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JEWISH NEWS

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FREE

Eastern Michigan University opens Center for Jewish Studies

Geoff Larcom, special to the WJN

Eastern Michigan University, which created a highly successful Jewish Studies program six years ago, is now expanding its academic and community reach by establishing a Jewish Studies Center on campus.

"Since the creation of the Jewish Studies program, we have made enormous strides in bringing Jewish life and culture to our students and our community," said EMU professor Martin Shichtman, who will serve as director of the new center. "EMU's Center for Jewish Studies will create new, more exciting and more meaningful opportunities to tell the story of the Jewish experience."

The new center, which formally opened March 20, will be housed on the fourth floor of the Pray Harrold classroom building, adjacent to a newly established Jewish Studies Library.

Shichtman, a professor of English language and literature who has taught at Eastern Michigan for 32 years, has been director of Jewish Studies for the university since 2010.

"The creation of this center is a significant gesture of support by the university," Shichtman said. "The center will facilitate new



The EMU Center for Jewish Studies Community Advisory Board. Back row: Jeff-frey Bernstein, Bruce Friedman, Martin B. Shichtman. Front row: Tom Easthope, Jill Hunsberger, Pamela Landau, Jessica "Decky" Alexander, Bruce Kutinsky, Mary Schuman, Art Schuman. Front row (seated): David Shtulman, Donna Winkelman

forms of collaboration with community organizations, including seeking grants for important areas of study, scheduling lectures and seminars and fundraising."

Tom Venner, dean of the EMU College of Arts and Sciences, said, "I am very pleased and proud of the success of our Jewish Studies program, and am gratified that it is able to move to this new level."

The center will expand on the myriad activities in the Jewish Studies Program at Eastern. Last year, the program was honored by the Jewish Federation of Greater Ann Arbor for its community involvement.

That activity included developing new courses and reimagining existing ones, along with a student trip to New York City, Philadelphia and Washington DC to explore "Becoming Jewish in America."

The program's speakers series this year offers topics ranging from "Anti-Americanism and Anti-Semitism in Europe" to "Black Jewish Identity Cooking." The program also

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Bernstein Award to honor Zingerman's Community of Businesses

Rosemary Frenza Chudnof, special to the WJN

At our very first Bernstein Award celebration," recalls Anya Abramzon, JFS's executive director, "we were fortunate enough that Claire Bernstein was still with us and able to join the celebration. Afterward, she was so happy with the event that she sent JFS staff a tray of Zingerman's food to show her appreciation for their hard work."

The Bernstein Award event comes full circle this year on April 17, when Zingerman's Community of Businesses will be honored with the Bernstein Award. Claire and her husband Isadore Bernstein were longtime community volunteers who dedicated their time and money to help others, and their work with the refugee community formed the basis for establishing Jewish Family Services of Washtenaw County. By all accounts, the Bernsteins believed that the highest form of *tzedakah* is a gift that will help the recipient become self-sufficient.

JFS' leadership felt that the Bernstein Award was a perfect fit for Zingerman's, a group of companies who lead by example in demonstrating that corporations can be a sig-

nificant force for good in their communities. In particular, Zingerman's founding role with Food Gatherers, and JFS' partnership with

legacy of Claire and Isadore Bernstein. This year's Bernstein Award Event will be held at Rackham Auditorium on Sunday, April 17,



that agency through JFS' specialty food pantry, demonstrates a shared interest in and mission to eradicate hunger in Washtenaw County and assist those in need to become independent of the need for social services.

JFS hopes everyone in the community will help the agency honor Zingerman's, and the

from 3-5 p.m. The event will feature entertainment by Vincent Yorke's Jazzistry, several Zingerman's demonstration stations, and catering by Amanda's Kitchen. Tickets are \$100. For more information, contact Erin Kelly at JFS at ekelly@jfsannarbor.org or (734) 769-0209. ■

Holocaust Memorial Service at Rackham, April 19

Chava Kopelman, special to the WJN

Everyone in the community is invited to a Holocaust Memorial Service on April 19, 7-9 p.m., at the Rackham Amphitheater (located on the 4th floor). The souls of six million Jews cry out to be remembered and they must never be forgotten. Most of the older survivors are no longer alive to tell their stories and the number of child survivors is rapidly dwindling. The Ann Arbor group of Holocaust survivors organizing the service are the last generation to have witnessed and experienced the terrors of the Holocaust.

The evening will begin with a short ceremony with members of the group lighting memorial candles. Keynote speaker Professor Victor Lieberman, Wallenberg Distinguished Professor of History at the University of Michigan, will compare "Anti-Semitism during the Holocaust and that occurring in the present." Maestro Arie Lipsky of the Ann Arbor Symphony Orchestra will play selections of remembrance on his cello. ■



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Congregation

Temple Beth Emeth chooses next rabbi

Sooji Min, special to the WJN

On one of the coldest late February evenings in Ann Arbor, nearly 200 members of Temple Beth Emeth crowded into the main sanctuary to vote on the selection of their next rabbi. Anticipation and excitement filled the air. Ever since Rabbi Robert Levy announced his retirement last fall, TBE's rabbinic search committee had been hard at work, conducting a national search. The search committee had

traditions, he bears witness to everyday moments in Jewish life with similar attention and care. "I am really passionate about life cycle moments," says Whinston. "Standing and watching as people have a deep spiritual Jewish experience. It has something to do with the work I did with them and that is profoundly rewarding."

Whinston seeks to make a connection with every interaction and has an almost in-



unanimously recommended that Rabbi Josh Whinston be selected as TBE's next rabbi. And after a spirited question and answer session, the congregation unanimously voted to approve Whinston's selection.

"Rabbi Whinston's credentials as a tefillah leader and innovative programmer made him stand out from the pack," says Joe Polak, TBE's vice president of administration and rabbinic search committee chair. "But we are most excited about his enthusiastic and caring personality."

So, it's not surprising that the two main focuses of Whinston's as a rabbi are teaching about Judaism and sharing significant Jewish life cycle moments with others. "I am very concerned with helping people develop the skills and knowledge base to live meaningful Jewish lives by themselves," says Whinston. "Rabbi means teacher and I want to help people find the ability to do things on their own and not have the rabbi be their stand in."

At Temple Beth David in Cheshire, Connecticut, where Whinston has been serving as rabbi for the past six years, he has helped the congregation look at everything through a Jewish lens. "In a very gentle way, he forced us to ask why we do what we do and to find meaning in all we do," says Jodi Harris, TBD's current religious school director and TBD president when Whinston was hired. During Whinston's tenure, TBD developed a temple kosher policy and revised their interfaith policy.

For Whinston, Judaism is not a spectator sport. "I much prefer that people are building a sukkah in their own yard, lighting shabbat candles in their own homes," says Whinston. "Jewish life for the last 5,000 years has been about doing. Mitzvah and commandment—action. Those are the skills I try to cultivate and have people do themselves."

As much as Whinston teaches others how to bring life to ancient Jewish texts and

nate ability to find people's touch points. "He can just tell how people are going to engage in Jewish communal life," says Harris. And that connection goes both ways.

"People can talk and relate to him on every level as human beings," says Sara Hass, cantor at Temple Israel in Long Beach and former cantorial intern at Temple Beth David.

In his short visit to TBE in February, it was clear that Whinston is caring and engaged. "I received many compliments about Rabbi Whinston following the special congregational meeting on February 25," says TBE's board president Susan Gitterman. "In particular, people like the thoughtful and honest answers he gave to some challenging questions."

Whinston was ordained from the Los Angeles campus of the Hebrew Union College—Jewish Institute of Religion in May 2009. In addition to his rabbinic ordination, Rabbi Whinston was awarded a master's degree in Hebrew Letters and a master's in Jewish education at HUC-JIR. He currently is pursuing his doctorate in pastoral ministry. Whinston will officially join Temple Beth Emeth on July 1, 2016. ■



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Israeli Gaga dancer to perform

Yaffa Klugerman, special to the WJN

In Bosmat Nossan's dance classes at the University of Michigan, students wiggle, twist, stretch, and contort their bodies in varied ways while never ceasing to move. This is Gaga movement—and according to Nossan, it's about an exploration of the body.

"In a Gaga class, you move freely and try to listen to what that movement creates in your

body," she explained. "And then you try to take over, to control it, to develop your skills through being more aware, and engaging different muscles in specific actions. Your passion to move initiates the movement and helps you explore what the range of the movement can be."



Gaga dancers

Nossan, who is a visiting Frankel Center artist, is teaching Gaga movement to students of U-M's Department of Dance through April. She will also be presenting a lecture and performance, "The Influences of Gaga," at the 15th annual Ann Arbor Jewish Film Festival on April 13. It will take place at 2 p.m. at the Michigan Theater, 603 East Liberty, and is co-sponsored by the Israel Institute Schusterman Visiting Artist Program and U-M's Frankel Center for Judaic Studies, Center for World Performance Studies, and Department of Dance.

The presentation is the first in the Frankel Speaker Series, a new program geared toward students and made possible by an anonymous donor. "The Frankel Speaker Series allows us to bring to campus high-profile, innovative, and experimental speakers and events that will appeal to more than just a scholarly audience,"

explained Jeffrey Veidlinger, director of the Frankel Center. "It will help students engage with different aspects of Judaic Studies."

Nossan was a dancer with the internationally acclaimed Batsheva Dance Company in Tel Aviv, where artistic director Ohad Naharin originated Gaga movement. Prior to that, she toured internationally with the Inbal Pinto and Avshalom Pollak Dance Company. A preeminent Gaga teacher for many years, Nossan's own choreography has been presented at festivals throughout Israel and commissioned by the Kibbutz Contemporary Dance Company.

"Gaga technique is all the rage in the dance world now, and dancers are traveling the globe to study this technique," noted

Department of Dance Chair Jessica Fogel. "In a Gaga class, each dancer generates his or her own movement vocabulary in response to the guidance of the teacher. Through their studies with Bosmat, our students are gaining a new awareness of how to dance from within, translating verbal imagery and prompts from Bosmat into highly individualized and expressive movement."

Gaga, Fogel said, is "all about qualities of movement, and about accessing freedom, pleasure, and creativity within the experience. Bosmat has guided our students with great warmth and imagination, and we are thrilled to have her in our midst."

Nossan, who is visiting Ann Arbor for the first time, hopes that her students will learn much more than dance technique from her Gaga classes. "I want them to develop an awareness of listening while dancing—listening to their bodies, to space, and to other people. I want them to experience all the possible ways one can move," she said. "And I want them to enjoy the pleasure of learning about themselves and what they can do." ■

Documentary about Eliezar Ayalon inspires

Karen Freedland, special to the WJN

In recognition of Yom Hashoah, Holocaust Remembrance Day, observed by Jewish communities all over the world, the Jewish Community Center of Greater of Ann Arbor will present a screening of the compelling and inspiring documentary *Eli: Inspiring Future Generations* on May 1, at 5 p.m., with an introduction by the film's director and producer, Allyson Rockwell.

Eliezar Ayalon's story is similar to many who endured the horrors of the Holocaust, but his ability to connect with and inspire others makes this story truly unique. Rockwell writes, "We want every person to have this life-changing opportunity to know this humble giant of a man who is a messenger with a mission to strengthen the human spirit

through imparting timeless Jewish values. This [film] is more than an account of Eli's personal journey; it is the story of the scores of people he has touched."

Ayalon lectures at Yad Vashem, the Holocaust museum in Jerusalem, Israel, as well as at schools and universities. He inspires young people to be a light to the world through community activism and education. Rockwell will attend the screening to discuss the film and offer insight into the making of Ayalon's Story. The film is a mere 27 minutes long but makes a lasting impression. Following the film will be a question and answer session with Rockwell, as well as some light refreshments. This film screening is free and open to the public, but a suggested donation of \$5 at the door is greatly appreciated. For more information, contact Karen Freedland at (734) 971-0990 or karenfreedland@jccannarbor.org. ■



Eliezar Ayalon



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Ann Arbor's Realtor of the Year

Ann Arbor Jewish Film Festival to present wide range of high quality films

Clara Silver, special to the WJN

The Jewish Community Center of Greater Ann Arbor presents the 15th Annual Ann Arbor Jewish Film Festival, April 10–14, with a broad selection of films. Karen Freedland, director of Jewish Cultural Arts and Education, spearheads the festival along with a dedicated committee of volunteers, chaired for the second year by Brad Axelrod. Freedland explains, “We have

filmmaker’s Orthodox Israeli family has nine children who all took very different paths in life, particularly their adopted daughter of Ethiopian descent whose path led to alcohol abuse and prison. Monday closes with *The Last Mentsch*, a drama that begins simply with one Holocaust survivor’s end-of-life desire to be buried with his Jewish family despite his rejection of his Jewish identity, and

of famous choreographer, Martha Graham, to the establishment of the now internationally renowned Batsheva Dance Company and its connections to Baroness Batsheva Rothschild, to Israel’s position as a world leader in the field of Modern Dance. Wednesday’s second film, dramatic comedy *Mr. Kaplan*, follows the odd couple of ordinary Jacob Kaplan and bungling ex-cop Contreras as they attempt to determine if the German owner of a local beach bar is really an ex-Nazi and their plot to kidnap him and deliver him to Israel for trial. Finally, Wednesday closes with the documentary, *Beneath the Helmet*, whose filmmakers were granted unprecedented access to the Israel Defense Force training process, and follows five soldiers of various backgrounds as they transition from carefree teenagers to trained members of Israel’s military.

The final day of the festival, Thursday, April 14, opens with *The Kind Words*, a humorous drama that steps into the world of three siblings who, already immersed in their own struggles, must now face a joint identity crisis as their mother’s sudden death leads to the revelation that their real father is not the man they knew, but a Muslim man from Algeria. *Atomic Falafel* is the second to last film of the festival, and presents the audience with a hilarious satire that offers more than a nod to Stanley Kubrick’s *Dr. Strangelove*, as themes of cross cultural friendship, first love, and the modern dynamics of social media collide with nuclear brinkmanship, and of course, the quintessential Israeli food, falafel. The festival closes with a drama, *Baba Joon*, which captured five Ophir awards including Best Picture, and tells the story of Yitzhak,

whose father insisted that he take over the turkey farm he built in Israel after leaving Iran, and who now insists that his son, Moti, carry on the family business despite Moti wanting nothing to do with it. When Yitzhak’s older brother, Darius, visits from America, where he went rather than run the turkey farm in Israel, a chain of events is touched off which inevitably leads to conflict between the immigrant generation, tied to tradition and ancestral culture and values, and the younger generation, whose culture and values are native to the family’s new home in Israel. This film is both a cultural portrait of a little seen community within Israel, as well as a universal film, touching on themes of legacy and generational divide.

JCC Executive Director David Stone notes with a smile that, “With such a rich tapestry of films, I can’t possibly choose which ones to watch. Every one of them looks compelling. I might just have to see all of them, so look for me at the film festival instead of at the J. ... The film festival is only possible because the community comes together to provide the financial support needed to make it happen. I am really impressed by the generosity of this community in support of this important cultural event, which introduces the greater Ann Arbor community to big ideas about Jews and Jewish lives.”

To become a sponsor, buy tickets, view film trailers, and more, community members can visit film.jccannarbor.org. For more information, contact Karen Freedland at (734) 971-0990 or karenfreedland@jccannarbor.org. ■



Scene from *Baba Joon*

worked together for many months to review and select a strong collection of films. This year we have films that represent a wide range of genres and topics in many different languages, including English, Hebrew, French, German, Spanish, and Farsi. We are also really excited about the overall high quality of the films.” The committee selected four dramas, six documentaries, and three comedies from over 90 possible films.

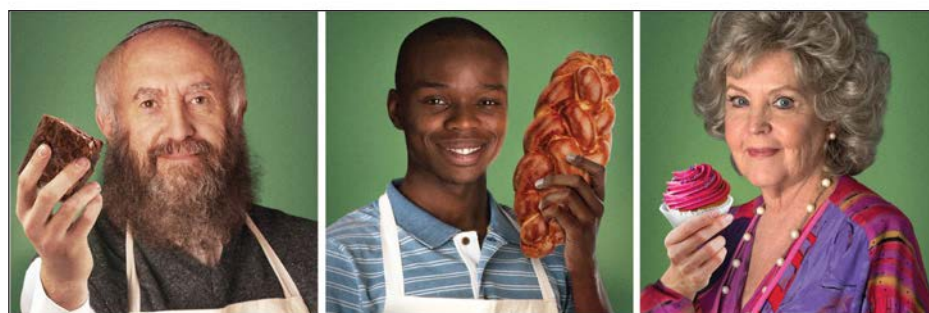
The festival will open with two screening options for the poignant comedy starring famous British actor, Jonathan Pryce, at 4 p.m., and again at 7 p.m., on April 10, at the Amphitheater on the fourth floor of the University of Michigan’s Rackham School of Graduate Studies, with a special sponsor’s dinner held in the Rackham Assembly Hall at 5:45 p.m., in between screenings. The opening film, *Dough*, is the witty and delightful collision of every generation gap, culture clash, and redemption cliché that can possibly be faced by one Jewish baker struggling to find a way for his small, family run business to survive. Freedland says that, “this is an endearing opposites attract type film with fantastic acting. *Dough* is a wonderful ‘feel good’ film to kick off the festival.” For the remainder of the week, film screenings return to the festival’s traditional home, the historic Michigan Theater, April 11 through April 14, with films being shown each day at 2 p.m., 5 p.m., and 8 p.m.

Monday, April 11, begins with *Every Face Has a Name*, a documentary that shows skeptical Holocaust survivors able to identify themselves in archival footage of refugees from World War II arriving at Malmo, Sweden. Next is *Probation Time*, a documentary in which the filmmaker uses her own family to explore the complexities of family relationships, particularly the challenges between mothers and daughters. The

ends up taking the audience along on his emotionally charged journey to prove he is Jewish and face his past.

