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WASHTENAW

# JEWISH NEWS

December 2011/January 2012 Kislev/Tevet/Shevat 5772

Volume XXXVI: Number 4

FREE

## New York Times correspondent Roger Cohen to speak at U-M

Kimberly Kunoff, special to the WJN

On the evening of Sunday, February 5, at 7 p.m., Roger Cohen, columnist for the *International Herald Tribune* and *New York Times*, will speak at the University of Michigan. His talk—"Israeli Spring? The Enduring Jewish Question"—will ask how close, 63 years after the founding of the Jewish state, has Israel conformed to its founding ideals.

"Israel," explains Cohen, "by giving Jews at last a small piece of earth, was supposed to create what Ben Gurion called 'a self-sufficient people, master of its own fate,' rather than one 'hung up in midair.' This was to be the resolution at last of the Jewish Question. After the millennia of marginalization," he continues, "after the pits in the Lithuanian forests and Auschwitz and Dachau, it was supposed to end Jewish precariousness, Jewish annihilation angst—the inner 'exile' of the Jew. Know your history, be proud of



Roger Cohen

that of tolerance declared in the Founding Charter of 1948, are what Cohen will discuss during this talk.

Roger Cohen joined *The New York Times* in 1990. He was a foreign correspondent for more than a decade before becoming acting foreign editor on September 11,

your history, and Jewish meekness and humiliation, the acquiescence that took your forbears to the ditches and the gas: that was Israel's message."

The lesson of strength, coupled with

2001, and foreign editor six months later. Since 2004, he has written a column for *The Times*-owned *International Herald Tribune*, first for the news pages and then, since 2007, for the Op-Ed page. In 2009 he was named a columnist of *The New York Times*.

Cohen has written *Hearts Grown Brutal: Sagas of Sarajevo* (Random House, 1998), an account of the wars of Yugoslavia's destruction, and *Soldiers and Slaves: American POWs Trapped by the Nazis' Final Gamble* (Alfred A. Knopf, 2005). He has also co-written a biography of General Norman Schwarzkopf, *In the Eye of the Storm* (Farrar Straus & Giroux, 1991). ■

This talk is part of a two-day symposium on "Israel Today," organized by Sarai Aharoni, the Schusterman Visiting Lecturer at the University of Michigan. For more information, email [JudaicStudies@umich.edu](mailto:JudaicStudies@umich.edu) or visit <http://www.lsa.umich.edu/judaic/>.

## Hillel to honor incoming director Tilly Shames and outgoing director Michael Brooks

Michael Spitulnik, special to the WJN



Tilly Shames

The Ann Arbor Jewish community is invited to a Chanukah celebration to welcome Tilly Shames into her new role as executive director of the University of Michigan Hillel. The event will also honor Michael Brooks for his 32 years as executive director as he transitions into his new position as Director of Institutional Advancement at U-M Hillel.

Tilly, the current associate director of U-M Hillel, is originally from Toronto, Canada. Before coming to Ann Arbor in 2008, she worked at the Hillel of Greater Toronto first as the director of Israel Affairs and then as the associate director. She also spent a year in Nairobi, Kenya, working for the United Nations Environmental Programme (UNEP), where she coordinated the implementation of environmental curriculum, and assisted in the collection and review of contributions from around the world to GEO-2000, UNEP's leading publication. Another one of her valuable experiences was the International Groups Coordinator at the Ben Gurion Heritage Institute where she coordinated and led educational programs for visiting international youth groups. She received her bachelor's degree from York University in Environmental Studies and Political Science. Her masters degree is from the Norman Paterson School of International Affairs, Carleton University, with a specialization in water scarcity and conflict in Israel and the Middle East.

Sallie Kochin Abelson, U-M Hillel development director, says, "It's been a joy to work with Tilly. She has brought so many innovative ideas and programs to our Hillel that I am excited for where Tilly will take U-M Hillel in the upcoming years."

The dessert reception will take place on Wednesday, December 21, the second night of Chanukah, at 7:30 p.m. at Hillel, 1429 Hill Street. R.S.V.P. by December 15 to Chris at 769-0500 or email her at [cstauff@umich.edu](mailto:cstauff@umich.edu). Parking on Hill Street is permitted from 7–10 p.m. on the night of the event.

## Chanukah Wonderland opens at Briarwood Mall December 20

David Alpert, special to the WJN

On any given day, Briarwood Mall goes spend hours shopping for the latest fashions and accessories on display at the popular mall in Ann Arbor. But this Chanukah, many shoppers will find something different at a Chanukah-themed store located in the Sears wing.

Chabad of Ann Arbor's Chanukah Wonderland begins with the attractive Chanukah-themed decorations in the front display. Step inside and into a virtual, fun-filled Chanukah experience. Children can build their own dreidels with arts and crafts and compete in a competition for the best Lego menorah. Venture deeper into the store and slip into a full-blown costume of Yehudah Maccabee, and record the moment with a photo. In another corner inside the store, visitors will learn how to manufacture oil with a special interactive presentation featuring a functioning olive oil press.

A menorah-building event will be held on December 27, in Briarwood Mall in the area by JCPenney. Fueled by Chanukah music, latkes and doughnuts, kids can help build a ten-foot menorah made out of hundreds of jellybeans.



Jackie Shapo, a lawyer in Ann Arbor brought her family to enjoy the Chanukah celebrations at the Chanukah Wonderland last year. "I'm a long-time shopper at Briarwood Mall, and I just wanted you to know how much my kids enjoyed the Chanukah Wonderland festivities there," she said.

Shternie Zwiebel runs the Chanukah

Wonderland and oversees all activities. Her inspiration, she says, is the possibility of transforming a store into a "fully immersive Chanukah experience, where we offer an exciting destination for families during the Chanukah festival. The message of Chanukah is the triumph of good over evil, so it is gratifying when people of all stripes, not only Jewish people, stop by the Chanukah Wonderland to learn about this wonderful holiday," she adds. ■

For more information, call Shternie Zwiebel at 994-9832 #5.

### Chanukah Wonderland dates and hours

Tuesday, December 20 — 1–7 p.m.  
Wednesday, December 21 — 1–7 p.m.  
Thursday, December 22 — 1–7 p.m.  
Friday, December 23 — 11 a.m.–3 p.m.  
Saturday, December 24 — closed  
Sunday, December 25 — closed  
Monday, December 26 — 1–4 p.m. ("Chanukah On Ice" at the Ice Cube at 5 p.m.)  
Tuesday, December 27 — 1–7 p.m. (Jelly Bean Menorah event at 5:30 p.m.)




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# Chanukah

## Giving the gift of tikkun olam

By Suzanne Kurtz

WASHINGTON (JTA)—If the thought of spending too much Chanukah gelt on lavish gifts for friends and loved ones seems a little dim this year, adding a little tikkun olam to the presents can give your Festival of Lights a memorable glow.

The Religious Action Center of Reform Judaism has assembled a Social Justice Chanukah Gift Guide with gift-giving ideas suitable for all the do-gooders on your list. Buying fair trade products, adopting a U.S. serviceman or servicewoman, donating blood or joining the National Bone Marrow Registry are just a few of the suggestions that can be found easily on their website. There's an idea for each of the eight nights of Chanukah.

The organization created the guide two years ago, says Naomi Abelson, the social action specialist at the Union for Reform Judaism, "when we realized no such resource existed" to help those interested in giving gifts for Chanukah with a social justice bent.

Some rabbis and synagogues go even further in aiding their congregants with non-commercial gift-giving ideas.

Congregation Beth Israel in Austin, Texas, has been hosting a Chanukah Mitzvah Bazaar for the past 15 years, says Rabbi Cookie Olshein, as an alternative to gift shopping for the holiday.

A philanthropic cause is chosen each year—like hunger, aging, Israel or the environment—and several charitable organizations devoted to the cause are invited to come to the bazaar and introduce their work, services and mission to the holiday shopping congregants. The shoppers select an organization that they would like to support, and purchase a donation for friends and loved ones in lieu of buying them an actual present. A beautiful, personalized card is included.

"Chanukah isn't Yom Kippur, it isn't a major holiday," Olshein says. "It is a celebration of Jewish identity, and small acts can make a big change in the world."

And unlike Purim, says Rabbi Sari Laufer of Congregation Rodeph Shalom in New York, there is no religious commandment instructing us to give gifts on Chanukah.

Still, every year, Laufer compiles an "8 Nights, 8 Ways" list for her congregants with suggestions for them to "Bring Hope on Chanukah," she says. For families who want to bring a social action spirit to their holiday celebration, Laufer encourages parents to have their children pick out a toy for a child in need instead of receiving one themselves or volunteering as a family at a soup kitchen one night instead of making latkes at home.

Since gift giving is probably not what the Maccabees had in mind for celebrating the Chanukah miracle, Rabbi Elyse Frishman of

Barnert Temple in Franklin Lakes, N.J., says the home-based aspect of the holiday lends itself to an ideal opportunity for families to also reinforce traditional values like learning, humility and acts of loving kindness.

During the lighting of the menorah, Frishman encourages families to take the time and ask questions: Who are these candles for? What matters to us as a family? Who might we think of tonight?

If children in need of books come to mind, Reading Village, a nonprofit organization that promotes literacy in impoverished villages in Guatemala, has created a family discussion guide geared to Chanukah.



With its Light Up Literacy program, children are encouraged to forgo a toy on the seventh night and instead give tzedakah to Reading Village. Guided learning material for having a discussion about the importance of books and literacy are also part of the program, along with a special blessing to be recited over the Chanukah candles.

The program, says Linda Smith, founder of Reading Village, not only "helps to lessen the consumerism angle" of Chanukah but creates a shared bond between Jewish families and the families in Guatemala, since candle-lighting rituals are also symbolic in Mayan culture.

Rabbi Isaac Jeret, of Congregation Ner Tamid of South Bay in Rancho Palos Verdes, Calif., however, says the Chanukah candles should ultimately serve as a reminder "of our unique Jewish light."

"We won't be able to be there for anybody else if we don't ensure our own sustainability," Jeret says. "We teach the world by way of example, but we are the miracle of Chanukah and we must preserve that light." ■

## WASHTENAW JEWISH NEWS

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Publication date: Thursday, January 26  
Extra copies of the Washtenaw Jewish News are available at locations throughout Washtenaw County.

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# Community

## Party Expo returns to the JCC

Halye Aisner, special to the WJN

The Jewish Community Center of Greater Ann Arbor will host the second annual Party Expo on Sunday, December 11, from 2-5 p.m. The JCC will open its doors to those in the community planning bar/bat mitzvahs, weddings, graduations, baby/wedding showers or any other special event. Community-wide non-profit agencies will also be in attendance for those interested in mitzvah projects. There is no charge to attend this event.

Event vendors—caterers, party planners, balloon artists, photographers, decorators and entertainment companies—will be on-hand to answer questions. Door prizes and free samples are also part of the event.

Carolynn Hayman, Party Expo co-chair, was planning her daughter's bat mitzvah two years ago. During this process, she attended a few parent meetings about planning a mini-vendor fair, which was a one-stop shop for party-planning. It was so successful that

she wanted to bring something larger to the Jewish community. Hayman also owns POP! Designs and Creations, which makes and delivers balloon creations for any type of event. Co-chair Staci Kennedy's Who's Got The Time? is an event planning business specializes in the time-consuming areas of researching, organizing and planning events while attending to the individual needs of busy families and professionals. ■

For more information, contact Karen Freedland at 971-0990 or karenfreedland@jccfed.org.



## Mussar study group at BIC

Roann Altman, special to the WJN

A new Mussar study group is set to begin at Beth Israel Congregation in January 2012. The group will use the materials provided by The Mussar Institute as part of their Middah a Month program. The course is open to anyone who has completed either of The Mussar Institute's introductory courses—Season of Mussar I or Everyday Holiness.

Middah a Month provides a way for participants to continue studying Mussar locally with a va'ad (group) while connecting with others across the country who are studying the same middah (soul trait). Each month participants will receive texts for study alone or with a partner, stories about the middah in daily life, and suggestions for the monthly affirmation to reinforce the trait being worked on. The group members will then meet locally once a month (at a mutually convenient time to be determined) to share insights about the middah and how it operates in their lives. For additional information, go to [http://mussarinstitute.org/middah\\_a\\_month/](http://mussarinstitute.org/middah_a_month/).

The cost of the course is \$70 for the year (12 lessons). For questions or to enroll, email or call Roann Altman (roann@umich.edu; 483-8352) by December 16 to ensure timely receipt of the materials.

For those interested in learning more about what Mussar is and how it works, an introduction to Mussar study will be offered at Beth Israel in early spring. To receive further information about the upcoming course, contact Roann Altman.

## Menorah lights to shine at Ann Arbor Ice Cube

David Alpert, special to the WJN

Chabad of Ann Arbor will host a Chanukah bash for the broader Jewish community in Ann Arbor, on Monday, December 26, at 5 p.m., at the Ann Arbor Ice Cube, 2121 Oak Valley Drive.

"By having a Chanukah celebration in the Ice Cube, we are allowing many more people to learn about the message of Chanukah and experience the lighting of the Menorah," said Shternie Zwiebel, coordinator of the event.

Kids can skate to the backdrop of Chanukah music, and enjoy traditional Chanukah food staples like doughnuts and latkes, followed by a dinner. To cap off the night, a five-foot Menorah will be built from ice.

Admission to the event includes dinner and skate rental. The cost is \$25 per family/\$8 per person before December 24; and \$30 per family/\$10 per person at the door. For more information, call Shternie Zwiebel at 995-3276#5.



## Chaverim B'Shirim to perform music from State Fair and Funny Girl

Halye Aisner, special to the WJN

Chaverim B'Shirim, Ann Arbor's all-volunteer choir will perform music from Rodgers and Hammerstein's *State Fair*, and Jule Styne and Bob Merrill's *Funny Girl* at their winter concert on Sunday, December 3, at 3 p.m. at the Jewish Community Center of Greater Ann Arbor. In the past, Chaverim B'Shirim entertained audiences with music from Harold Rome's *I Can Get It For You Wholesale*, *Pins and Needles* and *Call Me Mister*.

*State Fair* is a musical with a book by Tom Briggs and Louis Mattioli, lyrics by Oscar Hammerstein II, and music by Richard Rodgers. Rodgers and Hammerstein originally adapted the Phil Stong novel of the same name for a 1945 movie musical, which was remade in 1962. The stage production closely follows the plot of its predecessors,

providing a glimpse into the life of the farming Frake family and their three-day adventure at the Iowa State Fair in Des Moines in 1946. While parents Abel and Melissa are hoping to win a few blue ribbons, siblings Margy and Wayne are more interested in finding romance on the midway.

*Funny Girl* is a musical with a book by Isobel Lennart, music by Jule Styne, and lyrics by Bob Merrill. The semi-biographical plot is based on the life and career of Broadway, film star and comedienne Fanny Brice and her stormy relationship with entrepreneur and gambler Nicky Arnstein. Its original title was *My Man*. The musical was produced by Ray Stark, who was Brice's son-in-law via his marriage to her daughter Frances, and starred Barbra Streisand. The production was nominated for eight Tony Awards but, facing tough competition from *Hello, Dolly!*. It failed to win in any categories.

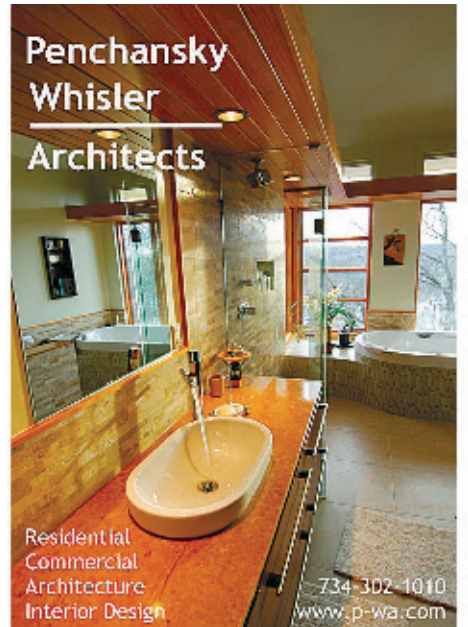
Donations are welcome and refreshments will be served. For more information, contact the JCC at 971-0990. ■



## Yiddishe Cup at the Ark February 4

WJN staff writers

On Saturday, February 4, at 8 p.m., The Ark will once again welcome Yiddishe Cup to its stage. Reviving the wacky Jewish humor of the '50s and '60s by parodying everything from cha-cha to doo-wop to rock, Northeast Ohio's Yiddishe Cup is also one of the tightest, most vigorous klezmer bands around. Year after year they wind up on Jewish-music ten-best lists, and their live shows are legendary. Get ready for songs like "Gentile on My Mind" or "K'nock Around the Clock." But they can also play it straight, bringing the energy and tradition of klezmer music to their audiences. Says no less an authority than the late cartoonist Harvey Pekar: "Yiddishe Cup plays cleanly and enthusiastically. Clearly its members are enjoying themselves." The shtickmeister—a klezmerite will be on hand to lead the audience in dancing. The Ark is located at 316 South Main Street. Tickets are \$20; \$10 with student ID and can be ordered by calling 763-8587.



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#### December & January

##### Tuesdays

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

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

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

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

**1:30 p.m. – Yiddish Tish** (Yiddish Conversational Group). Open to the public as well as University of Michigan faculty, staff and students, all ages and levels welcome. Beanster's Café, ground floor, Michigan League. Free. For more information, call 936-2367.

##### Thursdays

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

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

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

**1 p.m. – Special Events and Presentations**

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

##### Fridays

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

### Special events and presentations

#### Thursday, December 1

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

**1 p.m.:** Join Happy (Sheila) Feigelson and discover ways to lighten up as you put your own sense of humor and fun to work. Long-time Ann Arbor resident and popular presenter, Feigelson is author of the book, *Energize Your Meetings with Laughter*.

#### Thursday, December 8

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

**1 p.m.:** Join in for a presentation that will demonstrate some of the magic of physics by University of Michigan Professor Fred (Frederico the Great) Becchetti.

#### Thursday, December 15

**12:30 p.m.:** Meet the Social Worker: Jewish Family Services Geriatric Social Worker Joanna Rosenthal will be available for discussion and questions.

**1 pm:** Frankel Scholar, Herbert Weisberg, will speak to the group. Dr. Weisberg, visiting from The Ohio State University, will discuss the characteristics and behaviors of Jewish-American voters.

#### Thursday, December 22

**1 p.m.:** Join the JCC Older Adults for a Chanukah celebration including activities with children of the ECC, latkes and holiday movies.

#### Thursday, December 29

**1 p.m.:** Ring in the New Year with Klezmer music brought to the JCC by Dave Gitterman and Ralph Katz.

#### Thursday, January 5

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

**1 p.m.:** The Happiness Boys return to perform at the JCC. Don Devine and David Owens are proud to be following in the footsteps of the original Happiness Boys, Billy Jones and Ernest Hare, the famous Vaudeville duo of the 1920's and 30's. Presenting wonderful songs from the glory days of Tin Pan Alley.

#### Thursday, January 12

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

**1 p.m.:** Rabbi Robert Dobusin, of Beth Israel Congregation, will lead a group discussion and presentation.

#### Thursday, January 19

**12:30 p.m.:** Meet the Social Worker: Jewish Family Services Geriatric Social Worker Joanna Rosenthal will be available for discussion and questions.

**1 pm:** Frankel Visiting Fellow, Sammy Smootha of the University of Haifa, will present on Israeli society.

#### Thursday, January 26

**1 p.m.:** Senior Lifestyle and Injury Prevention Series (monthly through April) This month, Joyce Kessler R.N., injury prevention coordinator at St. Joseph Mercy Hospital will present on home safety.

## Women

### Olive oil tasting links to historic Chanukah celebration

Mae E. Sander, special to the WJN

An olive oil tasting will be the December event for the Jewish Women's Circle of Ann Arbor. Fustini's Oils & Vinegars in Kerrytown will host the tasting, with a presentation by Jill Gardner-Bakewell, the store manager. Fustini's specializes in very fresh extra-virgin olive oils from all over the world, as well as aged balsamic vinegar from Modena, Italy.



Fustini's manager, Jill Gardner-Bakewell

Participants will taste varietal extra-virgin olive oils from Chile, Australia, and Italy, and a selection of oils that are naturally infused with herbs or citrus. Also, a salad will be prepared and served to show how olive oil can be an excellent ingredient in home-made salad dressing. Discussion will include suggestions for salads, recipes for cooking with olive oil, and a summary of the benefits of using extra-virgin olive oil rather than other processed oils. Attendees will have the opportunity to purchase oil or the Fustini's Cookbook if they choose to do so.

"We chose December for this tasting because olive oil is an authentic element in the Chanukah story," explains Esther Goldstein, organizer of the Jewish Women's Circle. "We're lucky to have been invited to meet here, and to taste and learn about the various olive oils. I was pleased to discover that many are kosher, as indicated on the labels in the store."

She further explained about the historic meaning of olive oil: "The oil that lasted throughout the original holiday after the Maccabee's victory was special olive oil made for the Temple. The Greeks had broken the seals on the Temple's oil jars, and the miracle occurred, as we know, when the small quantity of oil lasted for eight days."

Olives are one of the "seven species" of grains and fruits mentioned in the Torah because they were an important crop in the early agricultural life of ancient Israel. It was the custom of the Temple priests to seal containers of first-pressed olive oil for religious uses, including anointing kings as well as illuminating the Temple.

After the fall of the Temple, pure first-pressed oil was traditional for the lamps in Chanukah celebrations. Candles replaced olive oil lamps in later times, when Jewish communities settled in regions where olive oil was unavailable. Many people now have returned to lighting oil lamps instead of candles for Chanukah. The olive oil tasting and discussion at the meeting will give participants a chance to find out about some of these traditions, as well as to learn about modern uses of olive oil.

The Jewish Women's Circle provides an opportunity for Jewish women to meet new friends, socialize, and learn about a variety of issues. It is open to all, no affiliation necessary. The Olive Oil tasting will take place December 12, 7:30 p.m. at Fustini's Oils & Vinegars on the second floor in Kerrytown. Donation requested: \$10. Spaces are limited: email esther@jewmich.com to reserve. ■

### Hadassah Chanukah Party December 15

Barbara Bergman, special to the WJN

"O' Chanukah, O'Chanukah come light the menorah, Let's have a party we'll all dance the hora..."

Hadassah will hold its annual Chanukah Party on December 15, at 7:30 p.m. at the home of Julie Ellis, 3929 Waldenwood Drive. Hadassah can't promise dancing the hora, but it can promise a Chanukah party with fun, games

and prizes for all. Desserts, including *souvganiot* (jelly doughnuts) will be served.

Participants are asked to bring an "upscaled white elephant" for the gift exchange and come find out why elephants were important in the Chanukah story. Everyone in the community is invited to attend. RSVP to Julie at 665-0439 or Barb at 668-6821 or yoshka1942@aol.com.

### ORT to host "Chai'nukah" party

Fran Martin, special to the WJN

The Ann Arbor Chapter of ORT America will host its annual Chai'nukah party on Sunday, December 18. This is not a typo. It is called a "Chai'nukah" party because attendees will each donate \$18 (chai) to ORT America, as well as celebrating Chanukah with friends. ORT members and prospective members are invited to attend.

The party will be held from 2-4 p.m. on December 18, in the Community Room at Nature Cove, 2115 Nature Cove Court. The guest speaker will be Robin Axelrod, currently the Undergraduate Program Coordinator, Department of Classical Studies, at the

University of Michigan, College of Literature, Science and the Arts. Axelrod's topic will be "Jews of the South."

This Chanukah celebration will feature good food, great company and a stimulating talk. Participants are asked to bring the \$18 donation to ORT and a new, wrapped gift that anyone would enjoy, valued at no more than \$10, for the Chanukah Harry gift exchange. The gift can also be a gift certificate. Move over Secret Santa.

To RSVP or for further information, contact Fran Martin at maizenblue@comcast.net or at 665-1452.



## Campus

### JCLP enjoys communal fall

Alice Mishkin and Karla Goldman, special to WJN

It has been a busy fall for students in the Jewish Communal Leadership Program (JCLP) at the University of Michigan School of Social Work.

director of the Jewish Council on Urban Affairs; Barbara Nurenberg, president and CEO of JVS Detroit; Frankel Institute scholars Herbert Weisberg and Kenneth Wald, and



▲ JCLP student meeting with Jerry Silverman, GA 2011

◀ JCLP students during meeting with program alumni



JCLP Students, U-M faculty, and community members gather in the sukkah

In October, the School of Social Work's courtyard was transformed by the appearance of the second annual JCLP sukkah. Along with branches and paper chains, students decorated the sukkah with stories, memories and other representations of home. On October 11, students hosted a community-wide event, where local members of the Jewish community joined us for apples, honey and conversation. The following day, JCLP invited social work students and faculty into the sukkah to learn more about the holiday and to share information about the program.

As the fall holidays concluded, the Jewish Communal Leadership Program welcomed more than 80 community members to the School of Social Work for a screening of *Between Two Worlds: The American Jewish Culture Wars*. The screening, co-sponsored by the Frankel Center for Judaic Studies and student group, Makom: Intra-Jewish Dialogue Group, was followed by a panel discussion that considered the themes of the film within a Michigan context. Filmmakers, Alan Snitow and Deborah Kaufman, incoming University of Michigan Hillel Director Tilly Shames, JCLP student Rachel Yerkey, and Michigan undergraduate Danielle DePriest talked about the personal implications of the film and the possibilities for and limitations of Jewish communal pluralism in Ann Arbor, the University of Michigan, and at Hillel.

In addition to filmmakers Snitow and Kaufman, other visitors who have engaged JCLP students in questions of contemporary Jewish life this fall include Elissa Barrett, chief of Regional Operations for Progressive Jewish Alliance and Jewish Funds for Justice; Robert Aronson, president of the Birthright Israel Foundation; Jane Ramsey, executive

Armand Lauffer, who created the first graduate program in Jewish communal leadership at the University of Michigan.

