Drive 677-0100
Pardes Hannah
2010 Washtenaw Ave. 761-5324
Temple Beth Emeth (TBE)
2309 Packard Road 665-4744
UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

June 5 8:50 p.m.

June 12 8:54 p.m.

June 19 8:57 p.m.

June 26 8:58 p.m.

July 3 8:57 p.m.

July 10 8:55 p.m.

July 17 8:50 p.m.

July 24 8:45 p.m.

July 31 8:38 p.m.

August 7 8:29 p.m.

August 14 8:20 p.m.

August 21 8:09 p.m.

August 28 7:58 p.m.

Jack Stratton, from page 19

there too. I've always thought it would also work for us to play at a place like the Ark, in a more seated, listening environment. We'd probably play differently; making that work is part of being a good performer, you don't play the small place like a huge place and vice versa.

WJN: You make the group's Youtube videos right?

Stratton: I do the videos. That was a progression from middle school, getting into digital video. It was starting to be accessible on Macintosh with iMovie, so that's when I got into it. I got a nice head-start with digital video. These days they recommend music videos to promote the music, and we just film us tracking it in the studio and put that up as the music videos. No one seems to say, "Hey that's not a real music video!" (Laughter) They just accept it as that, and it's way easier and way more fun, and watching people play seems to age well.

WJN: You have a lot of videos up there.

Stratton: Yeah, we film every song. It actually really helps the perception of the song; you have a deeper understanding of the song, seeing it being played.

WJN: What do you see down the road? Are each of you doing other projects besides Vulfpeck?

Stratton: I'm focusing on Vulfpeck, pretty much through the end of the year, that's what I'll be working on. And each member freelances and they all pursue their own opportunities. Maybe in a few years Vulfpeck will feel like a primary priority, but part of the vision for the group was that you'd always be able to do something else too. I think that's important for staying together, all of us doing different things. We get together more often now, which is good.

WJN: Is there any other career, besides music, that you're seriously considering, or are you trying for the life of a musician?

Stratton: I read something that Kenny Gamble, of the songwriters Gamble and Huff, said about how to not treat something like what Philadelphia International Records was for him, and Vulfpeck is for me, as your career. Don't try to force that. I could definitely see Vulfpeck turning into a career, but I'm not putting my money on it, because it's somewhat precious to me in the creative freedom it offers. I went to music school. I'm sure my career will be somewhere in a music related field. Will it be selling albums? Probably not.

WJN: The industry is not moving in that direction.

Stratton: Yeah. Selling instruments, I'm interested in that. I also try to release other products too, books and educational materials. I did a funk-drumming book a few years ago; I try to keep it diverse.

WJN: I'm guessing some of that entrepreneurial spirit is also from your dad.

Stratton: Absolutely. He's self-employed. Until recently he wanted me to get a job, but now he's interested in this direction. ■

Vitals

Mazel tov

Zeke Dingman on his bar mitzvah, June 6.
 Talia Milliman on her bat mitzvah, June 6.
 Max Brodkey on his bar mitzvah, June 13.
 Yakirah Mitchel on her bat mitzvah, June 13.
 Gabriel Seir on his bar mitzvah, June 13.
 Laila Krugman on her bat mitzvah, June 20.
 Sydney Friedman on her bat mitzvah, June 20.
 Joshua Aronow on his bar mitzvah, June 20.
 Nathan Chervin on his bar mitzvah, June 27.
 Abigail Chervin on her bat mitzvah, June 27.
 Jacob Steedman on his bar mitzvah, July 11.
 Jenna Carmel on her bat mitzvah, August 15.
 Rachel Kozminski on her bat mitzvah, August 29.
 Danny Williams on his bar mitzvah, August 29.
 Ben Saalberg on his bar mitzvah, August 29.
 Dan Sherrick and Mary Bejian on the birth of their daughter, Ruby Evangeline.
 Edmond and Eileen Nadler on the marriage of their daughter, Rachel, to Russel Katz.
 Eran Chen and Andie Wagner on their wedding.
 Max Rashes on his engagement to Shaina Walker. Max is the son of Haran and Nikki Rashes and Laurie Lichter and the grandson of Carolyn and Paul Lichter.
 Susan and Marv Wagner on the arrival of their grandson, Nathan Eric Wagner, born on February 11. His parents are Lindsey and Jordan Wagner.
 Karyn and David Schoem on the marriage of their daughter, Shana, to Garrett Schumann May 24.
 Ray Daniel Ayer and Dana Cone Schmidt on their engagement. Ray Daniel is the son of Susan Ayer.

Condolences

Shoshana Jackson on the death of her grandmother, Emma Jean Maloff, April 28.
 Jessica Schwartz on the death of her mother, Miriam Schwartz, April 26.
 Family and friends of Jacob Price, on his death, May 6.
 Debra Christein on the death of her father, David Thomas Christein, May 13.
 Jeff Baden on the death of his mother, Terry Baden, May 15.
 Rosalie Koenig on the death of her mother, Joy Newman, May 17.
 Selma Cohen and Robert Cohen on the death of their brother and uncle, Julian Sacks, May 18.
 Evan Mirsky on the death of his mother, Naomi Mirsky, May 23.
 Cantor Regina Hayut on the death of her uncle, Leon Hayut, May 24.
 Paul Saginaw on the death of his father, Dr. Israel "Sol" Saginaw, May 24.
 Cindy Saper on the death of her father, Leon Cooper, May 26.

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Ann Arbor City Club	14	Jewish Federation	20
Ann Arbor District Library	15	JFS/Partners in Care Concierge	5
Ann Arbor State Bank	9	Joe Cornell Entertainment	16
Ann Arbor Summer Festival	19	Ken Lussenden	23
Ayze's Café	14	Koz Services	2
Bank of Ann Arbor	24	Lake Forest Golf Club	14
Bennett Optometry	16	Michigan Theater	28
Bivouac	6	Alex Milshteyn, Howard Hanna Realtors ...	3
Bloom Garden Center	14	Modern Mechanical	16
Center for Plastic and Reconstructive Surgery	6	MOSA Audiology	14
Chelsea Flower Shop	16	Penny Seats Theatre Co.	15, 26
Encore Online Resale	24	Performance Network Theatre	24
Food Gatherers (Grillin')	14	Purple Rose Theatre Company	26
Gold Bond Cleaners	27	R.D. Kleinschmidt	27
Grand Hotel	12	Shutter Booth	24
Cantor Samuel Greenbaum; mohel	6	Susan Ayer Photography	16
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