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

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WASHTENAW

# JEWISH NEWS

April 2012 Nissan/Iyar 5772

Volume XXXVI: Number 7

FREE

## Women's event April 22 to focus on cyber-schmoozing

Avram Kluger, special to the WJN

**O**n April 22nd, the Jewish Federation of Greater Ann Arbor, in partnership with the Jewish Community Center of Greater Ann Arbor, will present the eighth annual women's program. This year's theme is "The Social Network—Conversations about Promises, Perils and Joys of Cyber-schmoozing." The event will take place at the JCC. Doors will open at 8:30 a.m. for registration and networking and the program will begin at 9 a.m. followed by a kosher-catered brunch.

How we communicate and socialize among family, friends and as a community are undergoing rapid change as a result of the Internet and with the advent of social media technology. An online presence is increasingly important and is becoming more pervasive daily. It is changing how we present ourselves, socialize and conduct business. According to Scott Cook, founder and



Dr. Polly Gipson



Deborah Nystrom



Tilly Shames

CEO of Intuit, "We're still in the first minutes of the first day of the internet revolution." There is no limit to the social changes that this will lead to.

This event, structured as a series of conversations, is intended to address relevant is-

ssues regarding the promises, perils and joys of social media, or in the Jewish community parlance, cyber-schmoozing. The challenges in balancing one's public and private lives, both online and off, socializing across generations, rules of safe surfing, how social media

can empower one's connections and where all this is leading. All of these issues, among different age ranges, will be explored.

Three presenters will highlight different facets and trends in social media for the 21st century. Tilly Shames, executive director of U-M Hillel will speak about Jewish life among students of the iPhone generation. Dr. Polly Gipson, a psychologist and researcher at the University of Michigan, will discuss managing "screen time" and its effects on children and adolescents. Deborah Nystrom, a consultant and social media coach will talk about how to be cool on Facebook and other social media, while communicating with, and across generations.

Admission is \$25 and \$18 for students. Advanced registration, by April 16 is requested. You can register online at [www.jewishannarbor.org](http://www.jewishannarbor.org) or by calling Cindy Adams at 677-0100. ■

## Faces of Israel film and discussion explores marriage, state and religion in Israel

Eileen Freed, special to the WJN

**O**n Sunday, April 15, Beth Israel Congregation, Temple Beth Emeth, Jewish Federation of Greater Ann Arbor and the Jewish Community Center of Greater Ann Arbor will present "Faces of Israel: A community conversation exploring Jewish identity, religious pluralism and civil liberties in Israel." The program will be held at the JCC, from 10 a.m.—noon.

What would it be like to live in a country that by definition does not make a distinction between "synagogue and state"? Just decades ago, David Ben Gurion publicly declared "the establishment of a Jewish state... to be known as the State of Israel." But what does it mean to be a Jewish state? Do the two characterizations, "democratic

state" and "Jewish state," work well together? What happens when they don't? *Faces of Israel* is an interactive and highly-reviewed educational program that combines presentation, news updates, questions, stories and dynamic discussion with film segments exploring the Jewishness of the State of Israel and religion and state issues in Israel today. The program has been called "powerful... mature... honest... sophisticated..." and "a must see." To learn more about the film visit [www.facesthemovie.com](http://www.facesthemovie.com).

Join the film's director, Amy Beth Oppenheimer, and fellow community members for a morning of stimulating discussion. RSVP to Cindy Adams, at [cindy@jewishannarbor.org](mailto:cindy@jewishannarbor.org) or 677-0100. ■

## JCC Jewish Film Festival returns to the Michigan Theater April 29–May 3

Halye Aisner, special to the WJN

**T**he 11th annual Lenore Marwil Jewish Film Festival will return to Ann Arbor April 29–May 3. The Jewish Community Center of Greater Ann Arbor, in association with the Jewish Community Center of Metro Detroit and the Michigan Theater, will showcase 15 films over five days at the Michigan Theater. Of the 15 films, 11 are foreign, including six from Israel.

The festival will open at 2 p.m. with a double-feature of *An Article of Hope*, which tells the remarkable story of Israel's first astronaut, Ilan Ramon, and the journey of the tiny Torah scroll into outer space, followed by *Cohen on the Bridge*, an award winning animated short that tells the story of the 1976 hostage rescue in Entebbe, Uganda.

The opening night sponsor reception, catered by Lori Shepard of Simply Scrumptious Catering, will begin at 6:30 p.m. At 8 p.m., following the reception, the film *Reuniting the Rubins* will be shown.

This year's event will feature two guest speakers. On Monday, April 30, Maya Barzilai, assistant professor of Hebrew literature and



Israel's first astronaut, Ilan Ramon

Jewish culture at the University of Michigan, will discuss the history of the film *The Dybb-*

Continued on page 6





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## Jewish Community Center

### JCC welcomes back Nancy Margolis as interim executive director

Halye Aisner, special to the WJN

**M**embers and guests will see a friendly and familiar face more often at the Jewish Community Center of Greater Ann Arbor—Nancy Margolis has stepped into the role of interim executive director in the beginning of March.

Margolis was the founding executive director of the JCC and executive director of the Jewish Federation from 1988 to 2000. While at the JCC, she introduced a variety of new programs, including Apples and Honey, the Jewish Book Festival, community-wide Purim Balls and several youth programs. Margolis also spearheaded the expansion of the JCC's Early Childhood Center, and led the second \$1 million dollar campaign to expand the building.

At the Jewish Federation, Nancy launched the Women's Division and Maimonides. The annual campaign also nearly tripled under her leadership, going from \$300,000 to nearly \$1 million.

Margolis holds a journalism degree from Northwestern University and masters of social work degree from the University of Michigan. She is married to psychiatrist, Phil



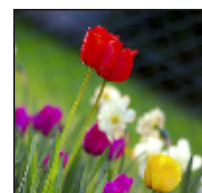
**Nancy Margolis**

Margolis, and they have four children and eight grandchildren, several who attended the Early Childhood Center, and one who is currently enrolled.

"Returning as interim executive director is a challenge, but a privilege. The JCC has a fabulous staff and excellent programs. I look forward to meeting many new JCC members and learning from them ways to expand our services," said Margolis. ■

### This month at the JCC

Karen Freedland, special to the WJN



#### Gardening Club

The Jewish Community Center of Greater Ann Arbor's Gardening Club will meet on Monday, April 23, at 7 p.m., at the JCC. Join fellow gardeners and learn new tips, get ideas and have a general good time. The group will host speakers, workshops, plant exchanges and more. A \$5 drop in fee will be collected at the door. Reservations are required.



**Dena Jaffee**

#### Celebrity Cooking Class

The JCC will bring another installment of the Celebrity Cooking class on Sunday, April 15, from 4-6 p.m., at the JCC, with chef Dena Jaffee, of the Whole Heart Health Group.

Jaffee returned to her home state of Michigan after working closely with Dr. Andrew Weil, author and host of PBS series, Body & Health. Her passion is mission driven and she strives to show that healthy food can be delicious and at the same time supports and encourages local food economies.

The menu for the class will include homemade gnocchi and a vegetarian Caesar salad which uses olive paste instead of anchovies in the dressing. For a delicious ending, Jaffee will make a vegan chocolate mousse using a surprise ingredient.



#### Bicycle Riding Club

The JCC will launch a bicycle club that will meet the first Sunday of the month beginning Sunday, April 1. All levels of riding skill are encouraged to join. The first informal ride will be led and leave the JCC at 9:45 a.m. The route will include the ins and outs of Ann Arbor, including a stop at Zingerman's Bakehouse.

The JCC is looking for community members who would volunteer to lead the group each month. If you are interested in leading fellow cyclists, contact Karen Freedland. ■

For more information and registration for JCC activities, contact Karen Freedland at 971 0990 or karenfreedland@jccfed.org.

## WASHTENAW JEWISH NEWS

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The Washtenaw Jewish News is a free and independent newspaper. It is published monthly, with the exception of January and July. It is registered as a Non-profit Michigan Corporation. Opinions expressed in this publication do not necessarily reflect those of its editors or staff

Member of  
American Jewish Press Association



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

Circulation: 5,000

Subscriptions:

\$12 bulk rate inside Washtenaw County

\$18 first-class subscription

The deadline for the May 2012 issue of the  
Washtenaw Jewish News is  
Monday, April 9.

Publication date: Wednesday, April 25.

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

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## Community

### Tikun Olam, the JFS way

Lisa Keefauver, special to the WJN

The Ann Arbor Jewish community is accomplished, caring and strong. As a community, a lot of recreational and professional interests are shared. Similar hardships may be shared, as well. Many face financial, marital or medical issues. Others may be unemployed or underemployed. Some have parents with aging issues or children with academic or behavioral struggles.

*Tikun olam*, a core Jewish principle of "repairing the world," recognizes the differences and similarities in everyone and makes it a priority to address the needs of others. Jewish Family Services of Washtenaw County was founded on the principle of *tikun olam*, welcoming everyone into the agency with the hopes of addressing whatever hardship brought the client through the door.

JFS serves people from all over the world, as well as all over Ann Arbor.

The needs, like the individuals, are equally diverse. For instance, Jewish individuals have reached out for assistance with severe and persistent mental illnesses or cognitive disabilities. Others reintegrating into society after incarceration rely on JFS for support through this transition. Older adults with no family to rely on in the area have aged with dignity through the assistance of JFS.

As a Jewish community, *tikun olam* is a joining characteristic that not only brings people together to help other Jews, but also to help everyone within the community who could use an extra hand. JFS works tirelessly with anyone who seeks their services and therefore needs the support of the Jewish

community in order to serve everyone.

While JFS's Annual Campaign contributes to program operations, special campaigns throughout the year focus on subsidizing low-income clients so that they may have access to the vital services they need at JFS. One such fund, the Eric Keefauver Memorial Fund, supplements the cost to all in the community who find themselves in need of JFS services



The 2011 Big House Big Heart Race team

such as counseling or Patient Partners.

On April 15, the JFS Team will run the Big House Big Heart race for the second time, benefiting the Eric Keefauver Memorial Fund. This community-wide event is the perfect opportunity for the Jewish community to join together to support each other through this race. This joining together will be symbolic of how the community supports each other through life's challenges throughout the year in the spirit of *tikun olam*. ■

Sign up to walk or run with the JFS team or make a donation in honor of the Eric Keefauver Memorial Fund at [www.jfsannarbor.org](http://www.jfsannarbor.org).

### Yom HaShoah memorial service organized by local Holocaust survivors

Miriam Brysk, special to the WJN

Over lunch last summer, I shared with Chava Kopelman that I wished we had a Holocaust survivors' group in Ann Arbor, like the one we have been attending in the Detroit area for many years. No sooner said than done, Chava got on the phone and by now has assembled a group of some 20 survivors. Chava has become the facilitator for the group as she has many years of experience as a therapist in Israel treating Holocaust survivors. The group had its first meeting in October 2011 and has met monthly ever since. At the meetings, we recount our own experience during those tragic years. We also participate in discussions on current events, world anti-Semitism, as well as the history, literature, films, music and art directly related to the Holocaust.

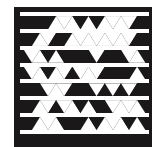
The group felt the need for a meaningful Yom HaShoah (Holocaust Day) memorial service to remember our lost families and all the six million Jews who perished. What has been especially meaningful for us is having our survivor group in Ann Arbor involved in the planning of our first local Yom HaShoah.

Ann Arbor is rich in talented people who have volunteered to make our memorial day one of depth and meaning. Arie Lipsky, conductor of the Ann Arbor Symphony Orchestra, will play Holocaust music on the cello, and Todd Endelman, professor of Judaic studies at the University of Michigan, will be the speaker. Kaddish will be conducted by Annie Rose, cantor at Temple Beth Emeth. An art exhibit is also planned.

During the service, the survivors will briefly remember a specific relative and light a candle in his/her memory. While the Germans tried to dehumanize the Jews, the survivors want to reverse this process and personalize their loss by remembering one victim at a time.

The event will take place on Yom HaShoah, Thursday, April 19, from 4:30-6:30 p.m., at the Jewish Community Center of Greater Ann Arbor, 2935 Birch Hollow Drive (971-0990). Everyone in the community is welcome to attend. ■

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## Community

### Federation hosts Deputy Consul General

Eileen Freed, special to the WJN

Almost 25 community members gathered March 8 to hear remarks from Shahar Arieli, Deputy Consul General of Israel based in the Chicago consulate. Arieli, who has been in his post since August 2010, focused his remarks on the Iranian nuclear program and the current status of peace negotiations with the Palestinians. He also addressed the uprising in Syria and recent tensions between *Haredim* (ultra-Orthodox) and other Israelis.

Arieli began by emphasizing that Iran is a threat not just to Israel, but also to the United States and to the rest of the western world. "We can address this threat in three ways," said Arieli, "with diplomacy, by enforcing sanctions, and with military action." Both diplomatic efforts and sanctions have been used for years, and he said that it appears that sanctions are finally having an impact on the Iranian economy and the Iranian people. However, the goal of getting the Iranian government to give up its nuclear weapons program has not yet been achieved.

Arieli explained that Israeli Prime Minister, Benjamin Netanyahu looks at the Iranian threat from an historic perspective. He believes strongly that Israel cannot assume that threats to its sovereignty or the wellbeing of its citizens are empty, and that Israel must take responsibility for its future. In the past, ignoring such threats and relying on others to take care of the Jewish people resulted in catastrophe. Arieli said that Israeli leaders were reassured by President Barack Obama's commitment to preventing any nuclear weapons program in Iran, but that all options needed to "remain on the table." He said that any decision made by the Israeli government will not be made in haste.

Arieli turned to the subject of the peace process, or lack of movement towards peace, over the past months. "The peace process is not a focus of the international community right now," said Arieli. "The international community was under the false perception that in order to solve the problems in the Middle East, the Palestinian issue must be resolved." He said that the uprisings in the Arab world over issues of freedom, democracy, economic conditions, and human rights have demonstrated to the world that solving this issue is not a panacea – that the Arab street has a lot of immediate concerns beyond the Palestinians.

The primary impediment to movement in the peace process, said Arieli, is the current rift between the Palestinian Authority and Hamas and the Palestinian leadership's failure to help their people come to terms with the fact that the "Right of Return" will have to be forfeited in any peace deal. Arieli acknowledged that there are many settlements that will need to be dismantled in a peace agreement, but that "the settlements and the occupation are not the root cause of the conflict." The conflict continues because there is "a lack of readiness on the part of the Palestinians, in particular, and the Arab world, at large, to accept Israel as a permanent fact in the Middle East."

Arieli added that neither side is speaking the right language if the goal is to move the peace process forward. Israeli discourse focuses on security, and Palestinians focus on turning back the wheel of history to achieve

justice. "Both sides need to focus on the advantages to each that peace would bring," said Arieli.

During a lively question and answer session, Arieli addressed the current situation in Syria and how it may affect Israel. "If Assad falls," he said, "it will be a blow to Iran, as



Shahar Arieli, Deputy Consul General of Israel

Syria serves as a link between Iran and Hezbollah and Hamas." His downfall, while creating uncertainty, will ultimately be good for Israel. He also emphasized the humanitarian disaster being perpetrated by the Syrian government on its citizens as an important reason the Assad government must fall.

Finally, Arieli spoke about the recent repeal of the Tal Law, which allowed Haredi men to avoid army service and economic involvement, while, at the same time, receiving significant government benefits. This has led to resentment among many in the Israeli public who do not see the Haredi population as sharing the economic and military burdens of the rest of the country. Most political parties are saying that they won't allow a new version of the Tal Law to be passed. Arieli was heartened by recent cooperation among secular and modern Orthodox Israelis in facing this issue, as well as in addressing religious coercion and violence that has taken place in Beit Shemesh and elsewhere.

Arieli's talk provided the opportunity for community members to hear directly from an Israeli diplomat and to raise serious and interesting questions about Israeli policy. "It was a very informative gathering, and I am always surprised at just how much I do not know," wrote one participant in appreciation.

Arieli is a career diplomat who has served in the Ministry of Foreign Affairs for the past seven years. Before coming to Chicago, he was Deputy Spokesman for the Ministry of Foreign Affairs. His post included daily contact with foreign and Israeli media on questions of Israeli foreign policy. Arieli was also the Deputy Chief of Mission at the Embassy of Israel to the Ukraine, where he was in charge of the departments of Political, Press, Academic and Cultural Affairs. Prior to joining the Ministry, he worked as a trial lawyer in the private sector and for the Israeli Public Defender's Office. ■

For more information about Israel programming at the Jewish Federation, contact Eileen Freed at [eileenfreed@jewishannarbor.org](mailto:eileenfreed@jewishannarbor.org) or 677-0100.



## New Jewish Studies program established at EMU

Pamela Young, special to the WJN

Senator Carl Levin was the keynote speaker at the official kick-off for Eastern Michigan University's new minor in Jewish Studies, February 23, at the university's Student Center.

Martin Shichtman, professor of English and director of the new program, opened the event by thanking EMU's Division of Academic Affairs and its provost, Kim Schatzel, as well as donors, students, faculty and others for building programs "like Jewish Studies that satisfy today's demands while anticipating a rapidly-changing world."

Shichtman then made a plea for public service. "At the heart of Jewish tradition is the value of *tikkun olam*, the admonition to repair the world, make it more perfect, and build a model society,"

plenty of examples of anti-Semitism, but for the most part, Jewish immigrants were able to overcome that and leave hatred behind."

Levin also read moving excerpts from a letter, written in 1790 by members of the Tuoro Synagogue, to President George Washington. Tuoro, located in Rhode Island, is the oldest synagogue in the U.S.

"This letter expresses Jewish support for



**Senator Carl Levin speaking at the EMU Judaic Studies event**

President Washington's administration," Levin said. "It shows what this country means to the Jewish community. They were able to leave most of the hatred behind. This is a country for opportunity and tolerance."

As he reminisced about his family history, Levin talked about his grandparents who came to America poor and built successful businesses, and said his sister had gone to Eastern

Michigan. He also talked about his uncle, Ted Levin, who was the first attorney for the Michigan Civil Rights Commission, and who later became chief judge of the District Court.

"My uncle said his greatest job as chief judge was swearing in new citizens," said Levin.

He also talked about issues affecting the Jewish community, including support for Israel, a commitment to education, and the pursuit of social justice and patriotism.

Levin is known nationally as a strong advocate for education, health care, the environment and ethics. *Time Magazine* recognized him as one of America's 10 Best Senators and *The Saginaw News* cited him as being "honest to a fault, blunt and trustworthy."

A Detroit native, Levin graduated from Swarthmore College in Pennsylvania and received his law degree from Harvard University. After serving as assistant attorney general and general counsel for the Michigan Civil Rights Commission from 1964-1968, Levin was elected to the Detroit City Council in 1969.

He has served in the U.S. Senate since 1978, and currently is chair of the Senate Armed Services Committee and the Senate Permanent Subcommittee on Investigations.

As he concluded his remarks, the senator congratulated Eastern Michigan University for its commitment to diversity, noting that "the greatest strength of our country is diversity, and we should always be proud of it." ■



**Students Beni Henig, Robin Cleary, Rachel Kaminsky, Matthew Norf eet, Daniel Morris, Max Rashes, Shanilinin Calderon and Jeremy Carter with Senator Levin**

said Shichtman. "We are urged in prayer, in ritual, in the writings of commentary on our most sacred texts to take responsibility for our own acts and for the welfare of our neighbors."

Shichtman noted that EMU is a school that celebrates diversity and that the Jewish community of southeastern Michigan has played a vital role in the state's culture, economy and intellectual life.

Tikkun olam demands public service, he said. As a result, the community has contributed some truly extraordinary participants, like Senator Carl Levin.

"I can think of no greater practitioner of *tikkun olam* than Michigan Senator Carl Levin," said Shichtman, in his introduction. "I am deeply honored to have Senator Levin join us as we celebrate our new minor in Jewish Studies. A patriot, a leader, a teacher and a real *mensch*, he has done much to repair the world, to make it more perfect, and to build a model society."

Levin, a Democrat, has built a reputation on both sides of the aisle, for decency and integrity, and for placing the public good above politics. He is the longest serving senator in Michigan history.

"I am proud to be Jewish," said Levin, before a crowd of nearly 180 people.

"The Jewish experience begins with the immigrant experience," Levin said. "There are

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## Film Festival

### Jewish Film Festival, April 29–May 3

*continued from page 1*

*buk* prior to the 1:30 p.m. showing, and will lead a question and answer session after the film. On Wednesday, May 2, Jaime Wraight, director of the Voice/Vision Holocaust Survivor Oral History Archive at the U-M, Dearborn, will answer questions associated with the film, *Buried Prayers*, showing at 8 p.m.

New this year is a closing Afterglow Party for sponsors. The event will take place on Thursday, May 3, at 10 p.m., at Sava restaurant, following the final film of the festival, *Mabul*.

The Jewish Film Festival is made possible thanks to Michael and Patricia Levine, Rita and Charles Gelman, the Michigan Theater, and the many generous sponsors of the event. Additionally, the Ann and Jules Doneson Film Festival Endowment Fund was established by Shira and Steve Klein to help insure the festival's longevity. This year's festival chairs are Pat Soskolne and Lisa Weiss.

Individual movie tickets are \$10 each or a Festival Pass can be purchased for viewing all 15 movies. Festival passes cost \$80 for JCC members or \$85 for non-members, and can be purchased at the JCC.

Tax-deductible sponsorship opportunities are available. Look for more information about the Jewish Film Festival, sponsorship opportunities, and special programming on the JCC website. Those interested in becoming a sponsor should contact Karen Freedland at karenfreedland@jccfed.org or 971-0990.

### FILM FESTIVAL SCHEDULE

#### Sunday, April 29

**2 p.m., *An Article of Hope***  
(USA, 2010, Documentary, 54 minutes, English and Hebrew with English subtitles)

An uplifting message of humanity, *An Article of Hope* tells the remarkable story of Israel's first astronaut and the journey of a tiny Torah scroll into outer space. Israeli Air Force Colonel Ilan Ramon and six other astronauts perished on February 1, 2003, when the Space Shuttle Columbia disintegrated upon reentry. The son



of an Auschwitz survivor, Ramon felt a deep sense of obligation to Holocaust memory and witness. Among the few objects he took into space was a miniature Torah that survived the Bergen-Belsen concentration camp. The film parallels the fateful journey of this singular artifact and its profound symbolism with the life story of Colonel Ramon and his close bonds with fellow astronauts. Featuring poignant interviews and inspiring accounts of the Columbia mission, *An Article of Hope* traverses a half-century from the depths of hell during the Holocaust to the marvels of scientific achievement.

**Followed by: *Cohen on the Bridge: Rescue at Entebbe***

(Israel/USA/France, 2012, Animated, 20 minutes, English)

*Cohen on the Bridge* is an award-winning animated short that tells the story of the 1976

hostage rescue in Entebbe, Uganda. On June 27, 1976, Air France Flight 139 en route from Tel Aviv to Paris was hijacked by German and PFLP terrorists and taken to Entebbe, Uganda.



Seven days later the hostages were rescued by Israeli Special Forces in one of the most brazen rescue operations in history. This 2d and 3d animated documentary recounts the story through the eyes of Amir, the first commando to enter the Entebbe terminal building against withering fire and impossible odds. The film is the winner of the 2010 Shortfest Award - Second Place - Best Documentary Short.

