JCC welcomes new executive director and management

The Jewish Community Center of Greater Ann Arbor welcomed several new professionals to its staff over the summer, including Executive Director David M. Stone, Welcome Center Manager Deborah Ryan, and Operations Manager Rachel Hofstenblum.

David Stone, the former associate director at the Jewish Community Center of Metropolitan Detroit, moved to Detroit from the West Bloomfield with his family one year ago, when his wife, Tara Stone, was hired by Google as Head of Industry. Stone expressed that, “I am truly excited be part of the very vibrant Jewish community in the Ann Arbor area.” Stone’s experience with the JCC world is extensive, beginning as a participant in the first JCC Maccabi games in 1982, then becoming a JCC professional with positions in Texas and Michigan. His tenure in Detroit included hosting the JCC Maccabi Games, overseeing significant growth in key programs including childcare, youth sports, and summer day camp, supporting the building of the Berman Theater, and a major renovation of its health and fitness facilities. In becoming the Executive Director at the JCC of Greater Ann Arbor, Stone explains that “working with such dedicated lay leaders and such passionate and talented staff members, is truly my privilege. My goal is to make sure these great folks get everything they need to realize the amazing potential I know is possible. This is a team, and everyone on it is just fantastic.” Stone holds a Bachelor’s degree in Psychology from Eastern Michigan University, and a Master’s degree in Kinesiology at the University of Michigan. He is an avid soccer player and coach, and has a personal passion for the JCC Maccabi Games. Stone notes that, “my greatest passion is for my children, ages 3, 7, and 9.” Stone began in his role at the JCC of Greater Ann Arbor in late July. Deborah Ryan joined the JCC staff as the Welcome Center Manager in mid-June 2015. She moved to Michigan at the end of May from Virginia Beach, Virginia, to be closer to her family. Ryan is a native of Bloomfield Hills, Michigan, and has two daughters.

Frankel Center names Jeffrey Veidlinger as new director

Yaffa Klugerman, special to the WJN

Professor Jeffrey Veidlinger has been named the new director of the Jean & Samuel Frankel Center for Judaic Studies at the University of Michigan.

Veidlinger, who is U-M’s Joseph Brodsky Collegiate Professor of History and Judaic Studies, will succeed Deborah Dash Moore, the Frankel Center’s director for the past decade.

“Jeff’s appointment will bring a wonderful blend of vision and energy that will take the Center to new heights in all aspects of teaching and research, including such important areas as digital humanities,” Dash Moore remarked. “It’s great to know that the Center will be in his competent hands.”

Veidlinger is a renowned scholar of Russian and Eastern European Jewish history. He is the author of the award-winning books The Moscow State Yiddish Theater: Jewish Culture on the Soviet Stage (2000) and Jewish Public Culture in the Late Russian Empire (2000). His most recent highly-acclaimed book, In the Shadow of the Shtetl: Small-Town Jewish Life in Soviet Ukraine (2013), is based on hundreds of interviews conducted with Yiddish speakers in Eastern Europe. Videos of those conversations are included in the Archives of Historical and Ethnographic Yiddish Memories (aheym.org), which Veidlinger established. He is also editor of the forthcoming Going to the People: Jews and the Ethnographic Impulse, and is currently working on a book about the pogroms in Ukraine during the Russian Civil War.

Veidlinger earned his PhD in history from Georgetown University. Before joining U-M, he served as director of the Robert A. and Sandra S. Borns Jewish Studies Program and as the Alvin H. Rosenfeld Chair in Jewish Studies and Professor of History at Indiana University.

“Jeffrey Veidlinger is a national leader on research into marginalized Jewish populations, and his work with the Archives of Historical and Ethnographic Yiddish Memories project has created a groundbreaking, publicly accessible oral history,” noted Andrew D. Martin, dean of U-M’s College of Literature, Science and the Arts. “As an esteemed historian and a former director of the Jewish studies program at Indiana University, he is ideally suited to lead the Frankel Center’s important work.”

Veidlinger is associate chair of the Academic Advisory Council of the Center for Jewish History, a member of the Academic Committee of the United States Holocaust Memorial Museum, and a member of the Executive Committee of the Association for Jewish Studies. He is married to Rebecca Leitman Veidlinger, who is original from Bloomfield Hills, and they have two daughters. “I am truly honored to be serving in this position,” he said, “and look forward to working with the students, faculty, staff and alumni who have helped make the Frankel Center such a dynamic and intellectually exciting place.”

Musar classes return to Ann Arbor in October

Roann Altman, special to the WJN

A n introductory class in Musar is being offered through Beth Israel Congregation. The course, A Season of Musar I, is based on materials developed by Dr. Alan Morinis, Dean of The Musar Institute (TMI).

The spiritual practice of Musar provides a guide for living a more meaningful life, one filled with more skillful relationships and greater equanimity. As participants become more aware of their behavior through a study of Jewish sources dating back to the 10th century, they begin to experience powerful changes and growth.

The foundation of Musar is the study of soul traits (middot) that underlie our behavior. Examples of traits include Honor, Patience, Strength, and Trust. The 13-week program includes an introductory session followed by six sessions, each focusing on a soul trait (middah) for two weeks. Participants receive reading materials and exercises electronically prior to each biweekly group meeting. In the weeks following each group meeting, partners meet informally at a time and place of their choosing for more in-depth study.

Group meetings will be held on Tuesday evenings from 8–9:30 p.m. at Beth Israel Congregation from October 13 through January 19, 2016. (The specific dates of the group meetings are October 13 and 27; November 10 and 24; December 8; January 5 and 19.) The cost of the program, including all materials and exercises, is $100 per person, payable directly to The Musar Institute. To enroll in the program or to obtain additional information, email Roann Altman at roann@umich.edu or call her at 483-8532. Enrollment must be completed by Friday, September 18, to ensure timely receipt of the materials prior to the first class meeting.
Community

Max Glick Joins Federation staff

David Shulman, special to the WJN

Max Glick has joined the Federation staff as director of Community Outreach, succeeding Rabbi Ilana Baden in that role.

Glick, a native of West Bloomfield, received bachelor’s degrees in Public Policy and Organizational Communications from Western Michigan University. After working for two years in the field of mental health for Jewish Vocational Services of Detroit, Glick began to consider a career in social work. He joined the Jewish Communal Leadership Program at the University of Michigan, School of Social Work and graduated in May with a MSW degree and a Certificate in Jewish Communal Leadership. On June 1 he joined the Federation staff.

Among his primary responsibilities, Glick will work closely with Federation’s affinity groups, especially with community members under the age of forty, and endeavor to reach out and involve new members of the community. He also has primary responsibility to work with Federation’s Israel Committee in the implementation and growth of the Partnership2Gether program with the Central Galilee and the special relationship with Moshav Nahalal.

Glick is also spearheading the launch of a new crowdfunding platform that Federation is building to assist all Jewish community organizations to raise money nationally for projects that will help the Ann Arbor Jewish community. The platform will be called Nahalal and will be launched on September 9, 2015.

He explains, “My time at JVS made me want to work in the Jewish community. My position at the Federation is really enabling me to become involved in important issues and contribute to the growth of Jewish Ann Arbor.”

Glick welcomes the opportunity to meet new people. He can be reached by email at max@jewishannarbor.org or 677-0100. “I’m happy to buy the coffee” he adds with a smile.

MCC staff, continued from page 1

menting member retention initiatives, marketing new programs, and creating high level customer service experiences. Ryan says, “I am really excited to be back in Michigan and working at the ICC. I’m really familiar with JCCs and I will be able to make a positive impact right away, and richly contribute to creating an exceptional guest experience.”

Ryan holds a bachelor’s degree in English and political science from the University of Michigan–Flint, and has also worked in fund development for a non-profit in Washington, D.C. She will be primarily responsible for engaging members and creating a positive guest experience on a day to day basis.

Rachael Hoffenblum returned to her, “JCC family,” after working with the Girl Scouts Heart of Michigan Council as a membership specialist in late July 2015. After originally joining the JCC staff as an intern in 2012, she spent time working in nearly every department of the JCC. “I am excited to come back to the JCC in my new role as operations manager,” says Hoffenblum. She holds a master’s degree in Social Work with a focus on community organizing from the University of Michigan. She recently used her community organizing skills and love of comic books to incorporate Girl Scout cookie booths into a local comic book store’s Free Comic Book Day celebration, “which caught on and was duplicated at comic book stores all the way to Saginaw and Kalamazoo.” Hoffenblum will be primarily responsible for managing the building’s day to day scheduling, supporting the needs of members, tenant organizations, other Jewish community agencies, and private events.

L’shanah Tovah

Wishing you a New Year filled with health and happiness

David Shulman, special to the WJN

Jewish News

Max Glick

Deborah Ryan

Rachael Hoffenblum
An open letter to an Ann Arbor hate group

By Victor Lieberman

(There following letter was delivered to a member of the picketers who have demonstrated in front of Beth Israel Congregation for several years.)

I respect your moral commitment, but your picket relies on four untenable assumptions:

1) Beth Israel should be picketed because it serves a political role.

Beth Israel displays the Israeli flag below the American flag. But Armenian Orthodox, Greek Orthodox, Albanian Orthodox, Ukrainian Orthodox, Serbian Orthodox, and Russian Orthodox churches also display their national flags and/or national apostolic flags. Likewise Polish-American, Italian-American, Hungarian-American, Portuguese-American, Irish-American, and Turkish-American societies commonly display their national flags. In every instance the flag is an abstract expression of ethnic pride, not an endorsement of concrete government policies.

Your assumption that the substantive content of the services is political is based on ignorance since you don’t attend services and don’t read Hebrew. In fact, there is no political message. The shabbat service consists of prayers to God, prayers for the dead, the reading of the Torah, and aspirations for universal peace and goodwill. People come to synagogue to for basically the same reason a member of your own group chose to attend a relative’s Bat Mitzvah at Beth Israel: to join with loved ones in emotionally meaningful celebrations. Our observance doesn’t mean we support genocide, apartheid, or any of the other outrageous offenses you hurl at us at every Saturday any more than your colleague’s attendance makes that person a supporter of such policies.

Your willingness to harass a religious institution offends the entire Ann Arbor community. Your picket has been condemned by virtually every Christian and Muslim clergyperson in Ann Arbor, by the Interfaith Council for Peace and Justice, by the mayor, The Ann Arbor News, The Ann Arbor Observer, and every other institution of goodwill.

2) Picketing provides an opportunity to communicate with the Jewish community, whose support for Israel is the bedrock of US policy in the Middle East.

You don’t communicate with the Congregation. On the contrary, you destroy any possibility of fruitful exchange by deliberately insulting, humiliating, and attacking people who have done you no harm and about whose personal political opinions you know absolutely nothing.

No less upsetting than your treatment of religion is your implicitly racist assumption that all Jews think alike. Have you not heard Martin Luther King’s admonition to judge people not by the color of their skin or their religion -- but by the content of their character? Why is picketing people because they are religious Jews any more acceptable than attacking people because they are black? or Hispanic? or Muslim? or gay? or female?

The truth is that the Jewish population as a whole is incredibly diverse. In repeated polls almost 40% of American Jews say they have no particular emotional identification with Israel. The remaining 60% are split among the religious, the secular, the observant, the liberal, the right, the left, the moderates, the moderates, the radicals, etc. whose attitudes to Israel vary enormously. But if one were to generalize, it’s fair to say that American Jews are well to the left of the general population. They were more opposed to the Iraq war than most other groups, and today, polls show, American Jews are more supportive of both Arab-Israeli peace dividends and the Iran nuclear deal than the general public. In fact in less than 50% of the general population votes Democratic, 78% of Jews do so. The proportion of Beth Israel congregants who vote Democratic must be 85%.

On average, I can assure you, Beth Israel members are more, not less, inclined to criticize Israel’s strategic posture than that of the vast majority. Among 167 nations recently ranked by The Economist Global Democracy Index, with 1 the highest and 167 the worst, Israel ranked 39. No Arab state ranked lower than 90, and most ranked higher than 120. In recent polls, 64% of Israeli Arabs say Israel is a good place to live, and over 77% say they would rather live in Israel than in an independent Palestine. Israel is the only country in the Middle East whose Christian, Muslim, and Jewish populations are all growing. By contrast, across the Arab world Islamic fundamentalism has helped to decimate Christian communities; Christians, who once comprised 20% of the Arab population, now number 4% and their numbers are falling. Moreover, whereas no Arab country or Iran tolerates homosexuality or gender equality, Tel Aviv is the gay capital of the Mediterranean, and women have full legal and civic rights. Obviously there is room for improvement, but to label Israel a unique menace to international freedom is absurd.

Likewise the IDF has behaved as, if not more humanely than, any modern army fighting against enemies that outnumber them in a million fold in civilian populations. The ratio of Palestinian civilian to combatant deaths in the last three Gaza wars averaged 5:2. By comparison the ratio of civilian to combatant deaths at the hands of the Algerian army in its suppression of Islamic militants in the 1990s was at least 5:1; in Sri Lanka’s civil war the ratio was about 6:1; in US military operations in Iraq it was 3:1; in Russian operations in Chechnya, 10:1; in Burmese operations against ethnic rebels, 5:1; and in Sudan’s campaigns in Darfur and south Sudan it’s perhaps 30:1. Col. Richard Kemp, commander of British forces in Afghanistan, has said that no army in the history of modern warfare has acted with greater restraint and concern for civilian lives than the IDF.

Moreover, in all these conflicts the number of civilian deaths, the scale of destruction, and the level of suffering vastly exceeded that in Gaza. To cite an obvious and gruesome comparison: During the last four years, according to Hamas itself, 2400 Palestinians died from IDF attacks in Gaza. During this same period the ghastly Syrian civil war has killed at least a quarter million Arabs, most of them civilians. Another 11.5 million Syrians have been made homeless. This compares to 700,000 Palestinian refugees in 1947-1949.

Since the scale of suffering and slaughter in Syria is therefore 16-104 times greater (depending on your yardstick) than in Gaza, and since all the killing in Syria on both sides is now done in the name of Islam, for every week you spend picketing Beth Israel, why don’t you spend at least 20 weeks picketing the Ann Arbor mosque? Abused? Yes -- but no more absurd than picketing Beth Israel.

I’ll be happy to document any and all of these claims and to meet to discuss these issues.

Victor Lieberman is the Raoul Wallenberg Dis-tinguished University Professor of History at the University of Michigan.

Guest Editorial

Marcia Federbusch picketing at Beth Israel on Shabbat

At best, your obsession with the “Jewish lobby” suggests a misunderstanding of American politics. At worst, it represents a willingness to accept the views of deeply anti-Semitic indeed, one is tempted to say, neo-Nazi — elements who dominate the Beth Israel picket.

Two, that whatever happened to Jews during World War Two they brought on themselves and fully deserved, and that German suffering during the war greatly exceeded Jewish suffering. And, of course, they explain, Jews organized and directed the attacks of 9/11, as well as the attacks on Charlie Hebdo and Jewish sites in France...

Your demonstrations resemble Ku Klux Klan demonstrations against black churches in the 1950s and 1960s. It is precisely because a hate group is targeting an innocent population that Ann Arbor religious and civic groups, with or without a picketed synagogue, have condemned your picket.

3) Israel is primarily, indeed exclusively, to blame for Mideast violence and tensions.

Israel has offered on at least five occasions to recognize Arab sovereignty over the West Bank and Gaza in 1947, 1949, 1968, 2000, and 2008. If any of those offers had been accepted, a Palestinan state would today be a reality and there would be no “occupation.” Not only was each offer rejected, but each rejection was accompanied by violence directed against Israeli civilians. All the painful situations against which Palestinians rail -- the population transfers of 1947-1949, the occupation of the West Bank in 2002, the security barrier, the blockade of Gaza -- result directly from Palestinian attacks on Israel. The fundamental Palestinian grievance has never been the occupation of the West Bank that began in 1967. Rather, it is the existence of a Jewish state itself starting in 1948. Against this opposition Israel’s strategic posture has always been defensive, whether in 1947-1948, 1967, 2002, or 2014.

To claim, therefore, that Israeli belligerence -- as opposed to Israel’s refusal simply to commit to suicide -- is the core of the problem is to ignore the well documented history of successive conflicts. You might conclude from all this that the ultimate answer lies in destroying the Jewish state entirely. But not only would that guarantee genocidal suffering and displacement on a scale far more horrifying than anything that has yet transpired in the region. It also would defy the ethical and political judgment of Egypt, Jordan, the PA, the Arab League, and 154 UN member states, including all the great powers, that have had diplomatic relations with Israel. All of these states, including, to repeat, the Arab League, see Israel as a legitimate, permanent member of the community of nations, and a two-state solution as the only feasible resolution to that promise. 4) Israel deserves censure because its treatment of non-Jews is so oppressive as to defy all international norms.

To be sure, Israeli treatment of Israeli Arabs compares poorly to American treatment of its minority populations. But out of 193 UN member nations, only 37 -- including many ethnic and religious minorities -- judged in terms of political and civil rights, official recognition, cultural autonomy, social benefits, political inclusion -- it is worse than that of the vast majority. Among 167 nations recently ranked by The Economist Global Democracy Index, with 1 the highest and 167 the worst, Israel ranked 39. No Arab state ranked lower than 90, and most ranked higher than 120. In recent polls, 64% of Israeli Arabs say Israel is a good place to live, and over 77% say they would rather live in Israel than in an independent Palestine. Israel is the only country in the Middle East whose Christian, Muslim, and Jewish populations are all growing. By contrast, across the Arab world Islamic fundamentalism has helped to decimate Christian communities; Christians, who once comprised 20% of the Arab population, now number 4% and their numbers are falling. Moreover, whereas no Arab country or Iran tolerates homosexuality or gender equality, Tel Aviv is the gay capital of the Mediterranean, and women have full legal and civic rights. Obviously there is room for improvement, but to label Israel a unique menace to international freedom is absurd.

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Victor Lieberman is the Raoul Wallenberg Dis-tinguished University Professor of History at the University of Michigan.
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Mark your calendar for these events from EMU Jewish Studies

Russell Berman, Professor in the Humanities at Stanford University, will address the toxicity of “Anti-Americanism and Anti-Semitism in Europe.”

• Russell Berman, Walter A. Haas Professor in the Humanities at Stanford University, will address the toxicity of “Anti-Americanism and Anti-Semitism in Europe.”

