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JEWISH NEWS

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FREE

American Foodways exhibit at Hatcher Library

Mary Bilyeu, special to the WJN

Do you remember the ads that proclaimed “You don’t have to be Jewish to love Levy’s real Jewish rye?”

Did you know that, back in 1933, Crisco published a cookbook—*Resepyes far der Idisher Baleboste or Recipes for the Jewish Housewife*—featuring entries in both Yiddish and English “to enable two people (from different generations) to work together?”

Perhaps you picked up a brochure at the Yiddish Food Festival that was held in Cheyenne, Wyoming (yes, Cheyenne, Wyoming!) this past May, an event that featured Israeli dancing and Klezmer music? Or maybe you bought a recipe booklet from the International Kosher Food Festival hosted by Traditional Congregation near St. Louis, in order to make the Ecuadoran llapingachos (stuffed potato patties) that were among many delicious and different dishes served at the party?

You can view more than 200 items such as the ones just referenced—rare antiquated cookbooks and brand new ones, pamphlets, advertising materials, restaurant menus, flyers, event souvenirs, and so much more—in a new exhibit entitled “American Foodways: The Jewish Contribution,” opening September 4 at the Harlan Hatcher Graduate Library

on the University of Michigan campus. The display will demonstrate the great depth and breadth of Jewish food, cooking, identity, and life in the United States.

Janice (Jan) Bluestein Longone, adjunct curator of American Culinary History at

the University of Michigan (1871) and works about early butchers and bakers, including the first kosher butcher in America (1660). We will also display advertising ephemera and menus from Jewish food producers, delicatessens, restaurants, and Jew-



the University of Michigan and curator of “American Foodways,” states that the exhibit will display numerous “treasures and significant pieces from the Jewish culinary experience in America,” including “the first Jewish

ish food festivals. The exhibit will ... feature books published by Jewish magazines and other media connections. Most of the collection is in English, but there will also be items

Continued on page 30

From My Heart, women's mission to Israel

Mimi Weisberg, special to the WJN

Leave your high heels at home and join our intrepid group of smart, motivated women from across North America and Israel on a unique journey that will feed your soul and engage your mind.

Join women of all ages from across North America as a part of the JFNA's fifth Heart to Heart Mission to Israel, February 9–14, 2014. Explore, learn, and be inspired by the people we meet and the experiences we share as we travel north, south, east, and west to experience first-hand the amazing work of Federation. This mission draws a range of women from younger to retirees, from doctors, nurses and lawyers to realtors, accountants and stay-at-home moms.

The idea of Heart to Heart was simple: use the proven magic of a women's Israel mission to inspire and engage people at all giving levels and all life stages, regardless of how involved with Federation they've been.

Gail Norry, JFNA's chair of National Women's Philanthropy, has attended every Heart to Heart mission since the program's inception, and attests to its unparalleled ability to connect participants with Israel, humanitarian service,

Continued on page 14

Federation offers “Love of Food” series

Mary Bilyeu, special to the WJN

Calling all foodies—Come explore your passion with some of Ann Arbor's most prized experts.

Whether you seek the ultimate barbecue sauce, grow and cook with heirloom vegetables, relish sipping a perfect cup of coffee, bake challah, are a devoted locavore, indulge in sweet treats, follow the James Beard Awards (often called “the Oscars of the food world”), collect cookbooks, peruse menus, are a chefs' groupie, or all of the above, the Jewish Federation of Greater Ann Arbor has something to whet your appetite.

“Four the Love of Food” is a four-part series of classes devoted to food. Ann Arborites are fortunate to have access to farmers' markets, nationally recognized chefs, a respected culinary archive, artisan bakeries, state-of-the-art coffee purveyors, specialty markets, and so many more resources. And all of these

feature prominently in the series, which covers the history, the significance, and the joy of food.

“Federation is very excited to offer this unique program in which culinarians can connect as we reach out to build the Ann Arbor Jewish community!” exclaims Mimi Weisberg, campaign director. Rather than focusing solely on one aspect of food, the series is an overview of many—from the traditional to the trending.”

October 8, at 7 p.m.

FAQs and Farming at Zingerman's Roadhouse: Come talk veggies and BBQ and taste the abundant fall harvest with James Beard Award-winning chef Alex Young of Zingerman's Roadhouse. Learn about Chef Young's journey to Zingerman's and hear how he founded Cornman Farms, where he grows over 50 varieties of more than

nine different vegetables. Participants will leave with his “Alex's Red Rage” BBQ sauce recipe, too. This is the sauce that helped the



Roadhouse earn one of the “Top 10 New BBQ Restaurants” by *Bon Appétit* in 2009.

November 19, at 7 p.m.

“American Foodways: The Jewish Contribution” at the University of Michigan Hatcher Graduate Library: Join Avery Robinson, master's degree student at the Frankel Center for Judaic Studies, on a tour of this special exhibit. Robinson has pored through Jewish cookbooks and culinary ephemera in the Janice Bluestein Longone Culinary Archive for three years to help develop the exhibit. Following the tour, Frankel Center Director Deborah Dash Moore will deliver a mini-lecture entitled “Cooking Reform Judaism.”

December 10, at 7 p.m.

Coffee and Food Pairing at Zingerman's Coffee Company: Participants may be

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High Holidays

Rosh Hashanah and Yom Kippur Services

| ROSH HASHANAH | 9/4 | 9/5 | Tashlich | 9/6 |
|--|-------------|----------------------|-----------------------|---------------------|
| Beth Israel Congregation | | 8 a.m. | 5 p.m. | 8 a.m. |
| Family Celebration | 4 p.m. | | | |
| Children's Programs | | 10:30 a.m. | | 10:30 a.m. |
| Mincha | | 5:30 p.m. | | 7:50 p.m. |
| Ma'ariv | 8 p.m. | 8:10 p.m. | | 7:50 p.m. |
| Chabad House | 7:45 p.m. | 9:45 a.m. | 4 p.m. | 9:45 a.m./7:45 p.m. |
| Sounding of the shofar, festive meal | 11:30 a.m. | | | |
| Ma'ariv | | 7:30 p.m. | | |
| Hillel | | | 4:30 p.m. | |
| Conservative | 7:15 p.m. | 9:30 a.m./7:15 p.m. | | 9:30 a.m. |
| Orthodox (AAOM) | 7:45 p.m. | 9 a.m./7:45 p.m. | | 9 a.m. |
| Reform | 7:15 p.m. | 10 a.m. | | |
| Jewish Cultural Society | 7 p.m. | | 4 p.m. | |
| Pardes Hannah | | 9:30 a.m. | 1 p.m. | 9:30 a.m. |
| Reconstructionist Congregation | 7:30 p.m. | 10 a.m. | 5 p.m. | |
| Temple Beth Emeth | 8 p.m. | | 1:45 p.m. | |
| Family serwith Kol Halev | | 9 a.m. | | |
| Traditional | | 11 a.m. | | |
| AARTY | | 10 a.m. | | |
| Pre-school | | 4:30 p.m. | | |
| YOM KIPPUR | 9/13 | 9/14 | BREAK-THE-FAST | |
| Beth Israel Congregation | 7:30 p.m. | 8 a.m. | 8:30 p.m. | |
| Youth (6 th -8 th) | 7:30 p.m. | | | |
| Programs for 9 th -12 th | 7:30 p.m. | | | |
| Programs for K - 5/6 th - 8 th | | 10:30 a.m. | | |
| Study Session | | 4:30 p.m. | | |
| Mincha, | | 5:30 p.m. | | |
| Neilah | | 7:15 p.m. | | |
| Chabad House | 7:30 p.m. | 9:45 a.m. | 8:30 p.m. | |
| Mincha/Neilah | | 6 p.m. | | |
| Hillel | | | | |
| Conservative | 7:30 p.m. | 9:30 a.m./6:15 p.m. | | |
| Orthodox (AAOM) | 7:30 p.m. | 9 a.m./7:15 p.m. | | |
| Reform | 7:30 p.m. | 10 a.m./7:15 p.m. | | |
| Jewish Cultural Society | 7 p.m. | 2 p.m. | 6 p.m. | |
| Pardes Hannah | 6:45 p.m. | 9:15 a.m. | 8:30 p.m. | |
| Reconstructionist Congregation | 7:30 p.m. | 10 a.m. | 8:30 pm | |
| Sessions | | 3:30 p.m. -5:30 p.m. | | |
| Yizkor | | 5:45 p.m. | | |
| Neilah | | 7:15 p.m. | | |
| Temple Beth Emeth | 8 p.m. | | | |
| AARTY | 8 p.m. | | | |
| Family Service | | 9 a.m. | | |
| Traditional | | 11 a.m. | | |
| Torah Study | | 2:30 p.m. | | |
| Afternoon Service | | 3:30 p.m. | 5:30 p.m. | |

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Publication date: Friday, September 27.
Extra copies of the Washtenaw Jewish News are available at locations throughout Washtenaw County.

Community

Wineman Quilting Exhibit at the Amster Gallery

Karen Freedland, special to the WJN

Beginning September 17, the Amster Gallery at the Jewish Community Center of Greater Ann Arbor welcomes quilting artist Carol Sue Wineman. The exhibit title is "Through The Years", which reflects the different styles Wineman has produced since she started quilting. Wineman's works are personal and dedicated to members of her family. She



has displayed her works at the University of Michigan Hospital, the Michigan League and at the Power Center.

Wineman believes that quilts have such a wide appeal because knowing and understanding art is not required. A second show of new decorative pieces called "Art Gifts For Table and Wall." follows "Through the Years" in November, coinciding with the Jewish Book Fair and continues into Chanukah. Smaller quilts that are placemat size will line the JCC walls, with Chanukah themes and jewel toned fabrics that will make great gifts. The gallery is open during JCC business hours.



Carol Sue Wineman

Cultural Arts and Education at the JCC

Karen Freedland, special to the WJN

Russ Collins Film Discussion Group continues at the JCC

Join Russell Collins, executive director of the Michigan Theater and co-host of WEMU's Cinema Chat, will host the film discussion group at the Jewish Community Center of Greater Ann Arbor. The group meets monthly to discuss 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.

Scheduled meeting dates are September 30, October 14, November 4, December 9, January 13, February 10, March 10, April 7, May 19, and June 16 at 7 p.m.

For registration call the JCC at 971-0990. For further information, contact karenfreedland@jccfed.org. Space is limited.

Bird Walk in the Arb with Juliet Berger Sunday, September 15, from 8-10 a.m.

Join local naturalist, birder and educator, Juliet Berger, for an informative and fun bird walk in Nichols Arboretum. Walkers will look for returning migratory birds and non-migratory native birds as well. Bring binoculars. All levels of birding experience welcomed. The group will meet at the Riverview Court entrance to the Arboretum at 8 a.m. for coffee and bagels and the walk.

Limit 20 persons. Reservations are required. Cost is \$10 per person. RSVP to Karen Freedland at 971-0990 or karenfreedland@jccfed.org.

Get Familiar with the Stanislavsky's System of Acting

Thursday, October 10, 17, and 24, at 7 p.m.

The JCC will host a three-session workshop with Russian Professor of Drama Leonora Ivanitsky. Ivanitsky is a visiting scholar and guest artist at the Residential College of the University of Michigan, in collaboration with drama faculty professor Kate Mendeloff.

During the workshop, each participant will practice a number of theatrical exercises that enhance memory, concentration, creativity, teamwork, self-confidence and self-esteem. The class will also read one-act dramatic stories by contemporary American non-realist writers and perform them in class. The goal is to discover how much one can find reflections of life in the plays and reveal these through acting. The program concentrates on the concepts and theory of the great Russian director and teacher Konstantin Stanislavsky and his followers. Moreover, Ivanitsky will introduce exercises from her book, *In the Realm of the Game*, which is based on this heritage and has more than 200 theater exercises and games for a multi-age audience. Ivanitsky has taught for many years at universities and the results have been strikingly positive for the participants and students. Ivanitsky is on a mission to bring the skills of the art of drama and prepare one to be an actor and director in one's own life.

No prior experience necessary. Cost is \$45 members and \$60 non-members. Registration is required by October 5. Call 971-0990

to register at the JCC front desk. For further information, contact Karen Freedland at 971-0990, or karenfreedland@jccfed.org

Commando Krav Maga (CKM) at the JCC Sunday October 6, 13, 20, and 27, at 1 p.m.

The JCC is offering Commando Krav Maga training. Commando Krav Maga (CKM) is a reality-based self-defense system utilized by the Israeli Special Forces. Developed by Moni Aizik, a former Israeli Special Forces Commando trained in Judo, Jujitsu and Krav Maga. Aizik developed Commando Krav Maga as a means of integrating parts of each art into an effective reality based self-defense system. Students learn the techniques needed to survive aggressive encounters. Instructor Mike Trester is a level 6 certified Commando Krav Maga instructor with over 23 years of law enforcement experience, including 18 years as a Special Weapons And Tactical team member. He is one of nine CKM instructors holding a level 6 or higher in the United States. After many years of investigating violent crimes, Trester began to search for a self-defense system he could offer to the public. Upon discovering Commando Krav Maga and attending his first boot camp in 2009, Trester realized that CKM was the system he was searching for. The techniques are simple and easy to recall during times of stress. Each Session is 75 minutes.

Class fee is \$40 for members and \$50 for non members. Registration is required as space is limited. To register call the JCC front desk at 971-0990. For further information, contact karenfreedland@jccfed.org. ■

JCC honors longtime volunteer, Doris Jamron

Rachael Hoffenblum, special to the WJN

The Jewish Community Center of Greater Ann Arbor's older adult program (SPICE) holds a birthday celebration on the first Thursday of every month. The birthday celebration is an afternoon of singing, cake and ice cream, special entertainment, and the company of both old and new faces. July's birthday celebration happened to fall on July 11, the birthday of one of the JCC's dedicated volunteers. Doris Jamron has volunteered at the JCC for many years. Possessing an enviable work ethic, Jamron would call the JCC every day to ask for assignments or to simply say that she would be unavailable. During



(left to right) Lori Kahn, Doris Jamron, and Rachael Hoffenblum

July's birthday celebration Lori Kahn, JCC finance director, Rebekah Gamble, JCC operations manager, and Rachael Hoffenblum, JCC older adult program coordinator took a moment to publically thank Jamron for her years of service to the JCC and present her with a certificate of appreciation.

For more information about the SPICE program, contact Rachael Hoffenblum at 971-0990 or rachaelhoffenblum@jccfed.org.

Interested in volunteering for the JCC? Call the JCC at 971-0990.

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Community invited to JCLP Welcome Breakfast

Lisa Raycraft, special to WJN

The Jewish Communal Leadership Program (JCLP), a graduate program at the University of Michigan's School of Social Work, will host its annual Community Welcome Breakfast this year on September 23, at 7:45 a.m., in the School's

provided spiritual guidance and bereavement programming. She also trained JARC's Direct Care Professionals to be sensitive to the spiritual needs of people who participate in the organization's programs and group homes. She credits her experience as a board



Emily White

Max Glick

Haviva Stella Rome

Karen Rosenstein

sukkah. Students, faculty, and local Jewish leaders over the years have come to look forward to this event, since it is truly emblematic of the uniquely supportive relationship between JCLP and the local Jewish community.

The event kicks off a year long Community Conversations exploration of new directions in Jewish education. "We plan to convene public discussions among major local and national thought-leaders about cutting edge questions for twenty-first century Jewish education," explains JCLP Director, Dr. Karla Goldman. "How might we reimagine what various faith communities can learn from one another when it comes to education? What new ideas are emerging about Jewish education across the lifespan... and how can institutions better cooperate for greater impact?"

The Community Welcome Breakfast is an opportunity for JCLP to introduce its new students to friendly faces in Ann Arbor. "I find it amazing that our program is so enmeshed in the local community," notes Dr. Andrea Siegel, JCLP's new program manager. "Every Jewish leader I have met here, whether lay or professional, has shown me that when students come to JCLP they are not anonymous. Students become part of the community, they learn from the community, and their voices can make a difference in meaningful ways." JCLP's incoming students bring a diverse set of experiences to Southeast Michigan:

Haviva Stella Rome is from Tarzana, California, where she founded a Bnei Akiva chapter for Jewish youth while she was in high school. As a college student, she went on to lead social justice workshops for teens on behalf of Bnei Akiva, following her experiences as a camper, counselor, and staff member for eight years at Camp Moshava in Wisconsin. At Touro College, where she majored in psychology, she has served as a resident advisor for women. Her interest in social work was born primarily from volunteer experiences; at Nofei Yerushalaim Skilled Nursing Facility in Jerusalem she volunteered with the at-risk elderly, and at the Jewish Community Center Adaptations Program in New York she worked with special needs young adults. As a part of JCLP, Rome is looking forward to developing innovative and creative programming possibilities across Jewish denominations and affiliations.

Karen Rosenstein comes to JCLP from her work as Judaic and Spiritual Care Coordinator at JARC, a nonprofit organization dedicated to supporting people with intellectual and developmental disabilities. In this role, she

member of the Jewish Community Relations Council of Bloomfield Hills, and her past work as district director of Workmen's Circle/Arbeter Ring with heightening her awareness of Jewish communities at the local, national, and international levels. With her undergraduate training in business and finance, as well as Jewish Spiritual Direction, Rosenstein plans to use her time with JCLP to strengthen her skills on behalf of marginalized and isolated individuals.

Max Glick is a 2011 graduate of Western Michigan University, where he majored in Organizational Communications and Public Policy. Most recently, he worked as a job coach at Jewish Vocational Services in Detroit, assisting individuals with disabilities. Glick has also coordinated a number of state political campaigns in Michigan. He is committed to growing young adult programming in the Detroit area so that Jewish college graduates will stay in the region and thrive. In JCLP, Glick plans to focus on program management and community outreach.

Emily White is interested in supporting the emotional, intellectual, and spiritual lives of adolescents. She has served as a teacher and mentor for Jewish teens for 14 years at Oak Park Temple in the metro Chicago area. White graduated from DePaul University with a major in art. While a student at the University of Montana, she was co-founder and president of the Hillel. In JCLP, Emily hopes to strengthen her skills for working with at-risk teens and to enhance her knowledge of wider leadership issues in Jewish education.

Emily Meister joins JCLP after pursuing undergraduate studies in biopsychology and cognitive science, as well as Judaic Studies, at the University of Michigan. She has conducted leadership training as a counselor at Camp Rama. A recipient of the Lainer-Masa Fellowship in Jewish Education at Hebrew University, she served as a teaching assistant at a bilingual preschool in Israel. She is interested in creating deeper connections between Israeli and American Jews. She anticipates that her studies in JCLP will enable her to be an advocate for those with mental and intellectual disabilities, particularly in minority communities. Meister seeks to diversify opportunities for Jews currently on the margins of organized Jewish life to find their place in Jewish communities.

Community members who wish to attend the Welcome Breakfast should email to ansiegel@umich.edu. ■

If not now...?

by Karla Goldman

As twenty-first century American Jews, we have inherited a deep spiritual, intellectual, and communal tradition. The majority of us benefit from the broad array of educational, economic and social opportunities afforded to the most fortunate within our society. We are living, moreover, at a time when, after thousands of years of longing, a modern Jewish state stands in Zion. Amidst all of these riches, however, we are also heirs to an ineradicable history of shared oppression, the recent memory of the Holocaust, and the reality of ongoing vulnerability around the world, in Israel, and here at home.

How do we reconcile our power and our frailty? Our agency and our victimization?

These are the questions on my mind with the approaching simultaneous arrival of the new academic and Jewish years. These

were also questions brought forward this past year by many of the guest speakers in the University of Michigan's Jewish Communal Leadership Program and which, in turn, the JCLP students posed to the community. As director of this academic program

and as a member of our community, I find myself wondering which answers will define this new year for our students and the Jewish communities in Ann Arbor, the United States, and around the globe.

Within JCLP, we get to learn from an array of leaders whose vision and work explodes with possibility. Last year Idit Klein, executive director of Keshet, described how building a more inclusive Jewish experience for GLBT Jews has also transformed the overall community's sense of openness, responsibility, and impact. Will Berkovitz, vice president of Repair the World, described how service work could change both the Jewish and general communities.

Lisa Eisen, national director of the Schusterman Foundation, shared the excitement of being able to create community- and life-changing initiatives that cultivate leadership among young Jews and build connecting tissue between US and Israel. Misha Galperin, President and CEO of Jewish Agency International Development, conveyed the profound impact that a shared commitment to Jewish peoplehood could have on Jews around the world. Closer to home, Miryam Rosenzweig and Joshua Kanter of NEXTGen Detroit and Ben Falik, who represents Repair the World in Detroit, shared how they are engaging young Jewish adults in Detroit in ways that strengthen the city and Jewish identity and community.

All of this communal possibility, however, is framed by a context of finite resources and rancor over the ranking communal priorities. Choices about funding and support are often presented as a zero sum game. Urgent on-going communal concerns — Jews in need in Metro Detroit, Jewish seniors without services in Ann Arbor, existential concerns about Jewish continuity, global anti-Semitism, and profound threats to Israel's

security — reinforce the first part of Hillel's famous dictum: "If I am not for myself who will be for me?" The imperative to focus on Jewish needs is underlined by the unpleasant reality, as Bob Aronson of the Detroit Jewish Federation and the Steinhardt Foundation reminded us, that much of Jewish communal work is spent fighting over limited resources.

In the United States, work for Jewish communal wellbeing, however, has long connected Jews to prominent roles to secular arenas like public health, housing reform, education and social welfare. "Serving Whom? An Exploration of How Jewish Organizations Navigate Whiteness, Privilege, and Service," one of the Communal Conversations presented by JCLP students last year, suggested that given current levels of affluence and acceptance, Jews have rarely been in a better position to enact the second segment of

Hillel's teaching: "If I am only for myself, who am I?"

Still, it can be challenging to balance the two sides of Hillel's instruction. Ruth Messinger, president of American Jewish World Service (AJWS), offered her take on this tension when she

spoke at this spring's graduation ceremonies for JCLP and the University of Michigan School of Social Work. When people question why AJWS directs so much Jewish money and effort to addressing critical issues of water, food, safety around gender identity, and relief work in regions around the world where few Jews even live, she responds by asking what would happen if AJWS was not doing this work? Would it add to the security of Israel, the well-being of Jewish seniors, the strength of Jewish community? Or would it just mean that much less good work was being done in the world?