At the beginning of November, 12 JCLP students headed west to attend the General Assembly of The Jewish Federations of North America (JFNA) in Denver. During three jam-packed days in the mile high city, students were immersed in this annual communal effort to recharge the Jewish communal present and imagine the future. Highlights for JCLP students included a late-night meet-up with alumni of JCLP's predecessor programs, Project STaR and Drachler. The alumni welcomed the students into their community and shared tips on the perplexities of job-hunting, graduate school and work-life balance. Students also had opportunities to meet with leaders from across the Jewish community. Each student was assigned a prominent Jewish professional leader as a "mentor" to help introduce them to their particular fields of interest. In addition, the students enjoyed private gatherings with JFNA president and CEO Jerry Silverman and Detroit communal leader Bill Berman in which students had the opportunity to pose questions about difficult issues facing the community. JCLP students were proud to be part of a large delegation from Southeast Michigan that included Hillel students, local Federation leadership, and prominent community members. ■



#### Temple Beth Emeth Chanukah Bazaar

Saturday December 17, 9am-2pm  
Sunday December 18, 3-7:30pm



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*Announcing*



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**SAVE THE DATE:**  
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## EMU Hillel Shabbat dinners

Miriam Eve Borenstein, special to the WJN

Every other week at Hillel at EMU, students gather to cook, pray, eat and socialize with other Jewish and non-Jewish students for the Sabbath. Services are all student-initiated and student-led; the food is prepared by students



Friends and Family dining at Hillel

as well. Hillel at EMU Shabbat dinners are a taste of home away from home. On Friday, November 4, Hillel at EMU hosted a Friends and Family Shabbat, that hosted not only students, but students' family, staff, EMU faculty, community members and friends. Organizers of the dinner were happy to have this opportunity to share with the community what takes place at Hillel at EMU. ■



Student Hila Levin and Executive Director Clara Silver cooking schnitzel

## Report on Wallenberg talk by honoree Aung San Suu Kyi

Rabbi Robert Levy, special to the WJN

A hero in the struggle for freedom. A child of privilege who sacrificed the graciousness of wealth and power to serve others as their human rights were trampled. Raoul Wallenberg? Yes of course, but also Aung San Suu Kyi, this year's Wallenberg Medal winner, her speech delivered through a pre-recorded speech and Skype, as her freedom has yet to be realized. Like Wallenberg she demonstrates that the privileges some gain in the crib do not necessarily exile one from the cries of larger humanity. Aung San Suu Kyi knows prison, knows isolation, knows loss. Yet the strength of purpose and resolve to bring freedom to her people reflects a character unimprisoned.

The goal in her talk was not her freedom but freedom for ordinary people. She eloquently rehearsed the recent history of her homeland and again and again touched on the theme of the simple need for gentle freedom. People just want to live, work, and gather as they wish in peace. Legitimate aspirations was the theme.

Democracy is about fair play and justice. People everywhere just want to be free and obviously this is also true in Burma. In Burma there was post-colonial democracy but it was lost to a military coup. Yet the forces seeking freedom remained to fight for freedom, justice and peace, dignity and worth. The quest is not for power but to open the means of power to all the people.

But what of Aung San Suu Kyi and her captivity? Locked away she found hope in the connection gained through books and the radio, in the connection with others. Common humanity gave her hope as it once empowered Raoul Wallenberg to save Jews. Common humanity will save us from evil; it will bring us to the shores of freedom and dignity. To hear the Wallenberg lecture by Aung San Suu Kyi, go to <http://www.wallenberg.umich.edu/>



Aung San Suu Kyi

## Shachar Pinsker awarded Jordan Schnitzer Book Award

Kunoff, Kimberly, special to the WJN

Shachar Pinsker, associate professor in Near Eastern and Judaic Studies at the University of Michigan, has been awarded the prestigious Jordan Schnitzer Book Award for his recent book *Literary Passports: The Making of Modernist Hebrew Fiction in Europe* (Stanford University Press, 2011).

The award, granted yearly by the Association for Jewish Studies, focuses on particular areas in Jewish studies. This year, the award honors a book published between 2007–2011 in the category of Jewish Literature and Linguistics.

"*Literary Passports* is readable, scholarly, and original," observed the selection committee. Shachar Pinsker "covers vast territory, combining close readings with wide-ranging commentary, breaking new ground in modernist studies generally and in the study of Hebrew literature in Europe."

Indeed, as Pinsker admits, *Literary Passports* is a result of years of rigorous research (carried in archives and libraries as well as visits to cities in Eastern and Central Europe). "My aim," he says, "was to present and explicate complex texts and ideas in a readable, accessible style. The Jordan Schnitzer Award confirms that this scholarly endeavor achieved these goals and is reaching its intended audience. I am humbled and honored," Shachar Pinsker said, "to receive such a distinguished award from the Association for Jewish Studies."



Shachar Pinsker,

# Jewish Family Services

## JFS resourceful in economic hard times

Alice Miller, special to the WJN

Every economics course teaches students a basic concept. When demand increases, supply must also rise in order to keep stability within a system. Whether an economic expert or not, everyone has seen this property in practice. If one is having a dinner party and more people show up than planned on, more food must be put on the table. If there are more students added to a classroom, more chairs are needed to accommodate everyone.

When economic conditions look like they do these days, nonprofits see a real life interpretation of the supply and demand principle. When economic conditions get tougher, people reach out for more support, as they may no longer be covered by benefits, the security of a regular paycheck or a roof over their head.

With an increase in demand, nonprofits must supply more services in order to cover the needs of a community. Yet, nonprofit support typically does not increase during times of economic hardship, which in turn makes it difficult for nonprofits to offer additional services. Instead, organizations must become more resourceful with the resources they do have, making the most out of their supply.

Without getting lost in economic principles, Jewish Family Services of Washtenaw County has worked to become resourceful with its limited resources in order to fulfill the needs of its clients. Throughout the last year, JFS has adapted to increased need by making the best out of every opportunity and area of support, such as JFS staff, community partners, the University and our volunteers and donors.

### Expertise of JFS employees

JFS staff members bring a variety of experiences and areas of expertise to the table. Sometimes staff interests inspire new ways to support clients while also providing for the agency.

Lisa Keefauver, the director of clinical services at JFS, was inspired to expand the counseling services provided by JFS due to the amount of licensed social workers on staff and JFS' CARF accreditation, which allows for third-party billing. "This is something we hope individuals, couples and families will truly embrace," Keefauver said. "We've built a reputation for the highest quality services, and we provide them in a confidential, professional and safe environment."

JFS also hopes to build on other areas of expertise through the unveiling of the new Herb Amster Center, officially kicking off in the spring of 2012. JFS has created different business lines focusing on the emerging needs of its clients as well as its own areas of expertise. The center's core mission is inspired by the legacy of its namesake, Herb Amster, who passed away a little over a year ago, was a huge proponent of JFS creating successful business lines leading to greater agency stability, in turn allowing more people to benefit from JFS services.

"Do good things, but remember the bottom line," Amster said. "So you can do more good things." The resourceful nature of JFS added to its support from the university, community and staff members that allowed JFS to continue providing services giving clients the support to ride out the economic hardships.

### Donations

Without donor support, JFS could not provide services for every fourth person who walk through their doors. Donations come in many forms, from event participants and annual contributions to tributes and in-kind donations. Recently a woman came to JFS who was educated and employable, but found herself homeless after complicated life

circumstances. She had a specialized skill set and was still receiving job offers, but they were in areas far away and thus inaccessible as she did not have a car. With the help of JFS's vehicle donation program, she was given a car and was able to schedule interviews. She now lives independently and works full time in a job with benefits. "Individual donors close the gaps between grants and the budgetary needs of the agency," said Anya Abramzon, executive director of JFS. "These donations are essential for agency's survival and the critical work we do in the community."

### The university

JFS' continued relationship with the University of Michigan has come in handy in times of economic hardship. Continuing the tradition of student support at JFS, this year there have been five to nine student interns volunteering with the agency. The majority of which are social work students, these interns have been involved with all aspects of the agency, from older adult services and resettlement to marketing and development.

JFS is also pleased to have the expertise of two interns through the Board Fellows program of the Nonprofit and Public Management Center based at the university. This year's fellows join JFS with experience in public policy and business. Anne Zerbe J.D., is a first-year master's student at the Ford School of Public Policy. Jennifer Krane, a first-year MBA student at the Ross School of Business, joins the JFS team with a background in strategic marketing account management. "I am excited to get up to speed with the organization and focus on the business development of the organization," Krane said.

### Community partners

JFS works with other human service agencies in the community that help JFS provide wrap-around services to its clients. When someone walks through the doors of JFS, the staff works with all of the tools in their tool box to make sure the client leaves with his or her needs fulfilled.

Another client came to JFS when she realized new circumstances left her financially strained. A single grandmother gained custody of her two grandchildren, both with special needs, after they were taken from their mother's home. She had a stabilized income, but with the addition of two children to her budget, she faced financial difficulties. JFS was able to provide nourishment in accord with the children's special dietary needs through the JFS Food Pantry, which is made possible with the partnership with Food Gatherers, and donations from community members.

"I feel like about 6 tons are lifted off of my shoulders," this client said. "It's a new beginning for the boys, my dog and me."

### Community volunteers

Perhaps the biggest source of support comes in the form of volunteers. Young, old, international and local, volunteers donate time and input to help all aspects of JFS operate and allocate financial resources to other elements of our services.

In 2010, JFS used only 14 percent of their budget for administrative costs. As times get tough, and even when they are not, JFS is creative and resourceful with sources of support in order to offer the best quality services to the community.

As the demand for goods and service increases, everyone can help the supply match the need. It takes a community to help the community; JFS appreciates the support from all aspects of the community. ■



## The journey of a Torah scroll: Jewish history in American history

Pat McCune, special to the WJN

This year, Temple Beth Emeth is celebrating the Year of Torah with a variety of events. Many of these have a special focus on storytelling and how we as Jews learn through the use of stories. On Sunday, January 22, 2012, at 7:30 p.m. in the Sanctuary, Karla Goldman, the Sol Drachler Professor of Social Work at the University of Michigan, and Rabbi Yochanan Salazar, head of the Torah Restoration Department of Sofer-on-Site, will explore the stories that the scrolls themselves have to tell about their creation and about the many different journeys that brought them to homes in the US.

Goldman will provide historical overview and American context, focusing on scrolls in US synagogues. She will discuss some of the typical journeys Torah scrolls now in the United States experienced during the waves of Jewish immigration: how Torah scrolls came to the U.S., how they tied American Jews to the past, and the special history of scrolls that were rescued from the Holocaust.

Rabbi Salazar, who will be at TBE for three extended periods this year, will explore how each of the Torah scrolls resident at TBE carries with it a distinctive story. TBE acquired five Torah scrolls over the course of the congregation's 45 year history. All were donations yet they came from differing sources ranging from U.S. congregations that had closed their



Rabbi Yochanan Salazar showing a damaged parchment

doors to the London synagogue with the mission of rescuing Czech scrolls from the Holocaust. Little is known about the circumstances of their creation. None of the TBE scrolls has the same background. The oldest was written about 120 years ago in Bohemia in a distinc-

tive Ashkenazi script. The youngest was written in Israel approximately 60 years ago in a Sephardic script.

Following his talk, Rabbi Salazar will show some of the work in progress on TBE scrolls. He will describe the skills needed to maintain the life of the scrolls, including the preparation and cleaning of parchment and the distinctive calligraphy.

Rabbi Salazar is a *sofer*, (scribe) trained to preserve Torah scrolls through cleaning and repair of parchment and of chipped and faded letters. However, he brings with him far more than this technical expertise. Rabbi Salazar received his rabbinic ordination in 2004 and then became an apprentice in the art of *sofrut* at Sofer on Site in Florida. After additional education Rabbi Salazar was ordained as a *sofer* at Yeshiva University. He now heads the Torah Restoration Department at Sofer on Site. As well as tending to four of the congregation's Torah scrolls during his three periods in residence at TBE,

Rabbi Salazar is providing a number of hands-on educational experiences for congregants as well as the wider community.

Goldman is director of the Jewish Communal Leadership Program, a collaborative effort between the School of Social Work and the Frankel Center for Judaic Studies. Her research focuses on the history of American Jewish experience with special attention to the history of American Jewish communities and the evolving roles and contributions of American Jewish women. Dr. Goldman's work places American Jews within their broader social contexts, tracing the construction of American Jewish identities as a function of choices around class, religion, gender, race, and politics and the complicated place of Jews as both outsiders and insiders in American society. Her current work focuses on the history of the Jews of Cincinnati and the Jewish experience of Hurricane Katrina and its aftermath.

These talks and the demonstration will be followed by a question and answer period allowing the audience additional opportunity to learn about the history of Torah scrolls and the arts of *sofrut*. An informal reception will follow to encourage further discussion.

The talk and demonstration is open to all and is free of charge. For more information, contact Pat McCune at 355-0316 or phmc-cune@gmail.com. ■

## Making new friends, strengthening family connections

Rachel Urist, special to the WJN

A group of children sits in a circle. One child is chosen to step out with a parent to rummage through the costume and prop box. The parent helps the child don a costume and choose a prop. The child then returns to the group, holding up a vial. "A few drops of this oil burned for eight days. Who am I?" Children call out their answers; one names Judah the Maccabee. The chosen child rejoins the group, and another leaves. He returns with a slingshot and says: "With this slingshot I killed Goliath! Who am I?" The next child appears in a tiara: "I just saved my people from Haman. Who am I?"

This is one of many activities that draw children to Beth Israel Synagogue's monthly Shabbat morning programs. They are alternative services for kids, from pre-school through grade 5. Kehillat Shabbat (for 3rd – 5th graders) and Mini Minyan (kindergarten through 2nd grade) began in 2008, under the leadership of Rabbi Kim Blumenthal, and under the supervision of Jacob Kander, Beth Israel Congregation's programs director. Tot Shabbat (for toddlers and pre-schoolers) has been in place for over 10 years. Jessica Kander, Peretz Hershbein and Gabe Pachter complete the Shabbat morning staff.

The kids in Kehillat Shabbat enjoy an extensive, though abbreviated service, much of which they lead themselves. For each of the groups, a special theme marks each session. When the Ten Commandments are read, the theme is "Big Ten Shabbat." One year on Big Ten Shabbat, there was a scavenger hunt with 10 clues. Another year Big Ten Shabbat was observed by simulating a sports team's draft, with each commandment representing

a draft choice. When all ten were drafted, the kids were asked: "if you had to pick 10, would you have chosen these?" Sometimes the theme extends to the day's choice of snack, making



Beth Israel Congregation Tot Chanukah

even snack-time a teachable moment. "Closeness Shabbat" had Chex mix. The group talked about the mix of social, spiritual and educational elements in the community."

The Mini-Minyan, for children in grades K-2 offers a simpler service, enhanced with songs, stories, and games. One six year old turned to his parent at the door, saying "This is MY service!" "He won't allow me to go in with him!" said the parent, explaining that for this reason, she couldn't describe the service first-hand. Pre-schoolers in the Tot Shabbat program sit with their parents in a circle on floor mats. The toddlers sing, listen to stories,

and participate in games that allow them to show off what they know as they learn more—about Jewish holidays, rituals and blessings. "Seeing what the kids are learning allows us to

reinforce these teachings at home," says one parent. Another adds that this promotes the practice of rituals at home, which underscores the importance of parental involvement in these programs. For the youngest children, the experience is comfortable and comforting, since their parents are with them.

Parents are quick to point out that the age guidelines for each group are soft. The toddler group, for instance, may include babes in arms. Second graders who can read may choose to join Kehillat Shabbat instead of staying in the Mini-Minyan. Parents rhapsodize about all three programs. "Rabbi Blumenthal comes in regularly to share a story that illustrates the parasha. Or she tells a story about an upcoming holiday," says one parent. "Peretz Hershbein and Jessica Kander work well with kids; they are seasoned instructors," says another. "Peretz might conduct a pretend Shabbat dinner, take out the props – candle holders, challah cover, etc. – and quiz the kids on what else is needed. Even the shyest are excited

to participate. They learn about ritual in a kid-friendly way." For the parents, the added perk is that families build close connections through these children's programs.

A memorable story told at one session was about a baseball fanatic who, after each of his Saturday games, passed a market where he picked up an apple. One day a fellow Jew stopped him and took him to task for stealing the apple. "No, no!" said the vendor. "He pays for these before the Sabbath!" The children discussed the ramifications of the story, which speaks to gossip, theft, and righteousness. At other times, the program includes re-enactments. The kids may build walls of blocks—the walls of Jericho—and then knock them down. Or kids play Torah Bingo, a variant of the costume and props game, where kids use clues to identify biblical characters.

Several parents moved to Ann Arbor because of Beth Israel's children's programs. They tell about having scouted out several towns and their conservative synagogues, looking for the best fit. About half of the children in the programs attend the Hebrew Day School. The others are pupils at Beth Israel's religious school. One busy mother, with a child in each of the kid-friendly services, says that the programs allow her to spend time with her youngest child, a two-year old. "Being the littlest, she seldom gets one-on-one time with me."

Every parent interviewed for this story mentioned that through the Shabbat morning programs, family connections have been securely established. Parents and children alike have made new friends. Every member of the family looks forward to attending services. ■



# December and January activities at Beth Israel Congregation

Elliot Sorkin, special to the WJN

## Human Rights Shabbat

**Friday, December 2, 7:30 p.m. Kabbalat Shabbat Service; 8:15 p.m. “The Role of Human Rights Advocacy in the Rabbinate” and Oneg Shabbat**

In recognition of Human Rights Day, Rabbi Robert Dobrusin will speak on the raising of Human Rights issues in the Rabbinate today: How great a priority should human rights advocacy be for a rabbi and for the Jewish community in general? What traditional texts can inspire people to greater concern and action relating to human rights issues? The presentation will be followed by a discussion. Rabbi Dobrusin is the vice-chair of Rabbis for Human Rights-North America.

## Lunch & Learn Series

**Wednesday, December 7 and 14, Noon–1:15 p.m., at the Garfunkel Schteingart Activities Center (2010 Washtenaw)**

Robert Dobrusin and Rabbi Kim Blumenthal lead informal discussions on selections from the Ketuvim, the Writings, the third section of the Bible. Participants are invited to bring a dairy lunch. Beverages and snacks will be provided.

## Shabbat Limmud

**Saturdays, December 3 and 17, January 14 and 17, 9–9:45 a.m.**

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

## HAZAK –Guided tour at the Detroit Institute of Arts “Rembrandt and the Face of Jesus,”

**Thursday, December 15**

Hazak programs offer experiential, educational, and social opportunities for people aged 55 and older. This month, Hazak will be taking a trip to Detroit for a guided tour of the Detroit Institute of Arts’ exhibit, Rembrandt and the Face of Jesus, an exhibit that, among other things, highlights how Rembrandt revolutionized the way that Jesus was depicted in art by focusing on his Jewish history.

Rembrandt and the Face of Jesus brings together for the first time many of Dutch master Rembrandt van Rijn’s finest paintings, prints and drawings that portray Jesus and events described in the Bible. The exhibition of 64 works includes approximately 52 small, intimate paintings, prints and drawings by Rembrandt and his students that illustrate how Rembrandt broke from traditional 17th-century representations of Jesus.

Tickets for the tour are \$18 per person. Attendees of the program should pack a lunch to eat during the day. Café dining options are also available at the museum. To sign up, or for more information, contact program director Jacob Kander at programs@bethisrael-aa.org or 769-1651.

## Shira Hadasha Kabbalat Shabbat Service

**Friday, December 16; 6–7:10 p.m.**

This one hour and ten minute service features the melodies of the Shira Hadasha congregation in Jerusalem, most of which were written by Rabbi Shlomo Carlebach. All are easy to pick up and everyone is welcome to attend. The service is characterized by a lot of communal singing, including many of the parts traditionally done by the shaliach tzibbur, the service leader. This shaliach tzibbur (service leader) will be Elliot Sorkin, the executive director of Beth Israel.

CD’s are available at no charge to those people who wish to familiarize themselves with the music. A fully transliterated Friday night service prayer book is also available to borrow or purchase. Contact the office for a CD or prayer book.

## Brunch and Learn

**Saturday, December 17, 9:30 a.m. services; 11:15 a.m. kiddush brunch and “Laila Tov! The Jewish Imperative of Adequate Sleep,”; 12:15 p.m. Musaf service.**

On this Shabbat the usual Saturday morning schedule is changed to provide an opportunity for extended study and discussion on this year’s continuing theme of “Labriut: Jewish Perspectives on the Body and Health.” The discussion will focus on Jewish texts and traditions relating to sleep and physical rest on Shabbat and throughout the week.

## Beth Israel Café

**Sundays, December 18 and January 15, 9:30 a.m.–noon**

Men and women are invited to Beth Israel’s Social Hall for a few minutes or the entire morning for free coffee and bagels. They may use their laptops (the entire synagogue is wireless) to socialize or read. The café is planned and sponsored by the Beth Israel Women’s League Sisterhood.

## Chanukah Dance Party with Star Trax and Latke Dinner

**Wednesday, December 21; 4–5:30 p.m. Dance Party for 3rd–8th grade; 5:30–5:45 p.m. Chanukah Candle Lighting; 5:45–8 p.m. Family Latke Dinner and Dancing**

On the second night of Chanukah, Beth Israel will offer the ultimate Chanukah dance celebration, featuring the DJ and entertainment services of Star Trax. All kids in 3rd–8th grade will get the party started at 4 p.m. with a dance party for kids in the Chalutzim (3rd–5th grade) and Kadima (6th–8th grade) youth groups. During this time, kids in 2nd grade will enjoy a screening of Sesame Street’s 2010 Shalom Sesame movie.

At 5:30 p.m., the kids, parents, and the general community are invited to a Chanukah candle lighting ceremony. A delicious latke dinner follows with more dancing with Star Trax entertainment. The cost for dinner is \$7 per person. RSVP to the Beth Israel Office.

Star Trax was founded in 1987 in Ann Arbor in the dorm room of a University of Michigan student. Since then, the company has grown to a large entertainment and party planning provider. The Beth Israel event will feature a DJ and interactive dance leaders. The entertainment services of Star Trax for the dance party were generously donated by Gabrielle Shapo and family.

## Erev Shabbat House of Israel Kaifeng Chinese Dinner

**Friday, December 23 at Beth Israel, 7 p.m.**

Beth Israel offers the opportunity to enjoy a Shabbat dinner with a Chinese flavor. The cost for dinner is \$15 for adults and \$8 for children ages 3–12. Children 2 & under are free. Reservations and payment are requested by Wednesday, December 14. Due to Shabbat, all fees must be prepaid.

An annual event, its name is taken from Kaifeng is a city in China with a Jewish community that flourished for hundreds of years. Kaifeng is known for having the oldest extant Jewish community in China, the Kaifeng Jews. Recently, many residents of Kaifeng who can trace their Jewish heritage have decided to rekindle

their Jewish roots. Many have even immigrated to Israel.

The meal is preceded by a Friday Night Service at 6 p.m.

## Tot Chanukah Dinner

**Tuesday, December 27, 5:30 p.m.**

Children kindergarten age and younger and their parents are invited to celebrate the 6th night of Chanukah with a delicious latke dinner and dreidel games. There will also be arts and crafts, songs and stories to celebrate the holiday. Families are asked to bring a hanukkah from their home for the candle lighting ceremony. Reservations are required, and there is a charge.

## Tot Shabbat

**Saturdays, December 10, January 14 and 28, 11:15 a.m.**

Tot Shabbat is Beth Israel’s Shabbat morning program for toddlers and preschoolers along with their families. Tot Shabbat features singing, dancing, stories, and prayers to celebrate Shabbat. The wonderful leaders of Tot Shabbat are Peretz Hirsbein on the second Saturday and Jessica Kander on the fourth Saturday of the month. Peretz Hirshbein is the assistant director of the Early Childhood Center at the Jewish Community Center of Greater Ann Arbor and the current vice president for education on the Beth Israel board of directors. Jessica De Young Kander is a graduate of the School of Education at the University of Michigan and former preschool teacher. She currently teaches at Eastern Michigan University where she also earned her master of arts degree in Children’s Literature and a master’s certificate in the Teaching of Writing.

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

## Mini Minyan

**Saturday, December 10, 11 a.m.**

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

## Kehillat Shabbat

**Saturday, December 10, 11 a.m.**

Kehillat Shabbat is Beth Israel’s Shabbat morning service for kids in 3rd–5th grade. The program is designed for kids to have a great Shabbat experience, including a kid friendly service along with games and other activities each month to help teach about holidays and Jewish values while building a stronger community for the kids in a fun way. Gabe Pachter facilitates a service that is filled with student participation in the prayers, interactive discus-

sions, and always ends with a special snack. Kehillat Shabbat is a great time once a month for elementary school students to celebrate Shabbat, to schmooze, and to learn together. Kehillat Shabbat meets at Beth Israel on the second Saturday of the month downstairs in room 12.

## Overnight Homeless Shelter Volunteers Needed

**Monday, December 19–Monday, December 26**

Beth Israel Congregation participates in the Shelter Association of Washtenaw County’s rotating shelter program for one week and hosts up to 30 overflow guests (each night) from the main shelter on 312 W. Huron. Beth Israel is responsible for providing 3–4 volunteers staying overnight, and 3–4 drivers each morning and evening to drive the guests to and from Beth Israel.

The men permitted to participate in the program are free of serious substance or psychological issues. The guests share two characteristics: they have no place to live, and they do not currently have the resources to secure and maintain housing. Many of the Shelter’s clients are unable to obtain housing on their own because they are facing multiple barriers that impede their ability to do so. They appreciate staying at Beth Israel, as the space is quieter than the main shelter. The overnight shelter is a great way to introduce children to the world of mitzvot and community service. Spouse and children significant others, non-Beth Israel friends and relatives are all welcome to volunteer. The 3–4 overnight volunteers split sleep and awake times as they decide among themselves, each volunteer may get about 4–6 hours of sleep between 8 p.m. and 7 a.m. Bedding is provided, but most people feel more comfortable bringing their own sleeping bags. Volunteers are encouraged to bring games, books and DVDs. Online signup is available at <http://bethisrael-aa.org/socialaction.php?page=shelter> or offline through Rebecca Kanner at 994-5717 or Steve Schiff at 996-0004.

## Sweatshirt Shabbat with Cholent Kiddush

**Saturday, January 14., 9:30 a.m. Shabbat Morning Service; noon Cholent Kiddush Luncheon**

Participants are encouraged to wear their favorite sweatshirt from camp, college, or travel while spending the morning comfortable in fleece. The reception following features a cholent sit-down kiddush with an internationally influenced array of hot and hearty cholents plus other foods, prepared by Beth Israel members and Karan Balmer, the Beth Israel Kitchen Coordinator. There is no charge for lunch.

## Friday Night Lights

**Friday, January 20, 6 p.m. Family Friendly Kabbalat Shabbat Service; 7 p.m. Friday Night Lights Dinner**

Beth Israel offers a family friendly Shabbat dairy dinner for \$7 per person, with no charge for children 3 and under. Families and individuals are encouraged to attend the full evening, which includes a service and all the traditional rituals of the Friday night meal. Because no payments can be accepted on Shabbat, there must be a pre-payment which will confirm the family’s or individual’s reservation.

