Archbishop Desmond Tutu is this year’s Wallenberg honoree

Wendy Axcione, special to the WIN

obel Peace Prize winner and South African cleric Archbishop Desmond Tutu was awarded the sixteenth University of Michigan Wallenberg Medal by the U-M President Mary Sue Coleman on Wednesday, October 29, at 7:30 p.m. in Hill Auditorium. After the medal presentation, Archbishop Tutu will give the Wallenberg Lecture.

The first black South African Anglican Archbishop of Cape Town, Tutu rose to international fame during the 1980s as a deeply committed advocate of nonviolent resistance to apartheid. His opposition was vigorous and unequivocal. Tutu was outspoken in both South Africa and abroad, often comparing apartheid to Nazism and Communism. His passport was twice revoked and he was jailed in 1980 after taking part in a protest. It was widely understood that ‘Tutu’s growing international fame shielded him from harsher punishments.

Tutu’s 1984 Nobel Peace Prize was a gesture of support for him and the South African Council of Churches (which he led at the time) in their efforts to end apartheid. Tutu supported disinvestments as a means to change, knowing the poor would be hit hardest by the policy. But he argued that they would be suffering “with a purpose.” The policy succeeded and pushed the government toward reform. Tutu seized the moment and organized peaceful marches, which brought 30,000 people to the streets of Cape Town. This marked a turning point: within months Nelson Mandela was freed from prison and apartheid began to crumble.

In 1994 the first free multi-racial elections in South African history led to a black majority government, the National African Congress, headed by Nelson Mandela. The following year Mandela asked Tutu to investigate atrocities committed on all sides during the apartheid years, appointing him chair of South Africa’s Truth and Reconciliation Commission. Tutu brought his immense moral authority to the long and traumatic hearings. The conflict under apartheid had resulted in violence and human rights abuses from all sides. No section of society was able to escape these abuses. According to Tutu, the TRC’s final report underscored the importance of changing the quality of life of the most deprived. He described the process of the TRC as using “restorative rather than retributive justice, which is a kind of justice that says we are looking to the healing of relationships.” Tutu’s memoir No Future Without Forgiveness is an account of his work on the commission.

Today Desmond Tutu, Archbishop Emeritus of Cape Town, is widely regarded as South Africa’s moral conscience. He continues to speak out passionately and courageously around the world on behalf of human rights. “When we look around us at some of the conflict areas of the world,” says Tutu, “it becomes increasingly clear that there is not much of a future for them without forgiveness, without reconciliation.”

A 1935 graduate of the University of Michigan College of Architecture, Swedish diplomat Raoul Wallenberg saved the lives of tens of thousands of Hungarian Jews near the end of World War II. Working in Budapest in the late 1930s, Wallenberg came into contact with many Jewish refugees from Europe. In 1944, at the request of Jewish organizations and the American War Refugee Board, the Swedish Foreign Ministry sent Wallenberg on a rescue mission to Budapest. Over the course of six months, Wallenberg issued thousands of protective passports. He confronted Hungarian and German guards to secure the release of Jews whom he claimed were under Swedish protection, placing some 15,000 Jews into 31 safe houses.

After reporting to Soviet headquarters in Budapest on January 17, 1945, Wallenberg vanished into the Soviet Gulag. Although the...
Correction

From the editor

My sincerest apologies to Jewish Family Services, who were inadvertently left off the cover of the Guide to Jewish Life, 2008. Jewish Family Services is a vibrant, vital part of our local Jewish community. When creating the cover, their photo was originally part of the artwork, but somewhere along the process it was accidentally left out. Below is their photo that should have been included.

Wallenberg, from page 1

Russians say that Wallenberg died in 1947, the results of numerous investigations into his whereabouts remain inconclusive. The University of Michigan Raoul Wallenberg Endowment was established in 1985 to commemorate Wallenberg and to recognize those whose own courageous actions call to mind Wallenberg’s extraordinary accomplishments and values.

Special events

In conjunction with Archbishop Emeritus Desmond Tutu’s lecture, the Wallenberg Endowment is co-sponsoring several events. All events are free and open to the public.

October 10–December 19:
“Apartheid and Resistance: An Exhibit in Honor of Archbishop Desmond Tutu”

This exhibit will feature both visual and textual materials on the anti-Apartheid movement of the 1960s through the 1990s.

• Location: Harlan Hatcher Graduate Library, North Lobby
• Time: Open for viewing during regular library hours
http://www.lib.umich.edu/hours/list.php?singlebuilding=4

Monday, October 27:
The Challenge of Freedom After Apartheid in South Africa, with Yazar Henri

Yazar Henri is a poet, writer and a professional human rights activist. He is the founding director of the Direct Action Centre for Peace and Memory in Cape Town, South Africa. Henri currently lectures at the Gerald R. Ford School of Public Policy at the University of Michigan.

• Location: Ann Arbor District Library, Downtown Branch
• Time: 7:30–9 p.m.

Tuesday, October 28, 2008
A Film Screening of Forgiveness

(118 minutes, 2005, South Africa)
The screening will also feature an introduction and Q&A session led by Lucia Saks, professor in the U-M department of Screen Arts and Cultures.

• Location: Michigan Theater
For information about these activities, visit http://wallenberg.umich.edu/outreach.html

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JEWISH NEWS

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Special thanks
Betty Hammond and Ethel Ellis

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

Washtenaw Jewish News

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The deadline for the November 2008 issue of the Washtenaw Jewish News is Tuesday, October 7.
Publication date: October 29.
Extra copies of the Washtenaw Jewish News are available at locations throughout Washtenaw County.

The Washtenaw Jewish News is a vibrant, vital part of our local Jewish community. When creating the cover, their photo was originally part of the artwork, but somewhere along the process it was accidentally left out. Below is their photo that should have been included.
Annual Jewish Book Festival November 5-17
Karen Kohn, special to the WJN

The Jewish Community Center of Washtenaw County will hold its Annual Jewish Book Festival November 5-17 at the JCC. Esther Ullman, Fran Martin, Mimi Chapman, and Steve and Shira Klein are chairpersons for the event, which is supported by the Freid and Ned Shure Endowment, as well as many local community organizations and individuals. Eighteen exciting authors are scheduled to speak during noontime Lunch and Learn events, Monday–Thursday evenings throughout the festival, and on both Sundays.

Wednesday, November 5
7:30 p.m., Ilana Blumberg

Seit in “houses of study,” from a Jewish grammar school and high school to a Jerusalem yeshiva for women to a secular American university, Ilana Blumberg’s memoir Houses of Study: A Jewish Woman Among Books asks: “What happens when the traditional Jewish ideal of learning asserts itself in a body that is female?” Blumberg traces her own path from a childhood immersed in Hebrew and classical Judaic texts as well as Anglo-American novels and biographies, to a womanhood where the two literatures suddenly represent mutually exclusive possibilities for life.

Houses of Study is a rare look into the life of Modern Orthodoxy, the twentieth-century movement of Judaism that tries to reconcile modernity with tradition.

Ilana Blumberg received her BA summa cum laude from Barnard College and her Ph.D. in English literature from the University of Pennsylvania. She has taught at the University of Michigan; the University of Pennsylvania, where she won the Dean’s Award for Outstanding Teaching; Barnard College, and Drisha Institute for Jewish Education. She is a prize-winning author and earned her masters degree in both English and Creative Writing. Blumberg is an assistant professor of humanities, culture and writing at James Madison College, Michigan State University. Blumberg won the prestigious Sami Rohr Prize for Jewish Literature for this book.

Sponsored by The Jean and Samuel Frankel Trust for this book.

Friday, November 7
Noon, Evan Fallenberg

Evan Fallenberg’s debut novel, Light Fell, is a story of family, faith and sexuality, centering around the life of Joseph Licht, a Ukrainian and faith-fearing father in a religious farming community outside of Jerusalem. When Joseph meets Rabbi Yoel Rosenzweig, a well-respected scholar, his life changes forever. Feeling a passion he has never felt before, Joseph abandons his wife, his father and five sons, risking it all for his new relationship.

Years later, long after the affair’s end, Joseph prepares to host his five sons and a daughter-in-law he has never met for Sabbath dinner in his Tel-Aviv penthouse—the first time they will all be together in nearly two decades. As they prepare for the reunion, Joseph, his sons, and even his ex-wife find themselves forced to confront the past, their current lives and their relationships with one another.

Evan Fallenberg is a Cleveland-born writer, translator, and teacher living in Israel since 1985. He is a graduate of the School of Foreign Service at Georgetown University and the Vermont College MFA program. Fallenberg currently teaches creative writing at Bar Ilan University near Tel Aviv and is the father of two sons. He is the translator for the Israeli author Meir Shalev.

Sponsored by Temple Beth Emeth

Friday, November 7
7:30 p.m., Julie Halpert

In our fast-paced, technology-driven modern world, mothers and daughters have strained put on their relationships that they’ve never experienced before. The search for common ground between the two is becoming increasingly difficult, resulting in issues that can adversely affect their relationship even as these women enter their 30s, 40s and 50s.

While daughters try to juggle their roles as career women, mothers, and wives, their mothers are often confused by this desire to have it all.

After interviewing nearly 100 mothers and daughters and talking to more than a dozen professionals, Julie Halpert has created the perfect go-to guide for adult women concerned with their mother-daughter relationships. Making Up With Mom shares dozens of stories from real mothers and daughters that show how close-knit relationships can create a pressure-cooker situation — and offers dozens of tips from experts to help mothers and daughters reclaim loving relationships.

Julie Halpert is a freelance journalist with more than two decades of experience writing for national publications, including The New York Times, The Washington Post, Self and Parents. She is a regular NPR contributor.

Sponsored by The Jean and Samuel Frankel Trust

Friday, November 7
Noon, Eileen Pollack

In The Mouth, the fourth book by acclaimed fiction writer Eileen Pollack, is a must-read collection depicting the quiet, essential lives of America, drawing readers into the hidden surfaces and interior worlds that underlie any family unit.

The characters in Pollack’s stories could be easily one’s next-door-neighbor: a dentist devouring his pancreas and that would claim his life in a matter of months. But the lecturer Pausch gave — “Really Achieving Your Childhood Dreams” — wasn’t about dying.

Eileen Pollack

Sponsored by Alice Fishman and Michael Di Pietro

Sunday, November 9
11 a.m., Anne-Marie Asner

Klutzy Boy is the latest title in Anne-Marie Asner’s children’s picture book series published by Matzah Ball Books. Written in English, each Matzah Ball book is named for a character with a Yiddish word that describes a central attribute of his or her personality.

In Klutzy Boy, the accident-prone protagonist can’t play ball without breaking a window, walk without tripping, or pour juice without spilling. He learns to slow down and pay more attention to what he’s doing. The books in this series put the joy and color of Yiddish into a form young people can enjoy.

Anne-Marie Asner has been featured at children’s book events throughout North America and has written for a variety of Jewish publications. She holds a masters degree from Brandeis University, where she also taught Sunday school for the Brandes Jewish Education Program.

Sponsored by the Benard L. Maas Foundation, The PJ Library, and the JCC Early Childhood Center

Sunday, November 9
7:30 p.m., Jeffrey Zaslow

When Carnegie Mellon computer science professor Randy Pausch delivered his last lecture in September, 2007, Jeffrey Zaslow was in the audience. Zaslow heard Pausch tell the audience about the cancer that was devouring his pancreas and that would claim his life in a matter of months. But the lecture Pausch gave — “Really Achieving Your Childhood Dreams” — wasn’t about dying.

Continues on page 4

Eileen Pollack and a wife learning of the dark secret their late father/husband concealed. Readers are caught up in these characters’ dramas at poignant and vital moments in their lives.

These five gripping stories and one novella run the gamut of emotions as Pollack’s tales walk an exhilarating tightrope between light-hearted warmth and a desperate frustration. In The Mouth shows us how the secrets that might sunder a family often become its strongest connections.

Eileen Pollack grew up in the Catskills, where her family owned a small hotel. She now lives in Ann Arbor and directs the MFA Program in Creative Writing at the University of Michigan. She has a BS in physics from Yale and an MFA in fiction from the University of Iowa. She has also taught at Tufts, Harvard, and Emerson.

Sponsored by Aliee Fishman and Michael Di Pietro

Anne-Marie Asner

Klutzy Boy

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— Kate Muhrowan, Department Head, EMU

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Hebrew Israeli News • October 2016

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Jewish Book Festival
continued from page 3

**SPECIAL EVENT**

Take home some celebrity secrets for a great face.

We’re here to tell you all about the latest facial rejuvenation treatments making headlines:

- Injectable facelifts
- Total FX® skin resurfacing
- Ultrasonic facials
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Free samples, exclusive discounts and a chance to win a free treatment!

**Tuesday, Oct. 21, 4:30 — 7 pm**

Michigan Heart and Vascular Institute
St. Joseph Mercy Hospital — Ann Arbor

4:30 Aesthetic Reception featuring skin care samples and demos
5:15 Overview of surgical and nonsurgical options, followed by a Q&A with our board-certified plastic surgeons

**Limited seating! Call today to RSVP: 734 712-2323**

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Randy Pausch and Jeffrey Zaslow

It was about the importance of overcoming obstacles, of enabling the dreams of others, of seizing every moment. It was a summation of everything Pausch had come to believe. It was about living.

*The Last Lecture*, co-written by Randy Pausch and Jeffrey Zaslow, is based on the same principles, showing a love of life and an approach to death that many people have found inspiring.

Jeffrey Zaslow is a columnist for The Wall Street Journal and a graduate of Carnegie Mellon University. He has worked for the Chicago Sun Times and received the Will Rogers Humanitarian Award. Zaslow lives in suburban Detroit with his wife and three daughters.

There will be a dinner reception for Book Festival sponsors preceding Jeff Zaslow's appearance. The talk is free and open to the public.

*Spurred by the Jewish Federation of Greater Ann Arbor*

7:30 p.m., Elinor Burkett

Elinor Burkett's *Golda* is a biography of Golda Meir, the first female head of state in the Western world, and one of the most influential women in modern history. Even to this day, her contributions still loom large over not only the state of Israel and the Middle East, but the entire Western world.

Despite her enormous legacy, little is known about the real Golda Meir — the woman behind the legend, and what drove her Zionist ambitions and uncompromising commitment to the creation and preservation of a Jewish state.

Starting with her childhood amongst the terror of Russian pogroms and subsequent emigration to Wisconsin, Golda traces the influences and experiences that shaped Meir’s development as a woman, a Zionist and an international political player, while also delving deep into the personal relationships she shared with her friends, colleagues, and family.

A native of Philadelphia, Elinor Burkett has worked as a newspaper reporter, university professor, and magazine writer. She is the author of six books, and is a Pulitzer Prize nominated journalist. She divides her time between the Catskill Mountains of New York and Bulawayo, Zimbabwe.

Spurred by the Hadassah and ORT Book Clubs

**Wednesday, November 12**

Noon, Peter Manseau

When a young, non-Jewish translator comes across the memoirs of Itsik Malpesh, a ninety-something Russian immigrant who claims to be the last Yiddish poet in America, he discovers their paths coincide in shocking and unexpected ways.

*Songs for the Butcher’s Daughter* by Peter Manseau moves from revolutionary Russia to New York’s Depression-era Lower East Side to millennium’s end Baltimore as Itzik’s life story unfolds. *Songs for the Butcher’s Daughter* is an immigrant’s epic saga, a love story...
and a Yiddish-inflected tour of world history. Peter Manease is also the author of Vows and co-author of Killing the Buddha. His writing has also appeared in The New York Times Magazine, The Washington Post and on National Public Radio’s All Things Con-
cidered. A founding editor of the award-
winning website KillingTheBuddha.com, he is now the editor of Search, The Magazine of Science, Religion, and Culture. He lives with his wife and two daughters in Washington, D.C. where he studies religion and teaches writing at Georgetown University.

7:30 p.m., Irina Reyn
What if Anna Karemina was a Russian-Jewish immigrant in present-day New York City? Irina Reyn’s debut novel, What Happened to Anna K, re-imagines the classic story of Tolstoy’s tragic heroine, modernizing it to cre-
ate a brilliantly nuanced and gripping novel for our time.

Thirty-seven-
year-old Anna K. is comfortably married to Alex, an older, prominent busi-
nessman in her tight-knit Russian-Jewish community in Queens. But a longing for freedom is reignited when she meets an as-
piring young writer on whom she pins her
existence — ultimately finding fulfillment beyond her wildest dreams.

Irina Reyn

7:30 p.m., Max Sussman and Eli Sussman
Freshman in the Kitchen: From Clauseless
Cook to Creative Chef by Max Sussman and Eli Sussman is written for young, budget-
minded, food-conscious, and socially-aware aspiring cooks. The Sussman brothers take the fear out of cooking for the first-time cook, even giving detailed instructions on the grocery experience and on the proper way to make perfect pasta every time. On the other hand, the promise that even if someone can-
cook a three-course meal, they will still learn new techniques and tips.

The Sussman brothers have a wide range of cooking experiences in food courts, veget-
arian restaurants, delis, upscale fine dining establishments, and their childhood summer camp. It is this range that gives this cookbook its unique attitude towards food, unpreten-
sious and yet passionate about creativity and quality.

Max Sussman, a graduate of the Univer-
sity of Michigan, is a full-time professional chef who has worked at Ann Arbor’s Eve
restaurant, and now works at Zingerman’s. A graduate of Michigan State University, Eli Sussman currently moonlights as a chef for catering companies in Los Angeles, aside from working at The Gary Group, a music-
marting firm.

Max Sussman and Eli Sussman

Thursday, November 13
Noon, Aaron Cohen
How can the United States improve its overall level of counterterrorism readiness? Aaron Cohen, a former com-
mander of the Israeli Defense Forces, outlines what needs to be done in his new book Brother-
hood of Warriors: Behind Enemy Lines with a Com-
mando in One of the World’s Most Elite Counterterrorism Units. Cohen shares a rare, fly-on-the-wall view into the shadowy world of “black ops” and the global fight against terrorism. In this engaging new book, Cohen recounts his transformation from a spoiled, southern California teenager into a hardened soldier in Israel’s most controversial security forces. After spending a few months in a kibbutz, immersing himself in Hebrew, Cohen under-
went intense basic training in the Israeli Defense Forces and was offered the only post

Aaron Cohen

Friday, November 14
Noon, Evan Handler
In his memoir, It’s Only Temporary: The Good News and The Bad News of Being Alive, Evan Handler details his search for meaning and contentment through meditations on
love, faith, gratitude, and mortality. At the age of twenty-eight, finally considered safe after five years of cancer treat-
ments, including a bone marrow transplant, Han-
dler knew he

Evan Handler

should feel lucky just to be alive. Still, he

wanted more.