Being a part of Jewish community offers varied opportunities for rich connection and work that makes a difference. The new year will offer new and renewed challenges. It will also, no doubt, present difficult choices. But in this moment before the hard work of the new year begins, might we agree: That it is our responsibility to care for vulnerable Jews here and elsewhere, while also deploying our efforts to build a more just world for all? That there is room to worry both about the security of Israel's borders and the treatment of those who live on and within its borders? That we can care both for the strength of Israel's army and the account of its soul? That it is foolhardy to separate the welfare of Jews or of Israel from the welfare of all?

I am not pretending that asking these questions will erase the hostility and contention that infuses too much of our communal discourse, but would it shift the dynamic if we at least felt able to ask such questions of ourselves and each other? After all: "If not now, then when?" ■

Karla Goldman is Sol Drachler Professor of Social Work at the University of Michigan where she directs the Jewish Communal Leadership Program.

Please help us honor the 40 young adult Magen David Adom volunteers from our area and provide our sister community – the Central Galilee – with new lifesaving ambulances.



Since 1967, donors from our region have sponsored more than 200 ambulances to help Magen David Adom, Israel's national ambulance service, save lives in Israel. And, in just the last five years, more than 40 young adults from our area, including many University of Michigan students and alumni, have volunteered with Magen David Adom. They've ridden with the paramedics on the ambulances, treated those in need, and showed their deep commitment to Israel.

Magen David Adom is government-mandated, but not government funded, so your support is essential to ensuring their ambulance fleet is complete and ready to help those in need. In fact, over 100 ambulances are needed this year to replace those being retired from active service and to expand coverage on Israel's borders.

Dr. John J. Mames Chapter
Michigan Region
Celebration of Life Annual Event
September 22, 2013, 5:30 p.m.
Congregation Shaarey Zedek
27375 Bell Road
Southfield, Michigan 48034
To make reservations,
please call 1.877.405.3913

Our goal is to fund two or more ambulances now — one showcasing the volunteers' names, the other Go Blue! — so they be may showcased at the event on September 22nd and shipped to Israel this fall. Please make your donation today by returning the form below.

Thank you for your support and Go Blue!

Cari Margulis Immerman
U of M, Ross School of Business BBA, 1981
Parent of son, U of M class of 2016
Director, AFMDA OH/KY/MI/Western PA

Yes, I want to help supply Magen David Adom ambulances to save lives in Israel.

Thank you for your support. ☐ My gift is enclosed. ☐ Please charge my credit card.

☐ \$10,000 ☐ \$5,000 ☐ \$3,600 ☐ \$1,800 ☐ \$1,000 ☐ \$720 ☐ \$360 ☐ Other \$ _____

☐ \$100,000 to fully sponsor an MDA ambulance. Please contact me to arrange funding.

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Address _____ E-mail _____

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Credit card # _____ Expiration date _____ Security code _____

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5774

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- Counseling Services
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- International Services
- Transportation



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University of Michigan
North Campus Research Center
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JFS Jewish Bereavement Group

Meets at JFS on Mondays
September 30 through
Nov. 4, 7:00pm--8:30pm.

Contact: Lisa Franklin, (734) 769-0209 or
lfranklin@jfsannarbor.org

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Kate Thomas-Palmer
(734) 769-0209 or
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Jewish Family Services

Planning for change in the new year

Lisa Franklin, LMSW, MPH, special to the WJN

The Jewish New Year is a time to begin self-reflection, looking back at the mistakes of the past year and planning changes to make in the New Year. These changes may range from seemingly simple goals such as watching less television, to tougher ones such as making a commitment to personal growth. The stress that living in today's society can cause can make this commitment difficult to complete. Daily stressors can negatively affect even the most resilient individuals and families.

Jewish Family Services' counseling services can help you achieve your goal of creating a positive life change. How do you know if you could benefit from counseling? If any of the following statements describe you, talking to someone can help:

- My life's stressors feel out of my control
- I have a sense of being overwhelmed more days than not
- Past hurts intrude on my ability to enjoy the present
- I do not have a support system

Life's pressures can overwhelm any of us at one time or another. JFS' licensed clinicians can help alleviate emotional issues that face individuals, families and couples. A JFS

clinician will work with you to create goals directly related to your psychological needs.

JFS offers support in group settings as well. JFS offers a free monthly caregiver support group. At the end of September, JFS is hosting a bereavement support group funded by the Jewish Federation. Experienced counselors lead group sessions where group members share their concerns and develop coping strategies for the problems that they experience. Participation in a group can provide a sense of fellowship and support based on shared experiences and understanding.

All contacts with Jewish Family Services' professionals are confidential. JFS staff members will assist you with immediate screening and assessment, work collaboratively with you on your treatment plan, and match your needs with services offered by our community partners as needed. Fees and insurance acceptance vary depending on each individual therapist. Sliding scale services are available upon request.

As you set your New Year goals, remember you do not need to make tough decisions and changes alone.

For more information and a confidential screening, contact JFS at 769-0209. ■

Bereavement group begins September 30

Cindy Klein, special to the WJN

The fall session of the Jewish Bereavement Group will begin on, Monday, September 30. The group will meet on six Monday evenings, September 30 through November 4, from 7-8:30 p.m. Adults, ages 18 and over, are welcome. A screening by a JFS social worker is required in advance, and may be scheduled by calling Lisa Franklin, LMSW, at JFS, 769-0209 or emailing lfranklin@jfsannarbor.org. There is no cost for the screening or to attend the group since it is fully funded by the Jewish Federation of Greater Ann Arbor's Community Impact Fund. All services are confidential. JFS' counseling services are accredited by CARF International.

This group will satisfy a strong unmet need by providing support for those experiencing grief and loss of a loved one, within a context that recognizes the specific needs related to Jewish customs, beliefs and practices. Furthermore, this group will have the positive effect of bringing together Jews from the many diverse segments of the community to comfort and support one another, deepening and enhancing the community as a whole. One does not need to be affiliated with a synagogue to attend.

The group will be facilitated by Rabbi Sara Adler and Barbra Mazie, LMSW. Rabbi Adler was ordained by the Jewish Theological Seminary of America in 1999 and received her clinical pastoral education at Brigham and Women's Hospital in Boston. Prior to joining the staff of University of

Michigan Medical Center in 2008, Rabbi Adler worked as one of the rabbis with the Metro West Jewish Health and Healing Center in West Orange, New Jersey, and has enjoyed many opportunities to teach in adult Jewish education programs. It was while she was with Metro West that Rabbi Adler began her work with Jewish bereavement groups.

Barbra Mazie, LMSW, is a licensed social worker with a master's degree from the U-M School of Social Work. She has been practicing psychotherapy since 1992, first with McLaren Regional Medical Center, and since 1999, with Chelsea Community Hospital. Mazie provides individual, family and group therapy to her patients. Mazie has led therapy and education groups for many years and highly values the healing potential of group treatment.

For those who prefer individual sessions, or who are unable to attend the Monday night group, or who feel they are in need of emotional support for other issues, JFS can provide accredited counseling services which may be covered by private insurance, Medicare, or on a sliding scale for the uninsured. Call JFS at: 769-0209 to inquire about those counseling services as well.

Participation in providing the Jewish Bereavement Group is another demonstration of JFS's long history of commitment to the fundamental belief that *kol yisrael areivim ze l'ze* we as a community are each responsible for one another. ■

Women/Community

Salads and Songs in the Sukkah

Mae Sander, special to the WJN

The first meeting of the 2013-2014 Jewish Women's Circle (JWC) will be "Salads and Songs in the Sukkah," Monday, September 24, at 7:30 p.m. Shternie Zwiebel will prepare the food and share her ideas, while a sing-along will be led by Lonnie Sussman.

"This is our first JWC event of the year: a great opportunity to connect to old and new friends. Women will get a chance to sample salads and get recipes and great tips for creative ideas for salads," says Esther Goldstein, JWC organizer. "Shternie is great at making colorful and tasteful salads, which are very appropriate for celebrating the holiday. Sukkot is called *Zman Simchatenu* – the time for rejoicing. We will talk about the joy of Sukkot."

"We encourage any women in the Jewish community to join our group," Goldstein ex-

plained. "We welcome all women regardless of their religious affiliation or non-affiliation, and hope to see new faces at the meeting."

"Members have met over the summer to create an exciting set of programs for the coming year," she continued. "We plan a demonstration of foods for Shabbat, a presentation on fitness by a medical professional, expert hints for household organization, and other events. Our choices are based on the programs in the past that members have found most enjoyable and useful."

"Salads and Songs" will take place Monday, September 24, at 7:30 p.m., in the Sukkah at the Goldstein home. Suggested donation is \$10. Spaces are limited: email to goblue1800@gmail.com or respond to the E-Vite for the event to reserve a place. ■

ORT America Fall Brunch, Sunday, October 6

Eileen Thacker and Joan Levitt, special to the WJN

The Ann Arbor chapter of ORT America will hold its Fall Brunch, "A Celebration of Cultural Diversity: Sephardi & Mizrahi Cuisine," on Sunday, October 6, from 10 a.m. to noon, at the home of Judy Cohen. Members and prospective members are invited to attend.

The food of the Jewish table has always been linked to the history of the Jewish people. Jews have adopted the flavors of the lands they have lived in. Each time Jews were forced to flee, Jews re-established a community in a new country, taking on the foods found there but always keeping with the basic kosher laws.

ORT's Fall Brunch will feature Sephardi and Mizrahi recipes that were developed among the Jews settling in Spain, Greece, Turkey, the Middle East and North Africa.

The guest speaker will be Andi Wolfe, who will talk about World ORT programs in Israel. Wolfe has contributed to ORT's Kadima Mada (Science Journey) program in

Israel, helping to fund new classrooms that use this program to improve the science and math curriculum. Wolfe has personal experience with the Kadima Mada program and the advantages it provides to students in Israel.

The Fall Brunch provides an opportunity to learn about ORT America's important work supporting World ORT's schools and high-tech training programs, which educate and train more than 300,000 students in 60 countries annually. The brunch also provides an opportunity to learn about the Ann Arbor chapter's activities, including the Book Group and Cinema Club. For more information about Ann Arbor ORT, check the website, www.ortannarbor.org.

The cost of admission to the brunch is a \$10 donation to ORT. Rides are available if needed. RSVP to Nancy Karp, nskarp@umich.edu, by September 22. ■

Care Concierge Program looking for volunteers

Diane Fenske, special to the WJN

One of the most important areas of work for Jewish Family Services is supporting older adults. The goal is for them to not just "age in place," but to have an opportunity to "age in community." This means utilizing local community-based services that allow them to feel safe and secure, as well as experience as much day-to-day independence as possible.

JFS' Partners in Care Concierge (PiCC) is a service that truly promotes safety, peace of mind, and independence for older adults. Attending health care-related appointments alone can be a confusing or scary prospect at times. "How will I get to the office?" "Where do I go in that huge office building?" "The doctor talks so fast!" "I never get my questions answered." "I don't want my family to miss work to take me to the eye doctor." "Someone has to go with me to have that test." These are just some of the comments JFS hears every day from older adult clients or their family members.

PiCC utilizes specially trained volunteers to accompany older adult clients to whatever

health care-related appointment they would like. The volunteer (or Partner) stays with the JFS client during the appointment with the provider, offering support before, during and immediately after the appointment. The Partners review client concerns ahead of time, write down their questions, travel with them to appointments, make certain questions are satisfactorily answered, review instructions, have prescriptions filled, provide a detailed written record of what transpired at the appointment, etc. JFS provides transportation in wheelchair-accessible vans for both clients and Partners, if so desired.

Current volunteer Partners find this a rewarding and satisfying role. The relationships that develop between volunteers and clients further enhance the role for the Partners. For more information about volunteering at JFS, contact Diane Fenske, Older Adult Services Coordinator at 769-0209 or diane@jfsannarbor.org. ■



L' Shana Tova
From The Washtenaw Jewish News

Congregations

This month at Temple Beth Emeth

Rabbi Lisa Delson, special to the WJN

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

Fridays, September 6, 20, and 27

Tot (0–5 year olds) Shabbat Services led by Rabbis Levy, Delson and Cantor Annie Rose, 6 p.m.

Dinner for Tot Shabbat 6:30 p.m.

Popsicle Oneg, 7 p.m.

There is a new start time for the Fall. Tot team, Cantor Rose and Rabbi Levy, will hold Tot Shabbat just a half an hour later at 6 p.m. Macaroni and cheese, fish sticks, applesauce, and salad bar will be served at 6:30 p.m. Dinner is just \$5 per person and this year families can buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office.

Tot Birthday of the World

Thursday, September 5, 4:30–5:30 p.m.

Rosh HaShanah is sometimes referred to as the birthday of the world. This pre-reader service, with TBE clergy, celebrates the Birthday of the World (including birthday cake). No tickets are required. Everyone is welcome.

Generations After Yom Kippur afternoon service

Saturday, September 14, 4:15–5:30 p.m.

Each High Holiday season, Generations After, one of TBE'S Caring Community groups for those whose families survived the Holocaust, takes on the responsibility of planning and leading a portion of the Afternoon Yom Kippur Service. This year, the group is exploring how leadership can come through with small acts of loving kindness. Join the group for this meaningful service supplement on Yom Kippur afternoon.

Spirituality Book Club

Tuesday, September 17, 7:30–8:30 p.m.

Thursday, September 19, Noon–1 p.m.

September's Book: *Eyes Remade for Wonder: A Lawrence Kushner Reader* by Rabbi Lawrence Kushner. Join Cantor Annie Rose for the fifth season of the book club. All are welcome to come to every meeting or on occasion for

specific books of interest. Over ten months the group will read ten compelling books, meeting once each month for discussion, with a choice of daytime or evening groups. Widely ranging topics and diverse authors highlight the list. Whether one is a firm believer, a non-believer, a gentle skeptic, or an interested seeker, one will feel right at home. For more information, including the list of books, see the Spirituality Book Club brochure or contact Cantor Rose, at cantorannie@gmail.com.

Sukkot celebration

Wednesday, September 18, 6–8 p.m.

Join the Temple community as they decorate the TBE Sukkah. There will be decorating activities for children, dinner, and a lulav and etrog service after the Sukkah is decorated, song singing, and more. Dinner is \$5 per person, and includes a salad bar.

Sangria in the sukkah

Saturday, September 21, 7–10 p.m.

Join in for TNT's first event of the year at the home of Robin and Joe Pollak. Enjoy sangria and tapas in their sukkah at this fun evening with others in their twenties and thirties; singles and couples are welcome. RSVP to Ariel Saulles at asaules@hotmail.com to get directions to Robin and Joe's house and to make sure there is enough sangria to go around.

Evenings in the library

Sunday, September 22, 6–7:30 p.m.

Evenings in the library are informal opportunities for learning from authors about their books, and from others about their interests, expertise, and experiences. These evenings, surrounded by books in the library include an author presentation, plenty of time for questions and discussion, and a chance to purchase the books. There are also copies to lend, in print, and on TBE's new Kindle e-readers. Since space is limited, RSVP to Clare Kinberg at tbe_library@templebethemeth.org.

On September 22, cultural anthropologist and poet Ruth Behar will discuss her new book,

Traveling Heavy, a memoir between journeys that speaks to the heart of immigrants, Jews, parents, academics, writers, Ann Arborites and anyone who has sat down to consider the hellos and goodbyes of their lives.

Adult Hebrew for Beginners, Biblical, and Conversational Hebrew

Drop in and Sign up at Beth Israel

Monday, September 23, 6–7 p.m.

Fall Session begins the week of September 29

Learning Hebrew can enrich one's experience in services and can also connect one more during services. For those interested in learning Hebrew, at any level, TBE is again partnering with Beth Israel Congregation to offer a wide range of Hebrew classes. There are three courses of Hebrew at the 100 Level, (beginning Hebrew at various stages); a 200 level that is conversational (C200); and a 200 level which is biblical (B200). Not sure which level you are in? For more information contact the TBE office at 665-4744.

Simchat Torah Study Session and Dinner

Wednesday, September 25, 6:30–7:30 p.m.

For the celebration of Torah, Rabbi Levy will teach about the power of leadership in a discussion called, "From Adam, Eve and the snake to Moses: Elements of Power and Control." The group will meet in the Adult Lounge for the discussion and a vegetarian meal. For more information, contact the TBE office, 665-4744.

Jewish Hikers of Michigan

Sunday, September 22, 1 p.m.

These hikes, which are opened to the community, are full of beautiful nature reserves, social interaction, and light physical activity. Hikes are open to all ages, with no experience necessary. It is recommended to bring a small bag with water and snacks. The hikes last between 1–1/2 to 2 hours. The hikes are not physically demanding. No pets are permitted on the hikes. For more information, contact Eli Avni, hike coordinator, at elik7777@yahoo.com or check the TBE website, www.templebethemeth.org.

Shabbat Morning Torah study

Weekly, Saturdays, September 7, 21, and 28, 8:50–9:50 a.m.

Each week, Rabbi Delson and Rabbi Levy lead a session discussing the weekly Torah portion. No experience is necessary; an open mind and questions are always welcome. If there is not bar or bat mitzvah the hour concludes by saying Kaddish for loved ones.

Women's Torah study

Wednesday, September 11 and Monday, September 23, 7–8:30 pm

Join in for in-depth study and lively discussion of the week's Torah portion led by Cantor Annie Rose. This year there will be supplementary texts to enhance study: for Genesis, *The Red Tent* by Anita Diamant and *Lilith's Ark* by Rabbi Deborah Bodin Cohen; for Exodus, *The Particulars of Rapture: Reflections on Exodus* by Aviva Zornberg. For questions, contact Cantor Annie Rose at cantorannie@gmail.com.

Men's Torah study

Wednesdays, September 2 and 18, 7:30–8:30 p.m.

There are many reasons for the study of Torah.

Participants of Men's Torah Study have found it to be stimulating, an opportunity for growth, and fun. The sessions are lay-led and generally last until approximately 8:30 p.m. The sounds coming from the room include earnest voices in deep discussion and the happy noise of laughter. New members are always welcome. The refreshments that are a part of every session are always in sufficient quantity. If you have any questions about Men's Torah Study, contact Roger Stutesman at rgstutesman@sbcglobal.net or at 352-1170.

Bridge group at TBE

Saturday, September 28, 7:30–10 p.m.

The TBE Bridge Group is always looking for more singles and couples to join. Anyone interested in playing can contact Judy Spellman at arnspell@att.net. ■

Beth Israel Congregation September activities

Elliot Sorkin, special to the WJN

Congregation Sukkah construction

Sunday, September 15, 9:30–noon

Volunteers are needed to set up the Congregation Sukkah, believed by the congregation to be the largest temporary sukkah in Michigan. This event, similar to a "barn raising," includes a light breakfast of lox and bagels, and is under the direction of Alan Lamphear, who designed the sukkah. Participants are asked to bring their electric tools. Men, women, and older teens are welcome. The Congregation Sukkah will be deconstructed on Sunday, October 29. Lox and bagels will again be served to all volunteers.

Sukkot and Shmini Atzeret services

Morning Sukkot services: Thursday, September 19 and Friday, September 20, 9:30 a.m.

Morning Shmini Atzeret service: Thursday, September 26, 9:30 a.m.

As part of the congregation's celebration of Sukkot, there will be a kiddush luncheon in the Sukkah on the first day of Sukkot, and a kiddush in the Sukkah on the second day. The lulav and etrog are used in the ancient ceremony of the lulav and etrog processions, as well as dur-

ing the Hallel Service on both those days. For other services on the holidays refer to the calendar at www.bethisrael-aa.org.

Shabbat Limmud

Saturday, September 21, 9 a.m.

Adults are invited for Torah study over coffee and cake. The discussions, led by Rabbi Dobrusin, are informal, lively and participatory. The study begins with traditional texts and participants add their own thoughts on the Torah, Haftarah portion of the week, or other traditional texts.

Tot Shabbat in the sukkah

Saturday, September 21, 11:15 a.m.

Everyone is invited to join this Tot Shabbat program held this month in the sukkah. It is a Saturday morning program/service for parents and their children 2–5 years old which includes songs, stories, and prayers. This program is run this month by Jake Kander, Beth Israel's Program Director. It includes the mysterious "Shabbat Box" a lulav and etrog experience, Torah processions with stuffed Torah toys, and a Kiddush for tots. There is no charge for this program.

Pizza in the Hut (the sukkah)

Wednesday, September 25, 6 p.m.

This dairy dinner event is open to all and honors the principle of eating meals in the Sukkah. RSVP by September 23. \$8.00 per person, with no charge for children under 4.

Baby Shabbat

Saturday, September 28, 9:30 a.m.

Babies born over the past year are officially welcomed to the congregation during this special ceremony during the Shabbat morning Service. The ceremony takes place around 11:30 a.m. The weekly parasha (reading from the Hebrew bible) is from the first chapters of the book of Genesis. Babies are also presented with T-shirts marking the date of their future bar/bat mitzvah year, followed by a special kiddush for everyone present, with the name of each baby decorated on the cakes.

Simchat Torah and the International Shul of Pancakes

Erev Simchat Torah, Thursday, September 26, 7:15 p.m. Simchat Torah, Friday, September 27, Shahrar and Hallel services, 8:30 a.m.

International Shul of Pancakes breakfast, 9:30 a.m. Torah Service and Hakafof, 10:15 a.m.

Erev Simchat Torah includes a Maariv Service that is followed by the Simchat Torah *hakafof* (family friendly Torah processions,) dancing, and snacks.

On Simchat Torah, after the Shahrar and Hallel services, Beth Israel provides a free Pancake Breakfast in the Social Hall, followed by the Hakafof, the Torah processions, and the rest of the service.

Friday Night Lights

October 4, 6 p.m. Kabbalat Shabbat Service, 7 p.m. dinner

This family friendly Kabbalat Shabbat service, followed by a dairy Shabbat dinner is open to all. The cost for the dinner is \$8 per person, with no charge for children ages under 4. Registration and payment is due by Monday, September 30. ■

All of Beth Israel's events, are open to the general community. If you would like further information, call 665-9897 or visit www.bethisrael-aa.org, or Beth Israel's facebook page.

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High Holidays

Ann Arbor Recons looks to the future

Carol Lessure, special to the WJN

Over a year ago, the Ann Arbor Reconstructionist Congregation paused to consider its future and its efforts to create a place where Jews explore traditional Jewish teachings and interpret them in the light of contemporary values. AARC had grown over the last two decades and its activities included regular services and programs as well as a weekly religious school that guides students to develop their own views about and connect



AARC members creating music

tions to Judaism while building familiarity with Torah, Hebrew, and prayer.

AARC decided that in order to create more opportunities for learning, spiritual growth, and community involvement it would create a position for a part-time rabbi. The rabbi would not only provide services, oversee the religious school and promote learning, but also nurture involvement and participation of lay leaders.