**6:30 p.m., Sponsor Reception, Catered by Lori Shepard of Simply Scrumptious Catering**

**8 p.m., *Reuniting the Rubins***  
(United Kingdom, 2010, 97 minutes, English)

An up-tight lawyer, Lenny Rubins, (Timothy Spall), has to put his dream retirement on hold when his ailing mother (Honor Blackman) emotionally blackmails him into reuniting his estranged children for a Jewish holiday. They may be peas from the same pod, but in Lenny's eyes, his grown-up children are certainly not even from the same planet: a ruthless control-freak and hard-nosed capitalist, an outspoken, argumentative eco-warrior committed to the cause, an outer-worldly Buddhist Monk; and to cap it all, a bible bashing born-again rabbi. While they might quarrel, fight, they are still family. It is going to take a whole lot of soul-searching and sacrifice for everyone to come together in this heart-warming comic drama.



#### Monday, April 30

**1:30 p.m., *The Dybbuk***  
(Poland, 1937, Drama/Fantasy, 108 minutes, Yiddish with English subtitles)

Filmed in Warsaw and in rural Poland before World War II, *The Dybbuk* is based on a play by Sholom Ansky. It is a ghost story on two levels: a classic folktale about love that extends beyond the grave, and a film made in and of a world that was about to be obliterated by the Nazi invaders.

Two men, dear friends, make an agreement on Hoshana Rabbah that their unborn children will marry, if one is a boy and the other a girl. One man is lost at sea before his son is born. The other is stricken with grief upon hearing that his wife has died giving birth to a girl. The pledge is forgotten, but



PHOTO PROVIDED BY THE NATIONAL CENTER FOR JEWISH FILM.



18 years later, the young man and woman find that they are inexplicably drawn to one another. The father has other plans for his daughter by now: he wants her to marry a rich man. The tragedy proceeds on not entirely predictable lines.

*The Dybbuk* is striking in its cinematography and its (for its time) unusual film techniques. Set in the 19th century, it has an otherworldly feel. While its special effects were simple, the filmmakers managed to produce a film that is both enchanting and spooky.

Special Guest Speaker: Maya Barzilai, assistant professor of Hebrew literature and culture at U-M, Dearborn.

#### 5 p.m., *Love, Etc.*

(USA, 2010, Documentary, 94 minutes, English)

*Love, Etc.* is a witty, poignant and humorous exploration about the universal stages



of love, depicted through five real stories over the course of one year in New York City. Young, old, gay, straight—everyone has experienced love—and the joy and frustration that come with it. From teen romance to a decades-long marriage; newlyweds to a recent divorcee, and even a bachelor so frustrated in his search that he chooses to have children without a partner, *Love, Etc.* documents the intimate journeys of engaging characters aged 18-89 who reflect the city's diversity, and takes an honest look at life's most challenging pursuit.

Winner, Audience Award- Hamptons International Film Festival 2010.

#### 8 p.m., *My Australia*

(Israel, 2011, 100 minutes, Polish and Hebrew with English subtitles)

In a poor neighborhood in 1960s Poland, 10-year-old Tadek and his brother are in a gang with a strong anti-Semitic bent. When



they are arrested, their mother, a Holocaust survivor, has no choice but to reveal that though raised as Catholics,

#### Tuesday, May 1

##### 1:30 p.m., *Dolphin Boy*

(Israel, 2011, Documentary, 72 minutes, Hebrew/Arabic with English subtitles)



Morad, a teenager from an Arab village in the north of Israel, disconnects himself from humans following a violent attack that he experienced. As a last resort before hospitalization in a mental institution, he is taken by his devoted father to be treated with Dolphins in Eilat. Morad starts speaking again after months of

silence, but he erases his past and refuses to go home to his awaiting mother. This documentary about the devastating havoc that human violence can wreak upon the human soul, and about the healing powers of nature and of love, was filmed over the course of the past four years.

#### 5 p.m., *Tony Curtis: Driven to Stardom*

(France, 2011, Documentary, 96 minutes, English)

Tony Curtis: Driven to Stardom explores the man's rebellious demeanor, his struggle as



a Jew in Hollywood, his difficult childhood, the brief love affair with Marilyn Monroe and his failed marriages to actresses Janet Leigh and Christine Kaufman, his courageous stance to break the color barrier with *The Defiant Ones* (the film that earned him an Oscar Nomination), and his entire six-decade career. A sex symbol, a matinee idol, a powerful and magnetic actor, Tony Curtis was the original movie star.

#### 8 p.m., *Remembrance*

(Germany, 2011, 105 minutes, German/Polish with English subtitles)

Inspired by actual events, *Remembrance* depicts a remarkable love story that blossomed amidst the terror of a German concentration camp in 1944 in Poland. In a daring escape, Tomasz, a young Polish prisoner, rescues the life of his Jewish lover Hannah Silberstein. But during the chaos of the end of the war, they are forcibly separated and each



is convinced that the other has died. More than thirty years later in New York City, the happily married Hannah believes to have seen her Tomasz in an interview on TV. And she begins to search for him again.

#### Wednesday, May 2

##### 1:30 p.m., *Strangers No More*

(Israel, 2011, Documentary, 60 minutes, Hebrew, English, Spanish, French, Tagalog, Lingala with English subtitles)

In the heart of Tel Aviv, there is an exceptional school where children from 48 different countries and diverse backgrounds come together to learn. Many of the students arrive at Bialik-Rogozin School fleeing poverty, political adversity and even genocide. Here, no child is a stranger. *Strangers No More* follows several students' struggle to acclimate to life in a new land while slowly opening up to share their stories of hardship and tragedy. Academy Award Winner: Best Documentary Short Subject.



struggle to acclimate to life in a new land while slowly opening up to share their stories of hardship and tragedy. Academy Award Winner: Best Documentary Short Subject.

#### Followed by: *Homecoming*

(USA, 2010, Documentary, 40 minutes, Hebrew/English with English subtitles)

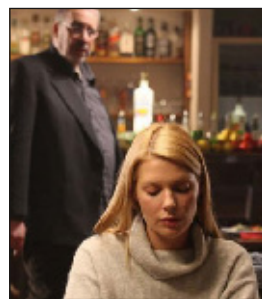


As the State of Israel about to deport foreign workers and their children—this film is a timely exploration of a complex political and personal situation. Where does identity come from? And what makes you connected to your homeland? *Homecoming* takes us on a moving journey with three teenagers who were born in Israel to foreign workers who came to Israel in search of a better life. These kids are not Jewish, but are deeply Israeli—and their individual journeys take on cultural and emotional dimensions. We travel with them to the Congo, to Peru and to the Philippines as they examine their roots and contemplate their future.

#### 5 p.m., *Naomi*

(Israel, 2010, 102 minutes, Hebrew with English subtitles)

In this suspenseful, psychological mystery,

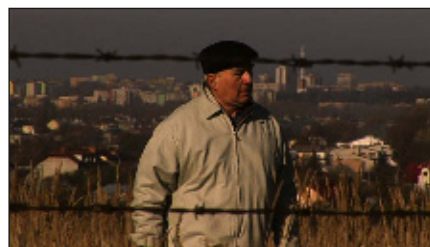


Ilan Ben Natan, a 58-year-old astrophysics professor, is obsessively in love with his young wife, Naomi. Suddenly, Ilan discovers that his deepest fears have come true—Naomi has a lover. Later, when that man's corpse is found, the police commissioner, an old friend of Ilan's, starts an investigation that will lead to an unexpected conclusion.

#### 8 p.m., *Buried Prayers*

(USA/Poland, 2010, 81 minutes, English/Polish)

In April and May 1943, thousands of survivors of the Warsaw ghetto uprising were held in the Maidanek death camp. Realizing they were being selected for death, these in-



nocent families chose to surreptitiously bury the personal objects in their possession six inches beneath the earth's surface in a collective act of courage, defiance and hope. Based upon unique witness testimony, an international team of survivors and experts from Australia, USA, Germany, Israel, Italy, and England were able to organize an archeological expedition to unearth these relic keepsakes that have remained hidden for 63 years. Over 80 significant pieces of jewelry and other items were recovered and deposited with the Maidanek State Museum, making it the largest reported recovery of valuables in a death camp to date.

Guest Speaker: Jaime Wraight, director of the Voice/Vision Holocaust Survivor Oral History Archive at the U-M, Dearborn.

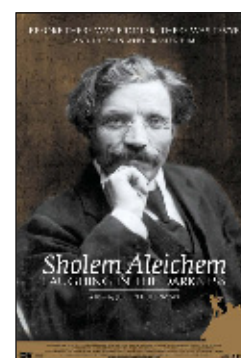
#### Thursday, May 3

##### 5 p.m., *Sholem Aleichem—Laughing in the Darkness*

(USA, 2011, Documentary, 93 minutes, English)

A riveting portrait of the great writer whose stories became the basis of the Broadway musical *Fiddler on the Roof*, *Sholem Aleichem: Laughing in the Darkness* tells the tale of the rebellious genius who created an entirely new literature.

Plumbing the depths of a Jewish world locked in crisis and on the cusp of profound change, he captured that world with brilliant humor. Sholem Aleichem was not just a witness to the creation of a new modern Jewish identity, but one of the very men who shaped it. That identity was forged in the cauldron



of change and anti-Semitic violence that was 19th century Eastern Europe—the world of our grandparents and great-grandparents. Yiddish literature was the best witness to this Jewish transformation and nowhere was this more acutely

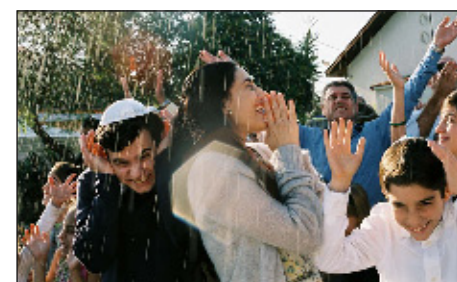
true than in the stories of Sholem Aleichem. Far from the folksy author many mistake him to be, he was, on the contrary, a sophisticated artist, the equal of Chekhov or Gogol, his biting humor a precursor to Woody Allen and Philip Roth.

Using rarely seen photographs and archive footage, the voices of actors Peter Riegert and Rachel Dratch, and interviews with leading experts and the author's own granddaughter, author Bel Kauffmann, the film brings to life as never before Sholem Aleichem's world and his timeless stories.

#### 8 p.m., *Mabul (The Flood)*

(Israel/Canada/Germany/France, 2010, 101 minutes, Hebrew with English subtitles)

Everything is complicated in Yoni's life. He's almost 13 and smart, but physically underdeveloped. His classmates bully him and his parents barely say a word to each other. As if this weren't enough, his 17-year-old autistic brother Tomer returns home from an institution right before Yoni's bar mitzvah. Buried secrets come to light and Yoni's bar mitzvah Torah portion—Noah and the flood—becomes a metaphor for the family's



fragile and frozen existence. Nominated for six Ophir Awards (Israeli Academy Awards), *Mabul* features unforgettable performances by Ronit Elkabetz (*The Band's Visit*), Tzahi Grad (*Eyes Wide Open, Someone to Run With*) and Michael Moshonov (*Tehilim*).

Best Israeli feature, Haifa International Film Festival.

10 p.m., Sponsor Afterglow Party at Sava, 216 South State Street. ■



## April SPICE\* of Life

\*Social, Physical, Intellectual, Cultural, and Educational Programs for Adults

Merrill Poliner, special to the WJN

### Tuesdays

**10 a.m.:** Washtenaw Community College Bible Literature and History Class taught by Dr. Lizbeth Fried. This semester's class, beginning on April 24<sup>th</sup> for 6 weeks. Call 971-0990 to register.

**11 a.m.:** Energy Exercise© with Maria Farquhar. \$4 per session, or 3 sessions for \$10

**Noon:** Dairy Lunch Buffet. \$3 per person

**1 p.m.:** Games and Activities. Join in for a variety of games and activities including mahjong, quilting for the patients of Mott Hospital, art projects, and other card games.

**1 p.m.:** Wii sports including bowling, tennis, golf and baseball. No sports or computer experience necessary.

**1 p.m.:** Open Computer time – tutor available. Call for reservations and more information.

### Thursdays

**10 a.m.:** Energy Exercise© with Maria Farquhar. \$4 per session, or 3 sessions for \$10

**11 a.m.:** Current Events with Heather Dombey. A discussion of this week's news. Bring items of interest for group discussion.

**Noon:** Dairy Lunch Buffet. \$3 per person

**1 p.m.:** Thursday Special Events and Presentations (see below for details)

**2:15 p.m.:** Sidney Warschausky Literary Group facilitated by group members. Call Merrill Poliner, 971-0990, for more information and the title of the current book.

### Fridays

**1:30 p.m.:** Yiddish Reading Group at the Jewish Community Center. Call Ray Juni for additional information at 761-2765

### Special events

#### Thursday, April 5

**12:30 p.m.:** Birthday celebration for all with April birthdays. Bring your family and friends for lunch and birthday cake.

**1 p.m.:** Come to the JCC for a showing of the Yiddish film *The Big Winner*, a Sholem Aleichem comedy produced by The Folksbiene Playhouse. The film is in Yiddish with English subtitles. NOTE: This film is two hours long so SPICE will last until 3 p.m.

#### Thursday, April 12

**12:30 p.m.:** A registered nurse from Care Response will take and record blood pressures and address any questions

**1 p.m.:** Miriam Brysk, a current Ann Arbor resident and the only child allowed into the partisans in the Lipiczenska forest during WWII, will speak on *The Lives of the Partisans in the Lipiczenska Forest*.

#### Wednesday, April 18

**1 p.m.** Refreshments

**1:30 p.m.** Afternoon Delights Concert sponsored by the Ann Arbor Symphony Orchestra held at the JCC. Featuring Ann Arbor Symphony Orchestra Musical Director, Arie Lipsky and musical colleagues.

#### Thursday, April 19

**1 p.m.:** Chocolate is a favorite with almost everyone. Join SPICE for a presentation by Barbara Wilson, co-owner of Mindo Chocolate Makers, a Dexter company that makes gourmet chocolate from Mindo, Ecuador. Learn about the process of making chocolate and taste some samples.

#### Thursday, April 26

**1 p.m.:** Joyce Kessler, Injury Prevention Coordinator at St. Joseph Mercy Hospital, will conduct the third of a series of four Senior Lifestyle and Injury Prevention sessions. This month's session, which will concentrate on Driving Safety, is of importance to all older adults who want some suggestions about how to continue to drive safely.

## Kosher food co-op now in Ann Arbor

Chaim White, special to the WJN



come to Ann Arbor, bringing fantastic pricing on everything kosher—fresh meat, cheese, milk, pizza, dry goods, baked goods, and over 5,000 other kosher products. Browsing, ordering, and paying is very easy on their website, [www.kckoshercoop.com](http://www.kckoshercoop.com). Any shipping or tax is already built into the prices.

KC Kosher Co-op was started by Chaim and Katie White six years ago, when the local butcher in Kansas City closed. The co-op now operates in fifteen cities across the states, including some not so far from Ann Arbor—Indianapolis, Detroit, Columbus, Memphis, and St. Louis. Before entering each city, the Whites carefully evaluate the kosher options available locally to ensure the city will positively benefit from the co-op.

According to Rabbi Rockoff, of Kansas City's Orthodox synagogue, “The co-op was created... as a means of providing a wide selection of kosher grocery items at affordable prices. Many kosher consumers in Kansas City rely on the co-op for the staples of their household and for specialty items as well. We have even been pleased to witness the flourishing of local kosher establishments, including the continued success of our local kosher deli and grocery, and two additional meat providers. As rabbi of the community, I can say that the co-op has helped secure the availability of kosher food and has enhanced the observance of *kashrut*

\$1.79/lb for chicken in eighths? \$0.99/lb wings? \$3.50/lb for ground beef? \$3.25/lb for chicken cutlets? These are the prices of non-kosher food, right? No more. KC Kosher Co-op has

across the community.”

The Whites also work to support and/or partner with local institutions. For example, the co-op has partnered with six kosher food pantries where, to date, they have provided a 1:1 donations match (including providing funds to help start pantries in two cities). In Dallas, Oren Guttman, founder of Dallas Tomchei Shabbos, had this to say: “The co-op has been a source of inspiration and salvation for many in the Dallas Jewish community that have come upon hard times. The co-op has been extremely generous with time, effort, and financial support to enable a platform for anonymous support for struggling Dallas families.”

Using the co-op creates a planned purchase, which avoids impulse buying that can occur in a store. Ordering through the co-op can lower a family's food bills by 35 percent or more; everything on the website is priced at the lowest possible cost—sometimes less expensive than typical retail.

After the quick online registration, members can browse products, read reviews from other members, place orders, request to split cases with other members, and pay online. The co-op will send out reminders for order deadlines and delivery dates/times, but will not overload your inbox. The co-op prides itself on attentive and timely customer service—just email any questions to [admin@kckoshercoop.com](mailto:admin@kckoshercoop.com) and you can expect a quick response.

The co-op is planning on monthly deliveries to Ann Arbor. The next order is due on April 30 and will be delivered to the JCC on May 15. For more information, visit [www.kckoshercoop.com](http://www.kckoshercoop.com) or email [admin@kckoshercoop.com](mailto:admin@kckoshercoop.com). ■

## Volunteer drivers needed

Merrill L. Poliner, special to the WJN

The annual Jewish Film Festival is much-anticipated Jewish Community Center of Greater Ann Arbor event. Attendance at the festival has long been part of the SPICE Older Adult program but many of the group now find it difficult to use van transportation. The JCC is looking for volunteer drivers with passenger cars to provide round-trip transportation between the JCC and the Michigan Theatre on May 3 for the 1 p.m. Film Festival showing of the documentary films, *Strangers No More* and *Homecoming*. For more information or to volunteer, contact Merrill Poliner, SPICE program coordinator, at [merrill@jfsannarbor.org](mailto:merrill@jfsannarbor.org) or 971-0990.

## Jewish Family Services clients need urgent dental care

Mira Sussman, special to the WJN

While many tout the fact that the United States has the most advanced health services and technology in the world, the fact remains that for many low-income individuals, including refugees and immigrants, these resources are far from accessible. Barriers, such as high costs of insurance and medical professionals who do not accept Medicaid, create significant problems for many clients of Jewish Family Services of Washtenaw County.

In the past few months, JFS has seen an increase in clients needing advanced dental care, including multiple root canals. These clients come to JFS caseworkers reporting pain, swelling and often difficulty concentrating or

sleeping due to dental problems. They also report not having had access to dental care in their home countries, so that when they arrive in the U.S., their dental problems have advanced to a very serious degree.

Since JFS offers wrap-around services, clients that come to the agency for ESL classes or counseling services may also need assistance in addressing their dental needs. As dental issues become more advanced, attention must be paid to that concern first, before other needs can be addressed.

Refugees with children under age 18 are eligible for Medicaid, which covers doctors' visits and some dental services such as basic cleanings and dental extractions. However, it

does not cover services that are more expensive, such as root canals, crowns or dentures.

“The dentist told me that they could only pull my teeth,” said a JFS client. “I had many teeth on both sides that needed to be fixed, but they couldn't fix them. I didn't want to look like a rabbit [by having multiple teeth extracted, leaving only two front teeth], so I did nothing.”

Another young client came to JFS with serious infection in multiple teeth, as well as dental decay that looked like holes had been pierced through the teeth. This client had also been told that the only solution at this point was extraction.

While Washtenaw County has a wealth of resources including low-cost medical clin-

ics, the multiple hospitals and access to the Washtenaw Health Plan, the lack of dental care resources for advanced dental decay has a glaring hole in the web of providers. JFS caseworkers work hard to connect these clients with the network financial assistance providers, but these resources rarely provide more than a few hundred dollars, when advanced dental work can easily cost thousands of dollars. ■

*If you are able to help provide financial assistance for dental services, or are a dentist who can provide pro bono dental services, contact Mira Sussman at Jewish Family Services at [mira@jfsannarbor.org](mailto:mira@jfsannarbor.org).*



## In my backyard: EMU Hillel stays local for Alternative Spring Break

Miriam Borenstein, special to the WJN

When most people think of Spring Break in college, they think of running away to far off sunny beaches, laying in bed all day, or even catching up on school work (the latter less likely, of course). What they do not think of, however, is volunteering their week off to help those in need. Hillel at Eastern Michigan University has been running Alternative Spring Break (ASB) opportunities for students for years, taking them out of their comfort zones, visiting far off locations and helping those in need in places like Los Angeles, New Orleans, and Miami. Hillel has, in the past, partnered with organizations such as Jewish Funds for Justice and Habitat for Humanity. In doing so, Hillel has given students a chance to visit a community in need and volunteer to help and to learn. This year, it was done a little differently; it stayed completely local. Hillel staff created and implemented what is now called the IMBY (in my back yard) approach, and it has been a real adventure.

Why is it so important that students work/learn locally? A lot of EMU and WCC

students grew up in Washtenaw County, or the surrounding area, but even they have little grasp that there is a community in need right here. Even for those that are aware of issues of homelessness and hunger in their city, knowing how or where to help is another story. EMU and WCC students spend their college years in or around the city of Ypsilanti, yet have no idea just how much of the community is a world apart. For that reason, Hillel planned an ASB that would change the way its students view their town, the people in it, and their role in the community. As Executive Director Clara Silver put it, "The stakes were higher than on a traditional ASB to another city, because our students live here yet didn't truly see the needs all around them." The goal was not to merely make them responsible and informed while they are here in Ypsilanti and Ann Arbor, but to extend this desire to be active citizens beyond their college years, and extending to wherever they go next. Above all, the goal of this trip was to suggest to them that they don't have to actually go anywhere to find people who are in need, and a whole community that needs servicing. There is always need right around the corner, in our own backyard, should we just be aware and willing to perceive it.

Working on the "backyard" aspect, the ASB group followed food on a backwards path over the course of the week, all the way back to the source of donation. First, they worked with SOS Community Services, packaging and giving out food to those in need, showing the students the end of a long journey that food/donations must make to actually reach a "consumer." Throughout the week, they unloaded trucks at SOS from Food Gatherers, packaged food to go on trucks at Food Gatherers, and even visited Zingerman's (from whom Food Gatherers emerged) and learned about their local sustainability pro-



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gram, fair trade, real service (in all aspects of the term) and much more. They also put in service hours at Yad Ezra (the only Kosher Food Pantry in the area), and The Bottomless Toy Chest (a small non-profit providing gifts to hospitalized children), to get an idea of the scope of non-profit volunteer opportunities in the area.

In addition to an abundance of service work, Hillel Staff incorporated lectures and discussions facilitated by staff as well as by members of the community, including social workers, non-profit professionals, volunteer coordinators, and representatives from the Jewish Federation of Greater Ann Arbor, Jewish Family Services, Ozone house, and two denominations of the Jewish Community. These conversations helped to impose on the students the scope of work that can be done, and must be done, in order for the organizations they volunteered at to thrive, and to really help the community. The group also received a visit at SOS Food Pantry from Paul Schreiber, the mayor of Ypsilanti. Not only was it exciting to meet and speak with Schreiber, but his visit demonstrated the difference that one man can make by volunteering not just a few hours of his time, or even a week, but part of his career to civil service, and the genuine determination to better his community. Most of the students were surprised to learn that mayor is a part-time position, and not his primary career. One of the students wrote, "He was really down to earth, totally relatable and pretty cool!"