In It’s Only Temporary, Handler shares stories of professional highs and lows, ro-
manic disasters, false starts, and dead ends as he searches for meaning in his unlikely existence — ultimately finding fulfillment beyond his wildest dreams.

Evan Handler is beloved by millions for playing Harry Goldenblatt on HBO’s Sex and the City. He is also the author of the critically acclaimed memoir Time on Fire: My Comedy of Terrors. He is currently co-starring in the Showtime series Californication.

Evan Handler

Sponsored by Yiddish Family Services

Sunday, November 16
11 a.m., Cambria Gordon
The Down-to-Earth Guide to Global Warming, co-authored by Cambria Gordon, helps kids understand the science behind why global warm-
ing happens and how we can work together to stop it. Intertwined with entertaining, and packed with es-
tential facts and suggestions on how kids can help combat global warming in their homes, schools and communities, Down-to-Earth offers a message of hope.

Text pages for The Down-to-Earth Guide to Global Warming are printed in soy inks on paper that contains 100% post-consumer waste fiber that is FSC-certified. This impor-
tant book, co-authored by Laurie David (a producer of the Academy Award-nominated documentary on global warming, An Incon-
venient Truth), is designed to help children better understand global warming, how it is affecting the planet, and the important role they can play in protecting the environment.

Cambria Gordon had a 10-year career as an award-winning advertising copywriter creating print, radio, and television ads for nationally known clients. After her first child was born, Gordon began to pursue children’s
books. She is the daughter of an Ashke-
nazi Holocaust survivor and a descendant of a Sephardic rabbinic family. This event will take place at Hillel.

Cambria Gordon

Sponsored by University of Michigan Hillel and YAD

Monday, November 17
Noon, Rabbi Brad Hirschfeld
How can we create a world with less vio-

lence and division? Can we make room for
other cultures and beliefs without
negating our own? Is there a way to balance openness and commitment without sacrificing one to the
other? These critical questions are explored in
You Don’t Have to Be Wrong for Me to Be Right by Rabbi Brad Hirschfeld. Grounded in Judaic scholarship and inter-

woven with personal stories, You Don’t Have
to Be Wrong for Me to Be Right provides a pragmatic path to peace, understanding and hope that appeals to the common wisdom of all religions.

Rabbi Brad Hirschfeld

Me to Be Right by Rabbi Brad Hirschfeld. Grounded in Judaic scholarship and inter-

woven with personal stories, You Don’t Have
to Be Wrong for Me to Be Right provides a pragmatic path to peace, understanding and hope that appeals to the common wisdom of all religions.

Rabbi Brad Hirschfeld is president of the National Jewish Center for Learning and Leadership (CLAL), the JCCA Scholar in Residence, and a popular commentator on religion and society. He was named one of the Top 50 Rabbis in America in Newweek magazine, and one of the nation’s leading Preachers and Teachers by Beliefnet.com. He hosts the nationally syndicated television show Buildling Bridges and the radio show Hirschfeld and Risa: Intelligent Talk Radio.

Sponsored by Beth Israel Congregation

Rabbi Brad Hirschfeld

Sponsored by the Benard L. Maas Foundation and Hebrew Day School

7 p.m., Lisa Alcalay Klug
Imagine an updated compilation of the beloved Jewish Catalog with the joys of Yid-
dish, and throw in a hip-hop spin that

captures the spirit of the time. It’s A Cool Jew by award-winning journalist Lisa Alcalay Klug. This hip, hilari-
osus collection of short essays, lists, instruc-
tional guides, photographs, and illustrations cel-
brates pride in Jewish culture and identity.

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brates pride in Jewish culture and identity.
Ralph Katz has played clarinet in many area groups in the last four decades: Klezmer Fusion Band, The Ethnic Connection, Ann Arbor Civic Band, Symphony Band of Ann Arbor, University Theater Orchestra, Ypsilanti Community Band, Plymouth Symphony, Ann Arbor Mount Players, Ann Arbor Civic Theater, U-M Gilbert & Sullivan Society, Twas Brillig and the Mazel Tovs, and others.

We sat down to talk one night during the first week of the Beijing Olympics, the perfect time to talk about true amateurs.

WJN: What's your day job?
Katz: I think my official title is consultant. I'm a computer network analyst for Chrysler Corporation. I'm a jack-of-all-trades. I support desktop hardware and software. I work in an auto components plant. It's a two million square foot plant, with about five hundred PCs, about nine hundred computer users on three shifts, and it's supported by three people. We all have our specialty, and I'm the network connectivity guy, especially when there is a problem.

WJN: Has this been your career all along?
Katz: My degree is in mathematics. If the University of Michigan gave minors, I would have had a minor in computer science. And really, I thought at the time that I got the degree, that there was a stigma attached to having a computer science degree. Computer science people were supposed to be wacko. That perception has changed. Now it's really cool to have a computer science degree, I guess.

The era that I was in school here, a lot of the computer science people really were pretty weird. But then again, the math department had Ted Kaczynski. [Laughter]

I'm one of those people who came to Ann Arbor...

WJN: And never left.
Katz: My father was a singer. He was a true bass.

Katz: I'm not really sure where it came from. It was just one of those genteel things, that people thought that it would be good to have their children play music. My mother had played piano growing up. There was music in my dad's family. When I was growing up, my parents had a big grand piano.

WJN: Everybody had a piano in those days. My parents had one in their living room, though neither of them played.

Katz: I'm a true bass. I played bass clarinet in school, but I couldn't afford lessons. He got his friends to teach him. They'd go take a lesson and then they'd teach him. All his knowledge was second hand. When I was eight, he thought I should play clarinet. So he bought me an E flat clarinet, which is small. But he quickly realized he didn't know enough about what he was doing to teach me himself. He tried to pawn it off on some of his friends, who didn't know either. It took a couple of years to get me a real teacher.

I went through my school's music program, which started in fifth grade. When I went into junior high, I really didn't like the band director. In fact, I liked him so little that I quit band. My best friend became first chair in the band and I joined the choir. My friend said to me, "My doctor is a clarinet player." He told me his doctor is a frustrated guy, making a living being a doctor, wishing he was playing clarinet. "He says I should join a community band, the Royal Oak Concert Band. Herb Couf conducts it."

So my friend and I went, and we sat in the back of the third clarinet section. The rest of the clarinet players were people who really were pretty weird. They were extremely consistent players, lots of technique. We were in there, struggling for notes. We'd be practicing in each other's basement every night. By the time the concerts came we could actually keep up pretty well. We were working our butts off. We were having fun.

Herb Couf had a lot of connections. Right before a concert he'd have some...
I don’t know if I showed any particular promise or not, but right about the time I was sixteen I said, “You know, I’m spending an awful lot of time doing this, for whatever reason, I’m not sure. I should either get good or quit.” I wasn’t really making progress with the teacher I had. So, I started taking lessons with Peter Neumann. One of these gysers, principal clarinet with the Detroit Symphony. I thought that the best player in town had a good chance of being the best teacher, so I learned a lot from him. He listened to me play and said, “Sure, I’ll take you on.”

He said, “You’ve got all these studies and etudes you’re working on. We’re not gonna do that. And you’ve got these exercises. We’re not gonna do that either. We’re gonna look at scales.” And I go, “Oh no. Scales. Not scales.”

But he said, “These scales, these are really the foundation of your playing. If you can’t play them all right and cold, then you’re gonna have trouble.” He said, “I really don’t care what you bring me every week. Bring me something you think about. We’ll look at things, and we’ll talk about them, and you’ll have fun playing, but really what I want you to do is work on something, and bring me at least one thing you’ve worked hard on every week.”

This was the summer I was sixteen. I had a summer job. I was working in a day camp, which ran me around pretty well, but I thought, “I gotta get this working.” So, I was driving my brothers crazy, playing clarinet all the time and it was OK. In a house without air conditioning, the basement was a good place to be. I really lasted butt that summer and it really changed the way I play my approach to things.

WJN: Did you ever think, “This is what I want to do?” Did you think about the doctor who wanted to be a clarinet player?

Katz: That was something that was in my mind. But he wasn’t my doctor. What really influenced me was my father’s younger brother. He was a piano wizard. One of these gysers, who could play in any key. If the singer changed, they won’t even think, ‘they’ll just follow along. He was a sub in the Detroit Symphony for a long time. He played horn, oboe, or sometimes piano. He actually played three piano concertos with the DSO in, I think, 1935. I was only four, so I didn’t see them. Uncle Bernie married, he lived in this fantastic apartment full of art, wild stuff, bottomless font of creative energy.

There’d be parties at Uncle Bernie’s house, and all these symphony people would be there. And I’d say to them, “Gee, I heard you guys on Wednesday. You sounded great.” They’d reply, “Thanks. We’re nervous wrecks.” These were in the days when the union was weak and the management treated the symphony members like slaves, like idiot savants. “You’ll play this now, and you won’t make too many mistakes, or we’ll fire you.” These guys were all in therapy. Nobody was in therapy then. And I thought, “That’s not the life for me.” So what do I do? I study computer sciences and get thrown in with a whole bunch of other nut cases. [Laughter]

At U-M I played in the Symphony Band for one term. I absolutely hated it. By the time I realized what was going on, and all of the lore of the great Symphony Band had worn off, it was too late for me to drop it. It wasn’t a good experience. We didn’t play enough. We listened to tradies too much.

WJN: That’s when you started playing in the pit orchestras for the Gilbert & Sullivan Society.

Katz: Yes. I have a twenty-five-quarter semin pin from the Gilbert & Sullivan Society. My wife played a couple of shows with us.

WJN: Is that how you met?

Katz: No. Everyone says, “Oh, you’re both musicians. What orchestra did you meet in? What band did you meet in?” No. We met in class at Temple Beth Emeth. We just started talking. The more we talked, the more we realized what we had in common.

WJN: What kind of class?

Katz: It was a Torah study class. Rabbi Levy was teaching. If you ask certain Temple members... like Alida Silverman said, “Yeah, they started sitting at opposite ends of the table, not the week they got closer and closer.” [Laughter]

WJN: You did a benefit for Temple Beth Emeth last year and you’re doing another one this year?

Katz: It’s a benefit for the general fund of the Temple Brotherhood, to sponsor fellowship events and the other things we do. And it’s an opportunity for me to program things that I’ve always wanted to program, but I don’t have the venues to do. Last year we did Leonard Bernstein’s clarinet sonata, which was his first published piece. We did some movie music by John Williams, which was written for clarinet. This year, Jenny Young, who is a member of the Temple and is a tremendous soprano, is singing “The Shepherd on the Rock” by Schubert, which is for soprano, clarinet, and piano. Wonderful piece of music, very beautiful.

WJN: You’ve kept up a pretty active musical life.

Katz: About twenty-four, twenty-five years ago, I heard an interview with Andres Segovia, and he said when he was very young, sixteen or seventeen, he formulated a set of musical goals, life goals, for himself. His goals were to perform with the guitar in major concert halls around the world; to perform with major orchestra; to compose new works to be written for the guitar; to promote the guitar as a concert instrument in classical settings; and to cause music academ ies to accept the guitar as a valid classical instrument.

And I thought, God, these are such huge goals. And he accomplished them all! I was flabbergasted. I thought, “Gee, what are my goals?” I didn’t know.

My goals came up much simpler. I was playing with civic bands. I was playing in pit orchestras. You rehearse for a week, you play for a week and then it’s done. I thought, “First, I want to play with a little bit better group of musicians. I want to develop a much larger repertoire that I can perform year round, with some opportunity to improvise.” Those were on my short list of goals.

I was playing in the pit of a Gilbert & Sullivan show at the time. There was a guy on stage dancing around, playing a concertina. And I realized that he was playing with the orchestra on the concertina and was doing a good job. Later he walked up to me and said, “Hi, my name is David Owens. I’m a clarinet player and your name keeps coming up.” And I thought, “Oh yeah, that squarky, squawksy stuff.” And I said, “You’re out of your mind.” And he said, “I ran a professional band that did that, that just that, in LA. for thirteen years. If you’re really hesitant about it, we could work you in on a couple of tunes, see if you like it.”

Famous last words. I started playing with them and I thought, “Wait a minute. A better group of musicians, with a repertoire that can be performed year round, with improvization.” I’ve fallen into this, with no action of my own. Pinch me.

WJN: You put out a call to the Universe and the Universe responded. Have your goals changed since then?

Katz: My goals are always changing. I’m like that doctor who is always unhappy because he’s doing something else during the day. I’m always frustrated because I’m not playing enough. I can’t keep my playing at a high enough level. But, I know better. I think I picked the right path for myself. ■
New women's group at Chabad
Shernie Zweibel, special to the WJN

Chabad of Ann Arbor is sponsoring a new Jewish women’s group, the Ann Arbor Jewish Women’s Circle. They are hosting a series of seven events, themed around the Jewish calendar. Every event will occur on a Monday evening from 7:30 to 9 p.m. and costs $10 (sponsorship is $80). Register at ajewishwomencirclegmail.com (Some events have limited seating so early registration is recommended.)

Upcoming events:
October 27, 2008: Preserve Your Goals: Learn how to preserve goals and fruits. Everyone will go home with lemons that they preserved.
December 8, 2008: Illumination and Celebration, Candles & Cakes: Presenters will shed some light on Jewish birthdays and offer cake decorating tips.

Hadassah’s October Meeting: “Images of Jerusalem as Seen in Western Art”
Martha Young, special to the WJN

Shelley Perlove, Ann Arbor Hadassah chapter member and a professor of art history at the University of Michigan-Dearborn, will present a talk and slide show on the history of the representation of Jerusalem in art. The lecture is free and open to the public, and will be presented on Tuesday, October 28 at 7:30 p.m. at the Jewish Community Center of Washtenaw County. Refreshments will be provided.

Perlove is an enthusiastic and dynamic speaker. Her last presentation to the Ann Arbor Hadassah chapter on “Images of Quiran Esther in Art,” was informative and entertaining. Perlove is a distinguished scholar, teacher, and public speaker, and has received two distinguished faculty awards. In addition, she has written more than twenty-five articles and seven books and exhibition catalogues on various aspects of 16th and 17th century art, with a focus on Rembrandt and Bernini. For the past 17 years, Perlove has lead highly acclaimed art and architecture tours. Her forthcoming book is Rembrandt’s Faith: Church and Temple in the Dutch Golden Age.
Contact Martha Young at 769-7523 for more information.

BIC Women’s League to attend Biennial Convention
By Florence Gerber, special to the WJN

Women from Beth Israel Women’s League will be delegates to the Women’s League for Conservative Judaism Biennial Convention this November 9-12 in Denver. The largest synagogue women’s organization in the world, is the parent body of over 600 affiliates in Conservative/Masorti synagogues. Founded in 1918, it is dedicated to the perpetuation of traditional Judaism in the home, synagogue and community.
Following a spirited Shabbaton (Friday to Saturday, November 7 and 8), the convention will open with a full day of activity on Sunday, November 9, including a Judaica Fair that is open to the public, featuring vendors of fine jewelry, books, crafts, art and other Judaica. The installation of the new board of directors will be Sunday evening, followed by a choir concert.
The convention closes on November 12, when Ann Arbor Professor Ilana Blumberg (author of Houses of Study: A Jewish Woman Among Books) will participate in the Jewish View, a conversation with Jewish writers Maggie Anton and Naomi Rosenblatt, moderated by graphic artist and graphic designer Barton Munk.
To illustrate the convention theme of Heart & Soul, plenary programming will focus on the performance of commandments as the road to spiritual fulfillment and communal rejuvenation with presentations by Dr. Arnold Eisen, chancellor of the Jewish Theological Seminary (JTS), and Rabbi Bradley Shavit Artson, dean of the Ziegler School of Rabbinic Studies and vice president of the American Jewish University. A panel of physicians—all members of Women’s League—will address the heart of the matter: how physical health and spiritual well-being are intricately intertwined.
Women’s League will explore Israel with study sessions, presentation by Rabbi Danny Nevin, dean of the JTS rabbinical school, and an Israel expo.
Another feature of the 2008 convention will be the opportunity to study with scholar-in-residence Dr. Vanessa Ochs, winner of the 2007 National Jewish Book Award for Inventing Jewish Ritual.
Leadership skill-building, networking, workshops, classes, open art studio, yoga, choral programs, and programs for delegates 45 years or younger, and the world’s largest egalitarian daily services will all be woven together to produce this four-day experience.
Members of Women League affiliates have knit and crocheted hundreds of hats, scarves, mittens, which will be used as centerpieces at the convention. These items will be given to needy children of Michigan. To participate in this community project or learn more about the convention, contact Women’s League at (800) 628-5083, email rkahn@wlcj.org, or visit the Women’s League website at www.wlcj.org.

SPICE* of Life
*Social, Physical, Intellectual, Cultural, and Educational Programs for Adults

Mondays
9:30-11:30 a.m. Music Appreciation and Exploration (eight sessions). Facilitator Ken Kozora returns to the Jewish Community Center (JCC) for listening, discussing, and comparison of a wide range of music styles from around the world. New and continuing students may register at the first class with the instructor.
Tuesdays
The JCC will be closed on Tuesday, October 14 and October 21.
11 a.m.: Fitness Fun with Maria Farquhar. $4 per session, or 3 sessions for $10
Noon: Dairy Lunch Buffet, $3 per person
1 p.m.: Games and Activities. Join in for a variety of games and activities including mahjong, quilting, art projects, and other card games. Participant suggestions welcome.
1 p.m.: Special Tuesday events (details below)
1:30 p.m.: Yiddish Speaking Group at the U-M Michigan League. Call 761-2765 for more information.