Harkening back to the group's roots when it was completely lay-led, AARC sought a rabbi who could guide and encourage members to explore new ways to engage in Jewish learning and prayer, and who would continue to bring people together to plan meaningful and creative Shabbat, festival, and life-cycle celebrations.

AARC is now welcoming Rabbi Michal Woll, a graduate of the Reconstructionist Rabbinical College, into this role. In August, Woll joined AARC, and is working to create, in her words, "a full-time congregation with a part-time rabbi."

Rabbi Woll is already hard at work with the congregation to develop High Holiday services that will continue to be highly participatory and interactive, bringing participants to engage actively and vitally with the process of teshuvah, or return. She will infuse services with her own interpretations of liturgy and knowledge of Judaism and, particularly, Reconstructionist insights. As always, AARC High Holiday services will be open to all, whether members or not. AARC hosts High Holiday services at the large Unitarian Universalist Church on Ann Arbor Saline road, so that everyone that seeks a place to worship can join them and tickets are not needed.

AARC is committed to creating an inclusive Jewish community that welcomes all generations, sexual orientations, interfaith unions, different beliefs and backgrounds, and diverse ideas about God. Alongside prayer and study, there will continue to be plenty of discussion and debate.

To learn more about the Ann Arbor Reconstructionist Congregation, visit www.aarecon.org or email info@aarecon.org or phone (734) 445-1910. ■

More High Holiday observances with AARC

The Ann Arbor Reconstructionist Congregation will hold a Sukkot Fall Retreat September 20, 21 and 22. The weekend shabbaton is open to all community members. It features Sukkoth themed workshops, creative services, communal meals, and activities for all ages including hiking, music, games, dancing, yoga and thoughtful discussions. Visit www.aarecon.org for more information; to make a reservation email Jennifer Cohen via www.aarecon.org/contact-us or leave a message at 445-1910. The Shabbaton will be held at the Emrich Center in Brighton.

The musical Fourth Friday Kabbalat Shabbat services will also feature a celebration of Simchas Torah this month on September 27. The services are open to all community members and will be led by Rabbi Michal Woll. Services are followed by a vegetarian potluck dinner. Pizza nosh for children before services at 6 p.m. and childcare will be provided during services from 6:15–7:30 p.m. Reservations are preferred, especially for pizza and childcare. Call 445-1910 or email Jennifer Cohen via www.aarecon.org/contact-us.

High Holidays with Pardes Hannah: The Jewish Renewal Community of Ann Arbor

Lucinda Kurtz, special to the WJN

Pardes Hannah, the Jewish Renewal Community of Ann Arbor, invites all spiritual seekers and community members to join them for the High Holidays and to participate in services led by their rabbi, Elliot Ginsburg. Each year the Pardes Hannah community selects a theme to guide them through the Days of Awe. Community members reflect on this theme, and at various points during the services, share some way its key concepts have resonated in their lives. It is one of the ways that they, as a community, do heshbon nefesh (spiritual account-taking) for the year past, while opening up new personal and communal "heart-space" for the year that is emerging.

Reb Elliot shares his vision of this year's theme: Weaving the Generations:

"This year, we'll be exploring the space where the generational interactions become a door of heightened possibility. We ask: how does (1) our specific generational placement, our temporal station in life, and (2) our conversations and deep relations across the generations provide openings to new, more expansive ways of being human.

As you prepare for the New Year, I invite you to reflect on what it means to see yourselves moving into a new phase of life (e.g., entering a new job or career or position, parenthood, grandparenthood). Or perhaps, you may feel that the sands of time are beginning to grow thin: what does it mean to be entering your autumnal years, deep October? Wherever we stand, what is our responsibility to our forbears and to our descendants? When we pose these questions and become aware of those who came before and will come after, how does it affect the way in which we live now, and in the near future?

As we ponder the shifting of generations, we ask: How can we use the time that has been gifted to us in ways that serve or deepen? It was Abraham Joshua Heschel who wrote that the most precious gift we can give each other across the generations is not so much material possessions as the gift of shared time. Not presents as much as presence—when we are attentive and genuinely curious about the other.

As we enter Elul, we are given the opportunity to reflect on the shape of our lives and our death, and the tenor of our commit-

ments on the scale of a year: to see that the Divine both gives life and snuffs it out, simultaneously, at every moment. At this season, we are bidden to ask: what is aborning in us and what is a-dying? What do we learn from the passage of time, its gifts and common indignities? To those of us who share community in ways both thick and thin, we ask: What are the structures and moment, the rituals that can facilitate deep sharing across the generations? I suggest that Shabbat and Torah-study are two vital forms that we are heirs to, forms that help us span the generations and share what is meaningful with each other.

In the words and the silence, in the mutual witnessing that unfolds in this spiritual frame, we can spur each other on to more honest assessments and insights. That is the gift of havruta, the practice of spiritual friendship, one of the cornerstones of Pardes Hannah, our spiritual community."

To prepare for the High Holidays, everyone is invited to join us on Saturday, August 31, for Havdalah and Selichot from 8:30–10:30 pm at home of Rabbi Eliot Ginsburg and Linda Jo Doctor, 2924 Baylis Avenue. Rabbi Ginsburg will lead services on the First Day of Rosh Hashanah from 9:30 a.m.–1:30 p.m. on September 5 at St. Aidans Church on 1679 Broadway Avenue. This will be a traditional Jewish Renewal service with prayer, blowing of the Shofar, and Kiddush. Second day Rosh Hashanah services, a meditation service, will be on September 6 from 9:30 a.m.–1 p.m. at St. Aidans followed by a potluck lunch at the home of Lucinda Kurtz and Oran Hesterman.

On Friday, September 13, Kol Nidrei preparations will commence at 6:45 p.m. and services will begin at 7:30 p.m. at St. Aidans Church. On Saturday, Yom Kippur Day services will begin at 9:15 a.m. with Embodied Practice at 2:30 p.m., Meditation followed by a brief study at 4 p.m., Mincha at 4:30 pm., Yizkor at 5:45 p.m., Neilah at 7 p.m. and Shofar blowing and Havdalah at 8:30 p.m. Break-fast will follow. ■

For more information about Pardes Hannah, the High Holiday schedule and other fall services and holiday plans, call 635-9441 and check the Pardes Hannah website at <http://pardeshannah.wordpress.com>.

Reconstructionist Congregation welcomes guests to High Holiday services

Carol Lessure, special to the WJN

The Ann Arbor Reconstructionist Congregation invites anyone who is looking for a home for the High Holidays to join them for Rosh Hashanah and Yom Kippur services at the Unitarian Universalist Congregation, 4001 Ann Arbor-Saline Road at the corner of Ellsworth Road. Whether guests are newcomers to Ann Arbor, long-time residents curious about Reconstructionist Judaism, or secular Jews interested in exploring meaningful paths into religious Judaism, they will find a welcoming community at the AARC.

Inclusive, participatory services are a hallmark of the Ann Arbor Reconstructionist Congregation. Rabbi Michal Woll, a graduate

of the Reconstructionist Rabbinic College, will be leading High Holiday services for the first time as the new rabbinic leader of AARC. She will share the pulpit with many congregants and attendees, following the tradition of the community that began as a lay-led Havurah 20 years ago. Members will read from the Torah, contribute musical talents, and relay personal reflections and share readings aligned with the meanings of these Days of Awe.

A defining characteristic of the AARC is evident during High Holiday Torah services, and all AARC Torah services: group *aliyot*. Each blessing is dedicated to those who are experiencing something in their lives that mirror that

portion of Torah—perhaps a challenge to authority, a struggle with illness, or extra effort to be a good parent or partner—and all those who identify with that experience are invited to say the blessing over Torah. Many guests experiencing their first Reconstructionist service mention these group *aliyot* as a favorite aspect.

Another central element of an AARC service is singing and music. Rabbi Woll and song leaders from the community will infuse the services with many beautiful liturgies that will be a blend of old and new tunes. The Kol Nidre services will feature cello interludes and others may provide additional inspiration with their own other instruments, often including flute and violin.

AARC welcomes as a member any household with a Jewish adult, and all types of families are welcome as part of the AARC community. No tickets are required for High Holiday services, although donations from non-members are appreciated. Childcare is available at a modest fee for nonmembers with advance registration, as is a dairy break-the-fast at the end of Yom Kippur.

For more information on the schedule of services and for registration details for childcare and the break-the-fast, visit the Ann Arbor Reconstructionist Congregation web site at www.aarecon.org or call 445-1910.

Quality vs. quantity, a Jewish perspective

Rabbi Aharon Goldstein, special to the WJN

This year Rosh Hashanah will be on September 5 and 6. In the Amidah, the silent prayer we perform on Rosh Hashanah, we say the following: "This (Rosh Hashanah) is the day of the beginning of your workings." We want to understand the meaning of this verse. Rosh Hashanah is considered the first day of the Hebrew month of Tishrei even though it is the sixth day of creation. On Rosh Hashanah, the first day of Tishrei, the sixth day of creation, Adam was created. So the question is: How can we say "this is the day", on the sixth day of creation, the day that Adam was created, to say "this is the beginning of your workings" – this is the beginning of creation? Rosh Hashanah is not the beginning of creation, it's the sixth day of creation. So how can we call the sixth day of creation the beginning of creation?

One of the explanations the commentators give is that since Man is considered the whole purpose and meaning of creation, when Man was created the whole purpose of creation came to its completion. Therefore, it is appropriate to call the day that Man was created – the beginning of God's creation. Before Man was created it was as if nothing else had been created – because Man is the whole purpose of creation. This explanation has to be understood. How is it possible to say that before Man was created it was as if nothing had been created? Before Man was created there was a tremendous, big world – a big universe. And compared to this big universe that God created, Man was like a little speck of dust.

King David, in his Psalms, gives praise to God saying – "How great are the workings of God." This is about looking at creation itself and looking at Man who occupies a tiny spot in the massive creation. Humans occupy a much smaller space than the animals. The animals occupy a much smaller space than the plants. And the plants occupy much less space than the world of inanimate. Even in the creation of our Earthly domain, Man occupies the smallest of spaces. So how can we say that this is the beginning and the purpose of creation and everything else besides Man is as if it didn't exist?

The answer to this question is as follows: Rosh Hashanah teaches us a very important principle in Judaism. What is important in Judaism is not quantity but quality. If we look from a quantitative aspect, the inanimate world is much larger than the vegetative world, the vegetative world is much larger than the animal world, and the animal world is much larger than the human world. Man is, quantitatively, by far the least of the creations. However, if we look at creation from a qualitative perspective, there is no comparison between Man, the inanimate, the vegetative or the animal realms. Man stands much greater than the rest of creation. Speaking qualitatively, when we look at the lowest kingdom, the mineral kingdom, we see that there is no sign of life whatsoever. It is an inanimate world. The next level up is the plant kingdom. In this realm there is definitely life. The seed sprouts, grows, reproduces and dies. But there is no movement. The plant can't move to get what it needs to survive. There is no animated soul in a plant. This is more than the inanimate world, but less than the higher animal world. In the animal world there exists an animated soul but it is missing the intelligence that Man has. Even though the animal has a certain level and type of intelligence, it is not an independent type of intelligence with which to ponder existential

concepts and comprehend complex patterns. It is only a type of intelligence that serves the animal's survival needs. However, when we look at humans, we are blessed with a level of intelligence that not only serves our survival needs but also allows us to explore levels of intellect and spirituality that the animal world can't know. In other words, the intellect given to us was not only for our physical, survival needs, but also to enable us to ascend to higher spiritual levels of awareness. We are given the ability to ponder higher, spiritual areas of our intellect. But even more, we can go beyond the limitations of our intellects to ponder the greatness of God and Creation. This is what is particularly special, in the whole of creation, about the human being. No other creature besides Man has this quality and ability.

So this is the lesson we learn from Rosh Hashanah. When a person looks around their world, they will usually notice that most people spend the vast majority of their time using their unique intellectual abilities on material matters and very little on spiritual matters. This observation might cause a person to have a doubt. Is there a direct relationship between the quantitative value of our intellectual usage and the qualitative value? In other words, because we spend more time on mundane matters of physical survival than on matters of higher spirituality – are the physical matters of survival more important than those higher spiritual pursuits? Here Rosh Hashanah teaches just the opposite. True, quantitatively, our physical needs take up a lot of time and detract from the availability of time for purely spiritual needs. Nevertheless, we should know that what counts primarily in Judaism is not quantity but quality.

Therefore, in looking back at God's creation of the world, how can we say that the six days of creation preceding Adam were not significant? The entire huge universe with all its kingdoms, creatures and worlds and levels as explained above (except Humans) was created during this time. So quantitatively, the creation prior to Adam was much greater than the amount after Adam. But as we learned, in Judaism quality is much more important than quantity. The vast majority of the quantity of creation was completed before Adam, but the Creation had no qualitative purpose until God created Adam.

At that point it became clear that the formation of the universe was for the purpose of creating Man. The purpose of Man is to use our free will to recognize and serve God according to the blueprint of life that He gave us – The Torah. Thus we see that the purpose of creation was to create a relationship between God and us. So until we, with our free will and our intellectual ability, were created, the rest of the universe was not yet fully functional.

The lesson of Rosh Hashanah is to teach us that even though the vast majority of our daily time can be spent on activities related to our physical survival (like the 6 days prior to the creation of Man), the truly meaningful part of our daily time is the time spent acknowledging and glorifying our creator – for this is the reason we were created.

We have been told by our sages if enough of us turn our attention and our actions toward our creator and towards fulfilling His will, it will hasten the coming of the Moshiach and the redemption of the world. May it happen soon in our days. L'shanah Tovah! ■



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ISRAELI SCHOLAR, HEBREW UNIVERSITY
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202 South Thayer Street, Room 2022

September 30, 10 am - 5:30 pm

WIESENECK FAMILY ISRAEL SYMPOSIUM
"Gender in Israeli Society and Culture"
Michigan League, Hussey Room
911 North University, Ann Arbor

September 30, 7 pm

WIESENECK FAMILY ISRAEL SYMPOSIUM
NAOMI CHAZAN, HEBREW UNIVERSITY
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High Holidays

The cantor's perspective: For meaningful High Holidays prayer, preparation is key

by Jacob Kamaras/JNS.org

LOS ANGELES—The holiest days on the Jewish calendar, Rosh Hashanah and Yom Kippur, are largely spent in synagogue. Yet prayer isn't usually the focus when Jews prepare for the High Holidays, observes Cantor Arik Wollheim.

"Hopefully people go through this process of repentance, and they give charity, but what about prayer?" Wollheim tells JNS.org. "People neglect that. How many people open the prayer book before Rosh Hashanah and Yom Kippur and go over the davening?"

The answer, Wollheim says, is almost no one. But he is looking to change that. At Congregation Beth Jacob in Beverly Hills, Calif., where he is in his first year as cantor, Wollheim organized a sing-along preparation event in advance of the High Holidays, in addition to posting melodies on the synagogue's website.

During this year's High Holidays at Beth Jacob, an Orthodox synagogue, Wollheim will be accompanied by the Maccabeats, the popular Jewish a cappella group that burst onto the scene in 2010 with their hit Hanukkah song "Candlelight." A student of famed cantor Yitzchak Eshel, Wollheim—formerly the cantor at Congregation Agudath Sholom of Stamford, Conn., retired U.S. Sen. Joe Lieberman's synagogue—sat down with JNS.org to give his perspective on the Rosh Hashanah and Yom Kippur services.

JNS.org: What are the challenges of trying to engage a congregation in High Holidays services?

Cantor Arik Wollheim: "For the holidays, together with the regulars, the people who come every week, or several times a month, in every congregation you also have a number of people that come only for the High Holidays. And they are a little bit disconnected with what's going on throughout the year in the synagogue."

"The challenge is [figuring out] how to create a service that makes everybody happy. My approach is to create a salad of styles and selections. And by that I mean, for instance, I use classical cantorial music, what I call 'nice oldies' that congregations sing, that everybody knows. I use Israeli songs. The

most recent melodies that religious music and the yeshiva world provide. And I use every form of Jewish music, almost. My challenge is, what's the balance between all those different components?

"Especially here in America, and also in Israel, not everybody understands all the text. Thank God we have prayer books with an English translation, but it's not the same [as understanding the Hebrew], and people sometimes don't bother to look at the translations. It's not that they don't want to, but you're engaged already in the recitation of the prayer, you don't have time to also look [at the translation]."

"For the High Holidays liturgy, we have a lot of poems, and many of them were written during the Middle Ages. It's very poetic, high language that is not that easy to understand. How do I create that inspiration? What can I do to make people engaged in the service, even though it's very difficult? It's a long day, they've been standing for hours, they're fasting, they're tired, and they don't understand the text, in many cases."

JNS.org: How does a cantor prepare for the High Holidays?

Cantor Arik Wollheim: "I'm going through a tremendous amount of research in order to create that 'salad' that I spoke about."

"You have to understand what your objectives are. Do I want to do congregation singing? How much congregation singing do I want to do? What is the mood that

I'm trying to create? There's a connection between one [objective] and the other. It's like one symphony. You have a theme, and a theme, and a theme, and then the fillers in between, and the question is: What do you do with those fillers? How are they going to work together?"

"Preparation is huge. Every year we're different. I'm not the same person I was last year. This is the day of judgment. I think every cantor feels a huge responsibility on those days, because we're praying not only on our behalf, we're praying on behalf of the entire congregation. It's a tremendous responsibility, and you go through the text, and you try to figure out: How does it resonate with you? What is the meaning of the text? How can you make it relevant

to you, to your life, to the lives of your congregants?"

JNS.org: Which prayers do you see as the highlights of the High Holidays service?

Cantor Arik Wollheim: "I think without doubt, Unetaneh Tokef is one of the highlights. First of all, because of the text. [It includes] the description of the process that goes on in Heaven. It gives us an idea of how God examines each case, so to say. From a musical perspective, this is your chance as a cantor to really shine, to show what you can do, especially because the text is so moving. This is your moment to try to inspire people, to really get them to try to feel something."

"Number two, there's a prayer called the

Hineni. It's the first thing that the cantor says before Mussaf. The cantor is the only one who recites that prayer. And basically it's a prayer for the cantor, asking, 'God, please help me in this task, and don't judge them, my congregation, because of my sins. If I'm doing it wrong, don't let it affect them.' It's really a personal prayer that reminds us cantors that at the end of the day, this is not about how we sing, and the music, and all that kind of stuff. It's about this tremendous responsibility that we have of pleading on behalf of the congregation."

JNS.org: What do you remember about the first time you led a High Holidays service?

Cantor Arik Wollheim: "I was 14. It was a little synagogue in the town where I grew up in Israel, Azor (a suburb of Tel Aviv). I led the services with my dad. Obviously I was nervous, but I felt comfortable because I started leading services as soon as I was bar mitzvahed, so already I led services for a whole year prior to that. So I felt comfortable leading services, and I knew my dad was next to me."

"It was a congregation where everybody knew me since I was born, so it felt like [leading the service] amongst your family. It was a very supportive audience."

"I did that for a couple of years, and that gave me confidence later on, when I started taking on jobs elsewhere."

JNS.org: What advice would you give about how to approach High Holidays prayer?

Cantor Arik Wollheim: "The service is very long, we have a lot of text. If I have one recommendation to people for the holidays, it's don't take a prayer as something obvious, that we've done every year, and that's it. Take the prayer book, take the machzor, and go over the text. See what it means to you. See what prayers resonate with you. Refresh your memory with some of the tunes. Read the English translation, so you'll know what you're saying."

"I can guarantee that if you do some preparation, you will get much more out of the service, and this is regardless of who is leading it." ■



An illustration of Jews praying in synagogue on Yom Kippur.

CREDIT: MAURICY GOTTLIEB VIA WIKIMEDIA COMMONS

The High Holidays in Jewish cinema

What unites "The Jazz Singer," "The Dybbuk," and "Liberty Heights" is not just their deep awareness of the secular world, but their willingness to invoke tradition as a yardstick.

by Joel Rosenberg/JNS.org

When cinema was still in its youth, Hollywood built a story around the High Holidays. Its tale was a measure of Jewry's ties to tradition, but also a gentle sign of its loss.

In *The Jazz Singer* (1927), America's first feature-length sound film, Jakie Rabinowitz is a cantor's son whose father expects him to follow tradition and stand by his side in the synagogue to chant Kol Nidre, the prayer that opens the Yom Kippur service. But as the eve of the holiday approaches, the father is told that 12-year-old Jakie is singing in a saloon. The cantor angrily fetches him home and gives him a thrashing. Jakie vows to leave home for good. As the father chants Kol Nidre at shul, the son takes to the streets and embarks on a life singing jazz.

Years later, his career on the rise, his name now changed to Jack Robin (played here by



Al Jolson, star of "The Jazz Singer."

CREDIT: "AL JOLSON - A BIOGRAPHY" 1916

the great Al Jolson, whose life had inspired the story), he visits his parents on his papa's 60th birthday, announces he'll soon be starring on Broadway, and hopes to make peace with his folks. Jack's mama welcomes him back eagerly, but the father orders him to leave. Soon after, the cantor grows ill and hovers between life and death. Jack's mother appears at the Broadway rehearsals and begs him to sing Kol Nidre in place of his father. But Yom Kippur is also the show's opening night. The film constructs a virtual morality play around this dilemma.

I won't tell you the outcome, except to say that the film would be incomplete without a Jolson version of Kol Nidre. Or at least it sounds like Kol Nidre—but in Jolson's handling, the Aramaic-language lines are radically abridged and repeated, over and over, in a reverie of improvisation.

In effect, Kol Nidre as jazz. The film here subtly portrays the passing of tradition into a creatively eroded form—symbolic of what New World Jews have done with the old.

In 1937, Jews in Poland did a film version of S. An-sky's acclaimed Yiddish play, *The Dybbuk*. In the film, two Hasidic Jews, Sender and Nisn, are longtime friends who meet up only infrequently during holiday pilgrimages to the Rebbe of Miropolye. One such time, they pledge their yet-unborn children in marriage. Soon after, Nisn is drowned and Sender, preoccupied with money, forgets his promise to his friend.