*continued on page 10*



# Congregations

## Upcoming programs at Temple Beth Emeth

Brett Wilner, special to the WJN

### Rabbi Levy's Friday Lunch & Learn: Food in the Torah

Friday, December 2, 9; January 6, 13, 20, 27; noon-1 p.m.

Each week, Rabbi Levy will teach an informal session on food in the Torah. The topics will range from the announcement of Isaac's birth with food, to Jacob and Esau and the red stew, to the story of the giant grapes in the land of Israel. This class will discuss it all. Feel free to bring your lunch. Come every week or when you are available. Yum!

### Jewish Parenting Workshop: Blessing of a B Minus

Sunday, December 4; 6 pm

Join Jerry Miller PhD, UM faculty member, former Director of UM Center for the Child and Family, and psychologist, and Terri Ginsburg, Director of Education, for a conversation about the challenges and joys of raising teens. The inspiration for this workshop is Wendy Mogel's new book, which combines Jewish teaching, psychology, and parenting experience to help parents navigate the journey through the teenage years.

### Men's Torah Study

Wednesday, December 14, January 11 and 25; 7:30 p.m.

Temple Beth Emeth's Men's Torah study meets twice a month for an evening of learning. Refreshments served. For more information contact Roger Stutesman, rgstutesman@sbcglobal.net.

### Women's Torah Study

Monday, December 5, January 2 and 16; 7-8:30 p.m.

Cantor Annie Rose leads a Women's Torah Study at Temple Beth Emeth. The Women of Reform Judaism Women's Commentary has become a major source of insight for those studying Torah in depth or simply reading the weekly parsha, portion. This month, the Women's

Torah group will be studying Vayishlach, Va-y'chi, and Va-eira.

### Spirituality Book Club

Thursday, December 1, noon-1:30 p.m.

Tuesday, December 13, 7:30-9 p.m.

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

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

Cantor Annie's Spirituality Book Club continues on in December and January. In December, Book Club will be reading: God's Echo, by Sandy Sasso, while in January we will be reading: The Jew in the Lotus, by Rodger Kamanetz. Analysis of texts and group discussion will provide lively sessions each month. Participants are welcome to drop in for selected sessions or the entire series through June. Visit the TBE website, [www.templebethemeth.org/content/spirituality-book-club-reading-list](http://www.templebethemeth.org/content/spirituality-book-club-reading-list), for the book list for the year. Contact Cantor Rose, cantorannie@gmail.com, with questions.

### Movie Wednesday: Driving Miss Daisy

Wednesday, December 21, 1-3 p.m.

Temple Beth Emeth's Free Movie Wednesday in December is the 1980s classic, Driving Miss Daisy. When Miss Daisy's (Jessica Tandy), a Jewish widow living in Georgia, driving record finally catches up to her and she is unable to get insurance, her son (Dan Aykroyd) hires her a chauffeur, Hoke (Morgan Freeman). Though Miss Daisy initially refuses any assistance from Hoke, she begins to realize that she needs someone to drive her around. Over the next 30 years they build a friendship that includes Miss Daisy teaching Hoke how to read and her learning how as a Jew in the South she faces similar discrimination as the African American community. Snacks are provided and everyone is welcome.

### Volunteer at Alpha House with TNT

Wednesday, December 21; 5-8 p.m.

Twenties and Thirties join Temple Beth Emeth's TNT as we help out at Alpha House (4290 Jackson Rd.) on Wednesday, December 21

from 5:00-8pm. We will be helping to prepare dinner and serve dinner to the shelter residence. Following dinner there is an optional volunteer opportunity to help out with activity time with many of the kids we will meet while serving dinner. RSVP by December 19th to Brett Willner, [bwilner@templebethemeth.org](mailto:bwilner@templebethemeth.org) or 665-4744.

### Prince of Egypt at the Michigan Theater

December 25; 10 a.m.

TBE's annual tradition of a movie at the Michigan Theater on December 25th is back this year. We will be presenting, with our Year of Torah theme, the Prince of Egypt. This is more than just a morning at the movies. Doors open at 10 a.m. and bagels are available for breakfast. The movie begins at 10:30 a.m., and pauses for a lunch intermission where lunch will be available for purchase. Tickets are \$7.50 per person for advance purchases and are available both in the TBE office and online at [www.templebethemeth.org](http://www.templebethemeth.org). Cost is \$8 per person at the door.

### The Journey of a Torah Scroll: TBE.

Sunday, January 22, 7:30-9 p.m.

This free evening program features an overview of the history of Torah scrolls in the U.S.; how they tied immigrants to the past, and the special history of scrolls that were rescued from the Holocaust. Rabbi Levy, Karla Goldman, the Sol Drachler Professor of Social Work at the University of Michigan, and the Sofer, Rabbi Salazar, will share the stories of the TBE scrolls and show some of the restoration process. Question and Answer session included.

### Beit Café: Adult Education Night

Monday, January 30; 7-9 p.m.

The Ann Arbor community is invited to Temple Beth Emeth's second Beit Café of 5772 and The Year of Torah: Adult Education Night. We have a full line up of community teachers and Temple clergy for this evening. Participants may choose two of four classes to attend, with a refreshment break, around 8 p.m. Topics this

month include: Food Stories in the Torah with Rabbi Levy, Brotherhood: Past Present, & Future of Men in the Reform Movement, God and Torah in Contemporary Jewish Music with Jack Zaiant, and Wisdom from the Torah on Raising Children facilitated by Terri Ginsburg. Come for one hour or both to this free event. For more information contact Rabbi Delson at [ldelson@templebethemeth.org](mailto:ldelson@templebethemeth.org).

### Movie Wednesday: The Life of Émile Zola

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

Temple Beth Emeth's Free Movie Wednesday in January is The Life of Émile Zola. Though Émile Zola (Paul Muni) is not Jewish his dedicated work as a writer helps set in motion the eventual acquittal of French Army Captain Alfred Dreyfus. He was so compelled to find out the truth of the French military cover up that he pays with his own freedom eventually being sentenced to prison for libel against military officers, before he flees to England. This movie has been selected by the Library of Congress to be included in to the National Film Registry for being, "culturally, historically, or aesthetically significant." Snacks are provided and everyone is welcome.

### Twenties & Thirties Bowling

Saturday, January 21; 7-9:30 p.m.

Twenties and Thirties come bowl away a chilly January evening with TNT! Join us at 7 p.m. at Colonial Lanes (1950 S. Industrial Highway) for two hours of bowling. Bowling, shoes, pizza, and soft drinks are all included for \$15. RSVP by January 17 to Brett Willner, [bwilner@templebethemeth.org](mailto:bwilner@templebethemeth.org) or 665-4744.

### Grief Support Group

A Grief Support Group is forming at Temple. A few people have expressed interest in forming a group of 5 or 6 to begin meeting. It will be moderated by a trained professional. If interested, contact Rabbi Lisa Delson [ldelson@templebethemeth.org](mailto:ldelson@templebethemeth.org) or 665-4744. ■

## BIC Activities, continued from page 9

### Quiz Night

January 21, 7 p.m.

At Beth Israel's fourth annual Quiz Night people will compete in teams for fabulous prizes and to earn the coveted title of Quiz Night Champions. The competition includes multimedia trivia challenges (on mostly secular topics), written puzzles, and friendly rivalries. There will be a dessert break midway through the competition. The cost is \$10 for adults and \$5 for high school students.

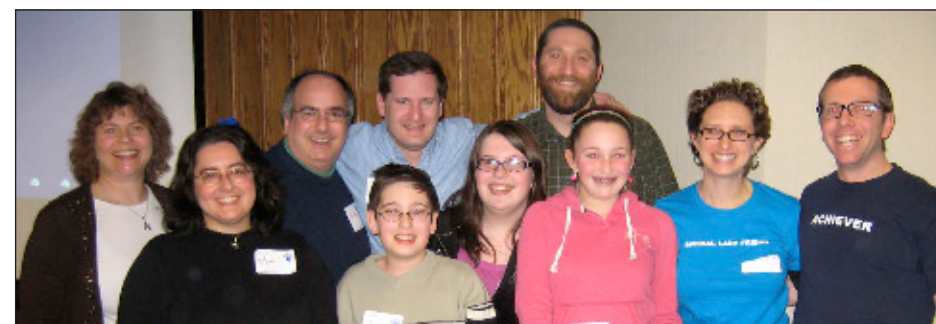
### World Wide Wrap

Sunday, February 5, 9:30 a.m.

The Beth Israel Men's Club sponsors locally the "World Wide Wrap." This program is a project of the Federation of Jewish Men's Clubs which encourages Jews around the world to put on tefillin and pray together. Beth Israel will provide extra sets of tefillin and experienced tefillin teachers will be available to assist anyone who would like to participate in this important mitzvah.

Beth Israel is known for its post service Polar Bear Tefillin Photo which captures all the tefillin clad participants in the out-of-doors, regardless of the weather.

Following the Shaharit service, participants will enjoy a brunch of bagels, lox, and coffee. The Federation of Jewish Men's Clubs is an



The winning team from BIC's Quiz Night 2011, Back (l to r) Amy Hamermesh, Peretz Hirshebin, Jeffrey Bernstein, David Hamermesh. Front (l to r) Lisa Bernstein, Zachary Bernstein, Abigail Hirschbein, Miriam Hamermesh, Mira Sussman, Doron Yitzchaki

organization of approximately 270 Conservative/Masorti Jewish men's groups consisting of 25,000 individuals across North America and the world. The FJMC involves Jewish men in Jewish life by building and strengthening Men's Clubs in the Conservative/Masorti Movement.

### Adult Hebrew Classes (Winter Term)

Hebrew 101—Sundays at 6:30 p.m. beginning January 8

Hebrew 102—Wednesdays at 6:30 p.m. at TBE beginning January 11

Hebrew 103—Tuesdays at 6:15 p.m. at TBE beginning January 10

Biblical Hebrew B-201—Wednesdays at 2 p.m. beginning January 11

Biblical Hebrew B-202—Mondays at 5:15 p.m. beginning January 9,

Conversational Hebrew C-201—Thursdays at 7 p.m. beginning January 12

Conversational Hebrew C-202—Thursdays at 8 p.m. beginning January 12

Conversational Hebrew C-203—Mondays at 7 p.m. beginning January 9

Conversational Hebrew C-204—Mondays at 8 p.m. beginning January 9

Beth Israel Congregation and Temple Beth Emeth (TBE) are jointly offering 12-week Adult Hebrew classes this winter beginning the week of January 8, with various levels of difficulty. New students are asked to speak with the instructor to

determine the best class for their backgrounds. Contact Mary at Beth Israel to receive the full brochure [mary@bethisrael-aa.org](mailto:mary@bethisrael-aa.org), or call 734-665-9897. Anyone in the community is welcome to join these classes. There is a tuition fee. Unless otherwise indicated above, the classes meet at Beth Israel Congregation

The classes are taught by two veteran Hebrew instructors, Malli Holoshitz and Pauli Weizman. Holoshitz is a native Israeli who has taught Hebrew for many years; she is noted for her lively and animated teaching style. She earned a Ph.D. in education from the University of Michigan, and is the Hebrew department head at Frankel Jewish Academy of Metro Detroit. Holoshitz also teaches at the School of Education at Eastern Michigan University, as well as at the University of Michigan.

Weizman has been teaching Hebrew at the University of Michigan since 1987, and is the proud recipient of an "Excellence in Education" award by the Department of Near Eastern Studies. She is a native Israeli and has earned two master's degrees, one in Teaching English as a Second Language and the other in Social Work; she also has a bachelor's degree in Hebrew Linguistics.

### General community is always welcome

BIC's events and educational offerings are open to the general community. For further information call 665-9897 or visit [www.bethisrael-aa.org](http://www.bethisrael-aa.org).



# Chanukah

## The uniqueness of Chanukah

Rabbi Aharon Goldstein, special to the WJN

**T**he mitzvah of Chanukah is different from all other mitzvahs in two respects. The Lubavitcher Rebbe OB"Y explains, in all mitzvahs there is a basic way of fulfilling the mitzvah. Then there is an additional mitzvah to beautify, or enhance, the original mitzvah. But you don't



Rabbi Aharon Goldstein

find a third mitzvah to beautify a beautification. The initial beautification has no limit to its extent. Although the Talmud asks, "How far should one go in the beautification of a mitzvah?" The response is, you can add up to a third of the price. For example, if the going price for a standard kosher Etrog is thirty dollars and you choose to beautify the mitzvah, you go ahead and buy a nicer etrog for forty dollars. The extra ten dollars of the forty-dollar etrog is an additional third compared to the thirty-dollar etrog. The Talmud recommends a limit of up to a third more in order to beautify a mitzvah. However, the Talmud goes on to say, "if you want to add to a mitzvah, Hashem will add for you." Meaning to say, as far as adding for the purpose of beautifying a mitzvah there is no absolute limit because Hashem is able to give you unlimited resources.

All of the above is referring to the simple beautification of a mitzvah. There is a further concept of adding beauty to an already beautified mitzvah. The Talmud sets out the manner in which we are to observe the mitzvah of Chanukah. It says there are three ways you can do the mitzvah of Chanukah, you can do only the simple level, you can beautify the mitzvah, or you can add beautification to an already beautified mitzvah - beautification within beautification.

The simple, basic mitzvah is that the head of the household lights only one candle every night for the entire household. On the subsequent nights they also light only one candle. This is the minimum required to fulfill the mitzvah. If you only have eight candles for the entire holiday you can still fulfill the mitzvah for all of the members of the household.

The Talmud then says that if you are a little better off and want to beautify the mitzvah, every member of the household should light their own single candle each night. So each night only one candle per person is lit. This goes above and beyond the basic requirement of a single person lighting one candle for the whole household on each night—instead you have many people each lighting their own single candle each evening, so it is considered a beautification of the basic mitzvah.

Then there is a third level to which you can go in beautifying the mitzvah. This is called beautification within beautification. Every member of the household lights their own candles on each night, and also every night they light a different number of candles. According to Hillel's opinion each person should light one candle on the first night, two candles on the second night, etc. According to Shammai's opinion, on the first night one lights eight candles, the second night seven, etc. According to Jewish law the common practice is to follow Hillel's opinion.

This level of practice is a form of beautification within beautification.

This beautification within beautification is one thing that is unique about the Chanukah mitzvah that is not found in any other mitzvah.

The second difference between Chanukah and the other mitzvahs is that in all other mitzvahs most of the time we do only the basic requirement of the mitzvah. However, when it comes to the mitzvah of Chanukah, the custom of all Jews everywhere is to not only to beautify the basic requirement of one candle per household per night by lighting a single candle each night for each family member, but to go further and beautify the beautification by everyone lighting one candle on the first night, two candles on the second night, etc.

Why is the beautification of the beautification of the mitzvah of Chanukah so universal? If we analyze the story of Chanukah we find that it echoes the concept of beautification within beautification.

Two miracles took place in the events of Chanukah. One is the victory over the Greeks. To commemorate this we say Hallel during prayers on Chanukah as well as thanking Hashem during the Amidah for the great miracle He performed for us at that time.

The second miracle that took place on Chanukah was the sparing of a single cruze of sanctified oil with which to light the temple menorah. To commemorate this we light the Chanukah candles.

The menorah in the holy temple could only be fueled by oil that had been processed in a very specific, holy manner. When it was finished being processed and pronounced holy, it was placed in a container (cruze) which held enough oil for one day's burning and then sealed with the official seal of the high priest. In their desecration of the holy temple, the Greeks tried to destroy all of the holy oil so that the holy menorah could not be lit. Miraculously, they missed one cruze. However, the process by which oil is made holy takes eight days to complete. There was only one cruze of holy oil remaining. Miraculously it burned for eight days until a new supply of holy oil could be made.

So between the two miracles—the military victory and the discovery of the holy oil—which one has the double beautification associated with it? The discovery of the cruze of oil. Why does the miracle of the oil have the doubling potential? To explain, we have to expand a little on the concept of beautification within beautification.

The first aspect is the manner in which God conducts himself with Jewish people in a natural way. This means working within the realm of natural law—the normal, physical laws.

The second aspect is where God performs a miracle to accomplish His goal. As an example, for the Jewish people to be victorious over the Greeks, God had to help the small, weak army of the Jews to defeat the huge, mighty army of the Greeks. According to the natural, physical laws, the Jewish victory should not have happened. It could only be described as a miracle. If two more or less equal armies fight, the one with the best strategies or the best training or the bravest soldiers or the best weapons will win. This is within the realm of natural laws. The victorious campaign is considered successful and miracles have nothing to do with it. But for a small, weak army to overcome the mightiest army in the world a miracle is necessary.

The third aspect is beyond a miracle. The example of this is the miracle of the oil. There is a difference between the miracle of the military victory and the miracle of the oil. The military victory was necessary for the survival of the Jewish people. If, God forbid, the Jews lost the

## Celebrate Chanukah and Shabbat with the Reconstructionist Havurah

Aura Ahuvia, special to WJN

**L**ooking for community candle lighting and lots of latkes? Look no further than Friday, December 23, for a Shabbat and Chanukah celebration open to the whole community.



Join the Ann Arbor Reconstructionist Havurah for its annual Chanukah party and its monthly fourth Friday Shabbat services in one evening. The festivities begin at the Jewish Community Center at 6 p.m. with activities for children and a musical Kabbalat Shabbat for the adults. Children can arrive at 6 p.m. for a pizza nosh, while everyone is invited to light their chanukiah together at 6:15 p.m., with services to follow from 6:20–7:30 p.m. Services will feature music, singing and the Shema led by students from the Beit Sefer, the Havurah's religious school.

The evening concludes with a dairy vegetarian meal featuring homemade latkes, dreidl games, holiday treats and cookie decorating. Childcare is provided during services (6:15–7:30 p.m.) and Havurah youth will set up games to play during the evening such as Munchkin, Small World, and Settlers of Catan.

So bring your menorah/chanukiah and candles to enjoy the holiday with a small alternative congregation that is committed to building a participative, inclusive Jewish community.

There is a cost of \$5 per person to cover the costs of the Chanukah meal. RSVP to Jennifer Cohen at [mamacohen@comcast.net](mailto:mamacohen@comcast.net) or 971-0990 by Tuesday, December 20. ■

war, the Greeks would have eliminated Judaism from this world. But the miracle of the oil was not necessary in the same way. According to Jewish law, during times of war and duress when holy oil is not available, it is permitted to use non-sanctified oil until holy oil becomes available. So God did not have to perform the miracle of the oil. But, as the rabbis tell us, God wanted to show His extra love for the Jewish people. So in addition to the incredible miracle of the victory He also allowed one cruze of holy oil to be found and allowed that one day supply to last eight days. This was a special gift to the Jews. It was a miracle within a miracle.

This is also expressed in the three approaches a Jew can have in their service to God. One can work in accordance with the rules of nature. For example, a person will do Torah mitzvahs because God says so. The Torah says if we will do the mitzvahs God will give us what we need.

The next level entails going beyond the normal rules of physical law, that is, beautifying the mitzvah. So we're not only doing the mitzvah because God said to do so, but by beautifying it we are going beyond what is required in order to express our love to God. This can be expressed by performing a mitzvah with extra joy and/or love for God beyond the minimum requirement of simply performing it in a perfunctory manner. God will then be inclined to respond to us beyond the minimum requirement for survival and give us bountiful blessings. We are still ego-involved at this level. True, we are beautifying the mitzvah but we are still getting something out of it for ourselves—enjoyment, pleasure, piety, etc.

The third level is the beauty within the beauty. This is called *m'siras nefesh*, self-sacrifice. Not only do you beautify the mitzvah by going beyond the minimum requirement, you are willing to sublimate your ego even to the point where you would put your life on the line for the mitzvah. You don't see yourself as a separate

entity any longer—you are totally, ecstatically in union with God's will. This is the higher level of beautification within beautification. What's the advantage of doing a mitzvah beyond the norm of simply beautifying it to the point of being willing to give up your life for it? By showing that you are not only willing to perform the mitzvah for its own sake, but by being willing to beautify it and also relinquish your life and your ego for the mitzvah you are adding beautification, in God's eyes, to the original beautification added to the mitzvah. You are totally merged with God's will so that your sense of self as a separate entity from God's disappears and your soul merges into being one with God. You are not concerned with gaining any pleasure or merit for yourself by doing the mitzvah. The only important thing is that the mitzvah is done. Even if doing it puts you in danger, it is still done because you are one with God's will.

This brings us back to Chanukah. Our original exposition was that Chanukah's mitzvah is unique among all other mitzvahs. Not only do we do the mitzvah and also beautify the mitzvah, but we also beautify within the beautification as explained above.

During the time of the Chanukah miracle the Jewish people were exhibiting *m'siras nefesh*—ready and willing to give up their lives for the sake of God's mitzvahs and keeping Judaism alive. For this beauty within beauty, Hashem responded in kind and sent miracles within miracles to express His love for the Jewish people. Not only were they victorious in the war, they were able to find the holy oil and, without interruption, perform the mitzvah of lighting the menorah in the holy temple with sanctified oil.

This is an example of the two-way street between God and the Jewish people. The Jewish

*continued on page 12*





HAPPY HOUR tuesday-friday 4:30pm-6pm

DINNER tuesday-thursday 5:30pm-9pm, friday & saturday 5:30pm-10pm

\*bar open 1 hour later

MERCY's will be OPEN Sunday, December 4th for our regular dinner service.

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## Chanukah

### Teaching the Chanukah story in Israel

Rabbi Robert Dobrusin, special to the WJN

I was surprised by many things during the year I lived in Israel for my third year of rabbinical school. But nothing surprised me as deeply as a conversation I had with a group of young students.

During that school year, 1979-1980, I spent part of my time volunteering as the rabbi and

Judaica teacher at a marvelous, innovative children's village, Neve Hana, in the town of Kiryat Gat, which is south-east of Jerusalem. The relationship of Neve Hana with the Masorti (Conservative) movement was



Rabbi Robert Dobrusin

in its early stages, and it is a relationship that has been strengthened over the years and continues today. Then, however, we were still getting to know each other.

I was preparing the 13-year-olds for bar/bat mitzvah and attempting to fill in some gaps in their knowledge of Judaism. These children were from secular homes. And while their education in the public schools had, of course, covered some Jewish topics, they really did not know very much about Judaism as a faith.

At one of our classes, just before Chanukah, I asked the kids what they knew about the holiday and was treated to a rather well-informed presentation about Judah Maccabee and the dedication of the Temple. But something was missing. They never mentioned the story that every one of our children knows about the little jug of oil burning for eight days. I asked them about it, and there was complete and utter silence. So I began to tell them the story and the kids broke out in incredulous laughter.

These children had never heard the story. And, upon hearing it, they shook their heads in disbelief and went back to the story of the Maccabees.

Keep in mind that this was more than 30 years ago in a rather sleepy town in Israel. I would not claim that the situation was the same for other students in Israel then or today. But, at that time and in that place, the story of the oil did not resonate at all with these kids who had grown up in a secular environment. They found great meaning in the bravery of the Maccabees and in the importance of self-determination and independence. They identified with these heroes who stood up for the Jewish people and who would not give in to the enemies around them. But their non-religious upbringing did not leave any place for divine miracles such as

helping a little jug of oil burn for eight days. They were satisfied with the miracle of the Maccabees' victory.

The "oil story" has somewhat of a mysterious history. It is not mentioned in the books of the Maccabees in the Apocrypha, and it only appears in the Gemara, the later section of the Talmud dating from at least some 400 years after the Maccabean revolt. Many suspect that the story was added to the tradition of Chanukah for one of two different reasons: either to downplay the military aspects of the holiday so as not to arouse the suspicions of the Roman authorities or to put more focus on "light," which would give the universal tradition of bringing light into one's home at the darkest time of the year a "Jewish" reason. Whatever its origin, this story has become a central element to our narrative concerning Chanukah because it emphasizes the divine element in the critical moments in the lives of our people and in our own lives.

My students in Israel did not sense the importance of this story, even after they learned it, because they were accustomed to seeing Chanukah as a purely human story. For my generation growing up in America, in an environment that focused on the "religious" elements of Jewish life, I remember the oil being the most important part of the story. The Maccabees were discussed, but the experience of fighting for Jewish survival in a military battle was not something that most of us could really identify with, at least until the Six Day War when it became a reality our teachers needed to address.

Today, both here and in Israel, we must realize that both of these elements—the human and the divine—are essential parts of the story of Chanukah. Reducing Chanukah to a God-centered miracle and ignoring the Maccabees or reducing it to a statement of Jewish pride and ignoring the spiritual messages the light brings to us are both incomplete stories. We need to celebrate this holiday as a tribute to the strength of our people and to the importance of our faith.

We should proudly teach our children both stories and sing songs about both of them. *Ma'oz Tsur* and *Mi Yimallel*—the two classic Chanukah songs that deal with, respectively, the divine and human elements of the story and each clearly omit the other element—should both be sung loudly and clearly. They are not contradictory, and neither are the stories. We need both our actions as human beings and our faith in God to insure our people's survival.

I wish you a happy, meaningful holiday of Chanukah. ■

### Rabbi Goldstein, continued from page 11

people showed their dedication to God by resisting the efforts of the Greeks to force them to assimilate to Greek culture and worship Greek gods and relinquish Judaism. They were willing to fight to the death against the mighty Greek forces. According to reason and logic, this should have been a certain death. But the Jews, in their love for God, were willing to sacrifice themselves for God's way and God responded, in His love for the Jews, with miracles and survival.

So in the actual performance of the mitzvah of Chanukah we show our love to God by manifesting the aforementioned three levels of the mitzvah. We commemorate the miracles within miracles that God

performed for us then by beautifying the beautification of the Chanukah mitzvah in our times. This shows Hashem that we are willing to go beyond the norm for Him just as He is for us.

With God's help this year's lights of Chanukah should illuminate the world and show our love to Him and that we are willing to go beyond the norm. May He also go beyond the norm and bring Moshiah very soon, end our exile and bring us back to Jerusalem where the holy temple will be rebuilt and the head priest will once again light the menorah with holy oil. ■



# The word on new Chanukah books for kids

By Penny Schwartz

BOSTON (JTA)—Judah Maccabee, meet the Golem of Prague. And Rebecca Rubin, Engineer Ari, and Nathan and Jacob, two brothers who are part of a modern American Jewish family.

They are among the characters who take center stage in this year's crop of new children's books for Chanukah, the eight-day Festival of Lights that begins this year at sundown Dec. 20. The lively mix includes the recent release of an e-book version of a popular chapter book and a dazzling work of design by a renowned paper artist.

