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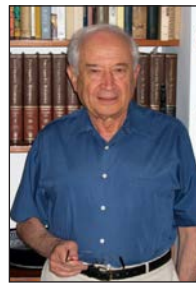
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WASHTENAW

JEWISH NEWS

April 2015 Nissan/Iyar 5775

Volume XXXVIII: Number 8

FREE

14th Ann Arbor Jewish Film Festival has independent identity

Clara Silver, special to the WJN

The Jewish Community Center of Greater Ann Arbor will host the 14th Annual Ann Arbor Jewish Film Festival, Sunday, April 12, through Thursday, April 16, at the Michigan Theater. This year's festival will be noticeably different from past festivals — most notably because all but a single film of 14 films being shown will be completely different from the films shown at the Lenore Marwil Jewish Film Festival in neighboring metropolitan Detroit later in April. In a major departure from prior years, the Ann Arbor Jewish Film Festival committee, chaired by Bradley Axelrod and co-chaired by Elaine Margolis, screened and selected films which they believe will be compelling to the Ann Arbor community audience, rather than from films being circulated through Jewish film festivals around the country. The committee also received guidance from Amanda Bynum, Michigan Theater's director of programming and education, and Brian Hunter, Michigan Theater's facility and programming manager.

One film, *Flory's Flame*, will be the centerpiece of the Red Carpet Sponsor Gala on the festival's opening night, with Flory and Her Troubadours playing a live concert immediately following the film. *Flory's Flame* documents the life and accomplishments of Flory



Flory Jagoda

Jagoda, a 90 year-old Sephardic musician born in Sarajevo, a World War II survivor, and a recipient of a National Endowment for the Arts National Heritage Fellowship.

Sponsoring the gala evening are Alan and Kathy Bloom of Ann Arbor, in partnership with Temple Beth Emeth. The sponsorship was inspired by the Blooms' and Jagodas'

long-standing family friendship. Sol Bloom (deceased), Alan's father, served in the U.S. Army with Harry Jagoda (deceased), Flory's husband, during World War II. Flory's family ended up in an Italian refugee camp after fleeing Eastern Europe during World War II, where Flory met and fell in love with Harry.

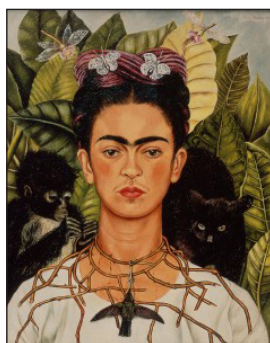
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JCC and JFS partner to cultivate micro-communities, including the new "Arts Appreciation Circle"

Leah Zaas, special to the WJN

The Jewish Community Center of Greater Ann Arbor and Jewish Family Services of Washtenaw County are working closely together to cultivate micro-communities of adults with shared interests and hobbies. Ongoing programming on various themes and activities will be offered to enhance the lives of post-career and twilight-career adults. The goals are to bring together like-minded adults to enrich programs at the JCC and to promote "positive aging" where adults actively pursue interests they find satisfying, stimulating and life-enhancing.

The newest micro-community being created is the "Arts Appreciation Circle." The kick-off program for this circle will be a



Frida Kahlo, self-portrait

two-part event, beginning with a lecture on April 26, followed by a trip to the Detroit Institute of Arts on May 3. Art historian Sheryl Korelitz will present on the life and work of Frida Kahlo on Sunday, April

26, at 2 p.m., at the JCC. A group trip to the DIA to see the new Kahlo/Rivera exhibit will

follow on Sunday, May 3. The buses for the exhibit will depart the JCC at 8:45 a.m. The program costs \$65 and includes transportation, entrance to DIA and snacks. The DIA trip is also cosponsored by the Jewish Federation of Greater Ann Arbor.

Upcoming events for the "Arts Appreciation Circle" will likely include a presentation on the architecture of Ann Arbor, followed by a group architecture tour in June. A summer lecture regarding Julian Schnabel's work followed by a group trip to the University of Michigan Art Museum to see the Schnabel exhibit in August is also being planned.

Programming is in the works for other

continued on page 2

JFS to honor volunteers and launch new programs

Sarah Schneider Hong, special to the WJN

April is National Volunteer Month and on Friday, April 24, at Gladwin Barn in Ann Arbor, Jewish Family Services will celebrate with the "JFS Volunteer Appreciation Breakfast" to recognize the hard work and dedication of its volunteers. Like most non-profit agencies, JFS could not do the excellent work the community has come to rely on without the help of its fantastic volunteers. JFS serves the needs of Washtenaw County with Jewish Family Life Education, Older Adult Services, Food Assistance, Counseling, Case Management, Refugee Resettlement, Career Services and more. Volunteers at JFS assist with the food pantry, act as Friendly Visitors to isolated older adults, accompany older adults to medical appointments through the PiCC (Partners in Care Concierge) program and help with the English as a Second Language



program. Some volunteers participate on a regular basis while others come out for special one-day events like Christmas Day Meals on Wheels Delivery. Many Washtenaw County professionals have also devoted their unique experience and expertise to JFS by serving on strategic, advisory and planning committees and on the JFS board. JFS is grateful and indebted to all of its volunteers who serve. Thanks to the generous support of the Jewish Federation Impact Fund, in the past year JFS has rebuilt capacity in Family Education, Programs and Outreach, enabling JFS to bring back key annual community events like the appreciation breakfast.


2015 marks a new phase of volunteerism at JFS with the introduction of more family-service-learning and kids-friendly volunteer projects. The 2015 JFS Kids Care Fair was the "kickoff" gala event for a year's worth of programming, consisting of fun and enriching age-appropriate volunteer projects for families spearheaded and organized by JFS.

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Community

***Never a Bystander* film showing and discussion at AADL**

Tim Grimes, special to the WJN

On Monday, April 20, Ann Arbor District Library will present a screening of *Never a Bystander*, the acclaimed documentary about Holocaust survivor Dr. Irene Butter by Ann Arbor filmmaker Evelyn Neuhaus. A discussion with Irene Butter and Evelyn Neuhaus will follow.

At age 14, Irene Butter, along with her family, endured deplorable conditions during internment in two concentration camps in Nazi Germany. This compelling film tells Butter's story, sharing her message of optimism and courage in the face of injustice.

Never a Bystander is about making courageous choices in the face of injustice. Irene Butter has spent nearly 30 years visiting schools and inspiring countless children to find the courage to take compassionate action and transcend obstacles. Some highlights:

- Irene's exile to Amsterdam with her family and experience in the camps, including her poignant connection to Anne Frank in Bergen-Belsen concentration camp.
- Her choice to adopt an empowered view of her history, leading to a life of openheartedness, joy, and activism.
- Footage of Miep Gies speaking about her courage in hiding Anne Frank's family: "Yes, it takes courage. But doesn't everything in life?" Most importantly, the film captures Irene's message that one person can make a difference.

Filmmaker Evelyn Neuhaus, MPH, MBA, started making movies after a 30-year career in health care administration. She met Irene Butter decades ago, and was profoundly impacted by her example. It is her hope that through *Never a Bystander*, Butters's example will touch many more lives.

Newhaus's mother and father were born



Holocaust survivor Irene Butter with letters from students, which she refers to as "my treasures."

in Germany and fled the Third Reich. Among other things, making this film has helped her better understand how her parents' identity as survivors affected her life. She has explored this and other questions of Jewish identity through her training and work as a spiritual director.

Following the screening of the 30-minute film, Neuhaus and Butter will discuss their work and experiences educating and uplifting audiences with Irene's story.

Never a Bystander was awarded as a runner-up for the Special Jury Award at the 2015 San Diego Jewish Film Festival in February 2015.

The film showing and discussion will take place in the downtown library's Multi-Purpose Room, 7-8:30 p.m. The program is for adults and teens grade six and up. For more information, call the library at 327-4555 or visit their website at aadl.org. ■

Micro communities, continued from page 1

types of "circles" as well. The "Theater Circle" has another trip planned this June. In February, 15 members of the JCC attended the play *Once*. The next performance will be *Pippin* on June 11 at the Fisher Theater. The price is \$85 for JCC members and \$95 for non-members; this price includes transportation on a bus to the theater and a ticket to the production. A "Charades Circle" is also in process. Members of this group will meet at the JCC a few times a month to play charades and other theater games. The envisioning and development of the adult mi-

cro-communities joins the ongoing "Issues for Aging" series and other programming as another way the JCC and JFS are partnering to serve the needs of older adults. Sarah Schneider Hong from JFS says, "We already provide a host of important Older Adult Services to the community and we believe this particular partnership with the JCC will further enhance the lives of active adults and promote positive aging." Contact Leah Zaas at leahz@jfsannarbor.org for additional information about these programs. ■

Volunteers honored, continued from page 1

The ongoing family volunteer events are part of the new JFS "Kids Creating Community" Program. This program has been made possible in part due to a grant from the Ann Arbor Area Community Foundation Youth Council. For more information about the Kids Creating Community (KCC) program, to learn more about upcoming events, and to get involved, visit www.jfsannarbor.org/kids-creating-community.

The next KCC event will be a "Spring Park Clean-up" at Southeast Area park in Ann Arbor (at Ellsworth and Platt) Sunday, May 3, from 2-4 p.m. At this event, kids and families will help clear leaves and compost

debris, do light landscape trimming and more to help beautify this local Ann Arbor park and prepare it for summer fun. Anyone interested in joining JFS for the May 3 event can sign up online at the website above. Finally, older youth, grades 9-12, may wish to become involved in the Kids Creating Community program as leaders serving on the "Kids Creating Community Youth Council."

If you know a teenager interested in service-learning, philanthropy and who is eager to take a leadership role in such a program, contact sarah.hong@jfsannarbor.org for more information about the council and how to apply. ■

WJN JEWISH NEWS

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Publication date: Monday, April 30

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

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Community

JFS and JCC offers "Issues for Aging" educational program

Leah Zaas, special to the WJN

The educational "Issues for Aging" series, sponsored by Jewish Family Services and the Jewish Community Center of Greater Ann Arbor, has continued to grow with great presentations. On February 26, Susan Ryskamp, MS, RDN, a senior dietician and cardiovascular nutritionist from the University of Michigan Frankel Cardiovascular Center, talked to participants about "Nutrition After 50." The presentation focused on what types of foods are good to eat and how they are directly benefit the person. Ryskamp was eager to answer participants' questions regarding a variety of healthy eating topics.

On Wednesday, April 22, at 7 p.m., Maire Ready, from the Alzheimer's Association, will present on "Alzheimer's Disease: Know the 10 Warning Signs." This program will give participants an understanding of the difference between age-related memory loss and Alzheimer's and what to do if they or someone they know have signs of the disease.

In June, the Issues for Aging educational series will continue with a presentation on "Graying and Gay" on Wednesday, June 17, at 7 p.m. June is Pride Month for the LGBTQ community. The session will be led by ShariLynn Robinson-Lynk, LMSW, ACSW, MA candidate, and a University of Michigan adjunct professor. These 90-minute informational sessions

are free of charge, and open to the community. Anyone who has an idea for a topic or would like to register for either program, is invited to



Susan Ryskamp, MS, RDN, talks about "Nutrition After 50"

contact Leah Zaas at leahz@jfsannarbor.org or by calling 769-0209.

Issues for Aging is just one part of the many ways that JFS helps older adults and caregivers. JFS provides all encompassing services for the adult, from caregiver support groups to transportation to medical accompaniment, case management and counseling. ■

Ozone House and Community Cinema offers a screening of The Homestretch at the Michigan Theater

Sue Dvorak, special to the WJN

Ozone House and Community Cinema will offer an exclusive screening and panel discussion of the documentary film, *The Homestretch*, on Wednesday, April 1 at 6:30 p.m. at The



Michigan Theater. The event is free and open to the public, but seating is limited.

The Homestretch follows three remarkable homeless teens as they work to complete their education while coping with the trauma of being alone and abandoned at an early age.

Through haunting images, intimate scenes, and first-person narratives, these teens take viewers on their journeys of struggle and triumph. As their stories unfold, the film explores their plights within the larger issues of poverty, race, juvenile justice, immigration, foster care, and LGBT rights.

Community partners for the screening include Detroit Public Television, Avalon Housing, Food Gatherers, Office of Community & Economic Development, St. Clare of Assisi, Temple Beth Emeth, and the Washtenaw Housing Alliance.

A co-production of Spargel Productions and Kartemquin Films, *The Homestretch* will premiere on Independent Lens on Monday, April 13 on PBS. For more information, visit www.MichTheater.org. ■

PBS Series to present "Jascha Heifetz: God's Fiddler"

WJN staff writer

Emmy- and Peabody-winning filmmaker Peter Rosen uncovers the story of legendary musician Jascha Heifetz (1901-1987), the first truly modern violin virtuoso, for THIRTEEN's American Masters series. The one hour documentary "American Masters—Jascha Heifetz: God's Fiddler" will premiere on local PBS stations, April 16 at 8 p.m. and April 17 at 9 p.m. (check local listings).

Setting the standard in violin playing for nearly a century, Heifetz' name became shorthand for excellence for everyone from Jack Benny to The Muppets to Woody Allen. Through vintage performances and master classes, "God's Fiddler" portrays an artist for whom only perfection would do. New interviews include other great violinists influenced by Heifetz, including Itzhak

Perlman, Ivry Gitlis and Ida Haendel. They reveal how Heifetz was a mysterious, idiosyncratic, solitary figure who embodied the paradox of artistic genius: a dedication to his craft at all costs, including two failed marriages, estrangement from his children and very few friends. Characterized as serious and intense while performing and teaching, his students describe him as generous and playful when socializing.

"I've made previous documentaries about great figures in the arts, and there's always a debate on who was the greatest conductor, who was the greatest pianist, who was the greatest tenor or soprano. But in making this film, I found no debate in music circles on who was the greatest violinist: Jascha Heifetz," says Rosen. ■

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Ann Arbor District Library

Events will take place in the Downtown Library Multi-Purpose Room.



Polio: A Look Back at America's Most Successful Public Health Crusade Sunday, April 12 | 3-4:30 PM

The U-M Center for the History of Medicine presents the 14th Annual Horace W. Davenport Lecture in the Medical Humanities, featuring **David Oshinsky, Ph.D.**, Director of the Division of Medical Humanities, NYU School of Medicine, Professor of History, New York University, and Pulitzer Prize-winning author of **Polio: An American Story**. After a brief introduction by University of Michigan President **Mark Schlissel**, Dr. Oshinsky will reflect on the 60th anniversary of the polio vaccine, approved for widespread public use in April 1955. Cosponsored by the U-M Center for the History of Medicine and AADL.



FILM & DISCUSSION | 'Never a Bystander' Monday, April 20 | 7-8:30 PM | GRADE 6-ADULT

The documentary **Never a Bystander** by Ann Arbor filmmaker **Evelyn Neuhaus** is the story of **Dr. Irene Butter**, who, at age 14, survived internment in two concentration camps in Nazi Germany. Following the film, Evelyn and Irene will talk about their experiences sharing Irene's message of optimism and courage in the face of injustice.



'Even in Darkness' Tuesday, April 21 | 7-8:30 PM

Local author **Barbara Stark-Nemon** will share the story of how 15 years of research and international travel informed her debut novel, **Even in Darkness**, and how it influenced her understanding of the Holocaust. Her book, based on a true story, tells of Kläre Kohler, a dutiful German-Jewish woman whose choices cross boundaries to protect the ones she loves as the world changes around her.

For more information on events, visit aadl.org



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Community

Lecture by director of Polish Jewish museum launches collaboration with U-M

Yaffa Klugerman, special to the WJN

It's hard to believe that a Polish Jewish museum exists today in what was once a country where Jews were almost completely wiped out. But Dariusz Stola, the new director of POLIN, the Museum of the History of the Polish Jews, wants the world

their long and rich history to the Holocaust. "The Polin museum lets history speak," he said, "the complete history, the thousand-year history of what was once the largest Jewish community in the world."

His visit to U-M initiates an official af-



Dariusz Stola

to recognize the important role that Jews played in Polish history.

"The POLIN museum shows that we cannot understand the history of Poland without its Jewish chapter," said Stola, "and we cannot understand the history of Jews without its Polish chapter."

Stola will present two lectures: "POLIN: The New Museum of the History of the Polish Jews" on Monday, April 20, at 5:30 pm, at the U-M Museum of Art's Stern Auditorium at 525 State Street. On Tuesday, April 21, at 4 pm, he will speak on his scholarship, "A Country with No Exit? Migrations from Poland, 1949-89," at 1636 International Institute in the School of Social Work Building at 1080 S. University. Both events are co-sponsored by the Jean & Samuel Frankel Center for Judaic Studies, the Copernicus Program in Polish Studies (CPPS), and the Center for Russian, East European, & Eurasian Studies (CREES).

In addition to his role as director of POLIN, Stola is a professor of history at the Institute for Political Studies at the Polish Academy of Sciences and at Collegium Civitas in Warsaw, and a fellow at the Center for Migration Research at Warsaw University. He has published 10 books and over 100 scholarly articles about the political and social history of Poland in the 20th century, the Holocaust, international migrations and the Communist regime.

Since he took over as director in March 2014, he has overseen the October opening of the core exhibition of the museum, which focuses on 1,000 years of Jewish life in Poland. The museum, which stands on land that was once part of the Warsaw ghetto, has attracted over 100,000 visitors since then. Another 400,000 are expected this year.

Stola noted that the museum salutes the lives of Polish Jews, rather than reducing

filiation between CPPS and the museum that was signed last year. In addition to events, the agreement calls for an exchange of academic publications and pedagogical materials of shared interest, as well as cooperation on joint research projects in fields related to Polish-Jewish themes.

POLIN's core exhibition focuses on 1,000 years of Jewish life in Poland

"We are seeing the beginning of a new chapter in Polish-Jewish history, one fraught with peril and promise," remarked Deborah Dash Moore, director of the Frankel Center. "It is the hope of both the Frankel Center and CPPS that our collaboration with POLIN will help transform present promises into future realities by uncovering the rich, complex, and multifaceted past."

Stola's visit also contributes to a lively ongoing Polish-Jewish series co-sponsored by the Frankel Center and CPPS. The most recent of these events took place on March 25, when director Francine Zuckerman spoke about her film, *We Are Here*. The movie explored the complex Polish-Jewish relationship through the eyes of five Jews living in Poland today.

While Stola's visit will be of interest to the many descendants of Polish and Polish-Jewish immigrants in the metro Detroit area, his message is universal. "By restoring the memory of the rich culture and heritage of Polish Jews," he said, "the museum teaches understanding and respect, extending its message to all nationalities and societies, in Europe and beyond." ■

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More JFS Events in April and May 2015.

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Disease: Know the 10
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Wednesday, April 22, 2015
from 7:00 p.m. - 8:30 p.m. at the
Jewish Community Center

To register:
leahz@jfsann Arbor.org

**Kids Creating Community:
Spring Park Clean Up**

Sunday, May 3, 2015
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Two states, one opinion: Netanyahu consistent on Palestinian issue

By Alex Traiman/JNS.org

Fresh off a decisive election victory, Israeli Prime Minister Benjamin Netanyahu finds himself in yet another diplomatic storm with U.S. President Barack Obama over pre-election comments that a Palestinian state would not be established under his watch. Netanyahu later clarified that he wants “a sustainable, peaceful two-state solution.” But were his initial remarks even a policy change in the first place?



Israeli Prime Minister Benjamin Netanyahu

Mainstream media outlets reported that Netanyahu's pre-election comments were a significant departure from a 2009 speech he gave at Bar-Ilan University, in which he publicly supported a two-state solution for the first time. But on March 19, after accusations that he changed his mind on the issue to attract right-wing voters in the election, Netanyahu told NBC News, “I haven't changed my policy. I never retracted my speech at Bar-Ilan University six years ago calling for a demilitarized Palestinian state that recognizes a Jewish state.”

Within Israel, both supporters and opponents of Netanyahu agree with the prime minister's self-assessment.

“I think that he still has the same position,” Professor Ephraim Inbar, Director of the Begin-Sadat Center for Strategic Studies at Bar-Ilan University, told JNS.org. “He would be willing to make a territorial compromise. If you remember the 2009 speech, Netanyahu qualified his willingness to accept a Palestinian state that is demilitarized and recognizes Israel as a Jewish state.”