Years later, an impoverished scholar named Khonen makes his way to Brinitz, Sender's town, where, as a Sabbath guest at Sender's, he instantly falls in love

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A scene from "The Dybbuk"

Jewish Cinema, continued from page 13

with Sender's daughter Leah, who loves him in return. The father, unaware that Khonon is the son of his long-departed friend, is determined to betroth Leah to the richest suitor he can find. Desperate to win Leah's hand, Khonon immerses himself in kabbalistic magic so he can conjure up barrels of gold. Intensely ascetic, Khonon grows ever more unbalanced, and when Leah's engagement to a rich man's son is announced, he calls on Satan for help, then keels over and dies. When Leah is later about to be married, she becomes possessed by her dead lover's spirit. Her father then takes her to Miropolye, where he petitions the Rebbe to exorcise the wayward soul.

The film, one of the last great cultural products of Polish Jewry, is a rich portrait of pre-modern Jewish life and custom. Unlike the play, it opens with an impassioned table sermon by the Rebbe on the youthful days of the fathers-to-be. The sermon deals with the Yom Kippur ministrations of the High Priest in ancient times—if an impure thought were to enter his mind in the Holy of Holies, "the entire world would be destroyed." The Rebbe compares this to the precarious journey of some unfortunate souls, who pass through several lifetimes (these Jews believed in reincarnation) in striving toward their source, the Throne of Glory—only to be cast down, just as they reach celestial heights. As this point in the Rebbe's sermon, Sender and Nisn inopportunely try to inform him of their pact.

When, a generation later, Khonon fantasizes union with his beloved Leah, he refers to it as "the Holy of Holies." In retrospect, the Rebbe's sermon becomes a prophecy of Khonon's disastrous fall. But *The Dybbuk* never ceases to exalt the lovers' bond, though the Rebbe and his court try their best to undo it. The holiest moment of Yom Kippur, though fraught with catastrophe, remains a symbol for the resistance of these lovers to a world enslaved by money and class.

A third film, Barry Levinson's *Liberty Heights* (1999), is a nostalgic comedy about growing up Jewish in 1950s Baltimore. It both opens and closes on Rosh Hashanah, when the Kurtzman family customarily attend synagogue. Nate Kurtzman (Joe Mantegna) has his own New Year custom of exiting early from shul to stroll to the nearby Cadillac showroom,

where the coming year's models are on display. Each year, Nate trades in his Caddy for a spiffy new one, which he can afford—not from fading profits of the burlesque house he owns but because of his thriving illegal numbers racket. Nate is otherwise a solid citizen, a devoted husband and father, who has raised himself up from humble origins, and had often, in his youth, proven himself a scrappy street fighter against neighborhood anti-Semites. Most of the film deals with the adventures of Nate's sons, Van and Ben (Adrien Brody and Ben Foster) and their relations with gentile girls—Van's pursuit of a beautiful, Old-Money debutante named Dubbie, whom he met at a party; and Ben's friendship with Sylvia, a black classmate.

Levinson's framing the story inside the Jewish New Year and Nate's Cadillac ritual is important. The Kurtzmans are nominally observant Jews—perhaps even Orthodox, but in a laid-back, assimilated way. Though Nate's wife shows remnants of clannishness, the Kurtzmans are open to the winds of change. While both the New Year and the "new car year" are equally important to Nate, their overlap seems a portrait of the tradition's loosening grip since the days of *The Jazz Singer*.

Even *The Dybbuk*, flawless as its command of pre-modern tradition had been, was the creation of Jewish moderns: playwright An-sky had been a secularist and socialist revolutionary, folklorist, and humanitarian activist. The film's creators were immersed in avant-garde theater and Expressionist idioms, and director Mihał Waszyński was a gay man who had left behind his orthodox background and pretended he knew no Yiddish. But what unites these three films is not just their deep awareness (hidden in *The Dybbuk*) of the secular world, but also their willingness to invoke tradition as a yardstick. The High Holidays might be a site of fading cultural memory, but the theme still strikes a responsive chord among filmgoers, Jewish and gentile alike. ■

*Joel Rosenberg teaches film and Judaic studies at Tufts University. His articles on the cinema of Jewish experience have appeared in various journals and collections, and he has recently completed a book, *Crisis in Disguise: Some Cinema of Jewish Experience from the Era of Catastrophe (1914-47)*.*

Community

A Unity Torah for Ann Arbor

Rabbi Alter Goldstein, special to the WJN

Chabad of Ann Arbor has launched a Unity Torah campaign to unite the broader Ann Arbor Jewish community with a new Torah scroll.

The new Torah hails from Tel Aviv, Israel. Two months ago, Rabbi Aharon Goldstein, director Chabad of Ann Arbor, spearheaded the Unity Torah campaign to make a new home for the Torah in Ann Arbor.

"The Torah scroll represents the deepest level of Jewish unity," says Rabbi Aharon Goldstein. "Over thousands of years, Jewish customs have evolved differently for all sorts of Jewish people. The Torah, however, remains unchanged, a constant point of guidance for every Jew."

The Torah, rabbis teach, is compared to the Jewish people. If even one letter is missing from the scroll, the entire Torah is rendered unfit for use in a synagogue. Similarly, the Jewish nation is complete only when we stand together; every person is affected by the spiritual and physical wellbeing of every single Jew.

The Unity Torah campaign offers ways to unite with the greater Ann Arbor community through purchasing a word, verse or portion in

the Torah, explains Rabbi Goldstein. By dedicating a part of the Torah, every individual has the opportunity to connect with many Jewish people in Ann Arbor.



Reading the Torah at Chabad

The entire Jewish community is invited to the Unity Torah Celebration on October 6, at noon at Chabad House. The program will include a parade with live music and dancing, followed by the traditional Hakaftot dancing and a light buffet at the synagogue. ■

To participate in the Unity Torah and to RSVP for the event, visit www.annarbortorah.com.

JCS High Holidays observance

WJN staff writers

Ann Arbor Jewish Cultural Society will celebrate the Jewish New Year, with readings, meditation, and music. There will also be apples and honey; challah and honey cake; coffee and wine. Child-care will be provided. Everyone in the community is invited to attend. The price of admission is \$50 for an individual (students, \$25; family, \$100), which also includes Kol Nidre (September 13, at 7 p.m.) and Yom Kippur (September 14, at 2 p.m.) observances. A

break-the-fast potluck dinner will take place on September 14 at 6 p.m. at the Jewish Community of Greater Ann Arbor. Attendees should bring a non-meat dish to share. Also, a free (reservations required) Tashlich Observance will take place on September 5, 4-6 p.m., at Island Park, off Maiden Lane. For more information, contact info@jewishculturalsociety.org or 975-9872. JCS turns no one away due to an inability to pay.

Mission to Israel, continued from page 1

and each other. "The warmth and sense of sisterhood is unique to this mission, and is reinforced by an itinerary filled with opportunities to meet with Israeli women philanthropists, politicians and members of the armed forces," said Norry.

"I love that we have more mothers and daughters this year than ever before," she continued. "It speaks to the inclusive nature of the trip, and allows for women to share the experience with the next generation so that our children begin to understand the importance of giving back as well as developing a closer relationship with our homeland," she said.

On previous Heart to Heart trips, the memorable events participants took part in included:

- Touring galleries and meet local artists in their studios all over Tel Aviv and Jaffa
- Dancing the night away to the music of Israeli Pop Star Einat Sarouf on the rooftop of the beautiful Azrieli Tower
- Participating in a briefing on the State of Israel today with MK Dr. Einat Wilf
- Enjoying a gourmet cooking demonstration in Mahane Yehuda

- Touring the beautiful Yvel's Andrea Bronfman School of Jewelry for New Immigrants and be inspired by the company founders Orna and Isaac Levy by hearing the story of recognizing their dreams.

- Enjoying home hospitality at the homes of Israeli women philanthropists
- Meeting the first female ranking Aluf (Major General) in the Israeli Defense Forces ...and more!

Participants can find new meaning in their Jewish values, and find their place in the Jewish community. New friendships can be forged with women from across North America and Israel as participants explore the Jewish homeland together and witness first-hand the tremendous impact Federation donors have on the people of Israel.

There will be a meeting at the home of Laurie Barnett to discuss the details of the trip on Tuesday, September 24, 7:30 p.m.

Contact Mimi for more information, at 677.0100 or mimi@jewishannarbor.org. ■

The Hazon Israel Sustainable Food Tour

Lucinda Kurtz, special to the WJN

I've never seen a group of people fall so in love with repurposed cow shit," exclaimed Nigel Savage, president of Hazon, the leading Jewish environmental organization in the U.S., while our excited group of 14 hearty souls participating in the Hazon Israel Sustainable Food Tour filed back onto our bus after visiting Israel's only organic dairy at Harduf in the Galilee. How could we not be enthusiastic after Arnon Duvdevani's animated and passionate blow-by-blow description of the dairy's effective and efficient methods of caring for their cows and their environment using sustainable anthroposophist principles. Surrounding the cowshed in the hot, Israeli sun, gently touching the lowing cows, their udders full of sweet milk, we were inspired by Arnon's obvious commitment to creative practices that solved age old problems such as composting the manure in place in the barn and using it directly on the crops, instead of using chemicals and the less effective traditional practices of conventional dairy men.

Arnon was just one of the many extraordinary people we met on the Hazon sponsored Sustainable Food Tour, May 22-27, who gave us great pride in the Israeli capacity for innovation and creativity to tackle significant challenges in the food system that affect



challenges and triumphs of Israeli systems in food, nutrition, agriculture, permaculture, farmers' markets, and community gardens.

I was particularly impressed with our visit to Talya Schneider, a Haredi woman and Israel's permaculture queen who lives in an ultra-Orthodox town in the Jerusalem hills.

Talya took us on a tour of her amazing garden/pigeon and chicken coups, fruit trees, and moveable compost pile and expressed the deep connection between her work with the soil and her understanding of how to live a life devoted to God, Torah, and essential Jewish prin-

mouth-watering detail, the ingredients that went into their creations and the history behind each dish. Moshe Basson, the award-winning chef of the Eucalyptus Restaurant hosted us on our first night in Jerusalem. Sitting in the comfortable and spacious restaurant directly across from the Jaffa Gate of the Old City, Moshe brought course after course of uniquely spiced dishes for us to savor, based on recipes from his Iraqi family and community. It would be difficult to choose which one of the eating experiences was my favorite, but certainly the new farm-to-table restaurant, Meshek Barzilay, in the Neve Tzedek neighborhood of Tel Aviv, the popular Uri Buri, a renowned fish and seafood restaurant in Akko's old city with its colorful and thoughtful chef, Uri Jeremias and Habesh, an ethnic Israeli-Ethiopian restaurant owned and operated by Israeli immigrants from the Ethiopian community would be included in my list.

The visits to various sustainable sites in Israel sparked continual provocative discussions among the fourteen of us on the tour and the skilled leaders who constantly peeked our curiosity with questions and comments to dig deeper into our responses to the people and places we were visiting. It was the Shabbat day Torah study that we did on "Use

and Waste- A New Old Issue" that has particularly stayed with me, reminding me that these issues of abundance and want, sustainability and excess have been with us since the beginning of our tradition, and we need to revisit them in each generation to make them meaningful to us in the present moment. ■

Lucinda Kurtz, M.A., is a Brennan Healing Science Practitioner and director of Special Projects at Fair Food Network. She combines her passions for food justice and healthy eating to create a healthy life in her professional life.



all of us on the planet. I hadn't visited Israel for fifteen years and chose to return on this specific tour because of my work at Fair Food Network in the area of food justice and my commitment to healing through eating healthy, fresh food. My husband, Oran Hesterman, the president and CEO of Fair Food Network, a national nonprofit organization dedicated to the creation of a healthy, sustainable food system, located here in Ann Arbor and our daughter, Sarah, also participated in this inspirational tour which more than fulfilled my expectations for an introduction and overview of the movement in Israel toward sustainable living and food production.

Hazon partnered with the Heschel Sustainability Center in Israel, a decade old organization that is a "think-and-do-tank," focused on creating greater sustainable practices in Israeli society. Starting from our first day when we hit the ground picking onions in the fields to benefit the massive food rescue project of Leket-Table to Table to our final stimulating discussions at the Heschel Center's Tel Aviv office with leading Israeli activists promoting sustainable food, we were engaged in hands-on learning about the



ciples. But it was Guy Rilov, owner of one of Israel's leading organic farms, Makura, who gave us the most comprehensive overview of sustainable agriculture in Israel and showed us by his ingenuity in dealing with insect pests how Israel is leading the way in scientific discoveries that are transforming organic farming worldwide.

But, of course, a highlight of each day was the outrageously delicious, healthy, local food lovingly prepared by a wide range of chefs who not only prepared their special dishes for our group, but also explained in

The war over intermarriage has been lost. Now what?

by Uriel Heilman

NEW YORK (JTA)—When the nation's largest Jewish federation convened its first-ever conference recently on engaging interfaith families, perhaps the most notable thing about it was the utter lack of controversy that greeted the event.

There was a time when the stereotypical Jewish approach to intermarriage was to shun the offender and sit shiva.

A generation ago, the publication of the 1990 National Jewish Population Survey showing intermarriage at the alarmingly high rate of 52 percent turned into a rallying cry. No matter that subsequent scholarship revised the figure down to 43 percent, interfaith marriage was seen as the core of the problem of Jewish assimilation in America. Jewish institutions poured hundreds of millions of dollars into Jewish identity building with an eye toward stemming intermarriage.

Fast forward two decades and the question is no longer how to fight intermarriage, but how Jewish institutions can be as welcoming as possible to intermarried Jews and the gentiles who love them.

"Clearly, Jewish communal attitudes have changed," said David Mallach, managing director of the Commission on the Jewish People at UJA-Federation of New York, which hosted the one-day interfaith conference in June.

"One of the results of the whole process begun with the 1990 study was that in a free America we're all Jews by choice. That's been a profound insight that has permeated a lot of the work of the Jewish community in the last 20-plus years," Mallach said. "It shifted the discussion from the classic stereotypical sitting shiva and never talking to a person again to saying that if we're all Jews by choice, let's also sit with this segment of the community and offer them that choice."

In 1973, the Reform movement's rabbinical arm, the Central Conference of American Rabbis, issued a nonbinding resolution opposing officiating at intermarriages. Today, more than half the movement's rabbis perform interfaith weddings.

In 2010, a task force at the CCAR recommended shifting away from focus on preventing intermarriage to reaching out to intermarried families and adapting rituals to include non-Jewish family members. Now the movement is considering a further step.

Rabbi Aaron Panken, the new president of the rabbinical seminary of the Reform movement, Hebrew Union College-Jewish Institute of Religion, told JTA last week that HUC is planning to take a "very serious look" at whether to end the school's longstanding policy against admitting intermarried rabbinical school students.

In the Conservative movement, it's no longer uncommon to see non-Jews on the bimah during a bar mitzvah service. Some Conservative synagogues even grant voting rights to non-Jewish members. Officially, the movement's only rules on the subject are that rabbis must neither perform nor attend

continued on page 23

ECC teachers awarded for excellence in teaching

Jessica Faul and Peretz Hirshbein, special to the WJN

This spring, two veteran JCC Early Childhood Center teachers were honored with a very special award. Established by the Krislov family 11 years ago, the Krislov award honors long-serving ECC teachers who demonstrate excellence in early childhood teaching, innovation in Jewish curriculum implementation, and who go “above and beyond” in their service of the center and its families. The Krislov award includes a prize of \$1,000, split between the awardees. This year’s Krislov award winners were Tonya Backstrom and Kristen Hayes.

Tonya Backstrom is described as a humble, but natural leader. She is sensitive to students’ needs and as a result, makes strong connections with them. Parents note her dedication to being the best teacher she can be, her creative solutions to problems, her ability to engage children and roll with their ideas, her enthusiasm and interest in learning about Judaism, and “a level of compassion in her teaching that is rare and very special.” This year she successfully coordinated a new format for the Trip to Israel—one that was inquiry based and allowed the children to experience their journey in a deeper way. She has been a mentor to her fellow teachers inspiring them to grow and develop their own skills. One of her colleagues summarized it nicely by saying “it would be very difficult to find a more qualified and deserving educator for the Krislov award.”



ECC Director Peretz Hirshbein, teachers Kristen Hayes and Tonya Backstrom, and PTO Chair Meredith Riebschleger

Kristen Hayes has also served as a leader and mentor this year. She is a resource and well of ideas for her fellow teachers and parents alike. She is always willing to problem solve or offer advice when asked. She is exceptional at relationship building—with both students and parents. She is able to anticipate her students’ wants and needs but helps kids learn to vocalize their feelings and

find their own solution—building both independence and confidence. Parents remark how they’ve watched their kids grow over the year, becoming more confident and proud of their accomplishments. One parent said “it is moving to see my son proud of himself and I see it as a reflection of his wonderful teacher, who is truly proud of him and excited by him. Her love for him teaches him best of

all how to love others and to love himself. I couldn’t have asked for more for my son.”

Both of these teachers are well-respected by ECC parents and teachers alike. This coming school year, Tonya will be teaching preschoolers in the ECC’s Kangaroo Room, and Kristen will be teaching the ECC’s young preschoolers in the ECC’s Zebra Room. ■

Tracking down the animals on Noah’s Ark

Peretz Hirshbein, special to the WJN

On October 6, the JCC Early Childhood Center invites members of the community to gather at the Toledo Zoo to tell the story of Noah’s Ark, and track down all of those animals that the Torah describes. At 10 a.m. participants will meet at the entrance to the Zoo, and then join together in an interactive, dramatic retelling of the story of Noah. Costumes will be supplied by the ECC as participants will be able to play a part in the telling of the story. Participants will divide up into teams for a scavenger hunt of Biblical proportions, searching for animals named in the text of the Torah. Afterwards, the teams will gather for a fun picnic lunch.

For more information, or to register for this event, contact Kellie Cohoon in the JCC ECC office at 971-0990 or kcohoon@jccfd.org.

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Hebrew Day School's new principal

Hadar Dohn, special to WJN

Hebrew Day School of Ann Arbor has announced that Jennifer Rosenberg has been promoted to the role of principal. Rosenberg joined the HDS staff as a kindergarten teacher in 1999, and has since been leading in various roles, most recently as an academic coach during the 2012–2013 school year.

Prior to her years at Hebrew Day School, Rosenberg was at Oakland Hebrew Day School in Oakland, California, as both a teacher and a vice-principal. She also participated in the year-long Sherut La'am program, learning and teaching in Israel. She now lives in Ann Arbor with her husband, Eric, and their three boys: Gabe (HDS alum) Jesse (HDS alum) and Levi (HDS 2nd grader).

Working alongside the Head of School, Hadar Dohn, it became apparent that the most natural candidate for the principal role is Rosenberg. In addition to over 20 years of experience in education, Rosenberg holds a masters of education degree from the Harvard University Graduate School of Education, and a bachelors of science in elementary education with an early childhood endorsement. In 2007, Rosenberg was selected as the recipient of the Grinspoon-Steinhardt Award for Excellence in Jewish Education. This respected, national award celebrates exemplary educators and Rosenberg was an excellent choice.

Rosenberg's many leadership contributions to the school began when, as a teacher leader, she led a volunteer group of teachers through the collaborative experience of



Jennifer Rosenberg

analyzing student writing. This experience was pivotal in her understanding of what powerful professional learning should look like and eventually led her to step out of the classroom for a few years to build upon this knowledge. During this time, she developed her skills in designing and facilitating professional learning as an associate at The Center

for Collaborative Inquiry, directed by alumni parent, Dr. Amy Colton. "Collaboration is a non-negotiable," says Rosenberg, "and if we really want to address the learning needs of all

"Collaboration is non-negotiable and if we really want to address the learning needs of all students, we must make it a priority to share our wisdom, talent and multiple perspectives with one another."

students, we must make it a priority to share our wisdom, talent and multiple perspectives with one another." Her passion for engaging students and teachers in teaching and learning continues to guide her leadership.

Rosenberg's expertise is sought after by other educators. She has presented at national prestigious conferences such as the Association for Supervision and Curriculum Development and teaches graduate courses for Performance Learning Systems/3rd

Learning. As an active member of the national professional learning organization, Learning Forward (and its Michigan affiliate), Rosenberg helped to develop a year-long course that supports teacher leaders in designing, implementing and evaluating job-embedded professional learning. At Hebrew Day School, Rosenberg provides the faculty with ongoing professional learning. She carefully balances and weaves the individual needs of the teachers with the school's overall goals. Rosenberg spearheads the ongoing critical look at the Common Core State Standards in a revolutionary manner, by examining the English Language Arts Standards in general studies and in Hebrew and using the standards for mathematical practice as approaches appropriate to learning well beyond mathematics.

As part of the educational leadership team of Hebrew Day School, Rosenberg's vision for excellence can continue to have an immediate impact on the school. This addition to the school's administration will help HDS to further its mission, continuing to offer the best learning environment for those who seek a Jewish education in Ann Arbor. "I am thrilled to be a part of the educational leadership team at HDS," says Rosenberg, "I am deeply invested in our mission and honored to be involved with this incredible community in such a meaningful way." ■

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Year in Review: 5773

by JTA Staff

NEW YORK (JTA)—From wars and elections to scandals and triumphs, JTA takes a look back at the highlights of the Jewish year 5773.

September 2012

- Islamists throw a homemade grenade into a Jewish supermarket near Paris, injuring one. The incident is part of a major increase in attacks on Jews in France in 2012.

October 2012

- Arlen Specter, the longtime moderate Jewish Republican senator from Pennsylvania whose surprise late-life party switch back to the Democrats helped pass President Obama's health care reforms, dies at 82 following a long struggle with cancer. During his time in the Senate, Specter offered himself as a broker for Syria-Israel peace talks and led efforts to condition aid to the Palestinian Authority on its peace process performance.

- Jewish groups pull out of a national interfaith meeting meant to bolster relations between Jews and Christians following a letter by Protestant leaders to Congress calling for an investigation into U.S. aid to Israel.

- Alvin Roth and Lloyd Shapley, American economists with ties to Israeli universities, win the Nobel Prize for economics.

- The Israeli Knesset votes to dissolve, sending Israel to new elections for the first time since 2009.

- Women of the Wall leader Anat Hoffman is arrested at the Western Wall and ordered to stay away from the site for 30 days after attempting to lead a women's prayer group at the holy site in violation of Kotel rules. The incident, which is witnessed by dozens of American participants in town for the centennial celebration of the women's Zionist group Hadassah, stokes outrage among liberal American Jewish groups.

- Israel, a heated issue throughout the U.S. presidential campaign, is mentioned 31 times by President Obama and Republican nominee Mitt Romney at the final presidential debate, which was devoted to foreign policy and held at Lynn University in Boca Raton, Fla. Both candidates sought to score points on the issue, but actual policy differences seemed to be in short supply.