On Wednesday, September 9, at 7:30 p.m., in the auditorium of Eastern Michigan University’s Student Center, Russell A. Berman, Walter A. Haas Professor in the Humanities at Stanford University, will address the toxicity of “Anti-Americanism and Anti-Semitism in Europe.” Berman holds appointments in Stanford’s Departments of Comparative Literature and German Studies. He is also a Senior Fellow at the Hoover Institution. A former president of the Modern Language Association, Berman has been an outspoken critic of the BDS (Boycott, Divest, Sanction) movement to delegitimize Israel. He is author of eleven scholarly books—including In Retreat: America’s Withdrawal from the Middle East (2014), Freedom or Terror: Europe Faces Jihad (2010), Fiction Sets You Free: Literature, Liberty, and Western Culture (2007), and Anti-Americanism in Europe: A Cultural Problem (2004)—and well over 100 scholarly articles.

Talk by Russell Berman on Anti-Semitism

Recent years have witnessed a new and peculiar coupling of anti-Americanism and anti-Semitism throughout Europe. Both the European radical right and radical left have long indulged in conspiracy theories involving the U.S. and Jews. But hatred for America and for Jews—a hatred that links America and Jews—has taken on considerable momentum on the European continent. On Wednesday, September 9, at 7:30 p.m., in the auditorium of Eastern Michigan University’s Student Center, Russell A. Berman, Walter A. Haas Professor in the Humanities at Stanford University, will address the toxicity of “Anti-Americanism and Anti-Semitism in Europe.”

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More coming events

This coming Fall Eastern Michigan University Jewish Studies will sponsor presentations and performances by:

• Russell Berman, Walter A. Haas Professor in the Humanities at Stanford University, who will address “Anti-Americanism and Anti-Semitism in Europe,” September 9, at 7:30 p.m., in the EMU Student Center Auditorium. Admission is free.

• Ohio State musicologist, Dr. Alison Furlong, who will address the rock and roll music in particular—has been a driving force for Eastern Germany’s radical right. Since World War II, Germany has abolished the use of Nazi paraphernalia and symbols, hoping to suppress the re-emergence of a vile, determined, and malignant national movement. But hate rock has resisted state sanction. Used both for recruitment and as a rallying device for neo-Nazi and other racist, ultra-nationalist groups, hate rock is inspiring an entirely new generation to embrace genocidal ambitions. The primary antidote to the poison of hate rock has largely been music/sound, used in resistance to far-right organizations. Antifascist groups (especially in Dresden, which has been a hub for neo-Nazi culture) are relying heavily on music to block the National Front, PEGIDA, and other protests.

On Tuesday, September 29, at 7:30 p.m., in Room 300 of Eastern Michigan University’s Student Center, Ohio State musicologist Dr. Alison Furlong will talk about the both the corrosive and redemptive politics of German rock and roll in “The Sound of Hate: Neo-Nazis in Eastern Germany.”

Admission is free. For more information, contact jewish.studies@emich.edu.

• Israeli superstar musician, David Broza, considered one of the world’s most dynamic and vibrant performers, met Said Murad, a renowned Palestinian composer, producer and the leader of the band Sabreen. Broza began visiting Sabreen’s studio in East Jerusalem, and played and worked in the space periodically over the next decade. The thrilling result is the new documentary and companion album East Jerusalem/West Jerusalem, a collection of 13 songs that blends cultures, languages and styles into a powerful statement about collaboration and coexistence. EMU Jewish Studies will offer a showing of East Jerusalem/West Jerusalem at 7:30 p.m. in the Student Center Auditorium. Broza will be available afterwards to chat about the film and answer questions. Admission is free.

On Sunday, November 15, at 7:30 p.m., EMU Jewish Studies, in collaboration with Jewish Federation of Greater Ann Arbor and The Ark, will sponsor a concert by David Broza at The Ark. Tickets are available through The Ark website, http://www.theark.org/ or by calling 763-8587.

Mark your calendar for these events from EMU Jewish Studies

Martin Shlichtman, special to the WJN

Time to move?

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Get a real estate market analysis and a custom marketing plan tailored to fit your goals in today’s high performing market.

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Meet U-M’s Jewish Communal Leadership Program class of 2017

Paige Walker, special to the WJN

The first week of September marks the beginning of the fall semester and new academic year at the University of Michigan. With a new school year comes new faces, and the Jewish Communal Leadership Program (JCLP) at the U-M School of Social Work welcomes the Class of 2017. Over the next twenty months, these seven students will undertake rigorous academic and professional training in social justice, community organizing, management, interpersonal practice, and Judaic studies. Students will take advantage of academic courses and professional development opportunities through the School of Social Work, Jean and Samuel Frankel Center for Judaic Studies, School of Public Health, and Leadership in Community Benefit Organizations program. These students bring a variety of interests, experiences, and strengths to JCLP.

Avery Drongowski spent the past year in Chicago working at a Jewish social services agency (The ARK) with A VODAH: the Jewish Service Corps. It was there that her interest in social work with a Jewish framework blossomed, and she hopes to continue exploring that relationship through her time in JCLP. Originally from Royal Oak, MI, Avery graduated with a psychology degree in 2014 from Hendrix College in Arkansas, where she served as president of her small but mighty Hillel. She is dedicated to educating others, especially children, on matters of social justice as well as working individually with those affected by oppressive systems. Avery graduated with a psychology degree in 2014 from Hendrix College in Arkansas, where she served as president of her small but mighty Hillel. She is dedicated to educating others, especially children, on matters of social justice as well as working individually with those affected by oppressive systems.

Lauren Rouff is from West Bloomfield, Michigan, and graduated from U-M with a BA in Communications and Spanish. She has spent the past two years as a Program Associate for the Hillel of Metro Detroit, working with Jewish college students around the Detroit area. Lauren has most enjoyed the one-on-one engagement with students. She is a long time Tamarack Camps camper and counselor, and served on their Young Adult Advisory Board where she gained non-profit leadership skills. She is enthusiastic to be part of the JCLP and plans to focus on working with children and youth. Haley Schreier graduated with Honors from U-M in 2015 with a double major in Women’s Studies and History. Her undergraduate honors thesis examined the role of Judaism in mother-daughter relationships in relation to partner choice, disclosure, and agency among college-aged women. An Ann Arbor native, she was involved in both the U-M Hillel and the U-M Chabad, where she had a variety of leadership roles including Outreach and Public Relations Chair for the Chabad Student Government and Public Relations Chair for Hillel’s Conference on the Holocaust. Through JCLP, Haley looks forward to learning more about the intersection of Judaism and feminism and working towards combating anti-Semitism in public and private spaces.

Haley Schreier

Mariel Schwartz, from Pittsburgh, PA, graduated with departmental honors from Lehigh University with a BA in Political Science and a minor in Economics. Following college, she lived and worked in Washington, DC. Most recently, a trip to Israel and her employment with the Charles and Lynn Schusterman Family Foundation sparked her interest in Jewish life and Jewish learning. In her spare time, Mariel was a member of Jewish Women International’s Young Women’s Leadership Network and volunteered weekly with the Jewish Social Service Agency. Through JCLP, she hopes to further explore the intersection of Jewish life and aging.

Haley Schreier

Annie Shapiro comes to JCLP from the Twin Cities by way of Washington, DC. She received a B.A. in International Affairs and History from the George Washington University. Following graduation, she worked in DC on international HIV/AIDS prevention, care and treatment for the government, focusing specifically on the impact of HIV on women and girls and gender and sexual minorities. Annie will pursue a dual MPH/MSW degree at the University of Michigan. Through JCLP, she hopes to learn more about the intersection between Jewish values and social justice and how different Jewish organizations view their role in making the world better.

Annie Shapiro

Sharon Alvandi comes to JCLP from New York, where she was a Carroll and Milton Foundation scholar. A Michigan native, Sharon attended University of Michigan and graduated with a double major in Women’s Studies and History. She has served as a volunteer at the Charles and Lynn Schusterman Family Foundation and worked as a program associate for the Hillel of Metro Detroit. Through JCLP, she hopes to further explore the intersection of Jewish life and aging.

Sharon Alvandi

Meet U-M’s Jewish Communal Leadership Program class of 2017

Paige Walker, special to the WJN

Continued on page 7

Temple Beth Emet

Join us every Friday for

5:45 pm | Tot Shabbat Service in the Sanctuary
Sukkat Shalom | Lead by Rabbi Levy
5:15 pm | Family dinner
6:15 pm | Shabbat Service
5:45 pm | Family dinner
7:15 pm | Shabbat Service
8:15 pm | Family dinner
9:45 pm | Shabbat Service
10:45 pm | Family dinner
11:45 pm | Shabbat Service

Shabbat Dinner
Salad, fish, chips, mac & cheese, Cost: $5/person
Sukkah Shalom
Shabbat Dinner
6:15 pm | Family dinner
6:45 pm | Shabbat Service
7:15 pm | Shabbat Service
8:15 pm | Family dinner
9:45 pm | Shabbat Service
10:45 pm | Family dinner
11:45 pm | Shabbat Service

For the latest, follow U-M Jewish Studies on Facebook and Twitter or visit www.jewish.umich.edu/lsajewish

JewishStudies@umich.edu | 734-764-9847

Washtenaw Jewish News © September 2015
JFS is proud of the recent expansion of its specialty food pantry – the only one of its kind in Washtenaw County. Despite our expansion, however, the JFS food pantry struggles to meet the vast community need for our products.

To support the JFS specialty food pantry and give hope to the most vulnerable members of our community, please visit www.jfsannarbor.org/donate, or contact Erin Kelly at ekelly@jfsannarbor.org.

Thank you for making all this possible!

Jewish Federation of Greater Ann Arbor

15th Annual Main EVENT

Featuring Keynote Speaker

YOSSI KLEIN HALEVI
“Navigating the New Diaspora-Israel Divide”

- The Israel/Diaspora Relationship is in crisis
- It is time to recommit to the Israel/Diaspora relationship or it will disappear.
- Israeli and American Jewry need to confront one another, not disengage.

Sunday, October 25 at 4 pm
Washtenaw Community College
Morris Lawrence Building

Yossi Klein Halevi
Yossi Klein Halevi is a senior fellow at the Shalom Hartman Institute in Jerusalem. He served as a visiting professor of Israel Studies at the Jewish Theological Seminary in New York in the fall of 2013.


He has been active in Middle East reconciliation work, and serves as chairman of Open House, an Arab Israeli-Jewish Israeli center in the town of Ramle, near Tel Aviv. He was one of the founders of the now-defunct Israeli-Palestinian Media Forum, which brought together Israeli and Palestinian journalists.

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Jewish psychologists topic of August program

Barb Banet, special to the WJN

On August 12, more than 50 members of the Jewish community gathered for a special evening, the initial public reading of The Jewish Psychologists: From Freud to Doctor Ruth, presented by Larry Kuperman. It was a fact-filled presentation, laced with humor.

The event was co-sponsored by the Jewish Community Center of Greater Ann Arbor and the Jewish Cultural Society and was open to the general public. Incoming JCC President Prue Rosenthal was introduced to the audience, “This was the first time that I have attended this type of event here. It is great to see everyone come together on such a pleasant evening. It helps to connect community members and provides a stimulating discussion in a really fun setting.”

Also in attendance was Beth Kirschner, president of the JCS. She announced the upcoming 50th Anniversary Celebration of JCS’s Nic. The event will take place on November 1 at the JCC. The entire Jewish community is welcome to attend. Kirschner then explained, “The JCS has been a supporter of Kuperman’s Adult Education programs since he started giving them in 2007. Whether the topic is ‘Jews on Broadway’, or ‘Jews in the American Cinema’ or even Larry Kuperman’s Adult Education program, ‘Jewish psychologists topic of August program’.

Jewish Community Project, a shorter time commitment will be required. Those who commit to PiCC for a period of 12 months, will be paired with their clients who require assistance in the removal of barriers to accessing health care.

JFS is currently calling on the community for assistance in executing this critical Project: PiCC volunteers (Partners) are needed to accompany clients to medical appointments. JFS generally requires volunteers to commit to PiCC for a period of 12 months, but given the uniqueness of this Demonstration Project, a shorter time commitment will be accepted. To learn more about this volunteer opportunity, contact Leah Zaas (leahz@jfsannarbor.org).

The Herb Amster Center’s Professional Advisory Council, its director, Sarah Okin, and JFS Executive Director Anya Abramson have been working with PiCC to be strong partners and to provide opportunity for revenue generation and have worked tirelessly toward acquiring the funding for this study since the results of a feasibility study and business plan indicated PiCC to be a viable business opportunity.

JFS and The Herb Amster Center launch PiCC demonstration project

Sarah Okin, special to the WJN

Jewish Family Services of Washtenaw County and The Herb Amster Center are launching a “partnership” from the Community Foundation of Southeast Michigan and the Blue Cross Blue Shield Foundation of Michigan—for the Partners in Care Concierge Demonstration Project. Partners in Care Concierge (PiCC), originally developed in 2008 by JFS, is an innovative program that provides support for older adults and their family members by pairing the older adults with volunteers (‘Partners’) to accompany them to medical appointments. PiCC Partners offer comfort and companionship for older adults and their caregivers; Partners support clients and facilitate the preparation for and communication during medical appointments.

Partners are intensely trained, through a program designed by JFS Licensed Master Social Workers (LMSWs), to act as support to clients before, during, and after medical appointments, and are supervised by an LMSW. Both participants and Partners are safely driven to appointments and home again using JFS Transportation services. Following appointments, Partners systematically report their findings of what transpired during the medical visit, clearly and concisely. This information is shared with the participating clients, the JFS LMSW, and caregivers or other support persons as requested and agreed upon by the client.

The funding from these two grants will enable JFS and the Amster Center to implement a large-scale study with their partner, Michigan Public Health Institute. The goal of the study will be to acquire data that shows that PiCC participants are more compliant with their health care, have improved health literacy, evidence increased patient activation, and more appropriately utilize health care supports and services than a similar patient population without the support of PiCC. In the project, as currently in PiCC, pre-screened ‘Partners’ will be paired with clients who require assistance in the removal of barriers to accessing health care.

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Panel discussion on balancing free speech and religious sensitivity

Joan Lowenstein and Rachel Urban, special to the WJN

A shon hara, Charlie Hebdo, and the First Amendment were all considered during a well-attended panel discussion and question-and-answer session on June 18 at the JCC. The subject was balancing free speech and religious sensitivity. Because the discussion fell on the same day as the horrific murders in Charleston, South Carolina, panel member Rabbi Rob Dobrusin began the program with a prayer for the victims. Other panelists were Chuck Warpehocksi, Ann Arbor City Councilmember and head of the Interfaith Council on Peace and Justice, Vincent Duffy, News Director at Michigan Radio, and Kyle Poplin, editor of The Ann, a weekly news magazine.

Responding to moderator Joan Lowenstein’s question about hurtful speech, Rabbi Dobrusin noted that “lashon hara,” the Jewish concept of slander or literally “evil tongue” can be akin to murder. “Lives, reputations can be ruined,” he said, and words cannot be retracted. “The rabbi suggested that free speech must be tempered—we must think before we speak and measure our words.”

News director Vincent Duffy agreed, saying that even though the First Amendment protects journalists, professional ethics must apply. “Responsible journalists think long and hard before saying or printing our news,” he said, but also stated that the strength of our system is that the government doesn’t tell us what we can or can’t say. “Journalists are allowed to make their own judgments. As an example, Michigan radio was criticized for reporting a story about a former Detroit archbishop who was accused of sexual misconduct and Duffy said the radio reporters had a point of view. “Are we assisting activists, or is it a valid story?”

The other journalist on the panel, Kyle Poplin, said he was wary of considering some topics too “offensive.” He said we run the risk of making free speech less free and talked about The Ann’s recent publication about the police shooting of Ann Arbor resident Aura Rosser, an African-American woman who was shot in a skirmish with police at her home. The perspective of that story was somewhat different from what had been in the local newspaper accounts, but Poplin said, “A good editor finds a way to get things published.”

Minority communities often bear the brunt of bad press, but have we now become too sensitive to their feelings so that some news is self-censored? Warpehocksi discussed how a community has to set its norms and “show compassion” but can’t “give minorities a pass” when it comes to legitimate criticism or news reporting. Discussing the fact that NPR chose not to show the Charlie Hebdo cartoons on its website, Duffy said that some criticized NPR for “coddling terrorists.” Poplin responded that, “If you hear someone say you can’t say that, ‘That’s someone in power who’s being challenged.’ And Duffy said that ultimately more diversity in newsrooms will address some of the issues regarding minority sensitivity.

Whether a report is offensive is a moving target and Duffy pointed out that his news operation now provides employees with a booklet about transgender issues. Warpehocksi stressed the need for respect, but Poplin said he believes there is no such thing as free speech without the ability to offend others.

All the panelists agreed that, as Rabbi Dobrusin stated, “we have control as consumers.” In other words, we can choose not to listen. Warpehocksi pointed out that when the KKK came to Flint to try to provoke a confrontation, citizens decided not to show up and the Klan left when there was no response.

The engaging panel discussion was sponsored by the Jewish Federation of Greater Ann Arbor and was spearheaded by Charlie Butter.

Petrie teaching fellow and founding teacher at a progressive school in the Bronx. Originally from Roslyn, NY, she graduated with honors from UMass: Amherst with degrees in English, Communications, and Creative Writing, and a Master of Arts in Teaching from Bard College. Sharon belongs to a remarkable Persian Jewish family and relishes in developing community around learning, culture, and writing. While in New York, she got to work with various non-profit organizations like The Blue Card, The American Sephardic Federation, and 30 Years After.

Sharon Alvandi

Melanie Rivkin

 Melanie Rivkin graduated with her BA in Judaic Studies from Brandeis University in 2012. Since then, she has taken the initiative to explore Judaism through various non-profit fellowships, including ADAMAH, a Jewish farming program in Northwest Connecticut, Repair the World: Pittsburgh, a relatively new community service and social justice opportunity, and Masa Israel Teaching Fellows, an English second language teaching program. Originally from Cherry Hill, NJ, Melanie is very excited to continue to develop professionally and personally through Jewish non-profit work over the next two years in JCLP.