Thursdays
The JCC will be closed on Thursday, October 9.
10 a.m. – Noon: “The Bible in its Time, Part 23: Introduction to the Bible and Literature of the Ancient Near East” with Lisbeth Fried, Ph.D. For new and continuing students. Class begins September 11 and ends on November 2. No class on October 9. (Please note change of day: Class has been moved to Thursdays for this term due to multiple holiday closures on Tuesdays and Wednesdays.)
10 a.m.: Fitness Fun with Maria Farquhar. $4 per session, or 3 sessions for $10
11 a.m.: Current Events with Heather Domby. A Jewish perspective on this week’s news
Noon: Dairy Lunch Buffet, $3 per person
Thursday, October 7:
1 p.m.: Art Asier, Ann Arbor News political reporter, will provide facts about the upcoming local, state, and federal election issues.

Special events
On Wednesday, October 8, Anton Shelpov & Quartet, “Afternoon Delight,” presented by the Ann Arbor Symphony Orchestra.

The Jewish Community Center will be closed on October 1, 9, 14, 15, 21, and 22.

Library hosts talk by Holocaust survivor
At the start of World War II, Giselle Naichouler Feldman was separated from her family. Although this was not the first time, this separation would prove to be life saving.
On Wednesday, October 15, 7–8:30 p.m., at the downtown library, Feldman, author of Saved By the Spirit of Lafayette: The French Righteous & the Hidden Children, will describe her years of hiding from the Nazis. With the help of many people, now known as “Righteous,” Feldman found herself at the steps of a great castle once owned by French freedom fighter, General Lafayette. As a “hidden child,” instructed to forget her Jewish heritage and pretend to be Catholic, she spent more than two years within these castle walls. Her book tells her story, and that of many children like her.
Giselle Naichouler Feldman came to live in the United States in 1948. She completed high school and college, receiving her teaching degree in French. Through her years of teaching and sharing her story, Feldman found the courage to write about her life in France. Now retired, Feldman often speaks about her life story at the Holocaust Memorial Center in Farmington Hills.
The Downtown Library is located at 343 South Fifth Avenue. For more information, call 327-4560.

Tuesday Special Events
Tuesday, October 7: Blood Pressure Clinic, 1 p.m.: A registered nurse from Care Response will take blood pressures, record them, and address any questions. Free. (This event will be repeated the first Tuesday of each month.)

Thursday Special Events and Presentations
Thursday, October 2: Birthdays and “Give Me Five for Stroke” 12:30 p.m. Birthday celebration for all with October birthdays. Family and friends welcome. Cake and ice cream served.
1 p.m.: Valerie Dockter, RN, of Care Response, will present a program on recognizing and responding to stroke symptoms. She will also present on Telehealth, a new health technology.
Thursday, October 9: The JCC is closed for Yom Kippur.
Thursday, October 16: Personal and Community Safety 12:30 p.m.: Allison Pollock, MSW, Jewish Family Services Geriatric Social Worker will be available for discussion, questions, and assistance.
1 p.m.: A representative of the Anti-Defamation League will discuss safety issues relevant to older adults and to the Jewish community.
Thursday, October 23: Coping with Hearing Loss 1 p.m.: Al Feldt, retired University of Michigan Professor of Urban Planning, will discuss methods and devices for coping with various levels of hearing loss.
Thursday, October 30: The November Election 1 p.m.: Art Asier, Ann Arbor News political reporter, will provide facts about the upcoming local, state, and federal election issues.
**Simchat Torah**

A bi-monthly Torah Discussion group sponsored by the TBE Brotherhood and led by Roger Stuteman. For further information, contact Stuteman at 327-9215.

**Twenties & Thirties**

Twenties and Thirties (TNT) of Temple Beth Emeth provides a welcoming, inclusive Jewish community through monthly social and cultural activities. Non-TBE members are welcome. For more information and upcoming event listings, visit their website at http://www.templebethemeth.org/tnt or contact them at tnt@templebethemeth.org or 665-4744.

### Renaissance Group

The TBE Renaissance Group is for members 50 and up, and has monthly social or educational gatherings. For upcoming events call 665-4744, or visit the website http://www.templebethemeth.org/tbe/renaissance_group. On October 11, the Renaissance Group will venture to Chelsea for lunch at the Chelsea Grill, followed by a visit to a bird sanctuary to watch sandhill cranes. RSVP to Helena and Stew Robinovitz, 475-7751 or helena@robinovitz.com.

### Shira Service Celebrates Shabbat in Song

Join us for a musical celebration of Shabbat every Friday at 6:45 p.m. through song accompanied by guitar. Words are projected on a large screen to encourage everyone to sing. This service, targeting young families and anyone who enjoys singing, is followed by a popsicle oneg.

### Saturday Morning Torah Study

An exploration of the weekly Torah portion held in the TBE chapel, Saturday mornings at 8:50 a.m., followed by an optional lay-led chapel service at 9:30 a.m. Casual dress.

### Men's Torah Study

Participants welcome.

### Sukkot

All are invited to participate in decorating the TBE Sukkah from 6-7:30 p.m. on Monday, October 13. Materials will be available to create a variety of decorations. A casual pizza dinner will be served. In order to order in advance, cheese pizza is $10 for a whole pie or $1 per slice, and the salad bar is $3 per person. RSVP to the TBE office, 665-4744. Prayers and song will be held in the sukkah at approximately 7:30 p.m.

### Sukkot Zikor Lunch

On the last day of Sukkot, Tuesday, October 21, TBE will hold an 11 a.m. Zikor service in the chapel. The service is open to the community. A light lunch will follow. Those interested in attending the lunch should RSVP with the temple office. Last-minute participants welcome.

### Simchat Torah

Monday, October 20 at 7:30 p.m., TBE will hold its service for Simchat Torah. Participants will celebrate the lively spirit of this holiday with dancing. Following the service, at approximately 9 p.m., Rabbi Levy will hold a torah study session on “The Voice of the People: What Does Torah Say About Democracy?”

### Shira Service Celebrates Shabbat in Song

Join us for a musical celebration of Shabbat every Friday at 6:45 p.m. through song accompanied by guitar. Words are projected on a large screen to encourage everyone to sing. This service, targeting young families and anyone who enjoys singing, is followed by a popsicle oneg.

### Sukkot services

TBE Israel Congregation’s (BIC) Morn- ing Sukkot services will be held on October 14 and 15 from 9:30 a.m.–noon. As part of the congregation’s celebration of Sukkot, there will be a kiddush luncheon in the Sukkah on the first day of Sukkot, and a kiddush in the sukkah on the second day. Students of all ages are encouraged to attend and join in the lulav and etrog procession, which occurs towards the end of the service. Lulav and etrog sets with instructions may be purchased through the congregation. “Sukkah Experiences” for pre-school children and elementary school aged children are offered the first day of the holiday at 10:30 a.m. in the congregation sukkah. Rabbi Kim Blumen- thal will explain the symbols of the holiday and how they are used, and the children will later join in the lulav and etrog procession in the Main Sanctuary.

### Shabbat Sukkot Dinner in the sukkah

Wednesday, October 15 at 5:30 p.m. Tots, their parents, and families are invited to a spe- cial tot-friendly event in the sukkah. This is one of a series of events separate from Saturday Tot Shabbats that allow families with preschoolers to participate in Jewish holiday observances. All these events are open to the general com- munity. Reservations are a must and there is a modest charge of $18 per family.

### Simchat Torah and the International Shul of Pancakes

On Wednesday, October 22, for the fifth year in a row, BIC will host a free pancake breakfast for congregants and visitors. This breakfast is in their Social Hall from 9–10 a.m., right after the Simchat Torah Shacharit and Hallel services, which start at 8:30 a.m. The pancake breakfast will be followed by the Hakafot, the Torah processions, and the rest of the service. Tots and their parents are invited to the pancake breakfast with the rest of the congregation, followed by a special Tot Shabbat program. At 7 p.m. the preceding day, Tuesday, October 21, the congregation will mark the begin- ning of Simchat Torah with family-friendly Torah processional and special snacks.

### Between the Cross and the Crescent

Howard Lupovitch, Ph.D., will present “Between the Crescent and the Cross: A Comparison of Jewish Life Under Islam and Christianity,” the first lecture in the Beth Israel Congregation’s popular Current Topics in Jewish Studies series. The lecture is on Sunday, October 19 at 7:45 p.m. There is no charge, and refreshments are provided.

This lecture will take a close look at a current historical debate over the historical experience of Jews in the Islamic world by comparing the centuries-long Jewish experience in the world of Islam and Christen- dom. In particular, the presentation will try to demonstrate how pivotal the theological differences between Islam and Christianity were in influencing the day to day status of Jews. Lupovitch will also explore other, non- theological factors that may have been as or more influential.

Howard Lupovitch is a graduate of the University of Michigan, and holds a Ph.D. in history from Columbia University. He has taught at Cornell University and Colby Col- lege. He is visiting the University of Michi- gan, teaching this fall and then joining the current group of Frankel Institute Fellows in the winter. Next fall Lupovitch will assume a new position as the Woks Family Chair of Jewish History at the University of Western Ontario. Lupovitch is the author of Jews at the Crossroads: Tradition and Accommoda- tion during the Golden Age of the Hungarian Nobility. He is currently completing a history of the Jews of Budapest.

### Second Mussar study group starting

Following on the success of the Beth Israel Congregation’s (BIC) first Mussar study group last winter, a new group will be- gin immediately following the holidays, at the end of October. The course, called Season of Mussar I, is based on the materials developed by Dr. Alan Morinis of the Mussar Institute, and is facilitated by Roann Altman.

The aim of the course is to bring greater spirituality brings to participants’ lives. Reading and discussing texts related to per- sonal character traits (known as middot) gives members of the group a greater understand- ing of how they operate in the world. Some of the traits covered in the first course include humility, gratitude, and trust. Keep- ing these traits in balance leads to a greater sense of peace and connection.

The course covers six middot over a 12- week period. Each week the Mussar Institute sends texts via email for self-study. Then, every two weeks, participants meet at Beth Israel to discuss the readings and how the traits have been operating in their lives.

The course will run October 26, 2008–February 15, 2009. Group meetings will be held every other Sunday from 9:45–11:45 a.m., beginning November 9. The remaining dates in 2008 are November 23, December 7, and 21; the January and February dates are yet to be determined.

The program costs $100 per person and the final deadline for registration is October 23. (Earlier registration encouraged.) Checks should be made payable to “BIC” and sent to the BIC office with the participant’s name, address, telephone number, and email. Partial scholar- ships are available; contact Rabbi Dobrusin.

For further information, contact Roann Altman, at 483-8352 or roann@umich.edu. General information about the sponsoring organization can be found at the Mussar In- stitute website: www.mussarinstitute.org.
The beginning of a journey to Israel

Rabbi Robert Dobrusin, special to the WJN

As the New Year begins, it is my pleasure to resume writing a monthly article for the Washtenaw Jewish News. During each of the past several years, I have written a series of articles and look forward to doing so again this year.

In thinking about a subject for my monthly articles during 5769, my thoughts turned to Israel. I thought that it would be interesting to write about my experiences in and thoughts about several prominent places I have had the privilege of visiting there. My intention in these articles is not to express a particular political position, nor to presume to know these sites as though I am a historian, or as intimately as those who live in Israel do. Rather, it is to reflect on these places from the perspective of an American rabbi who has been privileged to visit Israel on a dozen occasions over the past 30 years, and who looks forward to leading a group to Israel for the seventh time this coming June. I believe that the opportunity to travel in Israel and to develop a relationship with the land and the people is a unique advantage of the opportunity that we have in modern times.

I feel at home here. "Savta [Grandma], it rained twice already!" I didn’t really understand the impact of that statement right away, but in time it occurred to me that for rain to have fallen twice before Sukkot (I arrived two days after Yom Kippur, on October 4 that year) was a significant event. I have carried that moment with me throughout all of my visits to Israel.

I am fascinated by the intimate relationship that I have seen between Israelis and the land on which they live. For some, it is a matter of a theological connection. For others, it is a historical one. Still for others, it seems to be rooted in a culture that appreciates being outside, in nature, more than those of us who grew up in American cities do. I think of those children in the airplane that so suddenly found their own awareness of a God that was so real, and so much a part of the land.

One remarkable aspect of travel in Israel is that every place, no matter how insignificant it may seem, can reveal a facet of the country. I’ll use as an example the place that most of us see first: Ben Gurion Airport. After a long flight from the United States, arrival at Ben Gurion can be a bit of a shock ranging for our transportation to Jerusalem. The terminal is quite small, and the feeling of being far removed from the airport is immediately reduced by the presence of Hebrew (which, during each visit, has only become more pronounced during airline announcements). As I sat under the palm trees in the arrival area of Ben Gurion airport, one usually flies over Tel Aviv, but then over its suburbs. Then, suddenly, the plane lands almost immediately. This is a clear reminder of how small the State of Israel really is. But as you leave the airport and begin to travel towards Tel Aviv or Jerusalem or wherever, you watch the landscape unfold before you. It is a deep breath of the aromatic air and wonder how the landscape had changed over the centuries, which had walked here before me, or how many times it could have rained that year.

Sometimes, I find that that sense of connection with the natural beauty in the land is diminishing as Israelis, like all of us, become more attached to contemporary technology. But even if that is the case, the connection is still so impressive, and so much a part of the wonder of spending time visiting Israel.

When approaching a landing at Ben Gurion airport, one usually flies over Tel Aviv, then over its suburbs. Then, suddenly, the fields of the kibbutzim and farms appear, and the plane lands almost immediately. This is a clear reminder of how small the State of Israel really is. But, as you leave the airport and begin to travel towards Tel Aviv or Jerusalem or wherever, you watch the landscape unfold and the historical and spiritual landmarks roll by, realizing that no matter what brought you to Israel, you are going to be in a place in which the relationship with the land on which you stand is going to be quantitatively and qualitatively different from almost every place you have been.

As I write these articles throughout the year, I will be writing about important places in our history. But I will always keep in mind that it is not only historical or spiritually moving places that we think of. It is standing on a beautiful land that gets into your heart and your soul as soon as you see it and as soon as you touch it.

On Rosh Hashanah

Rabbi Aharon Goldstein, special to the WJN

To the first day of the Hebrew month of Tishrei as the date on which we celebrate Rosh Hashana, the New Year. However, this is not the anniversary of the beginning of creation, for the Talmud teaches that the first day of creation was actually five days earlier on the 25th of Elul.

Nevertheless, we celebrate the newyear on the sixthday of creation which is actually the day on which Adam, the first person, was created.

The reason for this is that it wasn’t until Adam was created that the Creator Himself was recognized. In fact, it was man who installed an awareness of God into all of creation.

One of the primary characteristics by which man is distinguished from animals is that he has the free will with which he has been endowed by God. This “gift” must be properly utilized, for it allows him to rise above all of creation and achieve the very height of spiritual levels.

God revealed the holy Torah to help man achieve perfection and find the right way in life. God’s Torah is eternal, and its directives apply in every time and in every place.

On Rosh Hashana man is not only judged by God but must render judgment upon himself. As soon as Adam was created, he declared, “O come, let us worship and bow down; let us kneel before the Lord our Maker!”

Thus, each year on Rosh Hashana, we follow his example and accept God’s sovereignty upon ourselves anew.

On Rosh Hashana we resolve to live our daily lives in accordance with the Torah’s laws, and to do so in the very finest manner of which we are capable.

Of course, a lot of inner strength is necessary in order to live up to our resolution. But it is really possible to experience the same sense of God’s kingship as our ancestor Adam?

The answer is a resounding “yes!”

God grants each and every one of us immeasurable potential for choosing the right path. Indeed, when we uncover these inner strengths, nothing is beyond our reach, and on Rosh Hashana we can set aside the same perception and recognition of God in our daily lives as did Adam, and extend that recognition to those around us.

Thus, on Rosh Hashana we declare: “And every creature shall know that You have created it… and every soul shall say, ’The Lord God of Israel is King, and His sovereignty reigns over all.”

Sukkot: The lulav and etrog as symbols of unity

Rabbi Aharon Goldstein, special to the WJN

The mitzva (commandment) of lulav and etrog requires us to take branches or fruit from four different species of trees (these two, the willow, and the etrog) and combine them in the performance of this mitzva. Our Sages explain that each of the species represents a different type of person, from the most spiritually developed to the least refined.

One of the most obvious lessons: The mitzva cannot be fulfilled with only the etrog, or only the willow. It is in ignoring the mitzva that we can learn about the kind of person we are.

In the present age, we live in an era of the Redemption, where there are no more tribulations of the exile. In the era of Moshiach, when the Prophet tells the people, “you will return to the Land of Israel “crowned with eternal joy.” As it says in Psalms: “Our mouths will be filled with laughter — make us happy. In the era of Moshiach, we won’t need external factors to make us feel happy. We will feel happy because we have a soul and because we’re living in God’s world. This awareness will be as real to us as material reality is today.

We have the potential to appreciate a foretaste of this happiness in the present era. It is true that at present our knowledge of spirituality is merely intellectual, and only in the future era will we have firsthand experience of the spiritual fulfillment that they are enjoying in the world at large. Nevertheless, even today, knowing that this is the truth and focusing on it intensely can grant us a glimpse of this awareness and a sampling of the happiness that will result from it.

Tasting this happiness and sharing it with others will precipitate the time when this mindset will spread throughout all existence and our mouths will be filled with laughter.
PORT TOWNSEND: Where hippies go to die (and daven?)

By Amy Klein

PORT TOWNSEND, Wash. (JTA)—Two of this town’s first Jews came to mysterious ends—one by his own hand, the other simply disappeared.

David Ch. Rothschild was a Bavarian who arrived in Port Townsend in 1858. Rothschild—who, according to town tour guide Joyce Cox, would say “I got the family name, but not the money”—built a four-story chandlery on Water Street downtown (in Port Townsend, downtown and uptown are only four blocks apart, but in the 19th century uptown was for the ladies and the upper class, and downtown was for the sailors, the saloons and other “service” people). It was so successful that he built a mansion overlooking the sea.

“Everything was done to impress people who arrive by sea,” Cox said, pointing at the house, which is now a museum open to the public. “See those pillars? They’re just two boards, but from here it looked like pillars.”

In 1886, Rothschild shot himself in the head with no explanation. His chandlery now houses the Olympic Peninsula Historical Society.

The story behind the disappearance began in 1861 when German immigrants Solomon Katz and Sigmund Waterman came to Port Townsend and founded a mercantile both uptown and downtown (the gold W & K letters still adorn the top of the downtown building). After Katz and Waterman died, Katz’s son Israel inherited the business.