It was the goal of the ASB experience that students left the week exhausted but happy, having learned about opportunities to volunteer locally and what it takes to be an active and informed member of the community. But most of all, they should have left with the knowledge that their Spring Breaks were not wasted on frivolity, and that they made a difference. These students volunteered more of their time in one week than many do in



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a year, and they should be filled with pride in their accomplishments. Can one week of students volunteering their time change the community at large? Most likely not. It can, however, change the way these young adults view the world, the communities that comprise it, and their places within it. ■

**EMU Hillel students spending their Alternate spring break with:**

1. Ypsilanti Mayor Paul Schreiber
2. Jean at Zingerman's
3. At the bottomless Toy Chest
4. SOS
5. Food Gatherers
6. SOS



# Congregations

## Happening this month at Beth Israel Congregation

Elliot Sorkin, special to the WJN

### Passover morning services

April 7, 8, 13 and 14, 9:30 a.m.–noon

Passover morning services are held in the Beth Israel Sanctuary on the first two and last two days of Passover beginning at 9:30 a.m. and concluding at 12:00 p.m., followed by light Kiddush of Passover sweets. Mincha and Maariv services vary on Passover. Please check [www.bethisrael-aa.org](http://www.bethisrael-aa.org) for the latest information.

### Yom Hazikaron ceremony

Tuesday, April 24, 7–7:30 p.m.

The Community Wide Yom Hazikaron Ceremony for Greater Ann Arbor is hosted by Beth Israel Congregation. Yom Hazikaron, which is often translated as Israel Remembrance Day, is a time for Israelis and Jews the world over to take a moment to mourn the loss of Israeli soldiers and victims of terror. Coming as it does a day before Israeli Independence Day, this ceremony provides a very powerful emotional experience to everyone present. The date marks the more than 22,000 fallen soldiers and 3,700 victims of terror.

In the ceremony in Ann Arbor, volunteers from the community present memorial poems and songs which are performed with keyboard accompaniment, in Hebrew and in English. These poems (all the Hebrew is translated) are strikingly emotive and best exemplify the ongoing sacrifices experienced by soldiers and civilians in the State of Israel. In addition a power point display is screened which memorializes the lives of some of the fallen, including those who have died over the past year. Rabbis or clergy from each of the congregations in Ann Arbor read biblical or religious selections. Most of the works included mirror those used in Israeli ceremonies.

### Thirsty Third Thursdays

April 19, after 7:30 p.m. minyan

Men's Club offers this once monthly event after the evening service, enjoying coffee and snacks at a local establishment, while discussing the weekly parasha (Torah portion) or other topics of Jewish interest. For more information, or to suggest topics of interest please contact Shelley Aronson at [frsttrvr14@gmail.com](mailto:frsttrvr14@gmail.com). No reservations are required.

### EMU Jewish Studies Program talk

Sunday, April 15, 8 p.m.

Beth Israel Men's Club hosts Eastern Michigan University Professor Marty Shichtman for a talk about the development of EMU's new Jewish Studies Program.

EMU's Interdisciplinary Jewish Studies program was founded last year and offers courses



Marty Shichtman

concerned with the history of the Jewish people, a story of survival under extraordinary circumstances. It considers the cultural and intellectual gifts Jews have given the world. It also focuses on the Jewish faith, its richness, its intricacy, its demands, as well as its complex and fascinating relationships with other religions. This program draws on faculty expertise from throughout the College of Arts and Sciences—ultimately it will draw on such expertise from throughout the university. It engages students in a wide realm of co-curricular activities including lectures and study abroad opportunities. EMU program

in Jewish Studies provides a gathering place for EMU's numerous ethnic communities to learn more about Jews and Judaism, a space to build bridges, to open and engage in discourse, to create new understandings between Jews and the many other groups that comprise the diverse culture of southeast Michigan.

Shichtman, a professor of English language and literature at EMU, was appointed director of Jewish Studies at EMU in the fall of 2010. As director, Shichtman's responsibilities include creating alliances with EMU's Jewish community, coordinate EMU's Jewish Studies Lecture Series and developing curriculum for the Jewish Studies Program.

Shichtman, who joined the EMU faculty 1984, has been an active figure in the academic life of the university. He has organized and participated in numerous EMU campus discussions and panels, including serving as a moderator for the Interfaith Panel, "Did God Survive the Holocaust," held in 2009.

"Most EMU students know very little about Judaism or about Jewish culture," Shichtman said. "Many are not aware of ever having met a Jew. It is becoming increasingly evident that comprehensive universities like EMU, institutions dedicated to promoting an understanding of American diversity, also need to provide their students with an awareness of Jewish life and culture"

Shichtman earned his doctorate and master's degree from the University of Iowa, and his bachelor's degree from the State University of New York, Binghamton. He has taught more than a dozen courses at the graduate and undergraduate levels at Eastern, including classes on Chaucer, Arthurian literature and Jewish American literature. Classes focusing on Jewish life include "Imagining the Holy Land," and "Culture and the Holocaust."

For more information, contact Haran Rashies at 660-9283 or via e-mail at [haran@umich.edu](mailto:haran@umich.edu).

### Red Cross Blood Drive at Beth Israel

Sunday, April 22, 9:30 a.m.–3:30 p.m.

Beth Israel's annual blood drive will be conducted in the Beth Israel Social Hall with freshly baked cookies and hot chocolate. Giving blood is an easy way to save a life or two or three.

To sign up online, donors are asked to visit [www.givelife.org](http://www.givelife.org). Beth Israel's sponsor code is bic13. The donor will then have to fill out a registration page. If there are problems in signing up online, donors may call Tamar Weaver at 677-1736 who will be glad to help. Walk-ins are always welcome. Each donor answers a critical need that cannot be supplied in any other way.

### Tot Shabbat

Saturdays, April 14 and 28, 11:15 a.m.

Tot Shabbat is Beth Israel's Shabbat morning program for toddlers and preschoolers along with their families. Tot Shabbat features singing, dancing, stories, and prayers to celebrate Shabbat. The wonderful leaders of Tot Shabbat are Perutz Hirshbein on the second Saturday and Jessica Kander on the fourth Saturday of the month. Peretz Hirshbein is the Assistant Director of the Early Childhood Center at the Jewish Community Center of Greater Ann Arbor and the current Vice president for Education on the Beth Israel Board of Directors. Jessica De Young Kander is a graduate of the School of Education at the University of Michigan and former preschool teacher. She currently teaches at Eastern Michigan Univer-

sity where she also earned her master's degree in children's literature and a master's certificate in the teaching of writing.

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

### Mini Minyan for children in K–2

Saturday April 28, 11 a.m.

Mini Minyan is Beth Israel's Shabbat morning service for all kids in Kindergarten through 2nd grade. Mini Minyan was designed in collaboration with many of the parents from Beth Israel and serves as a bridge for kids between Tot Shabbat and Kehillat Shabbat. It shares many of the favorite songs and stories from Tot Shabbat while beginning to teach prayers and incorporate activities similar to Kehillat Shabbat. The Mini Minyan service is led by program director Jacob Kander with special games and activities led by a team of parent volunteers. All parents are welcome to join in this service along with their children. Mini Minyan meets at Beth Israel in room 16.

### Kehillat Shabbat

Saturday, April 28, 11 a.m.

Kehillat Shabbat is Beth Israel's Shabbat morning service for kids in 3<sup>rd</sup>–5<sup>th</sup> grade. The program is designed for kids to have a great Shabbat experience, including a kid friendly service along with games and other activities

each month to help teach about holidays and Jewish values while building a stronger community for the kids in a fun way. Gabe Pachter facilitates a service that is filled with student participation in the prayers, interactive discussions, and always ends with a special snack. Kehillat Shabbat is a great time once a month for elementary school students to celebrate Shabbat, to schmooze, and to learn together. Kehillat Shabbat meets at Beth Israel in room 12.

### Lunch & Learn Series

Wednesday, April 18 and April 25, Noon–1:15 p.m., Garfunkel Scheingart Activities Center (2010 Washtenaw Avenue)

Rabbi Robert Dobrusin and Rabbi Kim Blumenthal lead informal discussions on selected topics. Participants are invited to bring a dairy lunch. Beverages and snacks will be provided.

### Shabbat Limmud

Saturdays, April 14 and April 21, 9–9:45 a.m.

Rabbi Robert Dobrusin facilitates a discussion on Parashat HaShavua, the Torah portion of the week. All are welcome to participate in an informal conversation on the Torah portion over coffee and cake preceding the Shabbat morning service.

### General community is always welcome to events

All of Beth Israel's events, plus all educational offerings are open to the general community, often at no cost. For further information call 665-9897 or visit [www.bethisrael-aa.org](http://www.bethisrael-aa.org). ■

## Bar/Bat Mitzvah series students make Torah yads

On March 4, as part of their six session Bar/Bat Mitzvah Family Series, 20 students each made an artistic Torah *yad*, or pointer, under the supervision of artist Gail Kaplan, owner of Yada Yada Yad Judaic Art. The students had a wide selection of colored beads that they attached to their own *yad*, along with a chain. These *yads* will be used at their bar and bat mitzvah ceremonies when the students read from the Torah, and at any future times they will read from the Torah. The Bar/Bat Mitzvah Family series, under the supervision of Rabbis Robert Dobrusin and Kim Blumenthal and Ritual Director Ron Sussman, prepares the students and their parents for the Bar/Bat Mitzvah experience through informational meetings, crafts such as the Yad Project, discussions and Shabbat events. The Yad Project was underwritten through sponsorship donations from Jill Roll and Ruth Bardenstein, Jeffrey and Lisa Bernstein, and an anonymous donor.



Gail Kaplan, Sam Galler, Liam Driscoll, Nathan Elyakin



Herb and Hannah Aronow



Liam Driscoll



# Passover

## Why we take four cups of wine but only three matzos

Rabbi Aharon Goldstein, special to the WJN

At the Passover seder there are two main themes. There are the four cups of wine that we drink and the three matzos we eat from our seder plate. It's interesting to note that the number of matzos we eat is three, and the number of cups of wine we drink is four. One might ask (since Passover is a time noted for the asking of questions) why we don't have the same number of cups of wine as the number of matzos.

So, to begin to answer the question, let's first determine why we have, specifically, four cups of wine. Why not more or less? The rabbis tell us to look in the book of Exodus, in the second portion, Vayeira, In chapter 6, verses 6 and 7, where it talks about the redemption of the Jewish people. Moses is concerned about the worsening conditions of the Jewish people and God reassures him that they will be redeemed from slavery. God speaks of the redemption of the Jewish people through four expressions. The first one is *v'hotzeitzi*, "I will take them out of Egypt." The second is *v'hetzalti*, "I will save them from Egypt." The third is *v'goalti*, "I will redeem them from Egypt." The fourth expression is *v'lokachti*, "I will take them as my people." \* These are the four expressions of redemption for which we drink four cups of wine in the Passover

seder. This brings us back to our original question, "If there are four expressions of redemption which we commemorate with four cups of wine, why do we only eat three matzos? It would seem logical that the wine and the matzos would correspond.

The answer is as follows: The three matzos are also connected to the four expressions of redemption. The difference is that if you look at the four expressions of redemption, we can put them into two groups. The first group is the first three expressions. These correspond to the matzos. The other expression, the fourth one, along with the first three, corresponds to the four cups of wine.

The first group, the first three expressions, speaks mainly of God taking us out of Egypt. The second group, the fourth expression, speaks of God taking us as a nation. This occurs after God takes us out of Egypt, leads us to Sinai, God declares us as his chosen people and gives us the Torah. Now that we see the



Rabbi Aharon Goldstein

distinction of there being two groups, let's understand the difference between them.

The first group is speaking about the Jewish people in Egypt. At the time of redemption, they were, spiritually, at a very, very low level (the 49th level of impurity). God had to take them out, save them, and redeem them because if they had gone to the next lower level of spirituality, they would have been beyond redemption.

Then we come to the second group, the fourth expression. After the Jews were freed from Egyptian influence they needed to become spiritually elevated before receiving the Torah. They were able, gradually, with their own effort, over a period of 49 days in the Sinai desert to each day raise their spirituality one more level until they overcame the 49 levels of impurity they acquired in Egypt. It was after they achieved this level that God called them "the holy nation." This is the fourth expression "I will become to them as a God." That is the difference between the first three expressions and the fourth one.

We can further elucidate why we take four cups of wine but only three matzos if we differentiate between the qualities of matzoh and wine.

*continued on page 29*

## Pesach: An end to slavery

Rabbi Robert Dobrusin, special to the WJN

We were slaves to Pharaoh in Egypt." "The Egyptians embittered our lives." "We eat maror to remember the bitterness of slavery." These statements and many others from the Haggada form the foundation of the first part of the Pesach seder. While we gather at the table to celebrate redemption, our rabbis taught that we must begin with the tragic parts of the story, for only then can we truly appreciate what freedom means.

The rabbinic *midrashim* (commentaries) paint for us a picture of degradation and abuse suffered by our ancestors. When we combine those images with what we know about the horrors of slavery of African-Americans in this country, we understand how terrifying and inhuman this phenomenon can be.

But, what about today? Throughout the world today, it is estimated that as many as 27,000,000 people could be considered slaves. Whether bought and sold for forced labor, sexual purposes or any other reason, this is a tragedy that we must be aware of and respond to. We must do all that we can to stop the terrible reality of human trafficking throughout the world, and there is no better time than Pesach, when we confront the reality of slavery, to dedicate ourselves to this horrible plague in countries all over the world.

And what about here at home? You might be surprised to learn that in recent years there were many documented cases of slavery that took place in this nation, including several horrendous situations in Florida. There, many workers in the Florida tomato industry were held against their will, paid a minuscule salary, subjected to physical and sexual harassment and abuse, and had no recourse until their cases were discovered and the perpetrators brought to trial.

While the legal action has largely put an end to these classic cases of slavery, the situation for migrant workers in the tomato farms of Florida

did not drastically improve. There were still significant problems of abuse, horribly low wages, terrible working conditions and seemingly nowhere to turn for those who were suffering such indignity.

In February, I had the opportunity to travel to the town of Immokalee, Florida, center of the tomato industry in that state, with seven other rabbis to learn more about the conditions endured by workers there. We were the second group of rabbis traveling with Rabbis for Human Rights North America to learn more about this reality and to be counted among clergy and lay leaders of many faiths who felt it was within our responsibility as spiritual leaders to be informed about this terrible situation here in our nation.

I expected the trip to be one that was filled with agony and despair; and, in fact, the lives of the workers we met are still filled with pain and difficulty. However, like the Pesach seder that begins with sadness and ends with joy, there were so many reasons to be hopeful and optimistic.

A group called the Coalition of Immokalee Workers ([www.ciw-online.org](http://www.ciw-online.org)), formed of workers and volunteers, began many years ago to seek improvements in the working conditions. They proposed a "fair food agreement" which would bring workers, farm owners and customers together for the benefit of the workers. A one cent per pound rise in the price of tomatoes was proposed with the one cent going directly to the workers in the form of minimum wage earnings and better working conditions.

While it might seem unlikely that a coalition could be built among these three parties, that is exactly what has happened. Several large restaur-



Rabbi Robert Dobrusin

rant and supermarket chains (including Whole Foods Markets and most recently Trader Joe's) have signed on committing themselves to buying only from those farms that were part of the Fair Food Agreement. Starting with the commitment of one large producer of tomatoes, Pacific Tomato Growers, now 80 percent of the tomatoes grown in Florida come from farms that are partners in the agreement. Workers who pick in these farms are now paid a fairer wage and have seen conditions significantly improve.

But, there is much more to the story than Florida tomatoes. We need to ask ourselves, as we sit at the Seder table, whether we really know where our food is coming from. We should be more concerned about the process by which food comes from farm or factory to our table, and we should educate ourselves more seriously to make sure that we are doing what we can to support those in the food industry who are committed to fairer treatment of workers and proper care for the environment.

I would urge each and every one of you to begin the process of learning more about this issue for yourselves. Take more of an interest in the process that brings food into your homes. Realize also that slavery can take many forms and we must do all that we can to educate ourselves concerning slavery in far-off lands and in our own country. You can find information on Rabbis for Human Rights-North America's campaign against slavery at their website at [www.rhr-na.org](http://www.rhr-na.org).

The Haggada says: "This year we are slaves, next year may we be free." When one human being is enslaved, we are all enslaved. Thanks to the hard work of many in Florida, there are fewer slaves in the world today. But much work remains to be done. May we see the day *bimhayra biyamanu*—speedily and in our day—when all slavery and all abuse will be eliminated from our nation and our world. ■

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## Congregations

### April events at Temple Beth Emeth

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#### Women's Torah Study

Mondays, April 2 and 16, 7-8:30 p.m.

This month, Cantor Annie Rose will lead two Women's Torah Study sessions at Temple Beth Emeth. Cantor Annie Rose will use *The Women of Reform Judaism's Women's Commentary* that has become a major source of insight for those studying Torah in depth or simply reading the weekly parsha, portion. The Women's Torah group will be studying Song of Songs and Sh'mini.

#### Men's Torah Study

Wednesdays, April 11 and 25, 7:30 p.m.

Join the Men's Torah study for an evening of learning. Refreshments are always served. For more information, contact Roger Stutesman, rgstutesman@sbcglobal.net.

#### Spirituality Book Club

Thursday, April 5, noon-1:30 p.m.

Tuesday, April 10, 7:30-9 p.m.

Spirituality Book Club will continue on their journey in April. This month Book Club will be reading *God of Me*, by Rabbi David Lyon. Analysis of texts and group discussion will provide lively sessions each month. Participants are welcome to drop in for selected sessions or the entire series through June. Visit the TBE website, www.templebethemeth.org/content/spirituality-book-club-reading-list, for the book list for the year. Contact Cantor Rose, cantorannie@gmail.com, with questions.

#### Second Night Passover Seder

Saturday, April 7, 6 p.m.

Led by Rabbi Levy and Rabbi Delson. Feast on your favorite Passover foods prepared by Simply Scrumptious. \$20 per adult and \$15 per child. Children under 3 are free if sharing a dinner with an adult. Register on line at www.templebethemeth.org or call 665-4744.

#### Second Night Passover Seder

**Twenties and Thirties Table**

Saturday, April 7, 6 p.m.

Twenties and Thirties are invited to the second night Passover Seder at TBE. There will be a table set aside for 20- and 30-year-olds. The price for TNT members is only \$15. Visit templebethemeth.org for more information and to sign up. Additionally, email Brett Willner, bwillner@templebethemeth.org.

#### Movie Wednesday: Hello, Goodbye

Wednesday, April 18, 1-3 p.m.

April's Wednesday Movie is *Hello, Goodbye*. French film icons Gérard Depardieu and Fanny Ardant star in this romantic comedy about a Parisian couple in their fifties who share a comfortable life, a beautiful home, a posh country club and a midlife crisis.

Following a dream vacation to Israel where Alain (Depardieu) explores his Jewish roots, Gisèle (Ardant) insists they change their life and move to Tel Aviv. While Gisèle, a Jewish convert, finds her new life inspiring; Alain fights to embrace Hebrew, Jewish tradition and a new circumcision. Will Alain and Gisèle learn whether Shalom represents Hello or Goodbye? Snacks are provided and everyone is welcome.

#### Shabbat Services times

(April 13, 20, and 27)

Tot (0-5 years old) Shabbat Services led by Rabbi Levy and Cantor Annie Rose, 5:30 p.m. Dinner for Tot Shabbat and Sukkat Shalom, 6 p.m. Shira (Song Session) led by Noah Wagner, 6:30 p.m. Sukkat Shalom (6-10 years old) Shabbat Services led by Rabbi Delson and Cantor Annie Rose, 6:30 p.m. Popsicle Oneg, 7 p.m.

#### Families with Young Children Passover crafts during Tot Dinner

Friday, April 13, 6 p.m.

During Tot Shabbat Dinner on April 13, there will be Passover crafts activities. Tot Shabbat Dinner is \$5; prepayment is available at www.templebethemeth.org.

#### Telling Your Story (Year of Torah)

Saturday, April 21, 6-8:30 p.m.

Storyteller Allison Downey of the Moth Mainstage and headliner of the Ann Arbor Storytelling Festival will conduct a workshop for adults on Saturday evening, April 21, which will offer training in generating story ideas and techniques of delivery. The workshop will be preceded by a light dinner.

This workshop is for those who think they have no stories or think that their stories are not interesting. Learn to find a story and hone it; get insights into delivery. This will be an evening of discovery and fun. Call the TBE office at 634-4744 to RSVP. ■



Temple Beth Emeth's High School Shir Chadash members on tour at KAM Isaiah Israel Congregation in Chicago



# Passover

## New books: cleaning robots, Jerusalem tunnel adventures and an Old World feud

By Penny Schwartz

BOSTON (JTA)—A vacuum-like robot that cleans the house and a spunky Israeli girl on an underground adventure in Jerusalem are among the characters featured in new children's books for Passover.

This year's crop offers more than the typical retellings of the Exodus story. Two books have Passover as a backdrop for entertaining and imaginative storytelling that can spark conversation about the popular holiday's many rituals and traditions. One retells an Afghani folk tale that gives families a chance to discover Jewish life in an unfamiliar part of the world. A lift-the-flap format book is aimed at the younger crowd.. Here's a look at this year's Passover book offerings for kids:

### Izzy the Whiz and Passover

By McClean Yael Mermelstein, illustrated by Carrie Hartman; Kar-Ben; ages 3-8

In this delightful rhyming tale, Izzy invents a cleaning machine to help his mother in the ritual house cleaning before the start of Passover. Mom takes a rest and leaves Izzy in charge. Think Dr. Seuss meets robot vacuum cleaner: "Izzy pressed the red button, McClean lurched and whirled, He cranked the green handle, it belched and it purred. The hungry machine chomped ten books for its lunch. Gobbled the rug, and continued to munch."

Trouble of the "Cat in the Hat"-type follows, of course, but all is neatly tidied up before the start of the seder. Hartman's cartoon-like illustrations are playful and lively—a perfect fit for the zany fun of this entertaining book.

### Jodie's Passover Adventure

By Anna Levine, illustrated by Ksenia Topaz; Kar-Ben; ages 5-9

Award-winning author Anna Levine and artist Ksenia Topazas, paired for the second time, bring ancient Jewish history alive in an adventure tale story featuring Jodie, a spunky Israeli girl who dreams of being an archeologist like her

father. Jodie invites her visiting American cousin Zach, along with her older brothers, for an underground exploration of Hezekiah's Tunnel, the famous secret water passage in Jerusalem's Old City. There are secrets to discover about how the tunnel was dug in ancient times, along with spooky shadows and a treasure. After the adventure, the family enjoys a Passover picnic in an outdoor park.