Together with JCLP’s current students, they will have a busy year ahead of them planning and facilitating programs for the local community; traveling to Washington D.C. to attend the 2015 General Assembly of the Jewish Federations of North America; and pursuing field placements in local, national, and international placements.
I visited Israel this summer to see a number of the projects that Federation campaigns support and came back enthused and amazed at the incredible works we help to make possible. One of the most moving visits was hearing from Gideon Herscher, the JDC staff person who leads all of Israel’s international rescue efforts from Haiti to, most recently, Nepal.

Herscher described arriving in Nepal at the headquarters where all the international relief agency representatives gather. The reception he gets is usually cold. Israel is seen as one of the bad guys in the world, not an angel of mercy. He listens to them debate the needs on the ground and what resources they need to bring in order to best address them. Finally, someone points to him and asks what Israel is doing to help.

“I have doctors, nurses, and nurses setting up a field hospital outside” he replies. “By this afternoon we will begin treating over 200 patients each day.” This, he de-

scribes as the Israeli response to crisis. “We immediately begin to address the most urgent needs while others are still debating what to do. The other aid agencies may not like us, but the people know where the help is coming from.”

This is the Israel I have always known and loved. But there is also another Israel, an Israel of political and religious extremism that shames us all and, I believe, poses a much greater threat to the State than anything Iran, Hamas or Hezbollah can do.

We saw examples of this on two consecutive days in August. First, a teenager girl was murdered by a religious zealot during a gay pride parade. The next day, Jewish terrorists set fire to a Palestinian home and left the Hebrew word, “Revenge,” the mark of a so-called “price tag” attack. An 18-month-old toddler was burned to death and the other family members were hospitalized. What were the averages dozen or so years ago; the demolitions of two buildings by the Israel Defense Forces constructed illegally on Palestinian owned land. This was not revenge against Palestine, it was revenge aimed at the Israeli Supreme Court and the IDF.

Both attacks were followed by broad condemnations from across Israeli society and from the government. The government claims it will never tolerate terrorism, Arab or Jewish, nor hatred against any minority in Israel. But the truth is that the government is much more efficient at fighting Arab terrorists than Jewish terrorists. And many of the most provocative statements emanate from members of the government coalition itself.

Jewish extremism is the greatest danger

By David Shtulman

I believe it is time to stop making excuses and to do what must be done right the ship, while Israeli democracy still has the means to do so. We are running out of time.

What about the rest of us here in America, who wish to support Israel and finding it harder and harder to do so? What should we do? We can make believe that these bad acts are abrasions, loudly condemn them, but fail to act on them. In other words, we can behave just like the Israeli government. Or, we can turn our backs, say Israel is no longer a country we can relate to and divorce her like a decades-long marriage that has lost its appeal. Most Jews I know are taking one path or the other.

I believe there is third way. I believe there are still many extraordinary projects that deserve our continued and even increased support. I believe this marriage is worth the special effort needed to save it. No relationship is saved by walking away, it requires engagement, confrontation even, when there are things happening that you cannot abide. And it requires a faith that both sides can rise to the challenge, hear one another and respond.

It would be easy for me to turn my back on Israel, but who would be the bigger loser? I would lose a part of my heritage, of my historical legacy and a connection to the largest Jewish community in the world. If I voluntarily let that go, I am not even sure what being Jewish means.

My preference is to double down. I choose to invest in everything I see that is good in Israel and to challenge what I believe is wrong. I have no doubts about my love for Israel, but I want to have a voice in what I believe is right or choose to have no voice at all. If there is integrity in the latter choice, I can’t find it. For instance, Jewish Federations of North America is organizing a national LGBTIQ mission to Israel in the spring to see first hand the opportunities they have opened for training and often employing Jewish immigrants from more than 20 countries such as Russia, Ethiopia, Syria, Iraq, and the United States. The Levys, immigrants themselves, began this thriving business in 1986 with the goal of creating a better life for other new Israeli immigrants. Students are taught all aspects of the jewelry trade and are offered instruction in Hebrew and everyday skills that help them adapt to Israeli culture. Training is free and students are given a monthly stipend equivalent to the minimum wage in Israel. The Levy’s brand of social entrepreneurship has enabled dozens of new immigrants to build successful lives in Israel as well as help build their own brand.

These are just a few of the creative and critical programs that our Federation, along with others, help support. The image that stands out in our minds is of a sturdy and beautiful cactus plant on the outdoor patio table of an Israeli couple living in Ashkelon. Surrounding the cactus were large pieces of shrapnel from the rockets dropped in their yard last summer. This sight represents the fragility, yet tenacity, of Israel and its people.

Seeing our dollars at work in Israel

By Steve and Joyce Gerber

Nahal was just a name to us until we visited for the first time in July. Spending two days enjoying home hospitality with our new friends from Moshav Nahalal was enough for us to understand how valuable this partnership can be. Ann Arbor teens and adults who have visited Nahalal already feel a much more personal relationship with Israel. After one hour we felt such warmth and kinship with our Nahalal friends, who knew many Ann Arbor people, restaurants and sites and they too felt part of the Ann Arbor community. They were eager to share their homes, families, friends and exciting programs with us. We foresee the further strengthening of the two communities as not only teens, but more families, visit the region.

Our trip was sponsored by the Jewish Federations of North America to expose staff and volunteer solicitors to many of the special Federation-funded programs in Israel.

As 2016 Campaign Chairs we felt it was important to understand how our overseas allocations are put to work and it really opened our eyes.

One of the inspiring programs we saw in Beersheba was at the Center for Independent Living. This program enables more than 1,500 physically challenged Israelis to participate in sports, live and function independently, and maintain dignity. We participated in simulated activities that sensitized us to the difficulties the disabled face and the triumphs they achieve.

People with all types of disabilities receive peer counseling, assistive device repairs, career guidance and advocacy efforts. This program is part of Israel Unlimited, which is a strategic partnership between the Israeli government, JDC, and the Ruderman Family Foundation to meet the needs of Israelis with disabilities through the development of innovative social services and programs tailored to various types of disabilities.

Another inspiring program we visited, sponsored by World ORT, was YOUniversity for Jewish and Arab populations. This is a pioneering project that provides 850 Haredi (ultra-orthodox) youth and 280 Arab girls with their first after-school activities in science and technology. This program aims to reduce the significant educational gaps that exist between these two groups and the rest of Israeli society.

On the Gaza border we met Major Dan, serving his 3rd tour of duty responsible for the Gaza border as an Israeli Defense Forces (IDF) soldier. Major Dan (prohibited from using last names in the IDF) almost missed...
Panel discussion on balancing free speech and religious sensitivity
Joan Lowenstein and Rachel Urist, special to the WJN

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The Divine Feminine: Kabbalah class for women
Linda Jo Doctor, special to the WJN

Pardes Hannah will offer a seven-week class taught by Lucinda Kurtz that explores, from a feminine perspective, the essential elements of Kabbalah. Using meditation, chant, ritual, embodied energetic exercises, connection to nature and stories, this class provides the opportunity to explore the central symbol of Kabbalah, the Tree of Life, and the Divine attributes that embody all creation.

Kurtz brings a wealth of experience and study with a variety of teachers and rabbis, including Reb Nachman Breslov Gross whose Women’s Wisdom School provides the strong base of her feminine transmission of Kabbalah. Another teacher, Rabbi Nadya Dobrusin, including Reb Nachman Gross whose Women’s Wisdom School provides the strong base of her feminine transmission of Kabbalah. Another teacher, Rabbi Nadya Dobrusin, finds the tree of life to be a window into the body and soul.

Lucinda Kurtz

Winkelman. Members and prospective members are invited to attend.

For the past twelve years, Ann Arbor ORT’s fall brunches have featured recipes from countries with ORT schools and programs. The menu for this year’s brunch will feature favorite recipes from previous years. The program will highlight countries represented in the brunch, with updates on how ORT is helping students in those countries.

The Fall Brunch provides an opportunity to learn about ORT America’s important work supporting World ORT’s schools and high-tech training programs. The brunch also provides an opportunity to meet old and new friends and to learn about the Ann Arbor chapter’s activities.

Dr. Eva Feldman

The Michigan Israel Business Bridge (MIBB) will be holding their 2015 Ambassador Awards Dinner on Wednesday, October 14 at The Reserve in Birmingham. MIBB will be presenting two awards during the dinner.

Dr. Eva Feldman

The Bridge Builder Award is being presented to Delphi’s chief technology officer and executive vice president, Dr. Eva Feldman is responsible for the enterprise information technology function and Delphi’s global engineering organization, which includes over 19,000 technologists located in 15 major tech centers. It is fitting that he accept this award, as he leads the company’s innovation strategies while driving advanced technologies supporting the company’s global megatrends of safe, green and connected.

The Chuck Newman Impact Award, presented to Delphi Automotive in honor of their continued work with Israel start-ups and established companies.

The Ann Arbor chapter of ORT America will hold its Fall Brunch “The Best of ORT Brunches” on Sunday, October 4, from 10:30 a.m. to 12:30 p.m., at the home of Sarajane Klein.

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The Chuck Newman Impact Award, named for the organization’s co-founder, will be presented to Dr. Eva L. Feldman. Throughout her career, Dr. Eva Feldman, the Russell N. Delong Professor of Neurology at the University of Michigan, has made it her mission to use scientific discoveries to understand and cure human diseases. In January 2008, Dr. Feldman was named the first director of the A. Alfred Taubman Medical Research Institute. In her own work, Dr. Feldman is on the forefront of applying stem cell research to human disease. Most notably she is the principal investigator of the first clinical trial of intraspinal transplantation of stem cells in patients with ALS, which received FDA approval in April 2013 to proceed to Phase 2. Dr. Feldman has been working with Dr. Benjamin Reubinoff, director of the Human Embryonic Stem Cell Research Center at Hadassah Medical Center in Jerusalem on Stem Cell Research since 2009.

“We are honored and thrilled to be presenting awards to Delphi and Dr. Feldman,” said MIBB President Hannah Lis. “It is our pleasure to have them join with last year’s awardees, General Dynamics Land Systems and Chuck Newman in their support of Michigan Israel collaborations.”

MIBB is a non-profit organization whose mission is to promote business, investment and research opportunities. The organization is the premier resource for economic development between Michigan and Israel. The Ambassador Awards Dinner is an opportunity for the community to pay tribute to the honorees and support the work of MIBB.

ORT America Fall Brunch, Sunday, October 4
Joan Levit, special to the WJN

The Ann Arbor chapter of ORT America will hold its Fall Brunch “The Best of ORT Brunches” on Sunday, October 4, from 10:30 a.m. to 12:30 p.m., at the home of Sarajane Klein.

The cost of admission to the brunch is a $10 donation to ORT. Rides are available if needed. RSVP to Joan Levit by September 20.

Supporting World ORT’s schools and high-tech training programs. The brunch also provides an opportunity to meet old and new friends and to learn about the Ann Arbor chapter’s activities, including the popular Book Group. For more information about Ann Arbor ORT check the website, www.ortannarbor.org.

For many students, ORT training is their transition to a satisfying career. For the 300,000 students ORT serves annually in over 60 countries, an ORT education makes all the difference.

The cost of admission to the brunch is a $10 donation to ORT. Rides are available if needed. RSVP to Joan Levit by September 20.
Two of Reconstructionism’s leading lights to lead Ann Arbor services

Jonathan Cohn, special to the WIN

M ichael Strassfeld and Joy Levitt are among the most influential and interesting Reconstructionist rabbis in America. He recently retired as leader of the Society for Advancement of Judaism, the famous New York City Congregation, and was co-editor of the Jewish Catalog, one of the best-selling Jewish books in history. She is director of the Jewish Children’s Museum in Manhattan, and recently founded the Jewish Journey Project, which seeks to develop and spread innovative approaches to Jewish learning. The two also collaborated on A Night of Questions: A Pass-over Haggadah. But this year, you don’t have to go New York to soak up their insights, energy, and warmth. You don’t even need to buy one of their books.

All you have to do is attend one of several special services they’ll be leading at the Ann Arbor Reconstructionist Congregation—starting in September with the High Holidays. In keeping with AARC tradition, the High Holiday services are open to all members of the community and require no tickets. The services, including special children’s services, take place at the Ann Arbor Unitarian Universalist Church at 4001 Ann Arbor-Saline Road. More information is available at the AARC website, www.aarcon.org.

“We’re really excited to welcome Michael and Joy to Ann Arbor this year, to share the start of the year and our community’s work at tolva,” said Marj Schalans, co-chairperson of the AARC board. “It will be a real privilege to have them as service leaders, and we welcome our members and non-members alike to our tickless High Holiday services.”

High Holidays with Pardes Hannah

Lucinda Kurtz, special to the WIN

H igh holidays are really an opportunity to spend time thinking about wishes and hopes for the coming year. Most people don’t give themselves that time— they are too busy living and getting through the day and doing what they have to do, and worrying about whatever it is that worries them. But to really reflect on where you’ve been and the possibility of changing in the next year, that’s one of the great traditions and opportunities of Judaism. . . . You can get some opportunity to think about the next year, and the possibility of changing, of coming closer to the ideals that each of us carries with us.

The services with Strassfeld and Levitt are part of the visiting rabbi arrangement the AARC is using this year. Rabbi Alana Apart, of Detroit’s Congregation T’chiyah, will be leading additional services over the course of the year. More will be written about Rabbi Apart in next month’s Washtenaw Jewish News.

Rabbi Elliott Ginsburg

Michael Strassfeld

What are the places that have been significant or in places of brokenness and ruin. rickety booth or Sukkah, open to the ele-

ments or in places of brokenness and ruin. “This theme will allow community

Reb Elliot shares his vision of this year’s

Rabbi Elliot Ginsburg

So we ask ourselves, what peaks and

valleys have we climbed over the past year, what steady terrain we have traversed in

7735? What does it mean to look back at our travels, to assay our sowing and our

yield, our insights, our not-seeing, our break-throughs and our losses? What does it mean to “enter a New Year, to go deep on Yom Kippur into Sacred Space—Time—to spend all that time chanting, encountering, swaying, purging, spacing out, homing in, shmaim, no-wording, rebalancing, doing the inside work. And then: No sooner is the shofar sounded and Yom Kippur over— than we flow outward, back into the “surrounding world”—our beautiful, broken world that needs so much healing.

Finally, from the large miracles, Nah-

manides teaches, we come to appreciate the small ones. From those Extraordinary Mo-

ments where our heart unfurls and from those singularly edgy places where it cracks open and soars, we come to understand, all experiences, all moments can be sites of revela-

tion and amazement. But the opposite-in-

scale is also true: from our small sanctuaries, from attending closely to the local, we come to see how interrelated we are, how global our citizenship. As minds and hearts stretch through time and space, we come to realize that the whole Earth is our Mishkan, site of the Shekhinah. How to enter this Mishkan, and how to leave it more whole, how to at-

tend to Shekhinah’s cry, and yet sing Her song? How, in short, to be partners with? That is the question/the quest-ing of this season. May we inquire honestly, and drink deeply, Le-chayyim!”

To prepare for the High Holidays, join in on Saturday, September 5 for Selichot from 9–11 p.m. at home of Rabbi Elliot Gins-

burg and Ling, 4660 Crescent Drive at 294 Baryl Avenue. Rabbi Ginsburg will lead services on the First Day of Rosh Hashanah, Sep-

tember 14, from 9:30 a.m. to 1:30 p.m. at St. Aidans Church on 1679 Broadway. This will be a traditional Jewish Renewal service with prayer, blowing of the shofar, and Kiddush. Second day Rosh Hashanah services, a Mediation Service, Tuesday September 15 from 9:30 a.m. to 1 p.m. at St. Aidans followed by a Kiddush, potluck lunch and tashlich at the home of Lucinda Kurtz and Orly Hesterman.

On Tuesday, September 22, Kol Nidrei preparations will commence at 6:30 p.m. and services will begin at 7:10 p.m. at St. Aidans Church. On Saturday Yom Kippur Day serv-

ices will begin at 9:15 a.m. with Embodied Practice at 2:30 p.m., Mincha at 3:45 p.m., Yizkor at 5:30 p.m., Neilah at 6:45 p.m. and Shofar blowing and Havdalah at 8:15 p.m. Break-fast will follow. For more information about Pardes Han-

nah, the High Holiday schedule and other Fall services and holiday plans, call Lucinda at 635-9441 and check the Pardes Hannah website at http://pardeshannah.wordpress.com.
Your Destination for the High Holidays

Look for these and many more items for Rosh Hashanah throughout the store! We carry a large selection of traditional favorites, including Horseradish Root, Parnips, Parsley Root, Dill, and Dates imported directly from Israel.

High Holidays Essentials

- Michigan Yellow Onions 3lb Bag
  - Locally Grown in Hudsonville, MI
  - 60% OFF
  - 99¢

- Broccoli Crowns
  - Product of Maine (US)
  - 50% OFF
  - $1.49/lb

- Hand Picked Green Beans
  - Locally Grown in Benton Harbor, MI
  - 50% OFF
  - $1.49/lb

- Yukon Gold Potatoes 5lb Bag
  - Product of California (US)
  - 20% OFF
  - 2 for $6

- Dakota Bread Company Challah, Raisin Challah, and Challah Rolls
  - Locally Baked in West Bloomfield, MI

- All Natural Niman Ranch Angus Flat Cut Beef Brisket
  - Born, Raised, & Harvested in USA
  - $8.99/lb

- All Natural Aaron's Best Kosher Boneless Skinless Chicken Breast
  - Born, Raised, & Harvested in USA
  - 10% OFF
  - $6.99/lb

- All Natural Empire Kosher Fresh Whole Turkeys
  - Born, Raised, & Harvested in USA
  - $14.99/lb

- Plums Market Ann Arbor - North Campus
  - 3601 Plymouth Road
  - Ann Arbor, MI 48105

- Openeing Fall 2015

- Details Coming Soon.