## Hanukkah, Oh Hanukkah!

Illustrated by Olga and Eleksey Ivanov Marshall Cavendish (\$12.99); ages 1-4

A brightly illustrated book version of the popular song features double-page paintings of a



family—and their smiling pet dog—celebrating each of the eight nights of Chanukah. Sing along as they light the menorah, dance the hora, eat latkes and play dreidel. An end note explains the origins of the

Hebrew and Yiddish versions of the song, a mainstay of the holiday. Music and lyrics are provided. (A PJ Library selection)

## Engineer Ari and the Hanukkah

Mishap Deborah Bodin Cohen, illustrated by Shahrar Kober Kar-Ben (\$7.95); ages 4-8

Board a Chanukah train ride set in Israel, the latest addition to the award-winning series of "Engineer Ari" books that will especially delight train-loving kids. A stubborn camel provides the



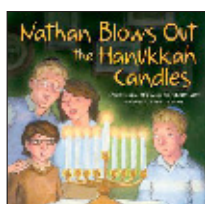
obstacle as Engineer Ari heads home with a trainload of Chanukah treats and toys. A Bedouin farmer named Kalil comes to the rescue, and together they celebrate the first night

of Chanukah. Lively cartoon-like illustrations animate the fun and hopeful story. An author's note explains the building of the first railway line between Jaffa and Jerusalem.

## Nathan Blows Out the Hanukkah Candles

Tami Lehman-Wilzig with Nicole Katzman; illustrated by Jeremy Tugeau Kar-Ben (\$7.95); ages 4-8

"Is it Hanukkah? Is it Hanukkah?" Jacob's big brother Nathan repeats the question, and many



others, again and again, annoying Jacob. Jacob tries to understand that his brother's autism causes him to think and act differently, but sometimes Jacob loses

his patience. Jacob is embarrassed in front of new neighbors when Nathan blows out the Chanukah candles as if it were a birthday celebration, but he defends Nathan when a new friend makes fun of his brother. The family's creative response brings everyone together in a fun-filled Chanukah celebration. The story tackles a serious issue without being heavy-handed. (A PJ Library selection)

## Chanukah Lights

Michael J. Rosen, Robert Sabuda Candlewick Press (\$34.99); ages 5 and up

This gift book, a stunning collaboration between award-winning writer and poet Michael J. Rosen and master pop-up artist Robert Sabuda, is one that kids might have to pry away from



their parents—or they can enjoy together. Rosen in simple language traces the history of celebrating Chanukah and its aspiration for freedom from ancient times to today, from the ancient Temple

to the desert, across oceans, to shtetls and the cities of immigrant families, to an olive grove on a kibbutz in Israel. Sabuda's mesmerizing paper creations emerge miraculously from the folded pages. The artwork is outstanding in both its detail and the simplicity of the images it evokes.

## The Story of Hanukkah

David A. Adler, illustrated by Jill Weber Holiday House (\$14.95); ages 4-8

Who was that guy Judah Maccabee and what does he have to do with Chanukah? Parents and



educators seeking an informative and engaging book about the historic origins of the holiday will be attracted to David Adler's signature straightforward style. Adler, the award-winning and popular author of more

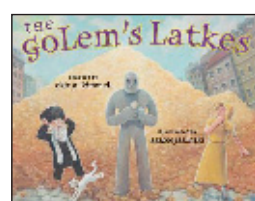
than 200 books for children, including *The Kids' Catalog of Hanukkah*, is skillful at enlightening readers unfamiliar with the two-millennia-old

story of the great military victory of the Maccabees over religious persecution by their Greek rulers and the miracle of the oil. Jill Weber's illustrations evoke ancient times with the golden glow of the Temple and dramatic battle scenes of mighty Greek warriors on horses and elephants. The story ends with a modern family celebrating Chanukah. Back pages include Weber's recipe for latkes and instructions for playing dreidel.

## The Golem's Latkes

Adapted by Eric A. Kimmel, illustrated by Aaron Jasinski Marshall Cavendish (\$17.99); ages 4-8

Master storyteller Eric Kimmel delivers a deliciously mischievous Chanukah spin on an old world legend of the Golem of Prague, a kabbalistic creature with magical powers to help the Jewish people. When Rabbi Judah of Prague leaves



his new housemaid Basha with a long list of chores for the holiday celebration, he cautions her not to leave the hard-working golem alone in the house.

The only way to get the golem to stop working is to tell him, "Golem, enough!" Kimmel writes. Kids will delight in the inevitable hilarity when Basha takes off to visit her friend and leaves the golem alone making latkes. The fried potato pancakes pile up higher and higher, out the windows, and take over the city streets. A festive ending gathers the whole city for a latkes-eating Chanukah celebration.

Jasinski's memorable illustrations show the fantastical golem painted more like a Gumby-style robot than a frightening ghoul. Double-page spreads place readers in the action, from the cobblestone streets of Prague to the mountain-high towers of golden potato latkes.

In an e-mail, Kimmel, author of the popular *Hershel and the Hanukkah Goblins*, told JTA that he was inspired by earlier versions of the Golem story by children's writer David Wisniewski, the classic story by renowned Yiddish writer I.B. Singer and the tale of *The Sorcerer's Apprentice*.

"Ghost and goblin stories make for good storytelling," Kimmel wrote. "That's why they've been around for so long." (A PJ Library selection)

## Candlelight for Rebecca

Jacqueline Dembar Greene, illustrations by Robert Hunt American Girl (6.95 paperback/ e-



book available for Kindle and Nook readers) Ages 8 and up

Set in 1914, Jacqueline Dembar Greene's historical novel is the third in a series of six popular American Girl books featuring Rebecca Rubin, a Jewish girl who lives with

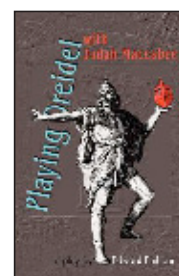
her family on New York City's Lower East side. Originally published in book form in 2009, it is newly available for electronic reading devices. Rebecca is uneasy when her class is assigned an art project to make a Christmas table decoration because her Jewish family doesn't celebrate Christmas. Rebecca grapples with timeless, universal questions about acceptance and religious freedom that resonate with readers from all backgrounds.

In an e-mail, Dembar Greene told JTA that Jewish readers tell her that they enjoy having their traditions reflected in a series of books. One of the more memorable letters, she said, was from a third-grader at a Catholic school who said that she was amazed to discover so many similarities between the values and social concerns of the two religions.

## Playing Dreidel with Judah Maccabee

A play by Edward Einhorn Theater 61 Press (\$14.95); ages 12 and up

Edward Einhorn is the artistic director of a New York-based theater company who served



as the director of the Festival of Jewish Theater. Einhorn's play is a fantasy that travels in time between a modern-day synagogue and ancient Israel. As the young Jonathan spins a dreidel, singing the familiar dreidel song, he is startled by the appearance of an

old man dressed in armor. The conversation between Jonathan and Judah Maccabee starts out like a comedy routine, each questioning who the other is, but over eight days a warm relationship develops between the young adolescent and the ancient battle-weary warrior that sheds a contemporary light onto the long arc of Jewish history and ritual. Educators may find this a unique play for performing or reading aloud. ■

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# Chanukah

## Pump up the volume: Music propels the way to a rededicated Jewish life

By Dasee Berkowitz

NEW YORK (JTA)—My 3-year-old son is obsessed with showing people his room, sidling sheepishly over to guests and asking, “Can I show you my room?”

My son reminds me how important our “place” is—“A Room of One’s Own,” in Virginia Wolff’s words. Our rooms make us feel secure and anchors us. (Just ask a teenager how important that is.) A room enables us to recharge before heading out into the world to do our work, and contains the objects, pictures and music that entertain us, occupy and preoccupy us, and evoke memories of another time.

I’ve been thinking about this room metaphor, especially as Chanukah nears. Chanukah means dedication. What we are celebrating is the courage of the Maccabees to rededicate the Temple in Jerusalem, the center of our Jewish lives, after it was defiled by the Assyrian Greeks in 164 BCE. They re-established the room for the Jews to do their sacred work in the world.

What would it mean for us to dedicate a space and to make room for Judaism in our own lives? More specifically, what does our “Jewish room” (read: Jewish identity) look like? What are the objects and pictures in it? What is the ambiance of our Jewish room? Is it a place that we feel like ourselves, or do we feel stiff and formal in it? Is our Jewish room more like a closet tucked away, a place that is in desperate need to be organized, the dust cleared away and precious gems of our past revived? Is it a place that we feel a tinge of guilt each time we pass because it has fallen into neglect?

Chanukah is an opportunity to do a little rededication of our Jewish rooms and Jewish lives. But what aspect of Jewish life do we want to rededicate?

Classic and contemporary Chanukah music can help answer the question. We all know

how central music is to enlivening a room. (My 3-year-old loves to croon away to his favorite kiddie rock on his new CD while bouncing off his bed and clutching his little ukulele.)

One of my favorite Chanukah songs is “Al Hanisim,” literally “Of the Miracles.” Traditionally inserted into the standing silent prayer, or Amidah, the blessing after meals and sung throughout the holiday, it praises God for the “miracles, and for the salvation, and for the mighty deeds, and for the victories, and for the battles which You performed for our ancestors in those days, at this time.” It clearly affirms God’s centrality to the story of Chanukah and for the miracle of oil that lasted eight days, and renders less central the military victory of the Maccabees.

Another classic, “Maoz Tsur,” or “Rock of Ages,” written around the 13th century in Europe, is a brief recounting of Jewish history and also focuses on God’s centrality: “Rock of ages, let our song/ Praise Your saving power; / You, amid the raging foes, / Were our sheltering tower. / Furious they assailed us, / But Your arm availed us, / And Your word, / Broke their sword, / When our own strength failed us.”

In a world in which we think that our own power/strength and ambition is the cause of our success, how do we let the realm of the spiritual/God/ that which isn’t known/ is out of our control, into our lives when “our own strength fails us”?

A more contemporary Chanukah song, “Mi Y’malel,” or “Who can Retell?” has an opening line that goes, “Who can tell of the heroic deeds of Israel? ... Yes in every generation a hero arises to save the people.” The Russian-born Zionist Menashe Ravina plays here on the words from Psalm 106:2, “Mi y’malel g’vurot Adonai ...” (“Who can tell of the mighty acts of God?”). The song places human strength and know-how at

center stage. It is not surprising that the Zionist take on the Chanukah story emphasizes human agency over heavenly intervention. After all, the Zionists created the “new Jew,” who left the beit midrash (house of study) to work the land.

This Chanukah, how will you rededicate yourself to understanding Israel and its story better?

Peter, Paul and Mary’s 1983 folk song “Light One Candle” casts the particular story about the Maccabean struggle for religious freedom within a universal context, and links it to other movements of defiance and protest that bring about a more just society. With the closing stanza comes the charge to use the memory of the past as a clarion call to do justice. They sing, “What is the memory that’s valued so highly, / That we keep it alive in that flame? / What’s the commitment to those who have died? / We cry out ‘they’ve not died in vain’ / We have come this far, always believing, / That justice will somehow prevail; / This is the burden and This is the promise, / This is why we will not fail!”

This Chanukah, how does our particular centuries-old struggle against the Assyrian Greeks to win religious freedom help motivate us to help others with their struggles?

Of course, some contemporary fare is a bit more lighthearted. Debbie Friedman’s “Latke Song” doesn’t let us forget that our holiday celebration would be nothing without traditional foods with lyrics like “I am a latke, I’m a latke, and I am waiting for Chanukah to come!” The song reminds us how important traditional food can be to help us create rich associations (and full bellies) during the holiday.

What traditional recipes will you try this year? How might you spice up your repertoire with some contemporary cuisine – sweet potato and ginger latkes anyone?

Matisyahu takes a different tack. The hip-hopping Chasid’s Chanukah tune “Miracle on Ice” sets up the opposition between Chanukah and Christmas. It confronts us with the threat facing Judaism in a majority culture that seduces us to participate and our need to look heavenward for support. He tells us, “born to struggle and fall but my strength does come not from man at all ... eight nights, eight lights, and these rites keep me right/ Bless me to the highest heights with your miracle.”

While it is easy to morph December into one big “holiday season” (who doesn’t like the egg nog latte at Starbucks?), what are the ways that you want to draw distinctions between your identity and practice and those of your Christian neighbors? How can you turn the discomfort of “difference” into a source of pride?

Yeshiva University’s a cappella group the Maccabeats with its 2010 YouTube sensation “Candelight” (a take-off of Taio Cruz’s No. 1 song “Dynamite”) and the Israeli group the Fountainheads from Ein Prat with “I Gotta Feelin’ Hanukah” (a spoof on the Black Eyed Peas hit “I Gotta Feelin’”) present us with a final challenge: How can we make traditions and stories that we tell from year to year fresh, dynamic and fun?

The Maccabeats in particular retell the story, singing “I’ll tell a tale/ Of Maccabees in Israel/ When the Greeks tried to assail/ But it was all to no avail/ The war went on and on and on/ Until the mighty Greeks were gone/ I flip my latkes in the air sometimes sayin ayy ohh spin the dreidel/ Just wanna celebrate for all eight nights singin ayy oh, light the candles.”

So this Chanukah season, crank up the volume in that Jewish room of yours. Play the music loud, even wake the neighbors and discover the power of rededication. ■

## The making of a Hollywood Maccabee wannabee

By Edmon J. Rodman

LOS ANGELES (JTA)—Who would have projected that Chanukah could be billed as the festival of lights, camera, action? Mel Gibson, for one, who in the fall announced that he was working with Warner Bros. on producing a movie about Judah Maccabee.

Not seeing this as a boffo idea was Rabbi Marvin Hier of the Simon Wiesenthal Center in Los Angeles, who was quoted on CNN as saying that “Judah Maccabee is one of the greatest heroes in Jewish history. Mel Gibson is an anti-Semite. He has made anti-Semitic remarks in the past. I don’t know what Warner Bros. was thinking.”

A few months later, the Hollywood Reporter made it known that others in Hollywood had taken note of Hier’s criticism when it announced that producer Bruce Nash was planning on making a competing Maccabee movie or TV miniseries, and had even hired a screenwriter.

With two Judah movies in production, I began to wonder: Was there room for a third? A low, low-budget cable version that would exploit the publicity of the other two?

I knew just the guy to do it—me. After all, I had worked for two weeks as a special effects assistant on *China Syndrome* eons ago, and live in sight of the Hollywood sign.

Inspired by the Hasmonians, I would strike quickly and stealthily against the pop cultural foes, freeing the box office. But without a bankable star—in fact without anything even remotely related to a bank—I needed a miracle:

an alternative way of drawing some attention to my prospective production.

What about springboarding my production off a best-selling game? After all, several major films, such as *Street Fighter* and the Laura Croft series, were adapted from games and had grossed \$100 million or more.

That was the ticket. I speed-dialed a board game manufacturer I knew in Long Beach, Calif.—Flaster Siskin, owner of FlasterVenure—to see if he wanted in. I had checked out his Maccabees board game online and saw that he had commissioned a dramatic cinematic illustration: a Greek Seleucid battle elephant being attacked by Maccabee insurgents. I instantly imagined the movie poster.

With the Maccabees very much in the news, and with an inventory of Maccabees games, I thought Siskin would be ready to deal. Not so fast. Before entering the gaming business, Siskin had tried his hand at screenwriting. He warned, “Working in Hollywood is difficult. A lot of scripts get optioned but never get made.”

“The guy who’s spearing the elephant, is that Judah?” I asked, trying to draw him in. “No, that’s his brother, Eleazar,” Siskin answered.

“Would we need to change script, then, keeping Judah as the film’s only action hero character?” I asked, thinking about the costs of two stars plus an elephant.

“It doesn’t need a major rewrite. You want to keep Eleazar in the picture,” he answered. Siskin began to warm to his plot outline. “The first act

would show how a change in Seleucid leadership brought about oppression of the Jews,” he said. The Eleazar and elephant scene would be the end of the second act. “It was the turning point of the war,” Siskin noted, adding that “Unfortunately, Eleazar, who is under the elephant, dies too.”

Ouch. For a holiday film, everyone wants a happy ending. “But then, Judah and his warriors take back the country,” Siskin said, rallying for the film’s third act.

“And the climax?” I asked.

“The two miracles,” he answered. “The military victory and the oil burning for eight days.”

Now we moved to casting. “Who plays Judah?” I asked. “I would rather see a comedic tough guy like Adam Sandler than Mel Gibson,” he answered. “We could even have Sandler sing ‘Eight Crazy Nights,’” I suggested, feeling the showbiz buzz. “And could we update the title. What about something more box office, like ‘Judah Mac?’”

“Very hip,” Siskin responded.

Now that my concept was a go, I needed to audience test it with the Jewish establishment. Since Holocaust museum folks like Hier seemed to be the go-to guys for Jewish reaction these days, I turned to Mark Rothman, director of the Los Angeles Museum of the Holocaust, who also was a film school graduate.

For starters, Rothman wanted me to know of his “deep suspicion of Gibson’s telling the Judah story with any Jewish sensitivity,” he said. Then, thinking of how to draw the largest draw for my

production, Rothman told me to be mindful of the film’s potential Christian audience.

“This clearly has to be a crossover,” he said.

To cut costs, Rothman thought I should restrict the battle scenes to guerrilla-type actions. “Something like sabotaging chariots,” he suggested.

Suddenly worried that this was sounding too much like a war movie, I asked Rothman if I needed a love interest. Ever the film school grad, he quickly outlined how I could write in a female warrior who gains acceptance by fighting off several enemy attackers.

Then I hit him with my projected title.

“Judah Mac” excited him with tie-in possibilities. “Maybe Apple will come out with a new laptop, or McDonald’s a new burger,” he said, laughing at his cleverness.

However, when I told him about the planned dramatic moment when Eleazar impales the elephant, Rothman blanched.

“You’re only going to get in trouble from PETA and the ASPCA,” he warned.

There went my second act.

“Making ‘Judah Mac’ is going to be much harder than I thought,” I said, frustrated by the new complication.

“Welcome to Hollywood,” said Rothman. ■

*Edmon J. Rodman, who lives just a couple of miles from Hollywood, writes a JTA column on Jewish life. Contact him at edmojace@gmail.com.*



## Thinking hats and action gloves

Dina Shtull, special to the WJN

The winter is fast approaching, and we are preparing our hats and gloves for the oncoming cold weather. At Hebrew Day School, the fifth graders have been wearing their hats and gloves since the beginning of the year. Even when the weather is warm, they keep them close by. At HDS,

"The use of the hats and gloves," says Hebrew/Judaics teacher Sharon Lapitsky, "gives students a thinking strategy which ultimately helps them arrive at the best solution. Students are learning problem-solving skills that will be useful throughout their lives," Lapitsky added. "I often wear three hats at



HDS fifth grade class

Thinking Hats and Action Gloves are the tools used by the students for learning and problem solving. With different hats and gloves, students gather, categorize, analyze, and present information. Using Thinking Hats they examine situations from various perspectives. They practice empathy and try to solve dilemmas by "wearing the other person's hat." With Action Gloves they address the situation.

The hats come in different colors: If a student is expressing feelings and emotions, he or she wears a red hat, and if he or she is sharing thoughts, a blue hat is worn. When stating the facts of a situation, a white hat is worn. The black hat is worn when disadvantages or problems are being shared in a class discussion, and the gold hat when advantages are shared. The rainbow-colored hat is worn by the student reflecting on various options, and the green hat is worn by a student who is brainstorming ideas. "When I have a problem with a friend," says fifth grader Zach Rochman, "I feel like I'm wearing a black hat." "I'm annoyed with myself because we were fighting, and we normally have a good time together."

The Action Gloves also come in different colors and represent creativity, leadership, assistance, and consideration. Similar color codes help students focus on a particular action. A student is wearing black gloves when objecting; yellow gloves when helping; rainbow-color gloves when being considerate; green when being creative; red when being caring; blue when taking the lead on a project; white when researching more information; and purple gloves when deciding to remove oneself from the situation to "sleep on it."

the same time," says student Mara Metler. "I wear a blue hat when I'm thinking through what happened and why. I also wear the yellow hat when I think about the positive side of the situation, and I wear the green hat because I think about how to go about saying sorry or forgiving." "I pull out my Action Gloves," says fifth grader Mira Strauss, "when I say I'm sorry to a friend."

Thinking Hats and Action Gloves are used for character analysis during language arts lessons. The different hats help the students read a poem or story from the perspective of the main character. After reading a story about a wheelchair-bound girl who plays basketball, the students used their white gloves to research the Special Olympics. Students also apply their hats and gloves to the study of the development of the Biblical characters. They study the psychological motivations of characters (i.e., dilemmas, challenges and

problem-solving techniques). When studying the story of Jonah and the whale, the students discussed the color of the hat Jonah was wearing when running away from God. Was he wearing his red hat and acting from his emotions, or was he wearing a rainbow hat and carefully thinking through his options? What Action Gloves might they have used if they had been Jonah? When discussing the story of Pharaoh and Joseph, the students thought that Pharaoh used purple gloves (delaying action to "sleep on it") because his dilemmas surfaced in his dreams. Joseph used green gloves when he creatively suggested that food be stored for times of need. Using these tools, the students learn how to become active members of their class and their community.

The Thinking Hats/Active Gloves is based on a thinking process called "The Six Hats" developed by The de Bono Group, LLC as a tool for managing a meeting or a team process. The "hats" help people be productive, focused, and mindfully involved. By mentally wearing and switching "hats," team members can look at all sides of an issue ([www.debonogroup.com/six\\_thinking\\_hats.php](http://www.debonogroup.com/six_thinking_hats.php)). The Thinking Hats and Action Gloves is an integral part of Hebrew Day School's Tal Am multi-track curriculum. The curriculum develops Hebrew literacy and teaches Jewish content, texts, values, and concepts, but it also teaches life skills through The Everyday Life track. This track is framed around a virtual classroom that models the social, emotional, and academic development of its students. ■

For more information about Hebrew Day School call 971-4633 or look at [www.hdsaa.org](http://www.hdsaa.org). Tours of the school are scheduled for prospective parents on Thursday, January 12 at 9 a.m. Prospective parents and their children are invited to explore HDS kindergarten on Sundays, December 4 and January 22, 10 a.m.-hds.do



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## JCC youth activities

Shoshana Jackson, special to the WJN

### New youth programs are smash hits

This past September and October, the Jewish Community Center of Greater Ann Arbor's Youth Department offered exciting new experiences within the established programming.

Two new afterschool enrichment classes were offered in this session: Mythbusters, Jr. and Zumbatomic. Both classes had modest initial enrollment but were thoroughly enjoyed by all participants. The Mythbusters class found students actively engaged in creating experiments to test such urban myths as "Diet Coke reacts with Mentos candies better than any other soda," and "Someone escaped from a two-story window using a rope made from toilet paper." Students worked in pairs to develop a theory on how to test each myth



and spent the class period observing each other's attempts to confirm or "bust" each myth. Zumbatomic is the children's version of Zumba, which combines exercise and dance moves to upbeat music. The students in the class learned a movement routine throughout the course of the class that included rhythmic steps, jumps and strategic freezes. Because movement routines require a certain discipline, the class also included a day when students were challenged to walk across bubble wrap without popping any bubbles. By the end of the class period all students were able to achieve this difficult feat.

Autumn's School's Out Days were well-attended and visited a brand new field-trip location: the Great Lakes Zoological Society, on Jackson Road. While there, students got a chance to meet some rescued exotic pets including a Dumeril's boa, a crocodile monitor and a Scarlet Macaw. Students learned about how the care of exotic pets differs from common domestic pets and got to see a newly-hatched snapping turtle that was only the size of a half-dollar. On that same day, all participants learned how to weave baskets. At least half of the students worked their baskets to completion, adding colorful beads into the weaving for decoration. The dedication and crafting ability demonstrated by all participants, even some as young as five years old, was astounding.

For more information on upcoming Youth Department programs, contact Shoshana Jackson at 971-0990 or shoshanajackson@jccfed.org.

### Snow Day programs

The JCC Youth Department will once again offer Snow Day programs this winter. On days when the JCC is able to open but Ann Arbor Public Schools are cancelled due to winter weather conditions, a Snow Day program will be offered from 10 a.m.-6 p.m. for students in grades K-5; middle school students may participate as helpers for a reduced fee. Students will

enjoy games, crafts, gym time, and fun in the snow (weather permitting).

Snow Day programs are for JCC members only. Registration in advance is not required, but parents will be asked to fill out a registration form and submit payment when they arrive. The cost for each Snow Day is \$50; additional siblings and Kids' Konnection and Kids' Club participants receive discounts.



### Winter Break program offerings

The JCC will offer Winter Break Fun Day programs from 8 a.m.-6 p.m. on December 23, December 27-30 and January 3-6. Each Winter Break Fun Day will feature a fun field trip or special activity, plus crafts, games, and gym time or outdoor recess. Students may sign up for one or more days. Programming details for each day will be available in early December.

The Winter Break Fun Day programs are for JCC members ONLY in grades K-5; middle school students are also welcome to participate as helpers for a reduced fee. The cost for each day is \$38 for care from 8 a.m.-4 p.m. (\$34 for additional siblings) and \$10 for Extended Care from 4-6 p.m. Registration and payment are due by Monday, December 19.

### New enrichment classes

The JCC is planning an exciting schedule of afterschool classes for the January-February session. Youth Enrichment classes for elementary students will run for 5 weeks, beginning Monday, January 16, and continuing through the week of February 13. These fun and stimulating afternoon classes run from 4:30-5:30 p.m. and are open to both JCC members and non-members. Snack and supervision in the JCC's afterschool programs before each class are included for all class participants.

The enrichment schedule will be finalized in December, but will likely include several returning favorites such as Fit Kids, Gym Sports, Lego Robotics, Beads Galore, and Dazzling Desserts. In addition to the afterschool enrichment classes at the JCC, another session of the popular Swim with Kim class will be offered on Tuesday evenings from 5:30-6:30 p.m. at High Point School. Class fees vary; registration and payment will be due by January 11.

### MLK Day and School's Out Program

The JCC will offer two programs on MLK Day (January 16)—a free community performance in the afternoon and an all day School's Out program.

All youth in the community and their families are invited to celebrate MLK Day by attending the free afternoon performance, which will feature the group Singers Of United Lands.

S.O.U.L. is a unique quartet of four professional young adult singers, each from a different country. The four singers are remarkable for their high-quality vocal musicianship, geographical diversity, and enthusiasm for sharing about their respective cultures. The performance times and details will be available in mid December. RSVPs for the performance are requested by January 13.