### The Elijah Door, A Passover Tale

By Linda Leopold Strauss, illustrated by Alexi Natchev

This folklore set in an Old World town (at times Poland, at times Russia) explores the Lippa and Galinsky families, who shared their lives and celebrated holidays together before the parents have a foolish argument over geese and hens. The families stop talking and

even board the door between their two houses, using side doors to avoid seeing each other. But Rachel Galinsky and David Lippa are in love and plot a scheme, along with the village rabbi, to end the feud and bring the village together for the Passover seder. When it's time to open the door to welcome Elijah, the hope of the prophet's presence helps heal the bitter and angry hearts of the parents. Alexi Natchev's beautifully colored block prints evoke an Old World feel but also are playful and filled with expressive detail and movement.

### The Wooden Sword

By Ann Redisch Stampler, illustrated by Carol Liddiment; Albert Whitman; ages 5-8

While *The Wooden Sword* does not have explicit references to Passover, the picture book of an Afghani folk tale includes a character who disguises himself in a visit to a family—a theme reminiscent of Elijah the Prophet stories often told at Passover. The tale is one that was part of Jewish life in Afghanistan for more than a thousand years, according to Ann Redisch Stampler, who won a National Jewish Book award for her retelling of the Yiddish folktale *The Rooster Prince of Breslov*.

In *The Wooden Sword*, an Afghani shah slips out of his palace late one night disguised as a servant. He is welcomed into the home of a young shoemaker and his wife celebrating the Sabbath. The shah wonders how such poor people could be so happy. The shoemaker tells his mysterious visitor he has faith in God that life will turn out as it should be. Despite a series of edicts issued by the shah to test the man's faith, the shoemaker remains content in his belief in God. The poor but wise shoemaker eventually who teaches the shah about faith and persistence.

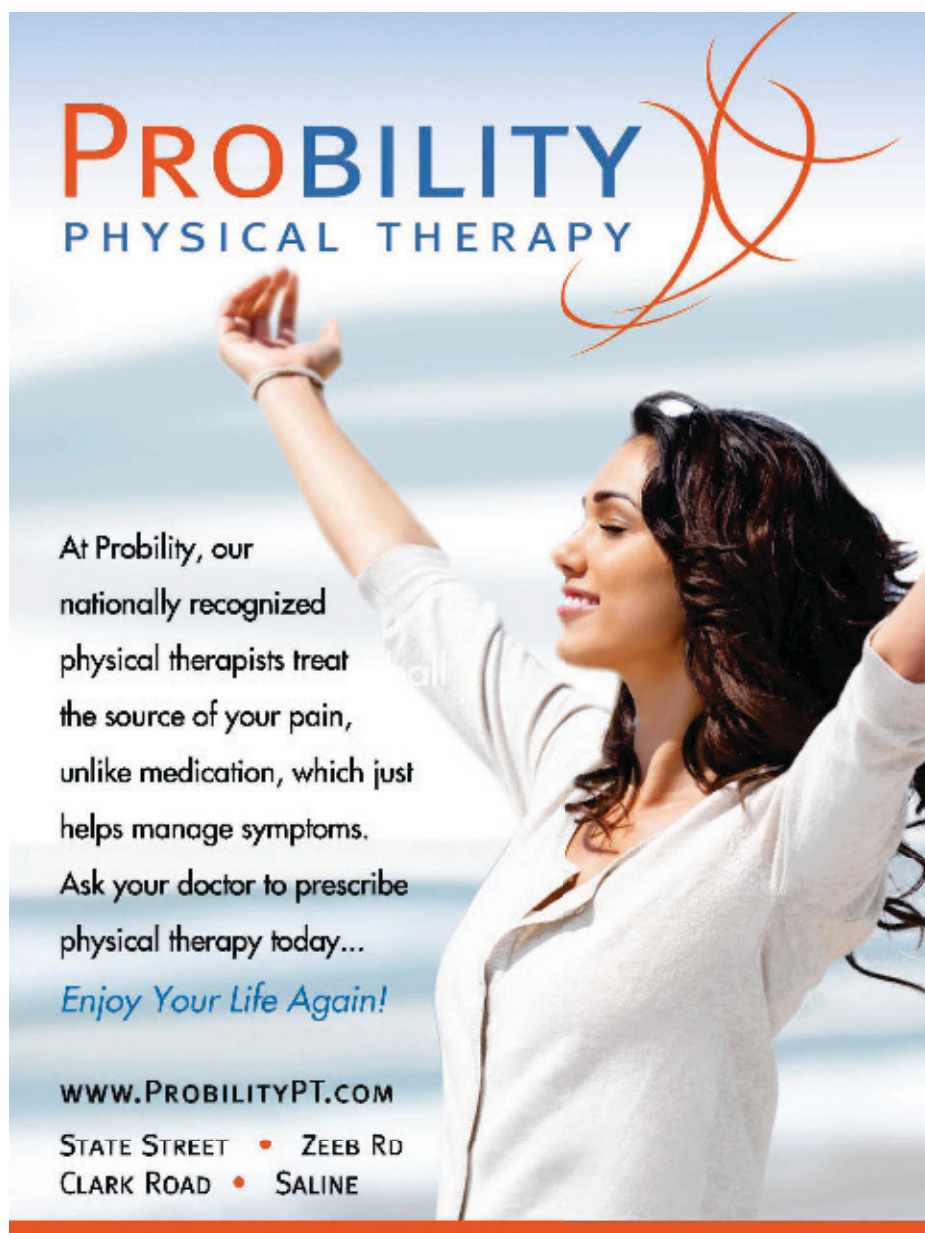
Carol Liddiment's paintings portray what Afghani village life might have looked like with colorfully embellished clothing, floor pillows for sitting on during meals, men in turbans and the wife wearing a headscarf. In an author's note, Stampler explains how she came to this Jewish retelling of the Afghani version of the story. The book sparks opportunities for discussion about Afghanistan as well as conversation about the diversity of Jewish life around the world.

### What Am I? Passover

By Anne Margaret Lewis, illustrated by Tom Mills; Albert Whitman; ages 2-5

A fun lift-the-flap book introduces young children to the customs and foods of Passover with easily understandable explanations and large, brightly colored, cartoon-like illustrations. "I am a mixture of apples, nuts, and a little wine. I am tasty and sweet," reads the opening left-hand page. A bowlful of red apples and nuts is the clue.

Lift the "What am I?" flap on the right, and kids will be surprised by a young boy and his grandmother making charoset, reminding everyone of mortar used to build the pyramids. Other pages reveal other seder plate symbols, holiday candles, a Haggadah and a kids' favorite, leaping frogs, to explain the Ten Plagues. ■



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## Seder can be splendid the second time around

By Suzanne Kurtz

WASHINGTON (JTA)—Rabbi Stuart Rosenblatt, a suburban Washington spiritual leader, jokes that “The second night of Passover was invented because God knew there would be in-laws.”

The first seder may last late into the night as the ancient story is told, the questions are asked and the blessings recited. But when it is over—if you live outside of Israel—many will have an encore the next night.

In ancient times, before the days of a set calendar, a second seder was added to the celebration of Passover to ensure that Jews living outside of Jerusalem would get the notice in time that the holiday had begun.

In the modern world there is hardly any doubt over what day of the week that Passover falls or when to begin celebrating holidays. But Mark Leuchter, professor of Jewish studies at Temple University, says today there are more symbolic reasons for maintaining the tradition of preparing a seder on the second night of Passover.

“The second seder gives us an opportunity to affirm our identity as Jews in the diaspora,” Leuchter says. “It’s an affirmation of our ability to thrive outside Israel.”

While that may be so, is it still necessary to conduct a repeat performance of the first night?

Rosenblatt says that spending the second seder with different people either at home or by attending a community seder at a synagogue is one way to ensure that the evening is different from the previous one. He also suggests using a different Haggadah for the second seder to help bring out different aspects of the Passover story.

“The Haggadah we use today is not the one Moses and the Children of Israel used. It has evolved over time and is a product of centuries of innovation,” says Rosenblatt, of Congregation B’nai Tzedek in Potomac, Md. Contributing commentary and fostering discussions is also encouraged, he said, adding that “whoever adds to the [Passover] story is to be praised.”

Jamie Jakobowitz appreciates the opportunity of having two seders in order to spend quality time with both her family and her

husband’s. The suburban Philadelphia social worker doesn’t mind reciting the entire hagaddah again on the second night.

“As an adult I love it,” she says.

Jakobowitz does admit, however, that it can be “trying” to have her two small children sit through several hours of plagues and prayers two nights in a row.

Cantor Alane Katzew, the worship and music specialist at the URJ, encourages activities for children at a seder such as performing skits and acting out scenes from the Haggadah, as well as incorporating a favorite love song that can serve as a compliment to the traditional “Song of Songs.”

Families can also look to different cultural backdrops for ideas when making something as simple as the charoset, says Katzew. She recommends finding inspiration in the cul-

ture of Jews from places such as India, Italy or Morocco by using less traditional ingredients like bananas, cranberries, cloves and even different nuts in the dish.

“There are lots and lots of ways to be creative,” Katzew says. “Begin with your own passion and whatever it is that might have relevance to you and will help bring [you] forth from a personal Egypt.”

For Rabbi Michelle Greenberg, the second night of Passover has become a more intimate affair than the first evening. While she will attend the first seder with lots of friends and family, on the second night it is usually time saved for her father and stepmother. Together they recite all of the traditional Passover blessings before beginning a discussion on a theme like personal freedom or gratitude.

“We talk about our lives, but in the context of a seder,” says the Jewish educator from northern California. And over the years, the discussions have helped bring the family closer, she says, yet at the same time fulfilling the religious obligation of retelling the Passover story.

“We use the Haggadah and also our own lives,” Greenberg says. “Passover is all about the story, but writing one’s self into the story.” ■



## Storytelling lends even more magic to the Exodus saga

By Dasee Berkowitz

NEW YORK (JTA)—My children have carved out a role for me as storyteller, especially at bedtime. After reading the requisite three books cuddled on my son’s bed, he makes a soft demand: “Now tell a story.”

In the late hour, my mind wanders to the outskirts of creativity. To produce a little late-night magic, superpower strength and some basic facts are mixed together in the telling. But instead of drifting off to sleep, my son stays keenly engaged—interjecting, questioning, elaborating and correcting. When a story gets really good he’ll insist on acting out parts. While I never really follow a straight narrative line—who can keep any logical sequencing so late at night?—eventually we wind up with a happy ending.

Storytelling is essential to being human; it’s the way we make sense of our lives and derive meaning. Telling (and retelling) the same story as a group can have the same effect. It gives us a sense of who we are and shapes how we act and interact with the world around us.

During the Passover season, we all become storytellers par excellence.

The Exodus from Egypt is one of the central Jewish storylines. At the most basic level, we are commanded to “tell your child” the story of the Exodus and “all that the Lord did for me when I left Egypt,” as it says in the Haggadah. But if we were only to tell the literal story, we would open up the book of Exodus and begin reading. We don’t. With our Haggadahs in hand, we weave together a powerful story, filled with its own kind of magic, which includes rituals and texts that date from the Bible, the Mishnah and the Midrash.

With the stated goals that “in every generation one should see oneself as if one had [personally] gone out of Egypt,” we are invited to add our own voice to the story. In fact, the Hag-

adah states, “all who expound upon the Passover story shall be praised.”

Reading ourselves into the story of the Exodus of Egypt is essential to the Passover ritual. As Avivah Zornberg, a Torah scholar pointed out in a radio interview on American Public Media, “It’s not telling the story so as to remember what happened. It happened so as to be the

**Storytelling is essential to being human; it’s the way we make sense of our lives and derive meaning.... It gives us a sense of who we are and shapes how we act and interact with the world around us.**

stimulus for a ... meaningful story.” In the end, she said, “you might find yourself telling a better story than what is actually written in the text. So long as there is some connection.”

And while “storytelling” on seder night might be known as one of the longest storytelling hours around (“when are we going to eat, already?”), how will the story about the Exodus from Egypt become relevant to you as you retell it this Passover? What will be your way?

Are you a parent or grandparent wondering how you can make the ancient tradition come to life for your children and grandchildren?

Seder night is the quintessential teaching tool. We encourage children to ask questions and seek answers. Toward the very beginning of the maggid, the “telling,” are the Four Questions. When the youngest at the table (whether

a toddler, a teenager or a young adult) reads the questions, create an opening and see what kinds of questions the children might have about Passover. For the young ones, it might be about what they see on the seder table (add some things to pique their interest, like candies or plastic frogs). For older children, the questions might have to do with the central themes of the seder, like what freedom from slavery really means for us today.

Are you a spiritual seeker?

Focus on your preparation for Passover this year. The ritual of “bedikat chametz,” searching for leavened bread, offers a perfect opportunity. Chametz symbolizes excess and all that “puffs us up.” By contrast, matzah is simple food without any of the extra leavening to complicate matters. Passover is a time to return to simplicity. As we dust away the crumbs in our search, consider the things that “puff you up” or get in your way of connecting to your true essence. Then take those last pieces of crumbs and burn them the next morning. This cleansing of your home might take on a purifying aspect for you personally.

Are you unhappy with the status quo?

Just think about how many questions there are throughout the Haggadah. The Four Questions at the start of the seder, then another set of questions that the four children ask. The questions aren’t placed there just to engage children. Asking questions is a profound act; it signifies that we are unsettled and eager to move things forward. Asking questions is liberating.

And before any question is asked, at the very start of the maggid we say, “This is the bread of affliction ... Whoever is hungry, let him come and eat ... This year we are here; next year may we be in the land of Israel. This year we are slaves; next year may we be free people.”

The positioning of the statement about the bread of affliction right before the Four

Questions makes a profound statement. Perhaps we need to first envision the ideal situation and then ask questions as a way of shaking up the status quo and potentially achieving profound social change.

What questions do you have for yourself this Passover that can make steps toward that change happen? Are you (or are your guests) marginally connected to Jewish life?

When we come to the section of the four children, we read that in response to the simple child, who doesn’t know how to ask a question, as “patakh lo,” ordinarily translated as “you prompt him,” but literally means “you open him up.” How might you engage those at your seder table who don’t see themselves as a part of the Jewish story? Consider asking them about their personal history and the Passover memories they have from their parents and grandparents. Have them share those memories at the table.

During “Dayenu,” after reading the traditional section, invite your guests to add their own words of “dayenu.” Move from the global to the local and the personal. Some examples might include global concerns, such as “When we care for our environment the way we care for our own backyards, dayenu”; local ones, such as “When we care for the homeless in our community the way we care for our own families, dayenu”; and personal ones, like “When we cherish our Jewish inheritance, the way we cherish fine jewels, dayenu.” Encourage people to make up their own versions.

The seder experience requires us to be engaged storytellers, not passive participants. While the storyline might meander a bit from the script we have before us, as my late-night musings with my children, strive to see yourself inside the Passover story.

What is the story you need Passover to tell you this year? ■



## Outdoor education, or getting the kids out of the house

Peretz Hirshbein, special to the WJN

**O**n the day of the first real accumulation of snow this winter, a group of one-year-olds toddled out of their classroom at the JCC Early Childhood Center onto the snow-covered playground outside. A year before they had been babes-in-arms; now they were venturing out to explore the snow for the first time. One boy discovered that the slide was much faster in the snow. Two other children discovered that climbing the stairs of the play structure had become a tricky proposition. In each case, something very familiar had become a whole new experience. The simple act of going outside in different conditions had created a richer new learning opportunity.

Unfortunately, the relationship that children have with the outdoors and nature is becoming more and more tenuous. According to Richard Louv, author of *Last Child in the Woods*, "Our society is teaching young people to avoid direct experience with nature.... Well-meaning public-school systems, media, and parents are effectively scaring children straight out of the woods and fields." The reasons for this change are familiar: concerns about safety and sanitation, the litigious nature of our society, worries that children will get too hot or too cold, fear of abduction, hectic lives that make getting outside something that needs to be scheduled, and many more.

So what are the consequences of this decline in time spent out of doors in nature? According to Mary Rivkin, author of *The Great Outdoors*, children know less about nature, the flora and fauna of their immediate environments, than prior generations, since their knowledge comes from sources

like books and television, rather than direct experience. Direct experiences with nature teach children to value the environment and provide an impetus towards Tikkun Olam, repairing the world.

"Furthermore," Rivkin says, "The development of children's perceptual abilities may suffer when so much of their experience is through TV, computers, books, and media that require but two senses." Young children, particularly, are sensory-motor learners. Memories are attached to sounds, smells, and tastes, not just sight and sound. Movement and activity reinforce and fix knowledge. Outside, in nature, we use all of our senses to learn about the world around us, not just two. Outside, we have the freedom and desire to move, and be active.

Greater knowledge of and appreciation for nature are only two of the many benefits of providing children with plenty of time to experience the outdoors. Providing children with the outdoor experiences that teach the habits of an active lifestyle could more effectively combat the current epidemic of childhood obesity. Learning experiences taking place outside have a richness missing from the same experiences indoors, as the changing natural world adds layers of learning. While providing children with plenty of outdoor time during the whole year, summer, and summer camp, provides the richest outdoor learning opportunities. The American Jewish community realized long ago how important outdoor experiences are for children, playing a major role in the development of Fresh Air Fund camps across the country.

A few summers ago, the staff of the JCC Early Childhood Center (ECC) learned just

how rich this learning could be, as the entire preschool program moved out onto an "outdoor classroom" and was transformed into Camp Keshet. Director Noreen DeYoung says, "Moving the program outdoors provides the children with an authentic summer camp experience. We felt that it was important for children to experience the many different sights, textures and smells that the outdoors has to offer."

Teachers noticed that the children had far richer experiences outdoors, using the same materials that they might have used inside. The book area, set under a large hickory tree had the same kinds of books and comfortable places to sit as existed inside. But the teachers noticed that the experience was totally different. Reading books involved changes in light as clouds moved across the sky. Building with lego involved leaves, twigs, and hickory nuts. Flowers became pretend food. Children experimented with cutting the grass with their scissors.

Spending time outdoors reduces conflict as well. According to ECC teacher Michelle Paris, "Even though children often worked close together, we saw much less conflict between children in the eight weeks we spent in the outdoor classroom." Spending time outdoors reduces stress levels, allowing people of all ages to respond to potential conflict far more calmly. Lowered stress also increases people's ability to concentrate and be aware of what is going on around them. For example, ECC children used large pieces of lumber all summer to create structures, but according to DeYoung, "The children were so aware of what they were doing that in eight weeks we did not have a single case of wood

getting dropped on anyone! I attribute that to the open spaces the children had to build and this increase in awareness."

So what can parents do to help their children bond with the natural world? Find time for the outdoors. Although that is far easier said than done, we can look at the kinds of activities we sign our children up for, and make sure that at least some of them involve nature. Get involved in one of the various scouting programs out there. Think about your children's camp experiences. Once upon a time, camp was synonymous with the outdoors. Now, camp has a much more diverse meaning, as all sorts of programs use the same moniker. Louv, in his call for a camp revival, warns that, "The nature experience at these camps could be lost if nature camps allow their missions to become diluted, if they attempt to please everyone all the time." Shoshana Jackson, director of the JCC's Camp Raanana, agrees: "We aim to fascinate children by immersing them in the spontaneity of nature. Children need to be able to explore nature in the closest way possible."

Louv believes that outdoor education is so valuable because it focuses on, "the elements that have always united humankind: driving rain, hard wind, warm sun, forests deep and dark—and the awe and amazement that our earth inspires, especially during our formative years." ■

For more information on Camp Raanana and Camp Keshet, go to [www.jccannarbor.org](http://www.jccannarbor.org) or call 971-0990.

## JCC Grandparents'/ Special Friend Shabbat Luncheon

Noreen DeYoung, special to the WJN

On Friday May 25, the Jewish Community Center of Greater Ann Arbor's Early Childhood Center will celebrate the tenth annual Grandparents/ Special Friend Shabbat at the JCC. Each year the ECC sets aside one Shabbat where children are encouraged to invite their grandparents. If grandparents are unable to attend or they do not have grandparents they can ask a special adult friend to attend. This event will be the culmination of a week-long focus on Shabbat as a study unit. Classes will have worked on making their own Shabbat ritual items such as Challah covers and candlesticks, and story times will center on Shabbat tales.<sup>7</sup>

The Shabbat luncheon will be held in the JCC's gym from 11 a.m.–12:30 p.m. "Tot Shabbat" families will be included in the celebration, and all children are encouraged to bring grandparents or other "special friends" as their guests. Song leader Brett Levy will lead everyone's Shabbat song favorites, and ECC preschoolers will prepare a film of some of their favorite activities.

At the ECC, it is believed that early childhood is an ideal time to begin teaching core Jewish values. Children are active participants in all Jewish Holiday celebrations. Staff and children create meaningful ways to celebrate Shabbat and all of the holidays. As part of the focus on Shabbat the children will make a gift to present to their special guests.

For more information on how to be included, contact Noreen De Young at 971-0990 or [noreendeyoung@jccfed.org](mailto:noreendeyoung@jccfed.org). ■

## April and Passover Break Fun Days

Shoshana Jackson, special to the WJN

The Jewish Community Center of Greater Ann Arbor will offer April Break Fun Days from April 2-5 for AAPS and other students and Passover Break Fun Days from April 9-12 for HDS and other students. The April and Passover Break Fun Days are ONLY for JCC members in grades K-5; middle school students may also participate as helpers for a reduced fee. Each day will feature a fun field trip or special activity, plus crafts, games, gym time, and outdoor recess. The cost for each day is \$38 for care from 8 a.m.–4 p.m. (\$4 off for additional siblings) and \$10 for extended care from 4–6 p.m. Advance registration required.

For registration forms or more information about JCC youth programs, visit [www.jccannarbor.org](http://www.jccannarbor.org) or contact Shoshana Jackson at [shoshanajackson@jccfed.org](mailto:shoshanajackson@jccfed.org) or 971-0990. ■

## Ann Arbor Reconstructionist Havurah celebrates Purim



PHOTO BY STEPHANIE ROWDEN.

Peter Cohn, Carl Gombert, Deron Lessure, Sophia Blumenthal, Lucy Tobier, and Lior Cooper



PHOTO BY STEPHANIE ROWDEN.

Tommy Cohn, Avi Covrigaru, Jesse Rubin, Jonas Higbee, and Marley Higbee



PHOTO BY STEPHANIE ROWDEN.

Esther (Sheni Samue) and the king (Avi Covrigaru)



## Camp Raanana strengthens the Jewish identity and attention resources

Shoshana Jackson, special to the WJN

The school year is spent with children inside: inside their houses, inside a classroom, inside a ball court. Their lives are full of homework, class work, sports practices, TVs, video games, piano lessons. Each of these very worthwhile pursuits leaves the child's brain taxed and weary. Social researchers have recently described two types of attention: directed attention (focusing on externally imposed stimuli) and fascination. While engaged in class work, a child must filter out which stimuli are unimportant. He must choose (whether subconsciously or consciously) to pay attention to his lessons rather than the birds chirping outside, so he will get a good grade. While practicing volleyball, a child must focus closely and pay better attention to the game, so she won't get hurt and her team will score. Environmental psychologist Stephen Kaplan described a mechanism that allows the human brain to deliberately direct attention or inhibit unwanted stimuli, thoughts and impulses. Making constant use of this mechanism is taxing and can lead to "directed attention fatigue."