“He still thinks that this is probably the best outcome,” said Inbar. “But at this stage, he doesn't see that the Palestinians are ready in any way. This is why he made this statement [before the election]. ... You have to take a close look at what he said, which is to comment on the likelihood of a two-state solution.”

In one of his last campaign stops before the election, at Har Homa—a Jewish neighborhood with approximately 20,000 residents bordering several Palestinian neighborhoods on the southeast edge of Jerusalem—Netanyahu told the NRG website on March 16 that “anyone who moves to establish a Palestinian state today, and evacuate areas, is giving radical Islam an area from which to attack the State of Israel.”

Netanyahu went on to say, “This is the true reality that has been created in past years. Those that ignore it are burying their heads in the

sand. The left does this, buries its head in the sand, time and again.” When asked explicitly if a Palestinian state would not be created under his leadership, Netanyahu replied, “Indeed.”

Those statements jumped to the top of both Israeli and international headlines, giving the strong impression that Netanyahu's upcoming term would take a harder line on Israeli-Palestinian negotiations than his last two terms. Yet even Netanyahu's opponents on the left are not up in arms over the policy ramifications of his recent comments.

“At least in his public statements and discourse, this obviously marks a different approach,” Gilead Sher, a senior research fellow and head of the Center for Applied Negotiations at Tel Aviv University's Institute for National Security Studies (INSS), told JNS.org. “However, I think Netanyahu did very little, if anything, to pursue any kind of path that would enable the creation of a reality of two states for two people during his last two terms.”

In 2009, Netanyahu said at Bar-Ilan University, “In my vision of peace, in this small land of ours, two peoples live freely, side by side, in amity and mutual respect. Each will have its own flag, its own national anthem, its own government. Neither will threaten the security or survival of the other.”

Netanyahu then added some caveats.

“If we receive this guarantee regarding demilitarization and Israel's security needs, and if the Palestinians recognize Israel as the state of the Jewish people, then we will be ready in a future peace agreement to reach a solution where a demilitarized Palestinian state exists alongside the Jewish state,” he said.

A closer look at the newly dissected and debated 2009 speech indicates a strong hesitancy to rush Israel towards the types of historic compromises the Jewish state would need to make to facilitate the creation of Palestinian state.

“The claim that territorial withdrawals will bring peace with the Palestinians, or at least advance peace, has up till now not stood the test of reality,” Netanyahu said at the time.

Sher, who served as a lead negotiator in talks with the Palestinians under former prime minister Ehud Barak at Camp David and in several other rounds of both known and covert negotiations, believes Netanyahu's 2009 speech never intended to lay the groundwork for a realistic two-state solution.

“Basically what he did in practice is delegitimize the two-state solution, delegitimize and undermine the negotiations process, and that is the subtext of his Bar-Ilan speech—and the subtext is obviously what became the text of his speech prior to the recent election,” Sher told JNS.org.

Days after his election win, the mainstream media again cast Netanyahu as a “flip flopper” when he reaffirmed his support for a two-state solution. The prime minister, however, told NBC News that what had changed were not his views, but “the reality” on the ground.

“The Palestinian leader (Mahmoud Abbas) refuses to recognize the Jewish state and has made a pact with Hamas that calls for the destruction of the Jewish state, and every territory that is vacated today in the Middle East is taken up by Islamist forces,” Netanyahu said. “We want that to change so that we can realize

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Making sense of the Israeli elections

By David Shtulman, executive director, Jewish Federation of Greater Ann Arbor

The results of the Israeli elections surprised many people and defied all the opinion polls. I have heard from several people who have been deeply affected by the results and are either very upset or quite pleased. I would like to begin by urging all of us to remember that these are the Israeli elections, not the American Jewish elections. We may agree or disagree, but they are the ones who must live with the results and the decisions are theirs, not ours.

Two days prior to the election, Bibi Netanyahu and his Likud party were trailing by a wide margin



David Shtulman

of four to five Knesset seats. When the polls closed, the exit polls declared a dead heat with Isaac Herzog and his Zionist Union party. When the votes were counted, Netanyahu had won by five to six Knesset seats, an Israeli landslide. What happened and what

does it mean? It depends who you speak with.

Prior to the elections, polls were showing that this election was going to be decided on social issues of a growing income gap, rising housing prices and a rising cost of living. Security, Iran, and peace with the Palestinians, while always important issues in Israel, were running second in importance to the domestic issues this election. Likud ran on security and highlighted the Netanyahu speech to Congress. The Zionist Union spoke to fixing social inequities, maintaining security and repairing Israel's international relations.

One of the issues that has gained the most prominence in American reporting is Netanyahu's sharp swerve to the right on election day calling for all the voters on the right to abandon the other right wing parties and rally around him because of the large Arab turnout, and also promising there will never be a Palestinian State while he is Prime Minister. These are statements that appear to confirm all the worst beliefs about Netanyahu and Israel in international circles and to be extremely divisive within Israeli society.

This is especially so, since the three combined Arab parties, which used to receive minimal numbers of Knesset seats and fight with one another, now formed a united party and received the third largest block of seats in the Knesset (13). This is an unintended result of the gambit by Avigdor Lieberman to limit the number of Arabs in the Knesset by raising the minimum number of seats a party would need to win in order to gain admission. This move forced the Arab parties to unify and made them much stronger. However, the ideological differences between the Arab parties continue to exist despite the merger. The power of the smaller parties comes from joining the governing coalition as a swing vote and being able to threaten to bring the government down if their priorities are not met. This Arab party has sworn they will not join any coalition, a decision that can significantly reduce their clout.

It is also worthwhile to note that a record number of women, thirty, constituting 25% of all Knesset seats, were elected. This is likely to push the Knesset to resolve some of Israel's most pressing social/religious problems relating to marriage and divorce as well as placing more attention on social needs of families.

A number of explanations have been put

forth regarding the last minute swing for Netanyahu. Many people seem to agree that the Zionist Union lost this election because they could not present themselves as strong leaders. While they said they would bring about social change, they never adequately explained how. They promised that security would not be endangered under them and sought to show parallels between Likud and their positions on Iran and the peace process. Yet they failed to use the many leaders of the intelligence and military communities that opposed Netanyahu's policies to their own advantage. In other words, they did not stand out in any way.

Netanyahu saw an opportunity and grabbed it, though it will likely cause him difficulties in his next term. Likud had two strong opponents to their right, Israel Beitenu, the primarily Russian party led by Avigdor Lieberman, and the Israel is our Home party, led by Naftali Bennett, a party strongly in favor of increased settlement and opposed to a two state solution.

Lieberman was badly wounded by personal scandals and Bennett was losing the support of his party constituents. Netanyahu made a desperate call to their constituents arguing that if the right split their votes among three parties, the left would emerge victorious. The only way to stop them would be for everyone to converge around the Likud. A great many of their voters did.

Another factor may have been the perception of people on the right that foreigners from Europe and the U.S. were meddling in the Israeli elections against Netanyahu. Many American Jews decry the influence of people like Sheldon Adelson and his free Israel Hayom newspaper, but on the right the strong anti-Netanyahu attitudes by foreign governments and NGOs are also seen as meddling in Israeli elections.

Whatever the reasons for the result, Netanyahu emerged a strong victor and now must go about forming the next coalition over the next few weeks.

The impact of the Netanyahu victory, not surprisingly, is being described differently by analysts on the left and the right. Netanyahu's eleventh hour statements that the Arabs are coming out in droves, support for the settlements and that there will be no Palestinian State while he is Prime Minister are seen as racist, divisive among Israeli society and disastrous in terms of international relations for Israel. Indeed, we are already seeing in only 48 hours how others are taking advantage of these statements. PA president Mahmood Abbas, who publicly rejected negotiations with Israel in favor of an international “lawfare” campaign at the UN and ICC, announced that he would be happy to negotiate with any Israeli Prime Minister who will seriously negotiate a Palestinian State. Foreign Policy magazine reports that the White House is considering a resolution condemning the Israeli attitude at the UN. And all Israel's enemies in Europe and in the BDS movement can now claim with Netanyahu's own words, that Israel is the problem just as they have been saying all along.

Analysts on the right have a different spin. They claim that Netanyahu's victory was a result of true security concerns by the Israeli public, especially over Iran, in a time of great Mideast unrest and a fear that Herzog would bow to the too conciliatory wishes of the Obama administration in the Iranian negotiations. They also claim that the offensive statements by Netanyahu are being used by the Western media to undermine him;

continued on next page

U-M's Jewish Communal Leadership Program looks forward to graduation

Andrea Siegel, special to the WJN

Five new Jewish communal professionals, nurtured and prepared for their work by the local Ann Arbor and Metro Detroit Jewish communities, will graduate from University of Michigan's Jewish Communal Leadership Program (JCLP) on May 1, 2015. Community members are invited to the graduation ceremony. Or Mars, director of the Wexner Graduate Fellowship/Davidson Scholars Program for the Wexner Foundation, will be the featured guest speaker.



Or Mars

The Wexner Foundation is recognized nationally and internationally for its pioneering Jewish leadership training initiatives.

JCLP is housed at University of Michigan's School of Social Work. It is one of the few graduate Jewish professional leadership training programs in the United States, and the only one housed on a single campus at a state university. With a focus on diversity and social justice, students choose one of four main curricular foci: interpersonal practice, community organizing, nonprofit management, and social policy/evaluation. JCLP is a selective program. All admitted students receive a substantial tuition fellowship as an investment in their leadership. Moreover,

all JCLP students complete a professional field internship at a local Jewish organization during their 20 months at U-M.

Reflecting upon her time in JCLP, graduating student Haviva Rome Greenbaum notes, "After dedicating my time to learning about Jewish communal leadership, I am thrilled to begin working as a professional in the Jewish community upon graduation." During JCLP, Haviva interned at Jewish Family Services (JFS) of Washtenaw County in the Clinical and Community Services department. She is pursuing social work licensure with a focus on clinical social work. Another graduating student, P'ninah Kanai, is similarly looking forward to graduation. "As a marketing and promotions professional," P'ninah explains, "the knowledge and training that I've received through the JCLP will enable me to fully dedicate my career to my greatest passion: culturally- and religiously-pluralistic Jewish communal development." P'ninah's JCLP internships included placements at Ann Arbor's Jewish Community Center and Jewish Federation. The three other graduating students—Max Glick, Emily Meister, and Emily White—interned at Federation of Metropolitan Detroit, JFS of Washtenaw County's Refugee Resettlement Program, and Jewish Family Service of Metropolitan Detroit's Youth Mentor Connection Program, respectively.

Each of the five graduates, as well as Or Mars, will speak at the upcoming graduation ceremony. For more information and to RSVP, contact Andrea Siegel 764-5392 or go online: <http://tinyurl.com/jclp2015grad>. ■

Hadassah Game Night coming this month

Maxine Solvay, special to the WJN

Ann Arbor Hadassah will host Game Night, Tuesday, April 28, at 7 p.m., at the Jewish Community Center of Greater Ann Arbor. This event is open to all women in the community for a \$10 entry fee, payable at the door. Entry fee includes two free raffle tickets. There will be games of Mah Jongg, Bridge, Scrabble, and Rummikub. The evening will also include desserts, snacks, beverages, a raffle and a silent auction. RSVP to Julie Ellis at 665-0439 or juliergellis@gmail.com

Friday group gathers to read Yiddish classics

Everyone in the community is invited to join the Yiddish Language Reading Group. Group members read and discuss classical Yiddish literature. It is not necessary to be a fluent reader of Yiddish to participate. The group meets every Friday at 1:30 p.m. at the Jewish Community Center of Greater Ann Arbor. For more information, contact Lily Ladin at 662-6613 or Sara Mendel at 665-5577.

Israeli elections, continued from previous page

that most people in Israel understand that these were merely electoral rhetoric doesn't really mean anything. Netanyahu merely meant that there is no Palestinian partner for peace or a strong mutually trusted mediator for peace so no two-state solution will emerge during his term anyway. Now that Netanyahu has won, he will tack back to the center and smooth things over with the international community.

Whether this election helped to save Israel from disaster or was a disaster in itself, time will tell. Right now, Netanyahu must try to put together a governing coalition of at least 61 seats from parties with very different priorities and manage to hold it together. This has proven nearly impossible in recent years, which is why elections have been occurring every two years rather than after a full term of four years.

I am often surprised that so many American

Jews seem to be more invested in the outcome of Israeli elections than the outcome of our own elections. Perhaps this is because we see so many problems within our own political leadership. When Congress has a public approval rating below 20% and the presidential approval rating is at 45% it is easy to become apathetic. We must remember that as strongly as we might personally identify with Israel, we don't live there. We did not experience years of fear during the second intifada, did not take shelter against rockets from the north and the south, do not have to live with the results of a peace agreement that may make life better but might also make it worse. And whether we agree or disagree with the decisions the Israeli voter has made, whether they prove to be good decisions or bad, they are made in a democratic fashion by the people most affected by them. We need to support their right to do that. ■

JFS donor's citizenship fund has special significance at Passover

Rosemary Frenza Chudnof, special to the WJN

When Barbara Schreier created her Citizenship Education Endowment Fund at Jewish Family Services of Washtenaw County, she may not have been specifically thinking of the Passover holiday, but the themes of libera-

In 2007, Schreier realized she wanted to further her already extensive contributions to JFS, and she made the decision to start an endowment fund. In deciding on the type of impact she wanted her fund to have, she reflected back on her initial reasons for becoming a teacher of



Barbara Schreier with a group of ESL and HDS students

tion and beginning anew that are central to Passover were certainly in her thoughts.

Schreier, an English as a Second Language (ESL) teacher for nearly 40 years, has been involved with JFS since 2000, serving most of that time as an ESL instructor, both as an employee and, after retirement in 2010, in a volunteer capacity. She says she was moved to teach ESL by the waves of Russian Jewish immigrants arriving in America during the 1970s, fleeing oppression and beginning the daunting journey of learning a new language as well as an entirely new culture. During her time with JFS, she has touched the lives of thousands of new Americans from dozens of different countries, not just as a teacher but as a friend and mentor as well. According to Elina Zilberberg, JFS's associate director, Schreier's students have long considered her a part of the vital support system that guides them through the difficult early months in their new country. "Her enormous experience teaching English, the patience and care with which she instructs her students, and the knowledge and support she offers them are inspiring," Zilberberg says.

immigrants—her admiration and desire to help new immigrants who had escaped oppression to begin their lives anew. Thus, she created the Barbara Schreier Citizenship Education Endowment Fund, with directions for the funds to be used for citizenship classes to prepare immigrants to become naturalized Americans. The fund has grown steadily over the past eight years, and has contributed to JFS's excellent international services for immigrant clients pursuing a dream of citizenship.

Passover is a special time at JFS. The holiday that celebrates the Jews' liberation by God from slavery in Egypt is particularly resonant for an agency which supports people from all over the world who are experiencing a type of freedom—liberation from the struggles and danger they faced in their home countries—for the first time. JFS is never more grateful to Barbara Schreier and her endowment fund than during this time of year, when the themes of the Exodus and beginning anew are uppermost in the thoughts of many.

To make a donation to the Barbara Schreier Citizenship Education Endowment Fund at JFS, visit www.jfsannarbor.org, or contact Erin Kelly at 769-0209 or ekelly@jfsannarbor.org. ■

TBE Sisterhood to host "Trinkets and Treasures," April 19

Bobbi Heilveil, special to the WJN

Temple Beth Emeth Sisterhood is committed to sustainability and has developed several programs over the next year reflecting that topic. The inaugural event, Trinkets and Treasures, will take place on the evening of Sunday, April 19, in Temple Beth Emeth's Social Hall, between 7:30–9:30 pm. Admission is \$10.

Myriads of wonderful, much loved items specifically donated for this event will be available through direct sale and silent auction. Bags and accessories in retired Vera Bradley patterns, Detroit Tiger tickets, jewelry, artwork, gadgets, hand-knit articles, artisan pottery, tableware, fashion accessories, clothing and much more will be available for

purchase. Door prizes and dessert will round out the evening.

Also planned to highlight this year's commitment are activities that include the sale of vegetable and flowering bedding plants, hosting a basic canning workshop, and raising awareness of local sustainability through additional programs and activities.

All programs and workshops are open to the entire community as is membership in Temple Beth Emeth Sisterhood. Check out the website at tbesisterhood.org for more information about ongoing programs, special projects and membership

The Pesach Havurah

Rabbi Robert Dobrusin, special to the WJN

Many people are familiar with the term *havurah* that is used in contemporary Jewish life to refer to a group of individuals or families who join together for Shabbat and holiday observances and for other significant occasions. Often, today's *havurot* stay together over a period of many years and become a very important social and spiritual unit for those who participate.

One of the earliest usages of the term *havurah* was for a group who stayed together for a much shorter duration. In the Talmud, the word was used to designate the individuals and/or households who were sharing the Pesach sacrifice or the Seder meal. The tradition of sharing in the experience of the Seder has its roots in the story in the book of Exodus in which Moses instructs the people to take a lamb from their flock, sacrifice it, place the blood on the doorpost and then eat the entire lamb. The Torah teaches: "But if the household is too small for a lamb, let them share one with a neighbor." Thus, the tradition began to celebrate Passover with a group of people gathered around either the sacrifice or, in later times, the seder plate.

The word *havurah* comes from the word

haver which means "friend" in Modern Hebrew but traditionally refers to one you study and learn with. This is particularly appropriate at the Seder where we are all supposed to be learning from each other, each involved in the discussion, singing and learning which is the essence of the observance. But, there is something more implied in this word as well.



Rabbi Robert Dobrusin

For that evening, the group gathered around the table becomes a *havurah*. Whether family, friends, acquaintances or perhaps strangers who have been invited in to join at the Seder table, the entire unit exists as a "household." No one is to be relegated to less significant status in any way. We all gather around the table together as a family.

And, recognizing the importance of this *havurah* helps us understand a very well known seder custom that we all look forward to.

During the early part of the seder, the middle piece of matzah is broken and half of it put aside as the "afikoman." In many homes, the afikoman is hidden in order that the children can find it and "hold it hostage," demanding a reward for its return. The afikoman is essential to the Seder as it is the last thing that is eaten at the meal and is needed to complete the Seder ritual.

How did the tradition of the afikoman come to be? The Mishna says: "One does not leave for an afikoman after eating the Pesach Sacrifice." According to many scholars, the afikoman was a Greek tradition of going from house to house after a banquet to share more food and particularly drink. The rabbis were insistent that one should not participate in this "afterglow" and, instead, the piece of matzah symbolizing the last bit of the sacrifice was given the name "afikoman" to replace the offensive Greek tradition.

But, it is important to note a statement in the Talmud commenting on the Mishna's words about avoiding the tradition of "afikoman." The Talmud says: "one doesn't uproot from *havurah* to *havurah*."

The rabbis might have objected to the idea of carousing after the seder for many reasons but one reason was because leaving the group that you had celebrated Pesach with and joining with another group undermined the sanctity of the original gathering. They wanted each *havurah* to stay together throughout the celebration of the seder instead of breaking up into smaller groups or joining together with others.

I find this tradition to be beautiful and so significant for our observance of Pesach. Those gathered around the seder table become a household, a family, a *havurah*, for the evening and that is one of the most beautiful elements of this marvelous tradition of the seder. Rejoice in those gathered around your or your hosts' table and stay together in joy, in learning and in holiness throughout the evening.

I urge you to take a moment during the seder to recognize the unique experience the evening presents: the opportunity to become an extended family for the observance of this "different night." ■

Redemption from amidst a nation

Rabbi Aharon Goldstein, special to the WJN

Friday night, April 3 will be the first seder of Passover 2015. In Deuteronomy (4:34). In the verse, Moses is speaking to the Jewish people about the great



Rabbi Aharon Goldstein

wonders that God had done for them — taking them out of Egypt, splitting the Reed Sea, taking them through the desert, and giving them the Torah at Mount Sinai. Moses says, "Has any God ever miraculously come to take for Himself a nation from amidst a nation with challenges, with signs, with wonders, with war, with a strong hand, with an outstretched arm, and with greatly awesome deeds such as everything that God your God did for you in Egypt before your eyes?" let's elaborate on the part referring to taking a nation from amidst a nation..."