Tuesday, April 12, films include, *Shores of Light*, which traces the joyous yet bittersweet experience of Holocaust survivors who arrived in Italy post-WWII, and began to rebuild their lives and start their own families, as seen through the eyes of their adult children. Former JCC board president Harriet Bakalar, herself born in northern Italy, will introduce the film. The second Tuesday film will be *Raise the Roof*, the documentary of an ambitious architectural project to build a replica of an extinct synagogue. Using traditional tools and construction techniques, the project becomes an unanticipated exploration of the history of Poland’s Jewish community. Closing Tuesday is the powerful drama, *Wounded Land*, a thriller with multiple plot lines fragmented around a terror attack in Haifa and converging in the aftermath, which was nominated for Best Israeli Feature by the 2015 Jerusalem Film Festival and won the Israeli Film Academy 2015 awards for Best Director, Erez Tadmor, and Best Actor, Roy Assaf.

The festival continues on Wednesday, April 12, at 2 p.m., with a combination lecture and live dance performance entitled, *The Influences of Gaga*, featuring Bosmat Nossan, visiting Frankel Artist, who will discuss Israeli choreographer Ohad Naharin, and his signature movement language, Gaga, used by the Batsheva Dance Company. She will be joined by Jessica Fogel, chair of the University of Michigan’s Department of Dance and the department’s dancers performing demonstration pieces, followed immediately by the dynamic dance documentary, *Let’s Dance!*, which transports the audience through Israel’s significant history of and relationship with dance, from the earliest Horas and folk dances to the influences



Dough



Scene from *Dough*

Matisyahu to perform at U-M as part of special tour to promote unity

Kaitlin Smith, special to the WJN

Singer/songwriter and Grammy nominated Reggae Artist Matisyahu will perform at Hill Auditorium, at the University of Michigan, on April 4 as a part of a tour to promote unity and empathy through music. His stop in Ann Arbor is one destination of 12 universities nationwide at which he will perform exclusively for students and faculty. Matisyahu will be joined by special guest Nadim Azzam, who brings a unique blend of acoustic hip-hop and singer/songwriter presence to the stage. Brought up in Ann Arbor, Azzam was born to an Egyptian-Palestinian father and an American Jewish mother, both of whom raised Nadim with a keen sense of social justice and indiscriminating love for others of different cultural backgrounds.

The show is sponsored by The University of Michigan Hillel and student org MUSIC Matters. The tour, which is sponsored by local Hillels and a variety of campus partners, was inspired during a recent trip to Jerusalem where Matisyahu performed with members of Hadag Nahash (a well known left-leaning secular hip hop group in Israel), Daniel Zamir (a devoutly religious Jew and world renowned saxophone player), and Saz (a well known Palestinian Hip Hop artist from Ramallah). "There's a lot of history [between peoples] and if we dwell in that, to continually say who is right and who is wrong, it goes in circles," says Matisyahu, "But to come together to make music, to interact as human beings... it supersedes that. And that's what we're trying to show."

Matisyahu will also have lunch with university students on the day of the concert to discuss coexistence between diverse groups, as well as other topics related to the Israeli-Palestinian conflict.

Azzam said rather than trying to solve all the problems of the Middle East, the concert series is about finding a fundamental connection be-



tween people of different backgrounds. "In regards to the sociopolitical context of Palestine and Israel, things are much more complex and intense than a campus concert series can address," he said. "But before we can, as a society, reconcile differences in belief and opinion between Palestinians and Israelis, we have to first find common ground as human beings. And music is one powerful way to do that." ■

For ticketing for student faculty and staff, visit: <http://bit.ly/1R9fU8w>. For further information about the show at Hill Auditorium, see the Facebook event: <https://www.facebook.com/events/546017745576519/>

A2SO Chamber Series continues May 2

Emily Fromm, special to the WJN

Ann Arbor Symphony Orchestra principal trumpet Bill Campbell and vocalist Lucia Campbell will perform at the Jewish Community Center of Greater Ann Arbor at 1:30 p.m., on Monday, May 2. The title of the recital is "Fantasies and Folk Songs." The pianist will be Matthew Thompson.

Bill Campbell is the professor of trumpet at the University of Michigan. He has also served on the faculties at Ohio State University and University of Kansas. At Ohio State University, Bill Campbell was awarded the Outstanding Professor Award by the Sphinx/Mortar Board. He performed for seven years as principal trumpet with l'Orchestra Maggio Musicale Fiorentino in Florence, Italy, conducted by Zubin Mehta. Bill Campbell also performed as soloist with Mehta, toured five continents, and performed on numerous recordings. He has performed as principal trumpet with the Chicago Symphony Orchestra, the St. Louis Symphony Orchestra, the Columbus Symphony Orchestra, and the Rochester Philharmonic Orchestra.

Lucia Campbell, born in Florence, Italy, is a graduate of the Conservatorio Luigi Cherubini in Florence. An active church musician all her life, in 2005 Lucia Campbell took over the post as Minister of Music at St. Thomas

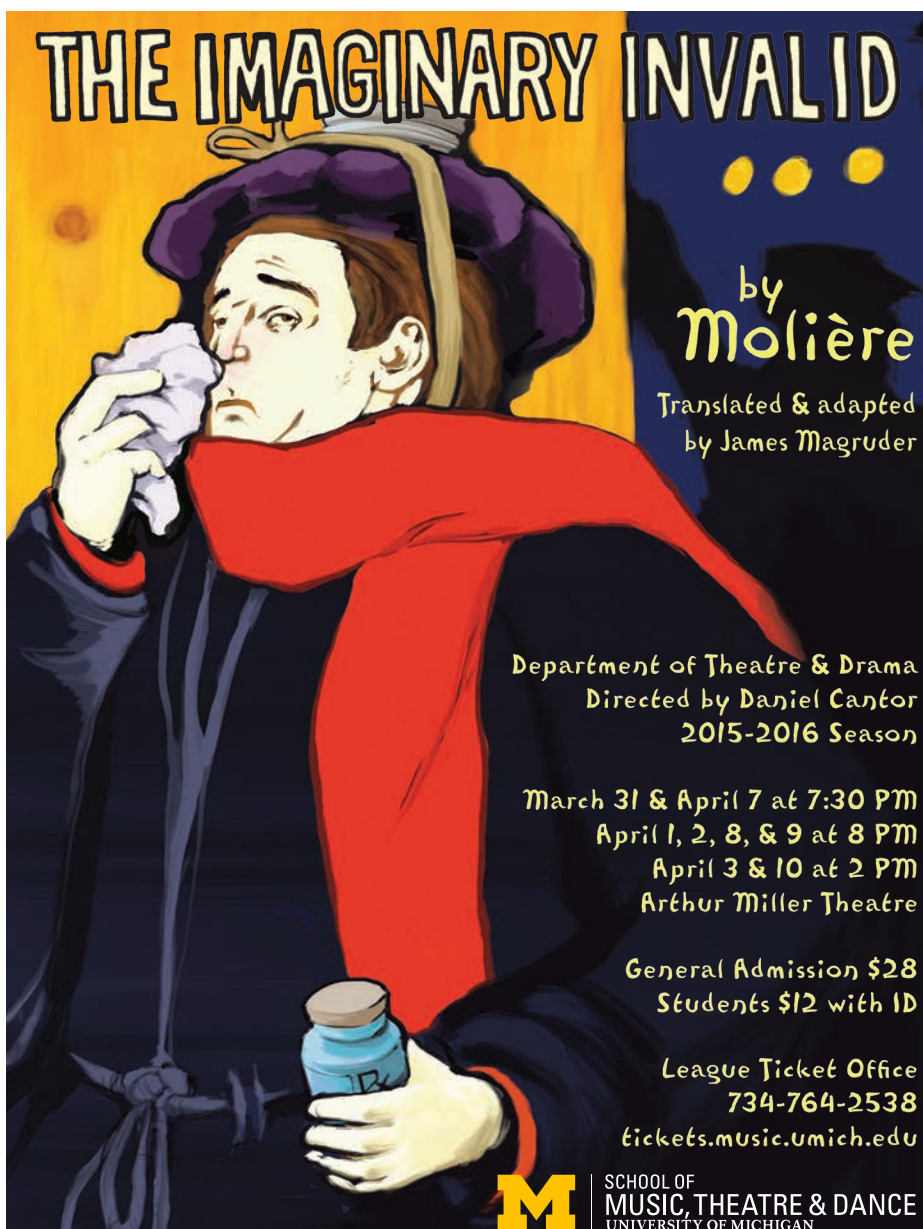
the Apostle Church in Ann Arbor, where she conducts the choir and sings weekly.



Bill and Lucia Campbell

General seating at the chamber concert series is a comfortable cabaret style. This unique concert setting includes dessert refreshments at each table with a coffee and tea area available at 1 p.m. and during the recital, which usually lasts about an hour.

Single tickets are \$10 and are available at the door or online at tickets@a2so.com or by calling (734) 994-4801. Free parking is available at the JCC, with additional street parking and parking available at Spruce Knob Apartments.



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Jewish Family Services

Demand on specialty food pantry increases

Kate Papachristou, special to the WJN

In the spring of 2015, Jewish Family Services of Washtenaw County significantly expanded the specialty food pantry into a much larger space, providing clients with grocery shopping experience. Additional space has allowed the JFS specialty food pantry to meet the high demand for Kosher, Halal, gluten-free, low sodium, and dairy-free foods, as well as nutritional supplements, liquid nutrition, and various personal hygiene products for adults, children, and babies through increased storage, shelving, and refrigerator/freezer units.

While this improvement to physical capacity has been of incredible value to JFS, funding for the products to fill the pantry monthly have not grown at a comparable rate.

In 2015, JFS served 3,851 individuals and has nearly doubled the households served in 2016 as compared to the same period in 2015. Additionally, the U.S. State Department has contracted JFS to resettle twice the amount of refugees than in 2015, thereby increasing the demand on our specialty food pantry.

In order to fill the pantry with as much fresh produce and healthy food as possible, JFS is fortunate to partner with Food Gatherers each year to receive grants and weekly shopping at the warehouse; however, the nutritional needs of the Washtenaw County community often stretch beyond what JFS is able to receive from Food Gatherers and JFS must make up the difference to assist those in dire need.

Because JFS works to be culturally sensitive and meet the needs of a diverse community,

JFS also sees increased demand on the pantry for these products week to week. Specialty items are almost solely purchased by JFS or donated by community members to meet this need. With Passover approaching, JFS is calling on the Jewish community to donate kosher-for-Passover food items, as well as to consider bringing any *chametz*, or -non-kosher-for-Passover items, to JFS for the agency to distribute to non-observing clients. Personal care items (cleaning products, feminine hygiene products, dental care items, etc.) are always

appreciated as are non-perishable and healthy items. Friendly JFS reception staff are able to accept donations at any time during which the agency is open; normal business hours are Monday–Thursday 9 a.m.–5 p.m. and 9 a.m.–3 p.m. on Fridays.

To make a donation to JFS for the specialty food pantry, visit www.jfs.org/donate or contact Erin Kelly at ekelly@jfsannarbor.org or call (734) 769-0209. Further support for the food pantry can also be provided through the purchase of Meals for Meals raffle tickets. The JFS' Meals for Meals program will hold a raffle of many donated local restaurant gift cards, with the proceeds from all ticket sales benefiting JFS' specialty food pantry. Meals for Meals tickets are 1 for \$20 or 3 for \$50. Tickets are available for purchase online at www.jfsannarbor.org/meals-for-meals and can also be purchased at the Bernstein Award Event on April 17, where the winning tickets will be pulled. ■



Washtenaw County overwhelms JFS with support for refugee resettlement

Shadin Atiyeh, special to the WJN

After a number of news articles published in *Ann Arbor News* regarding Jewish Family Services' (JFS) efforts in resettling newly arrived refugees in Washtenaw County, there has been an overwhelmingly positive show of support from our community in this effort. Community members have organized and contributed donations of gift cards, winter clothing, household goods, and furniture in addition to volunteering their time as conversation partners, citizenship education instructors, interpreters, and professional mentors.

The Mentorship Initiative of the Recertification Program at JFS was made possible through the volunteering of professionals in our community to meet with educated refugees from diverse backgrounds including civil engineering, residential management, pharmacy, education, and chemistry to guide them in rebuilding a professional network in their new home and obtain employment in their related fields where their talents and skills are needed. Another show of support JFS received was from local elected officials at a meeting held at JFS where these officials voiced interest in becoming a Welcoming County and City and in joining the Welcoming America Initiative.

Officially becoming a Welcoming County demonstrates a commitment to continuously improve the local capacity to include and integrate immigrants in a prosperous society. JFS is planning community events in celebration of World Refugee Day on June 20, 2016; Welcoming Week between September 16 and 25, 2016; and diverse holidays with JFS' Festival of Lights in December. These events will celebrate the

contributions refugees and immigrants make to our society and the welcoming efforts of their host communities.

A positive outcome of the demonstrated support from community members, agency partners, and local government is that JFS Resettlement Services is now approved by the State Department to welcome 150 individuals by October of this year, an almost 50 percent increase from last fiscal year. These individuals will come from diverse backgrounds from the Middle East, Africa, Eastern Europe, and South-east Asia.

A Jewish response to refugee resettlement is crucial in welcoming these diverse individuals, all united tragically by the refugee experience. The refugees who are resettled by Jewish Family Services will all benefit from wraparound services to support their families from day of arrival to citizenship including resettlement, case management, employment services, recertification, English language instruction, immigration assistance, and citizenship education. JFS is supported in providing these services with high quality standards by the local community, so JFS is grateful for all the volunteers and donations, and continues to welcome any further contributions, especially with the news of increased numbers this year.

Anyone interested in volunteering their time, can contact Leah Zaas at lzaas@jfsannarbor.org. Anyone who would like to know more about resettlement or employment services and how one or one's organization might contribute, contact Shadin Atiyeh at shadin@jfsannarbor.org. ■



Welcoming Michigan

Volunteer opportunities available at JFS

Leah Zaas, special to the WJN

Jewish Family Services has always welcomed and appreciated the contributions of its volunteers. Without them, many JFS programs would not be successful. And, JFS is continually looking for volunteers for many of its programs.

"Issues for Aging" is a series of presentations regarding topics targeted for older adults. Past presentations have included prostate health, exercise after 50, aging in the gay community, and more. Each presenter has volunteered their time and talent to present these programs. JFS is seeking more community experts to present topics or submit ideas for subject matter. Those interested should contact Leah at volunteer@jfsannarbor.org.

Many JFS volunteer opportunities serve older adults in the community. With nearly 70,000 adults age 60+ living in Washtenaw County—roughly 19 percent of the county—the need is real. And, about 2,500 residents will turn 60 each year until 2020 (that's approximately seven people each day). With that quick growth JFS is looking to help older adults who may be more isolated in the community. The Friendly Visitor program at JFS matches older adults who are socially isolated and volunteers with similar interests to meet together and have fun. JFS is looking for volunteers to be matched with an older adult. Sarah Hong, director of programs and outreach at JFS, says, "The JFS Friendly Visitor program is rewarding for volunteers and seniors alike. We make every effort match-

ing people together to encourage a mutually satisfying friendly relationship." The Friendly Visitor program asks that volunteers are available for a minimum of a one-year commitment and that volunteers meet with their paired older adult once per month for one hour.

The Partners in Care Concierge (PiCC) is another program that relies on JFS volunteers. Volunteers accompany older adults to doctors' appointments to help take notes, facilitate conversations and make sure that the older adult understands what is happening at the medical visit. Without volunteers this valuable program could not exist. All PiCC volunteers go through training before attending their first appointment with an older adult. Anyone interested, or who would like to hear about additional opportunities, can contact Leah Zaas at volunteer@jfsannarbor.org.

On Friday, May 6, at the Gladwin Barn (4105 West Liberty St.) in Ann Arbor, JFS will be celebrating volunteers with the "JFS Volunteer Appreciation Breakfast" to recognize the hard work and dedication of its volunteers. JFS volunteers serve the needs in Washtenaw County by assisting with the programs above, as well as with JFS' specialty food pantry, English as a Second Language program, mentorship and resettlement services. There is no "thank you" quite sufficient for their stellar efforts, but the agency hopes that on May 6 all will enjoy some breakfast treats and good cheer as a celebration of their contributions. ■

JFS wants to help you thrive

Sarah Okin, special to the WJN

For over 20 years, one of Jewish Family Service's core values has been inclusion. It is evident to everyone who comes in contact with the agency through any channel that its staff and board of directors are guided by their desire to extend services to everyone who needs access. It is commonplace for JFS staff to serve clients regardless of ability to pay, and it is due to this exceptional fact that JFS relies upon the generosity of the Jewish community for financial support.

With the introduction of the Affordable Care Act in 2014, all U.S. citizens are now legally required to have health insurance coverage, and all health insurance plans must include a behavioral health component of every offered plan. This resulted in JFS and The Herb Amster Center being presented with a tremendous opportunity: the opportunity to recover costs and earn revenue by changing nothing; by continuing to provide a high-quality, professional service the agency had long provided at no or low fee. The Amster Center spearheaded the credentialing (paneling) process for all JFS social workers (therapists) with all insurance companies

and Employee Assistance Plans serving consumers in Washtenaw County for which the agency was eligible.

Today, JFS accepts over 20 insurance plans, including Medicare, three Medicaid HMO plans, and certain Employee Assistance Programs. JFS rebranded its counseling program under the name 'THRIVE' in 2015, with the support of the Amster Center

being paramount to that work. The expansion of the JFS offices within the McKinley Executive Centre have provided a professional, confidential, and welcoming environment for therapy clients. Together, JFS and the Amster Center are working to ensure that whoever comes to JFS for therapy is treated with dignity and is served to the best of the agency's ability.