Kosher Wines

- Ben Ami Cabernet Sauvignon
  - This wine is 100% Cabernet Sauvignon.
  - Grapes from the Judean Hills and coastal plains give rounded fruit flavors balanced by the firm structure and intensity of fruit from the Upper Galilee. Made in the “new world” style, it is enjoyable now.
  - $9.97
  - List $14.00

- Yarden Hermon White & Red
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New York Philharmonic

Alan Gilbert, music director and conductor (Friday, Saturday)
David Newman, conductor (Sunday)
Inon Barnatan, piano (Friday)
Friday, October 9 // 8 pm
Saturday, October 10 // 8:30 pm
Sunday, October 11 // 3 pm
Hill Auditorium

PROGRAM (FRI 10/9)
Magnus Lindberg  Vivo
Beethoven  Piano Concerto No. 1 in C Major, Op. 15
Beethoven  Symphony No. 7 in A Major, Op. 92

PROGRAM (SAT 10/10)
Esa-Pekka Salonen  L.A. Variations
R. Strauss  Ein heldenleben (A Hero’s Life)

PROGRAM (SUN 10/11)
Bernstein  On the Waterfront
Complete with director Elia Kazan’s film, starring Marlon Brando (108 minutes)

The New York Philharmonic residency is generously supported by
Eugene and Emily Grant Family Foundation
Media Partners: WGTE 91.3 FM, Michigan Radio 91.7 FM, and WRCJ 90.9 FM

Chicago Symphony Orchestra

Riccardo Muti, music director and conductor
Thursday, October 29 // 7:30 pm
Hill Auditorium

PROGRAM
Beethoven  Symphony No. 5 in c minor, Op. 67
Mahler  Symphony No. 1 (“Titan”)

Sponsored by: Supporting by: Susan and Richard Gutow
Endowed support from: Doris and Herbert E. Sloan Endowment Fund
and the Susan B. Ullrich Endowment Fund
Media Partners: WGTE 91.3 FM and WRCJ 90.9 FM

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UNIVERSITY OF MICHIGAN | ANN ARBOR
**September at Temple Beth Emeth**

*Avital Ostfield, special to the WJN*

**Families with Young Children (FYC): Tot Shabbat Service** | Every Friday  
September 4*, 11, 18 & 25 | 5:45 p.m.* | TBE Champagne  
Shabbat Service with Cantor Hayut  
| 6:15 p.m. | Dinner for Tot Shabbat  
| 6:45 p.m. |  
**Shalom Gever | Peaceful Warrior Martial Arts**  
Mondays & Wednesdays | 4:15–8 p.m.  
September 2, 9, 16, 21, 28 & 30  
Register Today! | Health, Healing and Self-Defense  
Try out this unique martial arts instruction including lessons in how to live a healthy lifestyle, be energetic, do well in school and learn anti-bullying self-defense. 12-week seminars for belt advancement. Drop-in when schedules permit. Enrollment is open for students and their parents. Shalom Gever is taught by Rabbi Peter Gluck, 5th Degree Black Belt and martial arts instructor for 18 years. Contact the Temple Beth Emeth office at 665-4744 or Rabbi Gluck, info@shalomgever.org, for more registration information.  
  
**Jewish Cultural Society Shabbat and High Holiday schedule**

_Enriching Ann Arbor Since 1951!_  

**Birthday of the World | Rosh Hashanah Celebration**  
Thursday, September 25, 4:30–5:30 p.m.  
Rosh Hashanah is sometimes referred to as the birthday of the world and who doesn’t like a party? This pre-reader service celebrates the Birthday of the World (including birthday cake)! No tickets are required.  

**Elementary Shabbat Services with Rabbi Levy, September 4*, 11, 18 & 25 | 5:45 p.m.**  
6 p.m. and the new, earlier time of 5:45 p.m. will go into effect beginning September 11.  

**Sukkot Shalom | The Peaceful Shelter of Shabbat**  
Elementary Shabbat Services with Rabbi Levy, September 4*, 11, 18 & 25 | 5:45 p.m. | TBE Chapel  
What to do after Tot Shabbat no longer meets your needs and, more importantly, the needs of your children? Not to worry, we are expanding service offerings for our youngest members! Join us with Sukkot Shalom, The Peaceful Shelter of Shabbat. Held parallel to Tot Shabbat, this will be a quieter moment for our children in grades K-3.* Please note that the September 4 service will be held at 6 p.m. and the new, earlier time of 5:45 p.m. will go into effect beginning September 11.  

**Slichot Study Session and Service | Tripping Over Our Own Words: The Harm Our Speech Causes**  
Saturday, September 5 | 8 p.m.  
Join us as we usher in the High Holy Days. No reservations or tickets required.  

**AARTY Food Drive**  
The AARTY Yom Kippur Food and Dononation Drive is a vital source of food donations to Food Gatherers during the fall and the major source of financial support to the Back Door Food Pantry (BDFP) from the TBE congregation. For food donations to Food Gatherers, grocery bags with information will be available for September 13, at 7 p.m. at the JCC. The celebration will also include apples and honey; challah and honey cake; coffee and wine. Child care will be provided. The charge is $25 (students, $10; family, $50) per observance, $50 (students, $25; family, $100) suggested donation for all three observances.  

**Jewish Cultural Society Shabbat and High Holiday schedule**

Wendy Sadler, special to the WJN

Ann Arbor Jewish Cultural Society will host its first Friday Shabbat on September 4, at 6:30 p.m. Come observe Shabbat with songs, candlelighting, wine, and challah, followed by a short thematic program. Everyone in the community is invited, including children. The cost of dinner is $10/person or ~$25/family of 4; members have no charge.

Ann Arbor Jewish Cultural Society will host a secular celebration of the Jewish New Year, with readings, meditation, and music.

**September 13, at 7 p.m. at the JCC. The celebration will also include apples and honey; challah and honey cake; coffee and wine. Child care will be provided. The charge is $25 (students, $10; family, $50) per observance, $50 (students, $25; family, $100) suggested donation for all three observances.**

**JCS Tashlich Observance will take place on September 14, 4-6 p.m., at Island Park, off Maiden Lane, between Broadway and Fuller. This observance will feature a secular ceremony celebrating the Jewish New Year with readings, meditation, and music, followed by a potluck dinner (bring a vegetarian dish to share). Free.**

**September 22, at 7 p.m.**

**Birthday of the World | Rosh Hashanah Celebration**

Thursday, September 25, 4:30–5:30 p.m.

Rosh Hashanah is sometimes referred to as the birthday of the world and who doesn’t like a party? This pre-reader service celebrates the Birthday of the World (including birthday cake)! No tickets are required.

**Adult Sukkot Service and Dinner**

Sunday, September 27, 6 p.m.

Join the clergy for a service and learning session about Sukkot with a dinner free of charge. Please RSVP to rsvp@templebethemeth.org so there is enough dinner to go around!

**Yoga Drop in Sessions with Sholmit Tuesday evenings, September 15 and 29 at 6:30 p.m.**

Thursday afternoons, September 10, 17 and 24 at Noon.

Before the October package begins, join in for drop in classes to try it out. Cost is $15/ session. The classes are located at TBE on the lower level in rooms 9 and 10. Set an intention based on the weekly Torah portion and work on your strength all at the same time!

**Sisterhood Challah Braiding Workshop**

September 12, 1:30–4:30 p.m. | TBE Social Hall

All are welcome. Bring the entire family. There is no cost, just learn to braid challah. Check out templebethemeth.org for more information.

**Rosh Hashanah Observance, and Yom Kippur observance, $50 (students, $25; family, $100) suggested donation for all three observances.**
Elliot Sorkin, special to the WJN

Tot Shabbat

Shabbat Limmud

15. Following services child size tables are set meets at Beth Israel on the lower level in room fourth Saturday of the month. Tot Shabbat program director leads the program on the second Saturday the director the JCC Early Childhood Center, toys, and a kiddush for tots. Peretz Hirshbein, prayers. It includes the mysterious “Shabbat Shabbat morning service.

BETH ISRAEL CONGREGATIONS PROGRAMS

Lunch and Learn Series: “Ask the Rabbis: High Holiday Edition”

Wednesday, September 9, Noon -1:15 p.m. Garfunkel-Scheinsteig Activities Center (2010) Downtours Participants are asked to bring their questions about the upcoming High Holidays which will be answered by Rabbis Robert Dobrusin, or Kim Blumenthal. These may include specific questions about the structure or content of the prayers or about the origin or meaning of the rituals. In addition, concepts surrounding the holiday which may fascinate, trouble or simple elude the questioner may also be raised for discussion at the same time. Participants are invited to bring a dairy lunch. Beverages, snacks and desserts will be provided.

COMPLIMENTARY TICKETS FOR HIGH HOLIDAYS FOR NEWCOMERS, GRADUATE STUDENTS AND FULL TIME MEDICAL RESIDENTS, AND SPECIAL DUES FOR THOSE 35 AND UNDER

Individuals and families who have moved to Washtenaw County since last Yom Kippur may request High Holiday tickets at no charge as Beth Israel’s way of welcoming them into the local Jewish community. Graduate students and full time Medical Residents with ID’s may also request free individual tickets. Request forms for Rosh Hashanah must be submitted by 3 p.m. on September 11, and by September 21 for Yom Kippur, and no tickets can be provided immediately prior to any service. People who are 35 years old or younger may become members at a special rate of $300 for the whole family for their first year of membership (plus USCJ dues assessment of $17.25).

Tickets for the High Holidays are provided free of charge to all members of Beth Israel in good standing. Non-members may purchase tickets for the High Holiday Services, although no tickets are required for the Early Rosh Hashanah Family Celebration for Young Children. Those interested in further information are asked to call the synagogue office at 665-9897.

All High Holiday ticket and Membership forms are found on the Beth Israel website, www.bethisrael-aa.org.

CONGREGATION SUKKAH CONSTRUCTION

Sunday, September 20, 9 a.m. – noon.

Volunteers are needed to set up the Congregation Sukkah, believed by the congregation to be the largest temporary sukkah in Michigan. This event, similar to a “barn raising,” includes a light breakfast of lox and bagels, and is under the direction of Alan Lampar, who designed the wooden sukkah. Participants are asked to bring their electric tools. Adults and older teens are welcome. The Congregation Sukkah will be deconstructed on Sunday, October 11. Lox and bagels will again be served to all volunteers.

SUkkot and Shmini Atzeret Services

Morning Sukkot services: Monday, September 28 and 29, 9:30 a.m.

Morning Shmini Atzeret service: Monday, October 5, 9:30 a.m.

As part of the congregation’s celebration of Sukkot, there will be a kiddush lunch in the Sukkah on the first day of Sukkot, and a kiddush in the Sukkah on the second day. The lulav and etrog are used in the ancient ceremony of the lulav and etrog processions, as well as during the Hallel Service on both those days. For further information on these holidays please refer to the calendar at www.bethisrael-aa.org.

SIMchat TORAH AND THE INTERNATIONAL SHUL OF PANCAKES

Erev Simchat Torah includes a Mazvir Service that is followed by the Simchat Torah hakafot (family friendly Torah processional,) dancing, and snacks.

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

BRINGING BALANCE, DEPTH, AND MEANING TO OUR LIVES

Tuesdays, October 13 and 27; November 10 and 24; December 8; January 5 and 19, 8-9:30 p.m.

What if there was a way to make life easier? What if relationships at work and at home went more smoothly? What if you could learn more about yourself by looking at Jewish texts? A great way to do this is by taking a course in Mussar, which will be offered by Beth Israel this fall.

The spiritual practice called Mussar dates back to Jewish sources of the 10th century and became a powerful spiritual movement in Jewish life in the 19th century. What began in a few small Jewish communities in Germany and Eastern Europe, has grown into a movement that is active in Jewish communities throughout the world today. Mussar is a form of spiritual practice that seeks to bring balance, depth, and meaning to our lives through a daily discipline of self-reflection and meditation. The practice involves daily practices such as meditation, prayer, and reflection on the teachings of a Mussar master.

There are several branches of Mussar, each with its own philosophy and approach. Some are more self-focused and introspective, while others are more communal and focused on building a supportive community. The Mussar Institute (www.mussarinstitute.org) has made these powerful teachings more readily accessible. For example, they have developed a curriculum that includes daily practices such as meditation, prayer, and reflection on the teachings of a Mussar master.

The only difference is the Orthodox and governmental oppression of the non-Orthodox. And I am asking you and myself, is the fight we, American Jews, wage against this institutionalized prejudice worth the effort? Is it worth the effort by non-Orthodox Israeli Jews for some, but not by others? It is the fight we have fought now and later according to their schedule. And maybe, giving Israel back this problem, instead of defining it as our issue too, will be part of a new assumption of responsibility for the issue.

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Pursuing a spiritual path for liberal Judaism

Yesterday I received a mailing from the president of the Hebrew Union College, the seminary of the Reform Movement. He wrote about the worsening relationship between the Israeli community and the American Jewish community over the issue of official and unofficial Israeli attacks on the integrity of the American Jewish community. It was suggested that we should raise up and challenge Israel through our national institutions and our conversations with Israelis, defend the rights of liberal Jews to marry legally, pray at our common holy places and to be considered an authentic part of the Israeli and world Jewish communities.

Rabbi Panken pointed out that many leaders of Zionism were also rabbis and leaders of the Reform (and Conservative) movement. Today 12% of Israelis identify with either Reform or Conservative movements while the Ultra-Orthodox represent only 9%. Yet our rabbis can’t even officiate at a funeral while their rabbis receive government salaries.

Rabbi Panken’s passionate appeal de- mands that Israel upholds the democratic value of pluralism, which it has really re- fused to embrace. And since the time when our movement has entered the fight for lib- eral Jewish rights in Israel we have, by some measures, actually lost ground. Simply put, even though they themselves may not be religious, Israelis, by and large, do not sup- port our Jewish legitimacy. And so I ask: Rather than fighting for our rights, why not...
What do I do if I can’t say a prayer?  
Rabbi Robert Dobrusin, special to the WJN

On one of the questions I am often asked about Jewish prayer is: “What do I do if I don’t believe the words of a particular prayer?” This is actually a very legitimate question and one that all of us should think about because for most of us, including most rabbis, there is bound to be something in the Siddur that we just can’t accept.

It is also a particularly important question to ask around the High Holidays since the traditional prayers of the machzor (the High Holiday prayer book) especially reflect perplexing and challenging theological statements.

So, what do we do when we don’t feel comfortable with the words of a prayer?

I would like to propose three answers to this dilemma and use one example from my own experience to support each option.

The first thing you can do if faced with words you don’t believe in is to say them anyway. Each Shabbat evening, we sing the song Shalom Aleichem. The song is addressed to the malachim ha’sharet, God’s ministering angels who, according to a tradition, accompany a Jew on Shabbat. The song was written to say: “Shalom Aleichem” to the angles as we welcome them to our table.

I do not believe that angels accompany me on Shabbat evening. But, I love this song. It has a great personal meaning for me as it was one of my father’s favorite songs and he always sang in it in that manner that imitated an old family friend who over emphasized the “ch” sound in the word “mimdelch.” My father would sing the song and laugh as he lovingly imitated our old friend.

So, how could I not rejoice in the limbs words of Shalom Aleichem when they bring such meaningful memories?

Prayer in Jewish tradition is about more than the words themselves. It is about memory and tradition and community and so many other critical things.

So, singing the words along with the congregation doesn’t necessarily imply complete agreement with the concepts being presented. Option number 1: rejoice in tradition and just say the prayer.

Now, here is option number 2. You can always interpret the words.

We believe in the power of midrash, interpreting words to bring them new meaning. If you can’t accept the words as they are written, wrestle with them and try to find an alternative meaning that you can accept.

On Rosh Hashanah and Yom Kippur, we say the prayer known as U’vneteh Tohal which in English is translated as “repeat the prayer and acts of lovingkindness avert the evil decree.” Apparently, the author of the prayer believed that being a good person would insure our physical survival in the year to come.

There are many who don’t accept that concept and find the words hard to say. I agree with them.

But, if you look at the prayer carefully, you will find that the standard translation might be incorrect. The words of that sentence literally mean: “repeatability, prayer and acts of lovingkindness avert the severity of the decree.” These words have been interpreted to mean that commitment to repentance, prayer and lovingkindness make sad times seem less severe because we have a foundation of faith and community to rely on.

This is a thought I certainly can accept and serves as an example of the power to interpret some of the prayers in a way that we can accept rather than merely reject the words entirely. So, we can say the words while holding our own interpretation in mind.

And finally, there is one other option. You just can not say the words at all.

I don’t advocate doing this often and I would certainly strongly urge you not to make a publicly defiant show of not saying the words. But, it is still an option. You can just be silent.

There is a phrase in the Psalms that I refuse to use. In Psalm 103, the psalmist compares life to a ‘stream’ that ‘winds pass over and it is gone and no one can recognize where it went.’

I refuse to say the second part of that sentence because I find it offensive. I believe that our lives leave an impact on this world and we leave behind “footprints” from our actions in this world every day. So, when that line appears, for example, in our Yizkor memorial service, I refuse to say this line. I don’t necessarily draw attention to it, I just don’t say it.

I should quickly add that there are probably other verses in Psalms or phrases in prayers that I also don’t agree with but manage to say. This one, however, strikes me so deeply that I just can’t bring myself to say it. Refusing to say a phrase or a prayer is an option. But, it should not be used too often because it removes us from the opportunity to join with the congregation even if we must reinterpret words to fit into our own philosophy or theology.

So, there you have three options when faced with a prayer that is difficult for you: say it anyway, reinterpret it or, if all else fails, just remain silent.

All of us spend more time in shul during this part of the year than at any other season and the High Holiday prayers can be very difficult even for the most dedicated shul-goer. But, if we think seriously about how important it is that we are with the community at this time, we will realize that an occasional philosophical issue with one prayer or another shouldn’t prevent us from the beauty of our holiday tradition. In fact, it might just show us that we’re paying serious attention to the prayers that is a very, very good thing.

I wish you all a shana tova v’mitzvah, a sweet and meaningful new year.

Rosh Hashanah: a guide for the new year

Rabbi Aharon Goldstein, special to the WJN

Sundat night, September 13 we will celebrate the holiday of Rosh Hashanah. In Torah, whenever we find something specifically named, it is not merely a hap hazard designation for identification purposes. The name expresses the essence of the named. This also applies to the name of the Jewish New Year, Rosh Hashanah – the beginning, or head, of the year. This name expresses the very essence of the holy day. It is the “rosh” – the “head” of the entire year to come. This head of the year has an analogy in the physical body of the head. There are three aspects of this analogy that we will consider here.

First, the head is above, or higher, than the rest of the limbs and organs. To a certain extent, this shows its primary importance.

Second, all of the life force that is found throughout the other limbs and organs of the body originates from the head.

Third, the head guides or controls all of the limbs and organs of the body.