Pesach is the first of the three holidays. It is also the foundation and the source for the other holidays. Going out of Egypt (Pesach) was the first step to prepare the Jewish people for the receiving of the Torah. The holiday of Shavuot celebrates the receiving of the Torah. The holiday of Succot commemorates the travels in the desert. (When the Jewish people left Egypt, God had them dwell in Succot (huts)). All three of the Torah pre-

scribed holidays have their basis in the exodus from Egypt. Pesach is not only the first of these holidays, but also has the most important theme of them all. The fact that Pesach is called *zman cherusaynu*, the time of our freedom, speaks to its essential meaning. This is the time the Jewish people left from bondage to freedom and became an independent nation. This is also expressed in the previous verse where it refers to God taking us out from amidst other nations with the great miracles he performed in the process of taking us out of Egypt. This definition of taking a nation from amidst other nations, expresses the true meaning of redemption — going out of Egypt.

The expression "a nation from amidst other nations" has a double meaning. On one hand it shows that the Jewish people were already considered a nation. They had their own language, own beliefs, lived in their own geographical area (Goshen), and also their own distinctive manner of dress. Nevertheless, they were still subjugated to and dependent upon another nation (Egypt). Our rabbis make an analogy to a fetus and its mother. The fetus also has these two opposite features. It is a separate being with all of the uniqueness of an individual entity such as limbs, organs, etc. At the same time it is completely dependent upon the mother for its survival. It has no independent life of its own. Wherever the mother goes, the fetus

goes too. Whatever the mother eats, feeds the fetus, etc. Even though the Jews were their own entity, some of them believed that they were subservient to the idols and idolatry of Egypt. When we say Exodus from Egypt we also mean leaving Egypt, being free from Egypt, cutting the metaphorical umbilical cord from Egypt. What was the first step for the Jews to go out of Egypt, to disconnect from Egypt and be independent? This was done through the command of God that they bring a Pascal lamb. Why a lamb? The lamb was the main deity (idol) of Egypt. God told the Jews to take the main idol of Egypt and instead of worshipping it, slaughter it and eat it. Given their position in Egyptian society, this took tremendous courage. This was the first step in their redemption — to disconnect from Egyptian society. This theme of slaughtering the idol of Egypt is a lesson to us for all time — including to our days.

If Jewish people find themselves in a spiritual "Egypt," they have to go out from it. Sometimes a person can be in a state of "Egypt" and not realize it. A person could think that they are a free and independent entity — like the fetus might think of itself — but this is a very superficial way of looking at the situation. They think because they have their own understanding and will that they are an independent person. But if they look at the situation in a deeper, more comprehensive way they'll realize there is an

"umbilical cord" connecting them to their environment. They don't realize that they are a slave to the environment — the surrounding nation — and a slave to different philosophies and other influences. The worst thing of it all is that they think they are free.

This is what Pesach teaches us. It gives us the ability to become truly free. The first step is to slaughter the idol to which one is subjugated. We might not notice or admit that we are subjugated to an idol (the aforementioned surrounding philosophies and influences), but we must disconnect from those that go against the Torah. We should recognize that we should never be a slave to "Egypt" but rather be a "slave" to God. Being a "slave" to God is the greatest freedom to which a person can aspire. This is the first step of Pesach when we are speaking about freedom. We should be free to do what God wants us to do — not what the surrounding influences want us to do.

God willing, in the merit of doing the mitzvahs of Pesach — eating matzah and observing the holiday properly — God will give us the strength and courage to be our true Jewish selves, which is who we are supposed to be, people independent of "outside," negative influences that surround us. God willing, from the inner redemption, we should be merited to the universal redemption through the coming of the Moshiach speedily in our days. ■



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Congregations

This month at Beth Israel Congregation

Elliot Sorkin, special to the WJN

Shabbat Limmud

Saturday, April 11 and 25; 9 a.m.

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

Lunch & Learn Series

Wednesdays, April 15, 22, 29; Noon–1:15 p.m.

Rabbi Robert Dobrusin and Rabbi Kim Blumenthal lead informal discussions on current topics. Participants are invited to bring a dairy lunch. Beverages and snacks will be provided. Held at Garfunkel Schteingart Activities Center (2010 Washtenaw Avenue).

Erev Yom Hashoah

Wednesday, April 15

6:45 p.m. Maariv Service with Yom Hashoah Readings and Lighting of Memorial Candles at the Beth Israel Chapel

7:20 p.m. Community Lighting of Memorial Candles at Michigan Theater

7:30 p.m. "Even In Darkness" - A Presentation by Barbara Stark-Nemon at the Michigan Theater

8:30 p.m. Jewish Film Festival's Screening of Holocaust themed documentary *Victor "Young" Perez* at the Michigan Theater

A whole evening of events is planned for this year's marking of Erev Yom Hashoah. At 7:30 p.m. Barbara Stark-Nemon, who is a member of Berth Israel, will bring the past alive as she tells the story of her German-Jewish family in her debut novel *Even in Darkness*. (See article, page 25.)

The feature film documentary *Victor "Young" Perez*, which closes the evening, tells the astonishing, harrowing and incredible moving story of a 5'1" boxer who was sent to Auschwitz where he was forced to participate

in boxing matches for the amusement of the Nazis. By 1945, Victor had survived 140 bouts in 15 months and won 139.

Yom Hazikaron Ceremony: Marking Israel's Remembrance Day for Fallen Soldiers and Victims of Terrorism

Tuesday, April 21; 7–7:45 p.m.

In this 45-minute ceremony, volunteers from the community will present memorial poems and songs in Hebrew and English. These poems are strikingly emotive and best exemplify the ongoing sacrifices experienced by soldiers and civilians in the State of Israel. In addition, a PowerPoint display will be screened which memorializes the lives of some of the fallen, including those who have died over the past year. Rabbis from various congregations and U-M Hillel will also be involved in this meaningful event.

Tot Shabbat

Saturdays, April 11 and April 25; 11:15 a.m.

Tot Shabbat is a Saturday morning program/service for parents and their children 2–5 years old that includes songs, stories, and prayers. This program is run by Peretz Hirshbein on the second Saturday of the month, and by Jake Kander on the fourth Saturday of the month. It includes songs, the mysterious "Shabbat Box," a Torah procession with stuffed Torah toys, and a kiddush for tots.

Mini Minyan (Kindergarten–2nd grade)

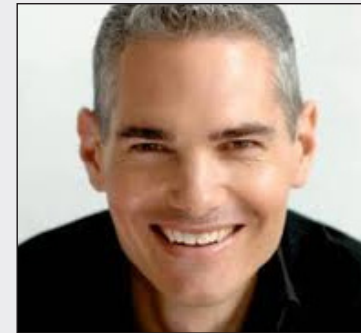
Saturday, April 11; 11 a.m.

At Mini Minyan, kids celebrate Shabbat with the songs and stories while also learning prayers and discovering more about Shabbat and other holidays through discussions, games, and activities. Mini Minyan meets the second Saturday of the month throughout the school year. ■

The Comedy of Joel Chasnoff

Sunday, April 26; 7 p.m.

Joel Chasnoff's unique comedy is a mix of personal anecdotes and keen observational humor. He will be the featured performer at this year's annual fundraising event at Beth Israel Congregation, which will include an ice-cream buffet catered by Amanda's Kitchen preceding the performance. Tickets may be purchased at three levels: the Jester Level is \$54, the Comic Level is \$72, and the Tummler Level is \$108. The last two levels include preferred seating in the sanctuary.



Joel Chasnoff

There are still opportunities for those who might consider becoming event sponsors. For more information, contact Linda Bender (lbogreen1@gmail.com). Sponsorships are available for \$1,000. All sponsors are invited to a reception with Chasnoff at 6 p.m., with drinks and hors d'oeuvres catered by Amanda's Kitchen. They also receive two tickets to the evening event. Sponsors also help to underwrite a comedy workshop directed by Chasnoff at Sunday morning.

A native of Evanston, Illinois, Chasnoff tried stand-up for the first time when he performed a thirty-minute set at Smokey Joe's on the University of Pennsylvania campus where he was a student. The next two summers, he was an on-field performer with the Philadelphia Phillies, in a fruitless attempt to entertain 40,000 of the world's heaviest drinking sports fans. After graduating from college, Chasnoff served as a tank gunner in the Israel Defense Forces. Chasnoff's memoir, *The 188th Armored Brigade*, is a brash and gritty depiction of his year in combat that *Kirkus Review* calls "horrifyingly hilarious." When he's not on tour, Chasnoff teaches stand-up comedy at the 92nd Street Y in Manhattan.

April at Temple Beth Emeth

Avital Ostfield, special to the WJN

Nosh and Knowledge Series with Cantor Hayut

Monday, March 30, 7 p.m.; Thursday, April 2, Noon

People of the Book, by Geraldine Brooks. Inspired by a true story, this novel traces the harrowing journey of the famed *Sarajevo Haggadah*.

Shalom Gever

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

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



Second Night Seder at TBE

Saturday, April 4, 6 p.m.

Join in for a special Passover seder (meat and vegetarian options available). Cost: \$25 per adult (ages 13 & older), \$15 per child (ages 4–12). Sign up and pay at www.templebethemeth.org.

Yom HaAzmaut Celebration

Sunday, April 26, 6 p.m.

Come celebrate the national day of Israel with an all-ages event featuring an Israeli meal and Israeli dancing! Cost: \$7 per adult (ages 13 & older) and \$5 per child (ages 4–12) in advance. Cost: \$10 (ages 13 & older) and \$7 (ages 4–12) at the door. Sign up and pay at www.templebethemeth.org.

Beyond Pentateuch: The Rest of the Hebrew Bible

Thursday, April 9, 7:30 p.m. Professor Julian Levinson teaches Ruth

Join in for guided discussions of the Hebrew Bible less well known. Participants will read from the ancient prophets, the historical narrative, from Joshua to the Babylonian exile, the poetry of Psalms, Job and more.... In each seminar texts chosen by a specialist in history, textual analysis, ancient Near Eastern civilization, or maybe even archeology will be discussed. Enjoy informal exchanges; learn from scholars and each other; chat over refreshments after class.

Registration is not required, but it will allow participants to be emailed the texts beforehand. To register, contact Leonore Gerstein, at lbmgerst@gmail.com or 930-1673.

Men's Torah Study Reinvented

Monday, April 13 and 27, 7 p.m.

A men's Torah discussion group will be led by a lay leader on the 2nd Monday and by Rabbi Levy on the 4th Monday. Participants will find their way as men by wrestling with text. For more information, contact Bill Parkus at parkus@comcast.net.

Women's Torah Study

Monday, April 13 and 27, 7 p.m.

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

Adult Hebrew Classes

Advanced Hebrew

Tuesdays, 5 p.m. April 7, 14, 21, 28

Intermediate Hebrew

Tuesdays, 6 p.m. April 7, 14, 21, 28

Beginning Hebrew

Wednesdays, 5:30 p.m. April 1, 8, 15, 22, 29

Rabbi's Lunch and Learn

Fridays, 12:30–1:30 p.m. April 10, 17, 24

Informal discussion. Participants are welcome to bring lunch. (April 3 is cancelled due to Passover preparation).

Generations After Shabbat Service

Friday, April 17, 7:30 p.m.

Join in for a special service by the Holocaust survivors (and their decedents) to commemorate *Yom Hashoah* (Holocaust Remembrance Day).

Youth Programs

Rishonim goes to Mongolian Grill

Sunday, April 19, Noon

Join the 3–5th grade age students for an afternoon of fun and food. To RSVP, email TBEYouthA2@gmail.com.

AARTY presents JNN: Jewish Nerd Night

Sunday, April 19, 7:30 p.m.

Join in for the monthly Jewish Nerd nights directly following Religious School.

Families with Young Children (FYC):

Shabbat Service times every Friday

Friday, April 10, 17, 24 (No Tot Shabbat April 3 for Home Seders)

Tot (0–5 year olds) Shabbat Services led by Rabbi Levy, and Cantor Hayut, 6 p.m.

Dinner for Tot Shabbat, 6:30 p.m.

Popsicle Oneg, 7 p.m.

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

Sukkat Shalom

Shabbat Services with Rabbi Levy

Friday, April 17, 6 p.m. service and

6:30 p.m. dinner

Join elementary age children and their families for an older version of Tot Shabbat with dinner (\$5/meal) and a popsicle oneg to follow. ■

Congregations

A² Reconstructionist Congregation grows with rabbinic leadership

David Nelson, special to the WJN

The Ann Arbor Reconstructionist Congregation (AARC) continues to grow through a transition in rabbinic leadership. This spring they will celebrate the contributions of their outgoing rabbi, Michal Woll, at



Rabbi Michal Woll

a special Kabbalat Shabbat service (May 22, at 6:30 p.m., at the Jewish Community Center of Greater Ann Arbor), and also host *shabbatonim* led by the perspective new rabbis.

The AARC began in 1993 as an informal lay-led havurah of fewer than two dozen participants. As this havurah attracted more families and developed new programs (including a weekly religious school), they increasingly craved ordained spiritual leadership. In 2013, the previously lay-lead group hired their first rabbi, Michal Woll. Under “Rav Michal’s” leadership the congregation has continued to flourish, growing by 25 percent (to more than 80 families) and continuing to expand their

monthly calendar while maintaining the original havurah’s informal, dynamic, and highly participatory spirit.

“It was a financial leap of faith when we decided to transition to rabbinical leadership two years ago,” explains Jeff Basch, AARC treasurer. “We now know that our model is resonating within the community as we have experienced strong growth in members and financial health over the past two years. It is from this strength that we are excited”... to work with our next rabbi.”

As Rav Michal prepares to return to Vermont, the AARC is in the midst of interviewing new rabbinical candidates from across the country. The most promising candidates may visit to lead shabbatonim this spring.

According to Margo Schlanger, AARC co-chair, “Our community has made a crucial transition over the past two years from a havurah to a congregation. We’ll miss Rav Michal and her beautiful services, but we’re also excited to continue to grow and mature with a new rabbi.”

The AARC invites the entire community to join them for their May 22 Kabbalat Shabbat (at 6:30 p.m., at the JCC), which will be a celebration of Rabbi Michal Woll and her contribution to the community.

Other springtime AARC events include a Second-Night Seder on April 4; monthly Second Saturday and Fourth Friday Shabbat programs; adult learning opportunities; a book club and more. For information about the Ann Arbor Reconstructionist Congregation and their programs, visit their website: <http://aarecon.org/> ■

Passover

For interfaith families, Passover and Easter a delicate balancing act

By Sean Savage/JNS.org

For a growing number of Jewish families, Passover has become not only a holiday that retells the age-old story of the Exodus from Egypt, but also a time of current conflict and compromise.

According to the Pew Research Center’s “A Portrait of Jewish Americans” survey that was released in October 2013, 58 percent of Jews marry outside the faith, up from 46 percent in 1990 and 17 percent before 1970. Against that statistical backdrop, more and more Jewish families must work to accommodate non-Jews at the seder table, or witness relatives attending Easter celebrations at the same time of year.

“There’s a popular consciousness around the so-called ‘December Dilemma’ [of interfaith families balancing Christmas and Hanukkah], but for many families, Passover time is much more complicated,” says Lindsey Silken, editorial director at InterfaithFamily, a Boston-based national non-profit organization that provides such families with information and assistance.

In a survey of people in interfaith relationships conducted by Silken’s organization, 99 percent of respondents said they plan to celebrate Passover.

“We find that our resources for Passover are the most sought-after pieces of holiday content that we create,” Silken tells JNS.org. “This is partly because Passover is an at-home holiday, so unlike the other major Jewish holidays—Rosh Hashanah and Yom Kippur—it’s up to you to lead the rituals and observances yourself, and this can feel overwhelming.”

While observing Passover at home may be one of the reasons why it has one of the highest participation rates among Jews, it can also lead to greater dilemmas for interfaith families, such as the debate on whether or not to invite non-Jewish relatives and friends to the seder.

For Eric and Jessica Boatright, an interfaith couple from Boston with two young daughters (ages 2 and 6), Passover is a delicate balancing act. “We try to have a more traditional seder with Jessie’s [Jewish] family on the first night, and a more non-traditional seder on the second night, where we invite both Jewish and non-Jewish friends and family to participate,” the Boatrights tell JNS.org in a joint statement. The Boatrights strive to make the seder as comfortable as possible for non-Jewish guests. This may include explaining the holiday to them ahead of time, choosing a Haggadah with English translations and expanded commentary, and connecting the Exodus story to contemporary events.

While the Boatrights maintain a Jewish home, Eric’s Christian family celebrates Easter.

“We like to do something to mark Easter Sunday, since it is a special day in Eric’s family’s tradition, but it is not a religious observance for us,” they say. “When we can, we celebrate with some close friends who throw a really beautiful Easter brunch, or we just have a nice brunch at home for our family.”

The Boatrights say another one of their Easter traditions is decorating eggs.

“We also always decorate eggs, a tradition that we both grew up doing with our families,” they say. “The common egg decorating tradition a celebration of our mothers’ shared love of crafting, and when we decorate we share stories about the tradition from our childhoods.”

While Passover remembers the Jewish redemption from slavery in Egypt as recounted in

the Book of Exodus, and Easter marks the death and resurrection of Jesus as told in the Christian Gospels, the holidays share a foundation rooted in the Judeo-Christian tradition—with a focus on family and eating together. That can help interfaith families find common ground.

Additionally, for Christians—many of whom are familiar with the Exodus story from Hollywood movies like “The Ten Commandments,” or from Sunday school—Passover is a chance to explore the Jewish roots of their faith.

For interfaith families, communication can be crucial. “One of the most important pieces of advice that our experts at InterfaithFamily give couples is to communicate ahead of time,” says InterfaithFamily’s Silken. “Whether [it is] regarding holidays, marriage, kids, etc., before it happens, talk to your loved ones.”

She adds, “Figure out what your family’s non-negotiables and desires are for Passover and Easter several weeks before the holidays, and then come up with a plan for how to make that happen within the framework of your extended family’s observances.”

In years during which Passover and Easter overlap—as is the case in 2015—some interfaith families will need figure out how to celebrate Easter while simultaneously keeping their homes kosher for Passover.

“Know that you might not get your way on everything, which is why it’s important to consider what’s most important and what you could compromise on,” Silken says.

Indeed, for Sam and Anne Goodman, an interfaith couple from central New Jersey, the most difficult years are when Passover and Easter overlap. “A few years ago, the first night’s seder fell during Good Friday, which meant Anne couldn’t fully partake in the meal,” the Goodmans tell JNS.org in a joint statement, referencing the Christian tradition to refrain from eating meat on Good Friday. In line with Jewish tradition, brisket was served at that seder.

For Sam, who was raised in a Jewish household by a Presbyterian mother and a Jewish father, and Anne, who grew up in a Catholic family, a similar conflict arose during the same year on Easter.

“Two days later, Easter fell during Chol Hamoed (the intermediate days of the eight-day Passover holiday), and Sam was unable to drink beer or eat any of the dishes containing chametz,” the Goodmans said.

While non-Jewish or non-Christian family members may react negatively when a guest cannot fully participate in a holiday due to his or her religion, the Goodmans say that both of their families “have been very cooperative” on that issue.

As interfaith families become the new norm, the Jewish and Christian communities will continue to grapple with questions such as how to keep kosher for Passover at an Easter celebration, which Easter rituals to observe and which ones to skip, and how to include non-Jewish guests in the seder.

Silken said, “The conversation continues every year, and every year we at InterfaithFamily try make this special time of year easier for couples and families with additional resources, how-to guides, recipes, local events, and spaces for the rich and diverse discussions to play out.” ■

Two states, continued from page 6

a vision of real, sustained peace. I don’t want a one-state solution. I want a sustainable, peaceful two-state solution, but for that, circumstances have to change.”

The question that remains both within Israel and abroad relates to Netanyahu’s caveats for a two-state solution—Palestinian demilitarization and recognition of Israel as a Jewish state. Are those caveats the honest outcomes of a well-intentioned peace accord, or is likely Palestinian rejection of those conditions meant to serve as the basis for the prime minister’s never signing an accord in the first place?

“I think that eventually, if negotiations are indeed resumed, I believe there is no other way but for the respective parties to each acknowledge the right of self-determination of the other as the national homeland of its people,” INSS fellow Sher told JNS.org. “So this is obviously one of the outcomes of a bilateral negotiations process.”