“Some of the forming families had put in their foundations, and downtown was for the ladies and the upper class, and uptown was for the sailors, the saloons and other ‘service’ people,” said Cox.

“Torn between the sea it looked like pillars,”

Katz’s son Israel inherited the business. “When another opportunity arose to buy the Uptown Theater in the mid-1990s, the community there “too conservative” for her almost at the end of the country and it’s full of Jews, and they’re the misfits and that’s really very charming,” said Connie Segal, a 49-year-old esthetician and yoga teacher who left Austin, Texas, in 2004. The soft-spoken healer found the Jewish community “a little too conservative” for her taste, but “the Jewish presence in this town is comforting to me,” she said.

Segal will attend High Holidays services to commemorate her father’s death 11 years ago.

“I think he died on Yom Kippur because he wanted his kids to go to temple,” Segal said. “It feels like I need to show up.”

She adds, “I can go to services and then get a massage at 3.”

“Reluctant Jews,” is what psychotherapist Mark Saran terms some of the unaffiliated in Port Townsend. Saran, 58, says he “got dragged” here in 1982 from Seattle, where he grew up.

In sitting in a art- and plant-filled living room, wearing shorts and clogs despite the first September rain, he looks the laid-back part of Pacific Northwesterner.

“There were a lot of Jews who took part in the community because it was here,” he said of the early days. “If it hadn’t been here, they wouldn’t have sought it out.”

Saran is one of the community’s founding fathers saying, “As soon as you start charging dues, I’m leaving this congregation.”

That was the zeitgeist of the town: People didn’t want the Judaism they had left—large, organized, institutional. Back in the 1980s a woman offered to buy the Masonic Temple.

“I’m going to buy it for the Jewish community—will you maintain it?” the woman asked the Metzgers. But they thought the job would fall to Robbie, a contractor, so they declined.

“That was a mistake,” Hilary Metzger admits with a shrug. When another opportunity arose to buy the Uptown Theater in the mid-1990s, the debate nearly “tore the community apart,” Metzger said.

“In the end the community did not buy building, and it also went through a “full period,” according to Saran, especially after the children celebrated their “bar mitzvot. (Metzger’s son was the first bar mitzvah on the Olympic Peninsula).”

Some of the forming families had put in a lot of years, and we just sort of … stopped,” Saran said.

“This is a do-it-yourself town” Bakin said. “I remember one woman who moved here and said she was shocked there was no religious school. ‘Stunned’ seemed like an unusual word—this town has whatever people in this town are willing to provide. I wanted kids’ programming, so I created it.”

Bakin helped start the Hebrew school, and hosts at her house once a week. Some 25 children aged 3 to 10 expressed interest for this year. It will begin after the High Holidays.

“This is a do-it-yourself town” Bakin said. “This is a town where if you want it to happen, you have to make it happen. And that extends to the whole town.”

These days, Bet Shira leaders don’t “do much outreach to unaffiliated Jews in Port Townsend.”

“We tried outreach one year before I became president,” said Barry Lerich, 71, a retired Navy officer who moved to the nearby Marrowstone Island in 2001 and also is credited with revitalizing the community. “It just did not bring anybody in. Really, nobody.”

“We tried to contact other Jewish people that we knew to see if they would join, and they had no interest. None.”

That’s fine with Bakin.

“We’re not really trying to grow,” she said.

“My philosophy is we’re here if you want us and need us, and if it doesn’t work it’s fine.”

There are downsides to being part of a small, remote, liberal Jewish community. It’s not only the question of whether to buy a building or hire a rabbi. “We once had a rabbi on the High Holidays and everyone hated it,” Metzger said.

“It’s not the only issue of how to serve as a ‘big tent’ for members with differing views (at the High Holidays this year the community is working on the balance between Renewal/Reconstruction and Conservative/Reform elements of the service). Taking any sort of pro-Israel political stand, given the peace movement’s pro-Palestinian bias here, is not even the biggest challenge.”

“The toughest question seems to be, “How do you raise Jewish kids here?”

That’s what elementary school principal Amy Fields had asked Metzger when Fields’ son started singing “Happy Birthday” when he saw her lighting Shabbat candles.

After that five families, including the Metzgers and the Bakins, committed to having Friday night Shabbat meals every week.

“That’s a big commitment,” said Cynde Marx, 41, a financial consultant who moved to Port Townsend from Los Angeles 13 years ago.

Coincidentally, her older sister had carpooled with Jon Bakin in elementary school.

With three kids now in the Hebrew school, Marx is more involved with Judaism than she had been in her younger days.

“I remember one Yom Kippur being in Winschell’s doughnuts with my Jewish boy-friend, and it was OK because we were both Jewish,” she said.

But now her husband has converted to Judaism, her Friday nights are occupied by Shabbat meals, her three daughters are in Hebrew school and her year is governed by the Jewish holidays.

“When I was living in Los Angeles, I never really thought about being Jewish, and here you really are making the time to be Jewish in a place where the majority are not,” Marx said. “I can’t imagine living anywhere else.”
Jerusalem (JTA) — In Israel, 5768 was the year of multiple peace overtures, a growing sense of urgency regarding Iran’s nuclear program and an embattled prime minister’s losing fight to stay in office.

Israel and the de facto leadership of the Palestinian Authority launched renewed negotiations after a U.S.-hosted peace conference last November in Annapolis, Md. Israel and Syria announced in May they were holding indirect peace negotiations under Turkish mediation. And in June, Israel and the Hamas leadership in the Gaza Strip agreed to a truce brokered by Egypt.

But with Prime Minister Ehud Olmert under investigation on a number of corruption allegations and struggling to hold onto power, there were lingering suspicions that his peace efforts were aimed more at helping him survive politically than at achieving genuine diplomatic breakthroughs.

In the end he failed on both counts, ending his tenure without a peace treaty or with no major diplomatic breakthroughs to show for his efforts. Olmert’s lead negotiator on the Israeli-Palestinian peace track, Foreign Minister Tzipi Livni, would win the election to succeed him.

Olmert’s political weaknesses cast a shadow over his strategic and diplomatic efforts throughout the year.

Even before Olmert and P.A. President Mahmoud Abbas met at Annapolis, peace advocates worried that the two leaders were too weak to reach a peace deal. At the summit, which drew an impressive array of Arab leaders from across the Middle East, the two sides pledged to conclude a final Israeli-Palestinian peace deal by the end of 2008—a “shell” agreement that would be implement as soon as conditions permitted.

The United States devoted a great deal of energy to the process. President Bush visited Israel twice, in January and in May. Secretary of State Condoleezza Rice made several trips to monitor progress. Former British Prime Minister Tony Blair, the special envoy of the Quartet comprised of the U.N., Russia, the U.S. and the European Union, also made an extended trip to Israel and the Palestinian territories.

But as long as Hamas controlled Gaza, full peace between Israel and the Palestinians seemed a distant prospect. Shelling and rocket attacks on Israel from Gaza continued ceaselessly, while Israel’s two-pronged retaliatory strategy—targeting the militants and imposing a land and sea blockade on Gaza—failed to bring quiet to the beleaguered residents of southern Israel.

Instead, Israel endured international criticism for declaring Gaza “a hostile territory” and severely cutting electricity and fuel supplies to the strip.

In late January, Hamas scuttled Israel’s blockade by blowing up the wooden fence between Gaza and Egypt, allowing hundreds of thousands of Palestinians to stream into Egypt. After Egypt reopened the border, fighting between Israel and the militants escalated, with Hamas firing longer-range Grad rockets at the city of Ashkelon and Israel conducting an incursion into Gaza in early March.

Quiet came only when Hamas and Israel agreed to a truce deal in late June. But Hamas clung to its refusal to recognize Israel or contemplate any peace settlement with the Jewish state.

“Throughout the year we engaged in indirect peace talks with efforts to support this process and prevent any form of violence,” Livni told the Knesset foreign affairs committee in November. “This can only be achieved if all parties come to the table with real intentions to live in peace.”

By Leslie Susser

5768: Worries on Iran, new peace overtures, Olmert’s fall

Jerusalem (JTA) — “Worries on Iran, new peace overtures, Olmert’s fall” was how the Jerusalem Post described 5768, the last year of the current century.

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All the while, many of the members of the Knesset and the Israeli intelligentsia worried that Olmert was too distracted by the corruption scandals and allegations of bribery, legal and financial irregularities, and with Hamas firing longer-range Grad rockets at the city of Ashkelon and Israel conducting an incursion into Gaza in early March.

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The deal was alternately praised and criticized in the Israeli media, and it was widely seen as a victory for Hezbollah.

With the prime minister reeling from low popularity ratings and allegations of bribery, breach of trust and violations of election campaign laws, Olmert finally announced in July that he would not run for re-election when his party, Kadima, held new primaries in September.

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In the first quarter of 2008, unemployment hit a 13-year low of 6.3 percent, and in 2007 Israel’s per capita gross domestic product rose to $31,767—on par with European countries such as France and Italy.

However, the strong shekel, which rose by about 20 percent against the dollar during 5768, hurt Israeli exports and for the first time in years sparked some signs in Israel of incipient inflation. And in addition, the financial turmoil that struck global markets in September also sent the Tel Aviv Stock Exchange reeling, stoking some fears about the long-term health of the Israeli economy.

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Jewish education goes green at CAJE 33

Peretz Hirshbein, special to the WJN

Jewish education went green this summer at the CAJE 33 (Coalition for the Advancement of Jewish Education) conference, the central gathering of Jewish educators in America. Held August 10–14 at the University of Vermont in Burlington, this year’s theme was “Fresh Ideas, Fresh Topics, Fresh Air.” This year’s conference was the largest in the past five years and was sold out.

The action-packed, world-wide gathering drew a plethora of authors, speakers, performers, teachers, clergy, storytellers, and other headlining personalities. Educators from across America—including students and dozens of others from oversees—had the chance to attend master classes and network in an environmentally friendly setting with important leaders from the eco-Jewish movement, the world of Jewish education, and beyond.

Among the more than 1,500 attendees was a large contingent of Ann Arbor Jewish educators. Ann Arbor teachers at CAJE included Cindy Saper and Wendy Zohar from Beth Israel Religious School; Amanda Freund, Michelle Freund, Wendy Holden, Viki Shayna, and Aaron Goldsmith from Temple Beth Emeth; Karen Shill, who teaches at both TBE and BIC; Noreen DeYoung, Peretz Hirshbein, and Michelle Paris from the JCC Early Childhood Center; and Debra Gombert, Hebrew Day School music teacher and JCC ECC song leader. Other Ann Arbor attendees included Aviva Panush, Lisa Bernstein, and Beth Israel program director Jake Kander.

As in previous years, CAJE 33 offered four days and nights of non-stop workshops, lectures, classes, films, musical performances, and other exciting offerings from world-class presenters. Against the backdrop of eco-awareness, participants also had the opportunity to go on hikes, study Earth Torah while biking, learn about celebrating Shabbat and the holidays with an environmental awareness, dance, sing, compete in an American Idol-like venue, learn how to create mentor teachers, brush up on Hebrew, observe Tisha B’Av, learn how to integrate curriculum about Israel, attend a workshop on how ecology can engage Jews in communal life, study mysticism and the cosmos, attend an Eco Bet Midrash and study Eco-Kashrut, learn about their carbon footprints, bring their classrooms into the 21st century, and much more. Beth Israel Religious School Shira leader Wendy Zohar, a first-time CAJE attendee, jumped into the musical offerings of CAJE 33 with both feet, appearing on stage with Sam Glaser and other great Jewish musicians.

Included at CAJE 33 was the annual Early Childhood Conference, a much-anticipated event. This year, a central focus of this conference was a discussion of the use of emergent, child-centered early childhood curriculum models in Jewish environments. The JCC’s DeYoung and Hirshbein participated in a series of roundtables and workshops relating to this focus as they shared the JCC ECC’s unique experience using the HighScope approach in a Jewish setting. The developments in Jewish early childhood education here in Ann Arbor have gained significant national interest; next August DeYoung and Hirshbein will co-chair the Early Childhood Conference at CAJE 34.

CAJE 33 also featured Evolution and Revolution, a bold re-examination of synagogue-based Jewish education. Though these schools educate the majority of Jewish children in America, they have widely been deemed ineffective. Is this assessment correct? By convening Ph.Ds, clergy, educators, and experts in the field for an honest examination of the state of congregation-based Jewish education, CAJE 33 will likely become a watershed event, leading to important reforms.

CAJE is the largest and most significant group representing Jewish educators worldwide, and over the past few years it has become an important destination for a diverse group of leaders and participants in Jewish communal life. It is also the only national organization that supports front-line Jewish educators across all denominations and all educational settings. Attending the convention were twenty-something bloggers, alongside established heads of organizations; students as well as seasoned professionals; well-known authors and journalists; mavericks and entrepreneurs; innovators, researchers and entertainers of a variety of ages and religious lifestyles.

As in years past, the convention affirmed the organization’s mission to advocate on behalf of Jewish educators, advance their skills and knowledge, and increase the resources available to them by building partnerships with local and national organizations.
Each year the Jewish Community Center of Washtenaw County sends a team of athletes to the JCC Maccabi Games, an Olympic-style sporting competition for Jewish teens ages 13–16. This year the Ann Arbor Maccabi Team attended the JCC Maccabi Games hosted by the JCC of Metropolitan Detroit in West Bloomfield from August 17–22. Deborah Huerta served as delegation head and Michael Hern served as coach/assistant delegation head.

At this year’s 26th JCC Maccabi Games, Ann Arbor athlete Gabe Solomon earned a gold medal in swimming, Jack McWhinney earned 4 medals (including a gold) in track, Eitan Spivak earned 4 medals in bowling, and Gil Eisbruch earned a silver medal in his second sport of mini-golf after his baseball team was eliminated in playoffs. Emma Share also performed beautifully in the dance competition.

The Detroit JCC Maccabi Games were attended by more than 3,000 Jewish teens from North and South America, Israel, Australia, and Europe. Fourteen sports were represented, with as many as 25 tournaments going on at any given time. In addition to sports competitions, the week included community service, and social activities. By integrating sports with Jewish identity and values, the JCC Maccabi Games aims to offer a transforming and unforgettable experience for the athletes, coaches, families, and the community.

Next year the Ann Arbor JCC is planning to take 10–12 athletes to the San Francisco JCC Maccabi Games, which will be held August 2–7. It should be an incredible setting for the Games. The JCC is looking for a volunteer delegation head to help recruit athletes, assist with planning, and accompany the athletes and coaches to San Francisco. Volunteer coaches are also needed.

For more information about participating as an athlete, coach, or delegation head, contact Deborah Huerta at deborahhuerta@jccfed.org or 971-0990.
ECC earns nation NAEYC re-accreditation

Program among First in Nation to Complete More Rigorous Accreditation Process

Peretz Hirshbein, special to the WJN

The Jewish Community Center Early Childhood Center (JCC ECC) is one of the first early childhood programs to earn accreditation from the National Association for the Education of Young Children (NAEYC), the nation’s leading organization of early childhood professionals.

“We’re proud to have earned the mark of quality from NAEYC and recognized for our commitment to reaching the highest professional standards,” said Early Childhood Director Noreen DeYoung. “NAEYC Accreditation lets families in our community know that our program is getting the best care and early learning experiences possible.” While the JCC ECC had first earned accreditation under NAEYC’s old guidelines many years ago, the new accreditation system is far more rigorous.

To earn NAEYC Accreditation in the new system, the JCC ECC went through an extensive self-study process, measuring the program and its services against the ten new NAEYC Early Childhood Program Standards and more than 400 related Accreditation Criteria. The program received NAEYC Accreditation after an on-site visit by NAEYC Assessors to ensure that the program meets each of the ten NAEYC standards. NAEYC-accredited programs are also subject to unannounced visits during their accreditation, which lasts for five years.

In the 20 years since NAEYC Accreditation was established, it has become a widely recognized sign of high-quality early childhood education. More than 1,100 programs, serving one million young children, are currently accredited by NAEYC — approximately 8 percent of all preschools and other early childhood programs. “The new NAEYC accreditation system raises the bar for preschools, child care centers and other early childhood programs,” said Mark Ginsberg, Ph.D., executive director of NAEYC.

The JCC ECC’s NAEYC Accreditation is a sign that they are a leader in a national effort to improve high-quality early childhood education, and to help give all children a better start.

The NAEYC accreditation system has set voluntary professional standards for programs for young children since 1985. As of September 2006, the Association’s revised program standards and criteria have introduced a new level of quality, accountability, and service for parents and children in child care programs. The new standards reflect the latest research and best practices in early childhood education and development. NAEYC is committed to utilizing the newest studies and analysis on positive child development to ensure young children continue receiving the highest-quality care and education possible.

The NAEYC accreditation system was created in 1985 to set professional standards for early childhood education, and to help families identify high-quality preschools, child care centers and other early education programs. For more information regarding the National Association for the Education of Young Children, go to www.naeyc.org.

For more information about the JCC Early Childhood Center, contact Noreen DeYoung at 971-0990 or ndeyoung@umich.edu.

TBE Tot Shabbat and more

Romie Simon, special to the WJN

Each Friday at 5:30 p.m. the sanctuary at Temple Beth Emeth (TBE) fills with the sound of tots and their families singing songs and celebrating Shabbat as they enjoy each other’s company. Parents and grandparents sit informally on the floor, some with children on their laps, as they join in Shabbat songs and listen to the rabbi’s story. At the end of the service, everyone gathers on the bima to sing the blessings for wine and challah. Children delight in the special weekly “surprise” Rabbi Levy takes from the ark. This year’s gifts are Hebrew number cards with lively illustrations. They are collected in a ring, allowing children to flip through them easily. Last year, the weekly surprise was letters of the Hebrew alphabet.

Tot Shabbat leaders include Rabbi Levy, Cantor Rose, TBE Songleader/Youth Advisor Abe Morrison, and Noa Guttermann. Following the half-hour service, families are invited to eat Shabbat dinner. The tot Shabbat dinner, only $5 per person for both tots and adults, consists of child-friendly macaroni and cheese, fish sticks, apple sauce, animal crackers, apple juice, and an extensive salad bar. Concurrent with the tot dinner is a weekly adult Shabbat dinner, catered by Main Dish Kitchen. The main course and a vegetarian option cost $12.50 and also includes the salad bar. Adults set the table or the catered dinner with their children. Reservations should be made by 4 p.m. each Thursday; however, tot meals are always available for last minute plans.