JFS' THRIVE Counseling was founded as a positive approach to mental, emotional and behavioral health care and its licensed therapists provide clients with confidential, personal care tailored to individual needs. For more information, visit www.Thrive-CounselingA2.com, email hello@Thrive-CounselingA2.com or call (734) 436-4249. ■



Thursday presentations enrich lives of active adults

Rachael Hoffenblum, special to the WJN

Thursday afternoons at the Jewish Community Center of Greater Ann Arbor have been re-imagined for the active adult community, as the JCC hosts an exciting lineup of speakers and presentations throughout the month of April. The goal of these thematic programs is to entertain as well as educate participants in order to enrich their lives. Presentations vary widely to cover topics including organizations, events, and issues of relevance, as well as introduce many of the resources in the greater Ann Arbor community. The presentations are offered at no cost and are open to the public, and an optional light lunch is generally offered the hour prior for a nominal fee with an advanced reservation.

Presentations for April will include “My Visit to Israel with 14 Teens” on April 7, by Max Glick, the Jewish Federation of Greater Ann Arbor’s director of community engagement, whose presentation will share experiences from the community’s Nahalal

Student Exchange trip. On April 14, Rabbi Levy of Temple Beth Emeth will explore “Spring in Israel: the non-Egyptian Side of



Max Glick in Nahalal

Pesach,” which looks at the Passover story from a unique perspective. Ira Lax, assistant

director of outreach for the Ann Arbor District Library, will discuss the many services the library offers for older adults and those with disabilities on April 21. Finally, Mike Gustafson, co-founder of Literati Books, will discuss the origin of the newest bookstore in downtown Ann Arbor and what they have in store for the future on April 28.

Future active adult programs this summer will include practicing Mindfulness Meditation with Paulette Grotrian, learning about the Willow Run bomber plant, and exploring Chabad’s 40-year history in Ann Arbor. The JCC will also be hosting a series of short lectures, similar to the more well-known “TED Talks,” featuring the Ann Arbor Toastmasters. Beginning July 28, the JCC will become a Therapaws site. Volunteers will bring their certified therapy dogs to the JCC the fourth Thursday of every other month to help adults reduce stress and enjoy the company of these furry friends. To learn more about adult enrichment opportunities at the



Esther Goldstein and Sue Adler with therapy dog

JCC, contact Rachael at (734) 971-0990 or rachaelhoffenblum@jccannarbor.org. ■

Hartman Institute’s Noam Zion to serve as scholar-in-resident at Beth Israel

Elliot Sorkin, special to the WJN

Beth Israel Congregation will host Noam Zion, senior research fellow at the Shalom Hartman Institute as its Scholar-in-Residence for the biennial Alfred and Alice



Noam Zion

Rosenberg Lecture Series, April 1–April 2. Zion is a graduate of Columbia University and the Hebrew University and studied Bible and rabbinic ethics at the Jewish Theological Seminary of America and the Hartman Beit Midrash. In the past he has led the TICHON program for North American Jewish educators and he is now on the faculty of the Rabbinic Enrichment Center, the Beeri program for Israeli high school teachers, and the new Hevruta gap year program for Israeli and American Jews.

Noam Zion’s publications and world-

wide lectures have focused on homemade Judaism—empowering families to create their own pluralistic Judaism during home holidays—Pesach, Hanukkah and Shabbat. His publications include two *haggadot* for Pesach: *A Different Night: The Family Participation Haggadah* and *Halaila Hazeh: A Night to Remember*, which he published together with his son. These *haggadot* have become extremely popular as they have encouraged the use of contemporary sources and probing questions and activities to supplement the traditional Haggada text. He has also written extensively on issues concerning *tzedakah*, acts of loving kindness and charity.

On Friday, April 1, at 8 p.m., Zion will present “Entering Our Second Century: Envisioning A Giving Community”. In recognition of Beth Israel Congregation’s 100th anniversary, he will compare the classic models of rabbinic *tzedakah*, Christian charity, Greek philanthropy and Maimonidean empowerment to more deeply understand how a congregation of Jews can build and maintain a flourishing community. There will be an oneg following this presentation. The lecture is preceded at 6 p.m. by a Kab-

balat Shabbat Service and a Friday Night Dinner at 6:45 p.m. RSVP and payment are required before 3 p.m. on that Friday. There is no charge for any of the lectures or other meals during the weekend.

On Saturday, April 2, at 9:30 a.m., the congregation will hold a special “Centennial Shabbat Service” and Zion will deliver the D’var Torah titled “Celebrating Pesach: Our Festival of Past and Future.” He will consider the idea that while Pesach is supposed to be about freedom, the traditional concern about “doing the seder right” can be the greatest obstacle to the original educational vision of the rabbis who invented the seder. Those present will “unlearn” a few things, and thus liberate their seders and themselves in preparation for the holiday. After services and a Kiddush lunch, at 12:45 p.m., Zion will discuss “The Art, Politics and Psychology of the Four Children.” In this presentation, he will address a favorite section of the Haggadah: the Four Children. Noam notes that Seder is not about reading through texts; rather, it is about communicating across the generation gap. This section of the seder is a flexible diagnostic tool for identifying vari-

ous types of learners and non-learners. Zion will survey a wide typology of “sons and daughters” and guide the audience in considering the messages this section of the seder intends to transmit.

On Saturday evening, there will be a Mincha service at 6:30 p.m., followed by a Seudah Shlishit (Light Dinner) at 7 p.m. At 7:30 p.m. Zion will then present “Parenting Our Parents: The Complex Mitzvah of Honor your Father and Mother.” During this presentation, Zion will address the commandment of honoring one’s parents that is, in some ways, the hardest mitzvah according to the Talmud. This is especially evident as individuals and their parents age. By examining bizarre but fascinating stories about the Talmudic rabbis and their mothers, we can recognize many of the challenges of parenting one’s parents. Zion will facilitate a study of these stories and a discussion of their implications.

The Rosenberg Lecture Series is funded and endowed through a generous contribution by Vic and Val Rosenberg in memory of Cantor Alfred and Alice Rosenberg. The entire community is invited to participate in this program. ■

Memoir Writing: sharing memories by writing stories

Ruth P. Freedman, special to the WJN

What would you like your family to know about you now—or later, when they no longer can ask you questions? Have you ever thought about writing a memoir? Longtime Jewish Cultural Society member Jan Price, who describes herself as an “amateur memoirist,” led a group of more than 10 participants in a JCS-sponsored session on memoir writing on February 28, at the Jewish Community Center of Greater Ann Arbor. Price defined “memoir” as a memory—not an autobiography. It can be a story that starts with a particular memory and then goes in any direction. It need not even be about the author. It can revolve around other people, places or events. Price shared several examples of

her own writing, and distributed a handout with 50 suggested topics to help members of the group get started. Everyone then wrote several paragraphs as the beginning of a memoir and, those who chose to do so, shared them with others in the group. Participants found it to be an interesting, rewarding, fun, introspective and enlightening experience.

To quote one of the handouts: “You can only write one autobiography, but you can write countless memoirs.” The group will meet again on Sunday, April 3, from 11 a.m. until 1 p.m. at



New Memoir Writing Group

the JCC; snacks will be provided. New participants are welcome.

TBE Sisterhood to host program on Alzheimer’s and art

Bobbi Heilveil, special to the WJN

For six years, through storytelling, touchable materials, music and humor, University of Michigan Art Museum docents have shared important works in the museum’s collection with visitors with Alzheimer’s and their care partners. On Sunday, April 3, at 7 p.m., Temple Beth Emeth Sisterhood will host a program on Alzheimer’s and Art. UMMA docents will present three vignettes, talk about what they have learned, and explain how these interactions are full of joy and surprises. The event will take place in the Temple Beth Emeth Social Hall. Admission is free. For more information, call (734) 994-4261 or email bobbiheilveil@gmail.com.



National Library Week

EVENT HIGHLIGHTS | APRIL 10-16
ANN ARBOR DISTRICT LIBRARY

TAKING HAMLET APART: SHAKESPEARE & HIS ELIZABETHAN AUDIENCE

MONDAY, APRIL 11 • 7-8:30 pm

Join John Neville-Andrews, U-M Professor of Theatre, and actors from U-M School of Music, Theatre & Dance for a look at Hamlet, Shakespeare, and the Elizabethan audience.

AWARD-WINNING AUTHOR MARDI JO LINK

FRIDAY, APRIL 15 • 7-8:30 PM

Mardi will discuss her memoirs, *Bootstrapper: From Broke to Badass on a Northern Michigan Farm* and *The Drummond Girls*, as well as some of her new projects and the craft of writing.

ALL THINGS MUST PASS: THE RISE AND FALL OF TOWER RECORDS

SATURDAY, APRIL 16 • 3-6:00 PM

RECORD STORE DAY FILM SCREENING & DISCUSSION

This 2015 unrated documentary examines the growth and legacy of the Tower Records music store and will be preceded by a discussion, led by former Tower Records employees. The discussion begins at 3pm with the film screening at 4pm.

EVENTS WILL TAKE PLACE IN THE DOWNTOWN LIBRARY MULTI-PURPOSE ROOM
FOR MORE INFORMATION VISIT AADL.ORG



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FRANKEL EVENTS

April 2016



"Women's Hebrew Poetry on American Shores" Roundtable

Apr. 6, 7 pm

Adriana Jacobs, University of Oxford

Adina Kleiman, daughter of the late Hebrew poet

Anne Kleiman

Anita Norich, University of Michigan

Shachar Pinsker, University of Michigan

Literati Bookstore, 124 E. Washington St.



"The Influences of Gaga"

Apr. 13, 2 pm

Bosmat Nossan, University of Michigan,

Visiting Israeli Dance Artist

Michigan Theater, 603 E. Liberty St.

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9 | APR



Ann Arbor Symphony Orchestra

Arie Lipsky, condutor



THE PLANETS

Saturday, April 9 • 8:00 p.m. • Michigan Theater

Chambers *The Tall-Eared Fox and the Wild-Eyed Man*

Mendelssohn *Violin Concerto*

Holst *The Planets*

Special Guests:

Jinjoo Cho

UMS Choral Union Women

Live visual choreography for *Holst's Op. 32*

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Guest Editorial

Federation launches Levine Fellows Program

By David Shtulman

The Jewish Federation of Greater Ann Arbor has received a grant from local community member and philanthropist Michael Levine to launch a special volunteer education project. Applications for Levine Fellow candidates are now available on the Jewish Federation website, www.jewishannarbor.org.

Many people think of the Jewish Federation as a local Ann Arbor organization. In fact, the Federation system is a global system that helps people in need and builds Jewish communities across North America and in 70 countries around the world, as well as here in Washtenaw County. Showing volunteers first-hand the work of Federation system-wide is intended to create a cadre of fully informed volunteers to serve as ambassadors of Federation in the community, and fill leadership positions on Federation committees and board of directors.

Levine Fellows is a one-year experiential program enabling participants to see the work of Federation in Israel, nationally and locally. A maximum of five Fellows will be accepted each year. Following an orientation meeting at the home of Michael and Patricia Levine, Fellows will prepare to participate in a July national campaign mission to Israel with Federation volunteers and staff from across the United States. This week-long mission, based in Tel Aviv and in Jerusalem, will examine the many ways that Federation campaign dollars are put to work in Israel through site visits across the country. Rae Ringel, a national Federation fundraising expert, will accompany the mission, teaching participants how to transmit the stories and achievements of our work in Israel to our donors at home. At the end of the group mission, Levine Fellows will visit Ann Arbor's sister community Moshav Nahalal in the Galilee for two days. Enjoying home hospitality in Nahalal, the group will learn about the history of Nahalal and its special relationship with Ann Arbor while exploring ways with Nahalal residents to expand and diversify the shared programming that already takes place.

In November, Levine Fellows will travel to Washington D.C. to attend the Jewish Federations of North America General Assembly (GA). Attended by approximately 3,000 volunteers and Jewish communal profession-

als from around the world, the GA features plenary sessions on the most pressing issues in Jewish life and several dozen break-out sessions on every conceivable area of Jewish interest. Attendees can meet with national figures and network with peers from many other communities facing the same issues we wrestle with here in Ann Arbor.

During the rest of the year, Levine Fellows will have meetings with all local beneficiaries of the Ann Arbor Annual Campaign to understand the depth and breadth of services provided locally and the importance of annual campaign dollars to the delivery of those services. At the end of the year, all participants will reconvene at the Levine home to evaluate the program and share their individual experiences.

All expenses associated with the Levine Fellows program are fully covered by the Levine Fellows grant. In addition, Fellows will receive free admission to all Federation events during the year of their fellowship.

What does the Federation expect in return? Fellows must make a three year commitment to volunteer on a Federation committee or board of directors, to make a pledge to the Annual Campaign with annual increases for a minimum of three years, and to share what they have learned with others as part of a personal solicitation or a solicitation in conjunction with another volunteer or a Federation staff person.

Federation President Neal Blatt and Levine Fellows Chair Steve Aronson believe that the Levine Fellows program will provide a transformative experience for its participants and, over time, provide a cadre of trained volunteers who can lead the Federation to success for many years to come.

Candidates for a Levine Fellowship will be considered from any age between 25 and 65 so long as they can participate in all aspects of the program, agree to the responsibilities upon graduation, and will remain in Ann Arbor for at least three years following completion of the program. Applications are due no later than April 18.

For additional information, contact David Shtulman at (734) 677-0100 or David@jewishannarbor.org. The application may be downloaded at www.jewishannarbor.org. ■

A reflection on the Ann Arbor Jewish experience

By Kate Malekoff, JCLP Class of 2016

On May 1, I will graduate from the Jewish Communal Leadership Program [at the University of Michigan] along with the five other members of my cohort. As the countdown to graduation begins, nostalgia is setting in. The past two years have been filled with learning, questioning, appreciation, and growth. Being able to develop in a town that cherishes Jewish life, as Ann Arbor does, has been a gift.

From the beginning, the presence of the organized Jewish community of Ann Arbor has had an impact on our group. As we evolved into Jewish leaders and began to understand what that meant for each of us individually, we had examples of strong professional and lay leaders to guide our own path. Ann Arbor Jewish leaders were there at our annual Welcome Breakfasts and our Sukkot celebrations, have contributed to our weekly seminars, and welcomed us into

their professional and personal Jewish homes.

What does this mean for developing Jewish leaders? The Ann Arbor Jewish community, collectively and individually, has served as a role model. It has added nuanced insight to millennia's perception of the "state of the Jewish community." I will remember lessons from leaders such as Tilly Shames, who really modeled creating a welcoming community and viewing challenges as opportunities for growth, and Irene Butter, who so eloquently tied together our Judaic studies and social work curriculum by preaching the importance of not being a bystander.

As we prepare to leave Ann Arbor, I feel confident saying that we are in a better place to go out and "do" Jewishly because of the environment this community has built and nurtured.

Rabbis' Corner

Who knows 13?

Rabbi Robert Dobrusin, special to the WJN

Several years ago, I wrote a yearlong series of articles for the *Washtenaw Jewish News* on the Pesach seder song: *Echad Mi Yodea*, “Who Knows One”? The song counts the numbers one to 13 and assigns each number to God, people, objects or events that are significant to the Jewish people.

The fact is that I only used *Echad Mi Yodea* as a vehicle by which to share thoughts on those particular subjects.

But the song itself is fascinating for many reasons.

First, we have to ask why it is sung at all. It says nothing about the Exodus from Egypt and so there can be little doubt that its purpose in the seder is principally to provide entertainment. It is enjoyable for children who need something to look forward to (especially when it is sung with hand motions linked to each subject) and enjoyable for adults who may be feeling the effects of four cups of wine and too much to eat. Any song with thirteen progressively longer verses, each built on the one before it is certain to elicit some laughter, as the song gets 13 more complicated.



Rabbi Robert Dobrusin

But, there are also serious aspects of the content of the song to consider.

To begin, we need to remember the song's 13 subjects:

- 1 God
- 2 tablets that Moses brought down from Sinai
- 3 patriarchs
- 4 matriarchs
- 5 books of the Torah
- 6 sections of the Mishna
- 7 days of the week
- 8 the day for *brit milah*, ritual circumcision
- 9 months of pregnancy
- 10 commandments
- 11 stars in Joseph's dream
- 12 tribes of Israel
- 13 attributes of God

The important thing I notice about this song is that there are several “pairs” among adjacent numbers. There are three patriarchs and four matriarchs, five books of Torah, and six sections of Mishna (the first post-Torah law code), eleven stars in Joseph's dream (representing his eleven brothers) and twelve tribes of Israel (representing Joseph's brothers and children).

Those are the obvious connections between adjacent numbers. With a little interpretative license, we can go further: with adjacent pairs. There are seven days in the week and once that full week has passed and Shabbat has been ob-

served, then a baby boy can have his *brit milah*. This could be seen as reflecting the tradition that *brit milah* is on the eighth day so that the child's first Shabbat would be free from any discomfort.

There are nine months of pregnancy and one of the Ten Commandments is: Honor your father and mother.

Whether or not one accepts those final two pairs as being significant, there is no denying the connection between several of the adjacent pairs of numbers.

That brings me to my favorite thought about *Echad Mi Yodea*: why does it stop at number 13? You might legitimately answer with a question: why is that a problem? The reason it is a problem is because the author had a very convenient “14” which could have been used to finish the song. The song could have been finished with: “14 are the rituals of the seder”.

We begin the seder with the outline: *Kadesh, u'rchatz, Karpas, Yachatz*.... There are actually 14 rituals performed in the seder. So, why didn't the author—or a subsequent editor—add in *Arba Asar Mi Yodea*, who knows the 14 rituals, and answer it with a Pesach appropriate response?

Let me give you two answers to this question. First, it isn't added in because the song is really not about Pesach. As I mentioned before, it finds its way into the seder for enter-

tainment purposes, but is not about anything really related to the holiday itself.

There is another reason as well.

Thirteen is designated as the number of attributes of God, expressed in the book of Exodus. At first glance, it would appear that thirteen does not have a “partner” like the other numbers do.

But it does have a partner; its partner is number one.

By ending the song at the odd number 13, with a reference to God's attributes, the author invites us to return to the beginning of the song and to unite those attributes, different and distinct as they may be, into one “whole”, namely one God.

By inviting us to go back to the beginning, the song makes a statement that our tradition is about moving forward and yet never losing sight of the beginning.