Most of today's culture requires this kind of focused, directed attention nearly all the time. By the end of the day, children are tired; not only in body, but also in mind. Studies have shown that immersing children in natural environments is restorative to both. In one study, conducted by the University of Illinois at Urbana-Champaign, found that "outdoor activities

in green environments led to significant symptom abatement among all patients with [Attention Deficit Hyperactivity Disorder] ADHD." At Camp Raanana, all children are immersed in the spontaneity of nature from the time they arrive at Cedar Lake to the time they board the bus to return to the Jewish Community Center—nearly seven full hours of outside time. Green environments are restorative to the mind because they engage it automatically, and simultaneously support, rather than compete with one another. The singing birds, the smell of rich earth, the feel of wet sand between the toes all combine to create the Camp Raanana experience.

At Camp Raanana, not only do children get to experience nature for themselves, they also get to explore sides of themselves they might not otherwise meet. During the school year, children's roles are very clearly defined for them: student, center-fielder, flautist. At Camp Raanana, while children are grouped by age (first graders, third graders, etc.) their roles within their camper groups are much more free-form. Each camper has the opportunity to try out being a leader, helping teach a game to the rest of the group; being a singer, joining the rest of camp in song-session; a champion, if he is the only one who can start the fire to cook dinner. The Camp Raanana staff provides the safe framework within which campers learn the capabilities of their bodies and to trust themselves through play.

Summer camp is a unique environment within which a child can develop a Jewish identity. Camp is a favorite place for many people. There are adults nearing their 100th birthdays who still can recall, in perfect clarity, summers spent at camp in their youth. Children love camp, because camp is fun, engaging, low-stress and represents a high return on emotional investment. When children invest themselves in the camping experience, camp reflects back a sense of belonging and encouragement. In this fertile soil, the seeds of Jewish identity can take solid root. In a study conducted out of Brandeis University in association with The AVI CHAI Foundation, "the claim that the camp/Judaism association can change the trajectory of children's lives is both realistic and based on sound educational theory." At camp, children learn what it means to be a member of a community. Social psychologists call this "socialization." Campers internalize the values, customs, norms, special jokes, secrets, songs and preferred places of their group. Because Camp Raanana incorporates Jewish values and is welcoming to all spiritual walks of life, it fosters a sense of Jewishness and belonging that is so closely tied to the positive camp experience that it becomes nearly impossible to differentiate the two. Campers leave Camp Raanana at the end of the summer having a place in the Jewish community, a place to which they can return throughout their journey for Jewish identity.

The Foundation for Jewish Camp has found that the critical factor in determining whether a college-age young adult self-identifies as being Jewish is whether or not that person attended Jewish summer camp. According to their data, camp alumni are 30% more likely to donate to a Jewish charity, 37% more likely to light Shabbat candles, 45% more likely to attend synagogue services at least monthly, and 55% more likely to be very emotionally attached to Israel.

Camp Raanana, and other Jewish day-camps and overnight camps, provide a service that is unparalleled in the Jewish community. Where else can a child rest his attention and his body? Where else can a young teen explore her world, both within and without? At Camp Raanana, youth are given the boundaries within which to "Imagine. Create. Explore." ■

The JCC's Camp Raanana day camp serves children entering grades K-10. This year's camp season will run from June 25 to August 24, featuring an overnight week from August 5-10 (there is no day-camp program that week). Camp brochures, registration forms, and scholarship applications are available at the JCC and at [www.CampRaanana.com](http://www.CampRaanana.com). The registration deadline is June 1, but families are encouraged to register in advance to reserve their space and take advantage of savings opportunities. For more information, visit [www.CampRaanana.com](http://www.CampRaanana.com) or contact Camp Director Shoshana Jackson at [shoshanajackson@jccfed.org](mailto:shoshanajackson@jccfed.org) or 971-0990.



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# Gan Penguins in the Hebrew Day School gan (kindergarten)

Dina Shtull, special to the WJN

Welcome to “Gan”artical! We invite you to tour this beautiful continent to learn about penguins through hands-on exploration. Please direct your questions to your child who will serve as your evening tour guide. While visiting “Gan”artica, you will see the results of our students’ research on sixteen different penguin species. Take a moment to measure the difference in height between you and a penguin; feel how blubber can keep you warm in cold water; listen to the local broadcast on the latest penguin happening; play penguin games; and read fiction and non-fiction books about penguins. Please sign our guest book and enjoy your experience!

This invitation launched the presentation of the kindergarten penguin unit at the Hebrew Day School’s Academic Fair. The students presented their first-ever research reports about the diet, habitat, and appearance of their penguin



**Ofir Gutnick showing a penguin habitat** watching the baby for 12 days.” “The African penguin makes a loud donkey sound,” said Zeb Siegel. The students also compared facts about their penguin to themselves—their height, home, favorite food, and unique features.

“Where did you find all of this information?” the kindergarteners were asked. “*Morah* (Hebrew for teacher) Judy read us stories,” they explained. “We also read books, saw movies, and looked on the computer,” explained Levi Rosenberg. “I typed in Macaroni penguin into a box and then clicked on pictures,” he further explained.

“Every kindergarten class loves this unit,” said co-Gan teacher, Judy Musket. “During the Academic Fair, older students returned to the Gan to talk about the penguin species that ‘was theirs.’ Parents tell us that their older children still have their penguin models hanging in their rooms at home,” said Musket.

“During the unit, the children would enter our classroom in the morning eager to share the information they had learned over the weekend,” says co-Gan teacher, Debbie Carbone. The learning connection at home was a powerful and a terrific part of this unit. It inspired parents and children alike to work together,” she added.

The students guessed and estimated answers to penguin questions posted on a graph. Questions included: How long can a penguin hold its breath (some up to 30 minutes, others 1-2 minutes)? Do penguins have knees (yes)? The students also had an opportunity to write their own questions for a penguin trivia game. (See box)

Reading a variety of literature on penguins exposed the children to the vast variety of penguin species and their life habitat. One book titled, *And Tango Makes Three* by Justin Richardson and Peter Parnell, tells about two male Chinstrap penguins in a New York City zoo who built a nest together and raised a baby penguin, the first penguin in the zoo to have two dads.

The penguin unit of study incorporated many academic standards for kindergartners such as gathering, discussing and asking questions about key ideas in a text; writing, drawing, and dictating information they have gathered; participating in collaborative conversations and expressing ideas publicly; and describing and comparing measureable attributes.

Because the penguin unit took place around the same time as the holiday of Tu B’Svat, the children incorporated their Judaic learning by creating a tropical environment for the warm



**Hannah Rubenstein shows penguin glyphs**

weather penguins. They grew *rosh desha* (grass heads) that sprouted just in time to provide a lush grassy environment in the classroom for those penguins who live near the equator.

“The penguin unit is very compelling and exciting for the children,” agreed teachers Musket and Carbone. “They are cool animals,” says student Charles Platt. Fellow student Netanel Barsky agrees: “They are the only birds that won’t fly.” ■

For more information about the Hebrew Day School of Ann Arbor, call 971-4633 or visit [www.hdsaa.org](http://www.hdsaa.org) and [www.facebook.com/HebrewDaySchoolAnnArbor](http://www.facebook.com/HebrewDaySchoolAnnArbor).



**Hadas Duchin tests the effect of blubber in cold water**

## Kindergarten Penguin Trivia Questions

- |  |   |
|--|---|
| <b>Q.</b> Which penguin is the noisiest?                               | <b>Q.</b> Which penguin swims the deepest?                    |
| <b>A.</b> African penguin by Zeb Siegel                                | <b>A.</b> Emperor penguin by Sam Gershowitz                   |
| <b>Q.</b> Why is the Chinstrap penguin called a Chinstrap penguin?     | <b>Q.</b> Which penguin eats snow?                            |
| <b>A.</b> It has a stripe on its chin by Samantha Caminker             | <b>A.</b> Adelie penguin by Yoel Bechar                       |
| <b>Q.</b> Which penguin is the trickiest to catch?                     | <b>Q.</b> Which penguin has the most red on its body?         |
| <b>A.</b> Macaroni penguin by Levi Rosenberg                           | <b>A.</b> Magellanic penguin by Ilan Seinfeld-Chopp           |
| <b>Q.</b> Which penguin hops more than any other penguin?              | <b>Q.</b> Why do Royal penguins fight?                        |
| <b>A.</b> Rockhopper penguin by Evyatar Eliav                          | <b>A.</b> To get space to make nests by Netanel Barsky        |
| <b>Q.</b> Which penguin can be on a tree?                              | <b>Q.</b> Why do Skua birds eat penguin eggs?                 |
| <b>A.</b> Snares Island penguin by Shaul Tovi                          | <b>A.</b> Because Skua birds have to eat, too. by Kyra Kahana |
| <b>Q.</b> Which penguin can swim as fast as a car (20 miles per hour)? | <b>Q.</b> Which penguin has the most yellow on its beak?      |
| <b>A.</b> Humboldt penguin by Hannah Rubenstein                        | <b>A.</b> The Yellow Eye penguin by Adam Thorpe               |
| <b>Q.</b> Which penguin is the fastest swimmer?                        | <b>Q.</b> Which penguin digs in lava?                         |
| <b>A.</b> Gentoo penguin by Ofir Gutnick                               | <b>A.</b> The Galapagos penguin by Hadas Duchin               |
| <b>Q.</b> Which is the smallest penguin?                               | <b>Q.</b> Which penguin builds its nest in a cave?            |
| <b>A.</b> Fairy or Little Blue penguin by Eliana Adler                 | <b>A.</b> Fjordland by Charles Platt                          |



**Kyra Kahana displays her penguin made from class manipulatives**

species. When asked to share special facts about their penguin, the students enthusiastically responded. “The Galapagos penguins live in hot places,” shared kindergarten student Hadas Duchin. Netanel Barsky researched the Royal penguin and explained that “when the Royal penguin has chicks, the mom and dad take turns



**Evyatar and Milka Eliav with the Rockhopper penguin**

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## Old-new Leonard

By Peodair Leihy

When the filth of the butcher  
Is washed in the blood of the lamb  
Tell me again  
When the rest of the culture  
Has passed thru' the Eye of the Camp  
Tell me again . . .  
—“Amen,” *Old Ideas* (2012)

(Jewish Ideas Daily)—After 60 years of publishing and recording, seventysomething Leonard Cohen has something else to say; and, lo and behold, the “Camp”—the Bergen-Belsen of the remembered newsreels of his childhood—comes up. He also gets the “Eye”—Jerusalem’s Eye of the Needle—in there, a Jewish metaphor from the Talmud and the New Testament. Add in the “butcher” and the “lamb,” which appeared on his 1968 second album, “Songs from a Room” (where we also heard about ritual sacrifice in “Story of Isaac”), and he manages to get a lot of morbidity out of the era of the internet and reality TV.

Cohen claims to write very slowly, and his images appear and fade like recurring characters. His latest album, “Old Ideas,” is typical of his constant recycling of both his oeuvre and his experience.

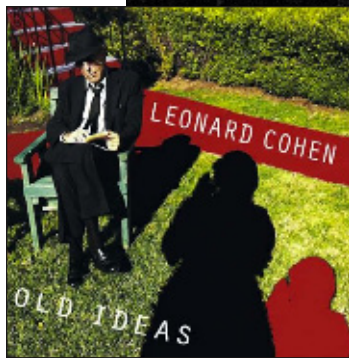
When Cohen became a singer-songwriter in the mid-1960s, his success was instant. His material was wordy and well-announced, largely secular yet conspicuously Jewish, as opposed to Dylan’s Americana. Cohen’s song writing has been uncommonly substantial (his first hit “Suzanne” contains perhaps the most comprehensive four-note theme since Beethoven’s Fifth) and his songs now increasingly play out the overtly Jewish themes—including his pioneering Ju-Bu attachment to Zen, covered perhaps more substantially in his poetry and books.

Poems or songs, Cohen lends himself to close analysis. You could sit in a Jewish studies seminar in most English-speaking universities—and many more besides—and analyze the rich content of Cohen’s lines as if they were Kafka’s or Bialik’s. People do. Cohen himself has engaged in such a study ever since he was a graduate student at Columbia in the 1950s, when he arranged a course for himself on his own first book of poetry. It has been a lifelong task, the fruit of which is largely available on the public record.

Cohen has continually worked and reworked his songs—and his old poems as songs—in palettes of images and themes. Cohen’s 1970 recording of “Joan of Arc” is what he called a palimpsest, made up of overlaid edits, spoken word, and singing. He slipped out of fashion somewhat in the 1970s, with his 1977 Phil Spector collaboration “Death of a Ladies Man” pitched well beyond marketability. His 1979 album *Recent Songs* is loved in those places, like Scandinavia and Israel, that really “got” him; but by then there was a sense that his career was faltering.

Today, Cohen’s most famous song is “Hallelujah,” from his 1984 “Various Positions,” but the song became a pop culture fixture only after it was featured in *Shrek*. The al-

bum contains more Jewish content than his previous recordings, with references to his entertaining the Israeli Army during the Yom Kippur War and his Kol Nidrei-like song “If It Be Your Will.” The album’s immediate success was modest. Around this time, the hippie character Neil on the BBC series “The Young



Ones” laments, “I feel like a Leonard Cohen record. Nobody listens to me.”

Cohen’s real comeback came with his 1988 “I’m Your Man,” in which Cohen assumes the role of Jeremiah to the MTV generation. In doing so, he went very Jewish indeed.

The hit “Everybody Knows” lifts its chorus from “Oliver,” the Cockney-Yinglish “That’s how it goes/Everybody knows,” embroidered with an oud, an Arabic lute, perfectly summarizes Cohen’s bleak observations.

But there is also a critique of the increasingly deadening media hand. In the 1960s, Canadian Prime Minister Pierre Trudeau, decriminalizing homosexuality, had announced: “There is no place for the State in the bedrooms of the nation.” In “Tower of Song” we hear, “Of this you may be sure/ The rich have got their channels/ In the bedrooms of the poor.” The positive freedoms of sexual liberation have, consensually, receded into the thrall of TV.

When it comes to culture, Cohen is a member of the Allan Bloom and Theodore Dalrymple school of curmudgeonly zest. As a creature of the shadows of popular culture, he has special credentials when he snipes at the dumbing-down of culture. And at some point he seems to have formed a sense that culture overall has gone to the dogs. But, with liberality of editing and economy of phrase, Leonard Cohen has become a cultural icon. ■

*Peodair Leihy studied the works of Leonard Cohen at the Universities of Melbourne and Oxford, and was doing pretty well on an Australian television quiz show with the special topic of “The life and work of Leonard Cohen” until he was overrun by a Doctor Who expert. This article was first published by Jewish Ideas Daily (www.jewishideasdaily.com) and is reprinted with permission.*

## Bernhardt on Broadway

A one-woman show written and performed by Carol Dunitz

Rochel Urist, staff writer

Carol Dunitz has written a one-woman show that explores the life, times, and character of Sarah Bernhardt. Dunitz researched her subject by reading voraciously. She chose key elements—anecdotes,

Instead, says Bernhardt, “they called me ‘Great.’” She continues: “The critics also called me ‘Great.’ The people who flocked to the box office for theatre tickets called me ‘Great.’ And,” she concludes with a wink, “my



Carol Dunitz performing in *Bernhardt on Broadway*

*Bernhardt played over 150 roles during her career. At Stratford upon Avon she played Hamlet—in French! She performed with the Comédie-Française for eight years, created roles written expressly for her by the day’s leading playwright(s)... Eventually, she launched her one-woman show that toured the world.*

gestures, words, refrains—and wove them into a seamless whole. The show’s dialogue is laced with Yiddish words and phrases, a nod to Bernhardt’s loving French grandmother. “Quand Meme!” (“Even So”) is the title of a song the title character sings in tribute to this grandmother who helped a young Bernhardt overcome stagefright (*le trac*), telling the ingénue that her future as a great actress was *bashert* (pre-destined). Dunitz’ words in all three languages, English, French, and Yiddish, flow together naturally. While there is no proof that Yiddish was spoken in the household, Dunitz is confident that the language must have played some role in the formative years of the great Sarah Bernhardt. The play is now on tour, with the author playing the leading role.

Let me state at the outset: I have not seen the show; I only read the script and engaged in a Q & A with the show’s creator. Dunitz’s script is an impressive synthesis of abundant material. In the hands of a lesser writer, the weight of information would have sunk the show. Dunitz’ script has a light touch. Her diva speaks volumes in throwaway lines. She is brazen, funny, and larger than life—which may be why she was a legend in her lifetime.

Bernhardt’s morés are hardly shocking in this day and age, but her bald pronouncements offer a glimpse at the shock value she employed to charm and alarm her Victorian-era audiences. She plunges into the world of the demimonde with impunity, cavalierly divulging her out-of-wedlock origins and scattering names of lovers—her own and her mother’s—throughout her narrative. She adds: “I believe in aging gracefully. So when my son and his wife presented me with two granddaughters in my early forties—it was unthinkable to be called grandmother.”

leading men – they, too, call me ‘Great.’”

Dunitz’ songs are also delivered with a wink and a nod. The lyrics are poignant and often funny, and they owe a debt to Cole Porter, among others. One song, for instance, ends with a punning, satisfying:

*What caused the fall from Eden? / It wasn’t the apple they’ve found.*

*It wasn’t the apple. / It wasn’t the apple. / It was the pair on the ground.*

There is a nod, too, to Mel Brooks in Dunitz’ comic turns, with clear references to Mel’s trademark 2000 year old man, whose gags turn to poignant reflection when he says, in perfect iambics: “we mock the thing we are to be.” (Dunitz has Bernhardt saying: “we mock what we are to become.”) There are literary and theatrical allusions, too, the most obvious of which are *Fiddler on the Roof* and, as a song title, *I Never Promised You a Rose Garden*.

Bernhardt played over 150 roles during her career. At Stratford upon Avon she played Hamlet—in French! She performed with the Comédie-Française for eight years, created roles written expressly for her by the day’s leading Boulevard playwright, V. Sardou, and drew crowds in plays by Victor Hugo, Alexandre Dumas fils, and Edmond Rostand. Eventually, she launched her one-woman show that toured the world. Dunitz recreates that journey with this touring show, *Bernhardt on Broadway*, whose set is a mock-up of the Pullman car that served as the diva’s home away from home. In deference to Bernhardt’s limited English and her practice of performing only in French, Dunitz adopts a French accent throughout *Bernhardt on Broadway*. (Go to her website,

*continues on next page*



## American Jewry

### Ethiopian Jews in New York have dreams—and demands

By Jonathan Mark

NEW YORK (N.Y. Jewish Week) — The Tribe of Dan — long thought to be one of the 10 Lost Tribes — will judge the rest of Israel, says the Holy Book, and recently they did exactly that.

Yes, maybe Israel did carry, on the mysterious wings of iron birds, tens of thousands of Ethiopian Jews (Beta Israel, they of the Tribe of Dan, say mystics and chief rabbis) from Africa to Israel, during Operation Moses (1984) and Operation Solomon (1991), but that was then.

Earlier last month, about 200 Ethiopian Jews in New York, many connected to Bina and Chassida Shmella, Ethiopian groups that usually traffic in gentle cultural delights, gathered in Columbia University's Kraft Center for a more political evening, where "We demand," said one petition, an end to "discrimination in education, employment, housing, religion, and police brutality against Ethiopian Israelis."

They were serious but not alienated, insisting they were "proud Israeli citizens," Israelis "of Ethiopian origin, who love Israel ... our hopes and prayers are with Israel." Serious, but not angry, not at all like Black Panthers but more like Oliver Twist simply asking for more, please, and all the more heartbreaking and endearing for that.

Ephraim Isaac, a professor of linguistics at Princeton University and "chairman of the Coalition of Ethiopian Elders," told the gathering, to considerable applause, that the problems faced in Israel today are "a racial problem, it's a problem of ignorance."

There is evidence of change. In February, Prime Minister Benjamin Netanyahu, who has said "We are full of admiration for Ethiopian immigrants," appointed Beylanesh Zevadia, who immigrated to Israel on her own when she was 16, Israel's first Ethiopian-born ambassador to Ethiopia.

Bizu Riki Mullu, the young woman who founded Chassida Shmella, said in the corridor, "I had so much concern whether people would come tonight," but more "that it shouldn't be anti-Israel, that it be understood that we have a problem and we're all trying to fix it. A positive message."

This was all in the spirit of her organization's name, Chassida Shmella. The two words, in contrast to organizational names like "congress" or "committee" or "anti-defamation" that conjure up boardrooms and men in suits, mean a curious bird, the "stork," in Hebrew ("chassida") and Amharic ("shmella").

Mullu, who left Ethiopia as a young girl, says the stork "epitomizes kindness," a loving bird that cares not only for its own children but the orphans of other storks. The storks migrate between Jerusalem and Ethiopia, the legend goes, and when Beta Israel would see

it in the African sky they'd sing, "Shmella, shmella, agerachin Yerushalayim deh nah?" ("Stork, stork, how is our beloved Jerusalem,") for the villages knew a Zionism as poetic and with every bit the longing of the Eastern European villages a century earlier.

"We love Israel," says Mullu. "But we have also a beautiful culture, and we want to keep it. I'm afraid that too many in the Jewish community see us as an outsider. We dreamed of coming back home [to Israel], but we are here now," in New York, "and want to be part of this community, as well."

*It's very important to me, and to my husband who is not Jewish, that we raise our child Jewish. Passing down my tradition and culture is extremely important to me."*

Mullu lives on the Upper West Side where she goes to the Carlebach Shul, Bnai Jeshurun and a Yemenite minyan, where she feels "like I'm in an Ethiopian synagogue. It's similar. I'm lucky to be living in this neighborhood. But I wish we had more Ethiopians so that sometimes we can be more sharing what we have with other people. We want to be welcomed. We have the same Torah. We want to remind Ethiopians here that we are part of one people, the Jewish people," while reminding American Jews that "maybe we have darker skin but we are not different from other Jews who came from other countries."

Batia Byob-Serratte, born and raised in Ethiopia until she was 10, now works with Israel At Heart, a group that frequently brings young Israelis — almost always with an Ethiopian Jew in every group — to North America to speak about Israel from their youthful and diverse experiences.

There are not many Ethiopian Jews in New York — less than a thousand, according to several different estimates, and many younger than 50 — but unlike Mullu, more than a few prefer to live in Harlem, north of 125th Street and south of Washington Heights, a predominantly African-American neighborhood.

"And so?" smiles Byob-Serratte. "One of the beauties of New York is its ethnic diversity, so I do feel more comfortable," not to mention that living in Harlem enables her to stay in Manhattan and find "bigger homes for inexpensive prices." While more Harlem residents speak Spanish than Amharic, "to be there, it just feels right."

Byob-Serratte's husband is not Ethiopian but a non-Jewish American black man whom she met in New York.

"The majority of the Ethiopian people I know are not married to a Jewish person but are extremely committed to raising Jewish children. We were considering sending our daughter," now in nursery school, "to a Jewish school" where the families were mostly Upper West Side Conservative Jews. However, "it becomes complicated when you do have a black child from a diverse background."

Byob-Serratte speaks to her daughter only in Hebrew, unless they are in a public English-speaking environment. "We do songs in Hebrew, books in Hebrew, we watch Israeli children's programs in Hebrew. It's very important to me, and to my husband who is not Jewish, that we raise our child Jewish. Passing down my tradition and culture is extremely important to me."