The TBE congregation invites the community to join them for any Friday service. The weekly menu is found on their website, www.templebethemth.org, where tickets can be ordered and paid for by credit card. Tickets can also be bought at the temple office, open Monday-Thursday from 8:30 a.m. – 5 p.m.

Kids’ Night Out to be held October 25

Deborah Huerta, special to the WJN

Each month the Jewish Community Center of Washtenaw County offers a Kids’ Night Out event featuring games, crafts, dinner, and a movie. These nights give elementary-age kids a chance to have fun with their friends, and parents a chance to have a night on their own. This month’s event will be held from 6:30–10 p.m. on Saturday, October 25 at the JCC.

Kids’ Night Out events are open to JCC members and non-members in grades K–5. The cost for JCC members is $20 (additional siblings: $18). The cost for non-members is $25 (additional siblings: $23). Registrations are due by Thursday, October 23. For additional information, or to register, contact Deborah Huerta at deborahhuerta@jcced.org or 971-0990.
Hebrew Day School – Leader in dual language education

Dina Shtull and Barbara Stratman, special to the WJN

Dual-Language Programming has become increasingly popular throughout the United States within the past twenty years. According to the Center for Applied Linguistics, in 1962, only one school in the U.S. self-reported as offering dual-language programming. In 2007, 335 schools identified themselves as dual-language schools.

Hebrew Day School of Ann Arbor (HDS) has fully embraced a Dual-Language Education Program, also called a Two-Way Immersion Education Program (TWI). In such programs the students develop full proficiency in their first language and high levels of proficiency in a second language. "HDS is proud to have been an educational pioneer in incorporating dual-language education in elementary school. There is always new research on dual-language instruction, and HDS is keeping up with the trends through new initiatives," says Dina Shtull, head of HDS.

The school’s current new initiative includes the development of an advanced Hebrew curriculum. Students who demonstrate sophisticated skills in Hebrew will have the opportunity to participate in advanced classes, Anat Hodosh, an Israeli native, will serve as the instructor for the program, which was funded by the Anna and David Dunietz Jewish Philanthropic Fund and the Jewish Federation of Greater Ann Arbor. The new advanced Hebrew curriculum will meet the language needs of native Israeli students, and will also serve as enrichment for non-native Hebrew speakers who have a demonstrated high aptitude or talent in the area of language.

The second new initiative is the development of a comprehensive “scope and sequence” for our language instruction. Over the past year and a half, HDS has worked with Ilan Rosenberg, instructor of Hebrew language at the University of Michigan, to document language standards for multiple language levels. "It is revolutionary," says Rosenberg, who taught language at HDS five years ago and remembers when language goals were separately developed by each classroom teacher. "The school now has a comprehensive curriculum that builds from one class to another. Language goals for each level are documented, and each level builds on the foundation set in a previous level."

“Our language goals are impressive,” comments Shtull. "Yet, we are fully aware that there will be students needing extra assistance to keep on track. Through the generosity of the Benard L. Maas Foundation, we have also created the Benard L. Maas Hebrew Assistance Program to help in this effort."

The third Hebrew curriculum initiative at HDS is the development and implementation of Hebrew language assessments in the first through fifth grades, in order to further identify student levels in the four main language domains: reading, writing, listening, and speaking. "Any strong dual-language program must constantly assess student achievement in order to continue to refine its language program," says Barbara Stratman, the school’s new vice principal. Stratman served as K-8 Dual-Language Coordinator for the Omaha public schools.

With support from the Covenant Foundation, long-time HDS teacher Avron Kaufman, who pioneered the school’s immersion program, recently attended a special training seminar on assessing Hebrew oral proficiency with Brandeis University professor Vardit Ringwald. Ringwald’s program, funded by the Covenant Foundation, was recently written up in the article “Language Educators Rethink Their Hebrew Lessons” in the Forward (the article is available online at http://www.forward.com/articles/13973). Kaufman explains that, "In our daily jobs as educators, we constantly assess students to determine if they are reaching the goals we set out for them. Yet, how can we truly assess unless we have fixed standards and outcomes in mind? Attending this intensive OPI (Oral Proficiency Interview) training workshop helped me develop something new in my professional arena: namely, a clearer sense of levels in Hebrew proficiency as defined by the ACTFL (American Council on the Teaching of Foreign Languages). As a first and second grade language teacher, my goal is to take “Novice Low” language learners who may know a few words in Hebrew such as “ken,” “lo” and “shalom” to the level of “Novice High” learners who are beginning to create language. A student at the intermediate level would be able to carry on a conversation in Hebrew, creating language with greater consistency, confidence, and accuracy."

According to ACTFL, students who attain the advanced level are able to carry on conversations with fluency in all tenses and can respond to questions in paragraph form. In addition, they can make detailed comparisons such as comparing life in Ann Arbor, with life in Pardes Hannah, Israel.

With the many services offered at HDS, students can be supported in all of these language levels.

The benefits of dual-language programming have been well documented. The Two-Way Immersion Toolkit, a publication developed by The Center for Applied Linguistics together with Brown University’s Center for Educational Alliance, notes three major advantages to a language immersion program. The first advantage is that it allows students to view their first language in a comparative perspective, which in turn helps them analyze and refine the use of that language. The second is that reading and writing in a second language positively impacts academic achievement in other disciplines. The third advantage is that students develop positive attitudes toward themselves as learners and toward students of other languages and cultural backgrounds. These dual-language learners show a great deal of diversity in their friendship choices, and a comfort level interacting with members of other ethno-cultural groups. Self-confidence increases because students are better prepared to engage in a global society that values multiculturalism and bilingualism (this report is also available online, at http://www.alliance.brown.edu/pubs/twi/pdf_files/parinv_qapm.pdf).

Liz Fried, an HDS current grandparent and parent of an alumna noted, “I was not surprised to see that Ann Arbor Public Schools recently announced the offering of a Spanish language class beginning in 3rd grade. The benefits of a dual-language program are undeniable, although there is a difference between taking a language class and being in an immersion program. My daughter benefited from the HDS dual-language program, and now my grandchildren are benefiting. They are becoming bi-lingual, bi-literate, and bi-cultural.”

For more information, or for a private tour, contact the Hebrew Day School at 971-4633 or info@hdsaa.org, visit www.hdsaa.org, or attend an open house scheduled for Tuesday, October 28, Monday, December 1, or Wednesday, January 14.
Upper grade students learn to type and do web research in Hebrew

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Creating a new model to make work fit with life

By Stewart D. Friedman

PHILADELPHIA (JTA)—Now is the time of year when we return to what matters most in our lives. We reflect on what we’ve done and we commit to making things better in the year ahead. What a great and powerful moment in the Jewish cycle. For without that annual taking stock, how can we evolve to become the person we want to be and build our legacy as a positive force during our precious time on earth? Following the June publication of my book, Total Leadership: Be a Better Leader, Have a Richer Life, I spent much of this summer traveling the country, speaking about work and how to make it fit with the rest of life in ways that are good both for companies and the people employed by them. I talked to thousands of people and I listened for the pulse of American business. Here’s what I heard: There’s much pain. Too many people feel overwhelmed, disconnected, pessimistic and with no other purpose than to merely survive. Demand for change is the order of the day, as it has always been in our Jewish tradition. Now, as I step into my 25th year teaching at the Wharton School of the University of Pennsylvania, I’m struck by how different the work world is today and why a new approach to leadership—no matter where you are or what you do—makes sense.

This new approach is all the more necessary given the new demands on our time as well as our aspirations. Through-out human history, the sun’s relationship to life is returned to favor in American business. Employers are learning that people perform better in their jobs when they bring passion and space, but it’s just dawning on us that we need to learn new psychological and social technologies, too, to avoid drowning in the deluge of nonstop pressure that comes at us through the tethers we call cell phones and Blackberries.

The Jewish tradition’s respect for meaningful and useful boundaries is clearly evident in the concept of Shabbat, which creates a natural separation in our lives. This tradition holds lessons that are more relevant today than ever. But just as there are boundaries, there is also a strong need for integrating the various parts of our lives. When the different aspects of life fit together as one—perhaps the essential Jewish idea, to which the Shema prayer calls our attention—then everything in life seems better.

The ago-old Jewish commitment to social justice and respect for the world around us is returning to favor in American business. Employers are learning that people perform better in their jobs when they bring passion into the workplace, when they are doing what they believe matters to the world, and when they have a hand in figuring out how to get it done. Greed and competition were ’80s cool. Green and collaboration are ’08 cool. As I wrote in my book, being a leader is not the same as being a middle manager or a top executive. Being a leader means inspir-ing committed action that engages people in taking intelligent steps, in a direction you have chosen, to achieve something that has significant meaning for all relevant parties.

Individuals can do this whether they are at the top, middle or bottom of an organization or group. And they can do this in business, families, friendship networks, communities and social associations. This may be easy to say, maybe not so easy to do. There are a few simple principles that can help: 1) Be real, by acting with authenticity and clarify-ing what’s important in all parts of your life; 2) Be whole, by acting with integrity and re-specting all aspects of life; 3) Be innovative, by acting with creativity and experimenting with what you do and how you do it. Any-one can bring these principles to their lives and perform better in all aspects. You just have to make an effort to reflect and grow, bolstered by those you enlist to push and encourage you. This is just what our Jewish tradition challenges and inspires us to do, es-specially during the High Holidays.

In the Total Leadership process, you begin by writing and talking about your core val-ues and your vision of the kind of leader you want to become—how you want to affect the world around you and why. That’s what I mean by being real, and it’s akin to what we as Jews do in prayer—we contemplate what’s important and how to bring our lives in closer alignment with our values. Next you explore how the different parts of your life fit togeth-er as one—whether your world has integri-ty—by thinking through the performance expectations of the most important people in each of the four different parts of your life: work, home, community and self. Then you talk to these people, whom I call your “key stakeholders,” for they are essential to your future, as you see it, to verify and per-haps revise your grasp of these expectations.

For many, this activity is similar to what we do on Yom Kippur in realizing and talking about what we need to do to strengthen our most precious relationships. Finally, the fun, inspiring part is being innovative. This involves experimenting with new ways to get things done with the intent of improv-ing performance demonstrably in all four life domains—pursuing, in other words, what I call “four-way wins.” We need to focus on what matters most and to consciously take small, realistic steps toward acting on it. You’ll spend your precious time more intelligently—better aligned with your values, using more of your natural talents to pursue passionately the goals to which you’re genuinely commit-ted. As the great Jewish theologian Abraham Joshua Heschel, once said, “Life without commit-ment is not worth living.”

In these Days of Awe, as we reflect on the work of our lives, ask whether and how your “living” makes sense in the bigger picture of your life, your world. If it doesn’t, consider tak-ing one small step toward making it so. Experi-ment with a change that aims to make things better for you—your mind, your body and your spirit—and for the people around you at work, at home and in your community. ■

Stewart D. Friedman is on the faculty of The Wharton School of the University of Pennsylvania and is the author of the best-selling Total Leadership: Be a Better Leader, Have a Richer Life, published by Harvard Business Press; visit www.totalleadership.org.

Jewish thought on the environment

One generation goes and another generation comes; but the Earth remains forever青春 (Ecclesiastes) 1:4

One day Honi was journeying on the road and he saw a man planting a carob tree; he asked him, how long does it take for this tree to bear fruit? The man replied: seventy years. He then further asked him: are you certain that you will live another seventy years? The man replied: I found [grown] carob trees in the world; as my ancestors planted for me so I too plant for my children. “As my ancestors planted for me, so I too plant for my children.”

Babylonian Talmud, Taanit 23a

For six years you shall sow your land and gather in its yield; but the seventh year you shall let it rest and lie fallow, so that the poor of your people may eat; and what they leave the wild animals may eat. You shall do the same with your vineyard, and with your olive orchard.

Eshkol 23:10/11
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last month I wrote about the trip my brother and I took to Hungary earlier this year. We were born in Budapest, and left with our parents at eight years old, in the wake of the 1956 revolution. Our visit this past spring was the first time we’ve been back since we emigrated more than fifty years ago.

The final week we lived in Budapest, five decades ago, our mother took us on a tour of her beloved native city. She showed us a number of famous and less well-known landmarks, especially on the Buda side, where she had grown up. She told us repeatedly, “Remember this.” But I don’t recall her taking us to visit the graves of her parents, both of whom died before we were born. It was years later, when we began asking about our family’s history, that she told us where they were buried. I made it a point then to write down the exact location of their graves. (Our father’s parents are not buried in Hungary. They were killed in Auschwitz, and have no graves.)

In Budapest this spring we looked up many of the places our mother showed us before we left, and we also visited our grandparents’ graves. Our grandfather, Samuel, died in 1931, and is buried in the Farkasréti cemetery on the Buda side of the Danube. We asked for directions and took a long trolley ride to the outskirts of the city, and got off at the stop marked, “Main Cemetery Entrance.” (It’s an enormous cemetery, going on for blocks and blocks.) In the office near the entrance, I gave the woman behind the counter my location numbers, and asked for directions to the grave. She looked at the numbers and replied, “We don’t have a numbering system like that here.” I told her my grandfather died more than seventy years ago. Might they have had a different system for the older parts of the cemetery? “No, there is only one system.” We went back and forth a few more times until finally my brother thought to ask, “Is there a separate Jewish cemetery?”

“Yes there is,” she said, not very warmly, it seemed to me. “It’s at the far end of this cemetery, five trolley stops away.”

We got back on the trolley, took it to the final stop on the line and got off a block from the entrance of the Jewish cemetery. A sign on the gate said, “You must wear a yarmulke or bat while in the cemetery.” No one was in the small, dilapidated building near the entrance. The grounds were overgrown and looked unkempt. Finally, after we called “Hello” a number of times, the caretaker arrived. A beefy, jovial guy, wearing a white yarmulke at a rakish angle, he looked at my notes and said, “This way.” We followed him down the main lane of the small graveyard and I, perhaps still smarting from my perceived chilly reception at the Catholic cemetery, asked him, “Is there much anti-Semitism in Hungary these days?”

He said, “Yes. Someone broke down a part of the cemetery wall last month. But,” he added cheerfully, “We caught him and beat him pretty good. He won’t be bothering us again.”

The farther we walked from the cemetery gate, the more neglected the grounds became. Still, when a few minutes later the caretaker pointed out the grave to us, we were shocked at what we saw. Buckthorn bushes and maple seedlings three to ten feet high sprouted everywhere, some even from graves. Our grandfather’s headstone, and many of the others near it, was partially or completely covered with ivy. We had difficulty getting to his grave, and the stone was so weathered we could barely read his name.

We pulled away some of the ivy, brushed the dirt off the stone, took a few pictures, and then said a tearful Kaddish. (We knew, of course, that the Kaddish is only to be recited with a minyan, but it still seemed like the only appropriate prayer. A few weeks later, after we returned home, I asked Rabbi Dobrusin what was the proper prayer when visiting a grave and he said, the El Melech Rachummi. I hadn’t known that. I’ve not had much experience in graveyards.)

When we returned to the caretaker’s building he offered to make a path to the grave, clear the vegetation from around it, repaint the name and dates on the stone to make them easier to read—for $1,000, or about a $1,000. Feeling somewhat numb and overwhelmed, we said we’d think about it and left. We were silent on the long trolley ride back.

We’d read that there was a statue of Raoul Wallenberg in Buda. In a small park along a busy street, we found a tall bronze statue of Wallenberg, framed by two huge stone slabs. There were fresh flowers and a number of candles at the base of the statue. My brother recalled that our mom had told us once that she was aware of Wallenberg when she was in the ghetto, and had she been able to avoid deportation a few more days, she might have been able to get one of his coveted fake temporary passports.

A few days later, appropriately on Mother’s Day, we looked up our maternal grandmother’s grave in the Jewish cemetery on the Pest side of the city. This much larger graveyard was also at the end of a tramline. Here the grounds and most of the graves near the entrance were well kept. But the older section, where our grandmother was buried, was, if possible, in an even more decrepit state than our grandfather’s cemetery. We cleaned her grave as best we could, repeated the same sad ritual here too, and then went to look for the graves of two of our aunts and uncles. We found them in the newer, tidier section of the cemetery. At one of them, amazingly, there were fresh flowers in a small vase. We have no living relatives in Budapest. It was comforting to see that someone still remembered and cared.

Before the war, our father lived in Kunhegyes, a village of about 10,000 people, about 150 kilometers east of Budapest. He served as cantor and rabbi for the 224 Jews who lived there. He was married, with three young children. His wife and children all perished in Auschwitz.

When we were children and still lived in Hungary, our father never mentioned Kunhegyes or his first family. We learned his story from our mother when we were about sixteen years old, and rarely spoke about it with our father even after that. Eventually though, he did tell us that there was a memorial stone in the Jewish cemetery in Kunhegyes, bearing the names of the 128 Jews, including his family, who died in Auschwitz.

He and our mother had attended its dedication the year before we were born. When we planned our trip to Hungary, we knew we’d visit that cemetery.

By train, it takes three hours from Budapest to Kunhegyes. On the reasonably comfortable, un-crowded passenger cars, I found it impossible not to think of our mother, crammed into a cattle car more than sixty years ago, on her way to the Ravensbrück concentration camp.

Before we left for Hungary, a friend, a former resident of Kunhegyes who had known our father, drew us a map of the village from memory and put on it the names of many of the Jewish families who had lived there before the war. On the train, as we approached Kunhegyes, I struck up a conversation with three elderly ladies in our car. One of them had grown up there and, when I showed her the map, recognized many of those names and re-
world Jewry

in search of the Yiddish voice that still whispers in Lithuania

by rakhi kafirsren

vilnius, lithuania (tia)—Months ago, I decided that, as a loud and insistent partisan on behalf of Yiddish language and culture, I should improve my spoken Yiddish. It would be this summer or never. I had just left my job as a corporate attorney and, if not money, was on my side. I was newly employed as the part-time Internet outreach/youth wrangler for a Jewish culture and politics magazine with a tradition-}
ally Yiddish speaking (intensely, and devoutly secular) readership.