- With a charter flight of some 240 Ethiopian immigrants, the Israeli government launches what it says is the final stage of mass immigration from Ethiopia to Israel. The following summer, the Jewish Agency announces that the last Ethiopian aliyah flight will take place in August 2013.

- Hurricane Sandy hits the U.S. East Coast, killing more than 100 and causing an estimated \$50 billion in damages. The populous Jewish areas of New York and New Jersey see extreme damage. Synagogues and Jewish organizations nationwide join efforts to raise money to help victims of the superstorm.

November 2012

- Moscow's Jewish Museum and Tolerance Center opens to great fanfare.

- President Obama is reelected, with exit polls giving the incumbent about 68 percent of the Jewish vote -- down from the estimated 74 percent to 78 percent in 2008. Many of the campaign battles between Jewish surrogates were fought over Middle East issues, but surveys suggested that like most other voters, American Jews were most concerned with economic issues.

- After days of stepped-up rocket attacks from Gaza, Israel launches Operation Pillar of Defense with a missile strike that kills the head of Hamas' military wing in Gaza, Ahmed Jabari. In all, six Israelis and an estimated 149 to 177 Palestinians are killed during the weeklong exchange of fire. Egypt helps broker the cease-fire between the two sides.

- A constitutional court in Poland bans *shechitah*, Jewish ritual slaughter, along with Muslim ritual slaughter. An effort in July to overturn the ban fails.

- The decision by Egyptian President Mohamed Morsi to grant himself near absolute powers dismays U.S. and Israeli observers just days after Morsi is lauded for helping broker a Hamas-Israel cease-fire. Morsi backtracks in December, but the move helps stoke popular discontent in Egypt with the country's first democratically elected president.

- The U.N. General Assembly votes 138 to 9, with 41 abstentions, to recognize Palestine as a state. Passage of the resolution, which does not have the force of law, prompts condemnations from the United States and warnings of possible penalties, but none are invoked. Israel responds with its own dire warnings and announces new settlement constriction in the West Bank. Over the course of months, the change in status in the United Nations proves largely irrelevant.

December 2012

- After months of occasional cross-border fire on the Golan Heights, including errant Syrian and rebel shells landing in Israel, U.N. Secretary-General Ban Ki-moon says the Syrian government is violating a 1974 disengagement agreement with Israel by deploying military equipment and troops over the cease-fire line.

- Ahmed Ferhani, 27, an Algerian immigrant living in New York, pleads guilty to planning to blow up synagogues in New York City.

- In a case that ignites passions in the haredi Orthodox community in Brooklyn, Satmar hasid Nechemya Weberman, an unlicensed therapist, is found guilty on 59 counts of sexual abuse. Days later, a hasidic assailant throws bleach in the face of a community rabbi, Nuchem Rosenberg, who advocates for victims of sex abuse. In January, Weberman is sentenced to 103 years in prison.

- German lawmakers pass a bill enshrining the right to ritual circumcision but regulating how circumcisions are to be conducted. The law displaces a ban on Jewish ritual circumcision imposed by a court in Cologne in June.

- Rabbi Ephraim Mirvis, the leader of one of London's largest congregations and a former chief rabbi of Ireland, is named Britain's chief rabbi-designate. This fall he is to succeed Rabbi Jonathan Sacks, who has served in the post since 1991.

- Numerous Jewish groups call for stricter gun control regulations after a gunman kills 20 first-graders and six adults in Newtown, Conn. The youngest victim is a 6-year-old Jewish boy, Noah Pozner.

- New York businessman Jacob Ostreicher, who has been jailed in Bolivia without charges for 18 months, is released on bail but still barred from leaving the country. A haredi Orthodox father of five and grandfather of 11 from Brooklyn, Ostreicher was arrested in June 2011 by Bolivian police over allegations that he did business with drug traffickers and money launderers.

- A Paris court orders Twitter to monitor and disclose the identities of users from France who posted anti-Semitic comments online, including Holocaust denials. Twitter later appeals the decision but loses, and the U.S.-based company complies with the demand in July.

January 2013

- Video emerges from 2010 of Egyptian President Mohamed Morsi—then a leader of the Muslim Brotherhood—calling Jews “bloodsuckers” and “descendants of apes and pigs.” Morsi tells U.S. senators that he gets bad press because “certain forces” control the media.

- President Obama nominates Jacob Lew, his chief of staff and an Orthodox Jew who frequently serves as an intermediary with Jewish groups, to be secretary of the Treasury Department.

- Benjamin Netanyahu wins reelection as Israel's prime minister, but his Likud-Yisrael Beiteinu faction suffers significant losses at the polls, falling to 31 seats. The big winners are two newcomer parties: Yair Lapid's centrist, domestic-focused Yesh Atid, which comes in second with 19 Knesset seats, and Naftali Bennett's nationalist Jewish Home, which wins 12 seats. Both later opt to join Netanyahu's coalition government, which takes nearly two months to assemble.

- Iran and Argentina sign an agreement to form an independent commission to investigate the 1994 bombing of the AMIA Jewish community center in Buenos Aires, which killed 85 people and was blamed on Iran. Argentinian and American Jews denounce the agreement as a farce. Iran's parliament has yet to sign off on the pact.

- Amid concerns that Syrian President Bashar Assad may be transferring chemical weapons to Hezbollah, Israeli planes bomb a Syrian weapons transport on the Lebanese border. It is one of several Israeli strikes in Syrian territory during the year.

February 2013

- Ed Koch, the pugnacious former New York City mayor whose political imprimatur was eagerly sought by Republicans and Democrats, dies at 88 of congestive heart failure. At his funeral, a cast of political luminaries remembers him as a friend of Israel and the Jewish people.

- Bulgaria affirms that Hezbollah was behind the attack in Burgas in July 2012 that killed six people, including five Israelis. The finding adds to pressure on the European Union to recognize Hezbollah as a terrorist entity. After concerns are expressed in the ensuing months that Bulgarian officials are backing away from their assertions, Bulgaria's foreign minister reassures Israel on the attack's one-year anniversary that Bulgaria still holds Hezbollah responsible.

- The Australian Broadcasting Corp. identifies a man known as “Prisoner X,” who hanged himself in a maximum-security Israeli prison in 2010, as Australian-Israeli citizen Ben Zygier. Zygier is said to have worked for the Mossad.

- A British court convicts three British Muslims of plotting to carry out terrorist attacks in the country, including on Jewish targets.

March 2013

- Vice President Joe Biden tells thousands of AIPAC activists meeting in Washington that President Obama is “not bluffing” when he says he will stop Iran from acquiring a nuclear weapon.

- The U.S. State Department cancels plans to honor Egyptian human rights activist Samira Ibrahim after opponents note that anti-Jewish tweets were posted on her Twitter account.

- President Obama makes his first visit to Israel since taking office in 2008. In a speech upon arrival at the airport, Obama says the United States is Israel's “strongest ally and greatest friend.” His trip receives widespread praise from Jewish groups.

- A Lebanese-Swedish citizen is convicted in Cyprus on charges of spying on Israeli tourists for Hezbollah. The closely watched trial is a sign of Hezbollah's expansion of terrorist activities into Europe and fuels calls for European Union countries to designate Hezbollah a terrorist organization.

- Following prodding by President Obama, Turkish Prime Minister Recep Tayyip Erdogan and Israeli Prime Minister Benjamin Netanyahu agree to resume normal ties after Israel apologizes for the deaths of nine Turks in 2010 during a clash with Israeli commandos aboard the Mavi Marmara, a ship attempting to break Israel's blockade of Gaza. Erdogan later balks, saying normalization will not take place until Israel fulfills its obligations under the agreement.

- Berlin's Jewish Museum provokes controversy with its “Jew in a Box” exhibit (formally titled “The Whole Truth”), in which Jews spend a shift sitting in a glass box and answering questions from visitors.

April 2013

- After being asked by Israel's prime minister to come up with a solution to the Women of the Wall controversy, Jewish Agency Chairman Natan Sharansky proposes that the Robinson's Arch area of the Western Wall be expanded and renovated to allow for egalitarian prayer there at any time. Reaction to his proposal is mixed.

- Salam Fayyad, the Palestinian Authority prime minister who was lauded for his technocratic approach toward state building in the West Bank, resigns. He is replaced in June by university president Rami Hamdallah, who announces after two weeks on the job that he is quitting.

- Bret Stephens, a former editor in chief of *The Jerusalem Post* and now deputy editorial page editor of *The Wall Street Journal*, wins the Pulitzer Prize for commentary.

- The Museum of the History of Polish Jews opens in Warsaw.

- The Jewish Museum of Casablanca reopens following a major renovation funded by the Moroccan government. The renovation is part of a broad effort led by Morocco's king to restore Jewish heritage sites in the country, including an ancient synagogue in Fez and dozens of former Jewish schools.

May 2013

- Following complaints from pro-Israel groups, the Newseum in Washington cancels a planned honor for two slain Palestinian cameramen employed by a Hamas affiliate.

- Eric Garcetti, a veteran L.A. city councilman, becomes the first elected Jewish mayor of Los Angeles.

Angeles. With his victory, America's three largest cities boast Jewish mayors.

- The Claims Conference is embroiled in controversy after the public learns that officials at the organization failed to adequately follow up on allegations of fraud in 2001, missing an early chance to stop what turned into a \$57 million scheme. The disclosure comes during the trial of the scheme's mastermind, Semen Domnitser, who is found guilty. In July, the Claims Conference board agrees to some outside input in formulating plans for its future but votes to reelect its embattled chairman, Julius Berman, who oversaw a botched probe in 2001 into the allegations.

- A 13-year-old Indian-American boy, Arvind Mahankali, spells the Yiddish-derived word "knaidel" correctly to win the 2013 Scripps National Spelling Bee.

June 2013

- U.S. Sen. Frank Lautenberg dies at age 89 after a long and accomplished career advocating for Jewish issues.

- Yeshivat Maharat, a women's seminary started by Rabbi Avi Weiss in 2009, graduates its first class of Orthodox women clergy known as maharats.

- Liberal Jewish groups hail the Supreme Court decision striking down California's ban on gay marriage, while Orthodox groups express muted disappointment.

- Israel's Ashkenazi chief rabbi, Yona Metzger, is arrested on suspicion of fraud and money laundering.

July 2013

- In a letter announcing his retirement, Yeshiva University Chancellor Norman Lamm issues an apology for mishandling sex abuse allegations decades earlier against faculty members at Y.U.'s high school for boys. Days later, several ex-Y.U. students file a \$380 million lawsuit against the university.

- Egypt's army deposes President Mohamed Morsi, overthrowing the country's first democratically elected leader. The Obama administration stops short of calling the action

a coup, avoiding an automatic cutoff in U.S. aid to Egypt. Morsi had become deeply unpopular among liberal and secular Egyptians but retained deep-rooted support among members of his Muslim Brotherhood.

- Israel's ambassador to the United States, Michael Oren, announces he will return to Israel after four years in the position. He is to be replaced by Ron Dermer, a senior adviser to Israeli Prime Minister Benjamin Netanyahu. Both ambassadors are American born.

- Portugal enacts a law of return to make citizenship available to Jewish descendants of Portuguese Sephardic Jews. The move is intended to address the mass expulsion of Jews from Portugal in the 16th century.

- The European Union issues new guidelines prohibiting grants to Israeli entities in the West Bank, Gaza Strip, Golan Heights and eastern Jerusalem, prompting an outcry from Israeli officials.

- The European Union designates the military wing of Hezbollah as a terrorist organization.

- The 19th Maccabiah Games open in Israel with a record number of athletes.

- After months of intense shuttle diplomacy by U.S. Secretary of State John Kerry, Israelis and Palestinians restart direct negotiations for the first time in three years.

- Rabbis David Lau and Yitzchak Yosef, both sons of former Israeli chief rabbis, are elected Israel's Ashkenazi and Sephardi chief rabbis. Days later, Lau is caught on tape using a derogatory term to describe black basketball players.

August 2013

- In a goodwill gesture to accompany renewed peace talks with the Palestinians, Israel releases the first 26 of 104 Palestinian prisoners, including terrorists convicted of murder.

- As Egypt's military rulers kill hundreds of civilians in a crackdown on the Muslim Brotherhood, Israel lobbies behind the scenes against a cut in U.S. aid to Cairo. ■

Fighting over Jewish pluralism

by Uriel Heilman

NEW YORK (JTA)—In 5773, the religious wars just would not go away.

In Israel, elections that extended Benjamin Netanyahu's tenure as prime minister delivered big wins to two anti-Orthodox-establishment upstarts, Yair Lapid and Naftali Bennett. For the first time in nearly two decades, Israel's coalition government included no haredi Orthodox parties.

The Israel Defense Forces took concrete steps toward ending the draft exemption for haredi men. Israel's Ministry of Religious Services agreed for the first time to allow non-Orthodox rabbis to serve in communal positions with state-funded salaries.

And the Reform and Conservative movements finally broke through years of apathy to get the Israeli government to consider changes to the Orthodox monopoly over ritual and prayer at the Western Wall -- but there's been no movement beyond proposals.

In the United States, Yeshivat Maharat, a New York school for women founded four years ago to train Orthodox female rabbinic authorities, graduated its first class of Orthodox clergy, known as *maharats*. The Supreme Court granted federal benefits to same-sex couples and struck down a California law banning gay marriage in the state.

While Jewish liberals seemed to have a good year, Orthodox leaders and institutions found themselves on the defensive.

Israel's Ashkenazi chief rabbi, Yona Metzger, was arrested on suspicion of fraud and money laundering.

Yeshiva University, the flagship institution of Modern Orthodoxy, became the subject of a \$380 million lawsuit by former students alleging that two rabbis who used to teach at the Y.U. high school for boys in the 1970s and '80s committed hundreds of acts of sex abuse. When Y.U.'s chancellor, Rabbi Norman Lamm, announced he was stepping down, he apologized for mishandling the allegations when he was university president.

The Satmar hasidic community in New York became embroiled in its own sex scandal when it

lined up to support an unlicensed therapist from Brooklyn charged with the repeated sexual assault of a female teenager in his care.

Even after Nechemya Weberman was found guilty and sentenced to 103 years in prison, the community's support did not waver. Rather, Satmar leaders inveighed against the victim and her supporters. A few days after the trial, a hasidic assailant threw bleach in the face of a community rabbi, Nuchem Rosenberg, who advocates for victims of sex abuse.

But to extrapolate a storyline or trend from these disparate events could be folly.

For one thing, the Orthodox sex scandals might be more about the dawning of a new age of reckoning on sex abuse than the prevalence of sexual misdeeds among Orthodox Jews.

And for all the triumphs that Jewish liberals saw this year, demographic trends suggest that the Jewish communities in the United States and Israel are growing less liberal.

Data released in January from the 2011 Jewish population study of New York showed that two-thirds of the metropolitan region's Jewish population growth over the last decade occurred in two haredi neighborhoods in Brooklyn. While there hasn't been a national Jewish population study in more than a decade, the data from America's largest Jewish community suggest that Orthodox Jews, with their high birthrates, will represent an ever-larger proportion of the American Jewish community.

"The traditional population of American Jews has high fertility and the non-Orthodox population as a group is well below replacement level," New York University sociologist Steven M. Cohen, one of the researchers who conducted the study, told JTA. "So American Jewry, with no other change, will become increasingly traditional in the years to come."

While fertility rates among non-Orthodox Israelis are not as low as those of American Jews, they lag far behind those of Orthodox Israelis. The relative size of Israel's haredi community as a share of Israel's total population is expected to double by 2020, to 16 percent.

In Israel, the culture wars between haredi and non-haredi have focused on the haredi draft exemption and the Orthodox Chief Rabbinate's monopoly over marriage.

The haredi establishment has mostly succeeded in protecting the status quo on both those counts, notwithstanding changes in the draft law. And when the 150 or so electors charged with choosing new Ashkenazi and Sephardic chief rabbis went to the polls in July, they rejected the reformist favorite David Stav and instead elected two haredim, David Lau and Yitzhak Yosef, the sons of former chief rabbis.

In the American Jewish community, the battle has not been between denominations but over Jewish values.

Is it a Jewish value to support the right of gays to marry or does the practice contravene Jewish ethics? Should Jews be advocating for greater government funding for private religious schools or fighting the use of taxpayer money in non-public schools? Should Jews press Washington to make a concerted push for Israeli-Palestinian peace or is such pressure right now not in Israel's best interests?

The divisions among American Jews on these issues do not fall neatly along denominational lines.

Meanwhile, the American Jewish political divide appears slowly to be widening. Though Jews as a whole still skew heavily Democratic, in last November's election President Obama dropped at least 6 points among Jews from 2008, winning an estimated 68 percent of the Jewish vote. The 2012 election also ushered in a Congress with fewer Jewish members than at any time since the 1990s.

The divides over politics and religion stood in sharp contrast to the relative consensus that held up through much of the year on international issues.

There was practical unanimity on concern that Syria's civil war not spill over the border, that instability in Egypt not turn the Sinai Peninsula into a breeding ground for Islamic militants, that Iran be prevented from acquiring nuclear weapons capability, that the European Union

enforce its decision to designate Hezbollah's military wing as a terrorist organization.

But external threats did not dominate communal discourse in 5773. There wasn't the same public urgency on Iran as in past years. The Egyptian coup in July was less concerning for Israel than the 2011 revolution that overthrew longtime ally Hosni Mubarak.

The Israeli-Palestinian relationship was marked more by the absence of progress than anything else -- until U.S. Secretary of State John Kerry managed to coax both sides back to the negotiating table in July. There was a mini-war in Gaza in November 2012 that lasted eight days and resulted in the deaths of some 150 Palestinians and six Israelis, but after that Israel's border with Gaza was mostly quiet.

It was tragedy in the United States that left the community with lasting scars. Late last October, a massive storm surge generated by Hurricane Sandy battered communities, synagogues and Jewish schools up and down the Northeast coast. UJA-Federation of New York convened an emergency meeting to authorize \$10 million for rebuilding efforts, many of which continue today.

Outside of the United States and Israel, the big Jewish stories included the banning of Jewish ritual slaughter in Poland and a new German law regulating ritual circumcision; a controversial exhibit at Berlin's Jewish museum dubbed "Jew in a box" and a new Jewish museum in Warsaw; a much-criticized deal between the Argentinean and Iranian governments to investigate the 1994 AMIA Jewish community center bombing; sex abuse scandals in Australia; concerns about far-right movements in Hungary and Greece, and the appointment of a new chief rabbi in England.

There was some good news here: None of these stories were about major Jewish calamities.

To be sure, the Jewish people suffered tragedies in 5773—from natural disasters, from Gaza rocket fire. But for a people obsessed with survival and accustomed to attacks, the absence of mass casualty events in 5773 made it a remarkable year as much for what did not happen as for what did. ■

In Kiev, a website reconnects young Jews one post at a time

by Cnaan Liphshiz

KIEV, Ukraine (JTA)—Hours after assailants shot Rabbi Artur Ovadia Isakov on a street in the Russian republic of Dagestan last week, mainstream Russian media were still scrambling to ascertain his identity.

But Isakov's name and condition already were known to the readers of Jewishnet.ru, a growing social network with 80,000 daily users that has relied on user participation to cover Jewish news and help connect fast-assimilating Jews across the Russian-speaking world.

The first report about Isakov was posted by a user from Israel, where the rabbi is recovering from what authorities say may have been a hate attack. Other users added new information on Jewishnet's Facebook page, including details about Isakov's evacuation to Israel and pictures of the rabbi's family.

"Traffic on the website usually picks up when something dramatic happens in the Middle East or involving the Jewish community," said Igor Kozlovskiy, a technology professional and the site's co-founder. While English-speaking Jews have a number of social networks to share news and connect around shared interests, Russian-speaking Jewry had none when Kozlovskiy founded Jewishnet with a partner, Roman Gold, in 2011.

The site, which maintains sections devoted to dating, couch surfing and finding travel buddies, is used as well to promote Jewish events in Kiev, home to one of the largest Jewish communities in the former Soviet Union and one of the most highly assimilated.

According to 2008 figures from the Jewish Agency, 80 percent of Jewish newlyweds in the former Soviet Union married a non-Jew, a figure dramatically higher than the rate in the United States. The vast majority of Ukraine's 360,000 Jews are non-observant, and only a small fraction is affiliated with the organized Jewish community, which many young Jews find obsolete and rife with internal discord.

Social networks, Kozlovskiy says, have the potential to keep Jews, intermarried and not, connected to Jewish life.

"If we don't reach out to the unaffiliated, they will assimilate and will be lost to the Jewish people," Kozlovskiy said. "The fact that our website isn't affiliated with any denomination or Jewish institution has allowed us to be a portal for any Jew."

Jewishnet functions much like any other social networking platform, allowing users to post news stories, share tips, ask questions, connect with old friends and promote events. But mindful of the limitations of many web-based networking sites, organizers of Jewishnet have taken steps to provide users with opportunities for real-life engagement with the Jewish community.

A platform called Juice, which is run partly through Jewishnet, invites young Jews -- many of them young and unaffiliated -- to meetings with community leaders, Jewish businessmen and journalists. Reports of the events often are published on Jewishnet, and users can submit

questions online in advance that are asked by moderators during the actual event.

One of the first Juice talks brought dozens of young Jews last November to a talk with three rabbis, including the chief rabbi of Ukraine, Yaakov Bleich. The goal, according to Juice co-

"The fact that our website isn't affiliated with any denomination or Jewish institution has allowed us to be a portal for any Jew."

organizer Inna Yampolskaya, was to build bridges between young Jewish professionals and the establishment from which many feel estranged.

Those in attendance proceeded to grill the rabbis with questions, asking why synagogue seats are sold and why philanthropists fund projects in Israel when there are so many unaddressed challenges at home. Some questions were submitted anonymously online because participants felt uncomfortable posing them publicly.

"It was a unique experience because it was the first time participants could ask a rabbi anything they wanted," said Inna Yampolskaya, one of Juice's volunteer organizers. "Transparency is new in Ukraine, where everything including

Jewish life used to work top to bottom, not the other way around."

The New York-born Bleich addressed the questions that were put to him. But in an interview with JTA, he stressed that the message is less significant than the medium. In a society only recently liberated from the strictures of Communist rule, the discussion helped to erode longstanding cultural taboos on challenging authority and connect otherwise unaffiliated Jews to Jewish life.

Others turn to Jewishnet for functions more typical of social network users the world over.

Liliya Vendrova, an employee of the Joint Distribution Committee's Kiev office, uses the site to find news and make contacts for events she organizes. Ira Philatova, a high-tech professional in her 20s, connects with childhood pals.

"It was a pleasant surprise to see old friends on the platform, people I found after years of not speaking to them," Philatova said.