Though the limbs and organs they and all have their proper place, they are all connected to the head and are recipients of the life force emanating from the brain and are controlled and guided by it.

We can also identify these three features in an analogous way with the holy day of Rosh Hashanah.

First, as the head is on the top of the body both spatially and in importance, so is Rosh Hashanah at the “top” of the year – and it is also the most important day of the year and its purposes.

Why is Rosh Hashanah so unique? It is the most important day of the year – and it is also the most important period of the year. On this day, the day of Rosh Hashanah, every Jew is supposed to take upon himself or herself the sovereignty of God’s kingship. How do we show that we accept God as our King? We do so by nullifying ourselves (egotism) and subjugating our egos from a very deep, inner level. This subjugation, especially at a deep, inner level, can reach through the heavens to the very essence of God. Then God accepts our pleas and agrees to be our King.

Second in our analogy of Rosh Hashanah, an important part of the service of the day is repentance – Teshuvah. In our previous analogy of the head giving vitality to all the other parts of the body, it applies here when speaking of Teshuvah. This concerns one’s deeds and misdeeds throughout the year – these are the Mitzvahs one does during the year and are represented in our analogy by the limbs and organs of the body. Like the head is above the body, Teshuvah is above all Mitzvahs and can impart vitality to them. Teshuvah has the ability to correct and repair any blemishes or deficiencies in our performance of Mitzvahs throughout the year.

Third, as previously stated, the head not only gives life force to every limb of the body but also controls every limb. So the same can be said for Rosh Hashanah as it is the day that sets the tone for the control of behavior the entire upcoming year. On Rosh Hashanah one makes New Year’s resolutions to do good things and improve ourselves in the upcoming year. We carry out these resolutions throughout the New Year like the head controls the limbs and organs of the body. Thus, Rosh Hashanah gives us the ability to execute our resolutions in the New Year. Therefore, Rosh Hashanah is the guide and control for our day-to-day life.

After understanding these three aspects of Rosh Hashanah we’ll understand a verse from Isaiah that recited in the Haftarah on fast days and also applies to the ten days of Teshuvah the ten days between Rosh Hashanah and Yom Kippur, “Seek God when one can find Him.” So the Rabbis ask when is this time to seek God! The ten days of Teshuvah between Rosh Hashanah and Yom Kippur. But the astute reader will notice that there are only seven days between Rosh Hashanah and Yom Kippur. There are only seven days between them. Rosh Hashanah is two days and Yom Kippur is one day so there are ten days altogether, but not between the holiday days. So why do the Rabbis use the expression “ten days between Rosh Hashanah and Yom Kippur”? The answer is that Rosh Hashanah and Yom Kippur have two parts of Teshuvah. On one level the three holy days are part of the ten days of Teshuvah. But then, on another level, Rosh Hashanah and Yom Kippur are higher than the ten days – due to higher spiritual value than the intermediate seven days which are considered regular days – not holy days.

Rosh Hashanah and Yom Kippur are unique and stand above the other days. As we previously established, Rosh Hashanah is compared to the brain/head and is the very special occasion when we declare God as our King. This is above Teshuvah, the highest level. Once a person accepts God as their King, only then can they fulfill and/or correct the performance of God’s commandments. So in order to do Teshuvah, one must first accept God as their King so they can work to correct the blemishes.

This is what we get from the day of Rosh Hashanah. We reach the very essence of God, and through that we can correct the entire upcoming year. Then, later on, we conduct the year. These are the three aspects above everything, working with everything, and controlling everything.

So God should help us to prepare our selves properly for Rosh Hashanah. We have the entire month of Elul before the High Holy Days. Then we should declare and accept God as our King, do Teshuvah, and make resolutions for improvement in the New Year.

Washestone Jewish News © September 2015 15
My Maccabi experience
By Jackson Roberts

For the past two summers, I have had the opportunity to compete in the JCC Maccabi Games/Artsfest. Maccabi combines teens’ love of sports and arts with a unique Jewish experience. You can compete in tons of different sports including baseball, basketball, tennis, in-line hockey, table tennis, and soccer.

The opening ceremony could be the best part of the week. When you walk onto the stage with your delegation you feel like you’re at the Olympics, just on a smaller scale. There are people in the stands cheering and an announcer welcoming you to the host city, saying a few words about where you are from. This year, Bud Selig, the Commissioner of Baseball, spoke.

The first year I did Maccabi, I was put on a mixed team with Vancouver, Mid-Westchester New York, and Chicago. Although we lost every single one of our games that year, it was still a ton of fun. The team I was on this year was much better, and we ended up with a silver medal. Although we lost our gold medal game, at least I came home with some hardware.

I played in-line hockey. Although on the rink some of the players were rivals, off the rink they were fun to hang around with. I made at least five or six new friends, whom I hopefully will see again next year at Maccabi. Most of the time, I hung out with my team. They were from Detroit.

When you go to Maccabi, you live with a host family for the week. I was housed with a soccer player from Greater Washington. I have celiac disease, and I was happy to hear that my host mom had it, too, so I didn’t need to worry about what was safe to eat.

The JCC always finds a way for us to give back to the community while at Maccabi. This project is called JCC Cares. This year we helped out with the Special Olympics. It was an amazing experience and it was tons of fun whether host family night, where everyone’s host family took them somewhere fun. My host family took me to a Milwaukee Brewers game we had seats right behind home plate, and we caught a foul ball! On the fourth and final night, the JCC hosted a carnival. There were big rides, bull riding, a DJ and dance floor, rock wall, and bungee trampolines. It was amazing and so much fun.

Overall, whether you lose or win every game, The Maccabi Games/Artsfest is an amazing experience I would recommend to all.

Jackson is entering 9th grade at Pioneer High School this fall.

The JCC Maccabi Games® is the largest Jewish youth event in the world, where teen athletes engage in an Olympic-style competition. Join our Ann Arbor delegation next summer, when we compete in either Columbus, Ohio (July 24–29), St. Louis, Missouri (July 31–August 5), or Stamford, Connecticut (August 7–12).

Contact Ethan Krasnow at ethankrasnow@jccfed.org or 971-0990 for more information or to be added to the mailing list.

This year’s Ann Arbor athletes were: Soccer: Jake Bernstein, Tobin Brenner, Jonah Gutenberg, Caleb Shoup, Tali Dunietz, Sarah Lewis. Volleyball (Gold Medal): Sarah Lewis, Tali Dunietz. Inline Hockey (Silver Medal): Jackson Roberts.
BIRS students and families experience the joy of Jewish community

Cindy Saper, special to the WJN

Beth Israel Religious School (BIRS) welcomes students from preschool through high school to experience all that Judaism has to offer. BIRS provides an exceptional educational program, which includes Hebrew reading and conversational skills, prayer, Bible, history, Israel studies, and Jewish values.

Three and four year old students attend the monthly Gan Katan preschool program with a parent or grandparent. BIRS Elementary students learn by doing, engaging often in drama, art, music, library, cooking, and holiday events. Middle school students enjoy core Judaics and Hebrew courses, as well as semester-long electives. The sixth grade Shabbaton, Shabbat Morning with the Rabbi, and the Bar/Bat Mitzvah Family Series solidify the strong connections built with the congregation, as students become adult members of the community. BIRS will host this year’s community-wide Advanced Hebrew Class for middle school students.

Eighth grade students engage in a multimedia curriculum to explore their Jewish identity throughout the year, culminating with preparing their own graduation ceremony and a gift for the congregation. Transitioning to the Madrichim Program is an exciting and meaningful step forward as Beth Israel’s high school students embark on their own adult Jewish journeys. Students assist in elementary classrooms or volunteer in the community, enjoy regular study sessions with Rabbi Dobrusin and Rabbi Blumenthal, and participate in Beth Israel’s Alternative Spring Break Trip.

This year’s calendar also includes Pizza in the Hut (September 30), Friday Night Lights Shabbat services and dinners (October 23, January 29, and April 15), K-8 Family Mitzvah Day (January 17), and other holiday family celebrations. Each of these events are open to all.

In 2016, Beth Israel Congregation will celebrate its 100th year. BIRS is a vital part of the greater synagogue community and will be involved in this milestone celebration.

BIRS hours are:
• Sunday 9:30 a.m.–noon for Grades K–12
• Wednesday 4:15–6 p.m. for Grades 2–7

For more information, contact Cindy Saper, director of education, school@bethisrael-aa.org, or 769-2041. For the complete school calendar and to learn more about Beth Israel Congregation, visit www.bethisrael-aa.org.
Christian Zionist group brings fight against anti-Semitism to U.N.'s global stage

By Sean Savage/JNS.org

The Christian Zionist organization Proclaiming Justice to the Nations (PITN) convened a special session at the United Nations in New York City on Aug. 11 to help Christians learn more about the impact of genocidal anti-Semitism.

“Our goal for the program was to reach ambassadors of predominately Christian nations and to help them understand anti-Semitism and how to deal with it,” Laurie Cardozo-Moore, president of PITN, told JNS.org.

The session was attended by diplomats from 13 countries—Germany, Finland, France, Italy, Spain, Panama, Cyprus, Israel, Canada, Palau, Poland, Japan, and the Holy See.

PITN is a nonprofit that seeks to educate Christians about the biblical responsibility to stand with their Jewish brethren and Israel.

The group was recently behind an effort to get the Tennessee General Assembly to become one of the first states in the nation to get legislatures in all 50 U.S. states to formally condemn the Boycott, Divestment and Sanctions (BDS) movement against Israel.

Further, PITN is in the midst of a national campaign to get legislatures in all 50 U.S. states to formally oppose BDS.

According to Cardozo-Moore, anti-Semitism—and by extension, anti-Zionism—is a growing problem within many Christian denominations.

“We have seen anti-Semitism within the mainline churches and have expected that,” she said. “But unfortunately, we have seen a growing movement within the Evangelical world now as well.”

While Evangelical Christians have traditionally been some of the most fervent supporters of Israel, Cardozo-Moore said they are also being strategically targeted by anti-Semitism/anti-Israel advocates with replacement theology, which teaches that the church has replaced Israel in God’s plan and that the Jews are no longer God’s chosen people.

“Hatred based on race, color, or creed must be stopped at all levels. Israel and the Jewish people receive this hatred—all three—in anti-Semitism. The WJCIC (World Council of Independent Christian Churches) calls on all churches to stop anti-Semitic action at once, be it in doctrine or practice,” Archbishop John Lupoli—president of WJCIC, which represents over 44 million congregants worldwide and helped organize the U.N. event—said in a statement.

The U.N. session also had the goal of getting more countries to adopt the U.S. State Department’s definition of anti-Semitism. The State Department uses the so-called “3D test,” which stipulates that actions may generally be identified as anti-Semitic when they demonize Israel, delegitimize Israel, or subject Israel to double standards.

“It has to start with the definition in order to deal with the rise of global genocidal anti-Semitism,” Cardozo-Moore told JNS.org.

Nelly Shuloh, a diplomat working with Israel’s Permanent Mission to the United Nations, affirmed during the session. “Despite the urgency of the threat we are here to discuss, there is still no U.N. resolution condemning anti-Semitism…or calling on U.N. member states to fight it. … Let’s join together to declare that BDS is wrong and stop it. We will not be silent. We will not ignore the minor anti-Semitic incidents nor will we ignore grave cases. … We will speak up. We will educate. We will not look away from the suffering of others.”

Cardozo-Moore said it is important to teach Christians to rely on text and scripture “to form our opinions and beliefs on Israel and not what is politically expedient.”

“If you look at the Islamists, they are targeting both the *Saturday people* and *Sunday people,*” she said, referring to the Jewish and Christian days of rest. “It is amazing how they are able to connect us together as the people of the book. It is because they see us as one in the same.”

“If we don’t protect our Jewish brethren, they will be coming after the Christians next,” added Cardozo-Moore. “And sure enough, we see Christians being slaughtered all over the Middle East.”

OR initiative lights up Israel’s Negev region

By Maayan Jaffe/JNS.org

The younger generation of Israelis is looking for a challenge, to create,” says Ofir Fisher, co-founder of the OR Movement. “Every generation has to have its own interpretation of Zionism.”

Fisher believes that for young Israelis in 2015, the Negev and Galilee regions provide the answer. “It’s not something secular, religious, right, left. It is something we can all connect around. The Negev and the Galilee are the solution to many of the problems Israelis are facing,” he says.

The OR Movement (OR is the Hebrew word for light) was founded in 2002 by Fisher and three other young, idealistic individuals dedicated to making former prime minister David Ben-Gurion’s dream of making the desert bloom a reality. The idea for OR was planted several years prior when Fisher and his friends traveled to Poland on a school trip.

“We came back from seeing the camps and we felt something happened to us,” Fisher recalls. “We decided we had to contribute as much as possible to strengthening our State of Israel.”

While both of the four seed members have dropped out of the OR project, one of Fisher’s friends, Roni Flamer, serves as CEO. In 1999, Fisher and Flamer worked with then minister of infrastructure Ariel Sharon to establish Sansana, which at the time was the first [new] Jewish community established in Israel in 15 years. They settled there and experienced firsthand the trials and rewards of life in Israel’s sparsely populated areas.

Since then, the OR Movement has tackled these challenges head-on, successfully relocating more than 6,000 families to communities in the Negev and Galilee as well as facilitating more than 30 community and public building projects, including the planning, construction, and operation phases. OR has also forged fruitful government relationships, helping pass 17 Israeli government initiatives and decisions that provide relocation incentives, benefits, and assistance for the Negev and Galilee.

“The Negev and the Galilee account for between 60 and 70 percent of Israel’s land mass, yet they are home to less than 30 percent of the Israeli population,” explains Fisher. “These regions offer tremendous potential for innovation and growth.”

Jewish National Fund (JNF), one of OR’s most prominent strategic partners, has invested heavily in the Negev region over the last several decades. But JNF CEO Russell Robinson says the OR project has had an unprecedented impact there. He explains that in the 1950s, the Negev was a barren piece of un-farmable land. The Israeli government moved immigrants from North Africa and other Arab countries, such as Yemen, into the Negev out of necessity. This decision led to the establishment of what have become known as “development towns.” Yet the towns never really developed.

“The Negev became neglected, the population stagnant and decreasing. With the Egyptian threat, the immigrants went south, too. When you send poverty to poverty, it leads to more poverty. So those who made it out. And while Tel Aviv, Haifa and the Jerusalem corridor progressed, the people in the north and the south were forgotten,” Robinson says.

JNF recently conducted a survey of Israelis to better understand their opinions of the Negev and Galilee. Most of them knew little about it. They said they either served in the army in Be’er Sheva, stopped in that city to get gas on their way to Eilat, or knew someone who went to Be’er Sheva.

“There was plenty of room for development, housing, jobs,” says Robinson. “So why was it not being done? Image.”

Through its Blueprint Negev initiative, JNF has provided the means for a renaissance in the Negev region. The centerpiece of its efforts is the Be’er Sheva River Park, a massive water, environmental, and economic development project that is transforming the riverfront into a 1,700-acre civic paradise. OR has taken that paradise and invested in the tools to recruit middle and upper class families to new neighborhoods and communities—religious, mixed, and secular, with opportunities to build, buy, or rent. Today, Be’er Sheva is the fastest-growing city in Israel.

Take the Da’el family. Parents Yoni and Shira recently moved their three children to the Negev’s Ofakim from the central Israeli city of Petah Tikva.

“There are many stigmas about the development towns in southern Israel,” says Yoni Da’el, who served in the Negev during his army service and says he always wanted to make a difference in his country. Now, he feels he is a part of the development town progress and advancing the lives of his own offspring, too.

“My children have a high quality of life here, the education is excellent and the community is welcoming and warm,” he says.

Shira Da’el agrees. She says she is grateful to her husband at least once a week for pushing them toward this move.

Similarly, the Akabayov family moved to the Negev from Boston, where Barak Akabayov was working as a visiting scholar. Originally from central Israel, he now works in the chemistry department at BGU. The family lives in Omer, a small, suburban neighborhood about 15 minutes south.

“We never thought we would live in this area of Israel, but it is really great,” Akabayov says. “We really like the weather here; it is better than any other place in the country.”

He continues, “When the people from OR took us around to see the Negev [and Be’er Sheva], I saw that it has really developed into a modern city. It is really different than what I thought before.”

Robinson explains that unlike in the United States, where local chambers of commerce and volunteer centers make it easier to learn about a community and move, such infrastructure does not yet exist in Israel. OR serves that role and provides the connections to communities, jobs, and cultural life that Israelis need in order to see themselves moving to the Negev.

Fisher says OR has stopped adding new towns, but instead is focused on developing those they have already birthed and investing in the recruitment of middle class Israelis to development towns, with the goal of forming what he calls “vital neighborhoods.” The objective is to have these new families bring about improved infrastructure and education, which ultimately will enhance the whole town and ensure that everybody wins. He would like to see the Negev and Galilee regions have 4.5 million new residents by 2048.

“The Negev and the Galilee will be independent centers of life, not dependent on Tel Aviv or the surrounding areas,” says Fisher. “Over the next decade, we will bring the next 150,000 people to these areas and this will create and ripple effect. This is all about being a visionary. … We are doing our part to keep the Zionist dream alive.”
Which month marks the Jewish New Year?

By Maayan Jaffe/JNS.org

What is Tishrei? The Hebrew words mark the beginning of the year. Or so it seems. Indeed, the modern day Jews, Rosh Hashanah is considered the Jewish New Year. But traditionally, the Hebrew calendar actually has four “New Year” days: the first of Tishrei (Rosh Hashana); the first of Nisan; the 15th of Shevat (Tu B’Shevat); or the New Year of trees); and the first of Elul, the New Year of animal tithes (taxation).

The Torah specifically names Nisan as the first month of the Jewish calendar. So where did Tishrei come from, and how did it gain New Year status?

Rabbi Donny Schwartz, midpoint regional director for the Orthodox youth organization NCSY, explains that Tishrei relates to the sun, which is connected to the solar year. In Hebrew, the word year is translated as “shana,” which is related to the Hebrew words “sheni” (second, repeatable) and “yoshan” (old).

“Tishrei represents a system that never changes,” says Schwartz. “You wake up on the morning and it is just another day. You know you drive on the right side of the street, put clothes on your body. You know who you are. It’s a ‘blah’ feeling sometimes, but there is a benefit to that.”