Mullu says that when it comes to intermarriage, "We don't know numbers, but we know this happens. This is in part because the American Jews are not so welcoming. When I'm in Israel and walk down the street, everyone knows I'm Jewish and Ethiopian. In America, we walk into a synagogue, everyone looks at us. They see our skin color. We are different. No one knows who or what we are. Ethiopians, we are not strong or pushy but a gentle, quiet people."

"Very often, Ethiopians don't stay" where they feel unwanted and then instead "socialize with and marry non-Jewish people. It's very, very sad for this community that has struggled for 2,000 to remain Jewish, often under horrible conditions, to now lose it in New York."

They say there is a river, the Sambatyon, separating the 10 Lost Tribes from the rest of us. The river is turbulent, roiling and storming during the week, impossible to cross, impervious to any navigation except the messianic. Only on Shabbat does the Sambatyon become still, mild as a stream, but on Shabbat there's no proper way to cross it.

Perhaps, perhaps not, but no one was supposed to find the Tribe of Dan until the end of days either.

On Shabbat, as if through still waters, Byob-Serratte walks north with her husband and daughter to the Fort Tryon Jewish Center in Washington Heights and is content.

Beejhy Barhany, founder of the Ethiopian cultural and support group Bina, walks down to the Old Broadway Shul, just north of 125th Street, a small, mostly white congregation dating back to the days when Harlem was Jewish — Jews who crossed the Atlantic, not the Sambatyon.

"It's a very open and receptive congregation," she says, "a great place to worship."

And these were the verdicts from the Tribe of Dan. ■

#### Continued from previous page

www.BernhardtOnBroadway.com, to see video clips of Dunitz as Bernhardt.) Dunitz explains: "I believe it is important to use accents to tell a story faithfully. Part of the reason Meryl Streep is so effective in her roles is that she uses accents so well. Think of *Sophies Choice*, *The Bridges of Madison County*, and *The Iron Lady*."

Bernhardt's fans included heads of state, business tycoons, society hoi polloi and entertainment celebrities. Dunitz offers colorful anecdotes about them while dropping names of famous musicians who wrote for the diva: Reynaldo Hahn, Camille Saint-Saëns, Jules Massenet. Bernhardt enjoyed epithets and descriptions coined the greatest writers of her day. Oscar Wilde called her "The Divine Sarah." Mark Twain is quoted as saying: "There are five kinds of actresses: bad actresses, fair actresses, good actresses, great actresses—and then there is Sarah Bernhardt." The star counted among her close friends Mrs. Patrick Campbell, the Katherine Hepburn of her day. The two divas sat together one night in Bernhardt's dressing room as she prepared to play Cleopatra. While applying henna to her hands, Mrs. Campbell asked why she went to such lengths, with details that no one would see. Bernhardt is said to have replied: "I shall see it, and it will help me."

Carol Dunitz is a dynamo: fearless, ambitious, and determined to make the most of life. The mother of four, she is a graduate of the University of Michigan and holds a Ph.D. in speech communication and theater from Wayne State University. Her thesbian chops come, in part, from her lectures, which are often performances, sometimes in costume, sometimes with song. She says she's been composing music since childhood, and that she carries a tape recorder wherever she goes to record the music that pops into her head. She is in discussion with a Broadway producer and hopes the show will move to Broadway. She has amassed a slew of favorable reviews from audiences and newspapers in the towns that have hosted her show to date. ■

#### Upcoming shows are:

Sunday, April 1, Scarab Club, Detroit, 2 p.m.  
Saturday, April 14, Auditorium at First Presbyterian Church of Royal Oak, 7:30 p.m.  
Friday, April 20, KordaZone Theatre, Windsor, 7:30 p.m.  
Saturday, April 21, Fischer Hall, Frankenmuth, 7:30 p.m.  
Monday, June 18, Old Troy Church at Troy Museum and Historic Village, 2 p.m.

For more information, visit the show's website at: [www.BernhardtOnBroadway.com](http://www.BernhardtOnBroadway.com)

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## Best Reads

### *The Last Ember*, by Daniel Levin

Rochel Urist, staff writer

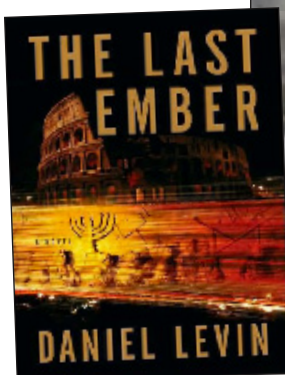
In Daniel Levin's *The Last Ember*, a young American lawyer, Jonathan Marcus, flies to Rome to investigate the provenance of a museum's Roman relic. Marcus is well suited to his task; he studied archaeology before turning to law. But in his pursuit of truth he discovers conspiracy, corruption, romance, chase scenes, and gladiatorial combat. The action takes us from Rome's Coliseum and its subterranean labyrinths, to the Temple Mount, with its underground tunnels and inlaid caverns. The author's erudition informs every page. The tale explodes with history – and outrage at the revisionists who distort it.

Marcus runs into powerful figures who kill people as casually as they might squash bugs. When Marcus encounters his former flame, now a U.N. preservationist, emotional complications compound the physical ones. He and the blond, agile and brilliant Dr. Emili Travia approach and parry danger as though born to it.

Jonathan Marcus mirrors his creator in myriad ways. Author and protagonist are both lawyers, trained in the classics. Both were visiting scholars at the American Academy in Rome, though the fictional Marcus was a winner of the Rome Prize and is as adept at decoding digitized data as he is deciphering archaeological riddles. Neither can resist an archaeological adventure. When Levin writes

that Marcus feels “an adrenalin rush well known to classicists,” he speaks from experience. The book, after all, is based on the legal and archaeological work that Levin did as a law clerk to the Israeli Supreme Court Justice when researching a case involving illegal excavations in Jerusalem and Rome.

For Marcus, the ancient world still teems with life, though we don't see it. Ghosts send him whispered messages across the millennia. He is quickly caught up in a whirlwind of deceit. Scholars turn over their expertise to the highest bidders. Clues take him to Jerusalem and beyond. The villains, technologically adept, are determined to remove all traces of Jewish and Christian presence in and around the Temple Mount. They excavate with deliberate recklessness. Their deep pockets come courtesy of Saudi Arabia, with the tacit nod of the Waqf Authority, the Islamic land trust that has administered the Temple Mount since the 12th century. The Waqf Authority is no fiction. It has been implicated in illegal activities, and their mantra is: archaeology is politics.



A historical thriller, this book has been likened to *The DaVinci Code*. I found myself thinking of *Raiders of the Lost Ark* and *Harry Potter*. Heroes and villains appear and disappear, as do clues, artifacts and friends. Levin takes us aboard his sturdy scholarship to ride through time and space, across religions and continents. The ride is often exhilarating and always informative.

No matter how knowledgeable you are, this book will teach you a thing or two. I learned that the ancient world had its own form of encryption, known as steganography. Hidden messages, consisting of either iconographic riddles or coded characters, sometimes written in invisible ink (think wax) were, says Levin, an “ancient firewall.” In today's world of computers, “steganography” denotes concealed information within computer files. I learned that many despots, including Titus and Napoleon, scoured the Middle East for that most famous and precious temple relic: the 8 foot high, solid gold menorah, crafted in biblical times, carried through the desert in the Israelites' portable tabernacle, and then placed in the inner sanctum, the holy of holies, in the first and second Temples in Jerusalem. I learned that every city that possessed the sacred lamp was left in ruins: Jerusalem, Rome, Carthage, Constantinople. I learned about Berenice, Titus' Jewish mistress who, in this story, turns up, embalmed, in 20th Century Rome. I learned that the coliseum, an architectural marvel, covers a six-acre expanse and boasts, in Marcus' words, “the first retractable roof” – a linen awning known as the “velarium.” In its glory, the arena was not called the “Colosseum” but the “Flavian Amphitheatre.” “Colosseum” gained currency hundreds of years after Rome's fall.

*continued on page 30*

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## Lyn Coffin and Laz Slomovits to present poetry of Jiri Orten

Sandor Slomovits, staff writer

**O**n Sunday, April 22, at 4 p.m., the Jewish Community Center of Greater Ann Arbor will present a unique program. Lyn Coffin, the translator of Holocaust era Czechoslovakian poet, Jiri Orten, will read from *White Picture*, her recently published book of his poetry, and talk about the life and work of the poet. Joining Coffin will be local musician, Laz Slomovits, who will sing some of his settings of Orten's poetry. (A quick disclaimer here: Laz is my twin brother.) Coffin, born on Long Island, graduated Phi Beta Kappa from the University of Michigan in 1965, where she won Hopwood Awards, the University's famed writing prizes, in every writing category, from poetry to fiction to drama.

Coffin's translations of Orten's poems won first prize in International Poetry Review's Translation Competitions in 1980 and have been praised by, among others, Edward Hirsch (a Chancellor of the Academy of American Poets, and current president of the John Simon Guggenheim Memorial Foundation) Sam Hamill (award-winning poet and translator) and Nobel Prize winning poet Joseph Brodsky. Coffin has authored ten books: three of poetry, six of translations and one of poetry/fiction/drama. She's published a number of essays at [speakwithoutinterruption.com](http://speakwithoutinterruption.com). Her plays have been performed nationally and internationally and her short stories have appeared in numerous publications. One of them was featured in *Best American Short Stories 1979*, edited by Joyce Carol Oates. Coffin now lives Seattle and was last in Ann Arbor this past November, as a featured presenter at the JCC's Jewish Book Fair.

Laz Slomovits was born in Budapest, Hungary, and moved with his family to the United States at the age of 11. He received a BA in English from the University of Rochester, where he studied with, among others, famed poet, Anthony Hecht. While there he also studied voice at the Eastman School of Music. He settled in Ann Arbor in 1973 and, along with his brother, San (me), has toured nationally and internationally in the folk music duo, Gemini. Laz has written and recorded numerous award winning songs for children and adults, and has set to music the poetry of, among others, Emily Dickinson, William Butler Yeats, A. E. Houseman, and Robert Frost. He has also recorded five CDs of Coleman Barks' translations of the Sufi poet, Rumi, and Daniel Ladinsky's translations of the Sufi poet, Hafiz.

Coffin and Slomovits recently shared some thoughts about Orten and his work.

**WJN:** Lyn, you've been working with these poems for nearly 40 years. You've done much other writing and translating, but why have these poems kept you so engaged with them for such a long time?

**Coffin:** They're magnificent. I love the unflinching way Orten looks at reality—"I will not live long"—and then goes on to ask for one more rhyme, one more day. I love that he can be tender and desperate in the same breath. Don Hall distinguishes three elements to poetry—goat foot (rhythm), milk tongue (the sound of the words, the way they feel in your mouth, the way they echo in your ear—he doesn't have that last

one, that's my not so skillful addition), twin bird (the metaphoric meaning of them, the way they parallel reality). Orten is very strong in all three categories.

"I long for a peach like a boy with a peach in his hand." This is not an Orten line; I wrote it because of a misunderstanding of the original, but I love the line anyway, and I think it describes the way I feel about Orten. His poems are full of longing—they might be adolescent, but they are also full of a very mature despair, and he does seem to me like a young man who longs for a peach with a peach in his hand (i.e., the Nazis won't let him have a bite).



Lyn Coffin

His poems are full of an "I can't go home again" feeling because, although he is very close to home, there in Prague, the Nazis won't let him travel.

**WJN:** Laz, how did you come across these poems?

**Laz:** I was meeting with Rochel Urist, the playwright, about a completely different project last September, and she gave me Lyn's book of translations of Orten's poetry because she thought I would enjoy it. I thanked her but told her I was very busy and would not get to read it till the following week. But then I made the mistake of opening the book when I got home that afternoon—and spent the rest of the day reading it! I was completely drawn in by the power and beauty of the poetry, and could not stop reading for a long time. And here I have to thank Lyn Coffin for her magnificent translations, because they hold the power and beauty of Orten's work and give them to us intact and breathing.

I've been setting poetry to music since I was in high school so, whenever I read a poem, that possibility is always in the back of my mind. But I need to feel some special personal connection to the poem, the poet, in order to actually go ahead and set it. There are many, many beautiful poems I admire and am moved by, but do not feel called to work with musically. When that personal connection is there, I recognize it instantly, and can respond to it musically. And that connection to Orten's poetry was immediately there—I started singing one of the poems that very day.

**WJN:** Some of these poems hit particularly close to home for me, and I'm guessing for you, Laz. The list that Orten makes, of the things that he's prohibited from doing during wartime Prague reminded me very

much of our mother talking about her experiences during WWII in Budapest, including not being able to attend her own mother's burial.

**Laz:** Yes, of course, reading Orten I was immediately struck by the resonance to our family history. And for our parents to have come through that horror and loss, and start over again—and for father to keep singing, and handing that gift to us, and for mother to give us her joy in living—all of that was stirred up by reading Orten's work.

**WJN:** In a number of these poems, Orten converses, even argues, with God, a very



Laz Slomovits

Jewish—though by no means exclusively Jewish—thing to do. He adopts a very personal stance, sort of putting himself on equal footing with God, not claiming God's powers, but allowing himself to speak to God, like Tevye does in a *Fiddler on the Roof*.

**Coffin:** I love that he doesn't quarrel with the Nazis, but goes straight to the boss, to God. He does put himself on the kind of equal footing you might have if you were to complain to your boss—knowing you could get fired—but also earnestly, desperately asking your boss to extend a deadline, or to give you a raise, but not fire you.

He bargains with God, but not as Job does, continually pleading that he's a good man, etc. Certainly not as Job's wife does. Orten is continually asking for one more rhyme, one more day, one more song, "bring one more rhyme within my reach." So even as he blames God for everything that has gone wrong (and that is almost all of it), he also credits God with being the source of rhyme, the progenitor of music and poetry, the great inspirer and the great destroyer.

**Laz:** Orten addresses God with an acceptance of his fate, that both he and his song will die. But he does so while continuing to sing! And, of course, the wonderful thing is that, through his song, he still continues to live. A line in one of his poems says, "What do I want? Only that my throat be free to sing." I find it significant that he does not ask to be heard, to be recognized or praised as a great poet—he asks only to be allowed to sing freely. After reading Orten, I am not left feeling despair, but invigorated by his unshakeable belief in the value of art, poetry, music to give meaning to life, even under the most terrible circumstances.

**WJN:** Orten wrote in *A Small Elegy*, "I will not live long." And of course, he was prophetic; he was only 22 when the Nazis killed him. Yet he was also, fortunately, wrong in the sense that through your efforts, Lyn, he lives.

**Coffin:** This is one of the things about the whole Orten "enterprise" that gives me great hope and encouragement; that after 40 years of trying, the book has found an English audience. I remember when *White Picture* was poised on the verge of publication and someone at Amazon questioned my copyright. So I asked Tim Roux (at Night Publishing, the publisher of *White Picture*) if he thought the letter I had somewhere (I got it maybe 30 years ago) from Ota Ornest, Orten's brother, would be useful. I remembered that in the letter, Ota said, "I can now die a happy man. These are the poems Jiri would have written if he'd written in English." So I went through all my files looking for the letter—my translation file, my poetry file, my Orten file—nothing. I was quite discouraged and then I had a minor epiphany. Of course, I hadn't put the letter in with those files; I'd put it in a scrapbook! So I found the letter and the quote, but even better—at the end of the letter, Ota says, "And of course, as literary executor of Orten's estate, I give you full permission to do anything you want with any manuscript of his." So that settled the copyright question!

**WJN:** Would you talk about translation?

**Coffin:** I see translation everywhere. I get an idea, I have to translate that idea into words, into English words (to be effective), then you hear my words, and you translate them into an idea. When you do a lot of translation, you come to see that most/all of human communication is translation. You're reading these words and translating them, you hear them in a certain way, which may or may not be the way I'm hearing them as I type them. We translate dreams, we translate shopping lists, we translate "I love you." As an actor, I translate a character through my speech and actions. When one is translating, one is aware of the limits of language, and the miraculous possibilities. When one learns a second language, one becomes aware of things you can't say or can't keep from saying in both the native and the acquired tongue. When I first learned Czech, there was no word for depression. Nobody could say, "I'm depressed." They could say, "I'm sad," or "I'm discouraged." But they couldn't say, couldn't express "depressed." (That's changed.)

In Czech (and I believe this is still true) people didn't say, "The dog scared me," or "You made me mad." They said, "I scared myself with the dog" (using the instrumental) or "I made myself angry with you." The Czech way of expressing this seemed infinitely preferable to me. You were made by the language to take responsibility for your own mood states. You couldn't be just the victim. You were also the victimizer, victimizing yourself.

**WJN:** What about setting poems to music?

**Coffin:** I have been amazed by Laz's ability to

*continues on next page*



## A taste of Tunisian Jewish food on Wednesday, April 4, at the Roadhouse

Ari Weinzwieg, special to the WJN

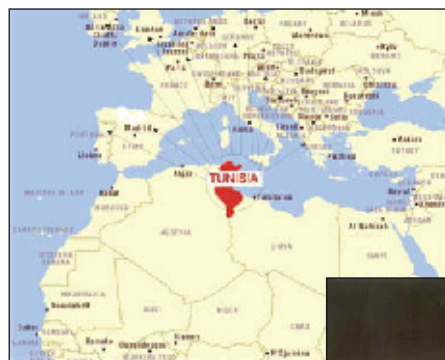
If I'd been writing this piece a little over a year ago, I'd have said that few Americans knew much about Tunisia. While a fair few had probably heard the name, only a tiny percentage could have correctly and quickly pointed it out on a map. In the last year though, Tunisia has emerged from the political shadows—the “Arab Spring” that started in Tunis a little over a year ago put Tunisia into the headlines. Still, few Americans know much about Tunisia's history, and even fewer still have had any experience with its food. We at Zingerman's have been working hard to change that—we love Tunisian food and culture and have been studying it, serving it and selling it, with ever-greater frequency over the last few years.

We continue our campaign for Tunisian cuisine this coming spring when we feature the foods of the Tunisian Jewish community for a special dinner at Zingerman's Roadhouse on the evening of Wednesday, April 4.

For those who aren't familiar with it, Tunisia sits pretty much in the center of North Africa, squeezed up against the Mediterranean Sea, between the far larger lands of Libya (to the east) and Algeria (to its west). Having been to visit twice in the last three years, I will say that it far exceeded my expectations on almost every level. Both culturally and culinary-wise, I found it one of the most intriguing places that I've ever been to. It's small (population, roughly 10,000,000) with a relatively high standard of living for a Third World country, impressively high levels of education and health care, and a much freer environment for women than I expected to find. It's a country with a history that dates

back to ancient Carthage, one whose citizens include both Hannibal and St Augustine.

The main thing for me though was that I fell in love with the food. While it has elements common to what you might imagine in North Africa (couscous, harissa, preserved lemons, etc.) it also has a great deal in common with the food of Sicily (just to the



north) and ancient Greece (to the east). Tunisian food is deliciously flavorful, exotic yet accessible, totally foreign, and yet still oddly familiar. Olive oil, olives, a great deal of seafood, spices, vegetables, lamb, and fruit all show up in force in Tunisian cooking. The most prominent flavor in Tunisia though is probably its harissa, the spicy chile pepper tapenade that's served with and in most everything.

Jews have been living in Tunisia for thousands of years, at least since the destruction of the first temple in Jerusalem and well before there were Christians or Moslems. As they

have everywhere, the Tunisian Jews adapted the local foods to Jewish tradition and the laws of *kashrut*. At its peak before 1948, the Jewish population was over 100,000. After independence in 1956, the majority of Tunisian Jews emigrated, mostly to France and to Israel. But, of course, they carried their cooking traditions with them and this special dinner will be a tribute to that cooking.

Today there are only about 1,200 Jews left in Tunisia. Most of Jewish life today—and in its heyday—was centered around the island of Djerba and the Tunis suburb of La Goulette. At one time the latter was home to over a dozen different synagogues. The beautiful jewel box of a synagogue at Djerba remains open to this day and the Grand Synagogue of Tunisia is also still open in central Tunis.

One of the best known of Tunisian Jews is the writer, Albert Memmi. Author of the semi-autobiographical *Pillar of Salt* (one of my favorite works of fiction) and the non-fiction mid-20th century class, *The Colonizer and the Colonized*, Memmi, like so many Jews left Tunisia for France in 1956. Memmi's fictional works are insightful, thought provoking, challenging and intellectually engaging; they also include some wonderful food references and this dinner will draw on his work. The dinner will be led by two Roadhouse staffers, Amos Arinda and Sarah Mays, who have been studying the food and history of Tun-



sia for over two years now. They'll be cooking along with Roadhouse chef and managing partner Alex Young. To reserve a seat, call the Roadhouse at 663-3663. ■

### Tentative Menu

**Kemia** (a Sabbath tradition, small plates at the beginning of the meal accompanied by an anise or fig liqueur, particular to the la goulette Jewish Community just outside Tunis)—toasted spiced nuts, mechouia, houria, botargue (dried tuna roe known as the caviar of the Tunisian Jews)

**Brik**—potato, tuna, egg, caraway, and parsley

**Sardines**—Djerba-style with rose, cinnamon, paprika, parsley, seasonal vegetables and m'hamsa

**Msoki**—Jewish Tunisian spring ragout goat, lamb, and beef ribs with fava, peas, fennel, artichoke, and fresh herbs

**Desserts**—dates with orange flower water, makrouth, pistachio macaroon with rose flower buttercream, pine nut and lemon baklava

**Mint tea** with pine nuts

*Zingerman's roadhouse*

### Continued from previous page

find the soul of a poem and to express that soul in music. I listened to one of Laz's very first Orten songs, and it was an incredible experience. I wrote him and said, “You've expressed this poem in music the way I hear it in my head.” I have encouraged Laz to be free with my translations, to drop words, to combine phrases from different poems, to write songs where the lyrics are a fragment of a longer piece. Orten is a very musical poet, and a sensitive soul, and I can't imagine a more resonant music than Laz has created. As a poet, I agree with Walter Pater's dictum—“All art aspires to the condition of music.” Decades ago, I heard Mstislav Rostropovich give a solo cello concert. He began with a section of “Abyss des oiseaux” (written by Messiaen in the concentration camp) and it's one of the most haunting elegiac pieces of music I've ever heard—incredibly beautiful and also what would be desperate except that it's too peaceful—a truly quiet desperation. And then he moved up and up through the emotional register until at the end he did some whiz bang virtuoso piece, maybe some part of Respighi's “Rome” and he was whizzing here and there musically—arpeggios down and arpeggios up and with great fun and gusto and “look ma” energy. And I walked home from that concert thinking—no poetry reading could do that—could cover that breadth and depth of human experience and su-

perhuman experience in that short span of time. I play classical piano and sang in the Michigan Chorus myself, and I've always loved music. To see Laz bring music and Orten together in this way, to express Orten musically with such sensitivity and—well, tact—is a great joy to me. There's the joy that Orten survives in his writing, and the joy of hearing him captured (only it's more like set free) in music.

**WJN:** Laz, some of your settings are, as expected, considering the dark nature of much of Orten's poetry, somber, in minor keys, and slow tempos. But some of your musical settings, like the one for “Black Picture,” which is a very frightening poem, are very lively, the words riding vigorous rhythms.