Thus the song reflects the true meaning of the Pesach seder. As we move further away from the Exodus and move through a too rapidly changing world, the seder invites us to return each year to our origins as a people. It urges us to symbolically return to Egypt and to tell of our personal redemption from slavery.

And, the song inspires us to find our way back to the basic foundation of our faith: a strong sense of connection with “one”: our creator and redeemer. ■

The sage and the diving bird

Rabbi Aharon Goldstein, special to the WJN

On Shabbat, April 2, we will be reading the Torah portion of Shimeni. Towards the end of the portion God is speaking to Moshe Rabbeinu (Moses our teacher) about the laws of kashrut (keeping kosher). In particular, the animals, fish and birds that we are allowed to eat and not allowed to eat. When it comes to birds, unlike fish and animals, the Torah does not give us any signs that would identify a bird as kosher or not. The Torah simply provides us with a list of non-kosher birds and, by default, all birds not on that list are kosher. So there are more kosher birds than non-kosher birds – we just have to make sure they are not a part of the list that God mentions in the Torah. One of the non-kosher birds mentioned in the Torah is called the Shalach – in English it is called the Cormorant. This bird flies over the water and plucks fish out of the water for its sustenance. Rashi explains that the word Shaulach means, “to pluck”. The Gemara tells us this story about Rabbi Yochanan. When he would walk along the shoreline and observe Cormorants plucking fish out of the water, he would exclaim, “Aha, this is how God carries out his rulings even in the depths of the sea.” Rashi explains Rabbi Yochanan's statement as follows. God organizes when the Cormorant should fly over a particular area of water, when it should dive in, and which fish it



Rabbi Aharon Goldstein

should pluck. In other words, that fish's time was up and it had been determined that its life would end and become sustenance for the Cormorant. It is up to God to decide which fish should be plucked and when it should occur. Rabbi Yochanan observed that this is an example of how God supervises His universe. God decides when each being will change form, i.e.; from free fish to Cormorant food.

So, from the above story the Alter Rebbe, Rabbi Schneur Zalman of Liadi, founder of the Chabad movement brings proof to the philosophy of the Ba'al Shem Tov. One of the main themes that the Ba'al Shem Tov would emphasize is that everything that takes place in this world is under God's supervision. Not only in the human realm does God supervise, but also over the animal, vegetable and mineral realms. He sets forth each event that occurs; when something comes into existence, when something changes form in this existence and when something goes out of existence. This is what Rabbi Yochanan was saying when he commented on the particular bird plucking the particular fish out of the water at a particular time – it is a result of Divine Providence. The Ba'al Shem Tov taught us that every detail of every event is this world is a result of God's Divine Providence. Even which leaf that falls off a tree and the path it takes fluttering down to the ground – God orchestrates all these details. So that's the general idea of Divine Providence that we learn from the Cormorant.

As we know, everything in Torah is precise. To learn a lesson about Divine Providence there must be a reason for using the specific example of the Cormorant rather than other birds – or for that matter any other animals.

What is it about the Cormorant that the Sages of the Talmud decided to use it as a good example of the concept? There is a deep, inner connection of Divine Providence with this particular bird.

By way of explanation - when we have an uneducated understanding of the role of God in the world it seems that the world runs according to the rules of Nature. We don't openly see the purposeful, orderly operation in the world that is due to God's active hand in orchestrating events. According to Chassidic teachings we learn that the Hebrew word for Nature is Teva. Teva translates to English as something that is submerged. For example, at the splitting of the Reed Sea, the Egyptians were submerged in the waters. We use the analogy of submersion because we see that when something is submerged in water nothing about the object changes – it's the same object. The primary differentiation is that when the object is submerged we don't see it. So when we look at the sea or another body of water we don't realize all the creatures and vegetation and mountains and valleys that exist there because their existence is obscured by the water. Similarly, when we speak about Nature – Nature covers/obscures the Godliness of the world. We don't see how God is actually involved in all the machinations of Nature. To the naked eye everything seems to be on its own without any Divine Intervention.

So this is the lesson of the Shalach or Cormorant bird. It teaches us that we have to look at what is under the surface of the sea. As this bird goes under the surface, beyond what is visible to our naked eye and plucks out the fish that God, through His will, provided at

that particular time and place and it becomes sustenance for the bird. We see Divine Providence taking place with this event – particularly with the Cormorant going beneath the surface into the sea to uncover something that was covered.

So the Cormorant teaches us to look below the surface of things because things are hidden beneath the superficial appearance of Nature. We have to look deeply into Nature and recognize that nothing is by coincidence. Even the forces of Nature that appear to us to be independent forces are only the surface of the reality. There is Godliness beneath the surface for us to “pluck” with our awareness. Becoming aware of this Godliness, we can use it for our spiritual sustenance and transformation. This is all connected to the Divine Providence of God.

During our present time – the time of exile from Godly awareness (Golut) – Godliness is concealed below the surface of our normal perception. We see the Natural world as the be-all and end-all and the true reality of God's presence is concealed beneath that surface. However, when Moshiach (our Redeemer) comes, there will be a revelation of God and we will be able to clearly and directly see the Godliness that is in the world and how everything is Divine Providence. As our prophets tell us; “...on that day the Lord will be One and His Name One.” - Zechariah 14:9 and “... And the glory of the Lord shall be revealed, and together all flesh shall see that the mouth of the Lord has spoken.” – Isaiah 52:8. ■



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Congregations

April activities at Beth Israel Congregation

Elliot Sorkin, special to the WJN

Friday Night Lights

Friday, April 8, 6 p.m.

The evening begins with a family friendly Kabbalat Shabbat service at 6 p.m., followed by a dairy dinner at 6:45 p.m. The cost of dinner for ages 4 and above is \$8 per person. Children ages 3 and under attend for no charge. This is the last event of the series for this year.

Lunch & Learn Series

Wednesdays, April 6 and 13, noon-1:15 p.m.

Garfunkel Schteingart Activities Center (2010 Washtenaw Avenue)

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. On April 13 there is a Lunch and Learn entitled "Ask the Rabbis—Passover Edition." This is a wonderful opportunity for participants to ask the questions they have always wondered about the holiday.

Shabbat Limmud

Saturday, April 9 and 30, 9:45 a.m.

Rabbi Robert Dobrusin facilitates a discussion on parashat hashavua, the Torah portion of the week. All are welcome to participate in an informal conversation on the

Torah portion over coffee and cake preceding the Shabbat morning service.

Siyyum Bechorot

Friday, April 22 (morning before first seder), 7 a.m.

Beth Israel offers a Shaharit service followed by a siyyum (conclusion of the study of a section of traditional text) on the morning before the first Passover Seder. The service and siyyum will be followed by a light breakfast. The meal following the study is considered to be a "seudat mitzvah," a meal celebrating the observance of a commandment. Such a meal takes precedence over the tradition of the fast of the first born just before Passover, and therefore exempts the first born from the fast. All are invited to join in the service, study and breakfast.

Passover Morning Services

April 23, 24, 29, and 30, 9:30 a.m.-noon

Passover morning services are held in the Beth Israel Sanctuary on the first two and last two days of Passover beginning at 9:30 a.m. and concluding at noon, followed by light kiddush of Passover sweets. The Hallel Service is sung each morning. The Yizkor Service takes place on April 22. Evening services vary in time. Visit bethisrael-aa.org.com for further details. ■



Centennial Museum and Exhibit. From February 2-9, the Beth Israel Centennial Museum was open at Beth Israel, and some of its exhibits went on display in the Newman Lounge of the Jewish Community Center of Greater Ann Arbor during the month of March.

Temple Beth Emeth April classes and events

Nellie Stansbury, special to the WJN

Families with Young Children (FYC): Tot Shabbat Service Every Friday

April 1, 8, 15, 29, 5:45 p.m., TBE Sanctuary 5:45 p.m., Tot (0–5 year olds) Shabbat Services with Cantor Hayut 6:15 p.m. Dinner for Tot Shabbat and 6:45 p.m. Shira Service

All of your favorite songs led by TBE's tot team, Cantor Hayut and Rabbi Levy. Join for macaroni and cheese, fish sticks, applesauce, and a salad bar immediately following the short service. Dinner is just \$5 per person and this year you can buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office.

Sukkat Shalom –The Peaceful Shelter of Shabbat

April 1, 8, 15, 29, 5:45 p.m., TBE Chapel

What to do after Tot Shabbat no longer meets a family's needs and, more importantly, the needs of their children? Not to worry, TBE is expanding service offerings for the youngest members. Sukkat Shalom, The Peaceful Shelter of Shabbat will be held parallel to Tot Shabbat, and will provide a quieter moment for children in grades K–3.

Shalom Gever –Peaceful Warrior Martial Arts

Mondays, April 4, 11, 18, and 25, 4:15–6:45 p.m., TBE Social Hall
Tuesdays, April, 5, 12, 15, 19, and 26, 4:15–5:45 p.m., TBE Core
Fridays, April 1, 8, 15, and 29, 3:30–5:45 p.m., TBE Core

Health, Healing and Self-Defense. Try out this unique martial arts instruction including lessons in how to live a healthy lifestyle, be energetic, do well in school and learn anti-bullying self-defense. 12-week semesters for belt advancement. Drop-in when schedules permit. Enrollment is open for students and their parents. Shalom Gever is taught by Rabbi Peter Gluck, 5th Degree Black Belt and martial arts instructor for 18 years. Contact the Temple Beth Emeth office at (734) 665-4744 or Rabbi Gluck, info@shalomgever.org, for more registration information.

Adult Yoga Classes with Shlomit

Thursdays, April 7, 14, 21, and 28
Noon–1:15 p.m. in the Temple Beth Emeth Social Hall

To learn more about the instructor, Shlomit Cohen, check out her website at mivyoga.com. If you would like to purchase a package, RSVP to aostfield@templebethemeth.org



Weekly Lunch and Learn

April 1, 8, and 15, 12:30 a.m.–1:30 p.m.

Each week, Rabbi Levy brings his choice of text. They will come from both inside and outside the Jewish tradition and from the Torah exploring a social justice agenda in our communities. Feel free to come and bring lunch. [E]met: An Honest Conversation about Death

Thursday, April 21, 7 p.m.

Remember the two topics never discussed at the dinner table: sex and death? Well, we've

had the sex talk. Now let's have the death talk. Emet means truth and met is death. Come join us for our ongoing monthly discussion group about death. The purpose is to increase the awareness of death with a view to helping people make the most of their (finite) lives. [E]met is a group directed discussion of death with no specific agenda other than to share stories, ideas and experiences. While a decidedly Jewish context will be offered, the discussion is not limited by any one belief. [E]met is not a grief support group or a counseling session, but rather an opportunity to grapple with this important part of life within a community of others, and of course, to share a nosh. This will be co-facilitated by Brian Ashin, and Rabbi Levy.

Spirituality Book Club

Tuesday, April 12, 7:30 p.m.

Thursday, April 14, noon

Cantor Emerita Annie Rose will be returning to facilitate the spirituality book club, generously sponsored by the Year of Torah Fund. It will meet monthly from October–May. Each month will feature a different book with two session times. The book club will meet Thursdays at lunchtime (noon–1 p.m.) and Tuesday evenings at 7:30 p.m., in the adult lounge at TBE.

This month's book is: *Omer: A Counting*, by Rabbi Karyn D. Kedar

Men's Torah Study Reinvented

Every 2nd and 4th Monday, April 11 and 25, 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, parkus@comcast.net.

Women's Torah Study

Every 2nd and 4th Monday, April 11 and 25, 7 p.m.

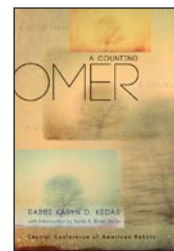
Led by Cantor Regina Hayut, the group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary. For questions, contact Cantor Hayut at cantorhayut@templebethemeth.org.

Beyond Pentateuch: The Rest of the Hebrew Bible

Tuesday, April 5, 7:30 p.m.

Join in for guided discussions of the Hebrew Bible less well-known. Together participants will read from the ancient prophets, 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 will be discussed, textual analysis, ancient Near Eastern civilization, or maybe even archeology. Enjoy informal exchanges; learn from scholars and each other; chat over refreshments after class.

Registration is not required, but it will allow leaders to email participants the focus texts. To register, contact Leonore Gerstein at lbgmgerst@gmail.com.



TBE's Annual Second Night Seder

Saturday, April 23, 6 p.m.

Led by Rabbi Levy and Cantor Hayut. Feast on your favorite Passover foods. Cost: \$25 per adult (ages 13 & older), \$15 per child (ages 4–12). Children ages 3 and under free if sharing a dinner with an adult. Register and pay at www.templebethemeth.org.

Jewish Mindfulness Meditation Sit

Thursdays, April 7, 14, 21 and 28, 1:15 p.m. in the TBE Chapel

For practitioners of all levels. Intention and instruction followed by 30-minute silent meditation. Facilitated by SooJi Min, Judy Freedman, and Quyen Epstein-Ngo. Min is TBE's executive director. She recently completed a 16-month mindfulness teacher training program sponsored by the Institute for Jewish Spirituality and the Awakened Heart Project. Freedman has practicing meditation for over 20 years. She attended a three-year training in Jewish Meditation sponsored by the Philips Foundation at Chochmat ha Lev. Epstein-Ngo is a therapist who holds a joint doctoral degree in clinical psychology and women's studies. One of the areas she specializes in is working with adolescents, adults, and couples on issues of faith and spirituality. Contact SooJi Min with questions, at (734) 665-4744.

Connecting with Alzheimer's

Sunday, April 3 from 7–8:30 p.m., Social Hall

For six years, through storytelling, touchable materials, music and humor, University of Michigan Museum docents have shared important works in the museum's collection with visitors with Alzheimer's and their care partners. On April 3, they will bring Sisterhood three vignettes, talk about what they have learned, and explain how these interactions are full of joy and surprises.

Library Memoir Writing

Wednesday, April 6, 7 p.m., TBE Library

Hear from local memoir writers about what it took for them to write and publish memoirs. No RSVP necessary, all members of the Jewish community welcome!

Sisterhood Passover Mélange

Saturday, April 16, 3 p.m.

Join Sisterhood for a special Passover event in the TBE social hall. All are welcome.

Sisterhood Passover Bazaar

Sunday, April 17, 3 p.m.

Come purchase all you could ever need for Passover. This event is held in the TBE social hall. There will also be a cooking demo in the social hall kitchen. All are welcome.



Counting the Omer from Passover to Shavuot: a seven-week class for women

Linda Doctor, special to the WJN

Pardes Hannah will offer a seven-week class taught by Lucinda Kurtz that explores, from a feminine perspective, the practice of counting of the omer during the 49 days between Passover and Shavuot. This time period of counting is an opportunity for introspection and a spiritual preparation



Lucinda Kurtz

for receiving guidance and wisdom. It's a time of leaving "mitzrayim," Egypt, a place of limitation, boundaries, and restraint and moving into a place of greater freedom and expansiveness as did our ancestors during their journey to Sinai.

From a Kabbalistic perspective, it's a time to explore the mystical path of deep relationship between self and the Divine. Counting of the omer is based on the central symbol of Kabbalah, the Tree of Life and its *sephirot*, the attributes of the Divine that manifest in one's body and on earth. The class will focus on the seven lower *sephirot* that are the major gateways for the seven weeks of the omer.

Kurtz brings a wealth of experience and study with a variety of teachers and rabbis, including Reb Nadya Gross, whose Women's Wisdom School provides the strong base of her feminine transmission of Kabbalah. Reb Nadya comments, "Lucinda's life's work has unfolded in miraculous ways. With her passion for knowledge and understanding and her deep humility and faith, she has the capacity to open passageways for seekers to discover their own wisdom and power."

Using meditation, chant, ritual, embodied energetic exercises, connection to nature and stories, this class will create a sacred circle of women. Moving through this time of symbolic purification, each person will be supported in releasing patterns of limitations that have blocked her full expression.

The classes will be held on seven consecutive Wednesday evenings from 7–9 p.m. from April 27 through June 8. For more information, see Kurtz's website at <http://lucindakurtz.com> or contact her at Lucinda@lucindakurtz.com.



The 15TH ANNUAL Ann Arbor Jewish Film Festival

presented by the Jewish Community Center of Greater Ann Arbor

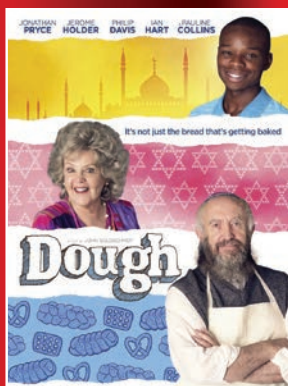
PURCHASING FILM TICKETS: Tickets are \$10 each and are not film specific. Student tickets are \$5 each with a valid student I.D. A "six pack" of tickets at the discounted rate of \$50 is available by advance purchase only. Seating is on a first-come first-served basis and there is no reserved seating. All screenings and events will take place at the Michigan Theater, 603 East Liberty, unless otherwise noted (see Sunday, April 10).

SUNDAY, APRIL 10*

4:00PM • Dough*

(2015, Drama/Comedy, Hebrew with English Subtitles, 94 minutes)

An old Jewish baker is struggling to keep his business afloat until his young Muslim apprentice accidentally drops cannabis in the dough and sends sales sky high.



5:45PM – SPONSOR DINNER*

Food provided by Amanda's Catering

(SPONSORS ONLY)

OPENING NIGHT

7:00PM • Dough (2nd Screening)*

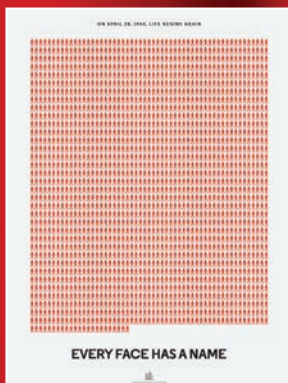
***ALL APRIL 10 events will be held at Rackham Amphitheater (4th floor), 915 E Washington St, Ann Arbor**

MONDAY, APRIL 11

2:00PM • Every Face Has a Name

(2015, Documentary, English, Various with Subtitles, 73 minutes)

Discovering themselves anew in archival footage, Holocaust survivors share profound recollections of being ferried to freedom in this thought-provoking commentary on the global refugee crisis.