Sher—a proponent of restarting negotiations with the Palestinians and even making unilateral territorial withdrawals in the absence of a peace accord—said, “One of the basic core parameters is Palestine being a demilitarized state. However, having said all that, I see very long odds for bilateral negotiations to resume under a government led by Prime Minister Netanyahu.”

The Begin-Sadat Center’s Inbar concurs with Sher’s assessment, but he places the

blame for the failure to negotiate squarely on the Palestinians.

“The Palestinian national movement is dysfunctional, and I don’t think it is ready for historic consequences with the Zionist movement. ... The unwillingness to recognize Israel as a Jewish state is what keeps the Palestinians away from negotiations,” Inbar said.

Moving forward, the perception that both the Israelis and Palestinians are currently disinterested in any kind of peace arrangement appears to anger the White House. Obama told *The Huffington Post* in comments published March 21 that Netanyahu’s pre-election comments on a Palestinian state mean that “we’ve got to evaluate what other options are available to make sure that we don’t see a chaotic situation in the region.”

“[The Obama administration is] impatient with Netanyahu, which I do not totally understand,” Inbar told JNS.org. “He did not say that he is against a two-state solution. He said that at this stage it is not likely. Anybody who looks at how the Palestinians are behaving will agree.”

Responding to criticism on *Fox News*, Netanyahu said, “You can’t force the people of Israel, who’ve just elected me by a wide margin, to bring them peace and security, to secure the State of Israel, to accept terms that would endanger the very survival of the State of Israel. I don’t think that’s the direction of American policy. I hope it’s not.” ■

Strangers in a strange land: on Passover, considering the immigrant

By Maayan Jaffe/JNS.org

The Passover seder begins by welcoming anyone who is hungry, an idea that comes straight from the Book of Exodus (23:9), which states, "You shall not oppress a stranger, since you yourselves know the feelings of a stranger, for you also were strangers in the land of Egypt."

Later in the Torah, Leviticus 19:33 says, "When a stranger resides with you in your land, you shall not do him wrong." Leviticus 19:34 repeats this refrain, "The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself, for you were aliens in the land of Egypt; I am the Lord your God."

Over the generations, the Jewish people have been "aliens" more than once. Well-known examples of Jews leaving their perceived homeland include the Jewish exile to Babylonia after the destruction for the first Temple, those who were fortunate enough to escape Nazi persecution for Israel or the U.S., expelled Middle Eastern Jews who were moved to Israel after its founding, or residents of the former Soviet Union who left a life of religious oppression.

The immigrant experience is different for everyone, said Aaron Gershowitz, senior director for U.S. programs at the Hebrew Immigrant Aid Society (HIAS). He told JNS.org that the challenges of an individual's journey often depend on the environment they are leaving and the community to which they are relocating.

Take Inge "Irene" Brenner. She escaped from Nazi Germany on Dec. 28, 1938, for Havana, Cuba. From there, she traveled to the U.S., arriving to join her husband in April 1939 at age 19. She immediately took up work at a small factory where she steamed hat plumes. Her employer provided her with the required documentation to book passage for her mother, father, and sister to the U.S..

Due to lack of funds, the family all lived together in a tiny apartment in New York.

"When I left Berlin I was 19 and completely single-minded, [telling myself] 'I must get out and save myself and my parents,'" Brenner told JNS.org. "We just couldn't have existed anymore. That is what happened to the rest of my family that didn't get out—all of them were murdered in the gas chambers. There was nothing else I could do but make it. You just had to make it."

Gershowitz said that "the economics of surviving" often mark the first several years (or longer) of the immigrant experience. It is only after that period that immigrants become more like others—focused on family life, a career, and a future for their children.

Over time, this was the case for Brenner. Once she and her husband could afford to leave the rest of the family and live on their own, they had two daughters whom they raised to be American Jews, as opposed to Jewish Americans. Brenner said she wanted to leave her horrible past behind for a new life, which she feels she received "by the grace of God."

"She was always proud to be Jewish, but it was always extremely hard for her to talk about how she got here," said Benjamin Kopelman, Brenner's grandson.

Lev Golinkin, author of a memoir on the immigrant experienced titled *A Backpack, a Bear, and Eight Crates of Vodka*, noted the irony that Soviet Jews came to the U.S. in search of religious freedom, yet many of them choose not to practice Jewish traditions, his family included.

"As soon as we could, we got away from the synagogue and Jewish organizations and melded into the secular American world," he told JNS.org.

Golinkin, who arrived in the U.S. from eastern Ukraine in 1989 at the age of 9, surmised that people turned away from religious observance because it was precisely the Jewish faith that made them targets for persecution in the former Soviet Union. Before escaping, Golinkin was being homeschooled because he had been regularly teased and beaten for his Judaism. Religion, therefore, was nothing to celebrate for him.

"I wanted nothing to do with that. I saw being a Jew as a stigma, a disability," said Golinkin.

But as he grew up, Golinkin's opinion changed. "I think it is interesting that the Israelites stayed in the desert and didn't start over until that generation had passed away. They needed a clean slate, they needed people whose memories are formed in the new land with the new traditions," he said.

Joe Berry of Stoneham, Maine, was born in Berlin in 1948 and immigrated to the U.S. in 1954. He said that when he arrived in the U.S. his native language was German, but at that time it was "not very popular to be a foreigner and I was very embarrassed speaking German in public."

Berry started speaking to his parents only in English, losing his German after a short time. He also recalled that people made fun of his German last name, "Be'er," pronounced like the alcoholic beverage. When the family became citizens, they changed their name to Berry, pronounced like the fruit.

Today, he said he wishes he could have learned more about his parents' past.

Barbara Kopelman—Irene Brenner's daughter, who lives in Northbrook, Ill.—said that she has indeed thought about her family history. Once her four children got older and she had time to better understand that history, she realized every day of her life is a blessing.

"Now, I give regularly to the Simon Wiesenthal Center, and I try to help fight against anti-Semitism, keep peace and understanding alive," she said.

Each immigrant told JNS.org that they have a great appreciation for the U.S., and that just as the Torah requires Jews to welcome the stranger and treat him well, Jews need to be grateful for the freedom and welcoming atmosphere they experience in America.

"It's extremely important to love America and the benefits we have," said Benjamin Kopelman.

In the Book of Jeremiah (7:6-7), we read about the consequences of loving the stranger, "If you do not oppress the stranger, the fatherless, and the widow, and do not shed innocent blood in this place, or walk after other gods to your hurt, then I will cause you to dwell in this place, in the land that I gave to your fathers forever and ever."

Golinkin said that one can only truly understand the story of the immigrant by going to "live in a strange land, to a place where people do not speak your tongue. It could be very powerful and humbling."

Understanding the immigrant, he said, is understanding the plight of the stranger and the meaning of the Exodus from Egypt. ■

Maayan Jaffe is an Overland Park-based freelance writer. Reach her at jaffemaayan@gmail.com or follow her on Twitter, @MaayanJaffe.



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HDS students explore diverse Jewish cultures

Lisa P. Bernstein, special to WJN

Charley's great-grandmother brought a Kiddush cup with her when she came from Germany to America, and gave it to Charley's father as a wedding gift. Alex's great-grandfather, an architect in Philadelphia was shot twice by a client in his office and survived the shooting. Solly's great-great-grandfather ran away

in the countries they came from, and they learned about immigrating to Israel. The class watched clips from a Hebrew video that depicted some of the challenges Eastern Jews had when Mizrahi Jews immigrated to Israel in the 1950's, including discrimination, unemployment, poverty, and tent-cities due to lack of housing. They learned about Operation Moses, Operation Solomon, and Operation Dove's Wings, which brought Ethiopian Jews to Israel in the 1980's, 1990's, and between 2010-2013.

In the process of writing their reports, the students integrated what they had learned in their general studies classes about good writing, editing their work, and used the computers in the media center for internet research, sharing information between members of the group, and typing their reports.

After doing the research, students had the opportunity to get creative. Students did beading to create Yemenite earrings and Moroccan necklaces. A group made an Ethiopian jug out of clay, decorated with glass beads and feathers. Several students chose to dress in costume for the HDS Academic Fair—two boys had turbans and *peyos*, and three girls wore clothes and elaborate headdresses. A highlight for the students was cooking a recipe related to the group they studied. It



Ilana and Giliah take you to Morocco

to America so he wouldn't be drafted into the Polish army. Fifth grade students at the Hebrew Day School discovered stories, heirlooms, recipes, and more as they did research for their family history projects. Students assembled albums to showcase what they learned, as well as photos and documents. A cookbook collection with their family recipes raised money for Alzheimer's research. And later in the year, the students will create a family history video as well.

As an introduction to the family history project, the class attempted to answer the question, "How did the Jews, who were all once united in the Land of Israel, get scattered all over the world?" Through classroom skits, students gained a glimpse into moments in history when Jews either chose or were forced to move from one place to another. The children also learned that most American Jews today are descended from Ashkenazic, or Eastern European Jews. The family history albums depict unique things about each family; yet they also have a lot in common.

The class had learned about Sephardic Jews and Mizrahi Jews, but they weren't represented in the family histories. As an extension of the family history project, the students began Am Yisrael projects—projects about the People of Israel. They heard stories and did research in small groups about Jews from Ethiopia, Yemen, or Morocco.

Students researched about the history of the Jews in these countries. They learned about unique customs. The students learned that Yemenite boys didn't wait until age 13 to become bar mitzvah—they were given a set of tefillin when they could recite the prayers and were called to the Torah as soon as they could read. Another group of students learned that Moroccan Jews have an elaborate holiday called Mimouna. When Pesach ends, they have a fabulous feast featuring leavened desserts. Students were surprised to hear that Ethiopian Jews did not know of the holiday of Chanukah until they met other Jews, but they do have a special holiday called Sigd 50 days after Yom Kippur where their religious leader, the Kes, reads from the Orit, an Amharic translation of the Torah. Both Mimouna and Sigd have become national holidays in Israel.

Students learned about discrimination against Jews and about economic challenges



5th grader, Matan, in character

was challenging to find a recipe that was vegetarian and nut-free—requirements in the building—yet each group succeeded and enjoyed cooking with the help of parent volunteers. The night of the Academic Fair, we had Ethiopian stew, Moroccan cookies, and Yemenite pastry.

On Purim, students were excited to hear for themselves an example of the diversity in Jewish culture. Rabbi Kim Blumenthal and I both read verses from the Megillah in an Ashkenazic trop. When teacher David Adar chanted the Megillah, the tune was noticeably different. Students learned that he had learned Megillah trop as a child in Morocco.

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

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Nahalal Student Exchange Program grows from strength to strength

Rabbi Ilana Baden, special to the WJN

During the recent February school break, 16 local ninth graders, representing four high schools and three congregations, embarked on a life-changing adventure in Israel. The participants in the sixth annual Partnership 2Gether (Partnership) Student Exchange with Moshav Nahalal spent their vacation living with host families, learning the history of Nahalal and the Jezreel Valley, experiencing Israeli high school, and visiting key sites in Jerusalem and Tel Aviv. Most importantly, they established close relationships with new friends and developed a bond with their “home in Israel.” The teens were accompanied by the Jewish Federation’s Director of Community Engagement Rabbi Ilana Baden, Community-2-Community Co-chair Eva Solomon, and Celebrate Israel 2015 Co-chair Neal Elyakin.

The Israeli teens will have their return visit to Ann Arbor during the next school year, and the next Student Exchange visit to Nahalal will take place during the 2016 Ann Arbor February school break. Current eighth graders interested in participating are encouraged to mark their family calendars now.

The Student Exchange is funded by the Federation’s Partnership allocation and receives generous support from the Max M. and Marjorie S. Fisher Foundation. The Ann Arbor/Nahalal Partnership is an integral part of the Michigan/Central Galilee Partnership 2Gether program led by the Jewish Federation of Metropolitan Detroit. Cooperative programs are developed with communities in Michigan and those of Nazareth Illit, Migdal Ha’Emek and the Regional Council of Emek Yizrael (Jezreel Valley).

Below is student Isabel Ratner’s personal reflection of her cohort’s recent visit to Nahalal.

My Nahalal experience

By Isabel Ratner

When Rabbi Ilana Baden told me that this trip would be a “transformative experience,” I thought of this as an exaggeration. How could ten days transform me? Believe it or not, it did.

From the moment we first saw them, the Israelis immediately welcomed us with open arms. The first bus ride to Nahalal from the airport was so much fun. The Israelis immediately wanted to learn and memorize all of our names. Once we arrived in Nahalal we were welcomed in the *machlevah*, the place where the teens like to hang out. I will always remember the Israeli leadership of the Ann Arbor Nahalal partnership committee, Ruti

and Yair, saying to us that Nahalal is our second home. And I certainly felt that from the moment they said it. And I still feel it.

There are a few moments from the trip that stick out for me, moments that I will always remember. On the first day of the trip, we went to a museum showing the history of the kibbutz movements. Even though Nahalal is a moshav, there are many similarities between these two types of planned communities. After visiting a few parts of the museum, we walked into a small room with tables and benches, and immediately heard the sound of an accordion. A small, friendly man greeted us and began playing and singing. At first, he played songs that only the Israelis knew, so they sang. Then he played a few songs that only the Americans knew. But the best moment was when we could all sing together. He played songs such as “Hineh Ma Tov,” “Siman Tov U Mazal Tov,” and more. We all put our arms around one another and sang. I got this rush of wow, I love this place and these people. Music brought us together, and I was already feeling close to the Israelis. Let me remind you, this was day one.

Another part of this trip that I really loved was our opportunity to do things that I would never do be able to do if I just came to Israel with my family. These things are what brought me closer to Israel and its people, and our visits to the schools definitely did that.

We visited three different schools during our time in Nahalal. The first was the Nahalal High School, where all of the Israelis that hosted us attend. The school has a beautiful campus, with lots of plants and beautiful trees towering above you. There were also a few courtyards where students can hang out during their free time. Everyone was very welcoming. We sat in a geography class, and although we couldn’t understand what was going on in the class because of the language barrier, it was really interesting to see the differences and similarities in how their classroom works. The teacher did not have all of the students’ full attention during most of the class, but the students raised their hands when they have an idea, just like us. We also took a tour of the school and saw many places, including their large farm, where students can work, and a memorial for students who went to their school and died in the army.

We also visited a middle school in a nearby town, Migdal HaEmek. This school has a big emphasis on English, due to the help of the larger Partnership 2Gether program with the Jewish Federations of Greater Ann Arbor, Metropolitan Detroit, and Grand Rapids. We visited an English Class and were placed in small groups, each with

one American and two Israeli students. We completed a worksheet with questions comparing

had a tour under the Western Wall. They call it the “Holy of Holies.” And it was amazing. We



and contrasting our schools to theirs. In addition to this activity, we also had time to talk to them more informally, and they got to use their English, which they almost never do. You could see how excited they were to have us there, and it was really interesting helping them with their English.

The final school we visited was the Nahalal Elementary School. I had no idea how incredible the next few hours would be. We were split into groups with the kids to do a scavenger hunt. We ran around the school grounds and found various clues. Some clues were written in English, so it was fun to help them write them and say them. We went back to the building to find a huge table of food awaiting us. This is their “breakfast”: a long table lined with delicious food such as pita, thin pancakes, and pastries. It began to rain as we were finishing up our food. We made our way into this big courtyard. Someone began to play music and we danced. We danced in the rain not only with the Israeli teens, but with the 6th graders and even some other elementary school students. I was so happy and was having so much fun. It was a moment that I will always remember. The kids were incredible. They asked us questions, wanted to dance with us, and when we were leaving, they rushed to get our contact information. It was really sad to leave these kids.

Our days in Jerusalem and Tel Aviv were lots of fun. There was a good balance of educational activities and social activities. In Jerusalem we

went the farthest that you can go, all the way to the end of the exhibit and to rooms with so much history inside of them. I felt so connected to Israel after doing this. Our day in Tel Aviv was a jam-packed one. Some of my highlights were going to a flea market and making a quick visit to the beach. By this point in the trip, I could easily call the Israelis some of my best friends. We were all hanging out together during free time, talking and listening to music on the many bus rides, and our connections with them were getting stronger and stronger.

During our last day in Nahalal, I found myself reflecting on my experience as we took a tractor ride through the Nahalal farms. We all rode together through the beautiful land. In the distance there were big hills and lots of trees, and closer to us were huge fields of growing corn. The weather was perfect that day. A perfectly blue sky watched us as we rode over the bumpy dirt road. It was finally sunny, but it was also our last day there. The idea of leaving in less than 24 hours was hanging over all our heads, and we were trying to ignore that fact; but, it was difficult because it was coming so soon, and we weren’t ready for it.

That night, after many hugs and tears, we got on the bus and the door closed. We continued to wave to our Nahalal friends as they ran after our bus all the way out of Nahalal. It was an extremely hard goodbye. I had gotten so close to them in such a short amount of time and then we were just expected to leave them in an instant.

It’s crazy to think what ten days can do to you. In this short amount of time, my passion for Judaism and for Israel definitely strengthened. I came back wanting to learn Hebrew and wanting to go back to Israel. This experience opened me up to another world, a truly great one. It allowed me to meet teens in Israel, people who I can now call my best friends. A huge reason the friendships developed so fast was because of the Israelis. They made us feel welcomed, at home, and loved. And they definitely succeeded in all of their efforts.

I became closer to the Israelis, as well as my fellow Ann Arbor travelers, in ten days than I am with people I have known for years. And I certainly felt a large sense of being at home, because when I got home to my house, it felt like a weird, unfamiliar place to me—because it wasn’t Nahalal, my real home. ■



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presents*

THE 14TH ANNUAL

ANN ARBOR JEWISH Film Festival



THE GLOBAL JEWISH EXPERIENCE

THROUGH FILM

Sunday, April 12 – Thursday, April 16
at the Michigan Theater in Ann Arbor, Michigan

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SCHEDULE AT-A-GLANCE

SUNDAY, APRIL 12

2:00 PM • The Wonders
(documentary)

5:00 PM • Red Carpet
Sponsor Gala Dinner

6:30 PM • Flory's Flame
(documentary)

7:30 PM • Flory and
Her Troubadours Concert

MONDAY, APRIL 13

2:00 PM • Green Prince
(documentary)

5:00 PM • Above and Beyond
(documentary)

8:00 PM • Hunting Elephants
(Israeli comedy with
Patrick Stewart)

TUESDAY, APRIL 14

2:00 PM • The Jewish Cardinal
(historical fiction)

5:00 PM • Before the
Revolution (documentary)

8:00 PM • Gett: The Trial of
Vivian Amsalem (Israeli drama)

WEDNESDAY, APRIL 15

2:00 PM • God's Slave (drama)

5:00 PM • Dancing in Jaffa
(documentary)

**Yom Hashoah Commemoration
& Film Screening Schedule:**

6:45 PM • Yom Hashoah Yizkor
Service at Beth Israel Congrega-
tion, 2000 Washtenaw Avenue

7:20 PM • Yom Hashoah
Memorial Candle Lighting at
the Michigan Theater

7:30 PM • Barbara Stark-Nemon
will present her newly com-
pleted book on the Holocaust,
Even in Darkness at the Michigan
Theater

8:30 PM • Victor "Young" Perez
(historical fiction)

THURSDAY, APRIL 16

2:00 PM • Run Boy Run
(historical fiction)

5:00 PM • The Shadows: A Family
Tale (documentary)

8:00 PM • Deli Man (documentary)

The 14TH ANNUAL Ann Arbor Jewish Film Festival

presented by the Jewish Community Center of Greater Ann Arbor

SUNDAY, APRIL 12

2:00 PM • The Wonders

(2013, Israeli comedy-mystery, 112 minutes)

The complex relationship between a Jerusalem street artist, a mysterious, modern-day prophet being held prisoner in an apartment across the alleyway, and the femme fatale and private investigator looking for the prisoner.



5:00 PM • RED CARPET SPONSOR GALA DINNER (SPONSORS ONLY)



6:30 PM • Flory's Flame (Open to Public)

(2014, documentary, 60 minutes)

Flory Jagoda, 90, is a National Heritage Fellow and renowned

Sephardic composer born in Sarajevo, whose roots reach back to pre-Inquisition Spain.