In addition to the community performance, the JCC will offer a full day School's Out Day program from 8 a.m.-6 p.m. for JCC members ONLY in grades K-5; middle school students may also participate as helpers for a reduced fee. Participants in the School's Out Day will enjoy the afternoon S.O.U.L. performance as well as special workshops with the S.O.U.L. singers and other fun activities. The cost for the School's Out day is \$36 for care from 8 a.m.-4 p.m. (\$32 for additional siblings) and \$10 for Extended Care from 4-6 p.m. Registration and payment will be due by Wednesday, January 11. ■

For more information on JCC youth programs, contact Shoshana Jackson at shoshanajackson@jccfed.org or 971-0990.

## Israel travel assistance deadlines—February 1 and March 1

Eileen Freed, special to the WJN

The deadlines for two Jewish Federation programs offering financial assistance to teens travelling to Israel are February 1 and March 1, 2012.

The Susan L. Lichter Memorial Endowed Israel Scholarship Fund provides two \$2500 scholarships annually for Ann Arbor area high school students to participate in peer group Israel experiences such as semester, summer or gap year programs. The scholarship application includes the submission of an essay, and applications must be received in the Federation office by February 1. Awards are determined by a committee and will be announced by March 1.



Susan Lichter

The Jewish Federation's Israel Experience subsidy provides up to \$1000 assistance to teens participating in approved, organized peer trips to Israel. Subsidies are provided for summer, semester and gap year programs. The amount of the subsidy varies, based on the number of applicants. Individuals may receive this subsidy only one time. Applications, including an essay, for Israel subsidies must be received in the Federation office by March 1. Notification of subsidies will be made by April 1. Applications received after the deadline will be reviewed on a case-by-case basis if funds are still available.

### Eligible programs

Eligible programs for both the Susan L. Lichter Memorial Endowed Israel Scholarship and the Israel Experience subsidies must be at least four weeks in length and be organized by an approved provider such as those under the auspices of Jewish youth movements, denominational movements of Judaism, MASA gap year programs, Israeli university teen summer programs, or high school study programs. Funds are not available for university-level study abroad or any other post-gap year programs (between high school and college). Scholarships and subsidies are not awarded for family or individual travel and will be paid directly to the programs in which the selected students participate.

Local high school students interested in applying for the scholarship and/or the subsidy should visit [www.jewishannarbor.org](http://www.jewishannarbor.org) or contact Eileen Freed at [eileenfreed@jewishannarbor.org](mailto:eileenfreed@jewishannarbor.org) or 677-0100.



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## The semantics of Israel bashing

By Henry Brysk

It is a red flag in opinion polling that the results are easily controlled by manipulating the formulation of the questions. Even cruder bias is achieved by semantic gamesmanship (twisting word definitions tendentiously). The Israeli-Palestinian debate has been particularly polluted by such tactics, to the point that the buzz words mask the reality. I review here some of the vocabulary gymnastics.

I begin with a simple example that illustrates a typical incantation: Under the sister cities program, Toronto organized a film festival to honor Tel Aviv on its hundredth anniversary. The usual suspects from Hollywood issued a call for a boycott. Their argument: Tel Aviv is an illegal settlement established on stolen Arab land. In reality, it was empty land bought from its owners, the sale registered with the only legal authorities of that time and place, the Ottoman Empire. Of course, the implication of the incantation is that Tel Aviv was conceived in original sin, and that retribution should be visited on all future generations, a remarkable instance of fundamentalist moral absolutism, completely at odds with the belief system of this Hollywood cabal on all other subjects. A settlement is a new community established on a previously uninhabited location (a subdivision in modern American parlance), but this has been twisted into something sinister, with “illegal” arbitrarily appended.

This brings me to a racist bifurcation of terminology: A town inhabited by Jews is dubbed a settlement, regardless of its age. The word is given a connotation of interloping, of illegitimacy and impermanence. A town inhabited by Arabs is dubbed a refugee camp, regardless of how many generations ago it was settled. The designation carries an aura of victimhood and of entitlement. The concept of nationality has an opportunistic flexibility. When it comes to making claims on Israel, any Arab living anywhere who asserts that he had an ancestor who lived in what is now Israel can call himself a Palestinian refugee. On the other hand, when he goes on a rampage he is not identified as Palestinian. Zarqawi, the leader of al Qaeda in Iraq, was called a Jordanian. The ancestry of Maj. Nadal was suppressed for weeks after the Ft. Hood mass murder.

A convoluted fiction is “the 1967 border”. After World War I, Britain carved out its Palestine Protectorate up to the Jordan, and the (more loosely controlled) Kingdom of Transjordan beyond. When the British pulled out in 1948, King Abdullah laid claim to all of Palestine, renaming his kingdom Jordan, with the two pieces labeled East Bank and West Bank (of the Jordan). Israel proclaimed its independence and was recognized as a state by everyone but the Arabs. Jordan, Egypt, Syria and other (less active) Arab countries waged war on Israel. There was a cease-fire (with demarcation lines brokered by the UN) but the Arab countries refused to make peace, rejecting the existence of Israel. In the last days of the war, the Arab Legion (Jordanian soldiers with British officers) conquered East Jerusalem and expelled all the Jews living there; afterwards, Jordan continued to bar Jews from access to the Wailing Wall. Nasser instigated another war in 1967, after which there were new cease-

fire lines between Israel and Jordan, Egypt and Syria. A couple of years later, Arafat attempted to seize power in Jordan; his coup was defeated and his gunmen were thrown out of the country. King Hussein then decided to give up on the West Bank (held by Israel) and wash his hands of the Palestinians. After one more war in 1973, Egypt also dissociated itself from the Palestinians. Then came the peace treaties between Israel and Egypt, followed by Jordan. These established the borders between those states, based on the borders of the old British Mandate. The Palestinians were not a party to any of the cease-fires after the successive wars (and rejected them at the time), as they were not then recognized as a separate entity by any of the Arab countries. There is thus no mutually agreed upon demarcation line between Israel and Palestine, and there never has been, let alone a border. What the Arabs call “the 1967 border” is the cease-fire line between Israel and Jordan of two decades before that (They want a do-over and pretend to have a right to it).

There has been a lot of oratory as to where a border should be set in a peace agreement (notice how the term “peace treaty”, with the connotation of permanent resolution, is shunned). There is no mention of an implicit asymmetry in the definition of what lies on each side of the border: On the Palestinian side of it there is to be ethnic cleansing (euphemistically called “dismantling the settlements”), never mind that this constitutes a direct violation of the UN Convention on Genocide; Abbas has proclaimed that no Jews will be allowed on Palestinian soil, not even among UN peacekeepers. On the other side of the border, Abbas insists that any Arab born and living anywhere should be entitled to immigrate into Israel, provided only that he asserts that he has an ancestor who once lived in its present confines (Given the huge difference in standard of living between Israel and its neighbors, the temptation to invent such ancestry is overwhelming). Less publicized is the corollary demand that no future Jewish immigration into Israel should be allowed. The vehemence of the refusal to accept Israel as a Jewish state is revealing: The Palestinian state is to be ethnically cleansed ab initio. Israel is to be colonized by “the law of return” until it is taken over by an Arab majority, and then it will also be ethnically cleansed.

Under international law, a state is expected to secure the safety of all its ethnic groups. The violation of that principle triggered NATO intervention in the former Yugoslavia. With respect to a Palestinian state, however, there is an unspoken assumption on all sides that it could not and would not be held to such a guarantee. This is of concern not only for the Jews, but also for the silent minorities (Christians, Shia, Druze, etc.) in the area.

To this point in the discussion, I have countenanced the illusion that the Palestine Authority in Ramallah is a viable government over the Palestinians and that it is capable of upholding international commitments. In reality, it has completely lost control of Gaza to Hamas and lost the last election to Hamas. We have been taking at face value the

*Continued on page 38*

## Israel: A true ally in the Middle East

By Robert D. Blackwill and Walter B. Slocombe

LOS ANGELES (JTA)—American leaders have traditionally explained the foundations of the U.S.-Israel relationship by citing shared democratic values and the moral responsibility America bears to protect the small nation-state of the Jewish people. Although accurate and essential, this characterization is incomplete because it fails to capture a third, crucial aspect: the many ways in which Israel advances U.S. national interests.

Today, Israeli contributions to U.S. national interests cover a broad spectrum. Through joint training, exercises and exchanges on military doctrine, the United States has benefited in the areas of counterterrorism, intelligence and experience in urban warfare. Increasingly, U.S. homeland security and military agencies are turning to Israeli technology to solve some of their most vexing technical and strategic problems.

This support includes advice and expertise on behavioral screening techniques for airport security and acquisition of an Israeli-produced tactical radar system to enhance force protection. Israel has been a world leader in the development of unmanned aerial systems, both for intelligence collection and combat, and it has shared with the U.S. military the technology, the doctrine and its experience regarding these systems. Israel is also a global pacesetter in armored vehicle protection, defense against short-range rockets, and the techniques and procedures of robotics, all of which it has shared with the United States.

In missile defense, the United States has a broad and multifaceted partnership with Israel. Israel's national missile defenses — which include the U.S. deployment in Israel of an advanced X-band radar system and the more than 100 American military personnel who man it — will be an integral part of a larger missile defense spanning Europe, the eastern Mediterranean and the Persian Gulf to help protect U.S. forces and allies.

Israeli-developed defense equipment, some of which benefited from generous U.S. aid, now used by the U.S. military include short-range unmanned aircraft systems that have seen service in Iraq and Afghanistan; targeting pods on hundreds of Air Force, Navy and Marine strike aircraft; a revolutionary helmet-mounted sight that is standard in nearly all frontline Air Force and Navy fighter aircraft; lifesaving armor installed in thousands of MRAP armored vehicles used in Iraq and Afghanistan; and a gun system for close-in defense of naval vessels against terrorist dinghies and small-boat swarms.

Moreover, U.S. and Israeli companies are working together to produce Israel's Iron Dome — the world's first combat-proven counter-rocket system.

Counter-terrorism and intelligence cooperation is deep and extensive, with the United States and Israel working to advance their common interest in defeating the terrorism of Hamas, Hezbollah and al-Qaeda and its affiliate groups, and preventing nuclear proliferation in the region. There are joint Special Forces training and exercises, and collaboration on shared targets.

This intimate relationship reinforces overall U.S. intelligence efforts by providing Washington with access to Israel's unique set of capabilities for information collection

and assessments on key countries and issues in the region. Such was the case, for example, when Israel passed to the United States conclusive photographic evidence in 2007 that Syria, with North Korean assistance, had made enormous strides toward “going hot” with a plutonium-producing reactor.

On important issues, the two nations do sometimes differ, a phenomenon not unique to the U.S.-Israel relationship. Over the decades, there have been periodic policy flare-ups, some even bitter, on topics ranging from Israel's preventive action against Iraq's nuclear reactor to Israeli sales of weaponry and military technology to China. Some of the most contentious disputes have been about actions affecting the Middle East peace process.

But more often have been instances of U.S.-Israel collaboration — most important, the Arab-Israeli peace treaties that are the anchor of American national interests in the Middle East.

We do not deny that there are costs to the United States, in the Arab world and elsewhere, for its support of Israel, as there are costs to U.S. support of other beleaguered — and sometime imperfect — friends, including West Berlin in the Cold War, Kuwait in 1990-91 and Taiwan today.

But the long-standing U.S. commitment to Israel has not prevented development of close ties with Arab nations, which understand — however much they disagree with U.S. support for Israel — that they benefit from a good relationship with the United States on other issues. Nor has it made the Arab oil-exporting states any less conscious of their own economic and strategic interest in a reasonably stable flow of oil to world markets, or their eagerness to buy first-class military equipment from the United States or to enjoy the benefits of U.S. protection against Iranian or other aggression.

Would Saudi Arabia's policies toward the United States, for example, be markedly different if Washington entered into a sustained crisis with Israel over the Palestine issue? Would Riyadh lower the price of oil? Would it stop hedging its regional bets concerning U.S. attempts to coerce Iran into freezing its nuclear weapons programs? Would it regard current U.S. policy toward Afghanistan more positively? Would it view American democracy promotion in the Middle East more favorably? Would it be more inclined to reform its internal governmental processes to be more in line with U.S. preferences? No.

In sum, we believe that Israel's substantial contributions to U.S. interests are an underappreciated aspect of this relationship and deserve equal billing to shared values and historical responsibility as rationales for American support of Israel. ■

*Robert D. Blackwill, deputy national security advisor for strategic planning in the George W. Bush administration, and Walter B. Slocombe, undersecretary of defense for policy in the Clinton administration, are authors of the new report “Israel: A Strategic Asset for the United States” (The Washington Institute for Near East Policy). This Op-Ed originally appeared in the Los Angeles Times.*



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# American Jewry

DENVER (JTA) —After a decades-long partnership that saw the Jewish Agency for Israel serve as the official, exclusive Zionist arm of North America's Jewish community federations, the federation system is getting ready to date other partners.

*Continued on next page*



Continued from previous page

"Any effort to try to make individual federations more empowered and more engaged to follow needs is good in principle," said Andres Spokoyny, president of the Jewish Funders Network. "Whether the Global Planning Table does that or not I don't know."

The process by which the Global Planning Table will go about making allocation decisions involves new commissions and committees—lots of them.

First, committees comprised of representatives of the federations, the Jewish Agency, the JDC and others will discuss priorities for the

federation system. Then the Global Planning Table's executive steering committee, which will include federations but not the Jewish Agency or JDC, will decide on those priorities.

Commissions then will research how best to achieve those priorities, including consultations with outside experts, and goals for overseas spending will be set by the executive steering committee. Once that committee makes its allocations recommendations, JFNA's board of trustees will make the final determinations about allocations; the JDC and Jewish Agency will not have a vote.

It remains to be seen whether this process will result in smarter allocations and collective action, or whether the Global Planning Table's giving will reflect the personal and institutional relationships and predilections of federation leaders.

"It will be those who sit closest to the trough who eat first," said one opponent of the plan who spoke on condition of anonymity.

What is almost certain is that the Global Planning Table will add a layer of complexity, work and deliberation to federations' overseas giving. Moore acknowledges the process

probably will require the hiring of new staff to help manage it. But ultimately, according to JFNA, it will be worth it.

"Imagine a world where the greatest challenges and most exciting opportunities to strengthen and build the Jewish people are discussed, studied, and understood," says a white paper by the organization outlining the Global Planning Table. "The mission of the GPT is to inspire the Jewish Federations' collective global work and drive collective solutions to important issues within the global Jewish community." ■

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## Top 10 Jewish apps

By Sala Levin

(Moment)—Here are the Top 10 Jewish apps, via Moment Magazine:

### Version Jew.0

Is your Yiddish rusty? Want to whip up a kosher culinary masterpiece? Trying to remember which prayer to say as you cast off your sins on Rosh Hashanah? Don't worry—there's an app for it!

### Oy!

Ever wonder when it's OK to toss out an "oy"? The opportunities, it seems, are endless. The Oy! app for iPhones and iPads provides five recorded variations on the go-to favorite for moments when no other expression of dismay will work. Does the situation call for a full-blown "oy gevalt"? Done. Need a classic "oy vey"? No problem. The app even covers that perennial favorite, "oy yoy yoy."

### Jewish Mother

The makers of Jewish Mother have remedied the logistical difficulties of constant maternal accompaniment: In lieu of an actual mother, a virtual version programmed with more than 100 phrases follows users. "Happy Chanukah, bubbeleh," she might say. "Of course, I'd be happier if you had kids." The digi-mom even spouts out phrases based on gender and marital status.

### Gematria Calculator

Gematria, part of kabbalistic thought, assigns a numerical value to each of the Hebrew alphabet's 22 letters, used to decode deeper meanings in Hebrew words and phrases. For those unable to perform such complex calculations in their heads, the Gematria Calculator determines the numerical values of phrases in Jewish texts, making the trajectory to spiritual reward a little less mathematically onerous.

### Jewish Temple Jigsaw

Re-jigger this app's puzzle pieces to form the Holy Temple, known in Hebrew as the Beit HaMikdash. Those who solve the puzzle are rewarded — the screen flashes: "You built a Beis Hamikdash!" Not even King David could say that.

### iTashlich

Tashlich, the Rosh Hashanah ceremony in which pieces of bread symbolizing sins are cast into a body of running water, has gone high-tech. This handy app explains the ritual and provides audio of the main prayer in both English and Hebrew, as well as the Hebrew text of the three primary blessings. It also prompts reflection on possible modern sins, such as, "Have you used other people's unsecured wireless Internet?"

### Jew Booth

Sure, that photo of you at cousin Jake's wedding looks nice, but does it need a little Jewish je ne sais quoi? Jew Booth is here to help. Take any photo and make it distinctly Jewish by adding a kippah, a Star of David necklace or other Jewish accoutrements. Your Facebook friends will think you've undergone a religious transformation when they see photos of you wearing a black fedora. Whether or not you clue them in to Jew Booth's photographic trickery is up to you.

### Yiddish Slang Dictionary

The next time you're at a party and someone calls you a shlemiel when you spill your soda, whip out the Yiddish Slang Dictionary on your smartphone for an appropriate retort. Thanks to this app, Yiddish experts and neophytes alike can parse the language's rich rhetorical epithets. The dictionary includes common words (schlep, mensch) along with more obscure bon mots such as tummler and schmutter.

### The Amazing Jewish-Fact-a-Day Calendar

Can you name the play into which Shakespeare slipped some Hebrew? What do you know about the Talmud's seemingly prophetic stance on airplanes? This app informs users about important historical events that occurred on that date, fascinating religious practices and famous figures. Learn about everything from Louis Armstrong's early job working for a Jewish family to historic disagreements between Hillel and Shammai.

### Going Paprikash

Before World War II, as many as 250,000 Jews lived in Budapest, filling the Hungarian capital's 125 synagogues. When they weren't praying, they were cooking up a treasure trove of culinary treats, such as rakott krumppli (potato casserole), paprikas csirke (chicken paprikas) and gomboc (dumplings). Those longing for a taste of Hungary's Jewish heritage can download this app, which features 120 kosher Hungarian recipes and the tales of how they came to be.

### Judoku

Thumb twiddlers on subways and in office meetings can now brush up on their Jewish symbols while passing the time: A new version of the popular logic game Sudoku, usually played with numbers, features images such as the shofar, the Star of David and Hebrew letters. Just make sure to follow the cardinal rule of the game: no more than one menorah in each three-by-three box. ■

This article originally appeared in Moment Magazine, [momentmag.com](http://momentmag.com).

## Jump-shot Jews: Review of Neal Pollack's novel Jewball

By Bethlehem Shoals

(Tablet)—In the 1930s, Hank Greenberg chased Babe Ruth's records and won the 1934 World Series with the Detroit Tigers. The national pastime wasn't friendly territory for a Jewish athlete then, but by proudly staking out a claim, Greenberg proved that Jews could play the game as well as anyone else. To his co-religionists cheering in the stands, this was proof that they could participate in American society.

Greenberg was progress incarnate. But there was another Jewish sports story of that decade — one far less uplifting and therefore far less retold.

Once upon a time, Jews ruled basketball. Not the way they do now — the NBA's commissioner and a majority of its owners are Jews — but on the court. If baseball was Middle America's sport, basketball at the time, like boxing, was redolent of city squalor and shady dealings. Images of those short, pale men in belted shorts launching set shots in poorly lit, makeshift gyms are today virtually ignored; basketball has just evolved too much since then, and Jews played too little of a part in its development. That history is like a dream or, at worst, a bad joke.

But that history is also the subject of *Jewball*, Neal Pollack's new Kindle novel about the real-life Jewish team that is generally regarded as the best basketball squad of the era. The Philadelphia Sphas — the name came from the acronym for the South Philadelphia Hebrew Association, which sponsored the team — dominated early pro basketball, winning seven championships in 13 seasons with the American Basketball League in the 1930s and 1940s.

Pollack delivers crisp, vivid episodes of the team in pitched battle, capturing the era's style as well as that of key players. Around these scenes he weaves a fast-moving tale of underworld intrigue, the looming Nazi threat, love lost and found, and plenty of sharp-tongued banter. In "Alternadad" and "Stretch," Pollack brought his outwardly prickly but secretly warm persona to bear on parenting and then yoga; he was an outsider learning to fit in on his own terms. In "Jewball," described in the acknowledgements as "a true labor of love," Pollack pays homage to these unsung Jewish athletes and their colorful milieu. But for all his historical detail, *Jewball* ultimately tells us not only what was, but what Pollack would like to have seen.

Take Inky Lautman, the Sphas' sure-handed point guard from 1937 to 1947. Though plenty is known about Lautman's on-court exploits — he was one of the top scorers in the league — and about the Philadelphia of the time, Pollack creates his Lautman from scratch, bringing to life a cynical, scarred anti-hero for whom basketball is an escape from doing dirty work on the streets. (The real Lautman did quit high school at 15 to earn money for his family.) This kind of invention allows Pollack room to provide both startlingly well-researched game scenes and a madcap adventure that, plausible or not, makes the sports go down easier for those who aren't fans.

In Pollack's story, Eddie Gottlieb, the coach-owner-impresario of the Sphas, owes money to the German-American Bund, U.S. Nazi sym-

pathizers with a strong base in Philadelphia. To pay off his debt, Gottlieb must have the Sphas take a dive against a team of Aryan supermen in Minneapolis, thus demonstrating the inferiority of the Jewish race and ceding their sport to the Nazis. Inky Lautman, so alienated and broke that he occasionally works for the Bund on what the character calls "non-Jew matters," finds himself asked to make sure Gottlieb complies. Inky gets religion, so to speak, after being forced to attend an enormous Bund rally at Madison Square Garden. But the debt remains, Minnesota beckons, and the Bund isn't exactly out for a fair game.

How will the Sphas get out of this jam? Answer: lots of violence. And a barnstorming tour that allows Pollack to show us more of the great teams of the 1930s, like the African-American Harlem Rens or the all-female All-American Redheads. The history is fascinating but at times can drag, especially given the pending collision with the Bund.

Historical novels are inherently speculative, but *Jewball* is something else altogether: a fantasy that doesn't politely look for space to imagine but instead proposes that an entire period is one best understood through the imagination. As Pollack explains in a "Notes on History" section at the end of the book, Gottlieb was never in debt to the Bund, and Lautman had no affiliation with it. The Minnesota game, too, is his invention. So little is known about the off-court lives of most of the Sphas, including Lautman, that Pollack created characters where history had left none.

The book's bad guys — figures such as William Dudley Pelley, founder of the American fascist group the Silver Legion, and German-American Bund leaders Fritz Julius Kuhn and Gerhard Wilhelm Kunze — are more faithfully portrayed, perhaps because they left more of a historical record with which to work.

Thus Pollack's characterization of Lautman is less about revealing a real person than it is about imagining the ideal protagonist for the "Jewball" era — a nasty, uproarious, and at times glorious one. This isn't a historical novel so much as it is a tall tale, or better yet, an attempt to at once reclaim the past and lend it the same antic, outrageous quality that the shtetl took on for I.B. Singer. Pollack wants to find new ways to revitalize a dead era.

The brand of nostalgia in *Jewball* may play right into the hands of the book's villains, or the history that has deified Hank Greenberg and consigned Inky Lautman to the shadows. Or just maybe it's entirely the right note to strike when reclaiming Lautman — not as a source of shame or consternation, but as another kind of Jewish hero who not only fought back, but liked to fight — and almost always fought dirty. ■

Bethlehem Shoals (the pen name of Nathaniel Friedman) is a founding member of basketball writers' collective FreeDarko.com and co-author of *The Undisputed Guide to Pro Basketball History*. He has also contributed to *GQ*, *The Awl*, *Sports Illustrated*, *The Nation* and *McSweeney's*. This article originally appeared on *Tablet Magazine*, [tabletmag.com](http://tabletmag.com).





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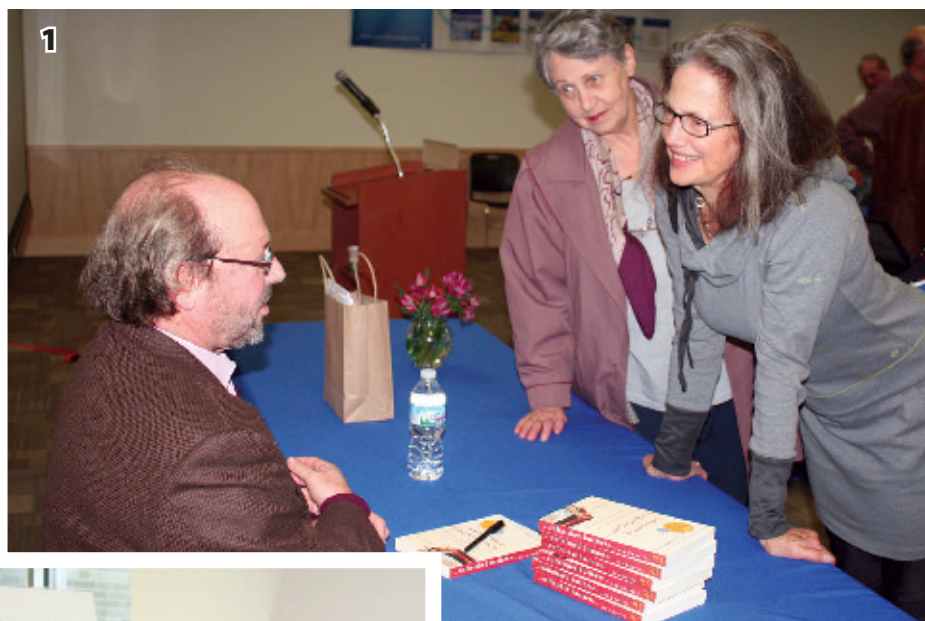


# Book Festival

## Jewish Book Festival, November 2011

*Halyle Aisner, special to the WJN*

The Jewish Community Center of Greater Ann Arbor's 24th Annual Book Festival was held November 1-13 at the JCC. Attendance was at an all-time high as authors, both local and from around the country visited the JCC to discuss their most recent works. Several events were also a part of the Festival, including several Lunch & Learn programs, a cooking demonstration, a poetry reading, a Shabbat celebration, a film showing, an evening with the University of Michigan Frankel Center for Judaic Studies scholars, a pancake breakfast with Curious George, an educational workshop, a local authors' breakfast featuring some of Ann Arbor's most talented writers, and a Global Day of Jewish Learning. The event could not take place without the support of the community, sponsors, guest authors, committee, staff, volunteers, and everyone who attended an event or purchased items from the bookstore.