5:00 PM • Probation Time

(2015, Documentary, Hebrew with Subtitles, 90 minutes)

The director documents her own family's challenges including her break-up with her girlfriend, raising their child, and her Jerusalem religious family's struggles with their adopted and youngest child from Ethiopia on a path of alcoholism, theft, and prison.



8:00 PM • The Last Mentsch

(2014, Drama, German with Subtitles, 89 minutes)

Marcus has so effectively hidden his Jewish roots that he must return to the Hungarian village in which he grew up to find proof he is Jewish in order to fulfill his wish to be buried in a Jewish cemetery.

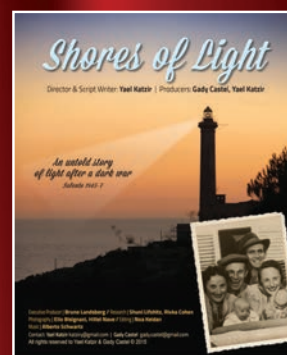


TUESDAY, APRIL 12

2:00PM • Shores of Light: Salento 1945-1947

(2015, Documentary, Hebrew with Subtitles, 56 minutes)

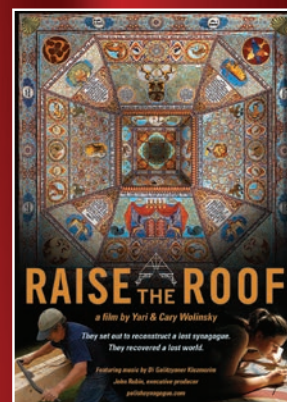
Follow three Israeli women, born in the poor, but embracing southern Italy community of Santa-Maria-Di-Leuca to Holocaust survivors who landed there on their way to Israel after the war.



5:00PM • Raise the Roof

(2015, Documentary, English, 85 minutes)

Follow the decade long journey of artists Rick and Laura Brown as they reconstruct a replica of the stunning, mural-covered Gwozdiec Synagogue, with 300 artisans and students using only period hand tools and techniques against the backdrop of the 1000 year history of Jews in Poland.



8:00PM • Wounded Land

(2015, Drama, Hebrew with English Subtitles, 80 minutes)

A brutal terror attack leads to an intense chain of events for the police officers responsible for securing the attacker at the hospital, the medical staff, the victims, and their families.



For sponsorship opportunities and to purchase tickets please contact the Jewish

Sunday, April 10 – Thursday, April 14, 2016

at the Michigan Theater, 603 East Liberty, Ann Arbor

ANN ARBOR JEWISH Film Festival



WEDNESDAY, APRIL 13

2:00PM • Lecture-Performance: The Influences of Gaga

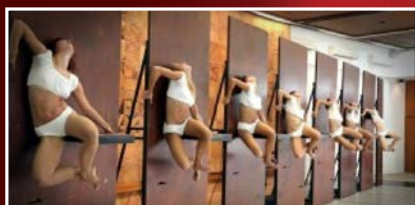
Presented by Bosmat Nossan, visiting Frankel Center Artist, joined by Jessica Fogel, Chair of the University of Michigan Department of Dance with University of Michigan Dance Department dancers.

Followed by the Film

Let's Dance!

(2012, Documentary, Hebrew with Subtitles, 52 minutes)

From hora circles of the kibbutz to the influences of Martha Graham to the avant-garde, this extraordinary documentary tells the story of Israel's innovative dance history, and how it has become a vital form of expression in Israel today.



Sponsored by the University of Michigan Frankel Center for Judaic Studies, the Israel Institute Schusterman Visiting Artist Program, University of Michigan Center for World Performance Studies, and University of Michigan Department of Dance

5:00PM • Mr. Kaplan

(2014, Comedy, Spanish with Subtitles, 98 minutes)

At 76, Jacob Kaplan begins to question his self-worth until he learns of a German who runs a beach café. Convinced he is an escaped Nazi, Kaplan teams up with a slacker ex-cop to kidnap him and send him to Israel for trial.



8:00PM • Beneath the Helmet

(2014, Documentary, Hebrew with Subtitles, 80 minutes)

Young Israeli men and women are coming of age defending not only their homes, but also the values of peace, equality, opportunity, democracy, religious tolerance and women's rights.



THURSDAY, APRIL 14

2:00PM • The Kind Words

(2015, Drama, French and Hebrew with Subtitles, 118 minutes)

In the wake of their mother's death, three Israeli siblings journey across France to discover their mother's biggest secret.



5:00PM • Atomic Falafel

(2015, Drama/Comedy, English, Farsi, Hebrew with Subtitles, 93 minutes)

Two spunky teens from Israel and Iran spill their countries most valuable secrets on Facebook while trying to prevent a nuclear crisis.



CLOSING NIGHT

8:00PM • Baba Joon

(2015, Drama, Hebrew with Subtitles, 91 minutes)

Yitzhak runs the farm his father built after emigrating from Iran to Israel. His mission is to inspire Moti to carry on the family business, but he soon learns that Moti is just as stubborn as he is, leading to inevitable conflict.



Please consider becoming a sponsor and supporting the Ann Arbor Jewish Film Festival so that we can continue sharing the global Jewish experience with the entire Ann Arbor community year after year.

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Executive Producer (6 passes) \$2500
Producer (4 passes) \$1000
Director (3 passes) \$500
Screenwriter (2 passes) \$360
Cast Member (1 pass) \$180
Movie Fans (0 passes) under \$180

For more information, contact Karen Freedland, Director of Jewish Cultural Arts and Education, at (734) 971-0990 or karenfreedland@jccannarbor.org.

Passes entitle the bearers entrance to all films and the sponsor dinner. To make a gift online, go to film.jccannarbor.org.

Community Center of Greater Ann Arbor: film.jccannarbor.org or (734) 971-0990.

Early Childhood Center's excellent Israel adventure

Clara Silver, special to the WJN

The Early Childhood Center at the Jewish Community Center of Greater Ann Arbor (ECC) has been making an annual trip to Israel for the last 20 years. The brainchild of former ECC Director Noreen De Young, and former ECC teacher Michelle Freund, this annual "trip" was developed to give the young children at the ECC a meaningful connection to Israel as part of the larger fabric of Jewish culture. The children "board an airplane" and spend two weeks "traveling" from place to place in Israel. This highly innovative program has been a highlight of the ECC's program year and this year was no different.

For many years, the experiences the teachers would create for the children were relatively fixed, and depended heavily on the experiences, photos, and artifacts that a small number of teachers had gained during actual trips to Israel. However, about three years ago, things changed. According to current ECC Director Peretz Hirshbein, "in the time since the ECC began this annual trip, the world has become a much smaller place. We have so many more Israeli families in Ann Arbor now, and the internet makes Israeli society and culture much more accessible to all our teachers, not only those who have travelled to Israel. The Ann Arbor community's close relationship with our sister community, Nahalal, has also deepened so much."

With so many more resources at hand, ECC teachers explore places in Israel in new ways. With input from some of the ECC's Israeli parents, ECC teachers were able to connect ECC children with the lives of real people living in Israel. Lamb Room teacher

Jessica Gillespie explains that, "Dina Pederson, a parent in my room who grew up in



ECC Trip to Israel: experiencing agriculture

Jerusalem, suggested that we explore a different side of Jerusalem. Dina's sharing of her childhood experiences in Jerusalem opened my eyes to a new set of possibilities and gave me a new sense of importance to this trip. I was able to connect with the Israeli families in my classroom in a whole new way. The excitement the families had was absolutely amazing." When walking into the Lamb Room, anyone who had spent part of his or her childhood in Jerusalem was instantly moved by the Mifletzet, a monster slide that is an iconic Jerusalem landmark.

Tonya Backstrom of the Kangaroo Room had a similar experience. "When planning our classroom's experience, we wanted to

plan it around first hand experiences. Having a student and family from Tel Aviv made picking that location an easy one. We reached out and asked them what they felt was important about the city. Their initial recollection was cafes, so that gave us an idea to play around with. Brainstorming together, we decided to explore Tel Aviv through our senses. We couldn't actually be there, but we could incorporate as many smells, sounds, sights, tastes, and textures as we could." Parents and children entering the Kangaroo Room instantly knew something was different due to the smells, like coffee, in the air.

Kangaroo Room teacher Christina Neilsen has a strong relationship with the Kama family, and she noted that "Orit Kama came to us with many photos from around Tel Aviv, providing rich information on the many ways the arts are vibrant in the city. We knew we wanted to have both visual and performing arts represented. Her photos also

highlighted architecture and the beach. The Kamas brought in Israeli children's music to play during our experience. We also discovered a local business that shared a connection with Tel Aviv in speakers and technology. It turned out the more we listened and inquired, the more ideas and material to represent Tel Aviv revealed themselves."

Other classrooms found "big ideas" to investigate in other Israeli locales. From exploring light and color in Tzfat, to a spa experience at the Dead Sea, the children of the ECC made lasting memories. Hirshbein feels that "it is so important that we find ways to make the Israel experiences we design for our students meaningful and relevant. The way that teachers were able to draw on the lives of our Israeli families served to make this year's Trip to Israel a very special experience!" The ECC is already looking forward to next year's trip to Israel, and the many exciting experiences yet to be revealed. ■

Reader's Theater at HDS—developing reading fluency in two languages

Hadar Dohn, special to WJN

I know what we can do in the Hebrew class Reader's Theater," cried second grader, Esther, "wee could do Reader's Theater, the Musical!" Hebrew Day School of Ann Arbor's first and second-grade students expressed much excitement when they learned that they would be performing Reader's Theater plays both in their language arts and in Hebrew classes. At Hebrew Day School, public speaking skills are built into the curriculum.

The National Reading Panel's (NRP; 2000) survey of research in reading determined that reading fluency is essential for effective reading instruction and yet many reading programs do not place appropriate focus on it. Timothy V. Rasinski, a literacy education professor at Kent State University in Kent, Ohio, explained how repeated reading can improve fluency. "Research indicates that repeated readings lead not only to improvement in reading the passage but also to improvement in decoding, reading rate, prosodic reading, and comprehension of passages that the reader has not previously seen," he said.

The Reader's Theater performances enabled each student to participate; the practice and repetition allowed the students to develop confidence and pride. After requesting and being assigned parts, the students put considerable effort into practicing and reading their lines with reading with fluency and expression. "Reader's Theater offers an authentic motivation for repeated reading. The practice develops fluency and expression and improves the comprehension of a story. It also allows students to experience performance without the pressure of memorization," said Janice Lieberman, first/second-grade general studies teacher.

The language arts Reader's Theater integrated the social studies unit on Native Americans by presenting two of their stories, "The Strongest One" and "Pushing up the Sky." The Hebrew performance of Dr. Guf Li solidified the comprehension of a unit on nutrition. All the scripts showcased the students' progress since the beginning of the year and enabled

the readers to read at their levels. "It is remarkable to watch the students read together, whether first graders or second, everyone has



Second graders perform Dr. Guf Li in Hebrew

a role in the play and all can feel great about their contribution," said Shternie Zwiebel, Judaic studies teacher.

Janice Lieberman added that Reader's Theater improves the skills of even capable readers. She reflected on one of her students who lacked confidence and benefited from practicing her lines at home while projecting her voice. For beginning readers, the repetition improved the fluency. According to Lois Walker, an educational publisher, "A sensitive teacher who knows the capabilities and reading levels of his or her students," she said, "will be careful to assign the proper reading parts to the proper readers so everyone can have fun and succeed." Reader's Theater, therefore, is a wonderful vehicle to strengthen reading for all readers.

At Hebrew Day School reading skills are developed across the curriculum. Reader's Theater's repetitive practice with scripts in hand affords the readers the tools necessary to build fluency and confidence. In a dual language school like HDS, plays are naturally presented both in English and Hebrew.

For more information on Hebrew Day School or to schedule a personal tour, contact Ali Reingold, director of admissions, at admissions@hdsaa.org or call (734) 971-4633. ■

Jewish Educators Council presents record-breaking workshop

Peretz Hirshbein, special to the WJN

As January came to a close, the Jewish Educators Council (JEC) presented a workshop on the topic "Create and Maintain a Positive, Productive Classroom Environment." This seemingly mundane topic would prove to be the most popular professional development workshop the JEC has provided in its close to twenty-year history, drawing more than sixty of the community's teachers together to learn how



Leah Kessler

to make modest changes that make a world of difference in a teacher's classroom.

The speaker was Leah Kessler, a former teacher at the Hebrew Day School of Ann Arbor. But what she had to offer spoke to the needs of not only the elementary school Judaics and general studies teachers at HDS,

but also the early childhood educators at the JCC's Early Childhood Center (ECC), and the part-time teachers of the complementary school programs at Beth Israel Congregation, Temple Beth Emeth, the Ann Arbor Reconstructionist Congregation, and The Jewish Cultural Society of Ann Arbor. Cindy Saper, director of education at BIC, remarked that "Leah's workshop was so useful to my teachers," while Hadar Dohn, head of school at HDS said, "The teachers have so much respect for Leah, and really enjoyed learning from her."

Funded by the Jewish Federation of Greater Ann Arbor, the JEC is tasked with providing meaningful professional development opportunities to the educators working in the Ann Arbor Jewish community's Jewish schools. Finding a speaker who can do this effectively is a challenge when one considers the wide age range of students in the community's schools, and the difference in hours per week that students attend these schools. Kessler's ability to speak to such a variety of educators was remarkable. Michelle Paris, head preschool teacher at the ECC, summed it up best when she said, "Leah helped all of us take a step back, and re-examine our routines and look for places where we can improve." ■

Israel

AIPAC Policy Conference

By Joan Lowenstein

The buildup to Donald Trump at the 2016 AIPAC Policy Conference in Washington, D.C. began the night before he and the other presidential candidates were to speak to the 18,000 people attending. At the Sunday evening general session in Washington's Verizon Center, a well-scripted group of rabbis and ministers asked participants to treat each speaker with respect, as one would do in a synagogue or home. There had been a threatened walkout and boycott for Donald Trump's Monday evening speech, so AIPAC organizers were prepared and sought to minimize controversy.

AIPAC is always controversial, mainly because most Americans don't really understand it. It is not a "PAC" or political action committee that raises money on behalf of candidates. It is a lobbying organization dedicated to a positive relationship between Israel and the U.S. government. Many Democrats, such as my husband and me, want to dispel the myth that AIPAC is a Republican group and instead we champion its bipartisanship, at the core of its mission. Organizers of this year's policy conference (March 20 – 22) had to work overtime to make sure presidential political shenanigans didn't overshadow that goal.

A central purpose for the annual conference is to send the thousands of pro-Israel activists up to Capitol Hill to lobby for issues AIPAC has identified. Although Senators Gary Peters and Debbie Stabenow were back in Michigan and Rep. Debbie Dingell had to be on the floor of the House for a vote, we were able to discuss policy with their chiefs of staff and legislative assistants. Sen. Peters' Legislative Director is Ann Arbor native David Weinberg. This year, the three AIPAC issues were 1) renewal of the Iran Sanctions Act, which allows the US to re-impose sanctions if Iran violates the Joint Comprehensive Plan of Action (JCPOA) (last summer's nuclear agreement); 2) approval of President Obama's budget that appropriates \$3.1 billion in security assistance for Israel while working towards more aid in the future; and 3) support for direct negotiations between Israel and the Palestinians rather than a UN-imposed solution. Our Ann Arbor lobbying group included Mike and Liz Fried, Marvin and Florence Gerber, and many UM Hillel students. UM Hillel also won the award for top student activist group this year.

It was clear that all the main political speakers had been prepped on the three main issues because their speeches were very similar. Vice President Joe Biden spoke Sunday evening and promised Israel "the most generous security package in the history of the United States." Israeli opposition leader Yitzhak "Buzhi" Herzog talked about how Iran was at the forefront for trying to derail new coalitions between Israel and her neighbors and how the strong Memorandum of Understanding (the basis for Israel aid) between the US and Israel supersedes what he called "all kinds of whining and games." Prime Minister Benjamin Netanyahu spoke via satellite and said he remains "ready to begin direct negotiations immediately and without preconditions." His position was not very different from that of his rival, Herzog. Herzog voiced the predominant center-left position in Israel now – that now is not the right time for peace talks. Although committed to a two-state solution, he said the current situation of terrorist stabbings in Israel and tumult in the region

has to calm down and Israel has to disengage and separate from the Palestinians for that to happen.

Hillary Clinton was the first of the presidential candidates to speak, during the Monday morning session, and she started off with her commitment to another 10-year Memorandum of Understanding that would take the alliance between Israel and the U.S. "to the next



level." She referred to the BDS movement but there was also an allusion to Donald Trump when she told the 4,000 college students at the conference, "Don't let anyone bully you or shut down debate." Clinton sharply criticized Palestinian leaders for inciting violence and rewarding the families of terrorists.

When the Republicans spoke Monday evening, Ohio governor John Kasich was first. Like the others who followed him, he had to drop some names of well-known Jewish constituents and establish his bona fides by relating his support for a Holocaust memorial. Unlike Clinton, who adopted the AIPAC position of adhering to the JCPOA, he said he would suspend the Iran deal if elected.