7:30 PM • Flory and Her Troubadours Concert (Open to Public)

MONDAY, APRIL 13

2:00 PM • Green Prince

(2013, documentary, 101 minutes, PG-13)

The true story of Mosab Hassan Yousef, son of a Hamas leader, who became a spy for Israel, and the Shin-Bet handler who risks his career to protect him.



5:00 PM • Above and Beyond (2014, documentary, 90 minutes)

In 1948, a group of Jewish American pilots, in secret and at great personal risk, smuggled planes out of the U.S., trained behind the Iron Curtain in Czechoslovakia and flew for Israel in its War of Independence.



8:00 PM • Hunting Elephants

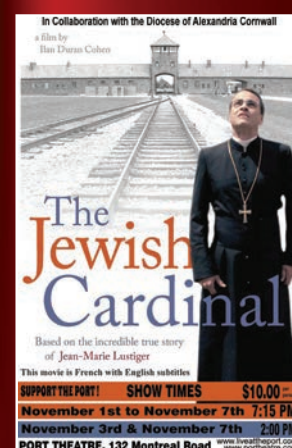
(2013, Israeli comedy with Patrick Stewart, 107 minutes)

After Jonathan, 12, suffers a double-blow by fate, he recruits three senior citizens to help him rob the bank he believes responsible.

TUESDAY, APRIL 14

2:00 PM • The Jewish Cardinal (2013, historical fiction, 96 minutes, French-English subtitles)

The true story of Jean-Marie Lustiger, son of Polish-Jewish immigrants to Paris, who maintained his Jewish identity even after converting to Catholicism at age 13, joining the priesthood, and rising to the rank of Cardinal.



5:00 PM • Before the Revolution with Guest Speaker Alfred Gourdji

(2013, documentary, 60 minutes)

This documentary thriller chronicles the last days of the Israeli community in Tehran on the eve of the Islamic Revolution in 1979.

8:00 PM • Gett: The Trial of Vivian Amsalem

(2014, Israeli drama, 115 minutes)

This Israeli-French drama chronicles Viviane's five year legal battle to obtain the only kind of divorce that exists in Israel, a religious one, from entrenched Orthodox rabbis who must gain the consent of her intractable husband.



For sponsorship opportunities and to purchase tickets please contact the Jewish

Sunday, April 12 – Thursday, April 16

at the Michigan Theater, 603 East Liberty, Ann Arbor

WEDNESDAY, APRIL 15

2:00 PM • God's Slave

(2013, drama, 90 minutes)

Ahmed, an Islamic extremist, and David, an Israeli Mossad agent, cross paths in the years following the 1994 A.M.I.A. bombings in Buenos Aires, Argentina.



5:00 PM • Dancing in Jaffa

(2013, documentary, 90 minutes)

Renowned ballroom dancer, Pierre Dulaine, returns to Jaffa, the city of his birth, to teach Jewish and Palestinian Israelis to dance and compete together.

YOM HASHOAH COMMEMORATION

(6:45 - 7:30 PM Activities Free and Open to Public)

6:45 PM • Yom Hashoah Yizkor Service

Beth Israel Congregation, 2000 Washtenaw Avenue

7:20 PM • Yom Hashoah Memorial

Candle Lighting Michigan Theater

7:30 PM • Barbara Stark-Nemon will

present her new book on the Holocaust, *Even in Darkness* Michigan Theater

FILM SCREENING

8:30 PM • Victor "Young" Perez

(2013, historical fiction, 103 minutes)

Victor "Young" Perez was a Tunisian Jewish immigrant to France and boxer who became the World Flyweight Champion in 1931 and 1932, only to have his career cut short due to the Holocaust.



THURSDAY, APRIL 16

2:00 PM • Run Boy Run

(2013, historical fiction, Polish/German-Eng. subtitles, 112 minutes)

Srulik, 8, flees the Warsaw ghetto in 1942 and tries to survive by posing as a Christian orphan. The film is based on Uri Orlev's bestselling novel about the real Srulik Frydman.



5:00 PM • The Shadows: A Family Tale

(2015, Documentary, French/Polish/English Subtitles, 86 minutes)

Leila Ferault-Levy traces the shadows left by the Holocaust on her family whose matriarch was a sole survivor of her family, and whose first husband was killed by the Nazis shortly after he saved the life of their son, Leila's uncle.



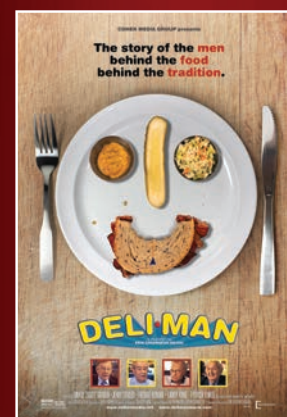
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CLOSING NIGHT

8:00 PM • Deli Man

(2015, documentary, 90 minutes, PG-13)

Experience the story of the men behind the food behind the tradition. This is Jewish American history one delicious bite at a time.



PURCHASING FILM TICKETS

Tickets are \$10 each. Student tickets are \$5 each with valid student I.D. A "six pack" of tickets for \$50 is available by advance purchase only. Tickets are not film specific. All ticket options are available for purchase online at www.jccannarbor.org. You can pick up your tickets at the JCC front desk or the Michigan Theater box office. **For information on full-access Festival Passes, please see sponsorship options on page four of Festival Insert.**

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Jewish community.*

*With appreciation to the
Ann and Jules Doneson
Film Festival Fund.*

For the first time ever, our Film Festival Committee has selected each and every film with guidance from the Michigan Theater. This group of films will be shown **ONLY** as part of our very own Ann Arbor Jewish Film Festival.

To make this Festival possible, we need help from you – our very generous supporters. You make the difference and allow us to share the global Jewish experience with the entire Ann Arbor community and beyond.

Please consider becoming a sponsor for the 2015 Ann Arbor Jewish Film Festival. As a sponsor, you will be entitled to the indicated number of full-access Festival Passes (below) which includes complimentary admission to each film and entrance to the exclusive **Red Carpet Sponsor Gala**.

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Director (3 passes) • \$500

Screenwriter (2 passes) • \$360

Cast Member (1 pass) • \$180

Movie Fans (0 passes) • under \$180

To become a sponsor, you may make your donation online at www.jccannarbor.org and click on the Film Festival tab.

**Thank you for your generous support of the
2015 Ann Arbor Jewish Film Festival.**

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*Our thanks goes to the Marwil Family for their continued interest in the
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In Israel, medical marijuana research far from stuck in the weeds

By Sean Savage/JNS.org

One of the most revolutionary social movements in the past decade has been the growing acceptance of the consumption of marijuana in Western society, including the substance's legalization in U.S. states such as Colorado and Washington. While marijuana is illegal for general use in Israel, the Jewish state is considered to be one of the world's most forward-thinking countries when it comes to medical marijuana, with scientists and researchers flocking there to learn more about the benefits of the drug.

Most major Israeli political parties support medical marijuana. Israel also has a pro-legalization party, aptly named the Green Leaf Party, or "Aleh Yarok" in Hebrew. That party has failed to pass the necessary threshold for the Knesset, but according to polls, a vast majority of Israelis—around 75 percent in 2013—support medical marijuana.

Marijuana was first comprehensively studied in Israel in the 1960s by Professor Raphael Mechoulam, who is known as "the father of medical marijuana," at the Hebrew University of Jerusalem.

"I was surprised to find out that while morphine had been isolated from opium and cocaine from cocoa leaves, the chemistry of marijuana was not well-known," Mechoulam told JNS.org. "In 1963 and 1964, we started looking at the chemistry of marijuana, we got Lebanese hashish from the police, they were our suppliers, as there were no fresh marijuana in Israel at that time."

Mechoulam's research team was able to isolate some of the major compounds in marijuana, many of which had been previously unknown, including THC (Tetrahydrocannabinol) and CBD (Cannabidiol). THC is the psychoactive compound in marijuana that causes the typical "high" effect, and CBD is non-psychoactive. Both compounds have medicinal properties.

THC has proven valuable in helping to treat a multitude of issues such as pain, insomnia, depression, nausea, and appetite loss. CBD has shown an ability to treat inflammation, nausea, diabetes, alcoholism, Posttraumatic stress disorder (PTSD), rheumatoid arthritis, and cardiovascular disease.

Working with other marijuana researchers in the U.S., Mechoulam's team performed groundbreaking work on the understanding of the endocannabinoid system—the com-

munications system in the brain and body that affects many important functions, including appetite, pain-sensation, mood, and memory. This included the discovery of the cannabinoid receptor Anandamide, which comes from the Sanskrit word ananda, meaning "supreme joy."

Medical marijuana was first approved for use in Israel by the Ministry of Health in 1992. Since 2007, when the ministry created a more formal medical marijuana program, use of the substance has grown to more than 20,000 patients.

"The Ministry of Health at one point decided that patients, instead of going to the black market and getting whatever they get there, should be able to get material from a legitimate source, and [the ministry allowed] growing of medical cannabis," Mechoulam told JNS.org. "There is a committee in the ministry that approves every single physician. It is not given freely for any disease; there is a list of diseases for which medical cannabis is approved."

Given the openness of the Israeli government about medical marijuana, several companies have emerged that are pioneering efforts in that field.

Backed by the government, Tel Aviv-based Syqe Medical has developed a hand-held inhaler that vaporizes granules of cannabis as small as 1 milligram, helping doctors give patients more control over their treatment. In fact, one of the biggest challenges that the medical marijuana industry has faced is the inability of doctors to prescribe exact dosages for patients. This leaves many patients struggling with trial and error through smoking, vaporizers, and edibles.

"It is extremely important to know what a person with a certain disease is getting," Mechoulam said. "Not every disease is affected by a same type of marijuana or the same dosage. There are marijuana mixtures with a lot of THC and a little bit of CBD, or vice versa. There are some diseases affected by CBD alone, like epilepsy for example."

Tikkun Olam, another Tel Aviv-based company, is also focused on getting the right type of marijuana to the right patients by providing education on medical marijuana usage, including an instruction center. Tikkun Olam began research on CBD-enhanced marijuana in 2009, and in 2012 the company came up with a strain of marijuana called Avidel, which contains high levels of CBD and almost no THC. The

CBD content of the strain is as high as 15.8 percent. On its website, Tikkun Olam has about a dozen strains, including Avidel, which range in their THC and CBD percentages.

"Pharmacology clinicians have to work with precise measurements and with an understanding of what they are working with, and not just say, 'We have taken marijuana and given it to a patient, and he smoked it and feels good,'" Mechoulam said.

The research being performed in Israel has attracted scientists and researchers from other

"monopoly" and the only legal supplier of marijuana. The NIDA does not have strains of marijuana with the high concentrations of CBD that is needed for research on PTSD.

"The CBD appears to have a calming effect on those certain structures of the brain that deal with fear activation, memory, anxiety," Sisley said. "If it can calm those structures in the brain and reduce the neurotransmissions in that area, it could result in patients being less symptomatic."

According to Sisley, more than 22 U.S. military veterans are dying each day from suicides related to the effects of PTSD.

"The reason we are here in Israel now is because we feel there is a dire need to get this study underway," she said. "We have an epidemic of veteran suicide in the U.S." "The other reason we are interested in Israel is that they are not only growing CBD-rich strains, but because Israel has an abundance of soldiers still suffering from their experience in battle," Sisley added.

Dr. Rick Doblin—the founder and executive director of the Multidisciplinary Association for Psychedelic Studies, a California-based non-profit that develops medical, legal, and cultural contexts for people to benefit from the careful use of psychedelics and marijuana—visited Israel with Sisley to meet with doctors and researchers. Doblin said he and Sisley are looking for Israeli collaborators for research on medical marijuana strains with high levels of THC and CBD, something he said that "we have a hard time getting in the U.S."

While medical marijuana research in Israel is robust, Doblin told JNS.org that he has also encountered many complaints from Israeli medical marijuana patients about the bureaucracy at the Ministry of Health. "I've heard a lot of complaints from patients on how hard it is to get access to medical marijuana, long wait times for prescriptions, small dosages, and how arbitrary the system is for each patient," he said. "There seem to be a lot of artificial limitations."

At the same time, the Ministry of Health last year launched a two-year comprehensive study to better understand medical marijuana.

"[Medical marijuana in Israel] is being regulated, but not fully regulated, at the moment," Mechoulam said. "It is extremely important to know what a person with a certain disease is getting. Not every disease is effected by the same type of marijuana." ■

CREDIT: TOMER NEUBERG/FLASH90



Rolling Stoned, a Tel Aviv-based smoke shop

countries who are looking to taking advantage of the Jewish state's medical marijuana-friendly laws. One of those researchers is Dr. Sue Sisley, a physician from Arizona who had received U.S. approval to test marijuana on American veterans suffering from PTSD. But soon after receiving the federal grant, Sisley was fired by the University of Arizona last summer after a purported clash with state lawmakers over medical marijuana research.

Without a job or laboratory, Sisley wasn't left with many options—until the state of Colorado stepped in and offered a \$2-million grant to continue her research on PTSD and marijuana. Armed with that grant, Sisley turned to Israel to obtain the marijuana needed for her research.

"Our interest in Israel started because Israel has access to strains of marijuana that we weren't able to obtain from our own federal government," Sisley told JNS.org.

Sisley explained that in the U.S., all marijuana used for research must come from the National Institute on Drug Abuse (NIDA), which she described as a government-enforced



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Film Festival, continued from page 1

They were married in Italy with Sol as their best man. Flory relocated to the United States with her new husband, where both the Jagoda's and Bloom's raised children and maintained close ties despite living in different parts of the country.

Alan recalls, "We would visit the Jagoda's a couple times each year, and they would visit us a couple times each year. I was at the Library of Congress when Flory was honored, and I remember seeing Harry, who lived to be 100, sitting in the front row, so proud of her, smiling ear to ear like Flory was still his bride of 18."

Alan also noted that Harry visited him in the 1990s when he started Bloom General Contracting in Michigan, "We were both in construction, and Harry really became my mentor when I started my business."

Alan found out about *Flory's Flame* because Flory's daughter Betty reached out to him and asked him if he knew the film was coming to Ann Arbor. "I was excited that Flory was coming and wanted to sponsor to get the word out. She is an extraordinary performer and everyone should come see her."

Flory performs Sephardic and Ladino music with various musicians, including her children, to whom she has passed on her knowledge of Sephardic music and cultural traditions. Even at 90, Flory still teaches Ladino music to people who travel from all over the world to study with her.

Like *Flory's Flame*, many of this year's films are either documentaries or dramatizations based on fact. Since this year's Film Festival encompasses Yom Hashoah, the Holocaust Memorial Day, not only will there be a special commemoration, but several Holocaust-themed films. Yom Hashoah begins Wednesday, April 15, when a Yizkor (Memorial) Service will be conducted at Beth Israel Congregation, followed at the Michigan Theater by a special candle lighting ceremony and presentation by local author Barbara Stark-Nemon, on her recently completed book, *Even in Darkness*. A screening of *Victor "Young" Perez*, a film about a Jewish boxer who became the World Flyweight Champion in 1931 and 1932, but whose career was ended due to the Holocaust will follow Stark-Nemon's talk.

Yom Hashoah continues on Thursday, April 6, with *Run Boy Run*, a film based on a novel about the real experiences of Srulik Frydman, who survived the war as an eight-year-old boy on the run in rural Poland after escaping the Warsaw Ghetto. Also on Thursday will be *The Shadows: A Family Tale*, a documentary about the impact of the Holocaust on filmmaker Leila Ferault-Levy's family, starting with her grandmother, who was the sole survivor of her family, and whose husband was shot and killed shortly after saving their newborn son's life, Leila's uncle, and his journey to learn of his father, who he was too young to remember.

Many other films touch on the complex history of the Jewish people throughout the world. *Before the Revolution* documents Jewish life in Iran immediately before the Islamic Revolution of 1979, *The Jewish Cardinal* dramatizes the story of Cardinal Jean-Marie Lustiger, son of Polish-Jewish immigrants to Paris who maintained his Jewish identity throughout his career in the Catholic Priesthood. The closing film, *Deli Man*, profiles the Jewish deli and the men who created them. Israeli-themed films include *The Wonders*, a comedy-mystery about

a Jerusalem street artist, a prisoner-prophet, a femme-fetale, and the private investigator looking for them; *Green Prince* documents the story of Mosab Hassan Yousef, son of a Hamas leader who became a spy for Israel; *Above and Beyond*, documents the story of Jewish American pilots who smuggled planes out of the U.S., trained behind the iron curtain, and flew for Israel in its War of Independence; *Gett: The Trial of Vivian Amsalem*, a drama highlighting the struggle of an orthodox woman held hostage by a husband who refuses to grant a religious divorce, a get; *God's Slave*, dramatizing



the intersection of an Islamic extremist and Israeli Mossad agent, whose paths crossed following the bombings of Jewish organizations in Buenos Aires; and *Dancing in Jaffa*, which documents renowned ballroom dancer, Pierre Dulaine, and his passion to teach Israeli and Palestinian youth to dance and compete together.

The highest profile actor can be found in *Hunting Elephants*, an Israeli comedy about a 12-year-old boy who decides to respond to a double blow by fate by robbing the bank he believes responsible. He recruits three older men with the expertise to help him, one of whom is portrayed by actor Patrick Stewart of *Star Trek: The Next Generation* fame.

In addition to the films and special presentations, sponsor options and ticket options are also new. Sponsor levels have been simplified from previous years where film passes and gala tickets were separate. Going forward the festival will provide sponsors with all-access passes that include entrance to films and the sponsor gala. Those purchasing tickets will no longer have to purchase them for each individual film as tickets will be general for all films and a flat rate of \$10 each. Two new discount options have been instituted, the student ticket for \$5 with a valid student I.D., and a new "six pack" of tickets for \$50. The six packs are only available by advance purchase. Tickets and sponsorships are available for purchase online at www.jccannarbor.org under the "film festival" tab, as well as via printed order forms that have been mailed to the community and can also be found the center ad in this *Washtenaw Jewish News*. For more information on the Ann Arbor Jewish Film Festival, contact Karen Freedland, director of Jewish Cultural Arts and Education at the JCC of Greater Ann Arbor, at 971-0990 or karenfreedland@jccfed.org. ■

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APRIL 2015 EVENTS

April 15, 4–6 pm

Kenneth Mills, University of Toronto

"A 'City of Penitence': Narrating the Apocalyptic Voice of San Francisco Solano" (Keynote Speaker for "Speaking the End Times" Symposium)

RLL Commons, 4th Floor MLB,
812 E. Washington St.

April 16, 10 am–6 pm

"Speaking the End Times:

Prophecy and Messianism in Early Modern Eurasia" Symposium

2435 North Quad,
105 S. State St.

April 20, 5:30–6:30 pm

Dariusz Stola, Director of POLIN Museum

"POLIN: The New Museum of the History of the Polish Jews"

Stern Auditorium, UMMA,
525 S. State St.

April 21, 4–5:30 pm

Dariusz Stola, Director of POLIN Museum

"A Country with No Exit? Migrations from Poland, 1949–89"

1636 SSWB,
1080 University Ave.

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Forthcoming major action movies inspired by Jewish comic artist Jack Kirby

By Robert Gluck/JNS.org

With the recent Oscars in the rear-view mirror, Hollywood's attention now shifts to the rest of this year's big-screen lineup. Two of the major action films coming up in 2015—"Avengers: Age of Ultron," which hits theaters in May, and the third film in the "Fantastic Four" series, slated for an August release—have Jewish roots that the average moviegoer might be unaware of.

As it turns out, it took a tough Jewish kid from New York City's Lower East Side to create the superheroes in "Fantastic Four" and "Captain America." (The "Captain America" protagonist appears in "The Avengers.") Born Jacob Kurtzberg to Austrian Jewish immigrants, Jack Kirby became an iconic American comic book artist and writer. But his road to the throne of comics wasn't an easy one.

Kirby played a major role in shaping the superhero genre through his collaboration with Stan Lee (also Jewish) in co-creating classic Marvel Comics characters like the "Fantastic Four," "The Incredible Hulk," and the "X-Men." Kirby died in 1994 at age 76.

"He was the only person to ever get a long rousing standing ovation at ComicCon (the annual comics industry convention in San Diego), and he got that every year he attended," Mark Evanier, an assistant to Kirby and author of the book "Kirby: King of Comics," tells JNS.org.