**Laz:** You're right about the overall feel of the poems having a dark nature—in one of his poems he says “Lament permeates the world” and he gives voice to that lament in poem after poem. But he also has beautiful images of nature, of the innocence of childhood, and some very lyrical passages about love. So, I had a lot to choose from in setting the poems, and I tried to make the music reflect that variety of themes and moods.

I think of these settings as being most influenced by Eastern European and Jewish music. I grew up in those two interwoven cultures, and the music of that region, of those people, is my native tongue, musically speaking. There is an emotional directness and honesty in this music that I

love—and though there is pain, there is no self-pity. What there is is a tremendous determination to remain uplifted, even joyous, despite hardships, despite the suffering which permeated the lives this music came from. This music can certainly cry—and can make you weep—and sometimes when our Dad sang his cantorial solos there certainly were tears—but the music left you cleansed, healed, renewed, ready to go on. This is what I saw in Orten's poems—both the tears and the courage to keep singing—and this is what I tried to bring to the poems in the music I wrote.

**WJN:** There are a number of references to music and singing in Orten's poetry. Orten writes, perhaps about himself, in *Lost*, “to go head up toward the scaffold/and to sing, to sing until he drops!” It's a horrifying, yet beautiful image. I know you love to sing and, fortunately, have had very different life experiences than Orten. What does a line like that mean to you, as a poet and a singer?

**Laz:** Orten seems to have been prescient about his own death. His response to this foreknowledge is to write feverishly, to sing passionately to the very end. And these poems, these songs—he uses the terms almost interchangeably—are the words of a young man who wants desperately to live, and to live to the fullest in the little time he has left. As you say, my life circumstances have been very different from Orten's. I've not had to face any of the horrors he did, and here I am, grateful to have lived into my early 60s with

the hope that I have many more years left. But, of course, we all must die, and the older one gets, the more we become aware of that reality coming closer. So, it's incredibly inspiring to read Orten, and to be reminded of the preciousness of life, and “to go head up... and sing.” And, of course, being a poet, Orten uses “singing” both literally and as a metaphor: “singing” is different for everyone—it's an image for what one most loves to do, what brings meaning to one's life—but for me, as a poet and a musician, it's a very encouraging reminder to do as fully as I can what is most mine to do—to sing.

**Coffin:** I'd like people to know that I love Orten in a very real, intense, active way. He gives me courage. When I think of his spirit, that remained indomitable in spite of, in the midst of, hideous circumstances, I too am inspired to ask for one more rhyme, one more song.

I walk away from Orten, (actually, I carry him with me now, always)... I think people walk away from Orten with split emotions; part of them despairs and resonates with his tragic destiny, his sadness, his despair. But that's hopefully the “minor” part. The main feeling is one of perhaps paradoxical hope and joy—that a 22-year-old (just 22, not so much a young man as an old boy) could stay writing, stay celebrating art and arguing with God, could stay who he was, right up until the end. ■



## Pesach has always held a special place in my heart

Mary Bilyeu, staff writer

**B**efore spending 13 years in Catholic schools, I attended nursery school at the Stephen Wise Free Synagogue in New York City, where I grew up. It was around the corner from our apartment; the location was very convenient for my mother's sake, because my father traveled a lot.

I can tell you almost nothing about the school, with the exception of what I believe is my very first memory—and, of course, that's food-related! I vividly remember eating a snack of matzah with grape jelly, which I loved. I still treat myself to this little indulgence each year.

When I was eating my matzah with grape jelly in nursery school 40-plus years ago, I had no context for it. In retrospect, I'm quite certain that I was, in fact, informed of the reason for the ritual food. I'm sure that at least one storybook was read to my fellow 3- and 4-year olds by a nurturing teacher. But truly, the only part that resonated with me and made an impact was the food.

Now, however, as an adult, I have the context that was missing when I was little; I'm aware of the Exodus and its significance, as well as the redemption, the gratitude and the hope that come with remembering it. I understand the importance of the matzah and all that it represents. Additionally, my son Jeremy, as an only child, is a first-born male. As the story is told and the flight from Egypt is recalled, I am profoundly aware of how much I could have lost under different circumstances.

Because I wasn't raised Jewish, my family passed along no traditions for Pesach; I've had to create my own as I have grown to embrace the faith. I pay homage, but I always seem to have to tweak things a bit ... what can I say? I like variety, especially with regard to the food served at a holiday dinner. So I may offer lamb and leek patties, one of Jeremy's favorites, or I might save that entree for alternate years. I might offer roasted asparagus salad with chopped egg, or I may choose to make a salad with spring greens. I do have some customs and a few requisite dishes,

such as my charoset, but I also try to invest the meals with a fresh spirit.

And so, each year I start to peruse my cookbooks, both those specifically for Pesach and those that aren't. I seek appetizers, entrees, desserts, treats, breakfasts, and ideas that might inspire an entirely new dish.

Last year, my very dear friend Cindy gave me a copy of *The New York Times Passover Cookbook*, edited by Linda Amster, which features more than 200 recipes from "chefs, restaurateurs, cookbook authors and other fine cooks." Of course, you can find recipes for favorite items such as matzah brie, brisket, and macaroons.

But traditional foods are given distinctive twists, as shown in Union Square Cafe's Matzoh Meal Polenta, the Halibut and Salmon Gefilte Fish Terrine offered by an Alaskan Jew, and the South African-Lithuanian Stuffed Kneydlakh featuring a cinnamon-spiced ground beef filling. And many unexpected dishes can be found as well, even from those who aren't Jewish. You'll find Wolfgang Puck's Gefilte Fish served in cabbage leaves—"a novel variation of the traditional meat-stuffed cabbage served in many Jewish households"—as well as Paul Prudhomme's Veal Roast with Mango Sauce, which was served in Jerusalem at a dinner to honor the city's 3000th anniversary.

Shad with Pineapple-Rhubarb Salsa, Asparagus with Red and Yellow Pepper Coulis, and Southwestern Tsimmes Stuffed in Anaheim Chiles are several other dishes that I found particularly intriguing. And the Rhubarb Chutney and Green Herb Stew offered below would provide vivid flavors and gorgeous colors to your seder table, celebrating the warmth and rejuvenation of Spring with produce that is only just returning after a long, cold winter.

The dessert offerings in this cookbook are exceptional, especially considering that Pesach sweets have a poor reputation for being dry and leaden. In recent years, there has been a welcome trend to go beyond sponge cakes, meringues, and baked goods modified with cake meal rather than being prepared with flour. Dishes to end the holiday meal in-

clude such luscious temptations as Gingered Figs that can be served over cake or ice cream, Coffee Macaroon Creme, Mississippi Praline Macaroons, Orange Marmalade Bars, Spanish Walnut Cake with a rose water-scented syrup, and Honey Nut Candy.

Both the Ashkenazic and Sephardic culinary customs are represented, such that it would be a matter of personal observance whether a recipe might be kosher for Pesach or whether it would need to be adapted. There is an informative introduction, written by the editor, which explains how the cookbook was put together and offering *The New York Times Passover Cookbook* to readers with "a wish for a zissen Pesach, 'a sweet Passover,' with good food, with loved ones and with the joy of peace." And Joan Nathan provides a fascinating essay entitled "Observing Passover," which combines history, personal remembrance, and explanation. She inspires us to keep the seder "energized and fresh."

As much as it means to me to enjoy my nursery school treat each year, simply *schmearing* a piece of matzah with a blob of grape jelly is obviously not quite sufficient for a seder. So let's all enjoy these enticing recipes and incorporate some new traditions into our holiday meals.

### Rhubarb Chutney

This spicy condiment is a lovely accompaniment to chicken, beef or fish. It would also be wonderful spread onto matzah.

4 cups coarsely diced rhubarb  
2 cups brown sugar  
½ cup lemon juice  
½ cup cider vinegar  
2 tart apples, peeled and coarsely diced  
1 cup raisins  
3 tablespoons minced fresh ginger  
10 black peppercorns  
4 whole cloves

Place the rhubarb, sugar and lemon juice in a heavy saucepan. Bring to a simmer and add the remaining ingredients. Continue to simmer 20 minutes or so, until the rhubarb is tender but still holds its shape.

Makes 2 pints.



### Ilana Amini's Choresheh Cormeh Sabzi (Green Herb Stew)

The herbs in this dish represent Spring for Persian Jews.

3 pounds lean beef chuck  
¾ cup vegetable oil  
2 large onions, sliced thin  
2 teaspoons salt  
½ teaspoon freshly ground white pepper  
1 medium leek  
3 cups chopped spinach leaves  
2 cups chopped parsley  
½ cup cilantro, chopped  
¾ cup fresh dill, chopped  
lemon juice, optional



Trim the beef of fat and cut in 1½" cubes.

Heat half of the oil in a 2½ to 3 quart Dutch oven or other stewpot over very low heat. Add the onions and sauté until just slightly brown. Add the beef and stir. Add half the salt and pepper. Cover and let simmer gently but steadily over low heat for about 2 hours. Stir at intervals to prevent scorching, and check to be sure there is enough liquid, adding water only if necessary.

While beef is cooking, prepare the greens. Wash the leek thoroughly and chop the white and green portions separately.

Heat the remaining oil in a deep skillet or wide saucepan over medium heat. Add the white portions of leek and saute until they begin to soften, about 5 minutes. Add the green portions of leek and saute until they begin to soften, about 5 minutes. The leeks should not take on color.

Add the chopped spinach and saute for 5 minutes. Add the parsley and saute for 5 minutes. Add the cilantro and saute for 5 minutes. Add the dill and saute for 5 minutes. By this time, the mixture should be reduced to a near sauce, but should still be bright green. Remove from the heat.

When the meat is thoroughly cooked, stir in the green sauce and reheat together for about 5 minutes before serving. Adjust seasonings and add lemon juice to taste.

Makes 4-6 servings.



HAPPY HOUR Tuesday-Friday 4:30pm-6pm  
DINNER Tuesday-Thursday 5:30pm-9pm  
Friday & Saturday 5:30pm-10pm  
\*bar open 1 hour later

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# Calendar

## April 2012

### Sunday 1

**Reading Hebrew through the Prayer Book—for Women: Chabad.** An in-depth study into the prayer book, plus an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

**Bicycle Riding Club: JCC.** New bicycle club will meet first Sunday of the month at the JCC. Route will include ins and outs of Ann Arbor, including a stop at Zingerman's Bakehouse. RSVP to Karen Freedland at karenfreedland@jccfed.org or phone 971-0990. 9:45 a.m.

**Tanya—Jewish Mysticism: Chabad.** Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

**Jewish Concepts—for Women: Chabad.** Learn the deeper meanings of the Jewish way of life. 8 p.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 andre@jfsannarbor.org. *Ongoing.*

**April Break Fun Days: JCC Youth.** On days when Hebrew Day School and/or Ann Arbor Public Schools are on break, the JCC Youth Department offers full day programs featuring field trips or special activities. Programs are for JCC members in grades K-5. Middle school students are also welcome to participate as helpers for a reduced fee. Students should bring a nut-free, meat-free lunch and appropriate clothing for playing outside. A JCC Youth Department record must be on file for all participants. More details available at www.jccannarbor.org. Contact Shoshana Jackson at shoshanajackson@jccfed.org or phone 971-0990 for information. \$38/day for 8 a.m.–4 p.m. (\$34/additional siblings). PM care from 4–6 p.m. is \$10/day. *Also April 3–5 and 9–12.*

**Passover Boutique: JCC.** Unique items for Passover celebrations, including seder plates, matzah covers, haggadot and more. For information, contact Rebekah Gamble at rebekahgamble@jccfed.org or phone 971-0990. 9 a.m.–4 p.m.

**Women's Torah Study: TBE.** Led by Cantor Annie Rose. 7–8:30 p.m.

### Tuesday 3

**April Break Fun Days: JCC Youth.** *See April 2.*

**SPICE of LIFE: JCC Seniors.** Energy Exercise with Maria Farquhar, 11 a.m., \$4/session or \$10/3 sessions; \$3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects and card games. 1 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. Open computer time, with tutor available. Call for information or reservations. 1 p.m. *Every Tuesday.*

**Intergenerational Passover Program: JCC.** The JCC Older Adult and Early Childhood Center will celebrate Passover together with an interactive telling of the Passover story, songs and dances. A Passover-style lunch will be served. Reservations required; phone 971-0990. 11 a.m.

**Bible Literature and History Class: JCC Seniors.** Washtenaw Community College class taught by Dr. Liz Fried. Six-week class begins on April 24. Call 971-0990 to register.

**Yidish 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.

Hebrew 103: TBE. 6:15–7:15 p.m.

**Weekly Torah Portion—for Women: Chabad.** Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday.*

### Wednesday 4

**April Break Fun Days: JCC Youth.** *See April 2.*

Hebrew 102: TBE. 7:30–8:30 p.m.

### Thursday 5

**April Break Fun Days: JCC Youth.** *See April 2.*

**Prayer, Weekly Torah Reading and Jewish Philosophy—for Women: Chabad.** 9 a.m. at the JCC.

**SPICE of LIFE: JCC Seniors.** Energy Exercise with Maria Farquhar, 10 a.m., \$4 or 3/\$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; \$3 Homemade Dairy Buffet Lunch, Noon; Special events and guest presentations, 1 p.m.; Sidney Warschawsky Literary Group facilitated by group members at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

**Spirituality Book Club: TBE.** Lunchtime session of the book club focusing on the seventh book of the year, *God of Me*, by Rabbi David Lyon. Contact Annie Rose for further details at cantorannie@gmail.com. Noon–1 p.m.

**Birthdays and Film Showing: JCC Seniors.** Birthday celebration for all with April birthdays. Family and friends invited to share lunch and birthday cake at 12:30 p.m. Followed at 1 p.m. by showing of the Yiddish film *The Big Winner*, a Sholem Aleichem comedy produced by The Folksbiene Playhouse. The film is in Yiddish with English subtitles. Note that this film is two hours long, so the film showing will last until 3 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 Taanit chapter 2. 8 p.m. *Every Thursday.*

### Friday 6

**Shararit and Siyyum Bechorot: BIC.** 7 a.m.

**Weekly Yiddish Reading Group: JCC Seniors.** Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

**Passover Seder: Chabad.** Traditional Seder, full of inspiring mystical insights into the Hagaddah. In Hebrew and English. Enjoy a festive, homemade meal, handmade Shmurah matzah, wine, grape juice and desserts. Services at 8 p.m. and Seder at 8:30 p.m. \$36/community members; \$18/UM students. Phone 995-3276 for information and reservations.

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

### Saturday 7

**Torah Study with Rabbi: TBE.** 8:50–9:30 a.m.

**Shabbat and Passover Services: BIC.** 9:30 a.m.

**Passover Services: Chabad.** 9:45 a.m.

**Second Night Seder: TBE.** Led by Rabbi Levy and Rabbi Delson. Feast on favorite Passover foods, dinner and dessert catered by Simply Scrumptious Catering. \$20 for adults and \$15 for children. No cost for children under 3 if sharing dinner with an adult. For information or to RSVP, visit www.templebethemeth.org. 6–9 p.m.

**Passover Seder: AARH.** Second night Seder at the JCC, including potluck dinner. Bring a dairy, nut-free dish to share. Reservations preferred at 445-1910 or email Jennifer Cohen via www.aarecon.org/contact-us. 6–10 p.m.

**Passover Seder: Chabad.** Traditional Seder, full of

inspiring mystical insights into the Hagaddah. In Hebrew and English. Enjoy a festive, homemade meal, handmade Shmurah matzah, wine, grape juice and desserts. Services at 8 p.m. and Seder at 8:30 p.m. \$36/community members; \$18/UM students. Phone 995-3276 for information and reservations.

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

### Sunday 8

**Reading Hebrew through the Prayer Book—for Women: Chabad.** An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

**Tanya—Jewish Mysticism: Chabad.** Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

**Passover Shaharit Service: BIC.** 9:30 a.m.

**Passover Mincha Service: BIC.** 7:30 p.m.

**Jewish Concepts—for Women: Chabad.** Learning the deeper meanings to the Jewish way of life. 8 p.m. *Every Sunday.*

### 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 andre@jfsannarbor.org. *Ongoing.*

**April Break Fun Days: JCC Youth.** *See April 2.*

**Torah Trop: TBE.** With Cantor Rose. Noon.

### Tuesday 10

**April Break Fun Days: JCC Youth.** *See April 2.*

**SPICE of LIFE: JCC Seniors.** Energy Exercise with Maria Farquhar, 11 a.m., \$4/session or \$10/3 sessions; \$3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects and card games, 1 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. Open computer time, with tutor available. Call for information or reservations. 1 p.m. *Every Tuesday.*

**Yidish 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.

**Spirituality Book Club: TBE.** Evening session of the book club focusing on seventh book of the year, *God of Me*, by Rabbi David Lyon. For information, contact cantorannie@gmail.com 7:30–9 p.m.

**Weekly Torah Portion—for Women: Chabad.** Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday.*

### Wednesday 11

**April Break Fun Days: JCC Youth.** *See April 2.*

**Men's Torah Study: TBE.** Bi-monthly group includes learning and lively discussion. Led by Roger Stutesman. For information, contact rgstutesman@sbcglobal.net. 7:30–9 p.m.

### Thursday 12

**April Break Fun Days: JCC Youth.** *See April 2.*

**Prayer, Weekly Torah Reading and Jewish Philosophy—for Women: Chabad.** 9 a.m. at the JCC.

**SPICE of LIFE: JCC Seniors.** Energy Exercise with Maria Farquhar, 10 a.m., \$4 or 3/\$10; Current Events with Heather Dombey, a Jewish perspective on this week's news,

11 a.m.; \$3 Homemade Dairy Buffet Lunch, Noon; Special events and guest presentations, 1 p.m.; Sidney Warschawsky Literary Group facilitated by group members at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

**Medical Check and Presentation: JCC Seniors.** A nurse from Care Response will monitor blood pressures and address questions at 12:30 p.m., followed at 1 p.m. by a talk on “The Lives of the Partisans in the Lipiczanska Forest,” presented by Miriam Brysk, a current Ann Arbor resident and the only child allowed into the partisans in the Lipiczanska Forest during WWII.

**Passover Mincha and Maariv Service: BIC.** 7:30 p.m.

**Passover Evening Services: Chabad.** 8 p.m.

### Friday 13

**Shabbaton: TBE.** With Rabbi David Aaron, professor of Hebrew Bible and History Interpretation at HUC-JIR in Cincinnati, whose areas of interest include Biblical Studies, Aggadic Midrash and Literary and Cultural Criticism. *Through April 14.*

**Passover Morning Service: BIC.** 9:30 a.m.

**Passover Morning Services: Chabad.** 9:45 a.m.

**Weekly Yiddish Reading Group: JCC Seniors.** Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

**Shabbat Services for Young Families: TBE.** Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Shira and Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Popsicle Oneg follows. Shabbat Service with David Aaron (Year of Torah). 7:30 p.m.

**Passover Mincha and Maariv Service: BIC.** 8 p.m.

**Passover Evening Services: Chabad.** 8 p.m.

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

### Saturday 14

**Torah Study with Rabbi: TBE.** 8:50–9:30 a.m.

**Shabbat Limmud: BIC.** With Rabbi Dobrusin. 9 a.m.

**Shabbat and Passover Morning Service: BIC.** Includes Yizkor. 9:30 a.m.

**Chapel Service: TBE.** Shabbat morning service with extended text study on “The Invention of Pesach in the Torah,” followed by Shabbat lunch. 10–11 a.m.

**Learner's Service: AARH.** Nine monthly sessions led by rabbinic intern Aura Ahuvia who guides participants through the historical, geographical and political traditions that are part of the Saturday morning service. This month's service, at the JCC, will focus on the who, what and when of the service within the context of the giant timeline of Jewish history. For information, visit www.aarecon.org or call 445-1910. 10 a.m.–12:30 p.m.

**Tot Shabbat: BIC.** For preschoolers and their families. 11:15 p.m.

**Shabbaton Learning Session: TBE.** Learning Session with Rabbi Aaron on “The Reinvention of Pesach in the Haggadah.” 1:30–2:30 p.m. *See April 13.*

**Passover Mincha Service: BIC.** 7:30 p.m.

**Mystical Insights to the Torah—for Women: Chabad.** Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

**Laws of Shabbat—Jewish Ethics: Chabad.** Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

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

### Sunday 15

**Reading Hebrew through the Prayer Book—for Women: Chabad.** An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

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



# Calendar

**Faces of Israel:** Federation, JCC, TBE, BIC. A community conversation exploring Jewish identity, religious pluralism and civil liberties in Israel. At jcc 10 a.m.–noon. RSVP cindy@jewishannarbor.org or 677-0100.

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

**Tour of Jewish Detroit:** TBE Renaissance Group. Bus tour of Jewish sights in and around Detroit. For information, contact Carol Dworkin at 996-0247 or email dworkin.carol@gmail.com.

**Celebrity Cooking Class:** JCC. Co-sponsored by Jewish Federation Young Adult Division. Monthly event featuring prominent Jewish chef/cook. Eat and learn with old and new friends and learn some trade secrets. This month's class will feature Dena Jaffee of Whole Heart Health Group who will cook gnocchi, Caesar salad and vegan chocolate mousse. RSVP to Karen Freedland at karenfreedland@jccfed.org or phone 971-0990. 4 p.m.

**"Creating a Jewish Studies Program at EMU."** BIC Men's Club. 8 p.m.

**Jewish Concepts—for Women:** Chabad. Learn the deeper meanings of the Jewish way of life. 8 p.m. *Every Sunday.*

## 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 andre@jfsannarbor.org. *Ongoing.*

**Torah Trop:** TBE. Weekly group with with Cantor Rose. Noon.

**Women's Torah Study:** TBE. Led by Cantor Annie Rose. 7–8:30 p.m.

## Tuesday 17

**SPICE of LIFE:** JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., \$4/session or \$10/3 sessions; \$3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects and card games. 1 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. Open computer time, with tutor available. Call for information or reservations. 1 p.m. *Every Tuesday.*

**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.

**Weekly Torah Portion—for Women:** Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday.*

## Wednesday 18

**Lunch and Learn:** BIC. Bring a dairy lunch, snacks and beverages provided. Noon.

**Afternoon Delights Concert:** JCC Seniors. Featuring Ann Arbor Symphony Orchestra Musical Director Arie Lipsky and his musical colleagues. At the JCC. \$8 at the door. For information, contact Merrill Poliner at merrill@jfsannarbor.org or phone 971-0990. Doors open at 12:30 p.m. Refreshments at 1 p.m. Concert begins at 1:30 p.m.

**Movie Wednesday:** TBE. Monthly screening of movie of Jewish interest including political, comical or Israeli life. Snacks provided. For information and movie listings, contact Brett Willner at bwillner@templebethemeth.org. This month's film, *Hello, Goodbye*, will be shown in the Adult Lounge and followed by optional discussion. 1–3 p.m.

**Minyan Service with Yom Hashoah Observance:** BIC. 7:30 p.m.

**"Hilma! A Childhood Discovered:"** BIC. Presented by Bruce Geffen. 8 p.m.

## Thursday 19

**Prayer, Weekly Torah Reading and Jewish Philosophy—for Women:** Chabad. 9 a.m. at the JCC.

**SPICE of LIFE:** JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., \$4 or 3/\$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; \$3 Homemade Dairy Buffet Lunch, Noon; Special events and guest presentations, 1 p.m.; Sidney Warschawsky Literary Group facilitated by group members at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

**Presentation:** JCC Seniors. Barbara Wilson, co-owner of Mindo Chocolate Makers, a Dexter company that makes gourmet chocolate from Mindo, Ecuador, will talk about the process of making chocolate. She will also offer samples. 1 p.m.