Donald Trump followed Kasich. Some had criticized AIPAC for inviting Trump because of his anti-Muslim rhetoric, among other things. But AIPAC invited all the candidates, including the only Jewish candidate, Bernie Sanders, who declined due to his campaign schedule. Trump spoke using a teleprompter, which is not his usual style. One very Trumpish moment generated criticism from AIPAC leadership the next day. He said, "This is Obama's last year. Yay." That line did get applause from many in the audience and AIPAC leaders were equally angered by that. They addressed a general session the next morning and castigated Trump for his disparagement of the President and those who applauded for their assent. Republican candidate Ted Cruz spoke last and also advocated suspension of the Iran deal, which is not AIPAC's position. In addition, he called for a US declaration of Jerusalem as Israel's capital, also neither an AIPAC position nor even one that the Israeli government has pushed for. ■



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Defining, and being able to condemn, anti-Semitism on California campuses

By Richard L. Cravatts, PhD

To anyone paying attention it is obvious that the California university system has the dubious distinction of being the epicenter of the campus war against Israel, an unwelcomed situation that has reached such intolerable levels that the University of California Regents were forced to take some



Richard L. Cravatts

action. That effort, which resulted in a study entitled the "Final Report of the Regents Working Group on Principles Against Intolerance," attempts to establish guidelines by which any discrimination against any minority group on campus would be

identified and censured, but the report specifically focused on the thorny issue of anti-Israelism and anti-Semitism as a prevalent and ugly reality throughout the California system.

The report examined a range of incidents occurring during the 2014-15 academic year, unfortunate transgressions that "included vandalism targeting property associated with Jewish people or Judaism; challenges to the candidacies of Jewish students seeking to assume representative positions within student government; political, intellectual and social dialogue that is anti-Semitic; and social exclusion and stereotyping."

In fact, the problem on California campuses, and on campuses across the country, is that pro-Palestinian activists, in their zeal to seek self-affirmation, statehood, and "social justice" for the ever-aggrieved Palestinians, have waged a very caustic cognitive war against Israel and Jews as their tactic in achieving those ends—part of a larger, more invidious intellectual jihad against Israel led by some Western elites and those in the Muslim world who also wish to weaken, and eventually destroy, the Jewish state.

It turns out that being pro-Palestinian on campuses today does not necessarily mean that one is committed to helping the Palestinians productively nation-build or create a civil society with transparent government, a free press, human rights, and a representative government. Being pro-Palestinian on campuses involves very little which actually ben-

efits or makes more likely the birth of a new Palestinian state, living side by side in peace with Israel. What being pro-Palestinian unfortunately has come to mean is continually denigrating and attacking Israel with a false historical narrative and the misused language of human rights.

What being pro-Palestinian unfortunately has come to mean is continually denigrating and attacking Israel with a false historical narrative and the misused language of human rights.

The moral uprightness that anti-Israel activists feel in denouncing what they perceive to be Israel's racist, apartheid character, combined with its role as what is defined as the illegal occupier of stolen Muslim land, has manifested itself in paroxysms of ideological assaults against Zionism, Israel, and, by extension, Jews in general. And of great concern to those who have observed the invidious byproduct of this radicalism, including the Regents Working Group, is the frequent appearance of anti-Israel sentiment that often rises to the level of raw anti-Semitism, when virulent criticism of Israel bleeds into a darker, more sinister level of hatred—enough to make Jewish students, whether or not they support or care about Israel at all, uncomfortable, unsafe, or hated on their own campuses.

In fact, a 2014 study commissioned by then-UC President Mark G. Yudof to measure the climate faced by Jewish students found that "Jewish students are confronting significant and difficult climate issues as a result of activities on campus which focus specifically on Israel, its right to exist and its treatment of Palestinians. The anti-Zionism and Boycott, Divestment and Sanctions (BDS) movements and other manifestations of anti-Israel sentiment and activity create significant issues through themes and language which portray Israel and, many times, Jews in ways which

project hostility, engender a feeling of isolation, and undermine Jewish students' sense of belonging and engagement with outside communities."

If anything, things have gone from bad to worse since that study was written, and this latest report affirmed Yudof's earlier findings, and stated more specifically, although somewhat controversially, it turns out, that "Anti-Semitism, anti-Zionism and other forms of discrimination have no place at the University of California. Most members of the University community agree with this conclusion and would agree further that the University should strive to create an equal learning environment for all students."

That reference to anti-Zionism being henceforth prohibited as acceptable speech or behavior has received immediate and thunderous denunciation, unsurprisingly from those very groups and individuals who have been the worst perpetrators—groups like Students for Justice in Palestine, the Muslim Student Association, Jewish Voice for Peace and other pro-Palestinian students and faculty. And they have been joined in their criticism of the adoption of this language about anti-Zionism by free speech advocates and others who feel that guidelines proscribing speech about a topic that many see as merely political is contrary to the notion of academic free speech, not to mention unconstitutional in seeking to censor people's speech at all.

But the guidelines crafted by the Regents were not hobbled together for the purpose of criminalizing or suppressing certain speech. In fact, one of the difficulties pro-Israel groups and activists have had in making the Regents see the necessity of a workable code for gauging what is and what is not anti-Semitism has been the difficulty university officials have themselves had in knowing when pro-Palestinian activism on their campuses has become something else, something more in keeping with the elements of classic anti-Semitism. For that very reason, pro-Israel groups had encouraged the Regents to incorporate in their report the working definition of anti-Semitism used by the U.S. Department of State, which defines anti-Semitism existing by "Using the symbols and images associated with classic anti-Semitism to characterize Israel or Israelis; drawing comparisons of contemporary Israeli policy to that of the Nazis; blaming Israel for all inter-religious or political tensions; applying double standards by requiring of it a behavior not expected or demanded of any other democratic nation; [and] denying the Jewish people their right to self-determination, and denying Israel the right to exist"—exactly the type of expressed attitudes and accusations regularly seen on California campuses.

If the UC system adopts the use of the State Department's working definition of anti-Semitism, and incorporates it into the Principles Against Intolerance, does that mean, as critics of the Principles have suggested, that the free speech of pro-Palestinian activists—supporters of Palestinian solidarity, as they like to call themselves—will be suppressed, censored, or punished? No, it does not. Pro-Palestinian student and faculty can continue to sponsor virulent Israel Apartheid Weeks, promote annual divestment and boycott resolutions against Israel, construct mock

apartheid walls and hang blood-strewn Israeli flags, accuse Israel supporters of being racist and genocidal, give tacit support to murder of Jews by apologizing for Palestinian terror and chanting "Intifada, Intifada, long live Intifada," referencing the murderous Arab campaigns against Israeli civilians, and regularly also chant "Palestine will be free, from the River to the Sea," meaning that the creation of a new Palestinian state will ideally replace Israel, not exist in peace beside it. They will still enjoy their Constitutionally-protected right to speak freely and in whatever manner they choose, even if that speech is corrosive, factually defective, hate-filled, biased, historically-inaccurate, defamatory, even what we normally define as "hate speech."

The existence of the Principles and the working definition of anti-Semitism will not prevent anyone from spewing forth whatever intellectual garbage he or she chooses. But, importantly, administrators will finally have the ability to identify instances when pro-Palestinian activism crosses the line into anti-Semitism, and can publicly and immediately condemn that speech and behavior when it occurs, just as they regularly, and appropriately, do if a noose is found on campus, or slurs are made against gay students, or if students wear little sombreros at a tequila-fueled off-campus party, or when, in those rare instances, Muslim students are characterized as supporters of terror.

And because they have been unable to separate the political critiquing of Israel by pro-Palestinians from the latent and overt anti-Semitism that often reveals itself in this activism, university administrators have been reluctant to identify and condemn anti-Semitic behavior and speech when it occurs. Armed with the State Department's working definition and the other language in the Principles Against Intolerance, school officials will be able, without moral or ethical qualms, to stand up against intolerance when directed at Jewish students and other pro-Israel members of the campus community, which they have, in the past, been unwilling or unable to feasibly do.

Pro-Palestinian activists have successfully hijacked the narrative about the Israeli/Palestinian conflict on campuses, but in elevating the Palestinian cause by degrading Israel and its supporters they have unleashed an ideological tsunami replete with virulent language, slanders, blood libels, inversions of history and fact, and, often, as former Harvard president Laurence Summers put it, have unleashed forms of expression that are "anti-Semitic in their effect, if not their intent." That is the issue here, and why it is necessary and important that, in the effort to promote the Palestinian cause and help them to achieve statehood, another group—Jewish students and other pro-Israel individuals on American campuses—do not become victims themselves in a struggle for another group's self-determination—something that leaders on California campuses, at least, can now help prevent from taking place. ■

Richard L. Cravatts, author of Genocidal Liberalism: The University's Jihad Against Israel & Jews, is president of Scholars for Peace in the Middle East.

EMU Center for Jewish Studies, continued from page 1

sponsored several events involving popular Israeli musician David Broza.

Shichtman, who began at EMU in 1984, has been an active figure in the academic life of the university. He has organized and participated in numerous EMU campus discussions and panels

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

Shichtman earned his doctorate and master's from the University of Iowa, and

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

Shichtman has written four books. The latest, *Cinematic Illusions: The Middle Ages on Film*, co-authored with Laurie Finke, recently received EMU's annual Faculty Scholarship Recognition Award for best book by a faculty member.

Shichtman also received the EMU Distinguished Faculty Award for Teaching in 1996, and the EMU Alumni Association Award for Teaching Excellence in 1993. ■

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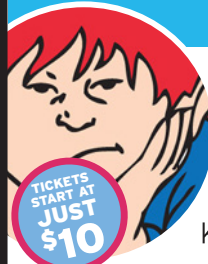
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Best Reads

Like Dreamers: the story of the Israeli paratroopers who reunited Jerusalem and divided a nation

Rochel Urist, staff writer

Last fall, Ann Arbor was privileged to host Yossi Klein Halevi, when he was the featured speaker at Jewish Federation of Greater Ann Arbor's Main Event. The man is an Orthodox Jew. He has written three books that reveal his own evolution from young radical in Brooklyn, a follower of Rabbi Meir Kahana, to his moderate voice of today. In his talk and in his writing he expressed his fervent love for Jews, Israel and *Yiddishkeit*. His message is decidedly rational and peace-loving. He neither condemns nor condones the extremist views coming out of West Bank settlements in the wake of Rabin's peace initiatives and the subsequent resurgence of Likud. In each of his books, he simply states the facts, sets them in context, and examines the situation with and for the reader. I, for one, ended up admiring his ability to bring both passion and moral complexity to his nuanced portrayal of Israeli society.

Halevi nails it again in his most recent 2013 book, *Like Dreamers: the story of the Israeli paratroopers who reunited Jerusalem and divided a nation*, which profiles in detail the select group of Israeli paratroopers who liberated the Western Wall and unified Jerusalem in 1967. He captures their collective triumph, hailed at the time as something akin to a miracle. Yet he makes the case that that very sense of triumph led to today's stark divisions in Israeli society. The irony is poignant.

In this book, Halevi offers vivid portraits of each individual paratrooper in that group. They came from all walks of life: religious, secular, artistic, academic, military. All were proud of their shared sense of unity. Halevi brings each of their diverse backgrounds to life, along with their respective political points of view. He presents each point of view respectfully and in full, so that even a staunchly anti-settlement Jew can readily understand the point of view of a religious Jewish settler establishing him or herself on the West Bank. At the same time, Halevi recognizes the dangers of extremist positions. Still, he offers sympathetic portraits to give us a nuanced tableau of Israel's populace.

Israel today is caught between a rock and a hard place. Palestinians are in revolt, wanting autonomy and sovereignty. Some religious Jews are adamant that in the wake of disastrous consequences of the “land for peace” swap, Jews not relinquish what they see as our biblical heritage. Jewish cohesion, which was effected in the 1967 war, is believed by religious Jews to be a precursor to the Messianic age. But as the violence of the various intifadas takes an ever-larger toll, that cohesion has splintered.

Halevi evokes that lost unity as he examines the personalities of the fighters who brought all of Jerusalem under Israel's authority. He sets these figures under a microscope, adjusts his investigative lens, and tells their stories. Halevi has long been an Israeli citizen. His fate is tied to Israel's. He is passionately involved in the tales he unfurls.

As scholar and journalist, Halevi's skills are impressive. He quotes from religious,

political, philosophical and popular writings. He cites the political philosopher, Jacob Talmon (*The Origins of Totalitarian Democracy*), who, in November, 1975, observed the ugliness by which the United Nations arrived at its resolution, “Zionism = Racism.” In Talmon's words: “The state of the Jews has

become the Jew of the states.” He cites Chaim Herzog, who noted that the UN passed its resolution on the anniversary of Kristallnacht. Herzog synthesized events by saying: “The attempt to destroy the Jews was always preceded by the attempt to delegitimize them.”

As Ari Shavit does in *My Promised Land*, Halevi presents a cross-section of

contemporary Israeli society without passing judgment. He simply presents and explores the paratroopers of yesteryear as they were: scholars, seekers, artists, realists, idealists; husbands, fathers, lovers,

pioneers. He harkens back to a time when a sense of national unity embraced a diversity of views and values that no longer seems to hold. Halevi has meticulously scoured the lives of these heroes and follows them from the day of triumph in June, 1967, through the first decade of the twenty first century. Some of these heroes remained fixed in their principles and identities. Others evolved.

In remaining the objective reporter, Halevi leaves us wondering about where he himself stands. Is he in favor of the settlements? or opposed? He tells the infamous tale of Arafat in South Africa, purportedly pursuing peace, but caught promoting war in a talk he gave in a mosque. As Halevi puts it:

Arafat used the language of peace in talking with Israeli negotiators, but when speaking in Arabic to a Muslim crowd, he cited Mohammad, who told his followers that he ‘made peace’ with infidels only to bide time, so he could destroy them later, when the moment was ripe.

Journalists were expressly barred from that event. Halevi notes that one Israeli journalist made his way in, taped the talk, and smuggled it back to Israel. Israelis were outraged. In Halevi's words, “Even Israelis who had supported the Oslo process concluded that they were being played for fools.” Arafat's duplicitous nature was confirmed when it became clear that the suicide bombings arranged by Hamas occurred with Arafat's encouragement.

The religious right's tenacity, faith, reverence for tradition and adulation of its rabbinic leaders loses its luster in its extreme forms, but most of the people described in this book remain laudable. Halevi delves into

continued on next page

On Another Note

Receiving the Shore—poetry and music

San Slomovits, staff writer

Receiving the Shore is a unique new offering by two local artists. It's a book of poems by Jennifer Burd, with an inserted CD of musical settings of those poems by Laz Slomovits. The book/CD also features the playing and arrangements of Emmy award-winning composer and pianist, Brian Brill, and the pencil drawings of artist Melanie Boyle. The project is partly a family affair, as Laz's son Daniel did all the layout and typography for the book.

Nepotism alert: Laz is my twin brother, and Daniel is my nephew, so I have refrained from writing how wonderful this book/CD is. I'll let you, dear reader, discover that.

WJN: Laz, you changed some words in Jennifer's poems here and there, and you also altered their structure a bit. You repeated some lines; in some cases you used the title as a repeating chorus... Please talk about that.

Slomovits: Maybe it's because I play a lot of music for children, but it's also just a part of songs in general that things repeat more than they do in a poem. So I'm always open to that, or looking for that. I don't try to force it, but, for example, the one that comes to mind, "In Winter"—just those two words felt like they could come at regular intervals during the poem, and they became a very nice chorus. One of the things about all of these poems is they don't rhyme, they don't have any regular meter, but there's a music in them that I kept looking for, and if by repeating a word or a phrase I could make it into more of a structure, then I did that. But I really tried not to distort any of the poems to make them fit into a song form. I was just open to using forms to make them more song-like.

Burd: And that's what I felt when I heard them — that what Laz did with the poems really made them good songs and was very pleasing. I thought those repetitions were very appealing, the way they worked into melodies. They (the songs) became like separate works. They're both hopefully a good experience in a different way. Like in "Solstice Hymn" where he sings, "turn the page, turn the page," I really like that. There were some things that didn't just make a nice song; I thought they did add to the poetry of it.

WJN: The book is divided into approximately four sections by seasonal haikus, four for each season. The mood at the beginning is up, but then it gets low, there is loss, there is death, there is winter, and then we get to spring and it's hopeful and lighthearted again. Talk please, about how you decided on that shape.

Burd: I'm pretty sure we decided we wanted to end on spring...

Like Dreamers, continued from previous page

the paratroopers' personal lives and relationships. Two of the religious soldiers profiled by Halevi, Motta Gur and Hanan Porat, were bound by enduring friendship. When Gur died, Porat noted that his friend died on the seventeenth of Tammuz, the fast day marking the Roman breach of Jerusalem's walls. The destruction of the Temple was at hand. Porat wondered aloud: "What does it mean that the commander who proclaimed 'the Temple Mount is in our hands' has been taken from us today?" Halevi points out that "thou-

Slomovits: But even before that, the haikus were the key, we were thinking about seasonal haikus, and then realized that the poems we were talking about fit in with them.

Burd: Right.

Slomovits: I think the whole idea of the seasons and going through in some order was first, and then how we got to what would be the start and the end — I think that was more dictated by the specific poems.

Burd: All of these poems have been written since I moved back to Michigan. This place has a lot of significance for me because generations of my



Jennifer Burd and Laz Slomovits

family have lived here and I have lots of strong memories, all the way from childhood... something about the foliage and the light here. Like in that poem, "Voice," Sometimes I think about the spaces between things, about this amorphous space having some mystery and significance about it... and that poem I think has a lot to do with just feeling different parts of myself and being connected to the wider world, looking at the spaces in between the leaves on the trees, thinking of the games I played, hopping on the shade of the trees on the lawn... That's how the seasons and the scenes of Michigan feel for me. It connects some identity and something with the landscapes for me.

WJN: I've seen the two of you do this very fun thing in a number of shows now, where Jennifer, you read some haikus and Laz improvises a response on a flute. Were you able to improvise on the recording as well?

Slomovits: The background music was written

separately, originally not even with these haikus in mind, and then when Jennifer read the poems, my flute had to respond to her and also stay within the confines of the music. So it was different from what we do live, but it still had that same element of improvising and responding.

Burd: Right. You couldn't plan it out before the recording session.