Those close to Kirby say that his Jewish upbringing in New York—including his parents' work ethic, a love for storytelling, and the instincts of self-motivation and self-preservation—propelled him to great heights in the world of comics despite a career that frequently saw him struggle to support his family.

"Jack grew up in a crummy part of New York in near poverty," says Evanier, who first met Kirby in 1969. "His father was in the gar-

ment business and was out of work a lot. He had seasonal work. At an early age, Jack had to go to work to help feed the family because they were very poor. Certainly, there were Jews in that area who were very underprivileged, and



"Captain America," in the forthcoming film *Avengers: Age of Ultron*

that instilled in Jack a very strong work ethic about providing for one's family. Every Jewish person I know, including my father, who is of that age, had that work ethic and that devotion. It seems to be a Jewish trait—not that it was exclusive to Jews, but that was Jack."

The rough-and-tumble environment of the Lower East Side streets would later appear in a number of Kirby's comics, illustrated through kids' games and fight scenes.

"He drew upon his own background for settings and characterizations," Evanier says. "'The Thing' from the 'Fantastic Four' battles street gangs in the Lower East Side. It's well-disguised autobiography, but Jack disliked his villains."

As a youngster, Kirby sold vegetables from a pushcart to help his family. "He decorated his pushcart with drawings and pictures, and soon other pushcart owners wanted him to decorate their carts," Evanier says.

Kirby also sold newspapers on the street, and while reading them, he was inspired by the comic strips of Milton Caniff, Hal Foster, Alex Raymond, and Chester Gould (the "Dick Tracy" creator). Kirby later paid tribute to his childhood when he created a strip titled "Newsboy Legion," in which newsboys encounter Nazi spies.

A veteran of World War II, Kirby used that experience to shape his comics. "Captain America," which Kirby co-created with fellow Jewish artist Joe Simon, was on newsstands prior to the U.S. entrance into World War II—with the protagonist taking a bold stand against Hitler before the American government itself did so.

Kirby was also "a fairly devout Jew" who "went to synagogue, but not necessarily all the time," says Evanier. Temple Etz Chaim, a Conservative synagogue in Thousand Oaks, Calif., set up a scholarship in memory of Kirby.

Evanier says that Kirby never felt fairly compensated for his work. Now, comics have become a billion-dollar industry. More than 20 years after his death, Kirby's estate and Marvel Comics finally settled a copyright dispute. While he was alive, Kirby was insufficiently appreciated by "clueless corporate executives and close-minded comics professionals," says Evanier.

Randolph Hoppe—the treasurer of the Jack Kirby Museum and Research Center non-profit, which encourages the study, understanding, preservation, and appreciation of Kirby's work—tells JNS.org that Kirby fans usually have one particular question regarding his work: Which was more important to him,

illustrations or stories?

Hoppe says that is a challenging question to answer because Kirby was "such a visual creator, and the visuals tend to dominate the conversation about him." Yet Kirby's Jewish heritage directly influenced his love for storytelling, according to Hoppe. "Both his parents were from [the Eastern European region of] Galicia, and there were lots of not just generic folk tales being told, but lots of other stories being told that had a big affect on Jack as a storyteller and the stories he liked to tell," Hoppe says.

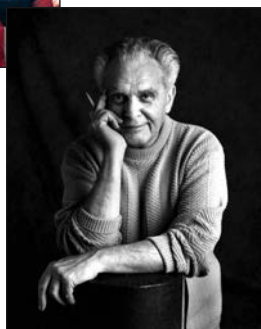
What makes Kirby iconic, Evanier explains, is how "his [comic] strips are filled with action, but not dependent on it." "Jack was very honest and he could jump around mentally," says Evanier. "He was not the first to do superheroes, but he was the first to do superheroes with action on the page that brought a dynamic energy."

Hoppe agrees that Kirby's storytelling style is dynamic. "The way his style pulls us through the panels is the work of a maestro," Hoppe says. "His visuals are exciting and very emotional."

The Jack Kirby Museum, which is in the process of raising money to establish a brick-and-mortar location in the future, presents Kirby "as an artist who didn't just draw superheroes, but contributed to our culture," says Hoppe.

When "The Avengers" and "Fantastic Four" hit theaters later this year, will moviegoers recognize the films' connections to the determined Jewish boy from the Lower East Side who created the characters? That remains to be seen, but either way, Evanier stresses the importance of Kirby's legacy.

"His legacy is an entire industry that bleeds into movies and television," Evanier says. "Many artists, including film directors and painters, were influenced by Jack. He was very proud of those making a living in an industry he saved." ■



Jack Kirby

Feeling blue, in the biblical sense: return of tekhelet dye revives lost mitzvah

By Deborah Fineblum Schabb/JNS.org

One wouldn't expect to find hundreds of snails in a landlocked town like Kfar Adumim, situated in the desert east of Jerusalem. Yet there they are, albeit mostly reduced to powder, having been shipped in from the Adriatic Sea for a purpose as old as the Torah itself.

Millions of Jews throughout history have recited the line in the daily prayers in which God instructs Moses to tell the Israelites to "place upon the tzitzit of each corner a thread of tekhelet." Translated as "turquoise wool," the blue strings of tekhelet (or techeilis) were to be inserted among the white tzitzit strings to remind the garment's wearer of two of God's greatest—and bluest—creations: ocean and sky. Yet many Jews probably have no idea that, thanks to a unique fusion of scientific and religious passion, this commandment is once again available to the masses after a hiatus of nearly 1,400 years.

"Techeiles is a quintessential example of science and Torah working hand in hand," Baruch Stermann, a physicist and author (with his wife Judy) of "The Rarest Blue: The Remarkable Story of an Ancient Color Lost to History and Rediscovered," tells JNS.org during a tour of the Kfar Adumim tekhelet factory. "After 25 years of studying it, I'm still learning about both aspects."

The Talmud defines the tekhelet dye as derived from the "blood" of a rare amphibious snail known as the chilazon. The mitzvah to wear a thread of that dye on one's tallit is mentioned

multiple times in the Torah. But the tekhelet supply ground to a complete halt following the Muslim conquest of the land of Israel in 638 CE, when Jews were cut off from their local source



A tallit whose threads incorporate the blue tekhelet dye.

of the chilazon. Though many theories surfaced over the years, even the most educated Jews had no concrete proof of which modern-day creature the Talmud's chilazon actually was. Due to that mystery, the mitzvah of tekhelet was largely lost, becoming a source of puzzlement for centuries.

Now, thanks in large part to a few enterprising individuals and some enthusiastic rabbis, what appears to be original chilazon has been found—and tekhelet strings are being dyed in a fashion much like the process performed by

our ancestors.

More than 20 years ago, a rabbinical student named Eliyahu Tavger was conducting a search for the authentic dyeing process. In 1988, he succeeded in dyeing wool with the extract of the murex trunculus snail's gland. At the same time, a young American-born immigrant to Israel named Joel Guberman—looking for some way to honor the memory of his brother, who was killed in a car accident—became fascinated with the ancient mitzvah. He recruited two friends who had scuba-dived in the past, and they met up with Tavger for an undersea hunt for murex specimens at the waterfront near Acre. They found a whopping 293.

Before long, Tavger came up with a formula for releasing the dye into the woolen threads. After that initial dunk, the friends formed Ptil Tekhelet, a non-profit based in the Kfar Adumim tekhelet factory. Two decades later, more than 200,000 Jews from the liberal to the observant wear the blue thread on their tallit and tzitzit. What began the first year with 300 tekhelet-infused garments is now at a production rate of 150,000 per year, a figure that grows 10-20 percent annually. The customers are primarily from the U.S. and Israel and typically buy the garments at Judaica stores or directly from the Israeli factory.

All thanks to this one little snail.

On a tour of the factory, visitors will meet several of the snails at the aquarium in the facility's lobby, naturally camouflaged to resemble

stones. Visitors dunk their own ball of combed wool into a beaker filled with powdered gland extract and chemicals, to bring out the brilliant blue. Once dyed, the thread's color never fades.

"If you hold water in your hand or look at the air around you, both look clear," Guberman tells JNS.org on the tour. "You have to step back enough to see that the sea and the sky are blue. The techeilis reminds us that we need to take the long view of life to really appreciate it."

Indeed, according to author and psychiatrist Rabbi Abraham Twerski, "White symbolizes purity and blue, the color of the heavens, represents holiness. The white combined with the blue techeilis conveys the message that a mortal can indeed achieve a state of holiness, and the techeilis string points the direction to a truly spiritual life."

Rabbi Berel Wein—a Jerusalem-based author, lawyer, historian, and tekhelet fan—adds, "Techeilis has become a living issue. It has left the exclusivity of the study hall and entered into the everyday life of tens of thousands of Jews the world over."

Baruch Stermann, who was on the 1988 diving mission to find the murex specimens and went on to co-found the Ptil Tekhelet non-profit, says it's no coincidence that this mitzvah was rediscovered by the Jewish people only after they had regained their homeland in 1948.

"Just like we never stopped believing that we would someday be allowed to return home, we also never gave up on discovering the source of this beautiful mitzvah," he says. ■

On Another Note

A conversation on Mahler with Maestro Arie Lipsky

San Slomovits, staff writer

The culmination of the Ann Arbor Symphony's 2014-2015 season will be their April 25 concert in Hill Auditorium. Two well-known and well-loved pieces comprise the program, Bach's Concerto for Two Violins, often called, "Bach Double" and Mahler's Symphony no. 5, often referred to as Mahler 5.

I recently talked with Maestro Arie Lipsky, the A2SO's music director, about this concert, and about Mahler's life and music. Though we touched on some of the difficult and sad aspects of Mahler's life, our conversation was frequently lightened by Maestro Lipsky's lively sense of humor and animated laugh.

WJN: You've said that Mahler is one of your favorite composers.

Maestro Lipsky: We did *Mahler 5* maybe in my second year here. This is my sixteenth season with the Ann Arbor Symphony—I can hardly believe it—so it's time to come back to it.

WJN: After Mahler conducted the world premiere of this symphony, over a 100 years ago, he is reputed to have said, "Nobody understood it. I wish I could conduct the first performance 50 years after my death." (Laughter) Do you feel you understand it now? (Laughter)

Maestro Lipsky: I remember that my teacher used to say, in Yiddish, that you need to have *weltschmerzen*; you need to understand the pain of the world in order to conduct Mahler. (Laughter) Because there are so many moments of *oy vey*. (Laughter)

WJN: *Oy vey* moments! (Laughter)

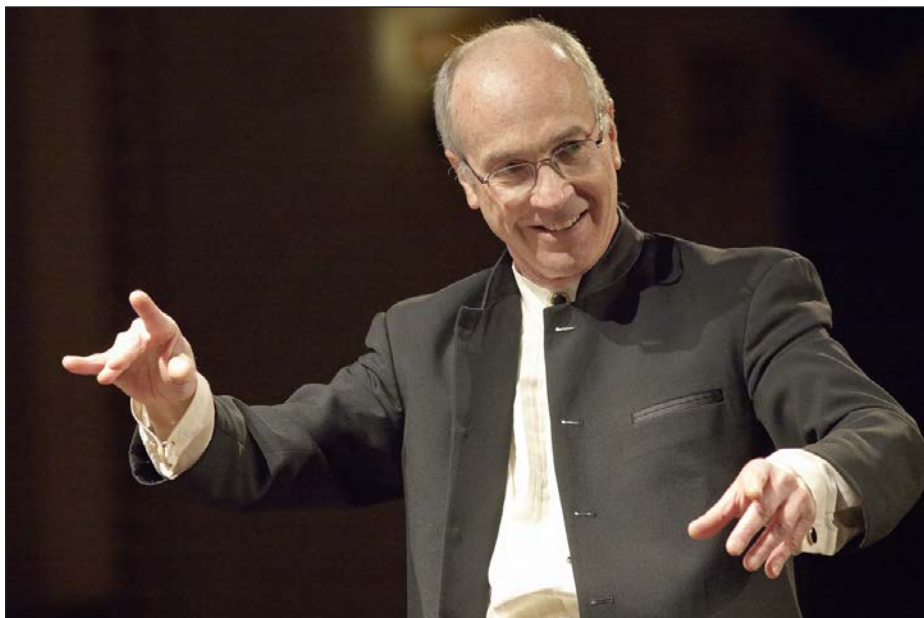
Maestro Lipsky: He has an amazing way, within measures, within moments, to get from one extreme to the other. Mahler's symphonies all have extremes; each has sadness and death followed by optimism, cynicism followed by exuberance, prayer and heaven, and later earthy nature and passion. They're a kaleidoscope of all aspects of life. And

the journey through them is full of goose bump moments.

In the Fifth, the path is very clear. He starts with despair and anger, with that famous funeral march. (Here Maestro Lipsky hummed the opening theme, which is reminiscent of Beethoven's famous da da da dum theme from his Fifth Symphony.) And

used—and actually this was how I heard it the first time—in a movie, Visconti's *Death in Venice*. I was 13 or 14 and I was just waiting for the end (of the movie) so I could see what that piece was. It was so amazing. I remember I did not sleep all night after that.

WJN: Speaking of the Adagietto, I've read that



Maestro Ari Lipsky

then of course you think about Beethoven Five. I'm sure he had that in the back of his mind. Then you have the second movement with its ambiguity, tranquility and anxiety. Then he moves to the famous Adagietto, which is scored only for strings and harp, and that is love. And then there is the last movement, which is obviously, joy. But what is so interesting about Mahler, that even within every big movement, there are all the elements together, because you can find in all the movements some moments of joy and some of love, and nature. The Adagietto was

some conductors take it very, very slowly—taking 12 or even 15 minutes to play it. Others do it in 7 or 8. Do you want to give an advance preview of your tempo or keep us in suspense till the concert? (Laughter)

Maestro Lipsky: What I can say is that Mahler, being a great conductor himself, unlike other composers, did not mark even one metronome marking in his scores. Because he felt the art of conducting, the art of interpretation should be the freedom to interpret the tempo. He is very, very detailed when it comes to what to do within the tempo. He'll tell you to move

a little bit, to retreat, lots of crescendo, lots of diminuendo, lots of accents, lots of all kinds of very detailed information. I think one of the most detailed scores that you'll see is by Mahler, but the most important detail... (Laughter) he leaves out. (More laughter) He just gives you a kind of a vision.

WJN: Mahler converted to Catholicism so he could become director of the Vienna State Opera.

Maestro Lipsky: And it never really helped him because he was always an outsider. I heard that toward the end of his life he was not sure that he had done the right thing (by converting). There is a quote in a letter he wrote late in his life, "I do not hide the truth from you when I say that this action, which I took from an instinct of self-preservation and which I was fully disposed to take, cost me a great deal!"

Until Leonard Bernstein brought Mahler back to the Viennese, they used to call his work "scheiss music" and they never accepted him.

WJN: I remember reading that Bernstein called the Viennese Symphony to task for shunning Mahler, who really was one of their own.

Maestro Lipsky: He revived the music of Mahler. When Israel was established in 1948, what did they play? Mahler's *Resurrection Symphony*. And after the big victory in Mount Scopus, what did they play? *The Resurrection Symphony*. (Laughter) Mahler, near the end of his life was, like Bernstein, also a conductor of the New York Philharmonic.

It's one of my greatest joys to conduct Mahler, any Mahler. Mahler 5 is not as long as the rest of Mahler's symphonies. It's actually only a bit more than an hour. It's not the hour and a half of the big Mahler symphonies, so that's why we're adding the Bach Double in the first half with Aaron Berofsky and Kathryn Votopek, our two concertmasters playing it. I can't wait, and especially to play those two great pieces at Hill Auditorium to finish the season. ■

Best Reads

New Jerusalem by playwright David Ives

Rachel Urist, staff writer

There was a time I tried to keep up with the latest plays and playwrights. I wanted to know my competition. These days, as a recovering playwright, I read plays out of curiosity—and to stay current. David Ives is one of my favorite contemporary playwrights. He is a verbal gymnast, and he is fluent in both French and German. He has a bent for verse. He adapted plays by Corneille, Feydeau, and Moliere, transposing the originals into his own rhyming, comic confessions.

Ives is best known for his 2010 Tony Award-winning *Venus in Fur*, adapted from the 1870 novel by Leopold von Sacher-Masoch. The script caught the attention of Roman Polanski, who invited Ives to collaborate with him on a screenplay variation—in French. The subsequent tour-de-force stars Polanski's wife of 26 years, Emmanuelle Seigner, who plays opposite Matthieu Amalric. Amalric's striking resemblance to the young



New York's Classic Stage Company's 2008 production of *New Jerusalem*

Roman Polanski was noted by critics and audiences alike. The doppelganger effect deepens the film's impact.

The subject of this review is Ives' 2007 play, *New Jerusalem: the Interrogation of Ba-*

ruch Spinoza at Talmud Torah Congregation: Amsterdam, July 27, 1656. It is a very Jewish play. It is also a play with universal appeal. The legendary theatre professor, Kenneth Rowe, once said: "To make a play universal, you must make it very specific." That is what Ives does here.

New Jerusalem is a courtroom drama. Its dialogue is the fabricated transcript of a very real, historic event: the trial

and excommunication of Baruch Spinoza, the young Jewish philosopher. When I first read this play, I concluded that Ives must be Jewish. He's not. Turns out he spent a year in a Catholic seminary. But he has a Talmudic

mind, a thirst for learning, and the propensity to perform dizzying linguistic sleights-of-hand—worth full tuition at any Yeshiva.

In *New Jerusalem*, Ives demonstrates a remarkable command of Jewish scholarship, customs, history, rites and ideas. He whips up rabbinic debate with such natural and effortless flair, that he could fool anyone into betting on his Jewish soul. When Ives was still a young playwright, the *New Yorker* magazine called him "the smartest man in New York City." His brilliance is in full display in *New Jerusalem*, where he juggles the philosophical conundrums of a curious and confounding wunderkind, Baruch Spinoza. In doing so, he discovers—or creates—a mirror-image of himself.

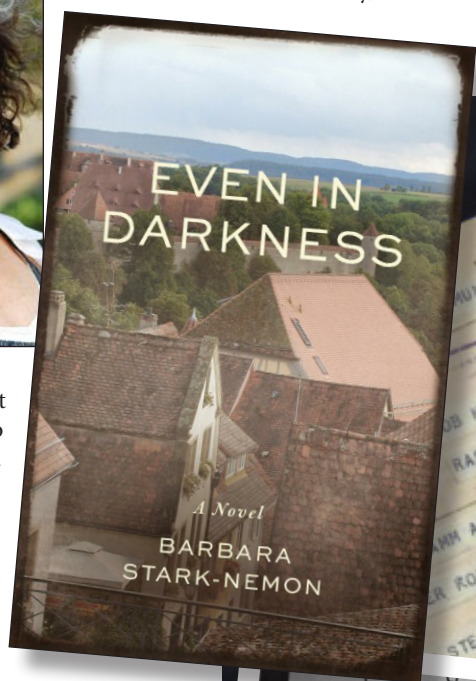
Thinking about the life and work of David Ives, a year younger than I am, puts me in mind of Tom Lehrer's famous remark: "When Mozart was my age, he'd been dead for six years." ■

Local author tells unique Holocaust story

Joan Lowenstein, special to the WJN

From earliest childhood, Barbara Stark-Nemon loved listening to her grandfather's stories about pre-war Germany. As time went on, she understood that her family, who escaped Germany in 1938 and ended up in Detroit, Michigan, had a Holocaust survival story different from other families in her Jewish community. Delving into that story led her to write a

novel based on the account of her great-aunt Kläre, who survived the Holocaust and remained in Germany to live out her life.



novel based on the account of her great-aunt Kläre, who survived the Holocaust and remained in Germany to live out her life.

Stark-Nemon will reveal the background to her new novel, *Even in Darkness*, during the April 15, 8 p.m. Spotlight program at Beth Israel Congregation. The first part of her talk will focus on why *Even in Darkness* is a Holocaust novel that readers will find unique. "My family's Holocaust experiences and particularly their responses to what happened to them departed from Holocaust narratives that I grew up around. Learning to understand and accept those differences has at times been a struggle," Stark-Nemon says.