- 1 - Lee Kravitz signing books
- 2 - David Shoem
- 3 - Joan Chessler perusing local authors' books
- 4 - Rabbi Robert Levy
- 5 - Editors of *Ma Baseema-Middle Eastern Cooking With Chaldean Flair* giving cooking demonstration
- 6 - Rachel DeWoskin

- 7 - Marvin Brandwin
- 8 - Martin Stolszenberg
- 9 - Judith Laikin Elkin
- 10 - Jeremy Ben Ami
- 11 - Doug Moffat
- 12 - Lee Kravitz speaking at Book Fair
- 13 - Jane Alkon signing books
- 14 - Charles Butter



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as Executive Director as he transitions into his new position  
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We look forward to seeing you at a dessert reception on  
Wednesday, December 21, 2011,  
the second night of Chanukah, at 7:30 p.m.  
at Hillel, 1429 Hill Street, Ann Arbor.

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to Chris at (734) 769-0500 or  
email her at [cstauff@umich.edu](mailto:cstauff@umich.edu).

Parking on Hill Street is permitted from 7:00–10:00 p.m.

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#### Host Committee:

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## THE JEAN & SAMUEL FRANKEL CENTER FOR JUDAIC STUDIES AND THE FRANKEL INSTITUTE FOR ADVANCED JUDAIC STUDIES UPCOMING EVENTS

DECEMBER 1, 12 NOON  
MIRIAM BODIAN,  
UNIVERSITY OF TEXAS-AUSTIN,  
FRANKEL INSTITUTE FELLOW  
FREEDOM OF CONSCIENCE AND  
THE JEWS OF EARLY MODERN  
AMSTERDAM  
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JANUARY 4, 12 NOON  
PANEL DISCUSSION: DEBORAH  
DASH-MOORE, ZVI GITELMAN,  
AND STEVEN ZIPPERSTEIN  
WHAT DRIVES JUDAIC STUDIES?  
MONEY & PRIORITIES: PROSPECTS  
AND PITFALLS  
911 N. UNIVERSITY, MICHIGAN  
LEAGUE, HUSSEY ROOM

JANUARY 18, 4 PM  
BENJAMIN POLLOCK, MICHIGAN  
STATE UNIVERSITY AND  
2011-2012 LOUIS AND HELEN  
PADNOS VISITING PROFESSOR OF  
JUDAIC STUDIES  
RETHINKING FRANZ ROSENZWEIG'S  
CONVERSIONS: WORLD DENIAL AND  
WORLD REDEMPTION  
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JANUARY 24, 4 PM  
AGATA TUSZYŃSKA  
WIERA GRAN: A SINGER,  
A COLLABORATOR? THE OTHER  
SIDE OF POLANSKI'S PIANIST  
INTERNATIONAL INSTITUTE, ROOM  
1636

JANUARY 26, 12 NOON  
BRIAN HOROWITZ,  
TULANE UNIVERSITY,  
FRANKEL INSTITUTE FELLOW  
RUSSIAN ZIONISTS AS YOUTH  
COMMUNITIES  
202 SOUTH THAYER, ROOM 2022

FEBRUARY 5, 7 PM  
ROGER COHEN, *NEW YORK TIMES*  
ISRAELI SPRING? THE ENDURING  
JEWISH QUESTION  
RACKHAM AMPHITHEATRE

FEBRUARY 9, 12 NOON  
OLENA BAGNO-MOLDAVSKI,  
STANFORD UNIVERSITY,  
FRANKEL INSTITUTE FELLOW  
POLITICAL CULTURE OF FSU  
JEWS IN GERMANY, ISRAEL, AND  
THE UKRAINE  
202 SOUTH THAYER, ROOM 2022



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## Meet Dan Shapiro, the Hebrew-tweeting U.S. ambassador

By Ron Kampeas

WASHINGTON (JTA)—The U.S. ambassador to Israel tweets in Hebrew.

A generation ago, the latter part of that statement would have been as shocking as the first part would have been incomprehensible.

The notion of an ambassador to Israel having a pre-existing affinity with the country, never mind fluency in its native tongue, was unimaginable. The U.S. State Department had a policy of not sending Jewish diplomats to the top post in Israel. The late Ezer Weizman, when he was Israel's defense minister in the late 1970s and early 1980s, teased Samuel Lewis, then the U.S. ambassador, by addressing him as "Shmuel Levy," partly because the men had become friends—but also because the notion of a Jewish ambassador to Israel seemed preposterous.

That changed in 1995 when President Bill Clinton named Martin Indyk to the post, to much Israeli fanfare. Indyk served two stints, and Daniel Kurtzer, an Orthodox Jew, also served in the post in the mid-2000s.

It's a measure of how much the Jewish factor is no longer an issue that when Dan Shapiro assumed the post earlier this year, his religion surprised no one, although it was acknowledged: In the 2008 election, he was a leading Jewish proxy for the Obama team, and as the National Security Council officer in charge of the Levant, he was the go-to person for the pro-Israel community.

Shapiro is not shy about his Jewish connections. He even has cajoled top administration officials into fundraising appearances

for his kids' school, the Jewish Primary Day School of the Nation's Capital. And Shapiro noted his Jewish roots—and his affinity for Israel—in his confirmation hearings.

"I've been involved with Israel most of my life," he told U.S. senators in the May 4 hearings. "I lived in Israel as a young child during the 1973 war. I took two tours of university studies there. And I worked here in the Congress for many years to support Middle East peace efforts, strengthen the U.S.-Israel relationship and combat terrorism—the terrorist threats against both our nations."

It was a measure of his popularity that Obama's naming of Shapiro earned plaudits from across the pro-Israel spectrum, from Americans for Peace Now to the Zionist Organization of America.

In the months since, Shapiro has become a familiar presence in Israel both through his Hebrew status updates on Twitter and Facebook, and as a reliable talking head for a country that seems to take its broadcast news intravenously.

Shapiro, 42, appeared last month at the Jewish Federations of North America General Assembly in Denver in a conversation with his

Israeli counterpart, Michael Oren, who also happens to be U.S. born.

Before appearing with Oren, Shapiro spoke to JTA and explained why he makes a point of addressing Israelis in Hebrew.

"Nowadays the public diplomacy part of an ambassador's role is almost as or as important as the conventional diplomatic function, and there's no better way to reach people than in their

own language. Even those who speak English appreciate it," he said. "Many Israelis have told me they appreciate the effort to master—to use Hebrew to convey American ideas and policies in their language and to give them a chance to express themselves to me in Hebrew."

But it comes with hazards, he said: "I'm starting to be recognized. Nobody hesitates to share their opinion, which is part of the job."

Here are some other topics Shapiro addressed in his conversation with JTA:



Dan Shapiro

### The state of the U.S.-Israel defense relationship:

"It's as strong as it's ever been, and that is something that the military leaderships on both sides have said publicly but also told us internally that they are overwhelmed by the depth and the quality of the interchange and coordination. It takes the form, obviously, of military assistance. It takes the form of the joint technological work on missile defense, especially Arrow and Iron Dome and David's Sling. [The Arrow is a long-range missile defense system, and the other two are short-range missile defense systems.] It takes the form of Israeli technologies that we are deploying in the U.S. military, like armor for our Bradley fighting vehicles. It takes the form of joint exercises, and we now have announced the largest-ever joint exercises to be scheduled for early 2012, breaking the record of the previous largest ever, from the fall of 2010, Juniper Cobra. It reflects a real convergence of strategic interests and recognition that we both benefit from coordinating efforts to deal with the significant strategic challenges we both face in the Middle East."

### The U.S. strategic interest in maintaining the relationship with Israel:

"We simply have no better partner than Israel, no partner with whom we have such overwhelming common interests as well as common values. So when we're looking at the challenges of preventing Iran from acquiring nuclear weapons, and building an international coalition that would put the squeeze on Iran so that it does not happen; when we look at dealing

*Continued on page 38*

## As U.N. push fizzles, Abbas faces unclear path ahead

By Ruth Eglash

JERUSALEM (JTA)—Palestinian Authority President Mahmoud Abbas' statehood push at the United Nations may be fizzling, but his supporters insist that he can find a way out of the impasse.

"Abu Mazen is a powerful leader and is very persuasive," said Ahmad Tibi, an Arab member of Israel's Knesset, using Abbas' nom de guerre. "He has managed to convince the majority of the Palestinian people that the way to reach statehood is through nonviolent means."

"The problem is that Abu Mazen does not see this Israeli government as a partner to peace. He believes they are anti-peace."

Some in the Israeli government have no great love for the Palestinian leader either, particularly since he took the Palestinians' case to the United Nations. Israel's Foreign Minister Avigdor Lieberman said last month that Abbas is the main impediment to peace.

"If there is one obstacle that should be removed immediately, it is [Abbas]," he told reporters. "If he were to return the keys and resign, it would not be a threat but a blessing."

Israeli President Shimon Peres, however, responded the next day that Abbas and Palestinian Authority Prime Minister Salam Fayyad "are serious leaders that want peace and are working to prevent violence and extremism in our region."

Abbas now faces a daunting set of challenges, including strained relations with Israel and the United States, which are angry over the U.N. bid., and a Hamas movement waiting

in the wings to seize on his stumbles. Abbas has insisted that he will not resume negotiations with Israel in the absence of a settlement freeze, so the way forward remains uncertain.

"The Palestinian leadership is now in the process of discussing the future and where



Mahmoud Abbas'

it wants to go, what options there are on the table and the current status quo with Israel," said Tibi, who was a special guest of Abbas during his September trip to New York for the opening of the U.N. General Assembly.

With the peace process in a stalemate, Tibi said, "It is possible we could see some dramatic developments [from Abbas] in the near future."

Since Abbas' September 23 address at the U.N. General Assembly, when the PA leader told the world that it was time for a "Palestinian Spring" and to see an end to "63 years of suffering," the Palestinians have faced serious setbacks. It is becoming increasingly clear that the Palestinians will not be able to

line up the hoped-for nine Security Council member states—the number needed to give a green light for U.N. membership, though the U.S. has vowed a veto in any case.

In addition, Abbas' Fatah party took a hit in October as a result of the prisoner swap that won captive Israeli soldier Gilad Shalit his freedom. Its rival, Hamas, managed to negotiate the release of 1,027 Palestinian security prisoners from Israel. On the day of the prisoner exchange, there were reports describing green Hamas flags flying high over the West Bank.

In response to recent developments, and with statehood looking increasingly unlikely in the near future, Abbas has threatened to disband the Palestinian Authority.

"Of course Abbas is continuing on with his U.N. bid, but if it fails, he could decide to return the keys to Bibi and go back to occupation," said Tibi, referring to Israeli Prime Minister Benjamin Netanyahu by his nickname.

Tibi added, however, that Abbas also might decide to call for Palestinian elections in the near future. The latter path has been hinted at in recent months, with senior Abbas aide Nabil Abu Rudeineh suggesting that elections could happen as soon as January.

Hillel Frisch, a senior research associate at the Begin-Sadat Center for Strategic Studies at Bar-Ilan University, said he believes that the threat to dismantle the P.A. is little more than a scare tactic.

"I doubt that someone would really dismantle an authority that commands some

\$3.1 billion directly or indirectly," he said. "It would be very difficult because there has been so much invested in the P.A. I think these are merely threats to put pressure on the U.S., to put pressure on Israel to dismantle the settlements."

Frisch said that Abbas faces challenges to his authority both from Hamas and from younger Fatah activists.

"He is scared of factions within his own people, which could become a threat," Frisch said.

"He is not a strong leader, and as the situation deteriorates, there needs to be a strong person in charge," he said, adding that former Palestinian Authority President Yasser Arafat "was a strong leader, but he did not have willingness. Abbas has a willingness but not the strength."

Isaac Herzog, a member of the Knesset's Foreign Affairs and Defense Committee representing the Labor Party, sees the situation a bit differently.

"Abbas has been successful in uniting the Palestinian people and he has the overwhelming support in the West Bank," he said.

Herzog said that Israel erred in not being more receptive to Abbas' statehood push.

"We should have run with it because at the end of the day, him and Fayyad are the best partners we can get," he said. "I'm not saying Abbas is irreplaceable, but he is committed to preserving security and stopping terror, and he has achieved major success in building a political system that works." ■



## Israeli band goes viral with video about virals

By Uri Fintzy

NEW YORK (JTA)—Making it in the music business used to follow a pretty simple formula: Make a record, sell albums, play concerts, make money.

It used to.

The formula changed after the Internet entered our lives. With reams of music freely available online, it takes more than just good music to make money. After all, we live in the Bieber era, where every YouTube view counts. If you can grab people's attention, even a horrible music video can be a money-maker if it goes viral.

But how to create a viral hit—or meme, an idea spread by the Internet? How about create a video that has pretty much every meme out there?

The band that seems to have figured this out is The GAG Quartet, an Israeli trio composed of Gilad Chehovev, Guy Bernfeld and Or Paz. Its new video, "le Internet Medley," is basically a tribute to every silly video your friends ever sent or posted on your Facebook wall.

Within days, the video garnered nearly 4 million hits and was featured on websites such as the HuffingtonPost, Mashable and KnowYourMeme.

"To be honest, we didn't really think the video would be this successful," Paz, the band's guitar player, told JTA. "We assumed people all over the web would enjoy it, but we didn't think it would evolve to these proportions. It makes us really happy and well worth the time."

GAG's YouTube page features more than 40 meme references, from the cat playing keyboard



The GAG Quartet

to the Numa Numa kid and even Rick Astley. Don't know what or who these things are? You're probably not distracted enough at work.

Bibi Netanyahu and his famous Gilad Shalit photo-bombing meme make a guest appearance, which is the only Israeli reference in the clip other than a Hebrew sticker on the drums. Three of my friends posted the video on my wall, aware of my personal fascination for memes. I was disappointed that I could find only 20, but I loved it nonetheless. And obviously I'm not the only one.

According to Paz, it took the band about a month to do the filming, recording and post

production, with help from music and animation professionals. The idea behind the project came from the video's animator, Tom Trager, who had worked on online videos with Paz. Their collaboration included the YouTube-turned-television series "Ahmed and Salim," a comedy about two nerdy Palestinian terrorists who would rather play Guitar Hero than practice their jihad ways.

"We all love memes and are pretty much Internet geeks, except our drummer, Gilad, who actually leaves his house and sometimes even enjoys himself," Paz said. "He's a weird guy."

According to Paz, The GAG Quartet is named for the cat of one of the band members. The cat's name: "The." GAG has been around for about a year and this was their first actual project.

"We are all from Herzliya and we have been playing all different kinds of music, from salsa to heavy metal," Paz said. "But since we are pretty broke, it took us some time to make this debut video happen."

After finding out about the band's poor financial situation, I couldn't help but asking Paz if there is an ulterior motive behind the creation of the mother of all memes.

"Of course," Paz admits. "The idea behind making the video was in fact to get as many hits as possible, so we could buy a yacht with all the money we make, since we all know that YouTube pays you a million dollars for every million hits."

Busted.

But to Paz, a yacht is not enough.

"We are planning on getting rid of the yacht the moment we get it, and then get another yacht," he says.

And while in his dreams Paz is already on his way to viral glory, maybe his fantasy is not so far-fetched. After watching "le Internet Medley," people may owe him something almost priceless—all the time they are saving by only watching a four-minute video instead of more than 40 different ones. ■

## Other Israel Film Festival: *Torn* and *77 Steps*

By Dvora Meyers

NEW YORK (JTA)—The premise of *Torn*, a documentary premiering in the U.S. last month at The Other Israel Film Festival in New York, sounds a bit like the classic rabbi and priest walk into a bar joke. Except that unlike the joke, the Jew and the Christian in the film are one and the same—Romuald Jakub Weksler-Waszkniel.

Jakub, as he is called throughout the film, was born a Jew during the Holocaust in Poland. His birth mother, who perished along with Jakub's father and brother, left him in the care of a Polish Catholic couple who raised him ignorant of his Jewish background. At 23, Jakub was ordained as a Catholic priest.

If the story ended there, it would merely be an interesting footnote in the tragic history of the Holocaust. But when Jakub was 35, his adoptive mother, believing that she did not have much time left to live, told her son about his Jewish origins. That led to years of exploration and soul searching, culminating with Jakub's decision, at 67, to move to Israel.

*Torn*, by Ronit Kertsner, tells the story of Jakub's attempt to gain recognition as a Jew under Israel's Law of Return. Despite being a victim of the Holocaust, the state won't let him enter as a Jew since he refuses to renounce his Christianity.

Like most of the films at the Other Israel Film Festival, now in its fifth year, *Torn* gives voice to the marginalized and excluded, to the communities who can't assimilate into the Jewish mainstream due to intolerance or legal obstacles. The festival was founded in 2007 by Carol Zabar to showcase the stories of minorities in Israel, especially its Arab citizens, though other groups have been included as well, including migrant workers, Ethiopian immigrants and Christians such as Jakub.

Jakub's path to residency, if not citizenship, takes him to a religious kibbutz where he wishes to study Judaism and Hebrew. When he meets with the admission committee of Kibbutz Sde Eliyahu, he asks to be given leave to go to Tiberias on Sundays to pray at a Franciscan monastery. They politely tell him that this is an impossibility.

"Who are you, Yaacov?" a Sde Eliyahu representative asks in Hebrew. "Are you Jewish? Christian?"

Both, he might have answered had his Hebrew been up to snuff. Not that this would have been an acceptable answer to the government, which allowed him to remain in the country on a visa granted to monks but will not give him the Jewish recognition he craves.

The cruel irony in all of this, Kertsner observes, is that the state does acknowledge his Jewishness in some capacity. His parents were posthumously honored as Righteous Gentiles for rescuing a Jewish child. For the purposes of honoring them, the government considers him Jewish, but when it comes to immigration, he is not.

"His sister could move to Israel as the child of Righteous Gentiles," Kertsner told JTA by phone, referring to his Polish sibling who is not mentioned in the film. "If he is a Jew, he is not their son and therefore he can't [move to Israel as a child of Righteous Gentiles]. But if he is a Jew, then why can't he become a citizen?"

Jakub perceives the indignity in his situation and chokes up at times when discussing his treatment by the government, insisting "I am a Jew." Yet despite his tenuous immigration status, "I want to be in Israel," he affirms.

A similar impulse underlies the predicament of Ibtisam Mara'ana, 36, at the start

of her new documentary, *77 Steps*, which chronicles her relationship with a Jewish man, Yonatan Ben-Dor.

"I want to belong to this place," she says in the film.

"This place" is Tel Aviv, a city both culturally and geographically distant from Fureidis, the fishing village in northern Israel in which Mara'ana, an Arab Israeli, was raised.

Mara'ana explored the history of Fureidis (Arabic for "paradise") in her first film, *Paradise Lost*. Her mother, who still lives in their village, appears in *77 Steps* only as a voice on the other end of a phone call, urging her to return and resume a traditional lifestyle that includes a husband and children. She has not watched most of Mara'ana's films because she does not approve of her daughter's vocation.

In this refusal, Mara'ana's mother is joined by many in Israeli Arab society. Though feminism is not among the dominant themes in *77 Steps*, it is apparent in the very act of filming her premarital relationship with Ben-Dor, which Mara'ana said is a revolutionary act for an Arab woman. In fact, a screening of the documentary in an Arab town was halted due to the perceived impropriety of the subject matter.

For this reason, Mara'ana felt compelled to leave Fureidis and move to Tel Aviv, where she would have more creative freedom.

"As a woman, as a liberal, as a progressive, as an artist, as a director—I want to belong to this big city," she told JTA. "When I came to Tel Aviv, I had a lot of questions about my Israeli identity, about my Palestinian identity, about my female identity."

Though she felt free enough to explore these competing identities in Tel Aviv, she acknowledges that "it's still a city where if you

are a minority—Arab, not Jewish—it's still not really a place that's happy to hug you."

Indeed, the film begins with Mara'ana trying to rent an apartment in Tel Aviv. She is rejected by a broker who had been willing to show her a flat until she revealed her Arabic first name. Eventually she finds an apartment and meets her neighbor, Ben-Dor, a Canadian expat also trying to adapt to his new surroundings.

"We met as strangers," she said.

Ben-Dor was trying to find his place in his new homeland and she was trying to gain acceptance and respect for both sides of her—her Israeli citizenship and the Palestinian roots—in the country of her birth. Like Jakub, she discovers that insisting on seemingly competing identities alienates her from the mainstream. This was especially obvious toward the end of the film when Ben-Dor and Mara'ana's breakup seems imminent.

"I understand the limits of our relationship," Ben-Dor tells her, referring to her inability to celebrate Independence Day with him because for her it is the Nakba, or catastrophe, as Palestinians refer to Israel's creation. But because he can easily identify with Israel and celebrate Yom Ha'atzmaut, Ben-Dor, who had only been in the country for six years, will have an easier finding his place in Israel than many Israeli Arabs.

Unlike Jakub and Mara'ana, he only has to check one identity box. Yet despite the breakup, Mara'ana ends *77 Steps* on a note of quiet uplift.

"As a woman, you have your own space to create, to live, to make love, to hate, to be what you want to be," she said, invoking Virginia Woolf. "For now it's my apartment in Tel Aviv and I'm happy for that." ■



## Classical soprano Jennifer Goltz

Sandor Slomovits, staff writer

Jennifer Goltz is a highly regarded classical soprano. She teaches voice privately and also teaches music theory at the University of Michigan's School of Music.

**WJN:** Do you remember when you first realized you had a special voice? Was it a realization you came to, or did someone say, "Wow!"

**Goltz:** It wasn't until late that I felt like I had a special voice. I come from a family of musicians. Everyone sang. And I just continued to love it more. It remained the biggest part of my life. I sang a huge amount, growing up. I also played the piano. I started when I was four and I continued to play and study. It actually took a long time—I had that kind of will—before my voice finally settled into what it was going to be, and I could relax about it a little bit, and I didn't have to be the main engine of belief in my voice.

I did my masters in voice here at the University of Michigan, right after my four years of college. I got into the program for voice here, but I was definitely not the most interesting voice in that crew of twelve. There were much bigger voices, more developed voices, and people who I think the administration and teachers felt were destined for greatness. Some of those voices didn't really go anywhere, and mine just kind of became what it is now, a little later.

**WJN:** A later bloomer.

**Goltz:** Yes, but I was persistent. I sang all the time, and did all kinds of different projects. My voice just didn't do exactly what I wanted it to do until I was in my mid twenties, and then it was, "OK! That's what all that work was for." And that was a nice moment.

**WJN:** You said everyone in your family sang.

**Goltz:** My parents actually met, playing music together in high school in Palo Alto, California. My dad is a drummer and also an attorney, but he continues to play drums in a (lowers her voice conspiratorially) German Polka band. Same guys, for 40 years. It's incredible; they've been together a long time.

My mom is a singer and started in musical theater, her first love, and I guess she brought these three guys together in high school because she wanted a backup band. And they stayed together and my mom and dad got married quite young. Then my mom had us and stopped singing as much and took a long hiatus and only in the last couple of years started singing again and rediscovered her talent. My dad has managed to keep music in his life thanks to my mom being a really devoted parent, being able to give that up a bit to be able to be with us. And he was able to maintain this connection with his band. I'm glad that my mom has been able to get back into the music world again. She has an extraordinary, a giant voice. It has a similar timbre to mine, but it's huge!

**WJN:** Did your mom sing German Polkas with your dad's band?

**Goltz:** No, my mom sang updated standards, pop, musical theater, in the early 70's. Let me tell you, the relatives in Israel really loved that one, (the German Polka

band). My musical life was not very well connected to my Jewish life. When I was an undergrad at Santa Cruz, one of my musicology professors was also the choir director at the local Reform Synagogue and he brought me in really early. That gave me an opportunity to learn, to get connected with the Jewish music world in a way that I really hadn't before. That was quite a pleasure. There were several Jewish musicians on that faculty, which is not something I've encountered in the classical singing world.

**WJN:** In the piano and violin world it's different.

**Goltz:** Sure, yes, the violin world, but there aren't a lot of Jewish singers.

**WJN:** Most Jewish parents want their kids to grow up to be something other than classical singers. (Laughter) Were your parents happy about you choosing music school?

**Goltz:** You know, there wasn't a sense that I was doing something that was not acceptable. Both of my parents, I think, had a certain amount of regret that they didn't have the opportunity to go on in music. Both of them are very talented, but their training stopped quite early, and so they're limited. I think either of them could have been a very successful musician. But they made choices. So for them there was, I think, a certain pride that I was going on.

My grandparents were not thrilled. My grandfather, I think he's still not particularly invested in music. It took a long time before he started to feel like, "Oh, OK, she's really doing something." My grandmother enjoys my singing, but she wishes I would sing things that she knows.

**WJN:** You sing some Yiddish material. Was that from your family, or did it come later?

**Goltz:** I wish I could have studied it more. I sang Yiddish only once or twice when I was younger. My grandparents speak Yiddish, and so there was a lot of Yiddish spoken for a long time as I was growing up. But my parents, they have some words, and we have a few less. When I was working with Into the Freylakh (now defunct local jazz/klezmer band) and there were some songs I wanted to learn, I'd go to my grandmother and say, "How do I pronounce this? Read me this line." And she'd say, "That depends. Do you want me to say it the way my dad said it or the way my mom said it." For her, it's all Yiddish, all together. It was a family project in that way, me connecting with my grandmother, just trying to draw out things that I don't think she was aware she had in her.

**WJN:** You're a music theorist. Most people don't know what that is.

**Goltz:** Even in the academic world music theory tends to focus more on what's happening in the music itself, looking at how music, how pitches, harmonies, rhythms and counterpoint, how they work together to create meaning. For me, that's the most important part of it. Because I'm a singer, I also look at how text is connected to that. For me the most exciting activity, and it's really analogous to what I do as a performer,



Jennifer Goltz

is to delve deeply into a piece of music and kind of unpack it and look at what makes it tick, what makes this piece do what it does. Why do I feel the way I feel when I listen to this piece of music? What is it about the way this harmony goes to that next harmony that just melts you? That was absent from my training as a musician until college. It was like a revelation. I knew that was out there, that knowledge! I'm a big theory nerd and I embrace it. [Laughter] For me though, it's very tied to my performance. And it wasn't till a long way through my PhD that I started to realize how strange that is.

**WJN:** Strange in what sense? That's not the case for most music theorists?

**Goltz:** No, or maybe not quite so on the surface. Deep down, everyone is a musician, but some theorists are less open about the connections that they make between theory and performance. I needed to make very explicit for myself, what the relationship is between performance and analysis. I am much more at ease now, because I realize that as a teacher and performer in voice, my music theory thinking is not just kind of interesting, but it's essential. It's a huge part of why I sing music the way I sing it. It also allows me to perform a lot of music that many singers can't perform. And then, as a music theorist, it provides me, I think, an extra resonance, a kind of purpose for what I publish. I haven't published a lot lately. I published a kid. I feel like that's OK.