On the other hand, Nisan relates to the moon, which is changing daily, if not more frequently. Nisan is therefore the “head of the months,” and is “all about renewal” and change, Schwartz says.

Tishrei and Nisan also are tied to the seas in which they fall. Schwartz believes that at different times of year, there are different energies in the world. Tishrei falls in the autumn, a time of great material beauty, namely the changing of the colors of the leaves. Nisan, on the other hand, falls in the spring, a time when beauty is only budding and awakening from winter’s dormancy.

Rabbi Joshua Rabin, director of kehilla enrichment (organizational development) at the United Synagogue of Conservative Judaism, people tend to apologetically present themselves to social media “because sometimes it’s just easier to type a message to somebody than to look them in the eye.”

Rabin says that these days, when “more and more people use technology—whether it’s text messaging or social media—to communicate with each other about important things, it actually all is the more reason why a face-to-face personal apology is the most meaningful thing you can do. It’s that much different from the typical appearance, in turn, will differ depend- ing on who is receiving the apology.

“Some, nothing short of a phone call before Yom Kippur would be considered a serious and honest form of asking forgiveness,” says Lightstone. “To others, the very thought of a phone call would be considered unnecessary and even socially awkward. It takes a true understanding of who your friends are to really know the best way to reach out.”

Lightstone, therefore, is unlikely to consider my aforementioned apology to my best friend via Facebook as invariably wrong, as long as the apology was sincere and thoughtful, and clearly not a sham apology. It takes a true understanding of who your friends are to really know the best way to reach out.
Last summer, no one was expecting Operation Protective Edge. But when rockets started flying, Magen David Adom paramedics were ready to rescue injured Israelis every day thanks to donors like you. As we welcome the new year with reports of continued sporadic rocket fire, we don’t know when the next major attack will come, but we do know now is the time to prepare.

Help provide MDA with medical supplies for the next emergency and make a gift today. Thank you and shanah tovah.

Dr. John J. Mames Chapter — Michigan Region
Manny Charach, Chair
Carl Margulis Immerman, Director
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Toll-Free 877.405.3913 • central@afmda.org
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SAVING LIVES IN ISRAEL
Profile

U-M Cancer Center's Dr. Max Wicha

Rachel Urist, staff writer

A

University press release of June 19, 2015, proudly announced that Max S. Wicha, M.D., Distinguished Professor of Oncology, Taubman Scholar, and Director of the University of Michigan Comprehensive Cancer Center was just appointed to the National Cancer Advisory Board by President Barack Obama. Wicha [pronounced WISH-uh] is currently the Madeline and Sidney Forbes Professor of Oncology at the U of M’s Comprehensive Cancer Center, where he specializes in breast cancer. He will serve on the 18-member board for six years.

Wicha started the Comprehensive Cancer Center and was its director for 27 years. “We started out in a small trailer,” he says. It grew. Wicha had the longest tenure of anyone who ever headed up such a center. It became one of the leading programs in the country. Its success came, in part, from the practice of working in teams. That practice became a model for cancer centers all over. At his departure, the University created the Max S. Wicha, M.D., Distinguished Professor of Oncology, a title now held by the current director of the Comprehensive cancer center, Dr. Theodore Lawrence.

Wicha was born and raised in New York City. His father died before he was born. An only child, he was raised by a single Jewish mother. He had a traditional bar-mitzvah and attended New York City public schools right through college. His Bachelor’s degree is from the State University of New York at Stony Brook. He went to Stanford University for medical school, then to the University of Chicago for a residency in internal medicine. Next came a three year stint at the National Cancer Institute (Washington D.C.), where he trained in clinical oncology and cancer biology. He arrived in Ann Arbor in 1980.

Wicha graciously gave me a half-hour’s time for a telephone interview. What follows are excerpts from our telephone exchange.

WJN: You are quoted as saying: “We have evidence that cancer stem cells are responsible for metastasis – they are the seeds that mediate cancer’s spread. Now we’ve discovered how the stem cells do this.” Can you explain, in lay terms, how stem cells, commonly thought to be the key to cures for various diseases, play a lethal role in breast cancer?

Wicha: We first made the discovery about thirteen years ago. Not all cancer cells are the same. Stem cells are those that have the ability for self-renewal; they make copies of themselves. There are different kinds of stem cells. Embryo stem cells can turn into any cell type. Adult stem cells can only reproduce cells for their specific organ. Each organ in the body is generated by stem cells. Breast cells can only make breast cells. The same goes for lungs, kidneys, and so on. Not every cell can become a cancer cell. But stem cells can. Once one has a cancer, only a small percentage of the cancer cells have stem cells to make the cancer grow. They can mediate metastases. Many of our traditional therapies (i.e., chemo, radiation), only shrink the cancer. To cure the cancer, we need to find a way to kill those stem cells. My own lab focuses on stem cells, researches the pathways. One of the things I appreciate about working in this setting is that I can move from research to clinical trials to benefit patients.

In 2004, I founded a company: OncoMed Pharmaceuticals. It went public in 2004, raising $82 million in an initial public offering. It’s on NASDAQ now. It makes six new drugs that can target new cancer stem cells. We’re testing these in our own clinic. We’re excited. From the initial trials, it looks like these agents will be safe. We feared there might be side effects, but so far it looks safe.

I grew up wanting to make a difference. I read science magazines. I decided to become a doctor, but it’s gratifying to do research, too. I thought the most exciting field was cancer research. We knew so little, and it was so devastating.

I’ve been at the U of M for 35 years. It’s a wonderful place for me. I’ve had tremendous opportunities. In 1983, three years after I arrived, the head of Hematology-Oncology left, so I became a leader in that division. In 1986, another opportunity arrived. The medical center decided we should have a cancer center. U-M had a tradition of research, but not in cancer.

Last year, with research on cancer stem cells going so well, I decided to step down as head. This frees me up to do these other things in research. I can now have a major impact on the field and on patient lives. It is very gratifying.

WJN: Your name, “Wicha,” must be derived from something longer. What’s the story?

Wicha: I tried tracing the roots of my name, but I hit a dead end. My family is from Russia and Poland. My grandparents came here to escape the pogroms. My grandfather, who taught himself to read, instilled in me a love of learning. He read the Jewish Forward and science journals. I’m not a religious person, but I am a spiritual person. Doing science, seeing how things work, makes you more spiritual. I feel I’ve been very blessed. I have a wonderful career and a wonderful family. I met my wife in Chicago many years ago. We now have two children, two grandchildren, and one more coming.
2015-2016 SEASON

A Grand Night for Singing
Univ. Vocal Ensembles • Sept. 27 • Hill Auditorium

All My Sons
Dept. of Theatre & Drama • Oct. 8-18 • Arthur Miller Theatre

Green Day’s American Idiot
Dept. of Musical Theatre • Oct. 15-25 • Mendelssohn Theatre

Band-O-Rama
Univ. Bands • Oct. 24 • Hill Auditorium

Halloween Concert
Univ. Orchestras • Oct. 31 • Hill Auditorium

How to Deceive your Family:
A Ravel/Puccini Opera Double Bill
Univ. Opera Theatre • Univ. Symphony Orchestra
Nov. 12-15 • Power Center

The Arabian Nights
Dept. of Theatre & Drama • Nov. 19-22 • Arthur Miller Theatre

Henry IV, Part 1
Dept. of Theatre & Drama • Dec. 10-13 • Power Center

Collage Concert
SMTD • Jan. 16 • Hill Auditorium

Momentum
Dept. of Dance • Feb. 4-7 • Power Center

Clybourne Park
Dept. of Theatre & Drama • Feb. 18-21 • Mendelssohn Theatre

Così fan tutte
Univ. Opera Theatre • Univ. Philharmonia Orchestra
Mar. 24-27 • Mendelssohn Theatre

The Imaginary Invalid
Dept. of Theatre & Drama • Mar. 31 - Apr. 10 • Arthur Miller Theatre

Guys & Dolls
Dept. of Musical Theatre • Apr. 14-17 • Power Center

On sale August 10
tickets.music.umich.edu
What do basketball player and coach Larry Brown, swimmers Jason Lezak and Mark Spitz, and gymnast Mitch Gaylord have in common? They’re among a group of 25 individuals who have won medals in both the Olympic Games and the Maccabiah Games, as revealed in a chart at the back of Ron Kaplan’s new book, *The Jewish Olympics: The History of the Maccabiah Games.*

While Spitz competed in the 1965 Mac-
cabiah Games before winning nine Olympic
golds (including seven in 1972 alone), Lezak
first took part in the Maccabiah Games in 2009,
after he had already been to the Olympics three
times. The same path was taken by Lenny Kray-
zelburg, who tasted Olympic gold a year before
he swam in the 2001 Maccabiah Games.

“It’s like walking on the Moon. What do
you do for an encore?” Kaplan said in an interview,
referring to winning an Olympic medal. For Krayzelburg and others, the Mac-
cabiah Games provided the answer.

[Krayzelburg] decided he knew about these games, and he wanted to get in touch
with his Jewish heritage, so that’s why he became an athlete there and a spokesman for
the games—and a very vocal spokesman, a very big supporter,” said Kaplan.

The sports and features editor of the New
Jersey Jewish News weekly newspaper, Kap-
plan runs the award-winning blog “Kaplan’s Korner on Jews and Sports” and previously
penned the 2013 book *Why Focus now on the Maccabiah Games?*

“Before I really knew much about the topic, the topic chose me,” Kaplan said.

This actually came about because the publisher, Skyhorse Publishing, asked someone else to
do the book.

That was Howard Megdal, author of the popular 2009 book “The Baseball Talmud.”

Rather than writing the Maccabiah Games book, Megdal recommended Kaplan, who
proceeded to delve into the history of the Israel-based sports competition that since
1932 has grown from 390 athletes across 14
countries to 9,000 athletes from 78 countries
during its most recent iteration in July 2013.

“Ron Kaplan is the expert on where sports
and Judaism meet, “ Megdal says in a testimo-
ny on the book’s back cover. “Now Kaplan
and Judaism meet,”

“Ron Kaplan the author. “I wondered, why is my name there already? That’s when I found out that he participated for Israel in one of the games.”

As the book notes, the Maccabiah Games began as a quest to debunk the age-old stere-
type of the “un-muscular” or “un-athlet-
ic” Jew. (You may recall the scene from
the 1980 film “Airplane!” in which a stewardess, when a passenger asks for something “light”
to read, offers a leaflet titled “Famous Jewish
Sports Legends.”)

At the same time, dismissing myths about Jewish weakness was about more than just
athleticism.

“For thousands of years, Jews had been forced to convert to other religions, exiled,
shunned, denied business and educational
opportunities, rounded up and pushed
into ghettos, and/or brutally victimized
in pogroms,” Kaplan writes. The Maccabiah Games, notes Pulitzer Prize-winning sports
writer Ira Berkow in the foreword to Kaplan’s
book, would “be a statement to the world
that Jews were as physically capable as any
other group and, as we would learn from the
numerous Israeli-Arab wars, had become quite capable of fighting back.”

But does that message resonate today, in
an era when Jews—despite the persistence
of global anti-Semitism—are far more ac-
cepted in mainstream society?

“I don’t think that’s the message any-
more,” Kaplan told JNS.org. “I’ve talked to athletes for whom I’ve spoken
said they have no real Jewish educa-
tion, but they saw this as a trip to Israel. A
lot of people have had epiphanies about their
spirituality, their culture, and I think it’s a
marvelous thing that that’s how the games have evolved—from where it was the only
place you could go that you’d be welcome, to
turning it around and saying, ‘We welcome
you because you’re Jewish. We welcome you
because you not because no one else will take you, but just
because you want to do this thing.’”

Kaplan, whose book features 28 interviews
with Maccabiah athletes, said the biggest chal-
lenge of the project was finding information
about the games due to a history of poor re-
cord-keeping surrounding the event.

“The Maccabiah Games were incredibly…
underreported,” said Kaplan, in true journal-
ist form. “I don’t know if they were reported
more at the time and that information is just
not available anymore, or if they just didn’t
think this was a big enough deal to record it
back in the 1930s and even in the ’50s. Find-
ing the information was difficult, and the ac-
curacy of the information, depending on the
source… you might have somebody’s name
spelled three different ways. Finding accurate results was extremely difficult.”

“It’s not like going to Baseball Reference
and finding the definitive number of statis-
tics for all the players,” he added, referring
to the baseball-reference.com website, a go-to
destination for baseball statistics junkies.

Despite the research obstacles, Kaplan
said he believes the final product is “the de-
finite history” of the Maccabiah Games.

“I usually don’t like saying that, because
I deal with a lot of baseball literature from
one of my blogs, and I hate to see the words
‘the complete,’ ‘the definitive,’ ‘the best,’ be-
cause that’s very subjective,” he said. “But ob-
jectively speaking, there’s never been a book
like this before. I’m thinking it’ll be a source
of pride for Jews.”

The cover of “*The Jewish Olympics: The History of the Maccabiah Games,”* by Ron
Kaplan.

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of pride for Jews.”

The Jewish Olympics: The History of the Maccabiah Games, by Ron Kaplan, Skyhorse

Dr. Robert Green's book offers valuable glimpse into medical practice

Bob Green came to Ann Arbor in 1958 and stayed. He was a brilliant physician who specialized in pulmonary diseases. He played the violin. He was erudite. He was also a fine actor and appeared in many Ann Arbor Civic Theatre productions. He was a deeply thoughtful man. Bob died last April shortly before his 90th birthday. He is sorely missed.

About ten years before leaving us, he compiled a set of medical vignettes, organized in chronological order. It offers a glimpse into the world of medicine and the inner life of Robert A. Green, MD. The book’s title is: A Journey Through Medicine. The book’s subtitle: A doctor’s lessons from his patients reflecting medical practice during the mid and late twentieth century.

Bob Green’s Journey Through Medicine is a must read for physicians and patients alike.

What comes through is not just a sampling of late 20th century medicine as experienced by a talented and caring physician, but a look at the myriad ways in which medicine is practiced. Every MD has her own personality and her own style. Physicians consult with one another, and medical students carry many imprints. Bob Green was an exceptionally astute and sensitive professional. The book traces the development of his own personality and his own style. Physicians and patients alike.

Bob Green drummed into his students the singularity of each patient and the importance of trusting what the patient says. When a patient was certain that a certain treatment would kill her—even though the treatment was known to be beneficial—Bob learned to respect his patients’ instincts. In regard to the oft-used notion of “patient compliance,” a term that can be abused, Bob was adamant that the doctor and patient must work together. He did not believe it was the doctor’s place to issue injunctions. Bob Green considered the “personhood” of his patients, not just their illnesses. He writes:

“Medicine is a hard master. Hippocrates said it, millennia ago: Life is short, the Art is long, opportunity fleeting, experience misleading, judgment difficult. His warning was surely correct, particularly when judgment is clouded by emotion or bias. But then he added, ‘The physician must not only be prepared to do what is right himself, but also to make the patient, the attendants, and externals cooperate.’ And this is where I might disagree with my sage mentor Hippocrates. Sometimes, ‘to do what is right’ is not to ‘make the patient cooperate,’ but instead, to listen to a patient’s own instincts.

In his book, Bob Green takes us through many cases, leads us through diagnostic conundrums and shows us how he solved many of his medical puzzles. He explores the challenge and adventure of each process. He calls his method “the logical, principled approach,” stressing the importance of films (x-rays), especially old films, and the benefits of comparing old and new films to see the trajectory of a condition. Is the shadow in the lung now? Or was it there a year ago? Every case is a teaching tool, and each is a free-standing story. But the reader does well to read them all straight through, to get the sweep of the journey.

Since most of us, at some time or another, are confronted with “med-speak” and find ourselves trying to pronounce the names of illness and pills that once gave pause, it is amusing to read this easy prose that so effortlessly combines medical jargon with colloquialisms. Here’s a good example. “I diagnosed his condition as recurrent pneumonia, complicated by hypertrophic pulmonary osteoarthropathy (HPO).” I laughed after reading that sentence. Then, upon seeing what follows, “The name is a mouthful!” I laughed again. There are many multi-syllabic, medical terms one can look up (let’s hear it for iPhone dictionary apps!), although one can read and enjoy the book without knowing how to pronounce or define every term in the world. For Ann Arborites, there’s additional fun in coming across familiar names. Bob consulted with Dr. Barry Gross, “an exceptional diagnostician.” Dr. Milton Gross, too, is cited for his proficiency.

Dr. Bob Green repeatedly invokes the Hippocratic principle: do no harm. He cites several cases where leaving well enough alone (doing nothing) would have been preferable to pro-active care. But he also leaves us with examples of his outside caring that saved patients from harm. The book has been touted by physicians as a must-read for every medical student. I would add that the book is well worth reading by anyone who may ever need medical care. It is sobering to recognize the trials and tribulations of our physicians. It is important to recognize, too, that doctors benefit when their patients assert themselves. For patients who have established a collaborative relationship with their physicians, medical treatment can be a shared venture.

Rachel Urist, staff writer

Best Reads

Dr. Robert Green’s book offers valuable glimpse into medical practice

Dr. Robert Green's book offers valuable glimpse into medical practice

Bob Green

The sunshine boys

Talk radio

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Betsy Beckerman carrying on family legacy of music and art

San Slenovits, staff writer

Betsy Beckerman comes from a long line of musicians. A New Yorker Magazine article on her extended family once said that a fabulous symphonic orchestra could be assembled using just Beckerman family members, most of who lived in the NYC area and many of who had perfect pitch. The best known of the talented family was her great uncle, Mischa Mischakoff, who was concertmaster of a number of major orchestras in the U.S., including the New Philharmonic, the Philadelphia Orchestra, the Detroit Symphony Orchestra and the NBC Symphony Orchestra under Arturo Toscanini. Beckerman says, “The whole family came over from Ukraine in the early part of the 20th century, which was part of Russia then. It wasn’t a good time to be Jewish in Russia.” She shows me a passage from a book about her family that describes pogroms they endured. “On these occasions Isaac and his wife would run and hide the family valuables in the cellar, carrying three flutes, four violins, a clarinet, a trumpet, two bassoons and a double bass, covering there with their children while the Cossack marauders ran-sacked their dwelling.”

A guitar is a lovely thing, or a banjo, because you could take it to a private space and practice.