I managed to convince my employers at Jewish Currents that not only was it necessary to spend more than a month in a language im-

merso, but also that my trip to Yiddishland would generate plentiful material for upcoming issues.

so I went to the Vilnius Yiddish Institute's summer Yiddish program in Vilnius, Lithuania. Vilna—I never referred to it as Vilnius—was a place about which I had sung, read and at-
tended conferences. In April, just last Saturday, I sat in the office of a colleague, a woman much wiser than I, and told her I would be going to Vilna this summer to perfect my understanding of Yiddish case end-

ings. There's only three, so I figured a month would be enough.

Vilna! Yiddish! Wasn't it cool?

my colleague looked at me dryly, as only she could. She laughed. "Vilna! Yiddish! Wasn't it cool?" For me, for and all my Yiddishist friends, Vilna is a very real place. Vilna was the home of great modernist Yiddish po-
etry, of important Jewish publishing houses, the birthplace of the YIVO Institute, the resting place of the Vilna Gaon.

for those of us left cold by the clapping and sylvan of Upper West Side neo-chasids, the idea of Vilna is a comfort role for them under the shadow of the sun. They escaped from the ghetto through the sewers, a daring plan made possible only by the specialized knowledge of another partisan, an engineer.

a few streets lower, Fania points to where she and her mother lived when the war began. Behind the hated and sad stories of his student days and his in-

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ner Litvak: the cerebral, slightly aloof Jew who whispers heard by those who care to listen closely.

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U.S. sailors who brought survivors to prestate Palestine share stories

By Dina Kraft

TEL AVIV (JTA)—One by one, until they numbered more than a thousand, they climbed up the bobbing rope and twine that God-fearing sailors centuries ago dubbed Jacob’s Ladder.

It was Italy, May 1947. A bottomless sea lay below, a dark night sky above. The Jewish refugees finally were leaving Europe and the ashes of the Holocaust. They only had the bags on their backs and the will to climb, rung by rung.

“Don’t lose your footing! Don’t get blown off!” They climbed higher and higher.

Out of the darkness came pairs of hands and shouts of “Kumarof!” —“Come on!” in Yiddish. Jewish sailors from America—“Imagine, Jewish sailors from America!” the refugees marveled—were reaching down and pulling them up over the sides of a ship called Hope, “Hatikvah.”

“It was like a miracle,” said Irit Avriel, one of those refugees, her face lighting up with the memory six decades later. “For us they were angels."

More than 32,000 Jewish refugees from Europe, just over half of the total 60,000 whoish refugees finally were leaving Europe and the ashes of the Holocaust. They only had the bags on their backs and the will to climb, rung by rung.

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More than 32,000 Jewish refugees from Europe, just over half of the total 60,000 who came to prestate Palestine, were brought over by North American sailors—most of them young Jewish men who served at sea during World War II.

They were part of a clandestine operation known as Aliyah Bet, which included the famed Exodus ship.

At a gathering last year for passengers of Hatikvah hosted by one of those Jewish sailors, the young people who had climbed the rope ladder to freedom so many years ago were full of questions for the two former sailors who came to share their stories.

“How were you recruited? Why did you leave America to do this? When did you know about the camps?” they asked.

The Jewish ex-sailors spoke about their own European relatives and the obligation they felt to help after the Holocaust.

A new documentary film about North American Jewish sailors from the Aliyah Bet operation, “Waves of Freedom,” which was shown at the Jerusalem Film Festival this summer, is scheduled to come soon to Jewish film festivals in the United States.

In late 1946, word had gone out in the streets of U.S. cities such as New York and Chicago that young Jewish men with sailing experience were needed to help smuggle Holocaust survivors across the Mediterranean to Palestine. The mission was to be top secret because the British had declared such immigration illegal and created a blockade to stop the effort.

Murray Greenfield—“Greeny,” as the survivors would quickly nickname him—had just been discharged from three years in the U.S. Merchant Marines. Others had finished tours of duty in the Navy fighting in Europe or against the Japanese in the Pacific.

“What an idea,” Greenfield, 82, a native of Long Island, New York, said he remembered thinking. “I was just discharged and here they were looking for guys who knew how to sail.”

Greenfield, who hosted the reunion in Israel last year, went on to co-author a book on the subject titled “The Jews’ Secret Fleet.” He told his mother that he would not be going to college as planned that fall, but was going to do something for the Jewish people.

It was a secret; he could not say where he was going or for how long. The news of the Nazi genocide was still fresh—horrible reports of death camps and gassings. Greenfield’s mother stroked the arm of her son and gave her blessing.

Harold Katz, a former U.S. Navy officer who spent three years in the Pacific, also decided to join the effort. A first-year student at Harvard Law School at the time, he was so enthusiastic about the journey that he managed to convince a classmate who was Irish Catholic to join him.

Katz went on to become an established tri-al lawyer in Boston, but the memories of the Hatikvah and his part in history eventually brought him back to Israel as an immigrant in the early 1970s.

“You don’t always know what will be a turning point in your life. You realize it only later on,” said Katz, 86. “When you do, you see how it fits in with the rest of your life. This was a watershed, a transformative experience.”

Katz and Greenfield would sail on a hulking and aging Canadian ice-breaker, one of 10 ships a group of American Jews bought for the operation to bring Jewish refugees to Palestine from Europe.

The details of the operation were worked out through a thick cloud of cigarette smoke on the top floor of a building on East 60th Street in Manhattan, high above the din of music at the famous club below, the Copacabana.

A mix of businesspeople, Zionist activists and representatives of the Jewish community in Palestine hunkered down to figure out how to buy and fix up old ships and recruit sailing crews.

There was the wealthy industrialist to sign the checks, the New Orleans Jew with connections in the Central American shipping industry who managed to bribe the right people in Honduras and Panama to get permission to fly ships with their country’s flags, and the Jewish volunteers who agreed to work only for pocket money to buy cigarettes.

Most of these young men had some experience at sea, but others had been infantrymen, paratroopers and pilots. Veterans of the Pa-

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Not much change in the platform of Obama's Democratic Party

By Ron Kampeas

DENVER (JTA) — When it comes to the Middle East and Senator Barack Obama's Democratic Party platform, things are staying pretty much the same — which, in this case, is the kind of change pro-Israel activists can believe in.

The platform committee appears to have heeded recommendations by the National Jewish Democratic Council advising the party not to veer too far from previous platforms when it comes to the Mideast.

"The Middle East planks of previous platforms have been carefully crafted and have served us well as a party and a country," Ira Forman, the NJDC's executive director, advised the committee in July. "We urge the platform committee to stick closely to the 2004 platform language."

It was advice that news to the overall strategy of the campaign to elect Obama (D-Ill.) as president: reassure Americans that this young, relatively unknown quantity will bring "change we can believe in" — but not too much of it.

The strategy informed the DNC convention in Denver, with former military officers and party elders — chief among them former President Bill Clinton — lining up to touch for Obama's foreign policy credentials.

Notably, the preamble to the platform's foreign policy section emphasizes security and defense. Five of its seven points focus on building up the military and combating terrorism.

And when it comes to Israel, the platform hews closely to traditional language. "Our starting point must always be our special relationship with Israel, grounded in shared interests and shared values, and a clear, strong, fundamental commitment to the security of Israel, our strongest ally in the region and its only established democracy," the platform says in an unusually long passage titled "Stand with Allies and Pursue Democracy in the Middle East."

That commitment, which requires us to ensure that Israel retains a qualitative edge for its national security and its right to self-defense, is all the more important as we contend with growing threats in the region — a strengthened Iran, a chaotic Iraq, the resurgence of Al Qaeda, the reinvigoration of Hamas and Hezbollah," it says.

The rest of the passage repeats talking points that would not be out of place on an American Israel Public Affairs Committee prep sheet: a two-state solution for the Israeli-Palestinian conflict, an undivided Jerusalem as Israel's capital, no return to the pre-1967 Six Day War lines and no "right of return" for Palestinian refugees.

The intensification of concerns that Iran is nearing nuclear weapons capability postdates the 2004 platform, but here, too, the Democrat's platform sticks closely to the pro-Israel lobby's line.

The platform emphasizes Obama's preference for tough diplomacy: "We will present Iran with a clear choice: If you abandon your nuclear weapons program, support for terror and threats to Israel, you will receive meaningful incentives; so long as you refuse, the United States and the international community will further ratchet up the pressure, with stronger unilateral sanctions; stronger multilateral sanctions inside and outside the U.N. Security Council, and sustained action to isolate the Iranian regime."

Even as it plays up the possibilities of sanctions, the platform also includes the magic words "keeping all options on the table," — continuing the Bush administration's implicit threat of military action should Iran get to the nuclear brink.

The sharpest foreign policy departure from the Bush administration and from the position of Sen. John McCain (R-Ariz.) is in Obama's pledges to end the war in Iraq — an area where polls have shown that the vast majority of American Jews agree with Democrats.

On domestic issues, the platform also stays close to positions favored by the Jewish community, a predominately moderate to liberal demographic. It advocates abortion rights, environmental protections, energy independence, expanded health care and poverty relief.

In one area, however, the platform diverges from traditional liberal orthodoxies on church-state separation: Obama advocates keeping Bush's faith-based initiatives, albeit with First Amendment protections.

"We will empower grassroots faith-based and community groups to help meet challenges like poverty, ex-offender reentry, and illiteracy," it says. "At the same time, we can ensure that these partnerships do not endanger First Amendment protections because there is no conflict between supporting faith-based institutions and respecting our Constitution. We will ensure that public funds are not used to proselytize or discriminate."
Op-Ed

Obama is best choice for strong U.S.-Israel relationship
By Senator Carl Levin

Since the birth of the state of Israel 60 years ago, the United States has stood as its strongest ally. This partnership has been supported by both Democrats and Republicans. The bipartisan tradition goes back to President Truman, who in 1948 made the United States the first nation to officially recognize Israel.

Today, America’s relationship with Israel has never been just a diplomatic relationship or a military alliance. It has always been a fundamental partnership to protect our shared values—a commitment to democracy, freedom, and liberty.

After 60 years of friendship, the United States and Israel must continue to stand together, to protect our shared values and priorities—to continue to strive for our shared goal of a peaceful Middle East.

The United States and Israel must continue to stand together, to protect our shared values and priorities—to continue to strive for our shared goal of a peaceful Middle East.

As president, Barack Obama will do everything he can to help Israel protect itself from outside threats, whether they come from as nearby as Gaza or as far away as Tehran. The defense cooperation between the United States and Israel has been a model of success, and Senator Obama believes in its preservation.

Barack Obama believes that the United States and Israel must stand shoulder to shoulder in the fight against terrorism, because terrorism threatens our shared values, our way of life, and our right to live without fear.

Barack Obama will add a crucial element that has been missing in the fight against terrorism and the effort to advance the search for peace in the Middle East. He will end America’s unilateral style—it’s isolation from allies who have been put off by the Bush Administration’s go-it-alone, “you’re with us or with the terrorists” approach.

Example number one: Iran, the greatest source of terror in the region. President Bush’s Iraq policy has led to a stronger, more adventurous Iran. The best way to prevent Iran from going nuclear with its uranium program without the use of military force is to isolate the world against Iran’s activity. Because no country wants Iran to have a nuclear weapon, it should be possible to rally the world, including Russia, to support the pressure on Iran.

But we can succeed only if we reach out to other countries in a way that avoids the domination and often bullying rhetoric that has marked the Bush years.

Unified efforts by the world community employing strong sanctions and Congress enacting Senator Obama’s legislation to make it easier for pension funds to divest from companies investing in Iran are useful ways of pressing Iran to change their behavior.

There are many other issues where Senator Obama and Senator McCain have different views that I believe should affect our community to Senator Obama. These include separation of church and state, women’s reproductive rights, and health care. But when it comes to support of Israel, Senator Obama and Senator McCain agree. As Senator Obama puts it, “Israel’s security is sacrosanct. I will also carry with me an unshakable commitment to the security of Israel and the friendship between the United States and Israel.”

This election will truly mark a pivotal moment in our history. Working together with others who share our values, we can be strong, we can protect our freedoms, and we can secure a lasting peace for ourselves, for Israel, and for all nations seeking peace.
Livni wins Kadima contest, now must assemble coalition

By Leslie Susser

JERUSALEM (JTA)—With her victory in the Kadima Party primary and Ehud Olmert’s resignation official, Tzipi Livni’s next major task will be assembling a coalition government so she can become prime minister.

Then all she’ll have on her plate is figuring out how to arrest the threat to Israel from Iran, resolve the Israeli-Palestinian conflict with a historic peace deal, neutralize the threat on Israel’s northern border from Hezbollah and run the country.

If she ever gets to it.

The immediate challenge facing Livni is translating her 43.1 percent of the vote to 42 percent for Transportation Minister Shaul Mofaz. Early exit polling had given Livni a double-digit victory, but the foreign minister’s margin dwindled as the votes were counted late into the night.

Political rivals and potential coalition partners are pointing to Livni’s relatively small mandate—only about 33,000 people voted in the Kadima election—to argue that Livni alone should not lead the country.

Livni has made it clear that she wants to base her new government on the existing coalition—the Kadima, Labor, Shas and Pensioners parties—with the possible addition of other parties such as Avigdor Lieberman’s Yisrael Beiteinu on the right, Meretz on the left and the fervently Orthodox Torah Judaism Party.

But Labor argues that a prime minister effectively elected by only 17,000 or so Israeli votes is no mandate for a prime minister. Shas is also threatening new elections unless the Kadima is able to form a viable coalition.

Livni will want to see for herself whether Livni has made it clear that she wants to introduce a new style of governing. Livni will want to signal that she will not agree to any resettlement of Palestinian refugees because allowing in just one Palestinian refugee would chip away at Israel’s legitimacy as a Jewish state.

Livni has given a slew of interviews in which she spelled out her election with the incumbency advantage. She has made it clear that she wants to introduce a new style of governing. Livni will want to signal that she will not agree to any resettlement of Palestinian refugees because allowing in just one Palestinian refugee would chip away at Israel’s legitimacy as a Jewish state.

Livni might ease conditions on the ground for Palestinians by dismantling illegal settler outposts in the West Bank, something that successive Israeli prime ministers have failed to do. She argues that any government she heads will assert the rule of law.

As for Gaza, Livni warns that she will consider a large-scale ground offensive if Hamas uses the current truce to smuggle in huge quantities of arms.

Assessing the seriousness of the Syrian track: Ever since Israel and Syria started conducting new peace feelers under Turkish auspices in January 2007, Livni has not been in the loop. She has argued publicly that having a peace with Israel entails a significant downgrading of his relations with Iran.

Livni will want to see for herself whether Syrian President Bashar Assad is ready for a peace with Israel that entails a significant downgrading of his relations with Iran.

Dealing quietly with the Iranian nuclear threat: Livni says as far as Israel is concerned, “all options are on the table” and that to say more would be irresponsible. But she has intimated in the past that Israel could live with a nuclear Iran by establishing a very clear deterrent balance.

Introducing a new style of cleaner government: Livni, who won the leadership race at least partly because of her squeaky clean image, will want to signal early on that she intends to introduce a new style of governing. Livni will want to clean up party politics by breaking the power of the Kadima vote contractors, who drafted people en masse to vote for a particular candidate. One idea is to set a minimum membership period—perhaps 18 months—before party members get voting rights.

By electing Livni, Kadima voters seemed to be saying enough of the generals at the top and enough of wheeler-dealer politics. Livni, dubbed Mrs. Clean, is seen as a straight-thinking, scandal-free civilian clearly out to promote Israel’s best interests.

She has a full agenda, a chance to change the tenor of Israel politics and to make historic moves vis-a-vis the Palestinians and Syria.

But first she will have to put together a viable coalition.

(JTA managing editor Uriel Heilman contributed to this report.)
**Sukkot, the harvest festival**

Judy Cohen, food editor

S ukkot is also known as the “Feast of Tabernacles,” a “tabernacle” is a tent used as a place of worship, like those used by our ancestors during the Exodus until the construction of the First Temple. The word sukkot itself means “booths” refers to the temporary dwellings our ancestors lived in when they wandered in the wilderness. Sukkot is a harvest holiday, giving thanks for the bounty of the land and the fruits of one’s labors.

"Now in the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall live in booths for seven days…" Leviticus 23:40-43.

Although we are supposed to eat and sleep in the sukkah (the individual booth), the weather here in Michigan in October may preclude that option for many. Nevertheless, it is customary to spend as much time as possible in the sukkah, and to invite guests to meals, or at least to share sweet treats. It is considered a mitzvah (blessing) to do so. The fact that Sukkot lasts seven days makes this a joyous holiday with opportunities to celebrate old friendships and create new ones before the long winter sets in.

It is customary to decorate the sukkah with autumn vegetables and fruit. Children enjoy hanging apples and small gourds, or drawing pictures of leaves and pumpkins. Those who feel deprived at Christmas for not having a tree to adorn may not be aware of how much fun it can be to decorate the sukkah.

A lulav (one palm, two willow and three myrtle branches bound together) and etrog (citron) are used during the prayers and blessings. The etrog, which is similar to a lemon, may be used in various recipes during the holiday, and its seeds may be counted them, but I have included a recipe for etrog cake, but lemon or lime may be substituted. You might also want to try Bartenura Etrog Citron Liqueur. It is kosher and made in Italy. Serve it straight or on ice. It has also become customary to serve stuffed foods during Sukkot. No one is quite sure why this is so. Some say it’s to represent the plenitude of the harvest as a cornucopia filled to overflowing with fresh fruits and vegetables. Others say that having stuffed your sukkah with many guests, you can now stuff your guests with food. Most likely it is because the autumn foods lend themselves so well to this preparation: a hollowed-out eggplant, zucchini or pepper filled with meat and smaller vegetables (like onions, mushrooms or corn) and baked; or perhaps vegetables placed on a cabbage leaf, rolled-up, baked and served with a sweet and sour tomato sauce; or even a hot vegetable soup.

Other possibilities include potato knishes, or the kreplach that I wrote about in last month’s article.

In Israel, the pomegranate is very popular during Sukkot. Some pomegranates found here are imported from Israel. Recently we have heard a lot about the antioxidants and other health benefits of the juice and seeds of this beautiful red fruit. The pomegranate is known as a symbol for blessing, wealth, beauty, and wisdom, and is featured in many works of art. It is said to have 613 seeds, the same as the number of mitzvot we are commanded to perform. Personally, I have not counted them, but I have included a recipe for chocolate pomegranate.