For example, Stark-Nemon remembers, her family spoke German and they were proud of their German heritage. Her mother's family had escaped from Berlin before the war. Her father had come from Munich. They brought not only their language and customs but also their brand of Reform Judaism. Stark-Nemon's grandfather, Ernst Gans, had been a lawyer in Germany, fleeing only weeks before Kristallnacht, but his skills were unappreciated in a new country with a different language. After the war, however, he was readmitted to the bar and returned often to Germany where his knowledge was crucial in order to help survivors with reparation claims. He felt no shame in hosting German diplomats or vacationing in the Black Forest and he deeply loved and admired his sister, who had stayed in Germany. When most American Jews would not even buy a German car, how could her family maintain its German connections?

Much of the answer, Stark-Nemon discovered, was found in the story of Ernst's sister Kläre, who never accepted offers to join family members in England, Israel, or the United States. Kläre did not escape the Nazis, she survived, and saved her children by making the anguished decision to send them away to England and Palestine. Deported to the Nazi "show camp," Theresienstadt, Kläre had given up opportunities to escape because her elderly mother and sickly husband could not have joined her. Her husband, like Ernst, also a lawyer, had fought for Germany in World War I and suf-

fered from the results of mustard gas. Kläre's selfless struggle to keep her family safe against all odds is the cornerstone of *Even in Darkness*.

Written as a historical novel based on her aunt's life story, *Even in Darkness* is the harrow-

man. During a difficult period in her 20s, she visited Kläre and it was then that she learned, in a mixture of German and English, the details of her aunt's incredible tale of survival and recovery. Although the account of life in the Theresienstadt concentration camp – starvation, cruelty, bravery, and heroism – will sound familiar to many readers of Holocaust literature, the account of life after the Holocaust for Kläre covers completely new territory.

convey how a busy speech pathologist, community volunteer, wife, and mother of three boys managed to research and write a novel. Stark-Nemon says she always wanted to write but the possibility really started to materialize after she attended the Bear River Writing Conference, a conference that the University of Michigan sponsors at its Camp Michigania campus on Walloon Lake. She took a workshop with U-M MFA graduate Elizabeth Kostova, bestselling



ing saga of family, lovers, two world wars, and the Holocaust, revealing a vivid portrait of Germany during the 20th century. Kläre Kohler's origins in a prosperous German-Jewish family hardly anticipate the second half of her long life in a loving relationship with Ansel Beckmann, a German priest half her age.

Many of the places, occurrences, and names in the book are real, but Stark-Nemon decided early on that she would write the story as fiction rather than non-fiction. When she began work on the book, it was the summer that popular author James Frey was outed for exaggerating and even fabricating events in what he claimed were memoirs, so Stark-Nemon was hesitant to try to chronicle a story and have readers find trivial inconsistencies. Anyway, she concluded, "some stories are just more powerful in fiction."

Even so, Stark-Nemon spent more than a decade in research. She found archival material in Holocaust museums in Jerusalem, Washington, D.C., and Detroit. Traveling to Israel, Germany, Belgium, and the Czech Republic, she interviewed family members and slogged through boxes and boxes of photographs and documents that were almost all written in Ger-

man. During a difficult period in her 20s, she visited Kläre and it was then that she learned, in a mixture of German and English, the details of her aunt's incredible tale of survival and recovery. Although the account of life in the Theresienstadt concentration camp – starvation, cruelty, bravery, and heroism – will sound familiar to many readers of Holocaust literature, the account of life after the Holocaust for Kläre covers completely new territory.

What results is not the usual story of a Righteous Gentile saving a Jew from the Nazis. Kläre's physical survival is largely due to her own inner strength, but her emotional survival is where Ansel appears and lays the foundation for the rest of her life. The true story shows not only that love is the universal common denominator, but, that its permutations and combinations can be both surprising and inspirational.

For those who attend the April 15 program, Stark-Nemon intends to tell the story of her family and set the scene for *Even in Darkness* and also to recount her personal journey and

author of *The Historian*, a novel also based on family stories.

Retirement after 30 years as a teacher for deaf and language-disabled students allowed Stark-Nemon to write full-time. In addition, she credits creative support from her sisterhood of friends in her quilting and writing groups. Even her hairdresser turned out to be a writer.

Publication date for *Even in Darkness* is April 7, 2015 (She Writes Press, 320 pages), when it will be available in bookstores and on Amazon. Readers can also order books and find out more about the story on Stark-Nemon's website, www.barbarastarknemon.com; she will have copies for sale at the Beth Israel program.

Stark-Nemon will be speaking in conjunction with the Jewish Film Festival event on April 15 at the Michigan Theater. Her presentation will be at 7:30 p.m., with book sales and signing before and after the event. She will also be doing a presentation at the Ann Arbor District Library from 7-8:30 p.m., on Tuesday, April 21, entitled "Even in Darkness: 100 letters, a Family Legacy, and the Holocaust: an Author's Journey." ■

Traditional Sephardic food for Passover

Mary Bilyeu, staff writer

At Pesach, perhaps more than at any other time of the year, we embrace tradition.

At Rosh Hashanah, we try tasting new fruits and we often wear new outfits. At Purim, we look for new themes for the *shpiel* and new costume ideas.

At Pesach, though, we remember. And we don't just remember the Israelites' enslavement or the Exodus from Egypt, as we read through the haggadah and retell the story.

We remember our Polish bubbe by serving sweet gefilte fish prepared according to her recipe, and we remember where our ancestors emigrated from as we explain to guests why this version of the classic dish isn't savory. We bring out plates that have been handed down through generations—even if there's a chip here or the fine line of a crack there—because they have such sentimental value. We can't imagine the holiday without these dishes and, more importantly, the memories of past seders that come with them.

We lay the *haggadot* at each place setting, despite their being a bit worn or having had tears taped up. These, too, bring memories ... perhaps of Zeyde reading in Russian-accented Hebrew as he led the seder.

And we sit down to a meal that often varies little from year to year, because the word *Seder* means "order." There is a set order to the service and, it seems, to the meal itself. The matzah ball soup. The sweet-and-sour brisket. The macaroons. All of this is familiar, all of this is part of an established ritual.

But the Ashkenazim and the Sephardim have many very differing traditions at Pesach, even though the seder itself, and the rituals and remembrances, form deeply cherished common ground.

Jennifer Abadi, author of *A Fistful of Lentils: Syrian-Jewish Recipes from Grandma Fritzie's Kitchen*, a collection of her family's favorite dishes, is working on a new cookbook devoted to Sephardic Pesach traditions. She's chronicling her recipe tests and interviews, as well as gathering other interesting information, in a blog: *Too Good to Passover* (toogoodtopassover.com).

This is how she describes the project:

"Even though the majority of the Jewish community in the United States is Ashkenazim (really meaning, "German," but used generally to describe all Eastern European Jews from places such as Poland and Russia, among others) there is a great deal of interest in the cooking and culture of the Sephardim (meaning, "Spanish," for those who once resided in Spain and fled to various regions of the Mediterranean and Middle East during the Inquisitions). To keep up with this interest I started to develop Sephardic, Mediterranean, and Middle Eastern Passover cooking classes composed of recipes that I learned from others from such Jewish communities as Turkey, Greece, Morocco, Algeria, Tunisia, Egypt, Iraq, Iran, Italy, Libya, Yemen, and Syria, to name a few. For several years I interviewed individuals, recording their traditional recipes

and memories of Passover while growing up until I was able to put them together in a Sephardic Passover cookbook that I plan to print and publish in the coming years. In the meantime, I thought that the blog would be a great way to not only motivate myself with this cookbook project (in order to bring it to completion), but to connect with others who also have a special love for this unique holiday and want to share recipes and stories from their own families in hopes that they, too, will be preserved."

Thus, *Too Good to Passover* is an attempt to survey, savor, and save "Sephardic Passover Dishes and Memories from India to Italy," according to its subtitle. Each entry offers new information about old traditions that many of us may be unfamiliar with.

Differences in the seder plate — such as preparing charoset with dates and/or other dried fruits rather than the Ashkenazic tradition of apples and walnuts, and dipping *karpas* into vinegar rather than salt water — are

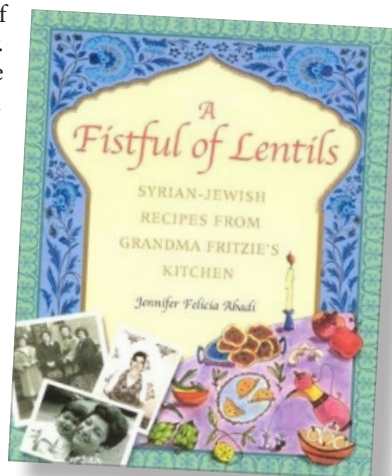
noted. Ingredients purchased for recipe trials are listed: rose petals, sweet and sour dried plums, and silan (a thick date syrup similar in consistency to molasses), for example, which are all integral to Sephardic cooking.

Abadi poses questions to readers, as she continues to do research and to learn, such as asking: "Does anyone know if any of these words (*mina*, *megina*, *maiena*, *meyina*) derive from Spanish, Ladino, Turkish, Greek, or Arabic?" She tells of one family's tradition to serve a pureed melon seed beverage to those commemorating the Fast of the Firstborn, and discusses efforts to sample recipes that have been shared with her from places as varied as Algeria, Moldova, and Portugal.

She notes that in "Iran, Syria, India, Iraq" — where eating rice would be permitted at Pesach — the "sorting of rice grains ... could take several weeks to do as each grain was individually checked, discarding any broken pieces or grains of wheat that might have gotten mixed in." But Abadi also counters the so-called myth that all Sephardim eat rice at the holiday, as one woman from Gibraltar said that her community would never consider rice to be an option.

Dishes that Abadi once prepared for a Sephardic Pesach cooking class are mentioned; these were as varied as Yemenite charoset with black raisins, toasted sesame seeds, dates, and pomegranate juice; Italian fish with capers, caramelized onions, and a horseradish marinade; and a Turkish ground walnut cake with cinnamon and a honey-lemon syrup. She also offers sample menus for the seder, from her own family's holiday traditions and those of some people she's interviewed.

Too Good to Passover offers a mix of history, legend, adventure, and memory as it showcases Sephardic traditions at Pesach. And it also offers some uniquely delicious recipes, such as the ones below, which can be served at seder or throughout the holiday. ■



Minestra dayenu: Chicken and egg soup with cinnamon and matzah noodles

This is "a creamy, simple, and comforting soup," writes Jennifer Felicia Abadi, "that can be served either as a starter for the Passover meal, during the week of the holiday for lunch, or even as a final dish on the last night of Passover to use up extra matzah pieces. Either way, it's a treat!"

For Broth:

15 cups plain chicken broth
Fine sea salt (amount will vary according to how salty broth is)
2 teaspoons ground cinnamon
1/8 to 1/4 teaspoon ground nutmeg
8 large egg yolks, lightly beaten
1 cup warm water

For Serving:

4 square matzah (regular, not egg, not thin), broken into strips about 6 inches long and 1 inch wide
Extra ground cinnamon

Pour broth into a large soup pot and bring to a boil, uncovered, over high heat.

Lower to a medium heat and add the salt (as needed), cinnamon, and nutmeg. Simmer, uncovered, for 15 minutes. Turn off heat but leave on top of burner.



Combine the egg yolks with 1/4 cup warm (not cold) water in a small bowl. Very slowly pour the egg mixture into the broth while whisking quickly at the same time

to prevent the eggs from turning stringy like egg drop soup (mixture should look fine as if you had added flour).

Bring soup to a second boil over high heat. Reduce to a medium heat and add the matzah strips. Mix once and slow boil just until the strips become soft like pasta (less than 1 minute). (Note: If you are not serving immediately then wait to do this step until just before; otherwise matzah will become too mushy when ready to eat.)

Remove from heat and serve immediately in separate bowls sprinkled with a little bit of ground cinnamon.

Yield: 8 servings/16 cups

Koula's Greek matzah meal spinach and dill pie

This "is not only delicious, but a dish that is great to serve with either a meat or dairy meal because it is parve," says Abadi.

For Filling:

1 tablespoon vegetable or canola oil
1 1/2 cups coarsely chopped yellow onions
Three 10-ounce packages frozen chopped spinach leaves, defrosted and well drained
1/2 to 3/4 cup finely chopped fresh dill leaves
1 cup finely chopped flat leaf parsley leaves
1 to 1 1/2 teaspoons kosher salt
1/4 teaspoon ground black pepper
3 large eggs, lightly beaten
2 tablespoons matzah meal

For Dough:

1 cup vegetable or canola oil
1 cup plus 2 tablespoons cold water
1 1/2 to 2 teaspoons kosher salt
3 cups matzah meal

Prepare the Filling:

Heat the oil in a large skillet over high heat for 1 minute. Add the chopped onions and mix well.

Cook until soft and transparent, about 10 minutes.

Add the defrosted spinach leaves and mix well to coat with the oil and onions. Cover with a lid and cook, over medium heat, until the spinach becomes very soft and the water has cooked off or been absorbed, about 30 minutes.

Throw in the chopped dill, parsley, salt, and pepper and mix well, and remove from heat. Pour spinach mixture into a large mixing bowl and cool until slightly warm or to room temperature.

Mix in the beaten eggs and matzah meal. Set aside to prepare the dough.

Prepare the Dough:



Preheat oven to 375°. Grease a 9-inch square baking pan with oil.

In separate large mixing bowl, pour in the oil, water, and salt and mix briefly. Slowly pour in the matzah meal and mix until a soft dough is formed. Using your hands, scoop up the dough and pat into a smooth ball. Divide dough into two even balls.

Assemble the Pie:

Using your fingers and the palms of your hands, flatten one ball of dough evenly along the bottom of the pan, making sure to reach all of the corners (do not press dough up along the sides).

Pour the spinach filling over the bottom layer of dough and spread out evenly with a butter knife or rubber spatula.

To cover the filling with the remaining dough, sprinkle the dough evenly over the top like you would a fruit crumble, then dip your palms briefly in cold water and gently press down to make the top more compact.

Pierce the surface of the dough 5 or 6 times in several places with a fork or small knife to create air holes. Bake on middle rack for 45 minutes to 1 hour, or until golden brown on top and along the sides. Cool to room temperature before cutting into 6 rectangles or 9 squares for serving.

Yield: 6 to 9 servings

Almodrote: Turkish shredded zucchini pie with sheep's milk cheese and yogurt

"The combination of the Kaseri—a sheep's milk cheese—with the yogurt gives a special tartness that to me is particularly Mediterranean," writes Abadi

For Almodrote:

- 9 medium zucchini (don't get them too big or they will be too watery!)
- 1/2 teaspoon kosher salt
- 2 cups coarsely grated Kaseri cheese, or other hard, sharp sheep's milk cheese (about 1 pound total for pie itself and topping together)
- 4 large eggs (should be 1 cup total), lightly beaten
- 1/4 cup plus 2 tablespoons plain whole milk yogurt
- 3/4 cup matzah meal

For Baking:

- 1 tablespoon pure olive oil or canola oil
- 2 tablespoons matzah meal
- 1/2 cup grated kaseri cheese

Peel the outside of each zucchini lengthwise so that you create dark green and light green 1/2-inch stripes, about 1/2 inch apart (the peeled part will be light green and the dark part will be the dark green skin, about 1/2 inches wide).

Coarsely grate each zucchini by hand or in the food processor and pour into a large colander. Lightly toss with 1/2 teaspoon of kosher salt with your hands, place colander in a baking pan or the

sink, and drain for at least two hours in order to extract excess liquid.

Working one handful at a time, scoop out and squeeze the zucchini even further to discard any excess liquid before placing it into a separate mixing bowl (you should have about 6 cups of grated zucchini once liquid has been drained and squeezed). Discard all drained liquid.

Add 2 cups of the grated cheese (reserving remaining 1/2 cup for top), eggs, yogurt, and 3/4 cup of the matzah meal to the zucchini, and squeeze mixture together with your hands until soft and fully blended.

Preheat the oven to 375°; coat just the bottom of a 9-inch x 13-inch baking pan with the 1 tablespoon of oil, then sprinkle the bottom evenly with the 2 tablespoons of matzah meal.

Pour the zucchini-cheese mixture into the pan and spread out evenly with a rubber spatula. Sprinkle top with the remaining 1/2 cup of grated cheese and place on middle rack of the pre-heated oven to bake until top become a dark brown color, about 1 hour and 15 minutes (pie should be soft but solid enough that when you gently shake pan it doesn't appear too watery in center). Remove from oven and cool about 20 to 30 minutes to set. Serve warm or at room temperature.

Yield: 8 to 10 servings

The following recipe is the corrected version of what was published in the March 2015 WJN.

Fluden with walnuts, poppy seeds, and apples

For the dough:

- 3-1/2 cups unbleached all-purpose flour
- 1 tablespoon instant yeast
- 3/4 cup sugar
- dash of salt
- 2 sticks plus 2 tablespoons chilled unsalted butter, diced
- 2 egg yolks
- 2 teaspoons freshly grated lemon zest
- 1 tablespoon fresh lemon juice
- 1 tablespoon brandy
- 1/4 cup dry white wine or fresh apple juice

For the poppy seed filling:

- 1 11-ounce can poppy seed cake filling
- 1 tablespoon fresh lemon juice

For the walnut filling:

- 11 ounces shelled walnuts
- 1/3 cup milk
- 1/4 cup sugar

For the apple filling:

- 5 tart baking apples, such as Granny Smith, peeled and cored
- 3 tablespoons sugar
- 1 tablespoon ground cinnamon

For the glaze:

- 2 tablespoons smooth apricot jam diluted in 1 tablespoon hot water

Prepare the dough: Combine the flour, yeast, sugar, and salt in the bowl of a stand mixer fitted with the dough hook. Add the butter, egg yolks, lemon zest, lemon juice, and brandy and mix on medium speed until combined and the texture is crumbly (resembles wet sand). Gradually pour in the wine and continue mixing until the dough comes together. Divide into 4 equal parts, wrap each one in plastic wrap, and refrigerate

for 2 hours.

Prepare the poppy seed filling: Stir the filling and the lemon juice together.

Prepare the walnut filling: Puree the walnuts, milk, and sugar in a food processor to a smooth, spreadable paste. Add a tablespoon or two of milk if it is too dry.

Prepare the apple filling: Grate the apples on a coarse grater and squeeze out the juice.

Preheat the oven to 350°. Grease a deep 10-inch square baking pan.

Prepare the pastry: Punch down the dough and knead briefly on a well-floured work surface. Roll out one piece of the dough to a square the size of the baking pan. Line the pan with it. Set aside any dough scraps. Spread with the poppy seed filling and smooth evenly with a spatula.

Roll out the second piece of dough and place it on top of the poppy seed filling. Spread on the walnut filling and smooth with a spatula.

Roll out the third piece of dough and place it on top of the walnut filling. Distribute the grated apples evenly. Combine the sugar and cinnamon and sprinkle the top with the mixture. Roll out the last piece of dough and place it on top of the apples.

Roll out the dough scraps to a thin sheet. Cut ribbons using a pizza cutter or sharp knife and arrange in a crisscross pattern on top of the cake. Brush with the diluted jam glaze.

Bake the cake for 45 minutes, or until deep golden. Remove from the oven and cool completely before cutting.

Yield: Makes 1 cake.




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Calendar

April 2015

Wednesday 1

Jewish Young Professionals Art Exhibit: JCC. For information, contact Leahz@jfsannarbor.org or visit www.jccannarbor.org.

Mahj: TBE. Off-site. 1–3 p.m.

Shalom Geveer: TBE. 4:30–8:30 p.m.

Hebrew 100: TBE. 5:30–6:30 p.m.

Thursday 2

Thursdays at the JCC: JCC Adult Programs. Callanetics with Diane Dahl featuring muscle firming through stretching exercises synchronized to music. \$12/members; \$14/non-members. 9:30 a.m. Energy Exercise with Maria Farquhar with low impact exercise in a supportive environment. \$4 per session or 3 monthly sessions for \$10. 10 a.m. Current Events at 11 a.m. Homemade dairy lunch buffet. \$3 per person; Noon. For information, contact Leah Zaas at leahz@jfsannarbor.org or by phone at 769-0209, or phone the JCC at 971-0990. Thursdays.

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

Jewish Yoga with Shlomit: TBE. Noon–1:15 p.m.