Slomovits: No, I didn't. There was the sense of the haiku having a feeling, and the background music having a feeling, and therefore what I did needed to fit into that, but also just to be spontaneous in that moment. I think maybe

we re-took one of them where either I didn't feel comfortable with what I had played, or you didn't feel right about the way you read it, but essentially we just did it in one take. One of the things I love about these poems is that they have their own musical feel in them and I really just tried to listen to that.

WJN: Another thing I noticed is that the music is following the sense of the poem, the grammatical sense, rather than being tied to the line lengths or line breaks. As a listener I appreciate that; it helps me to understand the poems better.

Slomovits: Jennifer and I have talked a lot about line breaks and the importance attached to white space on the page as being part of the bonus that a poem gives you. In a poem, you get little bonuses from where a line ends, but in listening to it, you don't see that. So then what I feel needs to happen in a song is that the poem needs to make sense the way it would be heard, not the way it would be seen. That's what's great about a format like this, that people have both. They have the bonuses of the written page as well as the music.

Burd: I think that's a really interesting point. I think if you're at a poetry reading and you're only hearing it, and you're not seeing it at all on the page, I don't think you can get the full impact of a line break, or the full range of meaning from it. I guess it's two different experiences — (seeing it) on the page and hearing it.

WJN: Let's talk about the music. Laz, you worked with Brian Brill on this project. How did you come up with the arrangements of the songs? For example, the first song, "Step," has a very dancelike, Latin feel. Did that come from you,

or from Brian? Is that how you envisioned it before you got together with Brian?

Slomovits: Whenever I get together with Brian, it's unpredictable what's going to happen. It's a combination of his ideas, my ideas, and what actually works once we try it. I didn't particularly have an idea in advance, but that's how we work on everything. I bring him the basic melody and the chords and he says, "Well, that feels like this," and I say, "Let's hear it," and he plays it and I say, "Yeah, that's right" or "No, that's not quite right, let's try something else."

WJN: This is a real multi-media project; there are the poems, the music, and there are also these graceful pencil drawings.

Burd: Melanie Boyle lived here in Ann Arbor until about a year ago. She's a wonderful artist — she's done a lot of nature scenes, local native plants, and birds and flowers.

Slomovits: She'd been living here for a number of years and exhibited locally at the Farmer's Market and at the Steiner Fair; her cards are at Literati. People will be familiar with her work because she was quite prolific and made many calendars and cards.

Burd: She's also illustrated some other poetry books — Keith Taylor's among others.

Slomovits: With some we asked her to do something specific for a poem, but for the most part she just saw the poems and responded with a drawing. I've only done CDs and Jennifer has only done books, and we could have gone that route — to make just a book and a CD — but somehow it really felt right to do it this way.

Burd: It just really fell together very naturally.

WJN: You chose part of a poem by David St. John as the epigraph of your book. Part of that epigraph says, "In that dream we share, there is one shore..." Would you talk about this epigraph and why you chose it?

Slomovits: The title of the book comes from a slightly different version of one of the lines in one of the haikus, and to me it's a very wonderful, but mysterious haiku. What exactly does receiving the shore mean? It feels perfect to me, but I can't put it in other words. And when I read these lines in the poem by David St. John I felt like they had that same mysterious quality, and yet that sense of rightness, and that they obviously related to the line in the haiku. There was a sense of recognition that this was somehow connected.

Burd: When we read this poem we just thought it had a feeling that kind of encompassed the collection. To me it spoke about how poetry is kind of like this dream we share. I think of the shore as a boundary line and a threshold of understanding or of a kind of reaching out. This quote made me feel it was embracing the readers, like "come be with us, where we can all be together and explore this shoreline, or this idea." ■

Burd and Slomovits will read poems and play music from Receiving the Shore at Nicola's Books on Sunday, April 24, at 3 p.m. Receiving the Shore will be available there and also at www.PoetryIntoSong.com

Preparing the Passover dinner with *Gourmet* magazine

Mary Bilyeu, staff writer

Author Pat Conroy, a passionate cook and enthusiastic eater who passed away just last month, once said: “A recipe is a story that ends with a good meal.”

A good recipe answers four questions: What ingredients do you need to make this dish? What equipment do you use to make this dish? What techniques do you need to know to make this dish? What procedures do you follow to make this dish?

But an even better recipe doesn’t just offer instructions; it will also tell the story behind the dish. Why is it historically significant? Why is it important for a certain occasion? Why is it treasured by a family? Why is it considered representative of a certain group of people?

And the recipe should be clearly written and follow a particular order, too: first this step, then the next, in order to properly prepare and get ready for that good meal Mr. Conroy spoke of.

Gee... that all sounds a bit reminiscent of a seder, doesn’t it?

The word itself means “order,” and a seder consists of very precisely ordered steps—from hiding the afikomen to making the Hillel

sandwich. And, of course, eating a lovingly-prepared dinner.

The recipes we serve at seder should tell a story themselves in the midst of remembering the flight from Egypt. Rice on the table tells of a Sephardic family’s traditions. Sweet gefilte fish tells of ancestors from Poland. Potatoes on the plate instead of parsley tell of relatives who lived in a cold climate with little available springtime greenery to serve as the karpas.

In their own way, those stories are as integral to the experience of the seder as the story told in the haggadah.

This month’s recipe offerings—for those who want to tell some new stories with their food at seder, or throughout Pesach—come from *Gourmet* magazine, from issues that are as much as 25 years old. I found a treasure trove’s worth at a library sale, and then a friend gave me still others from her own collection.

So many of us used to have subscriptions to *Gourmet*. I was only in grade school when the new-to-me issues from the 1960s and 1970s were originally published, but I clearly remember the ones from the early 1990s.

I’ve been making Adele Connor’s Lemon Cake since it first appeared in March of 1994. My own recipe for brown soda bread began as *Gourmet*’s, from the same issue, and has evolved over the decades. Back then, that month, I was primarily interested in the Irish recipes. Because my paternal grandmother was born and raised in Cork, St. Paddy’s Day is always a big deal at my house.

But this time, as I scanned the index and the table of contents and carefully flipped the pages of each copy, I was looking for Pesach recipes to share with you.

Because desserts during the holiday are notoriously disappointing—very often a disheartening end to a beautiful meal—I was very excited to find three different options: two nut-based cakes and a fascinating Chilean recipe for little pear-shaped pastries made of a matzo dough, each with a story to tell.

Each time we look through a food magazine or a cookbook on our shelves, we might find something new. On one particular day, we could be looking for recipes to use up an abundance of zucchini; on another, we might just land on one featuring chickpeas that never piqued our interest before but suddenly seems enticing. Each

time, we may see something new. Each time, we might find a recipe we’d not seen before.

And the Haggadah should still be new again, too, enriching our lives no matter how many years we’ve been studying it, participating in its rituals.

Several years ago, at seder, we reached the point at which the rebellious child asks, “What is this night to you?” It is always thrust out almost as a challenge... but a challenge to others. Why are you doing this, hosting this commemoration? But that night, as I sat and read, I asked myself: “What is this night to me?” Why am I here? What is the significance? What do I derive from this remembrance? My own four questions, because one of the original set had suddenly taken on a surprising nuance.

Each time we pick up the Haggadah, each year as we read through it, we should catch something unexpected, we should look and listen and learn. We bring something new, after all—perspectives, insights, knowledge, and wisdom—to the table every time.

Pesach is coming soon, and the recipes we choose for our seders will not only bring us a good meal, but they will tell stories as we gather together to tell one old story in particular.

Have you heard the one about the Exodus? ■

Passover Chocolate Nut Cake with Grilled Oranges

“Passover has always been a very special holiday in my family,” wrote chef James Cohen in an article for *Gourmet*, “but, unfortunately, dessert often brought more tears to the eye than the traditional bitter herbs. And so, when we decided to celebrate Passover here at The Lodge at Vail, I vowed to come up with something great for a finale.” He found this recipe for a flourless cake in his restaurant’s archives; “to give it a Sephardic slant, I added grilled oranges,” he said.

- 1 cup pecans
- 1 cup hazelnuts
- 1 cup almonds
- 1 cup walnuts
- 7 ounces fine-quality bittersweet chocolate, chopped
- 1/4 cup sugar
- 8 large eggs, separated
- 1 teaspoon freshly grated lemon zest
- 1 tablespoon freshly grated orange zest
- 12 navel oranges, peel and pith cut away with a serrated knife and sections cut free from membranes
- 1/2 cup honey



Preheat oven to 350°F. Lightly grease a 9-inch springform pan and line bottom with parchment paper.

In batches in a food processor grind nuts fine, pulsing motor. In the food processor grind chocolate fine with 6 tablespoons of sugar.

In a bowl with an electric mixer beat egg yolks until thick and pale and add chocolate mixture. Add zests and beat until just combined.

In another bowl with cleaned beaters beat egg whites and remaining 6 tablespoons of sugar to soft peaks. Fold nuts and egg white mixture alternately into yolk mixture gently but thoroughly until just combined.

Pour batter into prepared pan and bake in middle of oven 55 minutes, or until a tester comes out clean. Cool cake in pan on a rack and remove side of pan.

In a bowl, gently toss orange sections with hon-

ey and let stand 10 minutes. Heat a ridged grill pan over high heat until hot and grill oranges in batches about 10 seconds on each side.

Serve cake with grilled oranges.

Yield: 1 cake

Source: *Gourmet*, March 1994

Peritas en Alimbar Rimsky (Little Passover “Pears” in Syrup)

“My mother used to prepare a special dessert for Passover,” wrote Tolo M. Rimsky as an introduction to this recipe. “As children in our native Chile, we cherished the days of Passover because we could enjoy this treat, and even the lengthy seders of those years were worth waiting through in order to have this delicacy. Many years later we moved to the United States, and somehow I took up cooking as a hobby. One day I found my mother’s recipe, and since then the dessert has been included in our celebrations, now with my children and grandchildren. (Mother died around Passover time. Baking her dessert is one of my ways of honoring her memory.)”

For the “pears”:

- 3/4 cup sugar
- 1 cup canola oil
- 2 cups matzo meal
- 6 large eggs, separated
- 2 teaspoon freshly grated lemon zest
- About 1 cup raisins

For the syrup:

- 1 1/2 cups firmly packed dark brown sugar
- 1/4 cup canola oil
- 1 teaspoon vanilla
- Zest of 1 lemon, removed in strips with a vegetable peeler
- 2 tablespoons fresh lemon juice, or to taste

Make the “pears”: In a saucepan combine the sugar with 1 cup water and the oil, bring the mixture to a boil, and boil it for 3 minutes. Add the matzo meal in a stream, stirring until the mixture just forms a paste, and let the mixture cool completely. Beat in the egg yolks, 1 at a time, and the zest.

In a bowl with an electric mixer beat the whites

with a pinch of salt until they just hold stiff peaks. Stir one third of the whites into the matzo meal mixture to lighten it and fold in the remaining whites gently but thoroughly.

With lightly oiled hands form the mixture into golf ball-size balls, flatten the balls slightly and arrange 5 raisins in the center of each ball. Roll each ball up to enclose the raisins and form the balls into pear shapes. Transfer the “pears” to a baking dish and chill them for at least 3 hours or overnight. The “pears” may be prepared up to this point 1 day in advance and kept covered and chilled.

Make the syrup while the “pears” are chilling: In a saucepan combine the brown sugar, the oil, 1 cup water, the vanilla, the zest, and the lemon juice, bring the mixture to a boil, and boil it, stirring occasionally, for 5 minutes.

Pour the syrup into the baking dish and bake the “pears” in the middle of a preheated 325°F oven, basting them frequently with the syrup, for 30 to 40 minutes, or until a tester comes out clean. Serve the “pears” warm, drizzled with the syrup.

Yield: 8 to 10 servings

Source: *Gourmet*, March 1991

Passover Almond Cake with Strawberry Sauce

“The traditional light cakes made for Passover, such as this Italian Jewish almond cake, are often flavored with nuts,” wrote Faye Levy in an article for *Gourmet*. This “gives them an appealing richness.”

For the cake:

- margarine, for greasing the pan
- 1 2/3 cups whole unblanched almonds
- 1/4 cup matzo meal
- 1 cup sugar
- 4 large eggs, separated
- 1 1/4 teaspoons freshly grated lemon zest

For the sauce:

- 4 cups (about 2 pints) quartered strawberries
- 6 tablespoons sugar, or to taste



2 teaspoons fresh lemon juice, or to taste

To serve:

- 2 cups sliced strawberries (about 1 pint)
- 4 teaspoons very thin strips of fresh mint leaves

Make the cake:

Grease a 9-inch springform pan with the margarine. In a food processor, grind together the almonds, the matzo meal, and 1/4 cup of the sugar until the nuts are ground fine.

In a bowl with an electric mixer, beat the egg yolks with 1/2 cup of the remaining sugar until the mixture is thick and pale and beat in the zest. In another bowl with the beaters, cleaned, beat the egg whites with a pinch of salt until they hold soft peaks, add the remaining 1/4 cup sugar, a little at a time, and beat the meringue until it is shiny and holds stiff peaks. Fold the meringue into the yolk mixture alternately with the almond mixture in 3 batches and transfer the batter to the prepared pan.

Bake the cake in the middle of a preheated 350°F oven for 40 minutes, or until a tester comes out clean, and let it cool in the pan on a rack for 15 minutes. Run a thin knife around the edge of the pan, remove the side of the pan, and let the cake cool completely on the rack. The cake will fall slightly. The cake can be baked 1 day in advance and kept covered at room temperature or covered and chilled.

Make the sauce: In the food processor, cleaned, purée the strawberries with the sugar until the mixture is smooth. Transfer the sauce to a bowl and stir in the lemon juice.

In a bowl, stir 1 1/2 cup of the sauce into the sliced strawberries. Cut the cake into wedges, transfer the wedges to dessert plates, and spoon some of the sliced berries on one side of each wedge. Sprinkle the berries with some of the mint leaves, spoon some of the sauce on the other side of each wedge, and garnish each plate with a mint sprig.

Yield: 1 cake

Source: *Gourmet*, March 1991

Calendar

April 2016

Friday 1

Yiddish Readers' Circle: JCC. 1:30–3 p.m. *Fridays.*
Lunch and Learn: TBE. 12:30–1:30 p.m.
Shalom Gever: TBE. 3:30–5:45 p.m.
Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Sukkat Shalom from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shira from 6:45–7:15 p.m. Shabbat Service from 7:30–9 p.m.
Kabbalat Shabbat Service: BIC. 6 p.m.
First Friday Shabbat: JCS. Once monthly observance of Shabbat with songs, candle lighting, wine and challah, followed by a short thematic program in which participants eat a meal and schmooze. Children always welcome. Dinner cost is \$10 for non-members per person or \$25 per family. This month will feature a Mexican dinner theme. RSVP online at www.jewishculturalsociety.org/observances/shabbat/ At the JCC. 6:30 p.m.
Friday Night Dinner: BIC. 6:45 p.m.
"Entering Our Second Century: Envisioning a Giving Community": BIC. Talk and discussion led by Rosenberg Scholar-in-Residence Noam Zion. 8 p.m.
Friday evening services: See listing at the end of the calendar.

Saturday 2

Torah Study: TBE. 8:50–9:50 a.m.
Centennial Shabbat with D'var Torah: BIC. "Celebrating Pesach: Our Festival of Past and Future," presented by Noam Zion, Rosenberg Scholar-in-Residence. 9:30 a.m.
Chapel Service: TBE. 10–11 a.m.
"The Art, Politics and Psychology of the Four Children": BIC. 12:45 p.m.
Evening Services: BIC. Mincha at 6:30 p.m., followed by Seudah Shlishit (light dinner) at 7 p.m.
"Parenting Our Parents: The Complex Mitzvah of Honor Your Father and Mother": BIC. 7:30 p.m.
Shabbat services: See listing at the end of the calendar.

Sunday 3

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.
Social Action Committee Meeting: BIC. 10:30 a.m.
Art and Alzheimer's: TBE. 5–6 p.m.

Monday 4

KidZone Vacation Day: JCC. KidZone Vacation Days provide fun and adventure for children in K-5 when Ann Arbor Schools and Hebrew Day School have scheduled closures. Children hang out in the new KidZone Lounge, complete with: computers, games, and a reading area; arts and crafts time; time to play sports; a kid-friendly movie. Pre and post care available. For information including pricing or to register, visit www.jccannarbor.org, contact tamaralewis@jccannarbor.org or phone (734) 971-0990. 9 a.m.–4 p.m.
Shalom Gever: TBE. 4:15–7 p.m.

Tuesday 5

The Jewish Course of Why: Chabad. This Jewish Learning Institute (JLI) course spans a diverse range of topics, from fun, light, and off-the-beaten-track questions, to more complex and controversial issues. Some of the course's 50 questions include: Why are there so many Jews in Hollywood? Why do Jews eat gefilte fish and cholent and wish each other mazel tov and l'chaim? Why does the Bible sanction slavery and animal sacrifices? What is the cause of anti-Semitism? What does Judaism say about Christianity and about the role of women in Jewish life? The course will also offer insight into mysterious Jewish practices, strange biblical narratives, and enigmas of Jewish identity. 9:30 a.m. and 7:30 p.m. *Tuesdays.*
Yidish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League, 911 North University. All levels and ages welcome. For information, phone (734) 936-2367. 1:30 p.m. *Tuesdays.*
Shalom Gever: TBE. 4:15–5:45 p.m.
Hebrew 104: TBE. 5–6 p.m.
Hebrew 103: TBE. 6–7 p.m.
Beyond Pentateuch: TBE. 7:30–9 p.m.
Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 6

Lunch and Learn: BIC. Noon.
Mahj: TBE. Offsite. 1–3 p.m.
"Women's Hebrew Poetry on American Shores Roundtable": Frankel Center. Marks the publication by Wayne State University Press of *Women's Hebrew Poetry on American Shores: Poems by Anne (Chana) Kleiman and Annabelle Farmelant.* Kleiman, who died in 2011 at age 101, was the first American-born Jewish woman to publish poems in Hebrew. Farmelant, who is still living and occasionally publishing, wrote a substantial body of Hebrew verse from the 1940s to 1960s. Their work is virtually unknown today, even to those familiar with Hebrew literature in America. The roundtable, which will be held at Literati Bookstore, 124 East Washington, will feature editor Shachar Pinsker, translator Adriana Jacobs, Adina Keliman (daughter of Anne Kleiman), and faculty from the Frankel Center. 7 p.m.
Library Memoir Writing: TBE. 7–8:30 p.m.