**WJN:** Tell us about your "publication" and your family. Is your husband also a musician?

**Goltz:** He's not a musician, although he has a great tenor voice. I was directing a production of "You're a good Man Charlie Brown" and I got him to play Snoopy and he was fabulous. I think he burned the video. [Laughter] It was so fun working with him.

**WJN:** What about your daughter?

**Goltz:** Well, you know there's going to be music in this house all the time because it's my profession and my passion. It's going to surround her. I can't think of anything better for a growing brain and body,

than playing and thinking about music. She loves to dance; she dances to the beat, which links her body and her mind in a fruitful way. She likes to sing songs, she recognizes songs. I can't wait to hear little singing voice.

**WJN:** I saw you at Kerrytown a couple of years ago, singing the songs of Ignatz Waghalter. How did you find that music?

**Goltz:** That was pure luck. It was just wonderful. I did a concert at the Scarab Club in Detroit, and David Green's wife was there (David Green is Ignatz Waghalter's grandson). She told him "You really should invite her to look at this music." I don't know if she read something in my bio that made her think they might really suit me, but it suited me more than she could have ever known.

That time period is one of my main fascinations. The Arnold Schoenberg CD I recorded, and also my PhD thesis, was on the connection between Schoenberg's cabaret songs and his writing *Pierrot Lunaire*. [I was researching] Berlin cabaret songs around the turn of the century, and what I kept finding as I was writing, (you know the process of writing a PhD thesis, you find all of these tangents that interest you, but you have to close them off) but there was one that kept opening and I just couldn't close it, and it was about these Jewish composers and musicians. In the Berlin cabaret around the turn of the century, there were so many Jewish musicians who couldn't fill the more central, institutional posts in music...

**WJN:** Because they were Jewish.

**Goltz:** Exactly. And so they ended up on the fringe. And, as is often the case, these fabulous musicians, great composers and players of all kind, who were doing music that maybe was not their favorite stuff, but they did it really well. And you find a bunch of them, right around the turn of the last century, and then you stop hearing about them. You trace them and you hit the late Thirties and they stopped being heard from because they're excluded from performing. And then you know... they are dead. So I kept finding that, and it was haunting me. And then there were a couple of things that even Schoenberg said at one point to his friend, Kandinsky. At one point Kandinsky, Schoenberg found out, was involved in something that was not so nice, something kind of anti-Semitic. And he wrote to Kandinsky, he actually wrote a second draft, he really thought deeply about it, and one of the lines was, "What is anti-Semitism to lead to, but acts of violence." And this was in 1926 he was seeing this. And of course he wasn't the only one. People talk about this time period as being fabulous, wonderful, blossoming, and who could have foretold that this kind of thing [the Holocaust] would happen? Well, perhaps not the extent, but what is anti-Semitism to lead to, but acts of violence?

These composers just haunted me. There was the story of Schoenberg's teach-

*Continued on page 31*



# Kosher Cuisine

## Frying high: Keeping known, lesser-known culinary traditions

By Sybil Kaplan

JERUSALEM (JTA)—Latkes and sufganiyot, the jelly-filled doughnuts especially popular in Israel, are well-known Chanukah fare made with oil to signify the holiday tale.

Lesser known is the tradition of cheese and the story of Judith.

Like the Chanukah story, which is part of the Apocrypha—books not incorporated in the Bible—the book of Judith tells of a beautiful widow whose town was under siege by the army of the Assyrians and decided to visit the commander in chief of the army to ask him not to overtake the town. As the story goes, she gives him wine, he gets fall-down drunk and falls into a stupor. Judith beheads the king and saves her people and the town.

Legend has it that Judith fed him cheese to make him thirsty, and since she lived in the same period as the Maccabees, Jews of various communities instituted the custom of eating cheese dishes in honor of her heroism.

On my cookbook shelf is a classic written in the 1970s—*A Taste of Tradition*, by Ruth Sirkis, the “Julia Child of Israel.” Sirkis has written numerous cookbooks and was the food editor for a major Israeli women’s magazine; she also had a popular radio show.

*A Taste of Tradition* covers all the Jewish holidays; below are some of her Chanukah recipes. Plus to celebrate Judith, some cheese recipes are included from various sources.

### Cheese latkes

- 3 eggs
- 1 cup milk
- 1 cup drained cottage cheese
- 1 1/2 cups flour
- 1 teaspoon baking powder
- 1/2 teaspoon salt
- 5 tablespoons sugar
- 1 teaspoon vanilla extract
- 1/2 cup oil



Place eggs, milk, cottage cheese, flour, baking powder, salt, sugar and vanilla in a bowl and mix until smooth.

Heat oil in a frying pan (if using nonstick pan, use less oil.) Drop batter by spoon into hot oil. Fry until brown on both sides. Drain on paper towels and continue until all batter is used. Keep warm until serving. Serve with sour cream or applesauce.

From *Spice and Spirit, The Complete Kosher Jewish Cookbook of the Lubavitch Women*

### Vanilla ricotta fritters

- Vegetable oil
- 3 large eggs
- 1/4 cup sugar
- 1/2 teaspoon vanilla extract
- 1 cup whole milk ricotta cheese
- 1 1/4 cups flour
- 2 teaspoons baking powder
- Confectioners’ sugar



In a large saucepan, heat 2 inches of vegetable oil. Set a large wire rack over a baking sheet, top with paper towels and position near the saucepan.

In a large bowl, beat the eggs, sugar and vanilla with a wooden spoon. Add the ricotta and beat until smooth. Add flour and baking powder and beat until just blended.

Using a very small ice cream scoop or 2 teaspoons, slide 8 walnut-size rounds of batter into the hot oil. Fry over moderate heat until deep golden all over and cooked through, 3 to 4 minutes. Using a slotted spoon, transfer the fritters to the rack to drain. Continue frying the remaining fritters in batches of 8. Arrange the fritters on a platter and dust well with confectioners’ sugar. Makes 8 servings.

This recipe comes from a Chicago chef Gale Gand, who got it from her mother-in-law.

### Modern potato latkes

- 1 cup mashed potatoes
- 2 ounces margarine
- 1/2 cup flour
- 2 eggs
- 1/2 teaspoon salt
- Dash white pepper
- 1 teaspoon dehydrated onion flakes



Preheat oven to 400 degrees. Prepare mashed potatoes according to packaged directions, substituting water for milk or boil and mash 1/2 pound fresh potatoes.

Add margarine, flour, eggs, salt, pepper and onion flakes. Mix well.

Fill a pastry bag with a 1/2-inch round tip with potato mixture. Lightly grease a cookie sheet. Press out latkes on cookie sheet to resemble a 3-inch long ladyfinger.

Reduce oven to 375 degrees. Bake latkes for 15 minutes. They should puff a little and have a golden color. Serve immediately. Makes 16-20 latkes.

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# Exciting new cookbook melds American, Iraqi and Israeli cuisine

Tyler DeJong, special to the WJN

"This cookbook is not about the right way of cooking, it is about an attitude towards cooking," said Aviva Nadia Kleinbaum, referring to her recently published cookbook *Fusion by Nadia: A Quilting of Flavors From Iraq, Israel and America*. Co-authored with her son, Aric Mutchnick, *Fusion by Nadia* has more than 150 unique recipes, woven together in a culinary riot of flavor, creativity, oral history, and personal healing.

Mutchnick most adeptly summarizes the rich text as a "magical amalgamation of levity in cooking, sharing time with family, and remembering why we all love to eat."

The book also tells the inspiring story of a dynamic Jewish mother through the eyes of her son, highlighting his insatiable appetite for his mother's culinary expertise, and the bond that they forged while cooking through his favorite recipes.

When Kleinbaum underwent treatment for breast cancer, she and her family were confronted with the uncomfortable reality that she might succumb to the disease. According to Mutchnick, a conversation with any Jewish mother is not a serious conversation until she brings up the subject of her own mortality.

"I told her that one of the things that would have upset me the most about her dying from breast cancer was that she had never written down a single recipe from her vault of delicious creations and all of my favorite things to eat would have been lost forever," he said.

At the prospect of losing this delectable storehouse of information, Mutchnick packed up his life in Washington, DC, and moved back to his hometown of Ann Arbor to transcribe her creations into a cookbook for safekeeping. There he spent the next two-and-a-half years in his mother's kitchen playing the role of thirty-something year-old student, while his mother expounded her views on life, culture, family and overall, food.

As they cooked through beef kofta, matabaq, and orange duck, Kleinbaum frequently recounted to her son memories from her childhood as they related to the particular dish of the day.

"When she started telling a story while she cooked, I just started typing. She told lots of stories—many that I had never heard before—about me and my brothers as kids, her childhood in Iraq, and growing up in Israel," said Mutchnick. He recalled the time spent with his mother as "one of

those times where you realized, in the actual moment and not just after the fact, how great of a time that was."

Kleinbaum was born in Baghdad at the time of the founding of Israel. Amid Anti-Semitic sentiment in Iraq, the Jewish community was expelled; she and her family fled to Israel where they settled in a refugee camp near Petach Tiqva until she was fourteen years old.



Aviva (center) surrounded by her family

Stories of her magnificent journey interlaced throughout the cookbook give the recipes authentic character and paint a vivid portrait of the woman who created them. Kleinbaum's musings range from Middle Eastern dining etiquette, raising a family, making mistakes, and the hardships she endured while living in an Israeli refugee camp.

That's not to say the time Aviva and Aric spent in the kitchen went without disagreement. "The relationship I have with my mother is heavily laced with frustration, arguments, exasperation and most importantly, love and understanding," said Kleinbaum.

Kleinbaum describes her son as, "exact and precise, organized, well planned"—characteristics that didn't always mesh well with her artistic style.

"I do my painting and cooking with my emotions. It has nothing to do with being organized or structured, so doing this cookbook was an interesting and enriching exercise for me," she said.

Kleinbaum's approach to culinary confection is free-form and functional, self-styled and inspired. Many of her signature dishes began simply as fla-

vors conjured by her mind's eye, which were then born with her hands in a flurry of uninhibited creativity. Other samplings are based on recipes borrowed from her mother, mother-in-law, and other friends and family.

"This cookbook is not about inventing new recipes," she said. "It is about old recipes that I have used and developed, and made my own."

At first, Kleinbaum's aversion to measuring ingredients and standardized cooking processes further confounded Mutchnick's transcription of his mother's recipes for the cookbook. "Lots of times she really didn't know how much of an ingredient she was using; she just added whatever felt right. In the beginning I told her to take the amount of salt she was going to add to a dish and drop it onto a piece of paper so I could measure it first," he said.

Many of the recipes found in *Fusion by Nadia* were first conceived at Aviva's at Kerrytown, Kleinbaum's former restaurant in Ann Arbor. There she maintained a full restaurant and two bakeries

for several years.

Kleinbaum does not allow her creativity to be contained by the kitchen. She is also an accomplished artist, specializing in oil painting, pastels, multimedia pieces, quilts and clothing, and pours the same passion and emotion into her artwork as she does into her cooking.

The cookbook is categorized by type of dish and primary ingredient, including appetizers, salads, soups, beef, lamb poultry, seafood, vegetarian, bread, desserts, and more.

Above all, Kleinbaum encourages creativity and innovation in the kitchen. "I've never met a recipe that I didn't change, including my own," she said. "Cooking is about what you want to do for your family and the love that goes into it ... you must not be afraid of making mistakes. Have a sense of humor and boldly go to where you want to go." ■

Aviva Nadia Kleinbaum's artwork and cookbook are available on her website at [www.avivanadia.com](http://www.avivanadia.com). For more information contact [aviva@avivanadia.com](mailto:aviva@avivanadia.com).

Jennifer Goltz,  
continued from page 29

er, Alexander Demlinsky, who was also Jewish and converted. Schoenberg also converted. Schoenberg was living in Vienna, but he's so hardheaded and stubborn that in the heart of the Austro-Hungarian Empire, the seat of the Holy Roman... he converts to Protestantism. (Laughter) Then famously, on his way out of Europe, I think in 1939, Marc Chagall was actually the one who signed his re-conversion papers back to Judaism in Paris.

So this composer, Waghalter, for me the fact that he had a very similar story, that he came to the United States and never really got hooked up. Wonderful composer and conductor who had such a happy life there in Germany, comes to the United States and just can't plug in. That is hard for me. So I was glad to get this project. His grandson, David, has a whole archive of things that were published and haven't been out. There is a whole opera, Ahasverus and Esther, which needs to be reconstructed, which I am just aching to do. The music is beautiful, the topic is interesting and I think there is a Jewish community that's ready to look at that kind of thing as well. ■

Jennifer Goltz's recording of the songs of Ignatz Waghalter will be available sometime in early 2012. Check at [www.waghalter.com](http://www.waghalter.com) for further information about the recording and about the date of the release concert.

Goltz will be appearing locally in January as a featured soloist when, in conjunction with the exhibition "Face of Our Time," the UofM Museum of Art will present celebrated song cycles by Pulitzer Prize-winning composer and U-M Professor Emeritus William Bolcom. Bolcom's *From the Diary of Sally Hemings* imagines the recollections of Thomas Jefferson's long-time partner, and *Briefly It Enters* traces Jane Kenyon, through her poetry, in the last months of her life. Joan Morris and William Bolcom will also perform his new set of cabaret miniatures, *Minicabs*. The concert will be on January 27, 2012, at 8 p.m. in the UMMA Apse. Admission is free, and the exhibition will be available for viewing during the intermission.

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# Calendar

## December 2011

### Thursday 1

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

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

**Spirituality Book Club: TBE.** An exploration of *Heaven: Our Enduring Fascination with Afterlife*, by Lisa Miller. Contact cantorannie@gmail.com for information. Noon.

**Talmud Study Group—Jewish Civil Law: Chabad.** Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

**Birthdays and Presentation: JCC Seniors.** Birthday celebration for all with December birthdays. Family and friends invited to share lunch and birthday cake at 12:30 p.m. Followed at 1 p.m. by presentation by Happy (Sheila) Feigelson and discover ways to lighten up and put a sense of humor and fun to work. Long-time Ann Arbor resident and popular presenter, Feigelson is author of *Energize Your Meetings With Laughter*.

### Friday 2

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

**Shabbat Services for Young Families: TBE.** Tot Shabbat and Tot and Sukkat Shalom at 5:30 p.m. Tot Dinner at 6 p.m. Shira and Sukkat Shalom Shabbat at 6:30 p.m. with Popsicle Oneg following. Traditional Shabbat Service at 7:30 p.m.

**7<sup>th</sup> Grade Shabbat Service and Dinner: BIC.** 6 p.m.

**Service and Presentation: BIC.** Service at 7:30 p.m. followed by presentation on Human Rights at 8:15 p.m.

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

### Saturday 3

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

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

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

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

**Malave Malka: Chabad.** UM history faculty member, Dr. Vic Lieberman, will present, “A Historian Looks at the Mideast Conflict, c. 1900-2011.” Consideration will be given to the evolution of Zionism and Palestinian nationalism. 8 p.m.

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

### Sunday 4

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

**Chanukah Mania Sale: BIC Women's League Sisterhood.** 10 a.m.

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

**Rock Climbing: BIC Kadima.** Noon.

**Music of Torah Concert: TBE.** With Kol Halev, HSSC, MSSC and Youth Choir. All ensemble concert featuring music based on Torah themes. Lively songs, sing-and-dance alongs, choral music, and instrumental arrangements. For all ages. Gourmet dessert reception follows. For information, email Cantor Annie Rose at cantorannie@gmail.com

**Concert: JCC—Adult Programs.** Chaverim B'Shirim winter concert, featuring music from *State Fair* by Rodgers and Hammerstein and *Funny Girl* by Julie Stein and Bob Merrill. Donations welcome. 3 p.m.

**Jewish Parenting Workshop: TBE.** Based on *The Blessing of a B Minus: Using Jewish Teachings to Raise Resilient Teenagers*, by Wendy Mogel. 6–7:30 p.m.

**Basic Judaism: TBE.** Meets in Room 9/10. 7:45–9 p.m.

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

### Monday 5

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

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

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

### Tuesday 6

**“Fascinating Facts: Exploring the Myths and Mysteries of Judaism:” Jewish Learning Institute.** Does Judaism believe in guardian angels? Why do Jews use matchmakers? Who wrote the handwriting on the wall? A fun course in Jewish cultural literacy, full of surprising facts, myths, and mysteries surrounding Jewish tradition and practice. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

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

Yidish Tish (Yiddish Conversational Group). **All ages and levels welcome including UM and non-UM participants.** 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

**“Engaging Israel” Series: BIC.** 8 p.m.

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

### Wednesday 7

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

### Thursday 8

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

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

**Medical Check and Physics Magic: JCC Seniors.** A nurse from Care Response will monitor blood pressures and address questions at 12:30 p.m., followed at 1 p.m. by a demonstration of some of the magic of physics by UM professor Fred (Frederico the Great) Becchetti.

**DAMES Dinner: TBE Sisterhood.** In the Social Hall. Contact Sandy Harlacher at 663-3253 or by email at harlacher@sbcglobal.net to become Sisterhood member. RSVP to Helaine Reid at 663-0198 or by email at hmr1335@comcast.net. 6–9 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 of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

### Friday 9

**Rabbi's Lunch with the Torah: TBE.** Lively conversation about moments in the Torah when food is served. Bring your own lunch. Noon–1 p.m.

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

**Shabbat Services for Young Families: TBE.** Tot Shabbat and Tot and Sukkat Shalom at 5:30 p.m. Tot Dinner at 6 p.m. Shira and Sukkat Shalom Shabbat at 6:30 p.m. with Popsicle Oneg following. Family Shabbat Services honoring 5<sup>th</sup> Grade Middle School Shir Chadash (MSSC) at 7:30 p.m.

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

### Saturday 10

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

**Mini-Minyan: BIC.** For K–2nd graders. 11 a.m.

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

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

**Second Saturday Service: Ann Arbor Reconstructionist Havurah.** Interactive community service featuring music, singing, modern English reading and a substantial time for Torah discussion. Led by rabbinic intern Aura Ahuvia. To get involved, contact aura613@gmail.com or visit www.aarecon.org for more information. JCC. 10 a.m.–12:30 p.m.

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

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

**Monthly Bridge Game: TBE Renaissance Group.** For information, contact Lucy Cohen at lcohen@umich.edu or phone 426-5743. 7:30–11 p.m.

**Melave Malka: Ann Arbor Orthodox Minyan.** Frankel Fellow, Dr. Melissa Klapper of Brown University will speak about “Before Bat Mitzvah: Early Jewish Education for Girls in America.” Light refreshments. UM Hillel. 8 p.m.

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

### Sunday 11

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

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

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

**Bar/Bat Mitzvah Family Series: BIC.** 7<sup>th</sup> Grade Siyyum and brunch. 9:30 a.m.

**Party Expo: JCC—Cultural Arts and Education.** One-stop shop for party planning, including invitation vendors, planners, florists, entertainment companies, caterers, and more. Door prizes and free samples. For information, contact Karen Freedland at karenfreedland@jccfed.org or phone 971-0990. 2–5 p.m.

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

### Monday 12

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

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

**Chanukah Gift Shop: BIC Women's League.** 4 p.m.

**Olive Oil Tasting and Discussion: Jewish Women's Circle.** Tasting and discussion of history and uses of olive oil. Fustini's Oils & Vinegars, Kerrytown, Second Floor. \$10 donation. Limited space. To reserve, email esther@jewmich.com. 7:30–9 p.m.

### Tuesday 13

**“Fascinating Facts: Exploring the Myths and Mysteries of Judaism:” Jewish Learning Institute.** Does Judaism believe in guardian angels? Why do Jews use matchmakers? Who wrote the handwriting on the wall? A fun course in Jewish cultural literacy, full of surprising facts, myths, and mysteries surrounding Jewish tradition and practice. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

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

**Yidish Tish (Yiddish Conversational Group).** All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

**Spirituality Book Club: TBE.** An exploration of *Heaven: Our Enduring Fascination with Afterlife*, by Lisa Miller. Contact cantorannie@gmail.com for information. 7:30–9 p.m.

**“Engaging Israel” Series: BIC.** 8 p.m.

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



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## Wednesday 14

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

**Chanukah Gift Shop: BIC Women's League.** 4 p.m.

**Cooking–Baking Discussion Group: BIC Women's League.** 4:30 p.m.

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

## Thursday 15

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

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

**Question Session and Presentation: JCC Seniors.** Meet Jewish Family Services social worker Joanna Rosenthal who will be available for questions and discussion at 12:30 p.m. At 1 p.m., Frankel Scholar Herbert Weisberg will discuss characteristics and behaviors of Jewish-American voters.

**Guided Tour: BIC HAZAK.** Tour of the Detroit Institute of the Arts "Rembrandt and the Face of Jesus." Call for details.

**Chanukah Party: Hadassah.** Julie Ellis' home at 3929 Waldenwood. RSVP to 665-0439. 7:30 p.m.

**Talmud Study Group–Jewish Civil Law: Chabad.** Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

## Friday 16

**Rabbi's Lunch with the Torah: TBE.** Lively conversation about moments in the Torah when food is served. Bring your own lunch. Noon–1 p.m.

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

**Shabbat Services for Young Families: TBE.** Tot Shabbat and Tot and Sukkat Shalom at 5:30 p.m. Tot Dinner at 6 p.m. Shira and Sukkat Shalom Shabbat at 6:30 p.m. with Popsicle Oneg following.

**Shabbat Service: TBE.** With Kol Halev. 7:30 p.m.

**Shira Hadasha Service: BIC.** 6 p.m.

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

## Saturday 17

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

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

**Chanukah Bazaar: TBE.** 9 a.m.–2 p.m.

**Brunch and Learn Shabbat: BIC.** "Laila Tov! The Jewish Imperative of Adequate Sleep." 9:30 a.m.

**The Learner's Service: Ann Arbor Reconstructionist Havurah.** Part 3 of 9 monthly sessions offered by rabinnic intern Aura Ahuvia exploring the historical, geographical and political traditions that are part of Saturday services. December's theme is "Postures Toward God." For more information, visit www.aarecon.org or phone 971-0990. JCC. 10 a.m.–Noon.

**Chanukah Potluck Party: TBE Renaissance Group.** Bring dish to pass and wrapped "white elephant" for the gift exchange. \$3 per person.

RSVP by December 12 to Harriet Charson at hagar2@comcast.net or phone 538-1061 or Judy Spellman at arnspell@att.net or phone 485-7966.

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

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

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

## Sunday 18

**Yoga and Light Exercise: BIC Women's League.** Jump start your morning. 9 a.m.

**Beth Israel Cafe: BIC Women's League Sisterhood.** 9:30 a.m.

**Chanukah Gift Shop: BIC Women's League.** 9:30 a.m.

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

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

**Chai'Nukah Party: Ann Arbor ORT.** Robin Axelrod will speak about "Jews of the South." Bring \$18 (chai) donation to ORT America and new, wrapped gift valued at no more than \$10 for the "Hanukkah Harry" gift exchange. Nature Cove Condominium Community Room, 2115 Nature Cove Court. RSVP to maizenblue@comcast.net by December 7. 2–4 p.m.

**Chanukah Bazaar: TBE.** 3–7 p.m.

**Basic Judaism: TBE.** Held in Room 9/10 from 7:45–9 p.m.

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

## Monday 19

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

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

## Tuesday 20

**"Fascinating Facts: Exploring the Myths and Mysteries of Judaism:" Jewish Learning Institute.** Does Judaism believe in guardian angels? Why do Jews use matchmakers? Who wrote the handwriting on the wall? A fun course in Jewish cultural literacy, full of surprising facts, myths, and mysteries surrounding Jewish tradition and practice. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

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

**Movie Wednesday: TBE.** Showing of *Driving Miss Daisy*, with optional discussion following. In Adult Lounge. 1–3 p.m.

**Chanukah Wonderland: Chabad.** Located at Briarwood Mall in the Sears wing. \$3 per person. Menorah lighting every evening at 5:30 p.m. 1–7 p.m. *Through December 27.*

**Yidish Tish (Yiddish Conversational Group).** All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

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

## Wednesday 21

**Chanukah Wonderland: Chabad.** *See December 20.*

**Chanukah Gift Shop: BIC Women's League.** 4 p.m.

**Chanukah Family Party and Latke Dinner: BIC.** Dance party for 3–8 graders at 4 p.m. Candle lighting and school dismissal at 5:30 p.m. Family latke dinner and more dancing at 5:45 p.m.

**Volunteering: TBE TNT.** Join the Twenties and Thirties to help at Alpha House at 4290 Jackson Road. Help prepare and serve diner to shelter residents. RSVP by December 19 to Brett Wilner at bwillner@templebethemeth.org or phone 665-4744. 5:30–8 p.m.

## Thursday 22

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

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

**Chanukah Celebration: JCC Seniors and Early Childhood Center.** Seniors and children share in activities and enjoy latkes and holiday movies. 1 p.m.

**Chanukah Wonderland: Chabad.** *See December 20.*

**Talmud Study Group–Jewish Civil Law: Chabad.** Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

## Friday 23

**Winter Break Fun Days: JCC Youth.** On days when Hebrew Day School and/or Ann Arbor Public Schools are on break, the JCC Youth Department offers full day programs featuring field trips or special activities. Programs are for JCC members in grades K-5. Middle school students are also welcome to participate as helpers for a reduced fee. Details available at www.jccannarbor.org. Contact Shoshana Jackson at shoshanajackson@jccfed.org or phone 971-0990 for information. \$38/day for 8 a.m.–4 p.m.. (\$34/additional siblings). PM care from 4–6 p.m. is \$10/day.

**Rabbi's Lunch with the Torah: TBE.** Lively conversation about moments in the Torah when food is served. Bring your own lunch. Noon–1 p.m.

**Chanukah Wonderland: Chabad.** *See December 20.*

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

**Chanukah and Shabbat: Ann Arbor Reconstructionist Havurah.** Dual celebration including communal lighting of chanukiah, homemade latkes, and musical Kabbalat Shabbat services.

Pizza nosh for children at 6 p.m. Candle lighting at 6:15 p.m. Childcare offered from 6:30–7:30 p.m. \$5 per person. Bring chanukiah and candles. RSVP to Jen Cohen at mamacohen@comcast.net or phone 975-6527 by December 20. 6–10 p.m.

**Chinese Dinner and Kabbalat Services: BIC.** Annual dinner at House of Israel Kaifeng at 6 p.m. Kabbalat Services at 7 p.m.