**Thirsty Third Thursday:** BIC. BIC Men's Club. 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 Taanit chapter 2. 8 p.m. *Every Thursday.*

## Friday 20

**Weekly Yiddish Reading Group:** JCC Seniors. Meets at the JCC. Call Ray Juni at 761-2765 for information. 1:30 p.m.

**Shabbat Services for Young Families:** TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Shira and Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Popsicle Oneg follows. Shabbat Service: Yom HaShoah with Kol Halev. 7:30 p.m.

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

## Saturday 21

**Torah Study with Rabbi:** TBE. 8:50–9:30 a.m.

**Shabbat Limmud:** BIC. With Rabbi Dobrusin. 9 a.m.

**6<sup>th</sup> Grade Shabbat Program:** BIC. 9:30 a.m.

**Saturday Morning Services:** AARH. Interactive community service features music, singing, and modern English readings alongside the traditional prayers and thought provoking Torah discussion. Held at the JCC and led by rabbinic intern Aura Ahuvia. For information or to get involved, contact aura613@gmail.com or visit www.aarecon.org. 10 a.m.–12:30 p.m.

**Rosh Hodesh Event:** BIC Women's League. 4 p.m.

**Year of Torah Storytelling:** TBE. Allison Downey, storyteller from *The Moth* and *The Story Collider*, and featured storyteller in the Ann Arbor Storytelling Festival, will present "Torah, Tradition and Family: Crafting Your Stories." Downey will help participants generate personal stories with greatest impact on both the storyteller and the listener. Dinner provided.

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Mystical Insights to the Torah—for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat—Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Shabbat services: See listing at end of calendar.

## Sunday 22

Reading Hebrew through the Prayer Book—for Women: Chabad. An in-depth study into the prayer book, plus an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m.

Red Cross Blood Drive: BIC. 9:30 p.m.

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

Tanya—Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday*

Women's Event: Federation. The Social Network: Promises, Perils and Joys of Cyber-Schmoozing. Guest speakers include Tilly Shames, Poll-Gipson and Deborah Nystom. Brunch following featured speakers. RSVP to Cindy Adam, 677-0100 or [www.jewishannarbor.org](http://www.jewishannarbor.org), by April 16. At JCC, 8:30 a.m.–12:30 p.m.

Youth Choir Concert: TBE. In the Sanctuary from 3–4:30 p.m.

Poetry & Music: JCC. Lyn Coffin reads her translations of Jiri Orten; Laz Slomovitz performs his musical renditions of same. JCC. 4 p.m.

Jewish Concepts—for Women: Chabad. Learn the deeper meanings of the Jewish way of life. 8 p.m. *Every Sunday.*

## 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 [andre@jfsannarbor.org](mailto:andre@jfsannarbor.org). *Ongoing.*

Torah Trop: TBE. Weekly group with Cantor Rose. Noon.

Gardening Club: JCC. Monthly series of speakers, workshops, plant exchanges and garden tours. This month's meeting will feature a guest gardener discussing how to prepare vegetable and flower gardens for spring. \$5 drop-in fee. RSVP to Karen Freedland at [karenfreedland@jccfed.org](mailto:karenfreedland@jccfed.org) or phone 971-0990. 7 p.m.

## Tuesday 24

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., \$4/session or \$10/3 sessions; \$3 Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting for the patients of Mott Hospital, art projects and card games. 1 p.m. Wii sports including bowling, tennis, golf and baseball. No experience necessary. 1 p.m. Open computer time, tutor available. Call for information or reservations. 1 p.m. *Every Tuesday.*

Bible Literature and History Class: JCC Seniors. Washtenaw Community College class taught by Dr. Liz Fried. Six-week class begins today. Call 971-0990 to register.

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.

“Jewish Spirituality and Recovery from Addiction.” Dawn Farm. Presented by Rabbi Yisrael Pinson, director of Jewish Recovery International and editor-in-chief of JewishRecovery.org. Addiction to alcohol and other drugs is a disease that does not discriminate and it is a mistaken belief that Jews don't become harmfully involved with alcohol and other drugs. Rabbi Pinson was instrumental in creating a Jewish Recovery Community in Metro Detroit. St. Joseph Mercy Hospital Education Center Auditorium, 5305 Elliott Drive, Ypsilanti. 7:30–9 p.m.

Yom Hazikaron Ceremony: BIC. Community-wide ceremony for Greater Ann Arbor. 7:30 p.m.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday.*

## Wednesday 25

Lunch and Learn: BIC. Bring a dairy lunch. Snacks and beverages will be provided. Noon.

Men's Torah Study: TBE. Bi-monthly group includes learning and lively discussion. Led by Roger Stutesman. For information, contact [rgstutesman@sbcglobal.net](mailto:rgstutesman@sbcglobal.net). 7:30–9 p.m.

## Thursday 26

Prayer, Weekly Torah Reading and Jewish Philosophy—for Women: Chabad. 9 a.m. at the JCC.

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., \$4 or 3/\$10;

Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; \$3 Homemade Dairy Buffet Lunch, Noon; Special events and guest presentations, 1 p.m.; Sidney Warschausky Literary Group facilitated by group members at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Senior Lifestyle and Injury Prevention: JCC Seniors. Part three of three-part series. This month's session will cover Driving Safety and will offer suggestions for seniors about how to continue to drive safely. 1 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 Taanit chapter 2. 8 p.m. *Every Thursday.*

## Friday 27

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. Call Ray Juni at 761-2765 for information. 1:30 p.m.

Shaharit Service: BIC. Led by Zachary Bernstein. 10 a.m.

Shabbat Services for Young Families: TBE. Tot Shabbat for ages 5 and under at 5:30 p.m. Tot and Sukkat Shalom dinner at 6:00 p.m. Shira and Sukkat Shalom for ages 5 through 10 at 6:30 p.m. Popsicle Oneg follows. Shabbat Service: Yom HaAtzmaut with Kol Halev at 7:30 p.m.

Fourth Friday Shabbat Service and Dinner: AARH. Musical Kabbalat Shabbat services are led by rabbinic intern Aura Ahuvia. Services followed by a vegetarian potluck dinner. Pizza nosh for children before services at 6:15 p.m.

## Shabbaton with Rabbi David Aaron At Temple Beth Emeth on Friday, April 13 – Saturday, April 14

Ever wonder if Judaism existed before Passover?

Was Pesach an invention in the Torah?

What is the meaning behind Passover?

Was Pesach reinvented in the Haggadah?

Explore these questions and more during a special shabbaton at TBE with Rabbi David Aaron. You won't want to miss it!

Friday, April 13

7:30 pm - Guest Scholar on “Judaism Before Passover: Was there such a thing?”

Saturday, April 14

10 am - Shabbat morning service with extended text study on “The Invention of Pesach in the Torah”

1:30 pm - Further text study with Rabbi Aaron on “The Reinvention of Pesach in the Haggadah”



Temple Beth Emeth

2309 Packard St., Ann Arbor, MI 48104

Phone: 734-665-4744 [www.templebethemeth.org](http://www.templebethemeth.org)

Dr. Aaron is Professor of Hebrew Bible & History of Interpretation at HUC-JIR, Cincinnati. He earned his doctorate from the Department of Near Eastern and Judaic Studies at Brandeis University and was ordained at HUC-JIR, Cincinnati. He also studied as a graduate fellow at Hebrew University and the Universität Tuebingen. His areas of interest include Biblical Studies, Aggadic Midrash, Literary and Cultural Criticism.







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## Calendar

and childcare provided during services from 6:15-7:30 p.m. Reservations preferred, especially for pizza and childcare. Held at the JCC. For information or to reserve, call 445-1910 or email Jennifer Cohen at www.aarecon.org/contact-us. 6-10 p.m.

Friday evening services: See listing at end of calendar.

### Saturday 28

Torah Study with Rabbi: TBE. In the Chapel from 8:50-9:30 a.m.

Mini-Minyan: BIC. For K-2<sup>nd</sup> graders. 11 a.m.

Kehillat Shabbat: BIC. For 3<sup>rd</sup>-5<sup>th</sup> graders. 11 a.m.

Tot Shabbat: BIC. For preschoolers and their families. 11:15 a.m.

Mystical Insights to the Torah—for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. Every Saturday.

Laws of Shabbat—Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. Every Saturday.

Shabbat services: See listing at end of calendar.

### Sunday 29

Reading Hebrew through the Prayer Book—for Women: Chabad. An in-depth study into the prayer book, plus an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. Every Sunday.

Tanya—Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. Every Sunday.

Shofar Blowing Class: TBE. Shofars available for use for those 18 and under. No musical experience necessary. For information about TBE's new Shofar Corps, or to RSVP, contact Brett Willner at bwillner@templebethemeth.org. 5-7 p.m.

Maccabiah and Graduation: BIC. BIRS Elementary School Maccabiah and 8th Grade Graduation. 7 p.m.

Jewish Concepts—for Women: Chabad. Learn the deeper meanings of the Jewish way of life. 8 p.m. Every Sunday.

### Monday 30

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 andre@jfsannarbor.org. Ongoing.

### 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 5:30 p.m., followed by tot dinner. Sukkat Shalom service at 6:30 p.m. for "tot grads," preceded by dinner. Shira at 6:30 p.m. Oneg for Tot and Sukkat Shalom families at 7 p.m. 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 Havurah. 6:15 p.m. at the JCC the last 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. Call 995-3276 in advance.

### Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

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

Shabbat Services: AA Reconstructionist Havurah. 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. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. 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 of frequently listed organizations

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

Ann Arbor Reconstructionist Havurah (AARH)  
 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

<b>April 6</b>	<b>7:49 p.m.</b>
<b>April 13</b>	<b>7:57 p.m.</b>
<b>April 20</b>	<b>8:05 p.m.</b>
<b>April 27</b>	<b>8:12 p.m.</b>



## Rabbi Goldstein, continued from page 11

Matzoh is called "bread of affliction." Matzoh, with its lack of taste, represents the Jewish people's lack of "taste" and understanding God's presence. They were so afflicted spiritually that they had a flat, bland understanding and appreciation for God. God took them out of Egypt but they were at no spiritual level to be redeemed. Therefore, they needed all three of the first three expressions for God to take them out of Egypt, thus represented by the three matzos of the Passover seder—one to take them out, one to save them, and one to redeem them. But they still were not at the level of understanding God. Matzo is the bread of affliction and has no taste and thus symbolizes lack of understanding of God.

Wine, on the other hand, has a good taste. This symbolizes a higher level of understanding and of service to God—one is working to improve and refine oneself. So, it is appropriate to have four cups of wine. The first three cups are associated with the same first three expressions as the three matzos and our an-

cestors' departure from Egypt. The fourth cup symbolizes that the Jewish people were ready to receive the Torah at Sinai in the merit of their self-improvement, which led to sufficient understanding and appreciation of God. So with the fourth cup of wine, all four of the expressions of redemption are fulfilled—as opposed to the three matzos that only fulfill the first three.

Even before this Passover, may God help bring the ultimate redemption with the coming of the Moshiach. We should all be redeemed from this exile and be in Israel with the Holy Temple, together with Moshiach enjoying the Pascal Lamb, matzos and wine. ■

*\* On a side note, some authorities say there is a fifth expression corresponding to the cup of Elijah and the coming of the Messiah, V'heyvesi, "I will bring them into the land of Israel." Since the Messiah has not yet come, we don't count the fifth expression in the requirements of the seder.*

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[alice@jfsannarbor.org](mailto:alice@jfsannarbor.org)  
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## JFS wishes a Happy Passover to our friends and families in the community.

Passover is the time to rejoice in our freedom, to feed those without, welcome a stranger, and to remember the sacrifices of our ancestors.

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# Passover

## The Last Ember, continued from page 21

*The Last Ember* rests on the hypothesis—posited for fictional purposes, but supported by archeological evidence—that Josephus, the Jewish historian who defected to Rome, was no traitor at all, but a brilliant manipulator who headed an espionage network under Titus' nose. According to Levin's premise, Josephus' mission was to protect the Jews' most sacred relic, and he knowingly sacrificed his reputation for the cause. In real life, Josephus was given Roman citizenship, served as diplomat and court historian, and enjoyed the protection of Emperor Titus. He was canny. In Levin's tale, Josephus, used his protector's inflated ego as security. Had Josephus' spy ring been discovered, Titus would have been forced to do what he did with all accused traitors: destroy all trace of them and their treason. But this would have required Titus to destroy Josephus' historical records, an unthinkable prospect. Josephus had embellished those chronicles to enhance the emperor's stature. At the same time, Josephus understood that the survival of his chronicles, with their inventive descriptions of Titus' glory, meant his own reputation would be sullied forever. It's an intriguing premise.

Josephus has long been a controversial figure reviled by many Jews as a turncoat and historical distortionist. His redemption is a central theme of the book. It also serves as foil for today's historical revisionism. Josephus, we learn, was originally Joseph ben Matthias,

a Kohen (of the priestly tribe), brother of Judah the Maccabbi. Before defecting to Rome, he was a scholar and military hero. He was also an uncommon strategist. During the Roman siege, he was trapped in a cave with 40 compatriots. Josephus proposed a plan for collective suicide to avoid surrender. The group accepted his plan. They would count off by threes. Number 2 killed number 1; number 3 killed number 2, and so on, until only one was left. That one was Josephus. He surrendered to the Romans, and the rest is history—literally. How did Josephus calculate the math? Did he conduct experiments with 41 stones? No one knows. But somehow he knew that he must adopt the 31st place in the circle to ensure his own survival. He is immortalized in the world of mathematics, which named this conundrum "the Josephus problem," or "Roman Roulette." An algorithm now replicates the uncanny method by which Josephus escaped the sword. How he eventually died remains a mystery.

While this book is often a page-turner, and Levin's passion for history impressive, the book's fast pace is sometimes slowed by its lumbering style. Levin has the action tale formula down pat, but he is a fledgling stylist. Certain passages made me wince, and the dialogue, often pedantic, is sometimes clunky. It resembles conversations among savants: an exchange of brilliant, eager, puny, treatises. I wondered where the editor

went. Still, there are always readers, myself included, who cannot resist erudition—particularly if it's packed with action, romance, and suspense.

Levin's pairing action with academia is such a brilliant stroke, and the plot's twists and turns so consistently plausible, that these criticisms feel niggling. But style is, after all, elemental to good writing. I suspect that our community's beloved Gerda Seligson, the late professor of Classics at the University of Michigan, would have been proud of Daniel Levin's accomplishment. I wonder whether he studied with her during his undergraduate days at U-M. I left that question for him on his website. I await his reply.

Meanwhile, Levin has been blogging for the *Huffington Post* about the Palestinian Authority's denial of both Christian and Jewish historical connections to the Temple Mount. He quotes a Fatah representative, Dmitri Dilani, as saying: "Do not call it the Temple Mount. No one can find any trace of the Temple. The area you refer to is only a Muslim holy site." Levin quotes the top religious official in the Palestinian Authority, Sheik Tamimi, who dismissed as "forgeries" all excavated artifacts showing non-Muslim historical links. Levin himself witnessed the Waqf Authority's use of bulldozers to destroy Judeo-Christian ruins beneath the Mount. "I toured the rubble firsthand," he writes, "and saw the crushed Herodian-era glass, Temple

pottery, and smashed Templar crosses. The Israeli archaeologists sifted through the piles like medics surveying a battlefield with no survivors." The Israeli Supreme Court has accused the Waqf Authority of violating antiquities laws on 35 occasions by removing more than twenty thousand tons of archaeologically rich soil, and dumping them in the adjacent Kidron Valley. Levin concludes: "Iranian President Ahmadinejad's Holocaust denial is not the only historical revisionism taking root in Middle Eastern politics. The assertion that no Judeo-Christian history ever happened in Jerusalem is fast becoming a central tenet of Palestinian nationalism."

*The Last Ember* has received widespread praise from significant sources. Alan Dershowitz sounds like a proud uncle *shepping nachas* (Yiddish for proud boasting, usually of progeny), when talking of this book. "What a glorious journey from the tumultuous world of today's Middle East to the imperial world of Roman antiquity and then back. With a flair for detail, drama, and elegant prose, Daniel Levin keeps us transfixed by his page-turning tale of deception, politics, history, and life." Dershowitz, professor of law at Harvard and stalwart defender of Israel and Zionism, may be *shepping* real *nachas*; he may have been a mentor to Levin at Harvard Law School. But readers do not need title or position to feel proud of this achievement. It will stand the test of time. ■



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# Vitals

## Mazel tov

Beth Wasserman on her bat mitzvah on April 21.  
Emily Fishman on her bat mitzvah, April 21.  
Sophie Kronick on her bat mitzvah, April 21.  
Zachary Bernstein on his bar mitzvah on April 28.  
Harriet and Gary Charson, on the birth of their grandson, Ari Joaquin Charson, born on February 18, to Josh and Valentina Charson.

## Condolences

The Mark Family on the death of their mother, Bernice Mark, January 28.  
The Segel Family on the death of Leonard Segal, February 15.  
Marci Feinberg on the death of her mother, Beatrice Milet, February 16.  
Robert Green on the death of his brother, Edward F. Green, February 26.  
Laurel Hern on the death of her father, Harry Lang, February 28.  
The Pascal Family on the death of Esther Pascal, March 4.  
Davi Napoleon on the death of her mother, Fay Kleinman Levenson, February 21.  
Daniel Newman on the death of his father, Harry Newman, February 5.  
Roger Palay on the death of his father, Sidney Palay, February 15.  
Lois Baru on the death of her mother, Beatrice Adler, February 22.  
Kay Posselt on the death of her mother, Marian Kelly, February 26.

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**THURSDAY, APRIL 5, 12 PM**

**RETHINKING FRANZ ROSENZWEIG'S CONVERSIONS:  
WORLD DENIAL AND WORLD REDEMPTION**

BENJAMIN POLLOCK, MICHIGAN STATE UNIVERSITY, 2011-2012  
LOUIS AND HELEN PADNOS VISITING PROFESSOR OF  
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## St. Lawrence String Quartet

Thursday \ April 5 \ 7:30 pm  
Rackham Auditorium

### PROGRAM

Haydn Quartet No. 57 in C Major, Op. 74, No. 1 (1793)  
R.M. Schafer Quartet No. 3 (1981)  
Golijov Kohelet (composed for SLSQ) (2011)  
Haydn Quartet No. 61 in d minor, Op. 76, No. 2 ("Quinten") (1796-97)

Media Partner **WGTE 91.3 FM.**

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## National Theatre Live: *She Stoops to Conquer*

By Oliver Goldsmith | Directed by Jamie Lloyd  
Wednesday \ April 11 \ 7 pm  
Michigan Theater

One of the great, generous-hearted and ingenious comedies of the English language, Goldsmith's *She Stoops to Conquer* offers a celebration of chaos, courtship and the dysfunctional family.

## Zakir Hussain & Masters of Percussion

Thursday \ April 12 \ 7:30 pm  
Hill Auditorium

The pre-eminent classical tabla virtuoso of our time, Zakir Hussain delivers brilliant performances that have established him as a national treasure in his native India and one of the world's most esteemed and influential musicians, renowned for his genre-defying collaborations. Masters of Percussion, an outgrowth of Hussain's memorable tours with his father, the legendary Ustad Allarakha, has enjoyed successful tours in the West since 1996. Joining the 2012 tour will be Fazal Qureshi, tabla & kanjira; Rakesh Chaurasia, bansuri (bamboo flute); T.H.V. Umashankar, ghatam; Dilshad Khan, sarangi; Navin Sharma, dholak; Abbos Kosimov, doyra; and the Meitei Pung Cholom (dancing drummer of Manipur).

Media Partners **WEMU 89.1 FM, Ann Arbor's 107one, and Metro Times.**

## Cheikh Lô

Friday \ April 13 \ 8 pm  
Michigan Theater

Cheikh Lô is one of the great mavericks of African music. A superb singer and songwriter, as well as a distinctive guitarist and drummer, he has personalized and distilled a variety of influences to create a style that is uniquely his own. His blend of semi-acoustic flavors — West and Central African, funk, Cuban, flamenco — has been distilled into his most mature, focused, yet diverse statement today.

Media Partners **WEMU 89.1 FM and The Michigan Chronicle.**

## Charles Lloyd New Quartet

Charles Lloyd saxophones and flute  
Jason Moran piano | Reuben Rogers bass | Eric Harland drums  
Saturday \ April 14 \ 8 pm  
Michigan Theater

Forty years ago, saxophonist Charles Lloyd was a pop star; his 1966 album, *Forest Flower*, sold a million copies. Four years ago, at 69, when most individuals are thinking of ways to slow down and kick back, Lloyd shifted to a higher gear and formed a new quartet. Lloyd has always led exceptional bands, and this is perhaps the best. With MacArthur fellow Jason Moran on piano, Reuben Rogers on bass, and Eric Harland on drums, the Quartet's concerts are events of pristine beauty and elegance, full of intensely-felt emotion and passion that touches deep inside the heart.

Media Partners **WEMU 89.1 FM, Metro Times, The Michigan Chronicle, and Ann Arbor's 107one.**

## Pavel Haas Quartet

Joseph Gramley percussion  
Wednesday \ April 18 \ 7:30 pm  
Rackham Auditorium

### PROGRAM

Tchaikovsky Quartet No. 1 in D Major, Op. 11 (1871)  
Smetana Quartet No. 1 in e minor ("From My Life") (1876)  
Pavel Haas Quartet No. 2, Op. 7 ("From the Monkey Mountains") (1925)

Sponsored by



Media Partner **WGTE 91.3 FM.**

## Snow White

## Ballet Preljocaj

Angelin Preljocaj artistic director  
Jean Paul Gaultier costume designer  
Thursday \ April 19 \ 7:30 pm  
Friday \ April 20 \ 8 pm  
Saturday \ April 21 \ 8 pm  
Power Center

It's been more than a decade since Ballet Preljocaj (pronounced prezh-oh-kahzh) made its UMS debut, but this production of *Snow White*, created in 2008, will be well worth the wait. Angelin Preljocaj has created a work for all 26 dancers of his contemporary ballet company, setting the Grimm brothers' version of the fairytale to the most beautiful scores of Gustav Mahler's symphonies. With costumes designed by Jean Paul Gaultier, this production of *Snow White* is sure to shake up those who have grown up with only the Disney version at their disposal.

Please note: *Snow White* is a grown-up retelling of Grimms' fairy tale.

Due to brief nudity and mature themes, it is not appropriate for young audiences.

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Media Partners **Metro Times and Between the Lines.**

## 2012 Ford Honors Program

**Joshua Bell** leader and violin  
**Academy of St. Martin in the Fields**  
Sunday \ April 22 \ 4 pm  
Hill Auditorium

### PROGRAM

Beethoven Coriolan Overture, Op. 62 (1807)  
Beethoven Violin Concerto in D Major, Op. 61 (1806)  
Beethoven Symphony No. 7 in A Major, Op. 92 (1811-12)

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