Since we are talking about a harvest holiday, I would like to add one last idea about the food that we eat. There has been much emphasis lately on buying locally grown foods from nearby farms. This helps both the environment and our local economy. A new word has been coined to refer to those who value locally produced foods: “locavores.” Here in Ann Arbor we are blessed with an abundance of choices: The farmers’ markets in both Ann Arbor and Ypsilanti area wonderful; Zingerman’s Road House on Jackson Rd. has a small outdoor market on Thursdays; Bella Vino Marketplace at 2789 Plymouth Rd. specializes in locally grown fruits, vegetables, and free-range lamb; a new market claiming commitment to locally produced food will soon open near Maple and Dexter-Ann Arbor Rd.; even Krogers and other chain grocery stores have been advertising that they are getting into this trend. Growing some of your own food is fun and healthy. This summer our family has been enjoying homegrown tomatoes and peppers, as well as many herbs that are easy and fun to grow, and don’t require much space. At an agricultural holiday, Sukkot is a good time to embrace the idea of “think locally, act globally.” Hag S’maach!

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**Etrog or Lemon Lime Sukkot Cake**

**Cake Batter**

\[
\begin{align*}
\frac{1}{2} \text{ cup unsalted butter} \\
1 \text{ cup sugar} \\
2 \text{ Tbsp. finely minced etrog zest, lime zest, or lemon/lime combination} \\
2 \text{ eggs} \\
\frac{1}{4} \text{ cup milk} \\
\frac{1}{2} \text{ tsp. vanilla extract}
\end{align*}
\]

Preheat oven to 350°. Generously grease an 8 x 4 inch loaf pan. In a mixing bowl, cream the butter, sugar, and zest together until well blended. Stir in eggs. Add the milk, vanilla, lemon, lime juices, and lemon/lime oil, and combine well. Fold in the remaining dry ingredients to make a smooth batter. Spoon the batter into the prepared pan and bake until the cake is evenly browned and slightly cracked on top, 30–35 minutes. Allow to cool fully before removing from pan.

**Lemon-Lime Glaze**

\[
\begin{align*}
2 \text{ Tbsp. fresh lemon juice} \\
2 \text{ Tbsp. fresh lime juice} \\
\frac{1}{4} \text{ c. sugar}
\end{align*}
\]

In a small saucepan, heat the juices. Stir in the sugar until dissolved. Cool well. Using a cake tester, poke holes all over the top of the cake and drizzle the glaze over the top.

from www.jewishrecipes.org
Stuffed Cabbage Rolls
Large head cabbage
1 pound ground chuck
2 eggs
1 small onion, grated
½ cup rice, raw (either instant or regular)
2 sprigs fresh rosemary
½ tsp. salt
1 tsp. pepper
3–4 tsp. lemon juice (1 large lemon)
2 Tbsp. plus 1 tsp. arrowroot
2 Tbsp. plus 1 tsp. arrowroot
2 sprigs fresh rosemary
½ tsp. salt
¼ tsp. freshly ground black pepper
Preheat oven to 350°. Remove about 15 large leaves from the cabbage, cut off very thick part of each leaf. Pour boiling water over the cabbage to wilt the leaves. Preheat oven to 350°. Combine ground chuck with the vegetable mixture, mustard, garlic, and arrowroot for basting. Pour mixture over chicken and sprinkle with black pepper. Bake 20 minutes and baste. Bake another 20 minutes and baste again. Add pomegranate seeds. Reduce heat to 350° and bake another hour, basting every 20 minutes. Pour off liquid and reserve. Let chicken rest 15 minutes under a foil tent. Skim fat off reserved liquid. Carve chicken and serve with reserved glaze.

Baked Chicken with Pomegranate Glaze
Serves 4–6
This chicken is equally delicious served as leftovers. Shred leftover meat, arrange it between slices of sourdough bread, and drizzle with the warm pomegranate pan juices for a savory sandwich.

1 large lemon
2 sprigs fresh rosemary
1 whole 5-pound chicken
2 cups unsweetened pomegranate juice
1 Tbsp. Dijon mustard
¾ tsp. finely chopped garlic
2 Tbsp. plus 1 tsp. arrowroot
¼ tsp. freshly ground black pepper
Seeds from 1 pomegranate

Combine all ingredients, except for seeds, in a bowl and refrigerate. Preheat oven to 375°. Pierce lemon in several places with a fork and place whole, along with rosemary, inside chicken cavity. Tie chicken legs together and place in a roasting pan. Combine juice, mustard, garlic, and arrowroot for basting. Pour mixture over chicken and sprinkle with pepper. Bake 20 minutes and baste. Bake another 20 minutes and baste again. Add pomegranate seeds. Reduce heat to 350° and bake another hour, basting every 20 minutes. Pour off liquid and reserve. Let chicken rest 15 minutes under a foil tent. Skim fat off reserved liquid. Carve chicken and serve with reserved glaze.

Dry and colorful, not syrupy sweet, Israeli wines come of age

By Dina Kraft

RAMAT RAZIEL, Israel (TEA)—It’s harvest time at the Domaine Du Castel winery and crates full of small, plump grapes the color of blueberries are being loaded into a machine that removes them from their stems and pumps them through plastic piping into a towering, silver-colored vat.

This is how the two-year process of wine making begins in a terra cotta-colored building that originally was a chicken coop and is now considered the producer of some of Israel’s finest wines.

This year the winery was awarded the much-coveted four-star rating in one of the world’s premier wine guides, Hugh Johnson’s Pocket Wine Book 2008.

In Israel, “there is a wine revolution going on when it comes to quality,” says the founder of Domaine Du Castel, Eliahu Zaken, a mild-mannered man with thick, wavy hair and a beard.

A former restaurateur, he began making wine as a hobby until the top wine taster at Sotheby’s in London came across one of his bottles and, much to his surprise, declared it “an outstanding” find, Ben Zaken said.

Wines have been produced in these Judean hills, not far from Jerusalem, since biblical times. The remains of a wine press from the Second Temple period was unearthed near where Domaine Du Castel’s grapes are grown.

But only in the last 25 years or so have Israel’s wines begun to take off around the world, transforming the reputation of kosher wine from the syrupy kosher kiddush variety to world-class vintages.

“International expertise, modern technology and dynamic winemakers have ensured continued advances in quality,” Johnson wrote of Israeli wines in his book.

A key turning point in the “coming out” of Israel’s wines came just last year when Robert Parker, a leading American wine critic, tasted more than 40 Israeli wines for the first time. He awarded 14 wines scores higher than 90 on a 100-point scale. A major achievement for any winery, the scores signaled an exceptional world-class product.

A list of some of Parker’s favorite Israeli wines was published in Business Week.

The highest score, 93, went to a pair of Israeli red wines: the 2003 Yatir Forest wine from the Yatir Winery and the 2005 Gewurztraminer Heights Wine Yarden, a desert wine from the Golan Heights Winery.

Israel’s wines began their metamorphosis in the 1980s. Israelis started traveling abroad in increasing numbers and returned with an appetite for better food and, with it, better wine; according to the restaurant and wine critic for Israel’s daily Ha’aretz, Daniel Rogov.

“Some Israelis began studying winemaking in places such as France and California, returning home with the expertise not just on how to make wine but where to make wine. They began planting fewer vineyards in Israel’s low-lying coastal areas and more in higher-altitude terrains. Through the Golan Heights, the Upper Galilee and the Judean Hills, where the climate has proved better for growing quality grapes. The Golan Heights Winery, established in 1984, played an important role in the quality revolution of Israeli wines, bringing in expertise from California and raising the bar for other winemakers here, said the director of wine development at the Carmel Winery, Adam Montefiore, who also has worked at the Golan Heights Winery.

“The planting had been going on in the wrong places of the coastal plane, where the soil was not right and with grapes that were not the right varieties,” Rogov said. “In the Golan Heights, the primarily volcanic soil is excellent for grapes and the chalky, volcanic red clay of the Upper Galilee is also very good.”

When he came to Israel 23 years ago, the country was a “wine desert,” said Rogov, who runs an online forum on Israeli wines and is the author of “Rogov’s Guide to Israeli Wines.”

“If people told me then that Israel would be producing the wines they are producing today I would have laughed in their faces,” Rogov said.

The return of modern winemaking to the region began in 1882 with the investment in wineries in Zichron Yaakov and Rishon Le-Zion by philanthropist Baron Edmond de Rothschild. The baron, who in France owned Chateaux Lafite, arguably the world’s most famous winery, hoped a wine industry would help support Jewish settlement in what was then Ottoman-ruled Palestine.

Rothschild’s wineries eventually morphed into the Carmel Winery, still Israel’s largest. But for decades it was Carmel that was synonymous with the thick, sweet kosher wine that Jews around the world used for kiddush on Shabbat and holidays.

“Liquid religion,” Montefiore, who works for Carmel, calls it. “Probably the most famous Jewish brand name in the world.”

In the past eight years, Carmel has worked hard at a transformation of its own, and it’s now recognized for a collection of top-quality wines. It’s a shift that, according to Montefiore, is part of a larger revolution in which up-and-coming boutique wineries have pressured Israel’s older, more established wineries to react by creating top-quality wines.

“It’s been fun to be part of building an image rather than holding on to an image,” said Montefiore, whose great-grandfather was the heir and nephew of Sir Moses Montefiore, the famous Jewish philanthropist from London who invested heavily in the Jewish community in Palestine in the late 19th century.

Israel today has about eight major wineries, 10 medium-sized ones and nearly 180 boutique wineries. They range from the high-end Margalit and Yatir wineries to the innovative and organic Neot Semadar Winery, the southernmost winery in the country, located deep in the Negev Desert.

At Ramat Raziel, a moshav in the forested hills outside Jerusalem, Ben Zaken has spent the last few weeks walking through his vineyards testing the grapes until they were ripe for harvest. An Egyptian-born immigrant from Italy, Ben Zaken says the process of working the land makes him feel especially rooted here.

He says he also sees a role for Israeli wine beyond the pleasure of its taste.

“Here you can show the world that Israel is not only about wars and violence,” he said. “And their image of Israel changes.”

Wines rated from 96-100 are extraordinary; 90-95, excellent; 80-89, above average to very good.

Mark Spire's favorite wines
89 POINTS
Carmel Winery 2004 Cabernet Sauvignon Kayoumi Vineyard. Intense, with plenty of tannin, and slightly austere. It has a touch of herbs, an average finish, and a medium-bodied mid-palate. It might benefit from cellaring, but is approachable now. There are a lot of good things going on here, and the price is right. Drink now through 2014. $30

90 POINTS
Carmel Winery 2004 Limited Edition. The best structured wine tasted from Carmel, as well as the most complex. A blend of cabernet sauvignon, petit verdot, and merlot, it is a pleasure to drink, although not truly distinguished. Drink now through 2014. $55

90 POINTS
Yatir 2003 Cabernet-Merlot-Shiraz. Dominated by cabernet sauvignon, this wine feels full in the mouth on first attack but actually has an elegant mid-palate and a tannic grip on the finish. It opens quickly, and the fruit is sweet and flavorful. Drink now. $28

91 POINTS
Domaine du Castel 2005 Chardonnay “Blanc du Castel”. This Kosher wine is one of the best dry whites from Israel. The oak is obvious, particularly early on, but it recedes into the wine more and more with age. It has a respectable finish that lingers with some intensity. Drink now through 2011. $40

92 POINTS
Domaine du Castel 2004 Grand Vin. This unrefined and unfiltered cab, merlot, and petit verdot blend is beautiful. Aged for 24 months in new French oak, it is bursting with flavor and simply delicious. A short-list contender for Israel’s “Best Bordeaux Blend.” Drink now through 2015. $65

Wines rated from 96-100 are extraordinary; 90-95, excellent; 80-89, above average to very good.
October 2008

Wednesday 1

Rosh Hashanah Services: See schedule in the September issue of Washtenaw Jewish News at washtenawjewishnews.org.

Thursday 2

Prayer, Weekly Torah reading and Jewish Philo- sophy—for Women: Chabad. 9 a.m. at the JCC. Every Thursday.

SPICE of LIFE: JCC. Seniors. Fitness Fun with Maria Farquhar, 10 a.m., 84 or 3/10; Cur- rent Events with Heather Dodemby, a Jewish perspective on this week’s news, 11 a.m.; 3 Homemade Dairy Buffalo Lunch, noon; Special events and guest presentations (varied), 1 p.m.; Literary Group with Sidney Warschausky, Call Merrill Poliner at 971-0990 for current book, 2:15 p.m. at the JCC.

Class: JCC Seniors. “The Bible in its Time, Part 23: Introduction to the Bible and Literature of the Ancient Near East,” with Libeth Fried, PhD. (Note: Class has been moved to Thursdays for this term.) Weekly

Birthday Celebration and Presentation: JCC Seniors. Bring family and friends to celebrate October birthdays. Cake and ice cream served at 12:30 p.m. followed by presentation at 1 p.m. by Valerie Doctor, RN, of Care Response on “Give Me 5 for Stroke,” about recognizing and responding to stroke symptoms.

Talmud Study: UM Hillel. With Rabbi Mayerk412@comcast.net or call 337-3278 or contact program@emuhillel.org.

Sukkah Raising for Teens: BIC. 3 p.m. at home

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

Monday 6

English as a Second Language Daily Classes: JFS. Ongoing class from 9:30 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email info@jfsannarbor.org. Ongoing.

Music Appreciation and Exploration Class: JCC Seniors. Eight-session course with facilitator Ken Kozora. Listening, discussing and comparison of a wide range of musical styles from around the world. New and continuing students may register at today’s first session. 9:30–11:30 a.m.

Tuesday 7

SPICE of LIFE: JCC. Seniors. Fitness Fun with Maria Farquhar, 11 a.m.; 44 sessions or $10/5 sessions; 3 Homemade Dairy Buffalo Lunch, noon; Games and activities including mah-jong, quilting, art projects and card games, 1 p.m. Every Tuesday.

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beaster’s Cafe, ground floor of UM Michigan League. For information, call 936-2937.

Blood Pressure Clinic: JCC Seniors. A registered nurse from Care Response will take blood pressure, record them and address any questions. 1 p.m. Every Tuesday.

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

Wednesday 8

Lunch and Concert: JCC and JFS. Holiday lunch followed by Ann Arbor Symphony Quartet with Anton Shenep on violin. $20/lunch at noon (reservations required) followed by refreshments at 1:30 p.m. and concert at 2 p.m. Roundtrip transportation for $6 available on JFS CurVan, if needed. For lunch reservations and concert information, contact merrell@fiannaarbor.org or call 971-0990. For transportation, contact nina@emuhillel.org or call 769-0209.

Afternoon Delight Concert: JCC. Seniors. Ann Arbor Symphony Orchestra concert featuring Anton Shelepov with Ann Arbor Symphony Quartet. $7 at the door. Dessert at 1:30 p.m. Concert at 2 p.m. at the JCC. For information, call 971-0990.

Teen Kol Nidre Service: BIC. For 8th–12th graders. 6 p.m.

Kol Nidre Service: BIC. 6:30 p.m. Also service for 4th–7th graders.

Kol Nidre Service: AAOM. 6:30 p.m. at UM Hillel.

Kol Nidre Service: Chabad. 6:30 p.m.

Kol Nidre: JCC. Observances held at JCC. Contact yeshivawestnorthside@yandex.com for information and reservations. $40/individual; $75/couple.

Kol Nidre: TBE AARTY. For students in grades 6–12, no tickets required. Dinner at 7 p.m., Service at 8 p.m.

Kol Nidre: TBE. Tickets required for service at EMU Peave Auditorium. 8 p.m.

Thursday 9

Yom Kippur Services: BIC. 8 a.m. with Yizkor at approximately 11 a.m., Study Session at 4 p.m., Mincha at 4:50 p.m., Neilah Service at 6 p.m., Break the Fast at 7:40 p.m.

Yom Kippur Services: JFS. Observances held at 2 p.m. in JCC Lounes. $40/individual; $75/couple. Break the Fast at 6 p.m. Contact jew-ischen@jfsannarbor.org or call 769-0209.

Yom Kippur Services: AAOM. Morning Service at 9 a.m., Neilah at 6:45 p.m. at UM Hillel.

Yom Kippur Services: TBE. Family Service at 9 a.m. at EMU Peave Auditorium, tickets required. Traditional Service at 11 a.m. at EMU Peave Auditorium, ticket required. Adult Study Session with Rabbi Levy at TBE at 2 p.m., Service of Personal Renewal with Cantor Rose at TBE at 2:30 p.m., Afternoon Service at TBE at 3:50 p.m., Yizkor Memorial Service at approximately 5:30 p.m. at TBE followed by Break the Fast.

Yom Kippur Services: Chabad. Morning Services at 9:45 a.m. Yizkor at 12:30 p.m. Afternoon and Evening Services at 3:50 p.m. End of Fast at 7:44 p.m.

Yom Kippur Services: Ann Arbor Reconstructionist Harurah. Morning Services at 10 a.m. Children’s Program 11 a.m. Adult Study 2:45 p.m., Neilah 6:45 p.m. End of Fast at 7:40 p.m.

Friday 10

Weekly Yiddish Reading Group: JCC. Seniors. Meets at the JCC. (Note location change.) 1:30–3 p.m. Call Ray Juni at 761-2765 for information.

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

Saturday 11

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

Tot Shabbat: BIC. For tots aged 3–5 years old and parents, 11:15 a.m.

Minyan Matzot (M & M): BIC. Special service for children in K–2nd grade with songs, stories and active learning. 11:15 a.m.


Shabbat services: See listing at the end of calendar.

Sunday 12

Bike Outing and New Member Brunch: TBE. 9 a.m.

Sukkah Raising: BIC. Men and women are invited to bring power tools to help build con- gregational sukkah. 9:30 a.m.

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

Sukkot Party: JCS. Celebrate harvest festival, enjoy a potluck lunch, view special Sukkah play, show in the observance, sing, make crafts, play games and decorate the sukkah. 10 a.m. at the JCC.

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

Roshinom Youth Event: TBE. 1 p.m. at Putzer Miniature Golf with games and pizzas. $10. For information or to RSVP, email Abe at amorison@templebethemeth.org or call 417-0417.

Sukkah Celebration: Chabad. Community event for putting together and making the lulav and its species plus a video. 6:30 p.m.