The site also has enabled Russian-speaking Jews who live abroad to keep abreast of developments at home. But it also functions in reverse, permitting users to connect with wider developments in the Jewish world.

"Many people their age are not interested in participating in organized Jewish life, and they are reaching out to those people," Bleich said. "One of the reasons that this is succeeding is the authenticity." ■

Antwerp haredi schools forced to choose between censorship and subsidies

by Cnaan Liphshiz

(JTA)—New government regulations are threatening the pedagogical autonomy of Antwerp's haredi Orthodox schools and sowing division between hardliners and moderates over whether to bring the community's school system into conformity with secular educational standards.

Earlier this summer, the Flemish government issued decrees that would force both state-funded and private Jewish schools to teach mandatory curriculums that include evolutionary biology, human reproduction and other subjects considered taboo by Antwerp's 18,000 haredi Jews.

Beginning this year, schools that refuse to comply stand to lose hundreds of thousands of euros in subsidies each year. Even private Jewish schools that don't receive such public funding will be forced, beginning in September, to test their children on mandatory subjects. Two failures would lead to enrollment in a state-recognized school.

"For us, the new regulations could mean exile," said Menachem, a father of eight from Antwerp and a member of the Satmar hasidic sect. "I will send my children to England. It's tough, but it's better than having their minds polluted."

For decades, Antwerp's large Orthodox community could count on Belgian authorities not to interfere with the dozens of Jewish schools that dot the Flemish capital. But motivated in part by disproportionate poverty rates among haredi Jews in the city, the government is cracking down on an educational system that critics say does not prepare its graduates for economic success.

Figures show that 25 percent of Flemish haredim live below the poverty line, compared

to less than 10 percent of the general population. Recent surveys have found that only 8.6 percent of haredi school graduates pursue higher education, compared to the national average of about 50 percent, according to Claude Marinower, Antwerp's deputy mayor and alderman for education.

"Young haredim find it harder to find

"For us, the new regulations could mean exile, I will send my children to England. It's tough, but it's better than having their minds polluted."

work at a time when the economy is declining and as haredi diamond traders face stronger competition from Indian traders on Antwerp's diamond exchange," Marinower said. "Thus we see more poverty among haredim."

For nearly a half-century after World War II, Antwerp Jews mostly did not need to acquire the kind of education that would lead to successful employment. Jobs in the city's lucrative and insular diamond trade were well paid and relatively easy to come by with minimal training.

Many of the jobs have since been shipped abroad, however, while foreign businessmen have intruded on an industry in which Jews once held a commanding position. Some in Antwerp have been warning for years that the community must adapt to a changed reality. But

in haredi schools, little has been done to prepare students for a wider array of potential jobs.

Hilde Wynen, who taught for 11 years in Antwerp's oldest and largest Jewish school, the state-funded Jesode Hatorah, said she was instructed to avoid any mention of subjects like HIV, prehistoric times or ancient Egypt. Wynen also was required to censor words such as "love" and "boyfriend" from textbooks, which sometimes would lose up to 25 percent of their original content after she had gone through them with a black marker.

Censorship "meant my graduates were simply not prepared to integrate into the Belgian society," said Wynen, who left Jesode Hatorah in 2011 to work for the Flemish education ministry.

In 2012, government auditors found that Jesode Hatorah, which has 800 students, failed to meet minimum educational standards due in part to its censorship of educational materials. The school was instructed repeatedly to correct the deficiencies, and when it failed to do so, the government began proceedings to strip the school of the subsidies that keep it running. Jesode Hatorah did not respond to requests for comment.

The problem of religious education is not unique to Belgium. Across crisis-stricken, immigrant-rich Europe, concerns are growing about parochial school systems that fail to prepare students to integrate into the larger society and are feared to be hotbeds of radicalism. Last month, the education ministry in neighboring Holland announced a plan to forbid home tutoring, which is favored by some very devout Christians, Muslims and Jews. In France, where the principle of public secularism reigns, strict legislation limits state subsidies for

religious schools and conditions such subsidies on students' knowledge of core mandatory subjects that is assessed in yearly state exams.

In Britain, religious schools still enjoy a fair degree of autonomy, but even they are facing "increasing demands by authorities to teach things which are not appropriate about cultural awareness and sexual education," according to Rabbi Yehuda Brodie, registrar for the Beth Din, or rabbinical court, of Manchester.

While some Flemish Jews are considering sending their children abroad in response, others are hailing the reform as a chance for youngsters to escape rising poverty and perceived radicalization within the haredi community.

Michael Freilich, editor in chief of the Flemish Jewish monthly Joods Actueel and a graduate of Jesode Hatorah, supports reforming the haredi education system but says it needs to be pursued with caution, lest it backfire. "Censorship in schools interferes with education and needs to be checked," Freilich told JTA. "The trick is to reform the system without alienating parents. The education ministry needs to show flexibility. There is no sense in imposing sexual education on 12-year-old haredi children. History lessons are another matter."

But Henry Rosenberg, a prominent Jewish lawyer who has lobbied for years for greater government regulation, believes it is up to Jewish parents -- not the ministry -- to lead the reform.

"It will be a disaster if Jesode Hatorah is shut down because there are few alternatives," said Rosenberg, who is not haredi. "It is time for a Jewish Spring of sorts." ■



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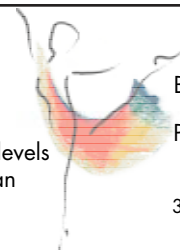


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"Start-up nation" scientists cultivated at early ages by Israel's Technoda

by Maxine Dove/JSNS.org

On the one hand, Givat Olga is an underprivileged neighborhood in the Israeli city of Hadera with about 12,000 people, primarily immigrants from Ethiopia, North Africa and the former Soviet Union. On the other, the neighborhood is home to the breeding ground for the next generation of science pioneers emerging from the "start-up nation."

The decision to build Technoda—Israel's National Museum of Science, Planning and

continue throughout high school."

Mador emphasizes that Technoda is the only place in Israel where all sectors of the population learn together under same roof—haredim and hilonim (religious and secular), Arabs and kibbutzniks, Christians, Jews, Muslims and Druze. The project's goals, he says, are "first, to promote science and technology in Israel, and second, to bring together all elements of Israeli society on the common ground of science."

A day at Technoda begins promptly at 8 a.m. Three morning programs are run simultaneously, with each geared to a specific age group. In the first section, the preschool class, even fairy tales become a vehicle for understanding science and technology.

"There is a special space for kids," Mador says. "Technoda materials are integrated into the classroom topics. Material is provided to start the learning process in the school. Each gan program is two months long. Each of the five units per year culminates with a visit to [the] Technoda [museum]."

Technoda works with the Israeli Education Ministry to identify kids in the third grade who qualify to become part of its Gifted Program. The program continues through high school in an ongoing enrichment experience, both in science and general cultural education. Once a week, throughout the academic year, Technoda students study core scientific knowledge. As part of the high school curriculum, the young scientists visit high-tech companies.

"Seeing companies at work helps encourage work values," Mador says. The Technoda program goes beyond science. As part of their agenda, students have an opportunity to give back to the community. For example, they volunteer to work with children with disabilities.

"It's not easy, but they enjoy working with these kids," Mador says. "It's an opportunity to help someone and give back." While the formal science and general education programs take place in the morning, afternoons at Technoda take on a more local flavor. The museum

portion becomes a "home away from home to 400 children from Givat Olga," Mador says.

Israeli children often grow up in the same towns as where their parents were raised, a situation that is true for many of the children in Givat Olga, according to Mador. "We take them to another life, providing a hot meal, homework programs and an opportunity to participate in science and technology," he says. Technoda "cannot be just a museum—otherwise there is no support of children in Givat Olga," Mador adds.

A results-oriented initiative, Technoda measures everything "from the point of view of both quantity and quality," revealing what Mador calls "a real correlation between the rates of success [of Givat Olga children] and having this sort of opportunity."

"There is a special group for potentially gifted children in the local community," Mador says. "We recognize their potential."

Mador came to Technoda in 1991 as a graduate student in physics and math. One of his professors asked him to come to Givat Olga to teach, and he has never left. His initial years with the project came during the first Palestinian intifada.

"It was quite amazing," Mador recalls. "Outside, buses were blowing up. At the same time, in the classroom, Arab and Jewish students studied together in completely ordinary ways and learned together. Science and technology is the environment for the future: If you give children the opportunity to be together, it's a great opportunity for them to simply live together."

Among the first 20 students at Technoda was Israel Defense Forces (IDF) Capt. Yaron Vivante, a Givat Olga child whose parents immigrated to Israel from Libya. "He was born into technology,"

says Mador. "He was very successful in high school. When he joined the IDF, he was accepted to pilot training, and graduated as a navigator



Israeli scientists are cultivated at young ages by Technoda, whose educational programming is pictured here

of F15s (a type of fighter jet). Everyone was extremely proud of Yaron."

In August 1995, four birds crashed into the F15 in which Capt. Vivante was flying. The jet crashed, and both he and the pilot were killed. To honor his memory, Technoda has named its major competition for young inventors in his name.

Among the innovations being developed at Technoda, in cooperation with the IDF, is a medical simulator, similar in concept to the computerized aviation trainers used by student pilots. The medical simulator effectively creates a hospital for children—without the children.

Mador explains that before a hands-on program like Technoda, Israeli children "did not understand the need to integrate scientific phenomena and applications."

"Now kids build models—for example, of a car—[and] learn to understand how it accelerates," he says. "Here, everything is hands-on, not just theoretical. Much is about the discovery that once you learn the basics, you can then reach for the high level." ■



Dr. Gadi Mador, director of Technoda

Technology—in the unexpected location of Givat Olga brought educational resources to children who previously had limited access to them. Technoda got off the ground in 1986 with the support of the Rashi Foundation. One of Technoda's founding fathers, Zion Bash, a senior engineer at Intel, helped develop an educational program with a focal point of enrichment in the sciences.

Twenty students took part in the first iteration of the Technoda program, which now provides more than 30,000 children per year with a hands-on science and general education. Students range from gan (pre-kindergarten) to high school. "A small room has become a castle," Dr. Gadi Mador, Technoda's director, says in an interview with JSNS.org.

"One of the basic elements for the future of Israel is to be, first and foremost, strong in science and technology," he says. "Education is a journey that must start in kindergarten and

The war on intermarriage, continued from page 15

interfaith weddings. But the latter regulation often is ignored.

"First someone has to make a complaint, and nobody has ever brought a complaint against a colleague for having attended an intermarriage," said Rabbi Julie Schonfeld, executive vice president of the movement's Rabbinical Assembly. "It would be hard to imagine that someone would be punished for it."

Even in the Orthodox movement, the idea of shunning the intermarried is passe, seen as counterproductive to the ultimate goal of getting unaffiliated Jews to embrace their Jewish identity.

"The preponderance of intermarriage has made it usually pointless to shun those who have married out," said Avi Shafran, director of public affairs for the haredi Orthodox Agudath Israel of America. "Once upon a time, intermarriage was a sign that the Jewish partner was rejecting his or her Jewish heritage. That is no longer the case, of course, and hasn't been for decades."

While there have been no national studies of Jewish intermarriage rates since the 2000-01 National Jewish Population Survey, which reported an intermarriage rate of 47 percent, anecdotal evidence and general population surveys suggest intermarriage is on the rise.

A landmark 2008 study by the Pew Forum on Religion and Public Life found that one-third of all marriages in the United States are now interfaith, and Jews are the most intermarrying ethnic group of all (Mormons are the least). The survey also found a growing number of Americans switching religions: Twenty-eight percent no longer belong to the religion in which they were born, or 44 percent if switching Protestant denominations is counted.

"What was once seen as abnormal, socially taboo, something you did not publicize has become socially acceptable," Erika Seamon, author of "Interfaith Marriage in America: The Transformation of Religion and Christianity," said at the UJA-Federation conference in June. "This is a huge shift."

Today, the very notion of fighting a battle against intermarriage in America seems as likely to succeed as a war against rain: It's going to happen, like it or not. The question is how to react.

Given that the children of intermarriages are only one-third as likely as the children of inmarried couples to be raised as Jews, according to the 2000-01 NJPS, the overall strategy appears to be the same across the denominations: Engage with the intermarried in an effort to have them

embrace Judaism.

That's true from the Reform movement to Chabad, with the exception of some haredi Orthodox. Where the denominations differ is how far one may go in that embrace, and how strongly -- if at all -- to push for conversion of the non-Jewish spouse.

At Orthodox synagogues, non-Jews cannot ascend to the bimah, and many synagogues go so far as to deny certain ritual roles to Jews married to non-Jews.

The United Synagogue of Conservative Judaism leaves it to the discretion of its member synagogues to set the rules on how to treat non-Jews. Rabbi Steven Wernick, the association's executive vice president, says conversion of the non-Jewish spouse should be a goal. The only question is tactical -- how and when to bring it up.

"Do you have the conversation about conversion first, or do you welcome them in and then have the conversation about conversion?" Wernick said. "You build the relationship first and then you have the conversation."

In the Reform movement, there is some question about the significance of formal conversion. "There are plenty of people who want to sojourn in the synagogue and not convert and

still know they're part of the Jewish family," said the president of the Union for Reform Judaism, Rabbi Rick Jacobs, who has advocated a vision for the movement as a big tent with the flaps wide open.

"He's living in the Jewish community. He's trying on Jewish commitments," Jacobs said. "Conversion can't be the only thing we talk about, but it also should not be off the table. We'd be delighted to have people join the Jewish people."

Perhaps more than anything, the shift in attitudes has changed the conventional view of intermarriage as a net loss to the Jewish community, in the form of the out-marrying Jew, to a potential gain, in the form of the non-Jewish spouse or children who may convert.

"Once you've intermarried, it doesn't mean you've left the Jewish faith," said Rabbi Menachem Penner, acting dean at Yeshiva University's rabbinical school, the Rabbi Isaac Elchanan Theological Seminary.

"As times go on, we have to constantly evaluate what is the best response," he said. "Given that it happens, what's the best way for the community to approach it? The last thing we'd want that person to do is to throw everything away just because they're intermarried." ■

Blame the Jews

by Henry Brysk

As one who survived the Holocaust and who had many close relatives who did not, I have no tolerance for rhetoric that denigrates the memory of the Holocaust and that trivializes it while attempting to misappropriate it. The sanctimonious tone of the op-ed “Israel and the Palestinians” [WJN, June 2013] aggravates the offense.

The Holocaust was the systematic murder of six million Jews by the German government and its allies. After the war, Nazis and their allies and sympathizers remained a significant political factor, sometimes in power. The slogan “Never again!” had a literal meaning: Never again should we allow the mass murder of Jews. It was an acknowledgment that it had happened and it could happen again. It was a call to take future threats seriously and intervene in time. In the 1930s, Hitler’s frank pronouncements about getting rid of the Jews were dismissed by many as harmless rhetoric. History repeats. The Arab terrorist organizations (al Qaeda, Hamas, Hezbollah, and other variants) proclaim their goal of killing Jews everywhere. Iran, the chief arms supplier of Hamas and Hezbollah, is developing an atomic bomb so as to be able to fulfill the vow to wipe Israel off the map. The Nazis murdered six million Jews. Another six million are now at risk in Israel. On a smaller scale, Jews have been targeted and murdered all over the world, from Argentina to France to Bulgaria, as well as in Israel.

The natural extension is that “Never again!” should apply to all ethnic mass murders, not only those targeting Jews. The international record has been dismal since World War II. The world has not intervened as millions died, except for Yugoslavia (late, but before the ultimate escalation). Indeed, many of the atrocities have gone mostly unnoticed. The authors of the op-ed take this one step further: they simply see no evil on that level. Have they really not heard of Rwanda? Are they really unaware of the still ongoing Sudanese genocide, in which the Arab rulers have killed two and a half million of their Black subjects over a couple of decades? What about the multiple Congolese tribal wars that have cost even more lives? Nigeria, Angola, Sierra Leone, etc.? The Iraq-Iran War? I suppose Cambodia does not count in this context, as the murderers and their victims were ethnically identical.

Having ignored the atrocities in various parts of the world that approach the level of the Holocaust, the authors of the op-ed present their alternative universe. They proceed to a binge of Holocaust trivialization in expounding their interpretation of the Holocaust. This consists of a litany of Israel-bashing that culminates in the complaint that a Palestinian received less water for irrigation than he wanted. Apparently, they expect us to equivalence that to the shortage of water in the Auschwitz showers.

There is indeed a direct connection between Palestinian Arabs and the Holocaust. He was Amin al-Husseini, Grand Mufti of Jerusalem. At the time, he resided in Berlin, on Himmler’s payroll. He recruited Bosnians for military service under the Nazis. He participated in the organization of Einsatzgruppe Aegypten, which was to follow behind Rom-

mel to extend the Holocaust to the Middle East. (Einsatzgruppe was the designation for SS mobile killing squads tasked with rounding up Jews and shooting them into mass graves. Four of those units rampaged through the Soviet territories and murdered one and a half million Jews, starting at Babi Yar). The Nazis provided the SS officers, and Husseini committed to recruit the rank-and-file from his old friends and allies in the Muslim Brotherhood. After the war, the Brotherhood procured him political asylum in Egypt. His legacy lives on. His political heirs, Hamas, are committed to finish his work.

The authors call on Diaspora Jews (presumably Americans) to browbeat the Israelis into right thinking, “now, immediately, without waiting”. In other words, all will be right with the world if only the uppity Jews will acknowledge their sins. Their concept plays right into the anti-Semitic stereotype of Jews as an interlinked worldwide conspiracy, centrally run. It also conflicts with recognition of Israel as a sovereign democratic state (the only one in the neighborhood) whose citizens are entitled to make their own decisions, without foreign interference. I might add that the track record of the American Jewish community with respect to Jews in peril abroad has not been good, hardly justifying such arrogance. After Hitler came to power, the top echelon of the Jewish establishment opposed protests on the grounds that they would antagonize him. After the war, the upper-class German Jews running the major Jewish institutions refused to campaign for reform of the discriminatory immigration laws, preferring to redirect the East European Holocaust survivors to Palestine with convenient Zionist zeal. Most of today’s American Jewish politicians are wary of rocking the boat for the sake of Jews abroad.

The authors of *Israel and the Palestinians* offer a shelf full of books in support of their ideology. My more modest recommendation is a recent article, excellently written and superbly reasoned: Eve Garrard, *The Pleasures of Anti-Semitism*, Fathom (Summer 2013, Issue 3). I quote an excerpt:

“Anti-Semitism is fun, there’s no doubt about it. You can’t miss the relish with which some people compare Jews to the Nazis, or the fake sorrow, imperfectly masking deep satisfaction, with which they bemoan the supposed fact that Jews have brought hatred on themselves, especially by the actions of Israel and its Zionist supporters, and that they have inexplicably failed to learn the lessons of the Holocaust. (The Holocaust was not, of course, an educational exercise; and if there are lessons to be learned from it, we might think that the weakest pupils are those who once again wish to single out Jews above all others for hostile attention.)” ■

Henry Brysk is a Holocaust survivor, a retired theoretical physicist residing in Ann Arbor.

Unorthodox: the Scandalous Rejection of My Hasidic Roots, by Deborah Feldman

Rachel Urist, staff writer

In *Unorthodox: the Scandalous Rejection of My Hasidic Roots*, Deborah Feldman records her childhood and adolescence among the Satmar Hassidim of Williamsburg, Brooklyn. Her recall is astonishing: not only for the dialogue, for which she seems to have pitch-perfect memory, but for the sights, slights, and insights she shares with her readers. A child of divorce, she is raised by her paternal grandparents. Her absent mother is seen by the community as a *meshuganeh*—a crazy person. Feldman later learns her mother is gay. Her father has an IQ of 66. His family married him off to the British, mail-order bride seduced by the promise of money and escape from her own stifling family.

At some point, Deborah discovers that her Bubby (grandma) also has secrets, so Deborah does not feel entirely alone when she begins visiting the public library to read prohibited books. The books are banned because, according to her Zeidy (grandpa), all books outside the area of Jewish learning are temptation for the devil, especially if the books are in English. Meanwhile, Deborah slogs through years of boredom in the Satmar girl’s school, and at 15, she becomes a teacher. At age 17, lured by the scent of freedom, she allows herself to be married. The marriage doesn’t last.

Feldman casts a brutally honest eye on her experience growing up in the close confines of a Satmar Hassidic family. Her astute observations include descriptions of aunts and cousins who carp, tattle, and manipulate. Feldman writes scenes that would make Dickens smile. Her appreciation of literary classics—*Jane Eyre*, *Pride and Prejudice*, and the Matilda of Roahl Dahl books—marks her as authentic, for she had no guide to help her separate art from artifice. While this book, her first foray into writing, has not yet reached the heights of great literature, it is a moving, often eloquent, and eminently worthy memoir in an age that has made that genre suspect. Feldman has a rare story to tell, and she does so with precision and compassion.

She records events that are both shocking and inevitable. With an eye for illumination, not sensation, Feldman describes her first visit to the mikveh (ritual bath), where she finds herself humiliated by the prurient female attendant who denies privacy where it is prescribed. (Years later, after another such attendant was accused of molesting her charges, Feldman recognized a rogue pattern.) Earlier, as a 13 year old, the author escaped sexual assault by a young man whose mischief was never deemed malevolent. Feldman records the “*kallah* classes”

(how to be a proper bride), which teach her that she has and must use her body’s private parts, including those she didn’t know she had. As a young bride, she and her inexperienced groom require many weeks to successfully consummate their marriage. But the efforts are accompanied by frightening physical symptoms that result in anorexia, of sorts. Pregnancy brings an end to the ordeal, but meanwhile she has heard shocking news from a friend, who spent her wedding night in hospital, after her husband mis-poked. The friend suffered a ruptured colon.

Among Feldman’s distinguishing features is her determination to take responsibility for her life. She is both wise and courageous and does not blame her family for being themselves. Her grandparents are Holocaust survivors. She loves them, appreciates their endurance and resilience, and she respects their continued faith. But she is committed to being the person she wants desperately to be; the

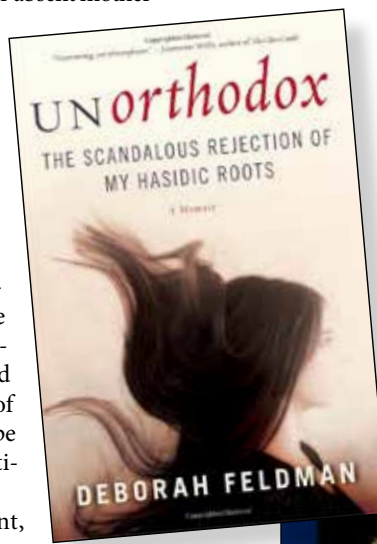
person who, within the Hassidic culture, is denied a voice.