Nosh & Knowledge with Clare Kinberg: TBE. Noon–1 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Israeli Dancing: JCC. Easy and oldies from 7:30–8:30 p.m. Intermediate and requests from 8:30–9:30 p.m. \$5 per class. Students and children free. Learn the latest Israeli dances, line dances, mixers and more. Families welcome. For more information or to request a ride, contact Laura at a2rikud@gmail.com, phone 395-4223, or visit www.a2rikud.org. Thursdays.

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 from the original Talmud tractate. 8 p.m. Thursdays.

Friday 3

Pesach Shaharit and Siyyum Bechorot: BIC. 7 a.m.

Passover Services and Seder: Chabad. Morning services at 9:45 a.m. Evening Services at 8 p.m. Traditional Seder at 8:30 p.m., with inspiring mystical insights into the Hagaddah. Includes festive, homemade meal with new and old friends. Meal includes fish, meat, chicken soup, side dishes and homemade Shmurah Matzah with wine, grape juice and desserts. (Shmurah Matzah available for purchase at 995-3276 x2.) Seder cost is \$36 for community members and \$18 for UM students. Reservations required at www.jewmich.com. Also April 4.

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

Saturday 4

Passover Services and Seder: Chabad. See April 3.

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

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

Chapel Service: TBE. 10–11:30 p.m.

JCC Scouts of Ann Arbor: JCC. The JCC Scouting program is first and foremost a skill building program. Girls and boys in grades K–8 will learn new skills which cannot be easily found in school or other clubs. The skills offered through this program will help participants adapt and excel in an ever-changing world. As part of the membership to JCC Scouts of Ann Arbor, participants receive a badge collector. Badges are collected as skills are mastered. Sundays from 1pm to 5pm. For more information, contact Ethan Krasnow at ethankrasnow@jccfed.org, Kellie Cohoon at kcchoon@jccfed.org, or call 971-0990. Register online at www.jccannarbor.org.

Second Night Seder: TBE. 6–9 p.m.

Second Night Seder: JCS. Community-wide event featuring progressive secular Hagaddah and a Kosher for Passover, vegetarian potluck feast. Bring a dish to pass that does not include non-Kosher for Passover pasta, noodles, pizza, bread or any leavened foods. Fish and poultry are okay. Many Sephardic Jews use legumes and rice, both of which are welcome. Register at www.jewishculturalsociety.org/observances/passover/. 6 p.m.

Second Night Seder: AARC. Vegetarian potluck meal preceded by interactive Passover service. Bring dairy, nut free, Passover appropriate dish to share. Reservations preferred. To RSVP or for information, phone at 445-1910 or email info@aaarecon.org. At the JCC. 6–10 p.m.

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

Sunday 5

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Pesach Mincha: BIC. 7:30 p.m.

Monday 6

KidZone Vacation: JCC. Kids will hang out in the KidZone Lounge complete with computers, keyboard, games, puzzles, reading area, art projects, foosball and air hockey tables. Also, gym games and outdoor free time on the playground (weather permitting). For information, contact Ethan Krasnow at ethankrasnow@jccfed.org, Kellie Cohoon at kcchoon@jccfed.org, or phone 971-0990.

English as a Second Language Daily Classes: JFS. Mondays.

Shalom Geveer: TBE. 4–8:30 p.m.

Tuesday 7

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

KidZone Vacation: JCC. See April 6.

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Calendar

Yiddish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League. 1:30 p.m. Tuesdays.
Kol Halev: TBE. 7:30–9 p.m.
Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. Tuesdays.

Wednesday 8

KidZone Vacation: JCC. See April 7.
Shalom Gever: TBE. 4:30–8:30 p.m.
Sisterhood Series: TBE. 7–9 p.m.

Thursday 9

Thursdays at the JCC: JCC Adult Programs. Thursdays. See April 2.
KidZone Vacation: JCC. See April 7.
Back Door Food Pantry: TBE. 4–7 p.m.
Pesach Mincha and Maariv: BIC. 7:30 p.m.
Israeli Dancing: JCC. See April 2.
Beyond Pentatuch: The Rest of the Hebrew Bible: TBE. 7:30–9 p.m.
Talmud–Jewish Civil Law: Chabad. 8 p.m. Thursdays. See April 2.

Friday 10

Pesach Shaharit: BIC. 9:30 a.m.
Passover Service and Yizkor Luncheon: TBE. 11 a.m.–9 p.m.
Shabbat Services for Young Families: TBE. Tot Shabbat at 6:00 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service with Kol Halev/ Israel and Birthday and Anniversary Celebration at 7:30 p.m.
Pesach Mincha: BIC. 7:30 p.m.

Cocktails Around the Seder Plate: JCS. Special Passover themed meetup with seder-themed cocktails. Ashley's on State Street in private room downstairs. Register at www.meetup.com/Ann-Arbor-Secular-Jews-Meetup/events/219767739/. 7:30 p.m.

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

Saturday 11

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.
Shabbat Limmud: BIC. 9 a.m.
Pesach Shaharit: BIC. Including Yizkor. 9:30 a.m.
Chapel Service: TBE. 10–11 a.m.
Shabbat Morning Service: AARC. Participative community service integrates traditional liturgy with music, chanting and contemporary English readings, including Torah service and discussion. Led by Rabbi Michal Woll. For information, phone 845-2361 or email ravmichal@aarecon.org. Held at the JCC. 10 a.m.–Noon.

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

Mini Minyan: BIC. 11:15 a.m.

End of Passover Mimouna: AARC. Passover comes to an end with a Moroccan style celebration of Mimouna, a dairy based spring feast. The meal will include pizza, spring vegetables, fresh bread and Moroccan dips and spreads. Bring a dish to share. Private home. 6–8:30 p.m.

Pesach Mincha: BIC. 7:30 p.m.

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

Sunday 12

Planning Session: BIC Men's Club. 9:30 a.m.
Committee Meeting: BIC. Social Action Committee. 10:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Jewish Film Festival: JCC. 14th Annual Ann Arbor Jewish Film Festival showcasing a variety of films over five days at the Michigan Theater. For information, visit www.jccannarbor.org, email karenfreedland@jccannarbor.org or phone 971-0990.

Behind the Kitchen Door: A Jewish Social Justice Program: AARC. Why are fast food workers striking? Why are servers and hosts mostly white while people of color are stuck in the kitchen? Why do sick workers continue to prepare our food? Restaurant workers experience poverty at three times the rate of all other workers and routinely encounter discrimination and abusive working conditions. Faced with similar challenges, Jewish immigrants were early proponents of labor advocacy and skills training. A number of Jewish organizations including the Ann Arbor Reconstructionist Congregation will attend the lunch and learning event at the Restaurant Opportunities Center's (ROC) training restaurant, COLORS, in Detroit. Panel discussion will feature chefs and other workers involved in preparing the meal. Cost for program and meal is \$9–\$36 on a sliding scale. ROC Training Center, Detroit. 1–3 p.m.

Book Club: AARC. Club will discuss the Ann Arbor and Ypsilanti Reads for 2015, "A Tale for the Time Being," by Ruth Ozeki. For information, phone 445-1910 or email info@aarecon.org. Private home. 7–8:30 p.m.

Monday 13

English as a Second Language Daily Classes: JFS. Mondays.

Jewish Film Festival: JCC. See April 12.

Shalom Gever: TBE. 4:30–8:30 p.m.
Youth Choir: TBE. 5:40–6 p.m.
Women's Torah Study: TBE. 7–8:30 p.m.
Men's Torah Study: TBE. 7–8:30 p.m.

Tuesday 14

Tuesdays at the JCC: JCC Adult Programs. Tuesdays. See April 7.

Yiddish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League. 1:30 p.m. Tuesdays.

Jewish Film Festival: JCC. See April 12.

ICPJ Meet and Greet: TBE. Interfaith Council for Peace and Justice group. 7–8 p.m.

Kol Halev: TBE. 7:30–9 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. Tuesdays.

Wednesday 15

Lunch and Learn: BIC. Noon.

Mahj: TBE. Off-site. 1–3 p.m.

Jewish Film Festival: JCC. See April 12.

"A 'City of Penitence': Narrating the Apocalyptic Voice of San Francisco Solano." Frankel Institute. Presented by Kenneth Mills, Professor of History, University of Toronto. Romance Languages and Literatures Commons, 4th Floor, UM Modern Languages Building, 812 Washington Street. For information, visit www.lsa.umich.edu/judaic/events. 4–6 p.m.

Shalom Gever: TBE. 4:30–8:30 p.m.

Youth Choir: TBE. 5:40–6 p.m.

Teacher Appreciation Dinner: BIC. 6 p.m.

Yom HaShoah Maariv Service: BIC. 6:45 p.m.



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Communal Lighting of Shoah Candles: BIC. At the Michigan Theater. 7:20 p.m.
Presentation: BIC. “Even in Darkness,” a presentation by Barbara Stark-Nemon at Michigan Theater. 7:30 p.m.

Thursday 16

Thursdays at the JCC: JCC Adult Programs. *Thursdays. See April 2.*
Symposium: Frankel Institute. “Speaking the End Times: Prophecy and Messianism in Early Modern Eurasia.” UM North Quad, 105 South State Street, Room 2435. For information, see www.lsa.umich.edu/judaic/events. 10 a.m.–4 p.m.
Jewish Film Festival: JCC. *See April 12.*
Back Door Food Pantry: TBE. 4–7 p.m.
Israeli Dancing: JCC. *See April 2.*
Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See April 2.*

Friday 17

Rabbi’s Lunch and Learn: TBE. Participants are welcome to bring lunch. 12:30–1:30 p.m.
Levy Endowment Lecture: TBE. Featuring Keren McGinty. 5:30 –7:30 p.m.
Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service/ Generations After Yom Hashoah at 7:30 p.m.
Friday evening services: *See listing at the end of the calendar.*

Saturday 18

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.
Sixth Grade Shabbat Morning with the Rabbis: BIC. 9:30 a.m.
Bar Mitzvah: TBE. 10–11:30 a.m.
Shabbat services: *See listing at the end of the calendar.*

Sunday 19

Gan Katan: BIC. 9:30 a.m.
Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.
Shir Chadash: TBE. 5–6 p.m.
Kol Halev: TBE. 6:15–7:45 p.m.
Trinkets and Treasures: TBE Sisterhood. Shop, recycle and fundraise in style at this party. Discover treasures from the troves of new and gently used items collected for this event. Enjoy dessert, bid on original artwork, and win door prizes. \$10 entry fee. TBE Social Hall. 7:30–9:30 p.m.

Monday 20

Shalom Gever: TBE. 4:30–8:30 p.m.
“POLIN: The New Museum of the History of the Polish Jews:” Frankel Institute. Presented by Darius Stola, Polish Academy of Sciences and Director of POLIN Museum of the History of Polish Jews. Helmut Stern Auditorium, UM Museum of Art, 525 South State Street. For information, see www.lsa.umich.edu/judaic/events. 5:30–6:30 p.m.
Youth Choir: TBE. 5:40–6 p.m.
Tuesdays at the JCC: JCC Adult Programs. *Tuesdays. See April 7.*
“A Country With No Exit? Migrations from Poland, 1949–89:” Frankel Institute. Presented by Darius Stola, Polish Academy of Sciences and Director of POLIN Museum of the History of Polish Jews. Room 1636, UM School of Social Work Building, 1080 South University Avenue. For information, see www.lsa.umich.edu/judaic/events. 4–5:30 p.m.

Tuesday 21

Yom Hazikaron Ceremony: BIC. 7 p.m.
Interfaith Panel for Women: TBE. 7–8:30 p.m.
Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. Tuesdays.

Wednesday 22

Lunch and Learn: BIC. Noon.
Shalom Gever: TBE. 4:30–8:30 p.m.
Youth Choir: TBE. 5:40–6 p.m.
Issues for Aging Series: Jewish Federation. “Alzheimer’s Disease: Know the 10 Warning Signs.” Free program, but registration requested at 769-0209 or email leahz@jfsannarbor.org. At the JCC from 7–8:30 p.m.
Russ Collins Film Discussion: JCC. Each month, join Russell Collins, executive director of the Michigan Theater and co-host of WEMU’s Cinema Chat, for a lively discussion of movie plots, characters and the unique cinematic elements that send subtle messages to viewers. Films selected will include popular blockbusters, independent films, thought-provoking dramas, intense thrillers, and more. Refreshments will be provided. For more information, contact Karen Freedland at karenfreedland@jccfed.org or 971-0990.

Thursday 23

Thursdays at the JCC: JCC Adult Programs. *Thursdays. See April 2.*
Back Door Food Pantry: TBE. 4–7 p.m.
Israeli Dancing: JCC. *See April 2.*
Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See April 2.*

Friday 24

Rabbi’s Lunch and Learn: TBE. 12:30–1:30 p.m.
Detroit Trip: TBE TNT. Trip to Downtown Detroit Synagogue. 5 p.m.
Friday Night Lights Service and Dinner: BIC. 6 p.m.
Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Sukkat Shalom at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service/5th Grade Family Service at 7:30 p.m.
Fourth Friday Shabbat: AARC. Musical Kabbalat Shabbat services are held at the JCC and are led by Rabbi Michal Woll. Services followed by a vegetarian potluck dinner. Pizza nosh for children before services at 6 p.m. and childcare provided during services from 6:15–8 p.m. Reservations requested for pizza and childcare. Leave a message at 445-1910 or email info@aarecon.org. 6:30–10 p.m.
Friday evening services: *See listing at the end of the calendar.*

Saturday 25

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.
Shabbat Limmud: BIC. 9 a.m.
B’nai Mitzvah: TBE. 10–11:30 p.m.
Tot Shabbat: BIC. 11:15 p.m.
Shabbat services: *See listing at the end of the calendar.*

Sunday 26

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.
High School Lunch: BIC. With Joel Chasnoff. For information, visit www.jccannarbor.org, contact karenfreedland@jccannarbor.org, or phone 971-0990. 11 a.m.
Art Appreciation Lecture: JCC. Rivera and Kahlo at the JCC, with art historian Sheryl Korelitz, MFA, Yale University. 2 p.m.
Shir Chadash: TBE. 5–6 p.m.
Yom HaAtzmut Event: TBE. 6–7:30 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.
Comedy of Joel Chasnoff: BIC. A Beth Israel Fundraiser. 7 p.m.

Monday 27

English as a Second Language Daily Classes: JFS. Mondays–Fridays, 9 a.m.–noon. Mondays–Thursdays, 1–3 p.m. For information, contact jessica@jfsannarbor.org.
Shalom Gever: TBE. 4:30–8:30 p.m.
Women’s Torah Study: TBE. 7–8:30 p.m.
Men’s Torah Study: TBE. 7–8:30 p.m.

Tuesday 28

Tuesdays at the JCC: JCC Adult Programs. *Tuesdays. See April 7.*
Yiddish Tish (Yiddish Conversational Group): Beanster’s Café in UM Michigan League. 1:30 p.m. Tuesdays.
Game Night: Ann Arbor Hadassah. Mah Jongg, Bridge, Scrabble and Rummikub will be in play at this annual Game Night, open to all women in the community. Silent auction and raffle prizes plus desserts, snacks and beverages. \$10 fee at the door includes two raffle tickets. RSVP to Julie Ellis at 665-0439 or email juliegellis@gmail.com. At the JCC. 7 p.m.
Tea and Torah on Tuesday—for Women: Chabad. Tuesdays.

Wednesday 29

Lunch and Learn: BIC. Noon.
Shalom Gever: TBE. 4:30–8:30 p.m.
Bar/Bat Mitzvah Beginnings: BIC. Fifth Grade Family Program. 6 p.m.

Thursday 30

Thursdays at the JCC: JCC Adult Programs. *Thursdays. See April 2.*
Back Door Food Pantry: TBE. 4–7 p.m.
Dinner: TBE Brotherhood. Off-site. 6–7:30 p.m.
Israeli Dancing: JCC. *See April 2.*
Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See April 2.*

Friday May 1

Jewish Communal Leadership Program Graduation: UM School of Social Work. Educational Conference Center, 1080 South University Avenue. RSVP to <http://tinyurl.com/jclp2015grad> or by phone at 764-5392.3–4:30 p.m.
Friday evening services: *See listing at the end of the calendar.*

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.
Shabbat Service: BIC. 6 p.m.
Shabbat Service: TBE. Tot Shabbat at 6 p.m., followed by tot dinner. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.
Shabbat Service: Ann Arbor Reconstructionist Congregation. 6:15 p.m. at the JCC the fourth Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6:00 p.m. Childcare provided during the service. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.
Shabbat Service: Chabad. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma’ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.
Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.
Shabbat Services: AA Reconstructionist Congregation. Morning services held the second Saturday of each month at the JCC from 10 a.m.–noon integrating traditional liturgy with music, chanting and contemporary readings including Torah service and discussion. A morning of songs and text study takes place the first Saturday of each month. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.
Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon services 45 minutes before sundown. Call 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.
Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.
Shabbat Services: TBE. Torah Study with Rabbi Levy at 8:50 a.m. Morning Minyan with Rabbi Delson and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.
Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.
Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Frequently listed phone numbers and addresses of organizations

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

Shabbat Candlelighting

April 3

April 10

April 17

April 23

7:42 p.m.

7:50 p.m.

7:58 p.m.

8:06 p.m.

Vitals

Mazel tov

Ted Lawrence on being named the new director of University of Michigan Comprehensive Cancer Center.
 Max Steiger on his bar mitzvah, April 18.
 Katie Miller on her bat mitzvah, April 25.
 Jeremy Simon on his bar mitzvah, April 25.
 Alan and Anita Liberman-Lampear on the engagement of their son, Ari Lampear to Caren Minkoff.
 Laurel and Bob Hern on the birth of their grandson, Noah, son of Theresa and Ari Hern.
 Aaron Goldsmith on his bar mitzvah, April 18.
 Oran Hesterman and Lucinda Kurtz on the birth of their grandson, Finn Goodwin Hesterman, the son of Bryce and Clare, February 7.
 Alicia Cohen and Jason Buxbaum on their engagement.
 Jade Jensen and John Pas on their engagement.

Condolences

Janice Tainsh, on the death of her sister-in-law Dee Ann Levine, February 28.
 Alytia Levendosky, on the death of her mother Charlotte Levendosky, February 26.
 Owen Perlman on the death of his father, Charles Perlman, February 15.
 Michael Raschke on the death of his mother, Carol Ann Raschke, February 12.
 The family of Lila Rosentraub on her death, February 24.
 The family of Ruth Foster on her death, March 5.
 Linda Jo Doctor on the death of her aunt, Ilse Langsam, February 25, and her uncle, John Bernheim, July, 2014.

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from the Washtenaw Jewish News



Richard Goode, piano

Sunday, April 26, 4 pm
 Hill Auditorium

“[Richard] Goode makes the familiar sound unexpectedly fresh,” proclaimed the *Financial Times* in reviewing his 2009 recording of the complete Beethoven piano concertos. Goode has won a large and devoted following for music-making of tremendous emotional power, depth, and expressiveness, and is acknowledged worldwide as one of today’s leading interpreters of Classical and Romantic music.

PROGRAM

Mozart	Adagio in b minor, K. 540
Beethoven	Sonata No. 24 in F-sharp Major, Op. 78
Brahms	Eight Piano Pieces, Op. 78
Debussy	<i>Children’s Corner</i>
Schumann	Humoreske, Op. 20

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WHAT'S THE
DEAL WITH
THE FROGS?



WHY DO I
ALWAYS BUY
TOO MUCH
MATZAH?

WHY CAN'T
MY SISTER-
IN-LAW HOST
THE SEDER?



IS IT THE
BRISKET
THAT GIVES
ME GAS?



WHO DRANK
FROM
ELIJAH'S CUP?



WILL I EVER
GET THE STAINS
OUT OF THIS
TABLECLOTH?

On Passover, the four questions aren't the only ones that get asked. And this year we're asking a question, too. Will you help us make a difference in the lives of Jewish children, here at home and around the world?

By giving to Federation you feed hungry children. You connect children to Judaism—through after-school programs, Jewish summer camp and Birthright. You provide counseling to troubled teens. You help children with special needs. And more.

So this Passover, our fifth question is, "Will you help make a difference in the lives of Jewish children?" Our 2015 Annual Campaign closes on April 30. Visit www.jewishannarbor.org and donate today.