**Shabbat Services for Young Families: TBE.** Tot Shabbat and Tot and Sukkat Shalom at 5:30 p.m. Tot Dinner at 6 p.m. Shira and Sukkat Shalom Shabbat at 6:30 p.m. with Popsicle Oneg following.

**Latke Dinner: TBE Brotherhood.** 6 p.m.

**Chanukah Family Service: TBE.** 7:30 p.m.

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

## Saturday 24

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

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

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

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

## Sunday 25

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

**December Movie: TBE.** Showing of *The Prince of Egypt* at the Michigan Theater. Bagels will be available for breakfast and the movie will be paused for a lunch intermission when food will be available for purchase. Tickets are \$7.50 per person in advance and \$8 at the door. Doors open at 10 a.m. Movie shown at 10:30 a.m.

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

**Chanukah Wonderland: Chabad.** *See December 20.*

**Latke Party: Chabad.** Witness the lighting of the largest outdoor menorah in Washtenaw County. Gala latke party. 7:30 p.m.

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

## Monday 26

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

**Chanukah Wonderland: Chabad.** *See December 20.*

**Chanukah on Ice: Chabad.** At Ann Arbor Ice Cube. \$30/family; \$10/person. Dinner and skate rental included in admission fee. 5 p.m.

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

## Tuesday 27

**"Fascinating Facts: Exploring the Myths and Mysteries of Judaism:" Jewish Learning Institute.** Does Judaism believe in guardian angels? Why do Jews use matchmakers? Who wrote the handwriting on the wall? A fun course in Jewish cultural literacy, full of sur-



# Calendar

prising facts, myths, and mysteries surrounding Jewish tradition and practice. 9:30–11 a.m. at Chabad House and 7:30–9 p.m. at the JCC. *Every Tuesday.*

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

**Chanukah Wonderland: Chabad.** See December 20.

**Menorah Building: Chabad.** Help build Ann Arbor's largest menorah from jellybeans. Donuts, Chanukah gelt, Judah Macabee, crafts and games for the whole family. Briarwood Mall near JCPenney in children's play area. For information, phone 995-3276 or email chabad@jewmich.com.

**Tot Chanukah Dinner: BIC.** 5:30 p.m.

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

## Thursday 29

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

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

**Klezmer Music: JCC Seniors.** Ring in the New Year with klezmer music brought to the JCC by Dave Gitterman and Ralph Katz. 1 p.m.

**Talmud Study Group—Jewish Civil Law: Chabad.** Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

## Friday 30

**Rabbi's Lunch with the Torah: TBE.** Lively conversation about moments in the Torah when food is served. Bring your own lunch. Noon–1 p.m.

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

**Shabbat Services for Young Families: TBE.** Tot Shabbat and Tot and Sukkat Shalom at 5:30 p.m. Tot Dinner at 6 p.m. Shira and Sukkat Shalom Shabbat at 6:30 p.m. with Popsicle Oneg following. Traditional Shabbat Service at 7:30 p.m.

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

## Saturday 31

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

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

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

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

## January 2012

### Sunday 1

### Monday 2

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

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

### Tuesday 3

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

**Yidish Tish (Yiddish Conversational Group).** All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

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

## Wednesday 4

### Thursday 5

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

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

**Spirituality Book Club: TBE.** Cantor Rose leads an evening exploration of *Heaven: Our Enduring Fascination with Afterlife*, by Lisa Miller. For information, email cantorannie@gmail.com. Noon.

**Birthdays and Music Performance: JCC Seniors.** Birthday celebration for all with January birthdays. Family and friends invited to share lunch and birthday cake at 12:30 p.m. Followed at 1 p.m. by performance of Tin Pan Alley songs by the Happiness Boys, Don Devine and David Owens following in the footsteps of the original Happiness Boys, Billy Jones and Ernest Hare.

**Talmud Study Group—Jewish Civil Law: Chabad.** Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

## Friday 6

**Rabbi's Lunch and Learn: TBE.** Lively conversation about moments in the Torah when food is served. Bring your own lunch. Noon–1 p.m.

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

**Shabbat Services for Young Families: TBE.** Tot Shabbat and Tot and Sukkat Shalom at 5:30 p.m. Tot Dinner at 6:00 p.m. Shira and Sukkat Shalom at 6:30 p.m. Popsicle Oneg follows. Traditional Shabbat Service at 7:30 p.m.

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

## Saturday 7

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

**Chapel Service: TBE.** 10–11 a.m.

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

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

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

## Sunday 8

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

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

**Basic Judaism: TBE.** Meets in Room 9/10. 7:45–9 p.m.

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

## Monday 9

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

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

## Tuesday 10

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

**Yidish Tish (Yiddish Conversational Group).** All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

**Spirituality Book Club: TBE.** Cantor Rose leads an evening exploration of *Heaven: Our Enduring Fascination with Afterlife*, by Lisa Miller. For information, email cantorannie@gmail.com. 7:30–9 p.m.

**“Engaging Israel” Series: BIC.** 8 p.m.

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

## Wednesday 11

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

## Thursday 12

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

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

**Medical Check and Discussion: JCC Seniors.** A registered nurse from Care Response will monitor blood pressures and address questions at 12:30 p.m., followed at 1 p.m. by discussion led by Rabbi Robert Dobrusin.

**Talmud Study Group—Jewish Civil Law: Chabad.** Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

## Friday 13

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

**Shabbat Services for Young Families: TBE.** Tot Shabbat and Tot and Sukkat Shalom at 5:30 p.m. Tot Dinner at 6:00 p.m. Shira and Sukkat Shalom at 6:30 p.m. Popsicle Oneg follows. Family Shabbat Services honoring 3<sup>rd</sup> Grade Class with Youth Choir at 7:30 p.m.

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

## Saturday 14

**Jewish Parenting Workshop: TBE.** “Using the Wisdom of the Torah to Raise Self-Reliant Jewish Children.” 8:30 a.m. and 10:45 a.m.

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

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

**Sweatshirt Shabbat: BIC.** Followed by Cholent Kiddush. 9:30 a.m.

**Chapel Service: TBE.** 10–11 a.m.

**Shabbat Services for Children and Youth: BIC.** Mini Minyan for K-2<sup>nd</sup> Grade at 11 a.m. Kehillat Shabbat for 3<sup>rd</sup>–5<sup>th</sup> Grade at 11 a.m. Shabbat for preschoolers and their families at 11:15 a.m.

**Monthly Bridge Game: TBE Renaissance Group.** For information, contact Lucy Cohen at cohenl@umich.edu or phone 426-5723. 7:30–11 p.m.

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

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

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

## Sunday 15

**Yoga and Light Exercise: BIC Women's League.** Jump start your morning. 9 a.m.



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

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

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

**Bowling: BIC Women's League Sisterhood.** Colonial Lanes. 2:30 p.m.

**Basic Judaism: TBE.** Held in Room 9/10 from 7:45–9 p.m.

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

## Monday 16

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

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

## Tuesday 17

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

**Yiddish Tish (Yiddish Conversational Group).** All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

**"Engaging Israel" Series: BIC.** 8 p.m.

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

## Wednesday 18

**Movie Wednesday: TBE.** Monthly movie of Jewish interest, followed by optional discussion. This month's film is *The Life of Emile Zola*. In the Adult Lounge. 1–3 p.m.

## Thursday 19

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

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

**Discussion and Presentation: JCC Seniors.** Jewish Family Services geriatric social worker Joanna Rosenthal will be available for discussion and questions at 12:30 p.m. Followed by presentation on Israeli society by Frankel Visiting Fellow, Sammy Smooha, of the University of Haifa.

**Talmud Study Group—Jewish Civil Law: Chabad.** Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

## Friday 20

**Rabbi's Lunch and Learn: TBE.** Moments When They Serve Lunch: Food Stories and the Torah. Noon–1 p.m.

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

**Shabbat Services for Young Families: TBE.** Tot Shabbat and Tot and Sukkat Shalom at 5:30 p.m. Tot Dinner at 6:00 p.m. Shira and Sukkat Shalom at 6:30 p.m. Popsicle Oneg follows. Traditional Shabbat Service with Kol Halev at 7:30 p.m.

**Friday Night Lights: BIC.** Kabbalat Shabbat Service at 6 p.m. followed by family friendly dinner at 7 p.m.


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

## Saturday 21

**Blood Drive: TBE Brotherhood.** To volunteer, contact Larry Yanovitz at [lawrency@aol.com](mailto:lawrency@aol.com). 8:30 a.m.–3:30 p.m.

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

**Learner's Service: An Arbor Reconstructionist Havurah.** Part 4 of 9 monthly interactive sessions offered by Rabbinic intern Aura Ahuvia. This month's theme is "The Shema: Why does this prayer stand at the center of Jewish faith?" For information, visit [www.aarecon.org](http://www.aarecon.org) or phone 971-0990. Held at the JCC. 10 a.m.–noon.



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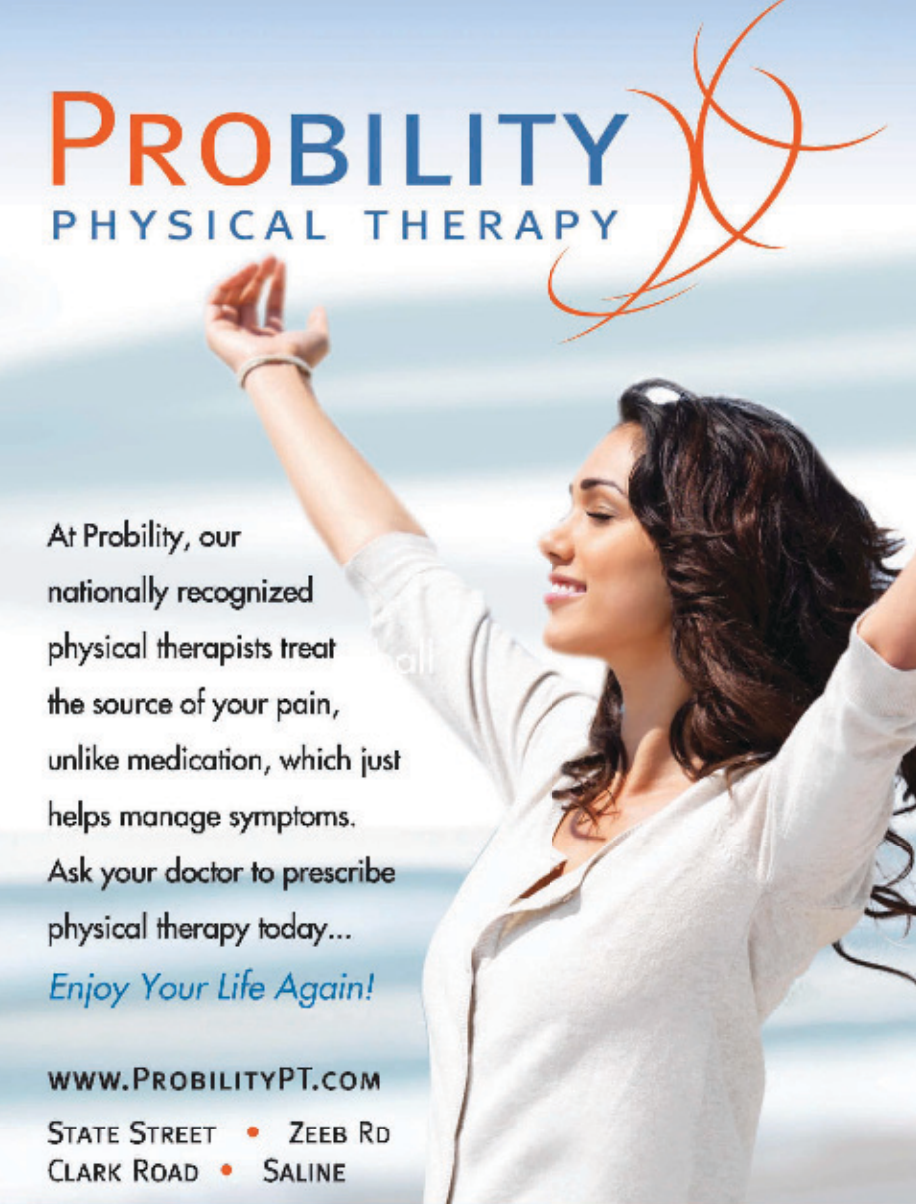
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- Sir Nicholas Winton


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[www.holocaustcenter.org](http://www.holocaustcenter.org)





# Calendar

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

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

**Annual Quiz Night: BIC.** 7 p.m.

**Bowling: TBE TNT.** Twenties and Thirties bowling at Colonial Lanes, 1950 South Industrial Highway. Bowling, shoes, pizza and soda included for \$15. RSVP to Brett Willner at bwillner@templebethemeth.org or phone 665-4744.

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

## Sunday 22

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

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

**Sharsheret Meeting: BIC Women's League.** 2 p.m.

**Sofer on Site Community Event: TBE.** "Year of Torah—The Journey of a Torah Scroll." Featuring an overview of the history of Torah scrolls in the U.S., how they tied immigrants to the past, and the special history of scrolls rescued from the Holocaust. Rabbi Levy, Karla Goldman, the Sol Drachler professor of social work at the UM, and the Sofer, Rabbi Salazar, will share stories of the TBE scrolls and show some of the restoration process. 7:30–9 p.m.

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

## Monday 23

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

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

## Tuesday 24

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

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## Wednesday 25

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

## Thursday 26

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

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

**Lifestyle and Injury Prevention Series: JCC Seniors.** Injury Prevention Coordinator at St. Joseph Mercy Hospital, Joyce Kessler, R.N., will present on home safety. 1 p.m.

**Talmud Study Group—Jewish Civil Law: Chabad.** Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

## Friday 27

**Rabbi's Lunch and Learn: TBE.** Lively conversation about moments in the Torah when food is served. Bring your own lunch. Noon–1 p.m.

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

**Shabbat Services for Young Families: TBE.** Tot Shabbat and Tot and Sukkat Shalom at 5:30 p.m. Tot Dinner at 6:00 p.m. Shira and Sukkat Shalom at 6:30 p.m. Popsicle Oneg follows. Traditional Shabbat Service at 7:30 p.m.

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

## Saturday 28

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

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

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

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

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

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**Auction and Dinner: BIC Women's League.** 6:30 p.m.

**Basic Judaism: TBE.** Meets in Room 9/10. 7:45–9 p.m.

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South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

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

**Beit Café: TBE Adult Education.** Variety of community teachers and temple clergy. Participants may choose two of four classes including: Food in the Torah with Rabbi Levy; Brotherhood: Past, Present and Future, Men in the Reform Movement; God and Torah in Contemporary Jewish Music with Jack Zaiantz; and Wisdom from the Torah on Raising Children facilitated by Terri Ginsburg. For information, contact Rabbi Delson at ldelson@templebethemeth.org. 7–9 p.m.

## Tuesday 31

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

**"Engaging Israel" Series: BIC.** 8 p.m.

### Weekly Friday night Shabbat services

**Shabbat Service: AAOM.** Services held at UM Hillel. Call 994-9258 in advance to confirm time.

**Shabbat Service: BIC.** 6 p.m.

**Shabbat Service: TBE.** Tot Shabbat at 5:30 p.m., followed by tot dinner. Sukkat Shalom service at 6:30 p.m. for "tot grads," preceded by dinner. Shira at 6:30 p.m. Oneg for Tot and Sukkat Shalom families at 7 p.m. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

**Shabbat Service: Ann Arbor Reconstructionist Havurah.** 6:15 p.m. at the JCC the last Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6:00 p.m. Childcare provided during the service. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

**Shabbat Service: Chabad.** Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

### Weekly Shabbat services

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

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

**Shabbat Services: AA Reconstructionist Havurah.** Learners' Service held first or second Saturday each month at the JCC from 10 a.m.–noon. Discussion-based format with changing topics, focusing on historical, geographical, and political traditions of different parts of traditional service each month. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

**Shabbat Services: Chabad.** Morning services at 9:45 a.m. Afternoon services 45 minutes before sundown.

**Shabbat Services: Pardes Hannah.** Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

**Shabbat Services: TBE.** Torah Study with Rabbi Levy at 8:50 a.m. Morning Minyan with Rabbi Delson and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

**Home Hospitality for Shabbat and Holiday Meals: AAOM.** Call 662-5805 in advance.

**Home Hospitality and Meals: Chabad.** Every Shabbat and Holiday. Call 995-3276 in advance.

### Phone numbers and addresses of organizations frequently listed in the calendar:

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

Ann Arbor Reconstructionist Havurah (AARH)  
P.O. Box 7451, Ann Arbor 913-9705

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

Chabad House  
715 Hill Street 995-3276

EMU Hillel  
965 Washtenaw Ave., Ypsilanti 482-0456

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

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

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

Jewish Federation  
2939 Birch Hollow Drive 677-0100

Pardes Hannah  
2010 Washtenaw Ave. 761-5324

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

UM Hillel  
1429 Hill Street 769-0500

### Shabbat Candlelighting

<b>December 2</b>	<b>4:46 pm</b>
<b>December 9</b>	<b>4:45 p.m.</b>
<b>December 16</b>	<b>4:46 pm</b>
<b>December 23</b>	<b>4:48 pm</b>
<b>December 30</b>	<b>4:53 pm</b>
<b>January 6</b>	<b>5:00 p.m.</b>
<b>January 13</b>	<b>5:07 p.m.</b>
<b>January 20</b>	<b>5:15 p.m.</b>
<b>January 27</b>	<b>5:24 p.m.</b>

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## Dan Shapiro, continued from page 27

with uncertainty and change in the Arab world; when we look at the threat posed by terrorist groups like Hezbollah and Hamas and others and more radical groups, you're drawn toward the partners you can count on."

### **What's ahead for Iran: Is there a prospect of a military option?**

"The president said many times that nothing's off the table when it comes to how to address the threat posed by Iran and ... it's a determination we absolutely share with Israel to prevent Iran from acquiring nuclear weapons. That's why we have together with Israel and a lot of other partners built the strongest-ever sanctions regime against Iran that's had real bite ... and why we're going to be looking to increase that pressure in days to come."

### **The Arab Spring:**

"The transition in Egypt, like the other transitions in the Arab world, are not going to play out over months; they are going to play out over years. And what we are going to try to do in a situation where we don't control outcomes ... is minimize the risk that these transitions pose—and there is real risk—and prepare for it, and maximize the opportunity, because there is also real opportunity. We will be making clear to Egyptians of all backgrounds that we want to see a more open, transparent Egyptian government that respects the universal rights of the Egyptian people.

"We will expect them to be responsible international players and uphold their commitments, including the Israel-Egypt peace treaty, and will be very closely coordinating with Israel as these new transitions unfold to try to make sure we are charting a common course through what are clearly uncharted waters."

### **Was it a mistake for the Obama administration to emphasize a settlement freeze at the outset?**

"We clearly have not made as much progress as we would have liked in advancing negotiations between Israelis and Palestinians, and undoubtedly everybody would do some things differently because of that.

"It's important to emphasize that negotiations without preconditions was the appropriate basis upon which to bring the parties together. Our position on settlements and construction in East Jerusalem hasn't changed. We believe those kind of announcements are counterproductive to our goals of trying to get negotiations under way and trying to move toward a two-state solution that resolves the conflict on the basis of two states for two peoples. Our fo-

cus is on returning the parties to negotiations.

### **Will the Obama administration press Congress to continue funding the Palestinian Authority, despite congressional opposition in the face of the PA's efforts to gain statehood recognition in the absence of talks?**

"We do think that the institution-building that we have supported in the Palestinian Authority and that Prime Minister [Salam] Fayyad has led has been very beneficial to our interests [and] to Israel in providing a better security environment, a partner with whom to negotiate. ... Of course, it's been beneficial to Palestinians in laying the foundation for a future state. So we'd like that project to continue. We think our support is an important component of that."

### **UNESCO last month admitted Palestine as a member, necessitating a cutoff in U.S. funding per U.S. law. The Obama administration is seeking ways around this. What happens now?**

"The law is clear and we'll implement the law. I think we will consult with the Congress on how to continue to advance our interests and support programs in the United Nations system that we believe do advance our interests; I think many members of Congress think they do as well. Obviously we will certainly uphold the law."

### **Was it a mistake for President Obama not to speak in Israel in 2009 when he traveled to Egypt to address the Muslim world?**

"The president, I know, has enjoyed his previous visits as a senator to Israel, and does look forward to an opportunity to visit Israel. I don't have any news I can make on that or any knowledge of any planning, but I know it's something he looks forward to."

### **What is your relationship with Prime Minister Benjamin Netanyahu and his staff?**

"Excellent. I've worked very closely with the prime minister and his senior advisers since 2009; they're great professional advisers, they're close personal friends. We speak daily, often multiple times daily, and it's collaborative, it's friendly, it's a very productive working relationship. Even when there's something that we don't fully agree on, we talk it through and we work it out."

### **Describe your Israeli Shabbat:**

"We go to shul on Shabbat morning. We try to spend good family time the rest of the Shabbat and visit with friends, including Israeli friends. We've taken hikes, we ride bikes, we go to the beach, we go to the museums, we're a family with young children enjoying Israel the way a family with young children should." ■

## Israel Bashing, continued from page 17

public stance of Abbas, the "moderate" in the PLO (which also includes the al Aqsa Martyrs Brigade), as if it represented a Palestinian consensus. The Hamas position is much simpler: It wants Israel wiped off the map and all its Jews eliminated, preferably following the contingency plans that its patron saint Amin al Hussein, the Grand Mufti of Jerusalem, drew up (while he was in Berlin on Himmler's payroll) to extend the Holocaust to the Middle East.

There have been other Palestinian voices, but they have been silenced, murdered or exiled, amidst general apathy in the outside world. For instance, I recently read in a back page of the Business section of the New York Times about a case on the Supreme Court docket in which Royal Dutch Shell is being sued for past

brutality of the Nigerian government while securing its oil fields. At the end of the article, there was brief mention of another case on the docket raising related legalistic issues, that involves "... Azzam Rahim, an American citizen who was tortured and killed during a 1995 visit to the West Bank. Mr. Rahim's relatives sued the Palestine Authority and the Palestine Liberation Organization under a 1991 federal law, the Torture Victim Protection Act." Evidently, not something the Times found exciting. ■

Henry Brysk is a Holocaust survivor who says he remembers that it is "unwise to dismiss calls to kill the Jews as mere rhetoric." He is a retired theoretical physicist who worked as a university professor, a government scientist, and an industry researcher.



## Vitals

### Mazel tov

Avi Covigaru on his bar mitzvah, November 5.  
 Ruby Lowenstein on her bat mitzvah, November 12.  
 Rebecca Lipson on her bat mitzvah, December 3.  
 Leah Borquez on her bat mitzvah, December 3.  
 Benjamin Pinsky on his bar mitzvah, December 3.  
 David Estes on his bar mitzvah, December 10.  
 Yotam Fisher-Pinsker on his bar mitzvah, December 10.  
 Eli Shoup on his bar mitzvah, December 29.  
 Miriam Siegel on her bat mitzvah, January 28.

### Condolences

Nancy Hitchcock on the death of her father, Sherman Becker, October 2.  
 Diane Wilson on the death of her mother, Violet Becker, October 16.  
 Daniel Glazer on the death of his father, Gary Glazer, October 17.  
 Henry Velick on the death of his father, Harry Velick, October 18.  
 Stephanie Newell on the death of her mother, Mary Newell, October 23.  
 Lauren Mermelstein on the death of her mother, Bonnie Weil, November 3.  
 Dolcy Garfield on the death of her mother, Henny Garfield, November 3.  
 Bonnie Sarnoff on the death of her father, Lester Sarnoff, November 6.  
 Ruth Bernard on the death of her husband, and Aaron Ahuvia on the death of his father, Sydney Bernard, November 7.

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## Handel's *Messiah*

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UMS Choral Union

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**Mary Wilson** soprano

**Meg Bragle** mezzo-soprano

**Colin Balzer** tenor

**Joshua Hopkins** baritone

**Edward Parmentier** harpsichord

Saturday \ December 3 \ 8 pm

Sunday \ December 4 \ 2 pm

Hill Auditorium

The Grammy Award-winning UMS Choral Union (2006 "Best Choral Performance" for William Bolcom's *Songs of Innocence and of Experience*) launches the holiday season with its signature work, Handel's *Messiah*. An Ann Arbor tradition in the beautiful surroundings of Hill Auditorium, these performances are ultimately the heart and soul of UMS, connecting audiences not only with the talented people on stage, but also with the friends and family who attend each year. Start off your holiday season with a spirited "Hallelujah!"

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Media Partners **Michigan Radio 91.7 FM** and **Ann Arbor's 107One**.

## London Philharmonic Orchestra

**Vladimir Jurowski** conductor

**Janine Jansen** violin

Tuesday \ December 6 \ 7:30 pm

Hill Auditorium

The London Philharmonic returns for its first appearance since November 2006, this time under the direction of the exciting young conductor Vladimir Jurowski, who succeeded Kurt Masur as the orchestra's principal conductor in 2007. Jurowski conducts Tchaikovsky's rarely-performed Manfred Symphony, which is based on a poem by Lord Byron and the only one of Tchaikovsky's symphonies that is not numbered. Janine Jansen, a 23-year-old violinist who has been a huge star in her native Holland ever since her Concertgebouw debut at the age of 10, makes her UMS debut.

### PROGRAM

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Mozart Violin Concerto No. 5 in A Major, K. 219 (1775)

Tchaikovsky Manfred Symphony, Op. 58 (1885)

Media Partners **WGTE 91.3 FM**, **WRCJ 90.9 FM**, and **Detroit Jewish News**.

## *Puer Natus Est*

### Stile Antico

Wednesday \ December 7 \ 7:30 pm

St. Andrew's Episcopal Church

One of the most talked-about UMS events two years ago was the debut of the young British ensemble Stile Antico, which is now firmly established as one of the most original and exciting new groups in the choral music world. Working without a conductor, the 12 members of Stile Antico rehearse and perform as chamber musicians, each contributing artistically to the end result. Their performances have been repeatedly praised for their vitality and commitment, expressive lucidity, and imaginative response to text. For this return engagement, Stile Antico will perform a program of Tudor music for Christmas and Advent. The program is centered on Thomas Tallis's magnificent seven-part "Christmas" mass, written for the combined choirs of the Spanish and English Chapels Royal and first performed in December 1554. The mass is interspersed with contemporaneous liturgical settings for Advent and Christmas, from the perfect miniatures of William Byrd's exquisite Propers for the Fourth Sunday of Advent to Robert White's exuberant setting of the Magnificat and John Sheppard's extraordinary *Verbum Caro*.

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