For me, this book brought back unexpected memories: droning teachers in yeshiva, years of *musar*—which, for me, will always mean self-righteous scolding rather than thoughtful introspection, or a tool to en-

sure that ritual observance align itself with ethical practice. The description of Feldman’s grandparents’ crumbling brownstone brought me back to childhood visits to those same brownstone neighborhoods in Williamsburg to see my “Little Bubbie,” as we called our great-grandmother, who was 4’10” tall. Feldman’s descriptions of the new, gentrified Williamsburg, now an artsy haven for hip, young adults, brought me back to my own kids’ lives in New York, when they were first on their own. But one needn’t have New York ties to appreciate the sights and sounds of this story. Feldman reconstitutes them for everyone.

As might be expected, the book has outraged the ultra-orthodox community. She is reviled for airing dirty laundry. It doesn’t help that she flaunts her new-found taste for *treif* (un-kosher food) and her fashion experiments, which hardly conform to the dictates of *tsnius* (modesty). She now wears tight jeans and short, sleeveless dresses.

The outside world applauds her. The book is notable for its unflinching honesty, its absence of recrimination, and the clarity of Feldman’s new-found voice. There is a natural flow to her writing. She has made a respectable debut with this memoir. I await her next book. ■



Deborah Feldman

On Another Note

Jeff Baden, musician and JCC director

San Slomovits, staff writer

Jeff Baden is the new executive director of the Jewish Community Center of Greater Ann Arbor. He and his family moved here last November, and when I met him and learned that he was a fellow musician I wanted to profile that aspect of his work in these pages.

WJN: What brought you to Ann Arbor?

Baden: I grew up in Cincinnati, it was my hometown, I went to school there, married my wife there. We moved to Indianapolis for three years for her first pulpit, she's a pulpit Rabbi, then we moved back to Cincinnati. She worked in the pulpit of Wise Temple, the largest Reform Temple in Cincinnati, and I worked with the Federation for a while and then went back to the JCC and directed the JCC; it was a brand new JCC. I was the first director there, I had a three-year agreement, I'd been working in that community my entire career and it was time for a change. The JCC Association said, 'You really ought to take a look at Ann Arbor.' My interest was cultural arts and education, and in Cincinnati I was focusing on the temperature of the water park swimming pool. (Laughter) I found this opportunity amazing – Ann Arbor is a cultural arts town. And that's what we do at this JCC. I'm excited to be able to increase out cultural arts offerings here.

WJN: You weren't hired here for your musical skills, even though everyone appreciates them. Am I right about that?

Baden: I think you're right about that. (Laughter) I'm not even sure we talked about that in the interview.

WJN: So let's talk about you and music. Did you grow up in a musical family?

Baden: My father appreciated fine instruments, but he never actually played them. It was interesting. He found an old 1924 Steinway player piano in a church basement. It was completely wrecked and he had it restored, it was a gorgeous piece. I grew up listening to classical music on that player piano playing the music for us. My grandfather on my mother's side was extremely musical and he would bring over instruments. He started me playing the ukulele when I was five or six years old. I started out on a baritone uke, picked up the guitar...

WJN: When your hands got big enough, (Laughter)

Baden: When my hands got big enough. I was playing guitar and leading camp from the time I was fifteen or sixteen years old. I was

a camp song leader. Started out with the YMCA movement, then started running the JCC camps and played music. I played



Jeff Baden

in a high school and college rock band that became very successful in Cincinnati. We had an impossible time finding a bass player, so I sold a guitar and bought a bass and played bass all the way through high school and college.

WJN: What was the name of your band?

Baden: The Complaints. We played whatever was popular at that time. We played cotillions and all the school proms, and there was a very popular nightclub on the University of Cincinnati campus, called Bogart's, where all the top musicians played. We talked them into allowing us to play as an opening act on a teen night, and they started bringing us back. We got a local following. We were all underage, but they would put the kids up in the balcony where you couldn't drink, all the adults below, and we started opening for the major acts of the time. Did that all the way through college.

WJN: What kind of songs did you sing at the Y camps and the JCC camps?

Baden: Definitely folk music, from Puff the Magic Dragon to I've Been Working on the Railroad to Jewish music...traditional camp songs. It's interesting how music has changed. When I started it was all the 60s war protest songs that we did, and now the kids don't even know that stuff anymore, which is a shame. So I've actually been trying to teach that out at our JCC camp

here, some of the classics like Blowing in the Wind and songs like that. It's funny, the kids know songs of the Twenties, Thirties and Forties, songs like This Land Is Your Land, but they don't know the Sixties era at all, and then they know the modern stuff that's on the radio.

WJN: Besides at the camps this summer, you play music with the kids year round, right?

Baden: I do, I fill in for Shabbat. I'm going to be doing it every week for Tot Shabbat and for our kids here at the JCC during the school year.

For about the last ten years I've really been focusing on Jewish music and through the camps in Cincinnati I had a singing partner and we recorded a couple of CDs of original Jewish music that we performed in the Cincinnati area. Our first album was written by a friend of ours. She wrote the first twelve songs. She was an educator from Des Moines, Iowa. She hummed them into a tape recorder, I set them to music and then we recorded them because she couldn't sing, but she could write these great songs for Jewish education. It turns out my mother-in-law is also a songwriter, so album two was a combination of Jeff and Judy, (my partner and I) and my mother-in-law's songs. We did very well with that; it was a lot of fun. I sing some of those songs here with the kids.

We also started a Temple band in Cincinnati – it was kind of a pop rock group and we played at services once a month and got great attendance. I was sad to leave that group, and so I've joined the Temple Beth Emeth band that will be starting up again in the fall. I've played with them a little bit and I'm looking forward to playing bass with them.

WJN: Talk a little about your family. Besides your mother-in-law, who else musical?

Baden: My wife plays the guitar and sings also. Her mother was the camp song leader at Camp Schai, the resident camp out of the Chicago JCCs. She has taught Sunday school for years and was the music person. She wrote all of these really cute children's songs for the various Jewish holidays.

WJN: What about your children? Are they following in your musical footsteps?

Baden: They want to. Our house is filled with instruments. I must have twenty or thirty guitars, ukuleles, and banjos. I have a recording studio in the basement. They're very interested. They sure have access. ■

"Love of Food" series, continued from page 1

familiar with wine and cheese pairings, but why not a coffee and food pairing? At the Coffee Company, Some favorite coffees will be sampled and paired with some foods to find the best combinations.

February 11, 2014 at 7 p.m.

Tour and Tasting at Zingerman's Bakehouse: Bread is more than just something that is eaten. In Judaism, it represents actual sustenance, as it is the basic necessity for survival. Curious how Zingerman's artisan bakers combine traditional methods and flavorful ingredients to create traditionally baked breads and pastries? Get a behind-the-scenes look at Zingerman's Bakehouse, before finishing with a bread and pastry tasting.

It's recommended that those attending "Four the Love of Food" read Tamar Adler's *An Everlasting Meal: Cooking with Economy and Grace*, which Amazon.com describes as a "meditation on cooking and eating ... (that) weaves philosophy and instruction into approachable lessons on feeding ourselves



well" and "reminds us of the practical pleasures of eating." The book illustrates the very heart and soul of these classes. ■

To reserve a seat at the table and attend "Four the Love of Food," visit jewishannarbor.org or contact Cindy Adams (677-0100 or cindy@jewishannarbor.org) by September 12. The cost is \$150 per person for the series (\$45 per class if purchased separately), in addition to a minimum gift of \$365 to the Jewish Federation of Greater Ann Arbor's 2014 Annual Campaign.



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Baking for the High Holidays

Mary Bilyeu, staff writer

Shanah Tovah! As John Lennon sang in “Happy X—mas (War is Over)”: “Another year over, and a new one just begun.” The inherent sentiments remain the same, even though the holidays are different. And what a lot of holidays are coming up throughout September, from the joy of Rosh Hashanah to the solemnity of Yom Kippur, and back again to celebration at Simchat Torah before the month is over.

There will be many special meals to serve, many family members and friends to feed. Sweet treats, of course, are required to usher in a happy new year. Breaking the fast warrants simple, delicious foods. At Sukkot, we want something a bit heartier as the potential for a bit of fall chill arises. And cake is a celebratory, and welcome, food at any time! We all have our favorite dishes, our holiday traditions; but it’s also nice to try new ones, as well. *Vintage Cakes: Timeless Recipes for Cupcakes, Flips, Rolls, Layer, Angel, Bundt, Chiffon, and Icebox Cakes for Today’s Sweet Tooth* by Julie Richardson is the perfect cookbook in which to find fresh recipes for each of these occasions.

When opening her own business—Baker & Spice Bakery in Portland, Oregon—and renovating the space that used to house the Hillsdale Pastry Shop, Richardson “hastily dumped the contents of one of their old filing cabinets into a sturdy apple box and pushed it into an empty corner of the attic.” Once settled in, and after being contacted by customers who longed for treats that they used to buy at Hillsdale, she “remembered the box in the attic and decided to take it out and see if it contained any recipes. What (she) found was a vintage junkie’s dream

.... It held a gold mine of baking formulas, journals, and magazines dating back to the 1920s. These were gems from a time when a cupcake was a ‘cup cake,’ a cookie was a ‘cookie,’ and the word ‘goober’ was synonymous with peanut.

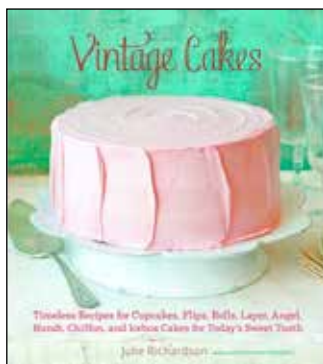
Bundt pans were still unceremoniously called metal tube pans, and coconut (spelled ‘cocoanut’), pineapple, and banana were considered exotic ingredients.” Other recipes came from “dog-eared cookbooks from family and friends,” and still others were prompted by the cakes people “remembered most from their childhoods.”

Richardson states that, “Having tried the original recipes... cakes used to be

much sweeter than they are today.” So, in writing her cookbook, she modified the ingredients and the instructions “for today’s palate.”

How lovely would it be to serve a Honey Bee Cake—topped with nuts for crunch and texture—for a festive dinner on Erev Rosh Hashanah? Wouldn’t it be wonderful to break the fast with rich, sweet coconut—topped cupcakes? And, as a confirmed devotee of gingerbread, I think the Shoo—Fly Cake would make an ideal dessert (or snack, or breakfast) to serve to loved ones with coffee in the sukkah. But, of course, each of these three treats would be welcome at any of the upcoming holidays.

It is Richardson’s hope—and mine—that you enjoy these vintage cakes, and that you find here some heirloom desserts to pass down to future generations.” What better way to celebrate the holidays and to take, as the dust jacket states, a “confectionary stroll down memory lane” while offering hospitality in the new year?



Honey Bee Cake

“This cake has such a folksy name, yet its origins are anything but! The recipe came from the Procter & Gamble Bakery Research Department, circa 1954. Feel free to substitute any variety of nuts—hazelnuts, pecans, walnuts, and pinenuts all come to mind—for the almonds in this recipe.”

Cake:

- 2-¹/₄ cups all purpose flour
- 2 teaspoons baking powder
- 1 teaspoon salt
- ³/₄ cup + 2 tablespoons unsalted butter, at room temperature
- ³/₄ cup sugar
- ¹/₃ cup honey
- 2 teaspoons vanilla extract
- 2 eggs, at room temperature
- 1 egg yolk, at room temperature
- ³/₄ cup buttermilk, at room temperature

Glaze:

- ¹/₂ cup honey
- ¹/₄ cup brown sugar
- ¹/₄ cup unsalted butter
- heaping ¹/₂ cup sliced almonds, toasted



Preheat oven to 350°. Grease a 9" round cake pan, then line the bottom with a round of parchment paper. In a bowl, sift together the flour, baking powder, and salt, then whisk the ingredients by hand to ensure they are well mixed.

In a large mixing bowl, combine the butter, sugar, honey, and vanilla and beat on low speed with an electric mixer until blended; increase the speed to high and cream until very light and fluffy, 5–7 minutes. Blend in the eggs and egg yolk one at a time. On low speed, add the flour mixture in three parts, alternating with the buttermilk, beginning and ending with the flour.

Spread the batter evenly into the prepared pan. Rap the pan firmly on the counter to release any air bubbles. Bake for 45 minutes until a wooden skewer inserted in the middle has moist crumbs attached. The cake might crack on the surface as it bakes; don’t worry, this simply provides a way for the cake to soak up more honey glaze.

While the cake is in the oven, make the glaze in a small saucepan by stirring the honey, sugar, and butter over medium heat until combined. Bring the mixture just barely to a simmer. Turn off the heat but leave the saucepan on the burner to keep warm.

Remove the cake from the oven and poke holes all over the top of the cake with a wooden skewer.

Pour half of the glaze over the cake, evenly sprinkle the cake with almonds, and then pour the rest of the glaze over the almonds. Place the cake back into the oven and bake for an additional 5 minutes.

Cool the cake on a rack for about an hour. To remove the cake from the pan, turn the cake upside down onto a plate (not your serving plate), remove the pan and the parchment paper, then place your serving plate on the bottom of the cake and flip it back over. Serve just barely warm.

Makes 8–10 servings.

Tropicups

“I found a recipe for pineapple and coconut ‘Tropicups’ in a 1953 Bakers Weekly baking journal.... The journal touted the cupcake’s form as ‘one that could stand considerable promotion and glamorizing (if we may use that term) as it is often taken too much for granted.’”

Preheat oven to 350°. Generously grease muffin tins for 24 standard cupcakes.

Cupcakes:

- 1-¹/₂ cups sweetened shredded coconut
- 3 cups all—purpose flour
- 1 tablespoon baking powder
- 1 teaspoon ground nutmeg
- 1 teaspoon salt
- 1 cup unsweetened grated coconut
- ¹/₄ cups sugar
- ³/₄ cup unsalted butter, at room temperature
- 6 ounces cream cheese, at room temperature
- 2 teaspoons vanilla extract

4 eggs, at room temperature

- 1 14-ounce can crushed unsweetened pineapple, with juice

Glaze:

- 2 cups sifted confectioners’ sugar
- ¹/₃ cup coconut milk
- 1 teaspoon vanilla extract



Place 1 teaspoon sweetened shredded coconut in the bottom of each cupcake well.

Sift together the flour, baking powder, nutmeg, and salt in a bowl. Add the unsweetened grated coconut and whisk the mixture by hand to ensure that the ingredients are well mixed.

In a large mixing bowl, blend the sugar, butter, and cream cheese and beat on low speed with an electric mixer until blended. Increase the speed to medium—high and blend until fluffy, about 5 minutes. Add the eggs one at a time, followed by the vanilla.

On low speed, stir in the flour mixture in three additions, alternating with the pineapple, beginning and ending with the flour mixture.

Using a spoon or an ice cream scoop, scoop equal amounts of the batter into the prepared cupcake wells (approximately ¹/₄ cup batter for each). Bake until the cupcakes are firm on top and just slightly golden around the edges, 23–25 minutes. Cool the cakes in their tins.

While the oven is still on, place the remainder of the shredded coconut on a baking sheet and toast it in the oven for 10 minutes, giving it a gentle nudge after 5 minutes. Once the cupcakes have cooled slightly, poke 6–8 holes in the top each cupcake with a wooden skewer.

To make the glaze, sift the confectioners’ sugar into a small bowl. Whisk in the coconut milk and vanilla. Dip the top of each cupcake into the glaze, letting excess glaze drip off, before sprinkling the cupcake with the toasted coconut. Allow about 20 minutes for the glaze to set before serving.

Makes 24 cupcakes.

Shoo—Fly Cake

“Here’s a simple molasses spice cake that takes its lead from the old Pennsylvania Dutch favorite, shoo—fly pie This recipe hails from my Grandma Burkholder’s recipe collection, and she was born in 1895. Now that’s vintage!”

Preheat oven to 350°. Grease a 9" round cake pan.

Crumb Topping:

- 3 cup brown sugar
- ³/₄ cup all-purpose flour
- ¹/₄ cup unsalted butter, at room temperature, cut into small cubes

Cake:

- 1 cup sugar
- ³/₄ cup unsalted butter, melted
- ³/₄ cup unsulfured molasses
- 2 teaspoons vanilla extract

- 2 eggs
- 2-¹/₂ cups all-purpose flour
- 2 teaspoons ground ginger
- 1 teaspoon ground cinnamon
- 1 teaspoon baking soda
- ¹/₂ teaspoon salt
- 1 cup warm coffee



To make the crumb topping, combine the brown sugar and the flour in a small bowl. Toss in the butter cubes and, using your fingertips, pinch the butter into the dry ingredients to form crumbs. Place the bowl in the freezer while you make the cake.

To make the cake, whisk together the sugar, butter, molasses, and vanilla in a large bowl until smooth. Blend in the eggs one at a time.

In a separate bowl, sift together the flour, ginger, cinnamon, baking soda, and salt, then whisk the ingredients by hand to ensure they are well mixed. Using a rubber spatula, stir the flour mixture into the batter in three additions, alternating with the coffee in two additions, beginning and ending with the flour mixture. Pour the thin batter into the prepared pan and sprinkle with the chilled crumb topping.

Bake until the top is firm, about 45 minutes. Cool the cake on a wire rack for about 30 minutes before serving warm from the pan.

Makes 8–10 servings.

Punt the pomegranate: Five seriously new fruits for Rosh Hashanah

by Binyamin Kagedan/JNS.org

Let's be honest, people—it's 2013, and with rows of bottled pomegranate juice lining every convenience store refrigerator, the sight of those hundreds of little red stains-to-be on Rosh Hashanah night is just all too humdrum. So when you usher in the Jewish New Year with a new fruit this holiday season, why not treat your family to one of these uber-exotic natural delicacies? That is, if you can find them (and afford them).

Akee

The ackee is native to tropical West Africa, and was imported to Jamaica in 1778, where it now holds the rank of national fruit. A relative of the lychee and similar in taste and consistency, the ackee's fruit is soft and white and grows around three large, dark seeds. Ackees are generally cooked and canned before being sold, with good reason: Eating an unripe ackee can result in a bout of the very bluntly named Jamaican vomiting sickness.



Kiwano

Also known as the horned melon, jelly melon, hedged gourd, blowfish fruit, or my personal favorite, the African horned cucumber. The kiwano is native to Africa but now grows in California, Chile, Africa, and New Zealand. Its flesh is bright green and jelly-like, and tastes like a cucumber with a hint of citrus. The peel can also be eaten and is rich in Vitamin C and fiber. Kiwanos can be eaten raw or cooked, juiced and mixed into lemonade, or even turned into gourmet ice cubes!



Mangosteen

If you're like me, the name of this fruit conjures up the image of a family of stubborn and misinformed German-Jewish farmers. Thankfully, the mangosteen is actually a tasty and widely desired fruit that grows almost exclusively in Thailand. Mangosteens are renowned for their delectable flavor and fresh fragrance, which prompted one botanist to say, "The mangosteen only has one fault; it is impossible to eat enough of it," according to Mangosteen.com. Fresh mangosteens can be expensive and hard to find in the U.S., but the canned variety are easier to come by.



Jabuticaba

The jabuticaba tree is very striking, its fruit growing in clusters up and down its trunk rather than hanging from branches. It is native to southeastern Brazil, and is somewhat of a cultural icon for peoples of that region. The jabuticaba fruit is usually eaten fresh, but because it starts to ferment only three or four days after being picked, is also widely used in jams, wines, and liqueurs. Despite being deliciously sweet and chock full of anti-oxidants, the jabuticaba has not gained much popularity outside Brazil, as its very brief shelf life makes it impossible to export efficiently. In other words, good luck finding a fresh one outside Sao Paolo.



Squared watermelon

Not only do these really exist, you can actually grow them in your backyard (see YouTube for the instructional video). Whether they should count as a new fruit is debatable, however. The secret of squared, or cubic, watermelons is that they are really just regular watermelons grown into square-shaped glass boxes. An enterprising farmer on the Japanese island of Shikoku developed this method about 20 years ago to make the large, cumbersome melons easier to store. Today, the product is fashionable among the elite of Tokyo and Osaka and can be purchased for a mere 10,000 yen (about \$83, or 16 round watermelons). ■



Binyamin Kagedan has an MA in Jewish Thought from the Jewish Theological Seminary of America.

THE ACKEE. PHOTO CREDIT: JEROME WALKER VIA WIKIMEDIA COMMONS.
THE KIWANO. PHOTO CREDIT: ELKE WETZIG VIA WIKIMEDIA COMMONS.
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The BookFest is sponsored by the Michigan Council on the Humanities, Zingerman's, Michigan Radio, Crazy Wisdom Bookstore and Tearoom, WEMU, Ann Arbor Observer, Kerrytown Market and Shops, Sisters in Crime, the City of Ann Arbor, Michigan Theater, Nicola's Books and Aunt Agatha's

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Neurotic New York comedian Alvy Singer (WOODY ALLEN) falls in love with the ditsy Annie Hall (DIANE KEATON). 93 minutes. Rated PG.

HAROLD AND MAUDE (1971)

SEPT. 16



Young, rich, and obsessed with death, Harold finds himself changed forever when he meets lively septuagenarian Maude at a funeral. 91 minutes. Not Rated.

ANCHORMAN: THE LEGEND OF RON BURGUNDY (2004)

SEPT. 23



Newsman Ron Burgundy (WILL FERRELL) is the king of 70s San Diego until he gets a new co-anchor. With PAUL RUDD and STEVE CARELL. 94 minutes. Rated PG-13.

FERRIS BUELLER'S DAY OFF (1986)

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A high school wise guy (MATTHEW BRODERICK) is determined to have a day off from school, despite what the principal thinks of that. 103 minutes. Rated PG-13.

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Calendar

September 2013

Sunday 1

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 10:30 a.m. *Every Sunday.*

Monday 2

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email jessica@jfsannarbor.org. *Ongoing.*

Tuesday 3

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. Meet at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367. 1:30 p.m.

Apples and Honey: JCC. Annual family event celebrating the fall holidays. Offers a variety of activities, opportunity to purchase Judaica items and to taste Israeli foods and kosher baked goods. Many local Jewish organizations will be on site to provide information and to educate. \$5/individual; \$15/household. 5–7:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday.*

Wednesday 4

Rosh Hashanah Services. *See page 2*

Thursday 5

Rosh Hashanah Services. *See page 2.*

Friday 6

Rosh Hashanah Services. *See page 2.*

Shabbat Services for Families: TBE. Tot Shabbat at 6:00 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service at 7:30 p.m.