“Some little eagles have to be pushed out of the nest.” She rented out his room to a young lady. “On these occasions Isaac and his wife would run and hide the family valuables in the cellar, carrying three flutes, four violins, a clarinet, a trumpet, two bassoons and a double bass, covering there with their children while the Cossack marauders ran-sacked their dwelling.”

Beckerman: My mother and father felt strongly that every one, my four siblings and me, should take lessons. I took piano, but I was not the best student because it was far easier to play by ear. In the early lessons you could just fake it, they didn’t notice you weren’t reading, but as you got a little further along, and the teacher was maybe a little more savvy, they would notice that and it became less fun… (Laughter) Having the piano in the middle of the living room where my parents could notice every mistake—which I had already noticed—was also not good. A guitar is a lovely thing, or a banjo, because you could take it to a private space and practice.

WJN: Given the importance of music in your family you probably started playing instruments at an early age.

Beckerman: My grandfather was a musician but she can play ukulele, guitar and piano. One of those people with an uncanny focus, so whatever she wants to do she can do well. She’s at Johns Hopkins now, studying engineering. Patrick my son, Wall is in a band called American Dirt Bike. He writes music, sings, plays guitar, and he’s also studied drums. My daughter Rose is 21, sings beautifully and was in the a cappella elite choir and all the other choirs at Skyline. She doesn’t think of herself as a musician but she can play ukulele, guitar and piano. One of those people with an uncanny focus, so whatever she wants to do she can do well. She’s at Johns Hopkins now, studying engineering. Patrick is at WCC wanting to major in audio engineering. So they’re both musical. My father was musical, and my grandparents were musical and their parents were musical, so it sort of just keeps going.

WJN: That’s how it should be.

Beckerman: And Peter, Paul and Mary, and Kingston Trio songs? You came back to Ann Arbor, got your Masters…

Beckerman: That’s how it should be.

WJN: What’s the age range of the people in the group?

Beckerman: We have elementary age children and people in their seventies. We have someone who plays harmonica and banjo—we don’t limit ourselves to the ukulele—we have someone who plays a homemade bass. We meet about once a month during the winter, but just before the Water Mill Festival, in which we play, we practice once a week for a month, so we’ll be on it.

Beckerman: Besides your work in music and in the healing profession, you’re also an artist.

Beckerman: Art also runs in my family. It turns out that Harry Beckerman, my father’s father, back in Russia had to decide whether to study art or music, because he was good at both. He chose music because he thought it would be more practical. On my mother’s side there are people who paint, and on my father’s side there are people who paint. I love to paint. I’ve always loved art. I took maybe one class in art in college, and then I got busy with other things. But just in the last few years I’ve been painting rather prolifically and have had some shows. I have a show up now at the Mallets Creek branch of the library, which will run through September 10th, and it’s with my friend Joyce Tinckham.

WJN: You have a musical family going way back; music has been a big part of your life. Tell us about your kids, musicians too?

Beckerman: On Another Note

We pooled our resources and Tizzy and I started performing with another girl.

WJN: Kingston Trio songs?

Beckerman: And Peter, Paul and Mary, and actually that’s why I learned the guitar. I was singing with Tizzy, she was playing guitar and I didn’t know what to do with my hands, so she taught me some guitar, I taught myself some more, and back in those days everybody played and they could show you stuff. Eventually, when I came here to the UM I took some lessons from Howard White…

WJN: Of course…

Beckerman: Everybody did. I also took an independent study in guitar with Jane Heirich when I was at the Residential College and that turned out to be the best thing I studied in my undergraduate years because it’s something I still use every day.

WJN: How did you decide to come to the UM?

Beckerman: My parents had met here in college. My father, Jack Beckerman, financed his Ph.D. in public health here by playing clarinet and saxophone for dances. When I came here there was a pretty vibrant college scene, but those dances that happened all the time (when he was here) weren’t happening so much to live music.

WJN: He would have been here in the 30’s, right?

Beckerman: Yes, and then the war came, he was in the Navy, and he finished in the 40s. There was a point, when I first was in the American Federation of Musicians, where all those older guys knew my father, had played with him. That was sweet.

WJN: What did you study in college?

Beckerman: Psychology. Turns out that an undergraduate degree in psychology and several dollars will get you a cup of coffee. I graduated in ’73, went out to California, sure I was going to do wonderful things. I probably didn’t, but I got a little further along, and the teacher was maybe a little more savvy, they would notice that and it became less fun… (Laughter) Having the piano in the middle of the living room where my parents could notice every mistake—which I had already noticed—was also not good. A guitar is a lovely thing, or a banjo, because you could take it to a private space and practice.

WJN: When did you pick up the guitar?

Beckerman: My father and mother lived in the NYC area and many of who had perfect pitch. The best known of the talented family was her great uncle, Mischa Mischakoff, who was concertmaster of a number of major orchestras in the U.S., including the New Philharmonic, the Philadelphia Orchestra, the Detroit Symphony Orchestra and the NBC Symphony Orchestra under Arturo Toscanini. Beckerman says, “The whole family came over from Ukraine in the early part of the 20th century, which was part of Russia then. It wasn’t a good time to be Jewish in Russia.” She shows me a passage from a book about her family that describes pogroms they endured. “On these occasions Isaac and his wife would run and hide the family valuables in the cellar, carrying three flutes, four violins, a clarinet, a trumpet, two bassoons and a double bass, covering there with their children while the Cossack marauders ran-sacked their dwelling.”

A guitar is a lovely thing, or a banjo, because you could take it to a private space and practice.

Beckerman: In high school, I graduated high school in ’69 in Syracuse, N.Y. By then my brother Bill was working in a music store and there was a banjo for sale there and that’s how I got a banjo. Also, around that time, my mother threw my oldest brother out of the house. (Laughter) She said, “Some little eagles have to be pushed out of the nest.” She rented out his room to Tizzy Sheehy, who was crazy about country music, and I was crazy about Irish music. We pooled our resources and Tizzy and I got a 100 people at these things, 50 babies and their parents. That’s a lot of babies! (Laughter) You have to be very entertaining. I like that. I do some other things at the library. I usually am there in costume on Halloween. And once a year Laura Pershin Raynor, and Josie Parker and Sara Melton Keller and I do an adult story time and that’s fun. Sara and I do depressing traditional songs… (Laughter)

WJN: And you have your ukulele club.

Beckerman: That has a life of its own. It started out about three years ago when various friends of mine would say, “Hey, can you show me some stuff on the ukulele? Hey, I just got a ukulele…” And there was one person I worked with when she was in the hospital, who was now in a wheelchair, who was my kids’ age. I’d given her some banjo lessons and somebody gave her a ukulele, and I thought, “Well, if I get a group together then she can play in it, and all my friends can play in it.” So that’s how it started.

WJN: What’s the age range of the people in the group?

Beckerman: We have elementary age children and people in their seventies. We have someone who plays harmonica and banjo—we don’t limit ourselves to the ukulele—we have someone who plays a homemade bass. We meet about once a month during the winter, but just before the Water Mill Festival, in which we play, we practice once a week for a month, so we’ll be on it.

WJN: Besides your work in music and in the healing profession, you’re also an artist.

Beckerman: Art also runs in my family. It turns out that Harry Beckerman, my father’s father, back in Russia had to decide whether to study art or music, because he was good at both. He chose music because he thought it would be more practical. On my mother’s side there are people who paint, and on my father’s side there are people who paint. I love to paint. I’ve always loved art. I took maybe one class in art in college, and then I got busy with other things. But just in the last few years I’ve been painting rather prolifically and have had some shows. I have a show up now at the Mallets Creek branch of the library, which will run through September 10th, and it’s with my friend Joyce Tinckham.

Beckerman: My children are in college now and I’ve been playing at the library since they were pre-schoolers. I play for the story times and the baby times. I love it and they’re very popular. We sometimes
Washtenaw Jewish News

Kosher Cuisine

Stir – celebrate life in 5776

Mary Bilyeu, food editor

I magine spending a year as an invalid—sick, exhausted, dependent, and scared. And then imagine coming through it to the other side—energized, grateful and humbled, refamiliarizing yourself with the everyday such that the routine is even seemingly wondrous.

Jessica Fechtor was 28 years old in August, 2008, when she suffered a burst brain aneurysm while jogging on a treadmill. She was left, after three surgeries, with virtually no vision in her left eye due to a compressed optic nerve, and also with an inability to smell. A bone infection required the removal of a portion of her skull that was “the size of a deck of cards,” she says; that gap stretched across her forehead to her left temple.

A doctoral candidate in Jewish literature at Harvard University who had loved to cook and bake, especially with an herbal vinaigrette. Jessica writes “I could not sit up in a chair for more than a few minutes,” she once wrote on her popular cooking blog, Sweet Amandine (sweetamandine.com). “I could not look at the bright screen, or even read more than a page of text without discomfort. And then, most of all, there was the kitchen. The Japanese knives and wooden spoons, the heavy pots and squeaky oven door. Where there had been noise and laughter and motion, now there was silence.”

Stir: My Broken Brain and the Meals That Brought Me Home, Jessica’s beautifully written new autobiography, tells how much had been lost and for what was compromised, regaining confidence as her health slowly improved.

One year after the aneurysm burst, Jessica had come full circle.

“After some time, Jessica was walking to the farmers’ market for ingredients, even baking a rich coconut cake for a friend. She developed skills to compensate for what she’d lost and for what was compromised, regaining confidence as her health slowly improved.”

Jessica had come full circle.

Her year as a patient had invested her with a renewed appreciation for those close to her, and for all of the moments, big and small, that make up a life. She learned that, from this, she learned “the best food is that which is homemade, the most delicious—that Jessica remembers ever having.”

Jessica says that this is “my secret weapon in the kitchen, one of those cakes that comes together in no time from practically nothing, but is so pretty and tastes so good that no one ever believes you.” This recipe has been slightly adapted from one by Marcella Sarne that originally appeared in The Columbus Dispatch.

Janet’s Coconut Cake

For the frosting:
1 pound cream cheese, at room temperature
1 cup unsalted butter, at room temperature
4 teaspoons vanilla extract
1/4 cup sifted confectioners’ sugar
1/4 cup shredded unsweetened coconut

For the cake:
1 1/2 cups granulated sugar
6 large eggs, at room temperature
1/2 cups all-purpose flour
1 1/2 cups pure vanilla extract
3 cups all-purpose flour, plus more for dusting the pans
1 teaspoon vanilla extract
1/4 teaspoon pure almond extract
3/4 cups confectioners’ sugar, sifted
1/4 cups shredded unsweetened coconut, for finishing

Assemble the cake: Tear four 2- to 3-inch strips of wax paper and arrange them in a square on your cake stand or serving plate. Place one cake layer, top side down, in the center of the square, with the four strips of wax paper partially sticking out on all sides. (The strips are to keep the plate clean from frosting. You’ll remove them before serving, taking any smears with you.)

Spread the top of the cake layer with frosting. Fold the four layers together. Pour the batter into the prepared pans and spread evenly. Bake for 40 to 50 minutes, until the tops are brown and a toothpick inserted into the centers comes out clean. Cool in their pans for a rack for 30 minutes, then turn the cakes out onto the rack and cool completely.

Make the frosting: Put the cream cheese, the 1 cup butter, the 1 teaspoon vanilla, and the 1/4 cup pure almond extract in the bowl of a stand mixer fitted with the paddle attachment. Add the confectioners’ sugar and continue mixing on low speed, just until smooth. Do not whip.

Assemble the cake: Tear four 2- to 3-inch strips of wax paper and arrange them in a square on your cake stand or serving plate. Place one cake layer, top side down, in the center of the square, with the four strips of wax paper partially sticking out on all sides. (The strips are to keep the plate clean from frosting. You’ll remove them before serving, taking any smears with you.)

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Unique Rosh Hashanah drinks

By JNS.org

Tradition dictates a glass of champagne on the secular New Year. But what can give you a nice buzz to celebrate the Jewish New Year? These Rosh Hashanah drinks from “Queen of Kosher” Jaime Geller’s Joy of Kosher with Jamie Geller Magazine could very well start a new trend.

Hot Hard Apple Cider

Spike some hot apple cider with apple brandy, or just mix it up without the alcohol and serve to the whole family.

Servings: 1

1 oz. apple brandy
1 cup unfiltered apple cider
Juice of 1/4 lemon
1 teaspoon honey

Mix all ingredients in a small pot, and warm over low flame until the honey melts and the mixture starts to simmer. Pour into a tempered mug (if you have glass, it looks really pretty) and serve with lemon peel curls and a cinnamon stick.

Spiced Spiked Almond Milk

Spike your almond milk with spicy liquors for the ultimate comfort and buzz this Rosh Hashanah.

Servings: 1

1/3 oz. almond liqueur
1/3 oz. cinnamon liqueur
1/3 oz. almond milk

Blend and chill by shaking ingredients in a martini shaker with ice. Strain/pour into a decorative shot glass. Garnish with freshly grated nutmeg.

Pomegranate Strawberry Daiquiri

Servings: 2

1 3/4 cups fresh or frozen strawberries, sliced
3/4 cup Morad pomegranate wine
4 shots/ounces light rum
Mint leaves for garnish
Ice

Place all ingredients in a blender. Fill with 1-2 cups of ice and blend well. Serve in margarita glasses. Get your Morad pomegranate wine online here.

Recipes contributed by JoyofKosher.com and Joy of Kosher with Jamie Geller Magazine. Subscribe at www.joyofkosher.com or call (855) 569-6356.

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Calendar

September 2015

**Tuesday 1**

Yidish Tish (Yiddish Conversational Group): Beanster’s Café in UM Michigan League. All levels and ages welcome. Join the conversation in mame-loshn, Yiddish. Meets every Tuesday except major Jewish holidays, and the last two weeks of December. For information, call 936-2267. 1:30 p.m. Tuesdays.

Kol Halev: TBE. 7:30–9 p.m.

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

**Wednesday 2**

Mahj: TBE. Off-site. 1–3 p.m.

Shalom Gever: TBE. 4:30–8:30 p.m.

Pizza in the Park for Preschool: TBE. Off-site. 5:30–7 p.m.

High School Barbeque: BIC. 6 p.m.

**Thursday 3**

Community Welcome Breakfast: UM School of Social Work. Annual event to connect community members with incoming and returning Jewish Communal Leadership Program (JCLP) students. Breakfast and thoughtful conversation. For information or to RSVP, contact Paige Walker at vpwalker@umich.edu. 8–9:30 a.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Kol Halev: TBE. 7:30–9 p.m.

Talmud Study Group—Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate: 8 p.m. Thursdays.

**Friday 4**

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

Friday evening services: See listing at end of calendar.

**Saturday 5**

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

B’nai Mitzvah: TBE. 10 a.m.

Selichot Service Study Session and Service: TBE. 8 p.m.

Selichot Services: Pardes Hannah. At home of Rabbi Elliot Ginsburg and Linda Jo Doctor, 2924 Baylis Drive. 9–11 p.m.

Selichot Services: BIC. Program and refreshments. 9:15 p.m.

Selichot Service: Chabad. Led by Cantor Rabbi Polter of Oak Park, Michigan. 1:30 a.m.

Shabbat services: See listing at end of calendar.

**Sunday 6**

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

Monday 7

English as a Second Language Daily Classes: JFS. Mondays–Fridays, 9 a.m.–noon.

Monday–Thursdays, 1–3 p.m. For information, contact jessica@jfsannarbor.org.

Tuesday 8

Emeritus Bible Class with Liz Fried: JCC. At Washtenaw Community College. For information, contact Leah Zaas at 971-0990 or email leahzaas@canannarbor.org. 10 a.m.–Noon.

Yidish Tish (Yiddish Conversational Group): Beanster’s Café in UM Michigan League. 1:30 p.m. Tuesdays. See September 2.

Kol Halev: TBE. 7:30–9 p.m.

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

Wednesday 9


Shalom Gever: TBE. 4:30–8 p.m.

Thursday 10

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

Back Door Food Pantry: TBE 4–7 p.m.

Backpacktacular: JCC and JFS. K–7, meets every Thursday. 10 a.m. For information, contact Leah Zaas at 971-0990 or email leahzaas@canannarbor.org.

Shabbat Services for Young Families: TBE. 7:30 p.m.

Friday evening services: See listing at end of calendar.

Saturday 12

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

Shabbat Limmud: BIC. 9 a.m.

Chaplain Service: TBE. 10–11 a.m.

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

Challah Braiding: BIC. 12 noon–1 p.m.

Shabbat services: See listing at end of calendar.

Sunday 13

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

Shabbat Services for Young Families: TBE. 7:30 p.m.

Friday evening services: See listing at end of calendar.

Ticketless High Holidays and several Shabbatim led by nationally-known Reconstructionist rabbis; non-members welcome.

For details about High Holiday and other services, see aarecon.org. Child care available with registration.

Other services through the year led by visiting Rabbi Alana Alpert, of Congregation T’Chiyah, or lay led. Many community events and adult learning sessions.

Beit Sefer (religious school), K – 7, meets Sunday mornings to teach Jewish religion, history, and culture, using an innovative project- and inquiry-based approach. Non-member children welcome.

Religious school and most events held at the JCC of Ann Arbor, 2935 Birch Hollow Drive, Ann Arbor MI 48108
Monday 14

Rosh Hashanah Morning Services: Chabad. Morning Service at 9:45 a.m. “Rosh Nosh” table with snacks open from 9:45 a.m.–2:30 p.m. Sounding of the Shofar at 11:30 a.m., followed by festive meal.

Rosh Hashanah Shabbat Service: BIC. 8 a.m.

Rosh Hashanah Family Services: TBE. Tickets required. Families with young children welcome. For information, phone TBE office at 665-4744. EMU Pease Auditorium. 9–10:15 a.m.

Rosh Hashanah Traditional Jewish Renewal: Pardes Hannah. Services and Shofar, followed by Kiddush, St. Aiden’s, 1679 Broadway Avenue. 9:30 a.m.–1:30 p.m.

Children’s K-8 Programs: BIC. 10 a.m.

Rosh Hashanah Traditional Services: BIC. 8 a.m.

Rosh Hashanah Meditation Service: Pardes Hannah. Services and Shofar. St. Aiden’s, 1679 Broadway Avenue. Kiddush and Taishlich to follow at the home of Lucinda Kurtz and Oran Hesterman, 350 Rock Creek Drive. 9:30 a.m.–1:30 p.m.