Monday 13

English as a Second Language Daily Classes: JFS. Ongoing class from 9:30 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email info@jfsannarbor.org. Ongoing.

Sukkah Building: EMU Hillel. 4 p.m. at the Sukkah.

Sukkah Decorating and Dinner: TBE. Decorate the Sukkah and enjoy a pizza dinner. To RSVP, call 665-4744.

Sukkah Services: AAOM. 6:30 P.M. at UM Hillel.

Sukkah Services: Chabad. 6:45 p.m.

Tuesday 14

Sukkot Service: BIC. Hallah and processional with lulav and etrog. 9:30 a.m.

Young Children’s Sukkot Experience: BIC. Program with the rabbis for preschool and elementary school aged children. 10:30 a.m.

Sukkah Kiddush Lunch: BIC. $8 per family. RSVP Required. Noon in the Sukkah.

Sukkah Services: AAOM. Morning Service at 9:30 a.m. Mincha/Ma’ariv Service at 7 p.m.

Sukkah Services: Chabad. 9:45 a.m. and 6:30 p.m.

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beaster’s Cafe, ground floor of UM Michigan League. For information, call 936-2937.

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

Wednesday 15

Sukkah Service: BIC. Hallah and processional with lulav and etrog. 9:30 a.m.

Sukkah Service: AAOM. 8:30 a.m. at UM Hillel.

Sukkah Service: Chabad. 9:45 a.m.

Kiddush in the Sukkah: BIC. Noon.

Tot Sukkah Dinner: BIC. $18 per family. RSVP Required. 5:30 p.m. in the Sukkah.
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Mara, HDS class of 2012
Ilana, HDS class of 2015

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The day's events include art donations, presentations, Talmudic ethics discussions, a jazz concert outing, Simchat Torah services, and more. The Calendar section provides a detailed schedule of events for the week, including dates, times, locations, and brief descriptions. The events cover a range of topics from art to religion, music to learning, and are open to both members and non-members. The Calendar is a useful tool for staying informed about the various activities at UM Hillel and the broader Jewish community.
Sunday, November 2

“Could Roosevelt Have Rescued European Jewry? A Perspective from History” Jewish Historical Society of Michigan. Presented by Cohn-Haddower Center for Judaic Studies at Wayne State University. Lecture presented by Dr. Henry L. Feingold, Director of the Jewish Resource Center and Professor of History at Baruch College and the Graduate Center, CUNY. He is recognized as one of the foremost scholars of American Jewry and has served in official capacities of the American Jewish Historical Society, the American Jewish Congress, the United States Holocaust Memorial Council and the Museum of Jewish Heritage. 2:30 p.m. reception, 3 p.m. program. West Bloomfield Public Library, 4600 Walnut Lake Road, West Bloomfield. For information, call 313-377-2679.

Phone numbers and addresses of organizations frequently listed in the calendar:
Anna Bor Orthodox Minyan (AAOM)
1429 Hill Street 994-3822

Anna Bor Reconstructionist Havurah (ABRH)
P.O. Box 7411, Ann Arbor 913-9705

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

Chabad House
715 Hill Street 953-3276

EMU Hillel
963 Washtenaw Ave., Ypsilanti 488-0456

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South Street 769-0209

Jewish Federation
2919 Birch Hollow Drive 677-0100

Pardes Hannah
1020 Washtenaw Ave. 761-5324

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

UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting
October 3 5:52 p.m.

October 10 5:40 p.m.

October 17 5:28 p.m.

October 24 5:18 p.m.

October 31 5:08 p.m.

TAMID from page 1

will be non-profit and perpetual, meaning that the investment will never be taken out of the Israeli economy. TAMID will invest half of the funds and use the other half to finance a TAMID Business Scholarship Fund which will place American students into prestigious internships with top Israeli companies. TAMID’s business model is based on a five year growth strategy which will culminate in a national organization with sites at every top American university. TAMID’s founders envision the group developing into a network of the brightest American Jewish minds, all having a deeply rooted passion and a vested interest in Israel’s future.

“This organization could eventually connect hundreds of the brightest Jewish minds with Israel’s industry leaders, develop future generations of Jewish philanthropists, and invest great amounts of human capital into the future of the State of Israel” writes Dr. Shlomo Kalish, the Chairman of Jerusalem Global Ventures, one of Israel’s leading venture capital funds.

The TAMID Investment Group was founded at the University of Michigan in 2008. The executive board is comprised of forty students enrolled in the Stephen M. Ross School of Business, Gerald Ford School of Public Policy, Economics Program, and Organizational Studies Program. TAMID is currently in the process of raising capital for the portfolio and scholarship fund through tax exempt donations.

Happiness from page 1

This new course will be offered at the Jewish Community Center of Washtenaw County and the Chabad House for six Tuesdays starting November 18. The course costs $75 per person, or $120 for a couple. Interested individuals are invited to attend the first lesson free, with no obligation.

“Soul Maps” is a quick-fix. Participants won’t learn how to become a perfect person in six easy lessons,” explains Rabbi Goldstein. “We won’t wave a magic wand and make people’s troubles disappear... However,” concludes Rabbi Goldstein, “students will walk away with concrete tools they can utilize every day to resolve guilt, conflict, and confusion, and find their inner nucleus of joy, purpose, and direction.”

Visit www.myJLI.com for up-to-date information about “Soul Maps.” JLI courses are presented in Ann Arbor under the auspices of Chabad of Ann Arbor. 

Books from page 24

cific theater and the Battle of the Bulge, again they were heading into uncertain waters. Greenfield pulled out a map and traced the route from which the Hattikvah came—all 13 stops. It set sail in Miami, went to places such as Charleston and Baltimore for repairs, and eventually refueled in the Azores islands off the coast of Portugal. From there the passengers divided—some to Italy, where the passengers secretly boarded.

The ship never did reach the shores of Palestine. A British destroyer pulled up alongside about a week into its journey and issued the standard warning: “Your voyage is illegal, your ship is un-seaworthy. In the name of humanity, surrender.”

Passengers in the next 14 months would live in Cyprus at a hot and crowded displaced persons camp. Those who had been locked away in concentration camps again found themselves behind barbed wire.

But in Cyprus, at least there were moments of joy—and many marriages. Among the newlyweds were Reuven and Hilda Gil, survivors from Poland who had met in Italy awaiting the Hattikvah. They shared their first kiss on its deck.

“We could not resist,” said Reuven, 81, a sheepish smile creeping across his face. “Maybe it was the moonlight, the sea or maybe our youth.”

By the time Hattikvah’s passengers finally landed in Haifa, the Jewish state had been declared and Israel’s War of Independence was raging.

Greenfield never went back to live in New York. He settled in Israel, where he worked in business and publishing. He also established the Association for Americans and Canadians in Israel.

Greenfield smiled as he listened to Fela Greenfield, one of the survivors he helped bring to Israel, recount her memories.

“We were proud to have Jewish sailors,” said Shapira, 81. “We did not know such a thing even existed.”

Friday 31

Weekly Yiddish Reading Group: ICC Seniors. Meets at the JCC. (Note location change:) 1:30–3 p.m. Activities and news of the Hebrew school, the JCC, and the community. Call Ray Juni at 761-2765 for information.

Friday evening services: See listing at the end of the calendar.
If you don’t have your health....

David Errik Nelson, staff writer

The key to good health is anticipating possible problems and addressing them as early as possible. Barbara Boyk-Rust (994-3032), an Ann Arbor-based psychologist, explains that “sometimes we have an extra stressor in our lives and our normal care of ourselves goes down the tubes because we’re coping with whatever this stress is, and we may not realize how much we’re in a problem state.” While people are generally sensitive to the problems posed by depression and anxiety, Boyk-Rust notes that people frequently fail to recognize how disruptive “repetitive mind states” can be to their lives. A person caught in a repetitive mind state repeatedly dwells on an anxiety-inducing question, concern, memory, or expectation. While these may or may not carry an emotional value—the memory, for instance, doesn’t necessarily trigger fear or sadness—worrying about it misdirects one’s energy, leading to decreased “inner quiet” and an inability to accomplish tasks. Such compulsive thoughts can be worth pursuing with a professional. “The job of psychotherapy is to help you understand and redirect the energy that you’re using...in a way that’s more useful to you.”

Eye care is likely the most oft-neglected aspect of personal health. Dr. Steven Bennett of Bennett Optometry (665-5506; http://www.bennettoptometry.com/) advises getting an eye exam at least once a year. Dr. Bennett explains that “an eye exam, these days, is like a physical for your eye.” Regular exams don’t just aid in detecting eye-specific problems, such as glaucoma, early, but also can uncover diseases like diabetes and high blood pressure, which often show early signs in the retina (the layer of light-sensitive cells at the back of the eye). Bennett’s office uses a digital retinal imaging system to track these minute changes that can indicate serious health problems. Using this system, the doctor can take high-resolution digital pictures of the retina. After examining these, he stores them in a database so that any future changes can be noted and investigated further. The procedure only takes a few minutes and can be done without the discomfort of dilating the eye.

Bennett also offers pediatric eye exams. Many children pass the basic vision screenings done in schools and at a pediatrician’s office, yet still have vision problems that impede learning. In the early 1980s Bennett teamed up with the Washtenaw school district to offer special exams and therapies for kids (and occasionally adults) with vision-related learning disabilities. Today, Bennett Optometry offers these services through their Clinic for Vision Enhancement.

Dr. Larry Baitch of Dakota Laser Vision (1785 W. Stadium Blvd., 936-0196) has worked in laser eye surgery ever since the first FDA trials of LASIK in the 1990s. In a LASIK procedure a laser is used to reshape the cornea (the transparent front-most layer of the eye) by trimming away a layer of tissue roughly one-fifth the thickness of a human hair. For those whose corneas are too thin for LASIK, Dakota Laser Vision can perform photorefractive keratectomy (PRK). In PRK the doctor reshapes the surface of the eye by chemically removing just the outer-most layer of cells from the cornea. Because there are no nerves in the eye, these procedures are entirely painless. “The thing that is most unnerving is when you think about it,” Baitch explains. Patients are often very anxious about the prospect of having surgery done on their eyes, even though these procedures are statistically much safer than long-term contact lens use, which can lead to dangerous eye infections. Despite anxiety, “most people come out with a big smile on their face, saying it was easier than a tooth cleaning.” Recovery from either procedure is fast—most patients can see well enough to drive the following day—and often correct vision to better than 20/20. Despite the cost (which runs around $1900, and is unlikely to be covered by insurance), laser eye surgery is economical in the long run: Dakota Laser Vision offers two-year, interest-free financing; the cost of the surgery is actually somewhat less than buying two-years worth of disposable contact lenses.

Most people think of plastic surgery as purely elective. But over half the procedures performed at the Center for Plastic and Reconstructive Surgery (712-2323, offices in Brighton, Chelsea, Saline) are post-mastectomy breast reconstructions. Another large portion of their work is removing facial lesions (such as those caused by melanoma) and repairing cleft lip and palate in newborns. Dr. Daniel Sherick of the Center for Plastic and Reconstructive Surgery regularly travels to developing nations with Interplast, the first international humanitarian organization dedicated to providing reconstructive surgery to children in under-served communities. On his yearly trips, Sherick both trains local medical personnel to perform these services and performs surgical procedures himself, in settings as diverse as China and Timbuktu, Mali. That said, the Center also does quite a few tummy tucks, breast augmentations, dermabrasion, and the like.

True to their name, the Midwest Travelers’ Health Service (528-9080; http://healthytravelerservice.com) offers accurate, up-to-the-minute travel counseling for people about to leave the country. They also offer a dozen of the most common travel vaccines (e.g. hepatitis A and B, tetanus, typhoid, etc.) at their Howell and Ypsilanti offices. MTHS suggest travelers contact them four to six weeks before travel, as it can take that long for a vaccine to take effect. Finally, when it comes time to fill a prescription, many Ann Arborites favor the Village Apothecary (1112 S. University; 663-5533), which offers free delivery within Ann Arbor. The Village Apothecary has been in business for nearly 50 years, and is one of the few remaining independently owned pharmacies in the city.
Mazal tov
Annabelle Weiner on her bat mitzvah, October 11.
Sarah Abrams on her bat mitzvah, October 11.
Marilyn Jefes on her adult bat mitzvah, October 17.
Rachel Friedlander on her bat mitzvah, October 18.
Joshua Sherick on his bar mitzvah, October 18.
Alexa Pinsky on her bat mitzvah, October 18.
Mitchell and Carole Rycus on their 50th wedding anniversary.
Julie and David Grand on the birth of their son, Samuel Nathan, August 14.
Alan and Bette Cotzin on the birth of their granddaughter in Los Angeles, September 8.
Joseph and Margery Adelson on the birth of their granddaughter, Hope Louise Adelson, daughter of Eric and Andrea Adelson.
Henia and Shimmon Kamil on the marriage of their daughter Shirrit to Tzachi Rosenberg.

Condolences
Cindy Heilweil on the death of her grandmother, Janice Hallstead, on August 3.
Naomi Spivak on the death of her father and step-mother, Howard and Nancy Diamond.
Cindy Heilweil on the death of her grandmother, Janiece Hallstead, on August 3.
Julie and David Grand on the birth of their son, Samuel Nathan, August 14.
Joshua Sherick on his bar mitzvah, October 18.
Rachel Friedlander on her bat mitzvah, October 18.
Annabelle Weiner on her bat mitzvah, October 11.

Classified
Dondero Painting & Restoration. Painting, wood finishing, dry wall and plaster repair. 28 years experience. 476-7338.
Volunteer with JFS! Visitors, tutors, special events, and office support needed, 734-769-0289.
The deadline for the November Washtenaw Jewish News is Tuesday, October 7. Publication date: October 29.

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October Events

The Rite of Spring
Compagnie Heddy Maalem
Heddy Maalem artistic director
WED, OCT 15 | 8 PM
Power Center

Fourteen dancers from Mali, Benin, Nigeria, and Senegal come together for Heddy Maalem’s explosive interpretation of Stravinsky’s The Rite of Spring. Inspired by the choreographer’s time in Lagos, Nigeria. Highly dynamic dance sequences and overwhelming group scenes are interfaced with intense scenes of silence and atmospheric film projections that provide provocative contrast to the music.


Made possible in part by the U-M Center for World Performance Studies and the U-M Islamic Studies Initiative.

Funded in part by the Wallace Endowment Fund.

Tokyo String Quartet
Sabine Meyer clarinet
SUN, OCT 12 | 7 PM (NOTE TIME)
Rackham Auditorium

PROGRAM
Beethoven Quartet in A Major, Op. 18, No. 5 (1798-1800)
Bartók Quartet No. 5 (1944)
Brahms Clarinet Quintet in b minor, Op. 115 (1891)

Sponsored by
Media Sponsors WUTE 91.3 FM and Observer & Eccentric Newspapers.

Celebrating 50 Years of Bossa Nova
Milton Nascimento and the Jobim Trio
SAT, OCT 18 | 8 PM
Hill Auditorium

Brazilian singer-songwriters Caetano Veloso and Gilberto Gil have taken Hill Auditorium by storm during the past few seasons, and UMS is delighted to present another Brazilian legend in his UMS debut: Milton Nascimento, who performs alongside the Jobim Trio, named for the great songwriter Antonio Carlos Jobim and featuring his son and grandson. Nascimento’s extraordinary, soaring voice and songwriting genius have made him one of the best-known Brazilian pop musicians performing today.

Media Sponsors WEMU 91.1 FM and Michigan Chronicle/Front Page.

October Events
Remembering Munir Bashir and the Baghdadi Conservatory of Music
The Art of the Oud
Featuring Omar Bashir, Farida and the Iraqi Maqam Ensemble, and Rahim AlHaj
SAT, OCT 4 | 8 PM
Rackham Auditorium

Oud player Munir Bashir (1930-1997) was one of the most famous musicians in the Middle East during the 20th century. His 1972 album, The Art of the ‘Ud, brought worldwide acclaim to the oud as a solo instrument. Commemorating the end of Ramadan, this performance features several of his former protégés, who continue the preservation of the Iraqi oud tradition.

The Performing Arts of the Arab World series is supported in part by TQA New World, Inc., The Mosaic Foundation, Washington DC, and the Community Foundation for Southeast Michigan and Buxton al-Funun Foundation for Arab Arts.

Made possible in part by the U-M Center for World Performance Studies and the U-M Islamic Studies Initiative.

Funded in part by the Wallace Endowment Fund.

Sphinx Chamber Orchestra
Chelsea Tipton conductor
SUN, OCT 12 | 2 PM
Orchestra Hall, Detroit
Tickets: 313-576-5111 or detroitsymphony.com

Features works by Mozart, Piazzolla, Villa Lobos, Wynton Marsalis, Vivaldi, and Michael Abels.

Funded in part by the National Dance Project of the New England Foundation for the Arts and the Performing Arts Fund.

African Spirit
Soweto Gospel Choir
David Mulovhedzi and Beverly Bryer music directors
FRI, OCT 17 | 8 PM
Hill Auditorium

Formed to celebrate the unique and inspirational power of African Gospel music, Soweto Gospel Choir draws on the best talent from the many churches in and around Soweto. This choir is dedicated to sharing the joy of faith through music with audiences around the world. Their performances feature a mixture of tribal, traditional, and popular African gospel, with earthy rhythms, rich harmonies, and charismatic performances that uplift the soul and express South Africa’s great hopes for the future.

Sponsored by

The Art of the Oud

The 60/69 Family Series is sponsored by Toyota.
Media Sponsors WEMU 91.1 FM, Ann Arbor’s 107one, Michigan Chronicle/Front Page, and WRJ 90.9 FM.

Michigan Chamber Players
Faculty Artists of the U-M School of Music, Theatre & Dance
MON, OCT 27 | 8 PM
Stamps Auditorium (Walgreen Drama Center on North Campus)

Free admission, no ticket required

PROGRAM
Ives Intermezzo for String Quartet, Piano, and Bass Drum
Ives Hallowe’en for String Quartet, Piano, and Bass Drum
Ives Intermezzo for String Quartet from The Celestial Country
Poulenc Le Bal Masqué
Stravinsky L’Histoire du Soldat (1918)

Call or Click For Tickets! 734.764.2538 | www.ums.org
outside the 734 area code, call toll-free 800.221.1229