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

Saturday 7

Torah Study with Rabbi: TBE. 8:50 a.m.

B'nai Mitzvah: TBE. 10 a.m.

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

Sunday 8

Planning Session: BIC Men's Club. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Kever Avot Service: TBE and BIC. Thirty-minute outdoor ceremony at Arborcrest Cemetery, 2521 Glazier Way. Service is for anyone to remember their deceased loved ones, not only those buried at Arborcrest. 12:30–1:30 p.m.

Monday 9

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email jessica@jfsannarbor.org. *Ongoing.*

Shalom Gever: TBE. Martial Arts for health, fitness and self-defense. Early evening and evening classes

for Grades K-2, 3-5, 6-9 and 10-12. Register in person at TBE or phone 665-4744 for information and to register. *Mondays and Wednesdays.*

Tuesday 10

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday.*

Wednesday 11

Shalom Gever: TBE. Martial Arts for health, fitness and self-defense. Evening classes for Grades K-2, 3-5, 6-9 and 10-12. Register in person at TBE or phone 665-4744 for information and to register. *Mondays and Wednesdays.*

Thursday 12

Talmud Study Group–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 of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 13

Yom Kippur Services. *See page 2.*

Saturday 14

Yom Kippur Services. *See page 2.*

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

Sunday 15

Birdwalk at the Arb: JCC. Start the new year off with coffee, bagels and nature. Join local naturalist, birder and educator Juliet Berger for an informative and fun bird walk in the Nichols Arboretum, looking for migratory birds, such as warblers, and non-migratory native birds as well. Bring binoculars and leave cell phones behind. Meet at the Riverview Court entrance at 8 a.m. for bagels and coffee before the walk. Limit to 20 participants. \$10/person. RSVP to Karen Freedland at 971-0990 or by email at karenfreedland@jccfed.org. 8–10 a.m.

Sukkah Construction: BIC Men's Club. 9:30 a.m.

Madrichim Orientation: BIC BIRS. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 10:30 a.m. *Every Sunday.*

K-1 Beginning Day Program: BIC BIRS. 11 a.m.

Sukkah Set-Up: TBE Brotherhood. 6–8 p.m.

Monday 16

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email jessica@jfsannarbor.org. *Ongoing.*

Shalom Gever: TBE. Martial Arts for health, fitness and self-defense. Evening classes for Grades K-2, 3-5, 6-9 and 10-12. Register in person at TBE or phone 665-4744 for information and to register. *Mondays and Wednesdays.*

Sukkot Service and Dinner: TBE Brotherhood. 6–8 p.m.

Men's Torah Study: TBE. Twice monthly evening of learning. Refreshments served. For information, contact Roger Stutesman by phone at 352-1170 or at rogerstutesman8707@comcast.net. 7:30 p.m.

Tuesday 17

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. Held at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367. 1:30 p.m.

Lulav Making: Chabad. Annual community event to put together the Lulav with its species. 6:30 p.m.

Spirituality Book Club: TBE. Evening book club session focusing on first book of the year, *Eyes Remade for Wonder: A Lawrence Kushner Reader*, by Lawrence Kushner. For information, contact Cantor Annie Rose at cantorannie@gmail.com. 7:30–8:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday.*

Wednesday 18

First Day Classes: BIC BIRS. First day of classes for grades 2–5. 4:15 p.m.

Shalom Gever: TBE. Martial Arts for health, fitness and self-defense. Early evening and evening classes for Grades K-2, 3-5, 6-9 and 10-12. Register in person at TBE or phone 665-4744 for information and to register. *Mondays and Wednesdays.*

Sukkot Picnic and Sukkah Decorating: TBE. Pizza dinner and salad bar. \$5/adults; \$2/children. RSVP and prepay at <http://secure.templebethemeth.org>. 6–8 p.m.

Sukkot Services: Chabad. 7:15 p.m.

Sukkot Mincha Maariv: BIC. 7:30 p.m.

Thursday 19

JCC Closed.

Sukkot Services: Chabad. 9:45 a.m.

Sukkot Shaharit: BIC. Followed by Kiddush luncheon in the Sukkah. 9:30 a.m.

Spirituality Book Club: TBE. Lunchtime book club session focusing on first book of the year, *Eyes Remade for Wonder: A Lawrence Kushner Reader*, by Lawrence Kushner. For information, contact Cantor Annie Rose at cantorannie@gmail.com. Noon–1:30 p.m.

Sukkot Services: Chabad. 7:15 p.m.

Sukkot Mincha Maariv: BIC. 7:30 p.m.

Talmud Study Group–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 of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 20

Sukkot Shaharit: BIC. 9:30 a.m.

Sukkot Services: Chabad. 9:45 a.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6:00 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service with Kol Halev Choir at 7:30 p.m.

Sukkot Fall Retreat: AARC. Weekend shabbaton featuring Sukkot themed workshops, creative services, communal meals and activities for all ages including hiking, music, games, dancing, yoga and thoughtful discussions. Event held at Emrich Center in Brighton. For information, visit aaecon.org. To reserve, email Jennifer Cohen at www.aaecon.org/contact-us or phone 734-445-1910.

Sukkot Mincha Maariv: BIC. 7:30 p.m.

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

Saturday 21

Torah Study with Rabbi: TBE. 8:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Chapel Service: TBE. 10 a.m.

Tot Shabbat in the Sukkah: BIC. 11:15 a.m.

Sukkot Fall Retreat: AARC. *See Friday, September 20.*

Sangria in the Sukkah: TBE TNT. 7–10 p.m.

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

Sunday 22

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 10:30 a.m. *Every Sunday.*

Sukkot Fall Retreat: AARC. *See Friday, September 20.*

Beth Israel Café: BIC Women's League. 9:30 a.m.

Pizza and Movie: BIC Kadima. Noon.

Harvest Festival: JCC. Decorate the sukkah, enjoy snacks, and visit with friends. Also, pet farm animals, listen to musical entertainment, purchase local farm produce and see canning demonstrations. \$5/individual; \$15/household. 2–5 p.m.

September Hike: Jewish Hikers of Michigan. Location TBD. For information or to be added to email list, contact Eli Avny at 883-9522 or email jewish.hikers@gmail.com. 1–3 p.m.

Monday 23

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email jessica@jfsannarbor.org. *Ongoing.*

Shalom Gever: TBE. *See September 16.*

Adult Hebrew Drop-in Registration: BIC. 6 p.m.

Tuesday 24

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Women's Mission Trip Meeting: Jewish Federation. Informational meeting about JFNA's fifth Heart to Heart Mission to Israel from February 9–12, 2014. Meet at the home of Laurie Barnett to learn more. For more information, contact Mimi Weisberg at 677-0100. 7:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday.*

Wednesday 25

Hashanah Rabbah Services: Chabad. Services held at Hillel. Everyone will receive their own bunch of willows. 7:30 a.m.

Pizza in the Hut: BIC. 6 p.m.

Simchat Torah Dinner and Study Session: TBE. 6:30–8 p.m.

Shmini Atzeret Mincha: BIC. 7:30 p.m.

Shmini Atzeret Services: Chabad. Afternoon and Evening services at 7:10 p.m., followed by special Dancing with the Torah event for Shmini Atzeret.

Thursday 26

JCC Closed.

Shmini Atzeret Shaharit, including Yizkor: BIC. 9:30 a.m.

Shmini Atzeret Shaharit, including Yizkor: Chabad. 9:45 a.m.

Sukkot Service and Lunch: TBE. 11 a.m.–1 p.m.

Shmini Atzeret Services: Chabad. Afternoon and Evening services at 7:10 p.m.

Simchat Torah Maariv and Hakafot: BIC. 7:15 p.m.

Simchat Torah: Chabad. All night dancing. 8 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the

Calendar

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 of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 27

Simchat Torah Shahrarit and Hallal: BIC. 8:30 a.m.

International Shul of Pancakes: BIC. 9:30 a.m.

Simchat Torah: Chabad. Morning services with Torah dancing, 9:45 a.m. Followed by annual Simchat Torah deli lunch.

Torah Reading and Hakafot: BIC. 10:15 a.m.

Fourth Friday Shabbat Service: AARC. Musical Kabbalat Shabbat services, featuring a celebration of Simchas Torah, are open to all community members and led by rabbinic intern Aura Ahuvia. Services followed by vegetarian potluck dinner. Pizza nosh for children before services at 6 p.m. Childcare provided during services from 6:15–7:30 p.m. Reservations preferred, especially for pizza and childcare. Contact Jennifer Cohen at 445-1910 or via email at www.aarecon.org/contact-us. At the JCC from 6–10 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6:00 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service with Kol Halev Choir at 7:30 p.m.

Simchat Torah Mincha and Maariv: BIC. 7 p.m.

Simchat Torah: Chabad. Afternoon and Evening services. 7:05 p.m.

Saturday 28

Torah Study with Rabbi: TBE. 8:50 a.m.

Baby Shabbat: BIC. 9:30 a.m.

Bat Mitzvah: TBE. 10 a.m.

RG Group Bridge: TBE. 7:30–10 p.m.

Sunday 29

Sukkah Deconstruction: BIC. 9:30 a.m.

Gan Katan: BIC. 10:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Family Outdoors Education Adventure: JCC. As part of a new partnership between the JCC and the City of Ann Arbor, a seasonal program is offered by the Natural Preservation Area Steward at the Mary Beth Doyle Nature Area, located on Pebble Creek Drive. During this fall program, participants will learn about reptiles and amphibians, paired with an exploration of the constructed wetland. Wear waterproof shoes or boots. \$5/individual; \$15/household. For information, contact Noreen DeYoungatnorenendeyoung@jccfed.org or by phone at 971-0990.

Monday 30

Shalom Gever: TBE. *See September 16.*

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 6:00 p.m. Childcare provided during the service. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

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

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. Learners' Service held first or second Saturday each month at the JCC from 10 a.m.–noon. Discussion-based format with changing topics, focusing on historical, geographical, and political traditions of different parts of traditional service each month. Regular morning service generally held on the second or third Saturday each month at the JCC from 10 a.m.–noon. Traditionally based, with music plus a lengthy Torah discussion. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.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.

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.

Phone numbers and addresses

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Congregation (AARC)
P.O. Box 7451, Ann Arbor 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

EMU Hillel
965 Washtenaw Ave., Ypsilanti 482-0456

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

September 7 6:37 p.m.

September 13 6:25 p.m.

September 20 6:13 p.m.

September 27 6:00 p.m.

America Foodways, continued from page 1

in Yiddish and German as well. Some of the authors will be familiar, and others less so, but all will be representative of this unique culinary experience.”

Co-Curator Avery Robinson, a master's candidate studying Jewish-American culinary history at the university's Frankel Center for Judaic Studies, has worked diligently to seek out Jewish community cookbooks from Mississippi to Idaho to complete a collection to include each of the 50 states. New York and Michigan, as expected, were readily represented with multiple books. But there are other, truly unique examples of these fundraising projects, as well. In 1989, the Sof Ma'arav congregation in Honolulu compiled *The When You Live in Hawaii You Get Very Creative During Passover Cookbook*, which earned a Tabasco Community Cookbook Awards Special Merit acknowledgement. In an article entitled “The Good Books,” published in *The New York Times* in 2002, Jan noted that “community cookbooks not only serve their congregations, but they also help to cement them.... From the early trickle during the Civil War to today's flood of several thousand published yearly, the fund-raising cookbook has remained an essentially American phenomenon.” And, importantly, a Jewish one.

Congregations, kosher cooking competitions, and Jewish food festivals around the country have shown wonderful enthusiasm when invited to send materials—recipe booklets, t-shirts, posters, and other miscellany—from their events. You may be amazed to learn that the Dallas Chili Cook-Off has been a community staple for 20 years, and the mayor is often one of the judges; 5,000 visitors attended last year to cheer on the competitors and to enjoy the festive party. The souvenir t-shirt from “When Pigs Fly!”—a kosher barbecue competition in Birmingham, Alabama, has as its mascot a very cute, happy, soaring pig, wearing a yarmulke and a tallis. There are more than two dozen of these events throughout the country, and many have contributed items for display. These festivals entertain, as well as nurture relationships through food, offering and introducing a range of delicacies from corned beef sandwiches to black-and-white cookies, Israeli salad to hummus. They celebrate Jewishness and kashrut, fortifying a distinct identity while still welcoming—and finding a place in—the larger community.

Advertising materials and other ephemera also represent the Jewish community, and appeal to it, while often encompassing a larger group as well. “American Foodways” will show items such as recipe booklets from Manischewitz and Mueller's that, like the Crisco cookbook noted above, are written in both English and Yiddish. Restaurants are represented in menus from many places, including the iconic 2nd Avenue Deli and Yonah Schimmel's Knish Bakery in New York City. The exhibit also features a menu from Milt's BBQ for the Perplexed, a kosher restaurant in Chicago which opened less than a year ago and which references, of course, Maimonides' 12th century *A Guide for the Perplexed*. Milt's is deeply committed to Jewish values, from *kashrut* to *tzedekah*, and donates 100 percent of its profits to charity. While the menu doesn't specifically

state that the establishment is Jewish, its logo resembles a mezuzah.

From the oldest Jewish cookbook published in the United States to one so new it only became available for sale on August 13—*The Book of Schmaltz: Love Song to a Forgotten Fat* by Michael Ruhlman and Donna Turner Ruhlman—“American Foodways” will show many variations on this time-honored genre and demonstrate how contemporary and relevant Jewish cuisine continues to be. Books representing Southern and Sephardi cuisines, those filled with Ashkenazi offerings, and even one written by the beloved Gertrude Berg (Molly Goldberg of radio and television fame) will be on display. Some of the books offer kosher recipes, others offer “kosher style.” Some readily identify themselves as Jewish, while others—such as *The Twentieth Century Cook Book* published in 1898 by C.F. Moritz and Adele Kahn of Montgomery, Alabama—offer *Pesachdik* recipes while not otherwise broadcasting any identification with Judaism. (In fact, Moritz and Kahn offer such *treyf* as Fried Squirrel and Fricassee Shrimps, having assimilated traditional Southern delicacies into their diets.) Much can be inferred from these works, as they illustrate the immense variety of practice among Jews in the United States.

Jan Longone will speak on the subject of the Jewish influence on American foodways—exploring, as she says, the “multifaceted contributions”—at 4 p.m. on September 24, followed by a reception at 5 p.m. with refreshments provided by Zingerman's. Guests who would like to view the exhibit before the lecture are advised to come at least an hour beforehand; volunteers with the Janice Bluestein Longone Culinary Archives, will be available to talk with attendees both before and after the lecture.

To quote a slogan featured on a t-shirt from the HardLox Jewish Food and Heritage Festival in Asheville, North Carolina: “In the mood for Jewish food?” Of course you are! ■

“American Foodways: The Jewish Contribution”

September 4–December 8, 2013

**Audubon Room, Room 100,
and North Entrance Cases of
the Harlan Hatcher
Graduate Library,**

**University of Michigan
913 S. University Avenue**

**Lecture by
Janice Bluestein Longone:**

**September 24, 2013
at 4 p.m.,**

**followed by a reception by
Zingerman's at 5 p.m.**

Vitals

Mazel tov

Daniel Khain on his bar mitzvah, August 17.
Joseph Velick and Benjamin Manheim, on their b'nai mitzvah, September 7.
Katherine Olson, on her bat mitzvah, September 28.
Brayan Zivan on his bat mitzvah, September 28.
Michael and Dina Pedersen on the birth of their daughter, Niva Ella.
Heather and Stuart Dombey on the birth of their granddaughter, Laurine (Lilly) Jane, daughter of Henry Dombey and Laurine Wickett.
Jennie Allan and Marc Renouf on the birth of their son, Ian, also grandson of David and Susan Allan.
Elise and Jerry Herman on the birth of their granddaughter.
Rich and Sally Adler on the birth of their granddaughter, Ayla Lillie, daughter of Steven and Jessica Adler.
June and Richard Swartz on the birth of their grandson.
Rabbi Lisa Delson and Brent Pliskow on the birth of their son.
Mollie and Aaron Brody on the birth of their son, Gavriel Ami.
Lori and Glen Taylor on the birth of their granddaughter.
Eva and Sam Taylor on the birth of their great granddaughter.
Fredda and Paul Unangst on the birth of their grandson.
Sherri and Allyn Kantor on the birth of their grandson.
Susan and Neal Weinberg on the engagement of their son.
Susan and Dave Gitterman on the marriage of their son, and engagement of their daughter.
Robert and Laurel Hern on the marriage of their son, Michael, to Sarah Mirsky.
Deb Schild on the marriage of her son.
Janet Roth on the engagement of her son.
Amy and Andrew Paberzs on the marriage of their son.

Condolences

Stefanie Aronow on the death of her mother, Joyce Polsky, May 11.
Ira Levy on the death of his mother, Florence Karlin, May 13.
Lesley Hume on the death of her father, Kenneth Hilfman, May 14.
Lisa Mann on the death of her husband, Steven Gradwohl, May 18.
Laurel Hern on the death of her mother, Virginia Lang, May 19.
David Schoem on the death of his mother, Sara Schoem, May 20.
Edward Davidson on the death of his father, Robert Davidson, June 27.
Sheryl Pomerance on the death of her mother, Jean Pomerance, June 30.
Nancy Szabo on the death of her father, Daniel Szabo, July 1.
Susan Weinberg on the death of her mother, Marcia Kalb, July 16.
Nissa Austad-Reichenbach on the death of her mother, Carol Campbell Austad, July 4.
Jim Abelson on the death of his mother, Ruth Abelson, July 31.
Judy Williams on the death of her brother, David Honigstock, July 25.
Eleyne Levitt on the death of her partner, William Feigenbaum, August 5.
Pauli Weizman on the death of her mother, Miriam Revach.

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DINNER Tuesday-Thursday 5:30pm-9pm
 Friday-Saturday 5pm-10pm

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buckwheat honeycake
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strudel
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challah turbans
 With or without Myer's rum-soaked raisins. Available in two sizes!

kifli
 A Hungarian and Jewish holiday treat (*kipfel* in Yiddish). Crescent-shaped almond vanilla cookies.

moroccan challah
 A beautiful five-braid loaf rolled in magnanimous amounts of anise, poppy and sesame seeds.



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UPCOMING SEPTEMBER EVENTS



HUBBARD STREET
DANCE CHICAGO
ONE THOUSAND PIECES

JASON MORAN'S FATS WALLER DANCE PARTY

Season Opening Celebration! Featuring Meshell Ndegeocello

Friday, September 6, 8 pm

Downtown Home & Garden and Bill's Beer Garden

This raucous party, devoted to the great jazz pianist and entertainer Fats Waller, includes an open dance floor and copious quantities of fun.

This event will happen rain or shine. Ticket price does not include food or beer. Limited general seating available.

MEDIA PARTNERS: Metro Times, Ann Arbor's 107one, WDET 101.9 FM, and WEMU 89.1 FM

NATIONAL THEATRE LIVE: *THE AUDIENCE*

Written by Peter Morgan | Directed by Stephen Daldry

Sunday, September 8, 7 pm | Tuesday, September 10, 7 pm

Michigan Theater

Helen Mirren reprises her Academy Award-winning role as Queen Elizabeth II in the highly-anticipated West End production of *The Audience*. For 60 years, Elizabeth II has met each of her 12 Prime Ministers in a weekly audience at Buckingham Palace. Both parties have an unspoken agreement never to repeat what is said, not even to their spouses.

AUDRA MCDONALD

Andy Einhorn, piano | University Symphony Orchestra | Kenneth Kiesler, conductor

Sunday, September 15, 4 pm

Hill Auditorium

Audra McDonald is blessed with a luminous soprano and an incomparable gift for dramatic storytelling. She sings a variety of songs and Gershwin arrangements, accompanied by pianist Andy Einhorn and the University Symphony Orchestra from the U-M School of Music, Theatre & Dance.

A Gershwin symposium precedes the concert. Details to be announced at www.ums.org.

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MEDIA PARTNERS: WGTE 91.3 PM, Ann Arbor's 107one, WDET 101.9 FM, and WRCJ 90.0 FM

SHUN-KIN COMPLICITE AND SETAGAYA PUBLIC THEATRE

Puppetry by Blind Summit

Wednesday, September 18, 7:30 pm | Thursday, September 19, 7:30 pm

Friday, September 20, 8 pm | Saturday, September 21, 8 pm

Power Center

Inspired by the work of one of the most important Japanese writers of the 20th century, Jun'ichirō Tanizaki, *Shun-kin* tells a tale of devotion, passion, and power, where beauty is unforgiving and love is blinding. The domineering and beautiful Shun-kin, blinded as a young girl, is a brilliant player of the *shamisen*, a traditional Japanese instrument. Her devoted student and servant will do anything to share her world, ultimately becoming her lover and performing an astonishing act of self-sacrifice.

Contains mature content. In Japanese with English supertitles. A Complicite co-production with the Setagaya Public Theatre, Tokyo and the Barbican, London



POST-PERFORMANCE Q&A
(WEDNESDAY)

SUPPORTED BY: Maxine and Stuart Frankel and the Renegade Ventures Fund and Herbert S. and Carol L. Amster Fund

FUNDED IN PART BY:  and the Wallace Endowment Fund

MEDIA PARTNERS: Michigan Radio 91.7 FM, Between the Lines, Ann Arbor's 107one, and WDET 101.9 FM

HUBBARD STREET DANCE CHICAGO ONE THOUSAND PIECES

Glen Edgerton, artistic director | Alejandro Cerrudo, resident choreographer

Friday, September 27, 8 pm | Saturday, September 28, 8 pm

Power Center

One Thousand Pieces features music of Philip Glass and was inspired by Marc Chagall's *America Windows*, which were created specifically for the Art Institute of Chicago to commemorate the American bicentennial. This "magnificently beautiful achievement...is a fast-moving, rarely pausing onslaught of silky, gorgeous, often classically pure dance, dotted with bits of its choreographer's persona, just as some bits of Chagall's mosaic boast extra sparkle among their numerous fellows." (*Chicago Tribune*)



POST-PERFORMANCE Q&A
(FRIDAY)

SPONSORED BY:  SUPPORTED BY: Frank Legacki and Alicia Torres

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MEDIA PARTNERS: Between the Lines, Metro Times, and Ann Arbor's 107one



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