Rosh Hashanah Morning Services: Chabad. 9:45 a.m. “Rosh Nosh” table with snacks open from 9:45–2:30 p.m. Sounding of the Shofar at 11:30 a.m.

Children’s K-8 Programs: BIC. 10 a.m.

Tuesday 15

Rosh Hashanah Shabbat Service: BIC. 8 a.m.

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Rosh Hashanah Afternoon Services and Tashlich: BIC. 5:30 p.m.

Mincha and Ma’ariv: BIC. 7:30 p.m.

Mincha and Taishlich: BIC. 5:30 p.m.

Ma’ariv: BIC. 7:30 p.m.

Rosh Hashanah Afternoon/Evening Services: Chabad. 7:30 p.m.

Wednesday 16

Ma’ariv: TBE. Off-site. 1–3 p.m.

Tai Chi Class: JCC. 4–6 p.m.

Preschool “Birthday of the World” Service: TBE. Short service followed by birthday cake. Adult must accompany child. No tickets required. In the Sanctuary. 4:30–5:30 p.m.

Ann Arbor Jewish Community Center. Registration required. Families with young children welcome. For information, contact Leah Zaas at 971-0990 or by email leahzaas@jccannarbor.org. 10 a.m.–3:30 p.m.

Mahj: TBE. 8 p.m.

Jewish Yoga with Shlomit: TBE.

Shabbat Services for Young Families: TBE. Tot Shabbat and Sukkot Shalom at 5:45 p.m. Tot dinner at 6:15 p.m. Shira Service at 6:45 p.m. Popscile Oneg follows. Shabbat Service at 7:30 p.m., plus Board Installation and Birthday & Anniversary Celebration.

Friday 18

Shabbat Services for Young Families: TBE. Tot Shabbat and Sukkot Shalom at 5:45 p.m. Tot dinner at 6:15 p.m. Shira Service at 6:45 p.m. Popscile Oneg follows. Shabbat Service at 7:30 p.m., plus Board Installation and Birthday & Anniversary Celebration.

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

Saturday 19

Shalom Gever: TBE. 8:30 a.m.–12:30 p.m.

Mincha and Taishlich: BIC. 5:30 p.m.

Ma’ariv: BIC. 7:30 p.m.

Rosh Hashanah Afternoon/Evening Services: Chabad. 7:30 p.m.

School Services: TBE. 7:30–9 p.m.

Talmud-Jewish Civil Law: Chabad. 8 p.m.

Thursdays. See September 3.

Sunday 20

Executive Committee Meeting: BIC. 9:30 a.m.

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

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

Apples and Honey: JCC. Annual family event celebrating the Jewish fall holidays of Rosh Hashanah, Yom Kippur Sukkot, and Simchat Torah. Register online at www.jccannarbor.org. $10/advance; $20/door. Family rate is $25/advance; $40/door. For information, contact Ethan at 971-0990 or by email ekrauson@jccannarbor.org. Noon–2 p.m.

Kever Avot Service: BIC. Arborcrest Memorial Park. 12:30 p.m.

Shir Chadash: TBE. 5–6 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Monday 21

Shalom Gever: TBE. 4:15–8 p.m.

Tuesday 22

Emeritus Bible Class with Liz Fried: JCC. At Washtenaw Community College. For information, contact Leah Zaas at 971-0990 or email leahzaas@jccannarbor.org. 10 a.m.–Noon.

Ann Arbor Jewish Community Center. Registration required. Families with young children welcome. For information, contact Leah Zaas at 971-0990 or by email leahzaas@jccannarbor.org. 10 a.m.–3:30 p.m.

Rosh Hashanah Meditation Service: Pardes Hannah. Services and Shofar. St. Aiden’s, 1679 Broadway Avenue. Kiddush and Taishlich to follow at the home of Lucinda Kurtz and Oran Hesterman, 350 Rock Creek Drive. 9:30 a.m.–1:30 p.m.

Rosh Hashanah Morning Services: Chabad. 9:45 a.m. “Rosh Nosh” table with snacks open from 9:45–2:30 p.m. Sounding of the Shofar at 11:30 a.m.

Children’s K-8 Programs: BIC. 10 a.m.

Rosh Hashanah Traditional Services: BIC. 8 a.m.

Rosh Hashanah Meditation Service: Pardes Hannah. Services and Shofar. St. Aiden’s, 1679 Broadway Avenue. Kiddush and Taishlich to follow at the home of Lucinda Kurtz and Oran Hesterman, 350 Rock Creek Drive. 9:30 a.m.–1:30 p.m.

Rosh Hashanah Afternoon Services and Tashlich: BIC. 4 p.m.

Taishlich Service: TBE. Brief and meaningful service for all ages involving symbolic casting away of sins into flowing body of water. Riverside Park, Ypsilanti. 1:45–2:45 p.m.

Preschool “Birthday of the World” Service: TBE. Short service followed by birthday cake. Adult must accompany child. No tickets required. In the Sanctuary. 4:30–5:30 p.m.

Mincha and Ma’ariv: BIC. 7:30 p.m.

Mincha and Taishlich: BIC. 5:30 p.m.

Ma’ariv: BIC. 7:30 p.m.

Rosh Hashanah Afternoon/Evening Services: Chabad. 7:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad.

Jewish Yoga with Shlomit: TBE.

Shabbat Services for Young Families: TBE. Tot Shabbat and Sukkot Shalom at 5:45 p.m. Tot dinner at 6:15 p.m. Shira Service at 6:45 p.m. Popscile Oneg follows. Shabbat Service at 7:30 p.m., plus Board Installation and Birthday & Anniversary Celebration.

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

Saturday 19

Shalom Gever: TBE. 8:30 a.m.–12:30 p.m.

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

Chapel Service: TBE. 10–11:30 a.m.

Shabbat services: See listing at end of calendar.

SEPTEMBER 19 8:00 p.m. HILL AUDITORIUM

Beethoven Festival with Garrick Ohlsson

SEPTEMBER 19 8:00 p.m. HILL AUDITORIUM

Beethoven Symphony No. 3 “Eroica”

Beethoven Piano Concerto No. 3 with Garrick Ohlsson

Beethoven Fantasia for Piano, Chorus and Orchestra, “Choral Fantasy”

Special Guests: Garrick Ohlsson

UMS Choral Union

Sponsored by the U-M Frankel Cardiovascular Depression, Kellogg Eye, and Transplant Centers with support from the MCACA and the NEA.

Garrick Ohlsson’s appearance is made possible with support from Nancy and Randall Faber and the Faber Piano Institute, David and Phyllis Hertzig, and Gil Omenn and Martha Darling.

Ann Arbor Symphony Orchestra

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Wednesday 23

Yom Kippur Shabbat Service: BIC. 8 a.m.
Yom Kippur Family Service with Youth Choir: TBE. Tickets required. For information, phone 665-4744. EMU Pease Auditorium. 11 a.m. - 1 p.m.
Yom Kippur Traditional Service with Kol Haleve: TBE. Tickets required. For information, phone 665-4744. EMU Pease Auditorium. 11 a.m. - 1 p.m.
Yom Kippur Memorial Services: Chabad. 12:30 p.m.
Yom Kippur Afternoon Torah Study: TBE. In the Sanctuary. 2:30–3:15 p.m.
Yom Kippur Embodied Practice: Parades Hannah. 2:30 p.m.
Yom Kippur Afternoon Service: TBE. Begins with special music and readings, followed by Generations After service led by TBE children and relatives of Holocaust survivors and victims. 3:30–4:30 p.m.
Yom Kippur Meditation: Parades Hannah. Followed by Brief Practice. 3:45 p.m.
Yom Kippur Mincha–Accepting the Deployment: Parades Hannah. 4:15 p.m.
Yom Kippur Study Session: BIC. 4:30 p.m.
Mincha: BIC. 5:15 p.m.
Yom Kippur Afternoon/Evening Services: Chabad. 5:15 p.m.
Yukor/Netilah: TBE. At approximately 5:30 p.m.
Yukor: Parades Hannah. 5:30 p.m.
Nefilim: BIC. 6:45 p.m.
Nefilim: Parades Hannah. 6:45 p.m.
Break the Fast: Sponsoreed by TBE. Sponsored by TBE. In the Sanctuary. Following Nefilim at approximately 7–8 p.m.
Break the Fast: BIC. 8:15 p.m.
Break the Fast: Parades Hannah. 8:15 p.m.

Thursday 24

Jewish Yoga with Shlomit: TBE. Noon–1:15 p.m.
“The Invention and Inversion of the German ‘National Landscape’ by Jewish Filmmakers 1918–1968,” Frankel Institute. Presented by Ofer Askenazi of Hebrew University, Jerusalem. UM Modern Languages Building, Room 3308, 812 East Washington. 4 p.m.
Back Door Food Pantry: TBE. 4–7 p.m.
Lulav and Etrog Assembly: Chabad. Annual community event of putting together the four species and making the Lulav. Phone for details at 955-3276. Lulav and Etrog pick-up from 6:30–9 p.m.
Theater Games Circle: JCC. New interest group for people who enjoy play reading and theater games. For information, contact Leah Zass at 971-0990 or by email at leahzass@canbar.org. 7:30 p.m.

Friday 25

Shabbat Services for Young Families: TBE. Tot Shabbat and Sukkat Shalom at 5:45 p.m. Tot Dinner at 6:15 p.m. Shira Service at 6:45 p.m. Popadom Oneg Shabbat. Shabbat Service at 7:30 p.m.
Friday evening services: See listing at end of calendar.

Saturday 26

Torah Study with Rabbi: TBE. 8:50–9:30 a.m.
Shabbat Limmud: BIC. 9 a.m.
Chapel Service: TBE. 10–11:30 a.m.
Tot Shabbat: BIC. 11:15 a.m.
Shabbat services: See listing at end of calendar.

Sunday 27

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chasidism and discover the beauty and depth of Judaism. 10:30–11:30 a.m.
Kever Avot Service: TBE. Thirty-minute service for anyone to remember their deceased loved ones, not only those buried at Arborcrest. Outdoors at Arborcrest Cemetery, 2521 Clairay Dr. 12:30–1:30 p.m.
Halel Cohen Art Reception: JCC. For information, contact Karen Freedland at 971-0990 or by email at karenfreedland@canbar.org. 1–3 p.m.
Adult Sukkot Program and Dinner: TBE. 6–8 p.m.
Sukkot Afternoon/Evening Services: Chabad. 7 p.m.

Monday 28

Sukkot Shabbat: BIC. 9:30 a.m.
Sukkot Morning Services: Chabad. 9:45 a.m.
Sukkot Kiddush Lunch: BIC. Noon.
Shalom Gever: TBE. 4:15–8 p.m.
Sukkot Afternoon/Evening Services: Chabad. 7 p.m.
Mincha and Maariv: BIC. 7:15 p.m.

Tuesday 29

Sukkot Shabbat: BIC. 9:30 a.m.
Sukkot Morning Services: Chabad. 9:45 a.m.
Emeritus Bible Class with Liz Fried: JCC. At Washtenaw Community College. For information, contact Leah Zass at 971-0990 or by email at leahzass@canbar.org. 10 a.m.–Noon.
Jewish Yoga with Shlomit: TBE. Evening drop-in session. 6:30–7:30 p.m.
Sukkot Afternoon/Evening Services: Chabad. 7 p.m.
Mincha and Maariv: BIC. 7:15 p.m.
Tea and Torah on Tuesday—For Women: Chabad. Tuesdays.

Wednesday 30

Shalom Gever: TBE. 4:15–8 p.m.
JCLP Sukkot Open House: UM School of Social Work, Jewish Communal Leadership Program open house. For information or to RSVP, contact Paige Walker at vpwalker@umich.edu. 4–8 p.m.
Film Discussion Group with Russ Collins: JCC. 7–8:30 p.m. See September 16.
Board Meeting: BIC. 8 p.m.

Weekly Friday night Shabbat services
Shabbat Service: AAOM. Services held at UM Hill. Call 994-9258 in advance to confirm time.
Shabbat Service: BIC. 6 p.m.
Shabbat Service: TBE. Tot Shabbat at 6 p.m., followed by tot dinner. Traditional Service at 7:30 p.m. Once a month Midchle School Service at 7:30 p.m. For information, call 665-4744.
Shabbat Service: Ann Arbor Reconstructionist Congregation. 6:15 p.m. at the JCC on the fourth Friday of each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6:00 p.m. Childcare provided during the service. All are welcome to attend. For information, call 973-6057, email mama@h bonnet.com, or visit www.aarecon.org.

Weekly Shabbat services
Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 665-8095 for information. Mincha/Maariv with Seudah Shlishi and Dvar Torah each week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for shabbat meals. UM Hillel.
Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.
Shabbat Services: AA Reconstructionist Congregation. Morning services held the second Saturday of each month at the JCC from 10 a.m.–noon integrating traditional liturgy with music, chanting and contemporary readings including Torah service and discussion. A morning of songs and text study takes place the first Saturday of each month. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.
Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9.45 a.m. Afternoon services 45 minutes before sundown. Call 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.
Vitals

Mazel tov

Ariel Golubitsky on his bar mitzvah, August 21.
Aaron Gankin on his bar mitzvah, September 5.
Sophia Berry on her bat mitzvah, September 5.
Margaret and David Hannon on the birth of their son, Maxwell James Hannon, February 24.
Sara Koster-Mockridge and Lindsay Stetson on the birth of their son, Jack Elliott Stetson, May 28.
Rosalie and Ron Koenig on the birth of their grandson, Henry Jacob Koenig McLaughlin, June 29.
Rita Benn and Stephen Lapedis on the birth of their granddaughter Alice Mae Lapedis, August 19, to parents Cathryn and Jeremy Lapedis.
Daniel and Maya Stern on the birth of their son, Eric Steven Stern, grandson of Uri and Amy Lavi, and great grandson of Eileen and Saul Hyman.
Larry and Roberta Tankanow on the birth of their grandchildren, Alexandra and Henry Cohen, children of Alyse and Joe Cohen; and on the birth of their granddaughter, Lauren Elaine Tankanow, daughter of Jennifer and Andrew Tankanow.
Shira and Steve Klein on the birth of their granddaughter, Mia Leah Monson, daughter of Ariella and Ian Monson.
Jeremy and Marie-Adele Kress on the birth of their daughter, Davina Tilly.
Levana and Stephen Aronson on the birth of their granddaughter, Stella Mariann, daughter of Roma and Daniel Harvey.
Rabbi Levy and Jo Ellin Gutterman on the engagement of their daughter Zoe Gutterman to Marc Friend.
Alexandria Wood on her engagement to Jeremy Seaver.
Neal and Susan Weinberg on the engagement of their son Steven to Kate Zahn, daughter of Matthew and Sharon Zahn.
Lisa and Howie Saulles on the engagement of their daughter Ariel Saulles to Evan Zoldan.
Haran and Nikki Rashes and Laurie Lichter on the engagement of their son Max Rashes to Shaina Walker. Max is the grandson of Carolyn and Paul Lichter.
Terri Ginsburg and Jeffrey Spoon on the marriage of Noah Ginsburg to Eliana Kissner, August 16.
Karyn and David Schoen on the marriage of their daughter, Shana, to Garrett Schumann.

Condolences

Debra Christein on the death of her father, David Thomas Christein, May 9.
Rosalie Koenig on the death of her mother, Joy Newman, on May 17.
Selma Cohen and Robert Cohen on the death of their brother and uncle, Julian Sacks, on May 18.
Jeff Baden on the death of his mother, Terry Baden, on May 19.
Evan Mirsky on the death of his mother, Naomi Mirsky, on May 23.
Cindy Saper on the death of her father, Leon Cooper, May 24.
Cantor Regina Lambert-Hayut on the death of her uncle, Leon Lambert, on May 24.
Helena Robinovitz on the death of her husband, Stew Robinovitz, on May 31.
Michelle White on the death of her father, Jerry Sherman, on May 31.
Hadar Dohn on the death of her father, Avraham Bar-Shai, June 3.
Jan Sockness on the death of her mother, Ida Melnick, June 4.
Deb Schild on the death of her sister, Betty Batya Braver, June 9.
Eileen Mollen on the death of her father, Aleck Moller, June 22.
Ellen Dobrusin on the death of her father, Mathias Berman, July 3.
Shelly Webber on the death of her father, Mark A. Webber, July 5.
Jack Billi on the death of his mother, Marie Billi, July 8.
Deb Schild on the death of her father, Philip David Schild, July 20.
Susan Schreiber on the death of her mother, Frances M. Carrigan, July 25.
Tina Bisell on the death of her mother, Lynn Goldstein, July 27.
Elliott Sorokin on the death of his mother, Sylvia Sorokin, July 30.
Becky Kanner on the death of her brother, Steven Kanner, August 7.
Jonathan Veniar on the death of his father, Seymour Veniar, August 17.
LaRissa Gopp on the death of her husband, Dr. Alex Gopp.
Jack Billi, on the death of his mother Marie Billi.
Eran Bashan on the death of his stepfather, Motale Lederman.
Families and friends of longtime Beth Israel Congregation members Abe Inger and Bess Paper.
Jewish Community Center of Greater Ann Arbor
PRESENTS COMMUNITY FALL FESTIVALS

Apples & Honey
Sunday, September 20th
12pm—2pm

Fun for all ages...
- Apples & honey
- Jewish organization booths
- Hello Ice Cream
- Trackless Train Ride
- Balloon Artist
- Mini Golf
- Skee Roll & carnival games
- Food for purchase
- Judaic & other gift items

Register Now Online @ jccannarbor.org

This event is rain or shine.

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$10/person
$25/family

@ the door:
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$40/family

28th Annual
ANN ARBOR JEWISH
Book Festival
November 4 - 15, 2015

Authors & Presenters:
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Michelle Segar 11/5
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Local Authors 11/8
Jonathan Sarna 11/8
Peter Manseau 11/9
Hannah Nordaus 11/10
Bruce Eric Kaplan 11/11
Chaya Deitch 11/12
Rabbi Sherre Hirsch 11/12
Dovid Broza 11/15

Books will be available to for purchase @ the J. Some events held at other venues. Some events offer meals for purchase.

Make a gift of support to continue this 28 year tradition. Every sponsorship level includes passes to special events and meals. Contact Karen for more information by phone (734) 971-0990 or email karenfreedland@jccannarbor.org.