Thursday 7

Yoga with Shlomit: TBE. Noon–1:15 p.m.
Max Glick: My Visit to Israel with 14 Teens: JCC. Join Max Glick, Jewish Federation's Director of Community Engagement, as he talks about his experiences on the most recent Student Exchange coordinated by the Jewish Federation for a visit by Ann Arbor students to Ann Arbor's sister city of Nahalal, Israel. For information about next year's Student Exchange, visit <http://www.jewishannarbor.org/studentexchange>. For information, contact rachaelhoffenblum@jccannarbor.org. 1–2 p.m.
Jewish Mindfulness Meditation Sit: TBE. 1:15–2 p.m.
Men's Seder: TBE Brotherhood. 6–9 p.m.
Talmud–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal

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Friday 8

Lunch and Learn: TBE. 12:30–1:30 p.m.
Yiddish Readers' Circle: JCC. 1:30–3 p.m. *Fridays*.
Shalom Gever: TBE. 3:30–5:45 p.m.
Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Sukkat Shalom from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shira from 6:45–7:15 p.m. Shabbat Service from 7:30–9 p.m.
Friday evening services: *See listing at the end of the calendar.*

Saturday 9

Torah Study: TBE. 8:50–9:50 a.m.
Shabbat Limmud: BIC. 9 a.m.
B'nai Mitzvah: TBE. 10–11:30 a.m.
Shabbat Service: AARC. Participative community service integrates traditional liturgy with music, chanting and contemporary English readings. Includes Torah service and discussion. At the JCC. 10 a.m.–Noon.
Tot Shabbat: BIC. 11:15 a.m.
Shabbat services: *See listing at the end of the calendar.*

Sunday 10

Planning Session: BIC. Men's Club planning session. 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.
Jewish Film Festival Film: JCC. Showing of *Dough*, a film in which an old Jewish baker is struggling to keep his business afloat, when his young Muslim apprentice accidentally drops cannabis in the dough and sends sales sky high. UM Rackham Amphitheater. For information, visit film.jccannarbor.org. 4–5:30 p.m. and 7–8:45 p.m.
Shir Chadash: TBE. 5–6 p.m.
Kol Halev: TBE. 6:15–7:45 p.m.

Monday 11

Jewish Film Festival Film: JCC. Showing of *Every Face Has a Name*, a film in which Holocaust survivors share profound recollections of being ferried to freedom in this thought-provoking commentary on the global refugee crisis. Michigan Theater. For information, visit film.jccannarbor.org. 2–3:30 p.m.
Shalom Gever: TBE. 4:15–7 p.m.
Jewish Film Festival Film: JCC. Showing of *Probation Time*, a film in which the film's director documents her own family's challenges including her break up with her girlfriend, raising their child, and her Jerusalem religious family's struggles with their adopted and youngest child from Ethiopia on a path of alcoholism, theft, and prison. Michigan Theater. For information, visit film.jccannarbor.org. 5–6:30 p.m.
Women's Torah Study: TBE. 7–8:30 p.m.
Men's Torah Study: TBE. 7–8:30 p.m.
Jewish Film Festival Film: JCC. Showing of

The Last Menstch, a film in which the film's protagonist, Marcus, who has so effectively hidden his Jewish roots, must return to the Hungarian village in which he grew up to find proof he is Jewish in order to fulfill his wish to be buried in a Jewish cemetery. Michigan Theater. For information, visit film.jccannarbor.org. 8–10 p.m.

Tuesday 12

The Jewish Course of Why: Chabad. 9:30 a.m., 7:30 p.m. Tuesdays. *See April 5.*

Yidish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League, 911 North University. All levels and ages welcome. For information, phone (734) 936-2367. 1:30 p.m. *Tuesdays.*

Jewish Film Festival Film: JCC. Showing of *Offshores of Light: Salento 1945–1947*, a film that follows the lives of three Israeli women, born in the poor, but embracing southern Italy community of Santa Maria Di Leuca to Holocaust survivors who landed there on their way to Israel after the war. Michigan Theater. For information, visit film.jccannarbor.org. 2–3 p.m.

Shalom Gever: TBE. 4:15–5:45 p.m.

Jewish Film Festival Film: JCC. Showing of *Raise the Roof*, a film that follows the remarkable decade-long journey of artists Rick and Laura Brown, against the backdrop of the 1000-year history of Jews in Poland, as they reconstruct a replica of the stunning mural-covered Gwozdziec Synagogue. The work is done with 300 artisans and a student using only period hand tools and techniques. Michigan Theater. For information, visit film.jccannarbor.org. 5–6:30 p.m.

Hebrew 104: TBE. 5–6 p.m.

Hebrew 103: TBE. 6–7 p.m.

Spirituality Book Club: TBE. 7:30–8:30 p.m.

Jewish Film Festival Film: JCC. Showing of *Wounded Land*, a film in which a brutal attack leads to an intense chain of events for the police officers responsible for securing the attacker at the hospital, the medical staff, the victims, and their families. Michigan Theater. For information, visit film.jccannarbor.org. 8–10 p.m.

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

Wednesday 13

Lunch and Learn: BIC. Ask the Rabbis—Pesach Edition. Noon.

Jewish Film Festival Lecture Dance Performance: JCC. Lecture on “The Influences of Gaga,” followed by screening of *Let's Dance!* Presented by Bosmat Nossan, visiting Frankel Center Artist, and joined by Jessica Fogel, Chair of the University of Michigan (UM) Department of Dance, with UM Dance Department dancers. From *hora* circles of the kibbutz to the influences of Martha Graham to the avant-garde, this documentary tells the story of Israel's innovative dance history and how it has become a vital form of expression today. Michigan Theater. Co-sponsored by UM Frankel Center, Israel Institute Schusterman Visiting Artist Program, UM Center for World Performance Studies, and UM Department of Dance. For information, visit film.jccannarbor.org. 2–4 p.m.

Jewish Film Festival Film: JCC. Showing of *Mr. Kaplan*, a film about quiet Jacob Kaplan,

who at 76 begins to question his self-worth until he learns of a German who runs a beach café. Convinced he is an escaped Nazi, Kaplan teams up with a slacker ex-cop to kidnap him and send him to Israel for trial. Michigan Theater. For information, visit film.jccannarbor.org. 5–6:40 p.m.

Bar/Bat Mitzvah Beginnings: BIC. 6 p.m.

Jewish Film Festival Film: JCC. Showing of *Beneath the Helmet*, a film about young Israeli men and women who are coming of age defending not only their homes, but also the values of peace, equality, opportunity, democracy, religious observance and women's rights. Michigan Theater. For information, visit film.jccannarbor.org. 8–10 p.m.

Thursday 14

Spirituality Book Club: TBE. Noon–1:15 p.m.

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

“Spring in Israel: the non-Egyptian Side of Pasach.” JCC. Prep for Passover with Temple Beth Emeth's Rabbi Robert Levy as he explores a different aspect of the Passover story. For information, contact rachaelhof-fenblum@jccannarbor.org or phone (734) 971-0990. 1–2 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:15–2 p.m.

Jewish Film Festival Film: JCC. Showing of *The Kind Words*, a film in which three Israeli brothers, in the wake of their mother's death, journey across France to discover their mother's biggest secret. Michigan Theater. For information, visit film.jccannarbor.org. 2–3:30 p.m.

Jewish Film Festival Film: JCC. Showing of *Atomic Falafel*, a film in which two spunky teens from Israel spill their countries most valuable secrets on Facebook while trying to prevent a nuclear crisis. Michigan Theater. For information, visit film.jccannarbor.org. 5–6:45 p.m.

Men's Seder: TBE Brotherhood. 6–9 p.m.

Jewish Film Festival Film: JCC. Showing of *Baba Joon*, a film about Yitzhak who runs the farm his father built after emigrating from Iran to Israel. His mission is to inspire Moti to carry on the family business, but he soon learns that Moti is just as stubborn as he is, leading to inevitable conflict. Michigan Theater. For information, visit film.jccannarbor.org. 5–6:30 p.m.

Sounds of the Soul: BIC. 7 p.m.

Talmud—Jewish Civil Law: Chabad. 8 p.m. *See first Thursday of month.*

Friday 15

Lunch and Learn: TBE. 12:30–1:30 p.m.

Yiddish Readers' Circle: JCC. 1:30–3 p.m. *Fridays.*

Shalom Gever: TBE. 3:30–5:45 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Sukkat Shalom from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shira from 6:45–7:15 p.m. Shabbat Service Adult Bar Mitzvah from 7:30–9 p.m.

Friday Night Lights Service and Dinner: BIC. 6 p.m.

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

Saturday 16

Torah Study: TBE. 8:50–9:50 a.m.

Shabbat Morning with the Rabbis—6th Grade: BIC. 9:30 a.m.

B'not Mitzvah: TBE. 10–11:30 a.m.

Sisterhood Passover Melange: TBE. 3–5 p.m.

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

Sunday 17

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.

Clare and Isadore Bernstein Award Event: Generous Leaders: Bringing Community to the Head of the Table. JFS. The JFS honors Zingerman's with a performance by Vincent York's Jazzistry, catering by Amanda's Kitchen, and food demonstration stations by Zingerman's. \$100 per person, \$50 of which is tax deductible. All proceeds support JFS' most vulnerable clients through its specialty food pantry. UM Rackham Auditorium. RSVP by April 8. Register at www.jfsannarbor.org/bernstein-event or phone (734) 769-0209. 3–5 p.m.

Book Group: JCS. Discussion of *Black, White and Jewish: Autobiography of a Shifting Self*. Snacks provided. For information, see www.jewishculturalsociety.org At the JCC. Noon.

Sisterhood Cooking Demo: TBE. 2–7:30 p.m.

Sisterhood Passover Bazaar: TBE. 3–7:30 p.m.

Shir Chadash: TBE. 5–6 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Monday 18

Shalom Gever: TBE. 4:15–7 p.m.

Tuesday 19

The Jewish Course of Why: Chabad. 9:30 a.m., 7:30 p.m. Tuesdays. *See April 5.*

Yidish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League, 911 North University. All levels and ages welcome. For information, phone (734) 936-2367. 1:30 p.m. *Tuesdays.*

Shalom Gever: TBE. 4:15–5:45 p.m.

Hebrew 104: TBE. 5–6 p.m.

Hebrew 103: TBE. 6–7 p.m.

Community and University Holocaust Memorial Service. Community memorial service beginning with short candle lighting ceremony, followed by keynote speaker, Victor Lieberman, Wallenberg Distinguished Professor of History at the University of Michigan. Arie Lipsky, conductor of Ann Arbor Symphony Orchestra, will play selections of remembrance on cello. UM Rackham Amphitheater, 4th Floor. 7–9 p.m.

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

Wednesday 20

Mahj: TBE. Offsite. 1–3 p.m.

Back Door Food Pantry Volunteer Reception: TBE. 7–9 p.m.

Pulpit Committee: TBE. 7:30–9 p.m.

Thursday 21

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

Jewish Mindfulness Meditation Sit: TBE. 1:15–2 p.m.

[E]Met: An Honest Conversation about Death: TBE. 7–8:30 p.m.

Talmud—Jewish Civil Law: Chabad. 8 p.m. *See*

first Thursday of the month.

Friday 22

JCC Closed for Passover: *April 22–24 and 29–30.*

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

Evening Services and Seder: Chabad. Services at 7:30 p.m. and Seder at 9 p.m.

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

Saturday 23

Torah Study: TBE. 8:50–9:50 a.m.

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

Chapel Service: TBE. 10–11 a.m.

Morning Passover Services: Chabad. 10 a.m.

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

Second Night Seder: JCS. Community-wide Passover Seder featuring progressive, secular Hagaddah and a Kosher for Passover, non-meat potluck feast. Bring a dish to pass. Non-Kosher for Passover dishes are excluded, such as pasta, noodles, pizza, bread or any leavened foods, but fish and dairy are fine. Legumes and rice, used by many Sephardic Jews, are welcome. Suggested donation for non-JCS members (those not currently paying JCS dues) is \$15 per individual or \$40 per family of four; \$5 each additional child. Table sponsorships are \$50. No one turned away due to inability to pay the suggested donation and you are asked to pay only as much as you are comfortable paying. Register at www.jewishculturalsociety.org/observances/Passover. For information, phone (734) 975-9872 or email info@jewishculturalsociety.org. 6 p.m.

Second Night Seder: TBE. 6–9 p.m.

Evening Passover Services and Seder: Chabad. Services at 7:30 p.m. Community 2nd Night Seder at 9 p.m.

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

Sunday 24

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

Morning Passover Services: Chabad. 10 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.

Genesis Spring Grounds Clean-Up: TBE. 1–4 p.m.

Community Seder: AARC. At the JCC. 5–7 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Evening Passover Services: Chabad. 8 p.m.

Monday 25

Shalom Gever: TBE. 4:15–7 p.m.

Men's Torah Study: TBE. 7–8:30 p.m.

Women's Torah Study: TBE. 7–8:30 p.m.

Tuesday 26

The Jewish Course of Why: Chabad. 9:30 a.m., 7:30 p.m. Tuesdays. *See April 5.*

Yidish Tish (Yiddish Conversational Group): Beanster's Café in UM Michigan League, 911 North University. All levels and ages welcome. For information, phone (734) 936-2367. 1:30 p.m. *Tuesdays.*

Shalom Gever: TBE. 4:15–5:45 p.m.

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

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WWW.TEMPLEBETHEMETH.ORG
FOR ALL DETAILS ON THE EVENT AND DONATIONS.

Thursday 28

Yoga with Shlomit: TBE. Noon-1:15 p.m.

Speaker Mike Gustafson: JCC. Mike Gustafson and wife Hilary moved to Ann Arbor to open Literati Bookstore downtown. Mike will talk about the journey to opening their bookstore, as well as about upcoming events. For information, contact rachaelhofenblum@jccannarbor.org or phone 971-0990. 1-2 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:15-2 p.m.

BDFP Coordinating Committee: TBE. 7-9 p.m.
Mincha and Maariv: BIC. 7:30 p.m.

Friday 29

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

Morning Passover Services: Chabad. 10 a.m.

Passover Service and Luncheon: TBE. 11 a.m.-1 p.m.

Shalom Gever: TBE. 3:30-5:45 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45-6:15 p.m. Sukkat Shalom from 5:45-6:15 p.m. Tot Shabbat Dinner from 6:15-6:45 p.m. Shira from 6:45-7:15 p.m. Shabbat Service (Pulpit Switch) from 7:30-9 p.m.

Evening Passover Services and Meal of Moshiah: Chabad. Services at 6:45 p.m. and meal at 7 p.m.

Mincha and Maariv: BIC. 8:15 p.m.

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

Saturday 30

Torah Study: TBE. 8:50-9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Pesach Shahrarit including Yizkor: BIC. 9:30 a.m.

Chapel Service: TBE. 10-11 a.m.

Yizkor Memorial Service: Chabad. 11:15 a.m.

Mincha: BIC. 6 p.m.

Brotherhood Break-the-Passover: TBE. Pizza House. 7-9 p.m.

Evening Passover Services: Chabad. 8 p.m.

Shabbat 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 Tor-

rah 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

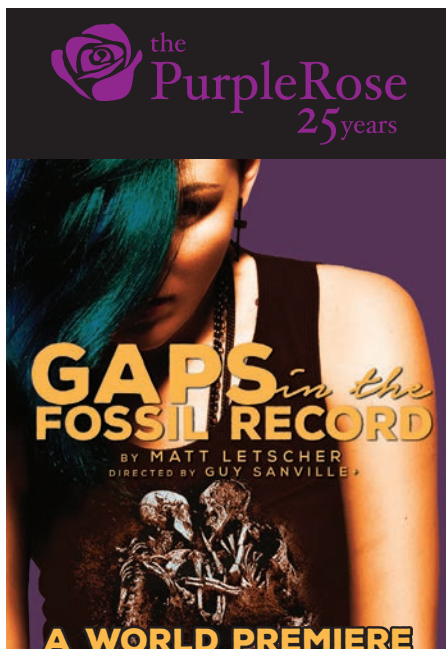
Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

April 1	7:41 p.m.
April 8	7:49 p.m.
April 15	7:56 p.m.
April 22	8:04 p.m.
April 29	8:12 p.m.



April 14 - May 28 2016

When Jane brings home the much older, soon-to-be father of her unborn child, Mom thinks that she's kidding. What starts as a practical joke turns into a thoughtful exploration of what it is that we pass down through the generations. Is it more than just DNA?

*Contains adult language.

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Vitals

Mazel tov

Matt Segal on his bar mitzvah, April 9.
Micah Pollens-Dempsey on his bar mitzvah, April 15.
Devynn Wilderman on her bat mitzvah, April 16.
Shoshana Pollens-Dempsey on her bat mitzvah, April 16.
Joseph Starosta on his bar mitzvah, April 16.
Renee Starosta on her bat mitzvah, April 16.
Joshua and Leora Rubin on the birth of their son, Isaac.
Susan Pollans and Alan Levy on the birth of the grandson, Parker Emmett Mickelson, son of Alissa Mickelson and Dan Mickelson, February 26.

Condolences

Carolyn Hiss on the death of her husband, Larry Hiss, February 8.
Eileen Nadler on the death of her father, Thomas Henry IV, February 19.
Mark Dohn on the death of his mother, Janice Dohn, February 27.
Steve Leber on the death of his father, Sam Leber, March 5.
Mark Chesler on the death of his wife, Joan Chesler, March 16.
Dvora Schulman on the death of her mother, Ann Klempner.

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- By mail: Mail us a check and designate the purchase for Meals for Meals Tickets
- At the event on April 17, 2016

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